

CENSUS OF INDIA 1981

Part-X C

SERIES 7

HIMACHAL PRADESH

SURVEY REPORT ON VILLAGE

KANUM

K.C. SURI
Deputy Director of Census Operations,
Himachal Pradesh

CONTENTS

	Pages
FOREWORD	(v)
PREFACE	(vii)
VILLAGE AT A GLANCE	(ix)
1. Introduction Introduction—Nature of Terrain—Climatic Region—Cropping Pattern—Transport and Communication—Demographic Trend—Level of Development—History and Legend Settlement Pattern—Distribution of water—Flora and Fauna—Important public places of institutions—Administrative, educational and medical institutions—Cremation Ground—Welfare and other institutions—Ethnic/Religion/Community Composition—A general feel of the village.	1—11
2. Social Demography and Vital Statistics Relation with neighbouring village—Distribution of population by Age and Sex—Marital Status—Anganbaris—Population control, knowledge, attitude and practice—Births and Deaths Statistics—Disease and Treatment—Sanitation and Hygeinic Habits—Non-migrant—Seasonal Migration—Employment depth and un-employment.	12—37
3. Economy Economic Re-survey—Ownership of land—Land Reform Measures—Occupational Pattern—Relationship between Village Communities—Inter Generation Occupational Shift—Agriculture—Agricultural Practices—Division of Labour—Changes 1961-1981 cropping pattern—Tools and Equipment—Fertilizers—Horticulture—Forestry—Animal Husbandry and Poultry—Trade and Commerce—Village Crafts and Household Industry—Workers and Non-workers—Family Budget—Indebtedness—Expenditure—Co-operative Society.	38—88
4. Social and Cultural Life House type—Classification of structure by material used—Rituals connected with house construction—Changes during two decades—Household Goods and Furnitures—Fuel and lighting—Consumption habits—Utensils—Dress and ornaments—Hair style—Garlands and Flowers—Beverages—Special dishes—Special Preparations—Consumption of wine and liquor—Smoking—Household composition family and kin—Birth customs—Marriage customs—Polygamy and widow re-marriage—Divorce—Polandry—Death rites—Leisure and recreation—Social status of women—Evil spirits—Influential, Prestigious and leading persons—Administrative and development organisation—Rural Dispensary—Animal Husbandry Dispensary—School—Anganbari—Horticulture—Mahila Mandal—Yuvak club—The Kanum multipurposes co-operative society limited, Functioning of Traditional Panchayats and Official Panchayats—Traditional or Caste Panchayats—Voting behaviours in the Elections—Contact with outside world—Knowledge attitude and opinion about important matters of public interest—Untouchability.	89—116
5. Conclusion	117—119
APPENDICES	
I. Glossary	120—123
II. Household Tables	125—383
III. Census Tables based on 1981 Census	385—465

FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc., villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the villages covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially identified for the restudy, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B.K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General. His successor Dr. N.G. Nag, assisted by Dr. K.P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K.P. Ittaman, Shri Jain was assisted in this task by Sh. V.K. Jain, Investigator. I am thankful to all of them.

The present report is based on a re-study conducted on the village Kanum by the Directorate of Census Operations, Himachal Pradesh. I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

New Delhi,
Dated the 1st of June 1988

V. S. VERMA
Registrar General, India

PREFACE

As an ancillary to 1961 Census, socio-economic surveys of over 500 villages in the country were taken up by the Census Organisation. These surveys/village studies were mostly conducted by the Directorates of Census Operations with technical advice/guidance of the Social Studies Division of the office of the Registrar General, India. These surveys/village reports were published in the form of monographs and were greatly acclaimed by the scholars both within the country as well as in the foreign countries. In 1971 and 1981 Censuses also it was decided to take up the re-study of certain villages/crafts. The study of Kanum village falls under the category of re-study of villages in order to make an in-depth study over the social, cultural and economic life of the people of the village over a period of time. Kanum, a tribal village in Kinnaur district, was selected for socio-economic study in 1961 Census with a view to portraying the prevailing social and economic conditions and to highlight the tribal culture of the area which were altogether different and peculiar as compared with other parts of the State and the plains. The study of Kanum conducted during 1961 was published in the form of a village monograph. The village is located on the old Hindustan Tibet Road and is a part of Kinnaur district.

In 1981 it was felt to draw a comparative socio-economic and socio-cultural parameters by way of a re-study of this village to obtain a comparative picture measured in the background of various developmental schemes launched for the uplift of the tribal area under the various Five Year Plans. The re-study of Kanum, thus, is a multifacet approach to reflect the style of life as wedded to the socio-economic and cultural characteristics prevailing more than two decades ago and to reflect the trend and pattern of changes taken place as observed in the re-study through a process and interaction over a period of time

The re-study was taken up in June, 1985 and data was collected by canvassing a household schedule from all the households. Other information relating to the village life was collected through a village schedule and supplemented by secondary data collected from various government and non-government institutions having direct bearing on the village life. The penetrating observations were made during the field investigation which served as a social feed for interpretation of data and drafting of the report. The report presents mainly the analysis of statistical data collected from the village. The customs and conventions, religion, fairs and festivals, birth, marriage and death rites, etc. have only briefly been discussed as these are discussed in detail in the earlier report. However, the report describes the socio-economic changes and factors responsible for these changes during 1961-81 period.

The field study was conducted by a team comprising of Sarvshri C.L. Sharma and A.S. Negi, Investigators and Sarvshri R.K. Sharma, N.C. Chakraborty and G.N. Narta, Statistical Assistants. The first draft was attempted by Shri C.L. Sharma. Chapter IV relating to social and cultural life was attempted by Shri A.S. Negi who belongs to the adjoining village. The study was conducted and completed under the supervision of Shri G.S. Pabla, Assistant Director (Technical). I record my appreciation for the efforts put in by the dedicated team in accomplishing this special assignment.

I shall be failing in my duty if I do not express my sense of gratitude to Dr. K.P. Ittaman, Deputy Registrar General (SS) and other officers of Social Studies Division who enriched the report by giving valuable suggestions by preserving the cogency of the matter for the reader and through compatability of various characteristics and socio-cultural indicators. I must express my heartfelt gratitude to Shri V.S. Verma, IAS, Registrar General and Census Commissioner, India, for his valuable guidance and encouragement in the completion of this job.

I am sure, this village monograph will prove useful to researchers, planners, scholars and other sociologists and evaluators both in government and non-government organisations. The expressions and conclusions are based on the field study and imperical observations made by this organisation and do not represent government views or reflect government policies. I hope the reader will skipover the shortcomings, if any, and make use of this monograph in the right perspective.

Shimla
June 10, 1988

K.C. SURI
Deputy Director of Census Operations,
Himachal Pradesh

VILLAGE AT A GLANCE

1. Population (1981 Census) :

Total	Male	Female
874	390	484

2. Decennial growth rate of population :

Decade	Absolute number	%
1961-71	—36	−4.71
1971-81	+146	+20.05

3. Number of occupied residential houses (1981 Census) : 145
4. Number of households (1981 Census) : 145
5. Area : 601 Hectares
6. Density of population per 100 hectare : 145
7. Sex ratio (number of females per 1,000 males) : 1,241
8. Literacy rate (percentage to total persons) : 39.24
9. Percentage of Scheduled Castes to total population : 36.38
10. Percentage of Scheduled Tribes to total population : 62.59
11. Percentage to total population :
    (i) Main Workers : 55.95
    (ii) Non-workers : 44.05
12. Crops :
    (i) Main Crops : Barley, Cheena, Ogla, Phafra
    (ii) Cash Crops : Apples, Almond
13. Forest products collected by the villagers : Chilgoza
14. Name and distance of :

(i) State headquarters :	Shimla	—	265 Kms.
(ii) District headquarters :	Kalpa	—	53 Kms.
(iii) Sub-divisional headquarters :	Pooh	—	26 Kms.
Railway Station :	Shimla	—	265 Kms.
Nearest Town :	Rampur	—	135 Kms.
(iv) Tahsil headquarters :	Pooh	—	26 Kms.
Community Development Block :	Pooh	—	26 Kms.
Police Station :	Pooh	—	26 Kms.

(v) Nearest city with population more than 100,000 : Chandigarh —392 Kms.

(vi) Other facilities :

(i) Medical within village,
Veterinary within village,
Secondary education within the village,
All weather Bus Road : NH-22
Communication : P.O. within the village,
Banking : At Spillo village (4 Kms.),
Telegraph facility : Pooh

(ii) Postal facility within village,
Marketing within the village.

CHAPTER I

INTRODUCTION

For away from the tumult and madding crowds of plains, Kanum a tribal village, is habited on the hill slopes along the Indo-Tibet road (N.H. 22) about 4 kms. from the roadside village Spillo in Sub-Division Poo of Kinnaur district at a distance of 53 kms. from Kalpa, the district headquarters. The old Hindustan-Tibet Road passes through the village and has been linked with the National Highway-22 by constructing a jeepable road from Spillo during 1982. The Sub-Divisional headquarters at Poo are at a distance of 26 kms. farther away from Kanum on the border road. Spillo a roadside village is an important focal point of transport and communication, linking the village with the outside world. This village was taken up for study as an ancillary project of the 1961 Census and a monograph depicting the salient socio-economic features of the tribal people was brought out in the year 1966.

In the middle range of mighty Himalayas lies the district of Kinnaur with an area of 6,401 sq. kms. The entire district is a high land of mountains where the higher ridges and peaks remain covered with snow throughout the year. The habitation is scattered mostly on the foot of these mountains or in valleys where the land scape is not too precipitous and in safe zone from the avalanches.

Kinnaur as a separate district appeared on the map of Himachal Pradesh on the 1st May, 1960. Prior to this the present district except 14 villages which were merged from Rampur tahsil was one of the tahsils of the then Mahasu district of the State known as Chini with its headquarters at Chini village, now an integral part of Kalpa. In fact, the Chini tahsil covered the entire Kinnaur valley beyond Wangtu which was created in 1891 by the then ruler Tikka Raghunath Singh, C.I.E. appointed Negi Jitbar Kharyan of Pangi village of the district as the first tahsildar. Before formation of Himachal Pradesh as a part C State on the 15th April, 1948, this area was administered by the ruling chief of Rampur Bushahr whose capital was at Rampur. Agriculture was the main stay of the inhabitants of this area in addition to the raising of some income from the Chilgoza, Kalazira etc. which was grown only in this part of the country and a few who were enterprising and progressive engaged themselves in trade. They mostly visited certain pockets of Tibet and bartered with goat, sheep, wool, pasham etc. Almost all the households were also engaged in the rearing of sheep and goat. Some of the village elders who have seen and lived in that era still lament the by-gone days. They recollect that those were peaceful days, there was no outside interference and things were available in plenty and at cheap rates. People were stout, honest and the burden of hardship was happily carried without much worry and care. The important trade centre was Rampur Lavi fair which was held every year during November used to attract very large number of Kinnauras and remained a most important trade fair where variety of goods were purchased by the people for their daily requirements and the local products like woolen, pashmina, chilgoza, kalazira etc. were sold. In the absence of roads it will not be wrong to say that this fair used to be the only occasion when the hill people moved from their villages to this trading centre. Although the Lavi fair is being organised but its old time grandeur is greatly missed. The mode of transport was mules, donkeys, goat and sheep. As against this background the position has changed tremendously now.

Kanum is connected by motorable road with the sub-division/tahsil headquarters at Poo, the district headquarters at Kalpa and the State Capital at Shimla by National Highway-22. It is located 288 kms. from Shimla; the nearest bus terminus being at village Spillo about 3-4 kms. down hill journey from the village. In 1962, it was connected by a jeepable road from the district headquarters which passed just above the village

but with the completion of Hindustan-Tibet Road the jeepable road has fallen out of use, though a new link road is being constructed from Spillo through circuitous curves to link it below Labrang. Light vehicles and jeeps can now reach upto Kanum rest house. The main centre of business activities for the village is at Spillo. With this Kanum has lost its previous traditional importance. It was an important intermediatory halting point on the Hindustan-Tibet route and finds its name in old travelogues viz. Trans Himalaya Vol. III, Kinner Desh, Rahul Sankritayan and many other writers who made adventurous discoveries in tibetan monastries.

With the opening of vehicular traffic, the distances do not matter much. Now it takes only a day to reach Kanum from Shimla by bus, whereas it used to take few days when there were no motorable roads. Availability of goods and the outside contacts of the people have improved manifold. The important centres of commerce and trade have also undergone many changes. Traditionally Rampur was the main centre for exchange of goods. It was also the main administrative centre during the princely times but it has lost its previous charm and importance on both accounts administratively and commercially. Goods are now transported direct from wholesale markets of the adjoining states and sometimes are sold comparatively at cheaper rates in the village shops as compared to the small hill towns which used to serve as the commercial centres before the opening of roads.

Nature of Terrain

At an elevation of 2,926 meters, above the mean sea level, Kanum is sprawled over an area of 1,384 hectares. The slopes are steep and the cluster of houses are closely built observable distinctly in three separate settlements.

Climatic Region

Poo Sub-Division falls in the arid dry zone, hence rainfall is scanty. The temperature varies according to the changes in the season. Broadly the spring starts from mid March to early May, summer from May to mid September, autumn from mid September to mid November though there is a nip in the air from October-November but the winter starts from November to middle of March. The winter is often rigorous and at occasions there is no moving out of homes becasue of heavy snow. May to October have very low relative-humidity and are considered drought months. On climate a description given in the District Census Hand Book 1981 is reproduced here :

Climate :

There are four pretty well defined seasons :

Spring—From middle of March to the middle of the May.

Summer—From May 16 to September 15.

Autumn—From September 16 to November 30.

Winter—From December 1 to March 15.

2. For climatic description, the district of Kinnaur needs distinct treatment in respect of its two well marked geographical regions.

3. The variance of climate is as varied as the area. One experiences change, from the heat of tropical zone almost to the freezing temperature of a lowland winter. In the outer Himalayas which is partly under the influence of the periodical rain, the temperature is much more uniform than in the interior, where the summer is sultry, and the winter extremely cold. From 8,000 to 10,000 feet, in favourable situations, such as Chango, Leo and Morang and the temperature of July and August is from 68° to 72° F and October temperature is about 50° F at 12,000 feet the summer temperature appears to be from 55° F to 64° F and in October it is 3° to 4° below 40° but at this time the thermometere, at sunrise is from 20° to 28°.

4. In summer, it acts fairly warm in lower hills. The winter is often rigorous, and in some parts there is no moving out of the homes because of heavy snow. May and October have very low relative humidity and are the drought months. Kilba is at an elevation of 6,600 feet, the mean monthly temperature varies from 41° F to 74° F. There is a progressive decrease in rainfall as one goes from west to east. In the eastern part of the district there is practically no rainfall during the monsoon months. Victor Jacquonment who travelled in Kinnaur remarks, "the climatic is beginning to be very different from that of the southern slopes of the mountain. Here there are nothing but wind and haze, whereas on the other side, the rain is coming down by the bucktfull."

Source :—Page-13 of District Census Handbook Kinnaur—1981 Census.

STATEMENT I.1

Rainfall and rainy days of Kalpa (District Headquarter of Kinnaur) from 1975 to 1984 (in mm)

Month	Year									
	1975		1976		1977		1978		1979	
	Rainfall	Rainy days	Rainfall	Rainy days	Rainfall	Rainy days	Rainfall	Rainy days	Rainfall	Rainy days
1	2	3	4	5	6	7	8	9	10	11
1. January	342.0	15	17.6	3	36.2	5	11.5	2	243.3	9
2. February	409.0	8	24.4	3	NA	NA	137.1	6	187.2	5
3. March	NA	NA	211.4	11	32.3	3	579.0	10	34.0	4
4. April	NA	NA	39.7	6	82.0	8	104.0	1	19.5	3
5. May	44.2	6	32.0	2	45.3	7	26.0	2	59.8	6
6. June	70.6	6	39.5	9	19.0	2	40.2	4	7.2	1
7. July	34.0	5	29.5	5	57.1	9	75.0	13	15.6	3
8. August	52.0	8	157.9	18	32.8	2	36.8	13	7.7	1
9. September	NA	NA	18.0	3	73.6	7	121.7	5	11.6	1
10. October	NA	NA	NA	NA	NA	NA	4.6	1	7.1	1
11. November	NA	NA	29.2	4	0.2	...	52.2	3	21.8	3
12. December	NA	NA	15.2	1	4.9	1	2.6	1	7.0	1

Year									
1980		1981		1982		1983		1984	
Rainfall	Rainy days	Rainfall	Rainy days	Rainfall	Rainy days	Rainfall	Rainy days	Rainfall	Rainy days
12	13	14	15	16	17	18	19	20	21
107.2	8	186.9	8	NA	NA	19.4	2	61.8	7
214.8	9	111.8	5	176.0	11	135.5	5	50.0	5
9.6	1	65.5	5	NA	NA	NA	NA	32.3	3
23.5	3	41.1	4	270.0	5	85.3	10	100.2	9
22.7	2	34.9	3	NA	NA	97.3	10	4.5	...
22.2	3	11.8	1	3.9	...	NA	NA	8.7	1
66.1	7	25.4	4	NA	NA	NA	NA	20.0	3
19.1	2	37.1	4	NA	NA	NA	NA	21.9	3
NA	NA	46.1	6	5.9	1	NA	NA	13.3	1
17.0	1	NA	NA	NA	NA	NA	NA	2.4	...
2.3	...	NA	NA	19.0	2	NA	NA	0.1	...
12.2	1	NA	NA	63.0	5	9.4	1	14.4	3

Cropping Pattern

Rabi and Kharif only two crops are grown in a year. These are : Rabi—wheat, barley, peas, chestan; Kharif—cheena, ogla, phafra and potatoes. In addition seasonal vegetables like cabbage, cauliflower, lady fingers, tomatoes etc. are also grown. More and more land is being brought under horticultural operations to promote the growth of apple and almonds. Now apple and almonds are the tow important cash crops of this region. In addition, chilgoza a wild growth is also available in the forest area.

Transport and Communication

One of the most significant achievements during the last decade is the extension of transport facilities throughout the Kinnaur district which remained cut off from the main stream of life for centuries. With the opening of the valley to vehicular traffic, entire set-up of village life has undergone a change. There are a number of vehicles on the road which pass through Spillo, the nearest bus terminus. Buses are available to Poo, Kaza, Kalpa and Shimla etc. Local buses to Sunam valley and other valleys are also available. Carriage of goods through the trucks and jeeps have facilitated the availability of commodities at comparative rates. This has also facilitated the economic return of the products of the area. In fact the apple of the area are not only fetching better prices at the big markets like Delhi, Bombay, Calcutta etc. but also can be preserved for longer period as compared to the apples of other areas of the State. The nearest railway station is at Shimla and telegraphic facility is available at Poo. The postal facility is available in the village itself as there is a Branch Post Office.

Demographic Trend

The evaluation of the social demography of Kanum requires a study of the demographic variables pertaining to the village relating to population growth/decline etc., during the last two decades since 1961 Census onwards. The number of persons living in village not only shows the size of the village but also helps in studying the adequacy of various facilities available in the village which are important for the economic, social and cultural uplift of the mankind. The sex-wise break-up of the population of Kanum since 1961 Census is shown below :

STATEMENT I.2

Distribution of population by sex and its percentages since 1961 Censuses

Year	Total population		
	Persons	Males	Females
1	2	3	4
		Per-centage	Per-centage
1961 Census	764	424 (55.50)	340 (44.50)
1962 (June Survey)	701	350 (49.93)	351 (50.07)
1971 Census	728	341 (46.84)	387 (53.16)
1981 Census	874	390 (44.62)	484 (55.38)
1985 (June Re-survey)	929	431 (46.39)	498 (53.61)

The 1961 Census population and the 1962 (June) population show a difference of 63 persons. This decrease during a period of a little over one year cannot be logically explained at this stage, but from the observations in the village in 1962 it was found that there was neither epidemic nor migration which could account for an abrupt drop in the population. Local enquiries, however, revealed that during the 1961 Census, there were some Nepali labourers who were engaged on the construction of jeepable road. These labourers were temporarily staying in the village jurisdiction and were counted alongwith local population of the village.

The male and female population of 1961 shows a higher proportion of males (424) as against females (340). In terms of percentages the males constitute (55.50) percent of the total population and the females (44.50) percent. The survey population of the village present a truer picture. At each successive census and the re-study conducted in June, 1985 reveals that female population exceeds the males. The possible reason for higher sex ratio is that the males are serving outside leaving their families to look after the family holdings and male children are studying outside the village whereas the girls are not invariably sent to outside places for education purposes. There is a net increase of 228 persons over a period of 23 years since June, 1962 to June, 1985 yielding an increase of 32.52

percent. The growth rate of population during 1971-81 was recorded 19.49 for Kinnaur district. These figures reveal that the village population has recorded a steady increase. Migration of population into the village is insignificant. Growth rate of population in the state during the decade 1971-81 was 23.71 which is higher as compared to the growth rate of population in Kinnaur district. As compared to these figures the growth rate of population in Kanum is still lower which can be partly attributed to the prevelance of polyandry system and awareness among the people about the concept of small family.

Level of Development

Due to inaccessibility of area, as well as lack of other infrastructural facilities, the tribal areas of the State were not developed. In the various Five Year Plans launched by State Government, various schemes were undertaken for bringing the area atleast at par with the other areas of the State. This includes the launching of various schemes on a war footing like construction of roads, opening of schools, electrification and providing various incentives to the tribal people for improving the agricultural, horticultural and animal husbandry activities. The developmental activities were further accelarated when the Kinnaur district was carved out in May, 1960 and for the smooth implementation of various schemes, single line administration was adopted and the district officers were given more powers as compared to their counter parts in other districts of the State. Steps have been taken by the State government during the last decades to accelerate the developmental activities through extension services. The impact of various developmental schemes both qualitative and quantitative has been discussed under relevant topics. A casual visitor may not be able to assess the actual impact of development which has taken place as a result of the various planning processes set forth by the government. It has to be evaluated keeping in view the background of the village life as a whole. Initially pace of development is slow but response of the villagers to adopt modern methods is steady and based on hard realities of life. The impact of education has played a key role in changing the outlook of the people and their style of life. The conflict of ideas between the elder and younger generation is discernible if one observes and listens patiently to their view points on current issues relating to socio-economic life.

Level of development as compared to the villages situated nearer the urban centres or where the rapid growth of industires has taken place is not measurably high, but if the remoteness of this village is taken into consideration, the achievements in the fields of education, roads, electrification, land use pattern from the traditional agriculture to horticulture are recordably significent. All efforts are being made by the Government to ameliorate the lot of these tribal people by advancing, loans for horticulture, subsidised grains, loans for land improvement, self employment schemes, employment on road construction, soil conservation schemes, plantation, afforestation and other small projects such as construction of village foot paths and irrigation channels. In addition, liberal stipends and other facilities for the school college going children are being provided.

History and Legend

The legend and early history of the village have been given in detail in the Kanum village survey report of 1961, hence there is no need to reproduce the same. However, for the general background of the reader, a brief mention is made. According to a hear say from village elders, the present central Kanum was thinly populated having a main entry gate through which every body would enter bare feet by removing the shoes at the entry gate. The legend goes that a ghost used to count the shoes at the entry gate and all those who were observed as visitors by the ghost used to be killed with the result no body would dare to visit the village. The onslaught of ghost kept the growth of population under control. When the villagers were fed up with the Ghost they prayed before the village diety 'Dabla' for deliverance. The Dabla proposed to marry his sister to the Ghost. It is believed that since the marriage of Dabla's sister with the Ghost he never killed anybody and its abadi has since increased. This led to the setting up of upper Kanum and all the houses there, more than one third of the whole village were constructed thereafter. Apart from the legend some village elders gave the version that some body migrated from lower hills and settled there. The men belonged to Lactas lineage of which there are about 12 families, the largest of any other ancestry.

Apart from this certain new facts were observed during the field investigation. On the top of the

village the 'Lundup Choeling' monastry has a historical background. Its early establishment dates back to the remote past. There are interesting references about this monastry in 'Trans Himalaya, Discoveries and Adventures in Tibet' by Sven Hedin in Chapter XXXII (P. 379 to 407).

'Lundup Choeling' as it is called now was previously known as 'Khache Lakhang'. This name signifies a Mohammadan place of worship. In the local dialect 'Khache' means a person having a broad face and 'Lakhang' means a place of worship. According to hearsay, this place was occupied by Mohammadans and village elders believe that some evidence was also available when the site for the present dispensary building was levelled.

Yet another story is also prevalent which reveals that some Mohammadan influence did exist here in the remote past. The chief 'Deity' of the village is 'Dabla' who is held in great reverence by the villagers. Dabla possesses the powers of a great Yogi. His worship is strictly according to tibetan scriptures and budhist tenets of the great 'Jochhan Be' are meticulously followed. Animal sacrifice is not accepted by the deity. There is another deity known 'Gatpe-Dabla'. He is believed to be much elder and possess the powers of presiding over the demons who had once their sway in this area Gatpe-Dabla's influence has considerably declined and his blessings are now rarely invoked. The 'Gatpe-Dabla' is worshiped twice a year i.e. at the time of Khawangri fair and one month preceding—Lossar—the beginning of the new year. The 'Gatpe-Dabla' is kept in a corner of the Dabla Temple and it is brought out on these occasions. It has long thin black hair and is carried on wooden staff. Then taken to a particular place in the village known 'Kang-Kang' and accepts animal sacrifice at this place. In order to propitiate him a goat used to be slaughtered in a Mohammadan fashion. This custom is peculiar to the Gatpe-Dabla and only one family living in Kang-Kang worship this ancient deity. During the recent past this custom has been abandoned partly due to scarcity of goats and their high cost.

During the investigation it has been observed that a few families have—'Khawang'—a vessal made of solid stone. This is a peculiar type of vessal chiselled smoothly and made in different sizes. The Khawang is in use for preparing 'Thukpa'—by the villagers since a very long time. Enquiries revealed that this type of vessal is available in 'Sumcho Gori' only and it is not found in other parts of Kinnaur. The Khawang is not a product of the local artisan nor this particular stone is available in the nearby areas. Village elders who once used to visit Tibet revealed that this type of utensil is not found in the remotest parts beyond the Indian borders. According to a version these stone utensils were popular among the Pathans only. May be that these people had stayed in the village for a pretty long time, because it is located on the route between Tibet and India. This view also supplements the belief further that Kanum must have been under the influence of 'Khacho'—i.e. Mohammadan and the 'Khawang' is yet another evidence of this influence.

Reasons for the selection of the village for study in 1961 and for re-study in 1981

In the 1961 Census, villages for intensive study were selected in a way that they represented adequately geographical, occupational and ethnic diversity in the rural areas. The village Kanum was selected because this village represented multi-ethnic composition groups like Negis, Rajputs, Kolis, Lohars and Ores and the study of inter-relationship and inter dependence of these castes would be of interest especially in view of the remoteness of the place. It is a fairly big village as per tribal standard. The study would specially reveal customs prevailing in this area of the State.

Besides these, the planning commission also made the following suggestion which were also kept in view while selecting the 3-4 villages for re-study :

(i) one was in a dry area (ii) second was in Intensive Agricultural Development Programme (IADP) area (iii) the third having very small irrigation facilities and rural electrification and (iv) the fourth where facilities of institutional financing for agricultural operations had progressed.

Kanum being in a remote area of the district is covered by Intensive Developmental Scheme launched by the State government.

Settlement Pattern

The settlement pattern of the village present a beautiful and pleasent look from a distance. The cluster of houses are thick and village *abadi* is distinctly spread over in three settlements known as upper Kanum, middle Kanum and lower Kanum. At the top of the village there is a beautiful monastry—Lundup Gompha. Upper Kanum is comparatively on the steep slopes. The houses look like ladder and at places these are closely built, and narrow streets are often dirty The residential houses in middle Kanum are on levelled ground along the fields. A uniform housing pattern is followed. Along the old jeepable road which passes above the village, a few cattle sheds have come up during the past few years. There was only one small house at the time of 1962 survey, but now a guard hut and three residential houses have been constructed and the land which was lying waste has been reclaimed. Beautiful apple and almond orchards have recently come up adding charm to the barren land scape. At the time of survey there were 162 households. During the previous survey there were only 113 households. The number rose to 123 in 1971 and 145 in 1981 Census.

The lower castes such as Chamang, Ores and Domang have segregated settlements. The majority of villagers profess Budhism. There is no caste system among the budhists but in actual practice the higher caste Negis are particular about the castes and there is no intermingling among the higher and the lower castes. At the bottom of the village, there is *Chamang basti*. In middle Kanum there are a few houses of Ores.

There are cattle sheds on the western direction from the village. These sheds serve as stores as well becasue along the irrigation channel which serves as the main source of water supply to the village there are plots of agricultural land. This portion of the village land is at a distance of 2 to 3 kms. from the main habitation. A few families who have sizeable plots of land on the higher slopes keep their cattle there. During the harvesting season, quite a number of men and women are seen carrying sheaf of barley. The P.W.D. Rest House is nicely situated above the old Hindustan-Tibet Road. There is a veterinary dispensary manned by Veterinary Compounder near the rest house. It serves the needs of the village and common livestock diseases are treated there.

With the expansion of horticultural activities, there seems to be a change in the settlement pattern. The waste land which was lying fallow for centuries is being gradually reclaimed and some of the government land has also been alloted to the landless who by dint of hard work have developed this land into terraces. Apple and almond plantation is catching up as a good source of cash crop. New houses are also being constructed in the orchards. A pioneering effort has been made by a few progressive farmers in the village. The entire area below the village site now looks green and has been brought under horticulture. A few houses have also been constructed here which did not exist during 1962. A new primary school building at the farthest end of the village is also an addition in the village settlement.

Distribution of Water

Gottang Lungfa-Kanum Khad is the main source of water. The hill peaks which receive plenty of snow during winter conserve enough water and it starts melting with the warmth of the sun from March onwards. Water has been channelled from this stream to serve both the requirements of the villagers i.e. drinking as well as irrigation. As there is hardly any rainfall in the area the agriculture and horticulture are dependent on irrigation. Even grass has to be irrigated. There is constant pressure on the waters of this steam because it is the only source of all the villagers of 'Sumcho Gori' panchayat circle constituting the villages Kanum Labrang, Spillo and Karla. During summer there are day and night shifts and distribution and flow of water is regulated amongst all the villages by turns.

During the last decade there has been some improvement in water supply system. Piped water is now available and for storage iron tanks have been provided. There are common taps provided at important public centres, but the old channel system also exists and serves the purpose if some interruption takes place in the new system, which is a common complaint. Clothes are washed along the channel in the running water. There is a spring in the village and during winter when the flow of water in channels is reduced to

a mere trickle this source is utilised for drawing water and there is a great rush during this season. A wooden container was previously used for carrying water from the channels, but it has been observed now that village women often make use of tin vessels.

Flora and Fauna

The following species of flora are found in the area surrounding the village :

Botanical name	*Local name*	*Utility*
Cedrus deodars	Deodar (Kalmang)	For timber purposes.
Pinus Wellichians	Lim	For fuel and timber purposes.
Pinus Gerardiana	Chilgoza	Dry fruit
Caragana (Bravis phina)	Namchoo	Bush
Prunus Peraica	Bemi	Bemi trees are mostly on the edges of the fields and its fruit is relished. Liquor is also brewed out of it. Wood is used for fuel. Oil is extracted from its kernel.
Prunusarmerica	Chuli	Chuli, wild apricot trees are found in plenty in the fields and this fruit is of paramount importance to the villagers, chulis are relished dried and oil is extracted from its kernels. Alcohol is distilled and agricultural implements made.
Sprisia Sivnerans	Kushat	Bushes
Pistacia inliger-rima	Tim	Used for fuel purposes.
Dephne eleondes	Agru	Bushes, used as incence.
Junipere	Shur	Also like buses used both for fuel and dhoop.
Fraximus	Thum (Ash)	For fuel and fodder purposes.
Alnus Nuitada	Neuth	Its branches are lopped for fodder to cattle and for firewood.
Populasalla	Kramal	These are straight lofty trees and leaves are white on one side. It is used for fodder and for fuel purposes too.
Populaseiliate	Muldung	For fuel.
Walnut	Kath	Fruit and its wood used for fuel and other purposes.

Fauna

Common animals found here are :

Common name	*Local name*
Leopard	Thar
Fox	Genuk
Wolf	Chanku
Bear	Hom
Dear	Fo
Crow	Ka
Pigeon	Pyakhra
Partridge	Kokehare

The domesticated animals are :

Cat	Pishi
Dog	Khwee

Snakes are also found during summer. It is generally believed by the locals that the snakes found here are non-poisonous.

Important Public Places and Institutions

Kanum is famous for its Budhist monastries. Lundup Ganfel Gompha, Locha Lama shrine, Kangyur and Tangyur library, Dumpting Langang, Namgol Chhoostan and Surpu Gompha are the most important religious places of worship. These are found at important places in the village. Lamas reside in the 'Lundup Ganfel Gompha' and has a few residential rooms to accommodate the deciples/devotees. Daily worship is performed here by the devotees. A beautiful statue believed to have been brought from Tibet is kept here. At the feet of the budha, small lamps are placed. Ritualistic performance is held by the Head Lama. The villagers make their offerings both in cash and kind. A nunnery known as 'Tatshi Chhoeling' also serve as an important place of worship. The nuns locally known as Jomo who follow budhistic ways of life worship and reside here. These young girls renounce the worldly pleasures and spend a life of renunciation. Dabla

temple exist in lower Kanum. This deity is held in great reverence by all the castes and his dictates are a word of command. The temple is beautifully erected having a canopy of golden colour. The Devta is kept here alongwith all the parapharnalia, i.e. the musical instruments, the worshiping instruments, the offering utensils and the rare idols of the deity. A daily worship is done here by the Kardars of the temple. Leaves of shurku a local tree are burnt and blessings are invariably invoked for the uplift of the villagers.

Administrative, Educational and Medical Institutions

Government High School Kanum is situated just across the Nullaha at a distance of about 2 kms. A primary school, a civil dispensary, veterinary dispensary, patwarkhana and a branch post office are located within the village. Anganwari where small children below 6 years are admitted also exist here. Headquarters of the Gram Panchayat are situated near the High School complex. The headquarters of the Gram Sewak and Horticulture Sub-Inspector are at a distance of 2 kms. from the village. There is a Primary Health Centre at Spillo and banking facilities are also available there.

Cremation Ground

At a distance of about 1 km. the dead bodies are cremated. This place is situated on the slopes of a dry hill. Firewood and other material to cremate the dead bodies are carried by the mourners from the village.

Welfare and other Institutions

Apart from the Anganwaries where two Balsewikas work, there is a Mahila Mandal which promotes matters of women welfare in the village. Besides this, there is a young girls club which organises sports. Recently a youngman sports club was also organised to encourage the sports activities. There was an adult education centre in the village, but it has been closed due to certain reasons.

Ethnic/Religion/Community Composition

The following statement gives the religion and caste-wise figures as per the recent study :

STATEMENT I.3

Distribution of population by religion, caste/ tribe/community (1985 Re-study)

	Tribe	Castes				
Religion	Kinnaura	Rajput	Ores	Domang	Chamang	Kumhar
Budhism	564	...	...	...	...	...
Hinduism	...	6	67	45	246	1

Out of a total population of 929 persons 564 persons (60.71 percent) are Budhists and the remaining 365 (39.29 percent) are Hindus. Among the followers of Budhism there are no castes whereas the Hindus are further split into castes. From the above table it is clear that, scheduled caste communities i.e. Ores, Domang and Chamang have returned Hinduism as their religion whereas the main community of the village i.e. Negis profess Budhism. In thee arlier report the position was as follows :

STATEMENT I.4

Distribution of population by religion, caste/tribe/ community (1962 Study)

Religion	Caste	Persons
Budhism	Rajput (ST)	459
Budhism	Chamang (SC)	159
Budhism	Domang (SC)	31
Budhism	Ores (SC)	37
Hindu	Khatri	1
Hindu	Gupta	3
Hindu	Brahmin	11

The last three castes/sub-castes i.e. Khatri, Gupta and Brahmin were not permanent residents of the village. They were residing there because of their posting in the School, Health Centre and P.W.D.

In the present survey the position is just the reverse. Except 6 persons shown as Rajputs and one as Kumhar are outsiders living temporarily in the village. All the persons belonging to the Scheduled Caste i.e. Ores, Domang and Chamang have returned themselves as Hindus.

About the castes of Kinnaur there is a reference in ethnography of Bushahr state by Pt. Tikka Ram Joshi, edited by H.A. Rose, Chief Secretary to the Punjab Govt. in 1912 :

> "Besides the Kanets and Jads the only two castes in Kinnaur are the Chamang who make shoes and weave and the Domang who are the blacksmiths and carpenters."

Majority of the village population comprise of Negis who claim the status of Rajputs—a dominant community of the hills found all over the state. In the earlier times Rajput was a title conferred on the Kanets who were the protege of the ruling chiefs. With the passage of time there have been changes and the Kanets identified themselves as the Rajputs though the latter were a distinct and pure ruling class claiming their descent from the Moon and the Sun. Originally the Khashas was the main community in the hills. The modern trend is, however still undergoing a change. The so called Rajputs or the Kanets of the hills have opted to change over their title from Kanet to Thakurs or Chauhans. The same trend has been observed in Kanum too. A Kanet who enjoyed the patronage of the ruling chief was conferred the title of a Negi and this became a sign of respectability. Therefore all the higher caste Kanets felt flattered if accosted as Negi. A Negi would'nt however tolerate a scheduled caste to be called a Negi. The scheduled castes of the village are not called Negis within the village, though out of the village they may be addressed with the common phrase 'Negi'.

Of the two castes Kanets and Jads as referred to in the Ethnography of Bushahr state only the Kanets are found in the village. As mentioned earlier the early inhabitants of this village migrated from the lower hills of Rohru area. They claim their link with the ancestors known 'Lactas'. It is an established fact that most of the so called Kanets of the Rohru, Jubbal, Kotkhai and Kotgarh regions are known by the names of their famous ancestors and it is a matter of pride among them to be known by this name. The 'Lactas' are recognished to be the earlist settlers in the village though their population has not increased. It has rather decreased and there are only 3 to 4 families of this group. Negis various sects of the "Kanets" who commonly call themselves as the Negis are : (i) Lactas, (ii) Mathas, (iii) Sarpan, (iv) Braskan, (v) Pranis, (vi) Panas and Chhirba, (vii) Galong, (viii) Khwangasar, (ix) Gompha Negis.

These sects are inter-related to each other. Marriages within the sect are prohibited. There is no caste superiority among these sects, though the 'Lactas' claim to be the 'Negis' of the higher social order. 'Mathas', the second group are the hereditary—Kardars of the village Deity and the Ethnography of Bushahr state mentions thus :

> "Mathas is the hereditary Kardar of a deity, His duty is to petition the deity on behalf of the public and he is found in every village where there is a deity."

'Mathas' sect of the Negis here call themselves as Mehtas also. It was observed that educated among them prefer to suffix Mehta with their names. Mehtas in the lower hills is a respectable term and is adopted by those Rajputs who render valuable services to the village deities wherever these exist. About the other sects, i.e. Sarpan, Braskan, Pranis etc. the village elders could not throw light as to how they came to be known as such. In the earlier report there is no mention of 'Gompha' Negis. During the re-study some of the village elders who happen to see the monograph on Kanum brought this fact to the notice of the Investigator. On an enquiry it was found that some families of Negis who lived near the Locha Lama monastry in middle Kanum are known as Gompha Negis and have their separate entity. They claim to be the Negi's of a higher order in the caste heirarchy within the different sects. There is yet another household who claim its origin from Pangi, a village near Kalpa. It would thus be seen that the ethnic composition of the village is a mixture of different hetorogenous groups who have settled here long back. They do not appear to have a common lineage nor is there any evidence to show affinity to a common ancestor. Since the village fall on an important route which has been visited by numerous travellers who ventured to visit Tibet, there is quite a possibility that the enterprising families of the lower part of the Bushahr state who were traders and frequent visitors might have settled here in the remote past. They had their links in Tibet as well as with the places of their origin. The scheduled castes particularly the Chamang identify themselves with the scheduled castes of the lower hills and the history of the castes of the lower hills and the history of the village taken from the revenue records coroborate this fact also. The village falls quite nearer to the tibetan border and had been visited by some traders from across the borders as well. There is tibetan influence in their daily life and their physical features reflect some mongoloid characteristics. There appears to be inter mixture of blood by way of marriages. It is interesting sometimes to talk to certain

village elders to find out whether they or some of their old ancestors while away to Tibetan territory married and brought with him a bride. The answer sometimes is in affirmative. Such enquiries reveal that inter-caste relationship have contributed a lot to the present social set-up of the village.

Chamang

Chamang are next in caste hierarchy to the Negis, with a population of 246 persons (28.60 percent). Their population at the 1961 survey was 159 persons. They are divided in three groups i.e. Deoti Chamang, Bethu Chamang and Basu Chamang. According to the Shajra Nasab the Deoti Chamang was the first to settle who migrated with the 'Lactas' family. Bethu Chamang are definitely migrateris from the lower hills. Bethu is fairly a common term used for rendering services and bethu is the one who serve his master. The persons who did not possess land were usually the bethus of the ruling chiefs in the hills. These usually belonged to the Scheduled Castes and were always at the back and call of the land owning castes. The bethu Chamang are those Chamangs who migrated to the village with their masters. Similar is the case of Basu Chamang. It is a convention that a man from amongst the Deoti Chamang always acts as an oracle of the village Deity Dabla. There is no distinction among these groups in the matter of inter dining and other relationship including marriages. The Chamang are weavers and follow agriculture as well. They feel hesitant to be called as leather workers as the word Chamang itself means Charamkar identical with Chamar a common name for a leather worker in the lower hills and the plains. Over a period of time a change has occured. They now prefer to call themselves as weavers and resent the word Chamang. Some of them have taken up tailoring and the younger generation have gone out for employment in government offices.

Domang and Ores

Domangs have a population of 45 persons as against 31 at 1961 survey. They are traditional black-smiths and silver-smiths. Ores with a population of 67 persons usually follow carpentry and masonary. They claim themselves higher than the Chamangs and do not interdine with them. They marry within their own caste from other villages. Details about their settlement could not be traced from the village elders.

A general feel of the village

Kanum is one of the representative villages of Poo Sub-Division in Kinnaur district. Having a sizeable population belonging to various castes this village has all the characteristics which depict the rural picture of this tribal belt. Fortunately we have a base of 1961 report to measure the pace of development both economical and social which has taken place during the past over two decades. An effort has been made to study all the aspects of the village communities and on the basis of the enquiries conducted a large number of tables have been prepared which give meticulous details about the material and social culture of the villagers according to castes, religion, economic status etc. Contrary to the common belief that tribal areas are not forward looking and seathing with stagnant life. We will find that the winds of change have reached these remote parts of the state with much vigour, and the response of the people to adapt to new ideas and modern methods here is tremendous. With all the efforts which the government are taking to ameleorate the lot of the villagers the face of the village economy is surely forward looking in the matter of horticulture. Since the opening of the valley to vehicular traffic the apple and almond plantation is fast catching up. The barren and waste land is being gradually reclaimed. One of the most important and appreciable fact is the change in psychological out look of the local residents towards higher education both for boys and girls. This realisation will soon bring about changes in the living pattern, eating habits and the contact with the outside world will go a long way in changing the age old tribal customs. The new ideas are gradually creeping into their minds. These processes of social and economic change are slowly and steadily creating conditions which will change the entire fabric of the old society with a new social order as in other advanced areas of the state.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

To portray the socio-demographic picture of the people it will be very useful and helpful to analyse the emperical and other data of the village relating to its area, residential houses, sex and castewise population, literacy and working force. All these statistics will reveal the social structure of the village. The Primary Census Abstract and the survey data pertaining to Kanum are discussed below :

STATEMENT II.1

Basic data relating to the village

Year	Area in hectares	Occupied residential houses		Total population			Scheduled castes			Scheduled tribes		
		No. of houses	No. of household	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
1961 Census data	560.32	96	115	764	424	340	209	109	100	424	191	233
1961 Survey data	560.32	...	113	701	350	351	227	116	111	459	221	238
1971 Census data	561.13	122	123	728	341	387	250	120	130	461	208	253
1981 Census data	601	145	145	874	390	484	318	140	178	547	246	301
1985 Survey data	...	162	162	929	431	498	358	169	189	564	257	307

Literate and educated			Total workers			Cultivators			Agricultural labourers		
P	M	F	P	M	F	P	M	F	P	M	F
14	15	16	17	18	19	20	21	22	23	24	25
195	173	22	567	305	262	269	93	176	55	10	45
144	128	16	456	220	236	276	103	173	...	...	...
194	158	36	448	213	235	206	48	158	27	8	19
343	223	120	489	213	276	324	108	216	20	6	14
475	292	183	545	235	310	...	...	...	...	...	...

STATEMENT II.1—Concld.

Basic data relating to the village

Year	Mining, quarrying, livestock, forestry, fishing, hunting, plantation, orchards and allied activities			Household industry			Manufacture other than household industry			Construction		
	P	M	F	P	M	F	P	M	F	P	M	F
1	26	27	28	29	30	31	32	33	34	35	36	37
1961 Census data	...	...	...	98	62	36	...	...	...	121	119	...
1961 Survey data	...	...	...	70	53	17	...	...	...	...	...	...
1971 Census data	40	38	2	55	35	20	...	...	...	79	52	27
1981 Census data	...	...	...	24	22	2	...	...	...	...	...	...
1985 Survey data	...	...	...	...	...	...	...	...	...	...	...	...

Trade and commerce			Transport, storage and communication			Other services			Non-workers			Marginal workers		
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
38	39	40	41	42	43	44	45	46	47	48	49	50	51	52
2	3	...	1	1	...	20	17	3	197	119	78	...	...	...
5	2	3	...	...	...	...	...	...	245	130	115	...	...	...
1	1	...	3	3	...	37	28	9	280	128	152	...	...	...
...	...	...	...	...	...	121	77	44	358	168	190	...	...	...
...	...	...	...	...	...	...	...	...	384	196	188	27	9	18

From the data it will be observed how the changes have taken place in various spheres of social and economic life of the village communities from 1961 onwards. There has been an increase in the area of the village. Number of households have registered an increase of 40.87 percent. At the 1961 Census, population of Kanum was 764 persons, 424 males and 340 females comparing this population with survey data of 1985 an increase of 21.60 percent has been registered in the total population. Among the male population, the percentage increase is very low i.e. 1.18 whereas the females have registered and increase of 46.47 percent. It has also been observed that female growth of population is slightly higher than males. This shows a disproportionate trend in the sexwise growth of population. It was observed that during the past 25 years the male population of the village especially the younger generation have been out migrating in search of employment whereas the female population did not get the opportunity to go out and they have to stay back at home to look after their holdings.

Average household size 1961, 1971 and 1981 as depicted in the Statement (II.2) reveal a decreasing trend it was 7 in 1961 and 6 in 1971 and the same in 1981. The density of population is 2 persons per hectare as per the latest survey.

STATEMENT II.2

Average household size, 1961, 1971 and 1981

District/Village	Number of occupied residential households			Population			Average household size		
	1961	1971	1981	1961	1971	1981	1961	1971	1981
1	2	3	4	5	6	7	8	9	10
Rural areas of Kinnaur district	6,773	9,446	12,299	40,980	49,835	59,547	6	5	5
Rural areas of Poo tahsil	838	1,178	1,318	4,609	5,841	6,254	6	5	5
Kanum village	115	123	145	764	728	874	7	6	6
Labrang village	80	113	110	477	607	630	6	5	6
Spillo village	63	101	117	445	513	521	7	5	4

Sex-ratio for 1961, 71 and 81 is given in Statement II.3 below. This depicts comparative position with the District, Tahsil and the neighbouring villages.

