

CENSUS OF INDIA
1961

VOLUME XX—HIMACHAL PRADESH

PART V-A—SPECIAL TABLES ON SCHEDULED CASTES AND SCHEDULED TRIBES
(Including Reprints)

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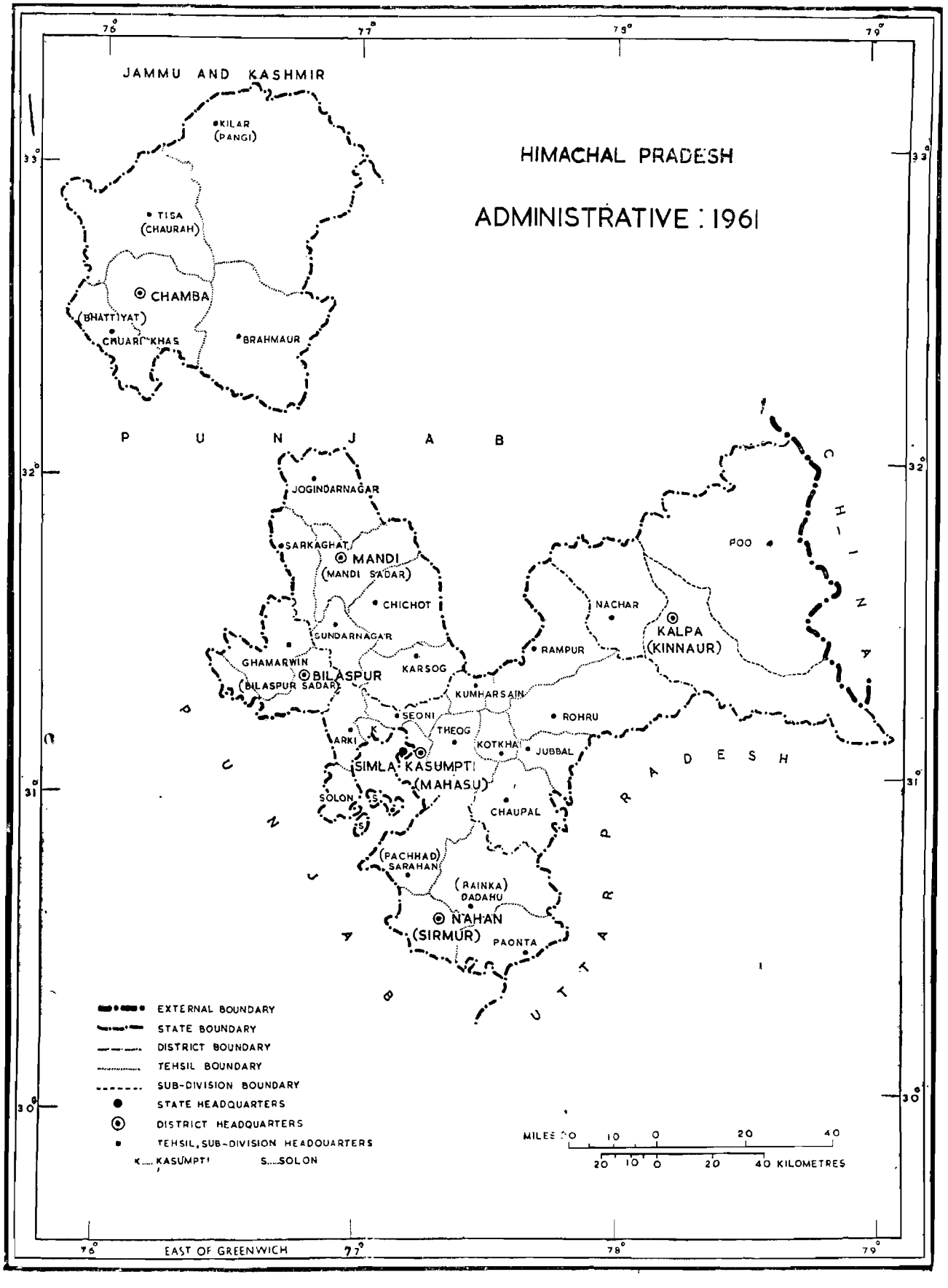
HIMACHAL PRADESH
ADMINISTRATIVE : 1961
JAMMU AND KASHMIR
PUNJAB
UTTAR PRADESH
CHINA
KILAR (PANGI)
TISA (CHAURAH)
CHAMBA
(BHATTIYAT)
CHUARI KHAS
BRAHMAUR
JOGINDARNAGAR
SARKAGHAT
MANDI (MANDI SADAR)
CHICHOT
SUNDARNAGAR
GHAMARWIN
BILASPUR (BILASPUR SADAR)
KARSOG
RAMPUR
KUMHARSAIN
SEONI
ROHRU
THEOG
ARKI
KOTKHAI
JUBBAL
SIMLA KASUMPTI (MAHASU)
SOLON
CHAUPAL
(PACHHAD) SARAHAN
(RAINKA) DADAHU
NAHAN (SIRMUR)
PAONTA
NACHAR
KALPA (KINNAUR)
POO
EXTERNAL BOUNDARY
STATE BOUNDARY
DISTRICT BOUNDARY
TEHSIL BOUNDARY
SUB-DIVISION BOUNDARY
STATE HEADQUARTERS
DISTRICT HEADQUARTERS
TEHSIL, SUB-DIVISION HEADQUARTERS
K..... KASUMPTI S.....SOLON
MILES 20 10 0 20 40
20 10 0 20 40 KILOMETRES
EAST OF GREENWICH
76° 77° 78° 79°
33° 32° 31° 30°

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CENSUS OF INDIA 1961—PUBLICATIONS

CENTRAL GOVERNMENT PUBLICATIONS

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

I-A	.	General Report
I-B	.	Report on Vital Statistics of the decade and Publicity Summary
I-C	.	Subsidiary Tables
II-A	.	General Population Tables and Primary Census Abstracts
II-B	.	Economic Tables
II-C	.	Cultural and Migration Tables
III	.	Household Economic Tables
IV	.	Housing and Establishments
V-A	.	Special Tables on Scheduled Castes and Scheduled Tribes (including reprints) (*The present part*)
V-B(*i*)	.	Ethnographic notes on Scheduled Castes and Scheduled Tribes
V-B(*ii*)	.	A Study on Gaddi Scheduled Tribe and affiliated castes by Prof. William H. Newell
VI	.	Village Survey Monographs (35 villages)
VII-A	.	Survey of Handicrafts
VII-B	.	Fairs and Festivals
VIII-A	.	Administrative Report—Enumeration (For official use only)
VIII-B	.	Administrative Report—Tabulation (For official use only)
IX	.	Maps

1961 CENSUS HIMACHAL PRADESH GOVERNMENT PUBLICATIONS

District Handbook—Chamba

District Handbook—Mandi

District Handbook—Bilaspur

District Handbook—Mahasu

District Handbook—Sirmur

District Handbook—Kinnaur

ACKNOWLEDGEMENTS

It is for the first time that in 1961 Census of India an elaborate attempt has been made to bring out a volume containing the tables on Schedule Castes and Schedule Tribes along with a portion of the report containing old extracts on Schedule Castes and Schedule Tribes which are covered by the Presidential order. Briefs like flyleaves have been inserted in the relevant table. It was not an easy task to collect old reference books and considerable efforts were put in to get these from many sources which included Punjab University Library, Punjab Secretariat at Chandigarh National Library, Office of the Registrar General of India, Office of the Superintendent, Census Operations, Punjab, Office of the Deputy Commissioner, Simla and District Libraries of Himachal Pradesh.

I would like to convey my thanks to Dr. Roy Burman, Officer on Special Duty, Office of Registrar General of India, Dr. Sharma, Librarian of Punjab University, Shri R. L. Anand, Superintendent, Census Operations, Punjab, Shri Prit Mohinder Singh, Deputy Commissioner, Simla. I would also like to convey my thanks to Shri Durga Singh, Office Superintendent, Shri Sher Singh, Shri S. S. Sarwal, Shri S. P. Shabi Shri O. N. Bhutani Shri P. N. Sharma Shri Khushal Chand, Shri Jamit Singh, Shri Harbans Singh, Shri Des Raj Khanna who had to labour hard for tepping at many sources.

It is my earnest hope that the Scholars, Administrators, Sociologists and Anthropologists in different walks of life would find this as a single best source of information concerning the Scheduled Castes and Tribes in Himachal Pradesh.

I would like to thank the Government of India Press and in particular Shri K. Janakiraman, Manager and Shri N. K. Mudaliar, Assistant Manager for their cooperation.

RAM CHANDRA PAL SINGH

BOSWELL, SIMLA-5.
1965.

INTRODUCTION

This Part V-A of 1961 Census Report contains special tables on Scheduled Castes and Scheduled Tribes covering the following topics:

(1) Workers and non-workers;
(2) Persons not at work;
(3) Cultivating households;
(4) Age and Marital status;
(5) Education;
(6) Religion;
(7) Mother tongue;
(8) Bilingualism.

In addition to the special tables, reprints from earlier census publications on Scheduled Castes and Scheduled Tribes are included in this book.

Such special tables for Scheduled Castes and Scheduled Tribes have never been published before. At the 1951 Census a table was prepared giving the total number of persons belonging to Scheduled Castes and Scheduled Tribes and their distribution among the eight livelihood classes adopted for the Census. The constitution has provided special safeguards for these communities and the Government are taking measures for the improvement of the conditions of these communities by suitable welfare schemes. The special tables prepared on the basis of the 1961 Census data will help to evaluate the progress that has been made by the members of the Scheduled Castes and Scheduled Tribes through the schemes undertaken during the past and to formulate schemes for the future.

Further, population figures for individual Scheduled Caste and Scheduled Tribe are often required. Special tables have, therefore, been devised to give population figures for each Scheduled Caste and Scheduled Tribe and their cross classification by religion, age, marital status, education and distribution by industrial categories as workers and non-workers. 1961 Census population figures collectively for all Scheduled Castes and similarly for Scheduled Tribes, with their break-up into males and females, for Himachal Pradesh, its administrative divisions, *i.e.*, districts, tehsils/sub-tehsils/sub-divisions and towns have been presented in the Primary Census Abstracts printed in Part II-A of 1961 Census Report. Similar figures for each village and ward of each town will be found in the Village Directory printed in the District Handbooks.

1961 Census Questionnaire

During population count the following two Schedules were prepared:

1. Household Schedule-*cum*-Census Population Record.
2. Individual Slip (Enumeration Slip).

The Household Schedule was introduced for the first time in the 1961 Census. Through it information on the extent of land cultivated by the household either owned or held from Government or held from private persons or institutions for payment in money, kind or share, land given to private persons for cultivation for payment in money, kind or share, nature of Household Industry conducted by the household and the duration of the industry in a year along with number of family workers and hired workers engaged in Cultivation or Household Industry or in both were collected. At the back of the Household Schedule there was a Census Population Record as counted at the Census in each household giving an abstract of information for each individual enumerated in the household.

In the Household Schedule, 'You will find a parallelogram at the right hand side against the Full Name of the Head of the Household marked "S.C./S.T.". If the Head of the Household is a member of the Scheduled Caste or Scheduled Tribe obtaining in your State or in your District, you should write the name of the particular Scheduled Caste or Scheduled Tribe to which the Head of the Household belongs within the parallelogram'.

In the Individual Slip (Enumeration Slip) essential demographic data like relationship to Head of Household, sex, age, marital status and birth place, social and cultural data like nationality, religion, literacy and mother tongue and economic data like occupation, industry, class of worker, and activity if not working were also collected.

In the Individual Slip, there was a specific question to ascertain the name of the caste or tribe of every person belonging to any of the Schedul

Castes or Scheduled Tribes. The instructions to enumerators were as follows:

"*Q. 5(c). Scheduled Castes & Scheduled Tribes*— The answer to this question will be recorded only if a person belongs to a Scheduled Caste or Scheduled Tribe. If the person belongs to a Scheduled Caste or Scheduled Tribe obtaining in your State, or in your district write the name of the caste or tribe to which he /she belongs. For all others, write 'X' in this column. A list* of Scheduled Castes and Scheduled Tribes obtaining in your State or in your district is given elsewhere in these instructions.

If the person belonging to a Scheduled Caste or Scheduled Tribe returns his/her caste or tribe by a synonym or a generic† name of a caste or tribe as given in your list, write the name as returned and the name of the relevant caste or tribe, as per printed list, within brackets.

Do not write the names of Scheduled Castes in general terms as 'Harijan', 'Achhut'. You should ascertain the name of the caste when it is returned and write it. If a person is negligent and insists on calling himself/herself merely 'Harijan' tell him/her that this description will not earn the person any benefits under the Constitution permissible to Scheduled Castes and Scheduled Tribes. This may persuade him/her to give out the correct name.

Scheduled Castes can belong only to the Hindu or Sikh religions. If a person belongs to a Scheduled Caste, there will be either 'H' or 'S' in the answer to question 5(*b*)‡ Scheduled Tribes may belong to any religion."

The lists of Scheduled Castes and Scheduled Tribes, as specified for Himachal Pradesh/union Territory in the Government of India, Ministry of Home Affairs, Scheduled Castes and Scheduled Tribes Lists—Modification Order, 1956, were provided to the enumerators alongwith the instructions for recording the entries about them. The lists are printed as Annexure I to the Introduction here. In the instructions it had been laid down that if a person belonging to a Scheduled Caste or Scheduled Tribe returned his/her Caste or Tribe by a synonym or generic name of the Caste or Tribe the name as returned was to be written and the name of the relevant Caste or Tribe specified for Himachal Pradesh was to be written in brackets. List of specified Scheduled Castes which have synonyms or generic names, which was supplied to the enumerators, is printed as Annexure II to this Introduction.

Information about synonyms or generic names corresponding to a Scheduled Caste was obtained from District Census Officers and Charge Officers.

Data collected in reference to question 5(*c*) of the Individual Slip was cross tabulated by answers to other questions for preparation of the Tables SCT-I, SCT-II, SCT-III, SCT-IV, SC-I, ST-I and ST-II. Table SCT-V has been prepared on a 20 per cent sample of households from Household Schedules by mechanical tabulation. All other tables have been prepared on full count from Individual Slips.

In the tables terms used, such as Industrial Classification of Workers, Non-Workers, Age, Marital Status, Education, Religion, Household, Cultivation, Interest in Land, Size of Land, besides the terms Scheduled Castes and Scheduled Tribes. Definitions and explanations of the last two terms have been given here in this Introduction. The other terms will be explained in the respective fly-leafs of the tables, where they come up for discussion. In the fly-leafs scope and coverage of the tables have been shown.

Presentation of Tables

Part V-A of 1961 Census Report is presented in two sections. Section I contains special tables on Scheduled Castes and Scheduled Tribes. Reprints from earlier census publications on Scheduled Castes and Scheduled Tribes are presented in Section II.

Coverage

The tables generally present the information for administrative divisions upto the district level that existed at the time of taking the Census, for rural and urban areas separately. The exact coverage of each table has, however, been specified in the fly-leaf preceding it. The administrative divisions are listed on the next page as also the towns (urban areas). A map of Himachal Pradesh showing the administrative divisions has been printed in this publication.

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* See Annexure I to the Introduction.

† See Annexure II to the Introduction.

‡ In Question 5 (*b*), 'H' stood for Hindu and 'S' for Sikh.

HIMACHAL PRADESH—ADMINISTRATIVE DIVISIONS

Sl. No.	Names of Administrative Divisions, Districts, Tehsils/Sub-Tehsils/Sub-Divisions including Towns	Number of Tehsils/Sub-Tehsils Sub-Divisions in		Number of Towns in		
		Himachal Pradesh	District	Himachal Pradesh	District	Tehsil/Sub-Tehsil/ Sub-Division
1	2	3	4	5	6	7
1	HIMACHAL PRADESH	31	..	13	..	..
2	CHAMBA DISTRICT	..	5	..	1	..
3	Chaurah Tehsil	..	..	..	..	..
4	Pangi Sub-Tehsil	..	..	..	..	1
5	Chamba Tehsil	..	..	..	..	..
6	*Chamba Town*	..	..	..	..	..
7	Bhattiyat Tehsil	..	..	..	..	..
8	Brahmaur Sub-Tehsil	..	..	..	..	..
9	MANDI DISTRICT	..	6	..	3	..
10	Jogindarnagar Tehsil	..	..	..	..	1
11	*Joginderagar Town*	..	..	..	..	..
12	Mandi Sadar Tehsil	..	..	..	..	1
13	*Mandi Town*	..	..	..	..	..
14	Sarkaghat Tehsil	..	..	..	..	..
15	Chichot Tehsil	..	..	..	..	..
16	Sundarnagar Tehsil	..	..	..	..	1
17	*Sundarnagar Town*	..	..	..	..	..
18	Karsog Tehsil	..	..	..	..	..
19	BILASPUR DISTRICT	..	2	..	2	..
20	Ghamarwin Tehsil	..	..	..	..	..
21	Bilaspur Sadar Tehsil	..	..	..	..	2
22	*Shri Naina Devi Ji Town*	..	..	..	..	..
23	*Bilaspur Town*	..	..	..	..	..
24	MAHASU DISTRICT	..	11	..	5	..
25	Arki Tehsil	..	..	..	..	..
26	*Arki Town*	..	..	..	..	1
27	Seoni Sub-Tehsil	..	..	..	..	..
28	Kumharsain Sub-Tehsil	..	..	..	..	1
29	*Narkanda Town*	..	..	..	..	..
30	Rampur Tehsil	..	..	..	..	1
31	*Rampur Town*	..	..	..	..	..
32	Rohru Tehsil	..	..	..	..	..
33	Jubbal Tehsil	..	..	..	..	..
34	Kotkhai Sub-Tehsil	..	..	..	..	..
35	Theog Tehsil	..	..	..	..	1
36	*Theog Town*	..	..	..	..	..
37	Kasumpti Tehsil	..	..	..	..	..
38	Solon Tehsil	..	..	..	..	1
39	*Solon Town*	..	..	..	..	..
40	Chaupal Tehsil	..	..	..	..	..
41	SIRMUR DISTRICT	..	4	..	2	..
42	Pachhad Tehsil	..	..	..	..	..
43	Rainka Tehsil	..	..	..	..	..
44	Nahan Tehsil	..	..	..	..	1
45	*Nahan Town*	..	..	..	..	..
46	Paonta Tehsil	..	..	..	..	1
47	*Paonta Town*	..	..	..	..	..
48	KINNAUR DISTRICT	..	3	..	..	..
49	Nachar Sub-Division	..	..	..	..	..
50	Kalpa Sub-Division	..	..	..	..	..
51	Poo Sub-Division	..	..	..	..	..

ANNEXURE I

THE SCHEDULED CASTES AND SCHEDULED TRIBES LISTS (MODIFICATION) ORDER, 1956

''MINISTRY OF HOME AFFAIRS

NOTIFICATION

New Delhi, the 29th October, 1956

S.R.O. 2477A.—The following Order made by the President is published for general information—

THE SCHEDULED CASTES AND SCHEDULED TRIBES LISTS (MODIFICATION) ORDER, 1956.

In pursuance of Section 41 of the States Reorganisation Act, 1956 (37 of 1956), and Section 14 of the Bihar and West Bengal (Transfer of Territories) Act, 1956 (40 of 1956), the President hereby makes the following Order, namely—

1. This Order may be called the Scheduled Castes and Scheduled Tribes Lists (Modification) Order, 1956.

2. (1) The Constitution (Scheduled Castes) Order, 1950, is hereby modified in the manner and to the extent specified in Schedule I.

(2) The Constitution (Scheduled Castes) (Part C States) Order, 1951, is hereby modified in the manner and to the extent specified in Schedule II.

3. (1) The Constitution (Scheduled Tribes) Order, 1950, is hereby modified in the manner and to the extent specified in Schedule III.

(2) The Constitution (Scheduled Tribes) (Part C States) Order, 1951, is hereby modified in the manner and to the extent specified in Schedule IV.

* * * * *

SCHEDULE II

[See Paragraph 2(2)]

Modification to the Constitution (Scheduled Castes) (Part C States) Order, 1951

1. In paragraph 1, for 'Part C States' *substitute* 'Union Territories'.

2. In paragraph 2, *for* 'Parts I to IX' and 'States', *substitute* 'Parts I to IV' and 'Union Territories' respectively.

3. For paragraph 4 *substitute*:—

'4. Any reference in this Order to Union Territory shall be construed as a reference to the territory constituted as a Union Territory as from the 1st day of November 1956.'

4. For the schedule *substitute* :—

'THE SCHEDULE

PART II—HIMACHAL PRADESH

Throughout the Union Territory:—

1. Ad-dharmi
2. Badhi or Nagalu
3. Bandhela
4. Balmiki, Chura or Bhangi
5. Bangali
6. Banjara
7. Bansi
8. Barad
9. Barar
10. Batwal
11. Bawaria
12. Bazigar
13. Bhanjra
14. Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia
15. Chanal
16. Chhimbe (Dhobi)
17. Chuhre
18. Dagi
19. Daole
20. Darai or Daryai
21. Daule
22. Dhaki or Toori
23. Dhaogri or Dhuai
24. Doom or Doomna
25. Dumne (Bhanjre)
26. Hali
27. Hesi
28. Jogi
29. Julahe
30. Kabirpanthi, Julaha or Keer
31. Kamoh or Dagoli
32. Karoack
33. Khatik
34. Koli

35. Lohar
36. Mazhabi
37. Megh
38. Nat
39. Od
40. Pasi
41. Phrera
42. Rehar
43. Rehara
44. Sansi
45. Sapela
46. Sarde, Sarare or Siryare
47. Sarehde
48. Sikligar
49. Sipi
50. Sirkiband
51. Teli
52. Thathiar or Thathera'

SCHEDULE IV

[See paragraph 3(2)]

Medifications to the Constitution (Scheduled Tribes) (Part C States) Order, 1951.

1. In paragraph 1, *for* 'Part C States' *substitute* 'Union Territories'.

2. In paragraph 2, *for* 'Parts I to VIII' and 'States', *substitute* 'Parts I to IV' and 'Union Territories' respectively.

3. For paragraph 3, *substitute*:—

'3. Any reference in this Order to a Union Territory shall be construed as a reference to the territory constituted as a Union Territory as from the 1st day of November 1956.'

4. For the Schedule, *substitute*:—

'THE SCHEDULE

PART I—HIMACHAL PRADESH

Throughout the Union Territory:—

1. Gaddi
2. Gujjar
3. Jad, Lamba, Khampa and Bhot or Bodh
4. Kanaura or Kinnara
5. Lahaula
6. Pangwala."

ANNEXURE II

LIST OF SPECIFIED SCHEDULED CASTS WHICH HAVE SYNONYMS OR GENERIC NAMES

Name of specified scheduled caste		Synonyms or generic name
1		2
1 (2)	Badhi or Nagalu	Tarkhan, Auras
2 (4)	Balmiki, Chura or Bhangi	Jamadar, Khakrub
3 (5)	Bangali	Kauroo, Bangala
4 (9)	Barar	Chhajera
5(10)	Batwal	Bakhala
6(12)	Bazigar	Madari
7(13)	Bhanjra	Mahanjra
8(20)	Darai or Daryai	Darei
9(22)	Dhaki or Toori	Bajantri, Mangta
10(24)	Doom or Doomna	Mahashay
11(27)	Hesi	Shehnai, Beda
12(28)	Jogi	Nath
13(30)	Kabirpanthi, Julaha or Keer	Banaura
14(33)	Khatik	Kasai
15(34)	Koli	Kolta, Chamang
16(35)	Lohar	Katehla, Barhela, Damang
17(38)	Nat	Natwa
18(39)	Od	Tarkhan
19(41)	Phrera	Phalera
20(52)	Thathiar or Thathera	Bharera

NOTE—Figures in brackets indicate S. Nos. of Scheduled Castes as in Annexure I.

SECTION I
TABLES

TABLE SCT-I—*PART A*

INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES

Fly-Leaf

Definitions and Explanations

INDUSTRIAL CLASSIFICATION OF WORKERS (PERSONS AT WORK) AND NON-WORKERS

In the 1961 Census according to instruction prescribed, a worker was recorded working as a cultivator, or as an agricultural labourer or at household industry or doing any other work, according to the work he did. If he was working at more than one of the above categories, he was so recorded. In the case of a person working at household industry, the nature of his work, the nature of the household industry and whether he was an employee, were recorded.

For a person who was doing work other than as cultivator or as agricultural labourer or at household industry, the nature of his work, the nature of industry, profession, trade or service in which he was employed, were recorded. In addition class of worker, whether he was an employer, employee, single worker or family worker was recorded. The name of the establishment in which he was working was recorded.

In the case of those who were not working, their activities were returned under the eight categories specified in the instructions.

In 1961 Census, for economic classification of the population, the emphasis was laid on work. All those who worked, even if a worker derived no income for himself, such as an apprentice without stipend or wages, were workers, exception being an adult woman who was engaged in household duties but doing no other productive work to augment the family resources. Even part-time workers such as women or children, who were engaged in work, such as rice pounding for sale or wages, or in domestic services for wages for others or minding cattle or selling fire-wood or making and selling cowdung cakes or grass etc., or any such work, were treated as workers. Work included not only actual work but effective supervision and direction of work. A person, even though deriving an income, but doing no productive work, such as a retired person receiving a pension and not employed again, or a rentier or a person living on agricultural or non-agricultural royalty, rent or dividend for securing which he did not have to work and who did no other work was not a worker. He was a non-worker.

Thus all the working population engaged in any branch of productive work are basically termed as 'Workers' and all others not engaged in any productive work as 'Non-workers' in 1961 Census.

In the data collected in the case of any person more than one/two productive activity/activities or work/works could have been recorded. In such cases his principal and secondary works were clearly recorded during enumeration with the help of significant symbols. The principal work was the one on which he spent the most time and the secondary work was the next in importance to his principal work.

WORKERS CLASSIFIED INTO NINE BROAD INDUSTRIAL CATEGORIES

The economic classification of the 1961 Census population in tables is based on the Indian Standard Industrial Classification and the National Classification of Occupations, adopted by the Government of India. The industrial classification of the workers according to the different sectors of economic activities with which they are connected, and the occupational classifications according to exact functions performed in those sectors of economic activities are presented in different tables. Primarily they have been classified or grouped into the following nine broad industrial categories :—

Category I—As Cultivator—This category includes cultivators of land. A person was considered working as a cultivator if he or she was engaged either as employer, single worker, or family worker in (*a*) cultivation of land or supervision or direction of cultivation of land owned or held from Government and (*b*) cultivation of land or supervision or direction of cultivation of land held from private persons or institutions for payment in money, kind or share.

Points of significance to note are that—

(*i*) an agricultural labourer was not a cultivator (see Category II below);

(*ii*) a person engaged in fruit growing orchardry or plantations like tea, coffee, rubber, cinchona and other medicinal plantations was not a cultivator;

(*iii*) a person who had given out his land to another person or persons for cultivation for money, kind or share of crop and who did not even supervise or direct cultivation of land, was not a cultivator.

Category II—As Agricultural Labourer—This category includes all those persons who worked in another person's land only as labourers without exercising any supervision or direction in cultivation, for wages in cash, kind or share such as share of produce.

Category III—In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and Allied activities—

This category includes—

(*i*) persons working in mining and quarrying not on household industry basis (see Category IV below);

(*ii*) persons engaged in the economic activity of livestock and hunting not on household industry basis;

(*iii*) persons engaged in the economic activity of forestry and fishing not on household industry basis; and

(*iv*) persons engaged in plantation of crops, fruit growing or orchardry and allied activities not on household industry basis.

Category IV—At Household Industry—A household industry was not to be on the scale of a registered factory. It should have been conducted by the Head of the household himself and/or mainly members of the household at home or within the village in rural areas and only at home in urban areas. Main criterion for a household industry was the participation of one or more members of a household in rural areas. In the urban areas the industry should have been confined to the house. A household industry related to production, processing, servicing, repairing or making and selling of goods. It did not include professions such as pleader or doctor or barber or waterman or astrologer. Persons working at household industry, as defined above, are classified in this category of workers.

Persons not working in their own household industries but working as paid employees in another person's household industry are also included in this Category IV.

Category V—In Manufacturing other than Household Industry—Persons working in the registered factories are included in this category. It includes all persons engaged in processing, manufacture and repairing not included in category IV.

Category VI—In Construction—All persons engaged in construction and maintenance of buildings including erection, flooring, decorative constructions, electrical and sanitary installations are included in this category. It also includes persons engaged in construction and maintenance of roads, railways, bridges, tunnels, telegraph and telephone lines, water ways and water reservoirs such as bund, embankments, dam, canal, tank tubewells, wells.

Category VII—In Trade and Commerce—All persons engaged or employed in trade—retail or wholesale are included in this category. In addition this includes persons employed or engaged in commercial activities like importing and exporting of goods and commodities, real estate and properties, stock, shares and future providents and insurances, money lending indigenous, banking and similar type of financial operation, auctioneering, distribution of motion pictures, and all other activities connected with trade and commerce not covered above, including hiring out of durable goods such as electric fans, microphone, rickshaw, etc.

Category VIII—In Transport, Storage and Communications—All persons engaged or employed in any from or mode of transport, storage and warehousing activities, and communications such as postal, telegraphic, wireless, signal, telephone, are included in this category. Persons engaged or employed in information and broadcasting too come under this category.

Category IX—In Other Services—Persons employed in electricity, gas, water and sanitary services, public services, educational and scientific services, medical and health services, religious and welfare services, legal services, business services, community services, trade and labour associations, recreation services, personal services, services not elsewhere classified, and in activities not adequately described, are included in this category. General labourers, accustomed to work on various miscellaneous jobs, are classed in this category.

Non-Workers

All those persons who were not engaged in any productive activity have been treated in the light of instructions prescribed as 'Non-workers' such as—

1. A full-time student or child attending school who does no other work, such as make articles at home for sale, nor even help part-time in his own family cultivation, industry, trade or business.
2. A person engaged in unpaid home duties (like house-wife or other adult female) who does no other work, such as make articles at home for sale or wages, nor help regularly even part-time in family cultivation, industry, trade or business.
3. Any dependant, including an infant or child not attending school, a person permanently disabled from work because of illness or old age.
4. A retired person who is not employed again, rentier, person living on agricultural or non-agricultural royalty, rent or dividend or any other person of independent means for securing which he does not have to work and who does no other work.
5. A beggar, vagrant or independent woman without indication of source of income and others of unspecified source of existence.
6. A convict in jail (an undertrial prisoner will be shown as a worker if he used to work before he was apprehended) or an inmate of a penal, mental or charitable institution.
7. A person who has not been employed before but is seeking employment for the first time.
8. A person employed before but now out of employment and seeking employment.

Scope and Coverage of the Table SCT-I—Part A

This table has been prepared for each Scheduled Caste and separately for rural and urban population down to the district level. This is a very important table as it gives the population of each Scheduled Caste separately for rural and urban areas and also shows in which sector of Industry members of each Scheduled Caste are working. In other words, the members of each Scheduled Caste are shown classified into nine broad industrial categories of workers taking into account their principal works for classification.

The population figures of each individual, caste are often required for welfare and other work. The table will be helpful in this respect.

The table also shows the number of persons belonging to each Scheduled Caste engaged in special occupation like (*i*) Tanning and Currying of hides and skins and (*ii*) Scavenging. The workers engaged in scavenging occupation include those who clean and sweep offices of Government or institutions, household tenements, roads, etc. The number of such persons shown in the table includes sweepers (both dry and wet).

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES

HIMACHAL PRADESH—RURAL

Serial No.	Name of Scheduled Caste	Total			Total workers (I-IX)		Workers I As cultivator		II As agricultural labourer		III In mining, quarrying, live stock, forestry, fishing, hunting, plantations, orchards and allied activities		IV At household industry		V In manufacturing other than household industry	
		Persons	Males	Females	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
1	Ad-dharmi	1,771	993	778	581	439	442	353	2	1	2	..	104	82	2	1
2	Badhi or Nagalu or (Tarkhan, Auras)	12,642	6,615	6,027	4,379	3,353	2,771	3,015	65	67	108	8	1,061	202	184	47
3	Bandhela	41	16	25	5	3	1	2	..	..	..	..	3	1	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	1,042	609	433	390	105	50	37	25	11	5	..	35	14	3	1
5	Bangali or (Kauru, Bangala)	427	235	192	52	23	23	20	6	..	11	..	3	..	1	..
6	Banjara	919	472	447	286	154	187	143	31	6	1	..	9	5	4	..
7	Bansi	875	449	426	294	223	267	212	..	..	8	3	5	6	5	2
8	Barad	671	340	331	203	122	53	134	25	4	1	1	89	77	..	..
9	Barar or (Chhajjera)	437	225	212	147	94	69	47	1	..	..	..	74	46	..	..
10	Batwal or (Bakhala)	583	318	265	196	145	168	143	..	..	2	..	8	1	3	..
11	Bawaria	7	7	..	2	..	2	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	27	18	9	14	..	1	..	..	..	..	..	11	..	..	..
13	Bhanjra or (Mahanjara)	1,254	875	379	502	247	188	119	18	32	3	3	258	92	5	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	67,369	34,819	32,550	21,955	17,546	15,618	15,344	676	397	273	26	3,678	1,677	208	7
15	Chanal	8,527	4,466	40,61	3,063	2.591	2,746	2,492	61	37	26	4	107	41	6	3
16	Chhimbe or (Dhobi)	1,708	870	838	490	405	319	357	2	5	1	..	104	32	1	..
17	Chuhre	84	56	28	26	9	12	3	..	..	..	..	8	1	..	..
18	Dagi	20	8	12	6	7	6	6	..	..	..	..	..	1	..	..
19	Daole	345	131	214	81	40	38	33	1	..	2	..	32	6	..	.
20	Darai or Daryai or (Draice)	648	344	304	217	161	118	126	9	13	48	2	11	7	..	.

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—RURAL—contd.

Serial No.	Name of Scheduled Caste	Workers										Workers			
		VI		VII		VIII		IX		X					
		In construction		In Trade and Commerce		In transport, storage and communications		In other services		Non-workers		In Special occupations Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	15	..	1	1	1	..	12	1	412	339	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	128	8	2	..	6	..	54	6	2,236	2,674	..	..	2	..
3	Bandhela	..	..	1	..	..	..	..	..	11	22	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	25	7	1	..	1	..	245	35	219	328	..	..	204	35
5	Bangali or (Kaura Bangala)	1	..	..	..	1	..	6	3	183	169	..	..	2	2
6	Banjara	15	..	10	..	1	..	28	..	186	293	..	..	..	..
7	Bansi	2	..	..	..	..	..	7	..	155	203	..	..	..	..
8	Barad	15	3	2	..	1	..	17	3	137	209	..	..	1	..
9	Barar or (Chajjera)	1	..	..	..	..	..	2	1	78	118	..	..	..	..
10	Batwal or (Bakhala)	4	..	..	..	1	..	10	1	122	120	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	5	..	..	..	..	..
12	Bazigar or (Madari)	..	..	1	..	1	..	..	..	4	9	..	..	..	..
13	Bhanjra or (Mahanjara)	10	..	5	..	5	..	10	1	373	132	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	549	23	46	5	29	..	878	67	12,864	15,004	45	66	19	1
15	Chanal	41	..	3	1	17	..	56	13	1,403	1,470	..	..	..	..
16	Chhimbe or (Dhobi)	5	..	8	1	3	..	47	10	380	433	..	..	5	..
17	Chuhre	2	..	..	..	..	..	4	5	30	19	..	..	..	5
18	Dagi	..	..	..	..	..	..	..	..	2	5	..	..	..	..
19	Daole	4	..	..	..	1	..	3	1	50	174	..	..	..	..
20	Darai or Daryai or Draice	3	1	..	..	10	..	18	12	127	143	..	..	..	..

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—RURAL—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21 Daule	705	397	308	230	216	107	121	2	6	5	..	74	87	1	1
22 Dhaki or Toori or (Bajantree, Mangta)	3,294	1,736	1,558	1,222	879	775	756	20	18	31	1	212	72	21	..
23 Dhaogri or Dhuai	654	259	395	230	245	187	227	..	4	8	3	28	11	2	..
24 Doom or Doomna or Mahashe	18,887	9,608	9,279	6,404	6,280	4,578	4,571	350	128	67	15	1,094	525	44	5
25 Dumne or (Bhanjre)	3,893	2,109	1,784	1,148	682	468	411	32	102	12	3	555	164	4	..
26 Hali	6,606	3,388	3,218	2,392	1,909	2,271	1,867	24	6	9	2	43	116	5	1
27 Hesi or (Shehnai, Beda)	1,195	644	551	359	278	258	255	4	6	1	..	23	12	..	..
28 Jogi or (Nath)	3,891	2,054	1,837	1,324	1,095	1,107	982	28	13	15	4	60	73	42	17
29 Julaha	6,173	2,743	3,430	1,584	1,850	1,141	1,438	53	152	27	11	206	208	11	..
30 Kabirpanthi, Julaha or Keer or (Banoura)	16,994	8,914	8,080	5,500	4,452	4,014	3,970	277	218	99	2	309	222	63	1
31 Kamoh or Nagoli	298	160	138	91	74	36	46	..	6	..	..	50	22	..	..
32 Karoack	9	4	5	..	3	..	2	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	47	27	20	16	3	..	..	..	..	2	..	8	1	2	1
34 Koli or (Kolta, Chammang)	157,354	80,680	76,674	54,614	48,470	46,162	45,119	1,985	1,158	754	145	3,282	1,804	335	97
35 Lohar or (Katehia, Badhela, Damang)	26,605	13,865	12,740	9,302	7,548	6,226	6,729	237	228	324	72	1,915	392	189	61
36 Mazhabi	6	5	1	5	..	2	..	..	..	..	..	..	..	..	..
37 Megh	475	247	228	168	138	162	114	2	..	..	1	2	23	2	..
38 Nat or (Natva)	57	32	25	23	8	13	8	..	..	1	..	3	..	..	..
39 Od or (Tarkhan)	584	284	300	173	196	116	175	1	4	..	..	51	17	3	..
40 Pasi	79	76	3	73	2	1	..	..	..	..	..	..	..	1	..
41 Phrera or (Phalera)	162	100	62	67	11	21	6	..	1	10	..	36	4	..	..
42 Rehar	1,664	893	771	634	509	423	440	59	34	23	3	80	21	6	1
43 Rehara	48	23	25	17	3	1	1	..	..	..	..	11	..	1	2
44 Sansi	4	1	3	1	2	..	1	..	1	1	..	..	..	..	..
45 Sapela	21	12	9	1	..	..	..	..	..	..	..	1	..	..	..
46 Sarde, Sarare or Siryare	336	180	156	118	61	100	58	1	..	2	..	7	2	4	..
47 Sarehde	93	44	49	18	20	13	19	..	..	..	..	2	..	..	..
48 Sikligar	19	8	11	6	..	2	..	..	..	..	..		..	..	..
49 Sipi	5,808	3,008	2,800	2,036	1,579	1,358	1,446	14	8	9	6	70	114	14	3
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	967	504	463	313	264	225	248	6	6	23	..	25	10	1	..
52 Thathiar or Thathera or (Bharera)	306	164	142	118	99	40	83	12	2	5	..	43	14	..	..
53 Unclassifiable	1,142	733	410	617	101	527	81	10	..	5	..	22	8	16	11
Total	357,774	184,768	173,006	121,693	101,734	93,913	91,660	4,039	2,674	1,924	315	13,813	6,214	1,190	262

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd

HIMACHAL PRADESH—RURAL—concld.

1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	8	..	..	..	..	..	38	1	167	92	..	..	..	..
22 Dhaogri or Dhusi	3	..	1	..	..	..	1	..	29	150	..	..	..	..
23 Dhaki or Toori or (Bajantree, Mangta)	19	..	2	..	2	..	140	32	614	679	..	..	..	..
24 Doom or Doomna Mahashe	109	1	4	4	10	..	148	31	3,204	3,999	3	..	1	..
25 Dumne or (Bhanjre)	10	..	1	1	6	..	60	1	961	1,102	..	..	..	..
26 Hali	13	4	2	..	1	..	23	3	996	1,219	..	..	2	..
27 Hesi or (Shehnai, Beda)	2	..	..	..	2	..	69	5	285	273	..	..	..	..
28 Jogi or (Nath)	27	1	2	..	7	..	36	5	730	742	..	..	..	..
29 Julaha	80	2	7	..	2	..	57	39	1,159	1,580	..	..	7	2
30 Kabirpanthi, Julaha or Keer or (Banoura)	225	13	16	..	17	..	480	26	3,414	3,628	..	..	4	..
31 Kamoh or Dagolli	10	..	2	..	..	..	3	..	69	64	..	..	..	..
32 Karoack	..	..	..	..	..	..	..	1	4	2	..	..	..	..
33 Khatik or (Kasai)	1	1	1	..	..	..	2	..	11	17	..	..	..	..
34 Koli or (Kolta. Chammang)	798	19	40	5	146	..	1,112	123	26,066	28,204	..	..	22	7
35 Lohar or (Katchla, Bandhla Damang)	178	20	22	13	18	..	193	33	4,563	5,192	..	..	2	..
36 Mazhabi	..	..	..	..	..	..	3	..	..	1	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..	79	90	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	6	..	9	17	..	..	..	..
39 Od or (Tarkhan)	2	..	..	..	..	..	..	..	111	104	..	..	..	..
40 Pasi	70	2	..	..	..	..	1	..	3	1	..	..	..	..
41 Phrera or (lera) Phaha	..	..	..	..	..	..	..	..	33	51	..	..	..	..
42 Rehar	9	..	..	..	4	..	30	10	259	262	..	..	8	8
43 Rehara	2	..	1	..	..	..	1	..	6	22	..	—	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	1	..	—	..	..
45 Sapela	..	..	..	..	..	..	..	..	11	9	..	—	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	4	1	62	95	..	..	..	1
47 Sarehde	..	..	..	..	..	..	3	..	26	29	..	..	..	..
48 Sikligar	2	..	..	..	..	..	1	..	2	11	..	..	1	..
49 Sipi	32	2	..	..	..	..	39	..	972	1,221	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	18	..	2	..	6	..	7	..	191	199	..	..	..	..
52 Thathiar or Thathera or Bharera	12	..	..	..	..	..	6	..	46	43	..	..	..	..
53 Unclassifiable	6	..	..	..	3	..	28	1	116	309	..	..	9	..
Total	2,441	107	1 82	31	302	..	3,888	471	64,075	71,272	48	66	289	61

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—URBAN

Serial No.	Name of Scheduled Caste	Total			Total workers (I—IX)		Workers									
							I		II		III In mining, quarrying, live stock, forestry, fishing, hunting, plantations, orchards and allied activities		IV At household industry		V In manufacturing other than household industry	
		Persons	Males	Females	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
1	Ad-dharmi	582	293	289	137	27	2	..	..	..	..	..	93	25	9	..
2	Badhi or Nagalu or (Tarkhan, Auras)	198	121	77	77	11	5	7	..	..	..	1	13	..	25	..
3	Bandhela	33	15	18	7	..	..	..	..	..	1	..	..	..	5	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	1,784	954	830	498	238	2	..	..	..	8	..	7	..	33	4
5	Bangali or (Kauru, Bangala)	18	8	10	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	8	3	5	1	..	..	..	..	..	..	..	1	..	..	..
9	Barar or (Chhejjera)	6	3	3	3	3	..	..	..	..	..	3	1	..	..	..
10	Batwal or (Bakhala)	174	92	82	44	1	..	..	..	..	..	..	11	..	4	1
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	10	8	2	7	..	1	..	1	..	..	..	1	..	1	..
14	Chamar, Mochi, Ramdasi Ravidasi or Ramdasia	3,228	1,780	1,448	1,088	338	187	181	15	18	17	6	224	78	273	8
15	Chanal	63	35	28	18	15	8	10	..	..	..	..	5	4	..	..
16	Chhimbe or (Dhobi)	486	254	232	137	32	5	2	..	..	..	..	19	9	17	2
17	Chuhre	11	3	8	3	3	..	1	..	..	..	..	..	..	..	..
18	Dagi	2	..	2	..	1	..	1	..	..	..	..	..	..	..	..
19	Daole	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	43	20	23	16	..	1	..	..	..	3	..	2	..	..	..

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—URBAN—contd.

Serial No.	Name of Scheduled Caste	Workers										In special occupations			
		VI		VII		VIII		IX		X					
		In construction		In trade and commerce		In transport, storage and communications		In other services		Non-workers		Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	2	..	..	..	31	2	156	262	1	15	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	10	..	1	..	2	..	21	3	44	66	..	..	..	..
3	Bandhela	..	..	..	..	..	..	1	..	8	18	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadass, Khaqroob)	6	..	1	..	23	..	418	234	456	592	..	..	362	225
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	8	10	..	..	..	..
6	Banjara	..	..	..	..	..	..	1	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	2	5	..	..	..	..
9	Barar or (Chhajjera)	1	..	..	..	..	..	1	..	..	..	..	..	1	..
10	Batwal or (Bakhala)	6	..	..	..	1	..	22	..	48	81	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	3	..	1	2	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	146	15	14	..	18	1	194	31	692	1,110	3	..	12	3
15	Chanal	..	..	..	..	5	..	..	1	17	13	..	..	..	..
16	Chhaimbe or (Dhobi)	3	..	1	..	1	..	91	19	117	200	..	..	..	..
17	Chuhre	..	..	..	..	..	..	3	2	..	5	..	..	1	..
18	Dagi	..	..	..	..	..	..	..	..	..	1	..	..	..	..
19	Dacle	..	..	..	..	..	..	1	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	1	..	..	..	1	..	8	..	4	23	..	..	..	..

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—URBAN—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21 Daule	14	10	4	4	1	..	..	..	..	..	..	..	..	..	..
22 Dhaki or Toori or (Bajantree Mangta)	30	13	17	5	6	..	6	..	..	..	..	1	..	1	..
23 Dhaogri or Dhuai	38	3	..	2	..	2	..	..	..	..	..	..	..	..	..
24/25 Doom or Doomna or (Mahashe) / Domna or (Bhanjre)	410	224	186	140	42	22	14	8	7	4	1	35	10	23	4
	63	24	39	17	2	3	..	..	..	..	..	..	2	4	..
26 Hali	172	93	79	57	7	1	..	..	..	..	..	18	2	1	..
27 Hesi or (Shehnai, Beda)	111	53	58	32	13	12	11	..	..	..	..	1	..	..	1
28 Jogi or (Nath)	260	146	114	82	21	8	14	..	..	5	..	14	2	19	2
29 Julahe	91	50	41	35	14	13	11	1	..	2	..	21	2	14	..
30 Kabirpanthi, Julaha or Keer or (Banoura)	784	460	324	312	114	82	84	4	1	8	..	14	7	38	6
31 Kamoh or Dagoli	93	50	43	27	6	..	3	..	..	..	..	12	..	8	..
32 Karoack	21	14	7	4	..	..	..	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	58	34	24	17	..	..	..	..	..	2	..	11	..	..	..
34 Koli or (Kolta, Chammang)	1,779	1,025	754	584	143	98	81	12	9	21	7	32	30	102	2
35 Lohar or (Katehla, Badhela, Damang)	941	504	437	310	93	28	31	3	1	4	1	44	21	77	11
36 Mazhabi	6	5	1	2	..	..	..	..	..	..	..	..	..	..	..
37 Megh	13	10	3	8	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	72	38	34	26	5	..	..	..	..	..	..	..	..	14	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	27	15	12	8	5	..	..	..	..	..	1	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	35	28	7	16	2	..	..	..	..	..	..	2	1	..	..
47 Sarehde	14	5	9	5	..	..	..	..	..	..	..	..	..	4	..
48 Sikligar	350	189	161	85	3	..	..	..	..	27	2	3	1	38	..
49 Sipi	14	7	7	6	2	1	2	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	101	52	49	34	17	9	12	1	..	3	1	3	3	1	..
52 Thathiar or Thathera or (Bharera)	31	17	14	11	4	3	3	..	..	1	..	6	..	1	..
53 Unclassifiable	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Total	12,142	6,661	5,481	3,868	1,174	493	474	45	36	106	23	574	197	712	41

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—URBAN—concld.

1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	..	..	..	..	..	..	4	1	6	3	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	1	..	2	..	8	11	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	1	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	10	..	2	1	6	..	30	5	84	144	..	..	..	1
25 Dumne or (Bhanjre)	..	..	..	..	..	..	10	..	7	37	..	..	..	..
26 Hali	3	..	..	..	..	..	34	5	36	72	..	..	..	4
27 Hesi or (Shehnai Beda)	..	..	..	..	..	..	19	1	21	46	..	..	..	..
28 Jogi or (Nath)	16	..	2	..	..	..	18	3	64	93	..	..	..	..
29 Julahe	..	..	1	..	..	..	3	1	15	27	..	..	..	1
30 Kabirpanthi, Julaha or Keer or (Banoura)	75	4	5	..	8	..	78	12	148	210	..	..	..	..
31 Kamoh or Dagoli	..	..	..	..	1	..	6	3	23	37	..	..	..	1
32 Karoack	1	..	..	..	..	..	3	..	10	7	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	4	..	17	24	..	..	..	..
34 Koli or (Kolta Chammang)	94	1	9	..	11	..	205	18	441	606	..	..	..	3
35 Lohar or (Katehla, Badhela Damang)	73	13	13	..	3	..	65	15	194	344	..	..	..	..
36 Mazhabi	1	..	..	..	..	..	1	..	3	1	..	..	..	..
37 Megh	..	..	2	..	..	..	6	..	2	3	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	2	..	..	..	1	..	9	5	12	29	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	1	..	..	..	..	..	7	4	7	7	..	..	5	3
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	8	..	2	..	..	..	4	1	12	5	..	..	..	..
47 Sarehde	..	..	..	..	1	..	..	..	..	9	..	..	..	..
48 Sikligar	..	..	3	..	3	..	11	..	104	158	..	.	..	..
49 Sipi	..	..	..	..	..	..	5	..	1	5	..	.	1	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	6	..	..	..	1	..	10	1	18	32	..	.	..	..
52 Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	1	6	10	..	..	..	..
53 Unclassifiable	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Total	463	33	58	1	87	1	1,330	368	2,793	4,307	4	15	382	241

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—RURAL

Serial No.	Name of Scheduled Caste	Total			Total workers I-IX		Workers									
							I As cultivator		II As agricultural labourers		III In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards, and allied activities		IV At household industry		V In manufacturing other than household industry	
		Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F
	1	2	3	4	5	6	7	8	9	10	11	12	12	14	15	16
1	Ad-dharmi	1,670	929	741	542	424	442	353	2	1	1	..	82	68	..	1
2	Badhi or Nagalu or (Tarkhan, Auras)	1,747	909	838	532	382	489	359	4	..	1	1	17	20	5	2
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi (Jamadass, Khaqroob)	31	19	12	11	3	..	..	..	..	..	..	..	..	..	..
5	Bangali (Kauru, Bangala)	46	26	20	19	1	5	1	..	..	11	..	2	..	1	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	853	440	413	288	217	265	206	..	..	8	3	1	6	5	2
8	Barad	23	13	10	6	7	3	4	..	..	..	..	3	2	..	..
9	Barar (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bkhala)	571	310	261	195	145	168	143	..	..	2	..	8	1	3	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	4,171	2,258	1,913	1,527	940	1,178	832	23	12	32	4	235	88	7	1
15	Chanal	685	367	318	267	193	257	173	1	..	..	..	5	20	4	..
16	Chhimbe or (Dhobi)	59	29	30	20	8	14	8	..	..	..	..	2	..	..	..
17	Chuhre	3	..	3	..	1	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Dralee)	142	70	72	47	44	41	43	..	..	..	..	1	1	..	..

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT RURAL—contd.

Serial No.	Name of Scheduled Caste	Workers								Non-workers		Workers in special occupations			
		VI		VII		VIII		IX		X					
		In construction		In trade and commerce		In transport, storage and communications		In other services				Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	4	..	1	1	..	..	10	..	387	317	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	5	..	..	..	..	..	11	..	377	456	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	11	3	8	9	..	..	10	3
5	Bangali or (Kauru, Bangla)	..	..	..	..	..	..	..	..	7	19	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	2	..	..	..	..	..	7	..	152	196	..	..	..	..
8	Barad	..	..	..	..	..	..	..	1	7	3	..	..	..	..
9	Barar (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	3	..	..	..	1	..	10	1	115	116	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Moohi, Ramdasi, Ravidasi or Ramdasia	17	1	..	..	..	..	35	2	731	973	1	..	4	..
15	Chanal	..	..	..	..	..	..	..	..	100	125	..	..	..	..
16	Chhimbe or (Dhobi)	1	..	2	..	..	..	1	..	9	22	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	1	..	2	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draice)	..	..	..	..	..	..	..	..	23	28	..	..	..	..

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—RURAL—contd.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaki or Toori or (Bajantree, Mangta	37	23	14	20	13	19	18	1	..	..	..	..	..	..	..
23	Dhaogri or Dhuai	142	84	58	55	39	34	34	..	..	7	3	11	2	..	..
24	Doom or Doomna or (Mahashe)	1,911	987	924	629	471	427	424	8	6	6	1	136	35	11	3
25	Dumne or (Bhanjre)	313	199	114	161	56	152	43	1	1	1	3	5	9	..	..
26	Hali	6,510	3,360	3,150	2,390	1,931	2,271	1,799	23	6	9	2	43	116	6	1
27	Hesi or (Shehnai, Beda)	70	32	38	24	28	24	28	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	2,016	1,095	921	749	561	629	492	11	1	7	1	23	45	42	17
29	Julahe	30	13	17	11	6	11	6	..	..	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	185	100	85	79	49	72	49	1	..	..	..	..	..	3	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	785	383	402	271	293	255	292	4	..	3	..	5	1	1	..
35	Lohar or (Katchlas, Badhela Damiang)	2,141	1,096	1,045	772	648	685	607	6	4	9	5	30	14	30	1
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	475	247	228	168	138	162	114	2	..	..	1	2	23	2	..
38	Nat or (Natva)	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	247	137	110	97	61	76	60	1	..	1	..	18	..	1	1
43	Rehara	47	23	24	17	3	1	1	..	..	..	..	11	..	1	1
44	Sansi	1	..	1	..	1	..	1	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	274	147	127	99	45	90	44	1	..	..	..	5	1	2	..
47	Sarehde	7	2	5	2	5	..	5	..	..	..	..	1	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	5,767	2,992	2,775	2,029	1,558	1,852	1,428	14	5	9	6	70	114	13	3
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	16	9	7	8	5	4	3	..	..	..	..	2	2	..	..
52	Thathiar or Thathera or (Bharera)	9	5	4	4	..	..	..	..	..	..	..	3	..	..	..
53	Unclassifiable	33	14	19	14	12	..	1	..	..	..	..	..	..	13	11
	Total	21,018	16,319	14,699	11,054	8,288	9,626	7,566	103	36	107	30	721	568	150	61

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT RURAL—concld.

1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22 Dhaki or Toori or (Bajantree Mangta)	3	..	..	..	..	..	..		23	19	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	3	1	..	..	..	.
24 Doom or Doomna or (Mahashe)	21	..	1	..	1	..	18	2	358	453	..	..	..	.
25 Dumne or (Bhanjre)	1	..	..	..	..	..	1	..	38	58	..	..	..	
26 Hali	13	4	2	..	1	..	22	3	970	1,219	..	..	2	.
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	8	10	..	..	..	.
28 Jogi or (Nath)	20	1	2	..	1	..	14	4	346	360	..	..	..	.
29 Julahe	..	..	..	..	..	..	..	..	2	11	..	..	..	.
30 Kabirpanthi, Julaha or Keer or (Banoura)	1	..	..	..	..	..	2	..	21	36	..	..	..	.
31 Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..	..	.
32 Karaook	..	..	..	..	..	..	..	..	..	..	..	..	..	.
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	.
34 Koli or (Kolta, Chammang)	1	..	..	..	..	..	2	..	112	109	..	..	..	..
35 Lohar or (Katekla, Badhela, Damang)	5	..	2	..	1	..	4	1	324	397	..	..	..	..
36 Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..	79	90	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	1	..	..	..	..	..	.	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	.	..
40 Pasi	..	..	..	..	..	..	..	..	..	..	..	..	.	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..	40	49	..	..	..	..
43 Rehara	2	..	1	..	..	..	1	..	6	21	..	..	.	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	.	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	.	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	1	..	48	82	..	..	..	..
47 Sarehde	..	..	..	..	..	..	1	..	..	..	..	..	.	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	.	..
49 Sipi	32	2	..	..	..	..	39	..	963	1,217	..	..	1	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	2	..	..	..	..	..	..	..	1	2	..	..	..	..
52 Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	1	..	1	4	..	..	..	..
53 Unclassifiable	..	..	..	..	..	..	1	..	..	7	..	..	..	..
Total	133	8	11	1	5	..	198	18	5,265	6,411	1	..	17	8

SCT.-I—PART A — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—URBAN

Serial No.	Name of Scheduled Caste	Total			Total workers I-IX		Workers									
							I		II		III		IV		V	
							As cultivator		As agricultural labourer		In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards, and allied activities		At household industry		In manufacturing other than household industry	
		Persons	Males	Females	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
1	Ad-dharmi	572	285	287	134	27	1	..	..	..	..	..	93	25	9	..
2	Badhi or Nagalu or (Tarkhan, Auras)	48	31	17	12	2	..	..	..	..	..	..	9	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi, or (Jamadars, Khaqroob)	195	96	99	55	27	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	1	1	..	1	..	..	..	..	..	..	..	1	..	..	..
10	Batwal or (Bakhala)	132	68	64	35	1	..	..	..	..	..	..	11	..	2	1
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	5	3	2	3	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	54	29	25	19	1	..	..	..	2	..	..	4	..	8	1
15	Chanal	3	3	..	1	..	..	..	..	..	..	..	1	..	..	..
16	Chhimbe or (Dhobi)	75	35	40	13	5	..	..	..	..	..	..	6	3	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draice)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

SCT.-I— PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—URBAN—contd.

Serial No.	Name of Scheduled Caste	Workers								Non-workers		Workers in special occupations			
		VI		VII		VIII		IX		X					
		In construction		In trade and commerce		In transport, storage and communications		In other services				Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	2	..	..	..	29	2	151	260	1	15	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	..	..	..	..	..	..	3	2	19	15	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	55	27	41	72	..	..	50	27
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	5	..	..	..	..	..	17	..	33	63	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	3	..	..	2	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	..	..	..	..	..	..	5	..	10	24	..	..	..	..
15	Chanal	..	..	..	..	..	..	..	..	2	..	..	..	..	..
16	Chhimbe or (Dhobi)	..	..	..	..	..	..	7	2	22	35	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draice)	..	..	..	..	..	..	..	..	..	..	..	..	..	..

SCT.-I—PART—A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—condt

CHAMBA DISTRICT—URBAN—condt.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21 Daule	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22 Dhaki or Toori or (Bajantree Mangta)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	69	41	28	19	..	..	..	..	..	2	..	11	..	..	..
25 Dumne or (Bhanjre)	21	10	11	4	..	..	..	..	..	..	..	..	..	1	..
26 Hali	171	92	79	56	7	1	..	..	..	..	..	18	2	1	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28 Jogi or (Nath)	121	66	55	39	8	2	5	..	..	4	..	7	1	7	..
29 Julahe	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30 Kabir panthi, Julaha or Keer or (Banoura)	2	2	..	2	..	..	..	..	..	..	..	..	..	..	..
31 Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
32 Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	51	29	22	14	..	..	..	..	..	2	..	11	..	..	..
34 Koli or (Kolta, Chammang)	3	3	..	3	..	..	..	..	..	..	..	..	..	..	..
35 Lohar or (Katehla, Badhela Damang)	5	5	..	5	..	..	..	..	..	..	..	..	..	..	..
36 Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6
37 Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43 Rohara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare, or Siryare	6	3	3	3	1	..	..	..	..	..	..	1	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49 Sipi	14	7	7	6	2	1	2	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
52 Thathiar or Thathera or (Bharera)	11	5	6	3	..	..	..	..	..	..	..	3	..	..	..
53 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	1,560	815	745	427	81	5	7	..	..	10	..	176	31	28	2

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT URBAN—contd.

1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	..	..	1	..	1	..	4	..	22	28	..	..	..	..
25 Dumne or (Bhanjre)	..	..	..	..	..	..	3	..	6	11	..	..	..	..
26 Hali	3	..	..	..	..	..	33	5	36	72	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28 Jogi or (Nath)	7	..	2	..	..	..	10	2	27	47	..	..	..	..
29 Julahe	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30 Kabir panthi, Julaha or Keer or (Banoura)	..	..	..	..	..	..	2	..	..	..	..	..	..	..
31 Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..	..	..
32 Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	1	..	15	22	..	..	..	..
34 Koli or (Kolta, Chammang)	..	..	..	..	..	..	3	..	..	..	..	..	..	..
35 Lohar or (Katehla, Badhela, Damang)	..	..	..	..	..	..	5	..	..	..	..	..	..	..
36 Mazahabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38 Nat (or Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Serare, or Siryare	..	..	..	..	..	..	..	1	..	2	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	5	..	1	5	..	..	1	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	..	..	..	..	..	..	..	..	1	..	..	..	..	..
52 Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	2	6	..	..	..	..
53 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	15	..	5	..	1	..	187	41	388	664	1	15	51	31

SCT-I—PART A — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—RURAL

Serial No.	Name of Scheduled Castes	Total			Total workers I-IX		Workers									
							I		II		III		IV		V	
							As cultivator		As agricultural labourer		In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities		As household industry		In manufacturing other than household industry	
		Persons	Males	Females	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
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	3,224	1,622	1,602	1,060	973	875	930	16	13	17	..	97	22	24	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadara, Khaqroob)	95	56	39	37	12	5	8	1	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangla)	49	26	23	..	1	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	2	..	2	..	2	..	2	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	2	1	1	1	1	..	..	..	..	..	..	1	..	..	..
10	Batwal or (Bakhala)	12	8	4	1	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria.	7	7	..	2	..	2	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	702	557	235	326	193	138	101	12	32	2	3	170	57	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	24,247	12,281	11,966	7,438	7,173	5,603	6,258	235	225	68	15	1,248	641	27	1
15	Chanal	4,605	2,333	2,272	1,474	1,458	1,354	1,417	18	18	6	4	16	5	2	..
16	Chhimbe or (Dhobi)	427	208	219	117	123	80	111	..	5	..	..	21	4	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	20	8	12	6	7	6	6	..	..	..	..	..	1	..	..
19	Daole	30	11	19	11	9	1	9	1	..	2	..	6	..	..	..
20	Darai or Daryai or (Draiee)	342	172	170	99	105	60	80	6	13	21	..	6	..	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—RURAL—contd.

Serial No.	Name of Scheduled Caste	Workers										Workers in special occupations			
		VI		VII		VIII		IX		X					
		In construction		In trade and commerce		In transport, storage and communications		In other services		Non-workers		Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan Auras)	21	5	..	..	..	..	10	3	562	629	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi, or (Jamadars, Khaqroob)	..	..	1	..	..	..	30	4	19	27	..	..	30	4
5	Bangali or (Kauru, Bangla)	..	..	..	..	..	..	..	1	26	22	..	..	..	1
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	1	..	..	..	..	..	..
10	Batwal or (Bakhala)	1	..	..	..	..	..	..	..	7	4	..	..	..	..
11	Bawan	..	..	..	..	..	..	..	..	5	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	1	..	3	..	231	42	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	75	1	11	2	6	..	165	30	4,843	4,793	18	31	8	1
15	Chanal	23	..	2	1	15	..	38	13	859	814	..	..	..	..
16	Chhimbe, or (Dhobi)	2	..	..	..	..	..	14	3	91	96	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	2	5	..	..	..	..
19	Daole	..	..	..	..	..	..		..	..	10	..	..	..	..
20	Darai or Daryai or (Draice)	..	..	..	..	4	..	2	12	73	65	..	..	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—RURAL—contd.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21	Daule	164	87	77	49	44	38	37	1	5	1	..	9	1	..	..
22	Dhaki or Toori or (Bajantree, Mangta)	9	3	6	2	4	2	4	..	..	..	.	..	..	..	..
23	Dhaogri or Dhuai	512	175	337	175	206	153	193	..	4	1	.	17	9	2	
24	Doom or Doomna or (Mahashe)	8,690	4,075	4,615	2,506	2,630	1,767	2,238	79	71	15	12	537	222	15	1
25	Dumne or (Bhanjre)	2,131	1,305	826	608	332	116	192	28	83	10	..	393	56	1	..
26	Hali	95	27	68	1	68	..	68	1	..	.	..	..	..	..	.
27	Hesi or (Shehnai Beda)	848	455	393	276	221	195	208	4	6	..	..	11	3	..	..
28	Jogi or Nath	1,222	611	611	368	352	295	314	15	12	4	3	28	26		..
29	Julahe	4,571	1,785	2,786	972	1,367	830	1,184	43	123	6	10	50	38	9	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	5,366	3,094	2,272	1,814	1,585	1,302	1,395	97	112	23	1	145	63	8	..
31	Kamoh or Dogoli	149	76	73	48	42	23	26	..	6	..	..	23	10	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	.		..	..
33	Khatik or (Kasai)	..	..	..	..	..	..		..	.	.	..	..	..	..	..
34	Koli or (Kolta, Chammang)	36,651	18,400	18,251	11,885	11,858	11,109	11,000	95	98	85	38	267	161	16	1
35	Lohar or (Katchla, Badhela, Damang	14,283	7,297	6,986	4,742	4,358	3,662	4,011	93	120	61	27	688	154	24	2
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	.	..
37	Megh	..	..	.	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	7	3	4	1	2	1	2	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	387	182	205	113	134	107	133	..	..	..	..	6	1	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	.	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..		..	..	.	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	1	..	1	..	1	..	..	..	..	..	..	..	..	..	..
47	Sarehde	1	1	..	1	..	..	..	..	..	..	..	1	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	36	12	24	5	20	5	17	..	3	..	.	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	.	..	..	..	..	..	..	..
51	Teli	731	370	361	221	211	172	198	4	6	4	..	16	7	1	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	77	62	15	29	7	23	5	1	..	..	..	1	1	..	..
	Total	109,786	55,310	54,476	34,388	33,499	27,924	30,683	750	955	326	113	3,757	1,553	129	5

SCT-I- -PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MANDI DISTRICT RURAL—concld.

	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	..	..	..	..	..	..	..	1	38	33	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	1	2	..	..	..	..
23 Dhaogri or Dhuai	..	..	1	..	..	..	1	..	..	131	..	..	..	..
24 Doom or Doomna or (Mahashe)	44	..	..	4	3	..	46	21	1,560	1,985	..	..	..	..
25 Dumne or (Bhanjre)	4	..	1	1	5	..	50	..	697	494	..	..	..	..
26 Hali	..	..	..	..	..	..	..	..	26	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	2	..	..	..	..	..	64	4	179	172	..	..	..	..
28 Jogi Nath)	6	..	..	..	4	..	16	..	243	259	..	..	..	..
29 Julahe	10	1	2	..	..	..	22	11	813	1,419	..	..	4	..
30 Kabirpanthi, Julaha or Keer or (Banoura)	67	..	9	..	4	..	159	14	1,280	687	..	..	..	..
31 Kamoh or Dapoli	..	..	..	..	..	..	2	..	28	31	..	..	.	..
32 Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	84	6	10	1	31	..	188	14	6,515	6,393	..	..	7	..
35 Lohar or (Katehla, Badhela Damang)	85	7	18	13	12	..	99	14	2,555	2,628	..	..	..	..
36 Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	—	..
37 Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	2	2	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	69	71	..	..	..	..
40 Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	1	..	..	..	..
45 Sapela	..	..	..	..	..		..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	1	..	..	..	..	..	1
47 Sarehde	..	..	..	..	..	..		..	..	..	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..	7	4	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	11	..	1	..	5	..	7	..	149	150	..	..	..	..
52 Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
53 Unclassifiable	1	..	..	..	..	..	3	1	33	8	..	..	..	..
Total	436	20	56	22	90	..	920	148	20,922	20,977	18	31	49	7

SCT-I—PART A — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—URBAN

Serial No.	Name of Scheduled Caste	Total			Total workers (II—X)		Workers I: As cultivator		Workers II: As agricultural labourer		Workers III: In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities		Workers IV: At household industry		Workers V: In manufacturing other than household industry	
		Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F
	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	Ad-dharmi	3	2	1	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	48	27	21	14	8	4	7	..	..	..	..	1	..	1	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	285	162	123	85	46	..	..	..	..	..	..	2	..	..	1
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	2	2	..	1	..	..	..	..	..	..	..	1	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	3	2	1	1	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahan jara)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi, or Ramdasia	1,504	746	758	424	213	128	136	11	15	4	2	145	42	61	3
15	Chanal	60	32	28	17	15	8	10	..	..	..	..	4	4	..	..
16	Chhimbe or (Dhobi)	124	61	63	37	9	..	..	..	..	..	..	2	2	7	1
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	2	..	2	..	1	..	1	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draice)	16	7	9	5	..	..	..	..	..		..	2	..	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—URBAN—contd.

Serial No.	Name of Scheduled Caste	Workers													
		VI		VII		VIII		IX		X		Workers in special occupations			
		In construction		In trade and commerce		In transport, storage and communications		In other services		Non-workers		Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	..	..	..	..	..	..	2	1	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	..	..	1	..	..	..	7	1	13	13	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	1	..	..	..	1	..	81	45	77	77	..	..	81	38
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	1	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	1	..	1	1	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi, or Ramdasia	18	2	7	..	5	1	45	12	322	545	3	..	7	1
15	Chanal	..	..	..	..	5	..	..	1	15	13	..	..	..	..
16	Chhimbe or (Dhobi)	1	..	..	..	..	..	27	6	24	54	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	1	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	1	..	..	..	..	..	1	..	2	9	..	..	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—URBAN—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21 Daule	9	9	..	4	..	..	..	..	..	..	..	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23 Dhaogri or Dhuai	3		..	2	..	2	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	162	79	83	51	25	15	11			..	..	11	6	3	..
25 Dumne or (Bhanjre)	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
26 Hali	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	55	27	28	16	5	5	3	..	..	..	..	..	..	..	1
28 Jogi or (Nath)	66	39	27	18	10	6	9	..	..	1	..	..	..	5	..
29 Julahe	60	32	28	23	11	11	11	1	..	..	..	1	..	10	..
30 Kabirpanthi, Julaha or Keer or (Banoura)	448	237	211	139	83	58	65	2	1	3	..	11	6	2	4
31 Kamoh or Dagoli	11	6	5	2	..	..	..	..	..	..	..	2	..	..	..
32 Karoack	21	14	7	4	..	..	..	..	..	.	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	.	..	..	..
34 Koli or (Kolta, Chammang)	333	194	139	95	56	31	28	5	3	4	4	11	18	2	..
35 Lohar or (Katehla, Badhela Damang)	625	326	299	196	76	23	27	3	1	2	1	35	21	32	11
36 Mazhabi	5	4	1	2	..	..	..	..	..	..	..	..	..	..	..
37 Meeb	4	2	2	1	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	9	3	6	3	..	..	..	..	..	..	..	..	..	..	..
41 Phreru or (Phaler	..	..	..	..	..	..	..	..	.	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	.	..
47 Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
48 Sikligar	1	..	1	..	1	..	..	..	..	..	..	..	1	..	..
49 Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	97	50	47	33	16	9	12	..	..	3	1	3	3	1	..
52 Thathiar or Thathera or (Bharera)	4	3	1	3	..	..	..	..	..	..	..	3	..	..	..
53 Unclassifiable	..	..	..	..	..	..	.	..	..	..	..	..	..	..	..
Total	3,962	2,070	1,892	1,177	575	300	320	30	27	18	8	234	103	124	21

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—URBAN—concld.

1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	..	..	..	..	..	..	4	..	5	..	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	1	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	1	..	1	..	3	..	9	1	28	58	..	..	..	..
25 Dumne or (Bhanjre)	..	..	..	..	..	..	..	..	..	1	..	..	..	..
26 Hali	..	..	..	..	..	..	1	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	11	1	11	23	..	..	..	..
28 Jogi or (Nath)	2	..	..	..	..	..	4	1	21	17	..	..	..	..
29 Julaha	..	..	..	..	..	..	..	..	9	17	.	..	..	..
30 Kabirpanthi, Julaha or Keer or (Banoura)	23	..	5	..	2	..	33	7	98	128	..	..	..	..
31 Kamoh or Dagoli	..	..	..	..	..	..	..	..	4	5	..	..	..	..
32 Karoack	1	..	..	..	..	..	3	..	10	7	..	..	..	..
33 Khatik or (Kasai)	..	..	..	.	..	..	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	6	..	..	..	..	..	36	3	99	83	..	..	..	..
35 Lohar or (Katehla, Badhela, Damang)	49	4	2	..	3	..	47	11	130	223	..	..	..	..
36 Mazhabi	1	..	..	..	..	..	1	..	2	1	..	..	..	..
37 Megh	..	..	..	..	..	..	1	..	1	2	..	..	..	..
38 Nat or (Natva)	..	.	..	..	..	.	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	..	..	..	..	..	..	3	..	..	6	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	..	.	..	..	..	..	..	..	..	..	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	.	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48 Sikligar	..	..	..	.	..	..	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..	..	..	.	..	..	..
50 Sirkiband	..	..	..	..	..	..	..		..	..	..	..	..	..
51 Teli	6	..	..	..	1	..	10	..	17	31	.	..	..	..
52 Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	.	1	.	..	..	..
53 Unclassifiable	..	..	..	..	..	..	—	..	..	..	..	..	..	..
Total	110	6	16	..	20	1	325	89	893	1,317	3	..	88	39

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—RURAL

Serial No.	Name of Scheduled Csste	Total			Total workers		Workers									
							I		II		III In mining, quarrying, live stock, forestry, fishing, hunting, plantations, orchards and allied activities		IV At household industry		V In manufacturing other than household industry	
							As cultivator I—IX		As agricultural labourer							
		Persons	Males	Females	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
1	Ad-dharmi	20	16	4	14	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	306	160	146	93	28	15	24	5	..	..	..	30	4	9	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	107	64	43	39	2	..	..	..	..	1	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	70	34	36	5	5	4	5	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	21	9	12	6	6	2	6	..	..	..	..	4	..	..	..
8	Barad	8	4	4	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	17	10	7	9	1	..	..	..	..	..	..	9	1	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	184	140	44	77	9	27	8	2	..	..	..		1	5	..
14	Chamar, Mochi Ramdasi, Ravidasi or Ramdasia	19,194	9,759	9,435	5,827	4,476	4,431	3,914	230	93	47	1	634	447	11	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	611	309	302	170	148	124	127	1	..	..	..	36	18	1	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	299	107	192	63	28	33	21	..	..	..	..	23	6	..	..
20	Darai or Daryai or (Draice)	42	22	20	12	3	1	..	..	..	3	..	..	2	..	..

SCT-I—PART—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—RURAL—contd.

Serial No.	Name of Scheduled Caste	Workers										Workers in special occupations			
		VI		VII		VIII		IX		X					
		In construction		In trade and commerce		In transport, storage and communications		In other services		Non-workers		Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	19	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	11	..	..	..	1	..	2	..	2	4	..	..	..	..
2	Badhi or Nagalu or (Tarkhan Auras)	31	..	..	..	1	..	2	..	67	118	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	7	..	..	..	..	..	31	2	25	41	..	..	31	2
5	Bangali or (Kauru, Bangala)	..	..	..	..	1	..	..	..	29	31	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	3	6	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	4	4	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	1	6	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	5	..	5	..	..	..		..	63	35	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	203	..	7	2	1	..	263	19	3,932	4,959	16	29	2	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	2	..	..	..	..	..	6	3	139	154	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	4	..	..	..	1	..	2	1	44	164	..	..	..	..
20	Darai or Daryai or (Draiee)	3	1	..	..	4	..	1	..	10	17	..	..	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—RURAL—concld.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21	Daule	481	276	205	155	157	56	72	1	..	4	..	60	84	..	1
22	Dhaki or Toori or (Bajantree, Mangta)	114	62	52	27	23	17	21	..	..	..	..	5	1	..	..
23	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	Doom or Doomna or (Mahashe)	933	559	374	306	169	113	124	8	3	6	5	138	39	4	1
25	Dumne or (Bhanjre)	1,111	453	658	278	196	120	108	..	..	..	..	154	82	2	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	232	129	103	43	28	31	19	..	..	1	..	4	8	..	..
28	Jogi or (Nath)	9	5	4	3	..	..	..	..	..	..	..	1	..	..	..
29	Julahe	951	527	424	381	343	203	152	..	22	..	1	109	143	1	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	8,096	3,976	4,120	2,296	1,839	1,675	1,631	155	92	25	1	109	113	3	1
31	Kamoh or Dagoli	94	56	38	29	17	3	7	..	..	..	..	25	10	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	1,344	742	602	444	230	386	185	2	..	1	..	15	45	..	..
35	Lohar or (Katchla, Badhela Damang)	2,135	1,125	1,010	659	400	347	348	1	2	10	5	252	43	16	..
36	Mazhabi	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	107	55	52	36	10	9	6	..	..	..	..	27	4	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..		..	..	..	..	..	..	..	..	..	..	..	..	.
46	Sarde, Sarare or Siryare	30	16	14	16	14	10	14	..	..	1	..	2	..	..	..
47	Sarelde	84	40	44	14	15	13	14	..	..	..	..	..	1	..	..
48	Sikligar	10	4	6	4	..	2	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	47	31	16	15	4	8	3	2	..	..	..	..	1	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	56	26	30	25	2	11	2	..	..	..	..	..	..	..	..
	Total	36,715	18,717	17,998	11,047	8,147	7,641	6,811	407	212	99	8	1,666	1,053	52	3

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—RURAL—concld.

1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	3	..	..	..	..	..	31	..	121	48	..	..	..	..
22 Dhaki or Toori or (Bajantree Mangta)	2	..	..	..	..	..	3	1	35	29	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	44	..	1	..	2	..	20	2	253	205	..	..	..	..
25 Dumne or (Bhanjre)	..	..	..	..	..	..	2	..	175	468	..	..	..	..
26 Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	2	..	5	1	86	75	..	..	..	..
28 Jogi or (Nath)	..	..	..	..	..	..	2	..	2	4	..	..	..	..
29 Julaha	49	1	5	..	2	.	12	24	146	81	..	..	..	..
30 Kabirpanthi, Julaha or Keer or (Banoura)	103	..	2	..	4	..	220	1	1,680	2,281	..	..	..	..
31 Kamoh or Dagoli	..	..	..	..	..	..	1	..	27	21	..	..	..	..
32 Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	15	..	..	..	1	..	24	..	298	372	..	..	..	..
35 Lohar or (Katchal, Badhela Damang)	11	..	1	..	..	..	21	2	466	610	..	..	1	..
36 Mazhabi	..	..	..	..	..	..	1	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	19	42	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..	..	1	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	3	..	..	..	..	..	..	..
47 Sarehde	..	..	..	..	..	..	1	..	26	29	..	..	..	..
48 Sikligar	2	..	..	..	..	..	..	..	..	6	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	5	..	..	..	..	..	..	..	16	12	..	..	..	..
52 Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
53 Unclassifiable	5	..	..	..	..	..	9	..	1	28	..	..	9	..
Total	475	2	21	2	20	666	56	7,670	9,851	16	29	43	2	..

SCT-I PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—URBAN

Serial No.	Name of Scheduled Caste	Total			Total workers (I—IX)		Workers									
							I		II		III In mining, quarrying, live stock, forestry, fishing, hunting, plantations, orchards and allied activities		IV		V	
							As cultivator		As agricultural labourer				At household industry		In manufacturing other than household industry	
		Persons	Males	Females	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
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	29	21	8	18	..	1	..	..	..	..	..	..	..	3	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi, or (Jamadars, Khaqroob)	165	88	77	39	17	..	..	..	..	..	..	1	..	2	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	36	19	17	8	..	..	..	..	..	..	..	..	..	2	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	1	1	..	1	..	..	..	..	..	..	..	1	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	701	404	297	241	88	37	33	..	2	8	1	11	30	42	4
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	75	44	31	30	5	3	1	..	..	..	..	1	3	3	1
17	Chuhre	9	1	8	1	3	..	1	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	5	1	4	1	..	..	..	..	..	..	..	..	..	..	..

BILASPUR DISTRICT—URBAN—contd.

Serial No.	Name of Scheduled Caste	Workers								Workers in special occupations			
		VI		VII		VIII		IX		X			
		In construction		In trade and commerce		In transport, storage and communications		In other services		Non-workers		Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	10	..	..	..	..	..	4	..	3	8	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi, or (Jamadars, Khaq-roob)	3	..	..	..	..	..	33	7	49	60	..	..	33	17
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	1	..	..	..	1	..	4	..	11	17	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	105	11	1	..	3	..	34	7	163	209	..	..	6	2
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	1	..	1	..	..	..	16	..	14	26	..	..	..	..
17	Chuhre	..	..	..	..	..	..	1	2	..	5	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	1	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	1	..	..	..	..	4	..	..	..	..

SCT-I—PART A—contd.

BILASPUR DISTRICT—URBAN—concld.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21	Daule	1	..	1	..	1	..	..	..	..	..	..	..	..	..	..
22	Dhaki or Toori or (Banjtree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhangri or Dhanbi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	*Doom* or Doomna or (Mahashe)	82	47	35	30	10	2	1	..	..	..	1	8	2	6	4
25	Dumne or (Bhanjre)	31	6	25	6	2	3	..	..	..	..	..	..	2	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	56	26	30	16	8	7	8	..	..	..	..	1	..	..	..
28	Jogi or (Nath)	67	36	31	21	3	..	..	..	..	..	..	7	1	6	2
29	Julaha	25	12	13	7	3	2	..	..	..	2	..	..	2	..	..
30	Kabir panthi, Julaha or Keer or (Banoura)	174	107	67	83	18	17	13	1	..	2	..	2	..	6	2
31	*Kamoh* or Dagoli	41	26	15	14	5	..	3	..	..	..	..	2	..	8	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	18	12	6	9	1	..	1	..	..	..	..	..	..	..	..
35	Lohar or (Katchla, Badhela, Damang)	46	26	21	19	9	1	1	..	..	..	..	..	..	1	..
36	*Mazhabi*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	9	8	1	7	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Pharera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43	*Rehara*	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	29	25	4	13	1	..	..	..	..	..	..	1	1	..	..
47	Sarehde	14	5	9	5	..	..	..	..	..	..	..	..	..	4	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50	*Sirkiband*	..	..	..	..	..	..	..	..	..	..	..	..	..		..
51	Teli	1	1	..	1	..	..	..	1	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1,816	916	700	571	174	73	62	2	2	12	2	35	41	87	13

SCT.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—concld.

BILASPUR DISTRICT—URBAN—contd.

1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	..	..	..	..	..	..	..	1	..	..	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..		..	..	..	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	7	..	..	1	..	..	7	1	17	25	..	..	..	1
25 Dumne or (Bhanjre)	..	..	..	..	..	..	3	..	..	23	..	..	..	..
26 Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	8	..	10	22	..	..	..	..
28 Jogi or (Nath)	6	..	..	..	..	..	2	..	15	28	..	..	..	..
29 Julahe	..	..	..	..	..	..	3	1	5	10	..	..	..	1
30 Kabirpanthi, Julaha or Keer (Banoura)	32	3	..	..	4	..	20	..	24	49	..	..	..	..
31 Kamoh or Dagoli	..	..	..	..	1	..	3	2	12	10	..	..	..	1
32 Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	1	..	..	..	..	..	8	..	3	5	..	..		..
35 Lohar or (Katehla, Badhela, Damang)	16	8	..	..	..	..	1	..	6	12	..	..	..	..
36 Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37 Megh	..	..	2	..	..	..	5	..	1	1	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare, or Siryare	8	..	2	..	..	..	2	..	12	3	..	..	..	..
47 Sarehde	..	..	..	..	1	..	..	..	..	9	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	..	..	..	..	..	..	..	..	..	..	..	..	..	..
52 Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
53 Unclassifiable														
Total	190	22	6	1	11	..	155	31	345	526	..	..	38	22

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—RURAL

Serial No.	Name of Scheduled Caste	Total			Total workers (I—IX)		Workers									
							I		II		III In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities		IV At household industry		V Inmanufacturing other than household industry	
							As cultivator		As agricultural labourer							
		Persons	Males	Females	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
1	Ad-dharmi	3	3	..	3	..	..	..	..	..	1	..	..	..	2	..
2	Badhi or Nagalu or (Tarkhan, Auras)	4,314	2,274	2,040	1,564	1,278	838	1,143	30	31	89	7	448	48	99	44
3	Bandhela	13	7	6	2		1	2	..	..	..	..	1	..	..	..
4	Balmiki, Chura or Bhangi, or (Jamadars, Khaqroob)	373	233	140	147	50	17	18	3	1	1	..	9	3	3	..
5	Bangali or (Kauru, Bangala)	143	83	60	18	16	13	41	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	407	203	204	120	71	21	11	25	4	1	1	45	50	..	..
9	Barar or (Chhajjera)	418	214	204	137	92	69	47	1	..	..	..	64	45	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	27	18	9	14	..	1	..	..	..	..	..	11	..	..	..
13	Bhanjra or (Mahanjara)	145	89	56	50	34	..	4	..	..	..	..	40	30	..	..
14	Chamar, Mohci, Ramdasi, Ravidasi, or Ramdasia	12,169	6,390	5,779	4,338	3,509	2,991	3,204	80	40	93	4	763	227	95	5
15	Chanal	1,584	843	741	621	523	548	507	21	11	20	..	16	2	..	3
16	Chhimbe or (Dhobi)	351	183	168	110	103	86	100	..	..	1	..	13	3	..	..
17	Chuhre		5	4	3	..	1	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	58	46	12	38	..	9	..	..	..	22	..	..	..	..	..

SCT I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—RURAL—contd.

Serial No.	Name of Scheduled Caste	Workers								Non-workers		Workers in special occupations			
		In construction		In trade and commerce		In transport storage and communications		In other services				Tanning and currying of hides and skins		Scavenging	
		VII		VIII		IX		X							
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	—	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	41	2	..	..	3	..	16	3	710	762	..	—	1	..
3	Bandhela	..	..	..	..	..	..	..	..	5	4	..	..	..	..
4	Balmiki, Chura or Bhangi, or (Jamadars, Khaqroob)	6	7	..	..	..	..	108	21	86	90	..	..	101	21
5	Bangali or (Kauru, Bangala)	1	..	..	..	..	..	4	2	65	44	..	..	2	1
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	—	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	1	..	..	..	..
8	Barad	12	3	2	..	1	..	13	2	83	133	..	..	..	..
9	Barar or (Chhajjera)	1	..	..	..	..	..	2	..	77	112	..	..	..	..
10	Batwal or (Bakhaja)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	—	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	—	—	1	—	1	—	—	..	4	9	..	..	—	..
13	Bhanjra or (Mahanjara)	1	..	..	..	..	..	—	..	39	22	—	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	108	15	15	1	15	..	228	13	2,002	2,270	..	..	3	..
15	Chanal	5	..	1	..	2	—	8	—	222	218	—	—	..	..
16	Chhimbo or (Dhobi)	..	..	..	..	2	—	8	..	73	65	—	—	..	..
17	Chuhre	2	..	..	..	..	—	—	..	2	4	—	..	—	..
18	Dagi	..	..	..	..	..	—	—	..	—	—	—	..	..	..
19	Daole	..	..	..	..	..	—	—	..	..	..	—	—	..	..
20	Darai or Daryai or (Draice)	..	..	..	..	..	—	7	..	8	1	—	..	..	—

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—RURAL—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21 Daule	53	31	22	23	15	11	12	..	1	..	..	5	2	1	..
22 Dhaki or Toori or (Bajantree, Mangta)	1,736	887	849	621	549	396	479	20	11	31	1	84	32	20	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	1,604	873	731	656	460	501	412	29	13	17	..	70	31	10	..
25 Dumne or (Bhanjre)	149	77	72	65	32	48	17	3	..	1	..	3	14	1	..
26 Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28 Jogi or Nath	531	271	260	167	160	153	159	1	..	4	..	3	1	..	..
29 Julahe	479	319	160	173	104	65	66	10	7	21	..	34	27	1	..
30 Kabirpanthi, Julahe or Keer or (Banoura)	2,811	1,455	1,356	1,109	864	826	807	21	7	47	..	26	27	42	..
31 Kamoh or Dagoli	53	26	27	12	15	10	13	..	..	..	..	2	2	..	..
32 Karoack	9	4	5	..	3	..	2	..	..	..	..	..	..	..	..
33 Khatik or (Kasai),	47	27	20	16	3	..	..	..	..	2	..	8	1	2	1
34 Koli, or (Kolta, Chammang)	72,528	37,044	35,484	25,120	23,017	20,679	21,656	1,175	622	637	98	1,434	495	166	49
35 Lohar or (Katehla, Badhela, Damang)	5,091	2,741	2,350	2,019	1,411	956	1,202	111	60	243	35	517	62	98	39
36 Mazhabi	5	4	1	4	..	2	..	..	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	26	14	12	9	3	7	3	..	..	1	..	..	..	..	..
39 Od or (Tarkhan)	89	43	46	23	29	8	28	..	1	..	..	15	..	..	..
40 Pasi	2	2	..	2	..	..	..	..	..	..	..	..	..	1	..
41 Phrera or Phalera	55	45	10	31	1	12	..	..	1	10	..	9	..	..	..
42 Rehar	1,417	756	661	537	448	347	380	58	34	22	3	62	21	5	..
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	1	..	1	..	1	..	..	..	1	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	3	3	..	3	..	..	..	..	..	1	..	..	..	2	..
47 Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49 Sipi	5	4	1	2	1	1	1	..	..	..	..	..	..	1	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	39	20	19	12	11	9	11	..	..	2	..	1	..	..	..
52 Thathiar or Thathera or (Bharera)	231	130	101	96	81	36	75	12	2	5	..	26	4	..	..
53 Unclassifiable	169	83	86	49	51	40	50	2	..	..	..	5	1	2	..
Total	107,148	55,450	51,698	37,964	32,937	28,702	30,423	1,584	847	1,272	149	3,723	1,228	551	141

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—RURAL—concld.

		17	18	19	20	21	22	23	24	25	26	27	28	29	30
21	Daule	..	..	..	..	..	..	6	..	8	7	..	..	..	..
22	Dhaki or Toori of (Bajantree, Mangta)	15	..	..	..	2	..	63	26	266	300	..	..	..	..
23	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	Doom or Doomna or (Mahashe)	12	1	1	..	2	..	22	3	217	271	..	..	..	..
25	Dumne or (Bhanjre)	1	..	..	..	1	..	7	1	12	40	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or Nath	..	..	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	21	..	..	..	2	..	4	..	104	100	..	..	..	..
30	Kabirpanthi, Julahe or Keer or (Benqura)	45	13	3	..	8	..	91	10	346	492	..	..	4	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	14	12	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	1	4	2	..	..	..	..
33	Khatik or (Kasai)	1	1	1	..	..	..	2	..	11	17	..	..	..	..
34	Koli or (Kolta, Chanmang)	307	3	21	2	76	..	625	92	11,924	12,467	..	..	6	..
35	Lohar or (Katehla, Bedhela Damang)	46	4	..	..	2	..	46	9	722	939	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	2	..	..	1	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	1	..	5	9	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	20	17	..	..	..	..
40	Pasi	1	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or Phalera	..	..	..	..	..	..	..	..	14	9	..	..	..	..
42	Rehar	9	..	..	..	4	..	30	10	219	213	..	..	8	8
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48	Siklihgar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	2	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	8	8	..	..	..	..
52	Thathiar or Thathera or (Bharera)	12	..	..	..	..	..	5	..	34	20	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	34	35	..	..	..	..
	Total	647	49	45	3	121	..	1,339	197	17,488	18,761	1	..	133	32

SCT-I PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—URBAN

Serial No.	Name of Scheduled Castes	Total			Total workers (I—IX)		Workers									
							I		II		III		IV		V	
							As cultivator		As agricultural labourer		In mining, quarrying, livestock, forestry, fishing, hunting plantations, orchards and allied activities		At household industry		In manufacturing other than household industry	
		Persons	Males	Females	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
1	Ad-dharmi	1	1	..	1	..		..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	39	23	16	18	1	..	..	..	..	..	1	2	..	10	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	418	236	182	140	30	2	..	..	..	1	..	..	..	18	1
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	6	1	5	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	5	2	3	2	3	..	..	..	..	..	3	..	..	..	..
10	Batwal or (Bakhala)	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	2	2	..	2	..	1	..	..	..	..	..	..	..	1	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	521	334	187	255	32	16	12	..	1	2	2	49	6	97	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	96	50	46	26	4	1	1	..	..	..	..	5	1	..	..
17	Chuhro	2	2	..	2	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	22	12	10	13	..			..			..				..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—URBAN—contd.

Serial No.	Name of Scheduled Caste	Workers								Non-workers		Workers in special occupations			
		VI		VII		VIII		IX		X					
		In constructions		In trade and commerce		In transport storage and communications		In other services				Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	..	..	..	..	1	..	5	..	5	15	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqirqob)	1	..	..	..	2	..	116	29	96	152	..	..	107	29
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	1	5	..	..	..	..
9	Barar or (Chhajjera)	1	..	..	..	..	..	1	..	..	..	..	..	1	..
10	Batwal or (Bhakhala)	..	..	..	..	..	..	..	..	3	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	21	2	6	..	7	..	57	9	79	155	..	..	..	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	1	..	..	..	..	..	19	2	24	42	..	..	..	..
17	Chuhre	..	..	..	..	..	..	2	..	..	..	..	..	1	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draise	..	..	..	..	..	..	7	..	2	10	..	..	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—URBAN—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21 Daule	4	1	3	..	..	..	..	..	..	..	..	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	23	9	14	3	6	..	6	..	..	..	..	1	..	1	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	89	53	36	37	5	5	2	..	..	1	..	5	2	14	..
25 Dumne or (Bhanjre)	5	5	..	4	..	..	..	..	..	..	..	..	..	..	..
26 Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28 Jogi or (Nath)	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
29 Julahe	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30 Kabirpanthi, Julaha or Keer or (Benoura)	142	103	39	81	13	7	6	..	..	2	..	1	1	31	..
31 Kamoh or Dagoli	37	16	21	10	1	..	..	..	..	..	..	8	..	..	..
32 Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	495	301	194	206	56	43	29	7	6	12	2	19	10	15	..
35 Lohar or (Katchla, Badhela Damang)	150	87	63	58	5	3	2	..	..	1	..	9	..	18	..
36 Mazhabi	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
41 Phrera or (Phelra)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	27	15	12	8	5	..	..	..	..	..	1	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
52 Thathiar or (Thathera or Bharera)	14	7	7	3	4	3	3	..	..	..	..	..	..	..	..
53 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	2,104	1,266	838	868	165	83	61	7	7	21	9	99	20	205	2

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—URBAN—concld.

1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21 Daule	..	..	..	..	..	..				3	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	1	..	6	8	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	2	..	..	..	2	..	8	1	16	31	..	..	..	..
25 Dumne or (Bhanjre)	..	..	..	..	..	..	4	..	1	..	..	..	..	..
26 Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28 Jogi or (Nath)	1	..	..	..	..	..	..	..	..	..	..	..	..	..
29 Julaha	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30 Kabir panthi, Julaha or Keer or (Benoura)	19	1	..	..	2	..	19	5	22	26	..	..	..	..
31 Kamoh or Dagoli	..	..	..	..	..	..	2	1	6	20	..	..	..	..
32 Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	25	..	2	..	6	..	77	8	95	38	..	..	..	3
35 Lohar or (Katehla, Badhela Damang)	8	1		..	..	..	8	2	28	58	..	..	..	..
36 Mazhabi	..	..	..	..	..	..	..	..	1	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40 Pasi	..	..	..	..	..	..	1	..	..	..	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	1	..	..	..	..	..	7	4	7	7	..	..	5	3
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..		..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	..	..	..	..	..	..	..	..	..	..	..	..	..	..
52 Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	1	4	3	..	..	..	..
53 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	80	4	19	..	20	..	334	62	398	673	..	..	114	35

CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—RURAL

Serial No.	Name of Scheduled Caste	Total			Total workers (I—IX)		Workers									
							I		II		III		IV		V	
							As cultivator		As agricultural labourer		In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities		At household industry		In manufacturing other than household industry	
	1	Persons 2	Males 3	Females 4	M 5	F 6	M 7	F 8	M 9	F 10	M 11	F 12	M 13	F 14	M 15	F 16
1	Ad-dharmi	77	44	33	22	15	..	..	..	..	..	..	22	14	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	2,179	1,200	979	829	419	461	387	4	1	..	..	302	31	29	..
3	Bandhela	28	9	19	3	1	..	..	..	..	..	..	2	1	..	.
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	436	237	199	156	38	28	11	21	10	3	..	26	11	..	1
5	Bangali or (Kauru, Bangala)	119	66	53	10	..	1	..	6	..	..	..	1	..	..	..
6	Banjara	919	472	447	286	154	187	143	31	6	1	..	9	5	4	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	231	120	111	77	42	29	17	..	..	..	..	41	25	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or Mahanjara	133	89	44	49	11	23	6	4	..	1	..	10	4	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	7,525	4,073	3,452	2,720	1,448	1,415	1,136	108	27	33	2	791	274	60	..
15	Chanal	1,643	916	727	694	414	586	393	21	8	..	..	65	13	..	..
16	Chhimbe or (Dhobi)	259	140	119	72	23	15	11	1	..	..	..	32	7	..	..
17	Chuhre	72	51	21	23	8	11	3	..	..	..	..	8	1	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	16	13	3	7	3	4	3	..	..	..	..	3	..	..	..
20	Darai or Daryai or (Draiee)	64	34	30	21	9	7	3	3	..	2	2	4	4	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—RURAL—contd.

Serial No.	Name of Scheduled Caste	Workers										Workers in special occupations			
		VI		VII		VIII		IX		X					
		In construction		In trade and commerce		In transport storage and communications		In other services		Non-workers		Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	..	..	..	..	..	1	22	18	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	20	..	1	..	2	..	10	..	371	560	..	..	..	..
3	Bandhela	..	..	1	..	..	..	..	..	6	18	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	12	..	..	..	1	..	65	5	81	161	..	..	32	5
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	2	..	56	53	..	..	..	..
6	Banjra	15	..	10	..	1	..	28	..	186	293	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	3	..	..	..	..	..	4	..	43	69	..	..	1	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or Mahanjara	4	..	..	..	4	..	3	1	40	33	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	115	6	9	..	7	..	182	3	1,353	2,004	10	6	1	..
15	Chanal	12	..	..	..	..	..	10	..	222	313	..	..	..	..
16	Chhimbe or (Dhobi)	..	..	6	1	1	..	17	4	68	96	..	..	—	..
17	Chuhre	..	..	..	..	..	..	4	4	28	13	..	..	—	5
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	—	..
19	Daole	..	..	..	..	..	..	..	..	6	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	2	..	3	..	13	21	..	..	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—RURAL—contd.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21	Daule	7	3	4	3	..	2	..	..	..	..	..	..	..	..	..
22	Dhaki or Toori or (Bajantree, Mangta)	1,398	761	637	552	290	341	239	9	7	..	..	123	39	1	..
23	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	Doom or Doomna or (Mahashe)	5,745	3,112	2,633	2,306	1,549	1,770	1,372	234	35	23	2	212	137	4	..
25	Dumne or (Bhanjre)	189	75	114	36	72	32	51	..	16	..	..	..	3	..	..
26	Hali	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shebnai, Beda)	45	28	17	16	1	8	..	..	..	..	..	8	1	..	..
28	Jogi or (Nath)	113	72	41	37	22	30	20	1	..	..	..	5	1	..	..
29	Julahe	142	99	43	47	30	32	30	..	..	..	..	13	..	..	..
30	Kabirpanthi, Julaha or Keer or (Benoura)	361	200	161	149	60	120	51	3	1	4	..	2	7	4	..
31	Kamoh or Dagoli	2	2	..	2	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	37,391	19,877	17,514	14,057	10,187	12,196	9,339	558	160	19	6	777	660	30	..
35	Lohar (Katehla, Badhela Damang)	1,749	928	821	637	388	349	333	9	6	1	..	236	40	8	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	22	13	9	11	3	5	3	..	..	..	..	3	..	..	..
39	Od or Tarkhan	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	77	74	3	71	2	1	..	..	..	..	..	..	..	..	..
41	Phrera or Phalera	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	1	1	..	1	..	..	..	..	..	1	..	..	..	..	..
45	Sapela	21	12	9	1	..	..	..	..	..	..	..	1	..	..	..
46	Sarde, Sarare or Siryare	28	14	14	..	1	..	..	..	..	..	..	..	1	..	..
47	Sarehde	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	9	4	5	2	..	..	..	..	..	..	..	1	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	134	74	60	57	33	32	33	..	..	17	..	6	..	..	..
52	Thathiar or Thathera or Bharera	29	14	15	9	6	1	3	..	..	..	..	8	3	..	..
53	Unclassifiable	808	548	260	500	29	453	23	7	..	5	..	16	6	1	..
	Total	61,974	33,977	28,597	23,465	15,258	18,139	13,610	1,020	279	110	12	2,727	1,288	141	6

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—RURAL—concld.

	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
21	Daule	..	..	..	..	..	..	1	..	..	4	..	..	..	..
22	Dhaki or Toori or (Bajantree, Mangta)	2	..	2	..	..	..	74	5	209	347	..	..	..	..
23	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	Doom or Doomna or (Mahashe)	18	..	1	..	2	..	42	3	806	1,084	3	..	1	..
25	Dumne or (Bhanjre)	4	..	..	..	..	..	..	..	39	42	..	..	..	..
26	Hali	..	..	..	..	..	..	1	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	12	16	..	..	..	..
28	Jogi or (Nath)	1	..	..	..	..	..	..	1	35	19	..	..	..	..
29	Julahe	..	..	..	..	..	..	2	..	52	13	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Bensora)	7	..	2	..	1	..	6	1	51	101	..	..	..	..
31	Kamoh or Dagoli	..	..	2	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	219	1	7	2	35	..	216	14	5,820	7,327	..	..	2	7
35	Lohar or (Katehla, Badhela Damang)	18	3	1	..	3	..	12	6	291	433	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or Natva	..	..	..	..	..	..	3	..	2	6	..	..	..	..
39	Od or Tarkhan	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	69	2	..	..	..	..	1	..	3	1	..	..	..	..
41	Phrera or Phelera	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..		..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	11	9	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	14	13	..	..	..	..
47	Sarehde	..	..	..	..	..	..	1	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	1	..	2	5	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	1	..	1	..	..	..	17	27	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	5	9	..	..	..	..
53	Unclassifiable	..	..	..	..	3	..	15	..	48	231	..	..	..	..
	Total	519	12	43	3	63	..	703	48	9,912	13,339	13	6	37	17

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—URBAN

Serial No.	Name of Scheduled Caste	Total			Total workers (I—IX)		Workers									
							I As cultivator		II As agricultural labourer		III In mining, quarrying, live stock, forestry, fishing, hunting, plantations, orchards and allied activities		IV At household industry		V In manufacturing other than household industry	
		Persons	Males	Females	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		15	16
1	Ad-dharm	6	5	1	2	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	34	19	15	15	..	..	..	..	..	..	..	1	..	11	..
3	Bandhela	33	15	18	7	..	..	..	..	..	1	..	..	..	5	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	721	372	349	179	118	..	..	..	..	7	..	4	..	13	2
5	Bangali or (Kamru, Bangala)	18	8	10	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara		1	..	1	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
13	Bhanjra or (Mahanjara)	2	2	..	1	..	..	..	1	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	448	267	181	149	4	6	..	4	..	1	1	15	..	65	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	116	64	52	31	9	1	..	..	..	..	..	5	..	2	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—URBAN—contd.

Name of Scheduled Caste	Workers										Workers in special occupations			
	VI		VII		VIII		IX		X					
	In construction		In trade and commerce		In transport storage and communications		In other services		Non-workers		Tanning and currying of hides and skins		Scavenging	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1 Ad-dharmi	..	..	..	..	..	..	2	..	3	1	..	..	..	..
2 Badhi or Nagalu or (Tarkhan, Auras)	..	..	..	..	1	..	2	..	4	15	..	..		..
3 Bandhela	..	..	..	..	..	..	1	..	8	18	..	..	..	..
4 Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	1	..	1	..	20	..	133	116	193	231	..	..	91	114
5 Bangali or (Kauru, Bangala)	..	..	..	..	..	..		..	8	10	..	..	..	..
6 Banjara	..	..	..	..	..	..	1	..	..	..	..	..	..	..
7 Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8 Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9 Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10 Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11 Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12 Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13 Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..		..	..	..	..	..
14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	2	..	..	..	3	..	53	3	118	77	..	..	..	..
15 Chanal	..	..	..	..	..	..	..	..	..	.	..	..	..	..
16 Chhimbe or (Dhobi)	..	..	..	..	1	..	22	9	33	43	..	..	..	..
17 Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18 Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19 Daole	..	..	..	..	..	..	..	..	..	..	..	..	.	..
20 Darai or Daryai or (Draiee)	..	..	..	..	..	..	.	..	..	..	..	.	..	..

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—URBAN—contd.

1		3	4	5	6	7	8	9	10	11	12	13	14	15	16
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhakî or Toori or (Bajantree, Mangta)	7	4	3	2	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	Doom or Doomna or (Mahashe)	8	4	4	3	2	..	..	..	..	1	..	..	..	..	..	..
25	Dumne or (Bhanjre)	5	3	2	3	..	..	..	..	..	..	..	..	..	..	3	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	5	4	1	3	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	6	6	..	5	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	18	11	7	7	..	..	..	1	..	1	..	..	..	..	..	..
31	Kamoh or Dagoli	4	2	2	1	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	7	5	2	3	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	930	515	415	271	35	24	23	..	..	5	1	2	2	85	1	
35	Lohar or (Katehla, Badhela, Damang)	115	61	54	32	3	1	1	..	..	1	..	..	..	26	..	
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	62	34	28	22	5	..	..	..	..	..	..	..	..	14	..	
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	349	189	160	85	2	..	..	..	..	27	2	3	..	38	..	
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	2	..	2	..	1	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bherera)	2	2	..	2	..	..	..	..	..	1	..	..	..	1	..	
53	Unclassifiable	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..	
	Total	2,900	1,594	1,306	825	179	32	24	6	..	45	4	30	2	268	3	

SCT-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—URBAN—concld.

		17	18	19	20	21	22	23	24	25	26	27	28	29	30
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	1	..	1	..	2	3	..	..	..	..
23	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	Doom or Doomna or (Mahashe)	..	..	..	..	..	..	2	2	1	2	..	..	..	..
25	Dumne or (Bhanjre)	..	..	..	..	..	..	..	..	..	2	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shahnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	2	..	1	1	..	..	..	..
29	Julahe	..	..	1	..	..	..	..	..	1	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	1	..	..	..	..	..	4	..	4	7	..	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	1	..	1	2	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	3	..	2	2	..	..	..	..
34	Koli or (Kolta, Chammang)	62	1	7	..	5	..	81	7	244	380	..	..		..
35	Lohar or (Katehla, Badehla, Damang)	..	..	..	..	..	..	4	2	29	51	..		..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	2	..	..	..	1	..	5	5	12	23	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	3	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	3	..	3	..	11	..	104	158	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	1	..	1	..	..	..	..
52	Thathiar or Thathera or (Bherera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	1	..	..	..	..	..	..	..
	Total	68	1	12	..	35	..	329	145	769	1,127	..	..	91	114

SCT-I—PART A— INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT—RURAL

Serial No.	Name of Scheduled Caste	Total			Total workers (I—IX)		Workers									
							I As cultivator		II As agricultural labourer		III In mining, quarrying, livestock, forestry, fishing hunting plantations, orchards and allied activities		IV At household r		V In manufactur. n household industry	
		Persons	Males	Females	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
1	Ad-dharmi	1	1	..	..	..	..	..	..	..	..	..	..	.	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	872	450	422	301	273	93	172	6	22	1	..	167	77	18	1
3	Bandhela	..	..	..	..	..		..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..		..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi, or Ramdasia	63	58	5	55	..	..	..	..	..	..	..	7	..	8	..
15	Chanal	10	7	3	7	3	1	2	..	..	..	..	5	1	..	..
16	Chhimbe or (Dhobi)	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

SEC.-I—PART A—INDUSTRIAL CLASSIFICATION OF PWERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED ASTE—contd.

KINNAUR DISTRICT—RURAL—contd.

Serial No.	Name of Soheduled Caste	Workers										Workers in special occupations			
		VII		VIII		IX		X							
		In construction		In trade and commerce		In transport, storage and communications		In other services		Non-workers		Tanning and currying of hides and skins		Scavenging	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
	1	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	1	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	10	1	1	..	..	..	5	..	149	149	..	..	1	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..		..
4	Balmiki, Chura or Bhangi (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..		..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi, or Ramdasia	31	..	4	..	..	..	5	..	3	5	..	..	1	..
15	Chanal	1	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	..	..	..	..	..	..	1	..	..	..	..	..	..	..
17	Chuhre	..		..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..	..	..

SEC.-I— PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT—RURAL—concld.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21 Daule	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22 Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23 Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	4	2	2	1	1	..	1	..	..	..	..	1	..	..	..
25 Dumneo r (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
26 Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28 Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
29 Julahe	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30 Kabirpanthi, Julaha or Keer or (Benoura)	175	89	86	53	55	19	37	..	6	..	..	27	12	3	..
31 Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
32 Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	8,655	4,234	4,421	2,837	2,885	1,537	2,108	151	278	9	3	784	442	122	42
35 Lohar or (Katehla, Badhela, Damang)	1,206	678	528	473	343	227	228	17	36	..	..	192	69	13	3
36 Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38 Nat or (Natva)	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	108	59	49	37	33	1	14	1	3	..	..	30	16	3	..
40 Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45 Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51 Teli	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
52 Thathiar or Thathera or (Bharera)	37	15	22	9	12	3	5	..	..	..	..	6	7	..	..
53 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	11,133	5,595	5,538	3,775	3,605	1,881	2,567	175	345	10	3	1,219	624	167	46

		17	18	19	20	21	22	23	24	25	26	27	28	29	30
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..		..	..			..	..	..	..	..
23	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	Doom or Doomna or (Mahashe)	..	..	..	..	..	..	..	..	1	1	..	..	..	..
25	Dumna or (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabir Panthi, Julaha or Keer or (Benoura)	2	..	..	..	..	..	2	..	36	31	.	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	.	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	.	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	.	..	..	..
34	Koli or (Kolta, Chammang)	172	9	2	..	3	..	57	3	1,397	1,536	..	..	7	..
35	Lohar or (Katehla, Bachela, Damang)	13	6	..	..	..	..	11	1	205	185	..	..	1	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	1	..	..	..	..	..	..	..
39	Od or Tarkhan	2	..	..	..	..	..	..	..	22	16	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	6	10	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	231	16	7	..	3	..	82	4	1,820	1,933	..	..	10	..

TABLE SCT-I *PART B*

INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES

Fly-Leaf

Definitions and explanations

For Definitions and Explanations of Census terms used in the table please see the fly-leaf to the Table SCT-I Part A.

SCOPE AND COVERAGE OF THE TABLE SCT-I PART B.

This table presents the distribution of the population of the Scheduled Tribes by sex and economic activity. The presentation of the data is in the same manner as in the case of the Scheduled Castes in the Table SCT-I Part A, except that in the case of the latter the workers in special occupations have been shown separately.

SCT-I—PART B — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES

HIMACHAL PRADESHR—RURAL

Serial No.	Name of Scheduled Tribe	Total			Total workers I—IX		Workers							
							I		II		III		IV	
							As cultivator		As agricultural labourer		In mining, quarrying, livestock, forestry, fishing hunting, plantations orchards and allied activities		At households industry	
		P	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
1	Gaddi	51,291	26,394	24,897	17,636	14,418	16,207	13,974	40	22	66	10	891	365
2	Gujjar	16,805	8,793	8,012	5,542	4,265	4,156	3,117	43	19	20	7	1,186	1,117
3	Jad, Lamba, Khampa and Bhot or Bodh	2,002	1,246	756	953	469	229	267	11	6	3	...	19	12
4	Kanaura or Kinnara	27,093	12,578	14,515	7,908	10,072	5,284	8,623	137	388	93	14	1,551	932
5	Lahaula	2,844	1,544	1,300	1,002	797	891	776	12	2	1	...	19	5
6	Pangwala	7,709	3,891	3,818	2,551	2,494	2,212	2,273	12	6	1	...	162	176
7	Unclassifiable	100	19	81	18	17	4	8	..	2	1	..	7	7
	Total	107,844	54,465	53,379	35,610	32,532	28,983	29,038	255	445	185	31	3,835	2,614

SEC.-I—PART A—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SECEDULED CASTES HIMACHAL PRADESH—RURAL—contd.

HIMACHAL PRADESH—RURAL—contd.

Serial No.	Name of Scheduled Tribe	Workers										Non-workers	
		V		VI		VII		VIII		IX		X	
		In manufacturing other than household industry		In construction		In trade and commerce		In transport, storage and communications		In other services			
		M	F	M	F	M	F	M	F	M	F	M	F
	1	15	16	17	18	19	20	21	22	23	24	25	26
1	Gaddi	27	9	78	20	32	1	17	..	278	17	8,758	10,479
2	Gujjar	5	3	29	..	20	2	6	..	77	..	3,251	3,747
3	Jad, Lamba, Khampa and Bhot or Bodh	2	1	662	175	3	2	4	3	20	3	293	287
4	Kanaura or Kinnara	29	1	117	16	103	4	76	1	518	93	4,670	4,443
5	Lahaula	..	..	28	9	9	3	5	..	37	2	542	503
6	Pangwala	9	1	41	8	8		3	..	103	30	1,340	1,324
7	Unclassifiable	..	..	..	..	..	-	..	-	6	..	1	64
	Total	72	15	955	228	175	12	111	24	1,039	145	18,855	20,847

SEC.-I—PART B—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES
HIMACHAL PRADESH—RURAL—contd.

HIMACHAL PRADESH—URBAN

1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Gaddi	65	52	13	36	2	1	..	1	..	..	..	3	1
2 Gujjar	82	61	21	39	7	10	5	1	..	4	1	3	..
3 Jad, Lamba, Khampa and Bhot or Bodh	14	12	2	6	1	2	1	..	..	..	..	..	..
4 Kanaura or Kinnara	158	107	51	49	11	3	3	..	..	..	..	3	2
5 Lahaula	16	15	1	3	..	..	..	..	..	..	..	..	..
6 Pangwala	15	7	8	6	5	1	..	..	..	..	..	..	..
7 Un-classifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	350	254	96	139	26	17	9	2	..	4	1	9	3

1	15	16	17	18	19	20	21	22	23	24	25	26
1 Gaddi	..	..	1	..	1	..	1	..		1	16	11
2 Gujjar	..	..	3	..	4	..	3	..	11	1	22	14
3 Jad, Lamba, Khampa and Bhot Bodh	..	..	1	..	..	..	3	..	..	..	6	1
4 Kanaura or Kinnara	1	..	1	..	8	..	8	5	25	1	58	40
5 Lahaula	..	..	..	..	..	..	..	..	3	..	12	1
6 Pangwala	..	..	..	..	..	..		..	5	5	1	3
7 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
Total	1	..	6	..	13	..	15	5	72	8	115	70

SCT-I—PART B — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES HIMACHAL PRADESH—RURAL—contd.

CHAMBA DISTRICT—RURAL

1		2	3	4	5	6	7	8	9	10	11	12	13	14
1	Gaddi	50,138	25,814	24,324	17,259	14,082	16,017	13,668	40	21	55	4	744	343
2	Gujjar	4,831	2,527	2,304	1,528	1,246	923	699	26	15	3	1	569	530
3	Jad, Lamba, Khampa and Bhot or Bodh	1,351	894	457	726	292	212	240	9	3	..	..	13	11
4	Kanaura or Kinnara	195	113	82	79	59	72	59	..	..	1	..	2	..
5	Lahaula	2,750	1,493	1,257	967	771	889	766	11	2	..	..	14	1
6	Pangwala	7,705	3,887	3,818	2,547	2,494	2,212	2,273	12	6	1	..	162	176
7	Unclassifiable	3	1	2	..	2	..	2	..	..	..	..	..	..
	Total	66,973	34,729	32,244	23,106	18,946	20,325	17,707	98	47	60	5	1,504	1,061

1		15	16	17	18	19	20	21	22	23	24	25	26
1	Gaddi	26	9	75	20	31	1	15	..	256	16	8,555	10,242
2	Gujjar	..	1	2	..	..	..	..	..	5	..	999	1,058
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	482	35	..	..	..	..	10	3	168	165
4	Kanaura or Kinnara	..	..	..	..	..	..	..	..	4	..	34	23
5	Lahaula	..	..	16	..	5	1	1	..	31	1	526	486
6	Pangwala	9	1	41	8	8	..	3	..	99	30	1,340	1,324
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	1	..
	Total	35	11	616	63	44	2	19	..	405	50	11,623	13,298

SCT-I—PART B — INDUSTRIAL CLASSIFFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES
HIMACHAL PRADESH—RURAL—contd.