STATEMENT II.3

Sex-ratio, 1961, 1971 and 1981

District/Village	1961		1971		1981		Sex-ratio		
	M	F	M	F	M	F	1961	1971	1981
Rural areas of Kinnaur district	20,808	20,172	26,407	23,428	31,598	27,949	969	887	885
Rural areas of Poo tahsil	2,335	2,254	3,088	2,753	3,118	3,136	957	892	1,006
Kanum	424	340	341	387	390	484	802	1,135	1,241
Labrang	217	260	293	314	319	311	1,198	1,072	975
Spillo	253	192	309	204	261	260	759	660	996

There has been a significant increase in the literacy level between 1961-81. The percentage of literates in Kanum was 25.52 in 1961 which is the highest as compared with the over all figures for Kinnaur District i.e. 15.35 percent and Poo Tahsil 20.70 percent. The neighbouring villages of Labrang and Spillo had 17.61 and 17.98 percent literacy respectively. During 1971 there was insignificant increase in the growth of literacy in Kanum i.e. 26.65 whereas the increase in the District, Tahsil and neighbouring villages is higher. During 1981 the literacy of Kanum was 39.24. For comparison a statement showing the literacy in the District, Tahsil and the neighbouring villages is given below :

STATEMENT II.4

Number of literates and literacy rates, 1961, 1971 and 1981

District/Village	1961	1971	1981
	Percentage	Percentage	Percentage
Rural areas of Kinnaur District	6,290 (15.35)	13,803 (27.70)	21,935 (36.84)
Rural areas of Poo Tahsil	954 (20.70)	1,812 (31.02)	2,824 (45.16)
Labrang	84 (17.61)	183 (30.15)	251 (39.84)
Spillo	80 (17.98)	243 (47.37)	250 (47.98)
Kanum	195 (25.52)	194 (26.65)	343 (39.24)

NOTE : Figures given in parenthesis relate to literacy rate.

Work participation according to 1981 Census is given below :

STATEMENT II.5

Work participation rate (main workers) 1981

State/District/Village	Population			Workers		
	P	M	F	P	M	F
Rural areas of State	3,954,847	1,988,331	1,966,516	1,359,923 (34.39)	978,740 (49.22)	381,183 (19.38)
Rural areas of Kinnaur District	59,547	31,598	27,949	32,552 (54.67)	19,481 (61.65)	13,071 (46.77)
Rural areas of Poo Tahsil	6,254	3,118	3,136	3,291 (52.62)	1,863 (59.75)	1,428 (45.54)
Kanum	874	390	484	489 (55.95)	213 (54.62)	276 (57.02)

NOTE : Figures within parenthesis relate to work participation rate.

Of the total population of Kanum 55.95 percent are workers, male workers account for 54.62 and female workers 57.02 percent. While comparing the workers with the State, District and the Tahsil it is revealed that work participation is the highest in the village. The female participation in work with 57.02 percent is the highest as compared to the rural areas of the State, District Kinnaur and Poo Tahsil. Further classification of workers according to industrial categories is given below :

STATEMENT II.6

Industrial category of workers, 1981

State/District/Village	Tatal workers	Cultivators	Agricultural labourers	Household industry—manufacturing, processing, service and repair V(a)	Other workers III, IV, V(b) and VI—IX
Rural areas of State	1,359,923	994,669 (73.14)	38,901 (2.86)	24,787 (1.82)	301,556 (22.18)
Rural areas of Kinnaur District	32,552	20,174 (61.97)	1,727 (5.31)	766 (2.35)	9,885 (30.37)
Rural areas of Poo Tahsil	3,291	1,748 (53.11)	169 (5.14)	167 (5.07)	1,207 (36.68)
Kanum	489	324 (66.26)	20 (4.09)	24 (4.91)	121 (24.74)

NOTE : Figures within parenthesis relate to percentage to total workers.

Trends in work participation rate, 1961, 1971 and 1981 for the District, Tahsil and neighbouring villages is given in the following statement :

STATEMENT II.7

Trends in work participation rate, 1961, 1971 and 1981

District/Village	1961			1971			1981		
	P	M	F	P	M	F	P	M	F
Rural areas of Kinnaur District	27,528 (67.17)	14,043 (34.26)	13,485 (32.91)	30,158 (60.52)	17,300 (34.72)	12,858 (25.80)	32,552 (54.67)	19,481 (32.72)	13,071 (21.95)
Rural areas of Poo Tahsil	3,253 (70.58)	1,677 (36.39)	1,576 (34.19)	3,378 (57.83)	2,062 (35.30)	1,316 (22.53)	3,291 (52.62)	1,863 (29.79)	1,428 (22.83)
Kanum	567 (74.21)	305 (39.92)	262 (34.29)	448 (61.54)	213 (29.26)	235 (32.28)	489 (55.95)	213 (24.37)	276 (31.58)
Labrang	331 (69.39)	144 (30.19)	187 (39.20)	344 (56.67)	158 (26.03)	186 (30.64)	233 (36.98)	142 (23.39)	91 (14.99)
Spillo	335 (75.28)	193 (43.37)	142 (31.91)	357 (69.59)	228 (44.44)	129 (25.15)	281 (53.94)	179 (34.36)	102 (19.58)

It will be seen from the above statement that work participation was 74.21 percent for total persons in the village during 1961, 61.54 in 1971 and 55.95 in 1981. It reveals a decreasing trend. This tendency is noticeable in the district as a whole. From 67.17 in 1961 it has decreased to 60.52 in 1971 and 54.67 percent in 1981. Similar is the case in Tahsil Poo. For from 70.58 percent it has decreased to 57.83 percent in 1971 and 52.62 in 1981. Similar trends are also found in the neighbouring villages of Labrang and Spillo.

From the general observation it is not easily discernible to find that male participation in the various spheres of village economy is lacking. Every male member in a good state of health contributes his might to augment economic resources in the best possible manner but a larger proportion of them in the teenage groups are whole time students or those who have completed studies upto a certain level are seeking jobs. These factors put together tend to lower the workers growth rate. Female participation in the economic pursuits is decidedly higher, irrespective of their household duties, the women have to attend to various odd jobs such as cultivation, other services, cutting grass, collecting fuel wood, tending cattle, etc. They are found busy all the year round. In summer months it is generally the women folk who have to work in their fields, irrigating the crops even during late hours in the night, harvesting, threshing and winowing operations are also carried on by the women.

As compared to workers the proportion of non-workers shows an upward trend. During the two decades 1961-81 the overall increase in the total non-workers was 81.73 percent (41.18 males, 143.59 females).

Relation with Neighbouring Village

There is no town in the whole of the district which has any social or political influence on the village. Rampur is the nearest town at a distance of 135 kms. and was a most convenient marketing centre for the villages, but after the expansion of roads village shop keepers prefer to buy articles from Mandies which are cheaper and transportation is easy.

Labrang and Spillo are situated in 'Sumcho Gori' panchayat circle in which falls Kanum also. These villages are in close proximity to Kanum within the distance range of 2-4 kms. All these villages share a common source of water. Some of the villagers of Kanum have land in Labrang chak also. Besides having inter village relationship in the matter of marriages, people share common beliefs, traditions, conventions and similarities in the conduct of their religious functions. In the past, villagers from all the three villages used to participate in Sherkan fair held in October every year. This joyful occasion was utilised to discuss matters of common interest by the village elders but this practice has been abandoned now and this fair has lost its old charm. It is held on the same date but independently by the villagers.

Comparison with Census data of neighbouring villages

Statement II.8 given below depicts Census data in respect of neighbouring villages Labrang and Spillo and Poo tahsil. During the decades 1961-81 the population of Labrang has recorded an increase of 32.67 percent and Spillo 17.08 percent. The male population of Labrang shows an increase of 47.00 percent for the same period whereas in Spillo the increase is only 3.16 percent. The increase of female population in village Labrang shows an increase of 19.62 percent. Among the Scheduled Castes, the percentage increase in male population accounts for 35.21 among males in Labrang whereas it is 59.26 in village Spillo during the same period. The growth rate of female population in Labrang is 39.60 percent and in Spillo it is 25.00 percent. Similarly growth rate of male Scheduled Tribes is 40.62 percent and 16.94 percent in Labrang and Spillo, respectively. The corresponding growth of females is 13.20 percent and 27.5 percent in Labrang and Spillo.

An increase in literacy percentage is significantly high i.e. 161.11 and 139.39 for males in respect of Labrang and Spillo respectively. The female literacy shows an increase of 425.00 in Labrang and 557.14 in Spillo.

Total main workers in all categories of workers show only marginal increase of 3.47 percent in Labrang among the males. In Spillo, there has been a drop (−7.25)in the growth of workers. Similar trend (−7.25) is noticed among the female workers in both the villages i.e. −6.42 (Labrang) and −27.46 (Spillo). The corres-

ponding increase among the non-workers is significantly higher in both the villages for males and females.

At the tahsil level, overall growth of population during the decades 1961-81 was 35.69 percent (32.40 males and 39.13 females). The Scheduled Caste population shows negative growth (−34.20 males and −36.35 females) at the tahsil level, but in Kanum and the neighbouring villages, the position is just the reverse as already mentioned. The Scheduled Tribes population reveals an increase (71.75 percent for males and 56.11 percent for females). During the decades 1961-81, the

STATE-

1961-1981 Census data—Comparision with

Name of tahsil	Name of village	Area of village in hectare/ sq. kms.	Number of occupied residential houses	Number of households	Total population (including institutional and houseless population)		
					P	M	F
1	2	3	4	5	6	7	8
Poo 1981	Labrang (48)	229	110	110	630 (32.67)	319 (47.00)	311 (19.62)
	Spillo (47)	127	117	117	521 (17.08)	261 (3.16)	260 (59.26)
1971	Labrang	478	113	113	607	293	314
	Spillo	272	99	101	513	309	204
1961	Labrang	472	65	80	477	217	260
	Spillo	259	56	63	445	253	192
Total of Poo Tahsil :							
1981		21.5 sq.km.	1,318	1,323	6,254	3,118	3,136
1971		19.3 sq.km.	1,186	1,178	5,841	3,088	2,753
1961		4,551 acres	758	838	4,609 (35.69)	2,355 (32.40)	2,254 (39.13)

population growth amongst the tribal population is higher at the Tahsil level as compared to the corresponding figures at the village level. The reasons for this disproportionate growth of population among the Scheduled Castes and Tribes were probed during the survey and it was found that Individual Slip canvassed at each Census provided for enumerating a person either as a Caste or Tribe were not counted as Castes and vice-versa. This trend among the respondents is attributed to be job factor for the fluctuating trend in population growth among Scheduled Tribes and Scheduled Castes in this region.

MENT II.8

Labrang and Spillo and Poo Tahsil

Scheduled Castes		Scheduled Tribes		Literate and educated persons		Total main workers (I to IX)		Non-workers	
M	F	M	F	M	F	M	F	M	F
9	10	11	12	13	14	15	16	17	18
96	88	217	223	188	63	149	175	170	136
(35.21)	(39.68)	(48.63)	(13.20)	(161.11)	(425.00)	(3.47)	(−6.42)	(132.88)	(86.30)
43	40	145	204	158	92	179	103	82	157
(59.26)	(25.00)	(16.54)	(27.5)	(139.39)	(557.14)	(−7.25)	(−27.46)	(36.67)	(214.00)
86	80	194	223	137	46	158	186	135	120
31	37	151	164	198	45	220	129	81	75
71	63	146	197	72	12	144	187	73	73
27	32	124	160	66	14	193	142	60	50
327	317	2,365	2,721	1,913	909	1,976*	1,740	1,148	1,396
391	406	1,819	2,095	1,472	348	2,062	1,316	1,026	1,437
497	498	1,377	1,743	870	84	1,677	1,495	678	678
(34.20)	(36.35)	(71.75)	(56.11)	(119.85)	(982.14)	(17.47)	(16.39)	(69.32)	(105.50)

*Main workers including M/worker.

Distribution of population by age, sex and marital status

In June, 1985, the village was covered fully for survey and of the total population of 929 persons (431 males and 498 females), the females outnumber males. According to the age-groups the male and female proportions are evenly distributed in the 0-4 age-group and 15-19 years but in age-group 5-9 years, females out-

STATE-

Distribution of population by

Age groups	Never married			Married			Widow		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
0—4	86	42	44	...	...	...	...	...	...
5—9	121	58	63	...	...	...	...	...	...
10—14	111	59	52	1	1	...	...	...	...
15—19	89	43	46	8	5	3	...	...	...
20—24	42	10	32	25	13	12	1	...	1
25—29	12	1	11	45	24	21	...	...	...
30—34	8	4	4	36	21	15	1	1	...
35—44	11	1	10	88	39	49	3	...	3
45—54	11	2	9	70	45	25	7	3	4
55—69	10	2	8	62	36	26	20	4	16
70+	7	...	7	24	12	12	20	2	18
Age not stated	...	...	...	...	...	...	...	...	...
Total	508	222	286	359	196	163	52	10	41

number males. In the age-group 10-14 years, the males are more than females. In age-group 20-24 years, the male and female proportions show a wide variation (24 males and 46 females). Again in 25-29 age-group the male and female are 26 and 33 respectively. In the age-group 70 years and above females are more than double the males (14 males and 38 females).

MENT II.9

age, sex and marital status

Divorced			Separated			Total		
P	M	F	P	M	F	P	M	F
11	12	13	14	15	16	17	18	19
...	...	...	...	...	...	86	42	44
...	...	...	...	...	...	121	58	63
...	...	...	...	...	...	112	60	52
...	...	...	...	...	...	97	48	49
...	...	...	2	1	1	70	24	46
1	...	1	1	1	...	59	26	33
...	...	...	1	1	...	46	27	19
...	...	...	1	...	1	103	40	63
...	...	...	1	...	1	89	50	39
...	...	...	2	...	2	94	42	52
...	...	...	1	...	1	52	14	38
...	...	...	...	...	...	...	...	...
1	...	1	9	3	6	929	431	498

A comparative statement relating to marital status for 1962 survey and 1985 re-study is given below :

STATEMENT II.10

Statements relating to marital status

Age group	Percentage of population — 1962 Survey						Age group	Percentage of population — 1985 (Re-study)					
	Never married		Married		Divorced/ Widowed			Never married		Married		Divorced/ Widowed	
	M	F	M	F	M	F		M	F	M	F	M	F
0—9	19.71	17.38	...	...	...	...	0—9	23.20	21.49	...	...	...	...
10—14	13.72	9.40	...	...	...	...	10—14	13.69	10.44	0.23	...	...	...
15—19	6.57	6.55	1.14	...	...	...	15—19	9.98	9.24	1.16	0.60	...	...
20—34	12.57	11.97	15.15	12.54	0.29	...	20—34	3.48	9.44	13.46	9.64	0.93	0.60
35—49	0.57	6.27	16.29	13.11	1.14	1.42	35—54	0.70	3.81	19.49	14.86	0.70	1.81
50—59	...	2.56	7.14	5.13	0.57	2.84	55—69	0.46	1.61	8.35	5.22	0.93	3.61
60 and above	...	1.43	3.14	2.56	2.00	6.84	70+	...	1.40	2.78	2.41	0.46	3.82
Total %	53.14	55.56	42.86	33.33	4.00	11.11	Total %	51.51	57.43	45.47	32.73	3.02	9.84

In the age group 0-9 there were 19.71 percent males in the category of never married and 17.38 percent females. These percentages show an increasing trend in the re-study of June, 85 i.e. 23.20 percent males and 21.49 females. In the next age-group of 10-.4 all males and females were in the category of never married in 1962 survey but in June, 85 re-study we find that 0.23 percent males got married. In the age-group 15-19 the percentage of married males has shown a slight increase from 1.14 percent to 1.16 percent and 0.60 percent females got married in this age-group while there were none in this category in the earlier survey. In the age-group 20-34 the percentages of never married males and females were 12.57 and 11.97 respectively in 1962 survey and the corresponding percentages for these age-groups were 3.48 and 9.44 in the 1985 re-study. This shows a decreasing trend followed by the marital status category. Divorce/ widow males were only 0.29 percent in earlier survey whereas there has been a rise of these cases in 1985 re-study showing 0.93 percent males and 0.60 percent females. The over all comparison reveal that there are no significant variations in the male and female marital status over a period of more than 2 decades.

Analysing the population according to marital status it is observed from the statement II.9 that 508 persons (54.56 percent) fall in the category of never married (222 males and 286 females). There is only one marriage in the age-group 10-14 years that too of a male but his spouse is not recorded. The prevalance of child marriage is not common in this area. Only in cases where a polyandrous marriage takes place, younger brothers of the husband are deemed to be married. In the age-group 20-24 years there are 13 married males and 12 females. This age-group reveals that there are equal number of couples. These figures are in confirmity with the modern thinking and reveals the trend in favour of monogamy. In the age-group 25-29 years the married males outnumber married females. The difference is however narrow. In the age-group 35-44 years there are lesser married males than females. The higher number of married females give an impression that polyandrous system of marriage has declined but the actual fact is just the reverse. The male population in this age-group are staying away from the village in pursuit of employment either with goat and sheep or in other services. In the age-group 45-54 years the number of married males is

45 as against 25 females only. The higher number of married males is surely an index of the prevalance of polyandry. The same trend is reflected in the age-group of 55-69. The number of widowed in the age-group is the highest i.e. 20 persons (16 females and 4 males). In the age-group of 70 years and above there are 7 females who never married and in the category of married persons an ideal situation is found for 12 married males and females but in the category of widow females preponderate males with 18 widows as against only two widows.

Literacy and Educational Level

The literacy rate for Kanum according to the re-survey figures works out to 56.35 percent for total persons (15.06 percent for males and 40.31 percent for females). The distribution of population classified by age, sex and educational level is given in the statement II.11. In the age-group 5-9 years there are 71 persons (34 males and 37 females) literate without education level. In the age-group 10-14 years, out of 61 persons literate without education level, 36 are males and 25 females. The overall literates in the village are 475 persons, 292 males and 183 females. The number of persons in the category of primary according to level of education, are 40 (23 males and 17 females) in the age group 10-14 years, 38 in the age-group 15-19 years (24 males and 14 females) and 15 persons in the age-group 20-24 years. In this age-group, the females are double than males. In the age-group 50 years and above, no female has read up to primary level. The literate persons who have attained education upto middle standard are 46 (35 males and 11 females). In the category of matriculation/secondary/higher secondary/pre-university/intermediate etc. there are 21 persons (16 males and 5 females). In the higher educational levels there are no females. The over all position of illiterates and literates by level of education reveals that illiterates 368 persons i.e. 43.65 percent to total population (24.94 percent males and 59.69 percent females), literates without any educational level 29.06 percent (34.19 percent males and 24.67 percent females). Primary standard 17.56 percent total (23.90 percent males and 12.12 percent females), middle standard 5.46 percent of total persons (9.00 percent males and 2.42 percent females), matriculation/secondary 2.49 percent of total population (4.11 percent males, 1.10 percent females), higher secondary/pre-u niversity/intermediate 0.12 percent total (0.26 percent males only). Non-technical diploma or certificate not equal to degree 0.71 percent total (1.54 percent males only), technical diploma or certificate not equal to degree 0.47 percent total (1.03 percent males only), graduates degree other than technical degree 0.36 percent total (0.77 percent males only). Post-graduate degree other than technical degree 0.12 percent total (0.26 percent males).

At the time of 1962 Survey, the Government High School was functioning in the village itself and most of the teaching staff was also residing there. During the 1985 Survey the high school moved to the new complex across the Kanum Khud at a distance of about 2 kms. from the main habitation and falls in the revenue estate of the adjoining village Labrang. With the construction of new school building the name of the school has not been changed. The staff quarters have also been constructed in the school complex.

A primary school was started in the village in 1918 during the erstwhile Bushshr State. The classes were conducted in the old Kanzur and Tanzur. Budhist Library Hall which is situated in central Kanum. It was upgraded to the middle standard in September, 1960 and then to high standard in 1962. Since the shifting of this High School to Labrang a new Primary School building has been constructed at the extreme bottom of the village with 121 students on the rolls, 73 boys and 48 girls. The strength of students decreased to 112 in 1983 (62 boys and 50 girls). In 1984 the strength was 122 (65 boys and 57 girls). In 1985 the strength of the students was 120 (70 boys and 50 girls). After the 5th standard, the students get admission in the High School where there are higher classes from 6th to 10th. The strength of the students in the high school as it stood on the 31st May, 1985 is given in the statement below. The composition of the staff in the high school showing their designation and educational qualifications are also given below.

The total strength of students in the high school is 188. Of these 122 boys and 66 are girls. In terms of percentages boys constitute 64.89 percent and girls being 35.11 percent. Of them 74.59 percent boys and 74.24 percent girls belong to scheduled tribes and 22.95 percent boys and 25.75 percent girls belong to scheduled caste. There are only 3 boys belonging to others forming a percentage of 2.45 boys to total strength of the boys in the school.

STATE-

Distribution of population cla-sificd by age

Educational level	Age and sex											
	5—9			10—14			15—19			20—24		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Illiterate	50	24	26	11	1	10	19	4	15	22	...	22
2. Literate without educational level	71	34	37	61	36	25	13	4	9	20	9	11
3. Primary	...	...	...	40	23	17	38	24	14	15	5	10
4. Middle	...	...	...	...	...	...	22	14	8	7	6	1
5. Matriculation/secondary	...	...	...	...	...	...	5	2	3	4	2	2
6. Higher secondary/pre-university/ intermediate	...	...	...	...	...	...	...	...	...	...	...	...
7. Non-technical diploma or certificate not equal to degree	...	...	...	...	...	...	...	...	...	...	...	...
8. Technical diploma or certificate not equal to degree	...	...	...	...	...	...	...	...	...	...	...	...
9. Graduate degree other than technical degree	...	...	...	...	...	...	...	...	...	2	2	...
10. Post-graduate degree other than technical degree	...	...	...	...	...	...	...	...	...	...	...	...
Total	121	58	63	112	60	52	97	48	49	70	24	46

MENT II.11

sex and educational level (1985 Re-survey)

Age and sex												
25—34			35—49			50 and above			Total			
P	M	F	P	M	F	P	M	F	P	M	F	Remarks
14	15	16	17	18	19	20	21	22	23	24	25	26
44	11	33	85	18	67	137	39	98	368	97	271	
21	10	11	23	14	9	36	26	10	245	133	112	
21	15	6	23	15	8	11	11	...	148	93	55	
8	6	2	7	7	...	2	2	...	46	35	11	
7	7	...	5	5	...	...	...	...	21	16	5	
...	...	...	1	1	...	...	...	...	1	1	...	
2	2	...	2	2	...	2	2	...	6	6	...	
1	1	...	3	3	...	...	...	...	4	4	...	
...	...	...	1	1	...	...	...	...	3	3	...	
1	1	...	...	...	...	...	...	...	1	1	...	
105	53	52	150	66	84	188	80	108	843	389	454	

STATEMENT II.12

Enrolment Government High School, Kanum (as on 31st May, 1985)

Class	All students			ST students			SC students			Others		
	B	G	T	B	G	T	B	G	T	B	G	T
X	31	9	40	23	6	29	7	3	10	1	...	1
IX	20	5	25	16	4	20	4	1	5	...	...	...
VIII	36	14	50	29	11	40	7	3	10	...	...	...
VII	17	16	33	10	13	23	6	3	9	1	...	1
VI	18	22	40	13	15	28	4	7	11	1	...	1
G. Total	122	66	188	91	49	140	28	17	45	3	...	3

Source : Head Master, Government High School, Kanum.

STATEMENT II.13

Staff position in Government High School, Kanum (as on 31.5.85)

Sl. No.	Name	Designation	Educational Qualifications	SC	ST	Others
1.	Sh. D.R. Sharma	H.M.	M.A., B.T.	...	...	Others
2.	Sh. Rajmal Singh Sirohi	P.G.T.	M.A., B.T.	...	...	Others
3.	Sh. Bahadur Singh Verma	T.G.T.	B. Sc., B.Ed.	...	...	Others
4.	Sh. Jagish Chand Sharma	T.G.T.	M.A., B.Ed.	...	...	Others
5.	Sh. Ashok Kumar Sharma	T.G.T.	B. Sc., B.Ed.	...	...	Others
6.	Sh. Baldev Singh Verma	T.G.T.	B.A., B.Ed.	...	...	Others
7.	Sh. Hira Singh Negi	O.T. Shastri	B.A. Shastri	...	ST	...
8.	Sh. Padam Chand Negi	Dr. Master	PUC and Dip. in A. and C.	...	ST	...
9.	Sh. Chaudhary Ram	P.R.T.	P.U.C.C.P.E.	SC	...	...
10.	Sh. Parkar Singh Thakur	Cr. Teacher	Matrie/Arr. Dep.	...	...	Others
11.	Sh. R.N. Dogra	Clerk	B.A.	...	...	Others
12.	Sh. Chhering Paldon	Peon	Primary	...	ST	...
13.	Sh. Vidya Lal	Peon	Primary	...	ST	...
14.	Sh. Raj Kumar	Hostel Cook	Matric	...	ST	...

Source : Government High School, Kanum.

Out of 14 staff members in the school, 10 are in the teaching side, one on the administration and 3 are class IV. The teacher taught ratio comes to 1.18. Out of 10 teachers, only two are S.T. and one scheduled caste while all the class IV are belonging to S.T. category. The composition of the teaching staff shows that they are fully qualified and trained.

The high school building is situated on the slopes but it has been constructed with material i.e. stones and cement and is double storeyed having an examination hall in the upper storey. There are good spacious rooms for each class. The new school complex has been developed after 1963. There are residential quarters for the teachers and the headmaster, within the school campus. A small play-ground has also been provided adjacent to the school building. Science block is separately located. The school library also exist where in addition to books, news papers and magazines are also subscribed. The text books are provided free of cost to the deserving and poor students.

There are hostel facilities also and it is being looked after by a hostel superintendent. There are six rooms in the hostel with provision of bath rooms and kitchen. This hostel was established in 1964 and there were 24 students in May, 1985. These facilities are availed of by the students who come from neighbouring villages (Nesang, Lippa, Rarang, Jangi and Chini) etc.

The students are required to sit on the mats except for the 10th class where there is a provision for stools also. The examinations are conducted in the hall but there is no provision for desks and benches. The students have to sit on mats. The science laboratory was also poorly equipped. The general complaint was that essential equipments were not provided in time.

The students who stay in the hostel have to pay a fee of Re. 1 per month and there are normally six beds in one room. The cooking and other arrangements are looked after by the Superintendent of the hostel. Boarding charges are met by distributing the expenditure amongst the boarders.

The school starts at 9.30 AM and closes at 4.00 PM. After the congregational prayer, the students start their daily work in their respective classes. A physical training instructor takes care of the physical training exercises and he organises sports activities. The popular games are kho kho played by girls, Kabaddi played both by boys and girls, Rassa-Kassi and Volleyball. There is a lot of enthusiasm amongst the students and the villagers have also increased the sports activities by organising annual tournaments and contributing voluntarily to meet the extra expenditure on items such as prizes and entertainments involved.

Since the establishment of a high school there has been a lot of improvement in the outlook of the villagers irrespective of caste, tribe and sex barriers they have welcomed the changing pattern of education as mentioned earlier. The illiteracy among the new generation is fast declining. The school going children are given facilities in the Anganbaris where children at the age of 3 years are admitted and given nutritious food such as grams ground nut and milk. The school children both at the primary and high school levels are involved in plantation of trees and other activities of social nature.

Anganbaries

There are two Anganbaries in the village, one in the central Kanum and the other is in the lower Kanum. Both these institutions were established in 1976 and there were 141 children in the age group 3 to 6 years in June, 1985. The institutions are looked after by the whole time female workers. The buildings were constructed through the efforts of the Mahila Mandal. The small children are taught alphabets, distinction of colours and counting. Illustrative books and charts are provided free of cost by the Bal Vikas Adhikari, Poo. A family register is maintained by the Anganbari Sewika and she keeps the record of all births and deaths in the village. The mothers are motivated to send their children to Anganbaries. Since the establishment of these Anganbaries, the village women have become more conscious about their cleanliness and have learnt a lot about the nutritional and balanced aspects of food intake. Their contact with the Anganbari workers and their supervisors and the informal discussions and talks in many ways have enlightened them and changed the orthodox outlook. Observing the tiny tots, singing in chorus would convience any visitor that the new generation will have better knowledge, education and awareness as compared to twenty five years ago. Apart from these activities the Mahila Mandal encourage the village

women to learn tailoring. There were four sewing machines in the centre and 12 girls were under training.

Population Control : Knowledge, Attitude and Practice

Growth of population in Kanum has been discussed in the preceding pages. The increase in population is not on the higher side as compared to that of the general population increase in the state. Kinnaura tribe has been practising polyandrous marriages since times immemorial and this social custom itself is a great measure of population control. The wealth of the household constitute mainly of a house, land, cattle and other household material. In order to avoid fragmentation and division of their property the brothers marry a common wife and the tradition has been kept up resulting in lesser division of families. Merits and demerits of the polyandrous marriage system, apart so far as the population control is concerned it is one of the most important factors that has proved most beneficial.

Since the opening up of this tribal belt for vehicular traffic during the past two decades, the villagers have been exposed to outside influence. More and more persons have been visiting these areas in connection with multifarious activities such as education, construction of roads, health and family planning affording opportunitites for employment in various jobs. As a matter of practice and belief, the village folk depended on the benovolence of the village deity for their welfare, it may relate to health, disease, general well being and wherever there was any occasion they invariably invoked the blessing of the deity. On the occasion of the first male birth in the family offerings are made to the village temple as a mark of respect. All the happy occasions are incomplete without the blessings of the village deity. The old order seem to have undergone some change. The new generation is drifting away from these practices. Instead of invoking the blessings of the deity they depend on the latest techniques/ methods of family welfare having direct and far reaching impact on population control.

In order to have an effective control over the growth of population of the area/village which is quite imperative with the family planning programme is followed vigorously by the inhabitants. Information was collected regarding family planning practices in the household schedule. It has been observed that there is a general awareness of family planning activities among the residents of Kanum, but, the movement is slowly catching up the programme. During the year 1983-84, only 3 cases of tubectomy and 4 cases of copper-T had been recorded. Males sterilization is also becoming popular, but, for want of efficient medical aid they prefer to get it done from the well equipped hospitals either at the district hospital Kalpa or Rampur or State hospital at Shimla. As per information collected in the household schedule as many as 47 males have got themselves sterlized whereas the number of females sterlized comes to 5 and another 2 females have adopted copper-T. A question was also asked in the household schedule regarding the desirability of numuer of children by each parent. The maximum number of households i.e. 60 or 37.04 percent returned 2 sons and one daughter while another 46 households reported 2 sons and 2 daughters 45 households replied in different tones and there was no response from 11 households.

Births and Deaths Statistics

Birth and death statistics are maintained by the village Panchayat but their records were not available during the survey. Sometimes back the village was selected for recording births and deaths under the Sample Registration Scheme. The birth and death statistics pertaining to the years 1982 and 1983 reveal that there were 30 births (14 males and 16 females) and 16 deaths (5 males and 11 females) in 1982 and 22 births (10 males and 12 females) and 11 deaths (9 males and 2 females) in 1983.

Disease and Treatment

A rural allopathic dispensary was opened in Kanum in 1959. In 1962 it had a staff of one Compounder, one Sanitary Inspector, one Auxiliary nurse, two nurse dais. Till the opening of this dispensary they had to depend entirely on the village deity. Whenever anybody fell ill the village deity was petitioned and cure was sought through his blessings for all types of diseases. There was no hospital or dispensary nearby. It entailed heavy expenditure if the patient was taken to a hospital either at Kalpa or Rampur. Since there was no vehicular traffic it was difficult to shift serious patients for treat-

ment outside the village, the faith healing was the only resort though some elementary type of treatment was given by certain local Lamas who possessed some knowledge about the medicinal values of wild roots, plants and herbs and other tantrik practices. Now the villagers avail fuliy the medical facilities available at the rural dispensary. The staff position in this dispensary is as under :

Doctor	Post vacant
Pharmacist	One
Mid-wife	One (Post was vacant during survey)
Sweeper	One
Peon	One

The dispensary complex comprises accommodation for the medical officer, double storeyed quarters for Class III and IV employees and one double storeyed building for patients. It has been constructed at the end of the village towards Poo. Electricity has not yet been supplied to the dispensary complex. Water facility is also available but it was not catering due to some drainage fault. In the absence of the doctor, the pharmacist attends to all the patients both indoor and outdoor. According to the annual report in respect of Rural Dispensary Kanum for the year 1984 there were 4,102 number of patients treated out of which 1,987 were new and 2,115 were old. For the classification of these cases show that there were 1,223 males, 1,530 females and 1,349 children.

Further classification of the new cases reveal that 276 were suffering from dysentry/diarrhoea, 72 eye diseases, 85 injury, 219 respiratory diseases and 1,335 other diseases.

No case of snake bite and dog bite was reported.

For better and referred treatment, the patients go to Primary Health Centre, Spillo at a distance of 4 kms. It has better equipments and the services of a doctor are also available. T.B. vaccination and polio vaccination services are also available at Primary Health Centre, Spillo.

Sanitation and Hygeinic Habits

The natural settlement of the village habitation is sprawled over the slopes and the village is exposed to sun light and air. These factors are mostly helpful to keep the village clean. With scanty rainfall the dirt and dust is washed down by the melting of snow during the months of April and no problem of stagnant water. The houses are not built in a systematic row and it is the social responsibility of the household to keep the surroundings around the house neat and clean. The drains are also not properly laid out. The households throw away the dirt outside the village which is being used as a manure. The cold climate necessitates everybody to use heavy woollen-clothes for the major period of the year. The villagers give little attention to personal hygiene, but, this trend is fast changing with the availability of medical facilities and other prerequisites like availability of soap and bath toilet and washing, tooth paste etc. Bath is not regularly taken partly due to the non-availability of separate bath rooms as well as cold climate. The lower storey of the house is being generally used either for storing purposes or for keeping the animals. The upper storey which is invariably used is not properly ventiliated. Generally, a hole is kept in the ceiling which is covered with a slate when no longer required. The peep into the house reveals that white washing is done once in a blue moon and the fire places are mostly in the corner of a room. The use of fuel wood adds to the unhygienic conditions of the house. The provision of glass panes is found in a very few houses and doors are of low height with a veiw to avoid the vagaries of weather. As the cots are seldom used the beddings are spread on the floor which adds to their unhygienic conditions.

The settlement pattern and the growth of population over a period of two decades has been discussed earlier. The villagers are permanent settlers and their character is not migratory in the strict sense of the term which in common parlance refers to change of residence from one place to another. One of the most

pushing reason of temporary migration is employment avenues outside the village. Another factor of migration involved is marriages. The third is outsiders seeking employment in the government offices/institutions. The fourth factor for the migration is rearing flocks of goats and sheep. During the village survey, information was collected from all households about their migration status which is discussed below :

STATEMENT II.14

Distribution of households classified by number of members and migration status and place of birth of head of household

Migration status and place of birth of head of household		Number of households having members					
		Single	2—5	6—10	11 and above	Total	Remarks
1		2	3	4	5	6	7
A. Non-migrant (Born in the village)		17	39	67	18	141	
B. Migrant :							
I. *Born outside the village in* the same tahsil	*Rural*	2	4	...	...	6	
	Urban	...	...	...	...	...	
II. Born within the same district but in other tahsil :							
Moorang	Rural	2	3	1	...	6	
	Urban	...	...	...	...	...	
Sangla	Rural	2	...	...	...	2	
	Urban	...	...	...	...	...	
Kalpa	Rural	1	1	...	...	2	
	Urban	...	...	...	...	...	
Nichar	Rural	1	1	...	...	2	
	Urban	...	...	...	...	...	
III. Born in other district of the state :							
Shimla	*Rural*	...	...	...	...	...	
	Urban	1	...	...	...	1	
Solan	Rural	...	...	...	...	...	
	Urban	...	1	...	...	1	
Bilaspur	Rural	1	...	...	...	1	
	Urban	...	...	...	...	...	

From the above data it is observed that non-migrant households have the largest proportion; 141 out of total of 162 households or 87 percent of the surveyed households. Of them 17 are single member households, 39 households comprise of 2-5 member each, 67 houesholds range in the size of 6-10 members each and 18 households are of the size of 11 members and above. There are 6 households who are migrant, born outside the village but in the same tahsil. There are 12 households born within the same district. Six reported their birth places in Moorang tahsil which is nearest to the village. Two have reported their birth places in Sangla tahsil, 2 in Kalpa and 2 in Nichar. There are only 3 households who have reported their place of birth in other districts of the state; one each from Shimla, Solan and Bilaspur districts.

STATEMENT II.15

Distribution of households classified by number of members and migration status and last residence of head of household

Migration status and last residence of head of household		Number of households having members					
		Single	2—5	6—10	11 and above	Total	Remarks
1		2	3	4	5	6	7
A. Non-migrant (Born in the village including those who do not have place of last residence)		16	35	63	18	132	
B. Migrant :							
I. Last residence outside the village but in the same tahsil	Rural	1	4	...	...	5	
II. Other tahsils of the districts :							
Nichar	Rural	1	3	...	...	4	
Moorang	Rural	3	2	1	...	6	
Hangrang	Rural	2	1	1	...	4	
Kalpa	Rural	2	1	...	...	3	
III. Other districts of state :							
Shimla	Rural	...	...	...	...	...	
	Urban	1	1	...	...	2	
Solan	Rural	...	...	1	...	1	
	Urban	...	...	...	...	...	
Kullu	Rural	...	...	...	...	...	
	Urban	...	...	1	...	1	
Lahul and Spiti	Rural	...	2	...	...	2	
	Urban	...	...	...	...	...	
IV. Other states :							
Jammu and Kashmir		...	...	1	...	1	
V. Other country :							
Tibet		1	...	...	...	1	

The migration status shown in the above table shows that there are 132 households who are non-migrant (born in the village including those who do not have place of last residence), 5 households are migrant who have last residence outside the village but in the same tahsil. There are 4 households who had their last residence in Nichar, 6 in Moorang, 4 in Hangrang, 3 in Kalpa. There are only a few households from other districts of the State.

Distribution of households classified by number of members and migration status of the head of the household and last residence, duration of stay etc. is given in Statement II.16.

STATEMENT II.16

Distribution of households classified by number of members and migration status of the head of the household and last residence and duration of stay of any member of the household who has stayed the longest in the present residence

Number of members	Number of households where the migration status and place of last residence of head of the household and duration of stay of any member of the household who has stayed longest is													
		Migrant												
		Last residence in rural area and duration of stay (year) in present residence						Last residence in urban area and duration of stay (year) in present residence						
	Non-migrant	Less than 1 yr.	1-5 yrs.	6-10 yrs.	11-20 yrs.	21+ yrs.	Total	Less than 1 yr.	1-5 yrs.	6-10 yrs.	11-20 yrs.	21+ yrs.	Total	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Single	16	2	6	...	...	2	10	...	1	...	...	...	1	
2—5	35	2	4	...	4	3	13	...	1	...	...	...	1	
6—10	63	...	2	...	...	1	3	...	2	...	...	...	2	
11 and above	18	...	...	...	...	...	...	...	...	...	...	...	...	
Total	132	4	12	...	4	6	26	...	4	...	...	...	4	

Out of 30 migrant heads of households the majority are of those whose last residence was in rural areas and there are only 4 head of households whose last residence was in urabn areas. According to number of members the single member households are 10 and 2-5 members are 13. Only 3 households belong to bigger size group of 6-10 members.

STATEMENT II.17

Distribution of households classified by migration status and place of birth of head of household and composition by sex and age status of members (Minor upto age 14, Adult 15 and above)

Migration status and place of birth of head of household	Number of households where composition by sex and age of members is						
	Adult male/ female and minor male/ female	Adult male and female	Adult male/ males only	Adult female/ females only	Adult male and minor male and female	Adult female and minor male and female	Total
1	2	3	4	5	6	7	8
A. Non-migrant (Born in the village)	102	14	7	14	2	2	141
B. Migrant :							
I. Born outside the village in the same tahsil (Rural)	1	...	1	2	...	2	6
II. Born within the district in tahsil							
Moorang (Rural)	1	...	2	1	1	1	6
Sangla (Rural)	...	...	2	...	...	...	2
Kalpa (Rural)	...	...	1	1	...	...	2
Nichar (Rural)	...	...	...	1	1	...	2
III. Born in other districts of the state							
Shimla (Rural)	...	...	...	...	...	...	...
(Urban)	...	...	1	...	...	...	1
Bilaspur (Rural)	...	...	1	...	...	...	1
(Urban)	...	...	...	...	...	...	...
Solan (Rural)	...	...	...	...	...	...	...
(Urban)	1	...	...	...	...	...	1

From the table discussed above the migration status of males and females with reference to last residence is not clear. In order to show their distribution according to broad age-groups and their distribution as workers and non-workers is given in the table below :

STATE-

Distribution of Workers and Non-workers by Migration Status

Migration status with reference to last residence	All Ages						0—14					
	Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
A. Non-migrant	421	206	215	368	189	179	8	1	7	299	152	147
B. Migrant :												
I. Other village of the same tahsil	56	3	53	...	...	...	...	...	...	...	...	...
II. Within the same district												
(a) Kalpa (Rural)	10	2	8	2	1	1	...	...	...	1	1	...
(b) Hangrang (Rural)	5	5	...	...	...	...	...	...	...	...	...	...
(c) Moorang (Rural)	28	4	24	6	4	2	...	...	...	4	4	...
(d) Nichar (Rural)	6	4	2	2	1	1	...	...	...	2	1	1
(e) Sangla (Rural)	2	...	2	...	...	...	...	...	...	...	...	...
III. Other district												
(a) Shimla (Rural)	2	...	2	1	...	1	...	...	...	1	...	1
(Urban)	2	2	...	2	...	2	...	...	...	2	...	2
(b) Solan (Rural)	3	1	2	...	...	...	...	...	...	...	...	...
(Urban)	...	...	...	...	...	...	...	...	...	...	...	...
(c) Sirmaur (Rural)	...	...	...	1	...	1	...	...	...	...	...	...
(Urban)	1	1	...	...	...	...	...	...	...	...	...	...
(d) Kullu (Urban)	3	1	2	2	1	1	...	...	...	2	1	1
(e) Lahul and Spiti (Rural)	3	3	...	...	...	...	...	...	...	...	...	...
IV. Other state												
(a) Madhya Pradesh (Urban)	1	1	...	...	...	...	...	...	...	...	...	...
(b) Jammu and Kashmir (Urban)	1	1	...	...	...	...	...	...	...	...	...	...
V. Other country												
(a) Tibet	1	1	...	...	...	...	...	...	...	...	...	...
All Total	545	235	310	384	196	188	8	1	7	311	159	152

MENT II.18

with reference to Last Residence, Broad Age-groups and Sex

15—59						60+						
Workers			Non-workers			Workers			Non-workers			
T	M	F	T	M	F	T	M	F	T	M	F	Remarks
14	15	16	17	18	19	20	21	22	23	24	25	26
338	176	162	58	35	23	75	29	46	11	2	9	
46	2	44	...	...	...	10	1	9	...	...	...	
5	2	3	...	...	...	5	...	5	1	...	1	
5	5	...	...	...	...	...	...	...	...	...	...	
24	3	21	2	...	2	4	1	3	...	...	...	
6	4	2	...	...	...	...	...	...	...	...	...	
2	...	2	...	...	...	...	...	...	...	...	...	
2	...	2	...	...	...	...	...	...	...	...	...	
2	2	...	...	...	...	...	...	...	...	...	...	
3	1	2	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	1	...	1	...	...	...	...	...	...	
1	1	...	...	...	...	...	...	...	...	...	...	
3	1	2	...	...	...	...	...	...	...	...	...	
3	3	...	...	...	...	...	...	...	...	...	...	
1	1	...	...	...	...	...	...	...	...	...	...	
1	1	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	1	1	...	...	...	...	
442	202	240	61	35	26	95	32	63	12	2	10	

Non-migrant

Of the total number of 421 non-migrant workers 206 are males and 215 are females. Non-workers in the same category are 368 persons. In the age-group 0-14 years there is only one male worker as against 7 females. The strength of non-workers in the age-group 0-14 years is the highest i.e. 299 persons (152 males and 147 females). In the age-group 15-59 years there are 338 workers (176 males and 162 females). Non-workers in this age-group are 58 persons (35 males and 23 females). In the age-group 60 years and above, the workers are only 75 (29 males and 46 females). It shows that females outnumber males and they continue to be active workers at the advanced age of 60 and above. The strength of non-workers in this age-group is only 11 persons (2 males and 9 females). The migrants according to the residence concept are grouped under five categories :

(I) Other villages of the same tahsil
(II) Within the same district
(III) Other districts of the State
(IV) Other States of the Union
(V) Other countries

There are 56 persons in the first category of migrants who are workers. There is a overwhelming number of the females in this category. This shows that those females had their last residence in other villages of the same tahsil. This is aparently a marriage migration. In the second category there are 51 total workers. Non-workers in this category are 10 only. This again shows that a larger number of females are migrants to the village due to marriages from other tahsils within the district. As the Moorang tahsil is the nearest to the village, 24 females reported their last residence from this tahsil. In the third category there are 14 total workers (8 males and 6 females). From other state there are only 2 male workers and they were porbably employees who had served in other states and have come back after retirement. The only one male worker shown in the fifth category is a Lama who had gone to Tibet in the pursuit of studies and is now staying in the village monastary.

Seasonal Migration

Rearing and pasturing of goats and sheep is an important economy of the entire region of Kinnaur district. Herds of these animals are kept by the villagers. There are few pastures and these flocks are taken away from the village to distant places as far as into the lower valleys and forests of Sirmaur, Bilaspur, Shimla, Solan and Mandi districts. This involves seasonal migration to these places of the locals. As the winter starts flocks of the goats and sheep start moving to the lower hills and the return journey starts in March and April. During the summer after a short stay in the village the flocks are taken to higher mountain pastures at distances varying from 15-25 kilometers. With these flocks male members are often deputed when they visit higher mountain pastures but while coming down to the valleys in the lower hills women and children also accompany them. Thus a sizeable number of males remain on this duty throughout the year. While on migration the shepherds have to take care of their flocks with the help of dogs and it is a wounderful sight to watch them moving slowly. They camp at various places and have thus to lead a very hard life facing vagaries of weather. They carry their luggage on donkeys, poneys, goats, rams etc. Their routes of journey are mostly through footpaths where they find abundant grazing material/green fodder to feed their goats and sheep. A shepherd is always vigilant to safeguard his flocks against panthers, jackals or other animals. His constant companions throughout his journey are his faithful dogs while the shepherds take rest during night their dogs remain wide awake. It is observed that the dogs keep a watch during the day time also of their household goods when the shepherds are engaged in pastural assignment. They go from one place to other in search of new pastures. Day by day the trend of keeping big flocks of goats and sheep is declining, because of hardships and problems entailed in this profession. The younger generation who get education upto matric or even lower standard prefer to seek employment in government departments rather than to go with flocks of goat and sheep. The well-to-do families have employed servants known locally as 'Fawals'. They usually belong to the Scheduled Castes and work for petty payments. Those families who have comparatively smaller flocks prefer to entrust them with the bigger owners and make payments either by barter system or on cash payment.

Some young men and women migrate during winter to lower hills in search of employment for various odd

jobs i.e. construction of houses, cutting wood, carrying manures, attending to any work where they were supplied with wages and food. Those people had established contacts in one or the other villages in the lower hills and they could find employment opportunities during winter months. With the opening up of new avenues of employment on road construction, afforestation, soil conservation, building construction, pevelopment of horticulture etc. seasonal migration in search of this type of employment has considerably been reduced and rather a reverse trend has been observed. The people from the lower hills or plains have started migrating to the village and nearabout places in search of employment in road construction work, horticulture based business trips and by acceptance of government services in various local institution like school, dispensary and other government run local offices specially established to promote and develop the tribal areas.

CHAPTER III

ECONOMY

Economic Resources

The economic network of the village is woven with the fabrics of agriculture, horticulture and pastural activities. The economic standard of a household is measured from the size of land holdings it possesses. Those houscholds possessing sizeable land are quite well of economically, socially and observed in better physical health as compared with marginal and landless people. Since times immemorial the chief source of income is from agricultural products like foodgrains, other cash crops and sale of fresh and dry fruits. The land owners command over the social and economic life of the villagers. Those who have no land work for small wages or even for food with the owners for their subsistence.

Next to agriculture, livestock which constitutes goat, sheep, yak, churu, cows, mules, poneys and donkeys is the wealth of every household, sheep and goat supply them with the raw material i.e. wool and goat hair which they spin and weave. The woollen dresses both for males and females are a necessity in this region. All the year round the climate remains cold and one has to keep properly dressed with the locally prepared woollen garments. Agriculture and animal husbandry, as professions supplement and complement each other as economic boosters. Without manure productions of crops is not possible. Therefore, the livestock play a key role by way of cow dung manure maintaining and increasing the fortility of soil. In a remote region where there are no facilities of transport meat and animal fat served the villagers with nutritious food. It is almost a practice to slaughter domesticated goat or sheep during winter in every household which is kept for drying also. The local cows serve their needs of milk and milk products. The people mostly keep busy on their lands and tending cattle. These two sources of economy are the main pivots around which the whole activity of the villagers revolve. Those who do not possess land the sources of their meagre income are the well-to-do land owners where they find casually ready employment as agricultural labourers against unbargained low wages or sometimes on daily diet basis.

Besides these two principal sources, there are allied income sources from forestry, trade and commerce, transport, services, professions like blacksmithy, carpentry, gold/silver smithy.

Horticulture is also an important source of economy. During the last two decades there has been more emphasis on the development of horticulture. Apple and almond plantation are being mainly popularised. Fallow and waste land which remained unclaimed for centuries is being reclaimed and utilised for developing horticulture. Apple and almond orchards are coming up on the terraced fields which have added a scenic charm to the perripherrical beautification of the village and are now a regular source of income. Kinnaur apple has a special market for its quality and it fetches attractive price. At the prevailing rates a kilogram of high quality thin shell almond is sold for one hundred rupees at the doorstep. The development of horticulture is, therefore, gaining more and more popularity. The most beneficiaries from this source are again the same land owners who possess sizeable holdings.

While conducting the survey, general observations were made about the economic conditions prevailing in the neighbouring villages of Labrang, Spillo and Karla. These villages including Kanum fall in the same panchayat and identical economy is prevalent in these villages. Spillo is in more advantageous position than the other villages because it lies on the national highway No. 22 and there has been more expansion in business trade and commerce during the past decade. The climatic conditions are also different. Spillo lies low on the bank of Satluj river and its climate is comparatively

warmer as compared to other three villages situated on the top hills. The progress in raising almond orchards have been faster in Spillo. The cropping pattern in Kanum, Labrang and Karla is the same and the economic resources are not different. Except horticultural development there has not been any significant change in the economic resources as compared to 1961 survey data. The land use pattern is also the same as it was two decades earlier. The distribution of land (Cultivation Holdings) by nature of terrain and by size group of holdings is given below in Statement III.1.

STATEMENT III.1

Distribution of land (Cultivation holding) by nature of terrain and by size group of holdings

Size group of holding in hectare	Total number of households	Land by nature of terrain covered by the size group of holding			Remarks
		Total	Slope	Flat	
1	2	3	4	5	6
Less than 1	117	117 (45.97)	61 (18.63)	87 (27.34)	
1 to 24	23	23 (30.43)	16 (11.18)	23 (19.25)	
2.5 to 4.9	3	3 (12.80)	2 (8.04)	2 (4.76)	
5 to 9	2	2 (15.52)	2 (11.36)	1 (4.16)	
10 to 14	...	...	...	...	
15 to 24	1	1 (16.56)	...	1 (16.56)	
25+	...	...	...	...	

Source : Village Patwari Kanum
Year : Survey 1985 (June)

There are 117 households falling in the size group of less than one hectare, 23 households in the size group of 1 to 2.4 hectares, 3 households in the group 2.5 to 4.9 hectares and 2 households in the group of 5-9 hectares. There is no household in the size group of 10 to 14 hectares and one household is in the size group of 15 to 24. It is thus evident that majority of the households own small holdings. Further distribution of households classified by religion, caste/tribe/community possession and size group of cultivation holdings and number of plots is given in Statement III.2 below :

STATE-

Distribution of households classified by Religion, Caste/Tribe/Community,

Number of

Size group of holdings (in hectare)		Total number of households	Total land possessed by the households	Kinnauras				Ores			
				Budhism				Hinduism			
				Having plots				Having plots			
				1	2—5	6—10	11+	1	2—5	6—10	11+
1		2	3	4	5	6	7	8	9	10	11
Below	0-50	82	21.78	13	25	3	...	2	8	...	...
0.50	0.99	35	25.19	...	13	13	2	...	...	...	...
1.00	1.99	21	26.39	...	5	7	7	...	...	...	...
2.00	2.99	2	4.04	...	...	...	2	...	...	...	...
3.00	3.99	1	3.12	...	...	1	...	...	...	...	...
4.00	4.99	2	8.68	...	1	1	...	...	...	...	...
5.00	7.49	1	6.72	...	...	...	1	...	...	...	...
7.50	9.99	1	8.80	...	...	...	1	...	...	...	...
10.00	19.99	1	16.56	...	...	...	1	...	...	...	...
20.00	50 and above	...	...	...	...	...	...	...	...	...	...
Total		146	121.28	13	44	25	14	2	8	...	...

MENT III.2

possession and size group of cultivation holdings and number of plots

households belong to

Domang				Chamang				Rajput				
Hinduism				Hinduism				Hinduism				
Having plots				Having plots				Having plots				
1	2—5	6—10	11+	1	2—5	6—10	11+	1	2—5	6—10	11+	Remarks
12	13	14	15	16	17	18	19	20	21	22	23	24
...	4	...	...	5	18	3	...	1	...	...	...	
...	...	1	...	...	5	1	...	...	...	...	...	
...	...	...	...	...	...	2	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	4	1	...	5	23	6	...	1	...	...	...	

The nature of right over land classified by religion and caste/tribe/community is given in the following Statement III.3. 96 households of Kinnaura tribe own 101.31 hectares of land. One Rajput household own 0.16 hectare, 10 households of ores own 2.74 hectares, 5 Domang households own 1.88 hectares, 34 households belonging to Chamang own 15.19 hectares. It is clear from the table that all the households are owners. There is none living on leased land.

STATEMENT III.3

Distribution of households by nature of right over land classified by religion and caste/tribe/community

Religion and Caste/ Tribe/Community	Household having land		Land owned		Land leased on		Otherwise occupied		Remarks
	Number of households	Hectare of land	Number of households	Hectare of land	Number of households	Hectare of land	Number of households	Hectare of land	
1	2	3	4	5	6	7	8	9	10
Budhism									
Kinnaura	96	101.31	96	101.31	...	...	...	...	
Hinduism									
Rajput	1	0.16	1	0.16	...	...	...	...	
Ores	10	2.74	10	2.74	...	...	...	...	
Domang	5	1.88	5	1.88	...	...	...	...	
Chamang	34	15.19	34	15.19	...	...	...	...	

The average revenue per hectare as per land records maintained by the village Patwari was Rs. 6.97.

STATEMENT III.4

Land revenue/rent paid by households

Type of land (Number of households)	Year of payment (Number of households)	Average revenue per hectare (Number of households)
1	2	3
Slope (81) Flat (114)	1980-81	6.97 (146)

Ownership of land

Ownership of agricultural and horticultural land inside the village or within 2 kms. from outer, periphery of the village is given in statement III.5 below :

STATEMENT III.5

Ownership of agricultural or horticultural land inside the village or within 2 kms. from outer periphery of the village where the household is situated classified by religion and caste/tribe/community

Religion and Caste/Tribe/ Community	Total number of households	Number of households having agricultural or horticultural land inside or adjoining the village	Number of households having agricultural or horticultural land					
			Adjoining the house	Within a distance of 1 km.	Within a distance 2-3 kms.	More than 4 kms.	Average size (Hectare of agricultural land per household)	Remarks
1	2	3	4	5	6	7	8	9
Budhism								
Kinnaura	103	96	23	25	34	14	1.05	
Hinduism								
Rajput	3	1	...	1	...	...	0.16	
Ores	10	10	...	3	6	1	0.27	
Domang	5	5	...	4	1	...	0.37	
Chamang	40	34	12	11	9	2	0.44	
Kumhar	1	...	...	...	...	...	...	

Out of 103 Kinnaura households professed Budhism 96 own land inside or adjoining the village, 23 of them have land adjoining to their houses. 25 households have land within a distance of one km. In the distance range of 2-3 kms. there are 34 households. At a distance of more than 4 kms. there are 14 households. Average size of the holding is 1.05 hectares. Amongst Hindus out of 3 Rajput households one has agricultural or horticultural land inside or adjoining the village. Out of 10 households of Ores, 3 have their land within a distance of one km., six households have their land within a distance of range of 2-3 kms. One household has land at a distance of more than 4 kms. from its household and average holding in respect of these households comes to 0.27 hectares only. Out of five households of Domang 4 have land within the distance range of one km. and one household at a distance of 2-3 kms. Their average size of holdings works out to 0.37 hectare only. Out of 40 Chamang households, 34 have land within the village or adjoining the village, 12 have their land adjoining to their houses, 11 own land within a distance of one km., 9 at a distance of 2-3 kms. and 2 at a distance of more than 4 kms. The average size of holding per Chamang household comes to 0.44 hectare.

The agricultural and horticultural land away from the village is called 'Kanda' in the local dialect and is spread over on higher altitude beyond the PWD Rest House above the old Hindustan-Tibet road. Some of

the households have farm houses in Kanda and they visit these farm houses and plots of their land at the time of agricultural operations. Cattle sheds have also been built there and during summer, they keep their livestock in their farm houses.

Land reform measures

During the year 1975-76 land was alloted by the H.P. Government to landless and small farmers. As per revenue records 38 households (30 SC and 8 ST families) benefited from the scheme in Kanum. Out of 130 bighas-4 Biswas of land distributed 96.8 Bighas were distributed among the scheduled castes and 33.6 bighas among others. Mostly it was government land and is situated at odd places outside the peripheries of the village. A lot of effort is required to reclaim this land by digging terraces and building retaining walls. The allottees are not very happy as their general complaint is that huge amount of money is required to level the fields and additional water channels have also to be dug to extend irrigation facilities.

Occupational pattern

The village has mostly agricultural economy. Out of 162 households, 146 (96 percent) of the households own land. Except the households engaged in services all the households depend on agriculture, horticulture and rearing of sheep and goats, 5 households derive their major income by working as agricultural labourers. These are mostly scheduled caste families who have very small land holdings. Occupations like weaving, blacksmithy, silver and gold-smithy and carpentry are practised by the members of the scheduled castes and the chief source of income to these households is their traditional occupation. One of the most important sources of income is service. A majority of households have one or other member in this profession. As compared to 1961 survey report there were 113 households in this village out of whom 63 were engaged in cultivation, 8 in industry, 14 in cultivation and industry, 3 in cultivation and business and 25 in other occupations. Comparing these figures with the 1985 survey it is observed that agriculture is the backbone of the village economy and other occupations are practised as subsidiary to it. It has been observed that with the expansion of education more and more young males have been outmigrating from the village in search of employment and to join services to the towns and other places in the State. Occupational mobility in the strict sense is not discernible in the village as a whole. With agricultural operations, horticulture is also fast coming up side by side. Similar is the position regarding business activities. The household having larger number of persons in the working age group try to find out various sources to augment their household income. This shows that with the passage of time and changing conditions there is a trend towards modernisation and to some extent it is a slow shift from the traditional occupation towards diversified means of livelihood.

Good number of educated people have started to join the government jobs. This has become possible only during the last two decades when the educational facilities were provided in the village itself and with the increased income due to horticultural activities most of the villagers are keen to give higher education to their wards even by sending them to distant places like, Shimla and Chandigarh etc. During the field enquiry it has been noted that of the local inhabitants one each is working, as I.A.S., I.P.S., Executive Engineer, Lecturer, a Major in Army and D.P.O. In addition some people are also working on non-gazetted posts in Central/State Government Agencis.

An attempt has also been made to tabulate the data collected during the field enquiry regarding the occupation of the head of the household and the total persons of these households. This will be helpful in analysing the position regarding the main occupation of the household of the village. Out of 162 households as many as the heads of 84 households or 56.85 percent of the total households have reported their occupation as cultivators with a population of 490 persons (230 males and 260 females) followed by 18 households with a population of 138 persons (63 males and 75 females) who have reported as weaving their main occupation. There are 10 households whose heads have returned their occupation as carpentry. 6 households have reported their occupation as government service and the heads of households are working as agricultural labourers.

Statement III.6 shows the distribution of population by occupation or heads of households and number of households in Kanum village during June, 1985.

STATEMENT III.6

Distribution of households by occupation of head of household and their population

Occupation of head of household	Number of households	Population		
		Total	Males	Females
1	2	3	4	5
Cultivators	85	490	230	260
Livestock	3	18	7	11
Religious Services	4	5	3	2
Peon and Clerks	7	34	17	17
Teacher	5	19	6	13
Chowkidar and Gunman	3	23	10	13
Labourers n.e.c.	4	18	8	10
Nursing and other medical and health technician	4	16	9	7
Grocery Shopkeeper	1	3	2	1
Forest Guard	1	1	1	...
Agricultural Labourers	5	21	7	14
Sweeper	1	1	1	...
Carpenter	10	64	34	30
Fitter in Irrigation	1	8	4	4
Weavers	18	138	63	75
Goldsmith	2	26	12	14
Blacksmith	2	18	8	10
Postman (Runner)	1	5	3	2
Patwari	2	2	2	...
Artist	1	6	2	4
Sub-Inspector (Soil)	2	13	2	11

Relationship between village communities

Socio-Economic inter dependence mutual help and co-operation are the important landmarks in the village community life since ages. The land owning communities depend largely on the assistance of the small farmers for various types of operations such as ploughing, sowing and harvesting. For this purpose the land owners having sizeable land had their traditional serfs amongst scheduled castes invariably rendered services to their patrons and in recognition of their services the higher caste farmers reward them in kind. On important festive occasions and marriages, the members of the Scheduled Caste are invited for food and festivities in their houses. The Socio-Economic relationship is prevailing in other spheres of village life and activities such as weaving, blacksmithy and silver and goldsmithy. However, in the present economic set-up, these traditional bonds are gradually withering away. A new type concept terms and condition in the old age relationship are emerging. Instead of getting payment in kind, the artisan communities prefer to receive their wages in cash. Diversification of economic activities and increasing trend of education are mainly responsible for bringing about the changes. The elderly members of the land owning classes are not very happy with these changes, because the labour has become costly and the so called serfs are not under their patronage. They demand higher wages comparable with the P.W.D. rates. The older generation is still faithfully tied to their landlords, but attitudnal changes are more pronounced among the younger generation who are now on the direct wave lines with the outside world through transport, communication and education.

According to revenue records the broad classification of soil type are 'Newai', 'Bakhal Awal', 'Bakhal Doam' and 'Barani Awal'. This classification of the land is generally made at the time of settlement of the village/area and is mainly the basis for assessing the land revenue. The village is lying in the arid zone of the district and suitable for raising of apple and almond orchards. To sum up, the soil is fertile for growing different crops, vegetables and various fruits like apple, grapes and almond. The irrigated land is mostly utilised for raising food crops and vegetables whereas orchards are raised in the barren land. The land scape as a whole is sloppy, littered with stones, but, for ensuring proper cultivation the fields have been cleared off stones and parapets have been raised. A lot of effort is involved to reclaim the land by constructing terraces. In order to preserve nutrient content of soil periodic manuring by using farm-yard manure and chemical fertilizer is done. As all the households keep good number of sheep and goats as well as cows and bullocks, there is no dearth of local manure which is extensively used. The area lies in the arid zone and is not affected by heavy torrents during monsoons. This phenomenon protects this region from the ravages of floods, erosion, land slides and other disruptions usually witnessed in the hilly area. The sandy-soil and loose kint rocks would have otherwise been eroded reducing the fertility of the

land. In order to keep the terraces in tact the agriculturists take prompt action whenever they witness any slipping of parapets.

The information regarding the land utilization in the village had also been collected at the time of field enquiry. About 7 hectares of land is owned by the villagers of Kanum outside their revenue village. Another 6 hectares of land is under the control of the government in the shape of apple orchard. Out of the total area of 602 hectares forests account for only 7 hectares, 262 hectares or 43.52 percent have been categorised as cultivable land. Pastures and grazing land cover an area of 65 hectares while 152 hectares are not available for cultivation. The entire area under various crops of 106 hectares is irrigated one.

STATEMENT III.7

Ownership and occupation of land inside/outside the village

Type of land	Total area		Area under ownership/occupation of government department, public institution	
	Inside the village	Outside the village	Inside the village	Outside the village
1	2	3	4	5
Apple Orchard	4 hectares	...	6 hectares	...
Badam Orchard	1 hectare	...	...	...
Chulli Orchard	1 hectare	...	...	...
Fruit Orchard	6 hectares	...	...	...
Newal	36 hectares	...	...	...
Bakhal Abbal	31 hectares	...	...	...
Bakhal Doam	22 hectares	5 hectares	...	...
Karali Abbal	5 hectares	1 hectares	...	...
Chilgoza Orchard	9 hectares	...	...	...
I Forest	7 hectares	...	...	...
II Agriculture land i.e. area shown with crop				
(a) Irrigated	106 hectares	...	...	...
(b) Unirrigated	...	...	...	...
Total	106 hectares	...	...	...
III Culturable land				
(a) Covered by orchards	21 hectares	...	...	...
(b) Current fallow	241 hectares	...	...	...
Total	262 hectares	...	...	...
IV Pasture and grazing land	65 hectares	...	...	...
V Culturable i.e. area under misc. trees etc.	Nil	...	...	...
VI Area not available for cultivation	152 hectares	...	...	...
(a) Area covered by village cite	1 hectare	...	...	...
(b) Barren lands/unculturable land	9 hectares	...	...	...
Total	162 hectares	...	...	...
Grand total	602 hectares	...	...	...
(13) Current use of the culturable land held by the villagers outside—Nature of use		Nil		

Inter generation occupational shift

Inter generation occupational shift has been depicted in Table No. 96. This table reveals occupation of the head of the household as per National Classification of Occupations. The enquiry cover 3 generations on paternal and maternal lineage. It is observed from the table that cultivation is the main occupation followed by a majority of the households. Out of 162 households 85 follow agriculture. In the paternal lineage the same occupation was followed by 76 fathers and an exact number by the father's fathers also. In the maternal side 78 mother's fathers follow agriculture, 76 mother's brother and 52 mothers. In all cases agriculture is the predominant occupation.

Occupation-wise the households are divided into 21 categories. Of them 85 are cultivators, 18 weavers, 10

carpenters, 7 clerks and peons, 5 teachers, 4 each in medical and health technicians and labourers. In other there is only a sprikling of various occupations. The main characteristics of the occupational pattern is that out of 162 heads of households 138 father were engaged in the same occupations. In nut shell it emerges from the table that these has been little shift in the occupational pattern and the village economy revolves around the age old agriculture.

Agriculture

Agriculture in Himachal Pradesh means subsistence farming. Though agricultural holdings do not provide a whole time work to the agriculturists and in majority of cases the production is not even sufficient to provide a reasonable standard of living to the agricultural families, even then, it has become a way of life and the agriculturists continue to engage themselves on the land which has been inherited by them from their forefathers. Farming in hilly areas is not so productive as in the plain areas of the adjoining states excepting a few cash crops like potato and ginger. But, in this region there is not much scope for the cultivation of these two crops due to the vagaries of weather. It will not be wrong to mention that the local inhabitants continue to practise farming as they have got no other means of livelihood. The economic activities of the agriculturists are confined to ploughing, sowing, hoeing, harvesting and rearing their cattle. Almost all the Rajput families are having various sizes of agricultural holdings whereas the holdings of Scheduled Castes are comparatively small in size. Out of the total area of 602 hectares of the village crops were sown in an area of 106 hectates only as per land utilization statistics of 1985. The entire cropped area is under irrigation as no cultivation is possible without irrigation facilities because the area is not having sufficient rainfall due to the arid zone. The soil is sandy and can not preserve moisture for a longer period. Hence, irrigation is a must for raising the crops. It has also been observed that in certain cases irrigation has also to be provided for raising the fodder grass. Generally, two crops are taken from the land. These crops can be broadly categorised as rabi comprising of wheat, barely, peas, chanthan, black peas and kharif crops comprising of cheena, ogla, phafra, rajmash, masoor, seasonal vegetables i.e. cabbage, cauliflower, tomatoes, etc. The growing of potatoes is also picking up in the area. Some farmers have now started growing maize as well which was not sown at all about two decades back.

Agricultural Practices

Normal agricultural calender is followed with activities/practices as under :

STATEMENT III.8

Period/Month	*Agricultural Activity/ Practice followed*
January/February	These are comparatively lean months, because the winter is at its peak and usually heavy snow is expected during these months. Villagers feed their cattle wool spinning and weaving is done. Out door activities are at a very low key.
March	Fields are ploughed for sowing potatoes and peas and manuring of wheat and barley fields.
April	Sowing of potatoes manuring is continued. Women folk weed out grass. If the snowfall is not adequate irrigation is also done once a fortnight compost manure and chemical fertilizers are applied to plants.
May	Weather begins to warm up. Irrigation of wheat and barley is done once a week. This work entails a lot of labour which is mostly attended to by women.
June	Irrigation of wheat, barley fields is continued not only during day but sometimes at late hours in the night. There is a great rush on the distribution of water. It is regulated according to turns and timings. Village women are often seen quarreling over adjustments.
July	Harvesting of wheat and barley. Ploughing of fields for kharif. Sowing Rajmash and other vegetables seasonal manuring of fields Chullies are collected and kept for drying.

Period/Month	*Agricultural Activity/ Practice followed*
August	Sowing of Ogla, Phafra and Cheena. Fodder for cattle is collected and dried. Stocks are built for the winter.
September	Collection of grass from the Kanda land. Watering of fields. Vegetables are dried for off season use.
October	Harvesting of Kharif crops of Ogla, Phafra and Cheena takes place. Ploughing and preparation of fields for sowing wheat and barley. Chilgoza cones are collected from the forests. Plucking and marketing of apples, almonds etc.
November	Sowing of wheat and barley, chilgoza cones are dried and seeds extracted. Marketing of chilgoza is done probably during this month. Winter stocks are built. Compost manure is carried to fields.
December	In case of draught irrigation of wheat and barley has to be done. Stocks of grass for the cattle are filled. Food and other household items are stored to meet the winter requirements for in-door life during snowfall.

The agricultural practices are followed broadly. The kharif season is entirely on irrigation. In other hilis agricultural operations are dependent on rains but conditions in this area are different. Ploughing is done with the traditional plough. Improved varities of implements have yet to be popularized.

Division of labour

Ploughing and sowing are mostly done by males, females irrigate the land. During peak irrigation season a male member has to supervise the Kuhls and the sources of water because there is a constant pressure for regulating the flow and distribution of water from the Kanum Khud which is the main let out to supply water to all the villagers in Sumcho Ghori. Many Kuhls have been dug from the aforesaid stream to regulate and chanalize the flow for Labrang, Kanum and Spillo villages.

Female members are mostly busy in household affairs, they tend cattle and bring fodder. Agricultural activities i.e. harvesting, threshing winnowing and manuring are attended to by the females. The males mostly attend to harder duties such as cutting fuel wood, digging and terracing fields etc. Men and women work as labourers on road construction and other projects. Females participation in gainful occupations is higher than males. They are stout and sturdy and are not reluctant to taking up arduous nature of duties.

Changes 1961-1981—Cropping pattern

According to the revenue records cropping pattern in Kanum reveals no change between 1961 and 1981. As per the 1961 report main crops grown here were wheat and barley during the rabi season. Cheena, ogla, phafra and potatoes during the kharif season. The same pattern of cropping has been followed till now. Maize is, however being grown by some farmers on experimental basis but it is not popular as a main crop. Significant among the changes in the cropping pattern are growing vegetables i.e. cabbage, cauliflower, tomatoes and spinach, black gram, beans, rajmash, masoor are among the important pulses which are grown in plenty.

Tools and equipment

Tools and equipment used in various agricultural operations are listed below :

STATEMENT III.9

Sl. No.	*Common Names*	*Local Names*	*Used for*
1.	Plough	Nogal	For ploughing.
2.	Yoke	Pol	Tie the oxen with plough.
3.	Leveller	Gyangma	To press and plain the land after ploughing.
4.	Hoe	Goling	For loosening soil or scraping up weeds.
5.	Sickle	Chatham	To cut the crop, grass etc.
6.	Darat	Kutham	To cut the wood/ fodder.
7.	Axe	Tokhi	To cut the wood.
8.	Tesa	Kueth	To scrap the wood.
9.	Belcha	Belcha	To pick up the soil etc.

Besides these implements, Gainti, Ghan and Jhabhal which were not found previously in the village are in great demand now a days. These heavy tools-cum-implements were not in use because it was difficult to transport them. For improvement and reclaimation of land, these readymade implements are considered more effective and have been added to the traditional agricultural kit by most of the progressive farmers and horticulturists.

Fertilizers

The use of chemical fertilizers is one of the most important ingrediants in the agricultural operations which not only ensures the fertility of the soil, but, also increases the agricultural production. With the development of roads and various incentives provided by the government under various plans programmes, the use of chemical fertilizers by the agriculturists is constantly increasing since 1950 onwards. As compared to other areas in the State, the use of chemical fertilizers such an CAN superphosphate and potash has been popular in district Kinnaur. Enquiries made from the local extension workers and the agriculturists reveal that the cereal crops show better results with indigenous compost manure especially the goat and sheep dung which on fertilization contains large contents of nitrogen. The yield of cereals and millets is satisfactory according to the prevalent local conditions and the techniques in force. Conforming to the local conditions and because of progressive initiative for improving the local varieties. the hybrid varieties of cereal seeds are not much in demand. Many factors can be attributed for showing disinclination to the proper demand of improved varieties which are (i) the small size of holdings which are invariably spread over a quite distance, (ii) lack of adequate irrigational facilities in the absence of rainfall village zone and (iii) the non-availability of the material at the proper time in the village site etc. In addition more dependance on agriculture does not provide sufficient income to the households which may induce them to greater use of chemical fertilizers coupled with the factor that there is no agricultural economy as in the case of horticultural activities. The local inhabitants are more enthusiastic to use chemical fertilizers and various pesticides for ensuring proper growth of the fruit trees as well as saving them from the various pests and diseases. It will not be wrong to say that whatever chemical fertilizers are being used in the village, the major quantity is utilised for increasing the fruit production. As there is no chemical fertilizer sale depot in the village, hence, the figures of quantity used in the village are not separately available with the extension workers etc. Details on crop production, consumption and marketing by caste/tribe/community have been given in appendix table 119.

Horticulture

The orchards in Kanum village have come up well and have given a handsome return to the owners. The horticultural production created favourable impact on the economy of the entire area and it was a turning point and an eyeopener for others. Encouraged by this successful experiment, even the villagers with small holdings have started raising orchards on the available land which is an attractive source of income to the farmers. Out of 85 agriculturist households as many as 32 are having orchards of varying sizes.

Progeny-cum-demonstration orchard, Spillo

There is a mention of the progeny-cum-Fruit Nursery at Spillo in the village survey monograph 'Kanum'*. At the time of earlier survey the Fruit Nursery was just in infancy. The observations made then that horticulture alone can change the face of this area because a prosperous fruit industry will not only provide a dependable means of livelihood to the growers but will throw open other subsidiary means of livelihood to others have come out true. The progeny-cum-demonstration orchard has grown up fully now and it has served the needs of this area and the village to great extent.

In this orchard, besides raising nurseries of apple, almond, plum and apricot there are very good fruit bearing trees. On a plot of 20.9 bighas of land the orchard presents a pleasant look. Not even a blade of grass grew here earlier. A nice complex of stores and an office building amidst the almond and apple trees has been constructed. A water tank serves the needs of irrigation. It was previously managed by the State Agriculture Department, but its control has now

*Census of India 1961, Vol. XX, Part VI No. 12, pages 43-44.

been entrusted to the Horticulture Directorate and is manned by a Horticulture Sub-Inspector, a mali and other work charge staff. As per the records of the Horticulture Inspector there are about 323 almond, 200 apple, 54 apricot and 4 plum trees.

The yield obtained during the last 5 years from the various varities of fruit was as follows :

STATEMENT III.10

Year	*Almond*	*Apple*	*Apricot*
1980-81	70 kg.	2.4 tonne	160 kg.
1981-82	176.750 kg.	3 tonne	2 qitl.
1982-83	...	70 kg.	...
1983-84	101.500 kg.	2.1 tonne	30 kg.
1984-85	83.500 kg.	1.8 tonne	19 kg.

Number of plants supplied from the Progeny Orchard during the last 5 years as follows :

Year	*Almond*	*Rate per plant*	*Apple*	*Rate per plant*	*Apricot*	*Rate per plant*
1980-81	729	Rs. 3.00	802	Rs. 3.00	300	Rs. 3.00
1981-82	2306		700		750	
1982-83	NA		800		779	
1983-84	3408		650		302	
1984-85	2320		600		NA	

These plants are supplied at a subsidized rate of 50 percent to the beneficiers.

Forestry Source : Sub-Inspector, P.C.D.O. Spillo.

Collection of chilgoza cones

Chilgoza is mostly a wild growth and the villagers have their rights in the adjoining forest for collection of chilgoza cones. Chilgoza cones are ready for plucking by the beginning of October. According to the established conventions the villagers have regulated the system of collection by calling two members from all the households irrespective of caste and social status on a mutually agreed day. This is locally called 'Reet Bhorma'. The collection is thus done collectively and cones are heaped near the old high school building on a small flat ground above the old H.T. road. Further distribution is done by counting each share after the entire crop has been collected from the forest. A few persons are engaged for distribution who are paid chilgoza cones in lieu of their services. Those households who do not depute any member for plucking forfeit their share of the crop.

The neighbouring villages i.e. Labrang and Spillo have their rights in their respective forest areas. Chilgoza trees which fall in the private lands are exclusively the property of owners. There are only 8 or 9 households who have sizeable private forests of their own.

Chulli and Behmi trees are found all over the village along the village paths, kuhls, fields near about the habitations, waste lands, sloppy terraces and other odd places. These trees add beauty to the village habitation and its fruit is relished by young and old alike. Chulli tree is very huge and when ladden with well set fruit it can yield about 20-35 kiltas of fruit every year. It does not need much of care by way of manuring or spraying. The behmi trees are comparatively smaller and its fruit is of lesser utility as compared to chulli. Chullies are dried for use in off seasons. Its pulp is boiled to prepare soup called 'phanting'. Its kernnel is used for extracting oil which is used for massaging as well as for cooking purposes. Chiltas, Khure and Jute are also cooked with this cooking media. It has a good taste and it is almost similar to 'Badam rogun'. Behmi fruit is used mostly for fermenting and liquor is brewed from this, due to its perishability these two fruits are consumed locally.

Grapes were not popular previously but a few households have now grown some wines near about their habitations. The indegeneous varieties of grapes are not very sweet but these have a sour taste and are mostly utilized for brewing liquors.

About a century back the area was known for dense forests and there were plenty of matured trees. The main reason for abundance of forest wealth in the area was the low density of population as well as total absence of transport system. During the last century forests were properly demarcated and reserved areas were carved out under proper plan which are still being exploited. But in some places the people took liberty in clearing the forests and started cultivation. The area mercilessly exploited both by the owners and the

right holders for timber or fuel requirement or heavily lopped the trees for fodder or green manure. During this period of uncontrolled exploitation of rich forest wealth the soil was laid bare through this destruction and improper use. Now, a nude picture of eroding hills, deepening gullies, extension slips and abundant cultivation is visible. Most of the villagers in the area are experiencing acute difficulty in getting large size trees for constructing their houses.

The villagers record of rights which is very detailed and which has been drawn separately for each demarcated forest is given in the forest Settlement Report of Sutluj Valley. The rights of concession are not personal but have been appended to agriculture within their "Chak" land. Grazing of domestic and agricultural cattles including sheep and goats, donkeys and ponies in the demarcated forests of the district has been permitted for the whole year. It is also laid down that all the rights exercised in the demarcated forests can be exercised in the same way as in the undemarcated forest. The record of rights for each demarcated forest is village wise. The penning of sheep in the forest at night has also been allowed apart from the permission to lop trees for fodder and litter. The villagers are also allowed to fell trees standing on the government land for their bonafide use after obtaining requisite permission from the concerned Divisional Forest Officer on nominal payment.

Beyond the jurisdiction of village fields which is under the ownership of the inhabitants lies the Kanum forest. Since the earlier survey conducted during 1961 there has not been any significant change in the practices connected with forestry which have direct bearing on the total economy of the village. The forests around the village mainly comprise of Deodar and Chilgoza trees. Besides, there are kail, tosh, rai, cramal, shur and thum trees. The forests are both government and privately owned. To lookafter the forest wealth there is a forest guard in the 'shumchogori' panchayat circle with headquarters at Kanum.

Out of the total forests in C-211, only 15 hectares were reserved for new plantation during 1984-85. In order to ensure proper growth of plants and to save them from the cattles the areas has been properly fenced with barbed wire. The forest guard revealed that Deodar and chilgoza seeds were sown in an area of 10 hectares. In the remaining 5 hectares 40,000 saplings of 'safeda popular' (eucalyptus), a fast growing specie have been planted. As the closed area is adjacent to the P.W.D. Rest House, the survey did not find encouraging survival rate of the chilgoza and Deodar trees. As there is ever increasing demand for timber for the construction of new houses and repairs, the afforestation programme seems to be on a very slow pace and it is apprehended the existing forest wealth will fall short of demand which is likely to result in the eroding of land vis-a-viz deprive the natural beauty and greenary of the area.

Animal Husbandry and Poultry

Rearing of livestock has been one of the predominant traditional occupations of the inhabitants of Kinnaur and Kanum village is no exception. In fact, before the initiation of modern developments in the district, the wealth of the family used to be measured in terms of the goats and the sheep the family had. Animal husbandry like other parts of the country is ancillary to agriculture and makes an important contribution to the village economy. In fact, Kinnauras had the flourishing trade with Western Tibet and Ladakh until the beginning of 60s particularly in wool, pashmina, goats and sheep through a barter system. The goats and sheep form the bulk of their livestock wealth of the local villagers. The area is most suited for the rearing of these animals due to the availability of large tracts of pastures and are of great utility to the farmers. Apart from supplying them with wool and goat hair, these are also reared for meeting the meat requirements which is the best source of nutrition as majority of the local population is non-vegetrian. Due to the vagaries of weather, woollen clothes are the necessity in the area. Every household spins wool during leisure hours mostly during the winter months when they are confined to their houses due to the heavy snowfall. Both men and women wear woollen garments throughout the year. The sheep are, therefore, a necessity as without sheep it is difficult to afford woollen clothes from the outside markets. Their home spun wool is thick and can resist winter chill as compared to mill made woollen cloth. The sheep are fleeced twice a year. Goat hair is spun for preparing 'kharchas' which serve as mats for sitting

during day time and also serve as matresses. The goats and sheep skins are used for making shoes and sacks for storing grains as well as for transportation of various commodities. The utility of these animals is manifold besides providing the much needed manure for the farms.

Cows which are local-breed serve their need of milk, oxen (churu) are utilised for ploughing. Among the pack animals mention has to be made of donkeys, horses and mules which are utilised for transportation of goods from village to the road heads. In short, it will not be exaggeration to say that the village economy is incomplete without mentioning the contribution of animal husbandry sector. In the recent years it has also been observed that few progressive farmers/households have started rearing exotic varieities of birds, but, the keeping of these birds, has not become so popular as observed in other areas of the State. According to cattle census conducted during 1982 the cattle population of the village was as follows :

1.	Sheep	805
2.	Goats	445
3.	Cows	173
4.	Bulls	2
5.	Oxen/churu	82
6.	Yak	1
7.	Horses	24
8.	Mules	2
9.	Donkeys	68

The above figures are exclusive of those flocks which are taken to lower hills or to higher altitudes during summer months. Some of the households are having large flocks of sheep and goats. They move on from place to place according to the availability of pastures and suiting to the climatic conditions. With the spread of education and increasing easy alternative

STATE-

Department of Animal

Comparative statement of cases treated outside the dispensary

Year	Number of Employees				Days spent on tours			
	VAS	AHA	Vety. Ph.	Total	VAS	AHA	Vety. Ph.	Total
1	2	3	4	5	6	7	8	9
1972-73	...	...	1	1	...	...	...	...
1973-74	...	...	1	1	...	...	2	2
1974-75	...	...	1	1	...	...	9	9
1975-76	...	...	1	1	...	...	5	5
1976-77	...	...	...	...	...	...	...	...
1977-78	...	...	1	1	...	...	2	2
1978-79	...	...	1	1	...	...	8	8
1979-80	...	...	1	1	...	...	18	18
1980-81	...	...	1	1	...	...	22	22
1981-82	...	...	1	1	...	...	9	9
1982-83	...	...	1	1	...	...	13	13
1983-84	...	...	1	1	...	...	7	7
1984-85	...	...	1	1	...	...	13½	13½

of avenues of life and because of the sealing of border from Tibet from 1960s, the traditional occupation of keeping large number of sheep and goats has been increasingly on the decline for the last two decades. Now emphasis is more on the quality of livestock than in quantity. Efforts have also been made to improve the breed of local cows and providing the halfbred jersey cows. So far two cows have been distributed in the village under the various plan programmes of the animal husbandry department.

In order to provide veterinary aid to the ailing livestock various endemic/epedemic and other non-endemic diseases prevelent in the area, a Veterinary Dispensary was established in the village on the 15th October, 1972 first an outlaying Veterinary Dispensary of Veterinary Hospital Poo, subsequently, it was converted into a fulfledged dispensary on 1st September, 1974. This dispensary is manned by one Veterinary Pharmacist Assistant and one class IV employee. It is located in a gang hut of the Public Works Department comprising of 4 rooms adjacent to the P.W.D. Rest House in the village. It caters to the needs of the villages of Kanum and Labrang and is centrally located in between these two villages. The Veterinary Pharmacist Assistant who is incharge of the dispensary looks after the routine work such as treatment of ailing animals which are brought to the dispensary by people of the adjoining areas. He also undertakes regular tours in the villages of his jurisdiction with a view to provide veterinary aid on the spot. Medicines are supplied free of cost. Besides this, he also keeps a close watch on the general health, and condition of the livestock and guards against the outbreak of epedemic diseases. Extension work under the tribal development scheme and integrated rural development scheme and integrated rural development project is also taken care of by the incharge of the dispensary. A brief resume of work done since the inception of this dispensary is given in the enclosed statement.

MENT III.11

Husbandry, Himachal Pradesh

since inception of the dispensary in the village

Places visited				Contagious diseases			
VAS	AHA	Vety. Ph.	Total	E	B	O	T
10	11	12	13	14	15	16	17
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	3	3	...	...	...	...
...	...	5	5	...	...	...	...
...	...	...	...	...	...	...	...
...	...	2	2	...	...	...	...
...	...	7	7	...	...	...	...
...	...	19	19	...	...	...	...
...	...	17	17	...	...	...	...
...	...	10	10	...	...	...	...
...	...	13	13	...	...	...	...
...	...	7	7	...	...	...	...
...	...	9	9	...	...	22	22

STATE-

Department of Animal

Comparative statement of cases treated outside the dispensary

Year	Non-contagious diseases				Vaccinations performed			
	E	B	O	T	E	B	O	T
1	18	19	20	21	22	23	24	25
1972-73	...	...	...	...	...	...	...	...
1973-74	...	...	270	270	...	...	...	...
1974-75	...	3	445	448	...	...	...	...
1975-76	1	5	719	725	...	...	...	...
1976-77	...	...	...	...	...	...	...	...
1977-78	2	20	257	279	...	...	...	...
1978-79	...	16	529	545	...	...	...	...
1979-80	29	113	817	959	...	160	...	160
1980-81	17	127	827	971	...	154	...	154
1981-82	5	57	521	583	...	...	...	...
1982-83	11	29	341	381	...	10	...	10
1983-84	3	20	196	219	...	...	...	...
1984-85	2	77	719	798	...	20	...	20

VAS—Veterinary Assistant Surgeon
AHA—Animal Husbandry Attendant
Vety. Ph.—Veterinary Pharmacist
E—Equine
B—Bovine
O—Other
T—Total

MENT III.11—Concld.

Husbandary, Himachal Pradesh

since inception of the dispensary in the village

Castration of animal				Animal dehorned				
E	B	O	T	E	B	O	T	Remarks
26	27	28	29	30	31	32	33	34
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	4	...	4	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	32	...	32	...	...	...	...	
...	4	38	42	...	5	...	5	RP—150
...	1	36	37	...	4	...	4	F & MD—10
...	1	40	41	...	7	...	7	RP—150
...	3	37	40	...	2	...	2	F & MD—4
...	...	6	6	...	...	...	...	F and MD Vaccination
...	...	15	15	...	...	...	...	

STATE-

Department of Animal

Comparative statement of work done in civil veterinary dispensary

Month and year	Out door patients for							
	Contagious				Non-contagious			
	E	B	O	T	E	B	O	T
1	2	3	4	5	6	7	8	9
1972-73	1	...	3	4	18	55	52	125
1973-74	...	1	8	9	23	133	117	273
1974-75	...	...	...	...	41	191	225	457
1975-76	...	...	...	...	25	223	602	850
1976-77	...	...	...	...	48	129	507	684
1977-78	...	...	...	...	60	76	359	495
1978-79	...	...	...	...	63	139	599	801
1979-80	...	...	...	...	25	132	724	881
1980-81	...	...	...	...	21	60	603	684
1981-82	...	...	...	...	21	93	775	889
1982-83	...	...	...	...	25	161	414	600
1983-84	1	...	...	1	28	72	101	201
1984-85	...	...	28	28	71	244	876	1,191

MENT III.12

Husbandry, Himachal Pradesh

Kanum (District Kinnaur) since inception of the institute, 15.X, 1972

Number of cases supplied medicines but not brought to dispensary				Number of castration performed			
E	B	O	T	E	B	O	T
10	11	12	13	14	15	16	17
6	45	66	117	...	1	...	1
1	106	321	428	...	...	1	1
22	88	151	261	10	5	20	35
2	37	163	202	1	1	...	2
...	86	233	319	...	4	1	5
1	10	28	39	...	8	26	34
3	8	145	156	...	5	3	8
3	36	591	630	...	1	2	3
...	...	1,006	1,006	...	1	4	5
...	5	815	820	...	...	3	3
...	16	1,194	1,210	...	...	...	...
1	3	244	248	...	6	8	14
...	10	926	936	...	2	5	7

STATE-

Department of Animal

Comparative statement of work done in civil veterinary dispensary

Month and year	Number of vaccination/ inoculation performed				Number of dehorning done			
	E	B	O	T	E	B	O	T
1	18	19	20	21	22	23	24	25
1972-73	...	...	...	...	...	...	...	...
1973-74	...	...	9	9	...	...	...	...
1974-75	...	1	2	3	...	...	...	...
1975-76	...	150	...	150	...	...	...	...
1976-77	...	...	...	...	...	...	...	...
1977-78	...	50	...	50	...	...	...	...
1978-79	...	50	...	50	...	...	...	...
1979-80	...	...	...	...	...	...	...	...
1980-81	...	...	...	...	...	...	...	...
1981-82	...	...	...	...	...	...	...	...
1982-83	...	...	...	...	...	...	...	...
1983-84	...	...	...	...	...	...	...	...
1984-85	...	...	...	...	...	...	...	...

MENT III.12—Concld.

Husbandry, Himachal Pradesh

Kanum (District Kinnaur) since inception of the institute, 15.X, 1972

Number of old cases treated	Number of drenching done	Daily average of cases	Parchi fee realised Rs. P.	Remarks
26	27	28	29	30
64	...	2.23	25 10	
161	...	2.38	72 05	
34	...	2.25	... ...	
49	...	4.00	117 90	
216	...	4.20	102 40	
138	...	2.53	58 00	
54	...	3.61	97 75	
138	...	5.78	158 35	
126	...	5.95	175 50	
94	...	6.16	177 50	
137	...	6.77	187 30	
...	...	1.24	49 20	
130	...	7.66	213 75	

Trade and Commerce

Traditionally, Kinnaur district had a flourishing trade and commerce with Western Tibet. The Kinnaura traders used to take foodgrains and spices to Tibet and in barter they used to get wool, pashmina and precious stones. But, with the sealing of Indo-Tibetan Border in the 1960s, this trade is almost extinct. Many progressive farmers from the villages bordering Tibet used to visit Tibetan territory before the sealing of border and the inhabitants of Kanum also availed this opportunity. As Kanum lies on the trade route with Tibet and finds mention in travelogues and other literatures etc., there are still a few elderly persons who lament good old days and have not yet reconciled themselves to the changes that have taken place during last two decades. In their tony words "that was an era for complete peace of freedom. We carried on our business without fear and interference. Large caravan of loaded goats, mules and donkeys used to wind through the cavernous opening of Shipkila Pass. We carried salt, cereals, rice and spices etc., to the remote areas in Tibet and brought back in exchange wool, pashmina, sheep, goats and ponnies which were sold at the famous Lavi Fair at Rampur in the month of November. We kept some of those well fed goats and sheep for our consumption and enjoyed winter months to our hearts content. The village fair had a peculiar charm during those days and we were the happiest lot uninterrupted by outside world."