CHAMBA DISTRICT—URBAN

1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Gaddi	49	39	10	26	2	1	..	1	..	..	..	..	1
2 Gujjar	5	5	..	3	..	..	..	..	..	..	..	1	..
3 Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..	..
4 Kanaura or Kinnara	5	5	..	5	..	..	..	..	..	..	..	..	..
5 Lahaula	12	11	1	3	..	..	..	..	..	..	..	..	..
6 Pangwala	14	6	8	5	5	..	..	..	..	..	..	..	..
7 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	85	66	19	42	7	1	..	1	..	..	..	1	1

1	15	16	17	18	19	20	21	22	23	24	25	26
1 Gaddi	..	..	..	..	..	..	..	..	24	1	13	8
2 Gujjar	..	..	..	..	2	..	..	..	..	..	2	..
3 Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..
4 Kanaura or Kinnara	..	..	..	..	..	..	..	..	5	..	..	..
5 Lahaula	..	..	..	..	..	..		..	3	..	8	1
6 Pangwala	..	..	..	..	..	..	..	..	5	5	1	3
7 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	2	..	..	..	37	6	24	12

SEC.-I—PART B— INDUSTRIAL CLASSIFICATION OF PEU2ONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED CASTES HIMACHAL PRADESH—RURAL—contd.

DISTRICT MANDI—RURAL

1		2	3	4	5	6	7	8	9	10	11	12	13	14
1	Gaddi	1,078	524	554	342	329	188	305	..	1	6	6	102	16
2	Gujjar	3,502	1,814	1,688	1,095	1,044	825	843	4	..	9	4	233	196
3	Jad, Lamba, Khampa and Bhot or Bodh	99	52	47	23	24	3	14	..	..	..	..	..	..
4	Kanaura or Kinnara	199	133	66	108	34	12	18	2	..	2	1	75	10
5	Lahaula	84	45	39	30	26	2	10	1	..	1	..	3	4
6	Pangwala	1	1	..	1	..	..	..	..	..	..	..	..	..
7	Unclassifiable	34	5	29	5	6	..	..	..	..	..	..	5	6
	Total	4,997	2,574	2,423	1,586	1,463	1,030	1,190	7	1	18	11	418	282

1		15	16	17	18	19	20	21	22	23	24	25	26
1	Gaddi	1	..	3	..	1	..	2	..	21	1	200	225
2	Gujjar	..	..	..	..	4	1	1	..	19	..	710	644
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	14	7	..	..	4	3	2	..	29	23
4	Kanaura or Kinnara	..	..	1	3	3	1	7	1	6	..	25	32
5	Lahaula	..	..	12	9	4	2	4	..	3	1	15	13
6	Pangwala	..	..	..	..	..	..	..	..		..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	23
	Total	1	..	30	19	12	4	18	4	52	2	988	960

SCT-I—PART B— INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK& NON-WORKERS BY SEX FOR SCHEDULED TRIBES
HIMACHAL PRADESH—RURAL—contd.

MANDI—DISTRICT URBAN

1		2	3	4	5	6	7	8	9	10	11	12	13	14
1	Gaddi	11	9	2	7	..	..	..	..	..	..	..	3	..
2	Gujjar	22	18	4	15	..	1	..	..	..	1	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	8	6	2	3	1	2	1	..	..	..	..	..	..
4	Kanaura or Kinnara	4	1	3	1	3	1	2	..	..	..	..	..	1
5	Lahaula	1	1	..	..	..	..	..	..	..	..	..	..	..
6	Pangwala	1	1	..	1	..	1	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	**47**	**36**	**11**	**27**	**4**	**5**	**3**	..	..	**1**	..	**3**	**1**

1		15	16	17	18	19	20	21	22	23	24	25	26
1	Gaddi	..	..	1	..	1	..	1	..	1	..	2	2
2	Gujjar	..	..	1	..	1	..	3	..	8	..	3	4
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	1	..	..	..	..	..	..	..	3	1
4	Kanaura or Kinnara	..	..	..	..	..	..	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	1	..
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..		..	..	..	..	..	..
	Total	..	..	**3**	..	**2**	..	**4**	..	**9**	..	**9**	**7**

SCT-I—PART B — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES—contd.

BILASPUR DISTRICT—RURAL

1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Gaddi	27	23	4	22	3	..	1	..	..	..	..	22	2
2 Gujjar	4,062	2,120	1,942	1,413	940	1,337	795	3	2	2	..	36	142
3 Jad, Lamba, Khampa and Bhot or Bodh	68	28	40	13	10	12	10	..	..	..	..	..	..
4 Kanaura or Kinnara	18	13	5	11	..	..	..	..	..	2	..	9	..
5 Lahaula	..	..	..	..	..	..	..	..	..	..	..	..	..
6 Pangwala	..	..	..	..	..	..	..	..	..	..	..	..	..
7 Unclassifiable	7	3	4	3	1	..	..	..	..	..	..	..	1
Total	**4,182**	**2,187**	**1,995**	**1,462**	**954**	**1,349**	**806**	**3**	**2**	**4**	**..**	**67**	**146**

1	15	16	17	18	19	20	21	22	23	24	25	26
1 Gaddi	..	..	..	..	..	..	..	..	..	..	1	1
2 Gujjar	..	..	12	..	3	..	2	..	18	..	707	1,002
3 Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	1	..	..	..	..	..	15	30
4 Kanaura or Kinnara	..	..	..	..	..	..	..	..	..	..	2	5
5 Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6 Pangwala	..	..	..	..	..	..	..	..	..	..	..	..
7 Unclassifiable	..	..	..	..	..	..	..	..	3	..	..	3
Total	**..**	**..**	**12**	**..**	**4**	**..**	**2**	**..**	**21**	**..**	**725**	**1,041**

SCT-I—PART B — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & MON-WORKERS BY SEX FOR SCHEDULED TRIBES—contd.

BILASPUR DISTRICT—URBAN—contd.

1		2	3	4	5	6	7	8	9	10	11	12	13	14
1	Gaddi	1	1	..	1	..	..	..	..	..	..	..	..	..
2	Gujjar	30	18	12	13	5	7	5	1	..	1	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	..	..	..	..	..	..	..	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	31	19	12	14	5	7	5	1	..	1	..	..	..

1		15	16	17	18	19	20	21	22	23	24	25	26
1	Gaddi	..	..	..	..	..	..	..	..	1	..	..	..
2	Gujjar	..	..	2	..	..	..	..	..	2	..	5	7
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	..	..	..	..	..	..	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	2	..	..	..	..	..	3	..	5	7

SCT-I—PART B — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES—contd.

MAHASU DISTRICT—RURAL

1		2	3	4	5	6	7	8	9	10	11	12	13	14
1	Gaddi	17	14	3	13	1	2			..	5	..	5	1
2	Gujjar	1,791	932	859	610	545	433	446	1	..	2	..	129	98
3	Jad, Lamba, Khampa and Bhot or Bodh	446	247	199	174	134	..	..	1	..	1	..	..	..
4	Kanaura or Kinnara	935	579	356	416	211	109	124	39	31	25	1	113	36
5	Lahaula	8	4	4	3	..	..	..	..	..	..	..	..	..
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	14	8	6	8	6	4	4	..	2	1	..	..	..
	Total	**3,211**	**1,784**	**1,427**	**1,224**	**897**	**548**	**574**	**41**	**33**	**34**	**1**	**247**	**135**

1		15	16	17	18	19	20	21	22	23	24	25	26
1	Gaddi	..	..	..	..	..	..	..	..	1	..	1	2
2	Gujjar	3	..	12	..	12	1	..	..	18	..	322	314
3	Jad, Lamba, Khampa and Bhot or Bodh	1	1	166	133	1	..	..	..	4	..	73	65
4	Kanaura or Kinnara	6	1	15	6	9	3	26	..	74	9	163	145
5	Lahaula	..	..	..	..	..	..	..	..	3	..	1	4
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	3	..	..	..
	Total	**10**	**2**	**193**	**139**	**22**	**4**	**26**	**..**	**103**	**9**	**560**	**530**

SCT-I—PART B — INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES—contd.

MAHASU DISTRICT—URBAN—contd.

1		2	3	4	5	6	7	8	9	10	11	12	13	14
1	Gaddi	4	3	1	2	..	..	..	..	..	..	..	..	..
2	Gujjar	9	6	3	2	..	2	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	6	6	..	3	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	149	101	48	43	8	2	1	..	..	..	..	3	1
5	Lahaula	3	3	..	..	..	..	..	..	..	..	..	..	..
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	171	119	52	50	8	4	1	..	..	..	..	3	1

1		15	16	17	18	19	20	21	22	23	24	25	26
1	Gaddi	..	..	..	..	..	..	..	..	2	..	1	1
2	Gujjar	..	..	..	..	..	..	..	..	..	..	4	3
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	3	..	..	..	3	..
4	Kanaura or Kinnara	1	..	1	..	8	..	8	5	20	1	58	40
5	Lahaula	..	..	..	..	..	..	..	..	..	..	3	..
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	1	..	8	..	11	5	22	1	69	44

SCT-I—PART B — INDUSTRIAL CLASSIFICATON OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES—contd.

SIRMUR DISTRICT—RURAL

1		2	3	4	5	6	7	8	9	10	11	12	13	14
1	Gaddi	31	19	12	18	3	..	..	..	..	..	..	18	3
2	Gujjar	2,619	1,400	1,219	896	490	638	334	9	2	4	2	219	150
3	Jad, Lamba, Khampa and Bhot or Bodh	2	2	..	1	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	118	73	45	55	27	12	15	7	4	1	..	26	6
5	Lahaula	2	2	..	2	..	..	..	..	..	..	..	2	..
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	42	2	40	2	2	..	2	..	..	..	..	2	..
	Total	**2,814**	**1,498**	**1,316**	**974**	**522**	**650**	**351**	**16**	**6**	**5**	**2**	**267**	**159**

1		15	16	17	18	19	20	21	22	23	24	25	26
1	Gaddi	..	..	..	..	..	..	..	..	..	..	1	9
2	Gujjar	2	2	3	..	1	..	3	..	17	..	504	729
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	1	..	1	..
4	Kanaura or Kinnara	..	..	6	1	..	..	..	..	3	1	18	18
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwala	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	38
	Total	**2**	**2**	**9**	**1**	**1**	**..**	**3**	**..**	**21**	**1**	**524**	**794**

SCT-I—PART B—INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES—contd.

SIRMUR DISTRICT—URBAN—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Gaddi	..	..	..	..	..	..	..	..	..	..	..	..	..
2 Gujjar	16	14	2	6	2	..	..	..	..	2	1	2	..
3 Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..	..
4 Kanaura or Kinnara	..	..	..	..	..	..	..	..	..	..	..	..	..
5 Lahaula	..	..	..	..	..	..	..	..	..	..	..	..	..
6 Pangwala	..	..	..	..	..	..	..	..	..	..	..	..	..
7 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	16	14	2	6	2	..	..	..	..	2	1	2	..

1	15	16	17	18	19	20	21	22	23	24	25	26
1 Gaddi	..	..	..	..	..	..	..	..	..	..	..	..
2 Gujjar	..	..	..	..	1	..	..	..	1	1	8	..
3 Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..
4 Kanaura or Kinnara	..	..	..	..	..	..	..	..	..	..	..	..
5 Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6 Pangwala	..	..	..	..	..	..	..	..	..	..	..	..
7 Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	1	..	..	..	1	1	8	..

SCT-I—PART B— INDUSTRIAL CLASSIFICATION OF PERSONS AT WORK & NON-WORKERS BY SEX FOR SCHEDULED TRIBES—contd.

KINNAUR DISTRICT—RURAL

1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Gaddi	..	..	..	..	..	..	..	..	..	..	..	..	..
2 Gujjar	..	..	..	..	..	..	..	..	..	..	..	..	..
3 Jad, Lamba, Khampa and Bhot or Bodh	36	23	13	16	9	2	3	1	3	2	..	6	1
4 Kanaura or Kinnara	25,628	11,667	13,961	7,239	9,741	5,079	8,407	89	353	62	12	1,326	880
5 Lahaula	..	..	..	..	..	..	..	..	..	..	..	..	..
6 Pangwala	3	3	..	3	..	..	..	..	..	..	..	..	..
7 Un-classifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	25,667	11,693	13,974	7,258	9,750	5,081	8,410	90	356	64	12	1,332	881

1	15	16	17	18	19	20	21	22	23	24	25	26
1 Gaddi	..	..	..	..	..	..	..	—	..	..	—	..
2 Gujjar	..	..	..	..	..	..	..	..	..	..	..	..
3 Jad, Lamba, Khampa and Bhot or Bodh	1	..	..	..	1	2	..	—	3	..	7	4
4 Kanaura or Kinnara	23	..	95	6	91	..	43	..	431	83	4,428	4,220
5 Lahaula	..	..	..	..	..	..	..	..	..	..	—	..
6 Pangwala	..	..	..	..	..	—	—	..	3	..	—	..
7 Unclassifiable	..	..	..	..	—	..	..	..	..	..	—	..
Total	24	..	95	6	92	2	43	..	437	83	4,435	4,224

AGE AND MARITAL STATUS FOR SCHEDULED CASTES

Fly-Leaf

Definitions and Explanations

Age : Age in years completed last birthday was recorded for each person enumerated during the 1961 Census. For infants below one year of age '0' was recorded.

Marital Status : For a person who had never been married, 'Never Married' was the status recorded. For a person married, whether for the first or another time, the status recorded was 'Married'. The status 'Married' was recorded for persons who were recognised by custom or society as married and for persons in stable *de facto* union. Even if a marriage was disputed in the locality, the status recorded was 'Married' if the person concerned said he or she was married or in stable *de facto* union. For a widowed person whose husband or wife was dead, and who had not been married again, status 'Widowed' was recorded. For a person who had been divorced in a lawful manner, either by decree of a law court or by a regular social or religious custom but who had not remarried, or person who had been separated from wife or husband and was living apart with no apparent intention of living together again, the status recorded was 'Divorced or Separated'. For a prostitute the return to be recorded was as declared by her.

Scope and Coverage of the Table SCT-II *PART A*

The table has been prepared for each Scheduled Caste for total only down to the district level. This is an important demographic table. The age-groups have been restricted to 0—14, 15—44, and 45+. No demographic data of this type for the past is available for these castes, and this table will, therefore, perform a very useful role.

SCT-II—PART A — AGE AND MARITAL STATUS FOR SCHEDULED CASTES

HIMACHAL PRADESH

Serial No.	Name of Scheduled Caste	Total Population												
		Total			Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Ad-dharmi	2,353	1,286	1,067	737	484	494	486	52	84	3	9	..	4
2	Badhi or Nagalu or (Tarkhan, Auras)	12,840	6,736	6,104	3,149	2,303	3,196	3,161	282	570	106	66	3	4
3	Bandhela	74	31	43	19	30	10	12	1	1	1	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	12,826	1,563	1,263	826	634	639	548	94	76	4	5	..	..
5	Bangali or (Kauru, Bangala)	445	243	202	135	101	94	81	11	15	3	5	..	..
6	Banjara	920	473	447	259	218	194	202	19	27	1	..	..	..
7	Bansi	875	449	426	229	179	194	201	20	43	6	3	..	..
8	Barad	679	343	336	146	135	165	175	19	23	13	3	..	..
9	Barar or (Chhajjera)	443	228	215	75	81	122	119	25	12	6	3	..	..
10	Batwal or (Bakhala)	757	410	347	216	150	163	166	28	29	3	2	..	..
11	Bawaria	7	7	..	5	..	2	..	..	..	..	..	..	..
12	Bazigar or (Madari)	27	18	9	4	4	12	4	2	1	..	..	..	..
13	Bhanjra or (Mahanjara)	1,264	883	381	464	107	362	228	48	41	9	5	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	70,597	36,599	33,998	18,110	13,595	16,211	17,051	1,733	3,167	527	165	18	20
15	Chanal	8,590	4,501	4,089	2,062	1,417	2,066	2,162	251	472	117	33	5	5
16	Chhimbe or (Dhobi)	2,194	1,124	1,070	583	465	487	497	46	102	8	4	..	2
17	Chuhre	95	59	36	41	19	14	16	3	1	1	..	..	..
18	Dagi	22	8	14	2	4	6	9	..	1	..	..	..	..
19	Daole	346	132	214	74	137	50	65	8	12	..	..	..	..
20	Darai or Daryai or (Draiee)	691	364	327	201	145	139	140	17	89	6	2	1	1
21	Daule	719	407	312	219	96	171	189	17	26	..	1	..	..
22	Dhaogri or Dhuai	657	262	395	88	185	144	177	25	32	5	1	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	3,324	1,749	1,575	610	448	989	929	108	171	42	25	..	2

HIMACHAL PRADESH—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
24	Doom or Doomna or (Mahashe)	19,297	9,832	9,465	4,619	3,368	4,530	5,105	509	940	171	46	3	6
25	Dumne or (Bhanjre)	3,956	2,133	1,823	1,185	855	823	779	102	180	19	8	4	1
26	Hali	6,778	3,481	3,297	1,622	1,140	1,557	1,766	220	357	82	32	..	2
27	Hesi or (Shehnai, Beda)	1,306	697	609	351	224	289	307	37	67	19	11	1	..
28	Jogi or (Nath)	4,151	2,200	1,951	1,172	783	864	908	117	236	45	23	2	1
29	Julahe	6,264	2,793	3,471	1,557	1,653	1,064	1,432	150	374	20	10	2	2
30	Kabirpanthi, Julaha or Keer or (Banoura)	17,778	9,374	8,404	4,652	3,144	4,166	4,307	443	909	111	38	2	6
31	Kamoh or Dagoli	391	210	181	125	83	70	76	15	19	..	3	..	..
32	Karoaok	30	18	12	14	4	3	6	1	2	..	..	..	..
33	Khatik or (Kasai)	105	61	44	36	25	18	18	5	1	2	..	..	..
34	Koli or (Kolta, Chammang)	159,133	81,705	77,428	37,751	28,335	38,723	40,980	3,374	7,332	1,826	718	31	63
35	Lohar or (Katehla, Badhela, Damang)	27,546	14,369	13,177	6,835	5,020	6,638	6,745	637	1,290	251	111	8	11
36	Mazhabi	12	10	2	6	1	4	1	..	..	..	..	..	..
37	Megh	488	257	231	119	79	119	122	10	30	9	..	..	..
38	Nat or (Natva)	57	32	25	13	9	17	16	2	..	..	..	..	..
39	Od or (Tarkhan)	584	284	300	137	120	135	144	7	32	4	4	1	..
40	Pasi	151	114	37	45	16	62	19	5	2	2	..	..	..
41	Phrera or (Phalera)	162	100	62	47	24	46	32	2	6	5	..	..	..
42	Rehar	1,691	908	783	405	245	431	456	38	63	34	17	..	2
43	Rehara	48	23	25	12	14	9	9	2	2	..	..	..	..
44	Sansi	4	1	3	..	1	..	2	..	..	..	..	1	..
45	Sapela	21	12	9	7	4	5	5	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	371	208	163	100	66	92	74	13	22	3	1	..	..
47	Sarehde	107	49	58	35	22	13	34	1	2	..	..	..	..
48	Sikligar	369	197	172	126	92	67	74	4	6	..	..	..	..
49	Sipi	5,822	3,015	2,807	1,450	1,032	1,347	1,471	189	291	27	9	2	4
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	1,068	556	512	295	219	221	225	34	63	6	4	..	1
52	Thathiar or Thathera or (Bharera)	337	181	156	87	44	82	94	8	16	4	2	..	..
53	Unclassifiable	1,144	734	410	204	211	491	177	31	21	7	1	..	..
	Total	**369,916**	**191,429**	**178,487**	**91,261**	**67,770**	**87,810**	**92,002**	**8,766**	**17,208**	**3,508**	**1,370**	**84**	**137**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—contd.

Serial No.	Name of Scheduled Caste	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Ad-dharmi	559	447	557	441	2	5	..	..	..	..	..	1
2	Badhi or Nagalu or (Tarkhan, Auras)	2,385	2,304	2,339	2,162	44	137	..	..	1	3	1	2
3	Bandhela	16	26	16	26	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	576	582	574	571	2	11	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	109	96	107	92	2	4	..	..	..	..	..	..
6	Banjara	201	214	201	205	..	9	..	..	..	..	..	..
7	Bansi	159	178	158	172	1	6	..	..	..	..	..	..
8	Barad	126	133	124	129	2	4	..	..	..	..	..	..
9	Barar or (Chhajjera)	62	84	59	79	3	5	..	..	..	..	..	..
10	Batwal or (Bakhala)	160	137	158	136	2	1	..	..	..	..	..	..
11	Bawaria	4	..	4	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	3	4	3	4	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	387	110	381	100	6	10	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	14,218	13,933	14,057	13,180	151	736	..	3	3	5	7	9
15	Chanal	1,581	1,477	1,539	1,362	39	111	..	..	..	..	3	4
16	Chhimbe or (Dhobi)	459	441	457	430	2	10	..	..	..	..	..	1
17	Chuhre	30	17	30	16	..	1	..	..	..	..	..	..
18	Dagi	2	4	2	3	..	1	..	..	..	..	..	..
19	Daole	56	144	56	136	..	8	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	146	147	145	143	..	3	..	..	..	1	1	..
21	Daule	180	102	180	91	..	11	..	..	..	..	..	..
22	Dhaogri or Dhuai	54	174	54	173	..	1	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	481	493	429	426	52	66	..	..	..	1	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—contd.

1	2	16	17	18	19	20	21	22	23	24	25	26	27
24	Doom or Doomna or (Mahashe)	3,519	3,609	3,424	3,263	86	343	..	1	6	2	3	..
25	Dumne or (Bhanjre)	964	872	951	835	19	34	..	2	..	1	3	..
26	Hali	1,062	1,095	1,056	1,063	6	28	..	..	..	2	..	2
27	Hesi or (Shehnai, Boda)	252	213	250	208	2	5	..	..	..	..	..	..
28	Jogi or (Nath)	811	763	801	741	8	21	..	..	1	..	1	1
29	Julahe	1,225	1,605	1,216	1,568	7	35	..	..	..	1	2	1
30	Kabirpanthi, Julaha or Keer or (Banoura)	3,616	3,224	3,588	3,041	27	179	..	..	..	..	1	4
31	Kamoh or Dasoli	87	78	87	77	..	1	..	..	..	..	..	..
32	Karoack	11	4	11	4	..	..	..	..	..	..	..	..
33	Khatik or (Kesai)	25	25	25	25	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	29,015	28,639	28,201	26,705	789	1,869	3	7	8	31	14	27
35	Lohar or (Katehla, Badhela, Damang)	5,099	4,956	5,018	4,709	72	239	1	1	2	2	6	5
36	Mazhabi	2	1	2	1	..	..	..	..	..	..	..	..
37	Megh	80	77	77	73	3	4	..	..	..	..	..	..
38	Nat or (Natva)	7	10	7	9	..	1	..	..	..	..	..	..
39	Od or (Tarkhan)	106	109	105	109	1	..	..	..	..	..	..	..
40	Pasi	14	16	14	16	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	31	24	30	24	1	..	..	..	..	..	..	..
42	Rehar	289	240	286	232	2	8	..	..	1	..	..	..
43	Rehara	7	14	6	13	1	1	..	..	..	..	..	..
44	Sansi	..	1	..	1	..	..	..	..	..	..	..	..
45	Sapela	7	4	7	4	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	68	64	68	64	..	..	..	..	..	..	..	..
47	Sarehde	27	19	27	19	..	..	..	..	..	..	..	..
48	Sikligar	97	93	97	91	..	2	..	..	..	..	..	..
49	Sipi	1,053	1,052	1,041	990	10	59	..	1	1	..	1	2
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	218	219	217	210	1	9	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	53	44	53	41	..	2	..	..	..	1	..	..
53	Unclassifiable	136	212	130	200	6	12	..	..	..	..	..	..
	Total	69,835	68,529	68,425	64,413	1,340	3,992	4	15	23	50	43	59

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—contd.

Serial No.	Name of Scheduled Caste	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Ad-dharmi	525	502	175	43	338	424	9	24	3	8	..	3
2	Badhi or Nagalu or (Tarkhan, Auras)	2,952	2,815	746	138	2,063	2,521	71	103	71	52	1	1
3	Bandhela	9	14	3	4	6	10	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	726	569	241	63	458	480	23	21	4	5	..	..
5	Bangali or (Kauru, Bangala)	87	79	27	9	54	66	5	..	1	4	..	..
6	Banjara	192	179	56	13	130	160	5	6	1	..	..	..
7	Bansi	212	191	67	7	134	172	6	9	5	3	..	..
8	Barad	146	157	22	6	107	145	5	3	12	3	..	..
9	Barar or (Chhajjera)	103	104	15	2	79	98	4	2	5	2	..	..
10	Batwal or (Bakhala)	165	167	56	14	101	143	6	8	2	2	..	..
11	Bawaria	3	..	1	..	2	..	..	..	..	..	..	..
12	Bazigar or (Madari)	10	3	1		9	3	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	342	213	78	7	245	187	13	16	6	3	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	15,326	15,212	3,858	405	10,668	13,966	453	712	339	122	8	7
15	Chanal	1,961	1,911	491	51	1,327	1,730	62	110	80	19	1	1
16	Chhimbe or (Dhobi)	444	475	121	35	318	414	1	22	4	4	..	..
17	Chuhre	19	16	10	3	9	12	..	1	..	..	..	..
18	Dagi	5	9	..	1	5	8	..	..	..	..	..	..
19	Daole	53	48	13	1	33	45	2	2	..	..	..	..
20	Darai or Daryai or (Draiee)	167	135	54	1	104	121	5	12	4	1	..	..
21	Daule	154	172	37	5	114	159	3	7	..	1	..	..
22	Dhaogri or Dhuai	134	166	31	12	94	148	7	5	2	1	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	790	769	163	22	574	696	28	31	25	19	..	1

HIMACHAL PRADESH—contd.

1	2	28	29	30	31	32	33	34	35	36	37	38	39
24	Doom or Doomna or (Mahashe)	4,273	4,460	1,106	105	2,927	4,122	126	197	114	33	..	2
25	Dumne or (Bhanjre)	818	724	216	20	563	656	27	41	11	7	1	..
26	Hali	1,642	1,654	517	75	1,004	1,484	60	69	61	26	..	..
27	Hesi or (Shehnai, Beda)	269	289	91	15	167	250	4	14	6	10	1	..
28	Jogi or (Nath)	929	855	330	40	534	745	41	53	23	17	1	..
29	Julahe	989	1,362	321	67	631	1,192	30	95	7	8	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	3,906	3,824	1,019	100	2,724	3,510	96	183	66	30	1	1
31	Kamoh or Dagoli	83	81	34	6	46	68	3	4	..	3	..	..
32	Karoaok	3	4	3	..	..	4	..	..	..	..	..	..
33	Khatik or (Kasai)	23	16	10	..	13	16	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	35,689	35,717	9,030	1,538	24,714	32,341	697	1,299	1,234	516	14	23
35	Lohar or (Katehla, Badhela, Damang)	6,295	6,129	1,704	300	4,279	5,491	155	257	155	76	2	5
36	Mazhabi	5	1	3	..	2	1	..	..	..	..	..	..
37	Megh	120	110	40	6	72	101	2	3	6	..	..	..
38	Nat or (Natva)	19	12	6	..	13	12	..	..	..	..	..	..
39	Od or (Tarkhan)	120	131	31	10	85	115	1	3	3	3	..	..
40	Pasi	92	19	31	..	56	18	3	1	2	..	..	..
41	Phrera or (Phalera)	47	27	15	..	28	26	..	1	4	..	..	..
42	Rehar	405	398	106	13	265	362	15	8	19	14	..	1
43	Rehara	13	8	6	1	7	7	..	..	..	..	..	..
44	Sansi	..	2	..	..	..	2	..	..	..	..	..	..
45	Sapela	3	4	..	..	3	4	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	99	75	31	2	64	66	2	6	2	1	..	..
47	Sarehde	17	35	7	3	10	31	..	1	..	..	..	..
48	Sikligar	79	63	37	1	50	62	2	..	..	..	..	..
49	Sipi	1,397	1,371	388	40	934	1,252	56	69	18	8	1	2
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	238	213	77	9	147	8	11	15	3	3	..	1
52	Thathiar or Thathera or (Bharera)	90	82	31	3	56		1	3	2	..	..	..
53	Unclassifiable	420	155	67	10	335	1	15	3	3	..	..	..
	Total	82,608	81,727	21,518	3,206	56,701	74,049	55	3,419	2,303	1,004	31	49

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—contd.

Age 45+

Serial No.	Name of Scheduled Caste	Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Ad-dharmi	202	118	5	..	154	57	43	60	..	1	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	1,398	985	63	3	1,089	503	211	467	34	11	1	1
3	Bandhela	6	3	..	..	4	2	1	1	1	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	260	112	10	..	179	57	71	55	..	..	..	..
5	Bangali or (Kauru, Bangala)	47	27	1	..	38	11	6	15	2	1	..	..
6	Banjara	80	54	2	..	64	33	14	21	..	..	..	..
7	Bansi	68	57	4	..	59	23	14	34	1	..	..	..
8	Barad	71	46	..	..	56	26	14	20	1	..	..	..
9	Barar or (Chhajjera)	63	27	1	..	40	16	21	10	1	1	..	..
10	Batwal or (Bakhala)	85	43	2	..	60	22	22	21	1	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	5	2	..	..	3	1	2	1	..	..	..	..
13	Bhanjra or (Mahanjara)	154	58	5	..	111	31	35	25	3	2	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	7,043	4,851	187	8	5,388	2,349	1,280	2,452	185	38	3	4
15	Chanal	959	700	32	4	700	300	189	362	37	14	1	..
16	Chhimbe or (Dhobi)	221	154	5	..	167	73	45	80	4	..	..	1
17	Chuhre	10	3	1	..	5	3	3	..	1	..	..	..
18	Dagi	1	1	..	..	1	..	..	1	..	..	..	..
19	Daole	23	22	..	..	17	12	6	10	..	..	..	..
20	Darai or Daryai or (Draiee)	51	45	2	1	35	16	12	27	2	..	..	1
21	Daule	73	38	2	..	57	19	14	19	..	..	..	..
22	Dhaogri or Dhuai	74	55	3	..	50	28	18	27	3	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	477	313	17	..	363	167	80	140	17	5	..	1

HIMACHAL PRADESH—contd.

1	2	40	41	42	43	44	45	46	47	48	49	50	51
24	Doom or Doomna or (Mahashe)	2,037	1,395	86	..	1,517	639	383	742	51	11	..	3
25	Dumne or (Bhanjre)	351	227	18	..	250	89	75	137	8	..	..	1
26	Hali	777	548	49	2	547	254	160	288	21	4	..	..
27	Hesi or (Shehnai, Beda)	176	107	10	1	120	52	33	53	13	1	..	..
28	Jogi or (Nath)	460	333	41	2	322	142	76	183	21	6	..	..
29	Julahe	579	504	20	18	425	205	120	279	13	1	..	1
30	Kabirpanthi, Julaha or Keer or (Banoura)	1,849	1,354	43	2	1,414	617	347	726	45	8	..	1
31	Kamoh or Dagoli	39	22	4	..	23	7	12	15	..	..	..	..
32	Karoack	4	4	..	..	3	2	1	2	..	..	..	..
33	Khatik or (Kasai)	13	3	1	..	5	2	5	1	2	..	..	..
34	Koli or (Kolta, Chammang)	16,982	13,062	514	91	13,209	6,762	2,672	6,026	584	171	3	12
35	Lohar or (Katehle, Badhela, Damang)	2,968	2,092	111	11	2,283	1,015	480	1,032	94	33	..	1
36	Mazhabi	3	..	1	..	2	..	..	..	..	..	..	..
37	Megh	57	44	2	..	44	17	8	27	3	..	..	..
38	Nat or (Natva)	6	3	..	..	4	3	2	..	..	..	..	..
39	Od or (Tarkhan)	58	60	1	1	49	29	6	29	1	1	1	..
40	Pasi	8	2	..	..	6	1	2	1	..	..	..	..
41	Phrera or (Phalera)	22	11	2	..	17	6	2	5	1	..	..	..
42	Rehar	210	145	10	..	163	86	23	55	14	3	..	1
43	Rehara	3	3	..	..	1	1	2	2	..	..	..	..
44	Sansi	1	..	..	..	..	..	..	..	..	..	1	..
45	Sapela	2	1	..	..	2	1	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	41	24	1	..	28	8	11	16	1	..	..	..
47	Sarehde	5	4	1	..	3	3	1	1	..	..	..	..
48	Sikligar	21	16	2	..	17	10	2	6	..	..	..	..
49	Sipi	564	383	20	1	403	160	133	221	8	1	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	100	80	1	..	73	31	23	48	3	1	..	..
52	Thathiar or Thathera or (Bharera)	38	30	3	..	26	16	7	13	2	1	..	..
53	Unclassifiable	178	43	7	1	150	23	17	18	4	1	..	..
	Total	38,933	28,214	1,290	146	29,747	13,950	6,704	13,774	1,182	316	10	28

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—concld.

Serial No.	Name of Scheduled Caste	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	1	..	1	..	..	..	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	1	..	1	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	12	2	8	2	4	..	..	..	..	..	..	..
15	Chanal	..	1	..	..	..	1	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	6
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	1	..	1	..	..	..	..	..	..	..	..	..

HIMACHAL PRADESH—concld.

1	2	52	53	54	55	56	57	58	59	60	61	62	63
24	Doom or Doomna or (Mahashe)	3	1	3	..		1	..	..	..	..	..	..
25	Dumne or (Bhanjre)	..	..	..	..	..		..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	3	2	2	1	1	1	..	..	..	..	..	..
31	Kamoh or Dagoli	1	..	..	..	1	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	19	10	6	1	11	8	2	..	..	..	..	1
35	Lohar or (Katehla, Badhela, Damang)	7	..	2	..	4	..	1	..	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	4	..	3	..	1	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	1	1	1	1	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	53	17	28	5	22	11	3	..	..	..	..	1

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT

Serial No.	Name of Scheduled Caste	Total Population												
		Total			Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Ad-dharmi	2,242	1,214	1,028	697	466	465	467	49	83	3	9	..	3
2	Badhi or Nagalu or (Tarkhan, Auras)	1,795	940	855	542	384	348	376	45	88	4	6	1	1
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	226	115	111	63	53	46	50	6	8	..	..	..	..
5	Bangali or (Kauru, Bangala)	46	26	20	17	11	6	6	2	3	1	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	853	440	413	225	176	189	195	20	39	6	3	..	..
8	Barad	23	13	10	7	3	5	6	..	1	1	..	..	..
9	Barar or (Chhajjera)	1	1	..	..	..	..	..	1	..	..	..	..	..
10	Batwal or (Bakhala)	703	378	325	193	137	155	157	27	29	3	2	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	5	3	2	2	2	..	..	1	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	4,225	2,287	1,938	1,083	780	1,017	942	157	206	27	9	3	1
15	Chanal	688	370	318	188	119	153	154	22	43	6	2	1	..
16	Chhimbe or (Dhobi)	134	64	70	37	37	22	25	5	7	..	1	..	..
17	Chuhre	3	..	3	..	2	..	1	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	142	70	72	32	25	30	31	5	15	3	1	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	142	84	58	40	19	34	30	9	8	1	1	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	37	23	14	13	7	5	5	3	..	2	2	..	..

CHAMBA DISTRICT—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
24	Doom or Doomna or (Mahashe)	1,980	1,028	952	548	366	392	481	62	96	24	8	2	1
25	Dumne or (Bhanjre)	334	209	125	89	61	97	52	19	12	4	..	..	..
26	Hali	6,681	3,452	3,229	1,596	1,133	1,556	1,714	218	349	82	31	..	2
27	Hesi or (Shehnai, Beda)	70	32	38	13	12	15	18	1	4	3	4	..	..
28	Jogi or (Nath)	2,137	1,161	976	610	361	458	474	70	127	22	14	1	..
29	Julahe	30	13	17	7	6	5	7	1	4	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	187	102	85	44	38	55	40	2	6	1	1	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	51	29	22	18	13	7	9	2	..	2	..	..	..
34	Koli or (Kolta, Chammang)	788	386	402	203	129	164	240	15	28	4	5	..	..
35	Lohar or (Katehla, Badhela, Damang)	2,146	1,101	1,045	563	411	462	495	57	124	19	12	..	3
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	475	247	228	114	78	114	120	10	30	9	..	..	..
38	Nat or (Natva)	1	1	..	..	..	1	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	247	137	110	72	41	59	56	5	11	1	2	..	..
43	Rehara	47	23	24	12	13	9	9	2	2	..	..	..	..
44	Sansi	1	..	1	..	..	..	1	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryaie	280	150	130	73	48	65	64	10	17	2	1	..	..
47	Sarehde	7	2	5	1	4	1	1	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	5,781	2,999	2,782	1,439	1,020	1,342	1,460	189	289	27	9	2	4
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	17	10	7	3	2	4	4	2	1	1	..	..	..
52	Thathiar or Thathera or (Bharera)	20	10	10	5	5	4	5	1	..	..	..	..	..
53	Unclassifiable	33	14	19	7	9	7	10	..	..	..	..	..	..
	Total	32,578	17,134	15,444	8,556	5,971	7,292	7,705	1,018	1,630	258	123	10	15

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—contd.

Age 0—14

Serial No.	Name of Scheduled Caste	Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Ad-dharmi	528	429	526	424	2	5	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	394	354	393	346	..	8	..	..	..	..	1	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	45	48	45	47	..	1	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	8	11	8	11	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	157	174	156	169	1	5	..	..	..	..	..	..
8	Barad	6	3	6	3	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	139	124	137	123	2	1	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi Ravidasi or Ramdasia	754	775	747	735	5	40	..	..	..	..	2	..
15	Chanal	120	109	118	108	1	1	..	..	..	..	1	..
16	Chhimbe or (Dhobi)	27	34	27	34	..	..	..	..	..	..	..	..
17	Chuhre	..	2	..	2	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Dralee)	24	26	24	25	..	1	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	32	15	32	15	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	3	4	3	4	..	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—contd.

1	2	16	17	18	19	20	21	22	23	24	25	26	27
24	Doom or Doomna or (Mahashe)	387	363	382	347	3	16	..	..	..	..	2	..
25	Dumne or (Bhanjre)	57	61	55	59	2	2	..	..	..	..	..	..
26	Hali	1,038	1,088	1,032	1,057	5	27	..	..	..	2	..	2
27	Hesi or (Shehnai, Beda)	9	13	9	12	..	1	..	..	..	..	..	..
28	Jogi or (Nath)	395	349	393	337	2	12	..	..	..	..	..	..
29	Julahe	4	5	4	5	..	..	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	23	35	23	34	..	1	..	..	..	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	12	13	12	13	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	131	122	130	114	1	8	..	..	..	..	..	..
35	Lohar or (Katehla, Badhela, Damang)	351	319	348	309	3	8	..	..	..	..	..	2
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	78	76	76	72	2	4	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	47	40	47	38	..	2	..	..	..	..	..	..
43	Rehara	7	13	6	12	1	1	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	49	46	49	46	..	..	..	..	..	..	..	..
47	Sarehde	1	4	1	4	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	1,043	1,044	1,031	982	10	59	..	1	1	..	1	2
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	1	..	1	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	3	5	3	5	..	..	..	..	..	..	..	..
53	Unclassifiable	..	8	..	8	..	..	..	..	..	..	..	..
	Total	5,872	5,713	5,823	5,501	41	203	..	1	1	2	7	6

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Ad-dharmi	491	483	167	42	312	407	9	23	3	8	..	3
2	Badhi or Nagalu or (Tarkhan, Auras)	386	394	137	38	236	330	10	21	3	5	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	53	54	17	6	35	46	1	2	..	..	..	..
5	Bangali or (Kauru, Bangala)	17	6	9	..	6	6	1	..	1	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	208	186	65	7	123	168	6	8	5	3	..	..
8	Barad	6	6	1	..	4	6	..	..	1	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	157	158	54	14	96	134	5	8	2	2	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	1	2	1	2	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	1,106	899	313	44	708	785	64	61	20	8	1	1
15	Chanal	177	158	66	9	100	136	6	11	5	2	..	..
16	Chhimbe or (Dhobi)	28	28	9	3	19	22	..	2		1	..	..
17	Chuhre	..	1	..	..	..	1	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draice)	37	36	6	..	26	29	3	6	2	1	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	4	34	6	4	29	28	4	1	1	1	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	1	9	7	3	3	5	1	..	1	1	..	..

CHAMBA DISTRICT—contd.

1	2	28	29	30	31	32	33	34	35	36	37	38	39
24	Doom or Doomna or (Mahashe)	436	466	139	19	262	419	20	22	15	6	..	..
25	Dumne or (Bhanjre)	108	53	32	2	68	46	6	5	2	..	..	..
26	Hali	1,641	1,607	516	74	1,004	1,439	60	69	61	25	..	..
27	Hesi or (Shehnai, Beda)	14	15	4	..	9	12	..	..	1	3	..	..
28	Jogi or (Nath)	517	456	196	23	287	394	25	29	8	10	1	..
29	Julaha	6	7	3	1	3	5	..	1	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	64	38	21	4	41	32	1	2	1	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Kha[illegible]r (Kasai)	10	8	5	..	5	8	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	157	235	56	15	100	209	1	7	..	4	..	..
35	Lohar or (Katehla, Badhela, Damang)	539	545	197	101	314	414	13	22	15	7	..	1
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	113	108	36	6	69	99	2	3	6	..	..	..
38	Nat or (Natva)	1	..	..	..	1	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	.	..	..	..	..	..	..	..	..	..	..
42	Rehar	62	56	24	3	35	48	3	3	..	2	..	..
43	Rehara	13	8	6	1	7	7	..	..	..	..	..	..
44	Sansi	..	1	..	..	..	1	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	74	67	23	2	48	59	2	5	1	1	..	..
47	Sarehde	1	1	..	..	1	1	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	1,395	1,359	387	36	933	1,244	56	69	18	8	1	2
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	8	6	3	1	3	4	1	1	1	..	..	..
52	Thathiar or Thathera or (Bharera)	5	5	2	..	3	5	..	..	..	..	..	..
53	Unclassifiable	12	11	7	1	5	10	..	..	..	..	..	..
	Total	7,895	7,506	2,515	461	4,904	6,559	300	381	178	98	8	7

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Ad-dharmi	195	116	4	..	151	55	40	60	..	1	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	160	107	12	..	112	38	35	67	1	1	..	1
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	17	9	1	..	11	3	5	6	..	..	..	..
5	Bangali or (Kauru, Bangala)	1	3	..	..	..	..	1	3	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	75	53	4	..	56	22	14	31	1	..	..	..
8	Barad	1	1	..	..	1	..	..	1	..	..	..	..
9	Barar or (Chhajjera)	1	..	..	..	..	..	1	..	..	..	..	..
10	Batwal or (Bakhala)	82	43	2	..	57	22	22	21	1	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	2	..	1	..	..	..	1	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	427	264	23	1	304	117	93	145	7	1	..	..
15	Chanal	73	51	4	2	52	17	16	32	1	..	..	..
16	Chhimbe or (Dhobi)	9	8	1	..	3	3	5	5	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	9	10	2	..	4	1	2	9	1	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	12	9	2	..	5	2	5	7	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	8	1	3	..	2	..	2	..	1	1	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—contd.

1	2	40	41	42	43	44	45	46	47	48	49	50	51
24	Doom or Doomna or (Mahashe)	205	123	27	..	127	46	42	74	9	2	..	1
25	Dumne or (Bhanjre)	44	11	2	..	27	4	13	7	2	..	..	..
26	Hali	773	534	48	2	546	248	158	280	21	4	..	..
27	Hesi or (Shehnai, Beda)	9	10	..	..	6	5	1	4	2	1	..	..
28	Jogi or (Nath)	249	171	21	1	169	68	45	98	14	4	..	..
29	Julahe	3	5	..	..	2	2	1	3	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	15	12	..	..	14	7	1	4	..	1	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	7	1	1	..	2	1	2	..	2	..	..	..
34	Koli or (Kolta, Chammang)	98	45	17	..	63	23	14	21	4	1	..	..
35	Lohar or (Katehla, Badhela, Damang)	210	181	17	1	145	73	44	102	4	5	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	56	44	2	..	43	17	8	27	3	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	28	14	1	..	24	6	2	8	1	..	..	..
43	Rehara	3	3	..	..	1	1	2	2	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	27	17	1	..	17	5	8	12	1	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	560	378	20	1	399	157	133	219	8	1	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	2	..	..	..	1	..	1	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	2	..	..	..	1	..	1	..	..	..	..	..
53	Unclassifiable	2	..	..	..	2	..	..	..	..	..	..	..
	Total	3,365	2,224	216	8	2,347	943	718	1,248	84	23	..	2

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age not stated											
		Total		Married		Never Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	5	59	60	61	62	63
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	..	..	..	..	..	..	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	..	..	..	..	..	..	..	..	..	..	..	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—concld.

1	2	52	53	54	55	56	57	58	59	60	61	62	63
24	Doom or Doomna or (Mahashe)												
25	Dumne or (Bhanjre)	..	..	..	..	..		..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	..	..	..	..	..	..	..	..	..	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	..	..	..	..	..	..	..	..	..	..	..	..
35	Lohar or (Katehla, Badhela, Damang)	1	..	1	..	..	..	..	..	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sararo, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	1	1	1	1	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	[Total	2	1	2	1	..	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MANDI DISTRICT

Serial No.	Name of Scheduled Caste	Total Population												
		Total			Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Ad-dharmi	3	2	1	2	..	..	1	..	..	..	10	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	3,272	1,649	1,623	808	623	748	825	76	164	17	..	..	1
3	Bandhela	..	..	..	..	..	..	..	..	..	..	2	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	380	218	162	110	74	95	78	12	8	1	2		..
5	Bangali or (Kauru, Bangala)	49	26	23	20	13	6	9	..	1	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	4	2	2	..	..	..	1	2	1	..	..	..	..
9	Barar or (Chhajjera)	2	1	1	..	..	..	1	1	..	..	..	..	..
10	Batwal or (Bakhala)	15	10	5	8	4	2	1	..	..	..	..	..	..
11	Bawaria	7	7	..	5	..	2	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	792	557	235	277	52	246	154	30	25	4	4	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	25,751	13,027	12,724	6,706	5,261	5,632	6,236	559	1,171	129	54	1	2
15	Chanal	4,665	2,365	2,300	1,171	877	1,042	1,145	117	260	32	14	3	4
16	Chhimbe or (Dhobi)	551	269	282	136	123	118	132	15	25	..	1	..	1
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	22	8	14	2	4	6	9	..	1	..	..	..	..
19	Daole	30	11	19	7	8	3	8	1	3	..	..	..	..
20	Darai or Daryai or (Draiee)	358	179	179	110	82	59	78	9	19	1	..	..	..
21	Daule	173	96	77	54	26	39	39	3	11	..	1	..	..
22	Dhaogri or Dhusi	515	178	337	48	166	110	147	16	24	4	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	9	3	6	1	3	1	1	..	2	1	..	..	..

MANDI DISTRICT—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
24	Doom or Doomna or (Mahashe)	8,852	4,154	4,698	2,147	1,905	1,775	2,280	200	493	32	17	..	3
25	Dumne or (Bhanjre)	2,132	1,305	827	807	416	436	318	52	89	8	4	2	..
26	Hali	96	28	68	26	7	1	52	1	8	..	1	..	..
27	Hesi or (Shehnai, Beda)	903	482	421	243	149	207	219	23	48	9	5	..	..
28	Jogi or (Nath)	1,288	650	638	369	281	241	275	29	78	11	3	..	
29	Julahe	4,631	1,817	2,814	1,056	1,473	659	1,049	93	284	8	7	1	
30	Kabirpanthi, Julaha or Keer or (Banoura)	5,814	3,331	2,483	1,735	814	1,448	1,366	127	290	21	13	..	..
31	Kamoh or Dagoli	160	82	78	48	37	29	32	5	8	..	1	..	..
32	Karoack	21	14	7	11	2	3	4	..	1	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	36,984	18,594	18,390	9,252	7,251	8,224	9,197	872	1,812	244	120	2	10
35	Lohar or (Katehla, Badhela, Damang)	14,908	7,623	7,285	3,802	2,858	3,392	3,722	332	661	93	42	4	2
36	Mazhabi	5	4	1	2	..	2	1	..	..	..	..	..	..
37	Megh	4	2	2	1	1	1	1	..	..	..	..	..	..
38	Nat or (Natva)	7	3	4	2	2	1	2	..	..	..	..	..	..
39	Od or (Tarkhan)	387	182	205	89	79	86	97	4	25	3	4	..	..
40	Pasi	9	3	6	1	3	2	3	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	1	..	1	..	1	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	1	..	1	..	..	..	1	..	..	..	..	..	..
47	Sarehde	1	1	..	..	..	1	..	..	..	..	..	..	..
48	Sikligar	1	..	1	..	..	..	1	..	..	..	..	..	..
49	Sipi	36	12	24	9	12	3	10	..	2	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	828	420	408	227	177	164	177	25	49	4	4	..	1
52	Thathiar or Thathera or (Bharera)	4	3	1	2	..	1	1	..	..	..	..	..	..
53	Unclassifiable	77	62	15	36	7	20	7	6	1	..	..	..	..
	Total	**113,748**	**57,380**	**56,368**	**29,330**	**12,791**	**24,805**	**27,680**	**2,610**	**5,564**	**622**	**307**	**13**	**26**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Ad-dharmi	2	..	2	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	634	634	632	600	2	33	..	..	..	..	..	1
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	74	68	73	68	1	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	17	12	17	12	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	8	4	8	4	..	..	..	..	..	..	..	..
11	Bawaria	4	..	4	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	239	58	234	48	5	10	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	5,482	5,399	5,442	5,098	39	295	..	2	1	3	..	1
15	Chanal	928	886	918	844	8	39	..	..	..	..	2	3
16	Chhimbe or (Dhobi)	105	114	105	111	..	2	..	..	..	..	..	1
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	2	4	2	3	..	1	..	..	..	..	..	..
19	Daole	..	10	..	8	..	2	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	86	83	86	81	..	2	..	..	..	..	..	..
21	Daule	43	29	43	26	..	3	..	..	..	..	..	..
22	Dhaogri or Dhuai	22	159	22	158	..	1	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	1	3	1	3	..	..	..	..	..	..	..	..

MANDI DISTRICT—contd.

1	2	16	17	18	19	20	21	22	23	24	25	26	27
24	Doom or Doomna or (Mahashe)	1,687	1,973	1,681	1,844	6	128	..	..	..	1	..	..
25	Dumne or (Bhanjre)	693	426	685	406	7	20	..	..	..	..	1	..
26	Hali	24	7	24	6	..	1	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	172	136	170	135	2	1	..	..	..	..	..	..
28	Jogi or (Nath)	279	279	274	272	4	6	..	..	1	..	..	1
29	Julahe	849	1,430	844	1,401	4	28	..	..	..	..	1	1
30	Kabirpanthi, Julaha or Keer or (Banoura)	1,402	834	1,392	774	10	60	..	..	..	..	..	..
31	Kamoh or Dagoli	31	35	8	35	..	..	..	..	..	..	..	..
32	Karoaok	8	2	8	2	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	
34	Koli or (Kolta, Chammang)	7,217	7,127	7,168	6,917	48	198	..	..	1	6	..	6
35	Lohar or (Katehla, Badhela, Damang)	2,971	2,841	2,948	2,728	19	111	1	..	..	1	3	1
36	Mazhabi	2	..	2	..	..	..	..	..	..	..	..	..
37	Megh	1	1	1	1	..	..	..	..	..	..	..	..
38	Nat or (Natva)	2	2	2	2	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	71	74	71	74	..	..	..	..	..	..	..	..
40	Pasi	..	3	..	3	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	1	..	1	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	8	8	8	8	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	177	181	172	172	1	9	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	34	8	34	7	..	1	..	..	..	..	..	..
	Total	23,275	22,831	23,108	21,852	156	951	1	2	3	11	7	15

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	36	36	37	38	39
1	Ad-dharmi	..	1	..	..	..	1	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	659	722	165	22	467	660	16	31	11	9	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	115	82	37	6	73	72	4	2	1	2	..	..
5	Bangali or (Kauru, *Bangala*)	4	7	2	1	2	6	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	1	..	..	..	1	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	1	..	..	..	1	..	..	..	..	..	..
10	Batwal or (Bakhala)	2	1	..	..	2	1	..	..	..	..	..	..
11	Bawaria	3	..	1	1	2	2	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	210	143	41	4	168	123	8	13	3	3	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	5,153	5,613	1,226	161	3,690	5,133	145	276	92	42	..	1
15	Chanal	961	1,027	238	32	671	932	27	55	25	7	..	1
16	Chhimbe or (Dhobi)	100	125	29	12	70	109	1	3	..	1	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	5	9	..	1	5	8	..	..	..	..	..	..
19	Daole	9	4	7	..	2	3	..	1	..	..	..	..
20	Darai or Daryai or (Draiee)	71	67	24	..	45	64	1	3	1	..	..	..
21	Daule	30	37	11	..	19	34	..	2	..	1	..	..
22	Dhaogri or Dhuai	94	132	25	8	65	120	3	4	1	..	..	..
23	*Dhaki or* Toori or (Bajantree, Mangta)	2	2	..	..	1	1	..	1	1	..	..	..

DISTRICT MANDI—contd.

1	2	28	29	30	31	32	33	34	35	36	37	38	39
24	Doom or Doomna or (Mahashe)	1,706	2,084	447	61	1,182	1,902	55	108	22	11	..	2
25	Dumne or (Bhanjre)	437	290	116	10	298	258	17	18	5	4	1	..
26	Hali	1	47	1	1	..	45	..	..	..	1	..	..
27	Hesi or (Shehnai, Beda)	192	210	65	13	120	181	3	11	4	5	..	..
28	Jogi or (Nath)	252	261	85	9	149	230	9	20	9	2	..	..
29	Julahe	616	993	205	54	388	863	20	70	3	6	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	1,314	1,239	329	40	945	1,125	29	63	11	11	..	..
31	Kamoh or Dagoli	38	33	16	2	20	29	2	1	..	1	..	..
32	Karoack	3	2	3	..	..	2	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	7,722	8,333	1,989	321	5,351	7,546	210	379	171	85	1	2
35	Lohar or (Katehla, Badhela, Damang)	3,097	3,386	801	128	2,164	3,099	77	130	54	28	1	1
36	Mazhabi	1	1	..	..	1	1	..	..	..	..	..	..
37	Megh	1	1	..	..	1	1	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	76	87	17	4	56	79	1	1	2	3	..	..
40	Pasi	2	2	1	..	1	2	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	1	..	..	..	1	..	..	..	..	..	..
49	Sipi	1	11	1	4	..	7	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	64	163	51	5	104	141	8	13	1	3	..	1
52	Thathiar or Thathera or (Bharera)	1	1	1	..	..	1	..	..	..	..	..	..
53	Unclassifiable	17	6	1	..	13	6	3	..	..	..	..	..
	Total	23,059	25,127	5,935	899	16,065	22,790	639	1,205	417	225	8	8

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	356	267	11	1	279	132	60	133	6	1	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	29	12	..	..	21	6	8	6	..	..	..	..
5	Bangali or (Kauru, Bangala)	5	4	1	..	4	3	..	1	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	2	1	..	..	..	..	2	1	..	..	..	..
9	Barar or (Chhajjera)	1	..	..	..	..	..	1	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	108	34	2	..	83	21	22	12	1	1	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	2,388	1,712	36	2	1,901	808	414	893	36	9	1	..
15	Chanal	476	386	15	1	363	173	90	205	7	7	1	..
16	Chhimbe or (Dhobi)	64	43	2	..	48	21	14	22	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	1	1	..	..	1	..	..	1	..	..	..	..
19	Daole	2	5	..	..	1	3	1	2	..	..	..	..
20	Darai or Daryai or (Draiee)	22	29	..	1	14	12	8	16	..	..	..	..
21	Daule	23	11	..	..	20	2	3	9	..	..	..	..
22	Dhaogri or Dhuai	62	46	1	..	45	26	13	20	3	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	1	..	..	..	..	..	1	..	..	..	..

MANDI DISTRICT—contd.

1	2	40	41	42	43	44	45	46	47	48	49	50	51
24	Doom or Doomna or (Mahashe)	758	641	16	..	587	250	145	385	10	5	..	1
25	Dumne or (Bhanjre)	175	111	6	..	131	40	35	71	3	..	..	.
26	Hali	3	14	1	..	1	6	1	8	..	..	..	..
27	Hesi or (Shehnai, Beda)	118	75	8	1	85	37	20	37	5	..	..	..
28	Jogi or (Nath)	119	98	10	..	88	39	20	58	1	1	..	..
29	Julahe	352	391	7	18	267	158	73	214	5	1	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	615	410	14	..	493	181	98	227	10	2	..	..
31	Kamoh or Dagoli	13	10	1	..	9	3	3	7	..	..	..	..
32	Karoack	3	3	..	..	3	2	..	1	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	3,650	2,930	95	13	2,820	1,483	662	1,433	72	29	1	2
35	Lohar or (Katehla, Badhela, Damang)	1,551	1,058	53	2	1,206	512	253	531	39	13	..	..
36	Mazhabi	1	..	..	..	1	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	1	..	..	..	1	..	..	..	..	..	..	..
39	Od or (Tarkhan)	35	44	1	1	30	18	3	24	1	1	..	..
40	Pasi	1	1	..	..	1	1	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	1	..	..	..	1	..	..	..	—	—	..
47	Sarehde	1	..	..	..	1	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	1	5	..	..	3	3	..	2	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	79	64	..	..	59	27	17	36	3	1	..	..
52	Thathiar or Thathera or (Bharera)	2	..	1	..	1	..	..	..	..	..	..	..
53	Unclassifiable	11	1	1	..	7	..	3	1	..	..	..	..
	Total	11,030	8,400	282	40	8,574	3,938	1,969	4,357	202	71	3	3

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—contd

Serial No.	Name of Scheduled Caste	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	..	..	..	..	..	..	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	4	..	2	..	2	..	..	..	..	..	..	..
15	Chanal	..	1	..	..	..	1	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

1	2	52	53	54	55	56	57	58	59	60	61	62	63
24	Doom or Doomna or (Mahashe)	3	..	3	..	..	..	..	..	..	..	..	..
25	Dumne or (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	..	..	..	..	..	..	..	..	..	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	5	..	..	..	5	..	..	..	..	..	..	..
35	Lohar or (Katehla, Badhela, Damang)	4	..	..	..	3	..	1	..	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	16	1	5	..	10	1	1	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT

Serial No.	Name of Scheduled Caste	Total Population												
		Total			Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Ad:dharmi	20	16	4	4	2	10	2	2	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	335	181	154	82	66	84	73	14	15	1	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	272	152	120	86	61	62	53	4	6	..	..	..	..
5	Bangali or (Kauru, Bangala)	70	34	36	16	18	16	15	2	3	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	21	9	12	4	3	5	5	..	4	..	..	..	..
8	Barad	8	4	4	2	3	1	1	1	..	..	..	..	..
9	Barar or (Chhajjera)	17	10	7	2	1	6	4	2	2	..	..	..	..
10	Batwal or (Bakhala)	36	19	17	12	9	6	8	1	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	185	141	44	73	15	56	24	9	4	3	1	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	19,395	10,163	9,732	5,078	3,988	4,582	4,841	414	867	76	27	13	9
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	686	353	333	177	134	163	161	10	36	3	1	..	1
17	Chuhre	9	1	8	..	5	1	2	..	1	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	300	108	192	58	129	43	54	7	9	..	..	..	..
20	Darai or Daryai or (Draiee)	47	23	24	14	12	7	8	1	2	1	1	..	1
21	Daule	482	276	206	148	59	118	134	10	13	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	114	62	52	29	21	24	22	7	7	2	2	..	..

BILASPUR DISTRICT—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
24	Doom or Doomna or (Mahashe)	1,015	606	409	310	152	251	220	37	36	7	1	1	..
25	Dumne or (Bhanjre)	1,142	459	683	208	296	219	320	26	63	4	3	2	1
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shchnai, Beda)	288	155	133	82	56	58	62	8	13	6	2	1	..
28	Jogi or (Nath)	76	41	35	20	15	20	17	1	2	..	1	..	..
29	Julahe	976	539	437	235	105	271	265	29	64	3	3	1	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	8,270	4,083	4,187	2,113	1,741	1,724	1,996	208	435	37	9	1	6
31	Kamoh or Dagoli	135	82	53	48	20	28	27	6	5	..	1	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	1,362	754	608	403	242	294	295	42	68	11	3	4	..
35	Lohar or (Katehla, Badhela, Damang)	2,181	1,150	1,031	595	410	495	509	53	107	6	1	1	4
36	Mazhabi	1	1	..	1	..	..	..	..	..	..	..	..	..
37	Megh	9	8	1	4	..	4	1	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	107	55	52	26	20	26	29	2	3	1	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	1	..	1	..	1	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	59	41	18	17	11	21	3	2	4	1	..	..	..
47	Sarehde	98	45	53	33	18	11	33	1	2	..	..	..	..
48	Sikligar	10	4	6	1	2	3	3	..	1	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkibard	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	48	32	16	23	10	9	4	..	2	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	56	26	30	7	15	17	12	2	3	..	..	..	..
	Total	**38,331**	**19,633**	**18,698**	**9,911**	**7,640**	**8,635**	**9,203**	**901**	**1,777**	**162**	**56**	**24**	**22**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Ad-dharmi	1	2	1	2	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	65	66	65	64	..	2	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	56	61	56	60	..	1	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	13	21	12	18	1	3	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	2	3	2	3	..	..	..	..	..	..	..	..
8	Barad	2	3	2	3	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	1	1	1	1	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	10	9	10	9	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	63	14	62	14	1	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	4,187	4,049	4,120	3,873	63	171	..	..	..	..	4	5
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	137	131	136	128	1	3	..	..	..	..	..	..
17	Chuhre	..	5	..	5	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	50	134	50	128	..	6	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	12	12	12	11	..	..	..	..	..	1	..	..
21	Daulē	127	64	127	56	..	8	..	..	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	20	22	20	20	..	2	..	..	..	..	..	..

BILASPUR DISTRICT—contd.

1	2	16	17	18	19	20	21	22	23	24	25	26	27
24	Doom or Doomna or (Mahashe)	262	157	258	149	3	8	..	..	..	..	1	..
25	Dumne or (Bhanjre)	159	303	156	291	1	10	..	1	..	1	2	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai; Beda)	60	56	60	54	..	2	..	..	..	..	..	..
28	Jogi or (Nath)	15	15	14	15	1	..	..	..	..	..	..	..
29	Julahe	172	104	169	98	2	5	..	..	..	1	1	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	1,667	1,768	1,657	1,699	10	65	..	..	..	..	..	4
31	Kamoh or Dagoli	38	20	38	19	..	1	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	310	245	306	237	2	8	..	..	..	..	2	..
35	Lohar or (Katehla, Badhela, Damang)	459	421	455	401	3	18	..	..	..	..	1	2
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	1	..	..	..	1	..	..	..	..	—	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	18	20	18	20	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	1	..	1	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Sirvare	13	11	13	11	..	..	..	..	..	..	..	..
47	Sarehde	26	15	26	15	..	..	..	..	..	..	..	..
48	Sikligar	..	2	..	2	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	16	9	16	9	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	2	15	2	15	..	..	..	..	..	..	..	..
	Total	7,964	7,759	7,864	7,431	89	313	..	1	..	3	11	1

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Ad-dharmi	13	2	3	..	10	2	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	95	72	17	2	71	68	6	2	1	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	78	51	29	1	48	48	1	2	..	..	..	..
5	Bangali or (Kauru, Bangala)	10	11	4	..	6	11	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	4	5	2	..	2	4	..	1	..	..	..	..
8	Barad	1	..	..	..	1	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	6	3	1	..	4	3	1	..	..	..	..	..
10	Batwal or (Bakhala)	6	8	2	..	3	8	1	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	58	22	10	1	43	20	4	1	1	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	4,095	4,338	920	111	3,017	4,006	101	196	50	24	7	1
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	144	144	41	6	102	131	..	6	1	1	..	..
17	Chuhre	..	3	..	..	..	2	..	1	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	37	41	8	1	27	39	2	1	..	..	..	..
20	Darai or Daryai or (Draiee)	7	11	2	1	4	8	..	2	1	..	..	..
21	Daule	109	118	19	3	87	110	3	5	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	27	22	8	1	16	18	2	1	1	2	..	..

BILASPUR DISTRICT—contd.

1	2	28	29	30	31	32	33	34	35	36	37	38	39
24	Doom or Doomna or (Mahashe)	220	204	47	3	164	194	7	6	2	1	..	..
25	Dumne or (Bhanjre)	202	299	51	5	146	275	3	17	2	2	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	56	58	20	2	34	51	..	3	1	2	1	..
28	Jogi or (Nath)	18	15	4	..	13	13	1	1	..	1	..	..
29	Julahe	222	256	61	7	156	231	5	16	..	2	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	1,628	1,768	437	40	1,133	1,650	38	70	19	7	1	1
31	Kamoh or Dagoli	29	27	9	1	19	23	1	2	..	1	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammarg)	316	277	93	5	206	257	8	12	8	3	1	..
35	Lohar or (Katchla, Badhela, Damang)	478	470	135	9	330	429	10	29	3	1	..	2
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	6	1	4	..	2	1	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	24	26	8	..	15	25	..	1	1	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	17	3	4	..	12	2	..	1	1	..	..	..
47	Sarehde	15	34	6	3	9	30	..	1	..	..	..	..
48	Sikligar	4	3	1	..	3	3	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	14	4	7	1	7	3	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	18	12	4	..	13	11	1	1	..	..	..	..
	Total	7,957	8,308	1,957	203	5,703	7,676	195	378	92	47	10	4

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Ad-dharmi	2	..	..	..	..	..	2	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	21	16	..	..	13	3	8	13	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	18	8	1	..	14	4	3	4	..	..	..	..
5	Bangali or (Kauru, Bangala)	11	4	..	..	9	1	2	3	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	3	4	..	..	3	1	..	3	..	..	..	..
8	Barad	1	1	..	..	..	1	1	..	..	..	..	..
9	Barar or (Chhajjera)	3	3	..	..	2	1	1	2	..	..	..	..
10	Batwal or (Bakhala)	3	..	..	..	3	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	20	8	1	..	12	4	5	3	2	1	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	1,877	1,343	34	2	1,502	664	313	671	26	3	2	3
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	72	58	..	..	60	27	10	30	2	..	..	1
17	Chuhre	1	..	..	..	1	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	21	17	..	..	16	9	5	8	..	..	..	..
20	Darai or Daryai or (Draiee)	4	1	..	..	3	..	1	..	..	..	..	1
21	Daule	40	24	2	..	31	10	7	8	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	15	8	1	..	8	2	5	6	1	..	..	..

BILASPUR DISTRICT—contd.

1	2	40	41	42	43	44	45	46	47	48	49	50	51
24	Doom or Doomna or (Mahashe)	124	48	5	..	84	18	30	30	5	..	..	..
25	Dumne or (Bhanjre)	98	81	1	..	72	35	23	45	2	..	..	1
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	39	19	2	..	24	9	8	10	5	..	..	..
28	Jogi or (Nath)	8	5	2	..	6	4	..	1	..	..	..	..
29	Julahe	145	77	5	..	113	29	24	48	3	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	786	650	17	1	581	281	170	365	18	2	..	1
31	Kamoh or Dagoli	14	6	1	..	8	3	5	3	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chhamang)	128	86	4	..	86	30	34	56	3	..	1	..
35	Lohar or (Katehla, Badhela, Damang)	213	140	5	..	162	62	43	78	3	..	..	..
36	Mazhabi	1	..	1	..	..	..	..	..	..	..	..	..
37	Megh	1	..	..	..	1	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhari)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	13	6	..	..	11	4	2	2	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde. Sarare or Siryare	11	4	..	..	9	1	2	3	..	..	..	..
47	Sarehde	4	4	1	..	2	3	1	1	..	..	..	..
48	Sikligar	..	1	..	..	..	..	..	1	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	2	3	..	..	2	1	..	2	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	6	3	1	..	4	1	1	2	..	..	..	..
	Total	3,705	2,628	84	3	2,842	1,214	706	1,398	70	6	3	7

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	..	..	..	..	..	..	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	*Chamar, Mochi, Ramdasi, Ravidasi* or Ramdasia	4	2	4	2	..	..	..	..	..	..	..	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—concld.

1	2	52	53	54	55	56	57	58	59	60	61	62	63
24	Doom or Doomna or (Mahashe)	..	..	..	..	..			..	..	..	..	..
25	Dumne or (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..
26	Hali	..	..	..	..	..		..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	2	1	2	1	..	..	..	..	..	..	..	..
31	Kamoh or Dagoli	1	..	..	..	1	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	..	..	..	..	..	..	..	..	..	..	..	..
35	Lohar or (Katehla, Badhela, Damang)	..	..	..	..	..	..	..	..	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	7	3	6	3	1	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT

Serial No.	Name of Scheduled Caste	Total Population												
		Total			Never Married		Married		Widowed		Divorced/ sparated		Unspecified status	
		Persons	Males	Femles	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Ad-dharmi	4	4	..	..	..	4	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	4,353	2,297	2,056	1,012	721	1,152	1,117	77	182	54	35	2	1
3	Bandhela	13	7	6	4	3	2	3	..	..	1	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	791	469	322	227	167	212	146	27	8	3	1	..	..
5	Bangali or (Kauru, Bangala)	143	83	60	43	21	39	29	1	8	..	2	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	1	..	1	..	..	..	1	..	..	..	..	..	..
8	Barad	413	204	209	83	79	106	114	9	14	6	2	..	..
9	Barar or (Chhajjera)	423	216	207	73	80	116	114	21	10	6	3	..	..
10	Batwal or (Bakhala)	3	3	..	3	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	27	18	9	4	4	12	4	2	1	..	..	..	..
13	Bhanjra or (Mahanjara)	147	91	56	48	20	34	28	7	8	2	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Raindasia	12,690	6,724	5,966	3,118	2,114	3,077	3,138	338	653	190	55	1	6
15	Chanal	1,584	843	741	343	205	399	427	46	100	54	9	1	..
16	Chhimbe or (Dhobi)	447	233	214	118	79	102	104	9	30	4	1	..	..
17	Chuhre	11	7	4	4	2	2	2	1	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	80	58	22	30	13	25	8	2	1	1	..	..	..
21	Daule	57	32	25	16	9	12	14	4	2	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	1,759	896	863	342	244	478	487	51	114	25	16	..	2

MAHASU DISTRICT—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
24	Doom or Doomna or (Mahashe)	1,693	926	767	425	246	409	425	64	86	28	8	..	2
25	Dumne or (Bhanjre)	154	82	72	32	31	43	33	4	7	3	1	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	532	272	260	137	115	116	117	11	23	8	5	..	..
29	Julahe	479	319	160	189	56	103	84	19	20	8	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	2,953	1,558	1,395	623	444	801	783	92	156	41	12	1	..
31	Kamoh or Dagoli	90	42	48	26	25	12	16	4	6	..	1	..	..
32	Karoack	9	4	5	3	2	..	2	1	1	..	..	..	..
33	Khatik or (Kasai)	47	27	20	14	11	10	8	3	1	..	..	..	..
34	Koli or (Kolta, Chammang)	73,023	37,345	35,678	17,690	13,151	17,093	18,743	1,506	3,343	1,037	395	19	46
35	Lohar or (Katehla, Badhela, Damang)	5,241	2,828	2,413	1,175	846	1,433	1,276	120	257	97	32	3	2
36	Mazhabi	6	5	1	3	1	2	..	..	..	..		..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	26	14	12	7	6	5	6	2	..	..	..	..	..
39	Od or (Tarkhan)	89	43	46	20	18	21	24	1	4	1	..	..	..
40	Pasi	3	3	..	..	..	3	..	..	..	..	..	..	..
41	Phrera or (Phalera)	55	45	10	21	4	20	3	..	3	4	..	..	..
42	Rehar	1,444	771	673	333	204	372	400	33	52	33	15	..	2
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	1	..	1	..	..	..	1	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	3	3	..	2	..	1	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	5	4	1	2	..	2	1	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	39	20	19	9	7	10	10	..	2	1	..	..	..
52	Thathiar or Thathera or (Bharera)	245	137	108	66	23	62	72	6	12	3	1	..	..
53	Unclassifiable	169	83	86	41	35	40	44	2	6	..	1	..	..
	Total	**109,252**	**56,716**	**52,536**	**26,286**	**18,986**	**26,330**	**27,784**	**2,463**	**5,110**	**1,610**	**595**	**27**	**61**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	740	722	726	684	13	35	..	..	1	3	..	..
3	Bandhela	4	3	4	3	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	153	157	153	152	..	5	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	39	20	38	20	1	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	1	..	..	..	1	..	..	..	..	..	..
8	Barad	71	80	71	78	..	2	..	..	..	..	..	..
9	Barar or (Chhajjera)	61	83	58	78	3	5	..	..	..	..	..	..
10	Batwal or (Bakhala)	3	..	3	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	3	4	3	4	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	44	20	44	20	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	2,262	2,225	2,240	2,075	19	146	..	1	2	2	1	1
15	Chanal	242	219	235	198	7	21	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	98	80	98	75	..	5	..	..	..	..	..	..
17	Chuhre	2	3	2	2	..	1	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	13	13	13	13	..	..	..	..	..	..	..	..
21	Daule	10	7	10	7	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	242	251	232	228	10	22	..	..	..	1	..	..

MAHASU DISTRICT—contd.

1	2	16	17	18	19	20	21	22	23	24	25	26	27
24	Doom or Doomna or (Mahashe)	273	267	267	239	6	28	..	..	..	..	..	..
25	Dumne or (Bhanjre)	15	33	15	31		1	..	1	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..		..	..	..	..	..	..	..
28	Jogi or (Nath)	103	108	102	106	1	2	..	..	..	..	..	..
29	Julahe	148	56	147	55	1	1	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	430	493	424	441	5	52	..	..	..	..	1	..
31	Kamoh or Dagoli	17	22	17	22	..	..	..	..	..	..	..	..
32	Karoack	3	2	3	2	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	12	11	12	11	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	13,022	13,177	12,822	12,499	189	638	..	4	3	17	8	19
35	Lohar or (Katehla, Badhela, Damang)	798	571	777	817	17	53	..	1	2	..	2	..
36	Mazhabi	..	1	..	1	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	3	6	3	6	..	..	..	..	..	..	..	..
39	Od or (Tarkhah)	16	16	15	16	1	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	13	4	12	4	1	..	..	..	..	..	..	..
42	Rehar	242	200	239	194	2	6	..	..	1	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	2	..	2	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	8	7	8	7	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	37	24	37	22	..	1	..	..	..	1	..	..
53	Unclassifiable	35	31	35	31	..	..	..	..	..	..	..	..
	Total	**19,164**	**19,217**	**18,867**	**18,141**	**276**	**1,025**	..	**7**	**9**	**24**	**12**	**20**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Ad-dharmi	4	..	..	..	4	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	1,034	986	253	37	732	890	15	31	33	27	1	1
3	Bandhela	2	3	..	..	2	3	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	238	145	69	15	157	127	9	2	3	1	..	..
5	Bangali or (Kauru, Bangala)	29	27	5	1	23	25	1	..	..	1	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	92	99	12	1	72	95	3	1	5	2	..	..
9	Barar or (Chhajjera)	97	100	14	2	75	94	3	2	5	2	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	10	3	1	..	9	3	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	34	27	4	..	27	27	1	..	2	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	3,041	2,742	832	36	2,023	2,537	75	133	111	32	..	4
15	Chanal	392	372	100	6	248	339	7	22	36	5	1	..
16	Chhimbe or (Dhobi)	94	103	18	4	73	89	..	9	3	1	..	..
17	Chuhre	4	..	2	..	2	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..		..	..	..	..	..
20	Darai or Daryai or (Draiee)	37	7	17	..	19	7	1	..	..	..	..	..
21	Daulo	13	15	6	2	7	13	..	..	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	413	420	102	16	284	369	12	2	15	11	..	1

MAHASU DISTRICT—contd.

1	2	28	29	30	31	32	33	34	35	36	37	38	39
24	Doom or Doomna or (Mahashe)	431	363	146	7	262	334	6	15	17	6	..	1
25	Dumne or (Bhanjre)	43	30	14	..	26	29	1	..	2	1	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	113	109	32	8	73	94	4	3	4	4	..	.
29	Julahe	113	81	40	1	67	73	3	7	3	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	755	664	190	3	516	606	23	4	26	11	..	..
31	Kamoh or Dagoli	14	20	8	3	6	15	..	1	..	1	..	..
32	Karoack	..	2	..	..	..	2	..	..	..	..	..	..
33	Khatik or (Kasai)	10	7	2	..	8	7	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	16,277	16,431	4,610	638	10,659	14,919	296	562	702	293	10	19
35	Lohar or (Katehla, Badhela, Damang)	1,481	1,125	375	28	1,006	1,024	33	46	66	26	1	1
36	Mazhabi	4	..	3	..	1	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	8	6	4	..	4	6	..	..	..	..	..	..
39	Od or (Tarkhan)	16	19	5	2	10	16	..	1	1	..	..	..
40	Pasi	3	..	..	..	3	..	..	..	..	..	..	..
41	Phrera or (Phalera)	23	1	7	..	13	1	..	..	3	..	..	..
42	Rehar	343	342	82	10	230	314	12	5	19	12	..	1
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	1	..	..	..	1	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	2	..	2	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	1	1	..	..	1	1	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	10	10	1	..	8	10	..	..	1	..	..	..
52	Thathiar or Thathera or (Bharera)	73	62	27	1	43	58	1	3	2	..	..	..
53	Unclassifiable	35	41	6	3	29	38	..	..	..	..	..	..
	Total	25,289	24,864	6,989	824	16,722	22,166	506	910	1,059	436	13	28

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	522	348	32	..	407	192	62	151	20		..	..
3	Bandhela	1	..	..	..	..	..	..	..	1	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	77	20	4	..	55	14	18	6	..	..	..	..
5	Bangali or (Kauru, Bangala)	15	13	..	..	15	4	..	8	..	1	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	41	30	..	..	34	17	6	13	1	..	..	..
9	Barar or (Chhajjera)	58	24	1	..	38	15	18	8	1	1	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	5	2	..	..	3	1	2	1	..	..	..	..
13	Bhanjra or (Mahanjara)	13	9	..	..	7	1	6	8	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	1,417	999	44	3	1,033	455	263	519	77	21	..	1
15	Chanal	209	150	8	1	144	67	39	78	18	4	..	..
16	Chhimbe or (Dhobi)	41	31	2	..	29	10	9	21	1	..	..	..
17	Chuhre	1	1	..	..	..	1	1	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	8	2	..	..	6	1	1	1	1	..	..	..
21	Daule	9	3	..	..	5	1	4	2	..	..	..	..
22	Dhaogri or Dhuai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	240	192	7	..	184	96	39	91	10	4	..	1

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—contd.

1	2	40	41	42	43	44	45	46	47	48	49	50	51
24	Doom or Doomna or (Mahashe)	222	137	12	.	141	63	58	71	11	2	..	[illegible]
25	Dumne or (Bhanjre)	24	9	3	..	17	3	3	6	1	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	56	43	3	1	42	21	7	20	4	1	..	..
29	Julahe	58	23	2	..	35	10	16	13	5	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	372	237	9	..	279	124	69	112	15	1	..	..
31	Kamoh or Dagoli	11	6	1	..	6	1	4	5	..	..	..	..
32	Karoack	1	1	..	..	..	..	1	1	..	..	..	..
33	Khatik or (Kesai)	5	2	..	..	2	1	3	1	..	..	..	..
34	Koli or (Kolta, Chammang)	8,034	6,061	253	13	6,240	3,179	1,208	2,777	332	85	1	7
35	Lohar or (Katehla, Badhela, Damang)	548	417	22	1	410	199	87	210	29	6	..	1
36	Mazhabi	1	..	..	..	1	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	3	..	..	..	1	..	2	..	..	..	..	..
39	Od or (Tarkhan)	11	11	..	..	10	8	1	3	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	9	5	2	..	6	2	..	3	1	..	..	..
42	Rehar	182	131	9	..	139	80	21	47	13	3	..	1
43	Rahara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	1	..	..	..	1	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	1	..	..	..	1	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	2	2	..	..	2	..	..	2	..	..	..	..
52	Thathiar or Thathera or (Bharera)	27	22	2	..	19	13	5	9	1	..	..	..
53	Unclassifiable	13	14	..	1	11	6	2	6	..	1	..	..
	Total	**12,238**	**8,945**	**416**	**20**	**9,323**	**4,585**	**1,955**	**4,193**	**542**	**135**	**2**	**12**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—contd.

Age not stated

Serial No.	Name of Scheduled Caste	Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	1	..	1	..	..	..	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	1	..	1	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chbajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	4	..	2	..	2	..	..	..	..	..	..	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe or (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..		..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhuai	1		1	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—concld.

1	2	52	53	54	55	56	57	58	59	60	61	62	63
24	Doom or Doomna or (Mahashe)	..	..	..	..	..			..	..	..	..	..
25	Dumne (Bhanjre)	.	..	..	..	..	..	..	..			..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Julaha or Keer or (Banoura)	1	1	..	..	1	1	..	..	..	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	12	9	5	1	5	7	2	..	..	..	..	1
35	Lohar or (Katehla, Badhela, Damang)	1	..	1	..	..	..	..	..	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	4	..	3	..	1	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	**25**	**10**	**14**	**1**	**9**	**8**	**2**	..	..	..	..	**1**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT

Serial No.	Name of Scheduled Caste	Total Population												
		Total			Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Ad-dharmi	83	49	34	33	16	15	16	1	1	..	..	..	1
2	Badhi or Nagalu or (Tarkhan, Auras)	2,213	1,219	994	510	320	628	586	59	79	22	8	..	1
3	Bandhela	61	24	37	15	27	8	9	1	1	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	1,157	609	548	340	279	224	221	45	46	..	2	..	..
5	Bangali or (Kauru, Bangala)	137	74	63	39	38	27	22	6	..	2	3	..	..
6	Banjara	920	473	447	259	218	194	202	19	27	1	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	231	120	111	54	50	53	53	7	7	6	1	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	135	91	44	64	18	26	22	1	4	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	7,973	4,340	3,633	2,105	1,450	1,865	1,891	265	270	105	20	..	2
15	Chanal	1,643	916	727	358	215	467	434	66	69	25	8	..	1
16	Chhimbe (Dhobi)	375	204	171	115	92	81	75	7	4	1	..	..	..
17	Chuhre	72	51	21	37	10	11	11	2	..	1	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	16	13	3	9	..	4	3	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	64	34	30	15	13	18	15	..	2	..	..	1	..
21	Daule	7	3	4	2	2	2	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	1,405	765	640	225	173	481	414	47	48	12	5	..	..

SIRMUR DISTRICT—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
24	Doom or Doomna or (Mahashe)	5,753	3,116	2,637	1,188	698	1,702	1,698	146	229	80	12	..	..
25	Dumne (Bhanjre)	194	78	116	49	51	28	56	1	9	..	..	..	..
26	Hali	1	1	..	..	..	..	..	1	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	45	28	17	13	7	9	8	5	2	1	..	..	..
28	Jogi or (Nath)	118	76	42	36	11	29	25	6	6	4	..	1	..
29	Julaha	148	105	43	70	13	26	27	8	2	1	..	..	1
30	Kabir Panthi, Jullaha or Keer or (Banoura)	379	211	168	100	68	90	84	11	16	10	..	..	..
31	Kamoh or Dagoli	6	4	2	3	1	1	1	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	7	5	2	4	1	1	1	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	38,321	20,392	17,929	8,235	5,492	10,805	10,664	867	1,656	481	113	4	4
35	Lohar or (Katehla, Badhela, Damang)	1,864	989	875	376	277	524	492	63	98	26	8	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	22	13	9	4	1	9	8	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	139	105	31	44	13	57	16	5	2	2	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	1	1	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	21	12	9	7	4	5	5	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	28	14	14	8	7	5	6	1	1	..	..	..	..
47	Sarehde	1	1	..	1	..	..	..	..	..	..	..	..	..
48	Sikligar	358	193	165	125	90	64	70	4	5	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	6	..	..
51	Teli	136	74	62	33	23	34	30	7	9	..	..	..	..
52	Thathiar or Thathera or (Bharera)	31	16	15	7	4	7	7	1	3	1	1	..	..
53	Unclassifiable	809	549	260	113	145	407	104	22	11	7	..	..	..
	Total	64,874	34,971	29,903	14,595	9,827	17,907	17,278	1,674	2,607	788	181	7	10

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Ad-dharmi	28	16	28	15	..	..	..	..	..	..	..	1
2	Badhi or Nagalu or (Tarkhan, Auras)	397	369	374	310	23	58	..	..	..	..	..	1
3	Bandhela	12	23	12	23	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	248	248	247	244	1	4	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	32	32	32	31	..	1	..	..	..	..	..	..
6	Banjara	201	214	201	205	..	9	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	47	47	45	45	2	2	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	41	18	41	18	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	1,530	1,483	1,505	1,397	25	84	..	..	..	..	..	2
15	Chanal	288	262	266	211	22	50	..	..	..	..	..	1
16	Chhimbe (Dhobi)	92	82	91	82	1	..	..	..	..	..	..	..
17	Chuhre	28	7	28	7	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	6	..	6	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	11	13	10	13	..	..	..	..	..	..	1	..
21	Daule	..	2	..	2	..	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	215	213	173	171	42	42	..	..	..	..	..	..

SIRMUR DISTRICT—contd.

1	2	16	17	18	19	20	21	22	23	24	25	26	27
24	Doom or Doomna or (Mahashe)	909	848	835	683	68	163	..	1	6	1	..	..
25	Dumne (Bhanjre)	40	49	40	48	..	1	..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	11	8	11	7	..	1	..	..	..	..	..	..
28	Jogi or (Nath)	19	12	18	11	..	1	..	..	..	..	1	..
29	Julahe	52	10	52	9	..	1	..	..	..	..	..	..
30	Kabir Panthi, Jullaha or Keer or (Banoura)	63	66	63	65	..	1	..	..	..	..	..	..
31	Kamoh or Dagoli	1	1	1	1	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	1	1	1	1	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	6,795	6,357	6,272	5,358	513	988	3	3	3	6	4	2
35	Lohar or (Katehla, Badhela, Damang)	307	316	283	270	24	46	..		..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	2	2	2	1	..	1	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	14	13	14	13	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	7	5	7	4	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	6	7	6	7	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	97	91	97	89	..	2	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	17	21	17	21	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	6	4	6	3	..	1	..	..	..	..	..	..
53	Unclassifiable	65	150	59	139	6	11	..	..	..	..	..	..
	Total	11,588	10,989	10,843	9,504	727	1,467	3	4	9	7	6	7

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Ad-dharmi	16	16	4	1	12	14	..	1	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	560	460	129	10	399	429	17	15	15	6	..	..
3	Bandhela	7	11	3	4	4	7	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	242	237	39	35	145	187	8	13	..	2	..	..
5	Bangali or (Kauru, Bangala)	27	28	7	7	17	18	3	..	..	3	..	..
6	Banjara	192	179	56	13	130	160	5	6	1	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	47	51	9	5	30	43	2	2	6	1	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	39	19	22	..	17	17	..	2	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	1,883	1,617	551	53	1,198	1,502	68	46	66	16	..	..
15	Chanal	428	352	87	4	305	321	22	22	14	5	..	..
16	Chhimbe (Dhobi)	77	75	24	10	53	63	..	2	..	..	..	..
17	Chuhre	15	12	8	3	7	9	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	7	3	3	..	4	3	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	15	14	5	..	10	13	..	1	..	..	..	..
21	Daule	2	2	1	..	1	2	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	336	316	46	2	270	303	13	6	7	5	..	..

SIRMUR DISTRICT—contd.

1	2	28	29	30	31	32	33	34	35	36	37	38	39
24	Doom or Doomna or (Mahashe)	1,479	1,342	327	15	1,056	1,272	38	46	58	9	..	..
25	Dumne (Bhanjre)	28	52	3	3	25	48	..	1	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	7	6	2	..	4	6	1	..	..	..	..	..
28	Jogi or (Nath)	29	14	13	..	12	14	2	..	2	..	..	..
29	Julahe	32	25	12	4	17	20	2	1	1	..	..	..
30	Kabir Panthi, Jullaha or Keer or (Banoura)	108	75	36	3	60	69	4	3	8	..	..	..
31	Kamoh or Dagoli	2	1	1	..	1	1	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	3	1	3	..	..	1	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	9,202	8,488	1,829	129	6,893	8,020	168	263	312	75	..	1
35	Lohar or (Katehla, Badhela, Damang)	430	896	80	7	321	363	19	22	10	4	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	9	4	2	..	7	4	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	87	17	30	..	52	16	3	1	2	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	3	4	..	..	3	4	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	6	5	2	..	4	5	..	..	..	..	..	..
47	Sarehde	1	..	1	..	..	..	..	..	..	..	..	..
48	Sikligar	75	59	26	1	47	58	2	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	42	30	15	2	25	27	2	1	..	..	..	..
52	Thathiar or Thathera or (Bharera)	5	6	1	1	4	5	..	..	..	..	..	..
53	Unclassifiable	338	85	49	6	275	77	11	2	3	..	..	..
	Total	**15,779**	**14,002**	**3,476**	**318**	**11,408**	**13,101**	**390**	**456**	**505**	**126**	**..**	**1**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Ad-dharmi	5	2	1	..	3	2	1	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	262	165	7	..	206	99	42	64	7	2	..	..
3	Bandhela	5	3	..	..	4	2	1	1	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	119	63	4	..	78	30	37	33	..	..	..	..
5	Bangali or (Kauru, Bangala)	15	3	..	..	10	3	3	..	2	..	..	..
6	Banjara	80	54	2	..	64	33	14	21	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	26	13	..	..	21	8	5	5	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	11	7	1	..	9	5	1	2	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	927	533	49	..	642	305	197	224	39	4	..	..
15	Chanal	200	113	5	..	140	63	44	47	11	3	..	..
16	Chhimbe (Dhobi)	35	14	..	..	27	12	7	2	1	..	..	..
17	Chuhre	8	2	1	..	4	2	2	..	1	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	8	3	..	..	8	2	..	1	..	..	..	..
21	Daule	1	..	..	..	1	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	214	111	6	..	169	69	34	42	5	..	..	..

SIRMUR DISTRICT—contd.

1	2	40	41	42	43	44	45	46	47	48	49	50	51
24	Doom or Doomna or (Mahashe)	728	446	26	..	578	262	108	182	16	2	..	..
25	Dumne (Bhanjre)	10	15	6	..	3	7	1	8	..	..	..	..
26	Hali	1	..	..	..	..		1	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	10	3	..	..	5	1	4	2	1	..	..	..
28	Jogi or (Nath)	28	16	5	..	17	10	4	6	2	..	..	..
29	Julahe	21	8	6	..	9	6	6	1	..	..	..	1
30	Kabir Panthi, Jullaha or Keer or (Banoura)	40	27	1	..	30	14	7	13	2	..	..	..
31	Kamoh or Dagoli	1	..	1	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	1	..	..	..	1	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	4,393	3,083	133	5	3,398	1,655	696	1,390	166	32	..	1
35	Lohar or (Katehla, Badhela, Damang)	251	163	13	..	178	83	44	76	16	4	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	2	3	..	..	2	3	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	7	1	..	..	5	..	2	1	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	1	..
44	Sansi	1	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	2	1	..	..	2	1	..	..	..	..	..	..
46	Sarde, Sarare, or Siryate	2	2	..	..	1	1	1	1	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	21	15	2	..	17	10	2	5	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	15	11	1	..	9	3	5	8	..	..	..	..
52	Thathiar or Thathera or (Bharera)	5	5	..	..	3	1	1	3	1	1	..	..
53	Unclassifiable	146	25	5	..	126	16	11	9	4	..	..	..
	Total	**7,601**	**4,910**	**275**	**5**	**5,770**	**2,708**	**1,281**	**2,147**	**274**	**48**	**1**	**2**

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—concld.

Serial No.	Name of Scheduled Caste	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	..	..	..	..	..	..	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	..	..	..	..	..	..	..	..	..	..	..	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori, (or Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—concld.

1	2	52	53	54	55	56	57	58	59	60	61	62	63
24	Doom or Doomna or (Mahashe)	..	1	..	..	..	1	..	..	..	..	..	..
25	Dumne (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..		..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..		..	..	..	..	..	..
29	Julahe	..	..	..	..		..	..	..	..	..	..	..
30	Kabir Panthi, Jullaha or Keer or (Banoura)	..	..	..	..	..	..	..	..	..	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	2	1	1	..	1	1	..	..	..	..	..	..
35	Lohar or (Katehla, Badhela, Damang)	1	..	..	..	1	..	..	..	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	*Unclassifiable*	..	..	..	..	..	..	..	..	..	..	..	..
	Total	3	2	1	..	2	2	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT

Serial No.	Name of Scheduled Caste	Total Population												
		Total			Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
1	Ad-dharmi	1	1	..	1	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	872	450	422	195	189	236	184	11	42	8	7	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Karuru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	63	58	5	20	2	38	3	..	..	..	..	..	..
15	Chanal	10	7	3	2	1	5	2	..	..	..	..	..	..
16	Chhimbe (Dhobi)	1	1	..	..	..	1	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT—contd.

	2	3	4	5	6	7	8	9	10	11	12	13	14	15
24	Doom or Doomna or (Mahashe)	4	2	2	1	1	1	1	..	..	..	..	..	..
25	Dumne (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabir Panthi, Jullaha or Keer or (Banoura)	175	89	86	37	39	48	38	3	6	1	3	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	8,655	4,234	4,421	1,968	2,070	2,143	1,841	72	425	49	82	2	3
35	Lohar or (Katehla, Badhela, Damang)	1,206	678	528	324	218	332	251	12	43	10	16	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	1	1	..	..	..	1	..	..	..	..	..	..	..
39	Od or (Tarkhan)	108	59	49	28	23	28	23	2	3	..	..	1	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	37	15	22	7	12	8	9	..	1	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	**11,133**	**5,595**	**5,538**	**2,583**	**2,555**	**2,841**	**2,352**	**100**	**520**	**68**	**108**	**3**	**3**

SCT-II—PART A—AGE AND MARITAL STATUSFOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT—contd.

Age—14

Serial No.	Name of Scheduled Caste	Total		Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	155	159	149	158	6	1	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Karuru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhals)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	3	2	3	2	..	..	..	..	..	..	..	..
15	Chanal	3	1	2	1	1	..	..	..	..	..	..	..
16	Chhimba (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

KINNAUR DISTRICT—contd.

1	2	16	17	18	19	20	21	22	23	24	25	26	27
24	Doom or Doomna or (Mahrashe)	1	1	1	1	..	..	..	..	..	..	..	..
25	Dumne (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehrai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Jullaha or Keer or (Banoura)	31	28	29	28	2	..	..	..	..	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	1,540	1,611	1,503	1,580	36	29	..	..	1	2	..	..
35	Lohar or (Katehla, Badhela, Damang)	213	188	207	184	6	3	..	..	..	1	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	19	19	19	19	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	7	11	7	11	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1,972	2,020	1,920	1,984	51	33	..	..	1	3	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES —contd.

KINNAUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Ad-dharmi	1	..	1	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	218	181	45	29	158	144	7	3	8	5	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Karuru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	48	3	6	..	32	3	..	..	..	..	..	..
15	Chanal	3	2	..	..	3	2	..	..	..	..	..	..
16	Chhimbe (Dhobi)	1	..	..	..	1	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

KINNAUR DISTRICT—contd.

1	2	28	29	30	31	32	33	34	35	36	37	38	39
24	Doom or Doomna or (Mahashe)	1	1	..	..	1	1	..	..	..	..	..	..
25	Dumne (Bhanjre)	..	..	..	..				..	..	..	..	..
26	Hali	..	..	..	..		..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..		..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Jullaha or Keer or (Banoura)	37	40	6	10	29	28	1	1	1	1	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	2,015	1,953	453	430	1,505	1,390	14	76	41	56	2	1
35	Lohar or (Katehla, Badhela, Damang)	270	207	116	27	144	162	3	8	7	10	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	1	..	..	..	1	..	..	..	..	..	..	..
39	Od or (Tarkhan)	28	25	9	4	19	20	..	1	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare, or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	6	8	..	1	6	7	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	2,629	2,420	646	501	1,899	1,757	25	89	57	72	2	1

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT—contd.

Serial No.	Name of Scheduled Caste	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	77	82	1	2	72	39	4	9	..	2	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..
5	Bangali or (Karuru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	7	..	1	..	6	..	..	..	..	..	..	..
15	Chanal	1	..	..	..	1	..	..	..	..	..	..	..
16	Chhimbe (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

KINNAUR DISTRICT—contd.

1	2	40	41	42	43	44	45	46	47	48	49	50	51
24	Doom or Doomna or (Mahashe)	..	..	..	..			..	..	..	..	..	..
25	Dumne (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabirpanthi, Jullaha or Keer or (Banoura)	21	18	2	1	17	10	2	5	..	2	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	679	857	12	60	602	422	58	349	7	24	..	2
35	Lohar or (Katchla, Badhela, Damang)	195	133	1	7	182	86	9	35	3	5	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	12	5	..	..	9	3	2	2	..	..	1	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Toli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	2	3	..	..	2	2	..	1	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	994	1,098	17	70	891	562	75	431	10	33	1	2

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT—concld.

Serial No.	Name of Scheduled Caste	Age not stated											
		Total		Married		Never Married		Widowed		Divorced/ separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Ad-dharmi	..	..	..	..	..	..	..	..	..	..	..	..
2	Badhi or Nagalu or (Tarkhan, Auras)	..	..	..	..	..	..	..	..	..	..	..	..
3	Bandhela	..	..	..	..	..	..	..	..	..	..	..	..
4	Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..	..	..
5	Bargali or (Karuru, Bangala)	..	..	..	..	..	..	..	..	..	..	..	..
6	Banjara	..	..	..	..	..	..	..	..	..	..	..	..
7	Bansi	..	..	..	..	..	..	..	..	..	..	..	..
8	Barad	..	..	..	..	..	..	..	..	..	..	..	..
9	Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..	..	..
10	Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..	..	..
11	Bawaria	..	..	..	..	..	..	..	..	..	..	..	..
12	Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..	..	..
13	Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..	..	..
14	Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	..	..	..	..	..	..	..	..	..	..	..	..
15	Chanal	..	..	..	..	..	..	..	..	..	..	..	..
16	Chhimbe (Dhobi)	..	..	..	..	..	..	..	..	..	..	..	..
17	Chuhre	..	..	..	..	..	..	..	..	..	..	..	..
18	Dagi	..	..	..	..	..	..	..	..	..	..	..	..
19	Daole	..	..	..	..	..	..	..	..	..	..	..	..
20	Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..	..	..
21	Daule	..	..	..	..	..	..	..	..	..	..	..	..
22	Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..	..	..
23	Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..	..	..

SCT-II—PART A—AGE AND MARITAL STATUS FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT—contd.

1	2	52	53	54	55	56	57	58	59	60	61	62	63
24	Doom or Doomna or (Mahashe)	..	..	..	..	..	..	..	..	..	..	..	..
25	Dumne (Bhanjre)	..	..	..	..	..	..	..	..	..	..	..	..
26	Hali	..	..	..	..	..	..	..	..	..	..	..	..
27	Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..	..	..
28	Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..	..	..
29	Julahe	..	..	..	..	..	..	..	..	..	..	..	..
30	Kabir panthi, Jullaha or Keer or (Banoura)	..	..	..	..	..	..	..	..	..	..	..	..
31	Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..	..	..
32	Karoack	..	..	..	..	..	..	..	..	..	..	..	..
33	Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..	..	..
34	Koli or (Kolta, Chammang)	..	..	..	..	..	..	..	..	..	..	..	..
35	Lohar or (Katehla, Badhela, Damang)	..	..	..	..	..	..	..	..	..	..	..	..
36	Mazhabi	..	..	..	..	..	..	..	..	..	..	..	..
37	Megh	..	..	..	..	..	..	..	..	..	..	..	..
38	Nat or (Natva)	..	..	..	..	..	..	..	..	..	..	..	..
39	Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..	..	..
40	Pasi	..	..	..	..	..	..	..	..	..	..	..	..
41	Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..	..	..
42	Rehar	..	..	..	..	..	..	..	..	..	..	..	..
43	Rehara	..	..	..	..	..	..	..	..	..	..	..	..
44	Sansi	..	..	..	..	..	..	..	..	..	..	..	..
45	Sapela	..	..	..	..	..	..	..	..	..	..	..	..
46	Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..	..	..
47	Sarehde	..	..	..	..	..	..	..	..	..	..	..	..
48	Sikligar	..	..	..	..	..	..	..	..	..	..	..	..
49	Sipi	..	..	..	..	..	..	..	..	..	..	..	..
50	Sirkiband	..	..	..	..	..	..	..	..	..	..	..	..
51	Teli	..	..	..	..	..	..	..	..	..	..	..	..
52	Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..	..	..
53	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..	..	..	..

TABLE SCT-II—*PART B*

AGE AND MARITAL STATUS FOR SCHEDULED TRIBES

Fly-Leaf

Definitions and Explanations

Age : (*See fly-leaf to the Table SCT-II Part A*)

MARITAL STATUS : (*See fly-leaf to the Table SCT-II-Part A*)

SCOPE AND COVERAGE OF THE TABLE SCT II PART B

This table gives the distribution of the population of the Scheduled Tribes by sex, broad age-groups and marital status in the same manner as in the case of Scheduled Castes in the Table SCT-II Part A.

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES

HIMACHAL PRADESH

Total Population

Serial No.	Name of Scheduled Tribe	Total			Never Married		Married		Widowed		Divorced/ separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Gaddi	51,356	26,446	24,910	13,624	10,316	11,121	11,785	1,526	2,733	165	48	10	28
2	Gujjar	16,887	8,854	8,033	4,652	3,315	3,736	4,000	395	676	66	34	5	8
3	Jad, Lamba, Khampa and Bhot or Bodh	2,016	1,258	758	868	330	336	350	48	68	6	10	..	..
4	Kanaura or Kinnara	27,251	12,685	14,566	6,429	7,372	5,718	5,223	398	1,489	135	476	5	6
5	Lahaula	2,860	1,559	1,301	911	654	545	536	80	93	23	18	..	..
6	Pangwal	7,724	3,898	3,826	2,132	1,773	1,523	1,640	182	379	57	33	4	1
7	Unclassifiable	100	19	81	9	53	9	22	..	6	1	..	..	..
	Total	108,194	54,719	53,475	28,625	23,813	22,988	23,556	2,629	5,444	453	619	24	43

Age 0—14

Serial No.	Name of Scheduled Tribe	Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Gaddi	9,832	10,160	9,720	9,657	110	492	..	2	..	3	2	6
2	Gujjar	3,650	3,453	3,588	3,193	56	256	..	..	2	3	4	1
3	Jad, Lamba, Khampa and Bhot or Bodh	262	243	262	242	..	1	..	..	..	..	..	..
4	Kanaura or Kinnara	4,655	4,719	4,597	4,706	58	11	..	1	..	..	..	1
5	Lahaula	582	547	580	545	2	2	..	..	..	..	..	..
6	Pangwal	1,488	1,540	1,476	1,513	12	25	..	..	..	1	..	1
7	Unclassifiable	3	51	3	51	..	..	..	..	..	..	..	..
	Total	20,472	20,713	20,226	19,907	238	787	..	3	2	7	6	9

HIMACHAL PRADESH—contd.

Age 15—44

Serial No.	Name of Scheduled Tribe	Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Gaddi	11,531	11,037	3,790	653	7,227	9,696	405	634	102	36	7	18
2	Gujjar	3,787	3,440	1,007	117	2,642	3,162	96	134	41	22	1	5
3	Jad, Lamba, Khampa and Bhot or Bodh	800	366	566	83	215	264	14	13	5	6	..	..
4	Kanaura or Kinnara	5,308	6,334	1,729	2,217	3,453	3,642	42	165	81	308	3	2
5	Lahaula	712	574	305	107	375	439	16	14	16	14	..	..
6	Pangwal	1,817	1,801	636	242	1,086	1,408	51	123	41	28	3	..
7	Unclassifiable	14	21	6	2	7	17	..	2	1	..	..	..
	Total	23,969	23,573	8,039	3,421	15,005	18,628	624	1,085	287	414	14	25

Age 45+

Serial No.	Name of Scheduled Tribe	Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Gaddi	5,075	3,712	111	6	3,781	1,596	1,119	2,097	63	9	1	4
2	Gujjar	1,415	1,139	55	4	1,038	582	299	542	23	9	..	2
3	Jad, Lamba, Khampa and Bhot or Bodh	196	149	40	5	121	85	34	55	1	4	..	..
4	Kanaura or Kinnara	2,719	3,508	102	449	2,205	1,570	356	1,318	54	168	2	3
5	Lahaula	265	180	26	2	168	95	64	79	7	4	..	..
6	Pangwal	593	479	20	12	425	207	131	256	16	4	1	..
7	Unclassifiable	2	9	..	..	2	5	..	4	..	..	..	..
	Total	10,265	9,176	354	478	7,740	4,140	2,003	4,351	164	198	4	9

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

HIMACHAL PRADESH—concld.

Serial No.	Name of Scheduled Tribe	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Gaddi	8	1	3	..	3	1	2	..	..	..	..	..
2	Gujjar	2	1	2	1	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	...	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	3	5	1	..	2	..	..	5	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	6	..	6	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	13	13	6	7	5	1	2	5	..	..	..	..

CHAMBA DISTRICT

Total Population

Serial No.	Name of Scheduled Tribe	Total			Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Gaddi	50,187	25,853	24,334	13,294	10,029	10,878	11,546	1,507	2,689	164	42	10	28
2	Gujjar	4,836	2,532	2,304	1,413	1,068	1,018	1,088	76	130	24	15	1	3
3	Jad, Lamba, Khampa and Bodh or Bhot	1,351	894	457	679	208	184	199	26	43	5	7	..	..
4	Kanaura or Kinnara	200	118	82	54	27	58	42	4	13	2	..	..	..
5	Lahaula	2,762	1,504	1,258	880	639	523	512	78	90	23	17	..	..
6	Pangwal	7,719	3,893	3,826	2,131	1,773	1,519	1,640	182	379	57	33	4	1
7	Unclassifiable	3	1	2	1	1	..	1	..	..	..	..	..	..
	Total	67,058	34,795	32,263	18,452	13,745	14,180	15,028	1,873	3,344	275	114	15	32

Age 0—14

Serial No.	Name of Scheduled Tribe	Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Gaddi	9,587	9,902	9,476	9,401	109	490	..	2	..	3	2	6
2	Gujjar	1,137	1,064	1,118	1,012	18	51	..	..	..	..	1	1
3	Jad, Lamba, Khampa and Bodh or Bhot	171	158	171	157	..	1	..	..	..	..	..	..
4	Kanaura or Kinnara	33	24	33	24	..	..	..	..	..	..	..	..
5	Lahaula	565	532	563	530	2	2	..	..	..	..	..	..
6	Pangwal	1,488	1,540	1,476	1,513	12	25	..	..	..	1	..	1
7	Unclassifiable	1	1	1	1	..	..	..	..	..	..	..	..
	Total	12,982	13,221	12,838	12,638	141	569	..	2	..	4	3	8

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

CHAMBA DISTRICT—concld.

Serial No.	Name of Scheduled Tribe	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Gaddi	11,290	10,807	3,709	623	7,071	9,510	401	625	102	31	7	18
2	Gujjar	1,072	977	272	55	756	880	26	28	18	13	..	1
3	Jad, Lamba, Khampa and Bodh or Bhot	610	210	479	47	115	149	12	9	4	5	..	..
4	Kanaura or Kinnara	54	40	19	3	34	35	1	2	..	..	..	..
5	Lahaula	681	552	292	107	358	419	15	13	16	13	..	..
6	Pangwal	1,812	1,801	635	242	1,082	1,408	51	123	41	28	3	..
7	Unclassifiable	..	1	..	..	..	1	..	..	..	..	..	..
	Total	15,519	14,388	5,406	1,077	9,416	12,402	506	800	181	90	10	19

Serial No.	Name of Scheduled Tribe	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Gaddi	4,969	3,624	106	5	3,695	1,545	1,105	2,062	62	8	1	4
2	Gujjar	322	263	22	1	244	157	50	102	6	2	—	1
3	Jad, Lamba, Khampa and Bodh or Bhot	113	89	29	4	69	49	14	34	1	2	..	..
4	Kanaura or Kinnara	31	13	2	—	24	7	3	6	2	..	..	..
5	Lahaula	258	174	25	2	163	91	63	77	7	4	..	..
6	Pangwal	593	479	20	12	425	207	131	256	16	4	1	..
7	Unclassifiable	..	..	..	..	—	—	—	—	..	..	..	..
	Total	6,286	4,642	204	24	4,620	2,056	1,366	2,537	94	20	2	5

CHAMBA DISTRICT—concld.

Serial No.	Name of Scheduled Tribe	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Gaddi	7	1	3	..	3	1	1	..	..	..	..	..
2	Gujjar	1	..	1	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bodh or Bhot	..	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	..	5	..	..	..	..	..	5	..	..	..	..
5	Lahatila	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	6	..	6	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	8	12	4	6	3	1	1	5	..	..	..	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

MANDI DISTRICT

Serial No.	Name of Scheduled Tribe	Total Population												
		Total			Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Gaddi	1,089	533	556	296	277	220	230	16	44	1	5	..	..
2	Gujjar	3,524	1,832	1,692	979	716	783	825	52	140	17	11	1	..
3	Jad, Lamba, Khampa and Bhot or Bodh	107	58	49	40	20	15	21	3	8	..	..	..	..
4	Kanaura or Kinnara	203	134	69	76	25	48	38	7	5	3	..	..	1
5	Lahaula	85	46	39	26	13	18	23	2	2	..	1	..	..
6	Pangwal	2	2	..	..	..	2	..	..	..	..	..	..	..
7	Unclassifiable	34	5	29	2	22	2	7	..	..	1	..	..	..
	Total	5,044	2,610	2,434	1,419	1,073	1,088	1,144	80	199	22	17	1	1

Serial No.	Name of Scheduled Tribe	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Gaddi	229	248	229	247	..	1	..	..	..	..	..	..
2	Gujjar	787	734	783	694	3	39	..	..	..	1	1	..
3	Jad, Lamba, Khampa and Bhot or Bodh	20	14	20	14	..	..	.	..	..	..	..	..
4	Kanaura or Kinnara	31	18	31	17	..	1	.	..	..	..	..	..
5	Lahaula	16	13	16	13	..	..	.	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	1	21	1	21	..	..	..	..	..	..	..	..
	Total	1,084	1,048	1,080	1,006	3	41	..	..	..	1	1	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

MANDI DISTRICT—contd.

Serial No.	Name of Scheduled Tribe	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Gaddi	210	222	64	29	142	180	4	9	..	4	..	..
2	Gujjar	711	689	191	21	497	640	13	23	10	5	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	29	24	17	5	12	17	..	2	..	..	..	..
4	Kanaura or Kinnara	79	39	44	8	32	31	2	..	1	..	..	..
5	Lahaula	23	21	9	..	13	19	1	1	..	1	..	..
6	Pangwal	2	..	..	..	2	..	..	..	..	..	..	..
7	Unclassifiable	3	7	1	1	1	6	..	..	1	..	..	..
	Total	1,057	1,002	326	64	699	393	20	35	12	10	..	..

Serial No.	Name of Scheduled Tribe	Total		Never Married		Married		Widowed		Divocerd/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Gaddi	93	86	3	1	78	49	11	35	1	1	..	..
2	Gujjar	334	269	5	1	283	146	39	117	7	5	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	9	11	3	1	3	4	3	6	..	..	..	..
4	Kanaura or Kinnara	24	12	1	..	16	6	5	5	2	..	..	1
5	Lahaula	7	5	1	..	5	4	1	1	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	1	1	..	..	1	1	..	..	..	..	..	..
	Total	468	384	13	3	386	210	59	164	10	6	..	1

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

MANDI DISTRICT—concld.

Age not stated

Serial No.	Name of Scheduled Tribe	Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Gaddi	1	..	..	..	..	..	1	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	..	..	..	..	..	..	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	..	..	..	..	1	..	..	..	..	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

BILASPUR DISTRICT

Serial No.	Name of Scheduled Tribe	Total Population												
		Total			Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Gaddi	28	24	4	13		10	3	1	...	..	..	..	..
2	Gujjar	4,092	2,138	1,954	1,001	693	985	1,015	139	235	11	7	2	4
3	Jad, Lamba, Khampa and Bhot or Bodh	68	28	40	17	25	9	11	2	4	..	..	..	..
4	Kanaura or Kinnara	18	13	5	7	2	6	3	...	..	..	..	..	..
5	Lahaula	..	..	..	..	...	..	...	..	...	..	...	..	..
6	Pangwal	..	..	..	..	..	..	...	...	..	..	..	..	..
7	Unclassifiable	7	3	4	...	1	3	2	...	1	...	...	..	..
	Total	4,213	2,206	2,007	1,038	722	1,013	1,034	142	240	11	7	2	4

Serial No.	Name of Scheduled Tribe	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Gaddi	5	1	5	1	...	...	..	..	..	..	..	...
2	Gujjar	756	744	741	684	11	58	..	..	2	2	2	..
3	Jad, Lamba, Khampa and Bhot or Bodh	14	24	14	24	..	..	...	...	...	...	...	...
4	Kanaura or Kinnara	2	2	2	2	..	..	..	..	...	...	...	
5	Lahaula	...	..	..	..	..	..	..	..	...	...	...	..
6	Pangwal	..	..	..	..	..	..	..	..	...	..	...	..
7	Unclassifiable	...	1	..	1	..	..	..	..	..	...	..	..
	Total	777	772	762	712	11	58	..	..	2	2	2	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

BILASPUR DISTRICT—contd.

Serial No.	Name of Sheduled Tribe	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Gaddi	14	3	7	..	7	3	..	..	..	..	..	..
2	Gujjar	1,044	888	245	9	764	824	30	48	5	4	..	3
3	Jad, Lamba, Khampa and Bhot or Bodh	6	9	2	1	4	8	..	..	..	..	..	..
4	Kanaura or Kinnara	10	2	5	..	5	2	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	3	2	..	..	3	2	..	..	..	..	..	..
	Total	1,077	904	259	10	783	839	30	48	5	4	..	3

Serial No.	Name of Scheduled Tribe	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Gaddi	5	..	1	..	3	..	1	..	..	..	..	..
2	Gujjar	338	322	15	..	210	133	109	187	4	1	..	1
3	Jad, Lamba, Khampa and Bhot or Bodh	8	7	1	..	5	3	2	4	..	..	..	..
4	Kanaura or Kinnara	1	1	..	..	1	1	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	1	..	..	..	..	..	1	..	..	..	..
	Total	352	331	17	..	219	137	112	192	4	1	..	1

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

BILASPUR DISTRICT—concld.

Serial No.	Name of Scheduled Tribe	Age not stated.											
		Total		Never Married		Married		Widowed		Divorced/Separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Gaddi	..	..	..	..	..	..	..	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lamba Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	..	..	..	..	..	..	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..		..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..	..	..	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

MAHASU DISTRICT

Serial No.	Name of Scheduled Tribe	Total Population												
		Total			Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Gaddi	21	17	4	10	2	6	1	1	..	..	1	..	..
2	Gujjar	1,800	938	862	509	339	369	451	51	70	8	1	1	1
3	Jad, Lamba, Khampa and Bhot or Bodh	452	253	199	116	73	122	116	14	10	1	..	..	..
4	Kanaura or Kinnara	1,084	680	404	404	154	257	220	10	25	7	5	2	..
5	Lahaula	11	7	4	4	2	3	1	..	1	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	14	8	6	4	1	4	5	..	..	..	..	..	..
	Total	3,382	1,993	1,479	1,047	571	761	794	76	106	16	7	3	1

Serial No.	Name of Scheduled Tribe	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Gaddi	4	2	4	2	..	..	..	..	..	..	..	..
2	Gujjar	385	360	379	324	6	36	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	54	46	54	46	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	194	127	193	125	1	2	..	..	..	..	..	..
5	Lahaula	1	2	1	2	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	1	1	1	1	..		..	..	..	..	..	..
	Total	639	538	632	500	7	38	..	..	..	..	..	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

MAHASU DISTRICT—contd.

Serial No.	Name of Scheduled Tribe	Age, 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Gaddi	8	1	5	..	3	..	..	..	..	1	..	..
2	Gujjar	381	382	126	14	241	354	9	13	4	..	1	1
3	Jad, Lamba, Khampa and Bhot or Bodh	142	117	60	27	79	88	2	2	1	..	..	..
4	Kanaura or Kinnara	398	228	205	27	188	188	1	9	3	4	1	..
5	Lahaula	6	1	3	..	3	1	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	6	4	3	..	3	4		..	..	..	..	..
	Total	941	733	402	68	517	635	12	24	8	5	2	1

Serial No.	Name of Scheduled Tribe.	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Gaddi	5	1	1	..	3	1	1	..	..	..	..	..
2	Gujjar	172	120	4	1	122	61	42	57	4	1	..	..
3	Jad, Lamba, Khampa & Bhot or Bodh	57	36	2	..	43	28	12	8	..	..	..	..
4	Kanaura or Kinnara	86	49	5	2	67	30	9	16	4	1	1	..
5	Lahaula	..	1	..	..	..	..	..	1	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	1	1	..	..	1	1	..	..	..	..	..	..
	Total.	321	208	12	3	236	121	64	82	8	2	1	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

MAHASU DISTRICT—concld.

Serial No.	Name of Scheduled Tribe	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Male	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Gaddi	..	..	..	..	..	..	..	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lambe, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	2	..	1	..	..	..	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	2	..	1	..	1	..	..	..	..	..	..	..

SIRMUR DISTRICT

Serial No.	Name of Scheduled Tribe	Total Population												
		Total			Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Gaddi	31	19	12	11	7	7	5	1	..	..	..	..	..
2	Gujjar	2,635	1,414	1,221	750	499	581	621	77	101	6	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	2	2	..	1	..	1	..	..	..	..	..	..	..
4	Kanaura or Kinnara	118	73	45	42	18	28	27	2	..	..	..	1	..
5	Lahaula	2	2	..	1	..	1	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	42	2	40	2	28	..	7	..	5	..	..	..	..
	Total	2,830	1,512	1,318	807	552	618	660	80	106	6	..	1	..

Serial No.	Name of Scheduled Tribe	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Gaddi	7	7	6	6	1	1	..	..	..	..	..	..
2	Gujjar	585	551	567	479	18	72	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	23	16	23	15	..	1	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	27	..	27	..	..	..	..	..	..	..	..
	Total	615	601	596	527	19	74	..	..	..	..	..	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

SIRMUR DISTRICT—contd.

Serial No.	Name of Scheduled Tribe	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Gaddi	9	4	5	1	4	3	..	..	..	..	..	..
2	Gujjar	579	504	173	18	384	464	18	22	4	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	1	..	..	..	1	..	..	..	..	..	..	..
4	Kanaura or Kinnara	38	26	18	3	19	23	..	..	..	..	1	..
5	Lahaula	2	..	1	..	1	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	2	7	2	1	..	4	..	2	..	..	..	..
	Total	631	541	199	23	409	494	18	24	4	..	1	..

Serial No.	Name of Scheduled Tribe	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Gaddi	3	1	..	..	2	1	1	..	..	..	..	..
2	Gujjar	249	165	9	1	179	85	59	79	2	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	1	..	1	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	12	3	1	..	9	3	2	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	6	..	..	..	3	..	3	..	..	..	..
	Total	265	175	11	1	190	92	62	82	2	..	..	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

SIRMUR DISTRICT—concld.

Serial No.	Name of Scheduled Tribe	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Gaddi	..	..	—	—	—	—	—	..	..	..	..	..
2	Gujjar	1	1	1	1	—	—	—	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	..	..	..	..	—	—	—	..	..	..	..	..
4	Kanaura or Kinnara	..	..	..	..	—	—	—	..	..	..	..	..
5	Lahaula	..	..	..	..	—	—	—	..	..	..	..	..
6	Pangwal	..	..	..	..	..	—	—	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	—	..	..	..	..	..
	Total	1	1	1	1	..	..	..	..	..	..	..	..

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—contd.

KINNAUR DISTRICT

Serial No.	Name of Scheduled Tribe	Total Population												
		Total			Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Persons	Males	Fameles	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Gaddi	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	36	23	13	15	4	5	3	3	3	..	3	..	..
4	Kanaura or Kinnara	25,628	11,667	13,961	5,846	7,146	5,321	4,893	375	1,446	123	471	2	5
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	3	3	..	1	..	2	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	25,667	11,693	13,974	5,862	7,150	5,328	4,896	378	1,449	123	474	2	5

Serial No.	Name of Scheduled Tribe	Age 0—14											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	16	17	18	19	20	21	22	23	24	25	26	27
1	Gaddi	..	..	..	..	..	..	..	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	3	1	3	1	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	4,372	4,532	4,315	4,523	57	7	..	1	..	..	..	1
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	4,375	4,533	4,318	4,524	57	7	..	1	..	..	..	1

KINNAUR DISTRICT—contd.

Serial No.	Name of Scheduled Tribe	Age 15—44											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39
1	Gaddi	..	..	..	..	..	..	..	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa, and Bhot or Bodh	12	6	8	3	4	2	..	..	..	1	..	..
4	Kanaura or Kinnara	4,729	5,999	1,438	2,176	3,175	3,363	38	154	77	304	1	2
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	3	..	1	..	2	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	4,744	6,005	1,447	2,179	3,181	3,365	38	154	77	305	1	2

Serial No.	Na me of Scheduled Tribe	Age 45+											
		Total		Never Married		Married		Widowed		Divorced/Separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	40	41	42	43	44	45	46	47	48	49	50	51
1	Gaddi	..	..	..	..	..	..	..	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	8	6	4	..	1	1	3	3	..	2	..	..
4	Kanaura or Kinnara	2,565	3,430	93	447	2,088	1,523	337	1,291	46	167	1	2
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	2,573	3,436	97	447	2,089	1,524	340	1,294	46	169	1	2

SCT-II—PART B—AGE AND MARITAL STATUS FOR SCHEDULED TRIBES—concld.

KINNAUR DISTRICT—concld.

Serial No.	Name of Scheduled Tribe	Age not stated											
		Total		Never Married		Married		Widowed		Divorced/separated		Unspecified status	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	52	53	54	55	56	57	58	59	60	61	62	63
1	Gaddi	..	..	..	..	..	..	..	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa, and Bhot or Bodh	..	..	..	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	1	..	..	..	1	..	..	..	..	..	..	..
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	..	..	1	..	..	..	..	..	..	..

EDUCATION IN *URBAN AREAS ONLY* FOR SCHEDULED CASTES AND SCHEDULED TRIBES

Fly-Leaf

Definitions and Explanations

Education : In 1961 Census, a person who could neither read nor write or could merely read but could not write in any language was considered illiterate. A person who could both read and write with understanding was considered literate. In the case of a person who could both read and write and had also passed a written examination or examinations as proof of an educational standard attained, the highest examination passed had been recorded.

Scope and Coverage of the Table SCT-III Parts A(i) and A(ii)

The table has been prepared for each Scheduled Caste and Tribe separately for urban population down to the district level. It gives the literacy and educational standards for each caste and tribe.

The educational standards or levels given are—

Primary or Junior Basic;

Matriculation or Higher Secondary;

Technical diploma not equal to degree;

Non-technical diploma not equal to degree;

University degree or post-graduate degree other than technical degree;

Technical degree or diploma equal to degree or post-graduate degree including—

Engineering,

Medicine,

Agriculture,

Veterinary or Dairying,

Technology,

Teaching and

Others.

SCT-III—PART A(i)—EDUCATION IN *URBAN* HIMACHAL

Serial No. and Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3		5	6	7	8	9
1 Ad-dharmi	293	289	154	217	65	42	57	26
2 Badhi or Nagalu or (Tarkhan, Auras),	121	77	62	50	25	20	22	6
3 Bandhela	15	18	11	15	2	2	2	1
4 Balmiki, Chura or Bhangi, or (Jamadars, Khaqroob).	954	830	591	693	227	97	124	38
5 Bangali or (Kauru, Bangala)	8	10	8	10	..	..	..	..
6 Banjara	1	..	..	..	..	..	..	..
7 Bansi	..	..	..	..	..	..	..	..
8 Barad	3	5	1/	5	2	..	..	..
9 Barar or (Chhajjera)	3	3	3	3	..	..	..	..
10 Batwal or (Bhakhala)	92	82	57	73	23	8	10	1
11 Bawaria	..	..	..	..	..	..	..	..
12 Bazigar or (Madari)	..	..	..	..	..	..	..	..
13 Bhanjra or (Mahanjara)	8	2	7	2	..	..	1	.
14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia.	1,780	1,448	1,174	1,289	340	95	232	62
15 Chanal	35	28	23	27	6	..	5	1
16 Chhimbe (Dhobi).	254	232	131	171	65	35	50	26
17 Chuhre	3	8	3	8	..	..	..	..
18 Dagi	..	2	..	1	..	1	..	..
19 Daole	1	..	1	..	..	..	..	..
20 Darai or Daryai or (Draiee)	20	23	15	22	4	1	1	..
21 Daule	10	4	6	3	2	1	2	..
22 Dhaogri or Dhauai	3	..	2	..	1	..	..	..
23 Dhaki or Toori or (Bajantree, Mangta).	13	17	7	8	4	8	1	..
24 Doom or Doomna or (Mahashe).	224	186	167	162	40	17	15	7
25 Dumne (Bhanire)	24	39	15	31	7	6	1	
26 Gaa	93	79	45	65	26	11	16	
27 Hesi or (Shehnai, Beda)	53	58	44	48	6	9	2	

AREAS ONLY **FOR SCHEDULED CASTES**

PRADESH

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree (other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	1
16	4		..	..	..	1	..	..	..	1 Ad-dharmi
11	1		..	..	..	1	..	..	..	2 Badhi or Nagalu, or Tarkhan, Auras)
..	..		..	..	..	..	..	..	..	3 Bandhela
11	2		..	1	..	..	..	..	..	4 Balmiki, Chura or Bhangi, or (Jamadars, Khaqroob)
..	..		..	..	..	..	..	..	..	5 Bangali or (Kauru, Bangala)
..	..	..	..	..	..	..	..	..	..	6 Banjara
..	..	..	..	..	..	..	..	..	..	7 Bansi
..	..	..	..	..	..	..	..	..	..	8 Barad
..	..	..	..	..	..	..	..	..	..	9 Barar or (Chhajjera)
2	..	..	..	..	..	..	..	..	..	10 Batwal or (Bhakhala)
..	..	..	..	..	..	..	..	..	..	11 Bawaria
..	..	..	..	..	..	..	..	..	..	12 Bazigar or (Madari)
..	..	..	..	..	..	..	..	..	..	13 Bhanjra or (Mahanjara)
33	2	..	..	..	..	1	..	..	..	14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia
1	..	..	..	..	..	..	..	..	..	15 Chanal
8	..	..	..	..	..	..	..	..	..	16 Chhimbe (Dhobi)
..	..	..	..	..	..	..	..	..	..	17 Chuhre
..	..	..	..	..	..	..	..	..	..	18 Dagi
..	..	..	..	..	..	..	..	..	..	19 Daole
..	..	..	..	..	..	..	..	..	..	20 Darai or Daryai or (Draiee)
..	..	..	..	..	..	..	..	..	..	21 Daule
..	..	..	..	..	..	..	..	..	..	22 Dhaogri or Dhauai
1	1	..	..	..	..	..	..	..	..	23 Dhaki or Toori, or (Bajantree, Mangta)
2	..	..	..	..	..	..	..	..	..	24 Doom or Doomna, or (Mahashe)
1	..	..	..	..	..	..	..	..	..	25 Dumne (Bhanjre)
5	..	..	..	..	..	1	..	..	..	26 Hali
1	..	..	..	..	..	..	..	..	..	27 Hesi or (Shehnai, Beda)

SCT-III—PARTA (i)—EDUCATION IN *URBAN*

HIMACHAL

Serial No. and Name of Scheduled Castes	Total		Illiterate		Literature (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
28 Jogi or (Nath)	146	114	64	77	41	19	34	17
29 Julahe	50	41	37	39	7	2	5	..
30 Kabir Panthi or Jullaha or Keer or (Banoura).	460	324	338	301	82	21	36	2
31 Kamoh or Dagoli	50	43	24	23	11	8	11	10
32 Karoack	14	7	9	6	3	1	2	..
33 Khatik or (Kasai)	34	24	22	22	9	2	3	..
34 Koli or (Kolta, Chammang)	1,025	754	554	614	259	90	165	47
35 Lohar or (Katehla, Badhela, Damang).	504	437	303	376	99	37	90	23
36 Mazhabi	5	1	3	1	1	..	..	..
37 Megh	10	3	4	2	1	..	4	1
38 Nat or (Natva)	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..
40 Pasi	38	34	17	30	16	4	4	..
41 Phrera or Phalera	..	..	..	..	..	..	..	..
42 Rehar	15	12	11	12	3	..	1	..
43 Rehara	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..
45 Spela	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	28	7	15	6	8	..	5	1
47 Sarehde	5	9	2	9	..	..	3	..
48 Sikligar	189	161	149	141	35	19	5	1
49 Sipi	7	7	4	7	1	..	2	..
50 Sirkiband	..	..	..	..	..	..	..	..
51 Teli	52	49	37	46	11	3	4	..
52 Thathiar or Thathera, or (Bharera).	17	14	8	7	2	4	5	3
53 Unclassifiable	1	..	..	..	..	..	1	..
Total	**6,661**	**5,481**	**4,128**	**4,622**	**1,435**	**563**	**921**	**279**

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

PRADESH—concld.

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	1
7	1	..	..	..	..	..	..	..	..	28 Jogi or (Nath)
1	..	..	..	..	..	..	..	..	..	29 Julahe
3	..	..	..	..	..	1	..	..	..	30 Kabir Panthi or Jullaha o Keer or (Banoura)
4	2	..	..	..	..	..	..	..	..	31 Kamoh or Dagoli
..	..	..	..	..	..	..	..	..	..	32 Karoack
..	..	..	..	..	..	..	..	..	..	33 Khatik or (Kasai)
46	2	..	..	..	1	1	..	..	..	34 Koli or (Kolta, Chammang)
12	1	..	..	..	..	..	..	..	..	35 Lohar or (Katehla, Badhela, Damang)
1	..	..	..	..	..	..	..	..	..	36 Mazhabi
1	..	..	..	..	..	..	..	..	..	37 Megh
..	..	..	..	..	..	..	..	..	..	38 Nat or (Natva)
..	..	..	..	..	..	..	..	..	..	39 Od or (Tarkhan)
1	..	..	..	..	..	..	..	..	..	40 Pasi
..	..	..	..	..	..	..	..	..	..	41 Phrera or (Phalera)
..	..	..	..	..	..	..	..	..	..	42 Rehar
..	..	..	..	..	..	..	..	..	..	43 Rehara
..	..	..	..	..	..	..	..	..	..	44 Sansi
..	..	..	..	..	..	..	..	..	..	45 Spela
..	..	..	..	..	..	..	..	..	..	46 Sarde, Sarera or Siryare
..	..	..	..	..	..	..	..	..	..	47 Sarehde
..	..	..	..	..	..	..	..	..	..	48 Sikligar
..	..	..	..	..	..	..	..	..	..	49 Sipi
..	..	..	..	..	..	..	..	..	..	50 Sirkiband
..	..	..	..	..	..	..	..	..	..	51 Teli
1	..	..	..	1	..	..	..	..	..	52 Thathiar or Thathera or (Bharera)
..	..	..	..	..	..	..	..	..	..	53 Unclassifiable
169	16	..	..	2	1	6	..	..	..	Total

SCT—III PART A(i)—EDUCATION IN *URBAN*

CHAMBA

Serial No. and Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
1 Ad-dharmi	285	287	149	216	65	41	56	26
2 Badhi or Nagalu or (Tarkhan, Auras).	31	17	12	10	6	3	9	3
3 Bandhela	..	..	..	..	..	..	..	..
4 Balmiki, Chura or Bhangi or (Jamadars, Khaqroob).	96	99	74	87	18	11	3	1
5 Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..
6 Banjara	..	..	..	..	..	..	..	..
7 Bansi	..	..	..	..	..	..	..	..
8 Barar	..	..	..	..	..	..	..	..
9 Bara or (Chhajjera)	1	..	1	..	..	..	..	..
10 Batwal or (Bhakhala)	68	64	42	57	17	6	7	1
11 Bawaria	..	..	..	..	..	..	..	..
12 Bazigar or (Madari)	..	..	..	..	..	..	..	..
13 Bhanjra or (Mahanjara)	3	2	3	2	..	..	..	..
14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia.	29	25	11	18	5	2	12	5
15 Chanal	3	..	2	..	..	..	1	..
16 Chhimbe (Dhobi)	35	40	12	31	13	7	10	2
17 Chuhre	..	..	..	..	..	..	..	..
18 Dagi	..	..	..	..	..	..	..	..
19 Daole	..	..	..	..	..	..	..	
20 Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..
21 Daule	..	..	..	..	..	..	..	..
22 Dhaogri or Dhauai	..	..	..	..	..	..	..	..
23 Dhaki or Toori or (Bajantree, Mangta).	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	41	28	22	20	11	6	8	2
25 Dumne (Bhanjre)	10	11	5	5	4	4	1	2
26 Hali	92	79	44	65	26	11	16	3
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

DISTRICT

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	1
15	4	..	..	..	..	..	..	..	..	1 Ad-dharmi
3	1	..	..	..	..	1	..	..	..	2 Badhi or Nagalu or (Tarkhan Auras)
..	..	..	..	..	..	..	..	..	..	3 Bandhela
1	..	..	..	..	..	..	..	..	..	4 Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)
..	..	..	..	..	..	..	..	..	..	5 Bangali or (Kauru, Bangala)
..	..	..	..	..	..	..	..	..	..	6 Banjara
..	..	..	..	..	..	..	..	..	..	7 Bansi
..	..	..	..	..	..	..	..	..	..	8 Barad
..	..	..	..	..	..	.	..	..	..	9 Barar or (Chhajjera)
2	..	..	..	..	..	..	..	..	..	10 Batwal or (Bhakhala)
..	..	..	..	..	..	..	..	..	..	11 Bawaria
..	..	..	..	..	..	..	..	..	..	12 Bazigar or (Madari)
..	..	..	..	..	..	..	..	..	..	13 Bhanjra or (Mahanjara)
1	..	..	..	..	..	..	..	..	..	14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia
..	..	..	..	..	..	..	..	..	..	15 Chanal
..	..	..	..	..	..	..	..	..	..	16 Chhimbe (Dhobi)
..	..	..	..	..	..	..	..	..	..	17 Chure
..	..	..	..	..	..	..	..	..	..	18 Dagi
..	..	..	..	..	..	..	..	..	..	19 Daole
..	..	..	..	..	..	..	..	..	..	20 Darai or Daryai or (Draiee)
..	..	..	..	..	..	..	..	..	..	21 Daule
..	..	..	..	..	..	..	..	..	..	22 Dhaogri or Dhauai
..	..	..	..	..	..	..	..	..	..	23 Dhaki or Toori or (Bajantree, Mangta)
..	..	..	..	..	..	..	..	..	..	24 Doom or Doomna, or (Mahashe)
..	..	..	..	..	..	..	..	..	..	25 Dumne (Bhanjre)
5	..	..	..	..	..	1	..	..	..	26 Hali
..	..	..	..	..	..	..	..	..	..	27 Hesi or (Shehnai, Beda)

SCT-III—PART A (i)—EDUCATION IN *URBAN*

CHAMBA

Serial No. and Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
28 Jogi or (Nath)	66	55	24	30	19	11	18	13
29 Julahe	..	..	..	..	..	..	--	..
30 Kabir Panthi or Jullaha or Keeror (Banoura).	2	..	..	..	1	..	1	..
31 Kamoh or Dagoli	..	..	..	..	..	..	..	.
32 Karoack	..	..	..	..	..	..	--	..
33 Khatik or (Kasai)	29	22	19	20	7	2	3	..
34 Koli or (Kolta Chammang)	3	..	1	..	..	..	2	..
35 Lohar or (Katehla, Badhela, Damang).	5	..	2	..	..	..	3	..
36 Mazhabi	..	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	.
38 Nat or (Natva)	..	..	..	..	..	..	..	.
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..
40 Pasi	..	..	..	..	..	..	..	.
41 Phrera or (Phalera)	..	..	..	..	..	..	..	
42 Rehar	..	..	..	..	..	--	..	.
43 Rehara	..	..	..	..	..	..	..	
44 Sansi	..	..	..	..	..	..	..	.
45 Spela	..	..	..	..	..	..	..	
46 Sarde, Sarare or Siryare	3	3	3	3	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	--
48 Sikligar	..	..	..	..	..	..	..	..
49 Sipi	7	7	4	7	1	..	2	..
50 Sirkiband	..	..	..	..	..	..	..	..
51 Teli	1	..	..	..	..	..	1	..
52 Thathiar or Thathera or (Bharera).	5	6	2	4	1	2	2	..
53 Unclassifiable	..	..	..	..	..	..	..	..
Total	815	745	432	575	194	106	155	58

AREAS ONLY **FOR SCHEDULED CASTES** contd.

DISTRICT—concld.

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	1
..	..	..	..	..	..	..	..	..	..	28 Jogi or (Nath)
..	..	..	..	..	..	..	..	..	..	29 Julahe
..	..	..	..	..	..	..	..	..	..	30 Kabir Panthi or Jullaha or Keer or (Banoura)
..	..	..	..	..	..	..	..	..	..	31 Kamoh or Dagoli
..	..	..	..	..	..	..	..	..	..	32 Karoack
..	..	..	..	..	..	..	..	..	..	33 Khatik or (Kasai)
..	..	..	..	..	..	..	..	..	..	34 Koli or (Kolta, Chammang)
..	..	..	..	..	..	..	..	..	..	35 Lohar or (Katehla, Badhela, Damang)
..	..	..	..	..	..	..	..	..	..	36 Mazhabi
..	..	..	..	..	..	..	..	..	..	37 Megh
.	..	..	..	..	..	..	..	..	..	38 Nat or (Natva)
..	.	..	..	..	..	..	..	..	..	39 Od or (Tarkhan)
..	..	..	..	..	..	..	..	..	..	40 Pasi
..	..	..	..	..	..	..	..	..	..	41 Phrera or Phalera
..	..	..	..	..	..	..	..	..	..	42 Rehar
..	..	..	..	..	..	..	..	..	..	43 Rehara
..	..	..	..	..	..	..	..	..	..	44 Sansi
..	..	..	..	..	..	..	..	..	..	45 Spela
..	..	..	..	..	..	..	..	..	..	46 Sarde, Sarare or Siryare
..	..	..	..	..	..	..	..	..	..	47 Sarehde
..	..	..	..	..	..	..	..	..	..	48 Sikligar
..	..	..	..	..	..	..	..	..	..	49 *Sipi*
..	..	..	..	..	..	..	..	..	..	50 Sirkiband
..	..	..	..	..	..	..	..	..	..	51 Teli
..	..	..	..	..	..	..	..	..	..	52 Thathiar or Thathera or (Bharera)
..	..	..	..	..	..	..	..	..	..	53 Unclassifiable
32	6	..	..	..	..	2	..	..	..	**Total**

SCT-III—PART A(i)—EDUCATION IN *URBAN*

MANDI

Serial No. and Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
1 Ad-dharmi	2	1	2	1	..	..	..	..
2 Badhi or Nagalu or (Tarkhan, Auras).	27	21	18	21	7	..	1	..
3 Bandhela	..	..	..	..	..	..	..	..
4 Balmiki, Chura or Bhangi, or (Jamadars, Khaqroob)	162	123	97	85	34	20	31	16
5 Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..
6 Banjara	..	..	..	..	..	..	..	..
7 Bansi	..	..	..	..	..	..	..	..
8 Barad	2	..	1	..	1	..	..	..
9 Barar or (Chhajjera)	..	..	..	..	..	..	..	..
10 Batwal or (Bhakhala)	2	1	2	1	..	..	..	..
11 Bawaria	..	..	..	..	..	..	..	..
12 Bazigar or (Madari)	..	..	..	..	..	..	..	..
13 Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..
14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	746	758	525	673	105	43	105	42
15 Chanal	32	28	21	27	6	..	4	1
16 Chhimbe (Dhobi)	61	63	25	37	17	13	18	13
17 Chuhre	..	..	..	..	..	..	..	..
18 Dagi	..	2	..	1	..	1	..	..
19 Daole	..	..	..	..	..	..	..	..
20 Darai or Daryai or (Draiee)	7	9	5	8	2	1	..	..
21 Daule	9	..	5	..	2	..	2	..
22 Dhaogri or Dhauai	3	..	2	..	1	..	..	..
23 Dhaki or Toori or (Bajantree, Mangta).	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe)	79	83	61	73	13	5	4	5
25 Dumne (Bhanjre)	..	1	..	1	..	..	..	..
26 Hali	1	..	1	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	27	28	22	21	2	7	2	..

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

DISTRICT

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	1
..	..	..	..	..	..	..	..	..	..	1 Ad-dharmi
1	..	..	..	..	..	..	..	..	..	2 Badhi or Nagalu or (Tarkhan, Auras)
..	..	..	..	..	..	..	..	..	..	3 Bandhela
..	2	..	..	..	..	..	..	..	..	4 Balmiki, Chura or Bhangi or (Jamadar, Khaqroob)
..	..	..	..	..	..	..	..	..	..	5 Bangali or (Kauru, Bangala)
..	..	..	..	..	..	..	..	..	..	6 Banjara
..	..	..	..	..	..	..	..	..	..	7 Bansi
..	..	..	..	..	..	..	..	..	..	8 Barad
..	..	..	..	..	..	..	..	..	..	9 Barar or (Chhajjera)
..	..	..	..	..	..	..	..	..	..	10 Batwal or (Bhakhala)
..	..	..	..	..	..	..	..	..	..	11 Bawaria
..	..	..	..	..	..	..	..	..	..	12 Bazigar or (Madari)
..	..	..	..	..	..	..	..	..	..	13 Bhanjra or (Mahanjara)
11	..	..	..	..	..	..	..	..	..	14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia
1	..	..	..	..	..	..	..	..	..	15 Chanal
1	..	..	..	..	..	..	..	..	..	16 Chhimbe (Dhobi)
..	..	..	..	..	..	..	..	..	..	17 Chuhre
..	..	..	..	..	..	..	..	..	..	18 Dagi
..	..	..	..	..	..	..	..	..	..	19 Daole
..	..	..	..	..	..	..	..	..	..	20 Darai or Daryai or (Draiee)
..	..	..	..	..	..	..	..	..	..	21 Daule
..	..	..	..	..	..	..	..	..	..	22 Dhaogri or Dhauai
..	..	..	..	..	..	..	..	..	..	23 Dhaki or Toori or (Bajantree, Mangta)
1	..	..	..	..	..	..	..	..	..	24 Doom or Doomna or (Mahashe)
..	..	..	..	..	..	..	..	..	..	25 Dumne (Bhanjre)
..	..	..	..	..	..	..	..	..	..	26 Hali
1	..	..	..	..	..	..	..	..	..	27 Hesi or (Shehnai, Beda)

SCT-III—PART A(i)—EDUCATION IN *URBAN*

MANDI

Serial No. and Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
28 Jogi or (Nath)	39	27	15	21	14	3	10	3
29 Julahe	32	28	23	26	6	2	3	..
30 Kabir Panthi or Jullaha or Keer or (Banoura).	237	211	174	196	43	14	17	1
31 Kamoh or Dagoli	6	5	3	3	2	1	1	1
32 Karoack	14	7	9	6	3	1	2	—
33 Khatik or (Kasai)	..	..	..	..	..	..	—	—
34 Koli or (Kolta, Chammang)	194	139	132	126	36	9	23	4
35 Lohar or (Katehla, Badhela, Damang).	326	299	219	269	53	16	49	14
36 Mazhabi	4	1	3	1	1	..	..	—
37 Megh	2	2	1	1	—	..	..	1
38 Nat or (Natva)	..	..	..	..	..	..	..	.
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..
40 Pasi	3	6	1	3	..	3	1	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..
45 Spela	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..
48 Sikligar	..	1	..	..	..	1	..	..
49 Sipi	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..
51 Teli	50	47	36	44	11	3	3	..
52 Thathiar or Thathera or (Bharera).	3	1	2	1	..	..	1	..
53 Unclassifiable	..	..	..	..	..	..	..	..
Total	2,070	1,892	1,405	1,646	359	143	277	101

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

DISTRICT—concld.

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	1
..	..	..	.	..	..	..	..	..	..	28 Jogi or (Nath)
..	..	..	.	..	..	..	..	..	..	29 Julahe
3	..	..	.	..	..	..	..	..	..	30 Kabir Panthi or Jullaha or Keer or (Banoura)
..	..	..	.	..	..	..	..	..	..	31 Kamoh or Dagoli
..	..	..	.	..	..	..	..	..	..	32 Karoack
..	..	..	.	..	..	..	..	..	..	33 Khatik or (Kasai)
3	..	..	.	..	..	..	..	..	..	34 Koli or (Kolta, Chammang)
5	..	..	.	..	..	..	..	..	..	35 Lohar or (Katehla, Badhela, Damang)
..	..	..	..	..	..	..	..	..	..	36 Mazhabi
1	..	..	..	..	..	..	..	..	..	37 Megh
..	..	..	..	..	..	..	..	..	..	38 Nat or (Natva)
..	..	..	..	..	..	..	..	..	..	39 Od or (Tarkhan)
1	..	..	..	..	..	..	..	..	..	40 Pasi
..	..	..	..	..	..	..	..	..	..	41 Phrera or (Phalera)
..	..	..	..	..	..	..	..	..	..	42 Rehar
..	..	..	..	..	..	..	..	..	..	43 Rehara
..	..	..	..	..	..	..	..	..	..	44 Sansi
..	..	..	..	..	..	..	..	..	..	45 Spela
..	..	..	..	..	..	..	..	..	..	46 Sarde, Sarare or Siryare
..	..	..	..	..	..	..	..	..	..	47 *Sarehde*
..	..	..	..	..	..	..	..	..	..	48 Sikligar
..	..	..	..	..	..	..	..	..	..	49 Sipi
..	..	..	..	..	..	..	..	..	..	50 Sirkiband
..	..	..	..	..	..	..	..	..	..	51 Teli
..	..	..	..	..	..	..	..	..	..	52 Thathiar or Thathera or (Bharera)
..	..	..	..	..	..	..	..	..	..	53 Unclassifiable
29	2	..	..	..	..	..	..	..	..	**Total**

SCT-III—PART A(i)—EDUCATION IN *URBAN*

BILASPUR

Serial No. and Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
1 Ad-dharmi	..	..	..	..	..	..	..	..
2 Badhi or Nagalu or (Tarkhan, Auras).	21	8	11	3	2	5	7	..
3 Bandhela	..	..	..	..	..	..	..	..
4 Balmiki, Chura or Bhangi or (Jamadars, Khaqroob).	88	77	59	72	11	2	15	3
5 Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..
6 Banjara	..	..	..	..	..	..	..	..
7 Bansi	..	..	..	..	..	..	..	..
8 Barad	..	..	..	..	..	..	..	..
9 Barar or (Chhajjera)	..	..	..	..	..	..	..	..
10 Batwal or (Bakhala)	19	17	12	15	4	2	3	..
11 Bawaria	..	..	..	..	..	..	..	..
12 Bazigar or (Madari)	..	..	..	..	..	..	..	..
13 Bhanjra or (Mahanjara)	1	..	1	..	..	..	..	..
14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia.	404	297	296	272	74	17	26	8
15 Chanal	..	..	..	..	..	..	..	..
16 Chhimbe (Dhobi)	44	31	20	23	8	4	11	4
17 Chuhre	1	8	1	8	..	..	..	..
18 Dagi	..	..	..	..	..	..	..	..
19 Daole	1	..	1	..	..	..	..	..
20 Darai or Daryai or (Draiee)	1	4	..	4	1	..	..	..
21 Daule	..	1	..	1	..	..	..	..
22 Dhaogri or Dhauai	..	..	..	..	..	..	..	..
23 Dhaki or Toori or (Bajantree, Mangta).	..	..	..	..	..	..	..	..
24 Doom or Doomna or (Mahashe	47	35	41	33	5	2	1	..
25 Dumne (Bhanjre)	6	25	3	23	2	2	..	..
26 Hali	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	26	30	22	27	4	2	..	1

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

DISTRICT

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	
..	..	..	..	..	..	..	..	..	..	1 Ad-dharmi
1	..	..	..	..	..	..	..	..	..	2 Badhi or Nagalu or (Tarkhan, Auras)
..	..	..	..	..	..	..	..	..	..	3 Bandhela
3	..	..	..	..	..	..	..	..	..	4 Balmiki, Chura or Bhangi or (Jamadar, Khaqroob)
..	..	..	..	..	..	..	..	..	..	5 Bangali or (Kauru, Bangala)
..	..	..	..	..	..	..	..	..	..	6 Banjara
..	..	..	..	..	..	..	..	..	..	7 Bansi
..	..	..	..	..	..	..	..	..	..	8 Barad
..	..	..	..	..	..	..	..	..	..	9 Barar or (Chhajjera)
..	..	..	..	..	..	..	..	..	..	10 Batwal or (Bakhala)
..	..	..	..	..	..	..	..	..	..	11 Bawaria
..	..	..	..	..	..	..	..	..	..	12 Bazigar or (Madari)
..	..	..	..	..	..	..	..	..	..	13 Bhanjra or (Mahanjara)
8	..	..	..	..	..	..	..	..	..	14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia
..	..	..	..	..	..	..	..	..	..	15 Chanal
5	..	..	..	..	..	..	..	..	..	16 Chhimbe (Dhobi)
..	..	..	..	..	..	..	..	..	..	17 Chuhre
..	..	..	..	..	..	..	..	..	..	18 Dagi
..	..	..	..	..	..	..	..	..	..	19 Daole
..	..	..	..	..	..	..	..	..	..	20 Darai or Daryai or (Draiee)
..	..	..	..	..	..	..	..	..	..	21 Daule
..	..	..	..	..	..	..	..	..	..	22 Dhaogri or Dhauai
..	..	..	..	..	..	..	..	..	..	23 Dhaki or Toori or (Bajantree, Mangta)
..	..	..	..	..	..	..	..	..	..	24 Doom or Doomna or (Mahashe)
1	..	..	..	..	..	..	..	..	..	25 Dumne (Bhanjre)
..	..	..	..	..	..	..	..	..	..	26 Hali
..	..	..	..	..	..	..	..	..	..	27 Hesi or (Shehnai, Beda)

SCT-III—PART A(i)—EDUCATION IN *URBAN*

BILASPUR

Serial No. and Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
28 Jogi or (Nath)	36	31	24	25	6	5	4	1
29 Julahe	12	13	10	13	..	..	1	..
30 Kabir Panthi, Jullaha or Keer or (Banoura)	107	67	82	63	13	4	11	..
31 Kamoh or Dagoli	26	15	13	6	3	1	7	7
32 Karoack	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	12	6	8	4	..	1	1	1
35 Lohar or (Katehla, Badhela, Damang)	25	21	17	21	5	..	2	..
36 Mazhabi	..	..	..	..	..	..	..	..
37 Megh	8	1	3	1	1	..	4	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..
40 Pasi	..	..	..	..	..	..	..	..
41 Phrera or (Phalera)	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..
43 Rehara	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..
45 Spela	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	25	4	12	3	8	..	5	1
47 Sarehde	5	9	2	9	..	..	3	..
48 Sikligar	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..
51 Teli	1	..	1	..	..	..	..	..
52 Thathiar or Thathera, or (Bharera)	..	..	..	..	..	..	..	..
53 Unclassifiable	..	..	..	..	..	..	..	..
Total	916	700	689	626	147	47	101	26

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

DISTRICT—concld.

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	
2	..	.	..	..	..	..	..	..	..	28 Jogi or (Nath)
1	..	.	..	..	..	..	..	..	..	29 Julaha
..	..	.	..	..	..	1	..	..	..	30 Kabir Panthi, Jullaha or Keer (Banoura)
3	1	.	..	..	..	..	..	..	..	31 Kamoh or Dagoli
..	..	.	..	..	..	..	..	..	..	32 Karoack
..	..	..	..	..	..	..	..	..	..	33 Khatik or (Kasai)
3	..	..	..	..	..	..	..	..	..	34 Koli or (Kolta, Chammang)
1	..	..	..	..	..	..	..	..	..	35 Lohar or (Katehla, Badhela, Damang)
..	..	..	..	..	..	..	..	..	..	36 Mazhabi
..	..	..	..	..	..	..	..	..	..	37 Megh
..	..	..	..	..	..	..	..	..	..	38 Nat or (Natva)
..	..	..	..	..	..	..	..	..	..	39 Od or (Tarkhan)
..	..	..	..	..	..	..	..	..	..	40 Pasi
..	..	..	..	..	..	..	..	..	..	41 Phrera or (Phalera)
..	..	..	.	..	..	..	..	..	..	42 Rehar
..	..	..	.	..	..	..	..	..	..	43 Rehara
..	..	..	.	..	..	..	..	..	..	44 Sansi
..	..	..	.	..	..	..	..	..	..	45 Spela
..	..	..	.	..	..	..	..	..	..	46 Sarde, Sarare or Siryare
..	..	..	.	..	..	..	..	..	..	47 Sarehde
..	..	..	..	..	..	..	..	..	..	48 Sikligar
..	..	..	..	..	..	..	..	..	..	49 Sipi
..	..	..	..	..	..	..	..	..	..	50 Sirkiband
..	..	..	..	..	..	..	..	..	..	51 Teli
..	..	..	..	..	..	..	..	..	..	52 Thathiar or Thathera, or (Bharera)
..	..	..	..	..	..	..	..	..	..	53 Unclassifiable
28	1	..	..	..	..	1	..	..	..	Total

SCT-III—PART A(i)—EDUCATION IN *URBAN*

MAHASU

Serial No. and Name of Scheduled Caste	Total		Educational level: Illiterate		Literate (without educational level)		Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
1 Ad-dharmi	1	..	1	..	..	..	..	..
2 Badhi or Nagalu or (Tarkhan, Auras)	23	16	12	10	6	3	1	3
3 Bandhela	..	..	..	..	..	..	..	..
4 Balmiki, Chura, Bhangi (Jamadars, Khaqroob)	236	182	153	145	52	29	28	8
5 Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..
6 Banjara	..	..	..	..	..	..	..	..
7 Bansi	..	..	..	..	..	..	..	..
8 Barad	1	5	..	5	1	..	..	..
9 Barar or (Chhajjera)	2	3	2	3	..	..	..	..
10 Batwal or (Bakhala)	3	..	1	..	2	..	..	..
11 Bawaria	..	..	..	..	..	..	..	..
12 Bazigar or (Madari)	..	..	..	..	..	..	..	..
13 Bhanjra or (Mahanjara)	2	..	2	..	..	..	..	..
14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	334	187	201	166	83	17	42	2
15 Chanal	..	..	..	..	..	..	..	..
16 Chhimbe (Dhobi)	50	46	34	43	12	2	4	1
17 Chuhre	2	..	2	..	..	..	..	..
18 Dagi	..	..	..	..	..	..	..	..
19 Daole	..	..	..	..	..	..	..	..
20 Darai or Daryai or (Draiee)	12	10	10	10	1	..	1	..
21 Daule	1	3	1	2	..	1	..	..
22 Dhaogri or Dhauai	..	..	..	..	..	..	..	..
23 Dhaki or Toori or (Bajantree, Mangta)	9	14	5	7	3	7	..	..
24 Doom or Doomna or (Mahashe)	53	36	40	34	11	2	2	..
25 Dumne (Bhanjre)	5	..	4	..	1	..	..	..
26 Hali	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

DISTRICT

Educational levels										Serial No. and Name of Scheduled Caste
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	
..	..	..	..	..	..	..	..	..	..	1 Ad-dharmi
..	..	..	..	..	..	..	..	..	..	2 Badhi or Nagalu or (Tarkhan, Auras)
..	..	..	..	..	..	..	..	..	..	3 Bandhela
3	..	..	..	..	..	..	..	..	..	4 Balmiki, Chura or Bhangi (Jamadars, Khaqroob)
..	..	..	..	..	..	..	..	..	..	5 Bangali or (Kauru, Bangala)
..	..	..	..	..	..	..	..	..	..	6 Banjara
..	..	..	..	..	..	..	..	..	..	7 Bansi
..	..	..	..	..	..	..	..	..	..	8 Barad
..	..	..	..	..	..	..	..	..	..	9 Barar or (Chhajjera)
..	..	..	..	..	..	..	..	..	..	10 Batwal or (Bakhala)
..	..	..	..	..	..	..	..	..	..	11 Bawaria
..	..	..	..	..	..	..	..	..	..	12 Bazigar or (Madari)
..	..	..	..	..	..	..	..	..	..	13 Bhanjra or (Mahanjara)
8	2	..	..	..	..	..	..	..	..	14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia
..	..	..	..	..	..	..	..	..	..	15 Chanal
..	..	..	..	..	..	..	..	..	..	16 Chhimbe (Dhobi)
..	..	..	..	..	..	..	..	..	..	17 Chuhre
..	..	..	..	..	..	..	..	..	..	18 Dagi
..	..	..	..	..	..	..	..	..	..	19 Daole
..	..	..	..	..	..	..	..	..	..	20 Darai or Daryai or (Draiec)
..	..	..	..	..	..	..	..	..	..	21 Daule
..	..	..	..	..	..	..	..	..	..	22 Dhaogri or Dhauai
1	..	..	..	..	..	..	..	..	..	23 Dhaki or Toori or (Bajantree, Mangta)
..	..	..	..	..	..	..	..	..	..	24 Doom or Doomna or (Mahashe)
..	..	..	..	..	..	..	..	..	..	25 Dumne (Bhanjre)
..	..	..	..	..	..	..	..	..	..	26 Hali
..	..	..	..	..	..	..	..	..	..	27 Hesi or (Shehnai, Beda)

SCT-III—PART A (i)—EDUCATION IN *URBAN*

MAHASU

Serial No. and Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
28 Jogi or (Nath)	1	..	..	..	1	..	..	..
29 Julaha	..	..	..	..	..	..	..	..
30 Kabir Panthi, Jullaha or Keer or (Banoura)	103	39	77	36	21	3	5	..
31 Kamoh or Dagoli	16	21	7	13	6	5	3	2
32 Karoack	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	..	..	..	..	..	..	..	..
34 Koli or (Kolta, Chammang)	301	194	165	165	68	19	51	8
35 Lohar or (Katehla, Badhela, Damang)	87	63	42	56	25	6	17	1
36 Mazhabi	1	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..
38 Nai or (Natva)	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..
40 Pasi	1	..	1	..	..	..	..	..
41 Phrera or Phalera	..	..	..	..	..	..	..	..
42 Rehar	15	12	11	12	3	..	1	..
43 Rehara	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..
45 Spela	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..
48 Sikligar	..	..	..	..	..	..	..	..
49 Sipi	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..
51 Teli	..	..	..	..	..	..	..	..
52 Thathiar or Thathera or (Bharera)	7	7	3	2	..	2	2	3
53 Unclassifiable	..	..	..	..	..	..	..	..
Total	1,266	838	774	709	296	96	157	28

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

DISTRICT—concld.

Educational levels										Serial No. and Name of Scheduled Caste
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	
..	..	..	..	..	..	..	..	..	..	28 Jogi or (Nath)
..	..	..	..	..	..	..	..	..	..	29 Julahe
..	..	..	..	..	..	..	..	..	..	30 Kabir Panthi, Jullaha or Keer or (Banoura)
..	..	..	..	..	..	..	..	..	..	31 Kamoh or Dagoli
..	..	..	..	..	..	..	..	..	..	32 Karoack
..	..	..	..	..	..	..	..	..	..	33 Khatik or (Kasai)
17	2	..	..	..	..	..	..	..	..	34 Koli or (Kolta, Chammang)
3	..	..	..	..	..	..	..	..	..	35 Lohar or (Katehla, Badhela, Damang)
1	..	..	..	..	..	..	..	..	..	36 Mazhabi
..	..	..	..	..	..	..	..	..	..	37 Megh
..	..	..		..	..	..	..	..	..	38 Nat or (Natva)
..	..	..	..	..	..	..	..	..	..	39 Od or (Tarkhan)
..	..	..	..	..	..	..	..	..	..	40 Pasi
..	..	..	..	..	..	..	..	..	..	41 Phrera or Phaler
..	..	..	..	..	..	..	..	..	..	42 Rehar
..	..	..	..	..	..	..	..	..	..	43 Rehara
..	..	..	..	..	..	..	..	..	..	44 Sansi
..	..	..	..	..	..	..	..	..	..	45 Spela
..	..	..	..	..	..	..	..	..	..	46 Sarde, Sarare or Siryare
..	..	..	..	..	..	..	..	..	..	47 Sarehde
..	..	..	..	..	..	..	..	..	..	48 Sikligar
..	..	..	..	..	..		..	..	..	49 Sipi
..	..	..	..	..	..	..	..	..	..	50 Sirkiband
..	..	..	..	..	..	..	..	..	..	51 Teli
1	..	..	..	1	..	..	..	..	..	52 Thathiar or Thathera or (Bharera)
..	..	..	..	..	..	..	..	..	..	53 Unclassifiable
38	5	..	..	1	..	..	..	..	..	**Total**

SCT-III—PART A(i)—EDUCATION IN *URBAN*

SIRMUR

Serial No. and Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
1 Ad-dharmi	5	1	2	..	..	1	1	..
2 Badhi or Nagalu or (Tarkhan, Auras)	19	15	9	6	4	9	4	..
3 Bandhela	15	18	11	15	2	2	2	1
4 Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	372	349	208	304	112	35	47	10
5 Bangali or (Kauru, Bangala)	8	10	8	10	..	..	..	..
6 Banjara	1	..	.	..	1	..	..	..
7 Bansi	..	..	..	..	..	..	..	..
8 Barad	..	..	..	..	..	..	..	..
9 Barar or (Chhajjera)	..	..	..	..	..	..	..	..
10 Batwal or (Bakhala)	..	..	..	..	..	..	..	..
11 Bawaria	..	..	..	..	..	..	..	..
12 Bazigar or (Madari)	..	..	..	..	..	..	..	..
13 Bhanjra or (Mahanjara)	2	..	1	..	..	..	1	..
14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	267	181	141	160	73	16	47	5
15 Chanal	..	..	..	..	..	..	..	..
16 Chhimbe (Dhobi)	64	52	40	37	15	9	7	6
17 Chuhre	..	..	..	..	..	..	..	..
18 Dagi	..	..	..	..	..	..	..	..
19 Daole	..	..	..	..	..	..	..	..
20 Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..
21 Daule	..	..	..	..	..	..	..	..
22 Dhaogri or Dhauai	..	..	..	..	..	..	..	..
23 Dhaki or Toori or (Bajantree, Mangta)	4	3	2	1	1	1	1	..
24 Doom or Doomna or (Mahashe)	4	4	3	2	..	2	..	..
25 Dumne (Bhanjre)	3	2	3	2	..	..	..	..
26 Hali	..	..	..	..	..	..	..	..
27 Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..

AREAS ONLY **FOR SCHEDULED CASTES**—contd.

DISTRICT

Educational levels										Serial No. and Name of Scheduled Castes
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-Technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	
1	..	..	..	..	..	1	..	..	..	1 Ad-dharmi
2	—	—	..	..	..	..	..	..	..	2 Badhi or Nagalu or (Tarkhan, Auras)
..	..	..	..	..	..	..	..	..	..	3 Bandhela
4	..	..	..	1	..	..	..	..	..	4 Balmiki, Chura or Bhang or (Jamadars, Khaqroob)
..	..	..	..	..	..	..	..	..	..	5 Bangali or (Kauru, Bangala)
..	..	..	..	—	..	..	..	..	..	6 Banjara
..	..	..	—	—	..	..	..	..	..	7 Bansi
..	—	—	..	—	..	..	..	..	..	8 Barad
..	..	..	..	—	..	..	..	..	..	9 Barar or (Chhajjera)
—	—	—	—	—	..	..	..	..	..	10 Batwal or (Bakhala)
—	—	—	..	—	..	..	..	..	..	11 Bawaria
..	..	..	..	..	..	..	..	..	..	12 Bazigar or (Madari)
..	..	..	..	..	..	..	..	..	..	13 Bhanjra or (Mahanjara)
5	..	..	..	..	..	1	..	..	..	14 Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia
—	..	..	..	..	..	..	..	..	..	15 Chanal
2	—	..	..	..	..	..	..	..	..	16 Chhimbe (Dhobi)
..	..	..	..	..	..	..	..	..	..	17 Chuhre
..	—	..	—	..	..	..	..	..	..	18 Dagi
..	..	..	..	..	..	..	..	..	..	19 Daole
..	..	..	..	..	..	..	..	..	..	20 Darai or Daryai or (Draiee)
..	..	..	..	..	..	..	..	..	..	21 Daule
..	..	..	..	..	..	..	..	..	..	22 Dhaogri or Dhauai
..	1	..	..	..	..	..	..	..	..	23 Dhaki or Toori or (Bajantree, Mangta)
1	..	..	..	..	..	..	..	..	..	24 Doom or Doomna or (Mahashe
..	..	..	..	..	..	..	..	..	..	25 Dumne (Bhanjre)
..	..	..	..	..	..	..	..	..	..	26 Hali
..	..	..	..	..	..	..	..	..	..	27 Hesi or (Shehnai, Beda)

SCT-III PART A (i)—EDUCATION IN *URBAN*

SIRMUR

Serial No. and Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
28 Jogi or (Nath)	4	1	1	1	1	..	2	..
29 Julahe	6	..	4	..	1	..	1	..
30 Kabir Panthi, Jullaha or Keer or (Banoura)	11	7	5	6	4	..	2	1
31 Kamoh or Dagoli	2	2	1	1	..	1	..	..
32 Karoack	..	..	..	..	..	..	..	..
33 Khatik or (Kasai)	5	2	3	2	2	..	..	..
34 Koli or (Kolta, Chammang)	515	415	248	319	155	61	88	34
35 Lohar or (Katehla, Badhela, Damang)	61	54	23	30	16	15	19	8
36 Mazhabi	..	..	..	..	..	..	..	..
37 Megh	..	..	..	..	..	..	..	..
38 Nat or (Natva)	..	..	..	..	..	..	..	..
39 Od or (Tarkhan)	..	..	..	..	..	..	..	..
40 Pasi	34	28	15	27	16	1	3	..
41 Phrera	..	..	..	..	..	..	..	..
42 Rehar	..	..	..	..	..	..	..	..
43 Rehara or (Phalera)	..	..	..	..	..	..	..	..
44 Sansi	..	..	..	..	..	..	..	..
45 Spela	..	..	..	..	..	..	..	..
46 Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..
47 Sarehde	..	..	..	..	..	..	..	..
48 Sikligar	189	160	149	141	35	18	5	1
49 Sipi	..	..	..	..	..	..	..	..
50 Sirkiband	..	..	..	..	..	..	..	..
51 Teli	..	2	..	2	..	..	..	..
52 Thathiar or Thathera or (Bharera)	2	..	1	..	1	..	..	..
53 Unclassifiable	1	..	..	..	..	..	1	..
Total	**1,594**	**1,306**	**878**	**1,066**	**439**	**171**	**231**	**66**

AREAS ONLY **FOR SCHEDULED CASTES**—concld.

DISTRICT—contd.

Educational levels										Serial No. and Name of Scheduled Caste
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than Technical degree		Technical degree or diploma equal to degree or post-graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	
..	..		..	..	..	..		..	..	28 Jogi or (Nath)
..	..		..	..	..	..		..	..	29 Julahe
..	..		..	..	..	..		..	..	30 Kabir Panthi, Jullaha or Keer or (Banoura)
1	..		..	..	..	..		..	..	31 Kamoh or Dagoli
..	..		..	.	..	..		..		32 Karoack
..	..		..	.	..	..		..	..	33 Khatik or (Kasai)
23	..		..	.	1	1		..	..	34 Koli or (Kolta, Chammang)
3	1		..	..	..	..		..	..	35 Lohar or (Katehla, Badhela, Damang)
..	..	..	..	..	..	..	..	..	..	36 Mazhabi
..	..	..	..	..	..	..	..	..	..	37 Megh
..	..	..	..	..	..	..	..	..	..	38 Nat or (Natva)
..	..	..	..	..	..	..	..	..	..	39 Od or (Tarkhan)
..	..	..	..	..	..	..	..	..	..	40 Pasi
..	..	..	..	..	..	..	..	..	..	41 Phrera
..	..	..	..	..	..	..	..	..	..	42 Rehar
..	..	..	..	..	..	..	..	..	..	43 Rehara or (Phalera)
..	..	..	..	..	..	..	..	..	..	44 Sansi
..	..	..	..	..	..	..	..	..	..	45 Spela
..	..	..	..	..	..	..	..	..	..	46 Sarde, Sarare or Siryare
..	..	..	..	..	..	..	..	..	..	47 Sarehde
..	..	..	..	..	..	..	..	..	..	48 Sikligar
..	..	..	..	..	..	..	..	..	..	49 Sipi.
..	..	..	..	..	..	..	..	..	..	50 Sirkiband
..	..	..	..	..	..	..	..	..	..	51 Teli
..	..	..	..	..	..	..	..	..	..	52 Thathiar or Thathera or (Bharera)
..	..	..	..	..	..	..	..	..	..	53 Unclassifiable
42	2	..	..	1	1	3	..	..	..	**Total**

SCT-III—PART A (ii)—EDUCATION IN *URBAN*

Serial No. and Name of Scheduled Tribe	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
HIMACHAL								
1 Gaddi	52	13	31	11	10	1	10	1
2 Gujjar	61	21	40	19	7	1	14	1
3 Jad, Lamba, Khampa and Bhot or Bodh	12	2	9	1	2	1	1	..
4 Kanaura or Kinnara	107	51	39	38	15	8	37	5
5 Lahaula	15	1	3	1	2	..	7	..
6 Pangwal	7	8	2	8	2	..	2	..
Chama								
1 Gaddi	39	10	20	8	10	1	9	1
2 Gujjar	5	..	2	..	1	..	2	..
3 Jad, Lamba, Khampa, and Bhot or Bodh	..	..	..	..	..	..	..	..
4 Kanaura or Kinnara	5	..	..	..	2	..	3	..
5 Lahaula	11	1	3	1	2	..	6	..
6 Pangwal	6	8	1	8	2	..	2	..
Mandi								
1 Gaddi	9	2	8	2	..	..	..	..
2 Gujjar	18	4	13	3	1	..	4	1
3 Jad, Lamba, Khampa, and Bhot or Bodh	6	2	3	1	2	1	1	..
4 Kanaura or Kinnara	1	3	1	..	..	1	..	2
5 Lahaula	1	..	..	..	..	..	1	..
6 Pangwal	1	..	1	..	..	..	..	..
Bilaspur								
1 Gaddi	1	..	1	..	..	..	..	..
2 Gujjar	18	12	16	12	2	..	..	..
3 Jad, Lamba, Khampa, and Bhot or Bodh	..	..	..	..	..	..	..	..
4 Kanaura or Kinnara	..	..	..	..	..	..	..	..
5 Lahaula	..	..	..	..	..	..	..	..
6 Pangwal	..	..	..	..	..	..	..	..
Mahasu								
1 Gaddi	3	1	2	1	..	..	1	..
2 Gujjar	6	3	4	3	2	..	..	..
3 Jad, Lamba, Khampa, and Bhot or Bodh	6	..	6	..	..	..	1	..
4 Kanaura or Kinnara	101	48	38	38	13	7	34	3
5 Lahaula	3	..	..	..	..	..	..	..
6 Pangwal	..	..	..	..	..	..	..	..
Sirmur								
1 Gaddi	..	..	..	..	..	..	..	..
2 Gujjar	14	2	5	1	1	1	8	..
3 Jad, Lamba, Khampa, and Bhot or Bodh	..	..	..	..	..	..	..	..
4 Kanaura or Kinnara	..	..	..	..	..	..	..	..
5 Lahaula	..	..	..	..	..	..	..	..
6 Pangwal	..	..	..	..	..	..	..	..

AREAS ONLY **FOR SCHEDULED TRIBES**

Educational levels										Serial No. and Name of Scheduled Tribe
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post graduate degree		
M	F	M	F	M	F	M	F	M	F	
10	11	12	13	14	15	16	17	18	19	
PRADESH										
1	..	..	..	..	..	..	..	..	..	1 Gaddi
..	..	..	..	..	..	..	..	..	..	2 Gujjar
..	..	..	..	..	..	..	..	..	..	3 Jad, Lamba, Khampa and Bhot or Bodh
10	..	..	..	4	..	2	..	..	..	4 Kanaura or Kinnara
..	..	..	..	3	..	..	..	..	..	5 Lahaula
1	..	..	..	..	..	..	..	..	..	6 Pangwal
District										
..	..	..	..	..	..	..	..	..	..	1 Gaddi
..	..	..	..	..	..	..	..	..	..	2 Gujjar
..	..	..	..	..	..	..	..	..	..	3 Jad, Lamba, Khampa, and Bhot or Bodh
..	..	..	..	..	..	..	..	..	..	4 Kanaura or Kinnara
..	..	..	..	..	..	..	..	..		5 Lahaula
1	..	..	..	..	..	..	..	..	..	6 Pangwal
District										
1	..	..	..	..	..	..	..	..	..	1 Gaddi
..	..	..	..	..	..	..	..	..	..	2 Gujjar
..	..	..	..	..	..	..	..	..	..	3 Jad, Lamba, Khampa, and Bhot or Bodh
..	..	..	..	..	..	..	..	..	..	4 Kanaura or Kinnara
..	..	..	..	..	..	..	..	..	..	5 Lahaula
..	..	..	..	..	..	..	..	..	..	6 Pangwal
District										
..	..	..	..	..	..	..	..	..	..	1 Gaddi
..	..	..	..	..	..	..	..	..	..	2 Gujjar
..	..	..	..	..	..	..	..	..	..	3 Jad, Lamba, Khampa, and Bhot or Bodh
..	..	..	..	..	..	..	..	..	..	4 Kanaura or Kinnara
..	..	..	..	..	..	..	..	..	..	5 Lahaula
..	..	..	..	..	..	..	..	..	..	6 Pangwal
District										
..	..	..	..	..	..	..	..	..	..	1 Gaddi
..	..	..	..	..	..	..	..	..	..	2 Gujjar
..	..	..	..	..	..	..	..	..	..	3 Jad, Lamba, Khampa, and Bhot or Bodh
10	..	..	..	4	..	2	..	..	..	4 Kanaura or Kinnara
..	..	..	..	3	..	..	..	..	..	5 Lahaula
..	..	..	..	..	..	..	..	..	..	6 Pangwal
District										
..	..	..	..	..	..	..	..	..	..	1 Gaddi
..	..	..	..	..	..	..	..	..	..	2 Gujjar
..	..	..	..	..	..	..	..	..	..	3 Jad, Lamba, Khampa, and Bhot or Bodh
..	..	..	..	..	..	..	..	..	..	4 Kanaura or Kinnara
..	..	..	..	..	..	..	..	..	..	5 Lahaula
..	..	..	..	..	..	..	..	..	..	6 Pangwal

TABLE SCT-III

PARTS—B(i) AND B(ii)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES AND SCHEDULED TRIBES

Fly-Leaf

Definitions and Explanations

Education : (*See fly-leaf to the Table SCT-III Parts A(i) and A(ii).*

SCOPE AND COVERAGE OF THE TABLE SCT-III PARTS B(i) AND B(ii)

This table presents the distribution of the population of the Scheduled Castes and Tribes by sex and education levels. The data have been given for mere Literate, Primary or Junior Basic and Matriculation and above. This is a very useful table in which Education Ministry will be interested. They are giving numerous scholarships for the education of the Scheduled Castes and Tribes and the table can help them in planning this.

SCT-III—PART B (i) — EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES

HIMACHAL PRADESH

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basis		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Ad-dharmi	993	778	865	759	80	16	43	3	5	..
Badhi or Nagalu or (Tarkhan, Auras)	6,615	6,027	5,394	5,851	869	147	323	28	29	1
Bandhela	16	25	9	16	4	4	3	5	..	..
Balmiki, Chura or Bhangi or Jamadars, Khaqroob)	609	433	442	384	86	34	76	15	5	..
Bangali or (Kauru, Bangala)	235	192	211	185	22	7	2	..	..	..
Banjara	472	447	341	431	105	13	25	3	1	..
Bansi	449	426	378	417	51	8	20	1	..	..
Barad	340	331	314	326	20	5	6	..	..	..
Barar or (Chhajjera)	225	212	210	207	7	4	8	1	..	..
Batwal or (Bakhala)	318	265	263	258	40	7	14	..	1	..
Bawaria	7	..	5	..	2	..	..	..	..	..
Bazigar or (Madari)	18	9	13	9	1	..	3	..	1	..
Bhanjra or (Mahanjara)	875	379	734	376	106	2	33	1	2	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	34,819	32,550	29,753	32,036	3,561	417	1,417	96	88	1
Chanal	4,466	4,061	4,021	4,021	321	34	119	6	5	..
Chhimbe (Dhobi)	870	838	590	777	161	35	107	24	12	2
Chuhre	56	28	42	26	8	1	6	1	..	..
Dagi	8	12	8	12	..	..	..	..	..	..
Daole	131	214	115	204	14	8	2	2	..	..
Darai or Daryai or (Daraiee)	344	304	282	295	46	8	16	1	..	..
Daule	397	308	344	305	42	2	10	1	1	..
Dhaogri or Dhuai	259	395	253	394	6	1	..	..	..	..
Dhaki or Toori or (Bajantree) Mangta	1,736	1,558	1,481	1,474	188	64	63	17	4	3
Doom or Doomna or (Mahashe,)	9,608	9,279	8,445	9,176	868	88	282	15	13	..
Dumne (Bhanjre)	2,109	1,784	1,698	1,755	295	24	110	4	6	1
Hali	3,388	3,218	3,137	3,199	183	15	66	4	2	..
Hesi or (Shehnai, Beda)	644	551	538	528	77	19	28	4	1	..

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—concld.

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Jogi or (Nath)	2,054	1,837	1,682	1,788	258	37	109	11	5	1
Julahe	2,743	3,430	2,277	3,393	332	30	134	7	..	..
Kabir Panthi, Jullaha or Keer or (Banoura)	8,914	8,080	7,278	7,954	1,093	110	499	15	44	1
Kamoh or Dagoli	160	138	108	126	28	12	22	..	2	..
Karoack	4	5	3	5	1	..	..	..	..	..
Khatik or (Kasai)	27	20	18	18	4	2	4	..	1	..
Koli or (Kolta, Chammiang)	80,680	76,674	70,756	75,734	7,013	737	2,777	201	134	2
Lohar or (Katchla, Badhela, Damang)	13,865	12,740	11,877	12,536	1,410	164	549	46	29	..
Mazhabi	5	1	2	1	1	..	1	..	1	..
Megh	247	228	231	228	12	..	4	..	..	..
Nat or (Natva)	32	25	29	25	2	..	..	..	1	..
Od or (Tarkhan)	284	300	234	287	31	12	19	1	..	..
Pasi	76	3	66	3	6	..	3	..	1	..
Phrera or (Phalera)	100	62	73	61	20	1	7	..	..	..
Rehar	893	771	762	752	74	12	52	7	5	..
Rehara	23	25	19	23	3	2	1	..	..	..
Sansi	1	3	1	3	..	..	..	..	..	..
Spela	12	9	12	9	..	..	..	..	..	..
Sarde, Sarare or Siryare	180	156	161	152	13	4	4	..	2	..
Sarehde	44	49	28	47	15	2	1	..	..	..
Sikligar	8	11	6	10	1	1	..	..	1	..
Sipi	3,008	2,800	2,808	2,791	152	9	48	..	..	..
Sirkiband	..	..	..	..	..	..	..	..	..	..
Teli	504	463	411	453	57	8	35	2	1	..
Thathiar or Thathera or (Bharera)	164	142	123	137	24	3	17	2	..	..
Unclassifiable	733	410	662	389	47	13	22	6	2	2
Total	184,768	173,006	159,513	170,340	17,760	2,122	7,090	530	405	14

SCT-III—PART B(i) — EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Ad-dharmi	929	741	825	725	67	14	35	2	2	..
Badhi or Nagalu or (Tarkhan, Auras)	909	838	714	800	125	31	62	7	8	..
Bandhela	..	..	..	..	..	..	..	..	..	..
Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	19	12	16	11	2	1	1	..	..	..
Bangali or (Kauru, Bangala)	26	20	18	17	6	3	2	..	..	..
Banjara	..	..	..	..	..	..	..	..	..	..
Bansi	440	413	371	404	50	8	19	1	..	..
Barad	13	10	12	9	..	1	1	..	..	..
Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..
Batwal or (Bakhala)	310	261	258	254	38	7	13	..	1	..
Bawaria	..	..	..	..	..	..	..	..	..	..
Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..
Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	2,258	1,913	2,052	1,896	150	10	48	7	8	..
Chanal	367	318	355	317	10	1	2	..	..	..
Chhimbe (Dhobi)	29	30	17	28	5	1	6	1	1	..
Chuhre	..	3	..	2	..	..	..	1	..	..
Dagi	..	..	..	..	..	..	..	..	..	..
Daole	..	..	..	..	..	..	..	..	..	..
Darai or Daryai or (Draie)	70	72	61	72	7	..	2	..	..	..
Daule	..	..	..	..	..	..	..	..	..	..
Dhaogri or Dhauai	84	58	81	58	3	..	..	..	..	..
Dhaki or Toori or (Bajantree, Mangta)	23	14	21	13	..	..	2	1	..	..
Dóom or Doomna or (Mahashe)	987	924	897	908	73	14	15	2	2	..
Dumne (Bhanjre)	199	114	181	111	9	1	9	2	..	..
Hali	3,360	3,150	3,110	3,133	182	13	66	4	2	..
Hesi or (Shehnai, Beda)	32	38	31	38	1	..	..	..	..	..

SCT-III—PART B (i) — EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—concld.

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculatio and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Jogi or (Nath)	1,095	921	948	902	103	16	42	3	2	..
Julahe	13	17	12	17	1	..	..	..	..	..
Kabir Panthi, (Julaha or Keer or (Banotra)	100	85	85	85	8	..	5	..	2	..
Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..
Karoack	..	..	..	..	..	..	..	..	..	..
Khatik or Kasai)	..	..	..	..	..	..	..	..	..	..
Koli or (Kolta, (Chammang)	383	402	372	402	9	..	2	..	..	..
Lohar or (Katehla, Badhela, Dahang)	1,096	1,045	1,015	1,038	56	4	24	3	1	..
Mazhabi	..	..	..	..	..	..	..	..	..	..
Megh	247	228	231	228	12	..	4	..	..	..
Nat or (Natva)	1	..	1	..	..	..	..	..	..	..
Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..
Pasi	..	..	..	..	..	..	..	..	..	..
Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..
Rehar	137	110	122	110	9	..	6	..	..	..
Rehara	23	24	19	22	3	2	1	..	..	..
Sansi	..	1	..	1	..	..	..	..	..	..
Spela	..	..	..	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	147	127	135	123	9	4	2	..	1	..
Sarehde	2	5	..	5	1	..	1	..	..	..
Silligar	..	..	..	..	..	..	..	..	..	..
Sipi	2,992	2,775	2,798	2,767	147	8	47	..	..	..
Sirkiband	..	..	..	..	..	..	..	..	..	..
Teli	9	7	8	7	..	..	1	..	..	..
Thathiar or Thathera or (Bharera)	5	4	4	4	..	..	1	..	..	..
Unclassifiable	14	19	13	18	..	..	1	..	..	1
Total	16,319	14,699	14,783	14,525	1,086	139	420	34	30	1

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

MANDI DISTRICT

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Ad-dharmi	..	..	..	..	..	..	..	..	..	..
Badhi or Nagalu or (Tarkhan, Auras)	1,622	1,602	1,294	1,571	253	31	72	..	3	..
Bandhela	..	..	..	..	..	..	..	..	..	..
Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	56	39	36	32	9	7	10	..	1	..
Bangali or (Kauru, Bangala)	26	23	22	23	4	..	..	..	..	..
Banjara	..	..	..	..	..	..	..	..	..	..
Bansi	..	..	..	..	..	..	—	—	..	..
Barad	..	2	..	2	..	..	—	—	..	..
Barar or (Chhajjera)	1	1	1	..	..	..	..	1	..	..
Batwal or (Bakhala)	8	4	5	4	2	..	1	..	..	..
Bawaria	7	..	5	..	2	..	..	..	..	..
Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..
Bhanjra or (Mahanjara)	557	235	485	235	53	..	18	..	1	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	12,281	11,966	10,690	11,854	978	88	586	24	27	..
Chanal	2,333	2,272	2,060	2,252	187	17	83	3	3	..
Chhimbe (Dhobi)	208	219	148	210	28	8	31	1	1	..
Chuhre	..	..	..	..	..	..	..	..	..	..
Dagi	8	12	8	12	..	..	..	..	—	—
Daole	11	19	10	19	1	..	..	..	—	..
Darai or Daryai or (Draiee)	172	170	141	169	29	1	2	..	—	—
Daule	87	77	84	76	3	1	..	..	..	..
Dhaogri or Dhauai	175	337	172	336	3	1	—	..	..	..
Dhaki or Toori (or Bajantree, Mangta)	3	6	3	6	..	..	..	..	..	..
Doom or Doomna or (Mahashe)	4,075	4,615	3,429	4,564	455	43	184	8	7	..
Dumne (Bhanjre)	1,305	826	1,023	818	201	6	75	1	6	1
Hali	27	68	26	66	1	2	..	—	—	..
Hesi or (Shehnai, Beda)	455	393	379	377	57	14	18	2	1	—

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—concld.

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Jogi or (Nath)	611	611	482	598	80	10	48	3	1	..
Julahe	1,785	2,786	1,459	2,759	229	21	97	6	..	..
Kabir Panthi, Jullaha or Keer or (Banoura)	3,094	2,272	2,498	2,252	367	28	205	2	24	..
Kamoh or Dagoli	76	73	60	69	9	4	6	..	1	..
Karoack	..	..	..	..	..	..	..	..	..	..
Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..
Koli or (Kolta, Chammang)	18,400	18,251	15,944	18,129	1,703	105	735	17	18	..
Lohar or (Katehla, Badhela, Damang)	7,297	6,986	6,334	6,916	697	55	260	15	6	..
Mazhabi	..	..	..	..	..	..	..	..	..	..
Megh	..	..	..	..	..	..	..	..	..	..
Nat or (Natva)	3	4	3	4	..	..	..	..	..	..
Od or (Tarkhan)	182	205	145	194	20	10	17	1	..	..
Pasi	..	..	..	..	..	..	..	..	..	..
Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..
Rehar	..	..	..	..	..	..	..	..	..	..
Rehara	..	..	..	..	..	..	..	..	..	..
Sansi	..	1	..	1	..	..	..	..	..	..
Spela	..	..	..	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	..	1	..	1	..	..	..	..	..	..
Sarehde	1	..	1	1	..	..	..	..	..	..
Sikligar	..	..	..	..	..	..	..	..	..	..
Sipi	12	24	7	23	4	1	1	..	..	..
Sirkiband	..	..	..	..	..	..	..	..	..	..
Teli	370	361	304	352	34	7	31	2	1	..
Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..
Unclassifiable	62	15	39	14	17	1	4	..	2	..
Total	55,810	54,476	47,297	53,928	5,426	461	2,484	86	103	1

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Ad-dharmi	16	4	7	4	2	..	5	..	2	..
Badhi or Nagalu or (Tarkhan or Auras)	160	146	95	123	27	17	31	5	7	1
Bandhela	..	..	..	..	..	..	..	..	..	..
Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	64	43	44	38	13	5	7	..	..	..
Bangali or (Kauru, Bangala)	34	36	29	35	5	1	..	..	..	..
Banjara	..	..	..	..	..	..	..	..	..	..
Bansi	9	12	7	12	1	..	1	..	..	..
Barad	4	4	4	4	..	..	..	..	..	..
Barar or (Chhajjera)	10	7	10	7	..	..	..	..	..	..
Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..
Bawaria	..	..	..	..	..	..	..	..	..	..
Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..
Bhanjra or (Mahanjara)	140	44	112	44	19	..	8	..	1	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	9,759	9,435	8,366	9,322	1,009	97	360	16	24	..
Chana	..	..	..	..	..	..	..	..	..	..
Chhimbe (Dhobi)	309	302	212	289	67	10	28	3	2	..
Chuhre	..	..	..	..	..	..	..	..	..	..
Dagi	..	..	..	..	..	..	..	..	..	..
Daole	107	192	95	182	10	8	2	2	..	..
Darai or Daryai or (Draiee)	22	20	22	17	..	3	..	..	..	..
Daulo	276	205	233	204	36	1	7	..	..	..
Dhaogri or Dhaurai	..	..	..	..	..	..	..	..	..	..
Dhaki or Toori or (Bajantree, Mangta)	62	52	50	52	8	..	4	..	..	.
Doom or Doomna or (Mahashe)	559	374	446	367	91	6	20	1	2	..
Dumne (Bhanjre)	453	658	376	642	56	15	21	1	..	.
Hali	..	..	..	..	..	..	..	..	..	.

SCT-III—PART B(i) —EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT—concld.

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Hesi or (Shehnai, Beda)	129	103	105	97	15	4	9	2	..	..
Jogi or (Nath)	5	4	3	4	2	..	..	..	..	..
Julahe	527	424	461	419	52	5	14	..	..	..
Kabir Panthi, Jullaha or Keer or (Banoura)	3,976	4,120	3,294	4,067	481	48	189	4	12	1
Kamoh or Dagoli	56	38	36	34	12	4	7	..	1	..
Karoack	..	..	..	..	..	..	..	..	..	..
Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..
Koli or (Kolta, Chammang)	742	602	624	599	84	3	30	..	4	..
Lohar or (Katehla, Badhela, Damang)	1,125	1,010	804	962	201	38	107	10	13	..
Mazhabi	1	..	..	..	..	..	..	..	1	..
Megh	..	..	..	..	..	..	..	..	..	..
Nat or (Natva)	..	..	..	..	..	..	..	..	..	..
Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..
Pasi	..	..	..	..	..	..	..	..	..	..
Phrera or (Phalera)	55	52	36	51	15	1	4	..	..	..
Rehar	..	..	..	..	..	..	..	..	..	..
Rehara	..	1	..	1	..	..	..	..	..	..
Sansi	..	..	..	..	..	..	..	..	..	..
Spela	..	..	..	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	16	14	10	14	3	..	2	..	1	..
Sarehde	40	44	26	42	14	2	..	..	..	..
Sikligar	4	6	3	6	1	..	..	..	..	..
Sipi	..	..	..	..	..	..	..	..	..	..
Sirkiband	..	..	..	..	..	..	..	..	..	..
Teli	31	16	25	16	5	..	1	..	..	..
Thathiar or Thathera or (Bharera)	..	..	..	..	..	..	..	..	..	..
Unclassifiable	26	30	19	30	3	..	4	..	..	..
Total	**18,717**	**17,998**	**15,554**	**17,684**	**2,232**	**268**	**861**	**44**	**70**	**2**

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Ad-dharmi	3	..	2	..	1	..	..	..	..	..
Badhi or Nagalu or (Tarkhan, Auras)	2,274	2,040	1,926	1,985	245	40	97	15	6	..
Bandhela	7	6	4	6	1	..	2	..	..	..
Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	233	140	153	118	33	12	44	10	3	..
Bangali or (Kauru, Bangala)	83	60	79	59	4	1	..	..	.	..
Banjara	..	..	..	..	..	..	..	..	..	..
Bansi	..	1	..	1	..	..	..	..	..	..
Barad	203	204	186	201	12	3	5	..	..	..
Barar or (Chhajjera)	214	204	199	200	7	4	8	..	..	..
Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..
Bawaria	..	..	..	..	..	..	..	..	..	..
Bazigar or (Madari)	18	9	13	9	1	..	3	..	1	..
Bhanjra or (Mahanjara)	89	56	76	56	12	..	1	..	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	6,390	5,779	5,168	5,586	908	153	293	39	21	1
Chanal	843	741	746	734	68	6	27	1	2	..
Chhimbe (Dhobi)	183	168	133	159	33	4	14	5	3	..
Chuhre	5	4	5	4	..	..	..	..	..	..
Dagi	..	..	..	..	..	..	..	..	..	..
Daole	..	..	..	..	..	..	..	..	..	..
Darai or Daryai or (Draiee)	46	12	33	12	5	..	8	..	..	..
Daule	31	22	25	21	2	..	3	1	1	..
Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..
Dhaki or Toori or (Bajantree, Mangta)	887	849	712	776	125	55	47	15	3	3
Doom or Doomna or (Mahashe)	873	731	726	713	112	14	34	4	1	..
Dumne (Bhanjre)	77	72	57	71	17	1	3	..	..	..
Hali	..	..	..	..	..	..	..	..	..	..
Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT—concld.

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Jogi or (Nath)	271	260	199	244	54	10	16	5	2	1
Julahe	319	160	261	155	41	4	17	1	..	..
Kabir Panthi, Jullaha or Keer or (Banoura)	1,455	1,356	1,161	1,315	202	32	87	9	5	..
Kamoh or Dagoli	26	27	11	23	6	4	9	..	..	..
Karoack	4	5	3	5	1	..	..	..	..	..
Khatik or (Kasai)	27	20	18	18	4	2	4	..	1	..
Koli or (Kolta, Chammang)	37,044	35,484	31,941	34,874	3,452	456	1,564	152	87	2
Lohar or (Katehla, Badhela, Damang)	2,741	2,350	2,292	2,289	315	43	125	18	9	..
Mazhabi	4	1	2	1	1	..	1	..	..	..
Megh	..	..	..	..	..	..	..	..	..	..
Nat or (Natva)	14	12	13	12	1	..	..	..	..	..
Od or (Tarkhan)	43	46	40	45	1	1	2	..	..	..
Pasi	2	..	2	..	..	..	..	..	..	..
Phrera or (Phalera)	45	10	37	10	5	..	3	..	..	..
Rehar	756	661	640	642	65	12	46	7	5	..
Rehara	..	..	..	..	..	..	..	..	..	..
Sansi	..	1	..	1	..	..	..	..	..	..
Spela	..	..	..	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	3	..	2	..	1	..	..	..	..	..
Sarehde	..	..	..	..	..	..	..	..	..	..
Sikligar	..	..	..	..	..	..	..	..	..	..
Sipi	4	1	3	1	1	..	..	..	..	..
Sirkiband	..	..	..	..	..	..	..	..	..	..
Teli	20	19	17	19	3	..	..	..	..	..
Thathiar or Thathera or (Bharera)	130	101	96	97	19	2	15	2	..	..
Unclassifiable	83	86	75	85	3	1	5	..	..	..
Total	**55,450**	**51,698**	**47,056**	**50,547**	**5,761**	**860**	**2,483**	**284**	**150**	**7**

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primaty or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Ad-dharmi	44	33	31	30	10	2	2	1	1	..
Badhi or Nagalu or (Tarkhan, Auras)	1,200	979	960	951	182	27	53	1	5	..
Bandhela	9	19	5	10	3	4	1	5	..	..
Balmiki, Chura or Bhangi or (Jamadars, Khaqroob)	237	199	193	185	29	9	14	5	1	..
Bangali or (Kauru, Bangala)	66	53	63	51	3	2	..	..	..	..
Banjara	472	447	341	431	105	13	25	3	1	..
Bansi	..	..	..	..	..	..	..	..	..	..
Barad	120	111	112	110	8	1	..	..	..	..
Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..
Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..
Bawaria	..	..	..	..	..	..	..	..	..	..
Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..
Bhanjra or (Mahanjara)	89	44	61	41	22		6	1	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	4,073	3,452	3,438	3,373	509	69	118	10	8	..
Chanal	916	727	853	715	56	10	7	2	..	..
Chhimbe (Dhobi)	140	119	80	91	27	12	28	14	5	2
Chuhre	51	21	37	20	8	1	6	..	..	..
Dagi	..	..	..	..	..	..	..	..	..	..
Daole	13	3	10	3	3	..	..	..	..	..
Darai or Daryai or (Draiee)	34	30	25	25	5	4	4	1	..	..
Daule	3	4	2	4	1	..	..	..	..	..
Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..
Dhaki or Toori or (Bajantree, Mangta)	761	637	695	627	55	9	10	1	1	..
Doom or Doomna or (Mahashe)	3,112	2,633	2,946	2,622	136	11	29	..	1	..
Dumne (Bhanjre)	75	114	61	113	12	1	2	..	..	..
Hali	1	..	1	..	..	..	..	..	..	..
Hesi or (Shehnai, Beda)	28	17	23	16	4	1	1	..	..	..

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—concld.

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Jogi or (Nath)	72	41	50	40	19	1	3	..	..	..
Julahe	99	43	84	43	9	..	6	..	..	..
Kabir Panthi, Jullaha or Keer or (Banoura)	200	161	163	160	29	1	8	..	..	..
Kamoh or Dagoli	2	..	1	..	1	..	..	..	..	..
Kareack	..	..	..	..	..	..	..	..	..	..
Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..
Koli or (Kolta, Chamiang)	19,877	17,514	18,142	17,361	1,365	129	350	24	20	..
Lohar or (Katehla, Badhela, Damang)	928	821	799	808	105	13	24	..	..	..
Mazhabi	..	..	..	..	..	..	..	..	..	..
Megh	..	..	..	..	..	..	..	..	..	..
Nat or (Natva)	13	9	12	9	1	..	..	..	..	..
Od or (Tarkhan)	..	..	..	..	..	..	..	..	..	..
Pasi	74	3	64	3	6	..	3	..	1	..
Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..
Rehar	..	..	..	..	..	..	..	..	..	..
Rehara	..	..	..	..	..	..	..	..	..	..
Sansi	1	..	1	..	..	..	..	..	..	..
Spela	12	9	12	9	..	..	..	..	..	..
Sarde, Sarare or Siryare	14	14	14	14	..	..	..	..	..	..
Sarehde	1	..	1	..	..	..	..	..	..	..
Sikligar	4	5	3	4	..	1	..	..	1	..
Sipi	..	..	..	..	..	..	..	..	..	..
Sirkiband	..	..	..	..	..	..	..	..	..	..
Teli	74	60	57	59	15	1	2	..	..	..
Thathiar or Thathera or (Bharera)	14	15	12	15	1	..	1	..	..	..
Unclassifiable	548	260	516	242	24	11	8	6	..	1
Total	33,377	28,597	29,868	28,185	2,753	335	711	74	45	3

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Ad-dharmi	1	..	..	..	..	..	1	..	..	..
Badhi or Nagalu or (Tarkhan, Auras)	450	422	405	421	37	1	8	..	..	..
Bandhela	..	..	..	..	..	..	..	..	..	..
Bamiki, Chura or Bhangi or (Jamadars, Khaqroob)	..	..	..	..	..	..	..	..	..	..
Bangali or (Kauru, Bangala)	..	..	..	..	..	..	..	..	..	..
Banjara	..	..	..	..	..	..	..	..	..	..
Bansi	..	..	..	..	..	..	..	..	..	..
Barad	..	..	..	..	..	..	..	..	..	..
Barar or (Chhajjera)	..	..	..	..	..	..	..	..	..	..
Batwal or (Bakhala)	..	..	..	..	..	..	..	..	..	..
Bawaria	..	..	..	..	..	..	..	..	..	..
Bazigar or (Madari)	..	..	..	..	..	..	..	..	..	..
Bhanjra or (Mahanjara)	..	..	..	..	..	..	..	..	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	58	5	39	5	7	..	12	..	..	..
Chanal	7	3	7	3	..	..	..	..	..	..
Chhimbe(Dhobi)	1	..	..	..	1	..	..	..	..	..
Chuhre	..	..	..	..	..	..	..	..	..	..
Dagi	..	..	..	..	..	..	..	..	..	..
Daole	..	..	..	..	..	..	..	..	..	..
Darai or Daryai or (Draiee)	..	..	..	..	..	..	..	..	..	..
Daule	..	..	..	..	..	..	..	..	..	..
Dhaogri or Dhauai	..	..	..	..	..	..	..	..	..	..
Dhaki or Toori or (Bajantree, Mangta)	..	..	..	..	..	..	..	..	..	..
Doom or Doomna or (Mahashe)	2	2	1	2	1	..	..	..	..	..
Dumne (Bhanjre)	..	..	..	..	..	..	..	..	..	..
Hali	..	..	..	..	..	..	..	..	..	..
Hesi or (Shehnai, Beda)	..	..	..	..	..	..	..	..	..	..

SCT-III—PART B(i)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES—concld.

KINNAUR DISTRICT—concld.

Name of Scheduled Caste	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
Jogi or (Nath)	..	..	..	..	..	..	..	..	..	..
Julahe	..	..	..	..	..	..	..	..	..	..
Kabir Panthi, Jullaha or Keer or (Banoura)	89	86	77	85	6	1	5	..	1	..
Kamoh or Dagoli	..	..	..	..	..	..	..	..	..	..
Karoack	..	..	..	..	..	..	..	..	..	..
Khatik or (Kasai)	..	..	..	..	..	..	..	..	..	..
Koli or (Kolta, Chammang)	4,234	4,421	3,733	4,369	400	44	96	8	5	..
Lohar or (Katehla, Badhela, Damang)	678	528	633	517	36	11	9	..	..	..
Mazhabi	..	..	..	..	..	..	..	..	..	..
Megh	..	..	..	..	..	..	..	..	..	..
Nat or (Natva)	1	..	..	..	..	..	..	..	1	..
Od or (Tarkhan)	59	49	49	48	10	1	..	..	..	..
Pasi	..	..	..	..	..	..	..	..	..	..
Phrera or (Phalera)	..	..	..	..	..	..	..	..	..	..
Rehar	..	..	..	..	..	..	..	..	..	..
Rehara	..	..	..	..	..	..	..	..	..	..
Sansi	..	..	..	..	..	..	..	..	..	..
Spela	..	..	..	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	..	..	..	..	..	..	..	..	..	..
Sarehde	..	..	..	..	..	..	..	..	..	..
Sikligar	..	..	..	..	..	..	..	..	..	..
Sipi	..	..	..	..	..	..	..	..	..	..
Sirkiband	..	..	..	..	..	..	..	..	..	..
Teli	..	..	..	..	..	..	..	..	..	..
Thathiar or Thathera or (Bharera)	15	22	11	21	4	1	..	..	..	..
Unclassifiable	..	..	..	..	..	..	..	..	..	..
Total	**5,595**	**5,538**	**4,955**	**5,471**	**502**	**59**	**131**	**8**	**7**	..

SCT-III– PART B(ii) — EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED TRIBES

Name of Scheduled Tribe	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
HIMACHAL PRADESH										
Gaddi	26,394	24,897	23,638	24,768	2,114	109	605	18	37	2
Gujjar	8,793	8,012	7,943	7,967	595	43	240	2	15	..
Jad, Lamba, Khampa and Bhot or Bodh	1,246	756	1,115	737	101	18	23	1	7	..
Kanaura or Kinnara	12,578	14,515	8,677	13,831	2,544	569	1,200	112	157	3
Lahaula	1,544	1,300	1,320	1,292	138	7	84	1	2	..
Pangwal	3,891	3,818	3,480	3,793	284	18	120	7	7	..
Unclassifiable	19	81	10	79	8	1	1	1	..	..
CHAMBA DISTRICT										
Gaddi	25,814	24,324	23,161	24,196	2 060	108	559	18	34	2
Gujjar	2,527	2,304	2,410	2,294	105	9	12	1	..	..
Jad, Lamba, Khampa, and Bhot or Bodh	894	457	855	447	38	9	1	1	..	..
Kanaura or Kinnara	113	82	82	81	25	1	3	..	3	..
Lahaula	1,493	1,257	1,284	1,251	126	5	81	1	2	..
Pangwal	3,887	3,818	3,478	3,793	283	18	119	7	7	..
Unclassifiable	1	2	1	2	..	..	..	..	..	..
MANDI DISTRICT										
Gaddi	524	554	429	553	48	1	44	..	3	..
Gujjar	1,814	1,688	1,571	1,678	153	10	87	..	3	..
Jad, Lamba, Khampa and Bhot or Bodh	52	47	44	47	2	..	6	..	..	..
Kanaura or Kinnara	133	66	100	64	20	2	12	..	1	..
Lahaula	45	39	33	37	10	2	2	..	..	..
Pangwal	1	..	1	..	..	..	..	..	..	..
Unclassifiable	5	29	..	27	5	1	..	1	..	..

SCT-III—PART B(ii)—EDUCATION IN *RURAL AREAS ONLY* FOR SCHEDULED TRIBES—concld.

Name of Scheduled Tribe	Total		Illiterate		Literate (without educational level)		Educational levels: Primary or Junior Basic		Educational levels: Matriculation and above	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
BILASPUR DISTRICT										
Gaddi	23	4	22	4	..	..	1	..	..	..
Gujjar	2,120	1,942	1,867	1,929	200	13	49	..	4	..
Jad, Lamba, Khampa and Bhot or Bodh	28	40	24	39	3	1	1	..	..	..
Kanaura or Kinnara	13	5	12	5	1	..	..	..	..	..
Lahaula	..	..	..	..	..	..	..	..	..	..
Pangwal	..	..	..	..	..	..	..	..	..	..
Unclassifiable	3	4	1	4	1	..	1	..	..	..
MAHASU DISTRICT										
Gaddi	14	3	9	3	4	..	1	..	..	..
Gujjar	932	859	840	853	53	5	34	1	5	..
Jad, Lamba, Khampa and Bhot or Bodh	247	199	175	192	51	7	15	..	6	..
Kanaura or Kinnara	579	356	419	339	65	15	83	2	12	..
Lahaula	4	4	2	4	1	..	1	..	..	..
Pangwal	..	..	..	..	..	..	..	..	..	..
Unclassifiable	8	6	6	6	2	..	..	..	..	..
SIRMUR DISTRICT										
Gaddi	19	12	17	12	2	..	..	..	..	..
Gujjar	1,400	1,219	1,255	1,213	84	6	58	..	3	..
Jad, Lamba, Khampa and Bhot or Bodh	2	..	1	..	..	..	..	..	1	..
Kanaura or Kinnara	73	45	62	43	7	2	4	..	..	..
Lahaula	2	..	1	..	1	..	..	..	..	..
Pangwal	..	..	..	..	..	..	..	..	..	..
Unclassifiable	2	40	2	40	..	..	..	..	..	..
KINNAUR DISTRICT										
Gaddi	..	..	..	..	..	..	..	..	..	..
Gujjar	..	..	..	..	..	..	..	..	..	..
Jad, Lamba, Khampa and Bhot or Bodh	23	13	16	12	7	1	..	..	..	..
Kanaura or Kinnara	11,667	13,961	8,002	13,299	2,426	549	1,098	110	141	3
Lahaula	..	..	..	..	..	..	..	..	..	..
Pangwal	3	..	1	..	1	..	1	..	..	..
Unclassifiable	..	..	..	..	..	..	..	..	..	..

RELIGION FOR SCHEDULED CASTES

Fly-Leaf

Definitions and Explanations

Religion : Instructions to enumerators to record entries in reply to 'question 5b(b)-Religion' put to persons enumerated during 1961 Census were—

"For Hindu	write 'H'
Muslim	write 'M'
Christian	write 'C'
Jain	write 'J'
Buddhist	write 'B'
Sikh	write 'S'

For others write the answers actually returned.

* * * * *

Scheduled Castes can belong only to the Hindu or Sikh religions. If a person belongs to a Scheduled Caste, there will be either 'H' or 'S' in the answer to question 5(b)."

Scope and Coverage of the Table SCT-IV Part A

The table has been prepared for each Scheduled Caste for rural and urban areas separately down to the district level. The members of Scheduled Castes will be either Hindus or Sikhs. The table is intended to give the religion professed by each Scheduled Caste.

SCT-IV– PART A — RELIGION FOR SCHEDULED CASTES

HIMACHAL PRADESH

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Ad-dharmi	Rural	1,771	993	778	993	778	..	..
	Urban	582	293	289	293	289	..	..
Badhi or Nagalu	Rural	12,642	6,615	6,027	6,566	5,984	49	43
	Urban	198	121	77	102	64	19	13
Bandhela	Rural	41	16	25	15	20	1	5
	Urban	33	15	18	..	..	15	18
Balmiki, Chura or Bhangi	Rural	1,042	609	433	604	428	5	5
	Urban	1,784	954	830	954	830	..	..
Bangali	Rural	427	235	192	235	192	..	..
	Urban	18	8	10	8	10	..	..
Banjara	Rural	919	472	447	468	445	4	2
	Urban	1	1	..	1	..	..	..
Bansi	Rural	875	449	426	449	426		..
	Urban	..	..	..	..	..	..	..
Barad	Rural	671	340	331	340	331	..	..
	Urban	8	3	5	3	5	..	..
Barar	Rural	437	225	212	225	212	..	..
	Urban	6	3	3	3	3	..	..
Batwal	Rural	583	318	265	318	265	..	..
	Urban	174	92	82	92	82	..	..
Bawaria	Rural	7	7	..	7	..	..	..
	Urban	..	..	..	..	..	..	..
Bazigar	Rural	27	18	9	18	9	..	..
	Urban	..	..	..	..	..	..	..
Bhanjra	Rural	1,254	875	379	873	378	2	1
	Urban	10	8	2	8	2	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	Rural	67,369	34,819	32,550	34,662	32,424	157	126
	Urban	3,228	1,780	1,448	1,763	1,426	17	22
Chanal	Rural	8,527	4,466	4,061	4,466	4,061	..	..
	Urban	63	35	28	35	28	..	..
Chhimbe (Dhobi)	Rural	1,708	870	838	870	838	..	..
	Urban	486	254	232	249	226	5	6
Chuhre	Rural	84	56	28	53	28	3	..
	Urban	11	3	8	3	8	..	..
Dagi	Rural	20	8	12	8	12	..	..
	Urban	2	..	2	..	2	..	..
Daole	Rural	345	131	214	130	214	1	..
	Urban	1	1	..	1	..	..	..
Darai or Daryai	Rural	648	344	304	344	304	..	..
	Urban	43	20	23	20	23	..	..
Daule	Rural	705	397	308	396	306	1	2
	Urban	14	10	4	10	4	..	..
Dhaogri or Dhauai	Rural	654	259	395	259	395	..	..
	Urban	3	3	..	3	..	..	..
Dhaki or Toori	Rural	3,294	1,736	1,558	1,736	1,558	..	..
	Urban	30	13	17	13	17	..	..
Doom or Doomna	Rural	18,887	9,608	9,279	9,571	9,246	37	33
	Urban	410	224	186	224	186	..	..
Dumne (Bhanjre)	Rural	3,893	2,109	1,784	2,095	1,766	14	8
	Urban	63	24	39	24	39	..	..
Hali	Rural	6,606	3,388	3,218	3,375	3,209	13	9
	Urban	172	93	79	93	79	..	..
Hesi	Rural	1,195	644	551	644	551	..	..
	Urban	111	53	58	53	58	..	..

SCT-IV—PART A— RELIGION FOR SCHEDULED CASTES—contd.

HIMACHAL PRADESH—concld.

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Name of religion: Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Jogi	Rural	3,891	2,054	1,837	2,052	1,837	2	..
	Urban	260	146	114	143	114	3	..
Julaha	Rural	6,173	2,743	3,430	2,737	3,429	6	1
	Urban	91	50	41	50	41	..	..
Kabir Panthi, Julaha or Keer	Rural	16,994	8,914	8,080	8,887	8,046	27	34
	Urban	784	460	324	457	324	3	..
Kamoh or Dagoli	Rural	298	160	138	160	138	..	..
	Urban	93	50	43	50	43	..	..
Karoack	Rural	9	4	5	4	5	..	..
	Urban	21	14	7	14	7	..	..
Khatik	Rural	47	27	20	27	20	..	..
	Urban	58	34	24	34	24	..	..
Koli	Rural	157,354	80,680	76,674	80,656	76,653	24	21
	Urban	1,779	1,025	754	1,025	754	..	..
Lohar	Rural	26,605	13,865	12,740	13,822	12,709	43	31
	Urban	941	504	437	496	433	8	4
Mazhabi	Rural	6	5	1	3	1	2	..
	Urban	6	5	1	1	..	4	1
Megh	Rural	475	247	228	247	228	..	..
	Urban	13	10	3	10	3	..	..
Nat	Rural	57	32	25	32	25	..	..
	Urban	..	..	..	..	..	..	..
Od	Rural	584	284	300	284	300	..	..
	Urban	..	..	..	..	..	..	..
Pasi	Rural	79	76	3	76	3	..	..
	Urban	72	38	34	38	34	..	..
Phrera	Rural	162	100	62	100	62	..	..
	Urban	..	..	..	..	..	..	..
Rehar	Rural	1,664	893	771	893	771	..	..
	Urban	27	15	12	15	12	..	..
Rehara	Rural	48	23	25	23	25	..	..
	Urban	..	..	..	..	..	..	..
Sansi	Rural	4	1	3	1	3	..	..
	Urban	..	..	..	..	..	..	..
Spela	Rural	21	12	9	12	9	..	..
	Urban	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	Rural	336	180	156	178	155	2	1
	Urban	35	28	7	19	7	9	..
Sarehde	Rural	93	44	49	44	48	..	1
	Urban	14	5	9	4	7	1	2
Sikligar	Rural	19	8	11	5	6	3	5
	Urban	350	189	161	1	..	188	161
Sipi	Rural	5,808	3,008	2,800	3,003	2,796	5	4
	Urban	14	7	7	7	7	..	..
Sirkiband	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Teli	Rural	967	504	463	504	463	..	..
	Urban	101	52	49	52	49	..	..
Thathiar or Thathera	Rural	306	164	142	164	142	..	..
	Urban	31	17	14	15	14	2	..
Unclassifiable	Rural	1,143	733	410	733	364	..	46
	Urban	1	1	..	1	..	..	..
Total	Rural	357,774	184,768	173,006	184,367	172,628	401	378
	Urban	12,142	6,661	5,481	6,387	5,254	274	227

SCT-IV—PART A —RELIGION FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT

Name of Scheduled Caste	Rural Urban	Name of religion: Total P	Total M	Total F	Hindu M	Hindu F	Sikh M	Sikh F
1	2	3	4	5	6	7	8	9
Ad-dharmi	Rural	1,670	929	741	929	741	..	..
	Urban	572	285	287	285	287	..	..
Badhi or Nagalu	Rural	1,747	909	838	909	838	..	..
	Urban	48	31	17	31	17	..	..
Bandhela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Balmiki, Chura or Bhangi	Rural	31	19	12	19	12	..	..
	Urban	195	96	99	96	99	..	..
Bangali	Rural	46	26	20	26	20	..	..
	Urban	..	..	..	..	..	..	..
Banjara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bansi	Rural	853	440	413	440	413	..	..
	Urban	..	..	..	..	..	..	..
Barad	Rural	23	13	10	13	10	..	..
	Urban	..	..	..	..	..	..	..
Barar	Rural	..	..	..	..	..	..	..
	Urban	1	1	..	1	..	..	..
Batwal	Rural	571	310	261	310	261	..	..
	Urban	132	68	64	68	64	..	..
Bawaria	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bazigar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bhanjara	Rural	..	..	..	..	..	..	..
	Urban	5	3	2	3	2	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	Rural	4,171	2,258	1,913	2,258	1,913	..	..
	Urban	54	29	25	29	25	..	..
Chanal	Rural	685	367	318	367	318	..	..
	Urban	3	3	..	3	..	..	..
Chhimbe (Dhobi)	Rural	59	29	30	29	30	..	..
	Urban	75	35	40	35	40	..	..
Chuhre	Rural	3	..	3	..	3	..	..
	Urban	..	..	..	..	..	..	..
Dagi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dgole	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Darai or Daryai	Rural	142	70	72	70	72	..	..
	Urban	..	..	..	..	..	..	..
Daule	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dhaogri or Dhauai	Rural	142	84	58	84	58	..	..
	Urban	..	..	..	..	..	..	..
Dhaki or Toori	Rural	37	23	14	23	14	..	..
	Urban	..	..	..	..	..	..	..
Doom or Doomna	Rural	1,911	987	924	987	924	..	..
	Urban	69	41	28	41	28	..	..
Dumne (Bhanjre)	Rural	313	199	114	199	114	..	..
	Urban	21	10	11	10	11	..	..
Hali	Rural	6,510	3,360	3,150	3,347	141	13	9
	Urban	171	92	79	92	79	..	..
Hesi	Rural	70	32	38	32	38	..	..
	Urban	..	..					

SCT-IV—PART A—RELIGION FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT—concld.

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Name of religion: Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Jogi	Rural	2,016	1,095	921	1,095	921	..	..
	Urban	121	66	55	66	55	..	..
Julahe	Rural	30	13	17	13	17	..	..
	Urban	..	..	..	..	..	..	..
Kabir Panthi, Julaha or Keer	Rural	185	100	85	100	85	..	..
	Urban	2	2	..	2	..	..	..
Kamoh or Dagoli	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Karoack	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Khatik	Rural	..	..	..	..	..	..	..
	Urban	51	29	22	29	22	..	..
Koli	Rural	785	383	402	382	402	1	..
	Urban	3	3	..	3	..	..	..
Lohar	Rural	2,141	1,096	1,045	1,096	1,045	..	..
	Urban	5	5	..	5	..	..	..
Mazhabi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Megh	Rural	475	247	228	247	228	..	..
	Urban	..	..	..	..	..	..	..
Nat	Rural	1	1	..	1	..	..	..
	Urban	..	..	..	..	..	..	..
Od	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Pasi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Phrera	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Rehar	Rural	247	137	110	137	110	..	..
	Urban	..	..	..	..	..	..	..
Rehara	Rural	47	23	24	23	24	..	..
	Urban	..	..	..	..	..	..	..
Sansi	Rural	1	..	1	..	1	..	..
	Urban	..	..	..	..	..	..	..
Sapela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	Rural	274	147	127	147	127	..	..
	Urban	6	3	3	3	3	..	..
Sarehde	Rural	7	2	5	2	5	..	..
	Urban	..	..	..	..	..	..	..
Sikligar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sipi	Rural	5,767	2,992	2,775	2,987	2,771	5	4
	Urban	14	7	7	7	7	..	..
Sirkiband	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Teli	Rural	16	9	7	9	7	..	..
	Urban	1	1	..	1	..	..	..
Thathiar or Thathera	Rural	9	5	4	5	4	..	..
	Urban	11	5	6	5	6	..	..
Unclassifiable	Rural	33	14	19	14	19	..	..
	Urban	..	..	..	..	..	..	..
Total	Rural	31,018	16,319	14,699	16,300	14,686	19	13
	Urban	1,560	815	745	815	745	..	..

SCT-IV— PART A — RELIGION FOR SCHEDULED CASTES—contd.

MANDI DISTRICT

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Name of religion: Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Ad-dharmi	Rural	..	..	..	..	..	..	..
	Urban	3	2	1	2	1	..	..
Badhi or Nagalu	Rural	3,224	1,622	1,602	1,618	1,599	4	3
	Urban	48	27	21	27	21	..	..
Bandhela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Balmiki, Chura or Bhangi	Rural	95	56	39	55	39	1	..
	Urban	285	162	123	162	123	..	..
Bangali	Rural	49	26	23	26	23	..	..
	Urban	..	..	..	..	..	..	..
Banjara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bansi	Rural	..	..	..	..	..	.	..
	Urban	..	..	..	..	..	.	..
Barad	Rural	2	..	2	..	2	.	..
	Urban	2	2	..	2	..	.	..
Barar	Rural	2	1	1	1	1	.	..
	Urban	..	..	..	..	..	.	..
Batwal	Rural	12	8	4	8	4	..	..
	Urban	3	2	1	2	1	..	..
Bawaria	Rural	7	7	..	7	..	..	..
	Urban	..	..	..	..	..	..	..
Bazigar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bhanjra	Rural	792	557	235	557	234	..	1
	Urban	..	..	..	..	..	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	Rural	24,247	12,281	11,966	12,265	11,964	16	2
	Urban	1,504	746	758	744	757	2	1
Chanal	Rural	4,605	2,333	2,272	2,333	2,272	..	..
	Urban	60	32	28	32	28	..	..
Chhimbe (Dhobi)	Rural	427	208	219	208	219	..	..
	Urban	124	61	63	61	62	..	1
Chuhre	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dagi	Rural	20	8	12	8	12	..	..
	Urban	2	..	2	..	2	..	..
Daole	Rural	30	11	19	10	19	1	..
	Urban	..	..	..	..	..	..	..
Darai or Daryai	Rural	342	172	170	172	170	..	..
	Urban	16	7	9	7	9	..	..
Daule	Rural	164	87	77	87	76	..	1
	Urban	9	9	..	9	..	..	..
Dhaogri or Dhauai	Rural	512	175	337	175	337	..	..
	Urban	3	3	..	3	..	..	..
Dhaki or Toori	Rural	9	3	6	3	6	..	..
	Urban	..	..	..	..	..	..	..
Doom or Doomna	Rural	8,690	4,075	4,615	4,040	4,582	35	33
	Urban	162	79	83	79	83	..	..
Dumne (Bhanjre)	Rural	2,131	1,305	826	1,294	825	11	1
	Urban	1	..	1	..	1	..	..
Hali	Rural	95	27	68	27	68	..	..
	Urban	1	1	..	1	..	..	..
Hesi	Rural	848	455	393	455	393	..	..
	Urban	55	27	28	27	28	..	..

SCT-IV—PART A—RELIGION FOR SCHEDULED CASTES—contd.

MANDI DISTRICT—concld.

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Jogi	Rural	1,222	611	611	610	611	1	..
	Urban	66	39	27	36	27	3	..
Julahe	Rural	4,571	1,785	2,786	1,785	2,785	..	1
	Urban	60	32	28	32	28	..	..
Kabir Panthi, Julaha or Keer	Rural	5,366	3,094	2,272	3,090	2,265	4	7
	Urban	448	237	211	237	211	..	..
Kamoh or Dagoli	Rural	149	76	73	76	73	..	..
	Urban	11	6	5	6	5	..	..
Karoack	Rural	..	..	..	..	..	..	..
	Urban	21	14	7	14	7	..	..
Khatik	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Koli	Rural	36,651	18,400	18,251	18,399	18,251	1	..
	Urban	333	194	139	194	139	..	..
Lohar	Rural	14,283	7,297	6,986	7,266	6,966	31	20
	Urban	625	326	299	321	296	5	3
Mazhabi	Rural	..	..	..	..	..	..	..
	Urban	5	4	1	..	..	4	1
Megh	Rural	..	..	..	..	..	..	..
	Urban	4	2	2	2	2	..	..
Nat	Rural	7	3	4	3	4	..	..
	Urban	..	..	..	..	..	..	..
Od	Rural	387	182	205	182	205	..	..
	Urban	..	..	..	..	..	..	..
Pasi	Rural	..	..	..	..	..	..	..
	Urban	9	3	6	3	6	..	..
Phrera	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Rehar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Rehara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sansi	Rural	1	..	1	..	1	..	..
	Urban	..	..	..	..	..	..	..
Sapela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sarde, Sarare or Siryaro	Rural	1	..	1	..	1	..	..
	Urban	..	..	..	..	..	..	..
Sarehde	Rural	1	1	..	1	..	..	..
	Urban	..	..	..	..	..	..	..
Sikligar	Rural	..	..	..	..	..	..	..
	Urban	1	..	1	..	..	..	1
Sipi	Rural	36	12	24	12	24	..	..
	Urban	..	..	..	..	..	..	..
Sirkiband	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Teli	Rural	731	370	361	370	361	..	..
	Urban	97	50	47	50	47	..	..
Thathiar or Thathera	Rural	..	..	..	..	..	..	..
	Urban	4	3	1	3	1	..	..
Unclassifiable	Rural	77	62	15	62	15	..	..
	Urban	..	..	..	..	..	..	..
Total	Rural	109,786	55,310	54,476	55,205	54,407	105	69
	Urban	3,962	2,070	1,892	2,056	1,885	14	7

SCT—IV PART A—RELIGION FOR SCHEDULED CASTES—contd.
BILASPUR DISTRICT

Name of Scheduled Caste	Rural Urban	Name of religion: Total P	Total M	Total F	Hindu M	Hindu F	Sikh M	Sikh F
1	2	3	4	5	6	7	8	9
Ad-dharmi	Rural	20	16	4	166	4	..	..
	Urban	..	..	..	..	..	..	..
Badhi or Nagalu	Rural	306	160	146	131	119	29	27
	Urban	29	21	8	10	3	11	5
Bandhela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Balmiki, Chura or Bhangi	Rural	107	64	43	64	43	..	..
	Urban	165	88	77	88	77	..	..
Bangali	Rural	70	34	36	34	36	..	..
	Urban	..	..	..	..	..	..	..
Banjara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bansi	Rural	21	9	12	9	12	.	..
	Urban	..	..	..	..	..	.	..
Barad	Rural	8	4	4	4	4	.	..
	Urban	..	..	..	..	..	.	..
Barar	Rural	17	10	7	10	7	.	..
	Urban	..	..	..	..	..	.	..
Batwal	Rural	..	..	..	..	..	..	..
	Urban	36	19	17	19	17	..	..
Bawaria	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bazigar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bhanjra	Rural	184	140	44	138	44	2	..
	Urban	1	1	..	1	..	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	Rural	19,194	9,759	9,435	9,703	9,383	56	52
	Urban	701	404	297	396	285	8	12
Chanal	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Chhimbe (Dhobi)	Rural	611	309	302	309	302	..	..
	Urban	75	44	31	42	29	2	2
Chuhre	Rural	..	..	..	..	..	..	..
	Urban	9	1	8	1	8	..	..
Dagi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Daole	Rural	299	107	192	107	192	..	..
	Urban	1	1	..	1	..	..	..
Darai or Daryai	Rural	42	22	20	22	20	..	..
	Urban	5	1	4	1	4	..	..
Daule	Rural	481	276	205	276	205	..	..
	Urban	1	..	1	..	1	..	..
Dhaogri or Dhauai	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dhaki or Toori	Rural	114	62	52	62	52	..	..
	Urban	..	..	..	..	..	..	..
Doom or Doomna	Rural	933	559	374	557	374	2	..
	Urban	82	47	35	47	35	..	..
Dumne (Bhanjre)	Rural	1,111	453	658	450	651	3	7
	Urban	31	6	25	6	25	..	..
Hali	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Hesi	Rural	232	129	103	129	103	..	..
	Urban	56	26	30	26	30	..	..

SCT—IV PART A—RELIGION FOR SCHEDULED CASTES—contd.
BILASPUR DISTRICT—concld.

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Jogi	Rural	9	5	4	5	4	..	..
	Urban	67	36	31	36	31	..	..
Julahe	Rural	951	527	424	522	424	5	..
	Urban	25	12	13	12	13	..	..
Kabir Panthi, Julaha or Keer	Rural	8,096	3,976	4,120	3,957	4,095	19	25
	Urban	174	107	67	107	67	..	..
Kamoh or Dagoli	Rural	94	56	38	56	38	..	..
	Urban	41	26	15	26	15	..	..
Karoack	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Khatik	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Koli	Rural	1,344	742	602	741	602	1	..
	Urban	18	12	6	12	6	..	..
Lohar	Rural	2,135	1,125	1,010	1,116	1,001	9	9
	Urban	46	25	21	23	20	2	1
Mazhabi	Rural	1	1	..	..	..	1	..
	Urban	..	..	..	..	..	..	..
Megh	Rural	..	..	..	..	..	..	..
	Urban	9	8	1	8	1	..	..
Nat	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Od	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Pasi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Phrera	Rural	107	55	52	55	52	..	..
	Urban	..	..	..	..	..	..	..
Rehar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Rehara	Rural	1	..	1	..	1	..	..
	Urban	..	..	..	..	..	..	..
Sansi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sapela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	Rural	30	16	14	14	13	2	1
	Urban	29	25	4	16	4	9	..
Sarehde	Rural	84	40	44	40	43	..	1
	Urban	14	5	9	4	7	1	2
Sikligar	Rural	10	4	6	4	6	..	..
	Urban	..	..	..	..	..	..	..
Sipi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sirkiband	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Teli	Rural	47	31	16	31	16	..	..
	Urban	1	1	..	1	..	..	..
Thathiar or Thathera	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Unclassifiable	Rural	56	26	30	26	30	..	..
	Urban	..	..	..	..	..	..	..
Total	Rural	36,715	18,717	17,998	18,588	17,876	129	122
	Urban	1,616	916	700	883	678	33	22

SCT—IV PART A — RELIGION FOR SCHEDULED CASTES— contd.
MAHASU DISTRICT

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Name of religion: Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Ad-dharmi	Rural	3	3	..	3	..	..	..
	Urban	1	1	..	1	..	..	..
Badhi or Nagalu	Rural	4,314	2,274	2,040	2,271	2,035	3	5
	Urban	39	23	16	22	16	1	..
Bandhela	Rural	13	7	6	7	6	..	..
	Urban	..	..	..	..	..	..	..
Balmiki, Chura or Bhangi	Rural	373	233	140	233	140	..	..
	Urban	418	236	182	236	182	..	..
Bangali	Rural	143	83	60	83	60	..	..
	Urban	..	..	..	..	..	..	..
Banjara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bansi	Rural	1	..	1	..	1	..	..
	Urban	..	..	..	..	..	..	..
Barad	Rural	407	203	204	203	204	..	..
	Urban	6	1	5	1	5	..	..
Barar	Rural	418	214	204	214	204	..	..
	Urban	5	2	3	2	3	..	..
Batwal	Rural	..	..	..	..	..	..	..
	Urban	3	3	..	3	..	..	..
Bawaria	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bazigar	Rural	27	18	9	18	9	..	..
	Urban	..	..	..	..	..	..	..
Bhanjra	Rural	145	89	56	89	56	..	..
	Urban	2	2	..	2	..	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	Rural	12,169	6,390	5,779	6,364	5,758	26	21
	Urban	521	334	187	327	178	7	9
Chanal	Rural	1,584	843	741	843	741	..	..
	Urban	..	..	..	..	..	..	..
Chhimbe (Dhobi)	Rural	351	183	168	183	168	..	..
	Urban	96	50	46	50	46	..	..
Chuhre	Rural	9	5	4	5	4	..	..
	Urban	2	2	..	2	..	..	..
Dagi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Daole	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Darai or Daryai	Rural	58	46	12	46	12	..	..
	Urban	22	12	10	12	10	..	..
Daule	Rural	53	31	22	30	21	1	1
	Urban	4	1	3	1	3	..	..
Dhaogri or Dhauai	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dhaki or Toori	Rural	1,736	887	849	887	849	..	..
	Urban	23	9	14	9	14	..	..
Doom or Doomna	Rural	1,604	873	731	873	731	..	..
	Urban	89	53	36	53	36	..	..
Dumne (Bhanjre)	Rural	149	77	72	77	72	..	..
	Urban	5	5	..	5	..	..	..
Hali	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Hesi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..

SCT—IV PART A—RELIGION FOR SCHEDULED CASTES—contd.
MAHASU DISTRICT—concld.

Name of Scheduled Caste	Rural Urban	Total			Name of religion			
					Hindu		Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Jogi	Rural	531	271	260	271	260	..	..
	Urban	1	1	..	1	..	..	..
Julaho	Rural	479	319	160	319	160	..	..
	Urban	..	..	..	..	..	..	..
Kabir Panthi, Julaha or Keer	Rural	2,811	1,455	1,356	1,454	1,356	1	..
	Urban	142	103	39	100	39	3	..
Kamoh or Dagoli	Rural	53	26	27	26	27	..	..
	Urban	37	16	21	16	21	..	..
Karoack	Rural	9	4	5	4	5	..	..
	Urban	..	..	..	..	..	..	..
Khatik	Rural	47	27	20	27	20	..	..
	Urban	..	..	..	..	..	..	..
Koli	Rural	72,528	37,044	35,484	37,039	35,480	5	4
	Urban	495	301	194	301	194	..	..
Lohar	Rural	5,091	2,741	2,350	2,741	2,350	..	..
	Urban	150	87	63	86	63	1	..
Mazhabi	Rural	5	4	1	3	1	1	..
	Urban	1	1	..	1	..	..	..
Megh	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Nat	Rural	26	14	12	14	12	..	..
	Urban	..	..	..	..	..	..	..
Od	Rural	89	43	46	43	46	..	..
	Urban	..	..	..	..	..	..	..
Pasi	Rural	2	2	..	2	..	..	..
	Urban	1	1	..	1	..	..	..
Phrera	Rural	55	45	10	45	10	..	..
	Urban	..	..	..	..	..	..	..
Rehar	Rural	1,417	756	661	756	661	..	..
	Urban	27	15	12	15	12	..	..
Rehara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sansi	Rural	1	..	1	..	1	..	..
	Urban	..	..	..	..	..	..	..
Sapela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	Rural	3	3	..	3	..	..	..
	Urban	..	..	..	..	..	..	..
Sarehde	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sikligar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sipi	Rural	5	4	1	4	1	..	..
	Urban	..	..	..	..	..	..	..
Sirkiband	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Teli	Rural	39	20	19	20	19	..	..
	Urban	..	..	..	..	..	..	..
Thathera or Thathiar	Rural	231	130	101	130	101	..	..
	Urban	14	7	7	7	7	..	..
Unclassifiable	Rural	169	83	86	83	86	..	..
	Urban	..	..	..	..	..	..	..
Total	**Rural**	**107,148**	**55,450**	**51,698**	**55,413**	**51,667**	**37**	**31**
	Urban	**2,104**	**1,266**	**838**	**1,254**	**829**	**12**	**9**

SCT-IV—PART A — RELIGION FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Ad-dharmi	Rural	77	44	33	44	33	..	..
	Urban	6	5	1	5	1	..	..
Badhi or Nagalu	Rural	2,179	1,200	979	1,187	971	13	8
	Urban	34	19	15	12	7	7	8
Bandhela	Rural	28	9	19	8	14	1	5
	Urban	33	15	18	..	..	15	18
Balmiki, Chura or Bhangi	Rural	436	237	199	233	194	4	5
	Urban	721	372	349	372	349	..	..
Bangali	Rural	119	66	53	66	53	..	..
	Urban	18	8	10	8	10	..	..
Banjara	Rural	919	472	447	468	445	4	2
	Urban	1	1	..	1	..	..	..
Bansi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Barad	Rural	231	120	111	120	111	..	..
	Urban	..	..	..	..	..	..	..
Barar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Batwal	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bawaria	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bazigar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bhanjra	Rural	133	89	44	89	44	..	..
	Urban	2	2	..	2	..	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	Rural	7,525	4,073	3,452	4,014	3,401	59	51
	Urban	448	267	181	267	181	..	..
Chanal	Rural	1,643	916	727	916	727	..	..
	Urban	..	..	..	..	..	..	..
Chhimbe (Dhobi)	Rural	259	140	119	140	119	..	..
	Urban	116	64	52	61	49	3	3
Chuhre	Rural	72	51	21	48	21	3	..
	Urban	..	..	..	..	..	..	..
Dagi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Daole	Rural	16	13	3	13	3	..	..
	Urban	..	..	..	..	..	..	..
Darai or Daryai	Rural	64	34	30	34	30	..	..
	Urban	..	..	..	..	..	..	..
Daule	Rural	7	3	4	3	4	..	..
	Urban	..	..	..	..	..	..	..
Dhaogri or Dhauai	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dhaki or Toori	Rural	1,398	761	637	761	637	..	..
	Urban	7	4	3	4	3	..	..
Doom or Doomna	Rural	5,745	3,112	2,633	3,112	2,633	..	..
	Urban	8	4	4	4	4	..	..
Dumne (Bhanjre)	Rural	189	75	114	75	114	..	..
	Urban	5	3	2	3	2	..	..
Hali	Rural	1	1	..	1	..	..	..
	Urban	..	..	..	..	..	..	..
Hesi	Rural	45	28	17	28	17	..	..
	Urban	..	..	..	..	..	..	..