With execution of various development schemes and greater emphasis on the development of road transportation system, the mode of transportation in the entire area has been totally changed. No more caravan of loaded flocks of goats, sheep and donkeys and horses are seen. The barter system has altogether been vanished due to the inflow of money economy. The requirement and demand pattern of the villagers have undergone a Sea of changes with the spread of education, influx of large number of government employees etc. The entire Kinnaur district was depending for their commercial activities and trading requirements at Rampur. With the construction of National Highway No. 22 which passes through the district and other roads, shops have come up at important places like Tapri, Nichar, Reckong Peo, Spillo and Chango etc. In addition, village shops have also come up in the villages for meeting the local requirements. Mill made cloth and hosiery goods, rice, wheat, sugar, spices, onion, garlic, pulses, tea, soap, jaggery, biscuits, plastic wares, oils, tophies, sweets, etc. are now things of common use. With the availability of wheat and rice the food habits of the villagers have considerably changed and the village community purchases rations from the cooperative stores at Spillo which is at a distance of 4 kms. from the main village. Sugar, wheat-atta and rice are supplied against the ration cards at a fair price shop. Bulk of the trade of the controlled items is handled through the cooperative stores. The shops which have come up on the road side at Spillo are stored with every sort of articles required by the villagers. During the 1961 survey, there is a mention of only 3 households which carried business. This figure has risen to 9 during the present survey. A dhaba run by a Negi Rajput which existed on the old Hindustan-Tibet Road has wound up his business and switched over to the cultivation. The description of 9 households engaged in business activities is given below :

STATEMENT III.13

Details on trade and commerce by Religion, Caste/Tribe/Community of head of household and nature of transaction

Description of trade and commerce (Described as per NIC)	Total number of households	Total number of households engaged in trade and commerce				Remarks
		Budhism—Kinnaura		Hinduism—Chamang		
		House-hold engaged	Average value of transaction in money value	House-hold engaged	Average value of transaction in money value	
1	2	3	4	5	6	7
Grain and Grocery Store	5	2	12,000	3	19,066	
Food articles and Tobacco	2	...	...	2	9,000	
Sale of Carpets and Druggets	1	1	3,000	...	...	
Eating and drinking place	1	...	...	1	12,000	

Out of 9 households engaged in business activities 5 are dealing in grains and grocery stores. Of these, 2 belong to Kinnaura Tribe (higher caste Negis). On an average, the annual transaction falls within the range of Rs. 12,000, 3 households belonging to Chamang caste have business transactions of the value of Rs. 19,066. There are 2 households of Chamang caste who are engaged in retail trade in food articles, beverages, cigarrettes, bidis and other toxicants. The average value of their transaction is estimated at Rs. 9,000 per annum. One household is engaged in retail trade sale of carpet and druggets. Annual transaction of this household is estimated at Rs. 3,000. Another household belonging to Chamang community is engaged in running restaurant/ dhaba. The volume of transaction is about Rs. 12,000 per annum. All these households own land upto 2.5 hectares each.

The households engaged in trade and commerce classified by education of the head of household is given below :

STATEMENT III.14

Details on trade and commerce by educational level of head of household

Educational level of head of household	Total Number of households	Number of households engaged in trade and commerce by description				Remarks
		Sale of carpets and druggets	Retail grocery shop	Eating and drinking place	Food articles and tobacco	
1	2	3	4	5	6	7
Illiterate	4	...	2	1	1	
Literate	1	...	1	...	...	
Primary	2	1	1	...	...	
Middle	1	...	1	...	...	
Matric	1	...	...	...	1	

Due to the vagaries of weather and limited availability of land, the foodgrains production of the village is not sufficient to meet the requirement of the village community. In the recent past, it has also been observed that some of the cultivable area has been diverted towards horticulture activities resulting in decrease in the available area under food crops. In order to meet the food requirement the villagers invariably depend upon the Government Fair Price shops and other private sources. The village being in the tribal belt, the foodgrains are supplied on subsidized rates by the State government.

Horticulture produce is marketed at Shimla, Delhi or even beyond Delhi. The small and marginal farmers, however, prefer to sell their chilgoza, almond and apple produce in the village itself where businessmen and traders from the outside markets reach during the season. These business-men-cum-traders strike the bargaining of standing fruit crops with the orchardists. Plucking, grading, packing and transportation of apples are arranged by them. During fruit season i.e. September-October, this region hums with business and trading activities.

Village Crafts and Household Industry

Village crafts and household industry play an important role in economy of a village/an area not only in

STATE-

Household and small scale industry by type of product classified by

Type of Product/Services	Total number of households engaged in household and small scale industry	Number of households engaged			
		Kinnaura (Negi)			
		Value of output/service per annum			
		Household engaged	Rs. 2000	Rs. 2400	Rs. 3800
1	2	3	4	5	6
(i) Carpet Weaving	2	2	1	...	1
(ii) Stitching of Clothes	2	1	...	1	...
(iii) Grinding of Wheat and Maize (Gharat)	7	...	...	...	...
(iv) Weavers of Patti, Pattu and Dhoru	23	...	...	...	...
(v) Chakki, Kolhu, Khaddi	1	...	...	...	...
(vi) Goldsmith/Blacksmith	1	...	...	...	...
(vii) Tailoring and Goldsmith/Blacksmith	1	...	...	...	...
(viii) Gharat and Goldsmith/Blacksmith	2	...	...	...	...
(ix) Tailoring and Weaving	4	...	...	...	...

providing source of income to the artisans, but, also go a long way in meeting day to day requirements of the people. These arts and crafts also play an important role in enriching the cultural and social life of the people of the village/area. The important village crafts are weaving and spinning, blacksmithy, silver and goldsmithy, carpentary and in the household industries mention has to be made of tailoring, grinding floor and basket and kilta making. Wool and pashmina spinning is practised in all households by men and women both young and old during leisure houses, sitting late hours in the night and it is also a common sight to find men and women having their 'Takli' even while moving in fields or tending cattle. It has remained a tradition till early 60s to wear home spun woollen tribal drappery and with the non-availability of wool and pashmina people have switched over to cotton/terrycot cloth during summer and mill-made woollen cloth in addition to the local woollen cloth during winter. Now-a-days, a gradual change is discernible and the change is distinctly observed between the younger and older generations.

The craft and household industry by type of product classified by religion and caste/tribe/community of head of the household is shown in the statement below :

MENT III.15

religion and caste/tribe/community of head of the household (Survey data—1985)

in manufacture/services

Chamang					Domang				Ores	
Value of output/service per annum					*Value of output/service per annum*				Value of output/service per annum	
Household engaged	Rs. 3600	Rs. 7300	Rs. 20450	Rs. 90510	Household engaged	Rs. 3000	Rs. 12100	Rs. 14000	Household engaged	Rs. 14900
7	8	9	10	11	12	13	14	15	16	17
...	...	...	...	...	...	...	...	...	...	...
1	1	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	7	7
23	...	...	...	23	..	...	...	...	...	...
1	...	1	...	...	...	...	...	...	...	...
...	...	...	...	...	1	1	...	...	...	...
...	...	...	...	...	1	...	...	1	...	...
...	...	...	...	...	2	...	2	4	...	...
4	...	...	4	...	...	...	...	...	...	...

In the village 2 households belonging to Negi community (Rajput) are engaged in carpet weaving. One of these has set up an industry at Spillo. Carpets manufactured in the village are of good quality and fetch handsome prices depending on size and design. The work is mainly attended by women in their spare times. The household who is running a workshop at Spillo intends to expand his work as the industry provides lot of scope for expansion. A local girl who got the training in carpet making is now a skilled crafts woman and she is taking all pains in persuading other ladies of the village to come forward in acquiring this skill in order to supplement their income. The carpets manufactured by these two households are invariably sold locally as there is a good demand from the people who visit the village for various purposes. The value of annual output reported at Rs. 2,000 and Rs. 3,800 appears to be an under estimate as the craftsmen are apprehensive of imposing taxes on their income and sale proceeds.

2 households one each of a Negi and a Chamang are engaged in stitiching of clothes. Their output in money value has been put at Rs. 2,400 and Rs. 3,600 annually. It was observed that these tailors have good number of customers and were found very busy throughout the day during the survey period.

Grinding of wheat, maize, barley and other millets is undertaken in the water mills set up along the main stream at suitable flow points. These water mills are locally called as 'gothangs/gharats'. These gothangs are mostly owned by Ores in addition to their traditional profession of carpentary.

STATEMENT III.16

Household and small scale industry classified by ownership of agriculture land in and around the village (Survey data—1985)

Household owning agricultural land	Number of households engaged in household and small scale industry by type of product and service								
	Carpet weaving	Stitching of clothes	Grinding of wheat and maize (Gharat)	Weavers of Patti, Pattoo Dhoru	Chakki, Kolhu, Khaddi	Gold-smith/ Black-smith	Tailoring and Gold-smith/ Black-smith	Gharat and Gold-smith/ Black-smith	Tailoring and weaving
1	2	3	4	5	6	7	8	9	10
Owning no land (16)	...	...	...	2	...	...	...	...	...
Upto 2.5 hectares (136)	2	2	7	21	1	1	1	2	4
2.6 hectares (6)	...	...	...	...	...	...	...	...	...
6+ hectares (4)	...	...	...	...	...	...	...	...	...

Classification of the households engaged in the various industries and crafts by type of raw material, source of power, implements and tools is given in the statement below.

STATEMENT III.17

Household and small scale industry by type of product, service and type of main raw material classified by source and implements, tools, etc. (Survey data—1985)

Type of Product/Service	Number of households using main raw materials					
	Raw material being given by the villagers/partially					
	Wool and Thread etc.	Cloth and Thread etc.	Wheat, Maize etc.	Wood/ metal and cereals etc.	Cloth, Wood/ metal and Thread etc.	Purchased from Amritsar coloured thread
1	2	3	4	5	6	7
1. Carpet Weaving	...	...	...	...	...	2
2. Stitching of Clothes	...	2	...	...	...	...
3. Grinding of Wheat, Maize (Gharat)	...	...	7	...	...	...
4. Weaver's of Patti, Pattu or Dhoru	23	...	...	...	...	...
5. Chakki, Kolhu, Khaddi	...	...	1	...	...	...
6. Goldsmith/Blacksmith	...	...	...	1	...	...
7. Tailoring and Goldsmith/Blacksmith	...	...	...	...	1	...
8. Gharat and Goldsmith/Blacksmith	...	...	...	2	...	...
9. Tailoring and Weaving	...	4	...	...	...	...

Number of households using tools								
Thocking, Jonga, Kramja, Budpa, Galdo, Thoa, Balbli etc.	Khaddi, Saria, Knife, Scissors Hair, Jamoor, Telwa	Sewing machine, Scissor, Press, Inch tape etc.	Balbali, Shopka, Thu, Gratla, Patthar	Khaddi, Naling, Jha, Pi, Ribon, Kanghi Timmet	Chhaki, Kolhu, other Khaddi Materials	Sewing machine, Press, Scissors, Karandi, Jonga, Kronfa, Budpa, Thoa	Sewing machine, Press, Scissors, Nailing, Jha, Pi, Ribon, Kanghi, Khaddi	Remarks
8	9	10	11	12	13	14	15	16
...	2	...	...	...	...	...	...	
...	...	2	...	...	...	...	...	
...	...	...	7	...	...	...	...	
...	...	...	...	23	...	...	...	
...	...	...	...	...	1	...	...	
1	...	...	...	...	...	...	...	
...	...	...	...	...	...	1	...	
2	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	4	

STATE-

Household and small scale industry classified by

Industries by type of Product/Service	Type of fuel or power			
	Mannual	Wood or Coal	Electricity	Water or Coal
1	2	3	4	5
(i) Carpet Weaving	2	...	—	...
(ii) Stitching of Clothes	2	...	...	...
(iii) Grinding of Wheat and Maize (Gharat)	...	...	...	...
(iv) Weavers of Patti, Pattu, Dhoru	23	...	...	...
(v) Chakki, Kolhu and Weaving	*1	...	*1	...
(vi) Goldsmith/Blacksmith	...	1	...	...
(vii) Tailoring and Goldsmith/Blacksmith	...	...	...	...
(viii) Gharat and Goldsmith/Blacksmith	...	...	...	2
(ix) Tailoring and Weaving	4	...	...	...

23 households in the village are engaged in weaving. Some of them have 'khadis' while majority of them still prefer to work on pit-looms. All these households belong to Chamang caste. They are the traditional craftsmen who eke out their living by weaving pattis, pattus, mufflers and Dhoru. Spun wool/pashmina is supplied to them by the households and they get wages both in cash and kind. There are very good craftsmen in the village who produce the finest design in multi-colours in Dhorus which are not only appreciated by the local people but can get appreciation from the other people also when these articles are displayed in the various exhibitions and emporioums. On festive occasions, the women folk wear multi coloured Dhorus which are woven with meticulous care and a few of the weavers are famous in their craftsmanship. 4 households of Chamang have combined tailoring and weaving and their value of out-put/services is estimated at Rs. 20,450 per annum. The prevalent rate of weaving an ordinary patti is Rs. 4 per 'haath' (45 cms.) or grains equivalent to this amount. The same rate of weaving is applicable for the pattus, but the rate varies considerably in case of 'Dhoru' depending upon the intricacy of the design. The weaving charges for the Dhoru varies Rs. 150 to Rs. 500.

One household of a Chamang has installed a chakki recently. This is the first industrial unit in the village being run by electric power. The owner has obtained loan from the government for this purpose. During the survey period, it was all the time found locked either due to erratic power supply or some fault in the

MENT III.18

type of workers product/service and fuel and power

(Survey data—1985)

Type of fuel or Power		Number of households running the industry by			
Mannual or Charcoal	Water	Family worker alone	Family worker and hired worker	Hired worker alone	Remarks
6	7	8	9	10	11
...	...	2	...	...	*One household is
...	...	2	...	...	running both the in-
...	7	7	...	...	dustries viz. Chakki
...	...	23	...	...	and Kolhu by elec-
...	...	1	...	...	tricity and weaving
...	...	1	...	...	by mannual power.
1	...	1	...	...	
...	...	2	...	...	
...	...	4	...	...	

machinery. Besides grinding cereals it has got oil ghanis, wool and cotton carding etc. After overcoming the teething difficulties, the units can run on sound lines as there is enough scope to run this unit profitably. The setting up of this unit in this remote village is a healthy sign of progressive outlook and that too by the member of a scheduled caste community.

There is only one household of Domang community engaged in blacksmithy and goldsmithy. The value of his out-turn/services is estimated at Rs. 3,000 per annum. Yet another household of a Domang has combined tailoring with blacksmithy and goldsmithy has a value output of Rs. 14,000 per annum, 2 more households of Domang caste are also engaged in grinding flour whose out-turn falls in the range of Rs. 12,100 per annum.

It is evident from above table that all the households except two get material from the villagers or in other words they render only services, 2 households engaged in carpet weaving purchased dyed wool from the market outside the village. Except one household who is running Chakki is using electricity as the main source of power while rest of the households use manual labour as the main source of power.

Workers and Non-workers

The economy of the village/area depends on the strength of the workers distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-groups is given in the Statement III.19 below.

STATE-

Distribution of workers and non-workers classified

Caste/Tribe/ Community	All ages						0—14					
	Workers			Non-wokers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
I. Budhism	334	136	198	230	121	109	3	...	3	185	96	89
1. Kinnaura	334	136	198	230	121	109	3	...	3	185	96	89
II. Hinduism	211	99	112	154	75	76	5	1	4	126	63	63
1. Rajput	5	4	1	1	...	1	...	...	...	1	...	1
2. Kumhar	1	1	...	...	...	...	...	...	...	...	...	...
3. Ores	39	17	22	28	18	10	...	...	...	24	15	9
4. Chamang	141	65	76	105	48	57	4	1	3	84	42	42
5. Domang	25	12	13	20	9	11	1	...	1	17	6	11
All Caste/Tribe	545	235	310	384	196	188	8	1	7	311	159	152
	58.67	54.52	62.25	41.33	45.48	37.75	0.86	0.23	1.41	33.48	36.89	30.52

MENT III.19

by sex, caste/tribe/community and broad age-groups

15—59						60+						
Workers			Non-workers			Workers			Non-workers			
T	M	F	T	M	F	T	M	F	T	M	F	Remarks
14	15	16	17	18	19	20	21	22	23	24	25	26
257	110	147	37	24	13	74	26	48	8	1	7	
257	110	147	37	24	13	74	26	48	8	1	7	
185	92	93	24	11	13	21	6	15	4	1	3	
5	4	1	...	...	...	...	...	...	...	...	...	
1	1	...	...	...	...	...	...	...	...	...	...	
37	17	20	4	3	1	2	...	2	...	...	...	
119	58	61	17	5	12	18	6	12	4	1	3	
23	12	11	3	3	...	1	...	1	...	...	...	
442	202	240	61	35	26	95	32	63	12	2	10	
47.58	46.87	48.19	6.56	8.12	5.22	10.23	7.43	12.65	1.29	0.46	2.01	

Out of the total population of 929 persons the working force comprise of 545 persons (235 males and 310 females). In terms of percentages workers constitute 58.67 percent of the total population of the village while the non-workers constitute 41.33 percent. Whereas the female participation in the economic activity is more and comes to 62.28 percent. The total non-workers are 384 persons (196 males and 188 females). The percentage break-up of the non-worker males and females comes to 45.48 and 37.75 percent. Work participation according to the 1981 and 1961 Censuses.

The break-up of workers according to broad age groups reveals that there are only 8 workers in the age-group of 0-14 years and of these, 7 are females. During the course of field enquiry it was observed that these workers mainly belong to poor sect of the population who are dropped out from the schools. They are mostly engaged in the agriculture and allied activities. The main working force in the village like other parts of the state fall in the age-group 15-59 and 60+. It

STATE-

Distribution of non-workes by

Age-group	Total non-workers			Ful time student			Household duty		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
0 -14	311	159	152	170	93	77	2	...	2
15—19	57	33	24	49	32	17	5	...	5
20—24	3	2	1	3	2	1	...	...	...
25—29	1	...	1	...	...	...	1	...	1
30—39	...	...	...	...	...	...	...	...	...
40—49	...	...	...	...	...	...	...	...	...
50—59	...	...	...	...	...	...	...	...	...
60+	12	2	10	...	...	...	2	...	2
Total	384	196	188	222	127	95	10	...	10

is interesting to find that in the advanced age-group of 60 and above the workers proportion to non-workers is very high. Against a total population of 107 persons in this age group, as many as 95 persons are reported as workers. It shows that the older persons have good health and they remain economically active in gainful activities. The female workers i.e. 63 out number males in this category. Another reason for higher participation in the working force of the persons belonging to 60+ age-group is that most of the households are engaged in the agricultural and household activities and due to more distance between the house and the place of work every household has to contribute their might to the economic benefit of the family.

From the over all analysis of this table a healthy picture of the village economy is discernible. There are only two distinct categories i.e. workers and the dependents. The dependents are mostly children in the tender age-group of 0-14 years as revealed from the Statement III.20.

MENT III.20

sex, age and type of activity

Dependents			Infants			Disabled			Seeking employment			
P	M	F	P	M	F	P	M	F	P	M	F	Remarks
11	12	13	14	15	16	17	18	19	20	21	22	23
100	42	58	38	24	14	1	...	1	...	...	...	
1	...	1	...	...	...	...	...	...	2	1	1	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
10	2	8	...	...	...	...	...	...	...	...	...	
111	44	67	33	24	14	1	...	1	2	1	1	

Another category who constitute the bulk of the dependents population is the student community. The children and the aged are a natural liability universally accepted in the society. In the advanced age group of

STATE-

Employment status of

Place of work	Distance of place of work — Number of workers whose place of work (kms.)							Employment — Cultivator	
	Less than 1	1—2	3—5	6—10	11—15	16—25	26+	M	F
1	2	3	4	5	6	7	8	9	10
A. Inside the village	269	129	98	...	...	...	...	113	257
B. Outside the village									
Rural	...	1	17	20	...	5	6	...	...
Urban	...	...	...	...	...	...	...	...	...

Majority of the workers are cultivators. Among them there are 113 males and 257 females. Female cultivators are revealing that women folk share a main burden of work in agricultural activities. During summer women work late hours, during night when there is shortage of water and they have to wait for their turns on water channels to irrigate their crops/lands, 19 persons (7 males and 12 females) work as agricultural labourers and another 17 persons (14 males and 3 females) are employees of the various government and other institutions inside the village, 52 persons (41 males and 11 females) are family workers who are engaged in various household industries and crafts. The number of single workers 38 (29 males and 9 females). Another 49 persons (31 males and 18 females) work outside the village and of these 48 are employees (30 males and 18 females) and one employer.

Employment depth and unemployment

Distribution of households classified by employment depth (i e. number of workers in the household) is given in the appendix table No. 9.

It will be seen from the table that there are 34 households which have only 1 worker, 28 have 2 workers, 32 have 3 workers, 25 have 4 workers, 19 have 5 workers, 13 have 6 workers, 5 have 7 workers, 4 have 8 workers and one household each has 9 and 10 workers, respectively. These households have further been split according to the size and number of adults shown in paranthesis.

60+ and above there is a negligible percentage i.e. a little over 1 percent of the non-workers. The categories of non-workers are shown in the Statement III.21.

MENT III.21

workers and place of work

status										
Agricultural labourer		Employee		Employer		Single worker		Family worker		
M	F	M	F	M	F	M	F	M	F	Remarks
11	12	13	14	15	16	17	18	19	20	21
7	12	14	3	...	...	29	9	41	11	
...	...	30	18	1	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	

Further distribution of households classified by unemployment depth (number of unemployed in the household) is shown in the appendix table No. 10.

Out of 162 households 10) have no non-worker in 38 households there is one non-worker in each, in 10 households there are 2 non-workers and in 5 households there are 3 non-workers. In all there are 73 non-workers including those who are seeking work.

Family Budget

The question of family income is very delicate and usually most vague response is received from the respondents. There is a tendency to underestimate their income. They express their opinion in such terms where a questioner might draw a blank. Pointed and probing questions have to be asked. Even a thorough Investigator is baffled on this subject when the respondents say that you may estimate for yourself how much income one can derive from the land and nobody keeps an authentic account of the yield of the land. It is a crude estimate to form an idea on the basis of the production figures of their cereals and some minor cash crops if any. The work relating to the preparation of such estimates becomes all the difficult as there is hardly any surplus available with the majority of the cultivating households. However cash income from wages and sale proceeds of their fruits are nearer the truth. A broad picture of their income have been prepared and given in the Statement III.22.

STATE-

Distribution of households with reference to income-group and

Income group	Number of households	Cultivation		Agricultural labourer	
		Number of households receiving income from the source	Average income per household of the households deriving means from the source	Number of households receiving income from the source	Average income per household of the households deriving means from the source
1	2	3	4	5	6
Upto 1,000	...	...	...	...	...
1,001—3,000	9	8	587.50	4	675.00
3,001—5,000	12	12	1,033.33	4	1,125.50
5,001—10,000	37	34	1,676.91	15	2,016.67
10,001—15,000	51	41	2,747.80	13	3,323.08
15,001—20,000	22	19	5,118.42	5	2,250.00
20,001—50,000	30	28	6,758.21	6	3,150.00
50,001+	1	1	200,000.00	...	...
	162	143		47	

MENT III.22

average income from each source in each income group

Livestock and products		Forestry		Trade and commerce	
Number of households receiving income from the source	Average income per household of the households deriving means from the source	Number of households receiving income from the source	Average income per household of the households deriving means from the source	Number of households receiving income from the source	Average income per household of the households deriving means from the source
7	8	9	10	11	12
...	...	...	...	...	...
2	477.00	9	666.66	...	...
5	440.00	12	1,000.00	1	700.00
20	978.20	37	1,717.30	1	600.00
28	1,553.57	42	1,865.95	11	2,409.09
17	2,242.47	19	2,103.69	3	1,116.67
21	2,002.38	29	2,632.07	7	3,085.71
1	4,000.00	1	3,000.00	...	...
94		149		23	

STATE-

Distribution of households with reference to income-group and

Income group	Number of households	Transport		Profession		Service	
		Number of households receiving income from the source	Average income per household of the households deriving means from the source	Number of households receiving income from the source	Average income per household of the households deriving means from the source	Number of households receiving income from the source	Average income per household of the households deriving means from the source
1	2	13	14	15	16	17	18
Upto 1,000	...	...	...	...	...	...	...
1,001—3,000	9	...	...	3	1,233.33	1	700.00
3,001—5,000	12	1	800.00	7	1,621.57	2	2,370.00
5,001—10,000	37	1	2,500.00	22	2,490.59	16	3,417.81
10,001—15,000	51	1	800.00	27	5,309.26	20	5,994.70
15,001—20,000	22	1	4,000.00	8	3,707.25	14	8,547.00
20,001—50,000	30	1	18,000.00	11	7,900.00	17	12,096.94
50,001+	1	...	...	...	...	...	...
	162	5		78		70	

MENT III.22—Concld.

average income from each source in each income group

Investment		Remittance		Rent			
Number of households receiving income from the source	Average income per household of the households deriving means from the source	Number of households receiving income from the source	Average income per household of the households deriving means from the source	Number of households receiving income from the source	Average income per household of the households deriving means from the source	Average for all households in the income group	Remarks
19	20	21	22	23	24	25	26
...	...	...	...	...	...	...	
5	190.00	3	666.67	...	...	2,344.89	
2	255.00	2	400.00	...	...	4,128.58	
...	...	10	2,400.00	1	300.00	8,316.95	
2	1,000.00	10	4,116.00	1	3,000.00	12,046.55	
3	2,283.33	9	4,247.11	...	...	17,492.36	
2	4,650.00	15	8,549.73	...	...	26,913.13	
...	...	1	4,000.00	...	...	211,000.00	
14		50		2			

The distribution of households with reference to income group reveal that no household falls in the income group upto Rs. 1,000 per year. In the income group of Rs. 1,001 to Rs. 3,000 there are 9 households. It may be mentioned that the income from various sources accruing to the household has been clubbed for this table, 12 households fall in the income range of Rs. 3,001 to 5,000. Another 37 households fall in the range of Rs. 5,001 to 10,000 and the maximum number of households i.e. 51 (31.05 percent) are in the income range of Rs. 10,000 to 15,000 and only one household in income group of Rs. 50,001 and above. The remaining 22 households fall in the income group of Rs. 15,001 to 20,000. The main sources of income are cultivation, agriculture labour, livestock, forestry, trade and commerce, transport, profession, service, investment and remittances. Income from horticulture has been clubbed with the cultivation. During the last decade majority of the households were benefitted from the sale of horticultural produce i.e. apple and almonds. In the earlier survey there was no income from these sources. For a comparative view the statement showing household-wise income by sources is given below :

STATEMENT III.23

Monthly income per household by sources and occupation (1961 survey)

Occupation of a households	Source of income	Rupees				
		25	26—50	51—75	76—100	100 +
1	2	3	4	5	6	7
1. Agriculture	Agriculture	...	...	3	8	8
2. Agricultural labour	Agricultural labour	3	5	9	4	23
3. Labour	Labour	..	3	...	1	1
4. Agriculture and shopkeeping	Agriculture and business	...	...	...	...	3
5. Weaving	Weaving	...	...	3	1	1
6. Agriculture and weaving	Agriculture and weaving	...	...	4	3	4
7. Carpentry	Carpentry	...	...	...	1	...
8. Agriculture and carpentry	Agriculture and carpentry	...	...	...	1	1
9. Blacksmithy	Blacksmithy	...	...	1	1	...
10. Agriculture and blacksmithy	Agriculture and blacksmithy	...	...	...	...	1
11. Service	Service	...	...	...	...	20
Total		3	8	20	20	62

Further distribution of households with reference to income group, occupation and caste/tribe/community of head of the households is shown in the following Statement III.24.

STATEMENT III.24

Distribution of Households with reference to Income Group, Occupation and Caste/ Tribe/Community of Head of the Household (1985 Survey)

Income group (in Rs.)	Total number of households	Households belonging to Kinnaura: Cultivators	Road labourers	Livestocks	Lama	Peon	Teacher	Chowkidar	Gunman	Daily wages worker
1	2	3	4	5	6	7	8	9	10	11
Upto 1,000	...	...	...	...	...	...	...	...	...	...
1,001—3,000	9	6	...	...	2	...	...	...	...	...
3,001—5,000	12	10	...	1	1	...	...	...	...	...
5,001—10,000	37	17	2	1	1	...	1	...	...	1
10,001—15,000	51	16	...	...	...	1	...	...	...	...
15,001 20,000	22	13	...	...	...	...	1	1	1	...
20,001—50,000	30	13	...	...	...	2	2	...	...	...
50,001+	1	1	...	...	...	...	...	...	...	...

Income group (in Rs.)	Households belonging to Kinnaura: Mate on road	Shopkeeper	Pharmacists	Midwife	Agricultural labourer	Postman (Runner)	Vett. Asstt.	T.B. health worker	Artist	Rajput: Peon	Patwari	Forest guard
1	12	13	14	15	16	17	18	19	20	21	22	23
Upto 1,000	...	...	...	...	...	...	...	...	...	...	...	...
1,001—3,000	...	...	...	...	1	...	...	...	...	...	...	...
3,001—5,000	...	...	...	...	...	...	...	...	...	...	...	...
5,001—10,000	...	...	...	...	...	...	...	...	...	...	...	...
10,001—15,000	1	1	...	1	...	1	...	...	1	1	1	1
15,001 20,000	...	...	1	...	...	...	...	...	...	...	...	...
20,001—50,000	...	...	...	...	...	...	1	1	...	...	...	...
50,001+	...	...	...	...	...	...	...	...	...	...	...	...

STATE-

Distribution of Households with reference to Income Group, Occupation and

Income group (in Rs.)	Households belonging to							
		Chamang						
	Kumhar					Agri-cultural		
	Teacher	Clerk	Sweeper	Peon	Fitter	labourer	Cultivator	Chowkidar
1	24	25	26	27	28	29	30	31
Upto 1,000	...	...	...	...	...	...	...	...
1,001—3,000	...	...	...	...	...	...	...	...
3,001—5,000	...	...	...	...	...	...	...	...
5,001—10,000	...	1	1	...	...	3	2	...
10,001—15,000	...	...	...	1	...	1	4	1
15,001—20,000	1	...	...	...	...	...	...	...
20,001—50,000	...	...	...	1	1	...	2	...
50,001+	...	...	...	...	...	...	...	...

MENT III.24—Concld.

Caste/Tribe/Community of Head of the Household (1985 Survey)

Households belonging to										
Chamang					Domang			Ores		
Daily wage worker	Weaver	Patwari	Live-stock	Sub-Inspector	Gold-smithy	Carpenter	Black-smithy	Carpenter	Culti-vator	Remarks
32	33	34	35	36	37	38	39	40	41	42
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	3	...	...	...	...	...	1	3	...	
1	7	...	1	...	1	1	1	6	1	
...	3	1	...	...	...	...	...	...	...	
...	5	...	...	1	1	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	

Indebtedness

In order to meet the gap between expenditure and the income individuals generally resort to borrowing either from the co-operative societies or from local people in case they do not get remittances from other members of the household residing/working outside. An attempt has been made during the present survey to

STATE-

Number of households in debt classified by occupation

Occupation of head of the household (as per NCO 2 digit group)	Total number of households by occupation of head of household	Number of households indebted in the income group (in Rs.) per annum			
		Upto 1,000	1,001—2,000	2,001—5,000	5,001 and above
1	2	3	4	5	6
Nursing and other Medical and Health Technician	4	...	...	...	...
Teachers	5	...	...	...	...
Artist	1	...	...	...	...
Religious Services	4	...	...	...	...
Sub-Inspector (Soil)	2	...	...	...	1
Patwaris	2	...	...	...	...
Clerks and Peons	7	...	...	...	1
Postman (Runner)	1	...	...	...	...
Grocery Shopkeeper	1	...	...	...	1
Sweeper	1	...	...	...	...
Chowkidar and Gunman	3	...	...	...	...
Cultivators	85	...	...	1	18
Livestock	3	...	...	...	1
Agricultural Labourer	5	...	...	...	1
Forest Guard	1	...	...	...	...
Weavers	18	...	...	...	13
Carpenters	10	...	...	...	2
Blacksmith	2	...	...	...	...
Fitter in Irrigation	1	...	...	...	1
Goldsmith	2	...	...	...	1
Labourers	4	...	...	...	1

collect information regarding indebtedness of the households. It may, however, be mentioned that the subject is so ticklish that most of the respondents were reluctant to give an authentic information either due to their social prestige or the lack of the record available with them. The incidence of indebtedness is not very high in the village as would appear from Statement III.25.

MENT III.25

of head of household, purpose and income group

Number of households in debt for						
Setting up Khaddi	Gharat/Chakki	Development of land	Levelling of land	Plantation of Orchards	To buy land (Agriculture)	Education
7	8	9	10	11	12	13
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	1	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
1	...	5	4	2	2	...
...	...	...	...	...	...	1
1	...	...	...	...	...	...
...	...	...	...	...	...	...
3	...	3	1	...	...	...
...	1	...	...	...	...	...
...	...	...	...	...	...	...
1	...	...	...	...	...	...
...	1	...	...	...	...	...
1	...	...	...	...	...	...

STATE-

Number of households in debt classified by occupation

Occupation of head of the household (as per NCO 2 digit group)	Number of households				
	Construction of cowshed	To run a shop	Purchase of a mare and wool	Crop loan	Marriage
1	14	15	16	17	18
Nursing and other Medical and Health Technician	...	...	...	...	...
Teachers	...	...	...	...	...
Artist	...	...	...	...	...
Religious Services	...	...	...	...	...
Sub-Inspector (Soil)	...	...	...	...	...
Patwaris	...	...	...	...	...
Clerks and Peons	...	...	...	...	...
Postman (Runner)	...	...	...	...	...
Grocery Shopkeeper	...	1	...	...	...
Sweeper	...	...	...	...	...
Chowkidar and Gunman	...	...	...	...	...
Cultivators	1	1	...	1	...
Livestock	...	...	...	...	...
Agricultural Labourer	...	...	...	...	...
Forest Guard	...	...	...	...	...
Weavers	...	...	1	4	1
Carpenters	...	...	...	...	...
Blacksmith	...	...	...	...	...
Fitter in Irrigation	...	...	...	...	...
Goldsmith	...	...	...	...	...
Labourers	...	1	...	...	...

MENT III.25– Concld.

of head of household, purpose and income group

in debt for						
Domestic purpose	Medical treatment	For fair and entertainment of guests	Construction of house repair	Under debt in salemen-ship	Not mentioned	Remarks
19	20	21	22	23	24	25
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
1	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	1	...	2	...	1	A household has taken loan from different sources for different purposes.
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
2	1	...	2	...	...	
...	...	1	...	...	..	
...	...	...	...	...	..	As above
...	...	...	...	...	..	
...	...	...	...	...	..	
...	...	...	...	1	...	As above

Out of a total number of 162 households mentioned in col. 2 of the above table 42 are in debt giving a percentage of 25.93. According to the income range all the debtors except 1 are in the range of Rs. 5,001 and above. Analysing the indebtedness by purposes, it is revealed that 8 households have taken loan for develop-

STATE-

Households indebted classified by

Source	Number of households taken loan (in Rs.) 501 and above	Number of households who have taken loan at the interest of 40% on instalments	6%	12%	12.5%	13%	14%	15%	Number not aware
1	2	3	4	5	6	7	8	9	10
1. From Temple	1	...	...	1	...	...	...	...	...
2. Namgia	1	...	...	...	1	...	...	...	...
3. Ruda Scheme	3	1	...	...	...	...	...	...	2
4. Soil Conservation	2	...	...	...	...	...	...	...	2
5. Co-opr. Society (Spillo)	8	...	...	1	...	1	1	5	...
6. From Co-villagers	5	...	...	...	3	...	...	...	2
7. Relatives	1	...	...	...	...	...	...	...	1
8. Industry Deptt.	1	...	...	...	...	...	...	...	...
9. Land Mortgage Bank Shimla	1	...	...	...	...	...	...	...	1
10. Co-op. Society and Banks	7	5	4	1	...	...	...	2	...
11. H.P. Horticultural Deptt.	1	1	...	...	...	...	...	...	...
12. Through Bank	10	4	1	1	2	...	...	...	2
13. Ruda Scheme and Co-operative Societies	1	1	...	...	...	...	...	1	...
14. Welfare Deptt., Co-op. Society and Bank	1	1	...	...	...	...	...	1	1

ment of land, 7 households for setting up Khadies, 5 each for levelling land and crop loans. The remaining 17 have taken loan for other purposes.

Further classification of indebted households by source, terms and conditions is shown in the Statement III.26.

MENT III.26

source, terms and conditions

Number of households who have taken loan on terms and conditions							Number of households who have taken loan on as security				
Instal-ment with interest	Within one year with interest	50% Subsidy	Deduc-tion after 8 years	Written bond on land	Crop-wise deduc-tion	Not aware	Two persons (Co-vil-lagers)	Villager and land	Written docu-ments	Number not aware	Remarks
11	12	13	14	15	16	17	18	19	20	21	22
1	...	...	...	...	...	...	...	...	...	1	
...	1	...	...	...	...	...	...	...	...	1	
...	...	3	...	...	...	...	3	...	...	...	
...	...	2	...	...	...	...	1	...	...	1	
6	...	...	...	1	...	1	6	...	2	...	
3	...	...	...	1	...	1	...	...	1	4	
...	...	...	...	...	...	1	...	...	...	1	On good faith.
1	...	...	...	...	...	...	1	...	...	...	
...	...	...	1	...	...	...	...	1	...	...	
6	...	1	...	...	2	...	7	...	...	...	Loan has been obtai-ned from more then one source.
...	...	...	...	...	...	1	1	...	...	...	
7	...	...	...	1	...	2	7	2	...	1	
1	...	1	...	...	...	...	1	...	...	...	
1	...	...	...	...	1	...	1	...	...	...	One house-hold has obtained loan from 3 sources.

The highest number of households i.e. 10 have obtained loan through banks, 8 households from the cooperative society Spillo, 7 households from coperative society and banks and the remaining from other sources.

As compared to the earlier report of June, 1962 the incidence of indebtedness is low in the village. The following Statement III.27 reveals thus :

STATEMENT III.27

Incidence of Indebtedness

Income group	Total number of households	Number of households in debt	Percentage of col. 3 to col. 2	Average indebtedness per household
1	2	3	4	5
Rs. 25 and below	3	2	66	250
Rs. 26—50	8	7	87	657
Rs. 51—75	20	16	80	637
Rs. 76—100	20	17	85	1,085
Rs. 101 and above	62	34	54	1,822

During the 1985 (June) Survey it was observed that the villagers were a bit reluctant to reveal the truth and the money lenders were suspicious to divulge the actual dealings. It requires a lot of time to develop contacts and get an insight into the working conditions of the villagers.

Expenditure

Distribution of households by income group and nature of expenditure is shown in Appendix table No. 128. The expenditure items are mainly food, drink and recreation, fuel and light, clothing, education, remittances, medical and miscellaneous.

All the 162 households spend on food in varying percentages i.e. 11 households spend upto 25 percent, 56 households spend between 26 to 50 percent, 95 households spend 51 and more percent on food item. On drink and recreation 135 households spend upto 25 percent and the rest 27 households do not spend on this item. On fuel and light 151 households fall in the category of expenditure upto 25 percent, 8 households in the range of 26 to 50 percent and only one household spend more than 51 percent on this item. Expenditure on clothing is done by all the 162 households and all of them fall in the category of 25 percent, 96 households spend 25 percent of their expenditure on education and 92 households spend on remittances.. Of there 86 spend upto 25 percent, 4 upto 26-50 percent and 2 spend 51 percent and more. Expenditure on medical upto 25 percent is done by 37 households and one household spend 51 percent on this item. In miscellaneous item of expenditure there are 145 households. Among there 121 spend upto 25 percent, 20 upto 26-50 percent and 4 spend 51 percent or more.

Co-operative society

Multipurpose co-operative society Kanum was registered on 4th September, 1958 with a membership of 90 persons. Out of these members 48 were of village Kanum and the remaining 42 members were from the neighbouring villages of Labrang, Spillo and Karla. Now the Co-operative Society is Kanum as the Kanum Service Co-operative Society situated at Spillo in its own building. The membership has now increased to 298 persons with a share value of Rs. 63,180.00. The Co-operative Society runs a Sales Depot. and handled transactions worth Rs. 467,517.14 for the year 1986-87. Articles of daily consumption such as atta, rice, pulses, sugar etc. are sold through the co-operative store and supplies are regulated through ration cards. During the year 1980-87 it earned a profit of Rs. 474.76.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

House Type

Building constitute one of the major and most valuable assests of the people in village. It is the type of the dwelling of a household that indicates to a certain extent its social and economic status in the village. The type of buildings or structures can be studied from two point of view viz. the purpose for which a building is used and the type of material used in its construction. The housing pattern in an area is conditioned by the climatic conditions prevailing in that region. The houses in Kanum village follow more or less than general pattern adopted in Kinnaur district. Though the village land is situated on the low lying area, the habitation itself is located on a plateau. Such a location of the village habitation protects the villagers from claciers and avalanches during the winter months. The residential structures in the village are compact and unplanned. One reason for which is that the people came and settled in the village at different periods of time. The various castes in the village have tended to form separate clusters of their own. The main reason for each caste having a separate cluster of houses in the caste structure which binds the villagers in their ways of living, dining, intermixing on various social ceremonies etc. Settlement history of the various households in the village also lends support to the residential pattern of the village. The first settlers in the village were the Rajputs; who constructed their structures in the vicinity of the village habitation. As and when other castes came, they occupied separate sites for constructing their houses. The Chamang, Domang and Ores, the lower castes, who are considered as untouchables, were alloted sites in the out skirts of the village. Thus all castes tended to occupy separate clusters of structures of their own. With the increase in number in their existing households the old clusters representing different castes have tended to expand. Because of shortage of space, some of the households in the village have constructed their structure even out side the cluster of their own castes.

According to the purpose for which a particular building or structure is used. The various buildings/ houses in Kanum can be classified into three broad categories, which are as follows :

1. Residential structures (Ghar)
2. Dogri (Temporary Ghar)
3. Cattle shed (Pashu Shale)

The residential structure is one where members of the household invariably live. It is here that the household goods are kept and food is cooked. A residential structure is mainly meant for women and children of the household and except for the male members of the household no male from outside has access into it permanently. The agricultural households may also store their agricultural products in a Kothar (Pinchhung) a store room in the back side of the residential structure.

The Dogri is a temporary residential structure built in the field side for temporary residential purposes during the harvesting and agricultural operations. It is more or less like the farm house of the plain area. Due to hilly terrain of the area, almost every cultivator's household has one or more Dogri depending upon the size of the holding and its spread. Besides, in the summer months the cattle are taken to Dogries for grazing in the grass lands.

The cattle shed as the name connotes is meant for the housing of cattle. There are three types of such structures in the village viz. separate cattle shed, residential structures cum cattle shed and sitting rooms cum cattle shed. Separate cattle sheds are invariably constructed at a distance both from the residential buildings and the sitting room and is exclusively meant for keeping cattle and storing fodder. The residential structure cum cattle shed is a residential house which

has separate enclosure or shed for housing cattle. In such type of structure, the ground floor of the house is used for the cattle shed while the upper storey is used for living purposes. The less affluent segment of the society has mostly such type of houses.

A sitting room cum cattle shed is one which combines the function of a sitting room and cattle shed. Such a structure is most common in the village in the lower castes. The village habitation is mainly divided into 3 clusters i.e. the Upper Kanum, Middle Kanum and Lower Kanum and are inter located by village common paths, streets and bridal paths.

Classification of structure by material used

The two aspects i.e. agricultural back ground and the long spell of winter months greatly influence the type of houses and the material being used in the house constructions. The houses are generally made of stones with inner walls and use of timber is also lavish. Generally these are three storeyed followed by the two storeyed buildings constructed by the lower castes households. The building materials consist of stone, timber, brurth the local bushes and Bhojpattara. These items are locally available. Stone and timber are required for walls whereas Brurth and Bhojpattara are used for roofs. The walls are constructed of a frame work of wood filled in with dry masonry. These wooden binders vary in thickness, but a standard thickness is used to hold the dry stone masonry. Neither mud or any other plaster has been used on the outer portion of the walls, though a thin plaster of local clay is used on the inner side of walls. The size and the plinth area of the house depends on the site as well as financial strengths of the household. The necessity of a new house arise only if the old one becomes unserviceable or the requirement of the family increase. The broad description of a house prevailing in Kanum village is given hereunder :

The materials used and expenses incurred on the construction of houses as reveals during the field inquiry have been discussed below :

All the 162 households i.e. 103 households of Budhist, 40 Chamang, 10 Ores, 5 Domang, 3 Rajput and 1 Kumhar of Kanum reported living in the pucca houses. The predominant material used for wall is wood and stone and for roof is wood, Bhojpattara and mud with wooden ceiling. In some cases the inner sides of the walls are plastered. The wooden doors and window frames are being used and in some cases iron grills and glass panes have also been used by the affluent households.

Khatang and Bash Kano

The ground floor invariably consist of single storeyed and the rest of area of the ground floor are kept vacant which is enclosed by breast walls serve the purposes of the main gate of the house and is used for storing for fuel wood and other spare articles. The poor persons use this portion for the tethering of the cattle and no ground floor is constructed for the Khatang and Bashkang purposes by the lower castes.

Gunsa Panthang

On the right side of the ground floor there are wooden stairs which lead to the first floor known as Gunsa Panthang. The entrance to Gunsa Panthang is through "Tongang" a narrow wooden glazed varandah. During winter Gunsa Panthang is used for living and culinary purposes. The floor is made of wooden planks and there are two pillars in the room which support the upper storey. The back wall has invariably two small holes called teenang mainly kept for light, air and serve as outlets for smoke. In most of the houses there is a cornice in a corner of the room. This is dedicated to the family god "Kyumshu" who is supposed to reside there and worshipped especially on auspicious occasions. A narrow balcony outside is used for sun basking and towards the left of it, there is the dry chhakchha for urinery and stool purposes.

Thoring Panthang

The upper storey is used for the summer residence. It is approached through wooden stairs from Gunsa Panthang. The front portion is all made of a wooden supper structure and in the centre it is kept deliberately open to provide air and sun. On the right side there is a small cabin 'Titame Panthang', the place for storing drinking water. The Thoring Panthang is divided into three portions. The first is the big hall called Forthing. On both ends of the Forthing on the back side is a small grain store called Bizurth. In the one side of Forthing is a Plank made room called Koshal. Between the Koshal and Titame Panthang, a little space is kept open which is called Korrankh. One or

two buddhist flags are erected on the Korrankh by the each household as a token of prosperity and faith in the religion.

Roofs are made of wood planks since slate and other roofing materials are not available nor it is possible to import these materials because of heavy transport charges. Ceilings are not fitted to the roofs and the uneven roughly hown rafters supporting the roof are visible in the Gunsa and Throing Panthangs. The roof of the house is flat and laid in layers. The outer layers of Bhojpattras (Shakpath) and local bushes (Brurth) are spread over the wooden rafter.

The houses of Kanum village are of the pucca structures. Openings for doors, nichos and opertures are kept in the wall during the stage of construction. No lintel are provided over the doors since the wooden beams in the wall serve the purpose. No cup board is provided in the walls. There is no separate kitchen. The floor is of the wood which are comparativcly warmer during the winter months.

Appendix table 53 reveals the caste/tribewise households having independent compound in their houses and those not having compounds. Out of 162 households in the village 71.60 percent of the total have reported having compounds in their houses where they live. Of the 46 households who are not having any compound in their houses, where they live, 14 belong to Kinnaura community, 26 are Chamang, 2 Ores and one each of Domang, Rajput and Kumhar castes.

The duration of the occupancy of the houses and the per capita space by the households has also been collected in the household schedule. Of the total households as many as 138 households or 85.18 percent were residing in their respective houses for more than 20 years. The duration of another 4 households falls within the range of 10-19 years, 14 households are occupying their respective houses in the duration of 1-4 years, 2 households reported occupying their house in the range of 5-9 years and there are only 4 households who are staying in their present residences for less than a year. With regard to the per capita space available, this works out to be 6-9 sq. meters in respect of 20 households, 28 households fall in the range of 10-15 sq. meters, 114 households with a population of 742 persons fall in the space range of 16+ sq. meters. In terms of percentage, 70.37 percent households are having space more than 16 sq. meters followed by 28 households with a population of 137 (17.28 percent).

The information regarding caste and tribe wise cost of construction of the houses as well as their present value has also been collected during the course of field enquiry. The average cost of construction per house is inversely related with the age of the house. The average cost works out to be 21.95 in respect of 73 houses in respect of Kinnaura community built 40 years ago while those built within the period of 20-39 years comes to Rs. 9,556 in respect of 94 houses. The cost of construction for 12 houses built between 10-19 years ago come to Rs. 25,165, while the similar number of houses built during the last 4 years comes to Rs. 35,917. As compared to these figures, there is not much difference in the estimated present value of these houses which ranges from Rs. 36,000 to 54,000. The similar trend has been observed in the cost of construction as well as present value of the houses being occupied by other castes i.e. Chamang, Domang and Ores. The cost of construction varies between Rs. 220.00 in respect of the houses built 40 years ago to Rs. 12000 of the houses constructed during the last 4 years. The estimated value of these houses varies from Rs. 12,000 to Rs. 26,856 in respect of the houses belonging to Chamang caste. The average cost of construction of the houses occupied by Domang caste varies from 5,000.00 of the houses constructed 5-9 years back to Rs. 9,000 of the single house constructed 4 years back. The present value of these houses varies from Rs. 19,000 to 50,000. The average cost of construction of the Ores caste households varies between Rs. 2,000 to Rs. 4,375 and their present estimated value works out to be Rs. 3,360 to Rs. 12,875.

Appendix table 60 depicts the number of rooms available with the households. Out of total 162 surveyed households, 16.27 percent of the total with a population of 49 have reported occupying single room, 18.52 percent with a population of 160 have been reported occupying 2 rooms each while 22 households are having 3 rooms accommodation. 10 households reported 4 rooms and the remaining 14 households are having 5 rooms or more. As regards the average

number of persons per room in the village it varies from 2.5 in the case of Rajput households and 9 persons among the Domang households for the village as a whole this average comes to 2.5 persons.

Appendix table 62 depicts the information regarding various facilities available in the houses. Of the total households 13.58 percent have reported the facility of separate bathroom in their respective houses. The non-availability of separate bathroom is a common feature in the entire district and the village is no exception to it. Invariably men take their bath at the kuhls/springs during the summer months and within the living rooms during the winter months or the open space available in the houses is also utilised by the menfolk for taking bathroom constructed within the house. As regards the call of nature, almost all the persons go to the nearby open spaces depending upon the weather conditions and health of the members of the family while during the heavy snowfalls and inclement weather the use of dry latrines which are within the campus of the house is also in vogue. With regard to the drinking water supply, the piped water supply is available and people meet their requirement from the taps installed at important points in the village. With regards to the water requirement of the cattle, the use of kuhl water is being made in abundance. With regard to the disposal of kitchen water, the same is being used either for the kitchen garden or it is drained into the streets. The village was electrified during the year 1976 and overwhelming number of households (111) or 68.52 percent have been reported using electricity for domestic purposes.

Rituals connected with house construction

The rituals being observed relating to the construction of new houses are almost the same throughout the district and the village also falls in line in the observance of these rituals. Due to its economic and social factors, there is not much growth in the construction of houses as one witnessed in the urban areas. The necessity of constructing a new house arises mainly. either the requirement of the family has increased or the present house has become unserviceable. With the increase in the level of living as well as improved economic conditions, the necessity of construction a newhouse having modern facilities like proper ventilation, separate kitchen and bath is being greatly felt by the well to do families of the village. Before the actual start of the construction work, various religious formalities are being observed. After the selection of the site, the Lamas are being consulted who, besides, deciding the date of laying the foundation and also dominate in determining the direction of the main enterance of the house. Invariably, the site facing the rising sun is preferred. The Lama also decides who should lay the foundation. On the actual start of the work, the village deity and kyumshu (household deity) are being worshipped. The persons collected on the occasion including carpenters and masons are lavishly feasted with local wine and halwa and roti. The masons and carpenters also worship their implements in their turn.

The auspicious months for starting the construction are Baishakh, Jyestha and Ashadha (April to June) due to longer days and good weather while Sunday, Monday, Wednesday and Thursday are considered as auspicious days in "Shukla Paksha" (bright half of moon). Ores are mainly engaged in the construction activities who take quite good time in completing the house due to limited availability of material which is to be carried on the head load as well as limited working season. They are not given daily wages but their services are compensated by lumpsum amount as well as things in kind. The retaining walls of plinth are made of undressed stones while Timber is abundantly used in the construction of wall above the plinth level. Wooden frame of cross joints is inserted after every second or third layer of stones which acts as a strong binder. The wooden beams are moreover necessary as mortar is not used and are earthquake shock absorver Exquisite wood carvings used to be done on the doors, windows and other structures in the yester years.

At the time of fixing the main door, deity is again worshipped and offerings of Poltu, Halwa are usually made. This is done to ensure peace and prosperity to the inmates.

After completion of the house construction another ceremony is performed in which the carpenter cum mason in consultation with the Lama participate for gaurasing, "Porjashma" or "Prathishta" alongwith his

family and villagers. They are lavishly feasted food. The Lama performs certain rituals to ward off evil spirits. The mason cum carpenters are given a 'thali' full of ghee and five to seven rupees. In addition he receives clothes for his wife and himself. Invariably 'Daglo', the silver bangles are also given to the wife of mason-carpenter. It is customary that the reflection of the carpenter's image in cheerful mood should be clearly visible in the "thalies" otherwise it is presumed that he is not satisfied with what the owner has given to them and they have to be given more money till their full satisfaction. In "Beldung" ceremony the invitees, especially the women offer money and pottoos to the owner. The "Beldung" is like "Tikka" on the occasion of marriage and an account of the collections is also kept because it is a "bartan" and has to be repaid to the relatives at the time of similar occasions in their cases.

Changes during two decades

Many changes have taken place in the village after 1961 census. Due to Chinese aggression in 1962 a new road, National Highway-22 has been opened for vehicular traffic. The High School Building, Primary Health Centre, Medical Officer's residence staff office quarters, building of P.W.D. and staff quarters for the Fruit Nursery Farm have been constructed after 1962. A number of masons and carpenters have come from Kangra district for constructing government buildings in and around the village. Local masons and carpenters also find employment in the construction work. With the changes in the social and economic structure labourers are now being engaged on daily wages. Interestingly, the village dwellers also started constructing their houses conforming to the pattern existing in the other areas. Now double storeyed buildings with glazed verandahs, high doors, windows and ventilators as well as change in the use of material in the walls, roofs and floor are commonly seen. Now there is general tendency to have separate enclosures for kitchen, bath and cattle sheds and the tradition to use the ground floor of dwellings is dying fast. Now, two to three rooms are constructed in each floor in the double storeyed building with arrangement for separate kitchen and bathrooms. There are separate rooms for entertaining guests, bed rooms and study room for the school going children. The inner and outer portions of the walls are being plastered with clay or cement according to one's economic stage, white washing is also being done annually. A few of the recently constructed houses are roofed with G.I. sheets and slates and ceilings have also been provided in these buildings.

Household goods and furnitures

A study of household possessions will give us an idea of the economic and social status of a household in the village. Questions were asked from all heads of households regarding their habits, use of consumer goods, furnitures and types of utencils and kitchen wares. The wooden furniture is still not owned by majority of households. The people do not generally use charpoys etc. due to scarcity of accommodation. Local made wooden boxes and G.I. sheet boxes purchased from shops are available with some households. These are used for keeping clothes and other valuables. The chairs, watches, tables, transistors and tape recorders are owned by well of families. Appendix table 63 would give an idea of the furniture and other items available with the household. Appendix table 63 shows that of the total number of 162 households, 38 of them possess chairs, 39 have tables, 2 have diwans, 14 have cots, 70 have newar cots, 88 have wooden boxes, 81 have G.I. sheet trunks, 14 have wooden almirahas, 21 have palang, 7 have rope knitted cots, 3 are having iron boxes and one each has a sofa set, bench and stove. 24 households have not any of these articles. The modern items of furniture i.e. palang, steel almirahas, sofa set and folding beds are rare in use. A few households who own such furniture articles belong to the economically better off sections of the village population and are mostly from the upper castes or the government officials.

Fuel and lighting

Dry fuel wood is used for cooking purposes. The villagers collect this from their ownland and from Kupa forest which is above the village. In Kartik and Manger months corresponding to October and November the working members of every household start building up a big stock of dry wood to be used during the ensuing winter. It has been observed that on an average a household has a ready stock of about one hundred quintals of fuel for cooking of food and heating purposes. Chullah system is quite in vague in

the entire area. Even the outsiders, use Chullah in a corner of the room in such a way that the housewife can easily sit while cooking meals. The food is cooked by keeping a lodanang (an iron tripeid) over the Chullah. An out let in the roof above the hearth known as Tinang is invariably provided for expeltion of smoke. The facility of electricity is available in the village excepting a few households. The entire village is electrified. In the households where electricity facility is not available tiny kerosene wick lamps are used by the inmates. In many households long splinters of chilgoza wood (Jugnu) are used for lighting. It is economical and serves the purpose of kerosene lamp.

Consumption habits

Due to spread of education, opening of employment avenues and ample means and mobility there has been tremendous change in the habits of the people. The villagers now use soap frequently both for bathing as well as washing the clothes. The use of match boxes instead of the traditional method of striking a piece of iron with white stone keeping dry grass on the one side has become a necessity. The younger generations are invariably using facial cream, vesaline and boroline etc. instead of "chulli" oil and using tooth powders and pastes instead of locally available "Datuns".

Utensils

As regard the kitchen wares parat, patils, pan, tumbler, lota, karai and thali form the common cooking utensils and drum, zom and pitcher are mainly used for storing water. Utensils in common use are made of brass and bronze. Aluminium wares have started finding favour with the house wives especially during their period of stay at "Dogries" because these cost less and are easy to be carried. The traditional earthen ware and wooden utensils are available locally. In some well to do households a few silver utensils are also kept but these are rarely put to use except on the occassions of serving wine or tea to distinguished guests. The shape and size of the matellurgical utensils does not differ from those used in the plains because these are imported from the markets in the plains.

Dress and Ornaments

The dress of the people is essentially the product of the climatic conditions in additions of the region. The villager mostly put on woollen clothes. Till some time past woollen garments were woven within the village/area. The spinning is done by the members of the family. The wool is obtained from their flocks. If a family does not possess sufficient sheep they would purchase it from the local traders. Cotton and other synthetic cloth are purchased from Spillo, Rampur or other parts of the plain areas where shopkeepers carry retail business in cloth, foodgrains and general merchandise. These clothes are got stitched from the local tailor and from those in the outstations. The items of the clothes worn by men and women are as follows :

'Men's Dress'

Tepang is a woollen cap with a folded coloured velvet band on half portion turned upward. The cap is further adorned with flowers which are placed in the band on the festive and auspicious occasions.

'Dress for Women'

As regards women's dress, it has been noticed that while women of old age generally prefer to wear traditional dresses around the year, the others prefer to wear modern dresses according to weather and wear the traditional dresses on ceremonial and auspicious occasions. While the teanagers engaged in household duties and construction/agricultural works prefer to wear printed cotton synthetic clothes during summer and woollen pullovers and coats in winter, school going girls wear school uniforms and on ceremonial occasions they wear other clothes.

'Change in Dress'

As far as ceremonial dresses are concerned there has not been any change worth mentioning the people wear new and traditional dresses on the ceremonial and special occasions. On fair or festivals, women wear yellow, pink, green and mixed printed traditional garments.

With the spread of education coupled with employment opportunities and increased income from the hortjcultural and service activities it is reasonable to expect a change in the dress pattern of the people. The Gaudy mill made fabrics instead of the traditional heavy woollen clothes spun and woven domestically and buttoned up or collared coats pullovers are replacing waist coats and achkans. Indeed, the traditional

cap with coloured velvet band still holds its time. Kinnauri cap has become as famous that it is put on more by others as compared to the Kinnaura Tribals and it is also finding favours with the foreigners. Mill made cloth is preferred for kameez, pyjama and pant. The women put on cotton/synthetic salwar/kameez and mill made ladies coats instead of the traditional heavy 'dohrus'. Villagers are generally well conscious of the continuous changes and developments in fashion in the neighbouring urban and suburban areas. The well to do families are now more inclined to fine clothes of nylon, terelene or other synthetic cloth for their dresses which is easily available in the nearby markets. Local shoes are still being used by the shepherds. Economically well off persons however use mill made crome and valted shoes. Plastic shoes, canvass boots, chappals and hunting shoes etc. are very common among the villagers. The use of vests and under-wears is also becoming popular as base garments.

'Foot Wear'

The locally made foot wears are called chukh or paiche. It's sole is of goat hair. These are of three types (i) simple of black wool (ii) Tekotse chukh of half coloured and (iii) Paiche with multi coloured upper.

Leather/PVC shoes purchased from the shops are also used in the home. Cotton and woollen socks are put on by the people in winters. The canvass shoes are commonly used.

'Ornaments'

Like other parts of the state wearing of ornaments is one of the weakness of the women.

Male folk takes pleasure if their wives display maximum jewelleries on their body on fairs and fesitivals or during special ceremonies. He feels crest fallen if his wife is not loaded with ornaments as the women in the village attach great importance displaying ornaments which adds to their beauty and enhance the prestige of their family. There are number of ornaments worn on different parts of the body. Women in Kinnaur are known for profusely adorning themselves with heavy silver and gold ornaments for which they have great perchant. Men do not wear ornaments except finger ring or gold ear-rings called moorki or doltu. Each item of jewellery worn by the women is distinct and quiet different from those worn by their counterpart in the plains.

It is interesting to note that all types of ornaments are worn by all the ladies provided they are economically well off. Even unmarried girls above the age of 18 or 20 years who can take care of the ornaments on the ceremonial and auspicious occasion are given these ornaments for wearing. A well to do Rajput family may have all the ornaments while a poor 'Chamang' may like to remain contented with a few ones. This disparity does not stand in their traditional social contacts.

—*The change* : In the use of ornaments there is hardly any change during the last two decades. Though in an affluent society in the towns and cities the use of these things are mainly guided by the environment but in the villages this is governed solely by the economic conditions of the people. The women previously used to go out laden with heavy jewellery, but now there is a growing tendency to wear light and essential ornaments. The designs are gradually changing, with the increased contact with the outside world. In the daily wear the immitated ornaments are replacing the valuable gold and silver ornaments. Glass or brass bangles are now commonly worn by the women folks in place of heavy 'daglo' and 'zumka', 'tilli' and 'koka' are used in place of 'kantey', 'kanthai', 'garbit', 'loung', 'balu' and 'nath' etc. However the craze for displaying all the ornaments on ceremonial occasions, religious ceremonies and marriage functions will never die. Some households have however started changing the heavy ornaments into light and modern designed ornaments according to the choice of their daughters and daughters-in-law.

'Hair Style'

Youngmen like what they call the english hair cut. Some old men keep long hair around their head but remove them over the scalp. The 'Grokh' the functionery of village deity keeps long hair ribboned near the neck. Women love to keep long hair. There is a general tendency to have a number of little plaits which come right across and are tied at the back to form one main braid at the end. 'Prandas' of coloured

cotton threads are inter twined with the pigtails and on special occasions an ornament 'zuti' remembling a bunch of flowers of silver leaves or small sized white or red counch shells are added to the end of the pigtail which is now so long that it touches the knees. On occasion women adorn their hair with flowers tucked either in the pigtail or just above the left ears. Chuli or bemmi oil is used for massaging hair. After every two or three days these plaits are untied, combed and re-knitted. Women of the family help each other in dressing the hair. The chuli or bemmi oil wonderfully keeps the hair lustrous.

'Garlands and Flowers'

People have great love for flowers and garlands. On fairs and festivals or days of rejoicing, they invariably use natural or artificial flowers and the garlands made of flowers or inter tied chilgoza and chuli kernels. These garlands are locally called 'Dirma' which are offered on auspicious occasions, marriage ceremonies and birth day panties. The artificial flowers which are called 'Chamakha' in local dialects are twisted with long grass threads of wheat or barley tucked above the hair or in the cap on all the fairs and festivals as well as on the auspicious occasions like going to other stations and at religious functions etc.

'Tattooing'

Tattooing is the main personal body adorment among the villagers. The most common form of tattooing men is one's name, a lotus or other flower or bearing a wrist watch 'Chui' and golden trio on teeth.

The common form of tattooed motif among women is a dot on 'Chui' and teeth which adds to their beauty. In some cases it has been noticed that a watch name and a flower is also tattooed in the wrist.

Food and Drinks

Food habits of hill people are in accordance with the climatic conditions prevailing in the area. The main staple food of the villagers is coarse grain i.e. barley, maize, cheena, ogla, phaphra, kodah and wheat. Every household prepares 'sattu' of all these grains and maintains a big stock for daily consumption. 'Sattu' is mostly taken in summer because of long agricultural operations and the women folk do not find much time to cook other dishes in the morning.

The villagers generally take their meals thrice a day. Morning tea i.e. special green tea added with some salt, milk and ghee is a must for every body. This tea is taken frequently as and when one wants to have it. Wheat and rice supplemented with 'dal' and vegetables are also frequently taken. The normal meals of the villagers consist of sattu, kon, chapatti, dal or vegetable, curry, green locally grown vegetables. Though the rice is also taken yet it does not form the staple diet in the village. Frequency of taking meals differs according to the economic status of the people and the amount of physical labour which they have to put in their work. Persons going outside the village for work take heavy morning meal. The vegetables consumed are generally cabbage, turnips beans, potato, peas, cauliflower and tomato. Majority of the households use mustard and rapeseed oils as medium of cooking. Hydrogeneted vegetable oil and pure ghee is also used occassionally by well to do families only. Use of spices in sufficient quantity is common in all the kitchens. The scarcity of milk prevents its daily intake. The people like to take whey with roti, sattu and kon or prepare curry from the "chha".

Beverages

Saltish tea is taken very frequently by the villager. It is mixed with milk and butter and is thoroughly churned. Mostly three types of tea are used. Sangcha is the bark of a local tea plant. 'Charil' tea which is of good quality is brought from Tibet, Kalimpong are Darjeeling and the third type 'Lakkarcha' is imported from the plains especially from Palampur, Rampur and Amritsar. Salt, ghee, milk and chilgoza are mixed with it and poured into a clyndrical wooden vessel having a rod churner. The whole mixture is churned in Dongmo for some time and then served. Some time simple tea is boiled and nothing is added to flavour. It is called "thang" and is taken with Mishri. It is belived to relive fatigure and headache etc.

Special Dishes-Special Preparations

Besides the normal diet some special dishes are also prepared on special occasions or ceremonies. Meat, kapo, yute, khura and poli are among the special dishes which are prepared on festive and other important occasions. The rice and wheat flour chapatties are common preparation now.

Foods like pulses, wheat or maize chapatties and rice are not taken by those on fasts. Ogla, poli and dry fresh fruits are eaten by the fasting person invariably. Sweet tea and milk is also consumed while on the fasts.

The economic factor decides the quality and quantity of food in all families. A well to do family may grow beans, peas and seasonal vegetables and purchase pulses from the market. A poor family has to remain contented with wildly grown vegetables and sometimes they have to request his neighbour for whey when their own animals go dry.

As a convention the duty of cooking meals is that of the daughter-in-law, but at the same time all ladies in the family share the work equally. When the food gets ready it is generally served first to the elder male members and children and then to the others. Food is generally served by girls or ladies of the household. As regards serving of meals to guests or relatives, they are served first or after the elder male member of the family according to age and lineage. While taking meals, some persons first offer a piece of chapatti or some cooked rice in the name of God while others start taking food without doing so.

The change : There is in general no change in the food habits of the people over the last two decades. This is because of the poor economic conditions of the people and due to non-availability of other varieties of grains grown in the village. However, taking of tea has become very common among the younger generations due to opening of tea stalls in the nearby villages. The spiced meals are liked by the people. The eggs, fowls and fish which were not eaten previously, are eaten by these generations now and elderly generations have reconciled to this change.

Consumption of wine and liquor

Kinnaura are very fond of taking wine which is locally brewed/distilled. No ceremony is complete if wine is not served. The use of wine is essential because of the extremely cold climate of the area and also lack of other recreation facilities. Wine is put to such extensive use that it is a must in most of the ceremonies ranging from marriages to the various forms of worships in the temples. The Puja of deity is incomplete unless accompanied by an offering of wine and it is wine again that is given as charanamrit to the devotees of the devta and high priest (Lama of the budhist temples in the village). Whenever a member of the family goes outside for long period in connection with higher education, for services, business purposes etc. it is the wine which is offered to the deities for the welfare and protection of the said member and the offering as made is distributed to all the members present there as charanamrit. On fairs and festivals, birth day party, marriage ceremonies and other ceremonies, there is hardly any man who does not drink. It is note worthy that as a rule, women do not drink and children below the age of 16-17 years are not encouraged to drink. However, another soft type of drink which is locally called 'Yu', 'chhang' or 'chakti' is relished by the ladies, old persons and growing children of 16-17 years on very special occasion. It is neither distilled nor brewed, but it is prepared by first fermenting the barley or wheat grains and then crushing by the palms.

To use it on such an extensive scales, the people brew and distill the liquor at home without any restriction. The liquor is prepared by fermenting chulli, 'baimi', nashpati, apple, palu and plum fruits and also barley, wheat, koda, ogla, phaphra and china, cereals. It is distilled in a vessel called 'kun'. All the fermented material and water are put in the 'kun'. The 'kun' is kept on the iron 'tripoid'. The wine extracted from grapes, first drops of other cereals and fruits is considered to be of a very high quality and is pretty famous among connoisseur of wine. It is provided to the highly respectable persons, close relatives and friends and other important guests. With restrictions from the State government, the villagers are now finding it increasingly difficut to use wine frequently. Every household has to get licence for distilling wine from the Excise Department at Poo every year by paying licence fee of Rs. 25 under the rules the licence can store a maximum of forty bottles at a time. Some of the households distill illicit liquor to augment their monthly income as well as the utilization of the spare fruit and cereals.

Smoking : Smoking is very common among the villagers especially among the males although among women this tendency is more common among the lower

castes and comparatively old folk. In the good old days, the villagers used to enjoy the puff of hukka at home and prepared 'motangu chilm' on the ground while they were on work. People here had a novel method of smoking tobacco while on journey, grazing their cattle or agricultural operations. They dig a small hole in the ground and put tobacco and fire over it. This hole is linked underground with another hole about nine inches away through which they smoke tobacco using both hands. Except few households, chilum hukka is not being used now. However, nashwar (snuff) is used by the lamas, workers of the village deity and some old persons. Smoking is prohibited to the attendants of deity. Due to easy availability of cigarattes and bidies smoking is fast becoming popular. It has also been observed that some inhabitants are also addicted to opium.

Household Composition Family and Kin

Kanum is inhabited by Rajputs, Chamang, Domang and Ores which is known as Kanets, Kolies, Lohars and Badhis respectively in other areas of the State. Chamang, Domang and Ores belong to the Scheduled Castes community whereas Rajputs belong to Khasha Tribe which finds a mention even in mahabharata and Chamang are a kin to chamaras and julahas in other parts of Himachal Pradesh. The Domangs are blacksmith and goldsmith and Ores are mostly carpenters and masons by profession.

The Kanets constitutes the swarans and higher ups than Chamang, Domang and Ores. A kanet is often addressed as a Negi which was a sort of title conferred on leading Rajputs who were entitled to attend the court of the ruling chief. In due course early Rajputs preferred to be called a Negi. The Rajputs are in majority in the village, and are related to each other. There is no class superiority among the different groups of Rajputs. The Rajputs are mostly agriculturists. Some of them have raised orchards on their land and some of them work on roads and other construction works. Both polyandrous and monogamous types of marriages are allowed among the Rajputs. The girls are married within the same community and brides of the nearby or same village are preferred.

Chamangs i.e. Deoti Chamang, Bethu Chamang and Basu Chamang form the second largest group of population. There is no bar in solemenising the marriages among these groups. According to local people Deoti Chamang, were the first settlers in Kanum village among the Chamang community and other groups settled afterwards. The Chamangs are mostly weavers and leather workers but they are also engaged in the construction work on roads and agricultural activities in the village.

Domang and Ores are of the same castes. Due to diversion of occupations, some members of the family engage in carpentry works while the others engaged in the household industry i.e., goldsmithy and blacksmithy. In the social hierarchy they are considered superior than Chamangs. The marriages are confined within their castes.

One household of Rajput from Shimla district working as Patwari and one Kumhar household from Ghumarwin tahsil of Bilaspur district working as teacher in the local primary school are the only households in the village who have their native place other than Kinnaur district. Moreover, one each Forest Guard, Teacher, Pharmacist, Peon, Sweeper, Patwari and Midwife have come to the village from other villages of the district due to their posting and are mostly staying alone keeping their families in their respective villages.

An attempt has been made to study the castes obtaining in the village with regard to their social relationship in their day to day relations. Broadly the castes in the village can be put into three hierarchical groups namely superior, middle and lower castes. The division of the social structure of the village places the Rajputs on the top of social hierarchy, the Domang and Ores in the middle tier and the Chamangs into lower tier. In this respect there is practically no differences of opinion among the different castes.

Of the 162 households with a population of 929 persons as many as 103 households (63.58 percent) covering a population of 564 persons (60.71 percent) have been reported belonging to Kinnaura community, 3 households with a population of 6 persons to Rajput, 10 households (6.17 percent) with a population of 67 persons to Ores, 5 households (3.09) percent) with a population of (45.84 percent) to Domang, 40 households (24.69 percent) having a population of 246 (26.48 percent) to Chamang and a single member household to Kumhar (Potter community).

Analysis of data contained in Table 3 reveals that there is a overwhelming proportion of females as compared to males in Kinnaura, Domang and Chamang communities while on the other hand there is a preponderance of male population as compared to female in the case of Rajput and Ores categories.

Appendix table 6 gives the distribution of households by age of the head of the household and the size of the household. Out of 162 total households, the age of the 15 head of the household falls within the range of 20-29 years. 4 each households are single member and 6-7 members, 3 households are having 4 members each, 2 households are having 8-9. members and one household 2 members and 11 members, while the age of the head of the household in another 29 households (17.90 percent) varies between 30-39 years and of these households 4 each are single member, 2 members, 3 members, 4 members, 8-9 members, 6 households have reported 6-7 members each, 2 households 5 members and 1 household consists of 10 members. The number of households with age range of 40-49 years of the head of the household comes to 36 or 22.22 percent of the total households. Regarding their composition, 10 households each fall in the category of 6-7 members and 8-9 members, while 3 households each fall in the category of 4, 5, 10 members, 2 households each comprises of single member, 2 members while the remaining lone household has returned 12 members. The maximum number of households i.e. 43 or 26.54 percent falls in the age-group of 50-59 years. The break-up of these households is 10 falling in the 8-9 members category, 7 in 6-7 members, 5 having 11 members each, 4 each fall in the category of single member and 2 members category and 3 households each has been recorded under the category of 4 members, 5 and 12 members etc. The remaining 39 households or 24.7 percent have reported their heads of households falling in the age-group of 60+. In this category the maximum number of households i.e. 13 are single member households, 5 are having 6-7 members each and 4 having 2 members each and 3 households each having 3 members, 4 members, 10 members and 11 members. To sum up the maximum number of households i.e. 32 or 19.75 percent consisted of 6-7 members followed by 28 households (17.28 percent) 8-9 members and closely followed by single member households i.e. 27 (16.67 percent). The number of households each having 10 or more members comes to 26 or 16.05 percent. In other words, 86 households or 53.09 percent of the total are having 6 or more members.

The data relating to family structure has been discussed in appendix table 8. Of the total families, 39 are nuclear followed by 27 single member families, 22 each of supplemented sub-nuclear and lineal joint families plus never married children, 12 sub-nuclear, 3 married females without children, 3 each of nuclear family son's wife and her son's never married children, supplement sub and nuclear family daughters, sons supplemented nuclear, lineal, collateral joint and lineal joint families with never married children and widow mothers and followed by one each of the remaining 27 other categories families.

STATEMENT IV.1

Comparison of family structure of Kanum village

Type of households	1962 Survey		1985 Survey	
	Percentage to total households	No. of households	Percentage to total households	No. of households
1	2	3	4	5
(a) Simple family comprising the married couple and unmarried children	21.24	24	22.22	36
(b) Intermediate family consisting for a married couple and unmarried brothers and sister or one of the parents	21.24	24	12.97	21
(c) Joint family comprising a married couple with married children and married brothers	40.71	46	29.01	47
(d) Others	16.81	19	35.80	58
	100.00	113	100.00	162

The above comparison reveals that the joint family system is prevalent though there is a growing tendency of individuals commanding respectable position. The family relation are quite cordial. The single member families generally consist of either government servants or the learned Lamas and Jomos who live separately from the main households. There are other categories who also live separately from the main households detached from the worldly affairs and engaged in chanting hymens etc. This is fully substantiated from Table 1 and 2. A glimpse of the joint family system prevalent among these households can be had from the fact that 5 fathers and 30 mothers were living with their sons. 25 brothers, 2 brother's sons and 2 brother's daughters were living together. Further more 24 sisters, 3 sister's sons, 4 sister's daughters and 2 wife's sisters were living in the families where the head of the households are males. 1 each of sister, sister's daughter, father's sister and husband's father's sister were living in the families where the head of the households are females.

Birth customs : The customs relating to birth are as under :

Pre natal stage : No special precautions are taken by the expectant mothers. They work hard in the fields as well as in the house as ususal. It is only in the last two-three months that she does lighter duties. She takes normal food and does not carry heavy loads as a precaution against possible miscarriage. A few age old superstitions are still in vogue. She may not look at an eclipse and may not go to cremation ground or visit such places which are considered to be haunted. She may not see the dead body and climb on the hills. She does not take heavy and greesy foods after sixth/seventh month of conception. She is not allowed to bathe in cold water. The sexual approaches after fifth month of conception are forbidden as it is believed to be religiously unfair.

Natal stage : As a rule, delivery takes place at the husband's house. Only in some families in which there, is restrictions to take delivery in the home due to religious and other superstitious reasons, delivery takes place at the house of women's parents or the neighbours. At the time of delivery the expectant mother is confined in a separate room or an enclosed corner of the room. She is attended to either by an elder woman of the family or by her mother or by an elder woman of the neighbour as per convenience. She is called "Api" in local dialect and she is respected by the baby like a mother throughout his/her life time. After the birth, the dai (Api) cuts the umbilical cord and bathes the baby with luke warm water specially brought from the river Satluj called Jangti (Paviter Panni) by the neighbour which is a part of his/her customary duty. The baby is then wrapped in a clean piece of cloth and is given breast feeding. The clothes of the mother are washed by a female member of the family or by a relative in Kanum Nullah. In return for her services, the dai gets Rs. 5 or more with clothes at the birth of a male and Rs. 10 only at the birth of a female, in case she is not a family member. It is only when the expectant mother developes some complications that the health visitor or the trained 'dai' or Auxiliary Nurse and Midwife is called to attend the delivery cases. Out of 162 families surveyed, 71 male and 50 female children were born at the father's house. One male child of Kinnaura (Rajput) was born at the mother's parent's house and all these were attended by the unqualified dais. The delivery of two female children, whose father's were in government service, took place in Ripon Hospital, Shimla and Referal Hospital Rampur Bushahr.

Post natal stages : After the birth of the child the mother is confined to the labour room for a period of seven days. During this period, the 'dai' and the elderly women of the households visit the mother and the child. No other persons in the house, visits the mother as it is believed that the mother gets polluted after delivery. If the delivery takes place in an enclosed corner of the kitchen, the male members of the household take their meals in the relatives houses till the home is purified. Immediately after the delivery, warm ghee is served to the mother. During the first fortnight after delivery balanced diet consisting of ghee, animal fats, chulli oil, barley or ogla sattus are given to the mother and thereafter meat, soups, chapatti and normal diet is served. From the day of delivery, a body massage of boiled Khal and chulli oil is applied upto two months to both the mother and the child which keeps their body supple and strong. No heavy work is done by the mother and she attends only the household duties. On the eighth day, a lama performs the "sangs" shudi karma ceremony. The lama chants certain hymens,

sprinkles the 'ganga jal' in the rooms and ghee mixed with barley sattu are fed to the fire ignited with aromatic roots called 'shurku'. On the same day, Mintima (Namkaran) ceremony is held. The lama gives the first word of the name after consulting pothies (holy books). A mini horoscope is prepared by him on the basis of the birth time of the child. In case, the birth of the male child took place, in the evening of Shudikaran and Namkaran ceremony, the village deity and kyumshu, the family God is worshipped. Halwa, Roti, Wine, Chhang and Nariyal are offered by the 'grokh' the functionery of the village deity. The renumeration given to the lama for shudikaran varied from Rs. 1-3 in 44 male and 37 female births, Rs. 4-5 in 22 male and 12 female births and Rs. 6-11 in 3 male and 3 female births besides the meals and few seers of cereals. In the case of Hungta ceremony performed by the 'grokh' for male child the remunerations are given to him. He is served with meals and wine as per custom. On the 15th day of the delivery, a "khas khes" ceremony is held in the household wherein all the relatives are invited of feast. The female members of the family and relatives present the chamakha flower to the father, grand father and brother of the child. The relatives who attend the ceremony present cash to the child and a ghee, chulli oil and sattu to the mother.

When the child is of six or seven months old he is taken to the temple on an auspicious day fixed by the lama where after he can be taken any where outside the premises of the house. When the child attains the age of one or two years on an auspicious day fixed by the lama, the hair cutting ceremony is performed by a man, whose parents are alive in the shukal paksha (1st half of bright moon).

In the case of birth of the first male child, the Chamangs, Domangs and Ores offer congratulations to the parents in the month of 'chaitra' by playing on the musical instruments which is called 'Badhai' ceremony in the local dialect. Village deity and family god is worshiped by offering some Halwa, Roti and Wine where after wine and wheat bread are distributed among all those present on the occasion. Another ceremony 'Bose' is held on an auspicious day when the village deity is invited and kept on the roof of the house by offering Halwa, Roti and Wine and prayed to bless the child and the family members. While the male invitees are served wine the women are given chhang apart from the dinner. After the feasts are over the 'baskisa' play on their instruments and the relatives, men and women take part in the folk dance led by the father of the child. Cash and gagro (deity's dress) are offered to village deity before its returning to temple.

Cases of barrenness, stillbirth, miscarriage, infant death and abortion in the village also deserve some attention. A barren or sterile woman in the family is always looked down upon and exposed to bad remarks and criticism from elderly ladies and her husband. The villagers ascribe the barrenness to the influence of some evil spirit upon her. Whenever any still-birth or miscarriage takes place, it is said to have occurred because of lifting of heavy loads, jumping, falling etc. by the pregnant woman. As a rule abortion is not considered the desirable method of doing away with an unwanted birth. There is a belief among the villagers that the children are gifted by God any act to destroy the foetus deliberately is sinful and irreligious. The conception during pre-marital relations some times becomes a cause of conflicts which leads to adopt the recourse of abortion and save the fallen prestige of the family.

During the two decades no change has been observed in the case of birth customs during the survey. In the absence of education, the old persons of the village are still averse to avail the services of trained medical workers during the delivery, in certain cases where some complications developed in delivery, the services of these workers are now however requisitioned by the villagers.

Marriage customs : The marriageable age usually varies from 18 to 21 years in the case of boys and 16 to 21 years in the case of girls. This age is extended only in exceptional cases where suitable match cannot be found for when the prospectous groom has to go out of the village for higher education. The boy's parents approach the girls parents through a middle man for settlement of marriage. Polygamy and exogamy are rare. The rules of endogamy, monogamy and polyandry are applicable in selecting the life partner among all the castes. Inter caste marriages are rare. The monogamous marriages are now finding favour with the educated younger generations.

The age old marriage customs are in existence and there has been little change during the recent decades. The parents or near relatives of the boy make initial enquiries and negotiations with the parents of the girl when they have selected a match for their boy through an intermediary known as "Kilmi". He accompanies the boy's father and carries the marriage proposal. If the girl's father accepts the proposal the "kilmi" gives some amount to him which is called "Batawa" (liepothal ceremony). After this the boy's father and the middleman go to the girl's maternal uncle's home to ask for his formal approval and some amount is also offered to him. The parents and maternal uncle of the girl play a pivotal role in the settlement of the marriage, though the formal consent of the affinal kins are taken.

The date of marriage is determined by the lama after consulting the holy books. On an auspicious day, lama, middle-man, bridegroom and his relatives go to the bride's house where they are welcomed with gusto and entertained as per capacity. After performing marriage ceremony at the bridge's house, the couple on return is received at the main gate by lamas/Jomos and mother-in-law. After performing some rituals, the marriage ceremony is completed and guests are lavishly entertained with meat, wine and meals. This type of marriage is called Cholu Kima, Zanatang and Batashu Kima in the local dialect.

Besides this marriage is solemnised in two other forms i.e. khuttu kima and milashujema. In khuttu kima chosen girl is whisked away forcibly by the boy with the help of his friends. This generally happens with the consent of the girl and her parents. Thereafter the boys' father sends some middlemen to the girl's parents with request to forgive. The girls' father demands money as amends for the misdeeds of the youngester. The money demanded is known as "izzat". Other ceremonies are not performed in this marriage.

In 'milashujema' the girl elopes with her beloved and reaches his home secretly. It happens only when both are mature. No formal ceremonies are observed and 'Izzat' money is sometimes given to girl's father.

Harhantu Jema : If a married woman indulges in adultry and elopes with her paramour, the ex-husband has a right to demand refund of the expenses incurred by him in his marriage from the new husband. It is called "Har" and resembles "reet" custom prevailing among the Khasas of Kinnaur and Trans Giri area of Sirmaur.

Polygamy and widow re-marriage : There is no restriction on the polygamous marriages if the first wife is barren or maintains ill health and is unable to do the day to day work. Widow remarriage is permissible, but due to Polyandry a woman seldom becomes a widow. If one is so unfortunate she is at liberty to marry again as per her choice.

Divorce : Divorce which is locally called 'Sing Thama' is permitted among all the castes. It is rare that the marriage bonds are broken and divorce becomes necessary. But if the two parties can not pull on together the divorce is permissible. In case a woman wants divorce, she initiates it through her parents and the husband if not satisfied with the wife, can divorce her. The efforts are made to iron out the differences but if conciliatory efforts do not succeed and the parting of ways is regarded as the only unavoidable solution with mutual consents. On the day, all gather at a place. They settle the accounts, utensils and ornaments etc. and are returned to the ex-husband or the ex-wife as the case may be.

According to the survey data average age of marriage of the males is 20 years. The maximum marriages of boys and girls were performed at the age of 16-18 and 19-21 years. Out of total 209 marriages held for the males 60 were in the age group of 19-21 years, 42 in 16-18 years, 32 in 25-29 years, 30 in 22-24 years and 20 marriage were in the age group of 13-15 years, 7 in below 10, 7 in 10-12, 8 in 30-34 and 3 in 30+. In the case of 212 females married in the village, 75 were in the age group of 19-21 years, 57 in 16-18 years, 34 in 22-24 years, 22 in 25-29 years and 12 marriages were in the age group of 13-15 years, 1 in below 10, 2 in 10-12, 5 in 30-34, 4 in the age group of 35+. The number of males married in the age group of 19-21 years which is 55 is the highest followed by 38 in 16-18, 32 in 25-29 and 27 in 22-24 years of age groups within 5 kms. according to distance of place of birth whereas in the case of females, it comes to 53, 37, 21 and 17 in the same ranges of age groups and distances. The number of married males at the time of

first marriage in the age group of 20-24 which is 66 is the highest as compared to the females in the same group which stood at 63. The lowest number for both males and females in the age group of 35+ years for male and 30-34 and 35+ years for females comes to 3.

Out of 58 widows/widowers in the village one is in the age group of below 25 years, 3 in the age group of 25-34 years and two in the age group of 35 years and above got remarried. Out of 209 ever married males and 212 females 10 males due to discord, 5 with desire to lead independent family life and 1 due to desertion and female due to discord/divorced/separated from their families.

In marriages, lama (religious person), grokh (functionery of village deity), baktut (god brother of the bride) and Chhonnas (lama carrying religious banner accompanying the barat) have special role to play. The Domang, Ores and Chamangs have also specified roles in the marriages. The lama performs the religious ceremonies in all the marriages irrespective of caste. The grokh offers 'kharahas' to the evil spirits after entering the barat in the home. The 'baktut' prefereably a person whose horoscope coincides with that of the bride and whose parents are still alive, give seven articles comprising of wine, milk, sattu kon, chhang, butter and holy water etc. to the groom and the bride as a token of 'charanamirit'. After performing these ceremonies, he becomes the god brother of the bride. The 'chhonas' carried a banner which is printed with tibetan religious literature throughout the way, which it is believed keeps the evil spirits at bay. In some marriages, which are solemnised with great pomp and show the chamangs, domangs and ores accompany the marriage procession by continuously playing their musical instruments. The village deity is brought to the roof of the household. Invitations are conveyed to the relatives staying outside the village through a chamang called 'Fongopa'. Same rituals are performed in the case of female marriage i.e. the groom is brought to the house of the bride as 'Gharjawai'. Appendix table 83 and 85 reveals the roles played by the above mentioned functionaries in the marriages of males and females. However, in love and civil marriages, no pivotal role is played by any of these functionaries. As per survey, the remunerations given to lamas and chhonas range between Rs. 1 to Rs. 12 and upto Rs. 101 depending on the economic condition of the household. The lamas received upto Rs. 5 in each of 42 marriages, Rs. 6-11 in 34 marriages and Rs. 12 and upto Rs. 101 in 25 marriages of males and upto Rs. 5 in one marriage of female. However serving of meals to them is obligatory. The 'chhonnas' received upto Rs. 5 in each of 8 marriages. The rituals performed by the 'grokh', 'baktut' and musicians are all obligatory and no remuneration is paid to them. In all the marriages they are entertained with wine, meat and food. As regards the availability of these functionaries, of the 101 households, all functionaries were available in 100 marriages in the village itself and in one male marriage of Kinnaura Rajput, the Lama, grokh and baktut had to travel a distance of five kilometers or less. All the functionaries of females marriages were however, available within the village.

The marriage clothes are generally stitched by the traditional chamangs who in the past used to be given grains at the time of each harvest. Now many of them have switched over to cash payments. But it is not obligatory to get the clothes stitched from a particular chamang and one can get these stitched from other tailors of choice. Similar is the case with woollen dresses such as Doru, Pattu and gold and silver ornaments prepared by the Domangs and Ores. In 84 marriages of male and female which were held during last 40 and above years, the weaving and stitching of clothes was got done from the chamangs and in 98 male and 1 female marriages, the ornaments were got prepared from the Domangs by payments of wages in cash or kind or both. The food is served to the invitees in bronze plates borrowed on the occasion from the village temple.

As regards inter community relations it will be interesting to note that the percentage of the lineage members, affinal kins, caste follows and other participants has slightly decreased in the marriages which took place during the last 5 years or less in the range of 5-9 years as compared to the marriages which took place in the range of 10-19, 20-39 and 40+ years age. It may be due to the spread of education, employment and social awakening in the village that the villagers now

take less interest in the social gatherings, community feasts and festival etc. The extent of strong community feelings can be judged from the fact that the percentage of participants in the feasts of female marriages which took place during the last 5 years varies between less than 10 percent to 25-49 percent. The pattern of participants by different categories in these marriages is given in appendix table 85 for male marriages. There is no higher caste among the Negis. However, the feast is first served to the lamas due to religious conventions and honourable position held by them in the marriages. For Ores and Domang, Negis is higher caste and Chamang as lower caste. At the time of first marriage of male, the 'mama' (maternal uncle) of the boy applied 'Tikka' on his forehead, wraps a turban and gives some money. Few well to do maternal uncles gift a goat or a sheep to the boy for slaughtering in the marriage feasts. Out of 101 male marriages males held in the village during the last 40 years and above, in 86 marriages intra family customs were observed while in the remaining 15 marriages no such customs were observed. In the case of one female marriage held in the village, no intra family customs were however observed. As regards the serving of food to the different categories of participants at the marriage feasts, the survey data reveals that out of 102 marriages (101 male marriages and one female marriage), vegetarian food comprising rice, chapatti and vegetables was served in 5 marriages i.e. 3 of Kinnaura Rajputs and 1 each of Ores and Chamang households. Non-vegetarian food was served in the remaining 97 marriages. As a custom, it is necessary to slaughter or sacrifice a goat when bride enters the bride groom's house. It entirely depends upon the social and economic status of the bride groom's father. In certain households upto 20 sheep and goats are slaughtered for marriage feasts. Drinking is very common in all the marriage feasts. Without wine, the feast is considered prosy. Women folk too are served with soft drinks locally called 'chhang'. Appendix table 86 shows castewise number of marriages alongwith the type of food served. The feast is first served to the lamas followed by others caste. The meal is cooked in the open space by the relatives and neighbours who are specialists. The children below the age of 15-16 years are served food in the open space adjacent to the kitchen. The lower castes viz. Chamang, Domang and Ores are given wine and served food in the last. They sit on the ground in castewise groups. They are totally prohibited to come near the means or enter in the residential houses of the households where higher castes people are entertained. In the marriages of the lower castes, the food is prepared by the (Negis) to whom raw material is supplied by the household. The food is prepared in the open space and is then served to the higher castes at the same place.

There is rising trend towards love marriages, nine love marriages among Negis, two among Domang, 14 among Chamang and three among Ores households were held during the last 40 years. One civil marriage of Kinnaura Rajput was also held during the last five years. In two decades, three marriages were held outside the district. During the princely states regime, if a Negi Rajput married a lower caste girl, or Harijan boy married a higher caste girl the matter used to be reported to the ruler. The adventurist couple used to be socially boycottted and compelled to live separately. No child marriage has been reported in the village. The polyandrous marriages are a common feature. It is believed that this type of marriage strengthens the family hands and prevents fragmentation of limited agricultural land, and family members feel a sence of economic and social secruity. The family does not increase so rapidly. A polyandrous wife maintains the balance of love and unity among the brothers. In case of division, her words are honoured while determining the patriarchal lineage of the children.

Polyandry : Polyandry is a form of union in which a women has more than one husband at a time and share a common night mate of all the brothers. This form of union was once practised by the people of the cis-Himalayan tract in northern India and some tribes of pro-Dravidian or Dravidan groups in south India. It is supposed to have once been a trait of the Brahmins culture from the classic instance of Draupadi having the five Pandavas of Mahabharata fame as her husbands and some vague ellusions to Polyandry in Vedic mythology. Polyandry among these different groups and tribes present different patterns and different origins and developments.

There are various views and theories about the prevalance of polyandry in the district. It is more logical

and nearer the truth that they were following on the foot steps of Pandavas who had a common wife Draupadi. It is believed that these Pandavas with Draupadi spent few years in the area during their twelve years exile from the rein and died on their way to Kailash. Many ancient forts and temples built by these heroes of Mahabharata are still visible in many places of district. The reasons advanced by the people in support of prevalence of polyandry in the area were that the marriages in the past used to be very expensive and poor people could not afford expenditure on the marriage of every son. It helps to take out a meagre existence from the small holdings and strain of further sub-divisions among the brothers. It is only workable solution against the division of the ancestral properties into unworkable unit in this system. The view most advanced by the people in favour of polyandrous system is that the division of labour and security of family is possible in this system in accordance with the social, economic and geographical conditions of the region.