SCT-IV—PART A—RELIGION FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT—concld.

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Name of religion: Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Jogi	Rural	113	72	41	71	41	1	..
	Urban	5	4	1	4	1	..	..
Julahe	Rural	142	99	43	98	43	1	..
	Urban	6	6	..	6	..	..	..
Kabir Panthi, Julaha or Keer	Rural	361	200	161	197	159	3	2
	Urban	18	11	7	11	7	..	..
Kamoh or Dagoli	Rural	2	2	..	2	..	..	..
	Urban	4	2	2	2	2	..	..
Karoack	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Khatik	Rural	..	..	..	..	..	..	..
	Urban	7	5	2	5	2	..	..
Koli	Rural	37,391	19,877	17,514	19,861	17,497	17	..
	Urban	930	515	415	515	415	..	..
Lohar	Rural	1,749	928	821	925	810	3	2
	Urban	115	61	54	61	54	..	..
Mazhabi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Megh	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Nat	Rural	22	13	9	13	9	..	..
	Urban	..	..	..	..	..	..	..
Od	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Pasi	Rural	77	74	3	74	3	..	..
	Urban	62	34	28	34	28	..	..
Phrera	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Rehar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Rehara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sansi	Rural	1	1	..	1	..	..	..
	Urban	..	..	..	..	..	..	..
Sapela	Rural	21	12	9	12	9	..	..
	Urban	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	Rural	28	14	14	14	14	..	..
	Urban	..	..	..	..	..	..	..
Sarehde	Rural	1	1	..	1	..	..	..
	Urban	..	..	..	..	..	..	..
Sikligar	Rural	9	4	5	1	..	3	5
	Urban	349	189	160	1	..	188	160
Sipi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sirkiband	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Teli	Rural	134	74	60	74	60	..	..
	Urban	2	..	2	..	2	..	..
Thathiar or Thathera	Rural	29	14	15	14	15	..	..
	Urban	2	2	..	..	..	2	..
Unclassifiable	Rural	808	548	260	548	214	..	46
	Urban	1	1	..	1	..	..	..
Total	Rural	61,974	33,377	28,597	33,266	28,454	111	143
	Urban	2,900	1,594	1,306	1,379	1,117	215	189

SCT-IV—PART A — RELIGION FOR SCHEDULED CASTES—contd.

KINNAUR DISTRICT

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Name of religion: Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Ad-dharmi	Rural	1	1	..	1	..	..	..
	Urban	..	..	..	..	..	..	..
Badhi or Nagalu	Rural	872	450	422	450	422	..	..
	Urban	..	..	..	..	..	..	..
Bandhela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Balmiki, Chura or Bhangi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bangali	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Banjara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bansi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Barad	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Barar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Batwal	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bawaria	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bazigar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Bhanjra	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia	Rural	63	58	5	58	5	..	..
	Urban	..	..	..	..	..	..	..
Chanal	Rural	10	7	3	7	3	..	..
	Urban	..	..	..	..	..	..	..
Chhimbe (Dhobi)	Rural	1	1	..	1	..	..	..
	Urban	..	..	..	..	..	..	..
Chuhre	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dagi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Daole	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Darai or Daryai	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Daule	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dhaogri or Dhauai	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Dhaki or Toori	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Doom or Doomna	Rural	4	2	2	2	2	..	..
	Urban	..	..	..	..	..	..	..
Dumne (Bhanjre)	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Hali	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Hesi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..

SCT-IV—PART A — RELIGION FOR SCHEDULED CASTES - concld.

KINNAUR DISTRICT—concld.

Name of Scheduled Caste	Rural Urban	Total			Name of religion: Hindu		Name of religion: Sikh	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Jogi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Julahe	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Kabir Panthi, Julaha or Keer	Rural	175	89	86	89	86	..	..
	Urban	..	..	..	..	..	..	..
Kamoh or Dagoli	Rural	..	..		..	..	..	..
	Urban	..	..	..	..	..	..	..
Karoack	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Khatik	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Koli	Rural	8,655	4,234	4,421	4,234	4,421	..	..
	Urban	..	..	..	..	..	..	..
Lohar	Rural	1,206	678	528	678	528	..	..
	Urban	..	..	..	..	..	..	..
Mazhabi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Megh	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Nat	Rural	1	1	..	1	..	..	..
	Urban	..	..	..	..	..	..	..
Od	Rural	108	59	49	59	49	..	..
	Urban	..	..	..	..	..	..	..
Pasi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Phrera	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Rehar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Rehara	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sansi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sapela	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sarde, Sarare or Siryare	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sarehde	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sikligar	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sipi	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Sirkiband	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Teli	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Thathiar or Thathera	Rural	37	15	22	15	22	..	..
	Urban	..	..	..	..	..	..	..
Unclassifiable	Rural	..	..	..	..	..	..	..
	Urban	..	..	..	..	..	..	..
Total	**Rural**	**11,133**	**5,595**	**5,538**	**5,595**	**5,538**	..	..
	Urban	..	..	..	..	..	..	..

RELIGION FOR SCHEDULED TRIBES

Fly Leaf

Definitions and Explanations

'*Religion* : Instructions to enumerators to record entries in reply to 'question 5(b)-Religion' put to persons enumerated during 1961 Census were—

"For Hindu	write 'H'
Muslim	write 'M'
Christian	write 'C'
Jain	write 'J'
Buddhist	write 'B'
Sikh	write 'S'

For others write the answers actually returned.

* * *

Scheduled Tribes may belong to any religion".

SCOPE AND COVERAGE OF THE TABLE SCT-IV PART B

The table has been prepared for each Scheduled Tribe for rural and urban areas separately down to the district level. The table is intended to give the religion professed by each Scheduled Tribe.

SCT-IV—PART B—RELIGION FOR SCHEDULED TRIBES

Sl. No.	Name of Scheduled Tribe	Rural Urban	Total			Name of religion: Hindu		Muslim		Buddhist	
			Persons	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	HIMACHAL PRADESH										
1	Gaddi	Rural	51,291	26,394	24,897	26,394	24,897	..	..	..	..
		Urban	65	52	13	52	13	..	..	..	..
2	Gujjar	Rural	16,805	8,793	8,012	4,971	4,536	3,822	3,476	..	..
		Urban	82	61	21	44	13	17	8	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	Rural	2,002	1,246	756	95	84	..	..	1,151	672
		Urban	14	12	2	3	2	..	..	9	..
4	Kanaura or Kinnara	Rural	27,093	12,578	14,515	11,412	13,082	..	..	1,166	1,433
		Urban	158	107	51	101	45	..	..	6	6
5	Lahaula	Rural	2,844	1,544	1,300	1,523	1,282	..	..	21	18
		Urban	16	15	1	14	1	..	..	1	..
6	Pangwal	Rural	7,709	3,891	3,818	3,891	3,818	..	..	..	..
		Urban	15	7	8	7	8	..	..	..	..
7	Unclassifiable	Rural	100	19	81	19	50	..	31	..	..
		Urban	..	..	..	..	..	..	..	..	..
	Total	**Rural**	**107,844**	**54,465**	**53,379**	**48,305**	**47,479**	**3,822**	**3,507**	**2,338**	**2,123**
		Urban	**350**	**254**	**96**	**221**	**82**	**17**	**8**	**16**	**6**
	Chamba District										
1	Gaddi	Rural	50,138	25,814	24,324	25,814	24,324	..	..	..	..
		Urban	49	39	10	39	10	..	..	..	..
2	Gujjar	Rural	4,831	2,527	2,304	30	23	2,497	2,281	..	..
		Urban	5	5	..	1	..	4	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	Rural	1,351	894	457	8	2	..	..	886	455
		Urban	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	Rural	195	113	82	113	82	..	..	..	..
		Urban	5	5	..	5	..	..	..	..	..
5	Lahaula	Rural	2,750	1,493	1,257	1,493	1,257	..	..	..	..
		Urban	12	11	1	11	1	..	..	..	..
6	Pangwa	Rural	7,705	3,887	3,818	3,887	3,818	..	..	..	..
		Urban	14	6	8	6	8	..	..	..	..
7	Unclassifiable	Rural	3	1	2	1	1	..	1	..	..
		Urban	..	..	..	..	..	..	..	..	..
	Total	**Rural**	**66,973**	**34,729**	**32,244**	**31,346**	**29,507**	**2,497**	**2,282**	**886**	**455**
		Urban	**85**	**66**	**19**	**62**	**19**	**4**	..	..	..
	Mandi District										
1	Gaddi	Rural	1,078	524	554	524	554	..	..	..	..
		Urban	11	9	2	9	2	..	..	..	..
2	Gujjar	Rural	3,502	1,814	1,688	1,450	1,363	364	325	..	..
		Urban	22	18	4	10	..	8	4	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	Rural	99	52	47	74	38	..	..	5	9
		Urban	8	6	2	3	2	..	..	3	..
4	Kanaura or Kinnara	Rural	199	133	66	124	58	..	..	9	8
		Urban	4	1	3	1	3	..	..	..	..
5	Lahaula	Rural	84	45	39	26	25	..	..	19	14
		Urban	1	1	..	..	..	..	..	1	..
6	Pangwal	Rural	1	1	..	1	..	..	..	..	..
		Urban	1	1	..	1	..	..	..	..	..
7	Unclassifiable	Rural	34	5	29	5	29	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
	Total	**Rural**	**4,997**	**2,574**	**2,423**	**2,177**	**2,067**	**364**	**325**	**33**	**31**
		Urban	**47**	**36**	**11**	**24**	**7**	**3**	**4**	**4**	..

SCT-IV—PART B—RELIGION FOR SCHEDULED TRIBES—contd.

No.	Name of Scheduled Tribe	Rural Urban	Total			Name of Religion: Hindu		Muslim		Buddhist	
			Persons	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	Bilaspur District										
1	Gaddi	Rural	27	23	4	23	4	..	..	..	..
		Urban	1	1	..	1	..	..	..	..	..
2	Gujjar	Rural	4,062	2,120	1,942	2,053	1,880	67	62	..	..
		Urban	30	18	12	18	12	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	Rural	68	28	40	28	40	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	Rural	18	13	5	13	5	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
5	Lahaula	Rural	..	..	..	..	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
6	Pangwal	Rural	..	..	..	..	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
7	Unclassifiable	Rural	7	3	4	3	4	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
	Total	Rural	4,182	2,187	1,995	2,120	1,933	67	62	..	..
		Urban	31	19	12	19	12	..	..	..	..
	Mahasu District										
1	Gaddi	Rural	17	14	3	14	3	..	..	..	..
		Urban	4	3	1	3	1	..	..	..	..
2	Gujjar	Rural	1,791	932	859	606	557	326	302	..	..
		Urban	9	6	3	3	1	3	2	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	Rural	446	247	199	10	4	..	..	237	195
		Urban	6	6	..	..	..	..	..	6	..
4	Kanaura or Kinnara	Rural	935	579	356	558	344	..	..	21	12
		Urban	149	101	48	95	42	..	..	6	6
5	Lahaula	Rural	8	4	4	2	..	..	..	2	4
		Urban	3	3	..	3	..	..	..	..	..
6	Pangwal	Rural	..	..	..	..	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
7	Unclassifiable	Rural	14	8	6	8	6	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
	Total	Rural	3,211	1,784	1,427	1,198	914	326	302	260	211
		Urban	171	119	52	104	44	3	2	12	6
	Sirmur District										
1	Gaddi	Rural	31	19	12	19	12	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
2	Gujjar	Rural	2,619	1,400	1,219	832	713	568	506	..	..
		Urban	16	14	2	12	..	2	2	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	Rural	2	2	..	2	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	Rural	118	73	45	73	45	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
5	Lahaula	Rural	2	2	..	2	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
6	Pangwal	Rural	..	..	..	..	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
7	Unclassifiable	Rural	42	2	40	2	10	..	30	..	..
		Urban	..	..	..	..	..	..	..	..	..
	Total	Rural	2,814	1,498	1,316	930	780	568	536	..	..
		Urban	16	14	2	12	..	2	2	..	..

SCT-IV—PART B—RELIGION FOR SCHEDULED TRIBES—concld.

	Name of Scheduled Tribe	Rural Urban	Total			Name of religion					
						Hindu		Muslim		Buddhist	
			Persons	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	Kinnaur District										
1	Gaddi	Rural	..	..	..	..	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
2	Gujjar	Rural	..	..	..	..	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	Rural	36	23	13	..	..	..	..	23	13
		Urban	..	..	..	..	..	..	..	..	..
4	Kanaura or Kinnara	Rural	25,628	11,667	13,961	10,531	12,548	..	..	..	1,413
		Urban	..	..	..	..	..	..	..	1,136	..
5	Lahaula	Rural	..	..	..	..	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
6	Pangwal	Rural	3	3	..	3	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
7	Unclassifiable	Rural	..	..	..	..	..	..	..	..	..
		Urban	..	..	..	..	..	..	..	..	..
	Total	Rural	25,667	11,693	13,974	10,534	12,548	..	..	1,159	1,426
		Urban	..	..	..	..	..	..	..	..	..

SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED *IN RURAL AREAS ONLY* FOR MEMBERS OF SCHEDULED CASTES

Fly Leaf

Definitions and explanations

Household : A household means the entire group of persons who commonly live together in a census house and take their meals from a common mess unless the exigencies of work prevent them from doing so.

Head of Household : The Head of the household for census purposes is a person on whom falls the chief responsibility for the maintenance of the household. Thus the Head of the household need not necessarily be the eldest male member but may even be a female or a younger member of either sex.

Land Cultivated : For each household a Schedule called Part I—Household Schedule was filled in the 1961 Census recording information on the extent of land cultivated by the household either owned or held from government or held from private persons or institutions for payment in money, kind or share. Part I—Household Schedule is reproduced here along with the instructions issued to enumerators to record entries in Sub-Part 'A' of the Schedule relating to Cultivation.

CONFIDENTIAL

CENSUS OF INDIA 1961

[To be filled up during Enumeration]

Is this an institution?

PART I—HOUSEHOLD SCHEDULE

LOCATION CODE: _____

Full Name of Head of Household _____ S.C. / S.T.

A. Cultivation	Local name of right on land	Area in acres
1. Land under cultivation by Household (i) owned or held from Government		
(ii) held from private persons or institutions for payment in money, kind or share		
(iii) Total of items (i) and (ii)	.....	.....
2. Land given to private persons for cultivation for payment in money, kind or share		

B. Household Industry	Nature of Industry		Number of months in the year during which conducted
Household industry (not on the scale of a registered factory) (conducted by the Head of the household himself and/or mainly members of the household at home or within the village in rural areas and only at home in urban areas. (a)			
(b)			

C. Workers at Cultivation or Household Industry

Members including Head of family working and/or hired workers kept wholetime during current or last working season.	Members of family working				Hired workers
	Head	Other males	Other females	Total	
1. Household Cultivation only					
2. Household Industry only					
3. Both in Household Cultivation and Household Industry					

Dated Signature of Supervisor

Dated Signature of Enumerator

NOTE: Part II—Census Population Record overleaf should be filled up during the first round of enumeration (10 February to 28 February) from the enumeration slips relating to the household and brought up-to-date with corrections, if any, after the second visit during check period (1 March to 3 March, 1961).

PART II—CENSUS POPULATION RECORD

(To be compiled from individual Census Slips)

Name	Sex		Relationship to Head [1]	Age	Marital Status	Description of work in the case of workers
	Male M	Female F				
TOTAL PERSONS						

Dated Signature of Supervisor

Dated Signature of Enumerator

INSTRUCTIONS TO ENUMERATORS

"You will find a parallelogram at the right-hand side against the Name of the Head of the household marked "S.C./S.T.".

If the Head of the Household is a member of the Scheduled Caste or Scheduled Tribe obtaining in your State or in your District, you should write the name of the particular Scheduled Caste or Scheduled Tribe to which the Head of the Household belongs within the parallelogram.

You should then fill up the part of the household schedule relating to Cultivation and Household Industry. Sub-part 'A' relates to Cultivation; sub-part 'B' to Household Industry and sub-part 'C' to Workers at Cultivation or Household Industry.

Sub-part 'A' relating to Cultivation will have to be filled in only where the household cultivates land (Land includes all land normally used for cultivation purposes including temporary fallows). Three categories of land are given in items I (i), I(*ii*) and 2. Items I(*i*) and I(*ii*) relate to land actually cultivated by the household. Item 2 relates to land which is not cultivated by the household but has been given by it to private persons for cultivation for payment in money, kind or share. In each of the three cases the total of separate plots or parcels of land in different places, owned or held, or taken or given should be made and entered. A number of lines has been provided for this purpose in I(*i*)and I(*ii*) to account for separate plots or parcels of land held or owned or taken under different recognised local rights. If the household (*a*) cultivates land owned or held from Government, or taken from private persons or institutions or (*b*) has given land to private persons for cultivation purposes you should ascertain the local name of the right on such land and record in the column relating to 'local name of right on land '. Category I(*i*) land owned or held from Government, will include the total of all pieces of land owned or held in owner-like possession, e.g., land held directly from Government under a grant, lease or assignment, (*i*) with rights of permanent, heritable and transferable possession, (*ii*) with rights of permanent and heritable possession, but without the right of transfer and (*iii*) temporary or conditional leases of any kind with the Government. Category I(*ii*) land taken from private persons or institutions for payment in money, kind or share, will inculde land (*i*) with rights of permanent, heritable and transferable possession; (*ii*) with rights of permanent and heritable possession but without right of transfer; (*iii*) held in variety of tenancies or tenures which may be broadly classified as follows :

(*a*) tenants holding land with permanent and heritable rights whose land cannot be resumed by the owner on grounds of personal cultivation (such tenants may in some cases have the right of transfer also);

(*b*) tenants who have been given permanent rights subject to the right of resumption by the owner (in some cases the tenant has the right to acquire ownership of the non-resumable area. In other cases he does not possess the right);

(*c*) tenants holding land in areas where interim measures have been enacted for stay of ejectment or for continuing the leases for a specified period;

(*d*) tenants holding land on temporary leases who are liable to ejectment; and

(*e*) areas held on condition of rendering service either to a village community or to Government. (This also includes cases where labourers on plantations are given some land for cultivation with permanent rights); and

(*iv*) The following :—

(*a*) land taken for a fixed amount of money,

(*b*) land taken for a fixed amount of produce,

(*c*) land taken for a share of the produce,

(*d*) land for which money is paid partly in one and partly in any other form mentioned above, and

(*e*) land held free of consideration.

Category 2 Land given to private persons for cultivation for payment in money, kind or share will include the classifications mentioned in category I(*ii*).

Categories I(*i*) and I(*ii*) will include only those plots or parcels of land which are cultivated by the household itself, that is, lands which lie within the Village, or in adjacent villages, or within such a distance as enables the household to work on the land or actively supervise the cultivation. They will not include land owned or held in distant places where distance itself is a bar to active cultivation, constant supervision or direction. But Category 2

will include land in any part of the country whatsoever. You should ascertain the extent of land in each category of local rights in acres and record in the column relating to 'Area in acres'. You should write the total of separate plots or parcels of land under the same right if they are situated in different places. If it is not possible to ascertain the extent of land in acres you should, if possible, make a conversion from the local measure given to you. Even if this is not possible write the area in local measure giving invariably the name of the measure adopted.

This sub-part will not apply to households which do not possess any land. Thus, it will not apply to households which consist of only agricultural labourers without any land. In such cases put an 'X' in all the spaces provided in the right hand side and put a bold cross on this sub-part.

Land under any of the items in sub-part 'A' includes rent free land, lands enjoyed in permissive possession or gifts without encumbrance or consideration. A household which is a member of a co-operative farm will record only that amount of land in the co-operative farm which had belonged to it before and under right enter 'co-operative farm'. Labour hired by such a co-operative farm should not be entered for this household."

The terms 'land' and 'cultivation' appearing in the instructions to enumerators are elucidated further for fuller understanding of their concepts.

Land here means land normally used for cultivation purposes including temporary fallows. Cultivation involves ploughing, sowing and harvesting and does not include fruit growing or keeping orchards or groves or working for plantations like tea, coffee, rubber, cinchona and other medicinal plantations. So in reference to a land under cultivation by household or land given to private person(s) for cultivation, only that land is covered which involved ploughing, sowing and harvesting. The following classification illustrates as to which land comes under the definition of cultivation and which not.

Cultivations involving plouging, sowing and harvesting

(1) Production of cereal crops (including Bengal gram), such as rice, wheat, jowar, bajra, maize; roots and tubers like potato, yam, beet etc; sugarcane etc.

(2) Production of pulses, such as *arhar, moong, masur, urd, khesari,* other gram.

(3) Production of raw jute and kindred fibre crops.

(4) Production of raw cotton and kindred fibre crops.

Other Field produce not covered by the definition of Cultivation

(1) Production of other crops including vegetables not covered under cultivation.

(2) Production of fruits and nuts in plantations, vines and orchards (like coconut, arecanut etc.)

(3) Production of wood, bamboo, cane reeds, thatching grass etc.

(4) Production of juice by tapping palms.

(5) Production of other agricultural produce (including fruits and nuts not covered by Sl. No. (2) and *flowers*) not covered above.

Plantation Crops not covered by the definition of Cultivation

(1) Production of tea in plantation.

(2) Production of coffee in plantation.

(3) Production of rubber in plantation.

(4) Production of tobacco in plantation (does not include tobacco which is cultivated in rotation with other cereal crops, in which case it would go under cultivation),

(5) Production of *ganja*, cinchona, opium, poppy, saffron etc.

(6) Production of other plantation crops not covered above.

Size of Land Cultivated : The extent of land under cultivation has been ascertained from the household and recorded in acres. Where, however, the area could not be obtained in acres at all satisfactorily, the area in local measures has been ascertained and with the help of a conversion table recorded in acres.

SCOPE AND COVERAGE OF THE TABLE SCT-V PART A

The table has been prepared on a 20% sample of households for rural areas only down to the district level. Cultivating households of Scheduled Castes are classified in this table according to the size of land cultivated. It is further cross-tabulated by the interest in land. The holding sizes in acres are: less than 1, 1·0—2·4, 2·5—4·9, 5·0—7·4, 7·5—

9·9, 10·0—12·4, 12·5—14·9, 15·0—29·9, 30·0—49·9, 50+ and unspecified.

The interest in land under cultivation by household was recorded in the Household Schedule under two legends, *viz.*, (*i*) owned or held from Government and (*ii*) held from private persons or institutions for payment in money, kind or share. The interest in land cultivated could, therefore, be classified into the following three categories.

(*a*) Owned or held from Government,

(*b*) Held from private persons or institutions for payment in money, kind or share.

(*c*) Partly held from Government and partly from private persons or institutions for payment in money, kind or share.

Symbols (*a*), (*b*) and (*c*) are printed in place of the above three categories of interest in land cultivated under column 1 of the table.

The table will give very useful information in regard to sizes of holdings of Scheduled Castes.

SCT-V—PART A—SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTERES IN LAND AND SIZE OF LAND CULTIVATED IN *RURAL AREAS ONLY* FOR SCHEDULED CASTE

Households of members of Scheduled Castes in a 20 % sample of all households

Interest in land cultivated	No. of cultivating house-holds	Households engaged in cultivation by size of land in acres										
		Less than 1	1.0—2.4	2·5—4.9	5.0—7.4	7.5—9.9	10.0—12.4	12.5—14.9	15.0—29.9	30.0—49.9	50+	Unspecified
1	2	3	4	5	6	7	8	9	10	11	12	13
HIMACHAL PRADESH												
Total	**11,289**	**3,126**	**4,910**	**2,420**	**559**	**141**	**48**	**18**	**18**	**2**	**1**	**46**
(a)	6,529	1,972	2,772	1,292	324	74	32	9	9	1	1	43
(b)	2,739	853	1,236	524	93	18	5	2	5	..	..	3
(c)	2,021	301	902	604	142	49	11	7	4	1	..	..
Chamba District												
Total	**1,168**	**296**	**530**	**269**	**54**	**13**	**2**	..	**2**	..	..	**2**
(a)	773	198	351	175	35	10	2	..	..	..	..	2
(b)	184	62	78	36	5	2	..	..	1	..	..	..
(c)	211	36	101	58	14	1	..	..	1	..	..	..
Mandi District												
Total	**3,135**	**957**	**1,303**	**593**	**188**	**44**	**20**	**6**	**7**	..	**1**	**16**
(a)	2,390	797	975	416	130	30	15	6	4	..	1	16
(b)	373	116	159	63	29	3	1	..	2	..	..	..
(c)	372	44	169	114	29	11	4	..	1	..	..	..
Bilaspur District												
Total	**1,090**	**335**	**454**	**223**	**50**	**17**	**6**	**2**	**1**	..	..	**2**
(a)	457	165	203	67	14	3	2	..	1	..	..	2
(b)	408	138	165	86	12	4	2	1	..	..	..	..
(c)	225	32	86	70	24	10	2	1	..	..	..	..
Mahasu District												
Total	**3,563**	**932**	**1,583**	**800**	**174**	**39**	**15**	**4**	**1**	..	..	**15**
(a)	2,162	593	943	466	114	21	10	1	..	..	..	14
(b)	671	236	302	113	14	3	2	..	..	..	..	1
(c)	730	103	338	221	46	15	3	3	1	..	..	..
Sirmur District												
Total	**2,036**	**489**	**982**	**481**	**83**	**21**	**4**	**6**	**7**	**2**	..	**11**
(a)	534	127	228	132	24	5	2	2	4	1	..	9
(b)	1,092	296	529	223	33	6	..	1	2	..	..	2
(c)	410	66	175	126	26	10	2	3	1	1	..	..
Kinnaur District												
Total	**297**	**117**	**108**	**54**	**10**	**7**	**1**	..	..	..	..	..
(a)	213	92	72	36	7	5	1	..	..	..	..	..
(b)	11	5	3	3	..	..	..	..	..	..	..	..
(c)	73	20	33	15	3	2	..	..	..	..	..	..

(a) Owned or held from Government.

(b) Held from private persons or institutions for payment in money, kind or share.

(c) Partly held from Government & partly from private persons or institution, for payment in money, kind or share.

SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED *IN RURAL AREAS ONLY* FOR MEMBERS OF SCHEDULED TRIBES

Fly—Leaf

Definitions and explanations

Household: (*See fly-leaf to the Table SCT-V Part A.*)

Head of Household: *Do*

Land Cultivated: *Do*

Size of Land Cultivated: *Do*

SCOPE AND COVERAGE OF THE STATE TABLE SCT-V PART B

This table shows the distribution of sample households among Scheduled Tribes engaged in cultivation classified by interest in land and size of land cultivated. The table is similar to the Table SCT-V Part A for members of Scheduled Castes.

SCT-V—PART B—SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN *RURAL AREAS ONLY* FOR SCHEDULED TRIBES

Households of members of Scheduled Tribes on a 20 % sample of all households.

Interest in land cultivated	No. of cultivating households	Households engaged in cultivation by size of land in acres										
		Less than 1	1.0—2.4	2.5—4.9	5.0—7.4	7.5—9.9	10.0—12.4	12.5—14.9	15.0—29.9	30.0 49.9	50+	Unspecified
1	2	3	4	5	6	7	8	9	10	11	12	13
HIMACHAL PRADESH												
Total	3,458	511	1,329	1,000	377	124	44	19	37	8	1	13
(a)	2,442	377	941	692	274	75	28	11	30	2	..	12
(b)	220	53	78	58	18	12	..	..	1	..	..	..
(c)	796	81	310	250	85	37	16	8	6	1	1	1
Chamba District												
Total	2,199	312	963	616	209	61	12	5	11	1	..	9
(a)	1,534	228	674	408	155	37	10	4	8	1	..	9
(b)	144	33	51	41	12	7	..	..	..	..	..	..
(c)	521	51	238	167	42	17	2	1	3	..	..	..
Mandi District												
Total	117	19	42	34	15	2	1	2	..	..	1	1
(a)	87	16	34	23	10	1	1	1	..	..	..	1
(b)	4	1	1	2	..	..	..	..	..	..	..	..
(c)	26	2	7	9	5	1	..	1	..	..	1	..
Bilaspur District												
Total	157	14	49	55	27	8	1	1	1	..	..	1
(a)	114	10	37	42	18	4	..	1	1	..	..	1
(b)	8	1	3	3	1	..	..	..	..	..	..	..
(c)	35	3	9	10	8	4	1	..	..	..	..	..
Mahasu District												
Total	59	6	17	23	5	4	2	2	..	..	..	..
(a)	35	4	11	15	2	2	1	..	..	..	..	..
(b)	3	..	1	2	..	..	..	..	..	..	..	..
(c)	21	2	5	6	3	2	1	2	..	..	..	..
Sirmur District												
Total	81	1	21	21	18	6	4	2	7	..	..	1
(a)	31	1	7	7	8	1	1	1	5	..	..	..
(b)	31	..	13	8	5	4	..	..	1	..	..	..
(c)	19	..	1	6	5	1	3	1	1	..	..	1
Kinnaur District												
Total	84 5	159	237	251	103	43	24	7	18	2	..	1
(a)	64 1	118	178	197	81	30	15	4	16	1	..	1
(b)	3 (	18	9	2	..	1	..	..	..	..	..	..
(c)	17 ‹	23	50	52	22	12	9	3	2	1	..	..

(a) Owned or held from Government.

(b) Held from private persons or institutions for payment in money, kind or share.

(c) Partly held from Government and partly from private persons or institutions for payment in money, kind or share.

PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Fly—Leaf

Definitions and explanations

Education: *See fly-leaf to the Table SCT-III Part A(i) and A(ii)*

Non-Workers or Persons not at work—Types of Activities

Last but one question put to every individual enumerated during 1961 Census was 'Question 12—Activity, if Not Working', Instructions to enumerators to record answers in reply to this question were—

"This question will apply to a person NOT Working.

Write 'X' in this question for a person who is working, that is for whom you have recorded the work in any of the questions 8 to 11 above.

The following activities should be recorded in the case of persons NOT Working;

1. For a full-time *student* or child attending school who does no other work, such as make articles at home for sale, nor even help part-time in his own family cultivation, industry, trade or business .. .. Write ST
2. For a person engaged in unpaid home duties (like *housewife* or other adult female) who does no other work, such as make articles at home for sale or wages, nor help regularly even part-time in family cultivation, industry, trade or business .. Write HW
3. For any *dependant*, including an infant or child not attending school, a person permanently disabled from work because of illness or old age .. .. Write D
4. For a *retired* person who is not employed again, rentier, person living on agricultural or non-agricultural royalty, rent or dividend or any other person of independent means for securing which he does not have to work and who does no other work .. .. Write R
5. For a *beggar*, vagrant or independent woman without indication of source of income and others of unspecified source of existence .. .. Write B
6. For a convict in jail (an under-trial prisoner will be shown as a worker if he used to work before he was apprehended) or an inmate of a penal, mental or charitable institution .. .. Write I
7. For a person who has not been employed before but is seeking employment for the first time .. .. Write NE
8. For a person employed before but now out of employment and seeking employment .. .. Write UN

Explanation—If a person, who does not work, cannot be readily classified in any of the above categories, put him in category 5 and write 'B' in this question. A retired person who has taken up regular work again should not be entered in this question as he would have been entered for his new work in questions 8 to 11.

A person who is not working but has been offered work which he has not joined should be included in item 3 and 'D' should be written. He should not be included in items 7 or 8."

Scope and Coverage of the Table SCT I

The table has been prepared for total Scheduled Castes and not for individual castes. The presentation is for Himachal Pradesh and its six districts and under each of the five districts of Chamba, Mandi, Bilaspur, Mahasu and Sirmur for total, rural and urban areas separately. For Kinnaur District the presentation is for total or say rural area as there is no urban area in this district.

The total non-working population of the Scheduled Castes is shown in columns 2—4 of the table males and females separately. Out of them, the full time students are shown separately in columns 5 and 6. The persons seeking employment/work among the Scheduled Castes are shown in columns 7—10. The other non-workers are shown separately in columns 11 and 12. All of them have further been classified according to broad educational standard or levels, normally of literates, Primary or Junior Basic, Matriculation or Higher Secondary and above Matriculation or Higher Secondary.

This table provides very useful information on the students and unemployed persons among the Scheduled Castes.

SC-I — PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

HIMACHAL PRADESH

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL											
Total	**141,447**	**65,868**	**75,579**	**13,996**	**2,162**	**135**	**25**	**55**	**8**	**51,682**	**73,384**
Illiterate	125,501	52,411	73,090	1,178	253	59	23	37	7	51,137	72,807
Literate (without educational level)	11,853	9,904	1,949	9,440	1,549	9	2	7	..	448	398
Primary or Junior Basic	3,981	3,460	521	3,306	350	48	..	10	1	96	170
Matriculation or Higher Secondary	111	93	18	72	9	19	..	1	..	1	9
Above Matriculation or Higher Secondary	1	..	1	..	1	..	..	..	..	..	..
RURAL											
Total	**134,347**	**68,075**	**71,272**	**12,940**	**1,651**	**97**	**25**	**42**	**7**	**49,996**	**69,589**
Illiterate	120,261	50,718	69,543	1,095	202	49	23	30	7	49,544	69,311
Literate without educational level)	10,697	9,252	1,445	8,870	1,239	5	2	3	..	374	204
Primary or Junior Basic	3,327	3,053	274	2,938	206	30	..	8	..	77	68
Matriculation or Higher Secondary	61	52	9	37	3	13	..	1	..	1	6
Above Matriculation or Secondary	1	..	1	..	1	..	..	..	..	..	..
URBAN											
Total	**7,100**	**2,793**	**4,307**	**1,056**	**511**	**38**	..	**13**	**1**	**1,686**	**3,795**
Illiterate	5,240	1,693	3,547	83	51	10	..	7	..	1,593	3,496
Literate (without educational level)	1,156	652	504	570	310	4	..	4	..	74	194
Primary or Junior Basic	654	407	247	368	144	18	..	2	1	19	102
Matriculation or Higher Secondary	50	41	9	35	6	6	..	..	..	..	3
Above Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..

SC-I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES—contd.

CHAMBA DISTRICT

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work		Others	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL											
Total	12,728	5,653	7,075	966	209	14	..	5	..	4,668	6,866
Illiterate	11,494	4,697	6,797	56	18	7	..	5	..	4,629	6,779
Literate (without Educational level)	938	737	201	702	144	1	..	..	..	34	57
Primary or Junior Basic	280	208	72	199	42	4	..	..	..	5	30
Matriculation or Higher Secondary	16	11	5	9	5	2	..	..	..	..	..
Above Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..
RURAL											
Total	11,676	5,265	6,411	805	106	10	..	3	..	4,447	6,305
Illiterate	10,774	4,482	6,292	45	11	6	..	3	..	4,428	6,281
Literate (without educational level)	736	637	99	621	84	..	..	..	..	16	15
Primary or Junior Basic	166	146	20	139	11	4	..	..	..	3	9
Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..
Above Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..
URBAN											
Total	1,052	388	664	161	103	4	..	2	..	221	561
Illiterate	720	215	505	11	7	1	..	2	..	201	498
Literate (without educational level)	202	100	102	81	60	1	..	..	..	18	42
Primary or Junior Basic	114	62	52	60	31	..	..	..	..	2	21
Matriculation or Higher Secondary	16	11	5	9	5	2	..	..	..	..	..
Above Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..

SC-I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES—contd.

MANDI DISTRICT

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work		Others	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL											
Total	44,109	21,815	22,294	4,993	573	53	22	10	5	16,759	21,694
Illiterate	38,620	16,931	21,689	307	59	35	21	8	5	15,581	21,604
Literate (without educational level)	3,909	3,439	470	3,291	409	2	1	1	..	145	60
Primary or Junior Basic	1,554	1,420	134	1,372	104	14	..	1	..	33	30
Matriculation or Higher Secondary	26	25	1	23	1	2	..	..	..	..	..
Above Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..
RURAL											
Total	41,899	20,922	20,977	4,676	408	47	22	6	5	16,193	20,542
Illiterate	36,951	16,367	20,584	289	48	32	21	6	5	16,040	20,510
Literate (without educational level)	3,606	3,260	346	3,129	316	2	1	..	..	129	29
Primary or Junior Basic	1,325	1,279	46	1,244	43	11	..	..	..	24	3
Matriculation or Higher Secondary	17	16	1	14	1	2	..	..	..	..	..
Above Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..
URBAN											
Total	2,210	893	1,317	317	165	6	..	4	..	566	1,152
Illiterate	1,669	564	1,105	18	11	3	..	2	..	541	1,094
Literate (without educational level)	303	179	124	162	93	..	..	1	..	16	31
Primary or Junior Basic	229	141	88	128	61	3	..	1	..	9	27
Matriculation or Higher Secondary	9	9	..	9	..	..	..	..	..	..	..
Above Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..

SC-I —PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES—contd.

BILASPUR DISTRICT

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work		Others	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL											
Total .	18,392	8,015	10,377	2,194	286	25	2	17	1	5,779	10,088
Illiterate . . .	15,928	5,873	10,055	134	41	8	2	13	1	5,718	10,011
Literate (without educational level) . . .	1,837	1,576	261	1,518	207	2	..	2	..	54	54
Primary or Junior Basic .	603	544	59	524	38	11	..	2	..	7	21
Matriculation or Higher Secondary . . .	24	22	2	18	—	3	—	—	..	..	2
Above Matriculation or Higher Secondary . .	..	..	..	—	—	—	—	—	..	..	..
RURAL											
Total .	17,521	7,670	9,851	2,075	237	18	2	15	1	5,562	9,611
Illiterate	15,224	5,633	9,591	112	21	5	2	12	1	5,504	9,567
Literate (without educational level) . . .	1,738	1,517	221	1,461	185	2	—	2	..	52	36
Primary or Junior Basic .	544	507	37	492	31	8	—	1	..	6	6
Matriculation or Higher Secondary . . .	15	13	2	10	..	3	—	—	..	..	2
Above Matriculation or Higher Secondary . .	..	..	—	—	—	..	—	—	..	..	..
URBAN											
Total .	871	345	526	119	49	7	..	2	..	217	477
Illiterate	704	240	464	22	20	3	..	1	—	214	444
Literate (without educational level) . . .	99	59	40	57	22	..	..	—	..	2	18
Primary or Junior Basic .	59	37	22	32	7	3	..	1	..	1	15
Matriculation or Higher Secondary . . .	9	9	..	8	..	1	..	..	—	..	..
Above Matriculation or Higher Secondary .	..	—	..	..	..	..	..	..	—	..	..

SC-I —PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES—contd.

MAHASU DISTRICT

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work		Others	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL											
Total .	37,318	17,884	19,434	3,527	621	19	1	13	1	14,325	18,811
Illiterate	33,050	14,346	18,704	176	34	4	..	6	1	14,160	18,669
Literate (without educational level) . . .	3,159	2,583	576	2,449	476	2	1	..	..	132	99
Primary or Junior Basic .	1,077	929	148	884	107	6	..	6	..	33	41
Matriculation or Higher Secondary . . .	31	26	5	18	3	7	..	1	..	..	2
Above Matriculation or Higher Secondary. ..	1	..	1	..	1	..	..	..	..	..	..
RURAL											
Total .	36,247	17,486	18,761	3,367	560	12	1	12	1	14,095	18,199
Illiterate . . .	32,246	14,114	18,132	162	30	2	..	5	1	13,945	18,101
Literate (without educational level) . . .	2,981	2,482	499	2,362	430	1	1	..	..	120	68
Primary or Junior Basic .	1,000	873	127	833	97	4	..	6	..	30	30
Matriculation or Higher Secondary . . .	19	17	2	10	2	6	..	1	..	..	..
Above Matriculation or Higher Secondary . .	1	..	1	..	1	..	..	..	..	..	..
URBAN											
Total .	1,071	398	673	160	61	7	..	1	..	230	612
Illiterate	804	232	572	14	4	2	..	1	..	215	568
Literate (without educational level) . . .	178	101	77	87	46	2	..	..	..	12	31
Primary or Junior Basic	77	56	21	51	10	2	..	..	..	3	11
Matriculation or Higher Secondary . . .	12	9	3	8	1	1	..	..	..	..	2
Above Matriculation or Higher Secondary . .	..	..	..	..	..	..	..	..	..	..	..

SC-I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES—contd.

SIRMUR DISTRICT

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work		Others	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL											
Total .	25,147	10,681	14,466	2,002	424	22	..	10	1	8,647	14,041
Illiterate . . .	22,995	9,037	13,958	468	92	5	..	5	..	8,559	13,866
Literate (without educational level) . . .	1,718	1,320	398	1,241	274	2	..	4	..	73	124
Primary or Junior Basic .	422	317	105	289	58	12	..	1	1	15	46
Matriculation or Higher Secondary . .	12	7	5	4	..	3	..	..	..	..	5
Above Matriculation or Higher Secondary .	..	..	..	..	..	..	..	..	..	..	..
RURAL											
Total .	23,251	9,912	13,339	1,703	291	8	..	6	..	8,195	13,048
Illiterate . . .	21,652	8,595	13,057	450	83	4	..	4	..	8,137	12,974
Literate (without educational level) . . .	1,344	1,107	237	1,058	185	1	..	1	..	47	52
Primary or Junior Basic .	247	206	41	192	23	2	..	1	..	11	18
Matriculation or Higher Secondary . . .	8	4	4	3	..	1	..	..	..	..	4
Above Matriculation or Higher Secondary .	..	..	..	..	..	..	..	..	..	..	..
URBAN											
Total .	1,896	769	1,127	299	133	14	..	4	1	452	993
Illiterate	1,343	442	901	18	9	1	..	1	..	422	892
Literate (without educational level) . . .	374	213	161	183	89	1	..	3	..	26	72
Primary or Junior Basic .	175	111	64	97	35	10	..	..	1	4	28
Matriculation or Higher Secondary . . .	4	3	1	1	..	2	..	..	..	..	1
Above Matriculation or Higher Secondary .	..	..	..	..	..	..	..	..	..	..	..

SC-I — PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES—concld.

KINNAUR DISTRICT

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work		Others	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL											
Total	3,753	1,820	1,933	314	49	2	..	..	..	1,504	1,884
Illiterate	3,414	1,527	1,887	37	9	..	..	..	..	1,490	1,878
Literate (without educational level)	292	249	43	239	39	..	..	..	..	10	4
Primary or Junior Basic	45	42	3	38	1	1	..	..	..	3	2
Matriculation or Higher Secondary	2	2	..	..	..	1	..	..	..	1	..
Above Matriculation or Higher Secondary	..	..		..	..	..	..	..	..	..	..
RURAL											
Total	3,753	1,820	1,933	314	49	2	..	..	..	1,504	1,884
Illiterate	3,414	1,527	1,887	37	9	..	..	..	..	1,490	1,878
Literate (without educational level)	292	249	43	239	39	..	..	..	..	10	4
Primary or Junior Basic	45	42	3	38	1	1	..	..	..	3	2
Matriculation or Higher Secondary	2	2	..	..	..	1	..	..	..	1	..
Above Matriculation or Higher Secondary	..	..	..	..	..	..	..	..	..	..	..

MOTHER TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Fly-leaf

Definitions and explanations

Mother Tongue and Bilingualism (any other Language)

Mother tongue and knowledge, if any, of any other language of every person enumerated during 1961 Census was recorded by the enumerator in pursuance of the following instructions –

> "Write the mother tongue in full including dialect as returned by the person enumerated. Mother tongue is language spoken in childhood by the person's mother to the person or mainly spoken in the household. If the mother died in infancy write the language mostly spoken in the person's home in childhood. In the case of infants and deaf mutes give the language usually spoken by the mother.
>
> After recording the mother tongue enquire whether the person knows any other language(s), Indian or foreign, and write the language(s) returned by him against this question. In case he does not know any other language put 'X'.
>
> The number of languages recorded against this question should not be more than two. These languages should be other than his mother tongue which he speaks and understands best and can use with facility in communicating with others. Such language or languages will excluded ialects of the same language."

SCOPE AND COVERAGE OF THE TABLE ST-I

Scheduled Tribes have their own languages and dialects and this table gives the language or dialect of each Scheduled Tribe. Those members of tribes who have moved out of their homes and as a result of contact with the outsiders speak some other language also, that language has also been shown in the table.

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES

HIMACHAL PRADESH

Serial No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary languages
		Males	Females	Males	Females	
	2	3	4	5	6	
			ALL MOTHER-TONGUES			
	All Tribes	**54,719**	**53,475**	**6,033**	**702**	**Arabic/arbi (M—11, F-3); Chinese/chini (M-1); English (M—133, F—3); Hindi (M—5456, F—646); Punjabi (M—18); Tibetan. (M—120, F—48); Urdu (M—294, F—2).**
			ALLMOTHER TONGUES			
1	*Gaddi*	*26,446*	*24,910*	*1,685*	*44*	*English (M—34, F—1); Hindi (M—1606, F—43); Punjabi (M—13); Urdu (M—32)*
			BANSYARI			
		130	122	10	..	Hindi (M—10).
			BHADRAWAHI			
		5	..	..	..	..
			BHARMAURI/GADI			
		21,811	20,111	1,311	25	English (M—17); Hindi (M—1252, F—25); Punjabi (M—12); Urdu (M—30).
			BHATEALI GADI			
		12	16	..	..	..
			BHATEALI			
		1,445	1,556	82	..	English (M—2); Hindi (M—80).
			CHMEALI			
		657	635	51	3	English (M—6); Hindi (M—44, F—3); Punjabi (M—1).
			CHURAHI			
		863	920	61	1	Hindi (M—61, F—1).
			CHURAHI GADDI			
		7	..	..	..	..
			DOGRI			
		6	..	..	..	..
			GADI CHAMEALI			
		529	558	51	1	English (M—3); Hindi (M—46, F—1); Urdu (M—2).
			HINDI			
		33	9	5	..	English (M—5).
			KANGRI			
		31	34	2	3	Hindi (M—2, F—3).
			KULUI			
		1	..	..	..	..
			KANAURI			
		4	..	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

HIMACHAL PRADESH—contd.

Serial No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and tota number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary languages
		Males	Females	Males	Females	
	2	3	4	5	6	7
			LAHULI OF CHAMBA			
		..	11	..	..	..
			MANDEALI			
		66	12	3	4	English (F—1); Hindi (M—3, F—3).
			PACHHIMI PAHARI			
		..	2	..	..	..
			PAHARI-UNSPECIFIED			
		697	773	109	7	English (M—1); Hindi (M—108, F—7)
			SIRMAURI			
		..	5	..	..	..
			SOHALI			
		146	146	..	..	..
			PANGWALI			
		1	..	..	..	..
			PUNJABI			
		2	..	..	..	..
			ALL MOTHER-TONGUES			
2	*Gujjar*	*8,854*	*8,033*	*429*	*71*	*Arabic/Arbi (M—11, F—3); English (M—40, F—1); Hindi (M—319, F—66); Punjabi (M—5); Urdu (M—54, F—1)*
			ARABIC/ARBI			
		1	2	..	..	..
			BAGHATI			
		..	1	..	..	..
			BHARMAURI/GADDI			
		1	7	1	..	Hindi (M—1).
			BAHTEALI			
		3	..	1	..	Urdu (M—1)
			BILASPURI/KAHLURI			
		120	102	14	..	Arabic/Arbi (M—2); Hindi (M—10); Urdu (M—2).
			CHAMEALI			
		123	98	9	..	Arabic/Arbi (M—1); Hindi (M—3); Urdu (M—5).
			CHURAHI			
		69	..	..	..	

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

HIMACHAL PRADESH—contd.

Serial No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	
			DOGRI			
		1	1	1	..	Urdu (M—1).
			GUJJARI			
		2,506	2,326	36	34	Arabic/Arbi (M—7, F—2); Hindi (M—15, F—32); Urdu (M—14).
			HINDI			
		2,340	2,096	53	1	English (M—35, F—1); Punjabi (M—4); Urdu (M—14).
			HINDI PAHARI			
		1	8	..	..	..
			JAMMUWAL GOJRI			
		2	5	..	..	..
			JAMUALI			
		147	84	2	..	Hindi (M—2).
			JAMUALI HINDI			
		..	13	..	..	..
			KANGRI			
		11	29	1	..	Hindi (M—1).
			KASHMIRI			
		29	5	..	..	..
			KASHMIRI PAHARI			
		1	..	..	..	..
			MAHASU PAHARI			
		27	85	..	..	..
			MAHLOGI			
		28	20	7	..	Hindi (M—7).
			MANDEALI			
		900	821	119	3	English (M—3); Hindi (M—116, F—3).
			PACHHIMI HINDI			
		2	4	..	..	..
			PACHHIMI PAHARI			
		547	465	53	2	Hindi (M—50, F—2); Punjabi (M—1); Urdu (M—2).

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

HIMACHAL PRADESH—contd.

Serial No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			PAHARI-UNSPECIFIED			
		1,586	1,480	118	30	Arabic/Arbi (M—1); English (M—1) Hindi (M—103, F—29); Urdu (M—13, F—1).
			PAHARI PUNJABI			
		4		..	..	
			PUNJABI			
		72	61	7	..	Hindi (M—5); Urdu (M—2).
			SIRMAURI			
		11	8	..	..	..
			SOHALI			
		2	1	..	..	..
			SUKETI			
		1	..	..	..	..
			URDU			
		320	302	7	1	Arabic/Arbi (F—1); English (M—1); Hindi (M—6).
			ALL MOTHER-TONGUES			
3.	*Jad, Lamba, Khampa and Bhot or Bodh*	*1,258*	*758*	*36*	*3*	*Chinese /Chini (M—1); English (M—5); Hindi (M—28, F—3); Urdu (M—2).*
			BAUDH			
		2	..	..	..	..
			BHOTIA-UNSPECIFIED			
		372	388	2	..	Chinese/Chini (M—1); Hindi (M—1).
			BILASPURI/KAHLURI			
		18	19	4	1	Hindi (M—4, F—1)
			CHURAHI			
		..	1	..	..	..
			DOGRI			
		1	8	..	..	..
			HINDI			
		13	7	3	..	English (M—2); Urdu (M—1).
			JANGI			
		1	..	..	..	
			KANAURI			
		4	5	..	..	

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES- contd.

HIMACHAL PRADESH—contd.

Serial No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			KANGRI			
		1	2	1	..	Hindi (M—1).
			KASHMIRI			
		1	..	..	..	..
			LADAKHI			
		2	2	..	..	..
			LAHULI OF CHAMBA			
		13	2	1	..	Hindi (M—1).
			MANDEALI			
		19	14	5	1	Hindi (M—5, F—1).
			PACHHIMI PAHARI			
		2	14	..	..	..
			PAHARI—UNSPECIFIED			
		14	9	3	..	Hindi (M—2); Urdu (M—1).
			PUNJABI			
		1	..	1	..	Hindi (M—1).
			TIBETAN			
		792	283	16	1	English (M—3); Hindi (M—13, F-1).
			ZANSKARI			
		2	4	..	..	..
			ALL MOTHER-TONGUES			
4.	*Kannaura or Kinnara*	*12,685*	*14,566*	*3,481*	*564*	*English (M—44 F—1); Hindi (M—3, 123, F—514); Tibetan (M—120, C—48) Urdu (M—194, F-1)*
			BASHAHRI			
		74	76	23	..	Hindi (M—23).
			BILASPURI/KAHLURI			
		8	..	..	..	..
			CHURAHI			
		1	..	1	..	Hindi (M—1).
			HINDI			
		18	2	8	..	English (M—4); Urdu (M—4).
			JANGI			
		3	84	1	2	Hindi (M—1, F—2).

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

HIMACHAL PRADESH—contd.

Serial No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
				KANAURI		
		10,776	12,725	3,106	536	English (M-35, F-1); Hindi (M-2,780, F-486); Tibetan (M-120, F-48); Urdu (M-171, F-1).
				KANGRI		
		1	..	..	..	..
				MAHASU PAHARI		
		5	2	..	..	..
				MANDEALI		
		2	4	..	..	..
				PAHARI-UNSPECIFIED		
		351	141	102	3	English (M-2); Hindi (M-99, F-3); Urdu (M-1).
				PANGWALI		
		33	4	2	..	Hindi (M-2).
				PUNJABI		
		2	1	..	..	..
				SIRMAURI		
		9	10	..	..	..
				SUKETI		
		7	2	..	..	..
				TIBETAN		
		1,395	1,515	238	23	English (M-3); Hindi (M-217, F-23); Urdu (M-18).
				ALL MOTHER-TONGUES		
5.	*Lahaula*	*1,559*	*1,301*	*121*	*6*	*English (M-10); Hindi (M-105, F-6); Urdu (M-6).*
				BHOTIA-UNSPECIFIED		
		7	4	2	..	Hindi (M—2).
				BHARMAURI/GADDI		
		..	1	..	..	..
				CHAMEALI		
		1	5	..	..	..
				CHURAHI		
		1	16	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

HIMACHAL PRADESH—contd.

Sl. No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the Mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	
			HINDI			
		6	..	1	..	Urdu (M-1).
			KANAURI			
		1	..	..	..	..
			KANGRI			
		1	..	1	..	Hindi (M-1).
			LAHULI OF CHAMBA			
		1,526	1,252	114	6	English (M-8); Hindi (M-101, F-6); Urdu (M-5).
			MANDEALI			
		2	6	1	..	English (M-1).
			PAHARI-UNSPECIFIED			
		14	13	2	..	English (M-1); Hindi (M-1).
			TIBETAN			
		..	4	..	..	..
			ALL MOTHER-TONGUES			
6	*Pangwala*	*3,898*	*3,826*	*277*	*12*	*Hindi (M-271, F-12); Urdu (M-6).*
			BHARMAURI/GADDI			
		..	1	..	..	..
			CHAMEALI			
		1	5	..	..	..
			CHURAHI			
		31	4	..	..	..
			HINDI			
		1	..	..	..	..
			LAHULI OF CHAMBA			
		1	2	..	..	..
			MANDEALI			
		1	..	..	..	..
			PAHARI-UNSPECIFIED			
		1	6	..	..	..
			PANGWALI			
		3,862	3,808	277	12	Hindi (M-271, F-12); Urdu (M-6).

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

HIMACHAL PRADESH—concld.

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
	ALL MOTHER—TONGUES					
7	*Unclassified* . . .	*19*	*81*	*4*	*2*	*Hindi* (*M-4, F-2*).
	BHARMAURI/GADDI					
		1	..	..	..	..
	GUJJARI					
		..	1	..	..	..
	HINDI					
		5	23	..	..	..
	LAHULI OF CHAMBA					
		4	5	1	..	Hindi (M-1).
	MANDEALI					
		..	24	..	2	Hindi (F-2).
	PAHARI—UNSPECIFIED					
		9	7	3	..	Hindi (M-3).
	PUNJABI					
		..	2	..	..	..
	URDU					
		..	19	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

CHAMBA DISTRICT

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			ALL MOTHER—TONGUES			
	All Tribes . . .	**34,795**	**32,263**	**2,056**	**73**	**Arabic/Arbi (M-7, F-2); Chinese/Chini (M-1); English (M-38, F-1); Hindi (M-1934; F-69); Punjabi (M-13); Urdu (M-73, F-1).**
			ALL MOTHER—TONGUES			
1.	*Gaddi . . .*	*25,853*	*24,334*	*1,595*	*43*	*English (M-30, F-1); Hindi (M-1520 F-42); Punjabi (M-13); Urdu (M-32).*
			BANSYARI			
		130	122	10	..	Hindi (M-10).
			BHADRAWAHI			
		5	..	..	..	..
			BHARMAURI/GADI			
		21,811	20,111	1,311	25	English (M-17); Hindi (M-1252, F-25); Punjabi (M-12); Urdu (M-30).
			BHATEALI			
		1,445	1,556	82	..	English (M-2); Hindi (M-80).
			BHATEALI GADI			
		12	16	..	..	..
			CHAMEALI			
		650	635	50	3	English (M-5); Hindi (M-44, F-3); Punjabi (M-1).
			CHURAHI			
		863	920	61	1	Hindi (M-61, F-1).
			CHURAHI GADI			
		7	..	..	..	..
			GADI CHAMEALI			
		529	558	51	1	English (M-3); Hindi (M-46, F-1); Urdu (M-2).
			HINDI			
		9	2	3	..	English (M-3).
			KANGRI			
		3	27	1	3	Hindi (M-1, F-3).
			KULUI			
		1	..	..	..	..
			LAHULI OF CHAMBA			
		,,	11	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

CHAMBA DISTRICT—contd.

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
		MANDEALI				
		2	5	2	4	English (F-1); Hindi (M-2, F-3).
		PAHARI—UNSPECIFIED				
		237	225	24	6	Hindi (M-24, F-6).
		PANGWALI				
		1	..	..	..	..
		PUNJABI				
		2	..	..	..	..
		SOHALI				
		146	146	..	..	..
		ALL MOTHER—TONGUES				
2.	*Gujjar*	*2,532*	*2,304*	*38*	*10*	*Arabic/Arbi (M-7, F-2); Hindi (M-13 F-8); Urdu (M-13*
		BHARMAURI/GADI				
		1	7	1	..	Hindi (M-1).
		BHATEALI				
		3	..	1	..	Urdu (M-1).
		CHAMEALI				
		123	98	9	..	Arabic/Arbi (M-1); Hindi (M-3); Urdu (M-5).
		CHURAHI				
		69	8	..	..	..
		DOGRI				
		..	1	..	..	..
		GUJJARI				
		2,277	2,135	27	10	Arabic/Arbi (M-6, F-2); Hindi (M-9, F-8); Urdu (M-12).
		HINDI				
		13	..	..	..	..
		JAMUALI				
		1	..	..	..	..
		PUNJABI				
		1	..	..	..	..
		SOHALI				
		2	1	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

CHAMBA DISTRICT—contd.

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			URDU			
		42	54	..	..	..
			ALL MOTHER—TONGUES			
3.	*Jad, Lamba, Khampa and Bhot or Bodh*	*894*	*457*	*4*	*1*	*Chinese/Chini (M-1); Hindi (M-3, F-1).*
			BHOTIA—UNSPECIFIED			
		369	386	2	..	Chinese/Chini (M-1); Hindi (M-1).
			CHURAHI			
		..	1	..	..	..
			KANGRI			
		..	2	..	..	..
			LAHULI OF CHAMBA			
		13	1	1	..	Hindi (M-1).
			TIBETAN			
		510	63	1	1	Hindi (M-1, F-1).
			ZANSKARI			
		2	4	..	..	..
			ALL MOTHER—TONGUES			
4.	*Kanaura or Kinnara*	*118*	*82*	*32*	*1*	*Hindi (M-30); Urdu (M-2, F-1).*
			BASHAHRI			
		74	75	23	..	Hindi (M-23).
			CHURAHI			
		1	..	1	..	Hindi (M-1).
			KANAURI			
		10	3	6	1	Hindi (M-4); Urdu (M-2, F-1).
			PANGWALI			
		33	4	2	..	Hindi (M-2).
			ALL MOTHER—TONGUES			
5.	*Lahaula*	*1,504*	*1,258*	*40*	*6*	*English (M-8); Hindi (M-97, F-6); Urdu (M-5).*
			BHARMAURI/GADDI			
		..	1	..	..	..
			BHOTIA—UNSPECIFIED			
		1	..	..	..	..
			CHAMEALI			
		1	5	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

CHAMBA DISTRICT—concld.

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			CHURAHI			
		1	16	..	..	..
			HINDI			
		3	..	..	..	..
			LAHULI OR CHAMBA			
		1,497	1,236	110	6	English (M-8); Hindi (M-97, F-9); Urdu (M-5).
			PAHARI—UNSPECIFIED			
		1	..	..	..	..
			ALL MOTHER—TONGUES			
6.	*Pangwala*	*3,893*	*3,826*	*277*	*12*	*Hindi (M-271, F-12); Urdu (M-6).*
			BHARMAURI/GADDI			
		..	1	..	..	..
			CHAMEALI			
		1	5	..	..	..
			CHURAHI			
		31	4	..	..	..
			HINDI			
		1	..	..	..	..
			LAHULI OF CHAMBA			
		1		..	..	..
			PAHARI—UNSPECIFIED			
		..	6	..	..	..
			PANGWALI			
		3,859	3,808	277	12	Hindi (M-271, F-12); Urdu (M-6).
			ALL MOTHER—TONGUES			
7.	*Unclassified*	*1*	*2*	..	..	..
			BHARMAURI/GADDI			
		1	..	..	..	..
			GUJJARI			
		..	1	..	..	..
			PAHARI—UNSPECIFIED			
		..	1	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

MANDI DISTRICT

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			ALL MOTHER—TONGUES			
	All Tribes	**2,610**	**2,434**	**333**	**11**	**Arabic/Arbi (M-1); English (M-12); Hindi (M-304, F-11); Urdu (M-16).**
			ALL MOTHER—TONGUES			
1.	*Gaddi . . . . .*	*533*	*556*	*85*	*1*	*English (M-2); Hindi (M-83, F-1).*
			CHAMEALI			
		6	..	..	..	
			DOGRI			
		6	..	..	..	..
			HINDI			
		11	1	1	..	English (M-1).
			KANAURI			
		4	..	..	..	..
			KANGRI			
		21	6	1	..	Hindi (M-1).
			MANDEALI			
		64	7	1	..	Hindi (M-1).
			PAHARI—UNSPECIFIED			
		421	542	82	1	English (M-1); Hindi (M-81, F-1).
			ALL MOTHER—TONGUES			
2.	*Gujjar . . . . .*	*1,832*	*1,692*	*203*	*4*	*Arabic /Arbi (M-1); English (M-8); Hindi (M-181, F-4) Urdu (M-13).*
			ARABIC/ARBI			
		1	2	..		
			BILASPURI/KAHLURI			
		1	8	..	..	
			GUJJARI			
		167	126	5	..	Arabic/Arbi (M-1); Hindi (M-2); Urdu (M-2).
			HINDI			
		36	44	7	..	English (M-5); Urdu (M-2).
			KANGRI			
		11	29	1	..	Hindi (M-1).
			KASHMIRI			
		17	5	..	..	
			MANDEALI			
		899	816	118	3	English (M-2); Hindi (M-116, F-3).

SCT-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

MANDI DISTRICT—contd.

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother tongue and total number of persons returned as speaking a language subsidiary to mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			PAHARI-UNSPECIFIED			
		689	643	72	1	English (M-1); Hindi (M-62, F-1), Urdu (M-9).
			PUNJABI			
		11	18	..	..	..
			SUKETI			
		..	1	..	..	..
			ALL MOTHER—TONGUES			
3.	*Jad, Lamba, Khampa and Bhot or Bodh*	*58*	*49*	*11*	*1*	*Hindi (M-9, F-1); Urdu (M-2).*
			BHOTIA—UNSPECIFIED			
		3	2	..	..	..
			DOGRI			
		1	8	..	..	..
			HINDI			
		2	2	1	..	Urdu (M-1).
			KANGRI			
		1	..	1	..	Hindi (M-1).
			KASHMIRI			
		1	..	..	..	
			LAHULI OF CHAMBA			
		..	1	..	..	
			MANDEALI			
		19	14	5	1	Hindi (M-5, F-1).
			PAHARI—UNSPECIFIED			
		9	7	3	..	Hindi (M-2); Urdu (M-1).
			PUNJABI			
		1	..	1	..	Hindi (M-1).
			TIBETAN			
		21	15	..	..	..
			ALL MOTHER—TONGUES			
4.	*Kanaura or Kannara* . . .	*134*	*69*	*24*	*3*	*Hindi (M-24, F-3).*
			BASHAHRI			
		..	1	..	..	..
			KANAURI			
		103	49	21	2	Hindi (M-21, F-2).

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

MANDI DISTRICT—concld.

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			MANDEALI			
		2	4	..	..	..
			PAHARI—UNSPECIFIED			
		22	13	3	1	Hindi (M-3, F-1).
			SUKETI			
		7	2	..	..	..
			ALL MOTHER—TONGUES			
5.	*Lahaula*	*46*	*39*	*8*	..	*English (M-2); Hindi (M-5); Urdu (M-1).*
			BHOTIA—UNSPECIFIED			
		6	4	2	..	Hindi (M-2).
			HINDI			
		1	..	1	..	Urdu (M-1).
			KANAURI			
		1	..	..	..	
			KANGRI			
		1	..	1	..	Hindi (M-1).
			LAHULI OF CHAMBA			
		22	16	1	..	Hindi (M-1).
			MANDEALI			
		2	6	1	..	English (M-1).
			PAHARI—UNSPECIFIED			
		13	13	2	..	English (M-1); Hindi (M-1).
			ALL MOTHER—TONGUES			
6.	*Pangwala* . . .	*2*	..	..	..	..
			MANDEALI			
		1	..	..	..	..
			PAHARI—UNSPECIFIED			
		1	..	..	..	..
			ALL MOTHER—TONGUES			
7.	*Unclassified* . . .	*5*	*29*	*2*	*2*	*Hindi (M-2, F-2).*
			LAHULI OF CHAMBA			
		4	5	1	..	Hindi (M-1).
			MANDEALI			
		..	24	..	2	Hindi (M-2).
			PAHARI—UNSPECIFIED			
		1	..	1	..	Hindi (M-1).

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

BILASPUR DISTRICT

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			ALL MOTHER—TONGUES			
	All Tribes	**2,206**	**2,007**	**123**	**5**	**Arabic/Arbi (M-2); English (M-5); Hindi (M-103, F-4); Urdu (M-9, F-1).**
			ALL MOTHER—TONGUES			
1.	*Gaddi . . . . . .*	*24*	*4*	*1*	..	*Hindi (M-1).*
			HINDI			
		3	..	..	..	..
			PACHHIMI PAHARI			
		..	2	..	..	..
			PAHARI—UNSPECIFIED			
		21	2	1	..	Hindi (M-1).
			ALL MOTHER—TONGUES			
2.	*Gujjar*	*2,138*	*1,954*	*117*	*4*	*Arabic/Arbi (M-2); English (M-5); Hindi (M-97, F-3); Punjabi (M-4); Urdu (M-9, F-1).*
			BILASPURI/KAHLURI			
		119	94	14	..	Arabic/Arbi (M-2); Hindi, (M-10); Urdu (M-2).
			HINDI			
		807	771	11	..	English (M-5) Punjabi (M-3); Urdu (M-3).
			HINDI PAHARI			
		..	5	..	..	..
			MANDEALI			
		..	4	..	..	..
			PACHHIMI HINDI			
		2	4	..	..	..
			PACHHIMI PAHARI			
		547	465	53	2	Hindi (M-50, F-2); Punjabi (M-1); Urdu (M-2).
			PAHARI—UNSPECIFIED			
		649	597	35	2	Hindi (M-34; F-1); Urdu (M-1, F-1).
			PUNJABI			
		14	14	4	..	Hindi (M-3); Urdu (M-1).
			ALL MOTHER—TONGUES			
3.	*Jad, Lamba, Khampa and Bhot or Bodh . . . .*	*28*	*40*	*4*	*1*	*Hindi (M-4, F-1).*
			BILASPURI/KAHLURI			
		18	19	4	1	Hindi (M-4, F-1).
			HINDI			
		8	5	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES - contd.

BILASPUR DISTRICT—concld.

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			PACHHIMI PAHARI			
		2	14	..	..	..
			PAHARI—UNSPECIFIED			
		..	2	..	..	..
			ALL MOTHER—TONGUES			
4.	*Kanaura or Kinnara*	*13*	*5*	*1*	..	*Hindi (M-1).*
			BILASPURI/KAHLURI			
		8	..	..	..	
			KANAURI			
		3	..	1	..	Hindi (M-1).
			PAHARI—UNSPECIFIED			
		2	5	..	..	..
			ALL MOTHER—TONGUES			
5.	*Unclassified*	*3*	*4*	..	..	.
			HINDI			
			4	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

MAHASU DISTRICT

Serial No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			ALL MOTHER—TONGUES			
	All Tribes	**1,903**	**1,479**	**276**	**67**	**Arabic/Arbi (M-1); English (M-30, F-1); Hindi (M-229, F-66) Urdu (M-16);**
			ALL MOTHER—TONGUES			
1.	*Gaddi*	*17*	*4*	*4*	..	*English (M-2); Hindi (M-2).*
			CHAMEALI			
		1	..	1	..	English (M-1).
			HINDI			
		2	..	1	..	English (M-1).
			KANGRI			
		2	1	..	..	..
			PAHARI—UNSPECIFIED			
		12	3	2	..	Hindi (M-2).
			ALL MOTHER—TONGUES			
2	*Gujjar*	*938*	*862*	*50*	*52*	*Arabic/Arbi (M-1); English (M-16, F-1); Hindi (M-23, F-51); Urdu (M-10).*
			BAGHATI			
		..	1	..	..	..
			DOGRI			
		1	..	1	..	Urdu (M-1).
			GUJJARI			
		46	52	4	24	Hindi (M-4, F-24).
			HINDI			
		455	412	20	1	English (M-15, F-1); Urdu (M-5).
			HINDI PAHARI			
		1	3	..	..	..
			JAMUALI			
		39	..	2	..	Hindi (M-2)
			KASHMIRI			
		12	..	..	..	..
			KASHMIRI PAHARI			
		1	..	..	..	..
			MAHASU PAHARI			
		27	85	..	..	..
			MAHLOGI			
		28	20	7	..	Hindi (M-7).
			MANDEALI			
		1	1	1	..	English (M-1).
			PAHARI—UNSPECIFIED			
		248	240	11	27	Arabic/Arbi (M-1); Hindi (M-7, F-27); Urdu (M-3).
			PAHARI-PUNJABI			
		4	..	..	..	..
			PUNJABI			
		43	27	3	..	Hindi (M-2); Urdu (M-1).

SCT-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

MAHASU DISTRICT—concld.

Serial No.	Name of Scheduled Tribe	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
			SIRMAURI			
		2	..	..	..	..
			URDU			
		30	21	1	..	Hindi (M-1).
			ALL MOTHER—TONGUES			
3.	*Jad, Lamba, Khampa and Bhot or Bodh*	*253*	*199*	*15*	..	*English (M-4); Hindi (M-11).*
			HINDI			
		1	..	1	..	English (M-1).
			KANAURI			
		3	1	..	..	..
			LADAKHI			
		2	2	..	..	..
			PAHARI—UNSPECIFIED			
		3	..	..	..	..
			TIBETAN			
		244	196	14	..	English (M-3); Hindi (M-11).
			ALL MOTHER—TONGUES			
4.	*Kanaura or Kinnara*	*680*	*404*	*202*	*15*	*English (M-8); Hindi (M-188, F-15); Urdu (M-6).*
			HINDI			
		10	..	8	..	English (M-4); Urdu (M-4).
			KANAURI			
		355	301	105	13	English (M-2); Hindi (M-100, F-13); Urdu (M-2).
			KANGRI			
		1	..	..	..	..
			MAHASU PAHARI			
		2	..	..	..	..
			PAHARI—UNSPECIFIED			
		309	100	89	2	English (M-2); Hindi (M-87, F-2).
			PUNJABI			
		2	1	..	..	..
			TIBETAN			
		1	2	..	..	..
			ALL MOTHER—TONGUES			
5.	*Lahaula*	*7*	*4*	*3*	..	*Hindi (M-3).*
			LAHULI OF CHAMBA			
		7	..	3	..	Hindi (M-3).
			TIBETAN			
		..	4	..	..	..
			ALL MOTHER—TONGUES			
6.	*Unclassified* . .	*8*	*6*	*2*	..	*Hindi (M-2).*
			PAHARI—UNSPECIFIED			
		8	6	2	..	Hindi (M-2).

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

SIRMUR DISTRICT

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
		ALL MOTHER—TONGUES				
	All Tribes	1,512	1,318	28	1	Arabic/Arbi (F-1); English (M-12); Hindi (M-9); Punjabi (M-1); Urdu (M-6).
		ALL MOTHER—TONGUES				
1.	*Gaddi*	*19*	*12*	..	..	..
		HINDI				
		8	6	..	..	..
		KANGRI				
		5	..	..	..	..
		PAHARI—UNSPECIFIED				
		6	1	..	..	..
		SIRMAURI				
		..	5	..	..	..
		ALL MOTHER—TONGUES				
2.	*Gujjar*	*1,414*	*1,221*	*21*	*1*	*Arabic/Arbi (F-1); English (M-11); Hindi (M-5); Punjabi (M-1); Urdu (M-4).*
		GUJJARI				
		16	13	..	..	..
		HINDI				
		1,029	860	15	..	English (M-10); Punjabi (M-1); Urdu (M-4).
		JAMMUWAL GOJRI				
		2	5	..	..	..
		JAMUALI				
		107	84	..	..	..
		JAMUALI, HINDI				
		..	13	..	..	..
		PUNJABI				
		3	2	..	..	..
		SIRMAURI				
		9	8	..	..	..
		URDU				
		248	227	6	1	Arabic/Arbi (F-1); English (M-1); Hindi (M-5).
		ALL MOTHER—TONGUES				
3.	*Jad, Lamba, Khampa and Bhot or Bodh*	*2*	..	*1*	..	*English (M-1).*
		HINDI				
		2	..	1	..	English (M-1).

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—contd.

SIRMUR DISTRICT—concld.

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
1	2	3	4	5	6	7
		ALL MOTHER—TONGUES				
4.	*Kanaura or Kinnara*	*73*	*45*	*6*	..	*Hindi (M-4); Urdu (M-2).*
		HINDI				
		8	2	..	..	..
		KANAURI				
		53	30	6	..	Hindi (M-4); Urdu (M-2).
		MAHASU PAHARI				
		3	2	..	..	..
		PAHARI—UNSPECIFIED				
		..	1	..	..	..
		SIRMAURI				
		9	10	..	..	..
		ALL MOTHER—TONGUES				
5.	*Lahaula*	*2*	..	..	..	..
		HINDI				
		2	..	..	..	..
		ALL MOTHER—TONGUES				
6.	*Unclassified* . . .	*2*	*40*	..	..	..
		HINDI				
		2	19	..	..	..
		PUNJABI				
		..	2	..	..	..
		URDU				
		..	19	..	..	..

ST-I—MOTHER-TONGUE AND BI-LINGUALISM FOR SCHEDULED TRIBES—concld.

KINNAUR DISTRICT

Serial No.	Name of Scheduled Tribes	Total Speakers		Mother-tongue and total number of persons returned as speaking a language subsidiary to the mother-tongue		Subsidiary languages
		Males	Females	Males	Females	
	1	2	3	4	5	
		ALL MOTHER—TONGUES				
	All Tribes	11,693	13,974	3,217	545	English (M-36, F-1); Hindi (M-2877, F-496); Tibetan (M-120, F-48); Urdu (M-184).
		ALL MOTHER—TONGUES				
1	*Kannaura or Kinara . .*	*11,667*	*13,961*	*3,216*	*545*	*English (M-36; F-1); Hindi (M-2876, F-496); Tibetan (M-120, F-48); Urdu (M-184).*
		JANGI				
		3	84	1	2	Hindi (M-1, F-2).
		KANAURI				
		10,252	12,342	2,967	520	English (M-33, F-1); Hindi (M-2649, F-471) Tibetan (M-120, F-48); Urdu (M-165).
		PAHARI—UNSPECIFIED				
		18	22	10	..	Hindi (M-9); Urdu (M-1).
		TIBETAN				
		1,394	1,513	238	23	*English* (M-3); Hindi (M-217, F-23); Urdu (M-18).
		ALL MOTHER—TONGUES				
2	*Jad, Lamba, Khampa and Bhot or Bodh . . . .*	*23*	*13*	*1*	..	*Hindi (M-1).*
		BAUDH				
		2	..	..	..	..
		JANGI				
		1	..	..	..	..
		KANAURI				
		1	4	..	..	..
		PAHARI—UNSPECIFIED				
		2	..	..	..	..
		TIBETAN				
		17	9	1	..	Hindi (M-1).
		ALL MOTHER—TONGUES				
3	*Pangwala . . . . .*	*3*	..	..	..	..
		PANGWALI				
		3	..	..	..	..

PERSONS NOT AT WORK CLASSIFIED BY SEX AND TYPE OF ACTIVITY FOR SCHEDULED TRIBES

Fly-Leaf

Definitions and explanations

NON-WORKERS OR PERSONS NOT AT WORK—TYPES OF ACTIVITIES

(See fly-leaf to the Table SC-I)

SCOPE AND COVERAGE OF THE TABLE ST-II

This table presents the distribution of non-working population among the Scheduled Tribes by sex and type of activity for all the Scheduled Tribes as a group as well as for each Scheduled Tribe separately.

The total non-working population among the Scheduled Tribes is shown in columns 2-4 of the table, males and females separately. Out of them full time students are shown in columns 5-6 and the persons seeking employment/work in columns 7—10 of the table. The other non-workers are shown in columns 11-12.

ST-II — PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED TRIBES

Sl. No.	Name of Scheduled Tribe	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work		Others	
		P	M	F	M	F	M	F	M	F	M	F
	1	2	3	4	5	6	7	8	9	10	11	12
	HIMACHAL PRADESH											
1	Gaddi	19,264	8,774	10,490	1,449	108	5	..	3	..	7,317	10,382
2	Gujjar	7,034	3,273	3,761	501	33	5	4	1	..	2,766	3,724
3	Jad, Lamba, Khampa and Bhot or Bodh	587	299	288	40	7	1	..	..	..	258	281
4	Kanaura or Kinnara	9,211	4,728	4,483	1,533	330	3	3	..	..	3,192	4,150
5	Lahaula	1,058	554	504	125	7	3	..	..	..	426	497
6	Pangwal	2,668	1,341	1,327	165	19	..	..	..	..	1,176	1,308
7	Unclassifiable	65	1	64	..	..	..	..	..	..	1	64
	Chamba District											
1	Gaddi	18,818	8,568	10,250	1,406	107	5	..	3	..	7,154	10,143
2	Gujjar	2,059	1,001	1,058	50	2	..	..	..	..	951	1,056
3	Jad, Lamba, Khampa and Bhot or Bodh	333	168	165	7	3	..	..	..	..	161	162
4	Kanaura or Kinnara	57	34	23	2	3	..	..	..	..	32	20
5	Lahaula	1,021	534	487	116	5	3	..	..	..	415	482
6	Pangwal	2,668	1,341	1,327	165	19	..	..	..	..	1,176	1,308
7	Unclassifiable	1	1	..	..	..	..	..	..	..	1	..
	Mandi District											
1	Gaddi	429	202	227	43	1	..	..	..	..	159	226
2	Gujjar	1,370	722	648	176	8	2	4	..	..	544	636
3	Jad, Lamba, Khampa and Bhot or Bodh	56	32	24	8	..	1	..	..	..	23	24
4	Kanaura or Kinnara	57	25	32	9	1	..	..	..	..	16	31
5	Lahaula	29	16	13	6	2	..	..	..	..	10	11
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	23	..	23	..	..	..	..	..	..	..	23
	Bilaspur District											
1	Gaddi	2	1	1	..	..	..	..	..	..	1	1
2	Gujjar	1,721	712	1,009	151	13	2	..	1	..	558	996
3	Jad, Lamba, Khampa and Bhot or Bodh	45	15	30	4	1	..	..	..	..	11	29
4	Kanaura or Kinnara	7	2	5	..	..	..	..	..	..	2	5
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	3	..	3	..	..	..	..	..	..	..	3

ST-II—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED TRIBES—concld.

Sl. No.	Name of Scheduled Tribe	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work		Others	
		P	M	F	M	F	M	F	M	F	M	F
	1	2	3	4	5	6	7	8	9	10	11	12
						Mahasu District						
1	Gaddi	5	2	3	..	..	..	..	..	..	2	
2	Gujjar	643	326	317	44	5	..	..	..	..	282	312
3	Jad, Lamba, Khampa and Bhot or Bodh	141	76	65	21	3	..	..	..	..	55	62
4	Kanaura or Kinnara	406	221	185	95	14	1	3	..	..	125	168
5	Lahaula	8	4	4	3	..	..	..	..	..	1	4
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..
						Sirmur District						
1	Gaddi	10	1	9	..	..	..	..	..	..	1	9
2	Gujjar	1,241	512	729	80	5	1	..	..	..	431	724
3	Jad, Lamba, Khampa and Bhot or Bodh	1	1	..	..	..	..	..	..	..	1	..
4	Kanaura or Kinnara	36	18	18	3	1	..	..	..	..	15	17
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	38	..	38	..	..	..	..	..	..	..	38
						Kinnaur District						
1	Gaddi	..	..	..	..	..	..	..	..	..	..	..
2	Gujjar	..	..	..	..	..	..	..	..	..	..	..
3	Jad, Lamba, Khampa and Bhot or Bodh	11	7	4	..	..	..	..	..	..	7	4
4	Kanaura or Kinnara	8,648	4,428	4,220	1,424	311	2	..	..	..	3,002	3,909
5	Lahaula	..	..	..	..	..	..	..	..	..	..	..
6	Pangwal	..	..	..	..	..	..	..	..	..	..	..
7	Unclassifiable	..	..	..	..	..	..	..	..	..	..	..

SECTION II
REPRINTS

Reprints from Old Publication

Scheduled Castes

1. Badhi or Nagalu
2. Bansi
3. Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia
4. Chanal
5. Daole
6. Dhaki or Toori
7. Doom or Doomna
8. Dumne (Bhanjre)
9. Hali
10. Hesi
11. Jogi
12. Julahe
13. Kamoh or Dagoli
14. Karoack
15. Koli
16. Lohar
17. Rehar
18. Rehara
19. Sipi
20. Teli
21. Thathiar or Thathera

Scheduled Tribes

1. Gaddi
2. Gujjar
3. Kanaura or Kinnara
4. Lahaula
5. Pangwala

REPRINTS

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H. A. Rose, Volume II (p. 32, 64 and 65)

Badhi: The carpenter who makes ploughs and other rude wood-work among the Gaddis: (fr. badhna, to cut with an axe or saw). See Barhi.

Barhai: A wood-cutter or carpenter in the hills (root badhna, to cut, cf. Badhi). In Kullu the Barhais and Badhis are the same, but not in Kangra proper. In Kullu they do not scruple to eat the flesh of dead animals. The Barhais are not a separate caste, but Kolis or Dagis that use the axe, and one of the Koli groups is returned as Barhai. There is also a Barhai tribe or clan among the Rathis of Kangra.

Barhi: The synonym for Tarkhan in the Jumna Districts. The Barhi considers himself superior to his western brother the Khati, and will not marry with him: his married women wear the nose ring. Cf. Badhi and Barahi.

Bansi: A class of musicians, players on the pipe (bans) at temples and village shrines, but virtually employed in the same way as Halis or Sipis, in Chamba.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H. A. Rose. Volume II (pp. 147—151)

Chamar, Chamiar, fem. Chamari,-iari: The Chamar is the tanner and leather-worker of North-Western India*, and in the western parts of the Punjab he is called Mochi whenever he is, as he generally is, a Musalman, the caste being one and the same. The name Chamar is derived from the Sanskrit Charmakara or "worker in hides". But in the east of the Punjab he is far more than a leather-worker. He is the general coolie and field labourer of the villages; and a Chamar, if asked his caste by an Englishman at any rate, will answer "coolie" as often as "Chamar"†. They do all the begār, or such work as cutting grass, carrying wood and bundles, acting as watchmen, and the like; and they plaster the houses with mud when they need it. They take the hides of all dead cattle and the flesh of all clovenfooted animals, that of such as do not divide the hoof going to Chuhras. They make and mend shoes, thongs for the cart, and whips and other leather work; and above all they do an immense deal of hard work in the fields, each family supplying each cultivating association with the continuous labour of a certain number of hands. All this they do as village menials, receiving fixed customary dues in the shape of a share of the produce of the fields. In the east and south-east of the Punjab the village Chamars also do a great deal of weaving, which however is paid for separately: The Chamars stand far above the Chuhras in social position, and some of their tribes are almost accepted as Hindus††. They are generally dark in colour, and are almost certainly of aboriginal origin, though here again their numbers have perhaps been swollen by members of other and higher castes who have fallen or been degraded. The people Say:

Karia Brahman, got Chamar
In ke sath na utrie par.

"Do not cross the ferry with a black Brahman or a fair Chamar", one being as unusual as the other. Their women are celebrated for beauty, and loss of caste is often attributed to too great partiality for a Chamari.

The traditional origin of the Chamars is that Chanu (or Chanwe) and Banu were two brothers, the former removed a cow's carcase with his own hands and so Banu‡ out-casted him§. In Kapurthala, however, another version is current and according to this Gāt told his brother Mat to remove a carcase and then declined to associate with him for doing so, and the Mirasi who witnessed the incident, took Gāt's part. From Mat are descended the Chamars.

Synonyms: It is difficult to say that what are the real synonyms of Chamar. The term Chuhra-Chamar is often used to denote the group formed by the two castes, just as Mochi-Julaha is used, but it does not imply that the two castes are identical. Just as the Muhammadan Chamar is styled Mochi so the Sikh Chamar is called Ramdasia (qq.v.). In Sirsa Chamar is called Meghwal as a compliment, but opprobriously he is styled Dhed‖ or Dherh, a term applied to any 'low fellow'. The 'Meghwal' claim descent from Megh-rikh who was created by Narain.

*Sherring has a long disquisition on the Chamar caste, which appears to be much more extensive and to include mu more varied tribes in Hindustan than in the Punjab.

†Nhy is a chamar always addressed with "oh Chamar ki" instead of "Oh Chamar" as any other caste would be.

††The Chamars will eat food prepared by any tribe except the Khakrob (Chuhra), Kanjar, Sansi and Nat. Smoking is only allowed among themselves and they will not eat or drink from a Dhobi, a Dum or a Nilgar (indigo dyer), (Karnal).

‡Banu or Banwe here would appear to be the eponym of the Bania caste, which is said to worship an ar and a rambi at weddings.

§A dum witnessed the occurrence, and so to this day no Chamar will eat or drink from a Dum or Mirasi's hands.

‖The Dhed appears to be a separate caste in the Central Provinces, though closely allied with the Chamar. The Dhed is also a large tribe in Kachh and Sindh, also called Bhambi.

Groups: The Chamars are divided into several sub-castes. In the Eastern Punjab there appear to be at least five true sub-castes which do not intermarry. These are in order of precedence:

(*i*) Chandor, said in Delhi to trace its origin from Benares, possibly from some association with Kabir. It is the principal sub-caste in Hissar, including Sirsa, and its members do not tan, leaving that to the Chamrangs and Khatiks and working only in prepared leather. See also under Meghwal.

(*ii*) Raidasi or Rabdasi, named after Rai Das Bhagat himself a Chamar, a contemporary of Kabir, and like him a disciple of Ramanand. It is the prevalent sub-caste in Karnal and its neighbourhood.

(*iii*) Jatia, found in greatest numbers about the neighbourhood of Delhi and Gurgaon. They work in horse and camel hides, which are an abomination to the Chandar, probably as having the foot uncloven; and are perhaps named from the word Jat a camel-grazier. On the other hand they are said to obtain the services of Gaur Brahmans, which would put them above all other Chamars, who have to be content with the ministrations of the outcast Chamarwa Brahman.

(*iv*) Chambar, the prevalent sub-caste further west about Jullundur and Ludhiana.

(*v*) Golia, lowest of all the sub-castes, indeed Golia is the name of a section of many menial castes in the Eastern Punjab, and in almost all cases carries, with it an inferior standing in the caste.

Further west, in Nabha, the sub-castes are, however, said to be four in number, *viz*:

1. Buna (Bunia)
2. Chamar.
3. Chamarwa
4. Chanbar (sic)

} who touch unclean things.

The Buna appears in Ludhiana as the Bunia, a Sikh Chamar, who having taken to weaving ranks, higher than the workers in leather. The Rahtia* is also said to be as Sikh Chamar who has taken to weaving, but many Rahtias are Muhammadans.

Territorially the Chamars in Patiala are divided into two groups which do not intermarry and thus form sub-castes. These are the Bagri, or immigrants from the Bagar, found in the south-east of the state, and the Desi.

Among the Desi in Patiala two occupational groups are found, viz., the Chamars who make shoes and the Bonas, the latter sub-caste being weavers of blankets by occupation and Sikhs by religion.

The Jind account divides the Chamars into 5 sub-castes, viz., Ramdasi, Jatia, Chamar (sic), Pathi and Raigar, but it is not clear whether these are occupational or territorial or sectarian groups. The Nabha account says they are divided into 4 groups, viz., Chanwar, Jatia, Bahmnia (?) and Chimar (sic). The Chanwar are again divided into two sub-castes (?), Chanwar proper, who are Sultanis by religion and workers in leather; and the Bonas (or blanket-weavers) who are Sikhs of Guru Govind Singh. The Bonas are not found in the south-east. The Jatias (descendants of Jatti, wife of Ramdas) are found only in the south-east and are regarded as inferiors by the Chanwars, who do not drink or smoke with them. A curious story is told of the origin of the Jatias, connecting the name with jhant (pubes). No Chanwar Chamar would give the Jatias, forefather a girl to wife, so he married a Chuhra's daughter, but the pheras were not completed when a dispute arose, so the Chuhras and Jatias performed half the pheras outside and the rest inside the house until recently. The Jatia tan horse and camel hide, while the Chanwars of Bawal only tan the skins of kine, which the jatias refuse to touch.

The Bahmnia also claim descent from a wife of Ramdas, and wear the janeo and thus assert their superiority over other Chamars, but they are not found in Nabha.

The Bilai is apparently the village messenger of the Delhi division. He is at least as often a Chuhra as a Chamar, and ought perhaps to be classed with the former but there is a Chamar clan of that name who work chiefly as grooms.

The Dusadh is a Purbi tribe of Chamars, and has apparently come into the Punjab with the troops, being returned only in Delhi, Lahore and Ambala.

Of the above groups it is clear that some are true sub-castes based on occupation, while others like the Buna are merely occupational groups which may or may not intermarry with other

*In Sirsa the word seems to be applied to the members of any low caste, such as Chamar or Chuhra. Mr. Wilson however, had never heard the word used. In Patiala it is said to be applied to Sikh Chamar.

groups. This differentiation of the groups by occupation is most fully developed in the eastern and sub-montane tracts, where the Chamars form an exceedingly large proportion of the population and are the field-labourers of the villages. But in the central districts their place in this respect is taken by the Chuhra. In the west, too, the leather worker, like all other occupational castes, is much less numerous than in the east. The weaver class, on the other hand is naturally least numerous in the eastern district where much of the weaving is done by the leather-working castes. And, when the Chamar sticks to leather-working in the eastern Districts, he is apparently dubbed Chamrang or Dabgar, just as in the Punjab proper a Chamer who has adopted Islam, and given up working in cowhide becomes a Mussalman Khatik tanner.

The gots or sections of the Chamars are very numerous, and some of them are large. They include the Chauhan and Bhatti gots* (numerous in the central and eastern districts especially Ambala) and of these eleven gots all but the Kathana are found in the Jullundur division.

Badhan	Hir	Mahmi
Bains	Ghameri	Phundwal
Batoi	Jal.	Sindhu
Bhati	Kathana	

The Chamars are by religion Hindus or Sikhs. Owing to the fact that the famous Bhagat Ramdas was a Chamar by caste, many Chamars are Ramdasias† by sect, and of this sect again some are also Sikhs.

Ramdas was a descendant of Chanu. His mother, Kalsia was childless, but one day a faqir came to her and she give him flour, in return for which he promised her a son. On his return his guru cross-questioned him, as he was unable to pronounce the name 'Parmeshwar' and learning of his promise declared that, as no son had been bestowed on Kalsia in her destiny, the faqir himself must be born to her. So he was reborn as Ramdas, who is called Raidas in Bawal. As his mother was a Chamari he refused her breasts, until his guru bade him suck. One day when placed by his mother at a spot where Rama Nand used to pass, he was touched by that teacher's sandals and when he cried out was told by him to be silent and repeat "Ram Ram". Thus was supernatural power bestowed upon him.

Contrary to the Chamars' customs Ramdas wore a janeo, sounded a conch, and worshipped idols. The Brahmans appealed to the magistrate, whereupon Ramdas cast the idols into a tank, but they returned to him, whereas the Brahmans failed in a similar test. Again, cutting his neck open Ramdas exhibited 4 janeos, of gold, silver, copper and thread, typical of the 4 yugas. Thenceforth he was known as a famous Bhagat‡.

Chamar women wear no nose-ring, but among the Bunas it is worn by married women not by widows. The Chārimars of Bāwal do not wear gold nose-rings and all the Chamars of that locality avoid clothes dyed in saffron, and the use of gold. They also use beestings only after offering it to the gods on the amāwas.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province." by H. A. Rose, Volume III (p. 123-124)

Mochi, fem. An: A blacksmith in the valley below Chitral and in the Gilgit, and Indus valleys see Chitrali, in the rest of these Provinces the word Mochi is properly the name of an occupation, and signifies the worker in tanned leather as distinguished from the tanner. The Mochi not only makes leather articles, but he along grains leather and gives it a surface colour or stain, as distinguished from a colour dyed throughout. In the east of the Punjab the name is usually applied only to the more skilled workmen of the towns. In the west, however, it is simply used to designate a Musalmān Chāmar; and the Mochi there is what the Chamar is in the east and belongs to the same caste, though his change of religion improves, though only slightly, his social position. He does not ordinarily weave, though in Hoshiārpur‡‡ the majority of the Mochies are said to be weavers, and he is not admitted to religious or social communion by the other Mussalmāns. In the west of the Punjab, however, the Chāmar or Mochi no longer occupies that important

* The two most numerous gots among the Mochis. They may of course have adopted these got names from the Rajputs as Bains and Sindhu may have been borrowed from the Jats.

† The Ramdasia also claim descents from Ramdas. The Ramdasia (Sikhs) take the pahul from Chamars and drink amrit at their hands. The Mazhabi take them from the sweepers hands (Kapurthala).

‡ In Jind the Ramdasias are the dominant group and form a sub-caste, which has 9 gots:—Berwal, Chauhan, Goru, Mahi, Sanyar, Laria, Siddhu, Linh-mar, Lokra.

‡‡ In Jullundur the Mochis are said to make boots, while the Saraj makes saddles, etc. But in Hoshiarpur the reverse is reported to be the case.

osition as an agricultural labourer that he does in the east. In the west he is merely a tanner and leather worker, and his numbers are proportionally less than when a large part of the field work is done by him. Moreover he no longer renders menial service; and it may be that his improved social position is partly due to this fact. Mr. Christie, indeed, said that so soon as a Chamār. whether Hindu or Musalmān, abandons menial offices and confines himself to working in leather, he rises in the social scale and assumes the more respectable name of Mochi. The Mochi is proverbially unpunctual in rendering service and there is a saying, "The Mochi's to-morrow never comes".

Synonyms, strictly speaking, there are non-Kafshdoz means boot-swer and sarrāj, shairāj, sārāz or shiraz means saddler. In Ludhiāna the Muhammadan Mochi is styled Shaikh and deals in cloth as well as weaves. Indeed the principal occupation of the caste is weaving so that the Mochi-Julāhas are spoken of as if they were almost one and the same caste.

But the Mochis intermarry disregarding the got, just like ordinary Muhammadans, and are said not to intermarry with the Julāhas or any other caste. The principal gots in Ludhiana are:

Baro	Jakhrah	Mahman
Biswan	Jhalli	Ratanpal Bhatti
Chohan	Kauldhar	Shihmar
Jabar	Khilar	Sindhu
	Kilry and Bangar	

In Bawal the Hindu Mochis claim to be of the Kachhwaha got i.e., they assert a Rajpus origin, and despise the Chamars and Khatiks. Another got is Chauhan. In Nabha the Hindu Mochis are said to affect Devi, Bhairon and other Hindu gods. Hospitality must be shown to any member of the community, who is on a journey, under penalty of excommunication. The caste has a system of chaudhris like other artisan castes.

Another Mochi off-shoot is the Bhangar, which lives by weaving, and has ceased to intermarry with the Mochis. It appears to be confined to Kapurthala.

Though most of them are Muhammadans, Hindu Mochis are found in the south-east of the Punjab, where they make boxes, saddles, etc., of leather, but not shoes. Muhammadan Mochis have no such prejudice. They include the Shirazi sub-caste, who eat and smoke but do not intermarry with other Mochis, and whose original occupation was harness-making, though now-a-days either group follows the others' occupation. Still as the Shiraz observe the Muhammadan law, other Muhammadans will eat, smoke and associate with them.

The Shirazi sections are:

Bahota	Rain
Ghaki	
Mąhil	Sadraha.

The Rain is named after the caste from which it sprang. The others are said to be eponymous.

In Bawal the Muhammadan Moçhis claim descent from Shaikh Nathbir, a Hindu Rajput of Jaisalmir who embraced Islam, and at whose shrine in Guzerat they perform jaṫah twice a year. Their sections in Nabha are:

Balu	Galhot	Rattu
Bangarh	Kuler	Sapran
Chandhar	Mallan	Sardheb
Ghi	Nagah	Summan

In Kapurthala the (Muhammadan) Mochi sections are said to be:

Banjra Jat	Jal	Mahras
Bhatti Rajput Jat	Kainkar	Motle
Bhatti Jat	Kaler Jat	Salam
Chandhar	Kantha	Sasan Jat
Daryah	Khang Jat	Shabhmar Sinh
Dhaliwal	Khokhar	Soni Khatri
Ganere	Lagah	Suman Mochi
Gil	Lakhi	Tur
Harrar		

Before commencing work Muhammadan Mochis invoke Harzrats Salih and Mir, whose tombs are said to still exist in Arabia, and every six months they distribute sweets to the poor in their names. In Dera Ghazi Khan the Mochi is addressed as Jam which has almost become a professional title.

The Chamrang, or dyers of skins have 14 sections. A tribe classed as Jat in 1881 (4,767 souls) and found in Dera Ghazi Khan.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H.A. Rose, Volume III (p. 306-307)

Rāmdāsī, Rāi-or Rāodāsī: These terms are loosely used with several different meanings. In its widest sense Rāmdāsi means a follower of Guru Rām Dās, or indeed of any other Guru; but it is more usually applied to a Chamar or Jullāhā who has taken the Pāhul. It is generally explained that this Guru first admitted Chamārs into the Sikh community, but this theory is untenable and the name was probably adopted because it closely resembled Raodās, Rāi-or Ravdās, a famous bhagat of the Chamar caste.

"Bhagat Ravdās, Raidās or Rahdās, a saint of the Chamar caste", writes Mr. Maclagan, "was, according to some accounts, a disciple of Ramanand; according to others he lived in the time of Akbar.* He is said to have been born at Benares, and his followers are men of low caste, mainly Chamārs. The Census gives us no idea of the numbers of the followers of Ravdās, because there are Rāmdāsî or Ramdāsi Chamārs, as well as Ravîdāsi or Raidāsi Chamārs, and the two have become hopelessly mixed in the returns. Ibbeston distinguishes the two sects of Chamars as follows: the Rāmdāsi, he says are true Sikhs, and take the pahul; the Ravdāsis are not Sikhs, or, if Sikhs, are only Nanakpanthis, and do not take the pahul. Among the people themselves the two terms are by no means clearly distinguished. For instance, at not a few persons termed themselves at the Census as followers of Bhagat Rāmdās". Mr. Fagan wrote: As far as the Hissār district is concerned, the confusion is, I think, an actual fact, the Hindu Chamārs are really Rahdāsis, being so called after the Bhagat Rahdas. The name appears to have been corrupted into Rāmdāsi, probably from confusion with the name of the Sikh Guru Rāmdās. The Sikh Chamārs are also Rāmdēsis, but in their case the name may imply a connection with the Guru Rāmdās, but my own impression is that it is a name which they had before their conversion to Sikhism by corruption from Rahdāsi or Raidēsi, and the fact that there are Raidasi Sikhs as well as Rēmdāsi Sikhs corroborates this theory to some extent on the other hand, it may be that the Hindu Chamārs after conversion changed the name of their sect from Rāidāsi to Rāmdāsi in order to claim some connection with Rāmdās, one of the leaders of their newly adopted faith.

The fact that the Rāidāsis, like the followers of Kabir or Nāmdeo, must have held views very similar to those inculcated by Nānak accounts doubtless for part of the confusion. Of the teachings of Ravdās little is known, except that he believed in the unity of God and forbade the worship of idols. He is said to have compiled certain books which are held in reverence, and he is quoted in the Adi-Granth. His followers pay him worship by repeating his name as they count their beads. The Satnāmis of the Central Provinces are an offshoot of the Rāidāsi Chamars.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H.A. Rose, Volume III (p. 307)

Ramdasia: According to Ibbetson in the north and centre of the Eastern Plains a very considerable number of Chamārs have embraced the Sikh religion. These men are called Rāmdāsia after Guru Rām Dās, though what connection they have with him I have been unable to discover. Perhaps he was the first Guru to admit Chāmars to the religion. Many, perhaps most, of the Rāmdāsi Chamērs have abandoned leather-work for the looms they do not eat carrion, and they occupy a much higher position than the Hindu Chamars, though they are not admitted to religious equality by the other Sikhs. The Rāmdāsi are often confused with the Rāidāsi or Rabdāsi Chamārs. The former are true Sikhs and take the pāhul. The latter are Hindus, or if Sikhs, only Nanakpanthi Sikhs and do not take the pahul; and are followers of Bhagat Rav Dās or Rab Das, himself a Chamar. They are apparently as true Hindus as any Chamars can be, and are wrongly called Sikhs by confusion with the Rēmdāsias.

Extract from "The Punjab and Its Feudatories, Census Report, Part I, 1891" by E.D. Maclagan. (p. 296)

Chamār: Chamiār. Chāmar. Machār. Includes Dhed, Dosādh (or Dosat), Rahtia, Rāmdāsia, and a few other names recognized as referring to Chamārs. Some Ramdāsis are however, Julahās, etc. Chamarwa is classed as Chamar: but Chamarwa Brahaman or Brahman Chamarwa as Brahmans. In compilation I have added the Chamrangs (total number H. 251, M, 4,738), but I have kept the

* The Stories of the Bhaktā Mālā regarding him are given in Wilson's Sketch of the Hindu Sects.

Mochis apart. The Chamrangs are found mostly in Sialkot and Patiala. Thirty-four persons (of whom 33 are in Delhi) returned as Madhār have been added in compilation. I have no information regarding these, except that they are said to be a caste akin to Chamārs. Perhaps they are Madēri faqirs.

Extract from "The Census of India, 1901, India, Vol. I, Ethnographic Appendices" by H. H. Risley, I.C.S., C.I.E. (pages 167—175)

by

(W. Crooke, I.C.S.)

Chamar

1. *Origin* : The caste of curriers, tanners, and day-labourers found throughout Upper India. Their name is derived from the Sanskrit Charmakāra, a "worker in leather." Traditionally the Chamar is the offspring of a Chandala woman by a man of the fisherman caste. The Karavara of Manu, "who cuts leather", is descended from a Nishada father and Vaideha mother. The Nishada, again, is said to be the child of a Brahman and a Sudra woman, and the Vaideha of a Vaisya father and a Brahman mother. On this Mr. Serring remarks:—"If the workers in leather of the present day are lineal descendants of the workers in leather in Manu's time, the Chamars may fairly consider themselves as of no mean degree and may hold up their heads boldly in the presence of the higher castes." Mr. Sherring appears to have been impressed with the high-bred appearance of some Chamārs. This may, perhaps, be to some extent accounted for by liaisons with some of the higher castes; but most observers will agree that Mr. Risley is right in his opinion, that "the average Chamār is hardly distinguishable in point of features, stature, or complexion from the members of those non-Aryan races from whose ranks we should prima facie expect the profession of leather-dressers to be recruited." Mr. Nesfield believes the Chamār to have sprung out of several different tribes like the Dom, Kanjar, Habura, Chero, etc., the last remains of which are still outside the pale of Hindu society. "Originally he seems to have been an impressed labourer (begār) who was made to hold the plough for his master, and received in return space to build his mud hut near the village, a fixed allowance of grain for every working day, the free use of wood and grass on the village lands, and the skins and bodies of the animals that died. This is very much the status of the Chamār at the present day. He is still the field slave, the grass cutter, and the carrion-cater of the Indian village." But it is, perhaps, at present, until the existing evidence from anthropometry is largely increased, premature to express a decided opinion of their origin further than this, that the tribe is in all probability occupational, and largely recruited from non-Aryan elements. Among all the Indo-Aryan races the use of hides for clothing prevailed in primitive times. The Vishnu Purana enjoins all who wish to protect their persons never to be without leather shoes; and Manu warns the Brahmans never to use shoes that have been worn by another. In the Ramāyana, Bharata places on the vacant throne of Ajudhya a pair of Rama's slippers* and worships them during his exile. The Charmal of pliny's list have been identified with the inhabitants of Charma Mandala, a district of the West, mentioned in the Mahabharat, and also in the Vishnu Purana under the title of Charma-Khanda.

2. *Traditions of Origin*: One curious legend of the origin of the tribe has been referred to in connection with the Agarwala Banyas:—

Once upon a time a certain Raja had two daughters, Chāmu and Bāmu. These married, and each gave birth to a son who was a prodigy of strength (Pahlwan). An elephant happened to die in the Raja's palace, and being unwilling that it should be cut up, he searched for a man strong enough to take it out whole and bury it. Chāmu undertook and performed the task. Bāmu pronounced him an outcaste; so the Banyas are sprung from Bāmu, and the Chamārs from Chāmu. Another legend tells how five Brahman brothers were passing along together. They saw a carcass of a cow lying on the way. Four of them turned aside; but the fifth removed the dead body. His brethren excommunicated him, and since then it has been the business of his descendants to remove the carcasses of cattle. Another tradition makes them out to be the descendants of Nona or Lona Chamārin, who is a defied witch much dreaded in the eastern part of the Province. Her legend tells how Dhanwantari, the physician of the gods was bitten by Takshka, the king of the snakes, and knowing that death approached, he ordered his son to cook and eat his body after his death, so that they might thereby inherit his skill in medicine. They accordingly cooked his body in a cauldron, and were about to

*But they were made of wood and called paduka.

eat it, when Takshaka appeared to them in the form of a Brahman, and warned them against this act of cannibalism. So they let the cauldron float down the Ganges, and as it floated down, Lona, the Chamarin, who was washing on the bank of the river, not knowing that the vessel contained human flesh, took it out and partook of the ghastly food. She at once obtained power to cure diseases, and especially snakebite. One day all the women were transplanting rice, and it was found that Lona could do as much work as all her companions put together. So they watched her, and when she thought she was alone she stripped off all her clothes (nudity being an essential element in all magic), muttered some spells, and throwing the plants into the air they all settled down in their proper places. Finding she was observed, she tried to escape, and as she ran the earth opened, and all the water of the rice fields followed her, and thus was formed the channel of the Loni river in the Unao District.

3. *International Structure*: The Census Returns show eleven hundred and fifty-six sub-divisions of Chamars; of these the most important locally are—

Saharanpur: Ajmer, Baliyan, Dharaun, Mochi, Sagahiya, Sirswal.

Bulandshahr: Bharwariya, Chandauliya or Chandauriya, Lalman.

Aligarh: Chandauliya, Parphor, Kathiyara, Mochi, Ojha.

Mathura: Chauraisya, Kadam, Tingar.

Manipuri: Loniyan, Pajhasiya, Suji.

Etawah: Amrutiya, Bisaili, Nakchhikna.

Etah: Nagar, Nunera.

Bareilly: Bardwari, Bhusiya, Chandauliya, Nona.

Bijnor: Sakt.

Budaun: Baharwar, Chauhan, Kokapasi, Uriya.

Moradabad: Bhayar, Ramanandi.

Cawnpur: Gangapari, Rangiya.

Fatehpur: Desi, Dhuman, Domar, Panwar, angiya, Turkatwa.

Banda: Barjatwa, Dhanian, Dhundhiya, Dhindhor, Janwar.

Rangiya: Seth, Sorahiya, Ujjain.

Hamirpur: Dhindhor, Rangiya, Umre.

Allahabad: Autarbedi, Chand Rae, Ghatiya, Kahar, Turkiya.

Lalitpur: Bhadauriya.

Benares: Dhuriya.

Mirjapur: Turkiya.

Jaunpur: Banaudhiya, Turkiya.

Ghazipur: Kanaujiya.

Ballia: Kanaujiya.

Gorakhpur: Bamhaniya, Belbheriya, Birhariya, Dakkhinnaha.

Desi: Ghorcharha, Ghosiya, Kanaujiya, Mohahar, Rajkumari, Sarwariya, Siudas, Tarwa, Uttaraha.

Basti: Birhariya, Chhagoriya, Chamarmangta.

Dakkhinaha: Desi, Mohahar, Sarwariya, Tanbuna, Uttaraha.

Azamgarh: Gual, Kanaujiya.

Lucknow: Chauhan, Dusadh.

Unao: Chauhan.

Rae Bareli: Chandel, Dhaman, Dhundar, Dhuriya, Ghor-Charha, Gorait, Harphar, Khalkatiya, Kulha, Nona, Tanbuna.

Sitapur: Chauhan, Pachhwahan.

Sultanpur: Banaudhiya, Dhaman, Nona, Tanbuna.

Partabgarh: Banaudhiya, Chandal, Dhaman, Dhingariya, Jogeya, Nona, Surahiya, Tanbuna, Turkiya.

Barabanki: Jogiya, Pachhwahan.

4. *Sub-Castes*: In the detailed lists we find the Chamars of the province classified into sixteen main sub-castes. Aharwar (principally found in the Allahabad Division), Chamar (chiefly in Meerut); Chamkatiyas (mostly in Bareilly); Dhusiyas (in Meerut and Benares); Dohars (in Agra, Rohilkhand, Allahabad, Lucknow); Gole (in Etawah); Jaiswaras (Strongest in Benares, Allahabad, Gorakhpur and Faizabad); Jatwas (in Meerut, Agra and Rohilkhand); Koris (in Faizabad and Gorakhpur); Korchamras (in Lucknow); Kurile

(in Lucknow and Allahabad); Nigoti (a small sub-caste chiefly in Manipur); Patthargotis (in Agra); Purabiyas (in Lucknow and Faizabad); Raedasis (tolerably evenly distributed throughout the province) and Sakarwars (in Agra and Allahabad). But there is hardly a district which does not possess, or pretend to possess, the sevenfold division which is so characteristic of castes of this social standing. Thus in Ballia, we find Dhusiyas, Jaiswaras, Kanaujiyas, Jhoghiyas, Jatuas, Chamartantoes, and Nonas; in Agra, Mathuriya, Jadua, Domara, Sakarwar, Batariya, Guliya, and Chandauriya. Some of these sub-castes are of local origin, some are occupational, and some take their name from their eponymous founder. Thus the Aharwar are connected with the old town of Ahar, in the Bulandshahr District, or with the Ahar tribe; the Chamkatiyas take their name from their trade of cutting hides (cham katna). Thus sub-caste claims to have produced the saints Rae and Das Lona Chamarin. The Jatua or Jatiya have, it is said, some unexplained connection with the tribe of Jats. The Kaiyan is also a sub-caste of the Bohras, and is said to be derived from their habit of always saying kahà, "What?" "When?" The Jaiswaras trace their origin to the old town of Jais, though some have a ridiculous story that it is a corruption of Jinswar in the sense that they are agriculturists and grow various crops (jins). The Koli, or Kori, a term usually applied to the Hindu weaver, as contrasted with the Julaha or Muhammadan weaver, are connected by some with the Kols; by others with the Sanskrit Kaulika, in the sense of "ancestral" or a "weaver". They say themselves that they take their name from their custom of weaving unbleached (kora) clothes. The Jhusiya, and also perhaps the Dhusiyas, have traditions connecting them with the old town of Jhusi, near Allahabad. There are, again, the Azamgarhiya of Azamgarh; the Jatlot of Rohilkhand, who, like the Jatiya, say they are kinsfolk of the Jats; the Sakarwar connect themselves with Fatehpur Sikri; in the Central Duab are the Saksena, who say they come from Sankisa, and the Chanderiya from Chanderi. In Mirzapur we find the Jaiswara, Jhusiya, Kanaujiya, Kurla, Dusadhu, Kinsmen of the Dhusadha, the Kori, the Mangta or "beggars," the Dolidhauwa or "palanquin-carriers," the Azamgarhiya, and the Banaudhiya, who are residents of Banaudha—a term which includes the western parts of Jaunpur, Azamgarh and Benares, and the south of Oudh. To these Mr. Sherring adds:—In Benares the Rangua (rang, "colour") who are dyers; the Katyua or "cutters" (katna) of leather; and the Tantua, who manufacture strips or strings of leather known as tant. According to the same authority some of these sub-castes are differentiated by function. Thus, many of the Jaiswara are servants; the Dhusiya or Jhusiya, who trace their origin to Sayyidpur, in Ghazipur, are shoe-makers and harness-makers; the Kori, weavers, grooms, and field labourers; the Kuril, workers in leather; and the Jatua or Jatiya, labourers. The Jaiswaras will not carry burdens on their shoulders, but on their heads, and are liable to excommunication if they violate this rule. They supply most of our syces, and are liable to be expelled if they tie up a dog with a halter, which they worship. Any one who offends in this way is fined five rupees and a dinner to the brethren. The Mangatiyas or Mangtas live on alms, which they take only from the Jaiswars: In Mirzapur they describe these functions somewhat differently. There the Jaiswaras make shoes and work as day-labourers; the Jhusiyas are labourers, and keep pigs, which is also the occupation of the Azamgarhiyas are menial servants of Europeans, and tend swine; the Banaudhiyas tend swine and are day-labourers. There is, again, another local division of the Eastern Chamars into Uttarahas or "Northerners," Dakkinahas or "Southerners," who live respectively north and south of the river Sarju, and do not intermarry. The Chanduar or Chandauriya, of the Central Duab, claim to be descended from Chanura the famous wrestler of Kansa, who was killed by Krishna.

5. *Rules of Exogamy* : These sub-castes are now all, or practically all, endogamous; but there seems reason for believing that this fission into endogamous groups may be comparatively recent. Thus there seems no reason to doubt that in the east of the Province the Dhusiya and Kanaujiya intermarry. The rule of exogamy within the sub-caste seems to vary. Those who are more advanced say that marriage is prohibited within seven degrees in the descending line. Others say that they do not intermarry as long as any previous relationship between the parties is known or ascertainable. In Ballia, a careful observer states that they do not marry in a family from which their mother, grandmother, or great grandmother has come, nor do they marry in the family of their parent's sister. A man may marry two sisters, but not a daughter of a brother-in-law. The descendants of one common stock are called dayad, and among them marriage is prohibited. Besides, this occupation plays a very important part in marriage alliances;

thus, those who remove manure or night-soil cannot intermarry with those who practise the cleanlier duty of horse-keeping. As a rule they marry locally within their own neighbourhood, if a suitable match can be so arranged. If a Chamar entice away the wife of a clansman, in addition to the punishment inflicted by the tribal council, he is obliged to repay her marriage expense. If a girl is detected in an intrigue with a caste-fellow, her parents are fined one and a quarter rupees, and in Mirzapur the same is the punishment inflicted on a man who marries again while his first wife is alive. In fact, polygamy is discouraged unless the first wife be barren, when a second marriage will usually be sanctioned by the council. Among this sort of quarrelling has the special name sautya dah —"the ill-will-between the co-wives." Other say to the same purport are "Kath ki saut bhi buri hoti hai".—"Even a co-wife of wood is an evil", and when one wife is being carried to the burning-ground, the other says:—"Mor jiya na patiawe; saut ka pair hilta jawe."—"I cannot believe that she is dead; I am sure her legs are shaking still." In Ballia it is said that if a Chamar marries a second time, the fiest wife usually leaves him, and that her desertion for this reason is recognised as according to tribal custom.

6. *Tribal Council* : Chamars have a particularly well-organised and influential tribal council or panchayat. The head of every family is supposed to be a member of the Panchayat, and nearly every village has a headman (pradhan, jamadar). In large towns there is often more than one headman. In small matters the village council is competent to decide; but for the settlement of weightier questions the councils of several villages assemble under their own headmen, and then a general meeting is formed. Custom varies as to whether the headman is a permanent official or not. The most usual rule is that, if the son of the late headman is competent, he is generally appointed; if he be found guilty of misconduct, the headman is as liable as any of the members to fine and excommunication. The cases which come before the council may be classified as (*a*) cases of illicit sexual relations or violation of tribal rules concerning food, etc., (*b*) Matrimonial disputes; (*c*) petty quarrels, which would not come under the cognizance of a Court; (*d*) disputes about small money transactions; (*e*) cases in connection with jajmani: this last is very common. Every Chamar family has assigned to it a certain number of families of higher caste, which are known as its jajman (Sans. Yajamana), for which its members perform the duties of cutting the cord at births, playing the drum at marriages and other festive occasions, removing and disposing of the carcasses of dead cattle, and in return for, these services they receive money fees, cooked food and sometimes grain, flour etc. In return they sometimes supply shoes at marriages, a certain number of shoes annually in proportion to the hides they receive, and also do repairs to leather articles such as well buckets used in cultivation. These rights are very jealously watched, and any interference with the recognised constituents of a family is strongly resented and brought before the tribal council. These orders of the council in the way of fine or entertainment of the clansmen are enforced under penalty of excommunication, of which the most serious result is that, until the ban is removed, all marriage alliances with the family of the offender are barred, and if anyone marries a member of such a family, he at once becomes liable to the same punishment as that which they are undergoing. Every council has a mace-bearer (chharidar), who goes round and calls the members to the meetings and he is allowed a small money fee for this service. The amount of fine varies from one to five rupees, and it is very seldom that the process of excommunication has to be used to enforce payment. If a person thinks fit to lay a charge before the council he has to pay a fee of one and quarter rupees to the chairman, who will not take up the case until the fee is paid. This money, which to the east of the Province is known as nalbandi or lehri, is spent in purchasing spirits for the refreshment of the members.

7. *Marriage* : Chamars show an increasing tendency to the adoption of infant-marriage. The usual age to the east of the Province is between four and eight, and it is not uncommon in Ballia for little girls of three to be married. It is very seldom that a girl remains unmarried after the age of eight. There are no regular marriage brokers employed; the negotiations are conducted by a member of the family who is known as agua. As among other Hindu castes, marriage is looked upon as a sacrament, and not based on contract. It is complete and binding once the prescribed ceremonies are gone through, and its validity does not depend on the express or implied consent of the parties. But no marriage is carried out without the consent of all the relations, even those who are distant, and the descent and family connections of both bride and bride-groom are carefully

enquired into before the engagement is made. In Mirzapur the bride-price payable to her relations is two rupees and five seers of coarse sugar. In Ballia they deny that there is a bride-price; but it is admitted that, if the parents of the bride are very poor, the father of the bride-groom may give as much as four rupees to defray the marriage expenses. As has been said, both bride and bride-groom are carefully examined as to whether they are free from any physical defect, and, as a general rule, if such be subsequently ascertained, it would not be a valid ground for annulling the marriage. If the husband become a lunatic after marriage, the wife in Ballia would not be entitled to leave him, provided his relations continued to support her: and in the same way the husband of a mad wife is held bound to support her. Impotence or such mutilation as renders sexual intercourse impossible is valid ground for dissolving the marriage. But as a matter of fact, impotency, proved to the satisfaction of the council, is the only valid reason for a wife abandoning her husband. Divorce in the strict sense of the term is unknown; but a husband may turn his wife out of the house for proved infidelity, while she cannot leave him even if he be unfaithful to her provided he gives her food and clothes. A woman, whose expulsion has been recognised by the council, can remarry by the sagai or karao form. The offspring of such informal marriages rank equally for purpose of inheritance with those of regularly-married virgin brides. As regards the offspring of illicit connections they follow the caste and tribe of the father unless the mother was a Musalman, or of some tribe lower than a Chamar in the social scale. Such people are known by the name of Suratwal or Suratwala. When a Chamar takes a woman from a caste superior to his own, their children will be recognised as members of the caste; but if she be inferior to him, their children are considered illegitimate, and will not inherit. This is always the case when the woman is a Bhangi, Dom, Dhobi, Kunchbandhua, or Musahar.

The child of a Chamar at Ballia by a Dusadh woman is known as Chamar Dusadha, and this is the only case in which a similar fusion of castes is known to have been recognised. The importance of such facts in connection with the problem of the origin of the mixed castes is obvious.

8. *Widow-Marriage and the Levirate*: Widow-marriage is, as has been said, fully recognised; but among Chamars who have, like those at Cawnpore, risen in the world, there seems a tendency to prohibit it. The levirate is recognised, but the widow can live only with the younger brother of her late husband. If the widow be younger, and her younger brother-in-law of a suitable age, they usually arrange to live together; if this cannot be arranged, she usually marries some widower of the tribe by the sagai or karao form. In this case the brother and father of her late husband have a right to the custody of the children of the first marriage: this rule is relaxed in the case of a baby, which accompanies its mother. In some cases the widow is allowed to take with her to her new home all the children of the first marriage. Any dispute as to matters of this sort is settled by the tribal council. If a widow marry an outsider, she loses all claim to the estate of her first husband, and so do any children she takes with her to the house of her new husband.

In such cases the property passes to the brothers of her first husband. If, on the contrary, she marry her husband's brother, she or her husband will inherit only if there was no male heir by the first marriage. At the same time, though Chamars are quite ready to lay down definite rules on this subject, the tribal custom does not appear to be quite settled, and when there are in the case of levirate or widow-marriage, two families, the matter is usually left to the council, who make a partition.

9. *Birth Ceremonies*: Among some branches of the tribe, as, for instance, at Sultanpur, when the first pregnancy of a wife is announced, a ceremony known as sathai is performed, which consists of the distribution of cakes (puri) to the clansmen at their houses. But as Chamars are particularly exposed to fear of witchcraft and diabolical agency generally, careful precautions are taken to guard the woman from evil. To the east of the Province promises of offerings are made to Vindhybasini Devi of Bindhachal, Banru Bir, Birtiya, and to the sainted dead of the family if they vouchsafe an easy delivery. Thorny branches of the bel tree (Aegle marmelos) are hung at the door of the delivery room to intercept evil spirits, who are also scared away by the smoke from an old shoe, which is burnt for the purpose. The woman sits on her heels during accouchement, and is supported by her female relatives. She is attended by a woman of the caste for six or twelve days; which is the period for impurity. When it is announced that the child is a boy, the women sing the sohar or song of rejoicing. Much of this consists of the invocation of Mata, the goddess of small-pox. After the cord is cut, if the child be a boy, the mother

is bathed in warm water; if a girl, she gets a cold bath. After the mother and baby are bathed, she gets a meal consisting of molasses, turmeric, and oil, and after twelve hours she is given halwa sweetmeat. Next day she gets her ordinary food. All through the period of impurity the signing of the sohar is repeated. At the door of the delivery room (sauri; Sans. Sutaka) a fire is kept constantly burning, and into it some ajwain (linguasticum ajowan) is occasionally thrown. At least for the first six days a light is kept constantly burning. On the night of the sixth day the women sit up all night and worship Shashti or Chhathi, the goddess of the sixth, with an offering of cakes made of barley-flour and rice boiled with sugar. These are presented in a leaf platter (dauna), and then eaten by the members of the household. An iron cutting-instrument is also kept near the mother and child during the period of pollution. If the child be a boy the father is expected to entertain his friends, which is usually done on the twelth day.

On that day the parents or brothers of the mother—if they can afford it—send her a coat and cap made of red cloth for the baby, and a yellow loin-cloth for the mother. This present is sometimes accompanied by a special sort of sweetmeat known as suthaura (sonth, dry ginger), made of sugar, ginger, and other spices; sometimes with the suthaura is sent some candle (achhwani). There is no distinct trace of the couvade, except that the husband has to take the first sup of the cleaning draught given to the mother, and that he does not shave for six days after his wife's delivery. There are no special ceremonies in connection with twine, but they are considered inauspicious. If during the pregnancy of a woman an eclipse happen to occur, she is made to sit quiet while it lasts with a stone pestle in her hand, and is not allowed to move or touch any cutting instrument. If she move it is believed that her child will be deformed, and if she touch a cutting implement, that, it will borne mutilated. The child is named by the senior member of the family. On the fourth or fifth day after the mother rejoins her family, the child's head is shaved (munran), and when about six months old, it is fed for the first time on grain (annaprasan) it is at this time that it is usually named. At the age of five or seven its ears are bored (Kanchhedan) and this constitute the initiation: after this the child must conform to the rules of the tribe regarding food.

10. *Adoption*: When it is proposed to adopt a boy, the clansmen are invited and in their presence the parents make over the boy to the adopter with these words—"You were my son by a deed of evil (Pap); now you are the son of so-and-so by a virtuous act (dharm)." As the boy is accepted, the members of the caste sprinkle rice over him and the adopter gives a feast.

11. *Betrothal*: The customs of betrothal vary somewhat in different places. Thus, in Mirzapur, when a marriage is proposed, the bridegroom's father with his uncle and other near relations visit the bride. She is carefully examined to make sure that she has no physical defect, and, if approved, the boy's father gives her a rupee, and some coarse suagr is distributed. Then her father entertains the party. Next follows the regular betrothal (barrekhi). This generally takes place at the village liquor shop, where the two fathers exchange platters (dauna) full of liquor five times, and at the last turn the bride's father puts a rupee into the cup of his relation-to-be. Liquor is served round, two-thirds of the cost of which is paid by the father of the boy, and one-third by the father of the girl. On this day the date of the wedding is fixed by the Pandit. In Ballia, on the contrary, the parents and relations of the girl go to the boy's house and present him with a rupee and loin-cloth. This is known as pau-puja, or "the worshipping of the feet" of the bridegroom.

When these presents are received in the presence of the members of the caste, the engagement is complete.

12. *Marriage Ritual*: Marriage is of two kinds—the shadi, charh, charhaua, which is the respectable form, and the dola, used by poor people. In Mirzapur the wedding invitation is distributed by the father's sister's husband of the boy. The marriage pavilion (manro) is then erected. In the Gangetic valley it consists of four bamboos; Chamars above the hills make it of nine poles of the siddh tree (Hardwickia binata) in obvious imitation of the Dravidian races by whom they are surrounded. On this day the Pandit ties round the wrist of the bride an amulet formed of mango leaves and thread. The next day is devoted to feeding the clansmen, and cakes of various kinds are offered to the sainted dead. Then follows the matmangara ceremony. Then as the procession starts, the bridegroom's mother does the wave ceremony (parachhan) to keep off evil spirits. With the same object the bride's mother puts some lamp-black on the bride's eyelids, and hangs a necklace of beeds round her necks.

At the same time, as an assertion or acknowledgement of maternity, she offers the girl her breast. The bridegroom's father is expected to take with the procession five ankel rings (mathiya) for the bride. The marriage is then performed by making. the pair revolve five times round the ploughbeam (ahris), which is fixed in the centre of the pavilion. There also is erected a rough wooden representation of a flock of parrots; but the pole on which they were hung is carefully kept for a year. During the marriage, a special dance known as the natua nach, is performed by members of the tribe some of whom dress in women's clothes. Chamars can give no explanation of this practice, which may possibly be a symbolical caremony done with the hope that the first child may be a boy, as the Argive brides used to wear false beards when they slept with their husbands.* It is specially to be noticed that Brahmans are not employed in the marriage ceremony. The whole business is done by the uncle and brother-in-law (phupha, bahnoi) of the bridgegroom. Before they leave the pavilion a goat or ram is sacrificed to Paramèsari Devi, and the flesh is cooked at the marriage feast. The marriage ends with a general carouse at the nearest liquor shop.

13. The *dola* marriage is done in quite a different way. The following is the ritual at Ballia. The friends and relations are invited to attend at the bridegroom's house, and they are supplied with a meal known as kelewa, which ordinarily consists of rice and pulse or parched grain (sattus) or wheat cakes. The men then proceed to the bride's house and halt about a mile off to take refreshment. The boy's father subscribes twelve pice and the other two pice each with which liquor is purchased. The sum given by the boy's father is known as batsari or nisari, and that contributed by his friends behri. After drinking they go to the bride's house, which they reach usually about sunset. There the guardian of the boy pays twenty-four pice, known as neg, to the father of the bride, who supplements it with sufficient to provide another drink for the party. Then they are all fed, and next morning they go away with the bride. The boy's guardian presents two sheets (sari), one for the bride and one for her mother, and gives a couple of rupees to her father, who in return gives a loin cloth (dhoti) and a sort of handkerchief worn over the shoulder (kandhawar) to the boy, as well as a sheet for his mother. The barber, washerman, and village watchman, receive a present of two annas each on this occasion. Sometimes the owner of the village charges a rupee as marwachh or marwana (manro, the muptial shed), which is paid by the father of the bridegroom, and may perhaps be a survival of a commutation of the jus prima nocta, but is more probably one of the ordinary village dues levied from tenants by the landlord. This, however, is not invariably taken, and in return he usually supplies some wood, etc., for the wedding. The bride is supplied by her guardian with a sheet (sari), brass bracelets (mathi), and anklets (pairi), made of bell-metal. Her brother or some other person as her representative accompanies her to the house of the bridegroom. It is peculiar custom that on this occasion he always walks behind the bride. In the dola form of marriage the bridegroom or his father very seldom goes to the house of the bride. The duty of escorting the bride home is left to some relation or clansman.

14. After the bride has arrived, that very day or very soon after the date of the wedding (lagan) is fixed. The family barber takes ten pieces of turmeric, of which he gives five to the bride and five to the bridegroom. With this he brings one and-a-quarter seers of paddy, which he divides equally between them. The turmeric is ground into a paste which is rubbed on the foreheads of the pair, and the paddy is parched and made into lawa for use in the ceremony of lawa parachhana. This part of the ritual is called haldi or haldidhan. The next day or a day after comes the ceremony matkor or "the digging of the earth." This commences by the bridegroom's mother worshipping a drum (dhol). If his mother be dead, this is done by his aunt or some other elderly female relation.

Turmeric and rice are ground into a paste (aipan). The woman smears her hand in this and applies it to the drum. This is known as thappa lagana. A leaf of betel, a betel nut, and two pice are also placed on the drum, which are the perquisite of the owner. Five marks (tika) are then made on the drum with vermilion, and the women form a procession and go into a field, led by the drummer playing away vigorously. The senior oman then worships Dharti Mata or Mother Earth and digs five spadesful of earth, which are brought home and placed in the courtyard. In the middle of the yard are placed an earthen pot full of water with its top covered with a mango leaf and an earthen lid. Near it is a ploughbeam (haris) and a green bamboo fixed in the earth. The earthen pot is

*Frayer Totemism, 79. Folklone, II, 181.

known as Kalsa. In the evening there is a feast known as matkora. It may be noticed here that there are in all five marriage feasts—the haldidhan and matkora already described and the byah, marjad and kankan or bidai. From the commencement of the haldi ceremony up to the end of the marriage ceremonies the women sing songs both morning and evening.

15. The actual marriage always takes place at night. No Brahman is called in, but the village Pandit is consulted as to the auspicious time and he receives two pice for this trouble. For the marriage a square (chauk) is marked out in the courtyard with barley-flour, and the bride and bridegroom are seated within it, the bridegroom on a stool (pirha) or on a mat made of leaves (patul). The service is done by some one in the caste who knows the ritual. He begins by the gotra uchchara or recital of the names of the couple, their fathers grand-father and great grandfathers. Then the marriage jar (Kalsa) is worshipped, and an offering of butter, rice, and barley is made to the fire which is lighted close beside the jar and a similar offering is made to a fire which is lighted in the oratory (deokuri) sacred to the household god. The bride's father then gives her away to the bridegroom (kanyadan). He accepts the gift and marks her forehead with a line of vermilion, which is the binding part of the ceremony. The ceremonies in the dola and charhaua marriage are practically identical. The only difference is that in the former the ceremony is performed at the house of the bridegroom ; in the latter at that of the bride.

16. *Death Ceremonies* : Those who have been initiated into the Siva Narayani or Sri Narayani, Kabirpanthi or Ramanandi sects are buried, unless before death they have expressed a wish to be cremated. Their corpses are removed to the burial-ground on a gaily decorated bier without any marks of mourning and accompanied with shouts of Ram; Ram Sat hai!—"The Lord is the Lord of Truth". Ordinary chamars are burnt in the usual way. Those who are poor only scorch the face of the corpse (mukhag). The ashes, when the body is properly cremated, are thrown into some neighbouring stream. The chief mourner, who has fired the pyre, on the day after cremation places outside house an earthen pot full of milk and rice gruel (manr) with a pitcher of water for the use of the disembodied spirit. On the third day after death comes the tiratri ceremony which consists of the offering of oblations and cakes of barley-flour (pinda) to the departed soul. On the tenth day (daswan), this ceremony is repeated, and the castemen are fed. On that day the person who fired the pyre (dagih-a) is purified by being shaved. On the eleventh the utensils and private property of the dead man are made over to his sister's husband (bahnoi), who acts as the officiant priest—perhaps a survival of the matriarchate. In some places, however, and particularly where Chamars are becoming rich and influential, the Mahabrahman offers the sacred balls (pinda). When the service is done by a member of the tribe he says—Ar Ganga, par Ganga; Bihari Ka beta, Rambakhsh ka Nati, pindadet; Ganga Mai bujbuji det—"Ganges on this side, Ganges on that side, the son of Bihari (or whatever his name may be) the grandson of Rambakhsh offers the cakes, but Mother Ganges gives only bubbles in return". Some plant a few stalks of grass near a tank as an abode for the spirit which wanders about until the funeral ceremonies are complete. On this water is poured daily for ten days. Some again give a tribal feast on the twelfth, some on the sixteenth day after death. On the anniversary of a death twelve balls are offered, and, if the family can afford it, the clansmen are fed. Some, again, after the usual balls and oblations during the fortnight (pitra paksha) sacred to the dead, join in removing the corpse and each of the five touches his mouth with a burning brand. By this procedure none of the five incurs any personal defilement.

17. *Religion* : Chamars in the main conform to the popular type of village Hinduism. To the east of the Province all, except the richer and more advanced members of the caste, dispense with the services of Brahmans, except in so far as they usually consult them about the marriage auspices. To the west their marriage ceremonies are performed under the guidance of the low Gurra or Chamarwa Brahmans. To the east as they become rich and influential, they employ Sarwariya or Kanaujiya Brahmans of a degraded type. To the west the mourners accompanying the corpse address the Creator in the words—Tuhi hai, tain ne paida Kiya, aur tain ne mar liya. "Thou art He; Thou hast created and then destroyed". In Rohilkhand their clan deities are Bhawani, Jagiswar or "the lord of the world", Kala Deo, Gaja Dewat, Zahir Pir, and Nagarsen. In Agra they call themselves of the Gorakhi sect, and workshop Devi, Chamara, and Kuanwala, "he of the well". In Ballia they usually

worship a deity whom they call Parameswar or "the Supreme Being". The godling is supposed to dwell in a mound of earth erected in a room of the house. On the day of the Dasahra festival seven wheaten cakes and some halwa are offered, and some cloves and cardamoms are ground up and mixed in water, which is poured on the ground. This is known as chhak. Sometimes the offering consists of a young pig and some spirits. When a person is absent from home, he does not erect any mound or oratory (deokur) until he returns. In Mirzapur they have a special deity known as Tera Deva or "the crooked one;" they also workship the Vindhyabasini Devi, of Bindhachal; Banru Bir, a demon of whom they know nothing but the name; Sairi Devi, Birtiya, and the sainted dead (purkha log). All these deities are worshipped in times of trouble with the sacrifice of a pig, the meat of which is eaten by the worshippers and with a libation of spirits. On the Pachainyan festival milk and parched grain are offered at the hole occupied by the domestic snake. Those who have no children fast and worship the sun godling, Suraj Narayan, in the hope of offspring. Fire and the moon are also occasionally worshipped. To the east their chief festivals are the snake feast at the Pachainyan; the Kajari, which is a sort of saturnalia held in the rainy season when women drink and the rules of modesty are held in abeyance; the Tij, on which women fast for the welfare of their husbands and sons, and next day eat cakes (puri); the Phagua or Holi. A second wife wears an image representing the deceased, known as sirajna, round the neck, and when she puts on fresh clothes or jewellery she touches them first with the image as a sign that they have been offered to the spirit of her predecessor. If this be not done, it is believed that the offended spirit of the first wife will bring disease or death.

18. *The siunarayan or Srinarayani Sect.* But the most remarkable form of worship is that of the deistic revivalist sect of the Srinarayani or Siunarayani. The founder of this sect was Raedas or Ravidas, who was a disciple of Ramanand. Curiously enough in the Dakkhin quite a different legend has been invented and the so-called Rohidas is said to have been born at Chambhargonda now Ahmadnagar, and is described as a contemporary of Kabir in the twelfth or thirteenth century. The Northern India legend, as recorded in the commentary of Priya Das on the Bhaktmala, tells how a Brahman disciple of Ramanand used daily to receive the necessary alms from the houses of five Brahmans. This was cooked by his preceptor, and offered to the Creator before being eaten. One day as it was raining and the houses of the Brahmans were at a distance, the Brahmachari accepted the supplies from a Banya. When Ramanand cooked it, the Divine Light refused to accept it, as it was unclean. The preceptor made enquiries and discovered that the Banya had money dealings with Chamars and that the food was hence defiled. Ramanand, in his displeasure caused his disciple to be reborn in the womb of a Chamarin; and so it happened. When the infant was born, remembering its past life it refused to suck the breast of its mother because she was not initiated. Then a voice from Heaven spoke to Ramanand and warned him that the punishment he had inflicted on his disciple was disproportionate to his offence. He was directed to go to the nut of the Chamar and initiate the whole family. He was compelled to obey this order. The child was named by his parents Raedas. When he reached the age of 18 he began to worship a clay image of Rama and Janaki. This was displeasing to his father, who turned him out of doors. Raedas then set up business as a shoemaker and continued his mode of worship. He used to present all wandering ascetics with new shoes. One day a saint appeared before him and gave him the philosopher's stone. Raedas took no notice of it; but the Saint touched his shoemaker's knife with it and turned it into gold. This had no effect on Raedas, and the saint finally left the stone in the thatch of his hut. Returning some time after he found Raedas in poor circumstances, and learned to his surprise that he had not used the stone. The saint then promised that before morning 5 gold coins would appear in front of the divine image which Raedas worshipped. These he also refused to accept. But he was warned in a dream not to continue to despise wealth; so he converted his shed into a magnificent temple and established regular worship. This enraged the Brahmans, who appealed to the Raja in a Sanskrit verse which means. "Where unholly things are worshipped and holy things are defiled, three things follow—Famine, death, and Fear".

19. Raedas was summoned before the Raja and ordered to exhibit his miraculous powers. He replied that he could do only one miracle—that the Salagrama or ammonite representing Vishnu would at his word leave its place and come down on the palm of his hand. The Raja ordered the Brahmans to perform a similar miracle. They failed and Raedas succeeded. This miracle so affected the

Rani Jhali, whom one version of the legend makes out to have been a Princess of Chithor, that she became initiated. On this the Brahmans refused to eat in the palace, on the ground that it had been defiled, and some raw grain was given to them which they began to cook in the garden. But as they were eating they suddenly saw Raedas sitting and eating between two Brahmans. So they fell at his feet, and then he cut his skin and showed them under it his Brahmanical cord; so he was proved to have been a Brahman in his former life.

20. *Sacred Books* : The Grantha or Scriptures of the sect are believed to have existed for eleven hundred and forty-five years, but to have been unintelligible until Sitala, an inspired Sannayasi, translated them. The present recension is the work of the Rajput Sivanarayana, of Ghazipur, who wrote it about 1735 A.D. The most important of these works are the Gurúnyasá and the Santa Virasa. The former is compiled from the Puranas, and gives an account of the ten Avataras of Vishnu or Narayana in fourteen chapters, of which the first six treat of the author, of faith, of the punishment of sinners, of virtue, of a future state and of discipline. The latter is a treatise on moral sentiments. The opening lines are,—"The love of God and his knowledge are the only true understanding".

21. Siunarayanis have a meeting house known as Dhamghar, or "House of Paradise"; Somaghar, or "House of meeting", and Girja Ghar or church, a word derived through the Portuguese igreja from the Greek ekklesia. It usually contains pictures of the Saints Gorakhnath, Raedas, Kabirdas, Surdas and others. The scriptures are kept rolled up in cloths on a table at the east. They are carefully watched and never given to any one but members of their own congregation. They meet here on Friday evenings, and any educated man among them reads and expounds passages from the Gurunyasa. The only occasion when the Santavirasa is read is at death; it is then recited from the moment of dissolution until the corpse is buried. They are not allowed to eat meat or drink spirits before going to the weekly service, but this is the only restriction. On the Basant Panchami, or fifty light half of Magh, a Halwai is called in, who cooks some halwa sweetmeat (which is known as manbhog, or "food of the mind") in a large boiler (karhao). This is first offered to Siunarayana before the Scriptures of the sect, and until this is done no Chamar is allowed to touch it. The explanation of this is that Siunarayana was a Chhatri, and it would be defilement to him if any Chamar touched it before dedication. An offering of the same kind is made to Guru Nanak by the Sikhs.

22. *Admit outsiders* : The title Bhagat which they take does not imply that they abstain from flesh and spirits, but they are monotheists (Sanskrit bhakta "devoted"). They say that their chief conventicle is at a place called Barsari, in the Ghazipur District, about which they repeat the verse,—"As pas Chandrawar men Ghazipur Sarkar Bindu nirauni karat sab Bagh rae kepas". In the neighbourhood of Chandrawar in the Ghazipur District, all meet together and discuss the doctrine of Unity. This place is near the Rae's garden".

23. Persons of any caste may join the Siunarayani sect. When a candidate wishes to affiliate himself, they first warn him of the difficulties before him and test him for a few days, When, if approved, he is directed to bring a present according to his means to the headman, known as Guru or Mahant. The candidate comes before the Guru, who sits with the scriptures opposite him, and first makes a sacrifice by burning camphor and dason, or ten kinds of perfumes. These are thrown on fire, and the sweet savours which arises is their form of worship. Then some camphor is burnt before the scriptures, and all present rub the smoke over their faces. The candidate then washes the big toe of the Guru and drinks the water (charanamrita). Next the Guru recites privately into his ear the formula (mantra) of initiation which is carefully concealed from outsiders. After this the initiate distributes sweets to the congregation. He is then considered Sant or initiate, and receives a small book which he is permitted to study, and which serves as a pass of admission to furture meetings. If he loses it he has to appear at the next Basant Panchami meeting, and pay two and-a-falf rupees for a new copy, as well as a fine of five rupees for his negligence. At these meetings there is music and singing, men and women sit apart, and after the Mahant has finished his reading, he receives the contributions of the faithful. They are not allowed to drink in the Dhamghar, but they may smoke ganja, bhang, or tobacco there. They never practise exorcisms (ojhai), nor do they get into a state of religious frenzy and deliver oracles. As already stated the dead are buried with signs of rejoicing. Some camphor is burnt in the grave before the body is laid there, and then all present join in filling up the grave. All initiates, male and female, buried in this way. Children and person

not initiated are interred without any ceremony. If the wife of an initiate die, her relatives can take away her body and cremate it. They marry like ordinary Chamars, and get a Brahman to fix a lucky time. A similar movement among the Chamars of Bilaspur in the Central Provinces took place under Ghasidas between 1820 and 1830, and in Bikaner under Lalgir about fifty years ago. Their sole worship is said to consist in calling on the invisible lord (Alakh, Alakh).

24. *Demonology* The ordinary Chamar believes that disease, death, and all troubles are due to demoniacal influence. When a person falls ill a sorcerer (Ojah) is called in and he points out the particular evil spirit which is responsible for the mischief and the appropriate sacrifice by means of which he can be appeased. In the same way barrenness in women is held to be due to her possession by some demon. A widow is very careful to worship the spirit of her deceased husband. In this case as with a deceased wife no image is used, but a piece of ground is plastered, and on it is placed a new loin-cloth (dhoti), and a waist chain (kardhani). Sometimes a pig is sacrificed. The soul of a dead husband is called manushya deva or "the mangod". Persons who die in any sudden or unusual way become malevolent spirits (bhut), and must be carefully propitiated. Their offering is a young pig and an oblation of spirits. Chickens are offered to Ghazi-Miyan, goats to Devi, and pigs to the family godlings and evil spirits. These are offered at the house shrine, while offerings to godlings and saints are made at their temples or tombs. The regular feast in honour of the dead is the Mahalaya Amawas Pitrbisarjan or Pitrasaunan. Among trees they respect the pipal, tulasi, and nim. The pipal is the abode of Vasudeva, the tulasi of Lakshmi, the nim of Sitala. Mother Ganges (Ganga mai) is a special object of reverence. The favourite method of propitiating evil spirits of those who have died by accident is to pour spirits near the place occupied by the Bhut, and to light some ganja in a pipe bowl. For ghosts of high caste persons, the proper offering is a fire sacrifice (hom). The ordinary malignant evil spirit is called Bhut or Daitya; that of a Muhammadan Shahid Mard; the Jinn is higher and more powerful than these. To the Shahid, Mard and Jinn the sacrifice is not a pig but a fowl and flowers.

25. *Social Regulations* : The Chamar from his occupation and origin ranks even below the non-Aryan tribes who have been quite recently adopted into Hinduism. He is considered impure becaues he eats beaf, pork, and fowls, all abomination to the orthodox Hindu. He will eat cattle which die a natural death, and numerous cases have occurred where Chamars have poisoned cattle for the sake of the hides and flesh. He keeps herds of pigs and the Chamrauti or Chamar quarter in a Hindu village is generally a synonym for a place abounding in all kind of abominable filth, where a clean living Hindu seldom, unless for urgent necessity, cares to intrude. One proverb describes a man setting up to be Gopal, a respectable Krishna worshipper, while his pots and pans are as filthy as those of a Chamar (Nem tem Gopal aisan; hanri charui Chamar aisan), and another says,—"The worthy are dying and the unworthy living because Chamars are drinking Ganges water,"—(Lajulu mare, dhithau jiye; Ganga jal Chamaran piye). This repugnance to him is increased by his eating the leavings of almost any caste except Dhobis and Doms, and by the pollution which attaches to his wife (Chamarin, chamain), who acts as midwife and cuts the umbilical cord. But in spite of his degraded social position, the Chamar is proud and punctilious and very conservative as regards the rights and privileges which he receives in the village community. Their women wear, at least in the east of the Province, no nose rings; they have metal bangles (mathaya) on their wrists, arm ornaments (baju) and heavy bell-metal anklets (pairi). Chamars swear by Rama, the Guru, the Ganges, Maha deva Baba, the shoemaker's last (pharuhi), and their sons heads. They will not touch a Dom or Dhobi, nor the wife of a younger brother or nephew, nor will they call their wives by their names. Women eat after the men. They salute relatives and clansmen in the forms Ram ! Ram ! and paelagi.

26. *Occupations* : The Chamar practises a variety of occupations. His primary business is curing skins and shoemaking, and the latter business has developed what is really a separate caste, that of the Mochi (Sans. Mochika); in a village he provides all leathern articles used in husbandry, such as whips, thongs, well buckets, and the like. As a rule, he has a circle of constituents (jajman) whose dead cattle he receives, and to whom he gives leather and a certain number of shoes in return. His wife has similarly a certain number of families to whom she acts as midwife and performs various menial services at marriages and festivals. The Chamar himself is the general village drudge (begar, pharait) runs messages, and does odd jobs, s

as thatching when he is called Gharami, and the like. Sometimes he receives wages in cash or kind but perhaps more generally an allowance of grain per plough belonging to the family he serves, or a patch of rent-free land. Another part of his duties, is to beat drums and blow trumpets during a marriage or when cholera or other epidemic disease is being exercised from the village. Large numbers of Chamars take to field labour, act as ploughmen, carters, grooms, or emigrate to towns, where they do various kinds of unskilled work. In Partabgarh they are said to have usurped the business of carrying palanquins, the hereditary occupation of Kahars. The extension of the leather trade at Cawnpore has made it a great Chamar centre. Many of them have become wealthy and aim at a standard of social respectability much higher than their rural bretheren, and some have begun even to seclude their women, which every native does as soon as he commences to rise in the world.

27. The system of tanning pursued by the ordinary village Chamar is of the most primitive kind. The skins are placed in a pit and covered with water, containing lime (chuna) and impure carbonate of soda (sajji); after ten days they are taken out and the hair removed with an iron scraper (khurpi). They are again removed, sewn up in the form of a bag, which is again filled with the bark solution, and hung on a tree or stand. This process lasts five days, when the tanning is considered complete.

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" by E.D. Maclagan. (Page 145-146).

Ravdās: Bhagat Ravdās or Raidās or Rahdās, saint of the Chāmar caste was, according to some accounts, a disciple of Rāmānand; according to others he lives in the time of Akbar*. He is said to have been born at Benares and his followers are men of low cast, mainly Chamārs, The Census Tables give us no idea of the numbers of the followers of Ravdās, because there are Ramdāsī or Rāmdāsi Chāmars, as well as Rāvdasī or Rāidāsī Chāmars, and the two have become hopelessly mixed in the returns. Mr. Abbetson distinguishes the two sects of Chāmars as follows: the Rāmdasī he says, are true Sikhs, and take pahul; the Ravdāsis are not Sikhs, or, if Sikhs, are only Nānakpanthīs, and do not take the pahul, Among the people themselves the two terms are by no means clearly distinguished. For instance, not a few persons termed themselves at the Census as followers of Bhagat Rāmdās. Mr. Fagan writes "As far as this district (Hissār) is concerned, the confusion is, I think, an actual fact; the Hindu Chamārs are really Rahdāsīs, being so called after the Bhagat Rāhdās. The name appears to have been corrupted into Ramdāsī, probably from confusion with the name of the Sikh Guru Rāmdās. The Sikh Chamārs are also Rāmdāsīs, but in their case the name may imply a connection with the Guru Rāmdās, but my own impression is that it is a name which they had before their conversion to Sikhism by corruption from Rahdāsī or Raidāsī, and the fact that there are Raidāsī Sikhs as well as Rāmdāsī Sikhs corroborates this theory to some extent. On the other hand, it may be that the Hindu Chamārs after conversion changed the name of their sect from Raidāsī to Rāmdāsī in order to claim some connection with Rāmdās, one of the leaders of their newly adopted faith."

Sikh Raidāsī	1,652

The fact that the Raidāsis, like the followers of Kabīr or Nāmdeo, must have held views very similar to those inculcated by Nānak, accounts doubtless for part of the confusion. Of the teachings of Ravdās little is known, except that he believed in the unity of God and forbade the worship of idols. He is said to have compiled certain books which are held in reverence, and he is quoted in the Adi-granth. His followers pay him worship by repeating his name as they count their beads.

The Sātnamīs of the Central Provinces are an off shoot of the Rāidasi Chamārs; they will be noticed again in the note to paragraph 101 below.

Extract from "The Punjab and its Feudatories. Census Report, Part I, 1891" By E.D. Maclagan (Page 158-59).

Guru Rāmdās—The Rāmdāsis : With Guru Rāmdās (A. D. 1574—1581) began the series of gurus of the Sodhī clan of Khatrīs. He is chiefly remembered as the founder of the Harmandal, or Golden Temple, at Amritsar and the Amritsarias of our return imply little more than that the persons returning this name are worshippers of that temple.

Ramdāsī	Hindu	309,017
	Sikh	40,225
Amritsaria Sikh		24
Bhojpanthī		13
Ganjbakshīe Hindu		1,042

*The stories of the Bhakta Mala regarding him are given in Wilson's Sketch of the Hindu Sects.

The term "Ramdasi" is in one sense applied to any follower of this guru, or in deed of any of the gurus; in another, and more common application, it is used to denote a Chamar or Julāha, who has taken the Sikh form of baptism. The actual connection of this term in this latter application with the Guru Ramdas is not very clear. The usual story is that this Guru was the first to receive Chāmārs into the fold, but there is reason, as has been noted above (para 85), to suppose that the term to some extent has its origin in a confusion between Rāmdās, the Sikh Guru, and Ravdās, the patron Bhagt of the Chamārs.

Bhai Bhoj Singh was a follower of Guru Rāmdās, and his followers are still looked up to as gurus.

There is a sect of Ganjbakshie Sikhs spoken of by Wilson and by some of the old travellers but little seems to be known about it, except that the Ganjbaksh referred to belonged to a family of Gurdāspur faqirs and received a blessing at the hands of Guru Rāmdās. This Ganjbaksh is of course different from the Mahomedan saint of that name, whose shrine is outside the Bhātīgate at Lahore; but as that saint is equally popular among Hindus and Musalmāns, a number of the Ganjbakshie of our returns are probably admirers of the Musalmān, not of the Sikh faqīr.

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" By E.D. Maclagan. (P. 310).

Mochi : The term is applied in the east to workers in tanned leather : in the west it is practically the same as Chāmār. Synonyms are Kafshdoz (boot-sower) and Sarrāj (lit. saddler; also spelt Shairāj, Sirāz, Shiraz). In Shahpur I found an entry of "Chamār ya'ne Mochī." Doubtful entries where the occupation was Mochī have been classed under this head.

Extract from "Report on the Census of Punjab 1881, Volume I". By Denzil Charles Jelf Ibbetson. (P. 320-322).

The Chamar : The Chamar is the tanner and leather-worker of North-Western India, and in the western parts of the Panjab he is called Mochi whenever he is, as he generally is, a Musalman, the caste being one and the same. The name Chamar is derived from the Sanskrit Charmakara or "worker in hides." But in the east of the Province he is far more than a leather-worker. He is the general coolie and field labourer of the villages; and a Chamar, if asked his caste by an Englishman at any rate, will answer "Coolie" as often as "Chamar"[1]. They do all the begar, or such work as cutting grass, carrying wood and bundles, acting as watchmen, and the like; and they plaster the houses with mud when they need it. They take the hides of all dead cattle and the flesh of all colven-footed animals, that of such as do not divide the hoof going to Chuhras. They make and mend shoes, thongs for the cart, and whips and other leather work; and above all they do an immense deal of hard work in the fields, each family supplying each cultivating association with the continuous labour of a certain number of hands. All this they do as village menials, receiving fixed customary dues in the shape of a share of the produce of the fields. In the east and south-east of the Panjab the village Chamars also do a great deal of weaving, which however is paid for separately. The Chamars stand far above the Chuhras in social position, and some of their tribes are almost accepted as Hindus. Their religon is sketched in section 294. They are generally dark in colour, and are almost certainly of aboriginal origin, though here again their numbers have perhaps been swollen by members of other and higher castes who have fallen or been degraded. The people say : "Do not cross the "ferry with a black Brahman or a fair Chamar," one being as unusual as the other. Their women are celebrated for beauty, and loss of caste is often attributed to too great partiality for a Chamarni. Sherring has a long disquisition on the Chamar caste, which appears to be much more extensive and to include much more varied tribes in Hindustan than in the Panjab.

Miscellaneous entries classed as Chamars : Under the head Chamar I have included the schedule entries shown in the margin.

Rahtia	..	..	..	..	572
Bunia	..	..	..	..	512
Bilai	..	..	..	..	423
Dhed	..	..	..	..	242

The Dhed appears to be a separate caste in the Central Provinces, though closely allied with the Chamar. But in the Panjab, as also I understand in the Central Provinces, the word is often used for any "low fellow", and is especially applied to a Chamar.

[1] So I am told Mr. Wilson, however, says that he has never heard the word used.

The Bunía appears only in the Ludhiana district, and is applied to a Sikh Chamar who has given up leather-work and taken to weaving, and accordingly stands in a higher rank than the leather-worker.

The Bilai is apparently the village messanger of the Delhi division. He is at least as often a Chuhra as a Chamar, and might perhaps better have been classed with the former. But there is a Chamar clan of that name who work chiefly as grooms.

The Dosad is a Purbi tribe of Chamars, and has apparently come into the Panjab with the troops, being returned only in Delhi, Lahore, and Ambala.

The Rahtia is said by several of my informants to be a Sikh Chamar who, like the Bunia, has taken to weaving; but unfortunately part of Rahtias are Musalman. In Sirsa the word seems to be applied to the members of any low caste, such as Chamar or Chuhra.[1]

The Sikh Chamar or Ramdasia—It will be seen from Table VIII-A that in the north and centre of the Eastern Plains a very considerable number of Chamars have embraced the Sikh religion. These men are called Ramdasia after Guru Ram Das, though what connection they have with him I have been unable to discover. Perhaps he was the first Guru to admit Chamars to the religion. Many, perhaps most of the Ramdasi Chamars have abandoned leather-work for loom, they do not eat carrion, and they occupy a much higher position than the Hindu Chamars, though they are not admitted to religious equality by the other Sikhs. The Ramdasi are often confused with the Raidasi or Rabdasi Chamars. The former are true Sikhs and take the pahul. The latter are Hindus, or if Sikhs, only Nanakpanthi Sikhs and do not take the pahul; and are followers of Bhagat Rav Das or Rab Das, himself a Chamar; They are apparently as true Hindus as any Chamars can be, and are wrongly called Sikhs by confusion with the Ramdasias (*See* further, paragraph 608). The Musalman Chamar or Mochi (Caste No. 19)—The word Mochi is properly the name of an occupation, and signifies the worker in tanned leather as distinguished from the tanner. The Mochi not only makes leather articles, but he alone grains leather and gives it a surface colour or stain, as distinguished form a colour dyed throughout. In the east of the Panjab the name is usually applied only to the more skilled workmen of the towns. In the west however, it is simply used to designate a Musalman Chamar; and the Mochi there is what the Chamar is in the east and belongs to the same caste, though his change of religion improves, though only slightly his social position. He does not ordinarily weave, though in Hushyarpur the majority of the Mochis are said to be weavers, and he is not admitted to religious or social communion by the other Musalmans. In the west of the Panjab, however, the Chamar or Mochi no longer occupies that important position as an agricultural labourer that he does in the east. In the west he is merely a tanner and leather-worker, and his numbers are proportionally less than when a large part of the field work is done by him. Moreover, he no longer renders menial service; and it may be that his improved social position is partly due to this fact. Mr. Christie indeed, says that so soon as a Chamar, whether Hindu or Musalman, abandons menial offices and confines himself to working in leather, he rises in the social scale and assumes the more respectable name of Mochi, The Mochi is proverbially unpunctual in rendering service, and there is a saying, "The Mochi's to-morrow never comes." To the figures for Mochis must be added those who are shown in Abstract No. 72 (page 224) as having returned themselves as Jats.

Tribe	Chamars and Mochi tribes	
	Chamars	Mochis
Jatia	53,088	..
Raidasi	61,616	..
Chandar	32,061	..
Chauhan	21,390	21,188
Chamar	7,893	..
Golia	1,178	..
Bhatti	16,286	40,286
Mahmi	7,340	819
Phundwal	5,328	..
Jal	8,326	3,137
Batoi	19,096	..
Badhan	13,753	1,167
Sindhu	13,889	3,426
Hir	12,860	677
Bains	6,591	442
Ghameri	2,715	..
Ramdasia	28,634	..
Bhut	648	2,770
Kathana	..	3,585

Divisions of Chamars and Mochis: The tribes of the Chamar caste are innumerable, and some of them vary large. It does not seem worth while to give any tabular statement, as to include anything like even half the total number a very long list

[1] So I am told Mr. Wilson, however, says that he has never heard the word used.

would have to be shown. But it is worth while comparing the figures for Chamars and Mochis for a few of the largest tribes. This is done in the margin. Only the first seven tribes are found in any numbers among the Chamars of the Delhi and Hissar divisions. Nos. 4 and 7 are the principal ones of the Ambala division; while these two last, together with Nos. 8 to 18, are found in the Jalandhar division. Among the Mochis the Bhatti and Chauhan tribes are the most numerous.

It is obvious that many of these tribal names are merely taken from the dominant race in whose service the tribe was formed. Ramdasia is of course a religious and not a tribal division; and doubtless many of the sub-divisions returned are merely clans, and included in the larger tribes. This last point will be shown in the detailed tables. But it appears that the Chamars of the Eastern Panjab may be broadly divided into five great sections, the Jatia, the Raidasi, the Chamar, the Chandar, and the Golia or Raigar, no one of which intermarries with the others. The Jatia are found in greatest numbers about the neighbourhood of Delhi and Gurgaon. They work in horse and camel hides, which are an abomination to the Chandar probably as having the foot uncloven; and are perhaps named from the word Jat (hardt) a camel grazier. On the other hand, they are said to obtain the services of Gaur Brahmans, which would put them above all other Chamars, who have to be content with the ministrations of the outcast Chamarwa Brahman. The Raidasi or Rabdasi Chamars are named after rai Das Bhagat, himself a Chamar, a contemporary of Kabir and like him a disciple of Ramanand. They are the prevalent tribe in Karnal and the neighbourhood. The Golia is the lowest of all the sections; and indeed the word Golia is the name of a section of many of the menial castes in the Eastern Panjab and in almost all cases carries with it an inferior standing in the caste. The Chamar comes between the Jatia and the Golia, and is the prevalent tribe further west, about Jalandhar and Ludhiana. The Chandar is the highest of all, and is said in Delhi to trace its origin from Banaras, probably from some association with Kabir. It is the principal section in Hissar and Sirsa. They do not tan, leaving that to the Chamarangs and Khatiks, and working only in ready prepared leather. There are doubtless similar tribal distinctions among the Chamars of the central districts; but I have no information regarding them.

*Colebrooke Essays, 274.

Extract from "Hindu Tribes and Castes" by Rev. M.A. Sherring, M.A., LL.B., London (P.)

The Chamar Tribe: Dealers in leather, like their brethren on the plains. The Daghis hold themselves aloof from the Chamars, and will not intermarry with them.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H.A. Rose Volume II. (P. 151-152)

Chanal—Or probably Channal, from Chandala, whom all Sanskrit authorities represent as begotten by a Sudra on a Brahman. His occupation is carrying out corpses executing criminal, and other abject offices for the public service.* The menial-class of Kangra and Mandi, corresponding to the Dagi in Kullu and the Koli in the Simla hills, the chanals in Kangra appear to be inferior to the Kolis of that District, and some of them at least will not touch dead cattle, or mix on equal terms with those who do. On the other hand in Kullu Saraj some of the chanals rank below Kolis. Dagi-Chanal is a very common term for the caste: and in Kullu it appears to include the Nar. Yet a Chanal of Mandi State will not intermarry with a Dagi of Kullu. The Chanal is also found in Chamba, where the proverb goes: Chanal, Jetha, Rathi Kanetha, 'The low caste is the elder and the Rathi the younger brother, doubtless pointing to a tradition that the chanal represents and earlier of aboriginal race. *See* the articles on Dagi and Koli.

Extract from "Punjab Census Report Vol. I,1881" by Denzil Charles Jelf Ibbeston (Page 330)

The Daoli: Under this head I have included 87 men who have returned themselves as Sansoi, as this appears to be the usual name in the higher ranges for the Daoli of the low hills. The Daolis are men who wash gold from the beds of mountain streams, and are naturally found only in the hills, those returned for Patiala being inhabitants of the hill territory which belongs to that State. They also work the water-mills which are so common on the mountain torrents. Most of them are Hindus a few Sikh, and none-Musalman. These men are outcastes of about the same status as the Dumna; indeed they are said by many to belong to the Dumna caste, and it appears that they also make matting and the like.

Extract taken from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H. A. Rose, Volume II (P. 222).

Daoli, a hill caste of Dumna status who work for gold in streams in the low hills (*e.g.*, about Una); in the high hills (*e.g.*, Kangra) called Sansoi, and corresponding to the Khirs who are the goldworkers of the plains. *Cf.* daula, daula a washer for gold.

Extracts from "The Punjab and Its Feudatories Census Report, Part I, 1891" by E. D. Maclagan (p. 298).

Dāolī or *Daola*: These are gold-washers in the hills, and "are said by many to belong to the Dumna caste." I have included those returned as Sansoi in Hoshiārpur and Kangra.

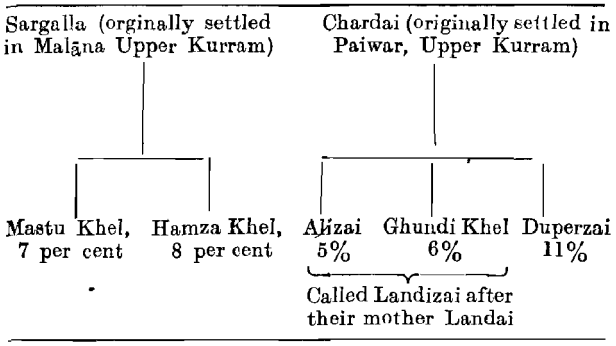
Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province". by Y. A. Rose, Volume III (p. 474—476).

Tūri: (1) The musician of the Simla Hills who beats the drum when a corpse is carried out to the burning ground. They get a share in the offerings of the dead and receive the shroud, besides getting fees in proportion to the means of the deceased. They are also given grain at harvest time. As they take the offerings of the dead they are considered unclean, and rank a little lower than a Bāri or Lohār in the hills. They also generally do sewing work also. They marry in their own community, and in the upper hills a Kanet may not cohabit with a Turi woman, but in the lower he could not be outcasted for so doing. A Rāhu or Kuran Kanet might possibly keep a Turi woman without much risk of excommunication. The Turi generally are not agriculturists, but live by singing and musical performances.

(2) Early in the 16th century some 60 families of a Hindki or Indian race called Tūri moved up from their earlier seats opposite Nilāb on the Indus in the Attock district into the Kurram valley, where they settled down as hamsāyas or vassals of the Bangash Pathans or 'Pathāns of the Bangashat." Weakened by internal dissensions and migration to Kohāt, the Bangash lost ground, while the Turis were reinforced by fresh arrivals from home, who were attracted by the fertility of the Kuram valleys, and gradually supplanted the Bangash in its possession until only two villages, Shalozān* and Zerān, remained to the latter. The Turis however had adopted the Shiā tenets of their overlords and still retain them. Each family has its hereditary mourners, who possess great influence and take the place of the mullāhs in the Pathān tribes—there being no mullāhs among the Turis, who as Shiās pay great reverence to Sayads—and the mātim kotha or mourning house of the village, at which on every Friday and 13 days in the Moharram all the villagers assemble, is the centre of their religious life. They must make, if means permit, a pilgrimage to Karbala and Mashhad, and are closely connected with Persia.

On the other hand, few go to Macca.†

The Turis are also called Panjplara or the five fathers and are divided into as many sections or clans whose descent, real or fictitious, is thus given:



Of the cultivated area of the valley the Turis now hold 37 per cent., which is distributed as above. The Landizai and Duperzai evidently took shares according to the rule of chundavand, *i.e.*, the groups of sons of each mother took an equal share. Each section is further subdivided into septs or families and each had its sarishta khel or chief family in which was vested authority to collect levies for war and make other executive arrangements. When on its occupation by the Turis the valley was divided among the five clans to each was allotted a palarina or ancestral share in the country, and these are still remembered. Within each clan's plarina the Turis constituted themselves naiks or overlords in their turn and all the races under them were regarded as their hamsayas or dependents. There were four such groups. First, the conquerred Bangash and other tribes who were settled on the mountain slopes for purposes of defence. These had to pay certain dues in token of allegiance and were further bound not to sell or mortgage their lands

*Shalozan Village is said to be closely connected with the provinces of Mazenderan and Azirbaijan. It is noted for the beauty of its women.

†Raverty regarded the Turis as Roshanias, not as Shias. They have or had a curious custom. When they meet a stranger, they ask first if he is 'straight' or 'crooked', putting the forefinger to the forehead, first straight, then bent. By 'straight' they mean Shia.

to anybody save their naiks. Next came the social hamsayas of the mercantile class who paid certain dues (kaba) on births, betrothals, weddings, etc., to their overlords. Then came the pastoral, like the Ghilzai nomads, who paid dues in kind for grazing, repaired homesteads and manured fields. Lastly came the common or agricultural hamsayas who were virtually tenants paying produce rents. Of all their feudal rights the only one that survives in the case of the first or political hamsayas in the right of pre-emption, but the obligations of the other three classes still subsist. The old Pathan custom of vesh or periodical re-distribution of the land still survives in the case of the backward village of Jallandhar and there land is allotted in equal shares to every man, woman and child every four years. But some villages have accepted permanent partitions, while others have agreed to divide the land till the next Revenue Settlement is made. Again, as the valley was not conquerred at a blow the acquisitions, had to be divided as they were made among the various clans. The result is that the possessions of each clan are scattered about over the whole valley and do not lie in compact blocks. But to this day a distinction is observed between pioneer families who took part in the earliest conquests and those who came after them. No Turi is considered as asil or of blue blood unless he can point out his possessions in the first Turi colonies of Malana and Peiwar. But some of the clans, mostly Saragalla and a few Duperzai, are still nomad and pastoral, and those who live in tents and summer in Upper Kurram, but move down in winter to the pastures of Lower Kurram are called kuchi as opposed to those who have settled in hamlets and are called Kothi. Intensely democratic the Turis own no chiefs and their sense of individuality is so strong that each hamlet, with its central tower and circle of plane trees, is known by the name of its present holder and it is an offence to call it by its founder's name.

The aims in life of every Turi are to marry the woman he loves, murder the enemy he hates, play the swell as a malik, collect money by corruption and wash away his sins by a pilgrimage to Karbala. In the famous battle at that place some Byzantine Christians fell on the side of the sons of Ali and that event has given a religious touch to the Turis' devotion to the British Government. Unfortunately the Turi though shrewd in business and above the average in intelligence is lavish in his expenditure at weddings and in bribing the jirgas. The costs of shadi (marriage), trade (bribery) and badi (feuds) account for about four-fifths of the alienations of their land, but their expropriation has not yet reached alarming dimensions. Formerly splendid horsemen and born moss-troopers the Turis still make excellent irregular soldiers, but they are litigious and saturated with party feeling which makes them utterly untruthful. Still their hospitality is great and the fidelity of a Turi escort or badragga proverbial. Though darker in complexion than the Bangash they are a fine people physically and the kulach or fathom* of a full-grown Turi is by repute 6½ feet.

Extract from "A Glossary of the tribes and castes of the Punjab and North West Frontier Province" By H. A. Rose. Volume II. (P. 249—250).

Dum, or less correctly Dom: fem. Dumni, dim. Dumra : According to Ibbetson the Dum is to be carefully distinguished from the Dom or Domra, the executioner and corps-burner of Hindustan, who is called Dumna in the hills of Hoshiarpur and Kangra. But in Chamba the Dumna is called Dum and in the Hill States about Simla he is a worker in bamboo†. According to Ibbetson the Dum of the plains is identical with the Mirasi, the latter being the Muhammadan, Arabic name for the Hindu and Indian Dum. But though the Dums may overlap the Mirasis† and be in common parlance confused with them, they appear to be in some parts of the Punjab at least, distinct from them, and the Mirasis are beyond all question inextricably fused with the Bhats. In Gurgaon the Dum is said to be identical with the Kanchan, and to be a Mirasi who plays the Tabla or Sarangi for prostitutes, who are often Mirasi girls. Such Dums are also called bharwa (Pimp) or sufardai. Dum women as well as men ply this trade. But another account from the same District says that the Dum is the Mirasi of the Mirasis; and that he gets his alms from the menial castes, such as the Jhiwar, Dakaut, Koli, Chamar, Bhangi, Julaha and Dhanak. In Lahore too they are described as quite beyond the Mirasi pale, as the true Mirasis will not intermarry with them nor will prostitutes associate with them, though, like the Bhandse‡

*The length to which the two arms can be extended.

†In Maya Singh's Punjabi dictionary Dumma is said to a species of bee.

‡The Dum ranks below the Bhand. The latter are skilled in bhandar a practice of which the dum is ignorant. It consists absorbing all the water in a large bath and ejecting it through the ears, nostrils or mouth.

they sing and play for them when they dance or sing professionally. In fact they rank below the Chuhra. So too in Ludhiana they are distinct from and lower than the Mirasi.

In Dera Ghazi Khan the Dum or Langa are said to be an occupational group of the Mirasis, and to be the Mirasi of the Baloch tribes. In other words they are identical with the Dom or Domb, whose name means minstrel in Balochi.

Dumna : The Dumna, called also Domra, and even Dum in Chamba, is the Chuhra of the hills proper, and is also found in large numbers in the sub-montane tracts of Kangra, Hoshiarpur and Gurdaspur. Like the Chuhra of the plains he is something more than a scavenger; but whereas the Chuhra works chiefly in grass, the Dumna adds to this occupation the trade of working in bamboo, a material not available to the Chuhra. He makes sieves, winnowing pans, fans, matting, grass rope and string, and generally all the vessels, baskets, screens, furniture and other articles which are ordinarily made of bamboo. When he confines himself to this sort of work and gives up scavengering, he appears to be called Bhanjra, at any rate in the lower hills, and occassionally sarial. The Dumna appears hardly ever to become Musalman or Sikh, and is classed as Hindu, though being an outcast he is not allowed to draw water from wells used by the ordinary Hindu population.

The Dumna is often called Dum in other parts of India, as in Chamba; and is regarded by Hindus as the type of uncleanness. Yet he seems once to have enjoyed as a separate aboriginal race some power and importance. Further information regarding him will be found in Sherring (I,400) and Elliott (I,84). He is, Sir Denzil Ibbetson considered, quite distinct from the Dum Mirasi. (250)

Dumna: A low sweeper caste, also called Bhanjra, in the hills and in Gurdaspur, Jullundur and Hoshiarpur. They make Chiks, Baskets, etc., of bamboo and to menial service. Apparently the term is a generic one, including Barwalas, Batwals, Daolis, and Sansois. But in Lahore, where the Dumna is also found, he is described as distinct from the Batwal, and as a Hindu who is yet not allowed to draw water from Hindu wells. Some of the Dumnas will eat from a Muhammadan's hands. Their clans are Kalotra, Manglu, Pargat, Drahe and Lalotra. The word is probably only a variant of Dum

Extract from "Punjab Census Report Vol. I, 1881" by Denzil Charles Jelf Ibbetson (Page 338).

The Dumna : The Dumna, called also Domra and even Dum in Chamba, is the Chuhra of the hills proper, and is also found in large numbers in the sub-montane districts of Hoshiarpur and Gurdaspur. Like the Chuhra of the plains he is something more than a scavenger; but whereas the Chuhra works chiefly in grass, the Dumna adds to this occupation the trade of working in bamboo, a material not available to the Chuhra. He makes sieves, winnowing pans, fans, matting grass rope and string, and generally all the vessels, baskets, screens, furniture, and other articles which are ordinarily made of bamboo. When he confines himself to this sort of work and gives up scavengering, he appears to be called Bhanjra, at any rate in the lower hills, and occasionally Sarial; and I have included 261 Bhanjras and 31 Sarials in my figures. In the Jalandhar division Bhanjras were not returned separately from Dumnas. The Dumna appears hardly ever to become Musalman or Sikh, and is classed as Hindu, though being an outcast he is not allowed to draw water from wells used by the ordinary Hindu population.

The Dumna is often called Dum in other parts of India, as in Chamba; and is regarded by Hindus as the type of uncleanness. Yet he seems once to have enjoyed as a separate aboriginal race some power and importance. Further information regarding him will be found in Sherring (I,400) and Elliott (I,84). He is of course quite distinct from the Dum-Mirasi whom I have classed as Mirasi.

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" By E. D. Maclagan. (P. 299)

Dūmna : Dūmān : Dumrā. Scavengers, bamboo workers, etc., in the hills. As in 1881, Bhanjras (also Bhenjar and Bhangra) are included. Also the Rāchālia or weavers' brush-makers, in Jalandhar. The Dūmna is called Dūm in Chamba according to Mr. Ibbetson, while in Siālkot the Dum (see Mirāsi) is said to be commonly called Dumna, and the Dūmnas of Siālkot have been classed by me in the returns as Mirasis. There is probably a confusion between the two castes in most sub-montance districts. The Dūmnas of Kāngra are said to include besides the Dūmnas proper (also called Sanhais who live by making baskets and matting and playing

on pipes and kettle-drum) the Sansois, or gold-washers, and the Barars, who make winnowing-pans, sieves, strings for pellet bows, etc. These two latter are separately classed in our returns—see under Dāolā and Barar above.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province' by H.A. Rose, Volume II. (P. 84).

Bhanjra—A synonym for Dumna in the hills of Hoshiarpur and Gurdaspur. He makes sieves, winnowing fans and other articles of grass and bamboo. Like the Sansois, Sarials and Daolis, the Bhanjras may be regarded as an occupational group of the Dumnas, with whom they intermarry.

Extract from "Punjab Census Report Vol. I, 1881" by Denzil Charles Jelf Ibbetson (P. 316—17)

The Hesi : The Hesi appears to share with the Lohar the distinction of being the only castes recognized among the Buddhists of Spiti, the other classes of that society eating together and intermarrying freely, but excluding these two from social intercourse. The Hesi of Spiti however, or rather the Bedas as they are there called, the two names referring to the same people, do not appear to have returned themselves as of that caste, as all our Hesis are Hindus, whereas all the people of Spiti except two are returned at Buddhists.

The Hesis are the wandering minstrels of the higher Himalayan valleys. "The men play the pipes and kettle-drum, while the women dance and sing and play the tembourine. They are (in Lahul and Spiti) the only class that owns no land. The Beda no land and the dog no load is a proverbial saying". He is called the 18th caste, or the odd caste which is not required, for no one will eat from the hands of a Hesi. Yet he had his inferiors, for he himself will not eat from the hands of a Lohar or of a Nath, the Kulu equivalent for Jogi. He is ordinarily a begger, but sometimes engages in petty trade; and to call a transaction "a Hesi's bargain" is to imply that it is mean and paltry. The Hesi or Hensi, as the word is sometimes spelt, is found in Kangra, Mandi and Suket. To the figures of Table VIII A should be added 201 Hesis in Suket who were left out by mistake, and are shown under Caste No. 208, Table VIII B.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Provinces by H. A. Rose Volume II. (P. 330)

Hensi : Hesi a low caste of professional musicians and dancers found in Kullu and the Simla Hill States. Their women perform as dancing grils. They appear to be also called Beda (or the Bedas are a group of the Hesis). In Spiti the Hesi appears to be also called Hesir (see Chahzang) and Beta (incorrectly Betia) and there they form a low caste, which is returned as Hindu, and which, like the Lohar, is excluded from social intercourse with the other classes. The Hesi is called 'the 18th caste,* or the odd caste which is not required, for no one will eat from his hands. Yet he too has his inferiors and professes not to eat from the hands of a Lohar, or from those of a Nath, the Kullu title for a Jogi. Ordinarily a beggar the Hesi sometimes engages in petty trade, and to call a transaction of Hesi's bargain is to imply that it is mean and paltry. In Lahaul and Spiti the Hesi is the only class that owns no land, and a proverb says : 'The Beda no land and the dog no load'. The men play the pipes and kettle-drum and the women dance and sing, and play the tambourine.

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" by E. D. Maclagan. (P. 302).

Hesi : Hill minstrels. Tūrī and Bajgī have been included, as apparently was done in 1881, I include Batia, i.e. Beda, in Kulu (58) and Sepī in Kulu. I have also classed as Hesīs, the Mangtās who are said to have the same occupation as the Tūris.

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" by E. D. Maclagan. (P 337).

The Batias (Hesis)

(Mr. A. H. Diack, Assistant Commissioner, Kulu).

Batia correctly Beta (in Spiti) : These correspond to the Hesīs of Kulu and are outcastes. They live by begging making whips for the Spiti men and bracelets of shell for the women, and attending weddings as musicians along with the blacksmiths. Blacksmiths do not eat with them or take their women as wives. Merely to drink water out of another man's vessel conveys no pollution in Spiti, and in the higher parts of the Spiti valley

*The 18th would apparently be the lowest caste or class. The expression reminds us of the eighteen elements of the State referred to in the Chamba inscriptions; see the Archaeological Survey Report for 1902-1903, pp. 251 and 263.

the hookah is common to all : in the lower parts Hesis are only required to smoke from the bowl of the common pipe through a stem provided by themselves.

Extract from "Hindu Tribes and Castes" "by Rev. M.A. Sherring, M.A., LL.B., London. (P.).

The Hensi Tribe

Professional musicians in Lahoul. Their wives and daughters perform as natch girls.

Extract from "Hindu Tribes and Castes" by Rev. M.A. Sherring, M.A., LL.B., London. (P).

The Beda Tribe

A low-caste race, with whom Lohars and others of their rank refuse to associate. They are the musicians of Spiti, performing the part which the Hensis undertake in Lahoul. The Bedas hold no land. There in a saying prevalent is Spiti, 'the Beda, no land: the dog, no load' (a).

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province' by H.A. Rose. Volume II (P. 324).

Hali : Hali the skinner, and dresser of hides among the Gaddi tribes. He also makes shoes and weaves baskets of hill bamboo, and makes green leaf platters. Occasionally the Hali removes nightsoil. The Halis are the most numerous and important of the menial castes throughout Chamba and are chiefly employed in field labour, either as farm servants to the higher castes or as tenants. they also weave pattu or woollen stuff. The following is a list of the Hali gots found in Kangra:

Badhora	Khawal
Badi*	Khripar
Basiura	Kharere
Chilkhwan	Kodhe
Dhulkan	Marenu
Ghahi	Mhahan
Ghelan	Pachran
Jurgho	Ramsan
Kadhan	Rihanu
Kardocha	Torain

The Halis are, or claim to be, endogamous, and would not at any rate give a daughter to a Badi (who was not a Hali), a Dhaugri, a Rihara or a sippi. Marriage is both infant and adult. A man may espouse his wife's sister. Sexual license before marriage is not tolerated, even in the case of a ghar-juantru (the ghar Jawai or resident son-in-law of the plains). Halis follow the Gaddi wedding customs. The plaiting of the bride's hair before the bed rite is done by the bride's mother and is called Khararu sir. That done after it is done by her mother-in-law and is called suhagan sir. Polygamy is allowed and so is divorce. A divorce can remarry, but a widow may not espouse her husband's elder brother. Widow remarriage is celebrated by the women's putting a dori on the bride, and her husband's placing a bals in her nose.

Extract from "Punjab Census Report Vol. I, 1881" by Denzil Charles jelf Ibbetson (Page 290).

The Jogi, Rawal, and Nath : The figures under the head Jogi include two very distinct classes of persons. First are the Jogis proper, a regular religious order of Hindus, which includes both the Augar Jogis and the Kanphatta Jogi ascetics, who are followers of Gorakhnath and priests and worshippers of Siva. These men are fully as respectable as the Bairagis, Gosains, and other religious orders. So far as the sub-divisional tables help us, the present figures include 9,143 of this class of whom 5,769 are males, but the real number is probably greater. They are all Hindus. They have been discussed in the earlier portion of this section, at page 286. The second class is that miscellaneous assortment of low-caste faqirs and fortune-tellers, both Hindu and Musalman but chiefly Musalman, who are commonly known as Jogis. The word Jogi or Yogi means a student of the Joga school of philosophy, which teaches how, by suppression of the breath, mental abstraction, and the like, to obtain supernatural powers of divination, second sight, and so forth† and the result is that every rascally beggar who pretends to be able to tell fortunes, or to practise astrological and necromantic arts in however small a degree, buys himself a drum and calls himself and is called by others a Jogi. These men include all the Musalmans, and probably a part of the Hindus of the eastern districts who have been returned as Jogis. They are a thoroughly vagabond set, and wander about the country beating a drum and begging, practising surgery and physic in a small way, writing charms, telling fortunes, and practising exorcism and divination; or, settling in the

*Apparently a separate caste.

†*See* Wilson's Sects of the Hindus Pages 130 FF for a very enteresting account of both classes of Jogis and for references to further authorities.

villages, eke out their earnings from these occupations by the offerings made at the local shrines of the malevolent godlings or of the Saiyads and other Musalman saints (see sections 216 and 226); for the Jogi is so impure that he will eat the offerings made at any shrine. These people, or atleast the Musalman section of them are called in the centre of the Punjab Rawals, or sometimes Jogi-Rawals, from the Arabic Rammal a diviner, which again is derived from ramal "sand" with which the Arab magicians divine; and the two sets of figures must be taken together, always remembering that those for Jogis include respectable Jogis, while those for Rawals, who are all Musalmans, do not. The Jogi-Rawals of Kathiawar are said to be exorcisers of evil spirits, and to worship a deity called "Korial. In Sialkot the Jogis pretend to avert storms from the ripening crops by plunging a drawn sword into the field or a knife into a mounds sacrificing goats, and accepting suitable offerings. Mr. Benton writes—"The jogi is a favourite character in Hindustani fiction. He there appears as a jolly playful character of a simple disposition, who enjoys the fullest liberty and conducts himself in the most accentric fashion under the cloak of religion without being called in question."

The Rawals of the Panjab are notorious cheats. One of their favourite devices is to personate a long lost relative. In the Province itself they seldom venture upon open crime; but they travel about the Central Provinces and the Deccan and even visit Bombay and Calcutta, and there pilfer and rob. They are often absent for long periods on these expeditions; and meanwhile the Banyas of their villages support their families on credit, to be repaid with interest on the return of the father. Some interesting information regarding them will be found in Selected Papers, No. XVIII of 1869 of the Panjab Police Department. The town of Rawalpindi is named after the Rawals; but the Rawals of the District appear to have returned themselves either as Jogis or are probably as Mughals, as 1,263 of the Mughals of Rawalpindi give Rawal as their clan. There they are said, in addition to their usual pursuits, to recite at the Muharram stories of the doings of Mahomet, accounts of his miracles, and hymns in his praise.

The Naths of the higher hills, where the worship of Siva is prevalent, correspond very closely with the Jogis of the plains, though they make little pretence to an ascetic character and live chiefly by growing vegetables; but they also perform certain semi-sacerdotal functions, taking the place of the Acharj of the plains in the funeral ceremonies of the Kanets, and receiving like him the clothes of the deceased. They also consecrate new houses, and purify them when they have been defiled. They now form a true caste, and are not recruited from without. One or more in almost every Nath household has his ears pierced in honour of Siva, and is called a Kanphatta Nath. They occupy much the same social position as the Jogi-Rawal of the plains. They are understood to have returned themselves as Jogis and to be included in the figures now under discussion.

Of the figures given in Table VIII-A, all the Hindus are men returned as Jogis. Of the Musalmans the numbers shown were returned as Rawals, the remainder being Jogis.

Rawals Classed as Jogis					
Jullandhar	..	..	..	..	2,842
Hushyarpur	..	..	..	..	2,781
Kangra	..	..	..	..	761
Amritsar	..	..	..	..	2,325
Gurdaspur	..	..	..	..	3,337
Sialkot	..	..	..	..	1,244
Lahore	..	..	..	..	1,508
Gujranwala	..	..	..	..	2,048
Kapurthala	..	..	..	..	530
Other places	..	..	..	..	474
					17,853

Extract from "A glossary of the Tribes and Castes of the Punjab and North-West Frontier Province" by H.A. Rose. Volume II (Pages 388 to 410)."

JOGI fem. Jogin*—A devotee, a performer of jog. The Yoga system of philosophy, as established by Patanjali, taught the meand whereby the human sould might attain complete union with the Supreme Being. The modern Jogi, speaking generally, claims to have attained that union and to be, therefore, a part of the Supreme† and, as

*Jogini is a female demon, created by Durga, a witch or sorceress: *See* Platt's s.v. The Yoginis or sorceress of Hindu mythology may be of a modification of the Yakshinis or Dryads of Buddhist iconography. Grunwedel, Buddhist Art in India, P. 111. The jogini is a spirit common in modern Punjab folklore, especially in the Hills. Thus in Kullu besides the devtas there are other beings who must from time to time be propitiated, but who do not generally possess temples. The woods and waterfalls and hill-tops are peopled by jognis, female spirits of a malignant nature, the gray moss which floats from the branches of firs and oaks in the higher forests is thejo gnis hair. The jogni of Chul, a peak of the jalori ridge, sends hail to destroy the crops if the people of the villages below fall on an appointed day to make a pilgrimage to the peak and sacrifice sheep.

†Pandit Hari Kishen Kaul dissents from this view and would say—"Some of the modern Jogis claim supernatural prowers, acquired by practising austerities or by black magic." The point of the observation in the text is that the practice of austerities or religious exercises confers, directly or indirectly, dominion over the material universe.

such, invested with powers of control over the material universe. The history of the development of the modern Jogi out of the ancient professors of Yoga is as fascinating as it is obscure, but it would be entirely beyond the scope of this article, the object of which is to give a matter-of-fact account of the actual beliefs and customs of the latter-day Jogi.

The term of Jogi may be said to include two very distinct classes of persons. First are the Jogis proper, a regular religious order of Hindus, which includes both the Aughar Jogis and the Kanphatta Jogi ascetics who are followers of Gorakhnath and priest and worshippers of Shiva*. These men are fully as respectable as the Bairagis, Gosains, and other religious orders. They are all Hindus, but the gharishti or secular Jogi, even if a Hindu, appears to be commonly called RAWAL and makes a living by begging, telling fortunes, singing and the like†.

Another synonym for the Hindu Jogis is Nath. The second class is that miscellaneous assortment of low-caste faqirs and fortune-tellers, both Hindu and Musalman but chiefly Musalman, who are commonly known as Jogis. Every rascally beggar who pretends to be able to tell fortunes, or to practise astrological and necromantic arts in however small a degree, buys himself a drum and calls himself, and is called by others, a Jogi. These men include all the Musalmans, and probably a part of the Hindus of the eastern districts, who style themselves Jogis. They are a thoroughly vagabond set, and wander about the country beating a drum and begging, practising surgery and physic in a small way, writing charms, telling fortunes, and practising exorcism and divination; or, settling in the villages, eke out their earnings from these occupations by the offerings made at the local shrines of the malevolent godlings or of the Sayads and other Musalman saints; for the Jogi is so impure that he will eat the offerings made at any shrine. These people, or at least the Musalman section of them are called in the centre of the Punjab Rawals, or sometime Jogi-Rawals, from the Arabic rammal, a divinder, which again is derived from ramal, "sand", with which the Arab magicians divine‡. The Jogi-Rawals of Kathiawar are said to be exorcisers of evil spirits, and to worship a deity called Korial. In Sialkot the Jogis pretend to avert storms from the ripening crops by plunging a drawn sword into the field or a knife into a mound, sacrificing goats, and accepting suitable offerings. Mr. Benton wrote:—

"The Jogi is a favourite character in Hindustani fiction. He there appears as a jolly playful character of a simple disposition, who enjoys the fullest liberty and conducts himself in the most eccentric fashion under the cloak of religion without being called in question." The Jogis used to be at deadly feud with the Saniasis and 500 of the former were once defeated by two or three hundred Saniasis.

Akbar witnessed the fight and sent soldiers smeared with ashes to assist the Saniasis who at length defeated the Jogis.

The jogis as a body cannot be said to have any history so numerous and indeterminate are the branches into which they have split up in the course of time. Regarding their origins the Jogis have a vast body of nebulous tradition, the debris of much primitive metaphysical speculation now hardly recognisable in its fantastic garb.

The origin of the Jogis—According to the Tahqiqat-i-Chishti, a devotee of Shiva desired offspring, so the god, at Parbati's intercession gave him some ashes from his dhuni or fire and told him his wife should eat them. The wife, however, was incredulous and did not do so, but let the ashes fall on a heap of cowdung. Eventually the devotee found a child where the ashes had been thrown, and took it to Shiva, who said it would grow up a great ascetic and should be given to him.‖ He named it Gorakh Nath, from the place of his birth and instructed him to find a Guru. As shiva could find no one worthy, Gorakh Nath set forth to seek a teacher, and reaching the sea, offered there a large loaf on a pipal leaf. This was allowed by Rakho, the fish, who 12 year later restored not the loaf, but a child whom Shiva names Machhendra Nath and who became Gorakh Nath's Guru. Another version makes Machhendra Nath the issue of Gorakh Nath himself.

*It might be more correct to say Bhairava, not Shiva.

†This was Sir Denzil Ibbetson's view but the Gharishti or Grihasti Jogi is now accurately described as distinct from the Jogi Rawal. The latter may be by origin a jogi but he is a degenerate and has now no connection with the jogis properly so called.

‡The derivation of Rawal from ramal appears quite untenable. The word Rawal is used as a title in Rajputana. It means 'Lord' or 'ruler' and is thus merely a synonym of nath, but appears to be specially affected by Jogis of the Nag-nathia panth.

‖An instance of a child being devoted to the god from birth. This legend is doubtless of quite recent origin, made up by ignorant Jogis out of fragments from the Puranas. No classical authority is or could be quoted for what follows. It is pure folklore, possibly ancient but probably modern.

Shiva then told Gorakh Nath that he must, though an ascetic have children, and advised him to make disciples. Shiva also gave him dubh grass, saying it should be their clothing, and a stick cut from an ak tree, saying it should be tied to his garments, and used as a nad, to be sounded thrice daily, in the morning, in the evening, and before the Guru. He also asked Parbati to bore Gorakh Nath's ears and place earthen ea'rings in them. This she did and also mutilated herself, dyeing a cloth with the blood and giving it to Gorakh Nath to wear. Gorakh Nath then made twelve disciples:—

Sant Nath	Kaik Nath
Ram Nath	Nag Nath*
Sharang or Bharang Nath	Gangai Nath
Dharm Nath	Dhajja Nath
Bairag Nath	Jalandhar Nath†
Darya Nath	Nim Nath‡

A tradition says that Narinjan Nirankar, the formless Creator, created Gorakh Nath from the sweat of his breast, whence he is also called Ghor Nath (fr. ghor, filth). The Supreme then bade him create the universe, whereupon a creeping plant sprang from his navel, and a lotus blossomed on it. From this flower sprang Vishnu, Brahma, Shiva and Shakti, the last a woman who straightway dived beneath the waters, before earth or sky, air or fire had been created. As earth was, indispensable to the complete manifestation of the universe, the Supreme sent Vishnu down to the lower regions beneath the waters to bring Earth to the surface. When he reached the Patal Lok Vishnu saw Shakti with a dhuni in front of her, while light rayed from her body. A Voice asked who had come, and Vishnu replied that his errand was to bring up Earth by the Supreme's command. The Shakti answered that he could do so, provided he first wed her, but Vishnu urged that intercourse with her was impossible, since even at a distance of 12 kos he found her effulgence insupportable. So he returned unsuccessful. Brahma likewise failed, and so at last Shiva was sent. To his reply that 'Shiva had come', the Voice said: 'There have been crores of Shivas, which Shiva art thou? Shiva answered that he was the Lord of Kailas, and he agreed to espouse Shakti when Earth and sky had come into being. Shakti then gave forth the four Vedas, and bestowed two handfuls of ashes with some smoke from her dhuni upon Shiva, who carried them up. The smoke when sent upwards became the sky, and the ashes when strewn upon the waters formed land. Hence the Jogis worship only Gorakh Nath and Shiva. By a process which reminds us of the myth of Hephaisto and Athene§, Gorakh Nath became by a fish the father of Machhendra Nath, who forthwith went into the wastes to worship. When Gorakh Nath was reaproached with his incontinence he felt that he must seek out a guru of his own, but finding none better than himself, he bethought him that his own son was fitted for the office and exclaimed :—

Barte khasm, nikatle puta,
Yun bhakhe Gorakh abhduta.

"The husband's embraces cause sons to be born" Thus saith the ascetic Gorakh."

He then sought out Machhendra Nath, who would have fallen at his feet but Gorakh addressed him as his own guru. This is how Machhendra Nath became Gorakh's guru as well as his son.

The Brahmans tell quite a different tale: Bhasmasur, a rakshasa, had long served Shiva, who in return promised him any boon he might claim so he demanded that which when placed on anything would reduce it to ashes. Shiva thereupon gave him his bangle. Bhasmasur coveted Parbati, Shiva's wife, and he endeavoured to place the bangle on her husband's head. Shiva fled, pursued by the demon, and at last hid in a cave on Kailas and blocked up its entrance with a stone: Bhagwan now assumed Parbati's form and approached Bhasmasur, but whenever he tried to grasp the vision it eluded his embrace, and at last declared that Shiva used to sing and dance before his wife. Bhasmasur avowed his readiness to learn and while he was dancing as she taught him she bade him place his hand on his head. In it he held the bangle, and was burnt to ashes. Bhagwan then brought Shiva, who was afraid to show himself, out of the cave. Shiva's curiosity was now aroused and he demanded that Bhagwan should again assume the form

*Jogis of the Nag-nathia panth are called Rawals.
†Jogis of the Jalandhar Nathia panth are called pa instead of Nath.
‡Jogis of the Nim Nathia panth are called Gaphain.
§A. Mommsen: Feste der Stadt Athen, P. 6; and Roscher, Lexikon, s.v. Hephaistos.

which had enchanted Bhasmasur. This was Mohni, Parbati's double, but even more beauteous than she, and when her shape appeared Shiva by a process similar to that alluded to above became the father of Hanuman, who was born of Anjani's ear and of Machhendra Nath. By a cow he also fathered Gorakh Nath.

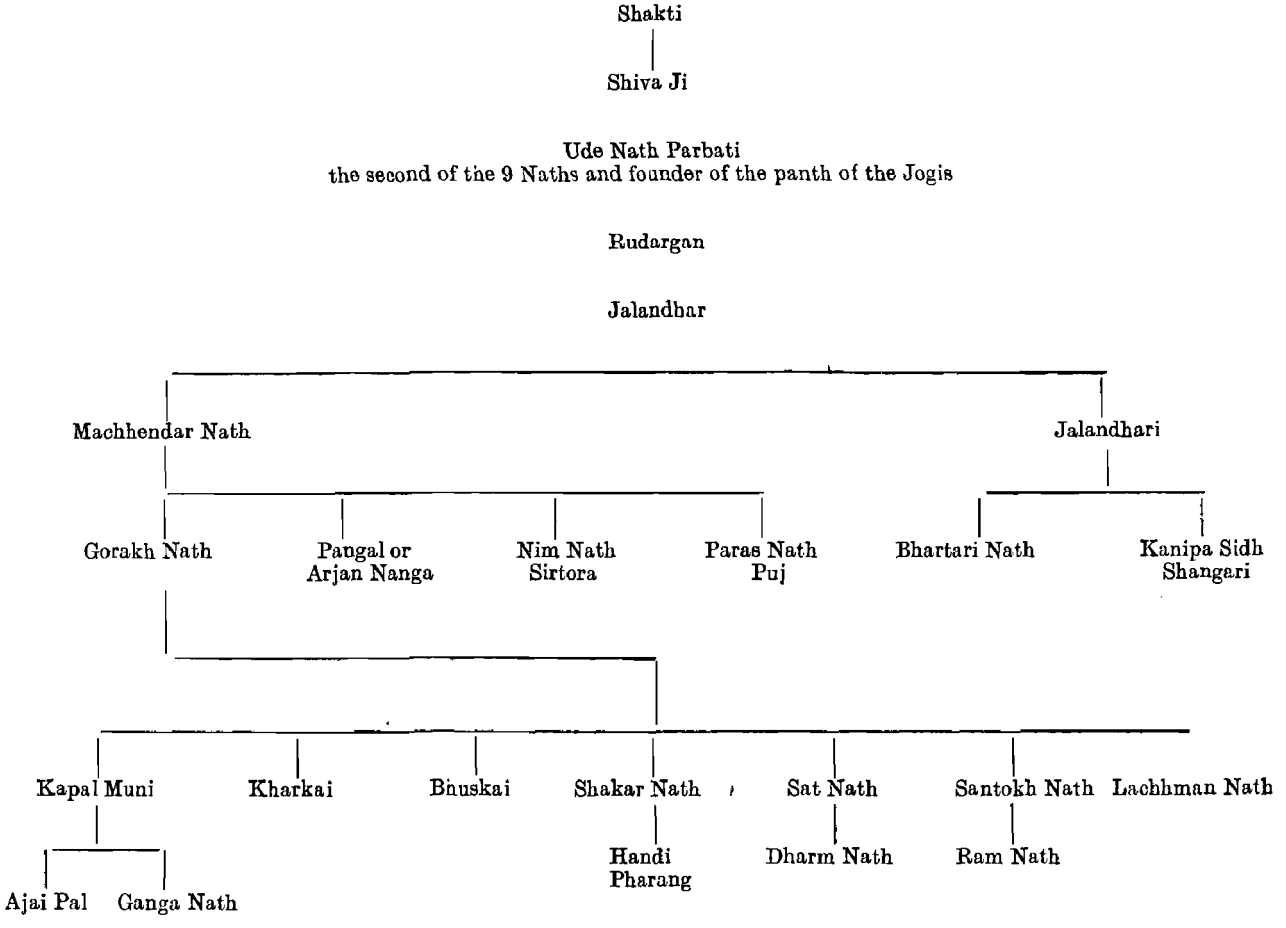
Once, says another legend, the sage Bashisht recounted the following story to Sri Ram Chandraji "My mind was ill at ease, and I wandered unti I came to Bindra Chal, on which hill I spent a long period in worship. One day I saw the wife of Brahma, my father coming towards me. She approached and said my father was worth with her and I resolved to go to him, so I went and found a cave whose mouth was blocked by a stone, Unable to move it I created a man by my Brahm-tej (creative power) and he removed the stone. I then entered the cave, wherein I saw a world, like the one in which I lived. In it were all the gods, and I first made a reverence (parnam) to Brahman and then to all the other gods. But when I told them of my errand they warned me to quit the cave at once, since the day of judgement was at hand because wives were dissatisfied with their husbands. I did as they had bidden me, but meanwhile stillness had prevailed everywhere and all the earth had turned to water. Soon a great sound arose from the waters, and endured for along while but when it had nearly died away Shakti appeared. I endeavoured to approach her, but could not even do obeisance, and stood like a statue before her. She then cast a ball into the waters, and it made a great sound. As it died away she again appeared. Thrice she did this, and the third time Vishnu appeared. Him she bade to wed her, but he refused and again she threw a ball upon the waters. Then Brahma emerged, but he too declined her hand and again she cast a ball. Shiva then appreared in wrathful mood, and he promised to espouse her, but not yet. Though all these gods were free from maya, nevertheless through it they had appeared, and each claimed superiority over the others. Meanwhile a lotus blossomed on the surface of the waters, and they agreed that he who should trace it to its root should be deemed the chief. Neither Bishnu nor Brahma succeeded in this attempt, but Shiva leaving his body, transformed himself into an insect and descended through the stem of the lotus. But his rivals be sought Shakti to transfigure his body, so as to puzzle him on his return, and so she took some dirt off her body and of it, made earrings (Khudal). These she placed in the ears of Shiva's form, boring holes in them, and thus re-animated the body. When it stood up she demanded 'fulfilment of Shiva's promise, but his form refused to wed her, so in her wrath she threatened to burn it. The body however, replied that her earrings had made him immortal. Subsequently the earrings were changed into mudras, as will be told later on. The Shakti then asked whose body it was, and it replied that it was Bhogu-rikh, whereby Jogis mean one who is immortal and has control over his senses. Hence Shiva is also called Bhogu-rikh.

Meanwhile Shiva returned, having traced the lotus to its root. Failing to find his own form he made for himself a new body* and in that married Shakti. The descendants of the pair were called Rudargan, those of Bhogu-rikh being named Jogijan. But Shiva's progeny inherited his fierce temper, and eventually exterminated the descendants of Bhogu-rikh, who told Shiva that he, as a jogi, was free from joy or sorrow and was unconcerned at the quarrel between their children. But shiva replied: 'Thou art free from maya, yet dost owe thy existence to it. Do thy work, I will not interfere'. So Bhogu-rikh began his task under Shiva's counsel. Initiated by him he became known as Ude Nath Parbati† and founded the Jogi panth or "door" (Bashisht's tale would seem to end here).

*The Jogis, it is said, do not admit that Shiva thus created a second body.

†Lit. Noble, Lord (nath) of the mountain (Parbati).

The following is a table of his spiritual descendants—



After his initiation by Shiva Ude Nath made Rudargan a Jogi and he by his spiritual power, initiated an evil spirit (dait) named Jalandhar, bringing him to the right way. He, in turn, made two disciples, Machhendra Nath and Jallandaripa. The latter founded the Pa Panth; while Machhendra Nath made Gorakh Nath his disciple. And here we must tell the story of Machhendra Nath birth.

In the Satyug lived a Raja, Udho-dhar, who was exceedingly pious. On his death his body was burnt, but his navel did not burn, and the unburnt part was cast into a river, where a fish devoured it and gave birth to Machhendra Nath* from machhi, fish. By reason of his good deeds in a previous life he became a saint. Gorakh Nath was born of dung, and when Machhendra Nath found him he made him his disciple, and then left him to continue his wanderings. At length Machhendra Nath reached Sangaldip where he became a householder,† killed the Raja and entered his body. He begot two sons. Paras Nath and Nim Nath. Raja Gopi Chand‡ of Ujjain was taught yog by his mother, and desiring to become a jogi sought out Jallandaripa, who taught him a certain maxim (shabd). Unable to understand this, he consulted his minister who falsely told

*Matsyendra

†Grihisht ashram—In other words he relapsed and abandoned the spiritual life. This appears more clearly in the following variant of the legend—After making Gorakh his disciple Machhendra went off to Kamrup—not to Sangaldip—and there he found the country governed by two Ranis, who with magic aids chose themselves husbands. When Machhendra arrived he too fell into their toils and lost his reason, so the Ranis wedded him and posted watchmen to prevent any mendicants entering the kingdom to effect his rescue. Gopi Chand, however, succeeds in evading them, as will be described later.

‡The variant makes Gopi Chand sister's son of Bhartari, and his mother tries to make him a disciple of Jalandhar Nath, but instead he casts that saint into a well,

him that its teaching was countrary to the Vedas and true religion, fearing that if he disclosed its real import, the Raja would abandon his kingdom and retire from the world. Hearing this false interpretation Gopi Chand had Jallandaripa cast into a well, into which he ordered horsedung to be thrown daily. There he remained until Gorakh Nath, resolved on his rescue, reached Ujjain. The seat of Jallandaripa at Ujjain was then occupied by Kanipa the mahant. Gorakh Nath chose a lonely spot for his bathing place and thither, according to Jogi usage, food was sent him from the kitchen of the monastery by the hands of a man who was not himself a Jogi. When this messenger, bearing food for one, reached Gorakh Nath he found two persons; when he took food for two, he found four, and so on. Hearing this Kanipa guessed it must be Gorakh, so he sent him a taunting message, saying: Thy guru is but a worlding and; thou canst not free him. But Gorakh retorted that Kanipa ought to be ashamed to let his guru remain so buried in the well. Upon this Kanipa, with the Raja's leave, began to clear the well. but Gorakh declared that the horsedung should ever increase, and left for Sangaldip*.

On arriving there, however, he found that the Raja had posted men to turn back any jogi trying to enter his kingdom, so he turned himself into a fly, and thus succeeded in entering the Raja's court. There he caused all the instruments and the very walls to chant, 'Awake, Machhendra, Gorakh Nath has come'. The Raja bade him show himself, and he appeared before him among the Musicians.

(There is clearly a gap in the rocorded legend here.†) It continues:—The Raja's queen died, and, after her death, Gorakh asked Machhendra to come away with him. On the way, after a repulsive incident, Gorakh killed Machhendra's two sons and placed their skins on a tree. When Machhendra asked where the boys were, Gorakh showed him their skins, and then to comfort him restored them to life. Further on their road they were sent to beg in a village, where a man bade them drag away a dead calf, before he could give them alms. They did so and in return he gave them food, but when they reached Machhendra and Gorakh again they found it had turned to blood and worms. So Machhendra cursed the village‡ and when the people asked him to visit them he promised to do so in the Kaljug (Iron Age§). Paras Nath and Nim Nath then separated, and each founded a new panth, the Puj and the Sartora, with which other Jogis have no concern. Gorakh and Machhendra now reached Ujjain, and found Jallandaripa still buried in the well, with Kanipa they rescued him turning all the horse-dung into locusts which flew away, and, when only a little was left, forming a human body with a blanket and infusing life into it: This man they bade bring the Nath out of the dung.‖ The man asked him to come out and gave him bread, but the Bawa (Saint Jallandaripa) asked who he was. He replied 'Gopi Chand', and the saint thereupon burnt him to ashes seven times. But at the eighth time Gorakh asked Raja Gopi Chand to go himself to the saint. Jallandaripa then consented to come out, and declared that

*Kamrup in the variant. On the road he meets a troupe of actors (rasdharis) on their way to Kamrup, and is engaged by them as a servant. Bidden to carry all their stage properties he bears the whole burden by his spiritual power. On their arrival the rasdharis perform before Machhendra but not one of them was able to play on the tabla, as Gorakh held it spell-bound, and they had to get him to play it. As soon as it began to play, it rang 'Awake' Machhendra!'. Rasdharis are found in Lahore and Amritsar and the adjoining Districts. They are said to be called bhagats, like worshippers of the Devi.

†The variant too is silent on this episode. It makes the two Ranis transform themselves into kites and pursued them for a while oft compelling them to stop, but at last they escaped from Kamrup. As soon as they had got out of the country they halted by a well, into which Gorakh threw four gold bricks and as many gold coils, which Machhendra had brought from Kamrup, and this so enraged the latter that he refused to go further. So Gorakh turned the water into gold, but Machhendra thinking this would cause disputes among the worldly, begged him to block up the well. Gorakh then turned the gold into crystal, the first ever created.

‡A particular rite.

§In the variant this episode is different: Gorakh goes with the boys to beg alms at a bania's (merchant's) house, and they are made to take away the dead calf. When Gorakh sees their food transformed he catches them by the hand, takes them to the bania's house and there murders them. Thereupon all the Banias complain that he has polluted their jag (sacrifice) by this murder and he retorts that they had polluted his chelas, but he agrees to restore them to life if the banias will henceforth worship him and no other. They assented, and this is why Gorakh left Paras Nath, one of the two boys, with the Banias, among whom the Jains deem him as incarnation of God.

‖In the variant Gorakh makes seven bundles of grass, each of which says: "I am Gopi Chand," in reply to Jalandhar Nath, and is burnt to ashes at his command.

since he had not been consumed by fire, he should become immortal and this is why Gopi Chand never dies.* He was also made a Jogi by Kanipa, with the saint's permission, and assumed the name of Sidh Sanskaripa, one of the 84 Sidhs. The Jogis of this panth are called spadha, as they keep snakes. They are generally found in Bengal. One of them initiated Ismail, a Muhammadan into the panth, and he founded a new panth like that of Sidh Sanskaripa.†

Gorakh and Machhendra now left Ujjain and came towards the Jhelum. There they took up their abode on the hill of Tilla. Here they initiated the following as Jogis:—(*i*) Kapal Muniji, who in turn had two chelas, one Ajai-pal, who founded the Kapalani panth; the other Ganga Nath who established the panth called after his own name‡: (*ii*) Kharkai and Bhuskai, each of whom founded a panth: (*iii*) Shakar Nath. The last named in his wanderings reached a land where a Mlechh (low caste) Raja bore sway. By him the Jogi was seized and promised his liberty only if he would cause it to rain sugar, otherwise he would be put to the torture. But he induced the Raja to promise to become his servant if he performed this miracle. He succeeded, and then seizing the Raja buried him in the ground. Twelve years later he returned and found the Raja a skeleton, but he restored him to life and made him his disciple and cook. Nevertheless the Raja's disposition was unchanged and one day he took out some of the pulse he was cooking and tasted it.§ Bhairon chanced that day to appear in person,‖ but he refused the proffered food and the ex-Raja's villainy was detected. As a punishment a handi or earthenpot was hung round his neck and he was condemned to wander the livelong day getting his food out of the pot. His punishment lasted four years, and he was then pardoned but his disciples were called Handi-pharang and the panth still bears that name: (*iv*) Another initiate was Sant Nath, whose disciple Dharm Nath founded the Dharm-nathi panth, which now has its head gaddi on the Godawari, having replaced the Ramke panth there: (*v*) The next initiate, Santokh Nath made one Ram Nath his chela, and he founded the Ram-ke panth, which replaced on the Godawari by the Dharm-nathi, now has its chief gaddi at Delhi: (*vi*) Lachhman Nath succeeded Gorakh at Tilla, and his panth is styled Darbari Tilla Bal Gondai. Subsequently was born a Jogi who founded a panth called the Sunehri Tilla a famous order: (*vii*) Arjan Nanga, whose seat is near Jwalamukhi, founded the Man Manthi panth, or ecstatics, now settled at Bohar. If a faqir goes to the mahant of this panth he is given a hoe and some cord and told to go and cut grass. A long time ago one Sant Nath mahatma of the Dharma-nathis went to this mahant and was bidden to cut grass like any one else. So he asked whether he was to cut the grass from below or from above. He was told by a mahatmi that he should so cut it that it would grow again. Accordingly ever since then when a chela is initiated into this ecstatic panth a guru dies. Sant Nathi's panth is called the Bawaji ka panth. He had many chelas, of whom two deserve mention. These were Ranbudh and Mahnidata. Once as the Bawa wandered north his camels were stolen and when he told the people of that part that he was their peer or spiritual guide, they replied that he must eat with them. When the meal was ready he bade these two disciples eat with the people, promising them immortality, but forbidding them to found any more new panths. So they did not do so, and are called Nangas, and to this day two persons always remain in attendance at their tombs.

One account says that Sharang or Shring Nath who attained to the zenith of spiritual power after Gorakh Nath's death, introduced new rules of his own and bade his followers bore their ears and wear the mundra of wood. After his death the following sects or orders were formed—(1) the Giri Nath , who marry and indulge in such luxuries as drinking, (2) the purinama, some of whom are secular and eat meat, (3) the Saniasis (4) the militant Nangas, (5) the Ajaipal whose founder was ruler of Ajmere and a profound believer in the earpierced Jogis. His followers are said to have once ruled India. (6) the Gwali-basda, (7) the Ismail Jogis one follower of Ismail was Nona Chamari, a famous professor of the black art; (8) Agam Nath, (9) Nim Nath and (10) Jalandhar Nath.

The Mythology of Gorakh : The nine Naths and the 84 Sidhs always follow Gorakh in his

*In the variant the slabs of the well were turned into kites and the horse-dung into locusts and so they were created.

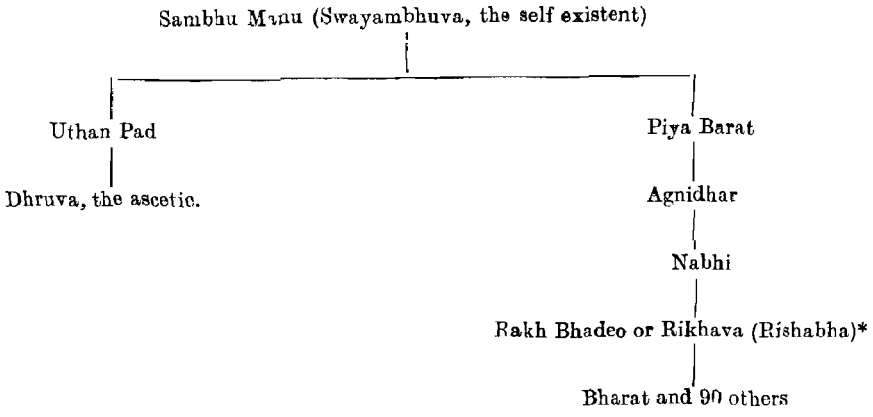
†So Gopi Chand also founded a panth, that called after his second name, viz., Sidh Sanskaripa.

‡A Jogi of this panth in turn founded the Kajan or Kayannathi panth, found in the ancient town of Bhera on the Jhelum. This must be the Kaya-Nathi panth.

§According to the doctrine of the panth the food thus became leavings (juth).

‖*When food is cooked, Jogis first offer it to Bhairon.*

wanderings, and the route can be traced by the small trees bearing sugarcandy which spring up wherever they go. It is related in the Bhagvat that Raja Sambhu Manu once ruled in Oudh over the whole world. When the four mid-born sons of Brahma refused to beget offspring, Brahma wept and tear fell to the earth, whence sprang Sambhu. His descendants were :—



Bharat with eight of his brothers ruled the 9 divisions (Khandas) of the world: 81 became ascetics and Brahmans, and 9 became the Naths or perfected Jogis, whose names are given below :—

The Naths are always said to be nine in number, in contradistinction to the panths which are, ideally, twelve. Their names and titles are variously given :—

1. Aungkar Adi-nath (Lord of Lords), Shiva
2. Shel-nath (Lord of the Arrow-shaft): variously said to be Krishna or Ram Chandra.
3. Santokh Nath (Lord of Gratification).
4. Achalachambu nath (Lord of wondrous immoveability): variously said to be Hanuman or Lakshmana
5. Gajbali Gajkanth-nath (Lord of the Elephanth's Strength and Neck): Genesa Gaja-karna, elephant eared in Sanskrit.
6. Praj nath or Udai Nath (Lord of the people) said to be Parbati.
7. Mayarupi Machhendra nath (the wondrous form): Guru of Gorakh.
8. Gathepinde Richayakari or Naranthar: Shambujaiti Guru Gorakh Nath.
9. Gyansarupe (or Purakh) siddh Chaurangwe, Nath or Puran Bhagat.†

Gorakh plays a leading part in the legend of Guga, and naturally therefore Jogis, both Hindu and Muhammadan, take offerings made to him, giving but a small share to the Chuhras; and also carry his flag, chhari, of peacock's feathers, from house to house in Bhadon.‡

The Sidhs, more correctly Siddhs, are properly speaking saints of exceptional purity of life who have attained to a semi-divine existence, but who in the eyes of the vulgar are perhaps little more than demons who obtained power from Gorakh. They are especially worshipped in the low hills,§ e.g., in Ambala and Hoshiarpur, in the form of stones, etc., and under various names. The distinctive emblem of their cult appears to be the singi, a cylindrical ornament worn on a thread round the neck. Ghazidas is a Siddh of some repute near Una : Chanu is said to have been a Chamar, and people of that caste feast on goat's flesh and sing on certain dates to his memory. Another Siddh is the jathera, or ancestor, Kala Pir, who is worshipped in the low hills and throughout the eastern Districts generally and more particularly, as Kala Mahar, by the Sindhu Jats as their forebear. His shrine is at Mahar in Samrala but the Sindhus of Khot in Jind have there set up a shrine with bricks from the original tomb and there they, and the Khatis and Lohars too, worship him. His shrine usually takes the form of a mud-pillar under a tree or by a pond, and

*The Jain.

†See Punjab Notes and queries Vol. II Sec. 279.

‡Punjab Notes and queries Vol. I Sec. 3.

§Not an inappropriate tract if we regard Shiva as the great hill god and the Siddhs as emanations from him through Gorakh.

images of him are worn in silver plates as charms. His samadh at Khot is in charge of the Aipanth Jogis.

The mundra: How the Kundal was turned into a mundra is explained in the following story:— When Bhartari was made a Jogi he was put to a severe test, Jallandaripa was his guru, but he was also a sadiq or pupil of Gorakh, and his chief companions were of the Kaplani panth, whence he was known as Bhartari Kaplani and reckoned one of the 84 sidhs. One day he said to Jallandaripa : "Thou hast put me to a severe test, but henceforth the faqirs of this panth will be mostly men of the world for they will mingle with such men". Gorakh said that he would be more pleased with them, and Bharati asked for some mark to be given them to distinguish them from worldly people. Accordingly a hole three inches wide was made in the Jogis ears, and clay mundras were inserted in them. Subsequently the mundras were made of wood, then of crystal gilt, then of ivory. By wearing the mundras, a Jogi becomes immortal, as Bhogu-rikh had told Shakti. When this practice was permitted, two sidhs Kharkai and Bhuskai began to bore each Jogis ears, with Gorakh's assent. The latter with these two sidhs and several other Jogis settled at a place on the road to Hinglaj in Balochistan, a place which every Jogi of this panth must visit if he wishes to be considered a perfect sadhu and attain yoga. Since then it has been usual to bore Jogi's ears, but once when the two sidhs tried to bore the ears of a Jogi who had visited that place they found that they headled as fast as they bored holes in them, so they gave up the attempt, and Gorakh exclaimed that the pilgrim was 'Aughar'. Thenceforth Aughars do not have their ears bored and form a body distinct from the other Jogis.

Jogi Nature worship : The Jogis claim, inter alia, power to transmute any metal into gold or silver. In the time of Altamsh, says one legend, a Jogi named Dina Nath begged a boy sitting in a shop with a heap of copper coin to give him a few pieces. The boy said the money was not his, but his father's, and he gave the Jogi food. The jogi prayed to Vishnu for power to reward the boy. Then he melted down the copper and turned the mass into gold by means of charms and a powder. Altamash heard of the occurrence and witnessed the Jogi's powers, but the latter declined to accept any of the gold he had made, so it was sent to the mint and coined, with his name as well as that of Altamsh upon it. Jogis allege that these 'Dinanathi' gold mohars are still to be found.

Similarly the Jogis claim power over hailstorms, and in Sialkot the rathbana* is a Jogi who can check a hailstorm or divert in into waste land.

The connection between Jogis and snake worship is naturally close one. In some places Jogis are said to eat snakes a kind of ritualistic cannibalism and the snake is often styled jogi, just as the parrot is designated pandit†.

The cults of the Jogis contain strong elements of nature worship which finds expression in the names assumed by them after initiation. Such are Nim-Nath‡, Kanak-nath (wheat), Nag-nath (snake), Tota-nath (Parrot).

The Jogis hold everything made of earth in great respect, whence the saying —Mitti ka asan, mitti ka basan, mitti ka sarhana, mitti ka bana— 'The earthen asan (carpet), the earthen pitcher, the earthen pillow and the earthen woof'.

The Jogi Janeo : The Jogis generally wear a janeo of black wool, which is made by certain members of the order, not by any member, nor by a Brahman. It is 9 cubits long, made of 3 strands each, woven of 8 threads on a bobbin, and plainted into a bobbin-thread, like an English braid necklace§. Round the waist Jogis wear a similar thread of 2 separate bobbin-threads of 8 strands each, twisted together, with a loop at one end and a button at the other.

The Kanphatta should be branded at Kalesar near Dwarka with two concentric circles within a third incomplete one, both ends of which are finished off by a circular bend in the arm‖.

The rudraksha¶ with two facets is sacred to Shiva, and can only be worn by the Jogi who has his wife with him : One with 5 facets is devoted to Hanuman; and one with 11 is highly prized, being sacred to Gauri Shankar and worn by celibate Jogis.

*Fr. rath 'hail' and bana, 'one who imprisons or checks'. This practice is alluded to in Prinsep's Sialkot settlement rep., p. 37.

†Punjab Notes and Queries Vol. II, Sec. 245.

‡At Punjab Notes and Queries Vol. II Sec. 245 it is noted that the chela gets a flower or plant-name for life; but animal names appear to be also adopted.

§To the janeo is attached a circlet of horn (rhinoceros it should be), and to this is attached the nad or whistle, which makes noise like a conch, but not so loud, Punjab Notes and Queries, II, 126.

‖Punjab Notes and Queries Vol. II Sec. 345.

¶Beads made of the seed of the badar or jujube, Punjab Notes and Queries, II, 558.

The Jogi funeral rites : A dying Jogi is made to sit cross-legged. After death the corpse is washed by the deceased's fellow Jogis, a langoti tied round its waist and ashes smeared over it. A coffin is then made, if means permit, but a poor jogi is simply wrapped in a blanket and carried by two men on two poles, and the body thrown into a river. A wealthy jogi is, however, placed on a wooden chauki shaped like a palanquin, and upon this flowers are cast. The procession to the grave is called sawari and is headed by horses and bands playing music. The grave is made deep, with a spacious niche like that in Muhammadan graves and the body placed in it cross-legged and facing the north*. The Jogi's bairagan is placed before him, with a gourd full of water on his right, a loin-cloth, a kanak or staff of Mahadeo, a loaf of wheaten flour, and two earthen plates one full of water, the other of rice and milk. An earthern potsherd is also placed on his head. Then a mound is raised over the grave,† and all the Jogis wash their hands with water supplied by the deceased's disciples. They then bathe and the disciples give them sweets. On the third day they are also fed (churma alone being given if the disciples are poor). Later on the shradh is, if possible performed thus:—Jogis are invited and keep a vigil all night. About a pahr before dawn they are fed with fish, or pakauras (vegetables coated with baisan or paste of powdered gram fried in mustard oil), or khir, i.e., rice, boiled in milk gram and ghungnian, or pilao, or rice, wine, flesh, fruit, etc. Seven thrones or gaddis are now erected to : (*i*) the Pir, (*ii*) Jognis, (*iii*) Sakhya or witness, (*iv*) Bir, (*v*) the Bhandari of Guru Gorakh Naths, (*vi*) Guru Gorakh Nath, and (*vii*) to Neka. Mantras are then repeated, and clothes : gold, silver and copper : a cow and earth given away in charity. The wake is now attended only by Jogis but formerly men of all classes, even Muhammadans, used to take part in it. Lastly, after all these ceremonies, a council (pindhara) of Jogis is held and one of the deceased's disciples is elected Guru or Bir Mahan, three kinds of food, Puri, Kachouri and Pilao being distributed. The deceased's clothes and the coffin are given to the Kotwals, or bankias, or else to Jangam faqirs. As the Jogi is not burnt his bones cannot be sent to the Ganges, so his nails are removed and taken to Hardwar. The samadh of a Jogi may be of earth or brick, and belpattar (leaves) are strewn over it. On it a lamp is also kept burning for 10 days, flowers and water being placed near it and conch being blown. Rice balls are given in the name of the deceased for 10 days as among other Hindus. On the 10th day clothes are washed and on the 13th kirya karam ceremony is performed. The ceremonies are the same as among Hindus.

The following story is told to account for the fact that Jogis bury their dead: In Gorakh's time there arose a dispute between the Hindus and the Muhammadans, the latter saying they were masters of the earth and of all the living and the dead. Gorakh sat on the ground, placing all his food, etc., by his side, and bade the earth yeild to him, if he too had a share in it. It opened and Gorakh sank into it, and so Jogis usually bury their dead.

Initiation : In theory an Hindu can become a Jogi, but in practice only those of the twice-born castes are admitted into the order. In theory caste is abandoned upon entering it, and as marriage is, in theory, forbidden, no question as to caste can arise in connection with it. But as marriage is in practice tolerated the original caste is preserved in practice for matrimonial purposes, though in theory all Jogis are caste less. Further there is a tendency to avoid marriage in the same panth, as all the members of a panth are in theory spiritually akin. Within the order there is in theory equality and no restrictions are placed upon eating, drinking or smoking together, but even a Hindu of high caste who joins the panth of Jalandhar Nath is excluded by other panths. Moreover, the theoretical equality does not extend to the women, as the Jogi does not allow his women folk to eat with him. Women of every panth may, however, eat together.

A would be disciple is dissuaded from becoming a Jogi, the hardships of the life being impressed upon him. If he persists he is made to fast for two or three days. After this, a knife is driven into the earth and the novice is made to swear by it :—

(*i*) not to engage in trade;

(*ii*) not to take employment;

*But jogis are said to bury their dead facing the east, Saniasis east, or north-east, P.N.Q., II, 127. In the Simla hills the Jogis were originally mendicants, but have now become householders. They burn the dead, and for every corpse get 4 annas in money together with a plate of brass or kansi and a woollen or cotton cloth. They also get some grain at each harvest. They are considered defiled as they take offerings made at death, and the Kanets and higher castes will not drink with them.

†Over the grave an earthen potsherd is also placed on a three legged stool.

(*iii*) not to keep dangerous weapons;

(*iv*) not to become angry when abused; and

(*v*) not to marry.

He is also required to protect his ears, for a Jogi whose ears were cut used to be buried alive, but is now only excommunicated. After this probation his ears are bored by a guru, or an adept, who is entitled to Rs. 1·4 as an offering which may or may not be accepted.

Up to a certain point the Jogi initiatory rites resemble those of the Saniasis. The choti of the novice is removed by the guru. The janeo is also removed: and he is given saffron-coloured clothes to wear. Of these the kafni is worn compulsorily.

The guru-mantar is then communicated, secretly. After this the Jogis of 'a certain sect' pierce the chela's ears, and insert the kundal or earring, and the chela, hitherto an aughar,* now becomes a nath, certain set phrases (not mantras) being recited. According to Macaulife Jogis smear ashes on their naked bodies as clothing or a protection against the elements†, but the ashes appear to symbolize their death to the world, like the kafni.

We may thus safely distinguish three stages in a Jogi's initiation. At first he is a chela (pupil or candidate), then an aughar or novice‡ and finally a darshani, vulg. kanphatta,§ (or split-eared). An Aughar is not entitled to all the privileges of the sect, e.g., at a feast he only receives half the portion of a Kanphatta. A Jogi who is fully initiated certainly loses all rights of inheritance in his natural family, but it is doubtful whether an Aughar, would do so. It is also not clear whether initiation involves the loss of property already vested in the initiate, but presumably it would do so.

The derivation of Aughar is obscure. The grade or order, however we regard it, does not appear to be connected with the Aghori or Ghorpanthis who are cannibal faqirs of a singularly repulsive type‖. The Aughars of Kirana in Jhang are of good repute and retain large jagirs granted them by the Sikhs. They are distinguished by an ochre-coloured turban over which is twisted a black net-work of thread covered with gold. The mahant is styled pir, and once elected may never again descend the hill.

To these three degrees may perhaps be added a fourth, that of mahatma, a dignity hardly alluded to in the accounts rendered of the sect. A Jogi who attains to great spiritual eminence is exempt from wearing mundras, the janeo, and so on.

After initiation a Jogi may apparently select the function which he is to fulfil. Thus he may become a militant member of the sect, vowed to celibacy and styled Nanga, Naga Nadi, Nihang, Kanphara or Kanphatta.

Or he may relapse and, breaking his vow of celibacy, become a secular Jogi, designated Bindi-Nagi, Sanyogi (Samayogi), Gharbari or Grishiti.

Lastly, the initiate Jogi may join one of the various panths or orders. These panths are in theory limited to twelve in number, but in reality they number many more than twelve.

The divisions and offshoots of the Jogis : The grouping of the Jogis is exceedingly complex and appears to vary in different parts of these Provinces.

Thus in Kangra the Hindu Jogis are classed as 'Andarla', or Inner and 'Bahirla', or Outer Jogis

*According to this account aughar simply means 'novice'. Nath is a title acquired by the fully initiate. An account of the Jogis of Rath Nath says that the condidate is given a razor and scissors seven times by his guru who deters him from entering the Jogi order, but if he perseveres the guru cuts off a tuft of his hair and he is then shaved by a barber. Then he is made to bathe and be smeared with ashes a kafni or shroud, a lingoti and a cap being given to him. The ashes and kafni clearly signify his death to the world. After six months probation his ears are peirced and earthen rings inserted in them.

†Sikh Religion, VI, p. 243.

‡It is indeed said that an aughar can become a saniasi, an Udasi, a Bairagi, a Suthrashahi, etc., etc., as well as a Jogi or a Jangam. On the other hand, some accounts represent the Aughars as a distinct order, followers of Kanipa Nath and Jalandhar Nath, while the Kanphattas are followers of Gorakh and Machhendra (in other words, the more perfect Jogis): or again they are connected with two schools of the Patanjali philosophy: while a third account splits up the Jogis into Shiv worshippers and Serpent worshippers.

§Jogis themselves do not use the word kanphatta. It is a popular term. So too in common parlance Jogis are distinguished by various names according to their dress or the penances they observe, and so on. Such are the bastardhari who are decently clad and live in temples (among the Saniasis this term means, Secular): the dudhadhari, who live on milk: the jatadhari who wear long matted hair: the monis who observe perpetual silence; and the khar tapesari, who stand in contemplation. The atit, destitute or liberated from wordly restraints does not appear to be a sect of the Jogis, as Macauliffe says (sikh religion, I, p. 162) but a popular term for any mendicant: see Platts, p. 18. It is believed that Jogis live for centuries as a result of their austerities.

‖Punjab Notes and Queries I, 41, 136, 375, 473. There is no sufficient evidence to connect Aughar with 'ogre' Aghori =unterrible, Monier-Williams, Sansk-Dicty., s.v. According to platts (p. 106) aughar means awkward, ungainly, uncouth.

and the former are further divided into Darshanis and Aughars.*

The distinctions between these Inner and Outer groups are not specified, but they have different observances and their origin is thus accounted for:—Once when Gorakh gave two goats to Machhendra's sons he bade them slaughter the animals at a place where none could see them. One boy killed his goat : but the other came back with his alive and said that he had found no such spot, since if no man were present the bird would witness the slaughter, or, if there were no birds the sun or moon. Gorakh seated the latter boy by his side he was called Andarla, while the other was expelled and dubbed Bahirla. Both groups observe the usual Hindu social customs, except at death, the only difference being that the Bahirla, only give Brahmans food and do not feast them, and at funerals they blow a nad instead of the conch, which is used by the Andarlas.

Elsewhere the Darshanis† appear as a group which is distinguished from the Nangas, who use flesh and spirituous liquor, which the former avoid. The latter also are said to wear no clothes—as their name denotes, but the Darshani's are said to be further divided into two classes, of which one is clothes, while the other, which smears the body with ashes and affects the dhuni, is not. However, this may be the Darshanis must have their ears pierced and are thus identical with the Kanphara or Kanphatta Jogis. The latter are celibate and live by begging, in contradistinction to the Sanyogis who can marry and possess property.‡

" In Jind the Jogis are said to be classed as (*i*) Baridargah, 'of the greater court,' who avoid flesh and spirits, and as (*ii*) Chhoti-dargah,§ who do not. Both groups are disciples of Mast Nath, the famous mahant of Bohar. Jalandhar Nath was the son of a Raja, whose wife remained pregnant for 12 years without giving birth to her child, and she was thought to be afflicted with dropsy (Jalandhar). At last the Raja vowed that, if a son were vouchsafed him, he would dedicate him to Gorakhnath. Jalandhar Nath was born in response to this vow, and founded the panth named after him.