A polyandrous marriage, is performed in the name of the eldest brother. He does not exercise the sexual monopoly and ways and means are also always devised to satisfy the other brothers. It was not usually possible for the other brothers to process the wife for conjugal purposes so long as the eldest brother was in the house. His frequent absence from the house however provided them with ample apportunities. However, a resourcefulness and tact of the wife manages to please all the brothers in equal measure and she has to do it because otherwise the harmony of the house is impaired. When the younger brothers come of age and if they marry another wife, the wives of the elder and younger brother are considered equally the wives of all. There is no prohibition against a brother taking a separate wife and continue to enjoy the wife or wives if the brothers do not object. The joint property must be partitioned unless the new wife consents to be shared by all the brothers. If she refuses, she and her husband must go away and live in a separate house. The husband who married to another woman does not lose his share in the original joint wife although she refuses to have anything to do with him. The children in the polyandrous system are of the eldest brother and other brothers are given occupational names. The eldest living brother is spoken as the father of all the children born of the common wife. If the joint family breaks up for any reason, the wife then names the fathers of the various children which is generally accepted and adopted by them without creating controvercy and unhealthy atmosphere in the family.

Death rites : As in the case of births, the customs regarding death are also age old and these are so deep rooted and binding on the society that no deviations there from have been observed during the last two decades. Among all Rajput, Chamang, Domang and Ores the deads are generally cremated. Only the dead infants below the age of two years and the bodies of persons dying of small pox, cholera, leprosy and T.B. are burried. However, the children dying in the age group of 2-8 years and the dead bodies of the persons who had suffered from the above deceases are also immersed in the river Satluj. If the death takes place on a cot which is uncommon, the corpse is laid down over a 'khyardha' or a mat on the floor, 'punch ratna' is put in his mouth and his head is kept in the direction of east.

As soon as a person dies, the lamas and Jomos are immediately called who chant the 'Mantras'. This custom is called 'Foafudma' and is essentially performed. It is believed that the departed soul does not have a safe journey to the heaven without it. At the time of death religious scriptures are read and grains are distributed. The bier is taken in a mournful procession by drums and with other beats of other musical instruments. On it Kanuma Kapda (five coloured cloth white, red, yellow, green and blue to show way to the departed soul) followed by persons at least one from each household carrying a log of wood. A pyre (dung khang) is built at the cremination ground and the corpse is laid on it. The lamas then lit a lamp (Jyoti), sit beside the pyre and perform a 'havan', in sacred fiire called 'Jintokh'. The dead body is placed on an iron triped and it is covered on all sides with wood which is brought from the village. The 'Jintekh' continues for about an hour and after it the lamas and jomos depart. The family members and relatives of the deceased go around the pyre three times and then the body is consigned to the flames. All the persons return back to village. The Mentho (Ashes) are picked up in the dawn and sent to Haridwar to be immersed in the holy Gangas or to Riwalsar in Mandi. If some

one can not afford to go to Haridwar or Riwalsar, the ashes in that case are consigned to the Satluj. For seven days, a lamp is kept alight in the room where the death had occurred and incese in burnt. The mourning is observed for eight days. During this period simple food is taken and taking of meat, garlic etc. is strictly forbidden. On the eighth day the family members purify themselves and the house is also cleaned. On this day, the last rite 'chhossilma' (Kriya karam) is performed by reciting holy hymns and worship to religious scriptures. The head lama, writes the name of the deceased on a paper and asks the son of the deceased to catch hold of the paper and murmurs the written mantras and the whole family also joins in this performance. After this the paper is burnt and the "chhossilma" ceremony completed. No singing and dancing takes place in the house of the deceased for one year.

In kwashhser hanma, beesh, dirkhyam, montoko, khawangri and undanang fairs and occasions, all households where death has taken place, distribute 'chiltas' and 'khras' among the villagers present on the occasion. In sherkan fair, a person from each household goes to the house of the deceased to collect khuras and chiltas. It is locally called 'ating' ceremony. The last ritual of death is called 'mangeha tama'. After one year the lamas and jomos receive food and money in memory of the deceased. On this oecasion the lamas and jomos are not invited to the household but their share is sent to the temple or monastry. The lamas and jomos recite the 'mantras' and thereafter death rites conclude for ever.

The medical facilities are not adequately available to the villagers. The villagers have to travel a considerable distance to avail of the facilities which at times becomes impossible to be availed of. Though a rural dispensary is functioning in the village, but inadequate stock of medicines and lack of qualified doctors, it is of little use and the villagers have to go to Primary Health Centre, Spillo. Out of 62 male deaths reported during the survey of 162 households, 19 did not get the timely needed medical treatment. Out of 62 male deaths, 20 were due to fever, 12 infant deaths, 5 because of accidents and the remaining, due to T.B., Ashthama, Paralysis and Dysentry etc. As regards 53 female deaths, 22 did not get any medical treatment, 15 each were due to illness and infant deaths, 4 due to old ages; 3 due to accidents and others due to sufferings from various deceases. In both male and female deaths, infant deaths are very high. The children below 2 years of age are burried. 13 male children who expired at the age of less than 3 years were burried and 5 were immersed in Satluj. Of these 12 infant deaths, 3 by illness, 2 by dysentry and one had suffered from measels. Amongst, 18 children, 11 were of Rajputs, 5 of Chamang and one each of Ores and Domang. Similarly of 20 female children deaths below age of 3 years, 11 were immersed in river while 9 wete burried. Of these 11 were of Rajputs, 5 of Chamangs, 2 of Ores and one each of Hindu Rajput and Domang. 15 were infant deaths and the rest were suffering from various diseases. The mourning period in infant deaths below the age of 8 years varies from 2 to 3 days. Out of 62 males and 53 females deaths, 5 deaths in each case took place during the last 3-14 years, 19 males and 11 females deaths during the last 15-59 years and 20 males and 17 females deaths took place during the last 60 years and more. The male and female deaths in the age group of 15-59 and 60+ years were cremated while the dead children below 3 years in the age group of 3-14 years were either burried or immersed in the river. The mourning period is for 3 days, in the case of children below the age of 8 years and 7 days to 3 months for the persons above the age of 8 years. The chhossilma (kriya karam) is performed on the 7th day of death and on that day, purification of the household is done by the lamas and jomos. After this ceremony, the family members do not participate in gaiety celibrations for one year. As regards the ritual roles of various kins and other functionaries after death, it entirely depends upon the circumstances. In case of infant death or death of children below the age of 8 years no rituals except 'Sang' (Shudi Karam) by a lama on the 3rd day of death are performed. The lama is served meals and given few grains for performing 'Sang'. In case of the death of a person above the age of 8 years the lama and jomos visit the household of deceased and recite the holy hymns. In the procession, the villagers carry the pyre wood and accompany the corpse by way of custom. The 'baskisas' play mournful and sad tunes and get money from the family members and relatives. Moreover, few small coins are also thrown on the corpse by the family members which the 'baskisas' collect. The baskisas do not get reunmera-

tions and they are bound by social conventions to do their duty on such occasion. The family members and relatives carry the corpse, lit the pyre and collect the ashes. The main functionaries who perform the rituals after death are lamas and jomos and they are given food and money after returning from the cremation ground. A wooden box, khyarcha, one bag of barley and iron triped is given to the head lama who performs the hawan (jintekh) on the cremation ground. On the Kriyakaram (chhossilma) day, the lamas and jomos perform religious ceremonies in the purification of house and 'Shugu ronma'. The lamas and jomos are served with meals and given a sum of Rs. 1 to 5 and above which depends on the social and economic status of the head of the household. After kriyakaram, a member of the family specially a son of the deceased visits Haridwar or Riwalsar for immersion of ashes. Table 95 depicts the ritual roles performed by the various kins and functionaries during deaths during the last 60 years and above.

Leisure and recreation

Leisure and recreation as the urbanites understand have nothing to do with the villagers as they remain busy most of the time working hard to earn their livelihood. The villagers have very little of organised recreation for their past time. Since 75 percent of the workers are dependent on agriculture toiling hard to earn their livelihood. After crops have been sown, villagers find some time for respite. The slack season are the winter months when it is severely cold outside. Even if they find some leisure time at their disposal during summer most of them do not know how to spend it usefully, some of the villagers who are comparatively rich and do not have to work all the day in the fields are equally at a disadvantage in spending their spare time. Most of the people in the village, whenever they have leisure hours spend it in idle gossip, playing cards and *chholo* (local skill game) and listening to transistors and tap recorders. Of these activities group discussion is a common pastime in the village. In winter season, they are found playing cards in groups in their cattlesheds during the day. The common topics of their discussions are local politics, village problems, regarding crops, seasons, livestock, deseases, marriages, deaths, quarrels, education etc. On off days when men folk drink and merry making continues for days together, the women folk spend their leisure time in gossiping, spinning and threshing of wool and singing. The recreation for the children and young in the village is not very organised. Children are found mostly roaming here and there in streets. The games which they play are kabaddi, gulli danda, cricket, balls and gitti and hide and seek etc. Similarly, the youths of the village do not have any regular activity for passing their leisure time. The games they occasionally play are kabaddi, volley-ball and cricket.

The other recreational activities of the villagers are listening to the radios and transistors, tap recorders and reading of newspapers. There is a rich budhist library in the village but unfortunately nobody avails the benefit of it by reading the library books. Occasionally, the village youths stage dramas in the village. In summer, village panchayat or block level tournaments and dance competitions are organised by the Panchayat Yuvak Mandal of the village.

The most important source of recreation for the villagers are the age old fairs and festivals and birth and marriage ceremonies which are the occasions for merry making specially for women who are otherwise confined to their houses and agricultural fields. It is only on such occasions that the monotonous life of the villagers gets a chance. The festivals are occasions of enjoyments for children, adults and grown up persons alike. On such occasions, folk songs are sung, dances are organised, new cloths are worn and special dishes are prepared. Everyone in the village looks cheerful and happy in these fairs and festivals. Till the availability of modern means of recreation like radios, television, cinema and other cultural organisations formed after the developmental era, the people were fond of dancing and singing and they have annual festivals and fairs which they celebrate with a degree of joy scarcely known amongst other parts of the country. Winter is mostly the leisure period, the inhabitants except those who migrate to the lower parts of the state remain confined to their houses and the major work of spinning is done by one and all. The annual quota of wool required for the family clothes is spun during winter months. Tea and wine drinking is just like sort of ritual rather than a habit with all section of the population of the village and during snowy months the whole day is spent while slipping. Thang or wine alongwith indulging in ideal gossip and discussing

village politics, Every fair/festival brings a message of happiness to the villagers and they celebrate it in a joyful mood keeping all their worries away at that time.

Social status of women : A woman in Kinnaur district enjoys a unique position as she is being considered the lord of her house and contributes equally in the outside work except ploughing. She is an equal partner in the community dances, folk songs etc. Invariably the women folk are very industrious and help in improving the economy by working in the fields and orchards. In spite of her polyandrous position, she enjoys a great deal of freedom and is free to seek separation from her husband if things are not to her liking. She does not observe purdah and no social gathering and festival is closed to her. In a majority of cases she has to be consulted about the important decisions relating to family and husband as well as elder family members generally do not by pass her. In settling matrimonial relations of their sons and daughters, mothers play a very important role and her opinion generally prevails. On the finalisation of the brothels, the sisters and aunts have a special right to demand Izzat money which is social binding to honour them. Women are by nature more religious and those who do not marry often become nuns (Jomos). They have short or little hair and dress up like boys.

The women of Kinnaur have no right in the inheritance of property and are completely dependent on their husbands, parents and brothers. Enquiry about the attitudes of the villagers regarding the inheritance of property by the daughters showed that not even a single person in the village was in favour of daughters inheriting the father's property. One of the arguments advanced mainly by the cultivating households in the village is that inheritance of property by daughters will further accentuate the already acute problem of subdivision of land holdings. The other argument put forward by them is that after marriage daughters settle in their in-law's village and if share in property especially in agricultural land is given to them, they will not be in a position to cultivate it properly. Moreover the females are entitled to a share in their husband's property, there is no need for them to share their father's property. In the case of unmarried daughters/females like Jomos, they are given some privilages and some pieces of land but they will not be competent to share the father's property and sell the land allotted to them.

Beliefs and superstitions : The villagers are often found to have blind faith in certain beliefs and supersititions which are discussed below :

The cultivators in the village do not plough their fields on the day of Amavas as it is considered a day of rest from religious view point. The sowing of crop is considered good on astami, puranmasi and wednesday.

The villagers consider unauspicious for undertaking journeys on saturdays and sundays in north and south directions, respectively.

In the case of house construction the lama is consulted. On the appointed day, he comes and performs prayer places a paper written with tibetan scriptures in in all the corners of the proposed house by reading mantras.

To come across an empty kilta or container while proceeding on some business means failure. While the full drum/kilta signifies the success. Braying of ass at the time of ones setting out for some work is a good omen. To see snake catching a lizard is very bad omen, but to kill the snake and to rescue lizard can save from bad luck. Shivering of horse at the time of its taking out for a ride is a bad omen for the rider. Food without salt is being considered as inauspicious for long journeys.

Dreams : Dreams are interpreted in different ways :

Eating food or to kill a tiger in a dream means a success in the work. Killing of rams/goats, playing of musical instruments, perching of crow in the varandah of house or falling of teeth in dream indicate death. Putting of new clothes and going out on a horse also point to some death whereas wearing ornaments or purchasing silver and gold ornaments indicates his death. Eating green vegetables and fruits indicates happiness but eating meat is bad. Weeping is lucky omen, falling from a wall or tree, laughing are unlucky omens.

Evil spirits : Shuna (ghosts) are said to be very frightful and majority of the villagers are afraid of Tinmo and Luta ghosts who are believed to visit the vicinity of the village. Shuna is a sort of evil spirit which is supposed to haunt some houses and move to the new houses alongwith the bride from evil haunted house. It starts creating fear in the family members. To dispel its influence, Dabla is consulted, who orders this spirit to leave the place at once and in obeisance it is offered halwa, wine and sometimes goat is also to be sacrified.

Banshir is a ghost supposed to live in a forest on the deodar tree which can assume many shapes. It makes a great hue and cry to frighten his victim but it is not considered very harmful.

If a person committed a heinous sin during his life, it becomes a ghost known as Rakshas. It generally resides at the confluence of two streams, huge rock, cave or a tree. This ghost can do no harm.

A dreadul woman is often seen taking bath on the spring. If she laughs, some one is sure to die. This type of ghost is called Tinmo. There is a general belief that one must not speak to ghosts when accosted whenever some sudden voice calls a person in odd hours he or she must not answer at the first three calls because the ghosts are supposed to call only thrice and thereafter persons is left unaffected. Another important method to get rid of the ghosts is to light a match stick and as soon as the darkness disappears the ghost run away.

Influential, prestigious and leading persons in the village

How a person comes to hold a position of authority in the village is a matter of great interest for a social study. Some of the facts like wealth, age, education, intelligency, honesty and social nature help the person to acquire the position of enimence in the society. A case study has been undertaken to study the selected prominent persons of the village.

1. *Moti Gialchhan :* He is 44 years belonging to Rajput community and is the only son of his parents. He is educated upto matric and mostly engaged in agricultural and horticultural activities. He owns about 300 bighas of land (48.56 hectares). He has got varieties of apples, almonds and apricot in his orchard. His house is adorn with a flag which is invariably attached with richness. He worked as a Pradhan of Gram Panchayat from 1978 to 1985. During his tenture, he took active interest in the yillage development and welfare activities. His valuable opinion is sought whenever there is any dispute in the village. He is very sociable and intelligent too.

2. *Ranvir Singh* : He is agriculturist and belongs to lactas clan of Rajput communities. His forefathers migrated from Nawar Pargana of Rohru tahsil of Simla district. He is also acting as Dolgo of the village deity 'Dabla'. He is the pioneer in raising the orchard in the village by planting 157 apple plants brought from Government Horticulture Farm Bogtu in 1953. He initially started his carrier as school teacher and has studied upto middle standard. He owns more than 1,500 bighas (242.81 hectares) of land which is perhaps the maximum in the village as well as in the state. His two younger brothers are in government services. One is an I.A.S. and at precent Managing Director of Agro Industries Corporation. A State Undertaking whereas the other is serving as Law Officer in the Parliament Secretariate. His son is a student of IInd year in the Engineering College, Chandigarh. He earns handsome amount from apple, almonds, khurmani and chilgoza. He is soft spoken, social; simple and honest man. It is because of these qualities that villagers always reposed confidence in him.

3. *Chhering Dargia* : He is a Rajput and studied upto the graduation level. He is engaged in agriculture and owns 170 bighas (27.52 hectares) of land. His three brothers are in government service as District Panchayat Officer, Superintendent of Police (I.P.S.) and Executive Engineer H.P.P.W.D. His one brother is engaged in livestock farming. He is the son of ex-village lambardar and his economic condition is very sound. He has a say in all affairs concerning the village due to his education and family status.

4. *Ishwar Chander* : He is Rajput by caste and at present Pradhan of the Gram Panchayat. He was Sarpanch from 1968 to 1975 and Panch from 1965 to 1968 in the Nayaya Panchayat. He is 49 years old and educated upto matric. He owns more than 100 bighas (16.19) hectares of land, orchards of apple, almonds and khurmani etc. He has a say in village

affairs. His father was the noted Businses man and respected person of the village because of which his family still enjoys good social status. He is economically well of, well behaved and intelligent and enjoys the support of a large number of the villagers.

5. *Darje Dandub* : He is working as T.B. Health Worker in the Primary Health Centre, Spillo but belongs to upper Kanum. He is 46 years old educated upto matric and belongs to Rajput community. Because of his polite nature, intelligence and taking active part in the village affairs, he holds influence amongst the important persons of the villages and often guide the people about the development activities. He gives advice to the need of education, prohibition, sanitation, medical care and other social evils etc.

6. *Lal Chander* : He is an energetic even at the age of 58 and belongs to Rajput community. He was educated upto primary and his main occupation is agriculture. He owns 16 bighas (2.59 hectares) of land. He was member of Gram Panchayat from 1959 to 1962 and 1972 to 1978. His wife is President of Mahila Mandal of the village. He is well travelled man within the country and visited Kathmandu also and he takes active part in the village affairs. By nature he is good.

7. *Diwan Sain* : He was the Pradhan of Gram Panchayat from 1962 to 1978 and member from 1959 to 1962. He belongs to Rajput community and owns 40 bighas (6.48 hectares) of land. He is 58 years old and his main occupation is agriculture. His one son is in State government service. He is economically quite sound and commands respect.

8. *Sonam Pal* : He is a Chamang (Koli) by caste and engaged in the weaving industry. Besides he is also doing construction and agricultural activities for others. He is man of 59 years and owns 11 bighas (1.78 hectares) of land. Though he is an illiterate, yet is quite influential among the Harijans. He is strong upholder of Harijans cause in the village. He is elderly, sociable, honest and economically well of. It is mainly because of his work for his community he has say not only among his community but also in the village.

Administrative and Development Organisation : The district headquarter of the village is at Kalpa at a distance of 53 kms. by new roads and that of tahsil, sub-divisional and block at Poo (20 kms). The sub-divisional and block was formed on the Ist May, 1960 as a administrative unit on the reorganisation of the border areas to ensure speedy and intensive development of the inaccessible areas of Kinnaur district. Besides other staff Additional Deputy Commissioner, Tahsildar, Block Development Officer, Project Officer, Divisional Forest Officer, Executive Engineers/Assistant Engineer of B & R and I & PH, H.P.P.W.D. and Electricity Board, Treasury Officer and Inspectors of State Excise and Civil Supplies are working at Poo whereas other village level workers are functioning in the nearby villages. The block activities mainly concentrate in providing agricultural facilities like distribution of seeds, fertilizers, pesticides, cash loans for agricultural implements, technical know how, minor irrigation etc. In fact initially the programme was aimed to change the outlook of the people with the ultimate aim of bringing marked improvement in the standard of living village level workers located in Kanum are listed here under :

Rural Dispensary : A Primary Health Centre was opened in the village in October, 1959 which was shifted to Spillo in late seventies. Now a Rural Dispensary with staff strength of one each of Doctor, Pharmacist, Peon and Sweeper is functioning in the village. The minor cases are attended in this dispensary while the major ones are attended in Primary Health Centre, Spillo where qualified staff is available with modern medical equipments, testing laboratories facilities and life saving medicines. The serious cases have however to be taken to Kalpa where a full fledged district hospital is functioning and hopeless cases are taken/referred for specialised treatment to Rampur and Shimla. The maternity and chiled welfare centre, family planning centre, T.B. clinic, vaccination and blood testing centre is functioning in the Primary Health Centre. Spillo. A new 25 beds building is being constructed to upgrade this centre and P.H.C. and its staff quarters are under construction at the estimated cost of Rs. 21,97,800.

Animal Husbandry Dispensary : The livestock is the main wealth of a peasant which is essential for his farming. The tickes and lice, haematuria, indiges-

tion, diarrhoea and foot and mouth diseases are the prevalent diseases in this region which are contagious as well as non-contagious. A dispensary is functioning in the village and is manned by a stock assistant who provides the villagers with following facilities :

(a) Control of animal diseases.

(b) Multiplication of cross breed by artifical insemination of service.

(c) Distribution of animals of improved breed.

School : A primary school was opened for the first time in the village in 1918 A.D. It was upgraded to middle standard in September, 1960 and to high standard in 1962. A new high school building at a cost of Rs. 1,65,600 was constructed at Labrang and the High School was shifted to this building on 6th October, 1964. Since then the village is being served by a Primary School. The Junior Basic Trained Teachers are working in the Primary School Kanum. For middle and high classes the students of the village have to go to Labrang.

Anganbari : As a part of the rural integrated child development programme, an Anganbari to educate the children of age group 3-6 years is being run by the Project Officer of Poo Block. The Anganbari functions between 10.00 A.M. to 1.00 P.M. in summer and remains closed in winter. The scheme envisage the distribution of nutritious food such as parched grams, sweet grams, porridges etc. to the children and they are also taught the elementrary alphabets and counting tables. It also inculcates awarness in the mother to provide proper care to the children and its main objectives are to provide health care and personal hygiene to the children and to check the mortality among them by supplying nutritious food to the mother and children.

Horticulture : Progency and demonstration farms at Labrang and Spillo feed the basic horticultural requirements of the villagers. Various plants are distributed to the villagers at nominal rates. For spraying and prunning work qualified Beldars are deputed which keeps the plants healthy, various pests control medicines and spray oils are distributed to the farmers at 50 percent subsidy. In the field of agriculture and Soil Conservation, necessary guidance is provided to the villagers in the matter of terracing and levelling of fields, use of implements and tools, seeds and fertilisers and growing of cash-crop vegetables by the concerned department.

A branch post office is functioning in the village since very long and a part time Branch Post Master looks after it from 10.00 A.M. to 12 noon daily except on sundays and gazetted holidays. The headquarter of the village Patwari is in the village whereas the Gram Sewak of the circle is posted in Spillo at a distance of 4 kms. He visits the village quite often and his services and guidance are utilised by the progressive farmers in the use and procurement of improved varieties of seeds, chemical pesticides, fertilisers, agricultural implements and cash loans etc.

A branch of UCO Bank was opened at Spillo in 1983 which mobilises the money transactions of the dwellers of Kanun Spillo, Karla and Labrang. It also provides loans and subsidies to the villagers under the various Government Schemes. The office of the Junior Engineer H.P.S.E.B. is also functioning at Spillo which caters to the need of all the villages. If there is any fault in the lines, the Junior Engineer deputes his workers to remove the defects in the households and in the main lines.

Mahila Mandal : This women social welfare organisation was established in 1983. Every female above the age of 25 years can become a member of the organisation. The main functionaries of the organisation are Pradhan, Up-Pradhan, Secretary, Cashier and Seven executive members who are elected by the members for a period of one year. The main objectives of the organisation are to educate the women about small saving, keeping good health and hygiene, importance of family planning and school education as well as to eradicate social evils such as drinking, early marriages, polygamy etc. The main source of income of the organisation are discretionary grant by Minister/MLA and grants in aid given by the government. The members of the organisation meet once in the month to discuss the matters relating to the welfare of the village and problems being faced by the organisation.

Yuvak Club : This club was established by the youngmen and women of the village a few years back

to promote the cultural heritage of the area. This club stages social, cultural and religious dramas, organises village and panchayat/block level tournaments and invites the dancers of other villages for folk dance competitions. This club also organises the 'shramdan' and inculcates awakening among the general masses to adopt modern thinking by leaving the orthodoxical customs. The main source of income of this club is grant in aid given by the government and profits from tournaments etc.

The Kanum Multi-purposes Co-operative Society Limited.

The impact of developmental activities is now clearly visible in the growing consciousness among the villagers. The shifting from agriculture to horticulture is also indicative of imperative change in their attitude. These developmental activities however yet to get in roads in small and poor households of the village.

Functioning of Traditional Panchayats and Official Panchayats

To run the village administration and to settle the petty disputes of the villagers, two type of panchayats are functioning in the villages :

1. *Official Panchayats :* The Gram Panchayat is constituted of a Pradhan, Up-Pradhan and number of panches who are elected by the Gram Sabha on the basis of franchise. The Nayaya Panchayat was purely a judicial body empowered to hear petty criminal cases under the Indian Panel Code and other Acts specified in the Panchayat Raj Act. The cases were heared by the panches of the Nayaya Panchayat. The Sarpanch and Naib Sarpanch were elected by the panches.

The Gram Panchayat Kanum came into existence in 1956 and Nayaya Panchayat in March, 1958 having jurisdiction over the villages of Labrang, Spillo, Karla and Kanum with head quarter at Kanum which was transferred to Labrang in 1968 from the 25th September, 1985, the villages of Spillo and Karla have formed a separate Gram Panchayat.

The Gram Panchayat looks after the developmental work of village administration. Its main functions are, the framing of developmental programmes for the villages, preparing annual budget receipts and expenditure and to arrange for the finances needed for carrying out the programmes, reclamation of waste land, protection and maintenance of the property belonging to the Gram Sabha, construction and repair of public streets, public wells and kuhls for the supply of drinking and irrigation water, maintenance of sanitation in the village and registration of births and deaths. From 1978 the functions of Nayaya Panchayat are being carried out by the Panchayat and they are empowered to decide the property disputes upto the value of Rupees five hundred.

Functions and Activities Undertaken by Gram Panchayat Kanum during the last two decades

Apart from the above mentioned function Gram Panchayat issues ration cards to the households which enables them to purchase articles of daily need from the fair price shops. Regarding the benefits accruing from the developmental works undertaken by the Panchayat during last two decades in the village of Kanum, Labrang and Spillo and its hamlet Karla, a sum of Rs. 4,84,106 was spent on the maintenance of kuhls, Rs. 1,39,468 on drinking water supply, Rs. 30,939 on the maintenance of mule roads, Rs. 87,799 on construction and extension of school grounds, Rs. 26,499 on construction of Panchayat house, Rs. 33,000 on construction and purchase of water tanks, Rs. 20,443 on construction of bridges over Kanum Nullah and Rs. 14,092 on lying of sole on the village foot paths. The construction and maintenance of High Schools Buildings Teachers Quarters, Gram Sewak's hut, Primary Health Centre, Rural Dispensary, Doctor's Residence and Animal Husbandry were undertaken by the H.P.P.W.D. The village paths were constructed and maintained by "Shramdan" of the villagers by exempting them from the payment of Ghulha taxes. The amounts on various development works in villages are allotted to Panchayat by the Block Office Poo. Other sources of income of the Panchayat are ration card fee, registration of birth fee, penalty imposed on the defaulters in the cases settled by the panchayat and other miscellaneous grants received from the government.

The term of the elected Gram Panchayat extends over a period of five years. The last elections of the Gram Panchayat were held on the 25th September, 1985. The particulars of each elected Pradhan, Up-Pradhan and the members are given here under ;

STATEMENT IV.2

Particulars of the elected and nominated office bearers of the Gram Panchayat, Kanum.

Sl. No.	Name, age and sex	Religion, caste/ tribe	Educational qualification	Occupation	Number of any political party	Whether elected against general or reserved seat	Office in panchayat	Name of the represent villages
1.	Sh. Ishwar Chander (M) 49	Budhist Rajput	Matric	Agriculture	Congress (I)	General	Pradhan	Kanum
2.	Sh. Gulab Singh (M) 30	Rajput	7th	-do-	-do-	-do-	Up-Pradhan	-do-
3.	Sh. Ram Sen (M) 50	-do-	5th	-do-	-do-	-do-	Member	-do-
4.	Sh. Krishan Dev (M) 42	-do-	9th	-do-	-do-	-do-	-do-	-do-
5.	Sh. Chhering Med (M) 43	S.C.	7th	Weaver	-do-	-do-	-do-	-do-
6.	Sh. Kalam Singh (M) 46	Rajput	5th	Agriculture	-do-	-do-	-do-	Labrang
7.	Sh. Krishan Dass (M) 38	S.C.	5th	Weaver	-do-	-do-	-do-	-do-
8.	Mrs. Dharam Bhagati (F)@	Rajput	8th	Agriculture	-do-	General	-do-	-do-

@(Lady nominated member)

A full time panchayat secretary looks after the work of three Gram Panchayats viz. Lippa, Nesang and Kanum. There is also one part time chowkidar in each panchayat who is getting Rs. 150 per month as remuneration. No dispute was referred by the panchayat to higher authorities for decision. During the period from 1961 to 1985, the panchayat decided as many as 252 Civil, Criminal and Revenue cases of all the villages, of the 82 civil cases 20 were filed at the initial stage, 45 after compromise by both the parties and in the remaining 17 cases fine was imposed on one or both the parties. Of 150 criminal cases, 35 were filled at the initial stage, 50 after compromise and in the remaining 65 cases fine was imposed. Of 20 revenue cases, all were amicably settled in the Panchayat.

2. Traditional or Caste Panchayats : Apart from the official panchayat, there are traditional caste panchayats in the village. The various caste panchayats, generally comprise of elderly persons of known ability and impartiality. The caste panchayat mainly looks after the social affairs of a particular caste. It settles the disputes like petty family quarrels and division of ancestral properties etc. gives considered and collective decision on family issues and protects the interest of the caste and keeps watch that no one breaks the long established rituals and customs. It also punishes the defaulting members of violating the unwritten ethnic code. However the hold of the caste panchayat is now gradually loosing ground due to break up of joint family system, growing awareness against old customs

and beliefs and coming into contact with the outer world and spread of education in the region.

Political Parties : In the past most of the people of the village had no affiliation to any political party yet they were reasonably conscious of the national politics. Prior to the 1967 assembly elections, people used to cast their votes in favour of the ruling party candidate. With the entry of Shri T.S. Negi in politics as an independent candidate for the assembly elections, the voters divided into two political groups led by the Congress Party and the Lok Raj/Janta Party, independent candidate. Though a few persons might accept the ideology of Bhartiya Janta Party, Communist Party (Maxxist and Leninst) and Lok Dal, but the influence of these parties is not visible in the village.

Voting behaviours in the elections : In casting their franchise the villagers blindly follow their pradhan, educated persons, elderly and experienced persons of the village. The following details depicts the voting behaviour of the people in the general elections held for the parliament, State Legislative and the Panchayat since 1962. In parliamentary elections, the seat was always captured by the candidates of the ruling party. Shri Virbhadra Singh won the parliamentary seat in succession in the 1962, 1967, 1971 and 1980 elections wherein. community feeling and showing the esteemed honour to their erestwhile ruler, played a dominant role. However, in the parliamentary election of 1977, he lost to Shri Ganga Singh of the Janta Party. This seat was again held by the candidate of ruling party (Sh. Sukh Ram) in the 1985 parliamentary elections. In the State Legislative Assembly polls, this seat was held by Shri Thakur Sen Negi, an independent candidate for the period continuously from 1967 to 1985. However, in the 1985 Assembly Elections, this seat was captured by Shri Dev Raj Negi, a ruling party candidate. In the 1985 elections, there were village-wise separate booths. In the Assembly elections of 1985, 262 votes went in favour of the ruling candidate as compared to 123 votes pocketed by the independent candidate.

As regards the panchayat elections held in the year 1962 and 1967, there was no voting system and members etc. were elected by show of hands in the Gram Sabha meetings. In 1972 and 1978 panchayat elections, the pradhan, up-pradhan, sarpanch and other were elected un-opposed. In these elections, the economic and social status of the elected candidates were the main consideration. However, in the 1985 Panchayat elections held on the 25th September 1985 the Pradhan and Up-Pradhan were elected on the basis of by adult suffrage. The winning Pradhan and Up-Pradhan secured 376 and 315 votes defeating their nearest rivals by a margin of 96 and 24 votes respectively.

Contact with outside world : Before the opening of National Highway-22 the people of the village had to walk on foot upto Jeory at a distance of 110 kms. They used to carry their goods for marketing at Rampur on pack animals such as mules, horses, donkeys, sheep and goats and used to go upto Tibet on foot for business purposes. However with the plying of vehicular traffic on the National Highway-22 their mobility to the other places of the country has increased manifolds. Now they visit Rampur Bushehr frequently and go to Delhi, Bombay, Calcutta, Madras and other cities for marketing their apple crop.

The other places which the villagers generally visit on pilgrimage are Rilwalsar, Mysore, Bodh Gaya, Banaras, Kathmandu and Haridwar. Some of the villagers have also visited a few parts of Jammu and Kashmir, Assam, Madhya Pradesh and Haryana etc. because of the posting of their serving family members. For higher education and training purposes people also visit Delhi, Chandigarh, Solan, Kullu etc. Many persons above the age of 10 in connection with their participation in the social functions, tournaments and festival etc. Table 27 reveals that the travel index which is 348 for total population 422 for males and 286 for females is the highest in the case of Kinnaura Rajputs followed by the Chamangs with travel index of 186, 266 and 120 for total, males and females respectively and thereafter by Domangs at 129, 185 and 78. Travel index of the Ores at 96, 114 and 79 for total, males and females respectively is the lowest. One persons of the village is working in Dubai. During the last two decades, two persons were selected for the I.A.S. and I.P.S. and posted at Shimla, one persons is a lecturer in Delhi University and another one is a law officer in Parliament and still another one is an Executive Engineer in the State Public Works Depart-

ment at Kullu. Further another one is District Panchayat Officer at Dharamsala and one each as Probationary Officer in the Punjab National Bank at Kurukshetra and Patna. More than twenty persons of the village are in State Government non-gazetted service and they are posted in different places of the State. The college going students of the village pursue their studies at Rampur, Solan, Shimla, Chandigarh and Delhi. The patients who developed complications are brought to Shimla for the specialised treatment. After the Chinese aggression and opening of National Highway-22 for vehicular traffic the villagers have come in contact with the outside world and they have achieved immensly in the field of education, employment, business and medical cares. Their general standard of living has gone up and awareness towards maintaining sanitation and against the age old customs and beliefs has awakened due to their coming into contact with the outside world.

Knowledge attitude and opinion about important matters of public interest

With the spread of education and opening of the areas with the rest of the State and country, the people of the village have become conversant socially and have acquired civic sense during the last two decades. On emphasis of the panchayat and other public health organisation the villagers now keep their houses, streets and bridle paths clean and are concious about sanitation and hygiene. The children are bathed twice or thrice in a week and are given washed clothes to wear. The people are gradually shunning away the old customs and beliefs etc. and as now adopting the modern techniques and devices. They are aware of their rights and the latest socio-economic acts and rules regarding the abolition of bonded labour, eradication of untouchability, dowry, Hindu marriage Act and Prohibition etc. The number of divorce cases which was very high in the past have declined much during the last twenty five years. The menfolk now do not consume liquor frequently except on the occasion of marriages, birth ceremonies and various fairs and festivals. Though castism and untouchability is still prevalent in the village, yet the people do not hesitate in mixing up with the caste bretheran on one table in a hotel or restaurant. The villagers are aware of the importance of sports and they organise and participate in various curricular activities in and out of the village. In the field of getting loans and credits to meet their requirements, the people go to the banks and other State Government agencies where they are provided such facilities at flexible rate of interest with facilities of repayment in easy instalments. This has saved them from the clutches of indigenous bankers who charge high rate of interest and give credits on very rigid terms and conditions. The people of the village are aware of the importance of savings and normally mobilise their small savings in bank and post office. No instance of child marriage and bonded labour has been reported in the village. Except in rare cases children above the age of 6 years are sent to the school by the people of all castes. An adult literacy centre to teach all the persons in the age group of 15-49 years in three R's functions after a gap of two or three years is organised.

In the sphere of economy, the villagers have converted most of their agricultural land for horticultural purposes under the Garden Colony Scheme, introduced by the State Government to derive the maximum benefits from their production. The sloppy lands and pastures have been planted adequately by levelling/ terracing and have been properly fenced in order to protect the species from the animals. The services of the officials of the horticulture department are availed by them frequently and new seeds, pesticides, fertilizer and agricultural implements are being used extensively.

The villagers are taking keen interest in the virtues of the modern science and they are getting medical care from the rural dispensary or primary health centre instead of depending on the miracles of the oracle of village deity The villagers now understand the importance of small family and avail the latest facilities and devices to prevent the unplanned growth of the family. Many men and women folk of the village have undergone vasectomy and tubectomy operations and the use of other methods is finding favour in the family planning camps organised in the Primary Health Centre, Spillo from time to time.

The people of the village have also become more aware of their constitutional rights and are showing keen interest in the day to day happening in the country. The people can be easily seen discussing the central and state budget and allocations for various

developmental works for their area, implementation of various developmental and socio-economic schemes in the area, misuse of alloted funds by the implementing agencies, reactions on various radio talks on any aspects and achievements of the governments as well as the law and order situation in the state, country and the world. More or less, the people give higher education to their children and avail the benefit of scheduled castes/scheduled tribe scholarships given to such students of the schools, colleges and universities. They get their training in various industrial trades and government pre-examination coaching centres for competitive examinations. For maintaining harmony the people are well conscious of the social laws. The decisions of the Gram Panchayat and traditional panchayats/other elderly respectable persons are followed in letter and spirit.

Untouchability : As discussed earlier, the social structure of the village represents an hierarchy with the Rajput as higher castes at the top. Domang and Ores in the middle and Chamang at the bottom. Untouchability is not being practised but still Chamang are being considered as low castes. The socially higher castes i.e. Rajput look down upon them and do not allow them to touch water and food, sit, dine and mix with them on various social ceremonies in their houses. Marriages are confined within the caste. Inter caste marriages are considered as offence in the society. Invariably the entry of the local lower caste people in the kitchen of higher caste persons, temples/monastaries is not allowed. To remove this social evil parliament enacted the removal of untouchability Act in 1955. The information regarding the implementation of this Act has been collected during the field work and has been depicted in Appendix table III. It is clear from the table that out of 162 households as many as 158 households were aware of the legal prohibition of untouchability and only 4 households—3 Kinnaura and 1 Ores household were not aware of the prohibition. All 162 households reported that untouchability was being practised in the village. The prevalence of untouchability is partly due to age old customs being followed in the area as well as due to poor economic conditions of the Chamang and Domang etc. A lot of leaway has to be covered before this class of the villagers can be brought at par with the higher castes.

CHAPTER V

CONCLUSION

In the foregoing chapters various aspects of socio-economic life of village Kanum have been discussed in detail. Our approach has been not only to study the existing Socio-Economic Conditions but also to find out the trend of change in them. Our study of dynamism is necessarily limited to the extent of availability of comparative data for some earlier period.

As ancillary to 1961 Census Kanum fairly a large size village in the tribal area of the state, was selected for study keeping in view its distinct characteristics. At the 1961 Census its population was 764 persons (424 males and 340 females). During 1951 Census its population was 664 persons (315 males and 349 females), in the 1962 report it was 701 (350 males and 351 females). In 1971 Census it rose to 728 persons (341 males and 387 females) at the 1981 Census the population again increased to 874 persons (390 males and 484 females). At the time of restudy in June, 1985 the population trend show an upward trend i.e. 929 persons (431 males and 498 females). The increase of population at each census reveal a steady growth of 32.52 percent over a period of 23 years since June, 1962 (previous survey) to June, 1985 (present survey). The growth rate of female population is higher as compared to males. The demographic trends, caste composition, community life economic resources, cultural life customs, inter family relationship and other social aspects of the living patterns provide a vast field for studying the socio-economic life of the villagers. These aspects were studied earlier in 1961 report. The report brought out a representative picture of this area. During two decades there have been changes in the composition of livelihood classes. As a result of instability of income from land, spread of education and availability of better transport facilities, a large number of villagers have taken up non-agricultural pursuits. However in spite of the fact that the number of persons depending upon agriculture has gone down, he agricultural sector still retains its predominance in he village economy.

The village was distinct social unit during the earlier survey and it retains the same features though there have been some changes in every sphere of life, significant among the change are reads, electricity, development of horticultural activities, more avenues of *employment, health, medical and educational facilities.* There are also two distinct aspects to measure the changes (i) physical (ii) attitudnal. There were no vehicular traffic/electricity in these remote and for flung area. The changes can be portrayed befitingly if one has a previous back ground of this area. In the distant past the life style was totally based on shear human effort. In order to earn money villagers had to go out in search of employment. Most of the needs were met by local products and bare minimum was imported from the towns. One noticeable change in the economic life of the village that deserves mention is the gradual shift from barter to cash economy as a result of the impact of urbanisation and resultant change in the out look of the villagers. The cash or money consciousness is revealed in respect of business transactions, payment of wages to agricultural labourers and job perferences.

Roads have entirely changed the fate of this area. Public Institutions such as schools, health centre, dispensary, horticultural complex and veterinary dispensary present a changed look to the village habitation. Discernible among the physical changes are storage water tanks, pipe lines, electric poles and a net work of wiring. Tin roofs and slate roofs were almost non existent in the village but the new type of housing pattern has been introduced by the well to do families. Personal hygeine in the village is very much neglected. The villagers are ignorant of the value of cleanliness. The practice of allowing dirt to accumulate in the streets and of tying of cattle inside the living rooms certainly spoils the sanitary conditions in the village.

As regards the general housing conditions in the village it may be mentioned that construction of houses

is taking place at a fast rate especially during the last 15 years. There is also a tendency towards the construction of pucca houses with proper ventilators, high roofs, windows rooms and separate kitchen. However the provision of separate latrines and bathrooms are denied. The village is proud of its youngmen who have joined the best of the country's services like the I.A.S., I.P.S. caders and a major in the Indian Army. Some are in the Engineering services. We met still others who are officers. in various State Government Departments. Some young boys were reported to be studying in colleges and universities, a youngman is employed as lecturer in a university college in Delhi.

There is a lot of change in the horticultural activities. Apple and Almond plantations have come up nicely right from the foot of village towards the main habitations and peripheries present a beautiful look when the trees are in full blossom and ladden with rich fruit crops. The famous royal delicious apple tree at the ripening stage present a charming view with its ladden branches lying low and red coloured fruit attracts the attention of a passerby to stop for a while and appreciate the nature's gift. This is one of the most significant changes which has taken place during the past decade. With the closure of barter trade with Tibet the village elders who were young at that time, were sore about the changing conditions and they had once lost all hopes of prosperity during their life time but the change which they now witness provide them with a renewed ray of hope and they look forward for a brighter future with the introduction of horticultural facilities and the suitability of their land. On the education front, the progress during the last two decades has been rapidly increased. Though people of the village are quite conscious of the utility of education, their poverty has dampened their zeal and spirit for getting their children properly educated in higher institutions. The meagre percentage of literates in 1961 has abundantly increased during two decades.

Young boys and girls who pass out from the local high school are not disillusioned as we find in other places. They are full of hope and optimisitic about their future. They have been taking full advantage of reservation facilities and who so ever ventures to go out of the village get employment in government services or other bodies according to his knowledge and capacity. Those who can afford higher education and specialized coaching are hopeful to get into the privileged services of the Central and State Governments. During 1961-62, there was merely four persons in the government services whereas a gigantic increase of more than 50 persons are now in Central/State Govts. services working from highest rung to lowest rung upto 1985.

There is an appreciable change in the attitude and outlook of the younger generation. They are gradully coming out of the traditional bondage with regard to superstitions, obsolete social taboos, customs etc. There is a keenness to learn new ideas and make the best of the new education system. There are fewer admissions to the religious institutions of Lamaism. With the opening of vehicular traffic, the villagers started to visit the various parts of country in connection with the business, education, pilgrimage and service purposes frequently. Village young boys and girls take active part in sports activities. They have organised sports clubs and annual tournaments are also organised. The village elders and some well-to-do persons lend a helping hand to them. During June, 1985 a sports meet was organised in the village in which boys and girls from other villages participated. It was an important event. Games such as Kabbadi, Volleyball, tug of war, folk dances and many other games of skill were played with vigour. Prize distribution was organised and the school teachers took keen interest in the conduct of this meet. There is a slight change in food habits/wearing of cloths. Now the villagers wear shirt-pant, salwar, kamiz, sweater etc. instead of traditional heavy woollen clothes. The young generations use to brush their teeth and properly comb their hair in the english cut and do not engage in ill fates like consumption of wine, adulteration and misuse of time in gossiping.

From the cradle of the grave the role of the village deity is interwoven in the social life of the villagers. For all ills and adversaries the village deity is petitioned and his blessings are invoked toward off the evil spirits. It may be a illness or a festive occasion the village deity has to be propitiated and his command is a final word to be obeyed when there was no dispensary the patients sought mercy from the deity and their unflinching faith cured some of them also. It is a deep rooted faith in the spiritual power also. It is a deep rooted faith in the spiritual power of the deity which

has sustained the villagers to follow and obey his commands as the last word on the judgement. This faith is sustained till today, but people have started thinking rationally too. For an illness they now prefer to go to the dispensary and get a treatment. For other major ailments requiring hospitalization they are not hesitant to visit the far off places and incur extra expenditure, but at the same time none dares to minimize the role of the deity. Whenever there is an occasion his blessings are obtained and with the gradual change in the social order, the kardars of the deity tender a good piece of advice to get medical treatment from the specialised agencies. The process of this change is slow and it is penetrating into their minds.

Caste system continues to be followed as hiter-to-fore. There is no inter mixing of scheduled castes and the higher castes. The scheduled castes are not allowed to enter into the premises by the higher caste Negi Rajputs. They are at the lowest rung of the society and forced by adverse economic circumstances have to serve as agricultural labourers or as servants and often as shepherds also. The rigidity in social exchanges appears to be relaxed. In the matter of touching households getting nearer in dhabas and eating houses, sitting together in social gatherings, fetching water from a common tap or kuhl, etc. During the sports festival a Harijan had opened a tea stall in the village, but he engaged a boy from the higher caste to serve the eatables. It was not objected to by the villagers. An enterprising youngman from among the Chamang caste has set up a eating house in Spillo and he has engaged a cook from amongst the higher caste. It is working perfectly well. There has been a case of intercaste marriage in the village during 1963-64. A higher caste girl married a Chamang. It was not liked by villagers and the girl has been excommunicated from the household. In nut sheel we can conclude that there is more tolerance and patience among the higher castes now as compared to their earlier attitude. Although the regidities in the following the traditional occupations have slackened due to the improvement of the transportation and communication, education etc., caste still plays a very important role in the social life of the village. It determines to a large extent all social relations and status of individuals in the village social organisation. Further the conferring of special rights and previledges upon the scheduled castes by the constitution has created a feeling of jealousness and contempt for them among the socially higher castes.

Another significant feature to be noted during two decades since 1961 census is that joint family which have been the common form of family organisation are breaking up into nuclear family. This is purely because of the economic strains in the family and the growing sense of individuality both of which have made it difficult for members of large families to live together. This has resulted in the sub-division of property even in the life time of the father. Such a division of property will certainly lead to sub-division of land holdings which are already small and uneconomic.

As regards the village co-operative society it may be mentioned that it has not gained much popularity among the villagers. Its membership is largely held by cultivating households in the village. Even among its members, the confidence in the society is gradually getting shattered. A large number of members who have taken loans have become defaulters by not repaying the loans once taken.

In conclusion, it may be said that whatever changes have taken place in the social and economic life of the village can by and large be attributed to the work of outside agencies. The villagers themselves have show little initiative of their own for the said changes. These changes are of recent origin; it is difficult to say that life for the villagers is getting better for them as the process of change is slow and gradual. The planning and development department which is responsible for the execution of the developmental plans has intensified the welfare activities but the pace of the change is not encouraging. In order to bring about a transformation in the out look of the people, more vigrous efforts will have to be put in so that a spirit of self reliance and habit of co-operations is inculcated in the minds of the people.

APPENDIX I

GLOSSARY

Local words	*English*
A	
Abadi	Habitation
Achkan	Long coat
Adalt	Law court
Adharmi	Scheduled caste
Ahuti	Offering to fire
Anguri	Wine brewed locally from graps
Api	Untrained midwife
Asharh	Third month of Bikrami Sambat
Ashram	Institution
Athada begar	Forced labour
Atta	Flour
Atting	The last death rites
B	
Bachh	Customary contributions
Baisakh	First month of Bikrami era
Bajantri	A musician
Baktuth	Companion of the bridegroom
Bakyang	A form of dancing
Bando-bast	Arrangement
Banghang	A period of 7 days after delivery
Baojpattar	Betula Ulitis
Bartan	Customary exchange of gifts in cash or kind
Baskisa	Musicians
Basnu	A sect of Kolis (Lower caste)
Bedhai	Congratulations
Beldung	A ceremony of presenting gifts to the bridegroom
Bethu	Servant
Bhima Kali	Name of Goddess at Sarhan
Bizurath	Grain store
Bong	Ground floor
Bos	Rice balls or balls of barley sattus
Bose	The first ceremony after birth
Bradri	Brother-hood
Brasken	A group of Rajput
Brayngas	Flour of roasted barleys fashioned into little idols
Brekhang	A wooden measure
Bro	Local green leaves
Bruti	Name of a local hill
Buraka	A cloth tied around the waist—Cummerbund
Burche	Local bushes
Bushahri-toppi	A special type of cap worn in Bushahr (erstwhile princely state)
Chagti	A light intoxicant usually taken by women
Chama	A form of dancing
Chamar	Leather worker
Chamang	Scheduled Caste
Chamang basti	Habitation of Kolis
Chanura	A stone kept on the house top
Charnamrit	A spoonful of wine or water given by the priest to the devotees
Chatup	A wooden rule
Cheema	Mother's sister
Chhakcha	Dry latrin
Chhotma-Lama	Obsequies
Chhuba	A sort of coat worn by men
Chiltas	Local bread
Choli	Bodice
Cholo	Betrothal ceremony
Cholokima	A form of marriage
Choprangmar	Butter
Chuli oil	Oil extracted from wild apricot kernel
Chuli khali	Residue of wild apricot kernel after extracting oil
Chullah	Hearth
Chukh	Shoes
Curry	Dish

Local words	*English*
D	
Dabla	The village deity
Dafma	Feast
Dagloo.	Thick silver bracelets
Dai	Untrained mid-wife
Dakshna	Money given to priests on ceremonies,
Damas	A priest of the village deity
Dagkhyang	A form of dancing
Deoti chamang	A section of scheduled castes
Devta	Village deity
Dhangmo	A cylindrical bamboo vessel with a rod churner for churning tea and butter
Dhania	Coriander
Dhup	Incense
Dhure	The leader of the dancing party
Dologo	One who petitions the village deity
Doom	A scheduled caste
Doru	A woollen sari-like garment worn by women
Dhumpting lagang	A small temple
Dura	Relationship between the fathers of the bride and the groom
Dzo	A calf or bull obtained by cross breeding the hill cow and yak
Dzomo	A cross breed cow
F	
Fagun	11th month of Bikarami era
Falaich	A fair of flowers
Fawal	Shepherd engaged on wages
Forting	Upper floor
Frintan Khaido	Messengers who invite relatives at the time of marriage
G	
Gachi	Short for gachang
Gachang	A cloth tied round the waist
Gadi nashini	Ascending the throne
Gagra	Multi coloured clothes presented to the deity
Ghanti	Wine
Gharasning	A ceremony performed before occupying a newly built house
Ghee	Clarified butter
Ghunsa Pathang	Ground floor
Gompha	Monastery
Gomutra	Cow's urine
Gottang Lungfa	Kanum Khad
Gotra	Clan
Gottang	Water grinding mill
Gram	Village
Gram sabha	Village committee
Gram sewak	Village level worker
Grokh	An oracle
Gumo	Mother-in-law
Gur	Jaggery
H	
Havana	Sacred fire
Hukka	Smoking pipe
Huri	A vessel
I	
Inderlok	Heaven
Izzat	Brides price
J	
Jajman	Patron
Janspa	The party accompanying the bride to groom's house
Jeera	Cumin
Jeth	Second month of Bikrami era
Jinswar	Cropping pattern
Joghties	Chilgoza wood torches
K	
Kachen Lama	Head Priest
Kachori	A special preparation
Kamiz	Shirt
Kandas	Pastures on hill tops
Kanets	A section of Rajputs considered inferior in status by blue blooded Rajputs
Kangyur & Tanjur	Buddhist scriptures
Karchokming	First hair removing ceremony
Kardar	A responsible worker of the Temple Devta
Kargil	Cup
Karling	A wooden trough
Katora	A bronze deep bowl
Kayangket	Chilgoza garlands
Khaltu	A skin bag
Khangsar	Clan
Kharcha	A sort of drugget made of goat's hair

Local words	*English*
Khayap	Roof
Khilas	Local green leaves
Khud	Ravine
Khul	Short for Khaltu
Khura	A special type of preparation
Khutu kima	A form of marriage
Kinaura	A resident of Kinnaur
Kir-Kin-Thepang	A round cap
Kocha	A contemptuous term used for outsiders
Koli	A scheduled caste
Kon	Chilgoza leaves
Korang	A marriage custom
Kothar	Grain depository
Khul	Water channel
Kultho	A special dish
Kun	A big brass vessel in which wine is brewed
Kurties	Woollen shirts

L

Labrang	Temple
Loctas	A clan of Rajputs
Ladu	A he goat employed for carrying loads
Lafi	An indigenous preparation
Lakkar cha	Inferior type of tea
Laksap	Finger ring
Lama	Buddhist priest
Lama chhanga	Students
Lassi	Left after churning the curds
Locha Lama	A temple, shrine
Loadnang	An iron tridpod
Lohar	Blacksmith
Losmatashis	New year greeting
Lota	A metallic utensil used for serving water or other liquids
Lotang Ronma	Cremation ground
Polang Lundup gamfel Gompha	Buddhist monastery
Lungfa	Ravine
Luta	A sort of ghost

M

Madhani	Churner
Magh	Nineth month of Bikrami era
Majoumi	Middle men
Makna	Bridegroom
Malu	Throw shuttle
Mangcha	Red ochre
Manghar	Eighth month of Bikrami era
Mehta	A clan of Rajputs
Mela	Fair
Mermath	Local hill
Milashojems	Love marriage
Minitima	Naming ceremony
Muchalka	Surety bond
Munbhog	Pudding

N

Namang chamang	Strange koli (Low caste)
Namgal chhoestan	A temple
Namkaran	Name giving ceremony
Namsha	Bride
Namsheu-Omet	Companion of the bride
Nani	Fathers's sister
Nauayana	God usually Vishnu
Nautor	Virgin land
Nayaya	Justice
Nirvana	Salvation
Nunchh	A utensil in which barley flour is taken

O

Ogla	A type of millet
Ooakhayang	Fair
Ores	Carpenters

P

Panas and chhibra	Sects of Rajputs
Panch sala	Five yearly
Partishta	Another name for ghrasning
Path-shala	School
Pattus	Woollen blanket
Patwar khanna	Village patwari's office
Pershad	Offering
Phafra	A type of millet
Phating	Mud
Phuru	Eating utensils
Projeshana	Another name for ghrasning
Posh	9th month of Bikrami era
Prainis	Sect of Rajput
Prat	A brass trough like utensil used for kneading flour
Pruti	Local Hills
Pujari	Priest
Pyzama	Trousers

Local words	*English*
Q	
Quim	Store
R	
Rajah	Ruler
Rao	Local Hill
Rigri	Maid servant
Romang	Goat hair
Rote	Bread
S	
Sadri	Jacket
Samigri	Material for worshipping the deities
Sankranti	Ist day of the Bikrami era month
Sarpan	A section of village castes
Sat	The family God
Satu	Roasted barley flour
Shahukar	Money lender
Shajra Nasib	Genealogical table
Shakpang	Boojpattar (Betual ulitis)
Shakpo	Dried meat
Sherken	Name of a fair
Shingtahama	To break wood
Shonma	A form of dancing
Shramdan	Voluntary labour
Shukal paksha	Bright half of the moon
Shuna	Name of a ghost
Sthan	Place where the village deity is kept
Sumchho-gori	Local name of the valley
Surahi	An earthen water pot
Surpu gompha	Buddhist monastery
Sutak Sangas	A period of 7 days after delivery
Suthan	Slightly light Pyzama
Sutrali	Local leaves
Swaran	Upper caste

Local words	*English*
T	
Takli	A hand worked spindle
Takose Dori	Coloured designs on a woollen blanket
Tambia	A big copper utensil
Tassis	Marriage
Tassi chhoeling	Nunnary
Teenang	Small holes for light and air
Tekut	A small wooden club
Thali	A metallic plate
Thepang	Cap
Thoring panthang	Upper storey
Thumbu	Ladle
Tikka	Customary presentation of gifts to bridegroom
Titna panthang	A room in the upper storey
Tonkhang Tonang	Narrow wooden verandah
Tupna	A wooden rod for churning curds
U	
Udanang	A ceremony of presenting gifts to the bride
V	
Vit	Roasted barley flour
Vitu kon	A preparation of roasted barley flour and butter
W	
Woll	A wooden shovel
Y	
Yaka	Local green leave
Z	
Zalma	To see
Zamindar	An agriculturist more especially a land lord
Zom	Round wooden container
Zomchho	Small wooden trough
Zongbats	Metal cups
Zutti	An ornament used for adoring the tresses.

APPENDIX II

HOUSEHOLD TABLES

TABLE

Distribution of members classified by age, sex and relationship

Age-group	Number of persons who are					
	Head of household	Wife	Son	Son's wife	Son's son	Son's daughter
1	2	3	4	5	6	7
0—9	...	...	45	...	39	39
10—14	...	...	39	...	14	12
15—24	3	6	51	5	9	5
25—44	46	48	38	29	...	...
45—59	59	33	2	1	...	...
60+	26	23	...	...	...	...
Age not stated	...	...	...	...	...	...
Total	134	110	175	35	62	56

to head of household where the head is male

related to head of household							
Daughter	Daughter's husband	Daughter's son	Daughter's daughter	Brother	Brother's son	Brother's daughter	Sister
8	9	10	11	12	13	14	15
59	...	5	1	1	...	...	1
35	...	...	...	1	2	...	1
60	2	...	...	3	...	...	6
13	...	...	...	7	...	1	8
2	...	...	...	10	...	1	7
...	...	...	...	3	...	...	1
...	...	...	...	...	...	...	...
169	2	5	1	25	2	2	24

TABLE

Distribution of members classified by age, sex and relationship

Age-group	Number of persons who are					
	Sister's son	Sister's daughter	Father	Father's mother	Father's sister	Father's father's sister
1	16	17	18	19	20	21
0—9	3	1	...	...	...	...
10—14	...	1	...	...	...	...
15—24	....	2	...	...	...	...
25—44	...	...	...	...	...	...
45—59	...	...	...	...	1	...
60+	...	...	5	1	6	1
Age not stated	...	...	...	...	...	...
Total	3	4	5	1	7	1

1—Concld.

to head of household where the head is male

related to head of household					
Mother	Mother's mother	Wife's brother's daughter	Wife's sister	Maid servant	Total
22	23	24	25	26	27
...	...	...	...	...	194
...	...	...	...	1	106
...	...	1	...	...	153
1	...	...	1	...	192
5	...	...	...	...	121
24	1	...	1	...	92
...	...	...	...	...	...
30	1	1	2	1	858

TABLE

Distribution of members classified by age, sex and

Age-group	Head of the household	Husband	Son	Son's wife	Son's son	Son's daughter
			Number of persons who are			
1	2	3	4	5	6	7
0—9	...	...	4	...	3	4
10—14	...	...	3	...	1	1
15—24	1	...	4	1	...	1
25—44	10	...	2	2	...	...
45—59	4	1	...	...	...	...
60+	13	...	...	...	...	...
Age not stated	...	...	...	...	...	...
Total	28	1	13	3	4	6

2

relationship to head of household where head is female

related to head of household						
Daughter	Sister	Sister's daughter	Father's sister	Husband's father's sister	Total	Remarks
8	9	10	11	12	13	14
2	...	...	...	...	13	
1	...	...	...	...	6	
6	...	1	...	...	14	
2	...	...	...	...	16	
1	1	...	...	...	7	
...	...	...	1	1	15	
...	...	...	...	...	...	
12	1	1	1	1	71	

TABLE

Distribution of households and population classified

Religion	Tribe			Caste					
	Kinnaura			Rajput			Ores		
	Household	Male	Female	Household	Male	Female	Household	Male	Female
1	2	3	4	5	6	7	8	9	10
Budhism	103	257	307	...	...	...	...	...	...
Hinduism	...	...	...	3	4	2	10	35	32
Total	103	257	307	3	4	2	10	35	32

TABLE

Distribution of households classified by distance

Same village	Other village/urban area in the same tahsil within distance of			Same district but other tahsil							
				Moorang		Sangla		Kalpa		Nichar	
	Less than 5 kms.	5—9 kms.	10 and above	Within 10 kms.	10+ kms.	Within 10 kms.	10+ kms.	Within 10 kms.	10+ kms.	Within 10 kms.	10+ kms.
1	2	3	4	5	6	7	8	9	10	11	12
141	3	...	3	...	6	...	2	...	2	...	2

3

by religion and caste/tribe/community and sex

Caste												
Domang			Chamang			Kumhar			Total			
Household	Male	Female	Household	Male	Female	Household	Male	Female	Household	Male	Female	Remarks
11	12	13	14	15	16	17	18	19	20	21	22	23
...	...	...	...	...	...	...	...	...	103	257	307	
5	21	24	40	113	133	1	1	...	59	174	191	
5	21	24	40	113	133	1	1	...	162	431	498	

4

of place of birth of head of household

Other district of the state							
Shimla		Solan		Bilaspur			
Within 20 kms.	20+ kms.	Within 20 kms.	20+ kms.	Within 20 kms.	20+ kms.	Total	Remarks
13	14	15	16	17	18	19	20
...	1	...	1	...	1	162	

TABLE 5

Distribution of households classified by religion and caste/tribe/community and mother-tongue of head of household

Religion	Caste/Tribe/ Community	Number of households where mother-tongue of head of household			Total	Remarks
		Kinnauri	Pahari	Hindi		
1	2	3	4	5	6	7
Budhism	Kinnaura	103	...	...	103	
Hinduism	Rajput	2	1	...	3	
	Kumhar	...	...	1	1	
	Chamang	40	...	...	40	
	Ores	10	...	...	10	
	Domang	5	...	...	5	

TABLE 6

Distribution of households classified by number of members and age of head of household

Age of head of household	Number of households having members									Total	Remarks
	Single	2	3	4	5	6-7	8-9	10-12	13 and above		
1	2	3	4	5	6	7	8	9	10	11	12
Below 20	...	...	...	...	...	...	...	...	...	...	
20—29	4	1	...	3	...	4	2	1	...	15	
30—39	4	4	4	4	2	6	4	1	...	29	
40—49	2	2	2	3	3	10	10	4	...	36	
50—59	4	4	1	3	3	7	10	9	2	43	
60 and above	13	4	3	3	...	5	2	7	2	39	
Age not stated	...	...	...	..	...	...	...	...	...	...	
Total	27	15	10	16	8	32	28	22	4	162	

TABLE 7

Distribution of households classified by nature of relation of members to head of household and migration status of head of household

Nature of relation of members to head of household	Number of households where migration status of head of household is			Remarks
	Non-migrant	Migrant	Total	
1	2	3	4	5
1. Self	17	10	27	
2. Self spouse	4	...	4	
3. Self spouse unmarried sons and daughters	33	1	34	
4. Self spouse married son and sons wife with or without unmarried sons and daughters	16	1	17	
5. Self spouse married brother, brother's wife with or without unmarried sons and daughters	1	...	1	
6. Self spouse married brother, brother's wife married son, son's wife with/without unmarried sons/daughters	...	...	...	
7. Self (male) unmarried son/daughter	4	1	5	
8. Self (female) unmarried son/daughter	5	5	10	
9. Self spouse with or without unmarried son/daughter and widowed father	1	...	1	
10. Self spouse with or without unmarried son/daughter and widowed mother	9	...	9	
11. Self (male) unmarried brother/sister	...	...	...	
12. Self spouse married brother with or without unmarried son/daughter and widowed mother	5	...	5	
13. Self spouse married brother, married son, son's wife and unmarried son's son and son's daughter	4	...	4	
14. Self spouse married brother, married son, son's wife, unmarried son/daughter and widowed mother	1	...	1	
15. Self spouse with or without unmarried son/daughter and unmarried sister	1	...	1	
16. Self spouse married daughter, with or without unmarried son/daughter and widowed father	1	...	1	
17. Self spouse son, son's wife, unmarried son's son/son's daughter, widowed/separated daughter and daughter's daughter	2	...	2	
18. Self spouse married brother, son's wife and unmarried son's son and son's daughter	1	...	1	
19. Self spouse married brother, unmarried son's and daughter, unmarried sister and widowed mother	1	...	1	

TABLE 7—Contd.

1	2	3	4	5
20. Self spouse father, mother and unmarried sons/daughters	2	...	2	
21. Self spouse with or without unmarried son/daughter, widowed mother, widowed mother's mother and unmarried sisteres	1	...	1	
22. Self spouse unmarried son's son and sister's unmarried son	1	...	1	
23. Self spouse unmarried son/daughter, unmarried sister and widowed mother	3	...	3	
24. Self spouse unmarried sister and brothers wife's unmarried daughter	1	...	1	
25. Self brother's son	...	1	1	
26. Self spouse widowed mother, son's wife unmarried sister and sister's daughter	1	...	1	
27. Self spouse married son and son's wife with or without unmarried sons and daughter and wife's unmarried sister	1	...	1	
28. Self spouse son, son's wife with or without uumarried son/daughter and brother's unmarried daughter	1	...	1	
29. Self spouse son, son's wife, with or without unmarried son/daughter, married and unmarried sister	1	...	1	
30. Self spouse with or without unmarried son/daughter, separated mother, unmarried sister	1	...	1	
31. Self spouse with or without unmarried son/daughter, married brother, divorced sister, sister's son/daughter, unmarried sister, widowed mother, father and father's sister	1	...	1	
32. Self spouse with or without unmarried son, daughter and father's unmarried sister	1	...	1	
33. Self spouse brothers unmarried daughter	1	...	1	
34. Self brothers unmarried son and daughter	1	...	1	
35. Self spouse unmarried son/daughter, separated sister and sister's daughter	1	...	1	
36. Self (female) unmarried daughter and hundreds fathers sister	...	1	1	
37. Self spouse son's wife with or without unmarried son/daughters	1	...	1	
38. Self unmarried sister, sister's son and widowed mother	1	...	1	
39. Self spouse, with or without unmarried son/daughter and widowed father's mother	1	...	1	
40. Self spouse married brother, father's sister, daughter with or without unmarried son/daughter	1	...	1	
41. Self spouse married brother's and unmarried sister	1	...	1	
42. Self spouse daughter's husband, daughter and daughters son	1	...	1	
43. Self (male) mother's unmarried brothers and sisters and father's sister	1	...	1	
44. Self spouse unmarried sons and daughters and female servant	1	...	1	
45. Self (female) father's sister	1	...	1	

TABLE 7—Concld.

1	2	3	4	5
46. Self (male) married son/son's wife with or without unmarried son and separated daughter	1	...	1	
47. Self spouse unmarried son's and daughter's and married daughters	1	...	1	
48. Self spouse married brother, married son and son's wife with or without unmarried son/daughter and daughter's husband	1	...	1	
49. Self spouse with or without unmarried son/daughter, married brother and father's sister	1	...	1	
50. Self (female) unmarried son, widowed sister and sister's daughter	...	1	1	
51. Self spouse with or without unmarried son/daughter, widowed mother, separated father's sister, sister's daughter	1	...	1	
52. Self (male) married son, son's wife with or without unmarried son/daughter and widowed brother	1	...	1	
53. Self (male) father, mother and unmarried son	1	...	1	
54. Self (female) married son, son's wife with or without unmarried son/daughter	1	...	1	
Total	141	21	162	

TABLE 8

Distribution of household classified by caste/tribe/community of head of households and type of households

Type of households	Number of households where head of household belongs to						
	Kinnaura	Rajput	Ores	Domang	Chamang	Kumhar	Total
1	2	3	4	5	6	7	8
1. Nuclear	24	1	4	...	9	...	38
2. Supplemented nuclear	5	...	...	...	5	...	10
3. Sub-nuclear	11	...	1	...	3	...	15
4. Single person	20	2	...	1	3	1	27
5. Supplemented sub-nuclear	10	...	...	1	2	...	13
6. Supplemented collateral joint	2	...	...	...	...	...	2
7. Lineal	9	...	2	2	4	...	17
8. Supplemented lineal joint	6	...	...	1	...	...	7
9. Supplemented lineal collateral	...	...	...	...	1	...	1
10. Self brother's unmarried son and sister	1	...	...	...	...	...	1
11. Self unmarried sister, sister's son, widowed mother	...	...	1	...	...	...	1
12. Self (male) father, mother and unmarried son	...	...	...	...	1	...	1
13. Self spouse married brother, married son, son's wife unmarried sons/daughter and widowed mother	...	...	...	...	1	...	1
14. Self (male) married son, son's wife, with or without unmarried son/daughter and widowed brother	...	...	...	...	1	...	1
15. Self spouse widowed mother, son's wife unmarried sister and sister's daughter	1	...	...	...	...	...	1
16. Self spouse with or without unmarried son/daughter, widowed mother, separated father's sister, sister's daughter	...	...	...	...	1	...	1
17. Self spouse with or without unmarried son/daughter, married brother, divorced sister, sister's son/daughter, unmarried sister, widowed mother and father's father sister	1	...	...	..	...	...	1
18. Self spouse unmarried son/daughter, separated sister and sister's daughter	1	...	...	..	...	...	1
19. Self spouse married brother, father's sister, sister's daughter with or without unmarried son/daughters	1	...	...	...	...	...	1
20. Separated male with married mother, unmarried brother and sister's father's sister	1	...	...	...	...	...	1

TABLE 8—Concld.

1	2	3	4	5	6	7	8
21. A family of unmarried females	1	...	...	...	...	...	1
22. Self spouse married brother with or without unmarried son/daughter, widowed mother	3	...	...	...	2	...	5
23. Self spouse married brother, married son, son's wife and unmarried son's son and son's daughter.	2	...	2	...	...	...	4
24. Self (female) unmarried daughter and husband's father's sister	1	...	...	...	...	...	1
25. Self spouse unmarried son/daughter, female servant	1	...	...	...	...	...	1
26. Self spouse unmarried son/daughter and married daughter	...	...	...	...	1	...	1
27. Self brother's son	1	...	...	...	...	...	1
28. Self spouse married daughter with or without unmarried son/daughter, widowed father	...	...	...	...	1	...	1
29. Self spouse unmarried sister and brother's wife's unmarried daughter	1	...	...	...	...	...	1
30. Self spouse with or without unmarried son/daughter, married brother and father's sister	...	...	...	...	1	...	1
31. Self (female) unmarried son, widowed sister and sister's daughter	...	...	...	...	1	...	1
32. Self (female) married son, son's wife with or without unmarried son/daughter	...	...	...	...	1	...	1
33. Self spouse son's wife with or without unmarried son/daughter	...	...	...	...	1	...	1
34. Self spouse married brother with or without unmarried son/daughter	...	...	...	...	1	...	1
Total	103	3	10	5	40	1	162

TABLE

Distribution of households classified by type and

Type of household	Number of households where			
	Illiterate	Literate without educational level	Below primary	Primary
1	2	3	4	5
1. Nuclear	14	1	6	8
2. Supplemented	5	1	...	4
3. Sub-nuclear	7	1	5	2
4. Single person	13	7	...	1
5. Supplemented sub-nuclear	4	...	6	2
6. Supplemented collatral joint	1	...	1	...
7. Lineal	7	2	4	4
8. Supplemented lineal joint	2	1	1	3
9. Supplemented lineal collatral	1	...	...	...
10. Self brother unmarried son and sister	...	...	...	...
11. Self unmarried sister, sister's son, widowed mother	...	...	1	...
12. Self (male) father, mother unmarried son	...	...	...	...
13. Self spouse married brother, married son, son's wife unmarried son/daughter, widowed mother	1	...	...	...
14. Self (male) married son, son's wife or without unmarried son/daughter, widowed brother	1	...	...	...
15. Self spouse, widowed mother, son's wife unmarried sister and sister's daughter	...	...	1	...
16. Self spouse with or without unmarried son/daughter, widowed mother, separated father's, sister and sister's daughter	...	...	...	...
17. Self spouse with or without unmarried son/daughter, married brother, divorced sister, sister's son/ daughter, unmarried sister, widowed mother and father's father's sister	...	...	...	1
18. Self spouse unmarried son/daughter, separated sister and sister's daughter	...	...	1	...
19. Self spouse married brother, father's sister, sister's daughter with or without unmarried son/daughter	...	...	1	...
20. Male (separated) married mother, unmarried brother, unmarried sister and father's sister	1	...	...	...
21. A family of unmarried females	...	...	...	1

9

educational level of head of household

educational level of head of household							
Middle	Matriculation or higher secondary	Non-technical diploma or certificate not equal to degree	Technical diploma	degree and above	Total	Remarks
6	7	8	9	10	11.	12.
3	3	1	2	...	38	
...	...	...	...	...	10	
...	...	...	...	...	15	
3	1	1	1	...	27	
...	1	...	...	...	13	
...	...	...	...	...	2	
...	...	...	...	...	17	
...	...	...	...	...	7	
...	...	...	...	...	1	
...	...	...	...	1	1	
...	...	...	...	...	1	
...	...	...	...	1	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
1	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	

TABLE

1	2	3	4	5
22. Self spouse married brother with or without unmarried son/daughter and widowed mother	2	...	...	2
23. Self spouse married brother, married son, son's wife unmarried son's son and son's daughter	3	...	1	...
24. Self (female) unmarried daughter and husband's father's sister	1	...	...	...
25. Self spouse with or without unmarried son/daughter, female servant	...	...	...	1
26. Self spouse unmarried son/daughters and married daughter	1	...	...	...
27. Self and brother's son	...	...	...	...
28. Self spouse married daughter with or without unmarried son/daughter, widowed mother	1	...	...	...
29. Self spouse unmarried sister and brother's wife, unmarried daughter	...	...	...	1
30. Self spouse with or without unmarried son/daughter, married brother and father's sister	...	...	...	1
31. Self (female) unmarried son, widowed sister and sister's daughter	1	...	...	...
32. Self (female) married son, son's wife with or without unmarried son/daughter	1	...	...	...
33. Self spouse son's wife with or without unmarried son/daughter	1	...	...	...
34. Self spouse married brother with or without unmarried son/daughter	...	...	1	...
Total	68	13	29	31

9. Concld.

6	7	8	9	10	11	12
1	...	...	...	...	5	
...	...	...	...	...	4	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	1	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
...	...	...	...	...	1	
8	5	3	3	2	162	

TABLE

Distribution of households classified by type and

Sl. No.	Occupation of the head of the household (NCO 2 digit)	Number of households where					
		Nuclear	Supplemented nuclear	Sub-nuclear	Single person	Supplemented sub-nuclear	Supplemented colleatral joint
1	2	3	4	5	6	7	8
1.	Nursing and other medical and health technician	2	...	...	2	...	...
2.	Teacher	1	...	...	1	1	...
3.	Artist	...	...	...	...	...	...
4.	Religious service (Lama)	1	...	...	3	...	...
5.	Sub-inspector (Soil)	1	...	...	...	1	...
6.	Patwari	...	...	...	2	...	...
7.	Clerk and peon	2	...	1	1	...	...
8.	Postman (Runner)	1	...	...	...	...	...
9.	Grocery shopkeeper	1	...	...	...	...	...
10.	Sweeper	...	...	...	1	...	...
11.	Chowkidar and gunman	...	1	...	...	...	...
12.	Cultivator	17	6	12	13	8	2
13.	Livestock	1	...	...	1	...	...
14.	Agricultural labourer	...	3	1	1	...	...
15.	Forest guard	...	...	...	1	...	...
16.	Weaver	5	...	...	...	1	...
17.	Carpenter	4	...	...	1	...	...
18.	Blacksmithy	...	...	...	...	1	...
19.	Fitter in irrigation	...	...	...	...	...	...
20.	Goldsmith	...	...	...	...	...	...
21.	Labourers n.e.c.	2	...	1	...	1	...
	Total	38	10	15	27	13	2

10

occupation of the head of the household (Item 3)

type of households is						
Lineal	Supplemented lineal joint	Supplemented lineal collatral	Self brother's unmarried son and sister	Self unmarried sister, sister's son, widowed mother	Self (male) father, mother and unmarried son	Self spouse married brother, married son, son's wife unmarried son/daughter and widowed mother
9	10	11	12	13	14	15
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
2	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
9	6	...	1	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
2	...	1	...	...	1	1
2	...	...	...	1	...	...
1	...	...	...	...	...	...
...	...	...	...	...	...	...
1	1	...	...	...	...	...
...	...	...	...	...	...	...
17	7	1	1	1	1	1

TABLE

Distribution of households classified by type and

Sl. No.	Occupation of the head of the household (NCO 2 digit)	Number of households where: Self (male) married son, son's wife with or without unmarried son/daughter and widowed brother	Self spouse widowed mother, son's wife unmarried sister and sister's daughter	Self spouse with or without unmarried son/daughter, widowed mother, separated father's sister and sister's daughter	Self spouse with or without, unmarried son/daughter, married brother, divorced sister, sister's son/daughter, unmarried sister, widowed mother and father	Sefl spouse unmarried son/daughter separated sister and sister's daughter
1	2	16	17	18	19	20
1.	Nursing and other medical and health technician	...	...	...	...	...
2.	Teacher	...	...	...	...	...
3.	Artist	...	...	...	...	...
4.	Religious service (Lama)	...	...	...	...	...
5.	Sub-inspector (Soil)	...	...	...	...	...
6.	Patwari	...	...	...	...	...
7.	Clerk and peon	...	...	...	...	1
8.	Postman (Runner)	...	...	...	...	...
9.	Grocery shopkeeper	...	...	...	...	...
10.	Sweeper	...	...	...	...	...
11.	Chowkidar and gunman	...	...	...	...	...
12.	Cultivator	...	1	1	...	...
13.	Livestock	...	...	...	1	...
14.	Agricultural labourer	...	...	...	...	...
15.	Forest guard	...	...	...	...	...
16.	Weaver	1	...	...	...	...
17.	Carpenter	...	...	...	...	...
18.	Blacksmithy	...	...	...	...	...
19.	Fitter in irrigation	...	...	...	...	...
20.	Goldsmith	...	...	...	...	...
21.	Labourers n.e.c.	...	...	...	...	...
	Total	1	1	1	1	1

10--Contd.

occupation of the head of the household (Item 3)

type of household is

Self spouse married brother, father's sister, sister's daughter with or without unmarried son/daughter	Separated male with or without married mother, unmarried brother and sister and father's sister	A family of unmarried females	Self spouse married brother with or without unmarried son/daughter and widowed mother	Self spouse married brother, married son, son's wife and unmarried son's son and son's daughter	Self (female) unmarried daughter and husband's father's sister	Self spouse unmarried son/daughter, female servant
21	22	23	24	25	26	27
...	...	...	...	...	...	...
...	...	1	...	...	...	...
...	...	...	...	...	...	1
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	1	...	...	...
1	1	...	3	2	1	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	....	...	1	...	...	...
...	...	...	...	2	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
...	...	...	...	...	...	...
1	1	1	5	4	1	1

TABLE

Distribution of households classified by type and

Sl. No.	Occupation of the head of the household (NCO 2 digit)	Number of households where: Self spouse unmarried son/daughter and married daughter	Self brother's son	Self spouse married daughter with or without unmarried son/daughter, widowed father	Self spouse unmarried sister and brother's wife's unmarried daughter	Self spouse with or without unmarried son/daughter, married brother and father's sister
1	2	28	29	30	31	32
1.	Nursing and other medical and health technician	...	...	...	...	...
2.	Teacher	...	1	...	...	...
3.	Artist	...	...	...	...	...
4.	Religious service (Lama)	...	...	...	...	...
5.	Sub-inspector (Soil)	...	...	...	...	...
6.	Patwari	...	...	...	...	...
7.	Clerk and peon	...	...	...	...	...
8.	Postman (Runner)	...	...	...	...	...
9.	Grocery shopkeeper	...	...	...	...	...
10.	Sweeper	...	...	...	...	...
11.	Chowkidar and gunman	...	...	...	...	...
12.	Cultivator	...	...	...	1	...
13.	Livestock	...	...	...	...	...
14.	Agricultural labourer	...	...	...	...	...
15.	Forest guard	...	...	...	...	...
16.	Weaver	1	...	...	...	1
17.	Carpenter	...	...	...	...	...
18.	Blacksmithy	...	...	...	...	...
19.	Fitter in irrigation	...	...	1	...	...
20.	Goldsmith	...	...	...	...	...
21.	Labourers n.e.c.	...	...	...	...	...
	Total	1	1	1	1	1

10—Concld.

occupation of the head of the household (Item 3)

type of households is

Self (female) unmarried son, widowed sister and sister's daughter	Self (female) married son, son's wife with or without unmarried son/daughter	Self spouse son's wife with or without unmarried son/daughter	Self spouse married brother with or without unmarried son/daughter	Total
33	34	35	36	37
...	...	...	...	4
...	...	...	...	5
...	...	...	...	1
...	...	...	...	4
...	...	...	...	2
...	...	...	...	2
...	...	...	...	7
...	...	...	...	1
...	...	...	...	1
...	...	...	...	1
...	...	1	...	3
...	...	...	...	85
...	...	...	...	8
...	...	...	...	5
...	...	...	...	1
1	1	...	1	18
...	...	...	...	10
...	...	...	...	2
...	...	...	...	1
...	...	...	...	2
...	...	...	...	4
1	1	1	1	62

TABLE 11

Distribution of households classified by employment depth (i.e. number of workers in the household)

Number of workers in the household	Number of households by size and number of adult having number of workers noted in col. 1					Remarks
	All households	1—3	4—6	7—10	11 and above	
1	2	3	4	5	6	
Nil	...	...	...	...	...	
1	34	32(32)	2(2)	...	...	
2	28	16(32)	10(24)	2(5)	...	
3	32	4(12)	15(51)	12(47)	1(6)	A female worker with 13 years of age.
4	25	...	11(45)	13(65)	1(5)	
5	19	...	2(9)	17(97)	...	A male worker with 14 years of age.
6	13	...	1(5)	6(38)	6(41)	Three female workers with 13 and 14 years of respective age.
7	5	...	...	1(7)	4(31)	
8	4	...	...	...	4(35)	
9	1	...	...	...	1(11)	
10	1	...	...	...	1(10)	
Total	162	52(76)	41(136)	51(259)	18(139)	

TABLE 12

Distribution of households classified by unemployment depth (Number of unemployed in the household)

Number of unemployed including who are seeking work	Number of households by size and number of adults having number of non-workers noted in col. 1					Remarks
	All households	1—3	4—6	7—10	11 and above	
1	2	3	4	5	6	7
Nil	109	52(76)	28(87)	22(95)	7(52)	
1	38	...	13(49)	19(100)	6(42)	
2	10	...	...	7(43)	3(28)	
3	5	...	...	3(21)	2(17)	
Total	162	52(76)	41(136)	51(259)	18(139)	

TABLE 13

Distribution of households classified by number of members and by main occupational diversity (*i.e. different members having different occupations*)

	Description of occupational diversity	Number of households	Number of members	Remarks
	1	2	3	4
1.	Cultivation, shephered	4	20	
2.	Livestock, cultivation	1	2	
3.	Religious preacher (Lama), cultivation	1	2	
4.	Cultivation, road labourer	5	19	
5.	Cultivation, daily wages, forest worker, sipoy in ITBP, electricity worker, priest	1	9	
6.	Peon in govt. office, cultivation, agricultural labourer	1	5	
7.	Teacher, cultivation	3	9	
8.	Chowkidar in H. P. P. W. D. rest house, cultivation	2	7	
9.	Gunman in bank, cultivation	1	6	
10.	Peon in govt. office, cultivation	1	3	
11.	Cultivation, religious preacher (Jomo)	1	6	
12.	Daily wages labour, agricultural labourer	1	2	
13.	Cultivation electricity worker, livestock	1	7	
14.	Road labourer/cultivation, religious preacher (Lama), cultivation	1	5	
15.	Mate in DGBR, cultivation, spinning of wool	1	4	
16.	Livestock, cultivation, road labourer, ritual worker (Jomo)	1	6	
17.	T. B. health worker, cultivation	2	6	
18.	Cultivation, teacher, ritual worker (Jomo)	1	6	
19.	Peon, cultivation, tailoring	1	6	
20.	Grocery shopkeeper, cultivation	1	2	
21.	Road labourer, teacher in anganbari	1	2	
22.	Carpenter, cultivation	7	30	
23.	Carpenter, gharati	1	2	
24.	Fitter in irrigation, cultivation, road labourer	1	4	
25.	Weaver, cultivation, road labourer	3	12	
26.	Peon in govt. office, cultivation	1	3	
27.	Goldsmith, cultivation, D. G. B. R. labourer	1	6	
28.	Goldsmith, cultivation, peon, tailoring	1	7	
29.	Blacksmith, worker in gharat, cultivation, tailoring	1	8	
30.	Runner, cultivation	1	3	

TABLE 13—Concld.

	1	2	3	4
31.	Cultivation, agricultural labourer, road labourer	1	4	
32.	Cultivation, wiring worker	1	5	
33.	Carpenter, cultivation, gharati, D. G. B. R. road labourer	1	5	
34.	Blacksmith, cultivation	1	3	
35.	Cultivation, vet. stock assistant	1	7	
36.	Cultivation, teacher	2	9	
37.	Cultivation, agricultural labourer, Naik I. T. B. P.	1	8	
38.	Artist, carpet weaving, domestic worker	1	3	
39.	Cultivation, A. T. O. Phoo	1	6	
40.	Weaver, road labourer, cultivation	2	10	
41.	Cultivation, tailoring, agricultural labourer	1	4	
42.	Weaver, cultivation	8	25	
43.	Road labourer, cultivation	1	2	
44.	Weaver, cultivation, grocery shopkeeper	1	10	
45.	Weaver, cultivation, beldar/peon	1	5	
46.	Cultivation, B. E. O. Phoo, bank branch manager	1	5	
47.	Weaver, cultivation, agricultural labourer	1	4	
48.	Cultivation, shopkeeper	1	4	
49.	Cultivation, agricultural labourer	1	3	
50.	Weaver, cultivation, tailoring	1	7	
51.	Clerk in government office, knitting and spinning	1	2	
52.	Sub-inspecter soil conservation, cultivation	1	3	
53.	Agricultural labourer, cultivation, spinning	1	6	
54.	Agricultural labourer, D. G B. R. labourer	1	2	
55.	Weaver, chowkidar	1	3	
56.	Number of occupational diversity	79	191	

TABLE 14

Distribution of households classified by number of members and by subsidier occupational diversity
(i.e. different number having different subsidiary occupation)

Description of occupational diversity	Number of household	Number of members	Remarks
1	2	3	4
1. Business of wool, D.G.B.R. labourer	2	5	
2. Religious lives, cultivation	1	3	
3. Priest, road labourer	1	2	
4. Shephered, D.G.B.R. labourer	3	7	
5. Cultivation, D.G.B.R. labourer	3	7	
6. Road labourer, rearing of sheep	2	4	
7. Cultivation, religious serving (Jomo)	1	2	
8. Religious services deity's Grokh, spinning	1	2	
9. Rearing of sheep, road labourer, cultivation	1	4	
10. Spinning/weaving, cultivation	2	7	
11. Priest, shephered, D.G.B.R. daily wages labourer	1	4	
12. Road labourer, agricultural labourer	4	10	
13. Business, horticulture work	1	2	
14. Cultivation, spinning of wool, religious servicing	1	3	
15. Cultivation, spinning/weaving	7	27	
16. Road labourer, religious services (Jomo)	2	5	
17. Livestock, ritual services	2	4	
18. Road labourer, cultivation	2	4	
19. Cultivation, watermill worker	1	2	
20. Cultivation, agricultural labourer, road labourer	1	3	
21. Cultivation, agricultural labourer	5	16	
22. Cultivation, weaving, agricultural labourer	3	11	
23. Cultivation, grinding	2	8	
24. Tailoring, weaver	1	2	
25. Cultivation, carpenter, gharati	1	6	
26. Gharati, agricultural labourer, cultivation	1	4	
27. Agricultural labourer, road labourer	1	2	
28. Priest, cultivation, D.G.B.R. labourer	1	3	
29. Shephered, cultivation	1	2	
30. Tailoring, cultivation	1	4	
31. Carpenter, agricultural labourer, shopkeeper	1	4	
32. D.G.B.R. labourer, spinning	1	3	
33. Weaver, agricultural labourer	1	3	
34. Carpenter, agricultural labourer, spinning, cultivation	1	8	
35. Agricultural labourer, weaver	1	5	
36. Weaver, shopkeeper	1	2	
37. Weaver, cultivation, agricultural labourer	1	3	
38. Agricultural labourer, cultivation	1	3	
39. Number of occupational diversity	69	94	

TABLE 15

Number of persons by age, sex and religion who are studying/not studying in educational institutions

Religion	Age-group	Total		Number studying		Number not studying		Remarks
		Males	Females	Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9
Budhism	5—9	36	37	20	22	16	15	
	10—14	40	32	40	26	...	6	
	15—19	31	27	22	11	9	16	
	20—24	10	29	2	1	8	28	
	25+	120	159	...	...	120	159	
	Total	237	284	84	60	153	224	
Hinduism	5—9	22	26	14	16	8	10	
	10—14	20	20	19	13	1	7	
	15—19	17	22	10	6	7	16	
	20—24	14	17	...	...	14	17	
	25+	79	85	...	...	79	85	
	Total	152	170	43	35	109	135	
All Religion	5—9	58	63	34	38	24	25	
	10—14	60	52	59	39	1	13	
	15—19	48	49	32	17	16	32	
	20—24	24	46	2	1	22	45	
	25+	199	244	...	...	199	244	
All Total		389	454	127	95	262	359	

TABLE 16

Number of persons by age, sex and study in educational institution by scheduled castes/scheduled tribes and other communities

Name of Caste/ Tribe/Community	Age-group	Total		Number studying		Number not studying		Remarks
		Males	Females	Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9
Budhism :		237	284	84	60	153	224	
1, Kinnaura	5—9	36	37	20	22	16	15	
	10—14	40	32	40	26	...	6	
	15—19	31	27	22	11	9	16	
	20—24	10	29	2	1	8	28	
	25+	120	159	...	...	120	159	
	Total	237	284	84	60	153	224	
Hinduism :		152	170	43	35	109	135	
1. Rajput	5—9	...	...	...	...	...	...	
	10—14	...	1	...	1	...	...	
	15—19	...	...	...	...	...	...	
	20—24	1	...	...	...	1	...	
	25+	3	1	...	...	3	1	
	Total	4	2	...	1	4	1	
2. Kumhar	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	1	...	...	...	1	...	
	Total	1	...	...	...	1	...	
3. Ores (Badhi)	5—9	6	4	3	2	3	2	
	10—14	4	4	3	...	1	4	
	15—19	2	2	...	...	...	...	
	20—24	3	3	...	...	3	3	
	25+	13	16	...	...	13	16	
	Total	28	29	8	3	20	26	

TABLE 16—Concld.

1	2	3	4	5	6	7	8	9
4. Domang	5—9	3	7	2	5	1	2	
(Sunar/Lohar)	10—14	...	1	...	...	...	1	
	15—19	3	1	3	...	...	1	
	20—24	2	2	...	..	2	2	
	25+	10	9	...	...	10	9	
	Total	18	20	5	5	13	15	
5. Chamang	5—9	13	15	9	9	4	6	
(Chamar, Koli,	10—14	18	16	17	11	1	5	
Julaha)	15—19	10	17	4	6	6	11	
	20—24	8	12	...	...	8	12	
	25+	52	59	...	...	52	59	
	Total	101	119	30	26	71	93	
All Castes	5—9	58	63	34	38	24	25	
	10—14	60	52	59	39	1	13	
	15—19	48	49	32	17	16	32	
	20—24	24	46	2	1	22	45	
	25+	199	244	...	...	199	244	
	All Total	389	454	127	95	262	359	

TABLE 17

Number of persons by age, sex and study in educational institution by migration status as determined by place of birth

Migration status and place of birth	Age-group	Total		Number studying		Number not studying		Remarks
		M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9
A. Non-migrant (Born in the village)	5—9	57	62	33	37	24	25	
	10—14	58	51	57	38	1	13	
	15—19	48	46	32	14	16	32	
	20—24	20	34	2	1	18	33	
	25+	184	163	...	...	184	163	
	Total	367	356	124	90	243	266	
B. Migrants :		22	98	3	5	19	93	
I Born outside the village in same tahsil (a) Rural	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	2	7	...	...	2	7	
	25+	3	42	...	...	3	42	
	Total	5	49	...	...	5	49	
II. Born within the same district		11	42	3	2	8	40	
(i) Moorang (R)	5—9	...	...	...	...	...	...	
	10—14	1	...	1	...	...	...	
	15—19	...	2	...	2	...	...	
	20—24	1	...	...	...	1	...	
	25+	3	25	...	...	3	25	
	Total	5	27	1	2	4	25	
(ii) Kalpa (R)	5—9	1	...	1	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	1	8	...	...	1	8	
	Total	2	8	1	...	1	8	
(iii) Hangrang (R)	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	..	
	20—24	...	1	...	...	...	1	
	25+	...	...	...	...	...	...	
	Total	...	1	...	...	...	1	

TABLE 17—Contd.

1	2	3	4	5	6	7	8	9
(iv) Sangla (a) Rural	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	2	2	...	...	2	2	
	Total	2	2	...	...	2	2	
(v) Nichar (a) Rural	5—9	...	...	...	...	...	...	
	10—14	1	...	1	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	1	...	...	...	1	
	25+	1	3	...	...	1	3	
	Total	2	4	1	...	1	4	
III. Born in other district of state		6	7	...	3	6	4	
(i) Shimla (a) Rural	5—9	...	...	...	...	...	...	
	10—14	...	1	...	1	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	2	...	...	...	2	
	25+	1	...	...	...	1	...	
	Total	1	3	...	1	1	2	
(b) Urban	5—9	...	1	...	1	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	...	...	...	...	...	...	
	Total	...	1	...	1	...	...	
(ii) Solan (b) Urban	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	1	...	...	...	1	...	
	Total	1	...	...	...	1	...	
(iii) Bilaspur (a) Rural	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	1	...	...	...	1	...	
	25+	2	...	...	...	2	...	
	Total	3	...	...	...	3	...	