Raja Bhartari was the son of Raja Bhoj, king of Dharanagar. He had 71 ranis, of whom one, by name Pingla, was a disciple of Gorakh,‖ who gave her a flower saying it would remain ever fresh as long as her husband was alive. One day to test Pingla's love Bhartari went ahunting and sent back his blood-stained clothes and horse with the news that he had been killed, but the rani, seeing the flower still fresh knew that the Raja only doubted her love for him and in grief at his mistrust killed herself. When she was carried out to the burning ground the Raja evinced great grief, and Gorakh appeared. Breaking this chipi,¶ the saint walked round it, weeping and, Bhartari asked him why he grieved. Gorakh answered that he could get the Raja a thousand queens, but never a vessel like the one he had just broken, and he showed him a hundred ranis as fair as Pingla, but each of them said : 'Hold aloof! Art thou mad? No one knows how often we have been thy mothers or sisters or wives.'. Hearing these words Bhartari's grief was moderated and he made Gorakh his guru, but did not abandon his kingdom. Still when he returned to his kingdom the loss of Pingla, troubled him and his other queens bade him seek distraction in hunting. In great pomp he marched forth, and the dust darkened the sun. On the banks of the Samru he waw a herd of deer, 70 hinds with a single stag. He failed to kill the stag, and one of the hinds besought him to kill one of them instead, since the stag was as dear to them as he was to his queens, but the Raja said he, a Kshatriya, could not kill a hind. So the hind who had spoken bade the stag meet the Raja's arrow,

*The Darshanis have four sub-groups: Khokhar, Sonkhla, Jageru and Natti; while the Aughar have six; Bhambaria, Biria, Awan, Jiwan, Kalia, Bharsi and saroe. It does not appear whether these are schools or sections.

The Bahirla are all Aughars and have a number of sub-groups: Raipur Maralu, Hetam, Daryethi, Molgu, Tandialu, Chuchhlu, Gugraon, Kehne, Tiargu, Dhamarchu, Phaleru, Sidhpuru, Karan and Jhak.

†e.g., in Ambala. Darshan is said to =mundra: it is ordinarily made of clay or glass, but wealthy gurus wear darshans of gold.

‡So at least runs one version from Ambala.

§But in Dera Ghazi Khan we find Bari-dargah given as equivalent to Ai-panthi, and the Chhoti-dargah described as the foundation of a Chamar disciple of Pir Mast Nath, who bestowed the title on him in reward for his faithfull service.

‖Bhartari, it is said, had steadfastly refused to beomce a disciple of Jalandhar Nath though repeatedly urged to do so by Gorakh himself.

¶Chipi a kind of vessel made of cocoanut and generally carried by faqirs.

and as he fell he said : Give my feet to the thief that he may escape with his life; my horns to a Jogi that he may use them as his nad; my skin to an ascetic that he may worship on it; my eye to a fair woman that she may be called mirganaini*, and eat my flesh thyself. And to this day these things are used as the dying stag desired.

On his return the Raja was met by Gorakh who said he had killed one of his disciples. Bhartari retorted that if he had any spiritual powers he could restore, the stag to life and Gorakh, casting a little earth on his body, did so. Bhartari then became a Jogi and with his retainers accompanied Gorakh, but the latter refused to accept him as a disciple unless he brought alms from his ranis, addressing them as his mothers, and practised jog for 12 years. Bhartari did as he was bid, and in answer to his queens remonstrances said : "From the point of view of my raj ye are my queens, but from that of jog ye are my mothers, as the guru has bidden me call you so". Thus he became a perfect jogi and founded the Bhartari Bairag panth of the Jogis.

Upon no topic is our information so confused, contradictory and incomplete as it is on the subject of the various sub-orders into which the Jogis, as an order, are divided. The following is a list of most of these sub-orders in alphabetical order with a brief note on each ;

The Abha-panthi is probably identical with the Abhang Nath of the Tahqiqat-i-Chishti.†

The Aghori, Ghori or Aghor-panthi is an order which smears itself with excrement, drinks out of a human skull, and occasionally digs up the recently buried body of a child and eats it; thus carrying out the principle that nothing is common or unclean to its extreme logical conclusion.

The Ai-panth is a well-known order, said to be ancient. In Dera Gazi Khan it is called the Baridargah, and one of its saints, ‡ when engaged in yog, cursed one of his disciples for standing before him with only a langoti on and bade him remain naga or naked for ever. So to this day his descendants are called Nagas. Another account says that this and the Haith-panthi order were founded by Gorakh Nath.

The chief asan of the Ai-panth is at Bohar in the Rohtak district. It is said to have been founded by a famous guru, named Nirmai-ji§ who was born only a few generations after Gorakh's time at Khot, now in the Jind State. In veneration for him all the succeeding gurus adopted the termination Ai in lieu of Nath, and this is still done at Khot but not at Bohar. Five generations after Nirmai, Mast Nath or Mastai-ji became guru at Bohar in Sambat 1788, and after him the affix Nath was resumed there, though the asan is still held by the ai-panth. Mast Nath died in Sambat 1804 and a fair is held here on Phagan sudi 9th, the anniversary of his death. The asan contains no idols. Hindus of all castes are employed but those of the menial castes are termed chamarwa,‖ but other initiates lose their caste, and become merged in the order. At noon bhog or sacramental food is offered to all the Samadhas (of Baba Mast Nath and other lights of the order); and then the bhandar or refectory is opened and food distributed freely to all, no matter what their caste. A lamp, fed with ghi, is kept burning in each samadh. In a dharmsala near Bohar is a sanskrit inscription of Sambat 1333. The Bairag or Bhartari Bairag order was founded by Raja Bhartari, and ranks after the Sat-Nath¶. But in the west of these provinces the Bairag's foundation is ascribed to Prem Nath of Mochh in Mianwali, the headquarters of the order being at Miani in Shahpur. Like the Darya-nathi this order is an offshoot of that founded by Pir Ratn Nath of Peshawar. It has also representatives at Kalabagh and Isakhel.

The Bhartari Bairag Jogis found in the Bawal nizamat of Nabha are secular and belong to the Punia (Jat) gote, which they retain. Their forebear Mai Nath was as a child driven from his home in Delhi district by famine, and the Muhammadan Meos of Solasbari in Bawal brought him up. When the Jats seized the village he lived by begging and became jogi, so the Jats made him marry a girl belonging to a party of juggler Jogis. Then he went to Narainpur in Jaipur territory and became a chela of Gorakh Nath.

The Bharang Nath of the Tahqiqat is possibly the Handipharung.

* With eyes like deer one of the chief points in Indian beauty.
†It is mentioned in the Dabistan: II, P. 128.
‡Pir Mast Nath, apparrently.
§From narm, gentle. The meaning of ai is unknown or is at any rate not disclosed.
‖They also appear to be called Sirbhangi.
¶At least in Dera Ghazi, in which district it is returned as Bairaj, another order (said to be derived from it) being styled Bairaj Marigka. In Ambala a Braj order is mentioned. In Karnal Bairag and Bharatari appear as two distinct orders.

The Brahma ka order appears to be the same as the Sat-Nath.

The Darya-nathi order is chiefly found in the west, especially trans-Indus. It possesses gaddis at Makhad on the Indus, in Kohat and even in Quetta.

The Dhaj-panthi order is found in or at least reported from Peshawar and in Ambala. It may be that the order derives its name from dhaj meaning flag. Mr. Maclagan mentions the Dhaj-panthi as followers of Hanuman. The Tahqiqat gives Dhaja-panthi as the form of the name.

The Dharmnathi order is widely spread, but its head-quarters are on the Godawari. Its foun dation ascribed to a Raja Dharm.

The Ganga-nathi order was founded by one of Kapal Muni's two disciples. It is mentioned in the Tahqiqat as Gangai-nath.

The origin of the Jalandhar-nath order has already been related. In Amritsar it is known as Bawa Jalandhar ke, and its members keep snakes.

The Kaniba-ki are said to be chelas of Jalandhar Nath. Of this branch are the sapelas : Maclagan, §55.

The Kaplani or Kapil-panthi order ascribes its origin to Kapal Muni, and is thus also known as Kapal Deo ke. Or it was founded by Ajai Pal, Kapal Muni's disciple, and is thus cousin to the Ganga-nathi order.

The Kaya-nathi or Kayan nathi is an offshoot of the Ganga-nathi. But in Dera Ghazi Khan it is said that they received their name from Pir Ratn Nath who made an image out of the dirt of his own body.

The Kanthar or Khantar order owes its origin to Ganesha. In Ambala it is said to be endogamous.

Lachhman Nath's order is said in Hoshiarpur to be also known as the Darbari Nath Tilla Bal Gondai, but in Amritsar is said to be the same as the Natesri (as in Maclagan, §55).

The Mai-ka-panth are disciples of the Devi Kali.

The Man Manthi appear to be identical with the Man Nath, returned from Peshawar, and the Manathi or Mannati in Jhelum who ascribe their foundation to Raja Rasalu. Mr. Maclagan mentions the Man-nath as followers of Rasalu, §55.

The Mekhla dhari is a class or order which is returned from Ambala and its name is said to mean wearer of the taragi.

The Natesri order appears to have no representatives in the Punjab but see above under Lachhman Nath's order.

The Nim Nathia is distinct from the order founded by Paras Nath q.v. It is said to be also called Gaplani or Kisgai.

The Papanth appears to be also called Panathi or Panpatai, a sub-order founded by Jalandhar as a disciple of Mahadeo.

The Pagal appears to be identical with the Rawal-Ghalla.

The Paras Nath order is sometimes shown as half an order, the Rawals being its other half. But Paras Nath was one of Machhendra's two sons and he founded an order which soon split up into two distinct schools, (*i*) the Puj—who are celibate but live in houses and observe none of the rules observed by (*ii*) the Sartoras, who always wear a cloth over the mouths, strain water before drinking it, never kill aught that has life: further they never build houses, but lead, a wandering life, eating only food cooked by others, and smoking from a chilam, never from a Hukkah. That these two sub-orders are both Jains by religion, if not by sect, is perfectly obvious, and it is indeed expressly said that this Paras Nath is he whom the Jains rever.

The Ram-ke, or Ram Chandra-ke, panth was founded by Ram Nath, a disciple of Santokh Nath, and had its head-quarters on the Godawari till it was replaced there by the Dharm-nathi. It appears to be sometimes ascribed to Ram Chandra, but erroneously so.

The Sant-nathi appear to be quite distinct from the Sat-nathi.

The Sat-nath (or Brahma ke q.v.)

The Santokh Nathi are mentioned by Mr. Maclagan as followers of Bishnu Narain, and are probably the Vishnu of Amritsar.

Other orders mentioned are the Bade ke, in Dera Ghazi khan, the Baljati in Karnal, the Bharat in Dera Ghazi Khan, Haith-panthi in Ambala and Jhelum, Hariani, Latetri and Mai ka panth in Dera Ghazi Khan, the Path-sana in Karnal (Patsaina in Jind), Ridh Nath in Amritsar, Sahj in Ambala, and the Bishnu in Amritsar.

In Mr. Maclagans' lists also appear the Kalepa and Ratn Nath and in the Taqiqat-i-Chishti the

Dhar Nath, Darpa Nath, Kanak Nath and Nag Nath* are also mentioned.

The Padha are described in Ambala as a caste originally Jogis, but purely secular and now endogamous.

The influence of Jogis on and beyond the north-west frontier is one of the most remarkable features of the cult. Legend connects the Gorkhatri at Peshawar with Gorkh, and it was once a Jogi Haunt, as both Babar and Abdul-Fazl testify. The chief saint of the Jogis in the north west is Pir Ratn Nath of Peshawar† in which district as well as throughout Kabul and Khorasan, a kabit is said to be current which describes his power.

The disciples of Pir Ratn Nath do not wear the mundra, and to account for this tradition says that once when Jogis of the 12 orders had assembled at Tilla for a tukra observance, Ratn Nath, who had no earrings,‡ was only assigned a half share. He protested that a Jogi who had earrings in his heart need wear none in his ears, and he opened his breast to exhibit the mundra in his heart. So his disciples are exempt from the usual rule of the sect. They appear to belong to the Daryanathi panth but the branch or Pir Ratn Nath's dera at Maini in Shahpur is held by Bairag-ke-Jogis.

The Bachhowalia is a group of Muhammadan Jogis who claim descent from one Gajjan Jat and yet have more than one Hindu got (Pandhi, Chahil, Gil, Sindhu and Rathora§). Like Hindus they marry outside the got. They are chroniclers orpanegyrist and live on alms, carrying a jholi (wallet) and a turban composed of two dopattas, each of different colour, as their distinctive costume. Originally Hindus they adopted Islam and took begging, their name being doubtless derived from H.Bichha, Alms. But they have, of course, a tale to explain their name and say that their forebears grazed a Kumhar's bachha—a story in consistent with the fact that they are not all of one and the same got, but which doubtless alludes to their ancient worship of the earth-god.

Another Muhammadan group is that of the Kal-pelias at the disciples of Ismail are sometimes called. Little seems to be known about Ismail except that he was initiated by one of the Sidh Sanskaripa. He is also said to have been an adept in black magic and 'a contemporay of one Kamakha devi'. It is difficult to avoid the conjecture that he is in some way connected with the Ismailians.

The Rawals, however, are the most important of Muhammadan Jogi groups. Found, milly, in the western districts they wander far and wide over the rest of India, and even to Europe where they practise as quack occulists and physicians. The name, is, indeed, said to be a corruption of the Persian rawinda, 'traveller', 'wanderer,' and tradition avers that when Ranja, in his love for Hir, adopted the guise of a faqir and wandered till he came to Tilla, he became Pir Bala Nath's disciple and thence went to Jhang where he sought‖ for his beloved. All his disciples and companions were called Rawal‖.

The Rawals are sometimes said to be divided into two groups, Mandia¶ and Ghal,** but according to one account they form a half of one of the 12 orders, the other being the Paras Nath, i.e., the Jains. Probably this latter tale merely means that the Rawals like the Jains are an offshoot of the Jogi cults.

The Ja'fir Pirs. In the reign of Akbar they lived in Rajaur, a Jogi named Shakkar Nath who was challenged by the Muhammadans to provide sugar in that country, in which the article was scarce. 'Shakkar' by his prayers caused it to rain sugar on the 10th of Rajab, 910 A.H. (Shakkar

*Possibly the Rawals.

†There are Jogi shrines at Kohat, Jalalabad and Kabul, as well as at Peshawar, and the incumbent at the three last named is styled Gosain. Pir Bar Nath of Kohat was initiated on a stone near the Bawana springs. Even the fanatical Muhammadans of these parts reverence Pir Ratn Nath.

‡As a novice (Aughar) he would wear no earrings and only be entitled to half a share. Another version is that Ratn Nath demanded a double share and, when objection was taken, created a man, named Kanian Nath from the sweat and dirt of his own body. Other stories explain that a Jogi of eminent piety is exempt from the rule requiring a Jogi to wear earrings and a janeo.

§Add Mandhar (Rajputs) and Sidhu, Chima, Sahuti, Saharan, Lit, Samrao and Hambar (Jats) in Nabha. The Bachhowalia appears to be a numerous group in the Phulkian States.

‖The story is clearly based on the time-honoured analogy which compares the desire of the soul to human passion.

¶Founded by Gorakh Nath.

**Founded by Mahadeo and also said to be called Pagal.

was the disciple of Badeshar Nath of Badeshar, and when Akbar visited that place and ordered a fort to be built there Badeshar Nath caused all the springs got dry up, by throwing a stone, which made Akbar abandon his project.)

'Pir' Shakkar Nath on his death-bed, having no disciples, called to the only man near him, one Ja'fir a Muhammadan, and made him his successor, thus starting a new order. He advised Ja'fir to make only uncircumcised Muhammadans his disciples, and this rule is still observed by order which employs Hindu cooks, and whose members bore their ears, but do not eat with other Jogis, though they enjoy all their privileges. The Jogis of Pir Ja'fir are sant-nathias by sect.

The Jangams. The Jangam, or Jogi Jangam as he is sometimes called in contradistinction to the Jogi proper, originated thus: When Shiva married Parbati no one would accept alms at his hands, so he created a man from his thigh (Jang), and, giving him alms, promised him immortality but declared he should live by begging. The Jangams are divided into four groups, (i) Mul, celibates, who practise jog in the pranayam form: (ii) Langoch, celibate, also who carry the image of Shiva in the Narba deshwar incarnation in a small phylactery round the neck (chiefly found in the south of India); (iii) Sail, also celibate, found chiefly in the hills as they avoid mixing with worldly pepole; and (iv) Diru found in the south-east Punjab. This last-named group is secular and is recruited from the Brahman, Rajput, Bhat, Jat ond Arora castes. But the got appears to be often lost on entering the group, for it is said to comprise 15 gots :

Powar	Indauria	Bhat
Kajwahi	Sadher	Bainiwal
Tanur	Nehri	Chandiwal
Duple	Sahag	Redhu
Laran	Narre	Chhal

Marriage is effected by exchange, two gots being avoided*. Rupees 50, 25, 15 or 10 are spent on a wedding, according to its class. Widows remarry, but, if a widow marry one who is excommunicated, the man is made to bathe in the Ganges and feast the brotherhood; the pair are re-admitted into the caste.

Another version is that Shiva at his wedding created two recipients of his alms, one, Jangam, from the sweat of his brow, the other, Lingam, from his thigh. These Jangams accept alms from all Hindus, at least in the western Districts, whereas Lingams only take them from Jogis and Saniasis. But it is usually said that the Jangam accepts alms from Jogis.

To the Jangam Shiva gave the bull's necklace hung with a bell or jaras, and everything that was on his head, and so Jangams still wear figures of the moon, serpents, etc., on their heads. He also ordered them to live by begging, and so Jangams still sing songs about Shiva's wedding, playing on the jaras as they beg. Instead of the mundra, wear, brass flowers in their ears, carry peacock's feathers, and go about begging in the bazars, demanding a pice from each shop. They are looked upon as Brahmans and are said to correspond with the Lingayats of Central and Southern India.

The Sapelas or Sampelas: The sampelas, or snake-men, claim Kannhipi (Kanipa), the son of the Jhinwar who caught the fish from which Machhendra Nath had emerged: Kannhipi was brought up with him and became a disciple of Jalandhar Nath. By which is meant that snake-charmers, like snakes, owe much to the waters. The sampelas are not celibate; though they have their ears bored and wear the mundra, with ocher dyed clothes and they rank lower than the Hindu Jogis because they will take food from a Muhammadan and eat jackal. They tame snakes, playing on the gourd-pipe (bin), and lead a wandering life, but do not thieve. Their semi-religious character places them above the Kanjars and similar tribes. Some of their gots are:—

Gadaria	Linak	Athwal
Tank	Chauhan	Sohtra
Phenkra	Tahiwal	Bamna

In marriage four gots are avoided.

The Jogis as a caste : The secular Jogi or Samyogi, as he should apparently be called, does in parts of the Punjab form a true caste. Thus in Kullu he has become a Nath and in Ambala a Jogi-Padha. In Loharu there is a small Jogi caste of the Jatu tribe which was founded by a Rajput of that tribe. Of his two sons the descendants of one, Bare Nath are secular, when those of the other Bar Nath remain celibate, pierce their ears and wear the mundra, though how they are recruited is not explained. In all respects they follow the usual rites save at

*Marriage by purchase appears to be forbidden, and if the bride's family has not a boy eligible to marry at once, the bridegroom's family will owe them a girl till one is required.

death. They bury the body seated, facing north and place a pitcher of water under its right arm and some boiled rice under its left arm. Widow remarriage is allowed. In Ambala the Samyogis (not the Padhs) are said to have 12 sections, including the:—

Ai	Kanthar
Dhaj	Pagal
Sahj	P-aopanthi
Hait	Rawal

The Kanthars are said to be endogamous, but all the others intermarry. In Nabha the padhas, however, do not appear to be a caste, but are simply Jogis who teach children Hindi.

Though professing Jogis are forbidden to marry, many of them do so, and it is impossible to disentangle the Jogis who abandon celibacy from those who do not profess it at all and form a caste. In Dera Ghazi Khan, for instance Jogis intermarry but not within their caste as Jogis. There is no bar to Hindu or a Sanyasi taking a Jogi girl in marriage, but respectable Hindus do not do so. Their marriage ceremonies are generally like those of Hindus, as Brahmans perform them. A Jogi who marries is regarded with contempt by his brother Jogis, who do not smoke with him until he has given a feast at a cost of Rs. 12½ to an assembly of Jogis at some sacred place, such as the bank of the Ganges, or a fair.

On the other hand Grihisti Jogis retain many outward signs of the professing Jogi. They wear saffron coloured clothes and sometimes smear ashes over the body. They use the janeo of black wool which is smaller than that worn by a Brahman or other twice-born Hindu. They wear a nad of horn or else have a bit of wood made in the shape of a nad and attached to janeo. They are obliged to wear a paunchi of wool round their hands and feet and a woollen string round the waist. They also use the rosary of rudraksh beads. Some have their ears bored while others go to Gorakh Nath's gaddi and get a kanthi tied round the neck. Though the use of flesh and liquor is permissible they live on alms and by singing the love tables of Hir and Ranjha, etc., and ballads like those of Jaimal and Fattah, etc. Others live by exhibiting nadia bulls. In Karnal the Jogis by caste are generally Hindus and receive offerings made to the impure gods. They form one of the lowest of all castes and practise witchcraft and divination, being also musicians.

The Extract from "Punjab and its Feudatories Census Report Part I, 1891" by E. D. Maclagan. (page 113 to 118).

The Jogis: The Jogis or Yogi, properly so called, is a follower of the Yoga system of philosophy founded by Patanjali, the main characteristics of which are a belief in the power of man over nature by means of austerities and the occult influence of the will. The purer forms of this teaching pass, as may be easily imagined, into a theosophic creed which is independent of religion.

Jogi by caste	87,895
Jogipanthi by Sect.	19,025
Gurdaspur	3,041
Jalandhar	2,243

"It is not always known", writes a Deputy Commissioner in one of the eastern districts, "that a great many educated Hindus of the theosophic sects fairly believe in the miracles they declare are to this day worked by Yogis. They say they are Christians, and have gone beyond Christians in their belief. The only thing they say about the miracles of the New Testament is that they believe in them, but see nothing wonderful in them. They are chary of declaring their belief except in very private conversation, and pass as Hindus among the people." The general tendency, however, is not toward speculative developments of this kind, but rather in the direction of confusing the Jogi with the wonder-worker or conjurer or charlatan of every-day life, and the name is often adopted by wandering beggars who have no claim whatever to religious merit, and are as a matter of fact very often Mahomedans. 38,137 of the men who returned their caste at Census as Jogi were Musalmans.

The Jogi will tell you that the founder of his sect Shiv himself, and that Shiv was the first Jogi. Others derive the sect from a Tunwar Rajput called Suraj Nath. Most however assert that the founder of the sect was Macchendra Nath or Gorakhnath. Macchendra Nath is generally represented as the guru of Gorakhnath, though sometimes he is said to be his pupil:* and in any case the great propagator of the sect was undoubtedly Gorakhnath. About this personage a number of wonderful tales are told. He, like Shankar Acharaj, is looked on as a manifestation of Shiv. He is said to have been miraculously born from a dung-heap and to have been an especial friend of Shiv. Historically speaking, he appears to have been a strenuous upholder of orthodoxy against the Bhagats or reformers of the fifteenth century.

*The author of the Dabistan makes some curious hints to the effect that Gorakhnath was the teacher of Muhammad and that Machhendra Nath (Matsyendra Nath) was the same as Jonah.

The Gorakhnath of fiction is a contemporary of king Vikramaditya, and had Bharathari, the brother of that monarch, as his chela Bhāratari in turn had a chela named Prug Nath, who still has following. Jāegi Dhartri," said the guru, "Rahega

Bharathari Panthi	385
Hoshiarpur	90
Gopi Chand	392
Prag Nath	7

Bhartri:" the earth may pass away, but Bharthari shall remain." Raja Gopi Chand, the nephew of Bharthari, was enabled, in spite of the persecution Jalandhar Nath (who in the legend is sometimes the enemy, sometimes the pupil, of Gorakhnath*) to follow his uncle's example and adopted the life of a Jogi. These two conversions in high life are always looked on with peculair satisfaction by the Hindu community and form the subject of numerous stories and verses.

Gorakhnath, too, plays an important part in legends of Puran Bhagat, Raja Rasalu, and other heroes of Panjabi folksongs.

Sub-Divisions of The Jogis: The sub-divisions of the Jogis are popularly derived from twelve men who were in a special sense the pupils of Guru Gorkhnath. The names† of these pupils are variously given, and very little appears to be known regarding the differences between the su-bdivisions represented by them. Those who follow all the twelve are called Baranath or represented by them. Those who follow all the twelve are called Baranath or Barapanthi, and thirty-six persons have so returned themselves in the Census.

A further version represents Gorakhnath as flitting round the earth with a train of nine Naths and eighty-four Siddhs. The names of the nine Naths are variously given, and it does not appear that they represent any real divisions of the order.

Sant Nathi	462
Satya Nathi	30
Adpanthi	206
Aipanthi	37
Kali Nath	3
Darya Nath	12
Kapladasi	13
Ramnath Panthi	84

The Siddhs are properly speaking saints of exceptional purity of life who have attained to a semi-divine existence; but in the eyes of the vulgar they are perhaps little more than demons who have obtained their power from Gorakhnath; and in the hilly parts of Hoshiarpur and Ambala, where they are especially reverenced, they are often worshipped in the form of stones and the like. There are many of these Siddhs with various names. The distinctive emblem of the Siddh worshippers is a silver "Singi" or cylindrical ornament worn on a thread round the neck. The Ghazidas of our returns is a Siddh of some repute whose shrine is in

Siddh	36,301*
Sach Siddh	79 (Simla)
Siddh Bagal	1
Siddh Pala	6
Siddh Guari	82
Siddh Shah Panthi	7
Ghazidas	119
Chanu	3,707
*Ambala	24,643
Hoshiarpur	11,072

the low hills in Tahsil Una. Those who have returned his name in the Census are mainly from Ambala. Chanu (the greater part of whose worshippers are in Hoshiarpur) is another of these hill Siddhs; is said to have been a Chamar, and is worshipped by Chamars, who on certain dates sing, and feast on goat's flesh in his memory.

Kala Pir is another tutelary deity of the same kind who is venerated in the hills and in the east of the province generally. He is sometimes re-

Kala Pir (in Hissar)	993

presented as the ancestor of the Sindhu Jats (paragraph 42), and called Kala Mahar, under which title he is worshipped with offerings of the first milk from a cow. He is buried at Mahon, in Samrala, but the Sidhu Jats of Khot in Hissar have built him a shrine from the bricks of the original tomb, and he is there worshipped by Sindhus, Khatis and Lohars. His usual shrine is

*Jalandhar Nath and Kamph Nath are by some identified with the Oghars, while Gorakh Nath and Machendar Nath are connected with the Kanphattas; the sphere of action of the former was Bengal and Bihar; of the latter the North-Western Provinces and Punjab.

†According to one version the names are 1. Sat Nath 2. Dharm Nath, 3. Kaya Nath, 4. Adh Nath, 5. Mast Nath, 6. Abhapanthi, 7. Kalepa, 8. Dhajpanthi, 9. Handibirang, 10. Ramke, 11. Lachman Ke, 12. Darya Nath. According to another 1. Aipanthe, 2. Ramke, 3. Bharthari (Bariaj), 4. Sat Nath. 5. Gang Nath, 6. Kanibaki (chelas of Jalandhar Nath; of this branch are the Sapelas), 7. Kapal Muni, 8. Lachman Natesar, 9. Ratan Nath, 10. Santokh Nath (follower of Bishn Narain), 11. Dhuj panthi (followers of Hanuman), 12. Man Nath (the followers of Raja Rasalu). Another list is given in the Dabistan, ii., 128. Another in Punjab Notes and Queries, ii. 279. The list given in Maulvi Nur Ahmad's Tahqiqat-i-Chishti is 1. Sant Nath, 2. Ram Nath, 3. Abhang Nath, 4. Bharang Nath, 5. Dhar Nath, 6. Gangai Nath, 7. Dhaja Nath, 8. Jalandhar Nath, 9. Darpa Nath, 10. Kanak Nath, 11. Nim Nath, 12. Nag Nath. Several of these names are found among the census returns quoted above. The correspondent of Punjab Notes and Queries points out that some of the names given for the twelve sub-divisions of Jogis agree with those of the Tirthankars of Jainism.

a mud-pillar under a tree or by a pond, and images of him are worn on silver plates as charms. His Samadh in Hissar is looked after by jogis of the Aipanth.

These Siddhs and minor demons, who legend connects with Gorakhnath, are generally plaguers of mankind, but they fortunately have chelas who know their minds and for a consideration can avert their anger.

In common paralance the Jogis are distinguished by various names according to their dress or habits: there are the Khar Tapesari, who stand in contemplation the Munis who preserve perpetual silence (and very much puzzle the census enumerator who has to extract information from them); the Jatadhari, who wear long matted hair; the Bastardhari who are decently clad and live

Dudhadhari	51
Nangi	13

in temples; the Nangas, who wear only a cord of their round their waist and a flap of cloth in front; the Dudhadhari who live on milk only; and so forth-terms applied to all classes of ascetics but to Jogis in particular.

The only real sub-division of the Jogis however which are at all commonly recognised are

Jogi Oghar	436
Jogi Kanphatta	274

the well known sects of Oghars and Kanphattas. The Kanphattas, as their name denotes, pierce their ears and wear in them large rings, (mundra) generally of wood, stone, or glass: the ears of the novice are pierced by the Guru, who gets a fee of Re. 1.

4. Among themselves the word "Kanphatta" is not used; but they call each oth r Darshani or " one who wears an earring". The Oghars, on the other hand, do not split their ears, but wear a nadh or whistle, generally of wood, which they blow at morning and evening and before meals. Kanphattas are called by names ending in Nath; the names of the Ogharas end in Das. The Kanphattas are the more distinctive se t of the two, and the Oghars were apparently either their predecessors or seceders from their body. One account says that the Kánphattas are the followers of Gorakhnath, while the Oghars are followers of Kanipanath, the pupil of Jallandharnath, who sometimes appears in the legends as an opponent of Guru Gorakhnath. Another account would go further back and connect the two sects with a sub-division of philosophy of Patanjali. Another version again splits up the Jogis into the two sections of Shiv worshippers and Serpent worshippers: and this may, perhaps, give a clue to the distinction noticed.

The jangamas are a class of Jogis who wear brass flowers in their ears instead of the

Jangam	51

Mudra-earrings. It is said that when Shiv at his marriage desired to give alms to the Brahmans, no Brahman appeared: the God thereupon tore open his leg (Janga) and produced therefrom a man whom he called Jangama to whom he gave his alms. These Jangams are looked on as Brahmans and are said to correspond with the Lingayets of Central and Southern India. They dress and live like Jogis; they beg in the bazars, demanding a pice from each shop; they go about ringing bells; they carry peacock feathers in their hands, and sing songs in praise of Shiv.

The names I have noted in the margin are apparently for the most part names of Jogi gurus,

Balak Nath	635	Hoshiarpur (549)
Ballal Nath	5	Muzaffargarh.
Bhart Nath	1	Rawalpindi.
Bhola Nath	2	Peshawar.
Devle Nath	47	Hazara.
Gopal Nath	11	Dera Ismail Khan.
Gopi Nath	346	Peshawar (101).
Jas Nath	308	Hissar (233).
Jiwan Nath	1	Ambala.
Lachman Nath	4	Muzaffargarh (3).
Mujawar Nath	75	Delhi.
Mangar Nath	14	Shahpur.
Magh Nath	9	Multan.
Mithar Nath	2	Hoshiarpur (1). Jhelam (1).
Nadi Nath	37	Peshawar.
Náraian Nath	66	Peshawar.
Panchi Nath	1	Ambala.
Pran Nath	52	Montgomery (41).
Pur Nath	6	Kangra.
Radha Nath	111	Karnal (61). Firozepur (49).
Radhaswami Nath	33	Delhi (15).
Rup Nath	840	Hissar (795).
Sahj Nath	2	Amritsar.
Shib Nath	86	Dera Ghazi Khan (21). Karnal (25).
Tilok Nath	41	Jalandhar (36).
Tirath Nath	21	Hazara.

or saints which have been returned by their pupils or admirers at the Census. I have noted against each the district from which the returns were mainly made. Regarding most of these little or no information is forthcoming. Tirath Nath was or is a

disciple of Pir Vishun Nath of Bhera in the Shahpur district. Balaknath again was a Brahman, a follower of Gorakhnath, who in his childhood left his home for the jungles and used to suck unmilking cows. He is said to have received inspiration from some hidden source on a hill near Una, in the Hoshiarpur district, but his principal shrine is in the Chamba State, where his followers recite mantras before the image of Shiv. Possibly this is the same Balak Nath as the Saints mentioned by the author of the Dabistan as living in the early part of the seventeenth century and as being able to hold his breath for a week. The Pran Nathis of our tables may be Jogis, but there is also a sect of that name quite distinct from the Jogis which is described in Professor Wilson's book on Hindu Sects.

56. JOGI MONASTERIES—

One of the most celebrated Jogi monasteries is that at Bohar in the Rohtak district. The mona-

Mast Nathi	..	..	72

stery consists of a fine block of buildings on the road to Delhi, but its inmates are said to be of evil habits, and the yearly fair that takes place there has "a decidedly disreputable character." The Jogis of Bohar are not Kanphattas proper, but followers of a thirteenth sect, outside the original twelve, which was founded (apparently about five generations ago) by one Mast Nath, who according to one story was originally of the Aipanthi sect. His followers are the least respectable of all the Jogis, and have only lately been recognized by the rest of the order. They are distinguished by the crooked sticks they carry to put under their armpits when sitting. A man who becomes a disciple of Mast Nath does not take an entirely new name, as is the custom in other sects, but merely alters the last word of his name into Nath, the distinctive title of Jogis, "Hukm Chand" becoming Hukm Nath, and so on.

In the Punjab proper the Jogis have two famous seats on the remarkable hill of Tilla, in the Jhelam

Jogi Tilla-wala	..	..	21
Phul Swami	..	..	2
Jogi Kirana	..	..	75
Jiwan-das	..	..	75

district, and Kohkirana, in the Jhang district. Those on the former are Kanphattas: on the latter Oghars, The story has it that Lachman Nath, the Jogi of Tilla, was visited by Siddh Vichar Nath (the spiritual name of Bharthari, king of Ujjain, to whom reference has been made above) and was unable at the moment to give him any food. Whereupon Bharthari seized a portion of the Tilla hill, marched off with it to the Kirana Bar, and there threw it down and founded a new monastery on the top. The khad at Tilla, from which the new hill was torn, is still pointed out to convince the unbelievers, and at the Sheoratri a flag ascends from the bottom to the top of the khad by the help of an unseen hand. The shrine at Tilla is certainly very ancient, and is possibly a relic of a previous cult; it is mentioned in he Ain-i-Akbari. There were formerly large grants of revenue attached to monastery, but these were abolished some years ago when the Mohant was accused of murdering his rival for the gaddi. The Jogis of Tilla are not an estimable body, but are held in considerable reputation even by Musalmans, and they have Hindu disciples away beyond the Afghan border. The Oghars in Kirana are better repute and still retain large jagirs granted to them in Sikh times. They are distinguished by an ochre-coloured turban over which is twisted a black net-work of thread covered with gold; their Mohants are known as Pirs, and a Mohant once elected may never descend the hill. The name Phul Swami in our returns is said to refer to a Jogi of Tilla, while that of Jiwan-das refers to the Mohant at Kirana.

The prevalence of the Jogis on and beyond the frontier is a matter worthy of notice, more especially in connection with the supposed relation of the Jogis to ancient Buddhism. The Gorakhatri at Peshawar, which Sir A. Cunningham identifies with an old Buddhist monastery, is connected by legend with the name of Gorakhnath, and was in former times a haunt of Jogis. "I had heard," says Babar, "the fame of the Gorkhatri which is one of the holy places of the Jogis of the Hindus who come from great distances to cut off their hair and

Ratnapanthi	..	..	..	..	656

shave their beards at this Gorkhatri," and Abulfazl writes: "Here is a temple called Gorkhatri, a place of religious resort, especially for Jogis." At present the chief Jogi saint of this part of the country is Pir Rattan Nath. There are shrines connected with his name at Peshawar, Jalalabad and Kabul, and the gaddi-nashines or incumbents at each of these is termed Gosain. Even the fanatical Mahomadans of these parts are said to have a firm belief in the powers of this Jogi. At the Census 439 persons from Rawalpindi and 201 from Hazara returned themselves as his followers.

Gorakhnath is also worshipped so far field as at Hnglaj, in Baluchistan.

57. *Jogī Tenets and Customs*: The Jogīs profess to hold by the following sacred works, namely, the Gorakh Shankh, the Gorakh Manjrī, Gorakh-Shabodatta, Atam-boddh, Brahm-gyān, and Gorakhpanjratan, most of which are, I believe, unknown to fame. The Jogīs as a class are ignorant, and very few of them are scholars like the Sanniāsīs; but they are very often found singing on the guitar and have a number of oral traditions and songs which might throw some light on their origin and history.

They are not drawn from any particular castes. Any one, even a Mahomedan, may become a Jogī. The Jogī is a Shaiva, and can eat and drink liquor. He crries out as he begs, the name of "Alakh," —Alakshma, God the Un-marked, the Formless. The Jogīs are not supposed to marry, and they are recruited mainly by the entrance into the order of boys whom their parents have promised to Jogīs on condition that the latter should by some means procure them children. One section of the order, indeed, called Samyogī, is said to marry, but these men are looked on as outcastes by the rest of the Jogīs. The Jogī wears clothes of a brick-dust colour or none at all, smearing his body with earth. The familiarity of the Jogī with earth is exemplified in the saying, "Mittī kē āsan, mittī kā bāsan, mittī kā sarhêna, mitti kā bāna;" "Earth for seat, earth for basin, earth for pillow, earth for raiment." The Jogīs either do not wear the janeo (sacred thread) or wear one of an extraordinary size and make. Like the Sanniāsīs they do not wear the scalp-lock, generally platting their hair with ropes of black wool over their heads into what is called the Jata. Like the Sanniāsīs, too, they bury, and do not burn, their dead. The Jogī is buried sitting crosslegged facing the north, in a tomb which has a recess like those of Mahomedans. A gourd, a crutch, some bread, earthenware, etc., are placed by him, and a marhī or samādh is erected over the grave.

There are many things which point to a non-Hindu origin for the Sanniāsīs and Jogīs. The Hindu wears a scalp-lock, carries the sacred thread, burns his dead, and, generally speaking, abstains from flesh and wine. The Jogīs and Sanniāsīs do none of these things. The Jogīs, too, as I have already noticed, are remarkably prevalent in the Peshawār and Kābul direction where Buddhism was once so strong. And the names of their twelve Nāths bear some correspondence with those of the Jain Tirthankēras. There are legends, too, which connect Gorakh Nath in a special way with Nepāl, and the panth of Jālandhar Nāth is often termed the Pā-nānth, from the fact that is members in place of "Nath" adopt after their names the termination "Pā" which is the Tibetan equivalent for the more familiar "Welā." The origin of these two peculiar orders—the Jogīs and Sanniāsīs—is a matter of some interest, and can scarcely be said, so far as I know, to have been properly cleared up as yet.

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" by E. D. Maclagan. (P. 305)

Jogī: Jogi and Rawal: Some of the Jogis of our returns are of the Hindu religious order of that name; others belong to a vagabond Musalman tribe of the same name which is identical with the Rāwals. There is, therefore, no use separating the figures in the tables. The figures actually tabulated were: Rāwal M. 4,042, Jogī 87,895, and of the Jogīs, 45,716 appear to have been Musalmāns. I have included Ogar, Jangam and Nath under Jogī. Under Rāwal I have classed Rol, and the Bachuwālias of Farīdkot and Fīrozpur, though these need not necessarily, I am told, be Rāwals. Mussulmān Pāndas in Farīdkot are said to be Rāwals. There is a lane of Musalmān Jogīs in Dera Ismail Khān city, but the men entered themselves as Jats and Pathāns, thinking this the more respectable form of return.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H. A. Rose, Volume II (p. 413—416).

Julaha, fem.—i, syn, safed-baf. The weavers proper, of which the Julaha, as he is called in the east, and the Paoli as he is called in the villages of the West, is the type, are an exceedingly numerous and important artisan class, more especially in the western Districts where no weaving is done by the leather-working or scavenger castes. It is very possible that the Julaha is of aboriginal extraction. Indeed Sir James Wilson who had, in the old Sirsa district, unequalled opportunities of comparing different sections of the people, is of opinion that the Julahas and Chamars are probably the same by origin, the distinction between them having arisen from divergence of occupation. Be this as it may, there is no doubt that the present position of the two is widely dissimilar. The Julaha does not work in impure leather, he eats no carrion, he touches no carcases, and he is recognised by both Hindu and Musalman as a fellow-believer and admitted to religious equality. In a word, the Chamar is a menial, the Julaha an artisan. The real fact seems to be that the word Julaha, form the Persian

Julah, a ball of thread, the equivalent Hindi term being Tanti, is the name of the highest occupation ordinarily open to the outcast section of the community. Thus we find Koli-Julahas, Chamar-Julahas, Mochi-Julahas Ramdasi-Julahas, and so forth: and it is probable that after a few generations these men drop the prefix which denotes their low origin and become Julahas pure and simple. The weaver appears to be called Golah in Peshawar and Kasbi in Hazara.

The Julaha proper is scantily represented in the south-east Punjab, where his place is taken by the Koli* or Chamar-Julaha and Dhanak; and he is hardly known in the Derajat, where probably the Jat does most of the weaving. In the rest of the Province he constitutes some 3 to 4 per cent of the total population. He is generally a Hindu in Kangra and Delhi, and often Hindu in Karnal, Ambala and Hoshiarpur; but on the whole some 92 per cent of the Julahas are Musalman. Sikhs are few in number.

The Julaha confines himself almost wholly to weaving. He is not a true village menial, being paid by the piece and not by customary dues. He is perhaps the most troublesome of the artisan classes. Like the shoe-maker of Europe, he follows a wholly sedentary occupation, and in the towns at least is one of the most turbulent classes of the community. There is a proverbial saying: "How should a weaver be patient?" Indeed the contrast between the low social standing and the obtrusive pretentiousness of the class is often used to point a proverb: "A weaver by trade, and his name is Fatah Khan ('victorious chief')" "Lord preserve us! The weaver is going out hunting!" "Himself a weaver, and he has a Saiyad for his servant!" "What! Pathans the bond servants of weavers!" and so forth.

The Julaha sub-divisions are exceedingly numerous, but the names of most of the larger ones are taken from dominant land-owing tribes. Some of the largest are—Bhattis who are very widely distributed Khokhars chiefly found west of Lahore; Janjuas and Awans in the Rawalpindi division; Sindhus in the Central Punjab, and the Jaryals in Kangra. The Kabirbansi are found in Ambala and Kangra, and apparently this word has become a true tribal name and now includes Musalman Julahas. It is derived from the great Bhagat Kabir of Benares who was himself a Julaha, and whose teaching most of the Hindu Julahas profess to follow. The eastern Julahas are said to be divided into two great sections, Deswale, or those of the country, and Tel, the later being supposed to be descended from a Julaha who married a Teli woman. The latter are socially inferior to the former. In the Jumna districts there are also a Gangapuri (? Gangapari) and a Multani section, the former being found only in the Jumna valley and the latter on the border of the Malwa.

Further west we find the Muhamadan Julahas divided in the several groups, mostly territorial, *e.g.*, in Jind we have the Jangli, Deswali, Bajwarya and Parya sub-castes. But the Nabha version gives six groups, four territorial, viz., Jangla, Pawadhre ('of the Pawadh'), Bagri and Multani (these two latter are not found in the State), one called Pare and a sixth called Mochia which is nominated from the Mochis. The four groups found in Jind all eat and smoke together. The Janglis are found in the Jangal tract of tahsil Sangrur. They have hereditary Pirs, who are Sayyids. In adopting a Pir a murid (disciple) takes a cup of sharbat from his hand and drinks it, believing that by so doing he will attain to Bahisht (Paradise). They revere their Pirs, give them a rupee and a wrapper when they come to their house and entertain them well. The Jangli gots are those of the Jats and Rajputs, and it is said that they were converted during the reign of Aurangzeb. Some of them still retain their Brahman parohits and give them money at weddings.

They only avoid their own got in marriage.

The Pare in Nabha follow the Muhammadan Law as to marriage, whereas the other five groups avoid four gots in marriage, like Hindus†.

The Muhammadan Julahas are said to be very strict observers of the Id-ul-fitr, just as the Qassabs (butchers) hold the Id-ul-zuha in special esteem, while the Kanghigarans affect the Shab-i-barat and Sayyids the Muharram.

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*According to Mr. J.G. Delmerick Hindu weavers are only found in the Punjab cis-Sutlej. In the Punjab hills they are Kolis, in the United Provinces Kolis or Koris. In the plains they style themselves Ramdasias. In the upper Punjab the weaver is always a Muhammadan, and is called Nurbaf or Bafindah as well as Paoli, Sufedbar or Julaha. In Sikh times they were glad to accept grain as wages, but they now exact cash.

†Muhammadan Julahas of the Katahra got in Zira tahsil of Ferozepur do not intermarry in their own got and also avoid that of the mother's father. They also refused to marry a son into a family in which his sister is married.

On the other hand the Hindu Julahas of these Phulkian States are divided into sectarian groups, such as the Ramdasis and Kabirpanthis.

The Ramdasis are the followers of the saint, Ram Das, the Chamar who was a chela of Lakhmir. Having abandoned his calling as a shoe-maker, he took up weaving and followed the teachings of the Granth. The Ramdasi do not eat, smoke or intermarry with the Chamars. They practise karewa and perform the wedding rite, according to the anand bani of the Granth Sahib, fire being lighted before the scripture and seven turns (pheras) being made round the fire, while the anand bani is read. No Brahman is called in. They burn their dead and carry the ashes to the Ganges. Some of their gots are—

1. Bhangar.
2. Barah.
3. Berwal.
4. Sokri.
5. Chohan.
6. Saroe.
7. Samjar.
8. Senhmar.
9. Mati.
10. Goru.

The Kabirpanthis are the followers of Kabir Bhagat, chela (disciple) of Ramanand, founder of the Ramanandi sect of the Bairagis. Kabir is said to have been born at Benares and adopted by a Musalman Julaha during the reign of Sikandar Shah Lodi (1488—1512 A.D.) The story goes that Kabir wished to be Ramanand's chela but he refused to adopt him as he was a Muhammadan. So one day Kabir lay down on the road by which Ramanand went to bath in the Ganges every morning and by chance Ramanand touched him with his foot. He exclaimed "Ram, Ram," so Kabir took the word Ram as his Guru mantra and assumed the mala or beads and tilak or forehead mark of a Bairagi.

At first Ramanand was opposed to him, but after some discussion he accepted him as his chela. His doctrine and precepts are very popular and are embodied in the Sukh Nidhan Granth, the Bijak and other poems.

Kabir used to earn his livelihood by weaving blankets which he sold for 7 takkas a-piece. One day Falsehood (jhuth) appeared to him in human guise and urged him demand 12 takkas instead of 7 : he did so but only received 9, so he said—

Sache kahan to mariye—Jhuthe jagat patiawe,
Sat takke ka bhura,—Mera nau takke bik jawe.

" If I speak the truth, I shall suffer, since the world is content with lies, so I spoke false and sold my blanket for 9 takkas."

Since then falsehood has been rife in the world. Starch owes its origin to a sparrow's having let its droppings fall on Kabir's cloth, as he was weaving. *Every weaver invokes Kabir or Luqman on beginning work.*

As a Kabirpanthi, or follower of Kabir's teaching, the Julaha calls himself Kabirbansi or a descendant of Kabir, just as the Chhimba prefers to be called Namdevi (descendant of Namdeo). They will never take a false oath in the names of these supposed ancestors, and even when in the right, seldom venture to swear by them. Both castes are offended at the ordinary names of Julaha and Darzi, *i.e.*, Chhimba.

The Julahas, like the darzis, are recruited from various castes, but especially from the Dhanak and Chamar below, whereas the tailors are recruited from the castes above them.

Extract from the "Report on the Census of Punjab 1881, Volume I" by Denzil Charles Jelf Ibbetson, (Pp. 323).

The Julaha and Paoli (Caste No. 9) : The weavers proper, of which the Julaha as he is called in the east and the Paoli as he is called in the villages of the west is the type, are an exceedingly numerous and important artisan class, more especially in the western districts where no weaving is done by the leather-working or scavenger castes. It is very possible that the Julaha is of aboriginal extraction. Indeed Mr. Wilson, who has had while making the settlement of the Sirsa district unequalled opportunities of comparing different sections of the people, is of opinion that the Julahas and Chamars are probably the same by origin, the distinction between them having arisen from divergence of occupation. Be this as it may, there is no doubt that the present position of the two is widely dissimilar. The Julahas does not work in impure leather, he eats no carrion, he touches no carcases, and he is recognised by both Hindu and Musalman as a fellow believer and admitted to religious equality. In a word, the Chamar is a menial, the Julaha an artisan. The

real fact seems to be that the word Julaha, which is a pure Persian word, the equivalent Hindi term being Tanti, is the name of the highest occupation ordinarily open to the outcast section of the community. Thus we find Koli-Julahas, Chamar-Julahas, Mochi-Julahas, Rāmdasi-Julahas, and so forth; and it is probable that after a few generations these men drop the prefix which denotes their low origin, and become Julahas pure and simple.

The Julaha proper is scantily represented in the Dehli and Hissar divisions, where his place is taken by the Koli or Chamar-Julaha and Dhanak; and is hardly known in the Derajat, where probably the jat does most of the weaving. (*See* also figures of Abstract No. 72, page 224). In the rest of the Province he constitutes some 3 to 4 per cent of the total population. He is generally Hindu in Kangra and Delhi, and often Hindu in Karnal, Ambala, and Hoshiarpur; but on the whole some 92 per cent of the Julahas are Musalman. The Sikhs are few in number.

The Julaha confines himself, I believe, wholly to weaving. He is not a true village menial, being paid by the piece and not by customary dues. He is perhaps the most troublesome of the artisan classes. Like the shoe-maker of Europe, he follows a wholly sedentary occupation, and in the towns at least is one of the most turbulent classes of the community. There is a proverbial saying: "How should a weaver be patient?" Indeed the contrast between the low social standing and the obtrusive pretentiousness of the class is often used to point a proverb: "A weaver by trade, and his name is Fatah Khan ('victorious chief')." "Lord preserve us! The weaver is going out hunting!" "Himself a weaver, and "he has a Saiyad for his servant!" "What Pathans the bond servants of weavers!" and so forth.

Divisions of Julahas: The Julaha sub-divisions are exceedingly numerous, but the names of most of the larger ones are taken from dominant land-owning tribes. I note some of the largest as under:

1. Bhatti	50,558
2. Khokhar	33,672
3. Janjua	22,150
4. Sindhu	18,724
5. Kabirbansi	11,222
6. Awan	8,832
7. Jaryal	5,984

The Bhattis are very widely distributed; the Khokhars are chiefly found west of Lahore: the Janjuas and Awans in the Rawalpindi division, the Sindhus in the Amritsar and Lahore divisions, and the Jaryals in Kangra. The Kabirbansi are returned for Ambala and Kangra, and apparently this word has become a true tribal name and now includes Musalman Julahas. It is derived from the great Bhagat Kabir of Benares who was himself a Julaha, and whose teaching most of the Hindu Julahas profess to follow. The eastern Julahas are said to be divided into two great sections, Deswale, or those of the country, and Tel, the latter being supposed to be descended from a Julaha who married a Teli woman. The latter are socially inferior to the former. In the Jamna districts there are also a Gangapuri (Gangapari) and a Multani section, the former being found only in the Jamna valley and the latter on the borders of the Malwa. The weaver appears to be called Golah in Peshawar and Kasbi in Hazara.

Extract from "the Punjab and Its Feudatories Census Report, Part I, 1891" by E. D. Maclagan. (P. 306)

Julāha: Julāh: Jullāī. The weavers of the Province. Synonyms are Bāfinda, Pāolī (Polī), Kasbī (a very common term in the Gujrāt returns, also spelt Kosbdār and Kasbī); Dayaibāf, Tālia, Khadī, Sufedbāf. I have also included Dhūāt in Jāmpūr; Buna in Ludhiāna; Gara in Patiāla, and Saroia in Multan. In Pālampur I included Suppī, but this should probably be Sepi (see Gaddī). Kabīr was a weaver, and I have entered Kabīr-bansīs and Kamīras as weavers; Kabīrpanthis, however, have been classed as Sādha (q.v.); the distinction is doubtless a little too refined. I have included Julāha-Mochī from Fīrozepur.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province." by H.A. Rose E. Vol. II (P.442—446.)

Kamboh: (1) The Kamboh is one of the finest cultivating castes in the Punjab. They seldom engage in market gardening, but they are no less industrious and skilful than the Arains. They are found in the upper Sutlej valley as low down of Montgomery, throughout the northern portion of the eastern plains and as low down the Jumna valley as Karnal. They are especially numerous in Kapurthala. The Jumna Kambohs seem to have come into the valley from the west, and there has lately been a very large influx of Kamboh from the northern tracts of Patial into the great dhak jungles between Thanesar and the river. The Sutlej Kambohs of Montgomery are divided into two branches, one of which came up the river from

the Multan country (whence they are called lammawalas, fr. lamma, 'west') and the other down the valley from the neighbourhood of Kapurthala (whence they are called tappawala, from tappa, said to be the region between the Beas and Sutlej), both movements having taken place under the Sikh rule. Under that rule they also came into Jullundur from Kapurthala*. They claim descent from Raja Karan, and say that their ancestor fled to Kashmir. The Kambohs of Bijnor also trace their origin to the trans-Indus country, and Mr. Purser accepts this tradition as evidently true. They are said by some to be ancient inhabitants of Persia, and the Karnal Kambohs trace their origin from Garh Ghazni; but the fact that 40 per cent of them are Hindus and 23 per cent, Sikhs is conclusive against their having had any extra-Indian origin, unless at a very remote period. Arains and Kambohs are commonly supposed to be closely related: Indeed in Montgomery a man appears to be called Arain if he is Musalman and Kamboh if Hindu.† But that this is not always the case is evident from the fact of a very considerable proportion of the Kambohs of Amritsar, Lahore, Ferozepur, Patiala, Nabha and Maler Kotla having returned themselves as Musalmans, although Musalman Arains are also numerous in those tracts. In Jullundur the village of Bhalowal is owned partly by Kambohs and partly by Arains, both being Musalman. It is perhaps doubtful whether the supposed relationship has any further basis than the fact that they both came from the west, and are both of much the same social standing and agricultural repute. It is highly probable that the nucleus of the Arain caste was a group of Hindu Kambohs converted to Islam. Thus in Jullundur the Gaure, Hande and Momi clans are found in both castes, and in Montgomery several of their clan names are identical. It is said by some that the chief distinction is that the Kambohs take money for their daughters, while the Arains do not. But the social standing of the Kamboh is on the whole superior to that of the Arain, and very markedly so where the latter is a vegetable-grower. The Kamboh, moreover, is not a mere agriculturist. He not infrequently engages in trade and even takes service in the army or in offices or even as a private servant, while his wife not infrequently lends money even where he is a mere husbandman; and under Akbar a Kamboh general called Shahbaz Khan commanded 5,000 men and distinguished himself greatly in Bengal.‡

Musalman Kambohs held Sohna in Gurgaon some centuries ago; and the tombs and mosques that they have left show that they must have enjoyed a considerable position. The military, mercantile, and clerkly Kambohs are said to be distinguished as Qalmi or "men of the pen," and not to intermarry with the agricultural or Khaki section of the caste. But this is probably a mere social custom and not a caste rule. The Kambohs do not seem to bear as high a character for honesty as they do for skill. There is a Persian proverb current in the United Provinces; "The Afghans, the Kambohs, and the Kashmiris; all three are rogues (badzat)," and in Karnal Mr. Benton described them as "notoriously deceitful and treacherous." On the other hand Sardar Gurdial Singh states, it is not known on what authority that "during the reign of terror in India, it was the Kambohs who were trusted by the rich bankers for carrying their cash in the disguise of faqirs." The Kambohs are said to be exceptionally numerous in Meerut. Their location under the hills lends some slight support to their tradition of origin from Kashmir.

The Kambohs are not very numerous in the State of Bahawalpur, but they offer some points of interest. The Hindu Kambohs 150 years ago, occupied Jhullan, a village on the right bank of the Sutlej not far from Pakpattan. Being oppressed they migrated and founded Jhullan, a village in Kardari Minchinabad. Jhullan was a Bodla fakir to whom they paid special reverence and after whom they named their villages, and his descendant Ihsan Ali is still greatly reverede by the Hindus. The Kambohs say they originally came form Amritsar and that they and the Arains have

*The Kamboh villages in Jullundur are clustered together in Nakodar tahsil in the extreme south-west on the Kapurthala border. Tradition says that in 1654 A.D. the Punjab was devastated by floods, so Jahangir sent Sher Shah, a Suba, to restore it and he brought with him from Sunam in Patiala (Mr. Purser thought this possibly a mistake for Sohna, a fromer Kamboh stronghold in Gurgaon) two men, Achhra, whom he located near Chunian in Lahore, and Rath whom he settled Sultanpur in Kapurthala where the Kambohs founded a bara or group of 12 villages.

The Kambohs of Phillaur though few merit speical notice. They claim to be Surajbansi Rajput who came from Kamrup (Assam) on the Brahmaputra to Delhi in Humayun's time. Thence Bohd Raj migrated to Lahore and Dala Rai to Jullundur. This may be political way of saying the Shabaz Khan's career in Bengal raised his family to Rajput status.

†In Multan, where the Kambohs are poor and unimportant, they of ten cultivate vegetables and those so occupied are not uncommonly called arains by the people.

‡He had 9,000 men under his command when operating on the Brahmaputra: Bolochmann's Ain-i-Akbiar, I, 399—402,

a common origin. The Arains, who are scattred all over the State, claim Rajput origin, and say their old headquarters was Uch whence they migrated to the Ravi and the Ghaggar.

Some popular accounts of the origin of the name Kamboh follow:

(1) Once a powerful Raja of the solar race, whose capital was at Ajudhia, marched thence to Derat and having killed Parmar, its Raja, took possession of his kingdom. He founded Warangar and his son founded another town, which he named Dejapur, and the cities of Lambni and Gajni. The latter was his capital, and lay near the city of Kambay, the peninsula south of Guzerat. At the Solono festival when he was performing religious rites he was attacked by an enemy who had conspired with his parohit, his city was plundered and its people massacred. Of those who escaped some fled to Samana along the Ghaggar, passing by Jaipur and Sirhind on their way, thence spread over the country between the Jumna and the Sutlej, and after wandering through the country watered by the Sutlej and Beas scattered over the whole Punjab. Others reached Multan via Sind and thence spread into Montgomery. They are called Kambohs because they came from Gajni, near Kambay. Others assert that the name is a corruption of Kambudh (men of little intellect) because they did not take up arms on the Solono day, but preferred to die.

(2) Raja Sodakhsh of Kamboj of the Solar race and a descendant of the god chander Burman sided with the Kauravas in their fight with the Pandavas. He perished with nearly all his men in the battlefield, and those who escaped settled in Nabha and came to be called Kamboji whence Kamboh.

(3) Kamboh is said to be compounded of Kai and anboh, and the tribe is said to be descended from the Kai dynasty of Persia, to which the emperors Kaikaus, Kaikhusro, Kaikubad, Kai-Lehrashab and Darius all belonged. When they migrated to the Punjab they came to be called Kai-ambohs or Kambohas.

(4) Hazrat Abdulla, son of Zuber, was sent with a large army to conquer Persia, where he settled and built many huts on the banks of the river. The Persians could not understand their tongue (Arabic), so they became kam-go or taciturn. Zuber's army comprised men of many beliefs. In time their settlements were destroyed and the Kamgos fled.

The first story is the one naturally favoured by the Kambohs themselves a d the fact remains that the Solono festival is not observed by them, because they regard it as inauspicious. The author of the Aina Tarikhnama and Gur Tirath Sangra has given an account of the Kambohs and assigns their origin to the Kambojas, but against this it may be urged that the Kambohs—

(*i*) do not observe the Salono or tie the Rakhri on it:

(*ii*) at the phera their parohits proclaim Garh Gajni or Ghaggar Bas as their regional home;

(*iii*) that their gots corr spond with those of the Brahmans and Chhatris:

(*iv*) that they perform the parojan or bandhan ceremony:

(*v*) that they worship weapons at the Dasehra and wear them at weddings; and

(*vi*) that they cut the jand tree and sacrifice a he-goat at a marriage.

The only point which merits notice in these folk-etymologies is the allusion to Sodaksh (Sudakshina), king of Kamboja, a territory which lay under the hills, which now form the northern border of the Attock and Rawalpindi Districts, from the Indus to the Jhelum. That king, according to the Mahabharata, joined the Kauravas with an army containing Yavanas and Shakas. But Kamboja also appears to have been the name of a tribe. These facts are in accord with the tradition that the Kamboh came from Kashmir, but beyond that there is absolutely nothing but the resemblance in the names to enable us to identify the Kambohs with the Kambojas. How their gots can be said to correspond with those of the Brahmans or Chhatris is not clear. The Kambohs have very few large subdivisions. The nine largest are— Dahut, Jaura, Sande, Jammun, Jhande, Thind, Jausan, Mahrok, Unmal.

The Kambohs are by religion Hindu, especially in the east, Sikh, especially in the Sikh Districts, while some are Jain and a great many are Muhammadans. The latter are in Lahore described as hardly distinguishable from the Arains, but the Sikh Kamboh is better than either, being equal to the Arain in Industry, but more enterprising and more provident. He matches the Arain as a market gardener and is not inferior to the Sidhu Jat in general farming though he is smaller in physique and less intelligent than the Jat. The Sikh Kambohs in the Chenab Colony numbered over 10,000 in 1904.

The Hindu Kambohs wear no janeo and do not purify the chauka. Their women wear the gown and formerly wore no nose-ring. Widow remarriage is allowed.

The Kambohs of Montgomery, who are almost without exception Hindus, affect the cult of Bhuman Shah, an Udasi faqir whose shrine is at the village of that name in Dipalpur tahsil. He is said to have lived from 1687 to 1756 and was himself a Kamboh. He is looked upon as a patron saint.

Hindu, Sikh and Jain Kambohs avoid 3 gots in marriage, the Mohammadans only one. The Hindu Dhat Kamboh perform the first tonsure under a dhak tree and the Jham got at a Baba's shrine in Lahore. The Kambohs reverence Sultan and Bhairon.

The Muhammadan Kambohs have two groups—

(*i*) Bawan-gotra,* *i.e.*, 52 gots.

(*ii*) Chaurasi-gota, *i.e.*, 84 gotrs.

These groups do not intermarry or smoke with Hindu Kambohs, though they are said to be of the same origin (as the Hindus)? It is said that when Garh Gajni was destroyed a Chaurasi Kamboh took refuge with a bard named Kamachi and so the ancestor of the Bawangote severed all connection with him.

The Karnal account is that the Kamboh first settled in Lalachi, now in Patiala, whence they founded 32 villages. The Lalachi Kambohs claim to be Bawan-gotras. A section of these Kambohs embraced Islam only under Jahangir, and hence the mass of the Bawan-gotras became Muhammadans, while the bulk of the Chaurasi-gotras remained Hindus. The two most important centres of the Bawan-gotras are Sanaur and Sunam in Patiala. The '52' are in their own estimation superior to the '84' gotras. The latter are found in the Banur and Thuri (Dhuri) ilaqas of Patiala, in Maler Kotla, Nabha, the Naraingarh Tahsil of Ambala and in Saharanpur east of the Jumna; also in Amritsar, Multan, Montgomery and Lahore. A note from Ambala makes the '52 gotras' descendants of a cadet branch and the '84 gotras' of an elder branch.

The Kambohs follow many occupations, as confectioners, retail dealers, etc., as well as cultivators. As agents to bankers they are much trusted. (2) an Arain clan (agricultural) found in Montgomery.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province." by H. A. Rose Volume II (PP. 552)

Kiraunk, Karaunk kraunk, Kirawak,: a man whose duty it is to call people together for begar or forced labour; also called Satwaq or 'bearer of burdens'. Lyall speaks of the Kiraunk as one of the nich or inferior castes of Hindus in Kangra, but it is doubtful whether it is not rather an occupational term, applied to any Koli or Dagi who adopts this calling. In the Simla Hills the term Karawak is generally applied to a Koli, but in the Koti fief of Keonthal there are two villages where Karawaks live and form a distinct caste, ranking higher than the Kolis. These were originally Kanets. Once a cow died in a cow-shed and there being no Dagi or Koli present, a Kanet dragged its carcass out of the house. The Kanets outcasted him and his descendants are called Karawaks. The Kanets do not intermarry or dine with them. They can enter a Kanet's house but must not go into the kitchen. They correspond to the Batwals, Balahar, etc., of the low hills and the plains.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H.A. Rose Volume II (P. 553—597)

Koli: The term Koli is used in three distinct senses. First, as a territorial term it denotes a resident of Kullu, and Lyall speaks of the Rajas of Kullu as Koli Rajas. He adds that the name Koli is applied, out of Kullu, to any Kullu man, but Kola would appear to be the more correct form. He observes that they were not of pure Rajput blood, a fact indicated by their use of the title Singh instead of Sen or Pal, the usual Rajput affix, and that they were probably Kanets by origin, popular tradition making them for sometime petty Thakurs or barons of the upper Kullu valley.† Second it denotes the Kolis of the Hills, who is practically the same as the Dagi or in Chamba as the Sippi. Third, it is used of the Chamars in the south east Punjab who have taken to weaving. The Koli of the plains belong in all probability to the great Kori or Koli tribe of the

*Kangra Settlement Rep., 79.

†Koli is often given as a Rajput Sect or family.

Chamārs, the head-quarters of which is in Oudh. These men are commonly classed with Chamārs in the districts in which they are found, but are distinguished from the indigenous Chamārs by the fact of their weaving only, and doing no leather work. Indeed they are commonly known as Chamār-Julahas, Mr. Benton wrote: "The Chamar Julahas have no share in the village skins, and do no menial service; but they would be very glad to be entered among the village Chamārs, who have anticipated them and driven them to weaving as an occupation." I very much doubt whether this is generally true. As a rule the substitution of weaving for leather work is made voluntarily and denotes a distinct rise in the social scale. The Karnal Kolis do not obtain the services of Brahmans.

It is, however, very, possible that the Kolis of the hills are identical, with those of the plains. or that both are really so named because they follow the same callings. Thus in the Simla Hills, the term Koli is supposed to be derived from Kulin 'degraded from a family,' i.e., of Sudra status; and the Dagi caste is said to be an off-shoot of the Kolis, which got its name from dragging away dead cattle (dangar or daga), so that a Koli who took to removing the carcases of cattle was called a Dagi Koli. Neither Kolis nor Dagis may wear a gold ornament* or a Sihra (Chaplet) at a wedding in those Hills, but in the Siwaliks and lower Himalayas Kolis may wear both though Chamars may not. Again Dagis and Chamars may intermarry, as a Dagi who makes shoes becomes a Chamar. Otherwise he ramains a Dagi. Yet the Kolis rank above the Chamars or Dagis and in the lower Himalayas a Kanet will drink water from a Kolis brass vessel, but not from any earthen vessel of his. These appear to be the Sucha or Pure Kolis of the following Note:—

Once upon a time, when the Simla Hills were occupied by Kanets, cattle disease carried off nearly all the cattle of the villagers. As no shoe-makers (Chamars) were available to remove the countless dead kine, and as the villagers could take no food till the carcases were removed from their houses, they took counsel to get out of the difficulty they were in, and some Kanet families undertook to remove them, but these families were avoided by the other Kanets, as they were polluted by touching the dead kine, and were termed kolis. Thus the Kolis are degraded Kanets. But they retain their gots, so that the Koli gots are the same as those of the Kanets, and some Kolis of the Shandilya and Kashyap gots are found in these hills. Kolis do not touch beef. But they gladly eat the flesh of a male buffalo offered to a goddess in sacrifice. They also freely eat the flesh of a black bear. There are no Sacha Kolis in the Simla Hills†, but only Sucha Kolis. The Pahari word sucha means pure or purified, from the Sankar. Shuchi, pure, purified or clean. They are like the Jhinwars of the plains, and water may be taken from their hands. The Koli deity is called Khatheshar.

In the Simla Hills another story about the origin of the Kolis is that a Kanet father had two sons by two wives and divided his property between them, it being agreed on that who should be the first to plough in the morning should get the first share. The younger brother was the first to wake and went forth to plough. The elder waking and finding him gone attempted to plough the courtyard, but finding it too narrow in a passion killed the bullock with an axe. For this he was turned out of his caste. He had two sons, one of whom lived a respectable life; while the other was guilty of skinning and eating dead oxen. From the first son descended the Kolis, who generally do no menial work, the Kanets will drink but not intermarry with them. From the second son are descended the Dagolis who skin and eat dead cattle. They are further sub-divided into Dagoli and Thakur of whom the former will not eat with the latter because they eat and drink with Muhammadans. And between the Kolis and Dagolis come the dums who are considered below the Kolis and above the Dagolis, and though they do not bury or eat cattle the Kanets will not drink with them. They are endogamous.

In Kumharsain the Kolis appear to be divided into three classes, of which two may wear gold

*This prohibition would appear to be due to some old sumptury law of the Rajas, Similarly, at funerals Kolis may use the Dholki (drum) and Sanai (pipe). but no others: Kanets may use any musical instruments except the narsingha and even that may be used by permission. In the higher ranges it is customary to beat a drum at funerals, but in the lower the dafra, sankh and jhalla re used.

†On the other hand a very careful observer (Mr. W. Coldstream) wrote—"In the lower hills (at least I have seen them in Bilaspur State) there are sacha Kolis from whose hands Rajputs and Mians can eat and drink. The fact is that the necessity of having menial ceremonially pure has created these Sacha kolis, for Jhinwars and Brahmans are not every where to be got to supply food and drink, espacially in the lower hills, The colonies of Sacha Kolis I saw were near forts, and they served the garrison (as water carriers etc.).

and intermarry*, while the third is not allowed to do so and forms a separate sub-caste, called Bashirru Karriru and (or) Shilu, which is very numerous in Kullu. The Bashirru are closely allied with the Jihotra group, but the people of Kumharsáin will not eat anything cooked by them, though the Kolis of Sirmur do not appear to object to doing so.

But another account divides the Kolis of the Simla Hills into two classes: (1) those who do no menial work, and with whom Kanets will drink (but not marry), and (*ii*) the Dagolis who skin dead kine and eat beef. And the latter again have a sub-group called Raher† who will eat and drink with Muhammadans and so are out-casted even by the Dagolis. The Dums rank between the Kolis and the Dagolis.

In Kullu the Dagi is commonly styled Kolis, or, in Saraj, Betu‡. But those Kolis who have taken to any particular trade are called by the trade name, e.g., Baraur, basket maker; barhye, carpenter; daugri, iron-smelter; pumbe, wool cleaner; and these names stick to families long after they have abandoned the trade, as have been the case with certain families now named Smith and Carpenter in England§. So also chamars and Lohars, though they have been classed separately, or probably only Dagis (Kolis) who took to those trades, but at the present day other Dagis will not eat with the Lohars, and in some parts they will no eat or intermarry with the Chamars. Most Dagis will eat the flesh of bears, leopards, or langur monkeys. All except the Lohars eat the flesh of cattle who have died a natural death. They stand in a subordinate position to the Kanets, though they do not hold their lands of them. Certain families of Dagis, Chamars, and Lohars are said to be the Koridars, i.e., the courtyard people of certain kanet families**. When a Kanet dies, his heirs call the Koridar dagis through their Jatai or headmen: they bring in fuel for the funeral pile and funeral feast, wood for torches, play the pipes and drums in the funeral procession, and do other services, in return for which they get food and the Kiria or funeral perquisites. The dead bodies of cattle are another perquisite of the Dagis, but they share them with the Chamars: the latter take the skin, and all divide the flesh. The Dagis carry palanquins when used at marriages. The Lohars and Chamars also do work in iron and leather for the Kanets, and are paid by certain grain allowances. The dress of the Dagis does not differ materially from that to the Kanets, except in being generally coarser in material and scantier in shape. Their mode of life is also much the same.

Sir James Lyall has the following instructive passage on the evolution of the Koli, but he frankly acknowledges that popular ethnology, which almost invariably describes a low as formed from a higher caste by degradation, is not on his side :—

"From the natural evolution of caste distinctions in this direction, I would reason that once all the lower castes in Kullu ate the flesh of cattle, but as Hindu ideas got a firmer footing, the better off refrained and applied to themselves the name of Koli††". Popular tradition seems, however, to go

*Only those whose hereditary occupation is tailoring are allowed to wear gold-not even those who have recently adopted it.

†The Raher in these hills are like the sweepers or Bhangis of the plains.

‡ Rethu or Baithu, a low caste (dagi) attendant on a Kanet (or upper class family: Dik's kulu dialect of Hindi p. 51) On the other hand the majority of the low castes in Kullu were in 1891 returned as Dagis in Kullu proper (the Kullu tahsil) and as Kolis in Saraj, and the terms appear to be synonymous though the latter is preferred as implying no reproach. Besides the derivation from Dag, cattle, Dagi is also said to be derived from dagna to fell. Neither dag nor dagna is given by Diack, Op. cit.

§In Kullu the higher castes are styled Mitarka (derived from bhitar-ka, of the inner circle), while the lower are called Barka of the outer circle. The latter include the Thawi or carpenter, Darehi, ferryman, Koli or Dagi and Barehi or axeman, Lohar and Barra (or Balra), an ironsmelter or worker in nirgal and Chamar in the order given: Kullu Gazetteer, 1897 p. 61§.

**The Kullu Gazetteer of 1897 gives a somewhat different version. It describes the Kolis or Dagis as notoriously lazy, ignorant and thriftless. In dress and customs they do not differ materially from Kanets except that they are generaly poorer and have no caste scruples. Each family is attached to a family of Kanets for whom they perform the customary menial services on the occaion of a birth, a marriage or a death, receiving in return the leavings of the ceremonial feasts, and also certain allowances at harvest time: this relationship is known as that of Kasain (the Kanet) and Dhani.haru or Kholidar (the Dagi). Diack adds that the Dagi family has the sole right of performing ceremonial functions, e.g., at a funeral such as can only be undertaken by persons of low caste: op. cit., p. 51. He translates dhani as "master". For the term kasain we may perhaps compare kasan in Ludhiana.

††But supplementary to and contradictory of this view is the account given in the Mandi State Gazetteer, p. 30. According to that authority the Kolis claim Kanet origin and say that the offspring of a Kanet by a low caste woman is called a Koli. They perform menial services for kanet Landholders at festivities and are also cultivators, but are all notoriously lazy. The Chanals form a branch of the Kolis, but are inferior to them in rank and live by extracting oil and carrying loads on ponies. The Chanal gots are Lakkar, Chauhan Takrial, Siyahi, Mohotlu, Dhorung and Kathwari. No Koli gots are mentioned.

in the opposite direction, for according to it the Kolis came from Hindustan and gradually fell to their present low position. The real Koli or as he is called in Kullu the Sachha Koli is found in Kotlehr Lambagraon, etc., of Kangra proper. There the caste is also very low, but tradition ascribes to it a much higher position than it now holds. The Kolis of Kangra will not have intercourse with the Kolis of Kullu on equal terms; the latter admit their inferiority and ascribe it to their being defiled by touching flesh. But it is the same with Brahmans of the plains and of the hills; they will not intermarry.

"I am not aware what position the Kolis of Kangra hold to the Chanals of Kangra, but I believe they are considered inferior to them, and that they will not eat together nor intermarry. The Chanals of Kangra will not, I understand, touch dead cattle, and will not mix on equal terms with those that do. There are some Chanals in Outer Saraj who are considered inferior to the Kolis there.

Thus the Koli is found as far west as Chamba, throughout the Hindu States of the North-east Punjab, in Kangra and the Siwaliks. He is also found in Sirmur to the eastward, and in that State he occupies a low position, below the Lohar, Badi and Bajgi, but above the Chanal and Dumna. He must not let his shadow fall upon any person of high caste and cis-Giri Kanets and Bhats will not even drink water touched by him. Yet these two castes and even Rajputs will drink freely water brought by him in metal vessel and can prepare their food in his house if it has been fresh plastered with cow-dung. The term Koli is almost synonymous with "serf", and at weddings Kolis go on foot or on Ponies, but not use Palanquins or Kettle drum (Nanquara)*. Ritual marriage is indeed not solemnised among some of them, the Jhajra from being often used or merely the simple rite of putting a nose-ring into the bride's nose.

Extract from "Punjab census Report Vol. I, 1881" by Denzil Charles Jelf Ibbetson (Pages 339-40). The Koli and Dagi (Chanal, Hali and Sepi):

These two words, together with a third name Chanal, are used almost indifferently to describe the lower class of menials of the highest hills. The Koli of the plains has already been described in section 611, and my figures for Koli include him also; but he is easily distinguishable by his locality, the figures for the Delhi and Hissar divisions and for Ambala referring to him and not to the Koli of the hills. The former is probably nothing more than Chamar tribe immigrant from Hindustan: the latter, of Kolian origin. The two would appear, from Mr. Andersons remarks quoted in section 650. to meet in the Siwaliks. General Cunnigham believes that the hills of the Punjab were once occupied by a true Kolian race belonging to the same group as the Kols of Central India and Behar, and that the present Kolis are very probably their representatives. He points out that da the Kolian for water is still used for many of the smaller streams of the Simla hills and that there is a line of tribes of Kolian origin extending from Jabbalpur at least as far as Allahabad, all of which use many identical words in their vocabularies, and have a common tradition of a hereditary connection with working in iron. The name of Kulu, however, he identifies with kulianda, and thinks that it has nothing in common with Kol. Unfortunately Kola is the ordinary name for any inhabitant of Kulu; and though it is a destinct word from Koli and with a distinct meaning, yet is plural Kole cannot be discriminated from Koli when written in the Persian character; and it is just possible that our figures may include some few persons who are Kole but not Koli.

The names Koli, Dagi and Chanal seem to be used to denote almost all the low castes in the hills, In the median ranges, such as those of Kangra proper the Koli and Chanal are of higher status than the Dagi, and not very much lower that the Kanet and Ghirath or lowest cultivating castes; and perhaps the Koli may be said to occupy a somewhat the superior position to, and the Chanal very much the same position as the Chamar in the plains while the Dagi corresponds more nearly with the Chura. In Kuluthe three words seem to be used almost indifferently, and to include not only the lowest castes, but also members of those castes who have adopted the pursuits of respectable artisans. The very interesting quotations from Messrs. Lyall and Anderson in sections 650, 651 give full details on the subject. Even in Kangra the distinction appears doubtful. Mr. Lyall quotes a tradition which assigns a common origin from the marriage of a demi-god to the daughter of a Kulu demon, to the Kanets and Dagis of Kulu, the latter having become separate owing to their ancestor, who married a Tibetan woman, having taken to eating the flesh of the Yak, which, as a sort of ox, is sacred to Hindus; and he thinks that the story may point to a mixed Mughal and Hindu descent for both castes. Again he writes: "The

*Sirmur Gazetteer, pp. 31, 34 and 36.

Koli class is pretty numerous in Rajgiri on the north-east side of parganah Hamirpur; like the Kanet it belongs to the country to the east of Kangra proper. I believe this class is treated as outcast by other Hindus in Rajgiri, though not so in Bilaspur and other countries to the east. The class has several times attempted to get the Katoch Raja to remove the ban, but the negotiations have fallen through because the bribe offered was not sufficient. Among outcastes the Chamars are, as usual, the most numerous. Of parganah Kangra he writes: "The Dagis have been entered as second-class Gaddis, but they properly belong to a different nationality, and bear the name relation to the Kanets of Bangahal that the Sepis, Badis, and Hal's (also classed as second class Gaddis) do to the first-class Gaddis. So that it would appear that Dagis are more common in Kangra proper, and Kolis to the east of the valley; and that the latter are outcast while the formers claim kinship with the Kanet. It will be observed that, while Chamars are returned in great number from Kangra and the Hill States, Chuhras seem to be included under Dagi or Koli, probably the former. The word Dagi is sometimes said to be derived from dagh, a stain or blemish; but it is hardly likely that in the hills, of all parts of the Panjab, a word of Persian origin should be in common use as the name of a caste, and Mr. Anderson's derivation quoted in section 650 is far more probable. At the same time the word is undoubtedly used as a term of opprobrium. Chanal is perhaps the modern form of Chandals, the outcast of the hills, so often mentioned in the Rajatarangini and elsewhere.

The Koli and Dagi are found in great numbers throughout the hills proper, and in no other part of the Province. Unfortunately the Kolis of the Native States were omitted when Table VIIIA was being printed. They will be found at the end of the table for those States, while the total for the Province in the British territory tables is corrected in the errata. They are almost without exception classed as Hindu. I have included under the head Dagi those returned as a Dagi, Chanal, Hali or Sepi. The 461 Dagis of the Ambala division returned themselves as Chanal. In the Jalandhar division 12,981 are returned as Dagi-Koli, 4,687 as Dagi-Chanal, 48 as Dagi-Barhai, and 1,188 as Sepi. The Dagis of the Hill States are all returned as Chanal, except 3,228 shown as Dagi in Mandi and 550 in Bilaspur, and the Halis of Chamba. The Halis are all returned from Chamba, where they number 16,228. Major Marshall, the Superintendent of that State, informs me that hali is the name given in Chamba to Dagi or Chanal; and that the Halis are a low caste, much above the Dumna and perhaps a little above the Chamar, who do all sorts of menial work and are very largely employed in the fields. They will not intermarry with the Chamar. The Sepi, the same gentleman informs me, is a superior kind of Hali. The word is used in Amritsar and the neighbouring districts for any village menial who assists in agriculture, just as Hali means nothing more than ploughman in the plains. Mr. Lyall classes both Sepis and Halis with Dagis. The main sub-

Koli Divisions

1. Barhai	4,064
2. Basehru	5,018
3. Chauhan	11,616
4. Dagi	3,990

divisions returned by the Kolis are given in the above. The Dagis show no large divisions. The Hushyarpur Kolis are said to be divided into two sections, Andarla and Baharla, of which the former ranks higher and the latter low than the Chamar[1].

Extract from "the Census of India, 1931, India, Vol. I, Part III-Ethnographical" by J. H. Hutton. (Pages 23-24).

The Sub-Divisions of Koli Doms in Tehri-Garhwal State : Kolis divide themselves into two classes viz., (1) Gaikriya Koli, (2) Dom Koli. The Gaikriya Koli claims to be a non-Dom and as such, claims for himself a place somewhere between Khasiyas and Doms. He feels offended if he is called a Dom either by a Rajput or a Dom and will even file a defamatory suit against him. Up till now only one case seems to have gone as far as the Hazur Court, the final court of justice in Tehri-garhwal State, in which the punishment of fine

[1]Mr. Anderson notes on this, that in Kulu Dagis, Kolis, Chamars and in short all outcasts, are commonly described by the people as bahar ke (out-siders), as opposed to andar ke (insider), which latter term includes Kanets and the better castes. The words simply imply that the former class must remain outside the place where food is cooked and water kept, while the latter may go inside. It is very probable that the terms Andrala and Baharla express the relation in which the respective sections of Kolis stand to each other in this respect; and it may be that the two names are applied to the Chamar and Kilian section respectively, which, as we have seen above, meet on the Hushyarpur and Kangra borders.

on the accused was upheld on the ground that the word Dom was, under the circumstances of the case, definitely used with intent to insult and to provoke the complainant Koli. But a decree purporting to declare the status of the Koli as a non-Dom, has not been given so far by any court.

A Gaikriya Koli does not take food or water touched by a Lohar or any other Dom, while all Lohars and Hill Doms take food and water from the hands of Kolis. But as already mentioned the Lohar has now begun to desist from taking food or water from a Koli's hands on the ground of Lohars claiming equal status with Kolis. A case recently happened in which a Lohar, who was settled in a village in which Kolis lived, refused to take cooked food and water from a Koli's hands, which they say he used to take before. This was taken up as a challenge to the alleged superiority of Kolis over Lohars. The Koli concerned, whose food was refused, went to court and filed a defamatory suit against the Lohars. The case has assumed great importance for both the castes and the issue involved has become communal.

The word Gai-kriya literally means "swearing by the cow", and the justification of the Gaikriyar Koli's claim to higher status than that of other Doms is that he holds the same respect and reverence for the cow and the Brahman as any other high caste Hindu. The second argument is that they do not eat the flesh of pigs and domestic fowls whereas all other Hill Doms do. They say their fore-fathers never ate cow's flesh while the fore-fathers of other Hill Doms, they contend, did so.

The Gaikriya Koli observes many Hindu ceremonies—such as untouchability of a woman for 11 days after child-birth, garhapuja or propitating the stars, and the keeping of horoscopes. Some Kolis have even performed sraddha ceremony and some have married their daughters according to the Brahman form of marriage, which is the highest form of marriage among Hindus. Nag Raja, the snake god, is the chief god of all Kolis whether they be Gaikriya Koli or Dom Koli. Many of them have made small temples to Nag Raja in their own homes and worship there daily.

In the bigger temples of Nag Raja only Brahmans are employed to offer puja or worship. They all have their Brahman purohits who perform ceremonies for them such as the purification of the woman 11 days after child-birth, garha puja comparing horoscopes, making of horoscopes and officiating at the Sraddha ceremony and at such marriages as are performed according to Brahman form.

The Gaikriya Koli caste is an endogamous group and is one caste, but shows signs of breaking up into exogamous sub-castes within itself.

Though as yet there are no sub-castes generally recognized by outsiders among Kolis, the following is a list of such sub-castes as Gaikriya Kolis say exist among themselves. One common feature noticeable in the majority of the stories of their origin is that their descent is traced from some high caste Hindu who lost caste through his relations with a Koli woman.

(1) *Bagyal Koli* : Bagyal, is a sub-caste among Rajputs. A Bagyal Rajput once kept a Koli woman and so became a Koli. Bagyal Kolis trace their origin from him.

(2) *Banthwan Kolis* : They say that Oneswar Devata a form of the god Mahadev, made himself manifest in their family. They established temple in his name. They consequently possessed the banths or shares of lands belonging to that god and were known as Banthwans, i.e., share-holders of Oneswar's lands. Their descendants are still known as Banthwans.

(3) *Chokiyals*, (4) *Kalyatas*, (5) *Kurlatas* : They are named after the villages chouki in Bangarh, and Kalda and Kurna in Bist Patti. They all left their original villages and settled elsewhere.

(6) *Kadwans* : Their ancestor lived in Kaddu guru Kaddukhal, a place between Kanatal and Dhonolti. Kaddu guru was the pujari of Surkand Devi. They are called Kadwans after the name of Kaddu guru.

(7) *Khonchyatas* : Khonch in Garhwali means the back part of the knee. There was a Rajput Ramola, whose khonch was bent to such an extent that he appeared lame. He kept a Koli woman. The descendants of this Ramola are known as Khonchyatas. Khonchyatas are found in villages Gawar, Raika and Okhal. They are strictly exogamous and call themselves Khonchyata Kolis.

(8) *Kuslwans*: Kuslwans say that their ancestor was a Patwal Brahman who kept a Koli women.

(9) *Masani Koli* : The origin of this sub-caste is not from a high caste Brahman or Rajput but from a female ghost. The story runs thus. There was a Koli of village Khandal who one evening

went to Tippri, a village about three miles from his home. As it was very late in the evening the villagers of Tippri detained him there for the night. At about midnight the Koli believing that the dawn was near, left Tippri and started for his village. On the way near a bridge named Khandhal ka pul he saw a party of ghosts dancing near the Bhilangana river. The Koli went and joined the dance and took hold of a female ghost. As morning approached all the other ghosts disappeared and the Koli then took this remaining ghost to his home and made her his wife. Masani Kolis trace their descent to these parents. They live in Khandhal village.

(10) *Nath or Jogi Kolis of Jyundasu*: Their ancestor was a Dhamwan Rajput who was out-casted for keeping a Koli woman. He then became a Nath and so they are called Naths.

(11) *Semman Kolis*: A Brahman woman had a liaison with a Koli. According to Hindu custom she was permanently out-casted, for a high caste woman who once gets mixed up with a person of any low caste can never be purified by any penance or *chandrayan*. Thus failing to secure re-admission to her caste she was permanently kept by her paramour. After some time the Koli died without leaving any issue. A Semwal Brahman, whose name was Harrariya, having no wife, began to reside with this woman and gave descent to the present Semwal Kolis. They live in Kangsali village. It may be observed that this story goes a step farther than those which allege origin from some higher caste on the father's side only.

(12) *Bayalas*
(13) *Jagratyas*
(14) *Kirwals*
(15) *Mansuans*
(16) *Mengwals*

} Are other sub-castes the stories of whose origin are not known.

Kolis who have intermarried with other Doms and eat the flesh of pigs and fowls are still called Dom Kolis. The majority of Dom Kolis in the State are still weavers.

Extracts from "the Punjab and its Feudatories Census Report, Part I, 1891" by E.D. Maclagan (p. 297)

Dagi and Koli

657 "These two words," says Mr. Ibbetson, "together with a third name Chanal, are used almost indifferently to describe the lower class of menials of the highest hills." There seems to be no real distinction, and I have shown them in the tables together. The figures are shown separately as below:

Dagi	H.	..	3,118	31,248
	S.	..	29	
	M.	..	100	
	B.	..	1	
Koli	H.	..	138,353	138,519
	S.	..	70	
	M.	..	96	

those for Dagis include Chanals, and also those returned in Kulu as Nar. The Kolis in the plains, who are weavers and are called Chamar Julhas, might have been perhaps more suitably classed

	(Kolis)
Gurgaon	5,288
Delhi	3,215
Ambala	1,036
Hissar	415

under the Koris or Chamars (see Census Report of 1881, para 611). The chief fiugres for these are shown above. Persons returned as Barhai or Barehi in Spiti have been entered as Digis: the word implies an axe-man in Kulu, but, as Mr. Diack suggests, an axe has very little to operate on in Spiti. "The identity of the Dagis and Kolis," writes Mr. Diack from Kulu, "is clearly shown by their numbers being now returned, of the former as 15,670, or nearly 40 per cent. More than the total returns of the district (11,301) in 1881, and of the latter as 13,343, or about 33 per cent. Less than the former return for the district (19,742)."

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" by E.D. Maclagan- (Page 341).

The Kolis

(Mr. W. Coldstream, Deputy Commissioner, Simla).

In the lower hills (at least I have seen them in Bilaspur State) there are Sacha Kolis, from whose hands Rajputs and Mians can eat and drink. The fact is that the necessity of having menial ceremonially pure has created these Sacha Kolis for Jhinwars and Brahmans are not everywhere to be got to supply food and drink, especially in the lower hills. The colonies of Sach Kolis I saw were near forts, and they served the garrison (as water carriers, etc.)

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H.A. Rose, Volume III. (P. 36—38)

Lohar, fem,-i, AN—The Lohar of the Punjab is, as his name implies, a blacksmith pure and simple. He is one of the true village menials receiving customary dues in the shape of a share of the produce, in return for which he makes and mends all the iron implements of agriculture, the material being found by the husbandman. He is most numerous in proportion to total population in the hills and the Districts that lie immediately below them, where like all other artisan castes he is largely employed in field labour. He is present in singularly small number in the Multan division, the Derajat and Bahawalpur; probably because men of other castes engage in black-smith's work in those parts, or perhaps because the carpenter and the black-smith are the same. His social position is low, even for a menial; and he is classed as an impure-caste in so far that Jats and others of similar standing will have no social communion with him though not as an outcast like the scavenger. His impurity, like that of the barber, washerman and dyer, springs solely from the nature of his employment; perhaps because it is dirty one but more probably because black is a colour of evil omen, though on the other hand iron has powerful virtue a charm against the evil eye. It is not impossible that the necessity under which he labours of using bellow made of cowhide may have something to do with his impurity.* He appears to follow very generally the religion of the neighbourhood, and some 34 per cent of the Lohars are Hindu, about 8 per cent Sikh, and 58 per cent Musalman. Most of the iron-workers in the Punjab are called Lohars, though Ahangar, the Persian for blacksmith, Nalband or farrier and Koftbar are also used as translations of the term Lohar or to denote special branches of his calling. In Peshawar the iron smith is called taudi karigar as distinguished from the sari karigar or carpenter. In the north of Sirsa, and probably in the Central States of the Eastern Plains, the Lohar or blacksmith and the Khati or carpenter are undistinguishable, the same men doing both kind of work; and in many, perhaps in most parts of the Punjab, the two intermarry. In Hoshiarpur they are said to form a single caste called Lohar-Tarkhan, and the son of a blacksmith will often take to carpentry and *vice versa*; but it appears that the castes were originally separate, for the joint caste is still divided into two sections who will not intermarry or even eat or smoke together, the Dhaman, from dhamna 'to blow' and the Khatti from Khat, wood. In Gujranwala the same two sections exist; and they are the two great Tarkhan tribes also. In Karnal a sort of connection seems to be admitted, but the castes are now distinct. In Sirsa the Lohars may be divided into three main sections; the first, men of undoubted and recent Jat and even Rajput origin who have, generally by reason of poverty, taken to work as blacksmiths; secondly the Sutha Lohar or members of the Suthar tribe of carpenters who have similarly changed their original occupation; and thirdly, the Gadiya Lohar a class of wandering blacksmiths not uncommon throughout the east and south-east of the Province, who come up from Rajputana and the United Provinces and travel about with their families and implements in carts from village to village, doing the finer sorts of iron work which are beyond the capacity of the village artisan. They derive their name from their carts which are of peculiar shape. The tradition runs that the Suthar Lohars, who are now Musalman, were originally Hindu Tarkhans of the Suthar tribe and that Akbar took 12,000 of them from Jodhpur to Delhi, forcibly circumcised them, and obliged them to work in iron instead of wood. The story is admitted by a section of the Lohars themselves, and probably has some substratum of truth. These men came to Sirsa from the direction of Sindh where they say they formerly held land, and are commonly known as Multani Lohars. They are divided into two groups, the Barra and Bhatti which intermarry. The Jat and Suthar Lohars stand highest in rank, and the Gadiya lowest. They do not, it is said, eat, drink or smoke with other Lohars, and are possibly aborigins. Similar distinctions doubtless exist in other parts of the Punjab.

The Lohar of the Kullu hills is probably a Dagi who has taken to the 'Blacksmith's trade and so lost status, for the Dagis of the present day will not eat with him. On the other hand the Lohar will not eat the flesh of cattle who have died a natural death. The iron-smelter is termed dhogri†.

*Colebrooke says that the Karmakara or blacksmith is classed in the Puran as one of the polluted tribes.

†The Lohar in Kullu is both a blacksmith and an iron-smelter. The Baras, or Balras are also occasionally employed on iron smelting, but their real occupation is making baskets from the hill bamboo, nirgal: cf. Nirgalu.

In Lahul the Lohārs are not numerous, and but few of them now work as blacksmiths, *but they rank below the Dāgi and intermarry with Hensis and Bararas. Dagis will, however, take Lohar girls to wife (but not vice versa) and a Dagi and Lohar will smoke together from the same pipe. In Spiti the Lohar, Zon or Zobo, stands midway between the Chhazang and the Hensi or Betu. A Chhazang will eat from his hand but intermarriage is deprecated. If however a Chhazang takes a Lohar woman into his house, other Chhazangs will not refuse to eat from his hands. The offspring of such a marriage is called Argun, and an Argun will marry with a Lohar. The Lohars are skilful smiths, making pipes, tinder-boxes, bits, locks and keys, knives, choppers, hoes, ploughshares and chains. Some of their work is of quaint of intricate pattern. The articles are generally made to order, the smith receiving food and wages, and being supplied with the iron. Lohars are employed to beat drums at marriages and at festivals in the monasteries. They seldom own land†.

In the hills round Simla the Lohars are ironsmiths. They marry within the tribe as well as with Barhis or carpenters and Barehras or goldsmiths, whose customs are similar to those of the Barhis and Lohars. All three groups are servants of the landowners, from whom they receive food and at harvest time a share of grain called shikota. The Kanets and higher castes will not drink with the Barhis as they receive dues on the occasions of funerals and are consequently considered unclean.

In the higher Simla hills the Lohars intermarry with the Barhis or masons, but a Barhi can enter a Hindu kitchen, rasoi, or the place where the chula is, with his tools in his hand to effect repairs, and apparently a Lohar cannot do so. The Barhis can wear gold ornaments, but may only done a sihra or chaplet of flowers by permission, and the Lohars are equally subject to this rule. Kanets will not drink water touched by a Lohar or a Barhi. Neither caste intermarries with Kolis or Dagis. In the lower hills the Barhi is said to be a distinct caste from the Lohars as both are so numerous that brides can always be found within the caste. In the Simla hills the Bharera is a silversmith who intermarries with the Lohars, and with the Badhela.

Extract from "Punjab Census Report Vol. I, 1881" by Denzil Charles Jelfe Ibbetson (page 327)

The Lohar : The Lohar of the Punjab is, as his name implies, a blacksmith pure and simple. He is one of the true village menials, receiving customary dues in the shape of a share of the produce, in return from which he makes and mends all the iron inplements of agriculture, the material being found by the husbandman. He is most numerous in proportion to total population in the hills and the districts that lie immediately below them, where like all other artisan castes he is largely employed in field labour. He is, even if the figures of Abstract No. 72 (page 224) be included, present in singularly small numbers in the Multán and Derajat divisions and in Bahawalpur; but why so I am unable to explain. Probably men of other castes engage in blacksmith's work in those parts, or perhaps the carpenter and the blacksmith are the same. His social position is low, even for a menial; and he is classed as an impure caste in so far that jats and others of similar standing will have no social communion with him, though not as an outcast like the scavenger. His impurity, like that of the barber, washerman, and dyer, springs solely from the nature of his employment; perhaps because it is a dirty one, but more probably because black is a colour of evil omen, though on the other hand iron has powerful virture as a charm against the evil eye. It is not impossible that the necessity under which he labours of using bellows made of cowhide may have something to do with his impurity†. He appears to follow very generally the religion of the neighbourhood, and some 34 per cent of the Lohars are Hindu, about 8 per cent Sikh, and 58 per cent Musalman. Most of the men shown as Lohars in our tables have returned themselves as such, though some few were recorded as Ahngar, the Persian for blacksmith, and as Nalband or farrier. In the north of Sirsa, and probably in the Central States of the Eastern Plains, the Lohar or blacksmith and the Khati or carpenter are undistinguishable, the same men doing both kinds of work, and in many, perhaps in most parts of the Punjab the two intermarry. In Hushyarpur they are said to form a single caste called

*In Lahaul a few fields called grazing are generally held rent-free by a few families of Lohars, not so much in lieu of service for they are paid for thier work separately, as to help them to a livelihood and induce them to settle down.

†Maclagan also mentions the Gera or Gara of Spitti as a distinct caste of blacksmiths, and adds that an agriculturist cannot take a Gara women to wife without himself becoming a Gara.

‡Colebrooke says that the Karmakara or blacksmith is classed in the Prans as one of the polluted tribes.

Lohar-Tarkhan, and the son of a blacksmith will often take to carpentry and vice versa; but it appears that the castes were originally separate, for the joint caste is still divided into two sections who will not intermarry or even eat or smoke together, the Dhaman, from 'dhamma "to blow," and the Khatti from khat "wood". In Gujranwala the same two sections exist; and they are the two great Tarkhan tribes also (see section 627). In Karnal a sort of connection seems to be admitted, but the castes are now distinct. In Sirsa the Lohars may be divided into three main sections; the first, men of undoubted and recent Jats and even Rajput origin who have, generally by reason of poverty, taken to work as blacksmiths; secondly the Suthar Lohar or members of the Suthar tribe of carpenters who have similarly changed their original occupation; and thirdly, the Gadiya Lohar, a class of wandering blacksmiths not uncommon throughout the east and south-east of the Province, who come up from Rajputana and the North-West Provinces and travel about with their families and implements in carts from village to village, doing the finer sorts of iron work which are beyond the capacity of the village artisan. The tradition runs that the Suthar Lohars who are now Musalman, were originally Hindu Tarkhans of the Suthar tribe (See section 627); and that Akbar took 12,000 of them from Jodhpur to Delhi, forcibly circumcised them and obliged them to work in iron instead of wood. The story is admitted by a section of the Lohars themselves, and probably has some sustratum of truth. These men came to Sirsa from the direction of Sindh, where they say they formerly held land, and are commonly known as Multani Lohars. The Jat and Suthar Lohars stand highest in rank, and the Gadiya lowest. Similar distinctions doubtless exist in other parts of the Punjab, but unfortunately I have no information regarding them. Outtables show very few Lohar tribes of any size, the only one at all numberous being the Dhaman found in Karnal and its neighbourhood, where it is also a carpenter tribe.

The Lohar of the hills is described in section 651 (see also Tarkhan, Section 627).

Extract from the "Punjab and Its Feudatories Census Report, Part I, 1891" by E. D. Maclagan. (p. 309)

LOHAR

Lohar : The blacksmith caste. I include Ahangar, Nallband and Koftgar, also Purbi, Bangari; the latter being a Lohar sub-division. The Occupation also gave us a clue in doubtful cases. In compilation I have added the Siqligars or burnishers (H.673, S. 458 M. 1,010), who are also returned as a sub-caste of Lohars; the Siqligars may in some cases be Tarkhans; at least I find a Sikh entered as Ramgarhi, Siqligar. I also added the Badhelas, a caste in the Simla hills who make swords, and are usually classed with the Siqligars. Also the Geras and Garas in Spiti : these are looked on as a distinct caste, and an agriculturist cannot take a Gara women to wife without becoming a Gara himself.

Extract from "Hindu Tribes and castes" by rev. M.A. Sherring, M.A. L.L.B, London (P.)

The Lohar Tribe : Blacksmiths. Socially, these are of about the same rank as the Daghi tribes, yet the latter refuse to intermarry with them. In some respects, for example in not eating the flesh of animals which die of themselves, the Lohars are superior to the Daghis. In Spiti some of the tribe are owners of land.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H.A. Rose, Volume III. (P.332)

Rehar, Rehr or Rer : Rehir is incorrect. A low caste closely allied to the Dumna but higher than the Chanal and lower than the Koli. He works in bamboo like the Dumna, but also travels about as a minstrel-like the Hensi. Found only in the hills he appears to be confined to the Kangra and Simla Hills. In the latter he is described as a shepherd, but he also makes bamboo baskets like the Dum. The two castes, however, do not intermarry though each can drink water touched by the other and can smoke the same pipe. They can also smoke with the Dagi and Chamar, the only distinction being that they will not eat food cooked by a Dagi or Chamar. The Rers also work as sweepers while the Dums do not. The Rers are not found in the lower hills, or Chanals in the upper. It is doubtful if the Rehr is the same as the Rihara.

Extract "from the Punjab and its Feudatories census Report Part I, 1891" by E. D. Maclagan. (P.316)

REHAR

569. *R hars.* Mr. Manuel from Kangra writes:— "The Rehara is an outcaste like the Dumna, Hali, Sepi, etc., but he is not a Dumna, with whom he will not eat. He has a distinct calling, making trinkets of the base metals for the Gaddi women."

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H. A. Rose, Volume III (P. 332 333)

Rihara or Rehara: The Rehara is an outcaste like the Dumna, Hali, Sepi, etc., but he is not a Dumna, with whom he will not eat. He has a distinct calling, making trinkets of the base metals for the Gaddi women. Like the Rehr he is found in Kangra and also in Chamba. He is a strolling mistrel but also makes bamboo baskets, plays on the life and drum at Gaddi weddings and other festivities, and works as a navvy. Some people class him as a Ghirth, and his powers of annoying children by sorcery make the people pet as well as fear him. His name is also spelt Ruhara, but he appears to have no connection with that tribe. In Chamba the workers in brass in the Barmaur wizarat are called riharas. They make huqqas, anklets, bangles, etc., and also play the senha at temples. The name is said to be derived from rihara, the characteristic brass anklet worn by Gaddi women.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H.A. Rose, Volume III, (P. 427)

Sipi: The weaver of the Gaddi tribes : found in the Barmaur wizarat of the Chamba state, and virtually the same as the Hali. A low hill-caste who are professional sheepshearers.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H.A. Rose, Volume III, (P. 461—464)

Teli: an oilman; on the Indus, in Mianwali* in Muzaffargarh and Dera Ghazi Khan called Chaki: or chaqi sometimes magniloquently styled Rohangar or Roghankash. Often employed as a soap-maker (sabungar) or felt worker (Namdasaz). Pali in most cases must stand for a cowherd, though it is often synonymous with Teli.

Occupation—The substitution of kerosine oil for indigenous vegetable oils, even in the poorest houses, has deproved the Telis of their original occupation and driven them to seek a livelihood in several other callings. In Gurdaspur, for instance, many, if not most, are now tenants of land. Occupational groups. The Telis may be said to comprise at least three main groups:—

1. The Kharasia or Millers*.
2. The Penja or Dhunia, who are cotton-cleaners.
3. The Telis proper, called Jangla† in Sialkot, who are Telis or oil-pressers by occupation.

The dhunias are sometimes also sellers of meat. The Qasais form a separate group.

Other minor groups are the Ladnia, or carriers, in Amritsar, Hoshiarpur, Gurdaspur, and Sialkot, the Malaks or camel-drivers, in the same Districts; the Darugars or powder-makers in Sialkot; the Namdgars, makers of coarse woollen rugs, in Shahpur; and a group of soap-manufacturers, in Mianwali.

Territorial groups—In Patiala the Telis are said to comprise three territorial groups: Lahori, Sirhindi and Bagri: while in Jind there are said to be four: Desi, Bagri, Multani and Nagauri.

Social groups—In Patiala and Amritsar, at least, the Telis have a Barhi or 12 group and a Bunjahi or 52 group, but their precise composition is not at all clear. In Patiala the Barhis are said to be Penjas, as well as telis by occupation while the Bunjahis are Kharasias and telis but not Penjas. On the other hand in Amritsar, it is said, the Barhis are only Kharasias; the Bunjahis being true telis.

In the Bhawanigarh Tahsil of Patiala there are two endogamous groups: (*i*) those who make a bride wear the paihan or gown like that of the Kumhars, and (*ii*) those who make her wear the ghagra or peticoat in lieu of the paihan.

In Hoshiarpur we find yet another group, the Chaukara, so-called because its members spend four times as much at funerals and weddings as other members of the caste. In this group are comprised four sections, the Jhangin, Bhasin, Balun and Jindan gots.

MAHAMMADAN TELIS

Origin—The Muhammadan Telis claim descent from Baba Hassu‡, Who invented the Kolhu or oil-press and whose shrines are at the Chauk Jhanda at Lahore and at Sialkot.

*Said to be also called Dogra Telis in Sialkot.

†i.e., of the Plains, to distinguish them from the Dogra Telis.

‡This does not apply to the eastern Districts where the telis know nothing of Baba Hassu or his story. In Shahpur the Tahim section, who appear to be Namdgars by trade, alone claim descent from Baba Hassu.

Tradition says that Luqman, son of Ba'ur and nephew of Hazrat Ayub was apprenticed to Hazrat Daud, the inventor of all arts. Luqman had often tried to extract oil from oil-seeds but without success, until an old woman suggested mixing water with the oil-press (ghani).

Another story is that once Luqman when travelling in the desert was caught in the rain, and put his clothes under an inverted jar. When the shower had passed he entered a hut where he found the devil, who taught him how to make oil in return for an explanation as to how Luqman had kept his clothes dry*.

After Luqman came Baba Budhu,† and after him Mina and Baba Jassu, who worked oil-presses. But according to another account, after Luqman came Baba Hassu. He had a son called Mina who also took to cleaning clothes. Baba Mina was indeed the founder of the Bunjahis or true Telis. He in turn had four sons, Takht, Bakht, Rakht and Sakht.

Other accounts represent Baba Hassu as merely the patron saint of the telis, and as a Sayyid by race‡. The Guardians of his shrine used to be invited by the Telis to their funerals and festivities and suitably fed, but this practice has now ceased.

In Dera Ghazi Khan a Teli begins his work with an invocation to Luqman. With Luqman Baba Hassu is invoked when oil-seeds are put into the press in the following prayer:—*Pir ustad Luqman hakim hukmat da badshah. Dada Huss Teli-khush wasse haweli*: *i.e.*, "Luqman our master, is the prince of (all) arts. May Dada Hassu Teli live happily in his dwelling".

In Gurdaspur the morning prayer, said while reverently touching the Kolhu, reads—*Bismillah ur-Rahaman, ur-Rahim, ya pir Hassu*; to which is sometimes added: *tera Allah hi Allah hai*,"God is with thee".

Guild system—The Telis of Jind Tahsil have a chauntra at Jind town and subordinate to it are tappas at several of the larger villages in the tract. The sirpanch is hereditary, and one or two headmen from each tappa assemb'e at the chauntra.

The s'rpanch receives a pagri at a birth, wedding or funeral, and exercises the usual functions. Elsewhere the caste has a system, rather more nebulous than usual, of Panchayats, sometimes without chaudhris. In Ambala the Penjas and Telis have separate panchayats.

The following is a list of the Teli gots, which are said to number 53 in Gurgaon, or 64 (12 Barhi and 52 Bunjabi) elsewhere. The list, however, includes many *als* or septs—

Adi
Alami
Ali
Aman, Aman
Arbia
Arli
Baddhar
Badda
Badgujjar
Bagri
Bahlim, Bali
Bahlim
Basin, Bhasin
Batham
Bhand**
Bharai
Bharbhunja
Bhatti
? Bhehuya
? Bhittei
Bhutta
Chahchi
Chahil
Chandar
Changar
Channan
Chauhan
Chhalial
Dahar
Dahima, said to be Brahman got
Darema
Deota
Dhawan said to be a Khatri got

*A variant of this legend says that Plato had a well in his garden whence a girl came to draw water. She kept her clothes dry by the same device and the philosopher was so puzzled that, in return for her explanation as to how she had kept her clothes dry, he taught her to make oil by crushing mustard seed.

†Guru Budhu is also worshipped by the Telis of Banur in Patiala. They distribute sweet puras or sweetmeats, which are made of 1¼ seers of flour, among children in his name. When yoking a new ox to the kohlu they also make gulgulas and place them in it invoking Budhu's name, but that is all they know about him. Budhu may be a name for Bhairon.

‡He is said to have kept an oil shop and to have always asked a customer to weigh out his own oil. If the customer weighed it incorrectly he was smitten with blindness. Another account says he was a khati or digger or grain pits. (Panjabi Dy. p. 592 khati-digging').

**A nickname, said to have been bestowed on the founder of the sept, who was skilled in music and criticised the singing of some dancing girls, who challenged him to sing. Hence he was dubbed Bhand.

Dhia
? Dholijaddan
Dunga
Gahlot
Galachi
Ganja
Ganjaur
Gaur, a Brahman got
Gendi
Ghaman
? Gharia
Gil
Gori, Goria
? Gundra
Guzara
Hammi
Hastra
Hidru
Hir
Jadhran
Jaggi
Jaid
Jajuhan
Jandan
Jandaraiyan
Januhan, cf. Janjuhen
Jatharwa
Jatu
Jawam
Jhain
Jhajhunia
Jhala
Jhamain, in, in
Jhammar
Jhandar, Jhandran
Jhiman
Jhuan
Jindran
Jumditor
Kachhor
Kachhua
Kaith
Kal
Kalia
Keljuddan
Kandlot
Kandra
Kail
Kajla
Kale, Kale
Kangari
Karim
Ketli, cf.
Khetle
Khangru
Kharmshi
Kharse
Khatri
Khetle*
Khokhar
Kichchi
Nikkar
Ladhu Khel
Langhe
Lare
Lohar
? Lund-datra
Magh Hans.
? Mahim
Mahindru, a Khatri got
Mai
Malak†
Mallhe
Mandahar
Mange Khel
Manj,-jh
Marhans
Matta
Mehars
Mej
Minhas
Mundh
Mural
Nagah, Nigaha
Brahaman got
Nuru
Pol
Pillhi
Panji Khel
Pashin,-in
Patha
Pilchi
Phira khel
Piron
Pual
Pudar
Punhar, Punwar
Purana
Puriwal
Quraishi
Ragu
Rahtar
Rajpal
Rathor
? Rehrr
Roya
Rura
Sahal
Saihna, Sahni
Sainsi
Sakila
Salahan
Samhasi

*So called because descended from a Gaurya Rajput who was born in a field.

†Said to be a title bestowed by a 'king of Ghazni'. It is also the name of an occupational group.

Samman Khel
Sangale
Sarad
Saroha, Sarora
Saundhi
Said
Sayyid, Sed
Siahsaroe
Sobrao
Soda
Sohna
Sotakhni
Solharee a Sultu Khel
Tagaha
Tahim
Taoni
Tarman
Thaddi
Tunwar, Tunhar
Tur, Tur
Ugan
Wadhan
Waryah

These gots or als belong to the whole caste, and are not confined to any one branch of it as a rule, though in Ambala the Penjas are said to have among others the following sections:— Raunji and Dedan (superior), and Bhapute, Jand (wood) (sic), Hatim, Sohatte, Ahre, Kamboh, Boddhan and Malan Hans—which are not found among the Telis.

Of these gots several, *e.g.*, the Badgujjar, Bhatti, Chauhan Punwar and Tunwar are of ostensively Rajput origin: others, like the Gil, being Jats: others again Kaitha, Pathans and other castes.

The caste is, apparently, recruited from time to time by the absorption of telis by occupation. At first one playing that trade is admitted to social intercourse, Telis eating and smoking with him, but he is only allowed connubium after two or three generations. Occasionally, meanwhile a separate endogamous group is formed, such as the Rain Kharasias* in Jind.

2. Tarkhan was an Arghun title, and first appears in Indian history, as borne by Arghun Khan, grandson of Hulaku Khan, whose descendants founded the Arghun dynasty of Sind: (1591—1545 A.D.) Another branch, known as the Tarkhans, ruled in Sindh for 38 years till 1000 H. 1591-2 A.D. or even later, and its scions still survive in Nasrpur and Thatta. This title is entirely unconnected with the caste of the Tarkhans.

Extract from "Punjab Census Report Vol. I, 1881" by Denzil Charles Jelf Ibbetson (page 333—35).

The Teli—The Teli is the oil-presser. The Teli appears to be a true caste. The Teli is almost exclusively a Musalman. The Teli is of low social standing, perhaps about the same as that of the Julaha with whom he is often associated and he is hardly less turbulent and troublesome than the latter.

Extract from "The Punjab and its Feudatories Census report, Part I, 1891" by E. D. Maclagan, P. 318).

Teli—The Oilman; found in Muzaffargarh and Dera Ghazi Khan as Chaki or Chaqi; returned sometimes magniloquently as Roghangar or Roghankash. I have included soap-makers (Sabungar) and felt workers (Namdasaz) when there is no other clue, as these men are said generally to be Telis. In compilation I have added Pali (H. 39, S. 18, M. 462, Ch. 2), though in some cases this may stand for a cowherd.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province" by H. A. Rose, Volume III, (P. 465).

Thathera, Thathiar, Kalaigar and misgar are virtually synonymous with thathera.

The Thathera is the man who sells, as the Kasera is the man who makes vessels of copper, brass, and other mixed metals. He is generally a Hindu. The word seems to be merely the name of an occupation, and it is probable that most of the Thatheras would return themselves as belonging to some mercantile caste. Those returned are for the most part Hindu. They are said to wear the sacred thread.

Extract from "Punjab Census Report Vol. I, 1881" by Denzil Charles Jelf Ibbetson (Page 330).

The Thathera—The Thathera is the man who sells, as the Kasera is the man who makes vessels of copper, brass, and other mixed metals. He is generally a Hindu. The word seems to be merely the name of an occupation and it is probable that most of the Thatheras have returned themselves as belonging to some mercantile caste. Those shown in the tables are for the most part Hindus. The Thathera is also known as Thathyar. He is said to wear the sacred thread.

*Their women do not wear the nath, or nose-ring, glass Bracelets or clothes dyed with indigo; but they may wear lac bracelets and the suthan (trousers) in lieu of the Lahnga.

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" by E. D. Maclagan (P. 318).

Thathera—Thathiar. Makers of metal vessels. Includes Kalaigar and Misgar.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North West Frontier Province" by H. A. Rose, Volume II. (P. 255—271).

Gaddi, Gadi. (*1*) The Mohammadan Gaddis of Delhi, Karnal and Ambala are a tribe found apparently in the upper doab of the Jumna and Ganges. Closely resembling the Ghost, they are perhaps like him a sub-division or offshoot of the Ahirs,* and are by hereditary occupation milkmen, but in Karnal, where they are most numerous, they have settled down as cultivators and own several villages, though they are poor husbandmen. (2) The Hindu Gaddis of Chamba and Kangra are hillmen. Like the Kanets, Meos and other congeries of tribes they are composed of several elements. Indigenous to the Brahmaur wizarat of the Chamba State they have spread southward across the Dhaula Dhar into the northern part of Kangra Proper, and they give their name to the Gaderan, a tract of mountainous country with ill-defined boundaries lying on both sides of the Dhaula Dhar, and their speech is called Gadi. In Chamba they number 11 507 souls, but these figures do not include the Brahman and Rajput sections which return themselves under their caste names. The majority are Khatris. The Gaddis are divided into four classes: (*i*) Brahmans, (*ii*) Khatris and Rajputs who regularly wear the sacred thread, (*iii*) Thakurs and Rathis who, as a rule do not wear it, and (*iv*) a menial or dependant class comprising Kolis, Riharas,† Lohars, Baddis, Sipis and Halis, to whom the title of Gaddi is incorrectly applied by outsiders as inhabitants of the Gaderan, though the true Gaddis do not acknowledge them as Gaddis at all. Each class is divided into numerous gotras or exogamous sections, but the classes themselves are not, strictly speaking, exogamous. Thus the Jhunun gotar of the Khatris intermarries with (? gives daughters to) the Brahmans; and the Brahmans of Kukti regularly intermarry with the other groups. Similarly the janeo-wearing families do not object to intermarriage with those which do not wear it, and are even said to give them daughters (menials of course excepted).‡ In brief, Gaddi society is organised on the Rajput hypergamous system. The Gaddis have traditions which ascribe their origin to immigration from the plains. Thus the Chauhan Rajputs and Brahman gaddis accompanied Raja Ajia Varma to Chamba in 850—70 A.D., while the Churahan, Harkhan, Pakhru, Chiledi, Manglu and Kundail Rajputs and the Khatris are said to have fled to its hills to escape Aurangzeb's persecutions. These traditions are not irreconcilable with the story that Brahmaur, the ancient Brahmapura, is the home of the Gaddis; for doubtless the nucleus of their confederation had its seats in the Dhaula Dhar, in which range Hindus have from time to time sought an asylum from war and persecution in the plains. The Brahman, Rajput, Khatri, Thakur and Rathi sections alike preserve the Brahminical gotra of their original tribe. But these gotras are now subdivided into countless als or septs which are apparently also styled gotras. Thus among the Brahmans we find the Bhats from the Bhattiyat wizarat of Chamba, and Ghungaintu (ghungha, dumb), both als of the Kaundal gotra. The Brahman sept-names disclose none of those found among the Sarsut Brahmans of the Punjab plains, so completely do the Gaddi Brahmans seem to have become identified with the Gaddi system. Many of the als bear obvious nicknames such as Chadhu, cross-legged;** Dundu, one handed;§ tanju and Tandetu, cat's eyed;@ Bhangretu, squinter;¶ Chutanhru, debauchee;†† Ghunain, one who speaks through his nose;@@ Jukku, gambler;§§ Marantu, one who fled to the plains to escape cholera, mari; Jirgh, dumb;¶¶

*There is also a Gaddi tribe among the Sainis.

†A small caste or group of menials, employed as nawies.

‡It is indeed stated that no distinction is now made between families which do, and those which do not, wear the janeo; but in former times the Rajas used to confer the janeo on Rathis in return for presents and services—and so some of them wear it to this day.

**Fr. chudda, buttocks. cf. chadha, 'sedentary', also an al name.

§Fr. dunda, one who has lost hand.

@Fr. tanda, cat's-eyed.

¶Fr. bhingra, squint.

††Fr. chut, debauchee.

@@Fr. gunna, speaking through the nose.

§§Fr. jua, gambling.

¶¶Fr. firingar, dumb.

Nansain, adopted by a nani or grandmother; Sasi, one who lived with his mother-in-law. Litkar, lame;* Timaretu, squinter;† Chupetu, reticent. Other names denote occupations not by any means Brahmimical: Sundheta, seller of assafoetida (sundha); palihan, sharpener;‡ Bardan, archer;** Sahdhrantu, once a sah or wealthy man who became bankrupt (sharantu); Sipainu, tenant of a Sipi menial; Ranetu, a Rana's tenant; Adhkaru, physician who left his patients uncured (adh, half: karu, doer); saunpolu, seller of saunf, aniseed; langhe, ferryman; Jogi lade, a trader to Ladakh; Khuthlu, Kuth-seller; Jhunnu, idler;§ Phahgtain, dealer in phamb, wool.

Totemism does not exist, unless Gauarete, 'born in a guar or cowshed,' and Sunhunu, from one who had a sunnu tree in front of his house, could be regarded as totemistic sections. in Kangra one got—Paunkhnu—is said to provide purohits for all the other Brahman gaddis. The Brahmans in Kangra it is said, intermarry with the Jhunu got of the Gaddi Khatris. Among the 'Rajput's we find the Ordian, 'ill wishes':†† Ranyan, 'squinters'@ and Misan, 'pig nosed';¶ all als of the Bachar gotar: Kurralu, 'brown-haired,'@@ and Dinian, 'black,' als of the Dewal and Uttam gotars respectively. Very doubtful instances of totemism are Phagan 'bran (phak) eater' (Bhardwaj); Khuddu, 'eater of parched maize' (Sunkhyal); Ghoknu, 'shooter of doves'—ghug (Dewal); Rikhantu, 'bear-killer' (Atar); Chaker, 'purveyor of chikor to the Rajas' (Ambak); Kadan, 'sowar of kadu or pumpkins (Bhardwaj); Pakhru 'bird-shootor' (Bisistpal). A few als refer to occupations; Charu, fr. char, 'headman' (Bharduari); Garhaigu, 'keeper of a stronghold', garh (Atar) Baidu, 'physician' (Kondal); Madratu, 'boxer';¶¶ Bhingain, 'seller of ghi'.

Others again are fanciful; Tharrotu, from an ancestor who threatened to drag his adversary before the thara or court at Chamba; Dakiyan, from one who used to dance with dakin, Hali, women: or uncomplimentary, *e.g.*, Kholu, greedy; Jhurjan; idle; Rohaila, noisy; Jhibian, mad; Chutrainya; debauchee; Mukhran, stammerer; Gulran, liar; Juar, liar; Kuhainta, hunch-back; Kangru, scold; Jhirru, tease; Amlaitu, opium-eater; Dharambar, pockmarked. In Kangra the Agasni got of Rajput Gaddi is said to be really an offshoot of the Jarial Rajputs. Among the Khatris, no trace exists of the section-names current in the plains. We find occupational names: Sahnu, shopkeeper (sah); Padhotaru, from one who lived on a plain (padar); Rusahri, cook; Charhain, climber; Nakletu, mimic; Sundhu, dealer in assafoetida; Bangete, a physician who powered zinc (bang); Mogu, dealer in coral; Dhanchu; fr. one who lived with his flocks (dhan); Panjaru, woolcomber; Gharati, water-miller: with two inexplicable names; Drudhain, one who recovers stolen millet from mouses' holes; and Druhru, one who so recovers walnuts-fr. drudh, druhri, a mouse's hole; Other Khatri als (so-called gots) in Kangra are; Bhundu, Bhakhu, Badan, Bhatelu, Bihan, Bihantu, Chadlu, Chaledi, Chapetu, Chugainu, Dagran, Galoti, Koraru, Jhurain, Phatu, Magletu, Rahlu, Salnu, Sundhu, Targain, Thakleq, Thosaru, and Thakru. None of these names are found among the Khatris of the plains, as Barnes appears to have been informed. But just as among the Brahmans of the hills, *e.g.*, in Chamba, we find the ancient gotras broken up into countless als, so too among the Gaddi Khatris it may well be that the old subdivisions have been forgotten among the crowd of al names. Other als found in Chamba follow. Traces of totemism can hardly be said to exist in Gohaina, killer of a lizard (goh); Bersain, 'one who fetched ber trees for his flocks', Potu, one who ate sheep's entrails (pota); Thapliag, one who ate wheat-cakes (thoplu); Sarwan, planter of a cypress (Pers. saru!) Phakolu, one who was poor and ate phak, 'husks.' One or two curious names are:—Sanglu, carrier of a sacred chain (sangal); Sanjuan, maker of offerings (sanj); Mangnesu, beggar. Mere nicknames are Kalsain Kaletu and Kalari, 'black'; Latein, lame;

*Fr. latta, lame.
†Fr. tiria, squint.
‡Fr. palna, to sharpen.
**Fr. bari, arrow.
§Fr. jhurna, to idle or to meditate.
††Fr. orda, evil.
@Fr. rina, a squint.
¶Fr. misa, snout.
§§Fr. kerra, brown.
@@Fr. dinna, black.
¶¶Fr., muka, fist.

Phingaletu, crippled,* Kiari, †blind; Ghusu, ‡Boxer Tatangru** and Kachingar, dumb.

Among the Rithis the als would seem in a few cases to be really totemistic: Maralotar, 'born under a maral tree', the ulmus Wallichiana. Sinuri, 'born while it was snowing'; Salbainu, 'born while locusts were at Kugti'; Raute, 'born under a rai or silver fir'; Jotain, 'born in the Surai pass' jot. Most of the names are however merely nicknames, *e.g.*, Jamuhan, clumsy (jam); Tanan, deaf; Dhageta, cragsman; Dapher, lazy, etc. Some are derived from events, e.g., Harokar, said to mean one ostracised for laying a brother by his blood-kin (har, bone). Religious names also occur: Japaintu, from jap repetition: Faqir, beggar; Jogian, from a jogi ancestor. Occupational names are: Phakru, maker of combs for cleaning wool, Ghoru (royal) groom; Ghuletu, wrestler; Bhajretu, § porter; Gahri, Alpine grazier; Adapi, collector of blankets (dap) in which part of the revenue was paid; Lunesar, salt-dealer; Kahngheru, trader in combs (kanghu); Palnu, sharpener@ of sickles.

In Kangra the Rathi als are said to be Barjati, Kulai, Gharati (a Khatri al in Chamba), and Sakhotru. The Rajas used to confer the janeo on Rathis in return for presents and services, and this is why some of them still wear it. Among the Thakkurs of Kangra are the Barau, Harelu, Janwar, Marthan and Siuri als. Other als whose members do not wear the janeo (and are therefore presumably Thakkur too) are the Baghretu, Ghari, Tutari and Ugharetu. The Gaddis are an interesting people, and offer a striking contrast in several respects to the other inhabitants of Chamba. The costume of the Gaddis, both men and women, is characterisitc and striking. The old head-dress of the men is of a peculiar shape, with a flap round the margin, and a peak-like projection in the centre, said to represent the Kailas of Mani Mahes. The flap is tied up for ordinary wear, but let down over the ears and neck in the time of mourning, as well as in severe weather. The front is often adorned with dried flowers or beads. But this head-dress is falling into disuse, save on special occasions its place being taken by the pagri. On the body a pattu coat called chola, reaching below the knee, is worn. It has a deep collar, which hangs loose in two lappets in front, and in the sewing the wearer stows away various articles, such as a needle and thread, pieces of paper and twine. The chola is tightened round the waist by a black rope worn as a waist-band. This is made of sheep's wool and is called dora. Above the waist band the coat is loose, and in this receptacle the Gaddi carries many of his belongings. On the march a shepherd may have four or five lambs stowed away in his bosom, along with his daily food and other articles. The legs are generally bare, but many wear pattu paijamas, loose to the knees for the sake of freedom in walking, but fitting tight round the calf and ankle where it rests in numerous folds. Shoes are in common use. From the girdle hang a knife, a flint box and steel and a small leather bag, in which the wearer carries money and other small articles. The hill people are all fond of flowers, and in the topi or pagri may often be seen a tuft of the wild flowers in season, red berries, or other ornament. The chief ornament is the tabit, a square silver plate of varying size covered with carving and hung from the neck. Gaddi women wear a dress like that of the men, made of pattu and called cholu. It hangs straight, like a gown, from the neck to the ankles, and round the waist is the woollen cord or dora. A cotton gown of a special pattern is now common and is called ghundu. It is worn in the same way as the cholu. The head is covered with a chadar, and the legs and feet are bare. The Gaddi women wear special ornaments, of which the chief is the galsari, and sometimes a tabit, similar like the men. They also wear heavy brass anklets, called ghunkare which are peculiar to the Gaddi women.†† The Gaddis say that assumed the garb of Shiva and Parvati when they settled in Brahmaur which they call Shiv-bhumi or Shiva's land, but it is not their dress alone that makes them conspicuous. Their whole bearing is characteristic, conveying an impression of sturdy independence which is fully borne out by closer contact with them. They are robust of frame, and accustomed to exposure in all weathers owing to the migratory life so many of them lead.

* Fr. phingola cripple.
† Fr. kana, blind.
‡ Fr. guthu, fist.
** Fr. tatta, dumb.
§ Fr. bhara, load.
@ Fr. palna, to sharpen.
†† Brass anklets called riharu, are worn by Gaddi Children to ward off the evil eye, and to prevent them from crying. They are made by the menial caste, named rihara, which is itself supposed to have the power of injuring children by sorcery.

In their manners they are frank and open, deferential to their superiors and yet manly and dignified. They delight in festive gatherings, and are fond of singing and dancing—the latter in a style peculiar to themselves. Their women are pleasing and comely, and have the reputation of being also modest and chaste. The Gaddis are a semi-pastoral and semi-agricultural tribe, and own large flocks of sheep and goats, which are their chief source of wealth. With them they go far afield, the summers being spent in the higher mountains of Pangi and Lahul; and the winters in the low hills bordering on the plains. This duty the male members of the family take in turn, the others remaining at home to tend the cattle and look after the farm work. Many of them own land on both sides of the Dhaula Dhar, and reap the winter crop in Kangra, returning in spring to cut the summer crop in Brahmaur. On the whole they are better shepherds than farmers, and perhaps for this reason they are the most prosperous agricultural class in the State. The yearly exodus to Kangra take place in October and November, and the return journey in April and May. With an appearance of candour and simplicity, the Gaddis have the reputation of being good at making a bargain; hence the saying in the hills—

Gaddi mitr bhola,

Denda tap to mangda chola.

"The Gaddi is a simple friend, he offers his cap, and asks a coat in exchange".

The Gaddi wedding customs merit special notice. In betrothal the boys parents or guardians send their parohit to negotiate for a girl about whom they have information, and he brings back her parents' reply. If it is favourable the boy's parents send two or more respectable men to the girl's home to complete the bargain. Then if it is clinched, two men of the boys' family go with the parohit to perform the ceremony. If the betrothal is dharma puna this consists in the bride's father giving the parohit a bunch of drub grass with four copper coins or more, if they please, to be handed over to the boy's father in token that the alliance is accepted. The parohit hands over the drub, and the coins are returned to the parohit with a rupee added by the boy's father. The night is spent at the bride's house, and after a meal her father gives the boy's father 8 copper coins and these he places in a vessel as a perquisite to the servant who cleans it. In a betrothal by exchange (tola) the first observances are the same, but when all go to finally complete the alliance a grindstone and sil with 3 or 5 roris of gur, supari, bihan and roliyan* are placed before the party and then the parohit places supari, bihan and roliyan in the skirt of his sheet and puts them on the sil. Before tapping them on the sil with the grindstone he receives 4 annas from the boy's father and mentions the names of the boy and girl whose alliance is to be formed, and then taps them. After this the supari, etc., are placed in a vessel, with the balls of gur broken up, and distributed to those present after the girl's father has taken a bit. The elder members of the girl's family do not take any as it would be contrary to custom. The boy's father puts Rupee 1-4-0 in this vessel and this is made over to the bride's parents who get jewellery to that amount made for her. After this the bride appears before the boy's father and he gives her a rupee. The rest of the ceremony is exactly as described above, but in this case the coins put in the vessel come out of the boy's father's pocket. The ceremony in the other house is performed in exactly the same way, though not on the same day for the sake of convenience. A propitious date is not fixed, but a lucky day is desirable, and Tuesday Friday and Saturday are considered unlucky.

After having the date for the wedding fixed by a parohit two men are sent to the girl's people with a seer of ghi to notify them of the date, and if they approve of it messengers from both sides go to the parohit and get him to write the lakhnoteri. For this he is paid 8 Chamba coins or 4 annas in cash, rice and some red tape (dori). At the wedding itself the sumhrat rite is first performed by worshipping Ganpati, kumbh† and the nine planets and then the supari (a mixture of turmeric, flour and oil) purified by mantras is rubbed on the boy. Three black woollen threads are also tied round his right wrist to protect him from the evil eye. He is then taken out into the court-yard by his mother, with part of her red sheet thrown over his head, to bathe. At the bath the black thread is torn off and he is led back by his mother. Next he must upset an earthern lid, containing burning charcoal and mustard placed at the entrance to the worshipping

* Roliyan red colour for marking the tika on the forehead; bihan, coriander.

† Kumbh. A small pitcher filled with water is placed over a handful of rice and peach leaves or a few blades of drub are put into it. It is worshipped exactly like the deotas.

place, and this must be thrown away so as to remove any evil influence which he may have contracted in the court-yard. The parohit then ties nine red cotton threads round the boy's right wrist and gives him ghi and gur to taste. These wristlets are called kangana. This is preceded by the tel-sand ceremony. Again Ganpati, Brahma, Vishnu, kumbh, dia[1] and the nine planets are worshipped, and then a he-goat is sacrificed to the planets by the boy, its blood being sprinkled on the sandori (bagar grass rope) and munj mala (a ring of bagar). The sandori is then spread round the room along the cornice and the bridegroom made to don a white dhoti or sheet round his loins, to put flour mundras (jogi's ear-rings) in his ears, sling a satchel over his shoulder, tie a black woollen rope round his chests and cover his buttocks with an animal's skin, suspend a fanani (bow for carding wool) to the black rope and take a timber stick in his right hand with a Brahminical thread tied round his right thumb. This dress is assumed so that he may appear a regular jogi (ascetic). After this the presiding priest asks him; 'why hast thou become a jogi'? His answer is, to receive the Brahminical cord. Then he is further interrogated by the priest as to what kind of cord he requires, *i.e.*, one of copper, brass, silver, gold, or cotton, and he asks for the latter. The priest then sends him to bathe at Badri Narain, Trilok Nath and Mani-Mahesha, and these supposed baths are taken in turn by dipping his hands and feet in, and pouring some water on his face from a vessel put ready for the purpose in the door-way. After these ablutions the pretended jogi begs, first of his relations and then at the house, and they give him a piece of bread and promise him cattle, goats, etc., according to their means. In conclusion the priest asks him whether he wishes to devote himself to jatera (wordly business) or matera (an ascetic life) and he invariably answers 'to jatera', and then the priest makes him take off his jogi's clothes, receiving 4 annas as his fee for this. The cattle, etc., which the relations promised to the boy go to him and not to the priest. This over, the boy is made to sit on a wicker basket, or a sheep-skin bag for carrying grain (called khalru), and a dagger is placed on the munj[2] mala above his head. Then the people pour oil over his head, with a few blades of grass (drub), taken from a vessel containing oil and held by his mother's brother or in his absence by her sister. After this the bridegroom fits an arrow to the fanani (bow) and shoots it at the head of the dead goat which is placed over the nine planets, thereby pretending to slay them. The rite of tasting gur and ghi by the boy ends this ceremony. The bridegroom is then dressed. He wears a white pagri (turban) and kuwa, a red luancha, and a white patka with gulbadan suthan and a jaul[3] thrown over the shoulders. The present (suhag-patari) is then arranged. It consists of a kharbas,[4] Luancheri, ghagru,[5] nau-dori,[6] ungi,[7] chundi,[8] kangi, manihar, 3 roris of gur, dates, grapes, almonds, rice and 7 luchis, and these are carried by the parohit to the bride's house, with the procession. The boy is then veiled with a purified veil (sehra) by his mother's brother, his brother's wife puts antimony on his eyes, and his sister fans him. After this the boy gets up and the arti is then waved thrice from right to left over his head by the parohit, and his mother throws three round cakes (luchis) on three sides of him. The arti must be sanctified by mantras before being used at the door. After this the boy's father gives him the tamol (present) of Re1 and 4 copper coins, the latter being the parohit's fee. The boy then gets into a doli in the court-yard and his mother gives him her breast to suck. The palki is carried by four bearers to the entrance, beneath the wooden parrots called toran, which the boy, his mother and the parohit worship, and then the bearers present the boy with a kumbh filled with water and he puts a copper coin in it. The bridal procession, consisting of the male members of the house and friends, dressed in their best clothes and preceded by tomtoms, goes to the bride's house. On arrival

[1] Dia. A small earthen lamp with a burning wick is placed over a handful of rice and worshipped like the others.

[2] A small ring or wreath made of bagar grass.

[3] All these are articles of dress.

[4] Kharbas, a dopata of white cotton cloth: luancheri, the bride's dress.

[5] Ghagru, coloured cloth for a shirt.

[6] The naudori or '9 doris' are red cords, four or either side at the back of the head, plaited into the hair and converging into a ninth thick dora which hangs down the back.

[7] Ungi, of iron with which the hair is parted in front: the kangi is a comb.

[8] Chundi is an antimony-holder for the eyes, worn on the back of the head.

the boy with his followers is put up in a house other than the girl's, or camps out in the open air. The boy's father or uncle, with one or two more, then takes a basket full of round cakes to the bride's parents: this is called batpartana. They return from the bride's house, after eating something and putting 4 copper coins in the plate, and rejoin the procession. This observance is called juth pai. Two respectable men are also deputed to the bride's parohit, to settle the amount he will take for performing the rites at the lagan, and then rejoin the camp. The boy's parohit then proceeds to the bride's house to deliver the barsuhi* (bride's) dress to her. The barsuhi consists of a white sheet (dupatta), luancheri, ghagaru, naudori, ungi, kangi (comb), (articles of attire), chundi, 3 balls of gur, cocoa, dates, grapes, almonds, 1 seer of rice and 9 luchis, 3 wheat cakes, 7 puris of chandan chura,† roliyan kesar, sandhur, nahani,‡ muth and supari§. The priest then comes back to conduct the bridegroom and his followers to the bride's house with tom-toms playing. The boy is received at the entrance by his mother-in-law who performs the arti ceremony over him, waving it seven times over his head with her right hand, holding her left over his turban. Four turns are taken from the boy's right to his left and three in the reverse direction. Three cakes, placed in the plate with the arti are also thrown out towards the court-yard. The priest gives 4 chaklis (copper coins) to the boy who then places them in the arti after clasping his hands before it. The mother-in-law then retires, while the father-in-law comes to the spot and placing a patka (white cloth) round his own neck, washes and worships his son-in-law's feet. The boy's priest gives a duna (leaf-plate) with some rice, a walnut, drub and flowers into his hands. Both the palms are held upwards, with both thumbs joined, and held up in his hands by the father-in-law who brings the bridegroom into the verandah while the mantras are being recited. After this the bride is brought to the place and made to stand a foot from him, face to face with the bridegroom. The priest then takes hold of the boy's neck with his right hand and of the girl's with his left and makes their shoulders thrice touch each other, first pressing the boy's right to the girl's left. This is called chan par chan. After this two torches are held on either side of them. Seven small pieces of malti (jasmine) twigs are then put in the girl's hands, she drops them into the boy's hands and he breaks them one by one, placing them under his right foot. This breaking of the twigs is called chiri. It is preceded by giving bihun into the hands of the couple and they blow it at each other. This goes by the name of faruri. The pair are next made to sit down and the boy's father-in-law offers sankalp, that is gives his daughter away, and then washes the couple's feet as they sit before him. Certain minor rites, called chichari, or Chichari. Two or three blades of drub are tied together with red cotton thread and placed in a cup of green leaves. Then a chakli (copper coin), til, rice, roliyan (turmeric), some flowers, water and a walnut are also placed in it. This cup is put in the bridegroom's hands and his father-in-law's hands are laid over them. The priest then recite some mantras, after which the drub is taken up by the father-in-law and with it he sprinkles water from the cup thrice over the heads of the pair. This is called the pahla bishtar or first char. This is repeated but the second time blades of grass, kesar (saffron) sarvan shadhe and flowers are thrown into the water. While the priest recites mantras the father-in-law sprinkles water on the couple's feet. This second rite is called pada. The third or argh ceremony is similar, but this time the mixture is made of dhain, til, drub and rice, and after reciting mantras it is sprinkled over the boy's head. The fourth char is called dua bishtar and is an exact repetition of the first char. The fifth char (achmani) is solemnised by putting water, til, and rice in a cup which is placed on the ground as was done in the other chars, but at the end of the ceremony the priest thrice throws a few drops of water from the cup on to the father-in-law's hands, and the boy and they drink it from his hands. The sixth and last char is called madhuparak. The cup is filled with milk, til and rice and put in the boy's left hand; he daubs the four fingers and thumb of his right hand with it and then lifts his hand towards his mouth and, putting it again into the cup, sprinkles its contents on the ground This cup is then taken by one of the bridegroom's

*It will be observed that the barsuhi consists of the same articles as the suhag-patari.

†Sandal-wood chips.

‡A sweet smelling root: muth, the root of a kind of grass.

§Supari-nuts: Kesar-saffron.

jan (one who has come with the procession) and given to the tom-tom player. This jan returns to the bridegroom and after being purified by mantras is allowed to mix again with the other men. Now performed by the bridegroom and his father-in-law. Then Ganpati[1], Brahma,[2] Vishnu[3], Kumbh, dia and the nine planets are worshipped. After this one end of the girl's sheet is held out by her brother and on this red tikka is sprinkled thrice by the boy. Similarly the boy's waist-band is held out and anointed by the girl. The girl then holds up her hands, and into them 4 copper coins, a walnut, drub flowers, til and rice are thrown by the priest and then the boy is made to lay his hands over hers. The priest then takes part of the bride's sheet and wraps both pairs of hands in it by running a tape (dori) round it. The girl's father then performs the kania-dan (giving the girl away) with the proper mantras. At its conclusion the girl's maula (mother's brother) touches her wrapper with a copper coin and it is then unknotted, the things in the girl's hands being taken by the boy and given to the parohit. The gur and ghi is then tasted and this concludes the ceremony called lagan.

The girl now retires but the boy remains to go through another rite called the mainhar[4]. After doing the arti over bridegroom, the tape with the betelnut is then put on the boy's left toe and he is required to pierce the nut with his dagger. This done, the priest takes the tape up and throws it over the boy's head, passes it down to his heels and under his soles, and then ties it round the pagri. The boy is then drawn by the manihar by his mother-in-law and led inside the house to the kamdeo.[5] The girl is also brought there by her brother and dressed in the barsuhi clothes and placed by the boy's side before the picture. Finally the remaining 7 doris of the barsuhi are handed over to the boy by the girl's mami (mother's sister); he places them on the bride's head and then her hair is combed and arranged with these doris by her mami and the following song is sung—

SARGUNDHI SONG

Kun gori baithi sir kholi, hor
Kun baitha pith gheri,
Gaura baithi sir kholi, hor
Isar baitha pith gheri.

"Who is that beautiful girl sitting with her hair dishevelled?
Who is sitting with his back turned?
Oh, Gaura is sitting with her hair uncombed,
Isar (Shiva) is sitting with his back turned".

After this the boy's jaul (shoulder-band) and the bride's Kharvas (sheet) are knotted together (nd the bride is carried by her maternal uncle amaula) to the canopy where the wedding is to be celebrated. Under this canopy (baid) they are placed, on bamboo baskets covered with woollen cloths, facing east. The bridegroom sits to the right of the bride and in front of the sacred fire (homa or havan). The bride's father then washes the couple's feet; after which Ganpati, Navagirah, Brahma, Vishhnu, Kumbh, Sat Rishi, Chaur Vedi, Chaur-disa (the four quarters) and Chaur-updes (the four elements) are worshipped in due order, to ward off mishaps. This is followed by placing fried barley in a chhaj (sieve) which is brought to the baid. First, the bridegroom takes a handful of this grain and puts it on three different spots, while the bride's brother keeps wiping it away with his right hand as fast as it is put down. This is repeated, but the second time the bride's brother puts the grain down and the bridegroom wipes it away. This is called khila[6] khedni and is done to break the tie of relationship, if any exists, between the contracting parties. After this khila khedni the boy's father puts 4 annas into the chhaj[7] and the bride's brother takes off the red piece which he has worn on his head during the ceremony and puts it in the chhaj too. It is

[1] Ganpati is represented by a walnut in a green cup, placed before the boy under the canopy on a heap of rice. It is given a copper coin-Ganpati being thus invoked to keep off mishaps.

[2] Brahma's effigy is made of a few blades of drub, which are turned down twice, the ends being fixed in cow-dung and placed in a green cup. He is then similarly worshipped, as being the Creator of the universe.

[3] Vishnu is represented and worshipped like Brahma, but the blades are only turned down once from the centre in his case. Vishnu is worshipped as being the first cause and the protector of the universe.

[4] Manihar—Nine walnuts (the nine planets) are put on rice and worshipped and their blessing invoked. There must be a separate handful of rice for each of the walnuts. A bored copper coin, a betelnut and a cotton dori (three cords about 1½ spans long)—all these together are called manihar—but the ceremony is performed by taking the boy out to the doorway and there he takes out his dagger from the waist and touches the coin with its point, pretending to bore it. The string is then passed through the bored coin and put in a mani (grain measure) and then the manihar is sanctified and tied round the boy's head-dress by his mother-in-law at the gate-way after the arti.

[5] A picture.

[6] Parched grain.

[7] Winnowing fan.

then removed and the 4 annas are claimed by the boy's brother-in-law. Then the bride's brother's wife comes and grinds turmeric (haldar) on the sil and sprinkles it wet on the feet of the pair, three times on each. She receives 4 takas, *i.e.*, 16 copper coins, for performing this rite. Then the couple are made to stand up and walk round the sacred fire four times from right to left. The bridegroom keeps his right hand on the bride's back all the while. After each turn they are made to halt near the baskets and their feet are worshipped, by throwing til, drub, milk, and red colour, etc., by the bride's father, and at the end the bride's brother worships the couple's feet in the same way. These four rounds are called charlai, and constitute the binding rite in the wedding. At the charlai two women sing the following song—

CHARLAI SONG

Pahila lajaria phirde kuanre,
Dujia lajaria phirde Isar Gauraja,
Trijia lajaria anjan dhrir lai,
Chauthia lajaria anjan tori nahsa.

"In the first round of the lai go bachelors,
In the second round of the lai go Ishwar and Gaurja.
In the third round they let the anjan* drag on the Ground
In the fourth round the dulha (bridegroom) broke it and ran away.

The bride and bridegroom now change seats and sit facing each other. The bride then holds up her hands and in them a green leaf cup (duna) containing some walnuts, rice, flowers, 4 coins, etc., is placed by the priest. The bridegroom covers the bride's hands with his hands and then the priest unknots the manihar from the boy's pagri and puts it on their hands. The bride's father then takes til, drub, rice, flowers and copper coins and the sankalap is performed to the recitation of mantras. After this he places 4 copper coins and a rupee in the vessel containing water, turmeric, milk and curd and sprinkles the mixture on the baid (canopy). This is called saj pana or giving of dowry. The bride's mother's brother then comes and touches the boy's and girl's hands with a ser of rice and a copper coin, and then they are released, the manihar being given to the girl to be put round her neck. The rice and coin go to the priest. After this all the girl's other relations and friends give her presents, either in cash or in kind, according to their social position. These presents are then divided thus—To the bride's and bridegroom's parohits 2 annas each; to the bride's palki-carriers 4 annas; to the bridegroom's the same; and to the carpenter (badhi) who erects the temple and the canopy (baid) 4 annas also: to the bride's musicians 2 annas; and to the bridegroom's 4 annas. After this the bride's parohit counts the things received in dowry, receiving for this 8 copper coins, with four more as dehl (doorway) for acting as the family priest. Of the residue a fourth goes to the bride and a tenth of the remainder is appropriated by her priest. The balance with the canopy is then given by the bride's father as sankalap to the boy's father and forms part of the paraphernalia. After this the gotra-char mantras are read and fried rice is thrown towards the couple by both the priests. Each gets 4 annas for reading the gotra-char. This is followed by making the fathers of the couple sit under the canopy, and a blade of drub is put by the bride's priest into the girl's father's hands. He holds it between the tips of his middle fingers at one end, the other end being similarly held by the boy's father. The bride's father then says: "asmat kania, tusmat gotra", meaning "out girl passes to your got". The ends of the blade are then reversed and the boy's father says: "tusmat kania, asmat gotra", meaning "your girl has come into our got". At the conclusion the bridegroom comes to the end of the canopy where he receives rular (salutation with a present) from his mother-in-law and the other elderly women of the bride's house. The mother-in-law gives a rupee in cash and 4 copper coins, the others only copper coins, and without receiving this gift from the women it is not etiquette for him to appear before them. The boy touches the bride's mother's feet in token of her giving him this privilege. The ceremonies at the bride's house are now over and the bride is taken in the palki, with all the paraphernalia, followed by the bridegroom, his followers and friends, to his house.

Song sung on the bride's arrival at the bridegroom's house—

Soi (pichaik) aunde-jo adar di-jande-jo bhali mar:
Hallare jande-jo mochar-mar-bhale bhaladar.

* In the marriage ceremony the boy wears a long strip of cloth round his shoulder and the girl a kharvas (coloured sheet) over her head. Both these are tied together when they do the charlai and the knot which fastens them together is called anjan.

"Receive the soi (those who come with the bride) with courtesy and on their departure give them a good thrashing.

Give to this hallar (bastard) a shoe-beating, this is good treatment for him."

On arrival at the door-way the following song is sung—

ATHLAI SONG

Ham ku pujna kun gori ai,
Ham ku pujna Gaura ai,
Ham kú pujde putri phal mangde.

"Who is that beautiful girl who has come to worship a pomegranate tree?
It is Gaura who has come to worship,
While she is worshipping she is praying for a son"

Then the arti is presented by the boy's mother and she also gives the bride a rupee. Next the pair are conducted to the kamdeo (picture on the wall), and Ganpati, etc., are worshipped, after which they are both made to go four times round the earthen lamp (diwa) and kumbh (pot containing water), tape and a bunch of pomegranate. This circumambulation is called the athlai (eight rounds). After this the bridal veil is taken off by the parohit and the imitation birds on the veil are given to the priest, the brothers of the couple and their newly acquired mitras (brothers made by sacred observance). Having done the athlai the bride and bridegroom's wrist threads are loosened by two men who thus become brothers. These thread were put on by them at the commencement of the preliminary observances. At the conclusion the bridegroom receives presents (tambol) from the men and women, and similarly munt'sani from the women is received by the bride for unveiling her. Songs are sung by the women on these occasions.

The following feast-song is sung at the bridegroom's house—

Kuniaye chauka paya, kuni dhotore hath pair,
Janne chauka paya, soi dhotore hath pair,
darohi Ram, Ram,

Bhat paritha, mas paritha, upar parithe tare mare,

Bhate mase khae na jane soi, bahin kardi hare hare.

"Who has smeared the floor with cowdung; who has washed the hands and feet?
The jan (followers of the bridegroom) have done it, the soi (followers of the bride) have washed their hands and feet; we appeal to Ram (for the truth of our statement),

Boiled rice has been given, meat has been given, over them have been given small pebbles,

The soi know not how to eat rice and meat, the sister expresses surprise (by saying) hare hare."

Four feasts are given in the boy's house to the guests: 1st, on the day of the oil ceremony; 2nd, on the morning on which the procession starts to the bride's house; 3rd, on the day the procession returns home, and 4th, on the morning on which the bridegroom receives presents. The first two feasts are given at the bride's house on the oil day to the guests of the girl and the last two on the marriage day to the bridegroom and his followers and to the bride's guests. Another form of marriage called bujkya is common in which the ceremony is gone through only at the bride's house, thus saving expense. The Gaddis also practise the form of marriage called jhind phuk, solemnised by burning brushwood and circumambulating the fire eight times hand in hand, or with the bride's sheet tied to the boy's girdle. It is admissible in cases where a girl's parents have consented to her betrothal but refuse to carry out the marriage, and is sometimes done forcibly by the bridegroom; or in cases in which a girl elopes with her lover. No priest or relative need attend it. Widow remarriage is permitted, except among the Brahmans. The rite is called gudahi or jhanjarara and also choli-dori and is solemnised thus—The pair are made to sit down by the diwa and kumbh, with some dhup burning. They worship both these objects, then the bridegroom places a dori (tape) on the widow's head and another woman combs her head and binds her hair with the tape. After this the bridegroom places a nose-ring (balu) in the woman's hand and she puts it on. This is the binding portion of the ceremony. A feast is given to guests and relations and songs are sung. If no priest presides at the ceremony the kumbh, etc., worship is dispensed with, but the tape and ring ceremony is gone through and the guests, etc., feasted. A widow used to be compelled to marry her husband's elder or younger brother, but the custom is no longer enforced by the State. Divorce is permitted by mutual consent, but there is no special form. A divorcee may remarry.

Sons, whether by a wife married for the first time, or by a widow or divorcee remarried, succeed but illegitimate sons do not, unless they are adopted in default of legitimate sons or heirs. The eldest son gets an extra share, called jaithund. but he has per contra to pay a proportionately larger share of any debts. Among the sons the property is otherwise divided mundavand, *i.e.*, equally, except in Kangra, where the chundavand rule prevails among that small part of the tribes which originally came from the southern side of the upper Ravi in Chamba*

The Gaddis also have the custom whereby a widow's child (chaukandhu) born at any time after her husband's death succeeds to his property, provided that the widow has continued to live in his house and has worn a red dori (tape) in the name of his chula (oven) or darat (axe). Cases have even occurred in which the widow has retained her late husband's property without complying with these conditions, though the Gaddis consider her rights disputable. Gaddis burn their dead. Lepers and those who die of luhar, a kind of typhus, are first buried, but their corpses are exhumed after three months' and burnt. The ceremonies performed are the same as for those who are burnt. The body is placed on the funeral pyre with the head of the deceased to the north, and all the jewellery and the blanket, which is thrown over it when on the bier, are taken off and the body burnt. A copper coin is placed by the pyre as the tax of the land on which† the body is burnt. Fire is first applied to the pyre under the head by the nearest relative and the other gotries (blood relations). The parohit joins the relations in this observance, but no ceremonies are observed. The light is applied after going round the pyre once from left to right. On the 10th day after the demise the daspindi ceremony is performed by the nearest blood relations, with the aid of the parohit. Other relations wash their clothes and bathe on this day and remove the kambal which is spread to receive the mourners. On the 12th day, at night, a he-goat is sacrificed in the deceased's name. This goat is given to the parohit. Next morning five pinds (balls of rice) or one supindi are again offered to the deceased by the chief mourner, to the recitation of mantras by the parohit. The clothes, utensils, cash, etc., are given to him. On the 14th day the deceased's relations on the wife's side come to the house in the morning and give a feast to the brotherhood. A goat is killed for this feast and the mourning ceases from this day. At the end of the third month oblations are again offered to the deceased and the occasion is signalised by a feast to the brotherhood. All the offerings made in this ceremony go to the parohit who presides over it. Similar ceremonies are gone through at the end of the sixth month and the 1st and 4th years. If buried the body is laid flat in the grave with the back on the ground and the palms of both hands folded on the chest. The head is kept to the utar (north). Children and females are buried in the same way. When burnt the ashes are collected, together with the seven bones of the finger, knee and ankle joints, on the day the corpse is burnt. They are brought to the house in a piece of masru‡ and kept for ten days in the other in which the deceased breathed his last and in the room in which he expired. After the daspindi they are washed in honey, milk, clarified butter, cowdung and bilpatri seed and then dried and deposited in small wooden box, wrapped in the piece of masru and buried in a recess made in the wall of the house with a coating of barley and mustard over it. They should be taken to Hardwar to be thrown into the Ganges as soon as the family has collected sufficient funds for the journey, and at most within four years. The religion of the Gaddis presents some interesting features. As we have seen the Gaddis are by preference Shaivas,§ but their worship is catholic to a degree. Thus on Sundays and Thursdays Nags and Sidhs are worshipped,

* Sir J. B. Layall's Kangra Settlement Report, See 74.

† In allusion to the idea that the Muhammadans own the world, Hindus the sky, and that the owner's land must not be used unless paid for.

‡ The cloth in which the corpse is wrapped.

§ As the verse goes:—

Gaddi charda bhedan
Gaddin dindi dupa,
Gaddi jo dinda bhedan
Gaddin jo dinda rupa.

"The Gaddis feeds their flocks
The Gaddins offer incense (to Shiva)
To the Gaddis he (Shiva) gives sheep,
And to the Gaddins, beauty."

on Sundays alone Kailung, Devis on Tuesdays, and on Thursdays 'Birs'. To the Nags, ahri or beestings, male kids or lambs, and ora (the first-fruits of all crops), incense and small cakes are offered; and to the Sidhs a sack, a stick of rose-wood, a crutch, sandals and rot or thick bread. To the Devis are offered vermillion, bindli (brow, mark), salu a (a red chadar), dora (waist-rope), sur (a coarse spirit), and a goat. To the Birs a he-goat , a chola or thick woollen coat, a waistband, a white conical cap (chukanni topi) and fine bread. Kaulu Bir, the umen of abortion, is only worshipped by women. Kailung is a Nag, and the father of all the Nags. He is worshipped, as is Shiva, under the form of the darat or sickle, which is always carried by a Gaddi when shepherding his flocks. Then there is the worship of autars. An autar is the spirit of a person who has died childless and causes sickness. To propitiate this spirit the sick person dons clothes, which are made for him with a silver image of the deceased, and he then worships the autar idol (which is always set up near a stream).* The clothes and image are worn "in token of the deceased". Autars are said to have been admitted into the category of the deities owing to their evil influences on men and women. They are propitiated also on the Amawas and Puranmashi days. Autars also appear in dreams and warn people that they will carry them off to the next world. To scare away the ghost in such a case jamanwala is performed, 4 balis, offerings of ghungainan (boiled maize), nettle baths, and bran bread being offered four times by night. But these do not exhaust the list of beliefs. Batal is the sprite of springs, rivers and wells, and khicheri, sodden Indian corn, 3 balls of subal (moss), 3 of ashes, 3 measures of water, a pumpkin or a flour sheep are offered to him. To joginis or rock spirits, 3 coloured grains of rice 5 sweet cakes, a loaf, a flour-lamp with red wick, 3 kinds of flowers , 3 pieces of dhup, and a she-goat are offered with prayers. Rakshanis and banasts would seem to be the same as joginis. Chungru is the demon found on walnut and mulberry trees and under the karangora shrub. He is worshipped with a cocoa-nut, a chuhora (handle of a plough), almonds, grapes, milk and a loaf of 5 paos with his effigy in flour (a basket on his back), a four cornered lamp of flour on the bread, and a piece of dhup. Gunga, the disease-spirit of cows, is propitiated by setting aside a tawa of bread in his name until the final offerings can be made. Then a piece of iron, something like a hockey-stick, is made, and the deity taken into the cattle-shed where he is worshipped by the sacred fire on a Thursday. A he-goat is killed and a few drops of the blood sprinkled on the iron. At the same time cakes are offered and some eaten by one member of the household, but not by more than one or the scourge will not abate, and the rest are buried in the earth. Every fourth year this deity is worshipped after the same fashion. Kailu is, it seems, peculiar to the Gaddis, or at least to Chamba. Early in pregnancy the woman puts aside 4 chaklies, (the copper coin of Chamba) with her necklace in the name of Kailu. Two or three months after delivery the parohit, with the woman, worships the demon by putting up a large stone under a walnut or kainth tree, which is sanctified by reciting certain mantras and then worshipped. A white goat (which may have a black head) is then offered to the demon, by making an incision in its right ear and sprinkling the blood over a long cloth, 2½ yards wide by 9 or 12 yards long, and chaklis and some bread are also offered to the demon. Finally the woman tastes a piece of gur and places it on the cloth, which she then wears until it is worn out, when a new one is made and purified in the same way before being worn. The ceremony may be performed at the woman's house, in which case the cloth alone is used as a symbol of the deity. The goat is returned to its owner with the four coins. No other woman may use this sheet, which would cause her divers bodily ills. Ploughing, sowing and reaping should be begun on the lucky days—Sunday, Tuesday, and Thursday. If the wheat does not grow on a terraced field the plough is not put on it again that year until a goat has been sacrificed there, and neglect of this rule will result in a death in the family. When new ground is to be broken up the parohit must be asked to name the day and a he-goat sacrificed before the plough is put to it. But instead of this sacrifice, some people take four young girls to the spot and there wash their feet, mark their foreheads with red and give them gur to eat before they begin to plough. And the first fruit of such land are always offered to the deota before being used. The godlings associated with chinia, maize, wheat, pulse and barley are

* When first set up the idol is worshipped with prayers and the sacrific of a he-goat or sheep. Dhain and khicheri are also placed before it and then eaten by the autar's relatives.

Devi, Chaund, Kailung, Kathura Nag and Sandholu Nag respectively. The chief fairs are seven in number, *viz.*, the Basua on 1st Baisakh, the Patroru on 1st Bhadon, the Sair on 1st Assauj, the Lahori (or Lohri) on 1st Magh, and the Dholru on 1st Chet. The dates of the Shibrat (in Phagan on varying dates) and of the Holi (in Phagan or Chet) vary. The first four festivals are celebrated by games and dances, but there are differences. At the Basua pindiris or flour cakes are eaten with ghi and honey. At the Patroru a cake of a vegetable called siul is eaten: only young girls dance. At the Sair babrus are cooked; and at the Lohri khichri or rice and dal. At the Holi khaddas (parched maize) are eaten, the fire is worshipped at night and a performance called barn held, songs being also sung. At the Dholru again pindiris are eaten, but amusement are rarely allowed. There seems to be no annual feast of dead. Shiva and the Devis are sacrificed to on a Shibratri.

The seasons for worship are—Chet, pilgrimages to Bawan and Jawalaji in Kangra.

Bhadon and Asauj, Pilgrimages to the shrines of Narsingh, Hari-har, Lakshmi Devi, Ganesh, Kailung—all in Brahmaur; and in Bhadon only, as a rule, to Mani Mahesha. Shiva is not worshipped at any particular season. The low-castes in Brahmaur are chiefly Halis, Kolis, Lohars and Riharas, with a few Sippis and Badhis. All these are described in their proper places. An obscure group is the Bararu, sometimes called Bhats, who are described as Gaddis, and hold among them the same position as Brahmans do among other Hindus. The man appears to be connected with barari, a thorny shrub.

The Gaddi salutations are as follows—Among Brahmans, namaskar; to Brahmans from others, pairi pauna to which they reply asir bachan. Rajputs give jai jai to one another and receive it from those beneath them; responding with ram ram. Khatris, Thakurs and Rathis offer luarki to one another and receive it from the low-castes, giving in reply ram ram.

Extract from "Panjab Census Report Vol. I, 1881" by Denzil Charles Jelf Ibbetson (Page 273).

The Gaddi : These figures appear to include two entirely distinct classes of people. The Musalman Gaddis of Delhi, Karnal and Ambala are apparently a tribe found in the upper doab of the Jamna and Ganges, closely resembling the Ghosi, and perhaps like them a Sub-division of the Ahirs. They are called Gadi almost as often as Gaddi. They are by hereditary occupation milkmen; but in Karnal where they are most numerous, they have settled down as cultivators and own several villages. They are poor husbandmen. And a further confusion may possibly have taken place from the fact that a descendent of a Rajput father by a widow of another caste married by karewa is called Garra with the harde. Indeed it is not quite impossible that here we may have the connecting link-between the two classes. At any rate the word Gaddi, as used in the Punjab proper, is applied to the inhabitants of the mountain range between Kangra and Chamba and of its continuation in the latter State. The term is commonly applied to almost any inhabitant of that region; but the true Gaddis, whom General Cunningham is inclined to identify with the ancient Gandaridae or Gandaridae, are apparently of Khatri origin. Mr. Barnes thus describes them:—

> "The Gadis are the most remarkable race in hills. In features, manners, dress, and dialect they differ essentially from all the rest of the population. The Gadis reside exclusively upon the snowy range which divides Chamba from Kangra. A few of them have wandered down into the valleys which skirt the base of this mighty chain, but the great majority live on the heights above; they are found from an elevation of 3,500 or 4,000 feet up to 7,000 feet. Above this altitude there is little or no cultivation, the increasing acclivity of the range opposing insurmountable obstacles. They preserve a tradition among themselves that their ancestors originally, came from the Punjab, and that during the horrors of the Mahomedan invasions the population of the cities fled from the open country before their invaders and took refuge in these ranges, at that period almost uninhabited. The term 'Gadi is a generic name, and under this appelation are included Brahmins, Khatris, and a few Rajputs and Rathis. The majority, however, are Khatris, and the sub-divisions of the caste correspond exactly with the tribes among the Khatris existing in the plains of the Punjab at the present day. Impure castes are not styled Gadis, but are known by the names of Badi, Sipi

Hali, etc. They are a semi-pastoral, semi-agricultural race. The greater portion of their wealth consists of flocks of sheep and goats, which they feed half the year (the winter months) in the valleys of Kangra, and for the other half drive across the Range into the territories of Chamba. They hold lands on this side and also in Chamba, and in former days were considered subject to both States. At present our rule has materially weakened the tenure of the Chamba Chief, and many continue all the year round on this side of the range acknowledging no allegiance whatever to Chamba. It was a rule with these simple people; whenever fined by Kangra authorities, to pay a similar penalty into the Chamba treasury. I am afraid our institutions have taught them greater independence, and the infraction of this custom is now more frequent than the observance. Many Gadis cultivate the winter crops or wheat in Kangra, and returning with their flocks grow the summer or rain crop at "Bramor", as the province on the other side of the snow is designated. They all wear woollen clothes, which they make up at home out of the wool from their own flocks. The men don a remarkable high-peaked cap, with flaps to pull down over the ears in case of severe weather. The front is usually adorned with a garland of dried flowers, or with tufts of the Impeyan pheasant, or red beads, the seeds of parasitical plants growing in the forests. The best of their dress is a frock, made very capacious and loose, secured round the waist with a black woollen cord. In the body of this rock the Gadi stores the most miscellaneous articles his own meal, tied up in an untanned leather pouch, with two or three young lambs just born, and perhaps a present of walnuts or potatoes for his master are the usual contents. His legs are generally bare; but occasionally he wears woollen trousers very loose at the knee, to allow from free motion in walking, and fitting tight at the ankle, over which it lies in folds so as not to restrict the action of the limbs. The women wear the same frock, only reaching to their ankles secured with the same woollen cord. Their garment fits rather tighter about the body, and is both modest and becoming. The head-dress is a "chaddur," or sheet, thrown loosely over the upper portion of the body, and sometimes fastened in the shape of a turban, with a loose streamer behind by way of ornament. The Gadis are a very simple and virtuous, race; they are remarkable, even among the hill population, for their eminent regard for truth ; crime is almost unknown among them; their women are chaste and modest, seldom deserting their husbands. Like all the inhabitants of mountainous regions they are frank and merry in their manners—they constantly meet together, singing and dancing in a style quite peculiar to themselves. They are great tipplers, and at these festive meetings the natural hilarity is considerably enhanced by deep potations. In person they are a comely race. The women frequently are very fair and beautiful,—their features are regular, and the expression almost always mild and engaging. The Gadis wear the thread of caste, and are much stricter in Hindu customs and observancies than most of the inhabitants of the higher ranges of the Himalayas. They are not a very widely diffused race. They extend over the greater part of Chamba, inhabit the skirits of the Kangra snowy range, and are found also on the southern face of the Badrawar hills across the Ravi. Their peculiar caste, "Khatri," and their position in the ranges immediately above Lahore favour the tradition that originally they were fugitives from the cities of the plains before the Mohomedan inroads."

They are almost all shepherds, and do not in any way resemble the Khatris of the plains. They are all Hindus, but locally distinguished from the jandre or cotton-clad Hindus. The Khatri and Rajput Gaddis intermarry; and in some places the Brahman Gaddi will marry the Khatri Gaddi. The Khatri or true Gaddis are the best of the classes, and "number among them the best shepherds, and the richest and most influential men". It is not improbable that in Chamba, their true home, the Rajput and Brahman Gaddis are less numerous than in Kangra. The Gaddi are a simple and rustic people. The proverb says : "The Gaddi is a good-natured fool; ask for his cap and he gives you his coat". And again : "In

no-man's land one makes friends with Gujars and Gaddis".

Extract from "The Punjab and its Feudatories Census Report, Part I, 1891" by E. D. Maclagan. (P. 300).

Gaddi : These are primarily a shepherd race in the hills. I have included returns of Gaddi Brahman, Gaddi Rajput and Gaddi Khatri. The Halis and Sipis of the hills were, in 1881, classed as Dagis (para 658 of Report), but Mr. O'Brien assures me that they are quite distinct from Dagis, and are practically Gaddis. "Halis and Sepis," he says, "differ from Gaddis only in not wearing the Janeo. They follow the same occupation, when well off, namely owning sheep and goats, and wear the same dress. To an outside observer there is no difference between a Gaddi who is down in his luck and a Hali or Sepi. Both Gaddis and Sepis and Halis, when hard up, work as woodmen". I have, therefore, classed the Halis and Sepis with the Gaddis. It would have been well to have kept separate figures for them but this was only partially done. The numbers for Halis and Sepi in Chamba, where they were kept separate, are Sepi 1,614; Hali, 17,419. There is a quite separate caste of milkmen and Agriculturist; in Karnal who bear the same name but our figures would seem to show that these men have returned themselves largely as Gadi or Garri and have been included under Garri (90).

Extract from "Census of India, 1901 Volume XVII, Punjab, and North-West Frontier Province, Part I Report" by H. A. Rose, I.C.S. (Pages 119 to 121).

The religion of the Gaddis : The religion of the Gaddis presents some interesting features and a brief description of it may be useful. As we have seen the Gaddis are by preference Shaivas, but their worship is catholic to a degree. Thus on Sundays and Thursdays Nags and Sidhs are worshipped, on Sundays alone Kailung, on Thursdays 'Birs,' and on Tuesdays Devis.

To the Nags, ahri, or beestings, male kids or lambs, and ora, the first-fruits of all crops, incense and small cakes are offered; and to the Sidhs a sack, a stick of rosewood, a crutch, sandals and rot or thick bread. The latter gifts clearly denote the character of the Sidhs, being things which are bestowed as alms on wandering devotees.

To the Birs a he-goat, a Chola or thick woollen coat, a waist-band, a white four-cornered conical cap (chukanni topi) and fine bread. It seems equally clear that the Birs are heros and as such receive offerings emblematic of their character in this life.

To the Devis are offered vermillion, bindle[1], salu[2], dore[3] (the finery beloved of the sex), with sur[4] (a coarse spirit), and a goat.

Kailu Bir, the human of abortion, is only worshipped by women. Kailung is a Nag. He is worshipped, as is Shiva, under the form of the drat or sickle which is always carried by Gaddi when shepherding his flocks. Then there is the workship of autars. An autar is the spirit of a person who had died childless, and who, therefore, causes sickness. To propitiate this spirit the sick person puts on clothes, which are specially made for him, with a silver image of the deceased, which is worn round the neck and he then worships the autar, or idol (which is always kept near a stream). The clothes and image are worn "in token of the deceased". Autars are propitiated also on the Amawas and Purahmashi days.

The seasons for worship are :—Chet, When pilgrimages are made to Bhaun and Jawalaji in Kangra. Chet is the sacred month of orthodox Hinduism. Bhadon and Asauj are the months for pilgrimages to the shrines of Narsingh, Harihar, Lakshmi Devi, Ganesh, and Kailunj in Barmaur, visits being made in Bhadon only, as a rule, to Mani Mahesha. Shiva is not workshipped at any particular season.

The chief fairs are seven in number viz., the Basawan or 1st Baisakh, the Patroru or 1st Bhadon, the Sair or 1st Asauj, the Lahori (or Lohri), or 1st Magh and the Dholru or 1st Chet. The dates of the Shibrat (in Phagan or some other date), and of the Holi (in Phagan or Chet) vary. The first four festivals are celebrated by games and dances, but there are differences in the rites observed. At the Basawan pindiris or flour cakes are easten with ghi and honey. At the patroru a cake of siul[5] is eaten; only young girls dance. At the Sair babrus[6] are

[1] A glass ornament stuck on to the forehead.
[2] Salu, a small sheet worn over the head.
[3] Dora, a girdle of woollen rope.
[4] Rice-beer.
[5] Siul—Parched gram.
[6] Babru—Leavened bread fried in oil.

cooked, and at the Lohri Khichri, or rice. At the Holi Khadda, or maizeflour, is eaten, the fire is worshipped at night and a performance called barn held, songs being also sung. At the Dholru again pindiris[1] are eaten, but amusements are rarely allowed. There seems to be no annual feast of the dead. Shiva and the Devis are sacrificed to on a Shibratri.

But these do not exhaust the list of beliefs. Batals are the spirits of springs, rivers and wells, and Khichri, sodden Indian corn, 3 balls of subal,[2] 3 of ashes, 3 measures of water, a pumpkin or a flour-sheep are offered to them. To Jognis or rock spirits, 3 coloured grains of rice, 5 sweet cakes, a loaf, a flour lamp with a red wick, 3 kinds of flowers, 3 pieces of dhup[3], and a she-goat of flour are offered with prayers. Rakhshanis and Banasats would seem to be the same as Joginis. Chungu is the demon which sucks the milk of and is found on walnut and mulberry trees and under the kargun shrub. He is workshipped with a cocoanut, a chuhora[4], almonds, grapes, milk and a loaf of 5 paos weight with his effigy in flour, a basket on his back and a four-cornered lamp of flour of the bread, and a piece of dhup.

Gunga, the disease Spirit of cows, is propitiated by setting aside a tawa of bread in his name until the final offerings can be made. Then a piece of iron, something like a hockey-stick, is made and the deity taken into the cattle-shed, where he is worshipped by the sacred fire on a Thursday. A he-goat is killed and a few drops of the blood sprinkled on the iron. At the time same cakes are offered and some eaten by one member of the household, but not by more than one, or the scourge will not abate, and the rest are buried in the earth. Every fourth year this deity is worshipped after the same fashion.

Kailu is, I believe, peculiar to the Gaddis, or at least to Chamba. Early in pregnancy the woman puts aside 4 chaukelis, the copper coin of Chamba with her necklace in the name of Kailu—Two or three months after delivery the parohit with the woman, worships the demon by putting up a large stone under a walnut or Kainth[5] tree, which is sanctified by reciting certain mantras and then worshipped. A white goat (which may have a black head) is then offered up to the demon, by making an incision in its right ear and sprinkling the blood over a long cloth 2½ yards wide and 9 or 12 yards long, and the chaukelis and some bread are also offered to the demon. Finally the woman tastes a piece of gur, and places it on the cloth, which she then wears until it is worn out, whom a new one is made and purified in the same way before being worn. The ceremony may be performed at the woman's house, in which case the cloth alone is used as a symbol of the deity. The goat is returned to its owner with the four coins. No other woman may use this sheet, which would cause her diverse bodily ills.

There is a curious mixture of magic and religion in the Gaddis' beliefs. The image of the autar or jealous dead has its exact counterpart in the saukan mora or, 'crown of the rival wife', the silver plate, worn by a second wife when the first one has died which represents the latter and is propitiatd to avert her hostility—the sawatia dah or 'co-wife's envy'.

Shiva, it is interesting to find, is as always worshipped under the form of an instrument, never being represented by an image, and consistently with this his festivals are not held on fixed dates.

The festivals are peculiar and their meanings cannot be explained. The Basawan appears to be the festival of the dwelling-place, (c.f. bas, hamlet), being possibly derived from basna to dwell,[6] It is the festival of the new year. The Patroru is perhaps sacred to the manes of ancestors; and the Dholaru is the day on which drums are beaten Chet being the last month of the year.

Extract from "Punjab State Gazetteer Volume xxii—— Chamba State—with Maps 1904" (P. 137—152)

The Gaddis of Chamba and Kangra—Like the Kanets, Meos and other cogeries of tribes the Gaddis or hillmen[7] are composed of several ele-

[1] Pindiris are made of kodra flour and milk or butter milk.
[2] Subal—Moss.
[3] Dhup—incense.
[4] Chuhora—handle of a plough.
[5] Kainth—wild pear tree.
[6] Do not know if visakh, a court-yard, is connected with Baisakh.
[7] Gaddi is possibly derived from gahar, an Alpine pasture grazed in autumn.

ments. Indigenous to the Brahmaur wizarat of the Chamba State they have spread southward across the Dhaula Dhar into the northern part of Kangra Proper, and they give their name to the Gaderan, a tract of mountainous country with ill-defined boundaries lying on both sides of the Dhaula Dhar, and their speech is called Gadi.

In Chamba they number 11,507 souls, but these figures do not include the Brahman and Rajput sections which return themselves under their caste names. The *majority are Khatris.*

The Gaddis are divided into four classes: (*i*) Brahmans, (*ii*) Khatris and Rajputs who regularly wear the sacred thread, (*iii*) Thakurs and Rathis who, as a rule, do not wear it, and (*iv*) a menial or dependent class, comprising Kolis, Riharas, Lohars Badhis, Sipis and Halis, to whom the title of Gaddi is incorrectly applied by outsiders as inhabitants of the Gaderan, though the true Gaddis do not acknowledge them as Gaddis at all.

Each class is divided into numerous gotras or exogamous sections, but the classes themselves are not, strictly speaking, exogamous. Thus the Jhunun gotar of the Khatris intermarries with (? gives daughters to) the Brahmans; and the Brahmans of Kukti regularly intermarry with the other groups. Similarly the janeo-wearing families do not object to intermarriage with those which do not wear it, and are even said to give them daughters, (menials of course excepted).;[1]

In brief Gaddi society is organised on the Rajput hypergamous system.

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

Gaddis' sept names—Brahmans—The Brahman, Rajput, Khatri, Thakur and Rathis sections like preserve the Brahminical gotra of their original tribe. But these gotras are now sub-divided into countless als or septs which are apparently also styled gotars. Thus among the Brahmans we find the Bhats, from the Bhattiyat wizarat of Chamba, and Ghungaintu (ghungha, dumb), both als of the Kaundal gotar. The Brahman sept-names disclose none of those found among the Sarsut Brahmans of the Punjab plains so completely do the Gaddi Brahmans seem to have become identified with the Gaddi system. Many of the als bear obvious nick-names, such as Chadhu, cross-legged;[2] Dundu, one-handed;[3] Tanju and Tandetu, cat's eyed;[4] Bhangretu, squinter;[5] Chautanhru, debauchee;[6] Ghunain, one who speaks through his nose;[7] Jukku, gambler;[8] Marantu, one who fled to the plains to escape cholera, mari, Jirgh, dumb;[9] Nansain adopted by a nani or grandmother; Sasi one who lived with his mother-in-law. Litkar, Lame;[10] Timaretu, squinter;[11] Chupetu, reticent.

Other Name denote occupations not by means Brahminical: Sundheta, seller of assafoetida (sundha), Palihan, Sharpener;[12] Bardan, archer;[13] Sahdhrantu, once a sah or wealthy man who became bankrupt (dharantu); Sipainu,

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[1] It is indeed stated that no distinction is now made between families which do, and those which do not, wear the janeo; but in former times the Rajas used to confer the janeo on Rathis in return for presents and services—and so some of them wear it to this day.

[2] Fr. Chudda, buttocks: cf chadha, sedentary, also an al name.

[3] Fr. dunda, one who has lost a hand.

[4] Fr. tanda, cat's eyed.

[5] Fr. bhingra, squint.

[6] Fr. Chut, debauchee.

[7] Fr. gunna, speaking through the nose.

[8] Fr. juda, gambling.

[9] Fr. jiringar, dumb.

[10] Fr. latta, lame.

[11] Fr. tiria, squint.

[12] Fr. palna, to sharpen.

[13] Fr. bari, arrow.

tenant of a Sipi menial; Ranetu, a Rana's tenant; Adhkaru a physician who left his patients uncured (adh, half, Karu, doer); Saunpolu, seller of saunfu, aniseed; Langhe, ferryman; Jogi; Lade, a trader to Ladakh; Khuthlu, Kuthseller; Jhunnu, Idler;[1] Phangtain, dealer in phumb wool.

Totemism does not exist, unless Guarete, 'born in a guar or cowshed,' and Sunhunu, from one who had sunnu tree in front of his house, could be regarded as totemistic sections.

Rajputs.—Among the Rajputs we find the Ordian, "ill-wishers;[2] Ranyan, 'squiters'[3] and Misan, 'pig-nosed'[4] all als of the Bachar gotar: Kurralu, 'brown-haired'[5] and Dinran, 'black'[6] als of the Dewal and Uttam gotars respectively. Very doubtful instances of totemism are Phagan 'bran (phak) eater' (Bhardwaj); Khuddu, 'eater of parched' maize (Sunkhyal) Ghoknu, 'shooter of doves' —ghug (Dewal); Rikhantu, 'bear killer' (Atar); Chaker, 'purveyor of chikor to the Rajas' (Ambak); Kadan, 'sower of kadu or pumpkins' (Bhardwaj); Pakhru, 'bird shooter' (Bisistpal).

A few als refer to occupation : Charu, fr, char, 'headman' (Bharduari), Garhaigu, 'keeper of a stronghold', garh (Atar); Baidu, 'Physician', (Kondal); Makratu, 'boxer',[7] 'Ghingain, 'seller of ghi.'

Others again are fanciful: Tharrotu, from an ancestor who threatened to drag his adversary before the thara or court at Chamba Dakiyana, from one who used to dance with dakin, Hali, women; or uncomplimentary, e.g., Kholu, greedy, Jhurjan, idle, Rohaila, noisy, Jhibian, mad; Chutrainya dedauchee, Mukkran, stammerer; Gulran, liar, Jaur, Liar, Kuhainta, hunch-back: Kangru, scold, Jhirru, tease, Amlaitu, opium-eater, Dharambar, pock-marked.

Khatri: Among the Khatris, no trace exists of the section-names current in the plains. We find occupational names : Sahnu shopkeeper (sah) Padhotaru from one who lived on a plain (padar); Rusahri, cook; charham, climber; Nakletu, mimic; Sundhu, dealer in assafoetida, Sangete, a physician who powdered zinc, (Bang); Mogu, dealer in coral; Dhanchu fr. one who lived with his flocks, (dhan; Panjaru, wool comber i Gharati, water miller: with two inexplicable names: Drudhain one who recovers stolen millet from mouses' holes, and Druhru, one who so recovers walnuts fr. drudh, draufir a mouse's hole.

Traces of totemism can hardly be said to exist in Gohaina, killer of a lizard (goh); Bersain, one who fetched ber trees for his flocks; potu, one ate sheep's entrails (pota); Thapliag ohe who ate wheat-cakes (thoplu); Sarwan, planter of a cypress, (perssaru); Phakolu, fr. one who was poor and ate phak, husks.

One or two curious names are:—Sanglu, carrier of a sacred chain (sangal) Sanjuan, maker of offerings (sanj); Mangnesu, beggar.

Mere nicknames are Kalsain, Kaletu and Kalari, 'black' Lateti, lame; Phingaletu, crippled Kiari, bline; Ghusu, boxer, Tatangru and Kachingar, dumb.

Rathis.—Among the Rathis the als would seem in a few cases to be really totemistic: Maralotar 'born under a maral tree,' the ulmus Wallichiana. Sinuri, 'born while it was snowing'; Salbainu, 'born while locusts were at Kugti'; Raute, 'born under a rai or silver fir'; Jotain, 'born in the Surai pass, jot.'

Most of the names are however merely nicknames, *e.g.*, Jamuhan, clumsy (jam); Tanan, deaf; Dhageta, cragsman; Dapher, lazy; etc. Some are derived from events, *e.g.*, Harokar, said to mean one ostracised for slaying a brother by his blood-kin (har, bone).

Religious names also occur: japaintu, from jap, repetition; Faqir, beggar; Jogian, from a jogi ancestor.

Occupational names are : phakru, maker of combs for cleaning wool: Ghoru, (royal) groom; Ghuletu, wrestler; Bhajretu, porter; Gahri, Alpine grazier; Adapi, collector of blankets (dap) in which part of the revenue was paid; Lunesar, salt-dealer: Kahngheru, trader in combs (kanghu); Palnu, sharpener of sickles.

[1] Fr. jhurna, to idle or to meditate.
[2] Fr. orda, evil.
[3] Fr. rina, a squint.
[4] Fr. misa, snout.
[5] Fr. kerra, brown.
[6] Fr. dinna, black.
[7] Fr. muka, fist.

The Gaddis are an interesting people, and offer a striking contrast in several respects to the other inhabitants of the State. Their peculiar costume is described in the section of Dress, but it is not this alone that makes them conspicuous. Their whole bearing is characteristic, conveying an impression of sturdy independence which is fully borne out by closer contact with them. They are robust of frame, and accustomed to exposure in all weathers, owing to the migratory life so many of them lead. In their manners they are frank and open, deferential to their superiors and yet manly and dignified. They delight in festive gatherings and are fond of singing and dancing—the latter in a style peculiar to themselves. Their women are pleasing and comely, and have the reputation of being also modest and chaste. The Gaddis are a semi-pastoral and semi-agricultural tribe, and own large flocks of sheep and goats, which are their chief source of wealth. With them they go far afield, the summers being spent in the higher mountains, or Pangi and Lahaul; and the winters in the low hills bordering on the plains. This duty the male members of the family take in turn, the others remaining at home to tend the cattle and look after the farm work. Many of them own land on both sides of the Dhaula Dhar, and reap the winter crop in Kangra, returning in spring to cut the summer crop in Brahmaur. On the whole they are better shepherds than farmers, and perhaps for this reason they are the most prosperous agricultural class in the State. The yearly exodus to Kangra has already been alluded to; it takes place in October and November, and the return journey in April and May. With an appearance of candour and simplicity, the Gaddis have the reputation of being good at making a bargain; hence the saying in the hills:—

Gaddi mitr bhola,

Dinda top to mangda chola.

"The Gaddi is a simple friend,
He offers his cap, and asks a coat in exchange."

Marriage Customs : The Gaddi wedding customs merit special notice.

In betrothal the boy's parents or guardians send their parohit to negotiate for a girl about whom they have information, and he brings back her parent's reply. If it is favourable the boy's parents send two or more respectable men to the girl's home to complete the bargain. Then if it is clinched, two of the boy's family go with the parohit to perform the ceremony. If the betrothal is dharma puna this consists in the bride's father giving the parohit a bunch of drub grass with four copper coins or more, if they please, to be handed over to the boy's father in token that the alliance is accepted. The parohit hands over the drub, and the coins are returned to the parohit with a rupee added by the boy's father. The night is spent at the bride's house, and after a meal her father gives the boy's father 8 copper coins and these he places in a vessel as a perquisite to the servant who cleans it. In a betrothal by exchange (tola) the first observances are the same, but when all go to finally completed the alliance a grindstone and sil with 3 or 5 roris of gur, supari, bihan and roliyan* are placed before the party and then the parohit places supari, bihan and roliyan in the skirt of his sheet and puts them on the sil. Before tapping them on the sil with the grindstone he receives 4 annas from the boy's father and mentions the names of the boy and girl whose alliance is to be formed, and then taps them. After this the supari, etc., are placed in a vessel, with the balls of gur broken up, and distributed to those present after the girl's father has taken a bit. The elder members of the girl's family do not take any as it would be contrary to custom. The boy's father puts Rs. 1·4 in this vessel and this is made over to the bride's parents who get jewellery to that amount made for her. After this the bride appears before the boy's father and he gives her a rupee. The rest of the ceremony is exactly as described above, but in this case the coins put in the vessel come out of the boy's father's pocket. The ceremony in the other house is performed in exactly the same way, though not on the same day for the sake of convenience. A propitious date is not fixed, but a lucky day is desirable, and Tuesday, Friday and Saturday are considered unlucky.

The Wedding Ceremony—After having the date for the wedding fixed by a parohit two men are sent to the girl's people with a ser of ghi to notify them of the date, and if they approve of it messengers from both sides go to the parohit and get him to write the lakhnoteri. For this he is paid 8 Chamba coins or 4 annas in cash, rice and some red tape (dori). At the wedding itself the sumhurat rite is first performed by worshipping Ganpati,

* Roliyan red colour for marking the tika on the forehead; bihan, coriander.

kumbh[1] and the nine planets and then the supari (a mixture of turmeric, flour and oil) purified by mantras is rubbed on the boy. Three black woollen threads are also tied round his right wrist to protect him from the evil eye. He is then taken out into the court-yard by his mother, with part of her red sheet thrown over his head, to bathe. At the bath the black thread is torn off and he is led back by his mother. Next he must upset an earthen lid, containing burning charcoal and mustard placed at the entrance to the worshipping place, and this must be thrown away so as to remove any evil influence which he may have contracted in the court-yard. The parohit then ties nine red cotton threads round the boy's right wrist and gives him ghee and gur to taste. These wristlets are called kangana. This is preceded by the tel-sand ceremony. Again Ganpati, Brahma, Vishnu, kumbh, dia[2] and the nine planets are worshipped, and then a he-goat is sacrificed to the planets by the boy, its blood being sprinkled on the sandori (bagar grass rope) and munj mala (a ring of bagar). The sandori is then spread round the room along the cornice and the bridegroom made to don a white dhoti or sheet round his loins, to put flour mundras (jogis' ear-rings) in his ears, sling a satchel over his shoulder, tie a black woollen rope round his chest and cover his buttocks with an animal's skin, suspend a fanani (bow for carding wool) to the black rope and take a timber stick in his right hand with a Brahminical thread tied round his right thumb. This dress is assumed so that he may appear a regular jogi (ascetic). After this the presiding priest asks him: why hast thou become a jogi? His answer is 'to receive the Brahminical cord'. Then he is further interrogated by the priest as to what kind of cord he required, *i.e.*, one of copper, brass, silver, gold, or cotton, and he asks for the latter. The priest then sends him to bathe at Badrinarain, Triloknath and Mani-Mahesha, and these supposed baths are taken in turn by dipping his hands and feet in, and pouring some water on his face from, a vessel put ready for the purpose in the door-way. After these ablutions the pretended jogi begs, first of his relations, and then at the house, and they give him a piece of bread and promise him cattle, goats, etc., according to their means. In conclusion the priest asks him whether he wishes to devote himself to jatera (wordly business) or metera (an ascetic life) and he invariably answers 'to jatera,' and then the priest makes him take off his jogi's clothes, receiving 4 annas as his fee for this. The cattle, etc., which the relations promised to the boy go to him and not to the priest.

This over, the boy is made to sit on a wicker basket, or a sheep-skin bag for carrying grain (called khatru) and a dagger is placed on the munj mala[3] above his head. Then the people pour oil over his head, with a few blades of grass (drub) taken from a vessel containing oil and held by his mother's brother or in his absence by her sister. After this the bridegroom fits an arrow to the fanani (bow) and shoots it at the head of the dead goat which is placed over the nine planets, thereby pretending to slay them. The rite of tasting gur and ghi by the boy ends this ceremony. The bridegroom is then dressed. He wears a white pagri (turban) and kuwa, a red luancha, and a white patka with gulbadan suthan and a jaul[4] thrown over the shoulders. The present (suhag-patari) is then arranged. It consists of a kharbas[5] launcheri, ghagaru[6], nau-dori,[7] ungi[8], chundi,[9] kangie, manihir, 3 roris of gur, dates, grapes, almonds, rice and 7 luchis, and these are carried by the parohit to the bride's house, with the procession. Boy is then veiled with a purified veil (sehra) by his mother's brother, his brother's wife puts antimony on his eyes, and his sister fans him. After this the boy gets up and the arti, is then waved thrice from right to left over his head by the parohit, and his mother throws three round cakes (luchis) on three sides of him. The arti must be sanctified by mantras before being used at the door. After this the boy's father gives him the tambol (present) of Re. 1, and 4 copper coins, the latter being the parohit's fee. The boy then gets into a doli in the court-yard and his mother gives him her breast to suck. The palki is then carried by four bearers to the entrance,

[1] Kumbh. A small pitcher filled with water is placed over a handful of rice and peach leaves or a few blades of drub are put into it. It is worshipped exactly like the deotas.

[2] Dia. A small earthen lamp with a burning wick is placed over a handful of rice and worshipped like the others.

[3] A small ring or wreath made of bagar grass.

[4] All these are articles of dress.

[5] Kharbas, a dopta of white cotton cloth: launcheri, the bride's dress.

[6] Ghagru, coloured cloth for a skirt.

[7] The nau or '9 doris,' are red cords, for on either side at the back of the head, plaited into the hair and converging into a ninth thick dora which hangs down the back.

[8] Ungi, of iron with which the hair is parted in front: the kangi is a comb.

[9] Chundi is an antimony holder for the eyes, worn on the back of the head.

beneath the wooden parrots called toran, which the boy, his mother and the parohit worship, and then the bearers present the boy with a kumbh filled with water and he puts a copper coin in it. The bridal procession, consisting of the male members of the house and friends, dressed in their best clothes and preceded by tom-toms, goes to the bride's house. On arrival the boy with his followers is put up in a house other than the girl's or camps out in the open air. The boy's father or uncle, with one or two more, then takes a basket full of round cakes to the bride's parents: this is called batpartana. They return from the bride's house after eating something and putting 4 copper coins in the plate, and rejoin the procession. This observance is called juth pai. Two respectable men are also deputed to the bride's parohit, to settle the amount he will take for performing the rites at the lagan, and then rejoin the camp. The boy's parohit then proceeds to the bride's house to deliver the barsuhi[1] (bride's dress) to her. The barsuhi consists of a white sheet (dupatta, Launcheri, ghagara, nau-dori, ungi, kangi (comb), (articles of attire) chundi, 3 balls of gur, cocoa, dates, grapes, almonds, 1 seer of rice and 9 luchis, 3 wheat cakes, 7 puris of chandan chura[2] roliyan kesar, sandhur, nahani[3] muth and supari. The priest then comes back to conduct the bridegroom and his followers to the bride's house with tom-toms playing. The boy is received at the entrance by his mother-in-law who performs the arti ceremony over him, waving it seven times over his head with her right hand, holding her left over his turban. Four turns are taken from the boy's right to his left and three in the reverse direction. Three cakes placed in the plate with the arti, are also thrown out towards the court-yard. The priest gives 4 chaklis (copper coin) to the boy who then places them in the arti after clasping his hands before it. The mother-in-law then retires, while the father-in-law comes to the spot and placing a patka (white cloth) round his own neck, washes and worships his son-in-law's feet. The boy's priest gives a duna (leaf-plate) with some rice, a walnut, drub and flowers into his hands. Both the palms are held upwards, with both thumbs joined and held up by the father-in-law in his hands who brings the bridegroom into the verandah while the mantras are being recited. After this the bride is brought to the place and made to stand a foot from him face to face with the bridegroom. The priest then takes hold of the boy's neck with his right hand and of the girl's with his left and makes their shoulders thrice touch each other, first pressing the boy's right to the girl's left. This is called chan par chan. After this two torches are held on either side of them. Seven small pieces of malti (jasmine) twigs are then put in the girl's hands, she drops them into the boy's hands and he breaks them one by one, placing them under his right foot. This breaking of the twigs is called chiri. It is preceded by giving bihan into the hands of the couple and they blow it at each other. This goes by the name of faruri.

The pair are next made to sit down and the boy's father-in-law offers sankalap, that is he gives his daughter away, and then washes the couple's feet as they sit before him. Certain minor rites called chichari[4], are now performed by the bridegroom and his father-in-law. Then Ganpati[5]

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[1] It will be observed that the barsuhi consists of the same articles as the suhag-patari.

[2] Sandal-wood chips.

[3] A sweet-smelling root: muth, the root of a kind of grass.

[4] Chichari. Two or three blades of drub are tied together with red cotton thread and placed in a cup of green leaves. Then a chakli (copper coin) til, rice, rolian (turmeric), some flowers, water and a walnut are also placed in it. This cup is put in the bridegroom's hands and his father-in-law's hands are laid over them. The priest then recites some mantras, after which the drub is taken up by the father-in-law and with it he sprinkles water from the cup thrice over the heads of the pair. This is called the pahla bishtar or first char. This is repeated, but the second time some blades of grass, kesar (saffron) sarvan shadhe and flowers are thrown into the water. While the priest recites mantras the father-in-law sprinkles water on the couple's feet. This second rite is called pada. The third or argh ceremony is similar, but this time the mixture is made of dhain, til, drub and rice, and after reciting mantras it is sprinkled over the boy's head. The fourth char is called dua bishtar and is an exact repetition of the first char. The fifth char (achmani) is solemnised by putting water, til, and rice in a cup which is placed on the ground as was done in the other chars, but at the end of the ceremony the priest thrice throws a few drops of water from the cup on to the father-in-law's hands and the boy and they drink it from his hands. The sixth and last char is called madhuparak. The cup is filled with milk, til and rice, and put in the boy's left hand; he daubs the four fingers and thumb of his right hand with it and then lifts his hand towards his mouth and putting it again into the cup sprinkles its contents on the ground. This cup is then taken by one of the bridegroom's jan (one who has come with the procession and given to the tom-tom player). This jan returns to the bridegroom and after being purified by mantras is allowed to mix again with the other men.

[5] Ganpati is represented by a walnut in a green cup, placed before the boy under the canopy on a heap of rice. It is given a copper coin—Ganpati being thus invoked to keep off mishaps.

Brahma,[1] Vishnu[2], Kumbh, dia and the nine planets are worshipped. After this one end of the girl's sheet is held out by her brother and on this red tikka is sprinkled thrice by the boy. Similarly the boy's waist-band is held out and anointed by the girl. The girl then holds up her hands, and into them 4 copper coins, a walnut. drub, flowers, til, and rice are thrown by the priest, and then the boy is made to lay his hands over hers. The priest then takes part of the bride's sheet and wraps both pairs of hands in it by running a tape (dori) round it.

The girl's father then performs the kania-dan (giving the girl away) with the proper mantras. At its conclusion the girl's maula (mother's brother) touches her wrapper with a copper coin and it is then unknotted, the things in the girl's hands being taken by the boy and given to the parohit. The gur and ghi is then tasted and this concludes the ceremony called lagan. The girl now retires, but the boy remains to go through another rite called the manihar[3]. After doing the arti over the bridegroom, the tape with the betelnut is then put on the boy's left toe and he is required to pierce the nut with his dagger. This done, the priest takes the tape up and throws it over the boy's head, passes it down to his heels and under his soles, and then ties it round the pagri. The boy is then drawn by the manihar by his mother-in-law and led inside the house to the kam-deo. The girl is also brought there by her brother and dressed in the barsuhi clothes and placed by the boy's side before the picture. Finally the re-maining 7 doris of the barsuhi are handed over to the boy by the girl's mami (mother's sister); he places them on the bride's head and then her hair is combed and arranged with these doris by her mami and the following song is sung:—

Sargundhi Song

Kun gori baithi sir kholi, hor
Kun baitha pith gheri,
Gaura baithi sir kholi, hor
Isar baitha pith gheri.

"Who is that beautiful girl sitting with her hair dishevelled. Who is sitting with her back turned? Oh, Gaura is sitting with her hair uncombed. Isar (Shiva) is sitting with back turned."

After this the boy's jaul (shoulder-band) and the bride's kharvas (sheet) are knotted together and the bride is carried by her maternal uncle (maula) to the canopy where the wedding is to be celebrated.

Under this canopy (baid) they are placed, on bamboo baskets covered with woollen cloths, facing east. The bridegroom sits to the right of the bride and in front of the sacred fire (homa or havan). The bride's father then washes the couple's feet; after which Ganpati, Navagirah, Brahma, Vishnu, Kumbh, Sat Rishi, Chaur Vedi, Chaur-disa (the four quarters) and Chaur-updes (the four elements) are worshipped in due order, to ward off mishaps. This is followed by placing fried barley in a chhaj (sieve) which is brought to the baid. First, the bridegroom takes a handful of this grain and puts it on three different spots, while the bride's brother puts the grain down and the bridegroom wipes it away. This is called khila[4] khedni and is done to break the tie of relationship, if any exists, between the contracting parties. After this khila khedni the boy's father puts 4 annas into the chhaj[5] and the bride's brother takes off the red piece which he has worn on his head during the ceremony and puts it in the chhaj too. It is then removed and the 4 annas are claimed by the boy's brother-in-law. Then the bride's brother's wife comes and grinds turmeric (haldar) on the sil and sprinkles it wet on the feet of the pair, three times on each. She receives 4 takas, *i.e.*, 16 copper coins, for performing this rite. Then the couple are made to stand up and walk round the sacred fire four times from right to left. The bridegroom keeps his right hand on the bride's back all the while. After each turn they are made to halt near the baskets and their feet are worshipped, by throwing til, drub, milk, and red colour, etc., by the bride's father, and at the end the bride's brother worships the

[1] Brahama's effigy is made of a few blades of drub, which are turned down twice, the ends being fixed in cow dung and placed in a green cup. He is then similarly worshipped, as being the Creater of the universe.

[2] Vishnu is represented and worshipped like Brahma, but the lades are only turned down once from the centre in his case Vishnu is workshipped as being the first cause and the protector of the universe.

[3] Manihar.—Nine walnuts (the nine planets) are put on rice and worshipped and their blessing invoked. There must be a separate handful of rice for each of the walnuts. A bored copper coin, a betelnut and a cotton dori (three cords about 1½ spans long) —all these together are called manihar—but the ceremony is performed by taking the boy out to the doorway and then he takes out his dagger from the waist and touches the coin with its point, pretending to bore it. The string is then passed through the bored coin and put in a mani (grain measure) and then the manihar is sanctified and tied round the boy's head-dress by his mother-in-law at the gate-way after the arti.

[4] Parched grain

[5] Winnowing fan.

couple's feet in the same way. These four rounds are called charlai, and constitute the binding rite in the wedding. At the charlai two women sing the following song—

Charlai Song

Pahila lajaria phirde kuaure,
Dujia lajaria phirde Isar Gauraja
Trijia lajaria anjan dhrir lai,
Chauthia lajaria anjan tori nahsa.

"In the first round of the lai go bachelors, In the second round of the lai go Ishwar and Gauraja, In the third round they let the anjan[1] drag on the gound, In the fourth round the dulha (bridegroom) broke it and ran away.

The bride and bridegrolm now change seats and sit facing each other. The bride then holds up her hands and in them a green leaf cup (duna) containing some walnuts, rice, flowers, 4 coins, etc., is placed by the priest. The bridegroom covers the bride's hands with his hands and then the priest unknots the manihar from the boy's pagri and puts it on their hands. The bride's father then takes til, drub, rice, flowers and copper coins and the sankalap is performed to the recitation of mantras: After this he places 4 copper coins and a ruppee in the vessel containing water, turmeric, milk and curds and sprinkles the mixture on the baid (canopy). This is called saj pana or giving of dowry. The bride's mother's brother then comes and touches the boy's and girl's hands with a ser of rice and a copper coin and then they are released, the manihar being given to the girl to be put round her neck. The rice and coin go to the priest. After this all the girl's other relations and friends give her presents, either in cash or in kind, according to their social position. These presents are then divided thus—To the bride's and bridegrooms parohits 2 annas each; to the bride's palki-carriers 4 annas; to the bridegroom's the same; and to the carpenter (badhi) who erects the temple and the canopy (baid) 4 annas also: to the bride's musicians 2 annas; and to the bridegroom's 4 annas. After this the bride's parohit counts the things received in dowry, receiving for this 8 copper coins, with four more as dehl (door-way) for acting as the family priest. Of the residue a 4th goes to the bride and a 10th of the remainder is appropriated by her priest. The balance with the canopy is then given by the bride's father as sankalap to the boy's father and forms part of the paraphernalia. After this the gotra-char mantras are read and fried rice is thrown towards the couple by both the priests. Each gets 4 annas for reading the gotra-char. This is followed by making the fathers of the couple sit under the canopy, and a blade of drub is put by the bride's priest into the girl's father's hands. He holds it between the tips of his middle fingers at one end, the other end being similarly held by the boy's father. The bride's father then says: "asmat kania, tusmat gotra," meaning "our girl passes to your got." At the conclusion the bridegroom comes to the end of the canopy where he receives rular (salutation with a present) from his mother-in-law and the other elderly women of the bride's house. The mother-in-law gives a rupee in cash and 4 copper coins, the others only copper coins, and without receiving this gift from the women it is not etiquette for him to appear before them. The boy touches the bride's mother's feet in token of her giving him this privilege. The ceremonies at the bride's are now over and the bride is taken in the palki, with all the paraphernalia, followed by the bridegroom, his followers and friends, to his house.

Song sung on the brides arrival at the bridegrooms house

Soi (pichaik) aunde-jo adar de-junde-jo bhali mar;
Hallare jande-jo mochar-mar-bhale bhale adar

"Receive the soi (those who come with the bride) with courtesy and on their departure give them a good thrashing. Give to this hallar (bastard) a shoe-beating, this is good treatment for him."

On arrival at th e door-way the following song is sung—

Athlai Song

Ham ku pujna kun gori ai,
Ham ku pujna Gaura ai,
Ham ku pujde putri phal mangde.

"Who is that beautful girl who has come to worship a pomegranate tree?

It is Gaura who has come to worship,

While she is worshipping she is praying for a son."

Then the arti is presented by the boy's mother and she also gives the bride a rupee. Next the pair

[1] In the marriage ceremony the boy wears a long strip of cloth round his shoulder and the girl a kharvas (coloured sheet over her head. Both these are tied together when they do the charlai and the knot which fastens them together is called anjan.

are conducted to the kamdeo (picture on the wall), and Ganpati, etc., are worshipped, after which they are both made to go four times round the earthen lamp (diwa) and kumbh (pot containing water), tape and a bunch of pomegranate. This circumambulation is called the athlai (eight rounds).

After this the bridal veil is taken off by the parohit and the imitation birds on the veil are given to the priest, the brothers of the couple and their newly acquired mitras (brothers made by sacred observance). Having done the athlai the bride and bridegroom's wrist threads are loosened by two men who thus become brothers. These threads were put on by them at the commencement of the preliminary observances.

At the conclusion the bridegroom receives presents (tambol) from the men and women, and similarly munhsani from the women is received by the bride for unveiling her. Songs are sung by the women on these occasions.

The following feast-song is sung at the bridegroom's house—

Kuniaye chauka paya, kuni dhotore hath pair,

Janne chauka paya, soi dhotore hath pair, darohi Ram Ram,

Bhat parotha, mas paritha, upar parithe tare mare,

Bhate mase khae na mane, soi bahin kardi hare hare.

"Who has smeared the floor with cowdung; who has washed the hands and feet?

The jan (followers of the bridegroom) have done it, the soi (followers of the bride) have washed their hands and feet: we appeal to Ram (for the truth of our statement),

Boiled rice has been given, meat has been given, over them have been given small pebbles, The soi know not how to eat rice and meat, the sister expresses surprise (by saying) 'hare hare'."

Four feasts are give in the boys house to the guests; Ist, on the day of the oil ceremony 2nd, on the morning on which the procession starts to the bride's house, 3rd, on the day the procession returns home, and 4th on the morning on which the bridegroom receives presents.

The first two feasts are given at the bride's house on the oil day to the guests of the girl and the last two on the marriage day to the bridegroom and his followers and to the bride's guests.

Bujkya—Another form of marriage called bujkya is common in which the ceremony is gone through only at the bride's house, thus saving expense.

Jhind-phuk—The Gaddis also practise the form of marriage called jhindphuk, solemnised by burning brushwood and circumambulating the fire eight times hand in hand, or with the bride's sheet tied to the boy's girdle. It is admissible in cases where a girl's parents have consented to her betrothal but refuse to carry out the marriage, and is sometimes done forcibly by the bridegroom; or in cases in which a girl elopes with her lover. No priest or relative need attend it.

Jhanjarara : Widow remarriage is permitted except among the Brahmans. The rite is called gudani or jhanjarara and also choli-dori and is solemnised thus—The pair are made to sit down by the diwa and kumbh, with some dhup burning. They worship both these objects, then the bridegroom places a dori (tape) on the widow's head and another woman combs her head and binds her hair with the tape.

Gaddis : After this the bridegroom places a nose-ring (balu) in the woman's hand and she puts it on. This is the binding portion of the ceremony. A feast is given to guests and relations and songs are sung. If no priest presides at the ceremony the kumbh, etc., worship is dispensed with, but the tape and ring ceremony is gone through and the guests, etc., feasted. A widow used to be compelled to marry her husband's elder or younger brother, but the custom is no longer enforced by the State.

Divorce : Divorce is permitted by mutual consent, but there is no special form. A divorcee may re-marry.

Inheritance : Sons, whether by a wife married for the first time, or by a widow or divorcee remarried, succeed, but illegitimate sons do not, unless they are adopted in default of legitimate sons or heirs. The eldest son gets an extra share, called jaithund, but he has per contra to pay a proportionately larger share of any debts. Among the sons the property is otherwise divided mundavand, *i.e.*, equally, except in Kangra, where the chundavand rule prevails among that small part of the tribes, which originally came from the southern side of the upper Ravi in Chamba.[1]

[1] Sir J.B. Layall's Kangra Settlement Report, Section 74.

The Gaddis also have the custom whereby a widow's child (chaukandhu) born at any time after her husband's death succeeds to his property, provided that the widow has continued to live in his house and has worn a red dori (tape) in the name of his chula (oven) or darat (axe). Cases have even occurred in which the widow has retained her late husband's property without complying with these conditions, though the Gaddis consider her rights disputable.

Death and burial : Gaddis burn their dead. Lepers and those who die of luhar, a kind of typhus, are first buried, but their corpses are exhumed after three months and burnt. The ceremonies performed are the same as for those who are burnt. The body is placed on the funeral pyre with the head of the deceased to the north, and all the jewellery and the blanket, which is thrown over it when on the bier, are taken off and the body burnt. A copper coin is placed by the pyre as the tax of the land on which[1] the body is burnt. Fire is first applied to the pyre under the head by the nearest relative and the other gotris (blood relations). The parohit joins the relations in this observance, but no ceremonies are observed. The light is applied after going round the pyre once from left to right. On the 10th day after the demise the daspindi ceremony is performed by the nearest blood relations, with the aid of the parohit. Other relations wash their clothes and bathe on this day and remove the kambal which is spread to receive the mourners. On the 12th day at night, a he-goat is sacrificed in the deceased's name. This goat is given to the parohit. Next morning five pinds (balls of rice) or one supindi are again offered to the deceased by the chief mourner, to the recitation of mantras by the parohit. The clothes, utensils, cash, etc. are given to him. On the 14th day the deceased's relation on the wife's side come to the house in the morning and give a feast to the brotherhood. A goat is killed for this feast and the mourning ceases from this day. At the end of the third month oblations are again offered to the deceased and the occasion is signalised by a feast to the brotherhood. All the offerings made in this ceremony go to the parohit who presides over it. Similar ceremonies are gone through at the end of the sixth month and the 1st and 4th years.

If buried the body is laid flat in the grave with the back on the ground and the palms of both hands folded on the chest. The head is kept to the uttar (north). Children and females are buried in the same way. When burnt the ashes are collected, together with the seven bones of the finger, knee and ankle joints, on the day the corpse is burnt. They are brought to the house in a piece of masru [2] and kept for ten days in the clothes in which the deceased breathed his last and in the room in which he expired. After the daspindi they are washed in honey, milk clarified butter, cowdung and bilpatri seed and then dried and deposited in a small wooden box, wrapped in the piece of masru and buried in a recess made in the wall of the house, with a coating of barley and mustard over it. They should be taken to Hardwar to be thrown into the Ganges as soon as the family has collected sufficient funds for the journey and at most within four years.

The religion of the Gaddis : The religion of the Gaddis presents some interesting features. As we have seen the Gaddis are by preference Shaivas,[3] but their worship is catholic to a degree. Thus on Sundays and Thursdays Nags and Sidhs are worshipped, on Sundays alone Kailung, Devis on Tuesdays and on Thursdays, Birs.

To the Nags, ahri or beestings, male kids or lamb and ora, (the first-fruits of all crops), incense and small cakes are offered; and to the sidhs a sack, a stick of rose-wood, a crutch, sandals and rot or thick bread.

To the Devis are offered vermilion, bindli (brow-mark), salu (a red chadar), dora (waist rope), sur (a coarse spirit), and a goat.

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[1]. In allusion to the idea that the Muhammadans own the land, Hindu the Sky, and that the owner's land must not be used unless paid for.

[2]. The cloth in which the corpse is wrapped.

[3]. As the verse goes :—

Gaddi Charda bhedan
Gaddin dindi dupa,
Gaddi jo dinda bhedan
Gaddin jo dinda rupa.
"The Gaddis feed their flocks
The Gaddins offer incense (to Shiva)
To the Gaddis he (Shiva) gives sheep,
And to the Guddins, beauty."

To the Birs a he-goat, a chola or thick woollen coa , a waistband, a white conical cap (chukanni topi) and fine bread. Kailu Bir, the numen of abortion, is only worshipped by women. Kailung is a Nag, and the father of all the Nags. He is worshipped, as is Shiva, under the form of the darat or a sickle, which is always carried by a Gaddi when shepherding his flocks. Then there is the worship of Autars. An autar is the spirit of a person who has died childless, and causes sickness. To propitiate this spirit the sick peron dons clothes, which are made for him, with a silver image of the deceased, and he then worships the autar idol (which is always set up near a stream)[1].

The clothes and image are worn" in token of the deceased." Autars are said to have been admitted into the category of the deities owing to their evil influences on men and women. They are propitiated also on the Amawas and Puranmashi days.

Autars also appear in dreams and warn people that they will carry them off to the next world. To scare away the ghost in such a case jamanwala is performed, 4 balis, offerings of ghunganian (boiled maize), nettle baths, and bran bread being offered four times by night.

But these do not exhaust the list of beliefs. Batal is the sprite of springs, rivers and wells, and khicheri, sodden Indian corn, 3 balls of subal (moss), 3 of ashes, 3 measures of water, a pumpkin or a flour-sheep are offered to him.

To joginis or rock spirits, 3 coloured grains of rice, 5 sweet cakes, a loaf, a flour-lamp with a red wick, 3 kinds of flowers, 3 pieces of dhup, and a she-goat are offered with prayers. Rakshanis and Banasats would seem to be the same as Joginis. Chungu is the demon found on walnut and mulberry trees and under the karangora shrub. He is worshipped with a cocoa-nut, a chuhora (handle of a plough), almonds, grapes, milk and a loaf of 5 paos with his effigy in flour (a basket on his back) a four-cornered lamp of flour on the bread, and a piece of dhup.

Gunga, the disease-spirit of cows is propitiated by setting aside a tawa of bread in his name until the final offerings can be made. Then a piece of iron, something like a hockey-stick, is made, and the deity taken into the cattle-shed where he is worshipped by the sacred fire on a Thursday. A he-goat is killed and a few drops of the blood sprinkled on the iron. At the same time cakes are offered and some eaten by one member of the household, but not by more than one or the scourge will not abate, and the rest are buried in the earth. Every fourth year this deity is worshipped after the same fashion, Kailu is, I believe, peculiar to the Gaddis or at least to Chamba. Early in pregnancy the women puts aside 4 chaklis, (the copper coin of Chamba) with her necklace in the name of Kailu. Two or three months after delivery the parohit, with the woman, worships the demon by putting up a large stone under a walnut or kainth tree, which is sanctified by reciting certain mantras and then worshipped. A white goat, (which may have a black head) is then offered up to the demon, by making an incision in its right ear and sprinkling the blood over a long cloth, $2\frac{1}{2}$ yards wide $\times$ 9 or 12 yards long, and chaklis and some bread are also offered to the demon.

Finally the woman tastes a piece of gur, and places it on the cloth, which she then wears until it is worn out, when a new one is made and purified in the same way before being worn. The ceremony may be performed at the woman's house in which case the cloth alone is used as a symbol of the deity. The goat is returned to its owner with the four coins. No other woman may use this sheet, which would cause her divers bodily ills.

Ploughing, sowing and reaping should be begun on the lucky days—Sunday, Tuesday and Thursday. If the wheat does not grown on a terraced field the plough is not put on it again that year until a goat has been sacrificed there, and neglect of this rule will result in a death in the family. When new ground is to be broken up the parohit must be asked to name the day and a he-goat sacrificed before the plough is put to it. But instead of this sacrifice, some people take four young girls to the spot and there wash their feet, mark their foreheads with red and give them gur to eat before they begin to plough. And the first fruits of such land are always offered to the deota before being used.

The godlings associated with chinia, maize, wheat, pulse and barley are Devi Chaund, Kailung Kathura Nag and Sandholu Nag respectively.

Fairs.—The chief fairs are seven in number, viz., the Basua on Ist Baisakh, the Patroru on Ist Bhadon, the Sair on Ist Asauj, the Lahori (or Lohri) on Ist magh, and the Dholru on Ist Chet. The dates of the Shibrat (in Phagan on varying

[1]When first set up the idol is worshipped with prayers and the sacrific of a he-goat or sheep. Dhain and khicheri are also placed before it and then eaten by the autar's relatives.

dates) and of the Holi (in Phagan or Chet) vary. The first four festivals are celebrated by games and dances, but there are differences. At the Basua pindiris or flour cakes are eaten with ghi and honey. At the Patroru a cake of a vegetable called siul is eaten : only young girls dance. At the Sair babrus are cooked: and at the lohri khichri or rice and dal. At the Holi khaddas (parched maize) are eaten, the fire is worshipped at night and a performance called barn held, songs being also sung. At the Dholru again pindiris are eaten, but amusements are rarely allowed. There seems to be no annual feast of the dead. Shiva and the Devis are sacrificed to on a Shibratri.

The seasons for worship are:— Chet, pilgrimages to Bawan and Jawalaji in Kangra.

Bhadon and Asauj, Pilgrimages to the shrines of Narsingh, Hari-har, Lakshmi Devi, Ganesh, Kailung—all in Brahmaur; and in Bhadon only, as a rule, to Mani Mahesha. Shiva is not worshipped at any particular season.

The low-castes in Brahmaur are chiefly Halis, Kolis, Lohars and Riharas, with a few Sippis and Badhis. All these are described under Menial castes.

Salutation.—The Gaddi salutations are as follows : Among Brahmans, namaskar, to Brahmans from others, paire pauna, to which they reply asir bachan. Rajputs give jai jai to one another and receive it from those beneath them; responding with ram ram. Khatris, Thakurs and Rathis offer luarki to one another and receive it from the low-castes, giving in reply ram ram.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province", Volume II. (P. 306—318)

Gujar, Gujjar,-ur, fem.-i. Dim. Gujareta, fem.-i, and Gujretra, fem.-i., a young Gujar. Derivatives are Gujral or Gujrehra a dwelling-place of Gujars ; and Gujrat the 'country or tract of the Gujars'. The District of Gujrat takes its name from the town of Gujrat, but the present town though a modern one stands on the side of an ancient city called Udanagri, the everlasting or fragrant township. Popular tradition assigns its foundation to Raja Bachan Pal, a Surajbansi Rajput who came from the Gangetic Doab, and attributes its restoration to Ali Khan, a Gujar, doubtless the historical Alakhana, Raja of Gurjara who was defeated by Sangkara Varma between 883 and 901 A.D. Captain Mackenzie, however, recorded another tradition which assigned the restoration of Gujrat town to Rani Gujran, wife of Badr Sain, son of Raja Risalu of Sialkot who rebuilt it in Sambat 175 (A.D. 118). Both accounts agree in ascribing the refounding of the modern town to the time of Akbar. According to Stein, Shankara Varma of Kashmir, soon after his accession in 883 A.D., undertook an expedition to the south and south-west of Kashmir and first invaded Gujaradesa, a tract certainly identifiable with the modern District of Gujrat, which lies between the Chenab and Jhelum.* At an earlier period in the latter part of the 6th century, the Raja of Thanesar, Prabakara-vardhana, had also carried on a successful campaign against the Hun settlements in the north-west Punjab and the 'clans of Gurjara'†, so that it would appear that a branch of the Gurjara race was firmly established in the modern Gujrat before 600 A.D.‡

The modern district of Gujrat, however, comprises the Herat or Jat pargana and the Gujrat or Gujar pargana.** These parganas used to be divided into tappas and the tappas into tops, each top being under a chaudhri.

The modern District of Muzaffargarh also possesses a Gujrat on the Indus, in the riverain which runs parallel with the Dera Ghazi Khan district.

THE DISTRIBUTION OF THE GUJARS

The present distribution of the Gujars in India is thus described by Sir Alexander Cunningham:—

"At the present day the Gujars are found in great numbers in every part of the North-West of India, from the Indus to the Ganges, and from the Hazara mountains to the Peninsula of Gujarat. They are specially numerous along the banks of the Upper Jumna, near Jagadhri and Buriya, and in the Saharanpur District, which during

*Stein, Zur Geschichte der Cahi• von Kabul. (Festgruss an Rudolf von Roth, Stuttgart, 1893). See also Stein's Rajatiarangini, p. 204, Vol. I.

†V. Smith, Early Hist. of India, p. 283A.

‡For the derivation of the word Gujrat see Dr. Fleet's note in J.R.A.S., 1906, p. 459. He derives it from Gujaratra, Prakrit Gujjaratta, the modern name of Gujerat, being due to Alberuni's Gu z (a) rat. Gujranwala means the 'Gujar's village', Gujrat the 'Gujars' country', a distinction overlooked in Baden-Powell's Indian Village community.

**Gujrat Gazetteer, 1892-93, p. 19 of the Sett. Rep. of the Gujrat District, 1861, p. 2. The term Herat is of unknown origin but it appears to be also called the Jatatar.

the last century was actually called Gujarat. To the east they occupy the petty State of Samptar in Bundelkhand, and one of the northern Districts of Gwalior, which is still called Gujargar. They are found only in small bodies and much scattered throughout Eastern Rajputana and Gwalior; but they are more numerous in the Western States, and specially towards Gujarat, where they form a large part of the population. The Rajas of Rewari to the south of Delhi are Gujars. In the Southern Punjab they are thinly scattered but their numbers increase rapidly towards the north, where they have given their name to several important places, such as Gujranwala in the Rechna Doab, Gujrat in the Chaj Doab, and Gujar Khan in the Sindh Sagar Doab. They a e numerous about Jhelum and Hassan Abdal,* and throughout the Hazara district; and they are also found in considerable numbers in the Durdu Districts of Chilas, Koh'i, and Palas, to the east of the Indus, and in the contiguous districts to the west of the river."

In the Punjab they essentially belong to the lower ranges and submontane tracts; and though they have spread down the Jumna in considerable numbers, they are almost confined to the riverain low lands. In the higher mountains they are almost unknown. Gujrat is still their strong hold, and in that District they form 13½ per cent of the total population. There alone have they retained their dominant position. Throughout the Salt Range, and probably under the eastern hills, also, they are the oldest inhabitants among the tribes now settled there; but in the west of the Gakkhars, Janjuas, and Pathans, and in the East the Rajputs have always been too strong for them, and long ago deprived them of political importance. In the Peshawar district almost any herdsman is called a Gujar, and it may be that some of those who are thus returned are not true Gujars by race. But throughout the hill country of Jammu, Chibhal and Hazara, and away in the territory lying to the north of Peshawar as far as the Swat river, true Gujar herdsmen are found in great numbers, all possessing a common speech, which is a Hindi dialect quite distinct from the Panjabi or Pashto current in those parts. Here they are a purely pastoral and almost nomad race, taking their herds up into the higher ranges in summer and descending with them into the valleys during the cold weather; and it may be said that the Gujar is a cultivator only in the plains. Even there he is a bad cultivator, and more given to keeping cattle than to following the plough. In Chitral also Gujars are found in the Shishi Kuh valley, while the Bashgals (the Kafirs of the Bashgal valley are so styled by Chitralis) are described as curiously like the Gujars in the Punjab.†

It is impossible without further investigation to fix the date of the Gujar colonization of the lower districts. They are almost exclusively Musalman except in the Jumna District and Hoshiarpur, and they must therefore have entered those districts before the conversion of the great mass of the caste. The Jullundur Gujars date their conversion from the time of Aurangzeb, a very probable date. The Ferozepur Gujars say that they came from Daranagar in the south of India, that they moved thence to Rania in Sirsa, and thence again to Ferozepur via Kasur. The Musalman Gujars of all the eastern half of the province still retain more of their Hindu customs than do the majority of their converted neighbours, their women, for instance, wearing petticoats instead of drawers, just as they do in Jullundur also, and red instead of blue. In Jullundur the Gujar shoe is usually of a peculiar make, the upper leather covering little of the foot. It is noticeable that Gujrat is to the Gujars what Bhatner and Bhattiana are to the Bhatti, a place to which there is a traditional tendency to refer their origin.

The Gujar is a fine stalwart fellow, of precisely the same physical type as the Jat;‡ and the theory of aboriginal descent which has sometimes been propounded, is to my mind conclusively negatived by his cast of countenance. He is of the same social standing as the Jat, or perhaps slightly inferior, but the two eat and drink in common without any scruple, and the proverb says : "The Jat, Gujar, Ahir, and Gola are all four hail fellows well met". But he is far inferior in both per onal character and repute to the Jat. He is lazy to a degree, and a wretched cultivator; his women

*Hassan was himself a Gujar.

†But Bashgali is essentially an Iranian dialect. See sten Kanow's classification of Bashgali, in J.R.A.S., 1911, p. 1.

‡This description would appear to require some qualification. The Gujar of Kashmir is described as tall and gaunt, his forehead and his chin are narrow, his nose fine and slightly curved. The Gujar of the United Provinces is above the medium height, well made and active, his face long and oval, and his features fine rather than coarse. Crooke describes him as a fairly typical Indo-Aryan J.R.A.S., 1907, p. 984. The Punjab Gujar might be well described in the above terms. As compared with the Jat h s better features, but is not of such a good type.

though not secluded, will not do field work save of the lightest kind; while his fondness for cattle extends to those of other people. The difference between a Gujar and a Rajput cattle-thief was once explained to me thus by a Jat: "The Rajput will steel your buffalo. But he will not send his father to say he knows where it is and will get it back for Rs. 20, and then keep the Rs. 20 and the buffalo too. The Gujar will". 'The Gujars have been turbulent throughout the history of the Punjab, they were a constant thorn in the side of the Delhi emperors, and are still ever ready to take advantage of any loosening of the bonds of discipline to attack and plunder their neighbours. Their character as expressed in the proverbial wisdom of the 'countryside' is not a high one: "A desert is better than a Gujar: wherever see a Gujar, hit him". Again: "The dog and the cat two, the Rangar and the Gujar two; if it were not for these four, one might sleep with one's door open": so "The dog, the monkey, and the Gujar change their minds at every step;" and "When all other castes are dead make friends with a Gujar". As Mr. Maconanchie remarks: "Though the Gujar possesses two qualifications of a high-lander, a hilly home and a constant desire for other people's cattle, he never seems to have had the love of fighting and the character for manly independence which distinguishes this class elsewhere. On the contrary he is generally a mean, sneaking, cowardly fellow: and I do not know that he improves much with the march of civilization, though of course there are exceptions; men who have given up the traditions of the tribe so far as to recognize the advantage of being honest—generally".

Such is the Gujar of the Jumna Districts.* But further west his character would seem to be higher. Major Wace describes the Gujars of Hazara as "a simple all-enduring race, thrifty and industrious, with no ambition but to be left alone in peace with their cattle and fields;" and "many of them are fine men in every way". Mr. Thomson says that the Gujars of Jhelum are the best farmers in the District (perhaps not excessive praise in a District held by Gakkhars, Awans, and Rajputs), though the Maliar or Arain is a better market gardener; and that they are quiet and industrious, more likeable than (Salt Range) Jats, but with few attractive qualities. Mr. Steedman gives a similar account of the Gujars of Rawalpindi, calling them "excellent cultivators". So the Gujars of Hoshiarpur are said to be "quiet and well-behaved set". In Jullundur Sir Richard Temple described them as "here as elsewhere of pastoral habits, but more industrious and less predatory than usual"; and Mr. Barkley writes: "At present after 30 years of British rule, they are probably as little given to crime as any other large class in the agricultural population. It is still generally true that they occupy themselves more with grazing than with agriculture; but this is by no means invariably the case". But in Ferozepur again Mr. Brandreth describes them as "unwilling cultivators, and greatly addicted to thieving", and gives instances of their criminal propensities. Thus it would appear that the further the Gujar moves from his native hills, the more he deteriorates and the more unpleasant he makes himself to his neighbours. The following description of the Gujars of Kangra by Mr. Barnes is both graphic and interesting :—

"The Gujars of the hills are quite unlike the caste of the same designation in the plains. There they are known as an idle, worthless and thieving race, rejoicing in waste, and enemies to cultivation and improvement; but above and below they are both addicted to pastoral habits. In the hills the Gujars are exclusively a pastoral tribe,—they cultivate scarcely at all. The Gaddis keep flocks of sheep and goats, and the Gujar's wealth consists of buffaloes. These people live in the skirts of the forests, and maintain their existence exclusively by the sale of the milk, ghi, and other produce of their herds. The men graze the cattle, and frequently lie out for weeks in the woods tending their herds. The women repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter-milk and ghi, each of these pots containing the proportion required for a day's meal. During the hot weather the Gujars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which the rains bring forth, and at the same time attain condition from the temperate climate and the immunity from venomous flies which torment their existence in the plains. The Gujars are a fine, manly race, with peculiar and handsome features. They are mild and inoffensive in manner, and in these hills are not distinguished by the bad pre-eminence which attaches to their race in the plains. They are

*Sir J. Wilson, however, wrote: "The Gujar villages in Gurgaon have on the whole stood the late bad times better than those of almost other caste-better than the Jats, and almost as well as the Ahirs. Our Gurgaon Gujars are very little] given to thieving, and I have rather a high opinion of them.

never known to thieve. Their women are supposed to be not very scrupulous. Their habits of frequenting public markets and carrying about their stocks for sale unaccompanied by their husbands undoubtedly expose them to great temptations; and I am afraid the imputations against their charactor are too well founded. They are tall, well-grown women, and may be seen every morning entering the bazars of the hill towns, returning home about the afternoon with their baskets emptied of their treasures. The Gujars are found all over the District. They abound particularly about Jwalamukhi, Tira and Nadaun. There are some Hindu Gujars, especially towards Mandi; but they are a small sect compared to the Musalmans".

"It has been suggested", continued Sir Denzil Ibbetson, "and is I believe held by many, that Jats and Gujars, and perhaps Ahirs also, are all of one ethnic stock; and this because there is a close communion between them. It may be that they are the same in their far-distant origin. But I think that they must have either entered India at different times or settled in separate parts, and my reason for thinking so is precisely because they eat and smoke together. In the case of Jat and Rajput the reason for differentiation is obvious, the latter being of higher rank than the former. But the social standing of Jats, Gujars, and Ahirs being practically identical, I do not see why they should ever have separated if they were once the same. It is however possible that the Jats were the camel graziers and perhaps husbandmen, the Gujars the cowherds of the hills, and the Ahirs the cowherds of the plains. If this be so, they afford a classification by occupation of the yeoman class, which fills up the gap between and is absolutely continuous with the similar classification of the castes above them as Brahmins, Banias, and Rajputs, and of the castes below them as Tarkhans, Chamars, and so forth. But we must know more of the early distribution of the tribes before we can have any opinion of the subject. I have noticed in the early historians a connection between the migrations and location of Gujars and Rajputs which has struck me as being more than accidental; but the subject needs n immense deal of work upon it before it can be said to be even ready for drawing conclusions.*

THE ORIGIN OF THE GUJARS

A full history of the ancient Gujaras and of the great Gurjara empire, the existence of which the late Mr. A.M.T. Jackson claimed to have established,† would be beyond the scope of this article, but the reader's attention may be directed to certain incidents in their history in the Punjab. According to Dr. Rudolf Hoernle the Tomaras (the modern Tunwar Rajputs) were a clan of the Gurjaras, and indeed their imperial or ruling clan. The Pehowa (pehoa in the Karnal district) inscription records of a Tomara family that it was descended from a raja, Jaula, whose name recalls that of the Shahi Javavla or Jahula and of the maharaja, Toramana Shahi Jauvla of the Kura inscription. Dr. Hoernle thinks it probable that the Kachwahas and Parihars, like the Tomaras, were all clans or divisions of a Javula tribe claiming descent from Toramana, king of the White Huns or Ephthalites. Mr. Bhandarkar has shown that the Solankis (Chaulakyas), Parihars (Pratiharas), Parmars (Paramaras) and Chauhans (Chahumanas or Chahuvanas), the four so-called Agnikula clans of Rajputs, were originally d visions of the Gurjaras, and to these Dr. Hoernle would thus add the Tomaras and Kachhwahas. The exact ethnic relation of the Gurjaras to the Hune is still very obscure, but as a working hypothesis Dr. Hoernle thinks that in the earlier part of the 6th century A.D. a great invasion of Central Asiatic peoples, Huns, Gurjaras and others, whose exact interrelation we do not know, took place. The first onset carried them as far as Gwalior, but it was checked by the emperor of Kanauj, and the main portion of these foreign hordes settled in Rajputana and the Punjab, while the Chaulakyas turned south. In the north the invaders fused with the natives of the country and in the middle of the 7th century the Parihars emerged, an upgrowth followed by that the Parmars, Chauhans and imperial Gurjaras about 750 A.D. About 840 the Gurjara empire, with its capital at Kanauj, embraced nearly the whole of northern India, under Bhoja I, but after his death it declined.

*Mr. Wilson notes that the Gujars and the Bargujar tribe of Rajputs are often found together; and suggests that the letter may be to the Gujars what the Khanzadahs are to the Meos and what most Rajputs are to the Jats.

†See his note in J.R.A.S. 1905, pp. 163-4, where he identifies the Gurjaras with the Gaudas (Gaurs, now Brahmans) and points out that according to Alberuni (Sachau's Trans. i., p. 300) Guda-Taneshar. The Gaur Brahmans were and indeed are parohits of the Hindu Gujars and still minister to some who are converts to Islam.

Another problem of great interest in the history of Indian religions is the connection of the Gurjaras with the cult of the child Krishna of Mathura, as contrasted with that of the ancient Krishna of Dwarka.* This cult was, almost beyond question, ntroduced into India by nomads from the north, very probably by the Gurjaras. No doubt the modern Gujars, even those who have retained their Hindu creeds, have lost all recollection of any special devotion to the cult of Krishna and he is now prominent in the traditions of the Ahirs, but certain groups of the Ahirs appear to be of Gurjara origin. Among them we find the Nandbansi whose name reminds of Nand Mihr, a legendary progenitor of the Gujars, and a Solanki (Chaulakya) got appears among the Jadubansi. If we may assume that these two great races, the Gujar and Ahir, once pastoral, and still largely so, are really identical, the theory that the cult of the child Krishna was introduced into India by the Gujars in general or more particularly by the Nandbansi and Gualbansi branches of the Ahirs becomes greatly strengthened. Like the Huns, the Gurjaras were originally sun-worshippers, but they have lost all traces of any special devotion to the cult of the Sun-god, and may have acquired some tincture of Christianity either from their neighbours in Central Asia or from their connection with Christians among the Huns.

Various origins are claimed by different Gujar clans. Thus in Gujrat the Chauhan claim descent from Rai Pithora of Delhi.

The Chhokar in Karnal say they are Chandarbansi and an offshoot of the Jadu Rajput of Muzaffarnagar in the United Provinces. The Bhodwal, Kalsian and Rawal all claim to be Chandarbansi, the Kalsian being Chauhans and the Rawals Khokhar Rajputs by origin; but the Chhaman say they are Surajbansi and Tunwars.

In Gurdaspur the Bhadana, Chhala, Kasana, Munin† and Tur gots claim Rajput descent and the Banths and Bujars Jat extraction, while the Chapras say they are Khatris by origin, and the Modis, Pathans. The Chhala got claims descent from Raja Som Bans, Raja of Gahr Gajni in the Deccan, and its ancestor embraced Islam at Rahon in Jullundur, married a Gang Kasana girl and so became a gujar. The Kasna declared itself descended from Raja Kans, the Munin from Raja Inder Rai, and the Pandana from Raja Panda Rai.

The Paswal ascribe their foundation to Wajih Kalbi, a companion of the Prophet, who accompanied Ahutas ruler of Yemen, when he conquered Kashmir. The Paswal originally settled in Sialkot but have spread into Gurdaspur.

The Hindu Rawat Mandan got is found in the Bawal Nizamat of Nabha. It traces its descent to one Rawat who fell in love with a damsel, Gorsi, whom he only carried off after a great struggle. His mesalliance cost him his status as a Rajput and he became a Gujar. The got derives its name from him and from the number of heads (mandan) which fell in the struggle for Gorsi. This got is numerous in Jaipur, where it keeps its women in parda and forbids widow remarriage, but this is allowed in Nabha. Formerly the Rawat Mandan did not roof their houses or put planks to their doorways, though they now do so. A child's first tonsure should be performed at the shrine of Swami Pun Das in Rewari tahsil.

The Chokar of Nabha, who appear to be distinct from the Chhokar, are Hindus and trace their descent from Sankat, a Chauhan Rajput of Sambhar in Jaipur, who was a great robber. Once on the road he forcibly espoused a beautiful girl whose kinsmen came to her aid, but Sankat sought help from Ban Deo and he and his comrades took the shapes of birds, and escaped. A barber too rang a wedding bell in front of their pursuers and they resolved to turn back. So the got of Sankat was called Chokar 'one who misses' and it still affects Ban Deo holding the first tonsure of its children at his shrine in Jaipur never burning cotton sticks for fuel and only using cotton after first offering it to Ban Deo.

In Nabha the Bhargar, Chaprana, Doi, Kasana, Kharana and Sardhana Gujars all vaguely claim Rajput origin but unlike other Hindu Gujars they only avoid three gots in marriage, permitting it in the mother's father's got. They specially affect Devi and do not give the beestings of at cow or buffalo to any one till the Amawas, when they cook rice in the milk place it on a spot plastered with cow-dung and then give it to their children. the Bhargar, like the Rawat Mandan, use no doors or roofs of timber and ascribe this tabu to the fact that one of their women became

* See Krishna Christianity and the Gujars, by Mr. J. Kennedy in J.R.A.S., 1907, p. 975.

† From the Munin Gujars some of the Bharais and Bazigars are said to have branched off.

a sati and a house raised in her honour was left incomplete.*

The Melu Gujars in Nabha are converts from Hinduism, but still avoid four gots in marriage. They do not build two hearths close together, or wear blue cloth. Their women wear gowns. This got never sell milk, lest the animal fall ill, but they may sell ghi.

The elements of the Gujars are not easy to describe local traditions, as has already been shown, vary as to the origins of many clans, but the following addenda may be noted as to the clans descended from the various Rajput races:—Chauhan origin is claimed by the Bhalesar, sons of Bhalu, Baharwal Jhandar, Kalsian (in Karnal).

Panwar descent is claimed by the Bahlot, Chhali, Phambhra, sons of Phamar and Paur†,: Jadu (Chandarbansi) descent by the Chhokar (in Karnal), Janjua origin by the Barrah, Khokhar (Chandarbansi) by the Rawal (in Karnal), Manhas by the Dhinda, Sombansi by the Dhakkar, Surajbansi by the Saramdna, and Tur by the Chhaman (in Karnal).

Folk-etymology and legendary lore have been busily engaged in finding explanations of various clan names among the Gujars. Thus of the Barras, (a word meaning 'holy') it is said that their ancestor Fatihulla used to bring water from the river at Multan bare footed, for his spiritual guide's ablutions. One day the Pir saw that his disciple's foot had been pierced with thorns, so he gave him his shoes, but Fatihulla made them into a cap, as worthy to be worn and again his feet were pierced with thorns. The Pir seeing this blessed him and called him Barra.‡

The Bharyar claim descent from Raja Karn. The children of his descendant Raja Dhal always used to die and his physicians advised him to feed his next child on the milk of a she-wolf (bhairya), whence the name Bharyar. Buta embraced Islam in Babar's time and settled in Shahpur.

Of the Gajgahi section it is said that Wali, their ancestor, was a Khatana who wore a gajgah or horse's silver ornament, so his descendants are now called Gajgahi.

Of the Khatanas' origin one story is that one day Mor and Mohang, sons of Raja Bhans, came back from hunting and ate on a khat or bed. For this breach of social etiquette the Brahmans outcasted them, saying they had become Muhammadans, so they adopted Islam and were nicknamed Khatana. Another legend makes the Khatanas descendants of Raja Jaspal and the Pandavas. Jaspal had extended his dominions from Thanesar to Jhelum and, when Sultan Mahmud Sabuktagin invaded Hindustan, Jaspal met him at Attack, but was defeated and slain. His son, Anandpal, ruled for two years at Lahore and then fled to Hindustan leaving two sons, Khatana and Jaideo or Jagdeo, of whom the former ruled at Lahore and turned Muhammadan. Other Gujar clans also claim descent from Anandpal, and Sultan Mahmud assigned the Khatanas jagirs in Gujarat where they founded Shahpur, now a deserted mound near Chak Dina.

The Khatanas are not only a leading Gujar clan but have many offshoots in the minor sections, such as the Gujgahis, Topas, Amranas, Awanas, Bhunds, Bukkans, Thilas, and the Jangal, Debar, Doi, and Lohsar clans.

Hindu Khatanas are also found in the Bawal nizamat of Nabha and they claim Tur Rajput origin, deriving their name from Khatu Nagar, a village in Jaipur. As followers of Bawa Mohan Das Bhadawaswala they abstain from flesh and wine. At weddings the Jat ceremonies are observed and on the departure of the bridegroom's party his father is beaten by the women of the bride's family.

The Topas are really Khatanas and when the Jats and Gujars were competing for the honour of giving the biggest contribution to Akbar's rebuilding of Gujarat town one Adam, a Khatana, paid a lakh and a quarter of rupees into the imperial treasury, measuring the money in a topa, whence his descendants are so named.

In Hazara the Terus say they are really Rajputs and descended from a raja who was so generous that when once a faqir to test him demanded his head he stooped so that the faqir might cut it off, which he did. Having thus proved his generosity the faqir replaced his head on his shoulders and prayed for his life to be restored to him. The class name is derived from trer, a scar.

*Or unroofed—Apparently a hypethral shrine is meant.

†One is tempted to connect his name with Porus.

‡No such word is traceable in the Panjabi Dicty. the term recalls the Bargujar Rajputs.

In Delhi certain Gujar clans claim descent from eponyms. Such are Budhana, descendants of Bhopal; Amlaota, from Ambapal, Bhotal, from Bharup: Balian, from Baniapal; Dhaidha, from Diptipal; Chinori, from Chhainpal; Nagri, from Nagpal, and Tanur, from Tonpal. As to the Adhana, tradition says that Raja Ram Chand of the solar race had two sons, Lu and Kush. The latter was the progenitor of the Kachhwai Rajputs; while Lu's sons Ganwat had a son named Raja who made a karao marriage and was nicknamed Gujar. He had two sons Adhe and Swahi. The latter died sonless, but Adhe founded the Adhana clan.

Organization :—It is generally asserted that the real (asli) or original Gujars are the 2½ sections, Gorsi, Kasana and the half tribe Burgat, so-called as descended from a slave mother.* Next to these rank the Khatanas who for a long period held sway in the Gujrat, in which tract, however, the 2½ sections were the original settlers, the other sections having become affiliated to them in course of time, though not necessarily Gujars by origin. As an instance of this process of accretion the Gujars point to the Barras, of Hasilanwala village in Gujrat, whose forebear Fati-ulla, a Janjua by birth, was deputed by one of the saints of Multan to colonise that tract. All Gujars give daughters to the Barras, but never received them in return, and the Barras all rank as Mianas, except those of certain families which have forefeited their sanctity, and are designated Pir.†

In Hazara the 2½ 'real' sections do not appear to be recognised, but it is generally conceded that the Katharia, Halka and Sarju sections are of Rajput origin, though this origin is also claimed by several others. Tradition avers that the Katharias once ruled a large part of the Punch valley, whence the Dogras expelled them, though their chiefs still hold large jagirs in that fief of Kashmir. Naturally the Katharias only take wives from Gujars of Rajput descent and only give brides to men of their own section.‡

The Gujars are often said to have 84 clans or sections and in Ludhiana their Mirasis address them as 'Chaurasi got da diwa,' *i.e.*," Light of the 84 clans'; but other accounts assign them 101, 170 or even 388 sections.

Of these numerous clans none have any definite superiority over the rest, though a few have a vague local standing above their neighbours. Such are the Khobar, Rawal, Wape and Dhalak§ in Karnal—because they abstain from flesh and liquor, whereas the Chhokar, Kalsan, Datyar, Dhosi and Rathi sections do not. Of regular classes there is hardly a trace, excepting the Mians who form in Gujrat a semi-sacred class. They are descendants of men who have acquired a name for learning or sanctity and so their descendants cannot give wives to Gujars of less exalted rank.¶ Indeed the leading Khatana family of Dinga used to consider it derogatory to give daughters to any Gujar at all and sought bridegrooms in more exalted families, or failing them let their girls remain unwed. In Gujrat the Gujars also possess a curious social organisation, being possessed of 84 darrs or lodges@. Originally the number was only 54—distributed over the 7 tapas into which the tract was divided in Akbar's time, but 20 have been added from various families, and 5 assigned to the Gujars of Kala in Jhelum. To become a darr-wala or member requires money, influence and popularity. A candidate must first, at his son's wedding, obtain the consent of the existing darr-walas, which is not easily done, as there must be no 'black-balls', and he must be on good terms with the leading men. Having been thus elected he must pay so much per darr to the mirasis. At present the rate is Rs. 11 per darr so he has to pay 84×11=Rs. 924, or nearly 60 guineas as entrance fee. His descendants re-

*In Delhi the asli sections are said to be 3½—Chechi, Nikadi, Gorsi, and Kasana (the half). And in Karnal the 2½ sections are said to be the Gorsi, Chechi and Kasana (the half). But the Chechi are said, in Gujrat, to be by origin Khatanas, so that the accounts generally agree in representing the Gorsi, Kasana and Khatana as the 3 original Gujar clans. Several stories are told to explain their pre-eminence. Thus in Ludhiana it is said that Jagpal, Gorsi, and Abaya, Khatana, successfully resisted Raja Jag's father, Uda Dip, in a mock campaign for 3 years, while Nandu Lal, Bargat, gave in after a few months—hence his clan was called the half.

†In the Jhelum Gazetteer the Bharras (sic) are said to be descendants of Shaikh Natha, of the Manikhiala family, who fled from his home after killing a kinsman, and died in the odour of sanctity.

‡Punjab Notes and queries II, 280.

§The Dhalaks of Keorak in tahsil Kaithal regard themselves as exalted in rank above the other Gujars in Karnal and used to give daughters to the Khoter and Chhokar Gujars east of the Jumna. Naturally this led to female infanticide in Keorak.

¶In Ludhiana a few families also bear the title of Mian.

@Lit a door or threshold.

remain darr-walas, but his agnates do not acquire the privilege. At a son's wedding in the family a darr-wala has to pay a fee of not less than 4 annas to each dar for its mirasi. The darr-walas do not as a rule give daughters in marriage to those who do not possess equal social standing. The real origin of this system does not appear to be known, but it has some resemblances to the Rajput chhat and makan, and perhaps more to the lodges of the Bara Sadat.

The social observances of the Gujars are ordinarily those of the other Hindus or Muhammadans, as the case may be, among whom they live, but one or two special customs are to be noted.

In Delhi a child is betrothed in infancy by the barber and Brahman jointly, but he is not married till the age of 10 or 12. Prior to the wedding one or the other on the bride's part goes to the boy's house with the lagan to discuss the arrangements for the weddings. Half the lik or dues are paid to both these functionaries at betrothal and the other half at the lagan, whereas Jats pay the whole at betrothal.

A day or two before the wedding madha worship is held, the beam of a plough being pitched before the house door with a little straw tied to its top. A large earthen jar with a smaller one full of water on top of it is also placed beside the beam, a red thread (kalawa) being fastened round the uppermost pot. Clearly this is a fertility charm, and the usage does not imply that the Gujars are devoted to agriculture.

In Hoshiarpur the Gujars have a curious custom at weddings. Money, called mudda ji rupaiya or 'mudda at one rupee per soul', is given by well-to-do Gujars on such an occasion to every Mirasi present, regardless of age or sex, and a pregnant Mirasan gets two rupees, one for each life. When a Gujar at a son's wedding gives this money to the Mirasis of certain specified Gujar gots it is called bhaji, and on the wedding of any boy of those specified gots the Mirasi of the Gujar who have the original bhaji is entitled to a rupee. A Gujar who gives mudda ji rupaiya is held in high esteem socially and the Mirasis style him gharbhan ka data or 'one who is generous even to the child in the womb'.

The Gujars of Nakodar tahsil in Jullundur have the following custom (called pindwalna) at marriages, a survival of marriage by capture. The young men of the bridegroom's party gallop, round the village, so as to encircle it; those of the bride's party endeavour to prevent this. If any one of the former succeeds in completing the circle, he is given a present by the bride's parents. Another custom is, for the girls of the bride or bridegroom's family to try and prevent one of their brothers-in-law from lighting the fire on which food for the marriage feast is to be cooked. If he succeeds, he is rewarded by a present of some article of dress. This custom is called jhalka-bhathi.*

In Gurdaspur the Muhammadan Gujars date their conversion from Hinduism to the time of Aurungzeb. They still observe Hindu rites, and on the birth of a son the women make an idol of cow-dung (goverdhan), which is worshipped. The birth of a son is an expensive event, as besides the Qazi and Mirasi who are fed the child's sister and paternal aunt get clothes and a she-buffalo or money, and the Gaur Brahman still visits some families as a parohit to bless the child's father by placing dab grass on his head. At a wedding too he observes this rite, but the chauka is made by a Mirasi. Herein the boy is seated on a basket before he dons his wedding garments and sets out for the bride's house. No Gujar is allowed to marry in his own got, but the Bhatia have given up this restriction, and generally Hindu customs are dying out among the Muhammadan sections.

In Gujarat the customs of the Muhammadan Gujars are in general similar to those of the Muhammadan Jats, but after a birth on the dhawan day, when the mother bathes and leaves the place of her confinement, a Brahman comes and makes a square (chauka), on which a diwa made of ata (flour) is lighted. Big rotis too are cooked, each a topa in weight, and given to the menials. The Brahman also gets a topa of ata. In respectable families halwa is cooked as well, but it is eaten only by persons of the same "bone," *i.e.*, of the same got. Married daughters cannot eat this halwa because they have left the got, or section. If a son's wife away at her parent's house her share is sent her, but none of her parent's family can eat it.

Milni is not observed at a marriage by the Gujrat Gujars, but they observe the dawa, or 'imitation' instead. Before the wedding procession leaves the bridegroom's house, the Mirasi of the bride's family goes to see what the number of the procession will be and so on. He gets a present and return

*But this custom is not confined to the Gujars. It exists among the Meuns also.

after which the wedding procession starts for the bride's house. The Gujars also have a darr or custom of payment to the Mirasis of particular families, but it is done only by those families, not by all Gujars, whereas the Jats have their rathachari which may be done by any one who chooses. The dar has already been described. Some three or four weeks before the wedding the gala ceremony is also observed. Gala means a handful of grain which is put into the chaki (mill). The gala marks the commencement of the wedding and is celebrated after the women of the biradri have assembled, by grinding five paropis of grain and putting the ata into a pitcher round which mauli thread has been tied. Amongst Hindus this mauli is first tied not only to the pitcher but to the chaki, pestle and mortar, chhaj, etc., as well, and then the ata and other articles required for the wedding are got together.

As a caste the Hindu Gujars appear to have no special cults, though in Gurgaon they fervently celebrate the Gordhan festival, but it is a Hindu, not a special Gujar, fete. In Hissar Bhairon or Khetrpal as a village deity, is their chief object of worship. The tradition is that he was born of a virgin. His chief shrine is at Ahror (near Rewari in Gurgaon) where many of the Hissar Gujars attend a great festival held in his honour in February.

The Muhammadan Gujars of Hazara have a curious legend which recalls those of Dris, the Prophet, and of Hazrat Ghaus of the Chihltan mountain near Quetta.* Thier ancestor Nand Mihair, they relate, used to serve the Prophet and once gave him a draught of water while at prayer. The Prophet promised to fulfil his every wish and Nand Mihr asked that his wife might bear him children, so the Prophet gave him a charm (tawiz) for her to eat, but she did not eat it. This occurred thirty-nine times, and when the Prophet gave Nand the fortieth charm he made his wife eat them all at once. In due course he bore him forty children, but finding that he could not support them all Nand Mihr turned thirty nine of them adrift. They prospered and built a house into which they would not admit their unnatural father so he, on the Prophet's advice, surrendered to them his remaining son also. Descendants of these forty sons are said to be found in other parts of the Punjab and Kashmir but not in Hazara itself, save as immigrants.

By occupation the Gujars are essentially a pastoral race, so much so that in the Gojra (Gujrat) something like a regular siapa is observed on the eath of a buffalo, the women mounring for it almost as if for a human being. A similar custom is noted in Attock, in which District the women may often be seen with veiled faces weeping over the death of a milch buffalo.

In Hoshiarpur Gujar women are in great request as wet-nurses and dwellers in towns frequently put out children to nurse with them for a year or more in order that they may grow up strong. Some Gujars will not allow their women to go into the towns with milk, and regard themselves as superior to those who allow this practice, refusing them their daughters in marriage. The freedom of Gujar women in this respect has given rise to a general idea that they are immoral.

In dress the Gujars are not distinguished by any marked peculiarities. In Gurgaon it is said that the Gujri dressed like a Kanjri which reminds one of the proverb,

> Zamin ba yak sal banjar shawad,
> Gujar be yak nukta Kanjar shawad,
>
> "In one year land becomes waste,
> By one dot 'Gujar' becomes 'Kanjar" †

and probably is just as near the truth. In Karnal the women weave chausi, both fine (dhotar) and coarse (garha), of cotton, and it is usually dyed blue or red, and then printed. In Nabha they are said not to wear gold ornaments.

The Gujars in Bahawalpur have a hereditary representative (pagband) who presides at weddings and funerals, but he exercises no powers and receives no fees.

The dialect of the Gujars is Gujari or Gojari. It has strong affinities with the language of Jaipur and is akin to Rajasthani. Gujari is spoken by the Himalayan Gujars, including those of the Siwalik in Hoshiarpur, but elsewhere the Gujars generally speak the dialects of the people amongst whom they dwell.‡

*See Dames' Popular Poetry of the Baloches, p. 169 and Masson's Travels London, 1844, II, p. 85.

†Hoshiarpur S.R., 1885, p. 54.

‡Census Report, India, 1903, p. 335.

Extract from "Punjab Census Report Vol. I, 1881" by Denzil; Charles Jelf Ibbetson (pages 262, 263)

The Gujar

The Gujars are the eighth largest caste in the Panjab, only the Jats, Rajputs and Pathans amongst dominant castes, the mixed caste of Arains, and the Brahmans, Chamars, and Chuhras exceeding them in point of number. They are identified by General Cunningham with the Kushan or Yuchi or Tochari, a tribe of Eastern Tartars. About a century before Christ their Chief conquered Kabul and the Pashawar country while his son Hima Kadphises, so well known to the Panjab Mumismatologist, extended his sway over the whole of the Upper Panjab and the banks of the Jamna as far down as Mathra and the Vindhyas, and his successor the no less familiar king Kanishka, the first Bhudhist Indo-Scythian prince, annexed Kashmir to the kingdom of the Tochari. These Tochari or Kushan are the Kaspeiraei of Ptolemy; and in the middle of the second century of our era, Kaspeira Kasyapapura, or Multan, was one of their chief cities. Probably about the beginning of the 3rd century after Christ, the attacks of the White Huns recalled the last king of the united Yuchi to the west, and he left his son in charge of an independent province whose capital was fixed at Peshawar; and from that time the Yuchi of Kabul are known as the Great Yuchi, and those of the Panjab as the Kator or Little Yuchi. Before the end of the 3rd century a portion of the Gujars had begun to move southwards down the Indus, and were shortly afterwards separated from their northern brethren by another Indo-Scythian wave from the north. In the middle of the 5th century there was a Gujar kingdom in south-western Rajputana, whence they were driven by the Balas into Gujarat of the Bombay Presidency; and about the end of the 9th century, Ala Khana the Gujar king of Jammu, ceded the present Gujar-des, corresponding very nearly with the Gujarat district, to the king of Kashmir. The town of Gujarat is said to have been build or restored by Ali Khan Gujar in the time of Akbar. The grounds for General Cunningham's identification will be found in full detail at pages 61 to 82 of Vol. II, of the Archaeological Reports. The present distribution of the Gujars in India is thus described by General Cunningham—

"At the present day the Gujars are found in great numbers in every part of the North-West of India, from the Indus to the Ganges, and from the Hazara mountains to the Peninsula of Gujarat. They are specially numerous along the banks of the Upper Jamna, near Jagadri and Buriya, and in the Saharanpur district, which during the last century was actually called Gujarat. To the east they occupy the petty State of Samptar in Bandelkhand, and one of the northern districts of Gwalior, which is still called Gujargar. They are found only in small bodies and much scattered throughout Eastern Rajputana and Gwalior; but they are more numerous in the Western States, and specially towards Gujarat, where they form a large part of the population. The Rajas of Rewari to the south of Delhi are Gujars. In the Southern Panjab they are thinly scattered, but their numbers increase rapidly towards the north, where they have given their name to several important places, such as Gujranwala in the Rechna-Doab, Gujrat in the Chaj Doab, and Gujar Khan in the Sindh Sagar Doab. They are numerous about Jahlam and Hassan Abdal, and throughout the Hazara district; and they are also found in considerable numbers in the Dardu districts of Chilas, Kohli, and Palas, to the east of the Indus, and in the contiguous districts to the west of the river."

In the Panjab they essentially belong to the lower ranges and sub-montane tracts; and though they have spread down the Jamna in considerable numbers, they are almost confined to the reverain lowlands. In the higher montains they are almost unknown. The figures showing their distribution are given in Abstract No. 83 at page 254. Gujrat is still their stronghold, and in that district they form 13½ per cent of the total population. There alone have they retained their dominant position. Throughout the salt-range Tract, and probably under the eastern hills also, they are the oldest inhabitants among the tribes now settled there but in the west the Gakkhars, Janjuas, and Pathans and in the east the Rajputs have always been too strong for them and long age deprived them of political importance. In the Peshawar district almost any herdsman is called a Gujar, and it may be that some of those who are thus returned are not true Gujars by race*. But through out the hill country of Jammu, Chibhal, and Hazara and away in the independent Territory lying to the north of Peshawar as far as the Swat river, true Gujar herdsmen are found in great

*On the other hand, Mr. Steedman is of opinion that the figures for the Gujars of Rawalpindi are very much under the mark and that many of them must have been returned as Jats, Rajputs, or perhaps even Mughals.

numbers, all possessing a common speech, which is a Hindi dialect quite distinct from the Panjabi or Pashto current in those parts. Here they are a purely pastoral and almost nomad race, taking their herds up into the higher ranges in summer and descending with them into the valleys during the cold weather; and it may be said that the Gujar is a cultivator only in the plains. Even there he is a bad cultivator and more given to keeping cattle than to following the plough.

It is impossible without further investigation to fix the date of the Gujar colonization of the lower districts. They are almost exclusively Musalman except in the Jamna districts and Hushyarpur, and they must therefore have entered those districts before the conversion of the great mass of the caste. The Jalandhar Gujars date their conversion from the time of Aurangazeb, a very probable date. The Firozpur Gujars say that they came from Daranagar in the youth of India, that they moved thence to Rania in Sirsa, and thence again to Firozpur via Kasur. The Musalman Gujars of all the eastern half to the Province still retain more of their Hindu customs than do the majority of their converted neighbours, their women, for instance, wearing petticoats instead of drawers, and red instead of blue. It is noticeable that Gujrat is to the Gujars what Bhatner and Bhattiana are to the Bhatti, a place to which there is a traditional tendency to refer their origin.

481. The Gujar is a fine stalwart fellow, of precisely the same physical type as the Jat; and the theory of aboriginal descent which has sometimes been propounded, is to my mind conclusively negatived by his cast of countenance. He is of the same social standing as the Jat, or perhaps slightly inferior; but the two eat and drink in common without any scruple, and the proverb says: "The Jat, Gujar, Ahir, and Gola are all four hail fellows well met." But he is far inferior in both personal character and repute to the Jat. He is lazy to a degree, and a wretched cultivator; his women, though not secluded, will not do field-work save of the lightest kind; while his fondness for cattle extends to those of other people. The difference between a Gujar and a Rajput cattle thief was once explained to me thus by a Jat: The Rajput will steal your buffalo. But he will not send his father to say he knows where it is and will get it back for Rs. 20, and then keep the Rs. 20 and the buffalo too. The Gujar will". The Gujars have been turbulent throughout the history of the Panjab, they were a constant thorn in the side of the Delhi Emperors, and are still ever ready to take advantage of any loosening of the bonds of discipline to attack and plunder their neighbours. Their character as expressed in the proverbial wisdom of the countryside is not a high one: "A desert is better than a Gujar : wherever you see a Gujar hit him" Again : "The dog and the cat two, the Rangar and the Gujar two; if it were not for these four one might sleep with one's door open :" so "The dog, the monkey, and the Gujar change their minds at every step;" and "When all other castes are dead make friends with a Gujar." As Mr. Maconachie remarks: "Though the Gujar possesses two qualifications of a highlander, a hilly home and a constant desire for other people's cattle, he never seems to have had the live of fighting and the character for mainly independence which distinguishes this class elsewhere. On the contrary he is generally a mean sneaking cowardy fellow; and I do not know that he improves much with the march of civilization, though of course there are exceptions, men who have given up the tradition of the tribe so far as to recognize the advantage of being honest—generally."

Such is the Gujar of the Jamna districts *. But further west his character wouldəəsm to be higher. Major Wace describes the Gujars of Hazara as "a simple all-enduring race, thrifty and industrious, with no ambition but to be left alone in peace with their cattle and fields;" and "many of them are fine men in every way." Mr. Thomson says that the Gujars of Jahlam are the best farmers in the district (perhaps not excessive praise in a district held by Gakkhars, Awans, and Rajputs), though the Maliar or Arain is a better market gardener; and that they are quiet and industrious, more likeable than (Salt-range) Jats, but with few attractive qualities. Mr. Steedman gives similar account of the Gujars of Rawalpindi, calling them "excellent cultivators." So the Gujars of Hushyarpur are said to be " a quiet and well-behaved set." In Jalandhar Sir Richard Temple describes them as "here as elsewhere of pastoral habits,

*Mr. Wiaron, however, writes: "The Gujar villages in Gurgaon have on the whole stood the late bad times better than those of almost other caste-better than the Jats, and almost as well as the Ahirs. Our Gurgaon Gujars are very little given to thieving, and In have rather a high opinion of them."

but more industrious and less predatory than usual;" and Mr. Barkley writes; "At present, after thirty years of British rule, they are probably as little given to crime as any other large class in the agricultural population. It is still generally true that they occupy themselves more with grazing than with agriculture; but this is by no means invariably the case." But in Firozpur again Mr. Brandreth describes them as " unwilling cultivators, and greatly addicted to thieving," and gives instances of their criminal propensities. Thus it would appear that the further the Gujar moves form his native hills, the more he deteriorates and the more unpleasant he makes himself to his neighbours. The following description of the Gujars of Kangra by Mr. Barnes is both graphic and interesting:—

"The Gujars of the hills are quite unlike the caste of the same designation in the plains. There they are known as an idle, worthless and thieving race, rejoicing in waste, and enemies to cultivation and improvement; but above and below they are both addicted to pastoral habit. In the hills the Gujars are exclusively a pastoral tribe, they cultivate scarcely at all. The Gadis keep flocks of sheep and goats, and the Gujars wealth consists of buffaloes. These people live in the skirts of the forests, and maintain their existence exlusivley by the sale of the milk, ghee, and other produce of their herds. The men graze the cattle, and frequently lie out for weeks in the woods tending their herds. The women repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter-milk and ghee, each of these pots containing the proportion required for a day's meal. During the hot weather the Gujars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which the rains bring forth, and at the same time attain condition from the temperate climate and the immunity from venomous flies which torment their existence in the plains. The Gujars are a fine manly race, with peculiar and handsome features. They are mild and inoffensive in manner, and in these hills are not distinguished by the bad pre-eminence which attaches to their race in the plains. They are never known to thieve. Their women are supposed to be not very scrupulous. Their habits of frequenting public markets and carrying about their stock for sale unaccompanied by their husbands undoubtedly expose them to great temptations; and I am afraid the imputations against their character are too well founded. They are tall, well-grown women, and may be seen every morning entering the bazars of the hill towns, returning home about the afternoon with their baskets emptied of their treasures. The Gujars are found all over the district. They abound particularly about Jowala Mukhi, Tira, and Nadaun. There are some Hindu Gujars, especially towards Mandi, but they are a small sect compared to the Musalmans."

It has been suggested, and is I believe held by many, that Jats and Gujars, and perhaps Ahir, also, are all of one ethnic stock; and this because there is a close communion between them. It may be that they are the same in their far distant origin. But I think that they must have either entered India at different times or settled in separate parts, and my reason for thinking so is precisely because they eat and smoke together. In the case of Jat and Rajput the reason for differentiation is obvious, the latter being of higher rank than the former. But the social standing of Jats, Gujars, and Ahirs being practically identical, I do not see why they should ever have separated if they were once the same. It is however possible that the Jats were the camel grazers and perhaps husbandmen, the Gujars the cowherds of the hills, and the Ahirs the cowherds of the plains. If this be so they afford a classification by occupation of the yeoman class, which fills up the gap between and is absolutely continuous with the similar classification of the castes above them as Brahmans, Banyas, and Rajputs, and of the castes below them as Tarkhans, Chamars, and so forth. But we must know more of the early distribution of the tribes before we can have any opinion on the subject. I have noticed in the early historians a connection between the migrations and location of Gujars and Rajputs which has struck me as being more than accidental; but the subject needs an immense deal of work upon it before it can be said to be even ready for drawing conclusions [1].

Gujar Tribes—The Gujar tribes and clans appear to be very numerous, and apparently new local sub-divisions have sprung up in many places. Still the distribution of the main tribes for which I gave figures on the page in Abstract No. 84 is far more general than is the case with other castes of equal importance.

[1]Mr. Wilson notes that the Gujars and the Bargujars tribe of Rajputs are often found together: and suggests that the latter may be to the Gujars what the Khanzadahs are to the Meos and what most Rajputs are to the Jats.

The figures only include 47 per cent, of the Gujars of the Province; but they comprise 69 per cent, of those of Gujarat, and probably include most of the great original tribes. The Khatana and Chechi far Surpasses the others in number.

Extract from "the Punjab and Its Feudatories Census Report, Part I. 1891" By E. D. Maclagan (P. 302)

Gujar

480. Gujar includes Jar Gujar or Zamindar Gujar. Also some sub-castes recognised as belonging to the Gujars as Bhakr', Barbar, Shahangi, etc.

Extract from "Indian Village Community" by B. H. Beden-Powell, M. A. C.I.E. (P.101 and 272).

A very similar account may be given of the Gujar or Gujar. They are not nearly so numerous as the jats, ranking only eighth, I think in the list of castes as regards numerical superiority. They also seem to have a distinct tribal origin, but to have largely mingled with Rajput and other families. They must have used the Westren or Indus Valley route, as well as the direct route to the Punjab plains, as they are found not only in the Indus Valley, but in Upper Westren India. There is no trace of them in the province of Bombay called Gujarat (the Gurjarashtra of to Sanskrit writers); but they are found in the Nagpur districts (where Sir R. Jenkins says they claimed Rajput descent); they were noticed by Dixon in Merwara, and they are found in the Narbadea Valley and also in Northern Bundelekhand. There is a small independent Stat—Samptar, still ruled by a Gujar chief. They are most numerous in the plains of the Panjab, giving their names to the two districts of Gujarat and Gujranwala. They also extended to Delhi and beyond; for we find that the Upper Doab and Rohilkhand districts of the North-West provinces contain many of them. So much so that one part of the Saharanpur district was actually called 'Gujrat' (during the last century). Reckoning up clans or divisions known in different parts of the country, eighty-four names are given in Elliot's Glossary.

In the next district of Gujarat we have a Rajput dominion of a Raja and chiefs of the Chib clan and a surviving group of village-estates, These do not belong to the present section. But the district at large shows signs of genuine tribal locations; one portion of it being known as the Jatatar and another as Gujar.

In the course of time there has been some admixture of Awan and other Villages, but the general features of the tribally occupied tracts are still discernible.

The Jats and Gujars are subdivided into a great number of families each called by its own names, which is generally that of some ancestor who became in this time so powerful, or otherwise noted, as to leave his name to his posterity. It would not appear, however, that any new divisions have been separated off from the main stock for the last one hundred or one hundred and twenty years.... Most of the clans number but few families, some owning but a single village. But to this there are some notable exceptions among the Jats. The Varaich, Tara and Gondal, clans are very strong and hold a superior status.

In the neighbouring districts there is a still greater admixture of villages; but clan-groups may still be discerned as colonies, of Bajwa Jats in Sialkot, of Awan clansmen in others. In Gujranwala there is a group of eighty-one villages of the Catta (Rajput) clan, all in this instance proceeding from the foundation of one original adventurer who had emigrated from his home further East; and there is a large group (106 Villages) of the Bhatti tribe, around Pindi-bhattian as a centre.

Leaving, however, this part of the Country, and coming to the region between the Bias and Sutlej rivers, we find in the Jalandhar district many Jat tribes divided into got, or clans, and al, or minor clans. But, writes the Settlement Officer, large tracts of country each occupied by villages of one got are not found here, as they are in other parts of the country. The nearest approach to such a state of things is met with in the Philaur Tahsil where there is a cluster of Sihota villages about Kuleta (Barapind) itself a very large estate belonging almost entirely to this clan. The Rajputs, of whom the Ghorewaha clan is the most numerous (nearly 9,000), are found in the tracts nearer the hills; their villages are only partially aggregated. Here we have the tradition of a growth from a very small origin. Two brothers came from Rajputana on a pilgrimage to a sacred place in the lower hills (Jawalamukhi). Meeting with the

Pathan king Shahabu-d-din Ghori, they presented him with a fine horse, and in return the monarch gave them a grant of as much land 'as each could ride round in a day'. Each brother selected one side of the river Sutlej; one threw his spear (eseala) where the village of Selkiana now is, and the other his bracelet (Kangan at Kanganwal, to mark the limit reached. The family gradually expanded and the branches and sections were indicated by the terms chat, makan, and muhi, which I have met with nowhere else. Mr. Purser points out the impossibility of the dates and other details of the tradition; but its general circumstances, and the origin of the landlordship in a royal grant (growing into a set of villages jointly owned by groups of the clan), are very probable. There are other Rajput clans of the same kind. Passing over certain groups of Awan and Gujar, I will only mention that a tribe of Arain (or Rain) make up about one-seventh of the agricultural population; they are divided into fifteen gots. They have many scattered villages, but in some parts they are also connected groups. Their tradition is that they were once Hindu Rajputs, descendants of Rai Jaj, ruler of Sersa, in the South-eastern Panjab, and that they became Moslems about the close of the twelfth century; the name is said to be derived from the title 'Rai' borne by their ancestor. Another numerous tribe, the Saini (14,000) also trace their origin to a few ancestors who came from their home in Mathura (North-West Provinces) in defence of the Hindus against the first Moslem invasions, and they multiplied in their new home. As regards the district generally, Mr. Purser remarks that the existing village bodies are not able to trace their descent very far; only 355 villages out of 1,324 are remembered to have been founded for twelve or more generations.

Crossing the Sutlej river, it will be sufficient to take three typical districts—Ludhiana, Rohtak, and Karnal. Excellent reports of each exist, and the writers have gone fully into the tribal question.

Extracts from "Brief view of the Caste System of the North-Western Provinces and Oudh" by John C. Nesfield, M.A., Oxon. (P.10—13)

Castes allied to the pastoral state.—Ascending a few steps higher in the social ladder, we come to those castes which are "allied to the pastoral stage." The occupation of cattle-grazing, as I need scarcely add, represents a higher grade of culture than that of hunting or fishing, and hence the pastoral castes stand on a higher social level in the Hindu community than the castes which preceded them. The change from the hunter to the nomad, and from the wandering cattle-grazer to the stationary one, must of course have been gradual, and the first nomads were almost as much addicted to robbery and bloodshed as men who lived by hunting and fighting only. This is true at the present day, for example, of the Bedouin tribes of Arabia and Egypt and some of the Tartar tribes of Central Asia. Every phase of nomadism is represented at the present day in India, as I shall presently show, by some corresponding caste; and in the tabular statement annexed (group IIC) I have given the names of these castes, as far as possible, in the order of that phase of culture, to which they are most nearly allied, the lower being mentioned first and the higher last.

24. If the reader will refer to the tabular list (group IIC), in which these castes have been collected, he will observe that the names by which they are called, indicate very clearly the stage of culture, out of which they originally rose and asto which castes they still approximately correspond. Thus Goshi is derived from Gosha, a cattle-pen Gadaria, the shepherd caste, is derived from Gadar, an old Hindi word for sheep. Ahar and Ahir variants of Sanskrit Abhir, which means nomad, "one who wanders about." This caste or tribe was known to Pliny under the name of Abhiri. Gujar is simply a variant of Gochar, which means "cattle-grazer." The Jat caste has retained its tribal, instead of taking a functional name, on account of the fame of the great popular hero, Krishna, who was born in its ranks.

25. As was stated above, there are various gradations of rank, corresponding to the various grades of nomadism, among the pastoral castes of India. Thus the Gaddi or Goshi, who has been placed first, that is, lowest, in my tabular list, is not merely a cattle-grazer but a cattle-lifter, and he recalls in other respects the predatory or earliest phase of nomadism. If he can find space, he still does, on the sides of the Vindhya hills, he prefers to this day the purely migratory to the settled life. The Hindu caste is generally called Gaddi, and Ghosi is the Muhammadan counter part. Amongst Muhammadans the Ghosi ranks quite as low as the Gaddi amongst Hindus and for the same reason. The very name "Gaddi" appear to be merely a variant of Gadiya, Gidiya, or Gandila a tribe of saveges and cutthroats, of whom only a few are now to be found in Hindustan, though they

are said to be still numerous in the Panjab as a clan of the predatory Sansis. Thus Gaddi the cowherd is merely an improved form of Gadia the savage, just as Khangar is an improved form of Kanjar, Dhuriya of Dom, Ahir of Banmanush & C.A man of the Gaddi caste cannot enter a Hindu temple, which proves that his status in society is as low or almost also was that of the hunting tribes or castes. The castes standing next to the Ghosi or Gaddi in order of respectability are the Ahar and the Gujar. The former is by name merely a variant of Ahir, but in character he is less civilized. He, therefore, constitutes a distinct caste and is recognized as such by all Hindus. The Gujars especially those in the Meerut Divsion, are notorious for their predatory habits. In the Moghal times they were largely employed as watchmen a clear proof of their thievish and lawless propensities; and in the time of the sepoy mutiny they gave as much trouble as the Meos, plundering friend and enemy indiscriminately. The Ahir is very different. He is as a rule orderly and peaceable wherever he lives; and from a wandering cattle-grazer or nomad which (as his name implies) he originally was, he has for several generations past been settling down as stationary husbandman and this not so much from choice as from the constantly increasing scarcity of fields or forests suited to his ancestral calling. The Gadaria resembles the Ahir in character and pursuits except that he grazes sheep and goats instead of cows and buffaloes. He is largely occupied in wool-shearing and wool weaving, and he adheres to this calling as long as he can in preference to agriculture. The Rewari of camel-breeder is a respectable caste, belonging to Rajputana rather than to Hindustan. The Jat stands higher in the social scale than any of the other castes belonging to this group. The name Jat or Jad is simply the modern Hindi pronunciation of the Sanskrit Yadu or Jadu, the tribe in which the great popular hero, Krishna, was born. In the Prem Sagar and elsewhere the Yadu tribe is described as simply pastoral, and the flirtations of Krishna with the milkmaids would lose all force and significance on any other hypothesis. Krishna then was a great nomad king, who achieved renown as a victorious warrior no less than as an amorous swain; and the tribe in which he was born became, owing to the fame of his greatness the highest and most powerful of the pastoral tribes of Upper India as it has remained to this day. His modern worshippers and admirers, not satisfied with thinking of him as a cowherd, have raised him to a Rajput; and hence in the western districts of the Punjab no clear distinction between Jats and Rajputs can now be made out. In Hindustan, however, the Jats are still many degrees below Chattris or Rajputs. Nor have they entirely thrown off the nomad and predatory instinct; for, as Mr. Beames remarks, "not long ago they were notorious cattle-lifters, nearly as bad as their neighbours, the Gujars" (Elliot's Supplemental Glossary Vol. I, page 136). As a caste they still retain many of the customs and traditions peculiar to the pastoral state; but their present occupation is chiefly agricultural, and in the Meerut Division they are said to raise finer crops of sugar than any of the agricultural castes proper.

26. A brief allusion must be made in passing to the theory repeated by almost all writers on Indian ethnology, that the pastoral castes, especially the Jat, the Gujar, and the Ahir, are of Scythian origin, that is (I presume) of neither Aryan nor indigenous blood. Several reasons have been alleged in support of this view. Speaking of the Jats, Mr. Williams remarks that "the custom of the Karoo the marriage of a widow with the brother of a deceased husband, clearly indicates a Scythian origin" (Oudh Census Report, 1869, Vol. I, page 93). Again, the same writer speaking of the Ahirs (see page 100) gives some countenance to the notion that the word Ahir is derived from ahi, a snake, and considers that the regard for snakes shown by this caste "must be a relic of the old serpent-worship, and seems to confirm the supposition of a Scythian origin for this caste." In using the argument drawn from the remarriage of widows Mr. Williams was only following Sir Henry Elliot, who remarks that "Ahirs conform to the customs of Gujars and Jats in respect to the marriage of the elder brother's widow" (see Supplemental Glossary, Vol. I, page 5); and in several of the Gazetteers of the North-Western Provinces lately published allusion is made to the community of this custom as a mark of community of origin. The ethnology of the Gujars is learnedly discussed by General Cunningham, who identifies them with the Tochari, alias Yuchi, alias Kushan, alias Kaspiroi, alias Thagarii, alias Kuei-shwang, alias Korson, Korsea, Khuransu, or Koruno; and in this way they are lodged at last in the city of Khorasan and traced to a Scythian origin (see Archaeological Report, Part IV, pages 25–29). Independently of this, Sir Henry Elliot had already identified the Jats with the Getoe or Massa-Getoe of ancient Scythia, and these again with the Yuechi, Yuchi or Yuti, whom General Cunningham has identified with the Gujars (Supplemental Glossary,

Vol. I, page 133). Finally, the Scythian origin of the Jats has been accepted as an historical fact by Dr. W.W. Hunter, who includes the Naga tribes also in the same category; for Naga, as he shows, means snake, and "serpent-worship formed a typical characteristic of the Indo-Scythic races" (Indian Empire, Chapter VII, page 173, edit. 1882). In his "Brief History of the Indian People," which is the text-book for the entrance examination to the Calcutta University, several thousands of youths throughout the presidency of Bengal are now being taught that the Indian population is made up of three distinct racial elements—the Aboriginal, the Aryan, and the Scythian. In Chapter VIII of this volume he remarks:—"The third race, the Scythian, held a position between the other two. The Scythian hordes who poured into India from 126 B.C. to 400 A.D. were neither hunters like the Indian non-Aryan tribes, nor cultivators like the Aryans. They were shepherds or herdsmen who roamed across the plains of Central Asia with their cattle and whose one talent was for war."

The grounds, then, on which the Scythian origin of the pastoral castes has been maintained are three in number: (1) the custom of the karao; (2) the worship of snakes; (3) the identification of proper names. The first argument is worth noting, because the marriage of the elder brother's widow was a Hindu custom legalized by Manu's Code,* and though it has since been prohibited to the higher castes by the code of Parasara, it is still practised by all the lower castes, and is not, nor ever has been, confined to the Gujars, Ahirs, and Jats. The second argument is likewise worth noting, because snakes are worshipped all over India by all castes alike, and have at different times been worshipped all over the world, wherever snakes are to be found. The third argument (the identification of proper names) is ingenious, but not convincing. The reader is already aware that Jat is simply the modern Hindi pronunciation of Yadu or Jadu, that Air can be easily traced to the Sanskrit Abhir, and that Gujar is merely a variant of Gochar or cattlegrazer.

Even if it could be proved that these castes were of Scythian blood, the result would only strand us in deeper ignorance than before; for the best authorities are not agreed as to who the Scythians were, some contending that they were Aryans and others Mongols. Considering that these so called Scythian tribes of India are in physical characteristics precisely similar to the rest of the Indian population, it is vain to expect one to believe that they are of an alien ethnical stock. Moreover, the pastoral castes are the necessary intermediate link between the hunting and the agricultural; and this fact alone, unless we are to discredit the analogies of history and the conclusions of science, is sufficient to prove that they are not of foreign but of indigenous blood.

27. The differences between the names given in the census report and those shown in my own table (group IIB) are in this instance very slight:—

(*a*) Gaddi has been entered as an equivalent name to Goshi, as the former is the name of the Hindu caste and the latter that of the Muhammadan counterpart. Even Ahirs and Gujars who have become Muhammadan frequently call themselves by the name of Goshi.

(*b*) Baona, against which only 143 persons have been recorded in the census, is (so far as I can learn) a sub class of Gaddi, amongst whom, therefore, I have included them.

(*c*) Dhandhor, against which only eight persons are recorded, signifies etymologically "one whose wealth lies in cattle" being derived from dhan, wealth, and dhor, cattle. It is not the name of a caste. Such a name might be applied to any one who lives by cattle. But I learn that it is not unfrequently used as an euphemism for cattle-lifter; I have therefore included them amongst Gaddis.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province" by H.A. Rose, Volume II. (P. 446–454).

Kanauri, Khanawari†—an inhabitant of Kanaur, the valley which, lying on the Upper Sutlej, forms an appanage of the Bashahr State. Its inhabitants are almost entirely Kanets or Jads, but differ as completely from the Kanets of Bashahr proper as do the Lahula Kanets from those of Kullu.

* Should a younger brother have begotten a son on the wife of his deceased elder brother, the division (of property must then be made equally between that son, who represents the deceased, and his natural father; thus is the law settled. —Chapter IX, Section 120.

† Kanaura appears to be the more correct form.

Besides the Kanets or Jads the only two castes in Kanaur are the Chamang* who make shoes and weave, and the Domiang† who are blacksmiths and carpenters.

Water or cooked food which has been touched by the lower castes is not used by Kanets, nor are people of these castes allowed to enter a Kanet's house. If a Kanet eats such food inadvertently he applies to his Raja who bids him make expiation (Prayaschitta) and pay some Nazarana or forfeit. This custom is called Sajeran or Sacheran.

The Kanets of Kanaur are said to be divided into three grades, each comprising a number of septs, whose names do not appear among the Kanets of Bashahr proper.

The Kanet septs of Kanaur, according to their geographical distribution :—

1st Grade Kanets.—Pargana Rajgaon.

Bairyan	Moelas	Sakhan
Skamtas	Sana	Rokeru
Wangmo	Shwal	Deran
Thangar	Daprato	Dalyan
Dames	Bitaryan	

Pargana Shuwa

Bores. Tib. Pores	Khadura	Laspa
	Barji	Shili
Rhanshyan Dhanshyan	Shyaltu	Byolang
Farakpa	Tholpa	Tharmi
Palsar	Loktas	Puan, Tib. Puang
Aldana	Pangtu	Makala
Chhugpo	Shuryan	Mispon or Mishpon

Pargana Inner Tukpa

Bist	Rathu	Dhangch
Kallam	Nyokche	

Pargana Outer Tukpa

Repaltu	Changkung	Dudyan
Chetha	Fanyan	

Pargana Pandarabis

Yulan	Chogla	

Pargana Tharabis

Tyuras	Jogto	Zintu

*Chamars of the plains, doubtless.
†The Doms of the plains.

2nd Grade Kanets—Pargana inner Tukpa.

Bralbang	Mojrang	Shayali
Chamapo	Pankar	Sotha
Kathu	Rakshas	Ungya

Pargana Shuwa

Kharyan	Turkyan	Khinpa, Tib
Shyuna		Khyimpa

Pargana Rajgaon

Anchhan, Tib. Angchan Mashan

3rd grade Kanets who work as potters.

Wangchhang	Waza	Mewar

Titles of Officials

1. Chares, the hereditary headman of a village (in each village).

2. Grokch, the hereditary kardar of the village deity, who speaks on his behalf.

3. Mathas, the hereditary Kardar of a deity. His duty is to petition the diety on behalf of the public.

4. Pujyares whose hereditary duty it is to worship the deity: Nos. 2, 3, and 4 are found in every village where there is a deity.

5. Bathungru, an officials like the defadar of the state.

In the Kanaur valley Buddhism is the dominant faith but though the social customs of the people generally resemble those of the hindus, the observances bear Tibetan names, and the ritual is conducted in that language.

Birth Customs.—During pregnancy the following chant is sung:—

O goddess Tara, I bow down to thee, be pleased to bestow on this woman thy choicest blessings'.

And a charm written on a bit of paper or birch-tree bark is tied round the woman's neck.

On the birth of a son the goddess Dolma is adored, and the chant called Bhum Chung, which runs: On Tayatha gate gate para gate swahas ('May God bless the child'), is sung. The old women of the family perform the midwife's functions; and for a fortnight the mother lives apart, being debarred from touching anything. At the end of that period she and all she possesses are sprinkled with Cow's urine mined with Ganges water, as among Hindus. The Child's horoscope is cast by lama, who also names the child when it is 15 days old, or on any other auspicious. It is generally brought

out of the house for the first time at the full moon and, if possible, at an auspicious moment, when one or two months old. Charms for its long life are also made by the Lamas.

A boy's head is shaved when one year old, the Lamas performing a hom*, Puja, or Path sacrifice. As the Kanauris only rank as Shudras, they are not entitled to wear the sacred thread, so they wear instead a Kanthi† or necklace from the age of 8.

Marriage Customs:—The marriage customs in Kanaur resemble those of the Tibetans. Brothers marry a joint wife, the Lamas solemnizing the wedding by chanting certain hymns and worshipping the gods or goddesses, goats also being sacrificed.

The nuptial rites in Kanaur are peculiar. In the first place the amount of the dheri is unusually high, varying from Rs. 100 to Rs. 1000.‡ The custom as to dower is also different. Many people give the bride as many pewter vessels as there are in the bridegroom's family, but ornaments, he-goats, cows, etc., are also given. The wedding is thus solemnized.

One of the brothers, most usually the one who is the bride's equal in age**, goes with some of his relatives to her father's house on the day fixed by the lama (Priest). There the party are well entertained and the Lama solemnizes the wedding by reciting some chants in Tibetan after the Tibetan manner. Next day they return to their own house with the bride richly dressed and adorned. On reaching home the bride is made welcome, especially by her mother-in-law. After a religious ceremony, the bride's right hand is held by all the bridegroom's brothers, and then all of them are deemed to have married her. A feast is then given to all who are present, and the Lamas and musicians are fed. This marriage is a valid one. The child of an unmarried girl is called Puglang (bastard), and has no right to anything by way of inheritance. Such children live by service and marry with some one of their own class, *i.e.*, with a puglang or puglakch.

In case all the brothers have only one joint wife, there can be no question as to the right of inheritance. And just as the bride's mother-in-law is mistress of the family, so on her death the wife succeeds as its mistress. Thus the movable and immovable property of a family remains in its joint possession and is never divided. But the custom of polyandry is now dying out by degrees.

Death Customs—As the trade and wealth of Kanaur increase and its people come more in contact with India, they are rapidly abandoning the old customs, such as dubant (drowning), phukant (burning), bhukhant (8 coting), etc. This last method of disposing of dead body was formerly observed only by the inhabitants of Hangrang ghori who are called by the Kanaur is Nyam, and by the Kochi or Pahari poeple Zar or Jar, or Zad.

The Lamas used to consult their scriptures and advice as to the disposal of the dead according to the time, etc, of the death, but now the Hindu sharadhs, and so on, are observed. The only old custom which survives is the annual sharadh called Phulaich§, in which a he goat reared in the dead man's name, is dressed in his clothes sacrificed and eaten by the members of his kindred.

At death-bed grain is distributed among all those present, and the Lamas read from Buddhist writings. The body is burnt on the same day, or at latest on the next. Drums, Sanais, Karnals§§ and conches are played when the corpse is carried to the burning ground, Some of the bones are picked up, and sent either to Mansarowar in Tibet, to Rawalsar in Mandi State, or to the Ganges@. In the deceased's room a lamp is kept burning for seven

*hom is a rite in which flames are fed with clarified butter mixed with barley and seamum seed; if possible almonds and dried grapes are also mixed in it. Puja is an offering to the diety of a lamp fed with butter, water, flowers, sweet-meats, fruits, etc., while path consists in reading or reciting the Tibetan scripture called Chhas or Choss.

†The Kanthi is an ordinary-necklace made of tulsi, the holy basil (ocymum sacrum). These kanthis are generally made in Hardwar, Bindraban, Ajudhya and Benares.

‡The dheri prevents a woman's going to another man only he who takes on himself the responsibility for it is entitle to keep the woman. It is a sum paid to the bride's guardian by those of the bridegroom and must be refunded to the latter, if the marriage turns out badly, e.g., if the wife leaves her husband and go off with another man, he has to refund the amount to them.

**The wife is often older than her husbands, or than some of them, and her age, especially if coupled with a sharp tongue gives her decisive voice in the family councils.

§Fulaich or phulaich from Hindi Phul, flower is so called because Kanauris do not wear new clothes till one year, after a death in the family, but after performing the dujang they may wear flowers and new clothes.

§§The Sanai and Karnal are both musical instruments used in the hills. The former is made of wood and is about a foot long with seven holes on which the fingers are placed while playing and its sound is like that of an allgoja; the latter is made of brass and is like a long horn with a round broad mouth; in sound it resembles the conch.

@Taking the bones to the Ganges is said to be quite a recent innovation only dating back two or three years.

days from the death, and mense is also burnt in it. The chholpa (Hind. Kiria Karam) is performed from the eighth to the tenth day; all the deceased's clothes are given to the Lamas, with other gifts. The panchaka or group of five constellations* is inauspicious for the family of one who dies under it, and to avert the evil, images of roasted flour are made and burnt with the corpse, to the accompaniment of Tibetan chants.

After 15 days the Lama does a hom puja, and path, reciting Tibetan chants of purification. This ends the period of mourning. After a year the phulaich** is observed, by giving food and clothes to a lama in the deceased's name; and until this is observed the family must not wear any new clothes, etc. The Sharadh called Dujang in Kanauri, is also soleminised by the Lama. The burning ground are haunted by Mashan, Rakshas, Shyuna and Khar Shyuna, of whom the first two are conceived of as evil spirits or demons, and the two latter as Jack-O's lanterns or ghosts.†

The following chant is repeated by the lama more than a thousand times to exercise an evil spirit from a man or woman; On bajra kila kilaya dimo shakcha ucha thyala fat. Any one bitten by a mad dog is healed by repeating the following chant more than a thousand times; Om Khu-khu racha kha tham dewa chang ghi dwishok.

A chronological list of the Buddhist religious observances in Kanaur.

1. The Kangso, a religious ceremony in which the hom, Puja and path are performed by the lamas and zomos, observed in every temple through out Kanaur on the 8th, 10th, 12th and 14th of the bright half, as well as on the full moon and amawas of each month.

The Zinshok, celebrated in Kanam village on the 8th of the bright half, as well as on the full moon of each month; including the amawas.

3. The Torgya performed at Kanam, once on the 14th of the bright half and again on the full moon Phagun.

4. The Tona, also celebrated at Kanam on the 11th of Chait for one day.

5. The Tibangma, performed at Kanam on the 20th of Paush.

6. The Kutimf, also celebrated at Kanam on the 15th of Phagun.

7. The Namgang, also observed at Kanam for two days from the amawas of every month Hom, Puja and Path are performed by the lamas and zomos.

8. The Shibrat (Sanskrit Shivratri, the birth-day of Shib or Mahadeo), is a religious ceremony not only of the Hindus but of the Buddhists also. It takes place on the 14th of the dark half of Phagun on which day the people adore Shib, whom they call Lofan, and distribute food among relatives and friends.

9. The Shonetang, (Sanskr, Shravanarchana, meaning, 'worship of Sawan') is celebrated at Gramang or Kathgoan in Bhaba pargana on the full moon of Sawan. About a dozen young men, taking with them cooked food for three days go out to gather wild flowers and plants from the Loftiest snow peaks. They pass two nights there, collecting various kinds of wild flowers and plants, and on their return they are received with joyous music by the villagers. The garland which they bring from the forest is offered to the deity, and they then together with women, dance and sing songs.

10. The lama-paza a Buddhist religious rite, is observed at Labrang, Shuwa pargana, on the amawas of Chait. The Lamas and zomos devote themselves to the worship of the deity Chhakoling Dambar, while dancing and singing are performed by men and women with great rejoicings.

11. The Jagro (Sanskr. Jagarana, a vigil), is also a religious ceremony, observed throughout Kanaur on the 20th of Bhadon. The night is spent in singing and dancing to music, and worship of the deity is performed in all the temples. A list of the fairs held in Kanaur, with brief description of each.

1. Losar, or New Year's Day, is observed at Kanam for three days, from Paush Shudi 13th till the full moon of Paush. All the people assemble to ask the lamas about their gains and losses during the coming year. It is the most characteristic fair of Kanaur. Feasts are given to friends and relatives, but dancing by men and women to music is the chief function.

*The five nakshtras are Dhanistha, Shatbhisah, Purabhadrapada, Uttarabhadrapada, and Rewati.

**Phulaich is also the name of a fair held in October every year at Braling near Ropa. See Ukhyang in the list of fairs.

†Mashan and Rakshasa are of course Sanskrit terms. The other two are Kanwari, possibly corruptions of tibetan words. It is worth remarking that Mashan Shyuna and Rakshash are also septs of Kanets, found in Mellam, Asrang and Rirang villages respectively.

2. The Kangyur-zalmo (fr. Kangyur, Library, and Zalmo a visit,) takes place on the 15th date of Har (Ashrah) at the Kanam. People visit the Tibetan Library, called Kangyurtangyur, in the large village of Kanam.

3. The Menthako fair also takes place at Kanam on the 20th date of Bhadon (August) and last two days. The chief event at this fair is a ponyrace, feasting, drinking, dancing to music and singing.

4. The Khwakcha fair takes place at Kanam and lasts for 5 days from the 20th date of Magh, ending on the 25th. The nights are passed in dancing and singing to music before the temple of the deity called Dabla.

5. The Ganga fair takes place in Changmang forest above Lippa, in Shuwa pargana, on the full moon of Katik. Men, women and children climb to the Changmang forest, and eating, drinking, dancing and singing are features of the festival.

6. The Jokhya-khushimig and Jokhya-chhug-shimig at Kanam are important festivals, at which visits are paid to relatives and friends, on the 13th and 14th date of Magh (January).

7. The Ukhyang (fr. ū, a flower, and khyang, a sight of) is the most remarkable fair in Kanaur. The people go to the high ranges to gather wild flowers and leaves, and offer a large garland of them to the deity. Men and women in rich attire also dance and sing a song which is roughly translated thus:—

"The fair called Ukhyang is held first at Rupi village[1] in honour of the village deity named Teras,[2] on the 10th of Bhado.

In Barang village[3] it takes place on the 20th of date of Bhado, when the upper forests are full of wild flowers and plants.

"For whose sake is this monkish garland[4] O Nages[5] of Barang, its for your good sake. The Ukhyang fair takes place when the forest is dry, in the dry forest there are no flowers.

What is to be done then ? Again we say what is to be done ? Behold a garland of rachhu kanang, [6] to whom are we to offer it?

It must be offered to Markaling[7]

Again to whom should we offer a garland of Shi-shyur[8]

We must offer it to the deity of Yana or Mallam, by name Gandrapa[9]

Where is the remainder of the fair held ?

The fair of Maheshras[10] the Bhaba pargana[11] deity takes place when the autumn moon is full.

A Handsome Raja is Raja Shumsher Singh.

And Maheshras, the deity of Bhaba,

Like Shuwa Chandika[12] is beautiful.

In Tukpa pargana there are nine water channels.

But Shuwa pargana has only one."

8. The Shogch fair is held at Chini and lasts for 5 days from Manger shudi 10th to the full moon of that month. People from all the surrounding villages assemble to dance and sing and a great deal of merriment results.

9. The Rathin fair is also held in Chini on the 1st of Paush and is celebrated by dancing and singing.

10. The Agtarang fair at Richpa or Rispa in inner Tukpa lasts for one day. All the people of the surrounding villages assemble, and dancing and singing before the temple of Kulyo deity are the features of the fair.

11. The Mang fair is also observed at Richpa and lasts for about a week from the 18th of Magh. The Lamas and zomos devote themselves to the worship of Buddha, men and women dance and sing to music with great merriment till the end of the fair.

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[1]Rupi is a village in Pandarabis Pargna.

[2]Teras, the deity of Rupi Village.

[3]Barang, a village in Inner Tukpa Pargna.

[4]Loshgar the monkhood flower.

[5]Nages, the deity of Barang village.

[6]Rachu-kanang, a plant which has leaves like a calf's ears whence its name.

[7]Markaling deity of Khwang village in Shuwa Pargana.

[8]Shisyur, a plant found on the snowy peaks.

[9]Gandraps the deity of Yana or Mellam, a village in Rajgaon pargana.

[10]Maheshras (2nd), the deity of Bhaba pargana.

[11]Bhaba is a pargana in the Wang Valley.

[12]Shuwang Chadika, the goddess of Kothi orKostamni a village in Shuwa pargana.

12. The Yungnas or Jungnas fair is also held at Richpa in Paush, the exact day being fixed by the zamindars to suit their own convenience, and it lasts for five days. Workship of Buddha is observed with general rejoicings. Eating, drinking, dancing and singing are the principal features of the fair

13. The Sherkan fair is held in Kanam on the 3rd of Katik and lasts but one day.

14. The Dumyur-zalmo fair takes place at Kwada, in Shuwa pargana on an auspicious day appointed by the zamindars in Har (Asharh). Dumgyur means a Buddhist praying wheel, and zalmo, a visit. The people visit the huge praying wheel, and turn it round to the right as often as they are allowed.

15. The Kailas-zalmo, or the visit to the Kailas mountain, is celebrated at Pilo or Spilo, in Shuwa pargana, on any auspicious day in Har fixed at the will of the zamindars, and lasts one day. Worship of the Kailas mountain is performed with great rejoicings, dancing and singing being the main features of the fair.

16. The Khepa fair is observed throughout Kanaur, for three days, from Mangar Badi saptami to Mangar badi dasmi. The people bring thorns and put them on the doors of their houses in order that no evil spirit may enter and on the 3rd day they take all the thorns outside the village and burn them, as if they were burning an evil spirit. Dancing and singing with music are main features of the fair.

17. The Ras-kayang (ras Sanskr. Rashi, a zodiacal sign and Kayang, Sanskr. Kaya, body) is the day on which the sun reaches the zodiacal sign of Aries. In India known as the Meshi-sankranti or Vishuva-sankranti, throughout the Simla Hills it is called Bishu. This fair is celebrated throughout Kanaur and the Simla Hills on the 1st of Baisakh. The houses are well whitewashed and decorated, and dancing and singing with great rejoicings are its main features.

18. The Labrang-zalmo fair takes place at Kanam on the 17th of Jeth. At this fair people visit the temple of Dabla, and dance and sing there with great rejoicings.

19. The Chhokten-zalmo fair is held at Labrang, in Shuwa parganas, on the 15th of Har. People visit the temple called Chhokten at Labrang. Singing and dancing to music are its main features.

20. The Suskar fair is observed in Kothi or Kostampi as well as eleswhere, about a week from the 9th of Phagun. Two parties, one of young men and the other of young women, fight with snowballs until they are tired. Singing and dancing to music before the goddess Shuwang Chandika are the main features of the fair.

21. The Jagang fair also takes place in Kothi on the 3rd Magh, and lasts for a day. Dancing and singing songs to music, and worship of the deity are performed with great rejoicings. Jagang, from Sanskr., Yajna, means sacrifice.

22. The Bishu fair is the same as the Ras-kayang, which takes place on the 1st of Baisakh. In Upper Kanaur the people call it Ras-kayang, and in Lower Kanaur, Bishu.

23. The Bang-kayang fair is held at Gramang or Kathgaon, in Bhaba pargana, on the full moon of Paush. All the Bhaba people assemble in the temple of Mahesharas and worship him. Dancing and singing are the main features of the fair.

Monasticism—Kanet girls, who do not marry, but devote their time to the study of the Tibetan scriptures are called zomos or jomos. They live in nunneries. The two principal nunneries are at Kanam and Sunam and in these a great number of zomos live. Besides this, every village has a few zomos.

Kanet boys, who learn the Tibetan scriptures, and are well versed in the Budhhist doctrines, are called Lamas. They live in monasteries and are looked upon as very holy. In fact they are the priests of all of the Kanets. There are several monasteries of these lamas in Kanam, Sunnam, and other villages. Lamas are either Gyolang or celibate, like the Brahmachari or Dugpu, who marry but never shave the head.

The Lama is consulted with regard to every important undertaking. Thus he is asked to name an auspicious day for beginning to plough or sow, and at the time ascertained he recites chants like the one beginning : Om akani nikani ambita mandate mantale swaha, "May the gods bestow on us abundance of grain". When a new roof is put on a temple, which is called shant* the Lamas perform a ceremony reciting charms and performing hom, with the sacrifice of sheep and goats. This is called parestang (Sanskr. Pratistha, consecration). When a new house is ready the lama fixes the time auspicious for its occupation, and the owner, dressed in

*From Sanskrit, Shanti, Peace.

new clothes, is then taken into it with his wife, who rings a bell. This is called gorasang*. New grain is first offered to the village-god and may then be eaten.

Cults in Kanaur—An alphabetical list of the deotas in Kanaur, together with the name of the village in which each is located :—

1. Badrinath at Kamru or Mone village.
2. Bhimakali at Kamru or Mone village (also at Sarahan).
3. Chhakoling Dambar, at Labrang village in Shuwa pargana.
4. Chandika at Ropa village in Shuwa pargana, Gangyul ghori. Also at Yawring village Shuwa pargana.
5. Chhwedung, at Chango village in Shuwa pargana.
6. Dabla, at Kanam, Dabling, Dubling, Lio Spuwa or Poo Shyasho, in Upper Kanaur.
7. Deodum, at Nako, in Shuwa pargana.
8. Gyangmagyum at Jangi in Shuwa pargana.
9. Kasurajas, at Rirang or Ribba, in Inner Tukpa pargana.
10. Khormo, at Pilo or Spilo in Shuwa Pargana.
11. Kulyo at Richpa or Rispa, in inner Tukpa pargana.
12. Maheshras, at Shungra or Grosnam in Tharabis pargana at Gramang or Kathgaon in Bhaba pargana and at Chugaon or Tholang in Rajgaon pargana.
13. Markaling, at Khwangi in Shuwa pargana.
14. Mathi at Chhitkul, in Outer Tukpa pargana.
15. Milakyum, at Akpa village in Shuwa pargana.
16. Nages, at Barang, Bruang† Chasang, Chhota Kamba, Kilba Mewar, Miru, Sangla, Sapni or Rapang villages.
17. Nagin, at Bari village in Tharabis pargana.
18. Narayan at Barsering village in Outer Tukpa Pargana.
19. Narenas, at Asrang, Chini, Shohang, Urni, and Yula villages; and also at Chugaon, Gramang and Shungra, with the three Maheshras.
20. Orming, at Morang or Ginam village in Inner Tukpa pargana.
21. Pathoro, at Rarang and Punnam villages, Shuwa and Rajgaon parganas.
22. Rogshu, at Rogi village in Shuwa pargana.
23. Shankoras, at Pwari or Por village in inner Tukpa pargana.
24. Shanshras, at Rakchham village in outer Tukpa pargana.
25. Sheshering, at Pangi village in Shuwa pargana.
26. Rapukch, at Thangi village in inner Tukpa Pargana.
27. Shuwang Chandika, at Kostampi or Kothi village in Shuwa pargana.
28. Tarasang at Taranda village in Tharabis Pargana.
29. Taras at Rupi village in Pandrabis pargana.
30. Tungma Dambar, at Tyabung village in Shuwa pargana.
31. Ukha, at Nachar and Bara Kamba village, Tharabis and Pandrabis parganas.
32. Yulsha, at Sunnam village in Shuwa pargana.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province" by H. A. Rose, Volume III. (P. 10—19).

LAHULA, LAHULI incorrectly Lahauli, an inhabitant of Lahul, which lies partly in British territory and partly in Chamba. British Lahul comprises three villages, Rangloi or the valley of the Chandra Gara or Punan, the valley of the Bhaga, and Pattan, or the valley of the united river, the Chenab, below the confluence of the Chandra with the Bhaga.

The people of British Lahul are divided into an upper class of Thakurs, who correspond to the Rajputs of the Himalayan area : Brahmans, who are

*From Sanskr. grihapravtishtha, entering in a house: it is called gahrasni in the Simla Hills.

†Nages deota in Sangla is thus addressed by the pujyares in worship:—

O thou, who livest within the wall, who livest in holes, who canst go into a vessel, who canst swiftly run, who livest in the water, on the precipice, upon the trees, in the wasteland, among the madows, who has power like the thunderbolt, who livest within the hollowoo trees, among the rocks, within the caves, be victorious.

only found in Pattan and are descended from immigrants from Chamba-Lahul and other tracts to the south; Kanets, who form the middle and most numerous class; and the lower classes, consisting of Shipis or Dagis and Lohars with a few Sunars, Bararas and Hensis. The Dagis, Lohars, Bararas, Hensis, etc., seem to have no gots and all intermarry, though they refuse to marry with the lowest caste of all, the Shipis. There are also a few Lamas, chiefly in Gara, where a certain number of nuns (chorno) are also found.

The Kanets of Lahul offer a few points of interest. Many of them in Pattan are no doubt descendants of settlers from Kullu or Bangahal, but the rest, and all the Kanets of Gara and Rangloi are pure Tibetans or nearly so. The Lahula, however, now looks upon the term Botia (Tibetan) as a term of reprdach. The Kanets in Lahul are divided ino the following gots:—

(*i*) Lonchen-pa or the wazirs.
(*ii*) (ky) chungo-pa or vultures.
(*iii*) Darpa (seems to have no meaning).
(*iv*) Hensar-pa (Hensar is a Kullu caste).
(*v*) Dantur-pa (Grantur-pa).
(*vi*) Hirida-pa, or archers; a story is told to account for the name.
(*vii*) Kapur said to have come from the plains.
(*viii*) Kyechhag-pa.

The Thakurs, who are the gentry and quondam rulers of Lahul, are more or less pure Tibetans by blood, but are beginning to assert a Rajput origin. They take Kanet women as srujat or concubines (suret), but not as full wives (lahri), and the sons of such women, who are styled chumma or workers, are not considered pure Thakurs at first, but in a few generations their descendants regain Thakurs status. The Thakura in Lahul appear to have three gotras or exogamous sub-divisions:—

(*i*) Gautam (or Chandla) descended from the moon.
(*ii*) Buramshing-pa lit. (sugar-cane) in Sanskrit Asbaku, said to be a Surajbansi clan.
(*iii*) Phag-pa, Jamsher-pa, or Arya Jamsherpa (Phag-yal-Arya-varth).

Similarly Brahmans take Kanet women to wife, and their sons succeed; and though the Brahman father will not eat from such a son's hands he may smoke with him. Such sons are called gurus, but call themselves Brahmans, but they in turn marry Kanet wives or women of mixed caste if they can find any.

Thakurs, Brahmans, and Kanets will all smoke together in Lahul, and Brahmans will drink water; tea or lugri (rice-beer) from a Kanet's hand, but will not eat even sachi roti, which appear to be equivalent to pakki roti. Thakurs will eat pakki or sachi roti from a Kanet's hands, but not Kachi, but those Thakurs who wear no janeo will do so. The Kanets do not wear the janeo.

The main class distinction, as in other Tibetan countries, appears to be that between the agriculturists, who form the great, mass of the population, and the wage-earning classes but this line of demarcation, though it prevents intermarriage, does not separate the classes in the rigid way that the institution of caste would do. The artisan classes nevertheless have their distinctions see under Lohar.

But the most interesting thing about the Lahula population is its economic system. This merits full description as it is a good example of a small, self-contained, ancient polity.

The allotments of fields,* supposed to have been made authoritatively at a remote period, and to have originally all equal, subject to the same rent or tax and each liable to furnish one man for service of forced labour to the lord, appear to have been indivisible and in Gara and Rangloi, the Tibetan valleys, are in fact still almost all undivided. Land reclaimed from the waste was found into separate allotments, or added to an existing allotment with a corresponding increase in its burden. The great bulk of the allotments are held by the yulfa or villagers, each of them being on an average about five acres in area. Some small miscellaneous holdings are held rent-free in lieu of service to the community such are:—

(*i*) The gar-zing
(*ii*) The be-zig
(*iii*) the onpo-zing
(*iv*) The manzing

Held by the

Blacksmiths, musicians (Hensis), jodhsis or astrologers, beds or physicians.

Probably the Lohars, Jodhsis and beds, could have been evicted in times past by the community or the Thakur, but the general idea now seems to be that they could not be dispossessed, however

*Zing kom is a local word used to describe such an allotment. A zing kom chongpu or full allotment, varies from three to seven acres in extent according to quality of the soil. Some few families only held a half allotment or zing kom fitka.

inefficient. The Hensis's tenure is however more precarious, as they appear to hold solely at the Thakur's pleasure.

The Thakurs hold certain kothis or groups of hamlets in fief or jagir and are owners of the waste within the limits of their kothis. The arable land is either held rent-free by his dotoen* or cadet branches of his family, or rent-free, but in lieu of continuous service, by his chaksis or family retainers; while his garhpan or demesne land is cultivated by a class called kang chumpa or farm servants (literally cottagers). A dotoen family sinks after a time, when the sense of relationship to the Thakur has become faint, to the status of ckaksis and is then liable for service. A dotoen's holding is about one or two allotments (5 to 10 acres on an average, a chakis' from $2\frac{1}{2}$ to 5 acres, and a cottager's about $1\frac{1}{4}$ acres. The nature and extent of the services rendered varies, but the general principle is that the burden on each allotment is fixed. Mortgages are not uncommon and even a chaksi or a cottager may mortgage his holding provided that the mortgagee paid full rent if he or the mortgagee failed to render the customary service.

Among the subordinate land holders all sons are considered entitled to equal shares of their father's holding, but in practice they seldom divide, and live on with wife, land, house and chattels in common. When asked to defend their repulsive custom of polyandry, they say that their holdings are too small to divide and that experience shows them that it is impossible for two sisters-in law, with separate husbands and families, to live together, whereas two or more brothers with a common wife can agree.

In such families the custom which has hither to prevailed, with regard to inheritance of the shares of brothers who die without issue, is quite clear; such share has always gone to the brothers with whom the deceased lived in unison or to his issue, to the exclusion of all claims on the part of the separated branch of the family. The most exceptional point in the custom of inheritance prevailing in Lahul is the fact that, in default of sons, a daughter succeeds to her father's whole estate in preference to nephews or other male kinsmen, provided that, before her father's death she has not married and settled down to live on her husband's holding away from home. If she is married and living with her husband in her father's house, she succeeds, and if she is unmarried, she can hold for life as a maid or can at any time marry and take her husband to live with her. Supposing such a husband and wife to die without issue it appears to be doubtful who would have the best claim to succeed them whether the next of kin to the wife or to the husband. But it is agreed that the survivor of the two might lawfully give the estate to any member of either of the two families.

At first sight of the people of Lahul or Spiti you perceive that you have left India and are among a Tatar or Mongol race. The figure both of men and women are short and stout, their complexions are a ruddy brown instead of a black brown or dusky yellow, their faces are broad and flat with high cheek bones and oblique eyes, they have broad mouths and flat noses with wide nostrils. In fact none of them can be said to be handsome, and the old women are quite hideous, the only redeeming point is the look of honesty and smiling good humour to be recognised in almost every countenance. In those parts of Lahul in which there is most admixture of Hindu blood, the blending of the two types is very clearly distinguishable.

Customs connected with birth, marriage and death —The best general account of the social customs of the Botias will be found in Cunningham's Ladakh but even in Spiti and Lahul especially in the latter, the practices of the present day will be found to differ in some details. At almost every observance the religious ceremony consists in the simple reading of prayers or passages from the holy books by a lama, while the whole company of men and women sit round with clasped hands and downcast eyes, and repeat the verses after him. The social celebration of all these events consist mainly of feasts in which much chang is drunk. The decisive point in the negotiation for a betrothal is the acceptance or refusal of a pot of chang sent to the bride's father if he drinks, the affair is settled without more words. Polyandry or the taking to wife one woman by several brothers, is a recognised institution, and is very general, the object is to prevent the division of estates. Sir James Lyal describes a case which came before him in which one of the two brothers living in polyandry much wished to separately marry a girl by whom he had had an illegitimate child but the wife of his family objected strongly, claiming both brothers as husbands, and refusing to admit

*The dotoen is clearly the dothian or cadet (Skr. Dwistaniya), a term applied to cadet branches of Rajput septs in Gurdaspur.

another woman into the household, and she eventually prevailed.

Among the Kanets the age of betrothal is any time between 10 and 20 years of the age for both parties. It depends apparently on their means. The wedding is solemnised one or to months after the betrothal.

Among the Kanets the man sends a relative to the girls house and he conducts the negotiations. At his second visit he takes a rupee and some such as a present. The day for the betrothal is fixed by the jotshi or astrologer. Then on the day fixed the man's family, go in a body to fetch the girls. The ceremony is attended by Brahmans or lamas and sometimes by both and the Shastras are read.

The bride receives as dower (*i*) the zori (istridhan) which is given her by her parents, (*ii*) the gotan, which is given her by her husaband and is reccverable by him, and (*iii*) the Thakurs and sometimes even Kanets give some land to be held independently for life by the bride; this corresponds to the Kulu chhethi. Further, as in Kulu, the woman often takes an agreement stipulating for the chhethi etc., and providing for her separate maintenance in the event of her husband marrying a second wife, which is usually done when the first is barren. Divorce seems free.

In Lahul cattle are not slaughtered nowadays (except perhaps in some villages at the head of the Bhaga Valley, and there it is done with the greatest secrecy), but five or six sheep are killed in each house at the beginning of the winter; the flesh dries and will then keep good for any number of years; the older the meat, the greater the delicacy to the taste of a Lahuli. The principal food of the Lahuli is buck-wheat, boiled whole and eaten as grueal or roasted and made into flour, which is then baked into cakes or mixed with chang beer, and formed into dumplings.

The Buddhists, half-Buddhists, Lohars, and Shipis always eat any sheep or goats which have died from fatigue or disease, and some of them eat also calves, oxen or yaks which have been killed by a fall from rocks or otherwise, but this is done secretly. When at Keylang a calf happen to die in the morning it remains where it fell the whole day, nobody touching it, but the dead body certainly disappears during the night, and many bones, especially during winter, of such animals may be seen lying about near the villages, but dead asses and ponies are only left to the eagle and foxes. Slaughtering yaks during winter is still practised at some villages above Keylang, but it is done very secretly, and nobody will acknowledge the fact. There is a small temple with the image of a Iha near Yanample. Every third year a yak is sacrificed there, the victim being supplied in turn by all the kothis of Lahul. This custom dates from the time of the Kullu Rajas when (as the god is said to be the same as that of the Dungri temple near Manali in Kullu) ordered that one buffalo was to be offered (as at Dungri) every third year. Since Lahul has become British territory, yaks have taken the place of buffaloes. The Shipis eat the flesh of the sacrificed yak.

Wheaten flour is generally eaten in Lahul. Butter and butter milk are regular articles of diet in both countries. Chang, a kind of beer brewed from rice and barley, is drunk generally, and tea and a kind of whisky by those who can afford it.

In Lahul the houses are smaller than they are in Spiti, and less care and taste are expended in building and adorning them. Ordinarily the upper storey consists of an interior or winter room, an outer or summer room, and a verandah room open on the fourth side. In this verandah stands the loom, inside will be found large corn chests made of slate set in wooden frames, large stone bowls from Iskardu, iron cauldrons, and cooking pots, an iron tripod or pot stand, some wooden dishes and a few earthen pots from Kulu. Many pack-saddles for sheep and goats are strewed about, and a few blankets and thick sheep-skin coats hang on the walls. Small holes in the wall serve the purpose both of windows and chimneys: bedsteads are unknown. Grass is stacked on the roof, and wood for fuel inside. This is a fair description of a house in the upper valleys of Lahul in the lower villages the rooms are larger and better ventilated. In Gara many of the houses are built together in one block with connecting passages by which communication is kept up in the winter without going out, which, when the snow is very deep, may be scarcely possible. Making thread is the chief occupation in winter; on fine days the loom is brought out, and some weaving is done. Both men and women work the loom in Lahul.

In Lahul the dress of the men is much the same as that worn in Kullu, the only difference being that the coat is longer and of thicker and darker cloth, and that trousers are always worn, the women, on the other hand, dress like those of Spiti (see under Tibetan), except that straw sandals replace the long boots. It is not easy

at first to distinguish a Lahauli nun, if young, from a lad as they shave their heads and dress like men.

Ancient belief in Lahul

Without doubt there existed a very low kind of religion in Lahul before Buddhism got hold of the people, and the latter has not been able to supress it entirely.

The early religion of Lahul is still known under the name of 'Lungpachhoi', that is, the religion of the valley. When it was flourishing many bloody, and even human, sacrifices seem to have been regularly offered up to certain lha, gods or evil spirits residing in or near old pencil-cedar trees, caves, etc. This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case. Near the village of Keylang a large dry pencil-cedar was standing till last year, when we felled it for fire wood: the story goes that before this tree, in ancient times, a child of 8 years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Keylang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an old child of the required age of eight years. The day before her only one was to be taken from her, she was crying loudly, when a travelling lama from Tibet met her, and asked the cause of her distress. Having heard her story the lama said: 'Well, I will go instead of your child.' He did so but did not allow himself to be killed; 'the spirit must kill me himself if he wants human flesh,' said he, so saying he sat himself down before the tree and waited for a long time; but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhaga river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko pass, where it still dwells under the name of the Keylang lha or god of Keylang, getting now only the annual sacrifice of a sheep supplied by the shepherds. In the time when the Lungpachhoi was the only religion that existed in the valley, there were doubtless more places in Lahul where human beings were immolated to supposed god and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed lhas, and it may be that animals have now taken the place of men. The people however still continue to believe in a great many spirits or demons known as lhas, who are supposed to dwell in trees, rocks, or on the hill tops and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats. In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Lahulis.

The religion of the people is nominally Buddhism, but it is becoming nominally Hinduism. Thus the god of the Pass is la-tse, zhing-lha is the field god and lu and tsan are the river and mountain gods. The lu is said to be a nag or snake deity and is worshipped with milk and water. His shrine is usually a spring and it is kept clean. Women do not worship him. The pile of horns (ibex) often seen on top of a house in Lahul is the lha-tho or gods boundary. A demon commonly believed in is Kangreta (lit. one-ear) who is in man's shape with one arm, one leg, etc. He is said not to be worshipped now at all.

Expiatory ceremonies of various kinds are common, the tangjar or priest (corr. to the gur of Kullu) being employed, just as in Kullu the gur (guru) or chela has much more to do with popular religion than the Brahman, with whom the Buddhist lama closely corresponds. Thus the jhingsha ceremony (called in kullu hawan) of building a miniature house of sticks, filling it with flour, etc., and burning it, is performed to avert evil from a new house, and sometimes on other occasions.

The Shipis seem to receive the ministrations of Bhot priests only, while the other castes have various divinities, *e.g.*, Mahadeo in Pattan: Hirmadevi at Sissu (said to be the Kullu Jamlu); Gantal Devi called Chahja-mon equivalent to Kali Devi, and also T'Su'dag-mo-jan-malkia or the lady of life: Devi Yamso at Kyelang: Buddha Gaya: Shakya Tub-ba: Padma Sambha, said to have come from Ujjain: and Guru Rinboche.

Religious ceremonies connected with agriculture

The Lahulis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A lama, who understands the astrological books, names the auspicious day on which ploughing should be commenced (this day falls always between the 8th and 22nd of

May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or two lamas and two drums, some of the company carrying at the same time several large religious books on their backs, this done, the whole company sits down in the fields near the villages and feast on cakes and chang supplied jointly by all the land-holders. All this is done to secure the sprouting up of the seeds sown, after that the water-course for irrigating the fields is repaired on which occasion a sheep is offered up to the lha which is supposed to have special care of the water-course. Again, as soon as the seeds have sprouted, another ceremony is performed; this consists in sticking small branches of the pencil-cedar here and there in the field, and burning incense, while some members of the family sit down, eat, and drink a little, and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honour of the lha, in several villages horse-races are held at the same time. Till the festival of the ripening, grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron as in such case the field god would become angry and send frost to destory or injure the harvest. If, therefore, a Lahuli wants grass before the harvest sacrifice, he must cut it with the sickle made of the horn of an ox or sheep, or tear it off with the hand. Infractions of this rule were formerly severely punished, at present a fine of one or two rupees suffices, which goes into the pocket of the jagirdar or the village headman. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice.

The Lahulis of Chamba

The Lahulis of Chamba-Lahul, which forms parts of the pangi wizarat include Brahmans, Rajputs, Thakurs and Rathis, with the following low castes;—Halis, Lohars and Dakis. These castes are all endogamous. There are Bhots in the Miyat Nala, but the Lahulis proper have no communion with them.

The only families in Chamba-Lahul claiming Rajput descent are those of the Ranas of Trilok Nath and Margraon. The Rana of Trilok Nath intermarries with Rana families in the Ravi and Beas valleys: the Rana of Margraon intermarries with Thakurs and Rathis in Lahul. Both of these families are probably of Tibetan origin.

Among the high castes marriage is prohibited within three degrees of relationship on either side. The marriage customs of the Laulis are similar to those of Pangi. The boy's father goes to the girl's house accompanied by a friend and if an alliance is arranged he returns and pays a rupee to the girl's father; this is called tangrandi or suthri. There are two forms of marriage the superior form being called byah. Sunday and Monday are regarded as good days for a marriage. On the appointed day the bridegroom goes with his friends to the bride's house, where all are seated, the bridal pair being placed side by side with the bride on the left. A totu of sattu is prepared and the bride's maternal uncle presents a portion to them with arms crossed, as in Pangi, and then to the rest of the assembled company. This observance is called marpi. A feast follows with drinking, dancing and singing. In the morning the bride's parents and friends present the suaj or marriage gifts, and the bridegroom gives the bandha or ornaments to the bride, one rupee each to his father, and mother-in-law. The bridal party then returns to the bridegroom's house, and at the door the bridegroom's mother meets them with a totu of sattu, a lota of water incense and a sheep. The warna ceremony is performed as in Pangi and the sheep killed and given to Halis. They then enter the house when the totu of sattu is distributed, to all, beginning with the bridal pair, by the boy's maternal uncle. A feast follows with singing and dancing. The girl's parents do not accompany the procession, only her brother and other relatives and no money payment is made to them on their departure. The phirauni ceremony is observed as in Pangi. A modified form of polyandry exists in Chamba-Lahul. At the time of the phirauni the younger brother of the bridegroom accompanies the party and presents Re. 1 to the girl's mother which establishes his right as a second husband. More than two are not allowed. The custom of carrying away the bride privately is also common in Lahul.

Widow remarriage, called topi lani, is practically the same as in Pangi. A widow cannot now be compelled to marry her deceased husband's brother, and may appeal to the court for protection, both in Pangi and Lahul, if compulsion is attempted. Divorse is recognised and usually two or three respectable persons are present on the occasion. The husband and wife hold a piece of thread between them and break it by pulling in opposite directions. If both are consenting parties no money payment is made, otherwi

the payment is made by the party wishing the divorce, and is called man.

Death observances are much the same as in Pangi; children under one year and lepers being buried and all others burnt and the ashes thrown into the Chandra Bhaga. For eight days after the death only one meal a day is eaten, called upas, and on the ninth day a feast is given to the near relatives, which practically ends the period of mourning.

Those who can afford it raise monolith slabs (dhaj)* and other memorials to the dead. The period of impurity is 8 days for all purposes.

The only tennure in Lahul is called ghai or ghari, *i.e.*, and equal division of the crop between landlord and tenant.

The chief festivals in Chamba Lahul are the following:—

1. The Brishu on 1st Baisakh, which is observed as in Pangi.
2. The Pori mela is observed only in Trilok Nath, and is accompanied by dancing and drinking. Held in Bhadon.
3. The Khaul mela observed as in Pangi.
4. The Kun mela is the same as the Sib mela in Pangi. It is also called Char and is held on the new moon of Phagan. The evening is spent in eating and drinking, and on the following day.
5. The Or mela is held on the full moon of Phagan, in Trilok Nath and Margraon and like the other melas the chief accompaniment is drinking and dancing.

Lahul is the meeting place of the Aryan and Mongolian races and the people exhibit the characteristics of both, though the Aryan element predominates. Their religion is an impure Buddhism grafted on the ancient and probably aboriginal Nag and Devi worship which is similar to that if Pangi and is found as far up as the junction of the Chandra and Bhagi rivers Chortens, prayer flags, mani walls and other symbols of Buddhism are common. The Buddhist temple is at Trilok Nath and the chief Devi shrine is that of Mirkula Devi at Udaipur.

Mr. A.H. Francke thinks that the original worship of Trilok Nath and Mirkula was an aboriginal form of Shiva and Kali worship. When Buddhism entered the country Shiva was identified with Avalokita and the Kali of Mirkula with Vajravarahi who is still worshipped there by the Tibetans.

The results of Sir Thomas Holand's measurements of the Lahul Kanets† went to show the population of the Lahul villages now contains very little unaltered Tibetan blood, whilst there are apparently some individuals who uniformly tend towards the Indian type.

The evidence of the cephalic, naso-malar and nasal indices, stature and facial angle, uniformly points to the presence of a large proportion of Tibetan blood in the Lahul Kanets, but no precise idea of the quantitative relations of the Indian to the Tibetan strain can be formed on our present data. The Kanets of Lahul include a certain number of immigrant families from the Kullu side and they have not been long enough in the country to have their blood tainted by inter marriage with those who have Tibetan blood.

Valuable as these measurements were it is perhaps to be regretted that those made in the different valleys, Pattan, Gara and Rangloi, were not distinguished, as the elements in each valley are believed to vary. Moreover the possible aboriginal element in the valleys, especially in the remoter hamlets, cannot be disregarded. It is now established that there is a Mundari element in the language of Kanaur and there may well be, in the population of the Punjab Himalayas, a Munda element which is represented by the Mons or Monpa.

Extract from "Punjab States Gazetteer Volume XXII—A Chamba State with Maps 1904". (P. 160—162).

The Lahulis—The Lahulis are the inhabitants of Chamba Lahul and include Brahmans, Rajputs, Thakurs and Rathis, with the following low castes:—Halis and Lohars. There are also Bhots, but the other castes have no communion with them.

Marriage customs—These castes are all endogamous. The only Rajput familes are those of the Ranas of Triloknath and Margraon. The former intermarries with the Rana families in the Ravi valley and Bhattiyat: the latter with Thakurs and Rathis.

*For Some notes on these commemoration stones, see App. II of Francke's History of Wester Tibet.

†The Kanets of Kulu and Lahul, Punjab. A study in contact metamoprhism, in Journal of the Anthropological Ins, 1902.

Marriage is prohibited within three degrees of relationship both on the father's and mother's side. The Marriage customs of the Lahulis are, similar to those of Pangi. The father of the boy goes to the girl's house accompanied by a friend, and if an alliance is arranged he returns and pays Re. 1 to the father of the girl called tang-randi.

There are two forms of marriage, the superior form being called byah. They do not consult a Brahman for a lucky day, but Sunday and Monday are regarded as good days.

On the appointed day the bridegroom goes with his friends to the bride's house. The pair are seated on a carpet alongside each other, the bride on being the left, and a totu (cone) of sattu and ghi is prepared and a small portion given them by the bride's maternal uncle, after which it is divided up among the guests. This observance is called marpi. A feast is then given to all present, and in the morning presents in money, jewellery, utensils, etc., are given to the bride, called suaj. The bridegroom also pays one rupee each to the father and mother of the bride. The marriage procession then departs to the bridegroom's home, and at the door the warna ceremony is performed as in Pangi, the sheep being then given to the Halis. A totu is prepared and divided in the same manner as at the bride's house, and a feast is given. The girl's parents do not accompany the procession, only a brother and other male relatives of the bride to whom nothing is paid on their departure. The custom of taking home the bride after betrothal without a marriage ceremony is also common in Lahul. The phirauni ceremony is the same as in Pangi.

Polyandry—A modified form of polyandry is prevalent in Chamba Lahul. At the time of the marriage the younger brother of the bridegroom presents one rupee to the bride's mother which establishes his right as a second husband. More than two brothers are not admissible.

Widow remarriage—Widow remarriage is called topi lani and is practically the same as in Pangi.

Divorce—Divorce is recognised and usually two or three respectable persons are present on the occasion. The husband and wife hold a piece of thread and break it by pulling in opposite directions. If both are agreeable to the divorce no money payment is made, otherwise the payment is made by the party desiring the divorce and is called màn.

Death Observance—The death observances in Lahul are much the same as the Pangi: children under one year and lepers being buried and all others burnt, and the ashes thrown into the Chandra Bhaga. The funeral ceremony is practically the same as in Pangi, and after it eight days of mourning are observed, during which only one meal a day is eaten. This meal is called upas. Those who can afford it raise monolith slabs (dhaji) to the dead, but no pitr or wooden figure is set up as in Pangi.

Among the Lahulis eight days are observed as the period of impurity for all purposes.

Land tenure—The only tenure in Lahul is called ghai or ghari, *i.e.*, an equal division of the crop between landlord and tenant. Inheritance is the same as in Pangi.

Religion—The Aryan and Mogolian races meet and intermingle in Lahul and the Lahulis exhibit the characteristics of both races, though the Aryan element predominates. Their religion is an impure Buddhism grafted on the ancient and aboriginal Nag and Devi cult, which is similar to that of Pangi and is found as far up the valley as the junction of the Chandra and Bhaga rivers in British Lahul. It is interesting to note, as shown by recent research, that the whole of this tract was chamba territory from the tenth or eleventh century to about A.D. 1660—70, when a part of it passed under the rule of Kulu. Chortens, prayer wheels, mani, walls, and other symbols of Buddhism are common. The only Buddhist temple is at Triloknath, and the chief Devi shrine is that of Markula Devi at Udaipur.

Festivals—There are five principal melas, three of which are held only at Triloknath. The Char or Kun festival takes place at Triloknath, on the amawas, or new moon of Phagan and is meant to represent the departure of winter and the approach of spring. In this festival three masks are used representing a man, a woman and a demon, called in the local dialect gami, mezmi and kulinza. The kulinza mask-bearer represents winter, personified as an evil demon, and is chased by the villagers and pelted with snow balls till he retires from the village and drops his mask, after which he joins in a dance with the gami and mezmi mask bearers. This mela is the same as the Sil mela in Pangi and has similar observances.

The Pori festival is in honour of the local Bodhi Sattva called Avalokiteshvara, and takes place on the last day of Sawan at Triloknath. The Rana of Triloknath takes the lead at this mela, which is attended with ancient rites and sacrifices of as

aboriginal type and drinking and dancing are common.

The Brishu and Khaul melas are observed throughout Lahul, in the same way as in Pangi.

The Or mela is held on the full moon of Phagan in Triloknath and Margraon and like all the other melas is accompanied by drinking and dancing. The usual salutation in Lahul is Ruar, as in Pangi, and the reply given to the low castes is Ram Ram. The Bhots in Pangi and Lahul intermarry among themsleves and have their own marriage and social customs, analogous to those of Pangi, and Lahul respectively.

Extract from "A Glossary of the Tribes and Castes of the Punjab and North East Frontier Province" by H.A. Rose. Volume III. (P. 195—198).

Pangwal.—An inhabitant of Pangi is the Pangi wizarat of the Chamba State.

This generic name includes the following high castes Brahmans, Rajputs, Thakurs and Rathis and the following low castes—Halis, Lohars, Dakis and Meghs. There are also a few Tibetans in the side valleys in Pangi, who are called bhots, but the Pangwals proper do not eat or intermarry with them. The high castes have no restrictions on food or marriage among themselves; the low castes are all endogamous. Among the high castes marriage is prohibited between kinsmen within five degrees on the mother's and ten degrees on the father's side.

The observances at betrothal are simple. The boy's father, accompanied by a friend goes to the bride's house and opens negotiations. If the girl's parents consent the boy's father presents the girls father with a rupee, an observance called phakki diti, *i.e.*, assent. The boy's father must go to the girl's house again with in a year to confirm the alliance, and this is known as chakkhani, literally, to eat food. The boy and a friend accompany him and the boy presents the girl with a pair of earrings (balu) and a bracelet (kangan), which collectively are called bandha and the observance is spoken of as bandha dena. The bridegroom also brings with him luchis or cakes which he puts down in the chula on birch bark, and on these he places Rs. 12 as a present to the girl's father, called sidiali in Kilar and Darwas parganas, and banna in Sach pargana. He also does obeisance at the feet of the girl's mother and presents to her Rs. 3, called thilaul in Kilar and Darwas and gami in Sach. The betrothal is then irrevocable, and if the boy annuls he must pay the girl Rs. 6 for her man (consent); whereas if the girl annuls it, the boy or his guardian, if he is a minor, can claim unlimited damages in court. Betrothal may be at any age.

Two forms of marriage are in vogue of which the superior from is called janji or jani. The bridegroom with his friends goes to the bride's house and all the wedding guests are assembled in one room, the bridal pair sitting side by side, the bride being on the left. In Sach pargana three totus* (cones) of sattu (gram parched and ground and then mixed with water) about a cubic high are prepared, with a hollow at the top into which ghi is poured. The four sides of the room and the two door posts are touched with a little of the sattu on one finger, and then a portion is presented to the bridal pair by the bride's maternal uncle with his arms crossed, and afterwards to each of the guests. A feast accompanied by singing, dancing and drinking follows.

Next morning the bride's parents and friends present the suaj or marriage gifts to her, consisting of sheep, utensils, money, etc., according to their means.

The marriage procession then departs to the bridegroom's house, but the bride's parents do not go, only her brother and other relatives. There also totus of sattu are prepared, one in Kilar and Darwas and seven or more in Sach. On arrival at the door the bridegroom's mother meets the bridal pair with a totu, a lota full of water, incense and a sheep, and does the warna ceremony with the sheep by passing it three times round their heads.† All then enter the house and the totu or totus are divided among all by the bridegroom's maternal uncle, a portion being first presented, as at the bride's house, to the bride and bridegroom. A feast with songs and dancing follows, and the feasting is continued over the next day when tambol or wedding presents are presented to the bridegroom. On the third day the bride's relatives take their departure, but before going they are given a ball of sattu with honey, and each receives a present in money, varying from three to ten rupees, some of which is often returned. Fifteen or twenty days

*In Kilar and Darwas no totus are made at bride's house.

†The Sheep is then killed and given to the Halis.

afterwards the phirauni ceremony takes place. The bride, accompanied by her husband goes to her father's house taking with them some sattu, luchis or other things as a present, and remain there three or four days.

The bride is often taken home by her husband after the betrothal had been completed without any ceremony whatever. This is generally done privately and, if the girl is of age, without the knowledge and consent of her parents. The bridegroom first goes to them and asks them to name an early day for the wedding, and if they reply that it cannot be for a year or more, he comes to an understanding privately with the girl and when a favourable opportunity offers, they slip away quietly to the husband's home. If the bride is a child the consent of her parents must first be obtained, and the husband often carries off his wife on his back. A jani is held in the bridegroom's house fifteen or twenty days afterwards at which tambol may be presented to the bridegroom, but none of the bride's friends are present. The phirauni ceremony takes place by the couple going to the bride's house after a marriage with a present to her parents, while a rupee is given to the bride's mother by the bridegroom. An inferior form of marriage (topi lani) and the procedure in divorce resemble those in vogue among the churahis.

Death observances are simple. Lepers and children under a year old are buried lying on the back and with their hands folded on the breast, and their head to the north. All others are burnt and ashes collected the same day and thrown into the Chandrabhaga. The pyre (chi) may be made of any kind of wood and upon it the body is placed on its left side, with the head to the north and the face to the east. The shroud (masru) is torn into two pieces from the middle—one piece being placed under and the other over the corpse. Ghi is sprinkled over the wood and the pyre is usually lighted from the head and the feet.

For three or five days after a death only one meal called upas is eaten in the house by the relatives of the deceased. On the ninth day or later a pitr is generally erected. This consists of a piece of wood or small slab of stone on which is carved a rough effigy of the deceased. The pitr is set up near a spring or stream by a Brahman in the presence of a brother or other relatives of the deceased and a young girl. A sheep is killed in the house and some mantras are repeated at the stone, and a tokri or basket containing some articles belonging to the dead person is thrown into the stream. On their return to the house clothing is given to the Brahman and the young girl. A feast is then given to the near relatives of the deceased. The pitr is sometimes placed in a small hut near a stream or near the village and then it is called a war.

For a year the date of the month on which the death took place is observed every month as a fast and only one meal, also called upas, is eaten. At the end of a year the house is cleansed and the mourning comes to an end.

Those who can afford it erect a dhaj in memory of a deceased relative, but this ceremoy is so expensive that few can afford to perform it. A long slab of stone is brought to the village, and on an appointed day all the people of the neighbourhood assemble. A sheep is sacrificed over one end of the slab as it lies on the ground and under the direction of a Brahman it is then set up on end—one end being buried in the ground. The relatives go round the stone three times from right to left. Sometimes a rough figure of the deceased is cut on it and over this ghi is rubbed—while the Brahman repeats certain Mantras. A feast is then given to all who are present, and this is the chief cause of expense. This ceremony usually takes place a year after the death. Sometimes Rs. 600 are spent.

The family traditions of the Pangwals point to their having emigrated from the lower Chenab and the Ravi and Bias valleys, and also from Lahul.

The festivals in Pangi are as follows:—

1. The Bishu or bisoa on Ist baisakh, when sauj (small wheaten cakes soaked in ghi), ghi, incense, vermilion, flowers, rice and gur are offered to the Devis and relatives and friends are feasted, lugri, a kind of liquor made from ailo or barley, being freely indulged in.

2. The antarain or Maghi on Ist Magh is held with similar observance, in memory of their ancestors, to whom offerings are made.

3. The Khaul on the puranmasi or full moon of Magh, when a large torch called dalputi or chajgi is carried by the head of each hamlet and waved before the nearest idols. Feasts are given as at the Vishu mela, and boys make small torches called ghainku or ghiunk which they swing round their heads in play and then throw at the walnut trees in the belief that if the torch gets caught in, the branches, the thrower will have a son.

4. Shorach (Shiv ratri) called Shivrat in Darwas, Shorat or Shaurat in Kilar, on varying dates in Phagan, is observed as a fast. Babris, milk, ghi, and honey are offered to Shiva and then eaten to break the fast.

5. The Sil mela is observed on the new moon after the Shiv ratri in Magh or Phagun. It is a day of rejoicing to mark the departure of winter and the advent of spring. In every house there is eating and drinking at night. They make a totu of sattu with ghi and flowers on the top. Rising very early, before daylight, they worship the various objects in the house, including the family god, and touch all of them with a little of the sattu. The younger members of each family do obeisance to the elders. At daylight they go to the houses of their friends that are near with a bit of sattu or chapati and make a salam and eat and drink a little with them, the younger in age always first, and say bhala dhada (may you be well) to one another. As soon as the snow clears from the roads they visit their friends and relatives in more distant villages to offer similar congratulations.

Jatras are also observed in Phagan accompanied by eating and drinking. The salutation among all castes in Pangi is Ruar-rular. The Halis say Raur to the high castes and get the answer "Ram Ram".

Extract from "Punjab States Gazetteer Volume XXII A Chamba State with Maps 1904". (P. 156—162).

Pangwals.—The Pangwals are the inhabitants of Pangi in the Pangi wizarat of the State.

The generic name includes the following high castes:—Brahmans, Rajputs, Thakurs and Rathis; and the following low castes:—Halis, Lohars, Meghs and Dakis. There are also a few Tibetans in Pangi, who are called Bhots. The high castes have no restrictions either on food or marriage among themselves, but they do not eat or intermarry with the low castes, nor with the Bhots.

The family traditions of the Pangwals point to their having emigrated from various parts of the hills; some from the lower Chenab and the Ravi valleys, others from Lahul and Kullu.

Among the high castes marriage is prohibited between kinsmen within five degrees on the mothers'and ten degrees on the father's side.

Pangwal Marriage customs.—The observances at betrothal are simple. The boy's father, accompanied by a friend, goes to the bride's house and opens negotiations. If the parents consent, the boy's father presents the girl's father with a rupee, an observance called phakhi diti, *i.e.*, "has given assent". The boy's father must go to the girl's house again within a year to confirm the alliance, and this is called chak khani, literally "to eat food". The boy and a friend accompany him and the boy presents the girl with a pair of ear-rings (balu) and bracelets (kangan), collectively called bandha. This observance is called bandha dena. To the girl's father he gives Rs. 12, called sidiali and to her mother Rs. 8, called guami or thilaul. Luchis (cakes wrapped in birch bark) are then distributed to all present, which makes the betrothal binding. If the boy annuls it, he must pay Rs. 6 or more for the girl's man or consent: whereas if the girl annuls it, the boy or his guardian, if he is a minor, can claim unlimited damages. Betrothal may be at any age.

Two forms of marriage are in vogue. The superior form is called jangi or jani, and is carried out as follows in Sach pargana and as far up as Tindi:—

It is not necessary to ascertain a propitious day for the wedding as it is usual for the boy to go to the girl's house on a Sunday, Tuesday or Thursday, and to bring the bride home on a Monday, Wednesday or Friday. Baisakh, Har, Kati, Maghair, Magh and Phagan are auspicious months for marriage. Having secured the girl's father's assent the boy's maternal uncle again goes to the girl's house to get a day fixed for the wedding (shadi), and on that day the wedding party goes to the girl's house, where all are assembled in one room, the bride and the bridegroom being seated next each other, with their maternal uncles at their sides. The girl's maternal uncle then mixes sattu (grain parched and ground) in water. He next makes seven or more totus or cones, about cubit high, out of the sattu, rubs butter on them and sticks a flower in each. Then he puts burning charcoal and dhup (incense) in a dhunch (censer) and lights a lamp. Carrying the dhunch in his left hand he takes a little off the top of a totu with his right and touches with it the back of the fire place* to the east, also the sides of the room, to the east, south, west and north, in that order, and the top of the door frame. The girl's maternal uncle then sits down, placing the censer on the ground, while the bride's mother collects the totus, and putting them in a vessel makes as many small flat balls (each with a little hollow on

*The fire-place faces north.

the top) as there are people present. If necessary she can add more sattu. These balls are given to the guests one by one; her husband pouring a little ghi into the hallows as she does so those for the bridal pair are given first by the girl's maternal uncle, and he fixes them on the tips of the fingers of both his hands, crosses his hands and approaches the pair. Whichever first picks and tastes one of the balls, is regarded as the cleverer of the pair. A feast with singing and dancing follows.*

Next morning the girl's relations present her with jewellery, utensils, etc., as suaj or dowery. The couple then throw incense into the dhunch prostrate themselves at their parents' feet, the girl doing so first. This is called pair bandhan. The wedding procession then returns to the boy's home, the boy being carried on the back of the girl's maternal uncle, and vice versa, at the end of the journey, to the entrance where they alight and walk in. At the door the warna ceremony is performed by the boy's mother passing a sheep three times round their heads. As soon as the couple have crossed the threshold the marriage is complete. But the totu observance is again gone through, the boy's parents now officiating. A feast is given and another on the following day. The tambol or wedding presents are presented to the bridegroom and the lag, Rs. 12 or more, payable. to the girl's father, maternal uncle and own brother, if not already presented, is taken, and next day the guests disperse.

Within a month the phiranni ceremony takes place. The bride accompanied by her husband goes to her parents' house, taking with them a small present and after remaining a few days they return to their own home.

The bride is often taken home by her husband after betrothal, without any marriage ceremony. The bridegroom comes to the bride's house and after arranging the matter with the parents, or even without their consent, takes away his wife to his own home. In all such cases the wife, if of age, is of course a consenting party; and if a child, the consent of the parents is essential. A jani is usually held in the bridegroom's house a short time afterwards and tambol is given by his friends but the bride's friends are not present. This custom is now regarded with disfavour, but is still very common in Pangi.

Topi lani.—The inferior form of marriage is called topi lani. It is used in the case of a widow's remarriage, and is only permissible after a year has elapsed since the husband's death. The right to claim the widow's hand rests with the late husband's brothers or nephews, and in the presence of two respectable men the second husband, who should be a brother, nephew, or cousin of the deceased, presents the widow with a new woollen pig-tailed cap. Her acceptance of this cap cements the union. If a stranger wishes to marry the widow, he must obtain her parents consent and pay a sum of money and may then take her home. This is called randi rakhi lai, and is only ceremony in this kind of hand-fastening.

Divorce.—Women are allowed every freedom before marriage, and divorce is fully recognised. There are two forms, one in which the husband pays Rs. 6 to his wife for her man or consent and then breaks a dry stick in two pieces over her head: the other in which he accepts a certain sum for her release from her parents or lover, and then breaks the stick either over the money or her head. The wife cannot then be reclaimed, and is free to marry again, and her children will be regarded as legitimate.†

Inheritance.—All legitimate sons succeed equally but bastards (hallar) have no right of inheritance. Adoption is recognised and there are no formalities, nor apparently any restrictions, but the presence of a few respectable men as witnesses is required.

Death Observances.—Death obserbances are also simple. Lepers and children under a year old are buried, lying on the back and with their hand folded on the breast and the head to the north. All others are burnt and their Ashes thrown into the Chandra Bhaga.

The pyre (chi) may be made of any kind of wood, and upon it the body is laid on its left side with the head to the north and face to the east. The shroud, masru, is torn into two pieces from

*In Kilar and Darwas parganas not totus are made, but a ball of sattu honey and ghi is prepared at the bridegroom's house and divided among the guests, portion being first given to the bridal pair. This observance is called Puncha, and is followed by a feare.

† Man is also used in a third sense, If a man takes second wife he usually pays the first wife Rs. 6 as man, to conciliate her and gives her another rupee to permit the second visit her husband's room. The first wife generally retains the keys of the house if she has children and is regarded as the head wife. The wives are not given separate houses as is usual in Kulu.

the middle, one piece being placed under and the other over the corpse, and ghi is sprinkled on the wood. The pyre is lighted from each point of the compass by torches, applied first by the son, nephew or sister's son.

For three or five days after a death only one meal a day (called upas) is eaten by the family of the deceased, then a feast is given to the friends. The date on which the death occurred is observed monthly as a fast, only one meal, also called upas being eaten. At the end of a year the house is cleansed, a feast is given and the mourning comes to an end. No shradh is performed, but a small stone slab called pitr with a rough effigy of the deceased cut on it, is set up on the ninth day or later, near a spring or stream. Some times a small square hut is erected at a spring and in it is placed an upright piece of wood pitr with the figure of the deceased cut on it, and below this is a spout through which the water flows. This accompanied by the recitation of mantras, and libations of water offered to the manes of the deceased and is followed by a feast. Those who can afford it erect a long stone slab, called dhaj, in some place near the village. On the appointed day all the people of the neighbourhood assemble: a sheep is sacrificed over the stone and it is set up in the ground, under the direction of a Brahman, who repeats certain mantras. A feast, called biyau or dlau, is then given, often costing a large sum of money. This is usually done a year or more after the death.

Impurity after a funeral or the birth of a son lasts 12 days, and after that of a girl 9 days. During menstruation a woman is unclean for three days. After child birth or menstruation a woman and the members of her family are purified in the orthodox Hindu manner. On the thirteenth day after a funeral a feast is given to relatives and neighbours and the family purified as after a birth.

Land tenure.—The only form of tenancy is called adhighari, where half the crop is paid as rent.

Festivals.—The following are the chief festivals observed in Pangi:—

1. Bishu or Bisoa on 1st Baisakh when sanj (small wheaten cakes cooked in ghi), incense, vermilion, flowers, rice, ghi and gur are offered to Devi, and at night relatives and friends are feasted, and luari (a kind of spirituous liquor made from ailo, barley) is freely indulged in.
2. The uttrain on 1st Magh in honour of their ancestors. Every one who happens to come to the house must be fed, and feasting is common.
3. Shirwat or Shirwach. This is the same as Shivratri and is held in Phagan, as a fast, food being eaten in the evening. Fried suet, milk, ghi and buttermilk (chah) are offered to Shiva and then eaten, to break the fast.
4. The Kaul mela is held on the puranmasi or full moon of Magh. A large lighted torch is carried by the head of each hamlet and waved before the nearest idol. At night a feast is held and people make small torches called ghaink and swing them round their heads in play, and then throw them at the walnut trees, in the belief that if the torch is caught in the branches the thrower will have a son. At all the melas except Shirwach drunkenness is common.

The Sil mela is observed on the new moon of Magh or Phagan after the Shivratri as a day of rejoicing to mark the advent of spring. The night before they make in every house a totu of sattu with ghi, with a flower on the top. Rising before dawn they worship the family god and other objects in the house, touching them all with the sattu. The younger members of the family do obeisance to the elders. As day break they go to the houses of their friends with a bit of sattu and chapatis, and eat and drink with them, repeating the salutation bhala dhada (may you be well). Later they visit their friends in more distant villages.

The Pangwals specially affect Devi, Nag and Shiva worship. The principal Devi temples are at Mindhal, called Mindhal Basan Devi, and is a place of pilgrimage. Other shrines are those of Malasan, Sitla Devi and Det Nag, and such shrines are numerous in the valley. Shiva is worshipped on any day of the week, but specially on Sunday. Devi and Nag on Sunday, Tuesday and Saturday: Siddhas on Friday. Sacrifices consist of a sheep or goat; the animal's head being the perquisite of the slayer, and the rest is divided between the priest and the worshippers. These temples are specially visited on the punya or full moon of Bhadon and Assuj and also in Jeth.

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