TABLE 17—Concld.

1	2	3	4	5	6	7	8	9
(iv) Kullu (b) Urban	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	1	...	...	...	1	
	25+	1	1	...	...	1	1	
	Total	1	2	...	...	1	2	
(v) Sirmaur (a) Rural	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	1	...	1	...	...	
	20—24	...	...	...	...	...	...	
	25+	...	...	...	...	...	...	
	Total	...	1	...	1	...	...	
All Total (a+b)		389	454	127	95	262	359	

TABLE 18

Number of persons by age, sex and study in educational institution by occupation of head of household

Occupation of head of household (Describe as per NCO 2 digit)	Age-group	Total		Number studying		Number not studying		Remarks
		M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9
Nursing and other medical and health technician	5—9	1	...	...	...	1	...	
	10—14	3	...	3	...	...	...	
	15—19	2	3	2	1	...	2	
	20—24	...	1	...	...	...	1	
	25+	3	2	...	...	3	2	
	Total	9	6	5	1	4	5	
Teachers	5—9	1	1	1	...	...	1	
	10—14	1	3	1	3	...	...	
	15—19	...	1	...	...	...	1	
	20—24	...	...	...	...	...	...	
	25+	4	6	...	...	4	6	
	Total	6	11	2	3	4	8	
Artist	5—9	...	...	...	...	...	...	
	10—14	...	1	...	...	...	1	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	1	1	...	...	1	1	
	Total	1	2	...	...	1	2	
Religious services	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	3	2	...	...	3	2	
	Total	3	2	...	...	3	2	
Sub-inspector (Soil)	5—9	...	3	...	2	...	1	
	10—14	...	2	...	2	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	1	...	...	...	1	
	25+	2	4	...	...	2	4	
	Total	2	10	...	4	2	6	

TABLE 18—Contd.

1	2	3	4	5	6	7	8	9
Patwaries	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	2	...	...	...	2	...	
	Total	2	...	...	...	2	...	
Clerks/Peons	5—9	1	1	...	1	1	...	
	10—14	4	4	4	4	...	...	
	15—19	2	1	2	...	...	1	
	20—24	2	3	1	...	1	3	
	25+	8	8	...	...	8	8	
	Total	17	17	7	5	10	12	
Postman (Runner)	5—9	1	...	...	...	1	...	
	10—14	...	...	...	...	...	...	
	15—19	1	1	1	...	...	1	
	20—24	...	...	...	...	...	...	
	25+	1	1	...	...	1	1	
	Total	3	2	1	...	2	2	
Grocery shopkeeper	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	1	1	...	...	1	1	
	Total	1	1	...	...	1	1	
Sweeper	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	1	...	...	...	1	...	
	Total	1	...	...	...	1	...	
Chowkidar and gunman	5—9	1	1	1	1	...	...	
	10—14	2	4	2	1	...	3	
	15—19	2	1	1	...	1	1	
	20—24	...	...	...	...	...	...	
	25+	4	6	...	...	4	6	
	Total	9	12	4	2	5	10	

TABLE 18—Contd.

1	2	3	4	5	6	7	8	9
Cultivators	5—9	36	31	23	19	13	12	
	10—14	37	21	36	18	1	3	
	15—19	26	22	18	11	8	11	
	20—24	8	24	...	1	8	23	
	25+	106	141	...	...	106	141	
	Total	213	239	77	49	136	190	
Livestock	5—9	1	3	...	2	1	1	
	10—14	...	1	...	1	...	...	
	15—19	...	1	...	1	...	...	
	20—24	2	2	1	...	1	2	
	25+	2	4	...	...	2	4	
	Total	5	11	1	4	4	7	
Agricultural labourer	5—9	...	2	...	1	...	1	
	10—14	...	3	...	1	...	2	
	15—19	3	...	...	...	3	...	
	20—24	...	1	...	...	...	1	
	25+	3	9	...	...	3	9	
	Total	6	15	...	2	6	13	
Forest guard	5—9	...	...	...	...	...	...	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	...	...	...	...	...	...	
	25+	1	...	...	...	1	...	
	Total	1	...	...	...	1	...	
Weavers	5—9	8	8	5	4	3	4	
	10—14	11	9	11	7	...	2	
	15—19	5	13	2	4	3	9	
	20—24	6	7	...	...	6	7	
	25+	29	29	...	...	29	29	
	Total	59	66	18	15	41	51	
Carpenters	5—9	5	4	2	2	3	2	
	10—14	2	2	2	1	...	1	
	15—19	3	4	2	...	1	4	
	20—24	3	2	...	...	3	2	
	25+	14	15	...	...	14	15	
	Total	27	27	6	3	21	24	

TABLE 18—Concld.

1	2	3	4	5	6	7	8	9
Blacksmith	5—9	1	3	1	2	...	1	
	10—14	...	...	...	...	...	...	
	15—19	...	1	...	...	...	1	
	20—24	1	1	...	...	1	1	
	25+	4	4	...	...	4	4	
	Total	6	9	1	2	5	7	
Fitter in irrigation	5—9	...	...	...	...	...	...	
	10—14	...	1	...	1	...	...	
	15—19	1	1	1	...	...	1	
	20—24	...	...	...	...	...	...	
	25+	2	2	...	...	2	2	
	Total	3	4	1	1	2	3	
Goldsmith	5—9	2	4	1	3	1	1	
	10—14	...	1	...	...	...	1	
	15—19	3	...	3	...	...	...	
	20—24	1	1	...	...	1	1	
	25+	5	5	...	...	5	5	
	Total	11	11	4	3	7	8	
Labourers n.e.c.	5—9	...	2	...	1	...	1	
	10—14	...	...	...	...	...	...	
	15—19	...	...	...	...	...	...	
	20—24	1	3	...	...	1	3	
	25+	3	4	...	...	3	4	
	Total	4	9	...	1	4	8	
All occupation	5—9	58	63	34	38	24	25	
	10—14	60	52	59	39	1	13	
	15—19	48	49	32	17	16	32	
	20—24	24	46	2	1	22	45	
	25+	199	244	...	...	199	244	
	Total	389	454	127	95	262	359	

TABLE

Distribution of population by broad age groups, sex,

Religion and Caste/ Tribe/Community.	Broad age-group		Illiterate	Literate	Primary	Middle	Matriculation/ secondary
1	2		3	4	5	6	7
Budhism							
Kinnaura	5—14	Male	16	42	18	...	...
		Female	21	37	11	...	...
	15—59	Male	16	34	42	23	9
		Female	91	35	25	7	2
	60 and	Male	15	9	3	...	...
	above	Female	51	4	...	...	...
Hinduism	5—14	Male	9	28	5	...	...
		Female	15	25	6	...	...
	15—59	Male	36	18	25	12	7
		Female	75	11	13	4	3
	60 and	Male	5	2	...	...	...
	above	Female	18	...	...	...	...
Rajput	5—14	Male	...	...	...	...	...
		Female	...	...	1	...	...
	15—59	Male	...	...	2	1	1
		Female	1	...	...	...	...
	60 and	Male	...	...	...	...	...
	above	Female	...	...	...	...	...
Ores	5—14	Male	3	4	1	..	...
		Female	3	3	...	...	...
	15—59	Male	9	4	7	..	...
		Female	18	3	...	...	...
	60 and	Male	...	...	...	...	...
	above	Female	2	...	...	...	...

19

religion and caste/tribe/community and educational level

Higher secondary/ intermediate/ pre-university	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate equal to degree	Graduate degree other than technical degree	Post-graduate degree other than technical degree	Total	Remarks
8	9	10	11	12	13	14
...	...	...	...	...	76	
...	...	...	...	...	69	
1	4	4	1	...	134	
...	...	...	...	...	160	
...	...	...	...	...	27	
...	...	...	...	...	55	
...	...	...	...	...	42	
...	...	...	...	...	46	
...	2	...	2	1	103	
...	...	...	...	...	106	
...	...	...	...	...	7	
...	...	...	...	...	18	
...	...	...	...	...	...	
...	...	...	...	...	1	
...	...	...	...	...	4	
...	...	...	...	...	1	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	8	
...	...	...	...	...	6	
...	...	...	...	...	20	
...	...	...	...	...	21	
...	...	...	...	...	...	
...	...	...	...	...	2	

TABLE

1	2		3	4	5	6	7
Domang	5—14	Male	1	2	...	...	...
		Female	3	5	...	...	...
	15—59	Male	4	5	5	1	...
		Female	9	1	1	...	...
	60 and	Male	...	...	...	...	...
	above	Female	1	...	...	...	...
Chamang	5—14	Male	5	22	4	...	...
		Female	9	17	5	...	...
	15—59	Male	23	9	11	10	6
		Female	47	7	12	4	3
	60 and	Male	5	2	...	...	..
	above	Female	15	...	...	...	...
Kumhar	5—14	Male	...	..	...	...	...
		Female	...	..	...	...	...
	15—59	Male	...	..	...	...	...
		Female	...	..	...	...	...
	60 and	Male	...	...	...	...	...
	above	Female	...	...	...	...	...

19—Concld.

8	9	10	11	12	13	14
...	...	...	...	...	3	
...	...	...	...	...	8	
...	...	...	...	...	15	
...	...	...	...	...	11	
...	...	...	...	...	...	
...	...	...	...	...	1	
...	...	...	...	...	31	
...	...	...	...	...	31	
...	1	...	2	1	63	
...	...	...	...	...	73	
...	...	...	...	...	7	
...	...	...	...	...	15	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	1	...	...	...	1	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	

TABLE 20

Distribution of households classified by caste/tribe/community of head of households average score

Caste/Tribe/ Community	Number of households	Population			Average educational score					
					Per head			Per household		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Kinnaura	103	564	257	307	0.93	1.35	0.57	4.74	3.11	1.63
Rajput	3	6	4	2	1.83	2.25	1.00	3.67	3.00	0.67
Ores	10	67	35	32	0.53	0.86	0.21	3.00	2.40	0.60
Kumhar	1	1	1	...	3.00	3.00	...	3.00	3.00	...
Chamang	40	246	113	133	0.88	1.18	0.63	4.85	2.98	1.87
Domang	5	45	21	24	0.71	1.06	0.40	5.40	3.80	1.60

TABLE 21

Distribution of households by occupation of head of household and average educational score

Occupation of head of household	Number of households	Population			Average educational score						Remarks
					Per head			Per household			
		Total	Male	Female	Total	Male	Female	Total	Male	Female	
1	2	3	4	5	6	7	8	9	10	11	12
Nursing and other medical and health technician	4	16	9	7	2.07	2.33	1.67	7.75	5.25	2.50	
Teacher	5	19	6	13	1.59	2.33	1.18	5.40	2.80	2.60	
Artist	1	6	2	4	1.33	2.00	1.00	4.00	2.00	2.00	
Religious service (Lama)	4	5	3	2	1.40	1.33	1.50	1.75	1.00	0.75	
Sub-inspector (Soil)	2	13	2	11	1.17	2.00	1.00	7.00	2.00	5.00	
Patwaries	2	2	2	...	2.50	2.50	...	2.50	2.50	...	
Clerk/Peon	7	34	17	17	1.24	1.65	0.82	6.00	4.00	2.00	
Postman (Runner)	1	5	3	2	1.00	1.00	1.00	5.00	3.00	2.00	
Grocery shopkeeper	1	3	2	1	1.00	2.00	...	2.00	2.00	...	
Sweeper	1	1	1	...	...	...	...	...	...	...	
Chowkidar and Gumman	3	23	10	13	0.76	1.33	0.33	5.33	4.00	1.33	
Cultivators	85	490	230	260	0.88	1.29	0.52	4.71	3.24	1.47	
Livestock	3	18	7	11	0.69	1.00	0.55	3.67	1.67	2.00	
Agricultural labourers	5	21	7	14	0.35	0.33	0.36	1.40	0.40	1.00	
Forest guard	1	1	1	...	2.00	2.00	...	2.00	2.00	...	
Weavers	18	138	63	75	0.88	1.15	0.64	6.11	3.78	2.33	
Carpenter	10	64	34	30	0.50	0.78	0.22	2.70	2.10	0.60	
Blacksmith	2	18	8	10	0.40	0.67	0.22	3.00	2.00	1.00	
Fitter in irrigation	1	8	4	4	0.86	0.67	1.00	6.00	2.00	4.00	
Goldsmith	2	26	12	14	0.95	1.36	0.55	10.50	7.50	3.00	
Labourer n.e.c.	4	18	8	10	0.77	1.25	0.56	2.50	1.25	1.25	

TABLE

Distribution of households classified by

Type of household	Number of household	Population		
		Person	Male	Female
1	2	3	4	5
1. Nuclear	38	196	92	104
2. Supplemented nuclear	10	70	27	43
3. Sub-nuclear	15	42	16	26
4. Single person	27	27	14	13
5. Supplemented sub-nuclear	13	102	43	59
6. Supplemented collatral joint	2	16	7	9
7. Lineal	17	166	86	80
8. Supplemented joint	7	60	29	31
9. Supplemented lineal collatral	1	12	7	5
10. Self brother's unmarried son and sister	1	3	2	1
11. Self unmarried sister, sister's son, widowed mother	1	6	2	4
12. Self (male) father, mother and unmarried son	1	4	3	1
13. Self spouse married brother, married son, son's wife unmarried son/daughter and widowed mother	1	11	4	7
14. Self (male) married son, son's wife with or without unmarried son/daughter and widowed brother	1	13	5	8
15. Self spouse widowed mother son's wife, unmarried sister and sister's daughter	1	7	1	6
16. Self spouse with or without unmarried son/daughter, widowed mother, separated father's sister and sister's daughter	1	8	2	6
17. Self spouse with or without unmarried son/daughter, married brother, divorced sister son/daughter, unmarried sister, widowed mother and father	1	11	4	7
18. Self spouse unmarried son/daughter, separated sister and sister's daughter	1	9	3	6
19. Self spouse married brother, father's sister, sister's daughter with or without unmarried son/daugter	1	9	6	3
20. Separated male with or without married mother, unmarried brother and sister and father's sister	1	7	3	4
21. A family of unmarried females	1	2	...	2
22. Self spouse married brother with or without unmarried son/daughter and widowed mother	5	45	22	23

22

type and average educational score

Average educational score						
Per head			Per household			
Person	Male	Female	Person	Male	Female	Remarks
6	7	8	9	10	11	12
0.99	1.26	0.75	4.68	2.81	1.87	
0.63	1.00	0.41	4.10	2.40	1.70	
0.78	1.36	0.43	1.93	1.27	0.66	
0.93	1.43	0.38	0.93	0.74	0.19	
0.76	1.23	0.43	5.46	3.69	1.77	
0.81	1.14	0.56	6.50	4.00	2.50	
1.01	1.35	0.61	8.59	6.18	2.41	
0.93	1.44	0.48	7.14	5.14	2.00	
1.20	1.67	0.50	12.00	10.00	2.00	
2.67	3.50	1.00	8.00	7.00	1.00	
0.40	1.00	0.25	2.00	1.00	1.00	
1.25	1.67	...	5.00	5.00	...	
0.67	0.75	0.60	6.00	3.00	3.00	
1.00	1.00	1.00	12.00	5.00	7.00	
0.71	1.00	0.67	5.00	1.00	4.00	
0.87	2.00	2.00	7.00	4.00	3.00	
1.25	1.33	0.57	8.00	4.00	4.00	
1.00	1.67	0.67	9.00	5.00	4.00	
1.14	1.50	0.67	8.00	6.00	2.00	
0.57	0.67	0.50	4.00	2.00	2.00	
1.00	...	1.00	2.00	...	2.00	
0.77	1.20	0.35	6.25	5.00	1.25	

TABLE

1	2	3	4	5
23. Self spouse married brother, married son, son's wife and unmarried son's son's daughter	4	39	25	14
24. Self (female) unmarried daughter and husband and father's sister	1	3	...	3
25. Self spouse unmarried son/daugther, female servant	1	6	2	4
26. Self spouse unmarried son/daughter and married daughter	1	6	3	3
27. Self brother's son	1	2	2	...
28. Self spouse married daughter with or without unmarried son/daughter, widowed father	1	8	4	4
29. Self spouse unmarried sister and brother's wife's unmarried daughter	1	4	1	3
30. Self spouse with or without unmarried son/daughter, married brother and father's sister	1	9	4	5
31. Self (female) unmarried son, widowed sister and sister's daughter	1	4	1	3
32. Self (female) married son, son's wife with or without unmarried son/daughter	1	11	4	7
33. Self spouse son's wife with or without unmarried son/daughter	1	6	3	3
34. Self spouse married brother with or without unmarried son/daughter	1	5	4	1

22—Concld.

6	7	8	9	10	11	12
0.74	0.95	0.33	1.00	...	1.00	
0.33	...	0.33	1.00	...	1.00	
1.33	2.00	1.0(	.00	2.00	2.00	
0.33	0.33	0.33	.00	1.00	1.00	
2.00	2.00	...	4.00	4.00	...	
0.86	0.67	1.00	6.00	2.00	4.00	
1.00	2.00	0.67	4.00	2.00	2.00	
1.44	1.75	1.20	3.00	7.00	6.00	
0.25	1.00	...	1.00	1.00	...	
1.10	1.33	1.00	1.00	7.00	6.00	
1.00	1.00	1.00	6.00	3.00	3.00	
0.80	1.00	...	4.00	4.00	...	

TABLE

Distribution of households classified by migration status by place of

Migration status by place of last residence	Number of households	Population		
		P	M	F
1	2	3	4	5
A. Non-migration	132	835	386	449
B. Migration				
I. Same tahsil (Pooh)	5	16	3	13
II. Other tahsil of the same district :				
(i) Hangrang	4	12	6	6
(ii) Moorang	6	19	10	9
(iii) Nichar	4	9	6	3
(iv) Kalpa	3	4	1	3
III. Other district of the state :				
SOLAN				
Dharampur (R)	1	8	5	3
SHIMLA				
Rampur (U)	1	3	2	1
LAHAUL & SPITI				
Kaza (R)	2	7	4	3
SHIMLA				
Shimla (U)	1	1	1	...
KULLU				
Mandi (U)	1	6	2	4
IV. Other state				
(J & K)				
(i) Jammu	1	8	4	4
V. Other country (Tibet)				
Tashi Lombo	1	1	1	...

23

last residence of head of household and educational score

Average educational score					
Per head			Per household		
P	M	F	P	M	F
6	7	8	9	10	11
0.89	1.26	0.56	2.36	1.56	0.80
0.47	1.33	0.25	1.40	0.80	0.60
1.83	2.17	1.50	5.50	3.25	2.25
1.80	2.44	0.83	4.50	3.67	0.83
1.75	2.17	0.50	3.50	3.25	0.25
0.50	...	0.67	0.67	...	0.67
2.00	2.00	2.00	14.00	10.00	4.00
2.67	3.50	1.00	8.00	7.00	1.00
1.43	1.50	1.33	5.00	3.00	2.00
3.00	3.00	...	3.00	3.00	...
1.33	2.00	1.00	4.00	2.00	2.00
0.63	1.25	...	5.00	5.00	...
1.00	1.00	...	1.00	1.00	...

TABLE

Knowledge of subsidiary languages

Language	Speakers			Hindi					
				Number			Average educational score		
	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10
Kinnauri 159	926	429	497	605	316	289	1.02	1.25	0.78
Kulvi 1	1	...	1	1	...	1	2.00	...	2.00
Pahari 1	1	1	...	1	1	...	3.00	3.00	...
Hindi 1	1	1	...	...	...	...	...	...	...

Language	Tibetan/Hindi						Hindi/English					
	Number			Average educational score			Number			Average educational score		
	T	M	F	T	M	F	T	M	F	T	M	F
1	23	24	25	26	27	28	29	30	31	32	33	34
Kinnauri 159	12	9	3	1.33	1.44	1.00	22	21	1	3.18	3.19	3.00
Kulvi 1	...	...	...	...	...	...	...	...	...	...	...	...
Pahari 1	...	...	...	...	...	...	...	...	...	...	...	...
Hindi 1	...	...	...	...	...	...	...	...	...	...	...	...

24

and average educational score

Tibetan						Hindi/Chinese					
Number			Average educational score			Number			Average educational score		
T	M	F	T	M	F	T	M	F	T	M	F
11	12	13	14	15	16	17	18	19	20	21	22
6	...	6	0.67	...	0.67	1	1	...	2.00	2.00	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...

Hindi/Urdu						Punjabi/English					
Number			Average educational score			Number			Average educational score		
T	M	F	T	M	F	T	M	F	T	M	F
35	36	37	38	39	40	41	42	43	44	45	46
1	1	...	1.00	1.00	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	1	1	...	3.00	3.00	...

TABLE

Distribution of students by

Course/Level/ Class	Age-group								
	5—9			10—14			15—19		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
I	41	18	23	3	2	1	...	...	...
II	19	8	11	9	5	4	...	...	...
III	8	5	3	18	9	9	1	1	...
IV	3	3	...	16	11	5	...	...	...
V	...	...	...	14	9	5	...	...	...
VI	...	...	...	19	10	9	7	4	3
VII	...	...	...	9	4	5	5	4	1
VIII	...	...	...	10	9	1	16	11	5
IX	...	...	...	...	...	...	7	5	2
X	...	...	...	...	...	...	13	7	6
	71			98			49		

25

course/level/class and age

Age-group						Number of students			
20—24			25+						
P	M	F	P	M	F	P	M	F	Remarks
11	12	13	14	15	16	17	18	19	20
...	...	...	...	...	...	44	20	24	
...	...	...	...	...	...	28	13	15	
...	...	...	...	...	...	27	15	12	
...	...	...	...	...	...	19	14	5	
...	...	...	...	...	...	14	9	5	
...	...	...	...	...	...	26	14	12	
...	...	...	...	...	...	14	8	6	
1	...	1	...	...	...	27	20	7	
...	...	...	...	...	...	7	5	2	
2	2	...	...	...	...	15	9	6	
3									

TABLE

Workers and non-workers by mother-tongue,

Mother-tongue	All levels						Illiterate					
	Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Kinnauri	542	233	309	384	196	188	298	71	227	156	68	88
Hindi	1	1	...	...	...	...	...	...	...	...	...	...
Pahari	1	1	...	...	...	...	...	...	...	...	...	...
Kulluvi	1	...	1	...	...	...	...	...	...	...	...	...
Total	545	235	310	384	196	188	298	71	227	156	68	88

Mother-tongue	Middle						Matriculation/secondary					
	Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F
1	26	27	28	29	30	31	32	33	34	35	36	37
Kinnauri	24	21	3	22	14	8	18	14	4	2	1	1
Hindi	...	...	...	...	...	...	...	...	...	...	...	...
Pahari	...	...	...	...	...	...	1	1	...	...	...	...
Kulluvi	...	...	...	...	...	...	...	...	...	...	...	...
Total	24	21	3	22	14	8	19	15	4	2	1	1

26

sex and educational level

Literate (with educational level)						Primary					
Workers			Non-workers			Workers			Non-workers		
T	M	F	T	M	F	T	M	F	T	M	F
14	15	16	17	18	19	20	21	22	23	24	25
111	62	49	135	71	64	77	51	26	69	42	27
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	1	...	1	...	...	...
111	62	49	135	71	64	78	51	27	69	42	27

Higher secondary/intermediate/pre-university						Non-technical diploma or certificate not equal to degree					
Workers			Non-workers			Workers			Non-workers		
T	M	F	T	M	F	T	M	F	T	M	F
38	39	40	41	42	43	44	45	46	47	48	49
1	1	...	...	...	...	5	5	...	...	...	...
...	...	...	...	...	...	1	1	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
1	1	...	...	...	...	6	6	...	...	...	...

TABLE

Workers and non-workers by mother-tongue,

Mother-tongue	Technical diploma or certificate not equal to degree						Graduate degree other		
	Workers			Non-workers			Workers		
	T	M	F	T	M	F	T	M	F
1	50	51	52	53	54	55	56	57	58
Kinnauri	4	4	...	...	...	...	3	3	...
Hindi	...	...	...	...	...	...	...	...	...
Pahari	...	...	...	...	...	...	...	...	...
Kulluvi	...	...	...	...	...	...	...	...	...
Total	4	4	...	...	...	...	3	3	...

24—Concld.

sex and educational level

than technical degree			Post-graduate degree other than technical degree						
Non-workers			Workers			Non-workers			
T	M	F	T	M	F	T	M	F	Remarks
59	60	61	62	63	64	65	66	67	68
...	...	...	1	1	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	1	1	...	...	...	...	

TABLE 27

Travel index of persons, males and females of the village classified by religion and caste/tribe/community

Religion and Caste/Tribe/ Community	Travel index			Remarks
	Persons	Males	Females	
1	2	3	4	5
Budhism				
Kinnaura	348	422	286	
Hinduism				
Rajput	294	329	225	
Ores	96	114	79	
Domang	129	185	78	
Chamang	186	266	120	
Kumhar	1,565	1,565	...	

TABLE 28

Travel index of persons, males and females classified by occupation

Occupation (as per 2 digit)	Persons			Travel index			Remarks
	Total	Males	Females	Total	Males	Females	
1	2	3	4	5	6	7	8
Nursing and other medical and health technician	5	4	1	875	1,026	268	
Teachers	9	7	2	846	979	378	
Artist	1	1	...	1,700	1,700	...	
Religious services	9	5	4	1,338	1,872	670	
Bank branch manager	1	1	...	4,400	4,400	...	
Sub-inspector (Soil)	4	4	...	971	971	...	
Patwaries	2	2	...	355	355	...	
Clerks and peons	10	9	1	534	563	268	
Postman (Runner)	1	1	...	228	228	...	
Grocery shopkeeper	3	2	1	209	313	...	
Domestic worker	1	...	1	...	...	...	
Sweeper	1	1	...	268	268	...	
Chowkidar and gunman	6	6	...	752	752	...	
Cultivators	370	113	257	382	544	310	
Livestock	8	8	...	251	251	...	
Agricultural labourers	19	7	12	376	660	210	
Forest guard	2	2	...	455	455	...	
Weavers	34	25	9	284	276	305	
Grain millers (Gharahati)	3	...	3	82	...	82	
Tailors	6	3	3	99	112	85	
Carpenters	17	17	...	200	200	...	
Blacksmiths	4	4	...	280	280	...	
Electricity workers	3	3	...	349	349	...	
Fitter in irrigation	1	1	...	136	136	...	
Goldsmith	4	4	...	135	135	...	
Labourer n.e.c.	21	5	16	147	232	120	
Non-worker	298	154	144	61	64	58	

TABLE

Employment status of workers classified

Religion and Caste/Tribe/ Community	Employment status								
	Cultivator			Agricu'tural labour			Employer		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Budhist, Kinnaura	268	93	175	7	3	4	...	...	...
Hinduism									
Rajput	2	1	1	...	...	...	...	...	...
Ores	20	1	19	...	...	...	...	...	...
Domang	11	...	11	...	...	...	...	...	...
Chamang	69	18	51	12	4	8	1	1	...
Kumhar	...	...	...	...	...	...	...	...	...
Total	370	113	257	19	7	12	1	1	...

29

by religion and caste/tribe/community

Employment status									
	Employee			Single worker			Family worker		
P	M	F	P	M	F	P	M	F	Remarks
11	12	13	14	15	16	17	18	19	20
36	24	12	19	12	7	4	4	...	
3	3	...	...	...	...	...	...	...	
1	...	1	5	5	...	13	11	2	
2	1	1	5	4	1	7	7	...	
22	15	7	9	8	1	28	19	9	
1	1	...	...	...	...	...	...	...	
65	44	21	38	29	9	52	41	11	

TABLE 30

Occupation and distance from place of work

Occupation	Number of workers where place of work (Km.)							Remarks
	1	1—2	3—5	6—10	11—15	16—25	26+	
1	2	3	4	5	6	7	8	9
Nursing and other medical and health technician	2	1	1	1	...	...	...	
Teachers	2	2	5	...	...	...	...	
Artist	1	...	...	...	...	...	...	
Religious services	7	...	2	...	...	...	...	
Bank branch manager	...	...	...	...	...	...	1	
Sub-inspector (Soil)	1	...	1	...	...	1	1	
Patwaries	...	...	...	2	...	...	...	
Clerks and peons	2	1	1	2	...	2	2	
Postman (*Runner*)	...	...	1	...	...	...	...	
Grocery shopkeeper	2	...	...	1	...	...	...	
Domestic worker	1	...	...	...	...	...	...	
Sweeper	1	...	...	...	...	...	...	
Chowkidar and gunman	...	2	...	...	...	2	2	
Cultivators	184	103	83	...	...	...	...	
Livestock	1	3	4	...	...	...	...	
Agricultural labourers	8	4	7	...	...	...	...	
Forest guard	1	...	...	1	...	...	...	
Weavers	34	...	...	...	...	...	...	
Grain miller (Gharahati)	...	3	...	...	...	...	...	
Tailors	6	...	...	...	...	...	...	
Carpenters	6	10	1	...	...	...	...	
Blacksmith	4	...	...	...	...	...	...	
Electricity worker	1	1	...	1	...	...	...	
Fitter in irrigation	1	...	...	...	...	...	...	
Goldsmith	4	...	...	...	...	...	...	
Labourers n.e.c.	...	...	9	12	...	...	...	

TABLE 31

Occupation and mode of transport to place of work and time taken to reach

Occupation	Transport to place of work and time taken to reach								Remarks
	On foot				By bus				
	30 minutes or less	31 minutes-1 hr.	1 hr.-1½ hrs.	More than 1½ hrs.	30 minutes or less	31 minutes-1 hr.	1 hr.-1½ hrs.	More than 1½ hrs.	
1	2	3	4	5	6	7	8	9	10
Nursing and other medical and health technician	2	3	...	...	...	...	...	...	
Teachers	4	5	...	...	...	...	...	...	
Artist	1	...	...	...	...	...	...	...	
Religious services	7	2	...	...	...	...	...	...	
Bank branch manager	...	...	...	...	...	...	...	1	
Sub-inspector (Soil)	1	1	...	...	...	...	...	2	
Patwaries	...	...	2	...	...	...	...	...	
Clerks and peons	2	3	1	...	...	...	...	4	
Postman (Runner)	...	1	...	...	...	...	...	...	
Grocery shopkeeper	2	...	1	...	...	...	...	...	
Domestic worker	1	...	...	...	...	...	...	...	
Sweeper	1	...	...	...	...	...	...	...	
Chowkidar and gunman	1	1	...	...	...	1	1	2	
Cultivators	262	108	...	...	...	...	...	...	
Livestock	4	4	...	...	...	...	...	...	
Agricultural labourers	12	7	...	...	...	...	...	...	
Forest guard	1	...	...	1	...	...	...	...	
Weavers	34	...	...	...	...	...	...	...	
Grain miller (Gharahati)	1	2	...	...	...	...	...	...	
Tailors	6	...	...	...	...	...	...	...	
Carpenters	14	3	...	...	...	...	...	...	
Blacksmith	4	...	...	...	...	...	...	...	
Electricity worker	2	...	...	1	...	...	...	...	
Fitter in irrigation	1	...	...	...	...	...	...	...	
Goldsmith	4	...	...	...	...	...	...	...	
Labourers n.e c.	1	9	10	1	...	...	...	...	

TABLE

Occupation and employment status of

Nature of industry	Number of workers			Occupation (as per NCO 2 digits)	Employment					
					Cultivator			Agricultural labourers		
	P	M	F		P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
Medical/Para medical	5	3	1	08	...	...	...	...	...	...
Teaching	9	7	2	15	...	...	...	...	...	...
Artist/Painter	1	1	...	17	...	...	...	...	...	...
Religious services	9	5	4	19	...	...	...	...	...	...
Banking services	1	1	...	23	...	...	...	...	...	...
Supervisory work	4	4	...	30	...	...	...	...	...	...
Village officials	2	2	...	31	...	...	...	...	...	...
Clerks and peons	10	9	1	35	...	...	...	...	...	...
Post office service	1	1	...	38	...	...	...	...	...	...
Retail grocery	3	2	1	40	...	...	...	...	...	...
Domestic services	1	...	1	53	...	...	...	...	...	...
Cleaning/sweeper	1	1	...	54	...	...	...	...	...	...
Protection services	6	6	...	57	...	...	...	...	...	...
Aricultural activity	370	113	257	61	370	113	257	...	...	...
Livestock	8	8	...	62	...	...	...	...	...	...
Agricultural labourer	19	7	12	63	...	...	...	19	7	12
Forest activity	2	2	...	66	...	...	...	...	...	...
Weaving	34	25	9	75	...	...	...	...	...	...
Grinding of cereals	3	...	3	77	...	...	...	...	...	...
Tailoring	6	3	3	79	...	...	...	...	...	...
Carpentry	17	17	..	81	...	...	...	...	...	...
Blacksmithy	4	4	...	83	...	...	...	...	...	...
Electrical fittings	3	3	...	85	...	...	...	...	...	...
Plumber in irrigation	1	1	...	87	...	...	...	...	...	...
Goldsmithy	4	4	...	88	...	...	...	...	...	...
Road maintenance/ construction	21	5	16	99	...	...	...	...	...	...

32

workers classified by nature of industry

status												
Employer			Employee			Single worker			Family workers			
P	M	F	P	M	F	P	M	F	P	M	F	Remarks
12	13	14	15	16	17	18	19	20	21	22	23	24
...	...	...	5	4	1	...	...	...	...	...	...	
...	...	...	9	7	2	...	...	...	...	...	...	
...	...	...	...	...	...	1	1	...	...	...	...	
...	...	...	9	5	4	...	...	...	...	...	...	
...	...	...	1	1	...	...	...	...	...	...	...	
...	...	...	4	4	...	...	...	...	...	...	...	
...	...	...	2	2	...	...	...	...	...	...	...	
...	...	...	10	9	1	...	...	...	...	...	...	
...	...	...	1	1	...	...	...	...	...	...	...	
1	1	...	...	...	...	1	1	...	1	...	1	
...	...	...	1	...	1	...	...	...	...	...	...	
...	...	...	1	1	...	...	...	...	...	...	...	
...	...	...	6	6	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	..	...	...	...	4	4	...	4	4	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	2	2	...	...	...	...	...	...	...	
...	...	...	...	...	...	10	7	3	24	18	6	
...	...	...	...	...	...	1	...	1	2	...	2	
...	...	...	...	...	...	3	2	1	3	1	2	
...	...	...	...	...	...	6	6	...	11	11	...	
...	...	...	...	...	...	1	1	...	3	3	...	
...	...	...	1	1	...	2	2	...	...	...	...	
...	...	...	1	1	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	4	4	...	
...	...	...	21	5	16	...	...	...	...	...	...	

TABLE

Leisure time activity of workers classified

Religion	Occupation	Description of leisure time activity	Age and sex								
			14 and below			15—19			20 —24		
			P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Budhism	Teachers	Gossiping and listening of radio	...	...	...	...	...	...	1	...	1
	Religious services	,,	...	...	...	...	...	...	1	1	...
	Chowkidar and gunman	,,	...	...	...	...	...	...	...	...	...
	Cultivators	,,	...	...	...	2	...	2	9	1	8
	Livestock	,,	...	...	...	1	1	...	...	...	...
	Agricultural labourer	,,	...	...	...	...	...	...	...	...	...
	Tailors	,,	...	...	...	...	...	...	1	...	1
	Electricity worker	,,	...	...	...	...	...	...	...	...	...
	Labourers n.e.c.	,,	...	...	...	1	...	1	3	...	3
Hinduism	Bank branch manager	,,	...	...	...	...	...	...	...	...	...
	Clerks and peons	,,	...	...	...	...	...	...	1	...	1
	Grocery shopkeeper	,,	...	...	...	...	...	...	...	...	...
	Cultivators	,,	2	1	1	3	1	2	7	...	7
	Livestock	,,	...	...	...	...	...	...	...	...	...
	Agricultural labourers	,,	...	...	...	1	...	1	...	...	...
	Weavers	,,	...	...	...	...	...	...	1	...	1
	Grain miller (Gharahati)	,,	...	...	...	...	...	...	...	...	...
	Tailors	,,	...	...	...	1	...	1	2	1	1
	Carpenters	,,	...	...	...	...	...	...	...	...	...
	Blacksmith	,,	...	...	...	...	...	...	...	...	...
	Labourers n.e.c.	,,	...	...	...	2	...	2	1	1	...

33

by religion, occupation, age and sex

Age and sex												
25—34			35—44			45—59			60+			
P	M	F	P	M	F	P	M	F	P	M	F	Remarks
13	14	15	16	17	18	19	20	21	22	23	24	25
1	1	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	1	1	...	...	...	...	...	...	...	
20	5	15	26	6	20	28	8	20	22	3	19	
1	1	...	1	1	...	1	1	...	...	...	...	
...	...	...	2	1	1	...	...	...	1	...	1	
...	...	...	...	...	...	...	...	...	...	...	...	
1	1	...	...	...	...	...	...	...	...	...	...	
1	1	...	1	...	1	1	...	1	...	...	...	
1	1	...	...	...	...	...	...	...	...	...	...	
1	1	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	1	...	1	
17	1	16	7	2	5	14	2	12	5	...	5	
...	...	...	...	...	...	1	1	...	...	...	...	
...	...	...	...	...	...	1	...	1	1	...	1	
1	...	1	3	1	2	3	3	...	...	...	...	
...	...	...	1	...	1	...	...	...	1	...	1	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	2	2	...	...	...	...	
1	1	...	1	1	...	1	1	...	...	...	...	
...	...	...	1	...	1	1	...	1	...	...	...	

TABLE 34

Nature of activity of children aged 6-14 who are not attending school classified by caste/tribe/community of head of household

Caste/Tribe/ Community of head of household	Age group of children not attending school	Nature of activity of children not attending school									
		Attending Anganbari	Dependent	Disabled	Agricultural labourer	Cultivator	Domestic servant	Household duties	Weaving	Ill heal	Remarks
1	2	3	4	5	6	7	8	9	10	11	12
Kinnaura	6—9	2	13	...	...	...	...	...	..	1	
	10—12	...	2	...	...	1	...	...	...	...	
	13—14	...	...	1	...	1	1	...	...	...	
Ores	6—9	1	2	...	...	...	...	1	...	...	
	10—12	...	...	...	...	...	...	...	...	...	
	13—14	...	...	...	...	...	...	1	...	...	
Domang	6—9	...	3	...	...	...	...	...	...	...	
	10—12	...	...	...	...	...	...	...	...	...	
	13—14	...	...	...	...	1	...	...	...	...	
Chamang	6—9	...	2	...	...	...	...	1	...	1	
	10—12	...	...	...	...	1	...	1	...	...	
	13—14	...	...	...	1	1	...	...	1	...	

TABLE 35

Age at marriage and time of marriage

Duration of marriage	Average age at marriage		Number of males and females married at the age							
			Below 10		10—12		13—15		16—18	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
Within 15 years	20	21	4	...	3	...	6	4	12	15
15—29 years	22	21	...	1	3	2	6	4	10	19
30+ years	19	20	3	...	1	...	8	4	20	23
Total	20	20	7	1	7	2	20	12	42	57

Number of males and females married at the age										
19—21		22—24		25—29		30—34		35+		
Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Remarks
12	13	14	15	16	17	18	19	20	21	22
21	22	11	11	4	5	4	1	1	2	
22	27	13	16	19	7	4	2	1	2	
17	26	6	7	9	10	...	2	1	...	
60	75	30	34	32	22	8	5	3	4	

TABLE

Average age at marriage as related to sex,

Educational level	Number of ever married		Average age at marriage of ever married	
	Male	Female	Earlier than 30 years	15—29 years
1	2	3	4	5
Illiterate	65	170	18	23
Literate	51	23	18	21
Primary	48	16	22	21
Middle	20	2	21	20
Matric	12	1	6	21
Higher secondary/inter/P.U.C.	1	...	...	19
Non-technical diploma	6	...	17	25
Technical	4	...	...	24
Graduate	1	...	...	...
Post-graduate	1	...	...	...
Total	209	212	19	22

36

educational level and time of marriage

males who married	Average age at marriage of ever married females who married			
Within 15 years	Earlier than 30 years	15—29 years	Within 15 years	Remarks
6	7	8	9	10
23	20	21	21	
17	19	18	21	
19	...	20	20	
18	...	...	25	
18	...	...	20	
...	...	...	...	
23	...	...	...	
21	...	...	...	
17	...	...	...	
20	...	...	...	
20	20	21	21	

TABLE

Age at marriage as related to distance

Distance of place of birth in km.	Average age at marriage		Number of males married at the age								
	Male	Female	Below 10	10—12	13—15	16—18	19—21	22—24	25—29	30—34	35+
1	2	3	4	5	6	7	8	9	10	11	12
Less than 5	20	21	7	7	20	38	55	27	32	7	3
5—10	24	18	...	...	...	...	...	1	...	...	...
11—20	22	19	...	...	...	...	2	1	...	...	...
21—50	19	19	...	...	...	1	1	...	...	...	...
51+	21	21	...	...	...	3	2	1	...	1	...
Total	20	20	7	7	20	42	60	30	32	8	3

37

of place of birth from the village

Number of females married at the age									
Below 10	10 —12	13 —15	16—18	19—21	22—24	25—29	30 —34	35+	Remarks
13	14	15	16	17	18	19	20	21	22
1	2	6	37	53	21	17	5	4	
...	...	...	3	...	1	...	...	...	
...	...	3	2	6	5	1	...	...	
...	...	3	14	12	5	3	...	...	
...	...	...	1	4	2	1	...	...	
1	2	12	57	75	34	22	5	4	

TABLE

Age at first marriage as

Present age of married person	Average age at marriage		Number of males married at the age of						
	Male	Female	Below 15	15—17	18—19	20—24	25—29	30—34	35+
1	2	3	4	5	6	7	8	9	10
Upto 19	18	17	6	...	...	...	...	...	...
20—24	19	20	1	3	3	6	...	...	...
25—29	14	19	3	5	6	8	2	...	...
30—34	19	19	3	3	5	9	...	1	...
35—44	21	20	4	7	5	14	6	2	1
45—59	21	21	4	11	8	21	17	4	...
60—64	23	23	...	1	2	3	1	...	1
65+	21	22	3	1	6	5	4	...	1
Total	20	20	24	31	35	66	30	7	3

38

related to present age

Number of females married at the age of							
Below 15	15—17	18—19	20—24	25—29	30—34	35+	Remarks
11	12	13	14	15	16	17	18
1	1	1	...	...	...	...	
1	3	3	5	...	...	...	
1	5	5	8	2	...	...	
...	3	7	4	1	...	...	
2	10	7	26	3	1	...	
...	8	7	12	7	1	1	
...	...	1	1	3	...	...	
...	5	5	7	2	1	2	
5	35	36	63	18	3	3	

TABLE 39

Average age at marriage as related to caste, tribe/community

Caste/Tribe/ Community	Number of ever married		Average age at marriage of ever married males who married			Average age at marriage of ever married females who married			Remarks
	Males	Females	Earlier than 30 years	15—29 years	Within 15 years	Earlier than 30 years	15 – 29 years	Within 15 years	
1	2	3	4	5	6	7	8	9	10
Kinnaura	119	124	20	21	21	21	22	21	
Rajput	2	1	...	...	25	...	...	26	
Ores	17	14	12	17	15	19	18	18	
Domang	11	11	20	17	20	16	18	19	
Chamang	59	62	19	23	18	18	19	20	
Kumhar	1	...	...	...	24	...	...	...	
Total	209	212	19	22	20	20	21	21	

TABLE 40

Widow/widower re-marriage by age of becoming widow/widower and caste/tribe/community

Caste/Tribe/ Community	Number reporting to have become widower at age			Number remarried out of those who become widower at the age			Remarks
	Below 25	25—34	35 and above	Below 25	25—34	35 and above	
1	2	3	4	5	6	7	8
Kinnaura	...	4	29	...	2	...	
Rajput	1	...	...	1	...	...	
Domang	...	...	1	...	...	...	
Ores	...	...	2	...	...	...	
Chamang	1	2	18	...	1	2	
Kumhar	...	...	...	...	...	...	
Total	2	6	50	1	3	2	

TABLE 41

Reason for divorce/deserted/separation classified by religion and caste/tribe/community

Religion and Caste/Tribe/ Community	Number of ever married		Number of males reporting divorce/ desertion/separation at any time for			Number of females reporting divorce/ desertion/separation at any time for	Remarks
	Males	Females	Discord	Desired to have independent family	Desertion	Discord	
1	2	3	4	5	6	7	8
Budhism							
Kinnaura	119	124	6	2	...	5	
Hinduism	90	88	4	3	1	4	
Rajput	2	1	...	...	...	...	
Domang	11	11	2	...	...	1	
Ores	17	14	...	...	...	...	
Chamang	59	62	2	3	1	3	
Kumhar	1	...	...	...	...	...	
Total	209	212	10	5	1	9	

TABLE

Re-marriage of divorced/deserted/separated persons classified by religion and caste/

Religion and Caste/ Tribe/Community	Number of divorced/ deserted/separated		Number of ever divorced/deserted/separated males remarried after lapse of				
	Males	Females	Within 1 year	1—2 years	3—5 years	6—10 years	10 years and above
1	2	3	4	5	6	7	8
Budhism							
Kinnaura	8	5	4	1	2	...	...
Hinduism	8	4	2	4	...	...	...
Rajput	...	...	...	...	...	...	...
Domang	2	1	1	...	...	...	...
Ores	...	...	...	...	...	...	...
Chamang	6	3	1	4	...	...	...
Kumhar	...	...	...	...	...	...	...
Total	16	9	6	5	2	...	...

42

tribe/community and time gap between divorce/desertion/separation and re-marriage

Number of ever divorced/deserted/separated females remarried after lapse of					Number of divorced/ deserted/separated and never remarried		
Within 1 year	1—2 years	3—5 years	6—10 years	10 years and above	Males	Females	Remarks
9	10	11	12	13	14	15	16
...	...	...	1	...	1	4	
1	...	...	...	...	2	3	
...	...	...	...	...	...	...	
...	...	...	...	...	1	1	
...	...	...	...	...	...	...	
1	...	...	...	...	1	2	
...	...	...	...	...	...	...	
1	...	...	1	...	3	7	

TABLE 43

Households whose close relations are staying outside the household classified by religion and caste/tribe/community and age of head of household

Religion and Caste/ Tribe, Community	Total number of households	Number of households whose close relations are staying outside and where age of head of household is					
		Below 25	25—29	30—34	35—44	45—59	60+
1	2	3	4	5	6	7	8
Kinnaura	34	1	2	2	9	11	9
Rajput	2	...	...	1	1	...	...
Kumhar	1	...	...	...	1	...	...
Chamang	10	1	1	1	1	5	1

TABLE 44

Households whose close relations are staying outside the household classified by religion and caste/tribe/community and place of last residence of head of household

Religion and Caste/ Tribe Community	Total number of households	Number of households whose close relations are staying outside where place of last residence of head of household is					
		Same village	Rupi	Akpa	Dharampur	Shimla	Nichar
1	2	3	4	5	6	7	8
Kinnaura	34	24	1	1	1	1	1
Rajput	2	...	...	...	...	1	...
Kumhar	1	...	...	...	...	...	...
Chamang	10	4	...	...	...	...	1

Number of households whose close relations are staying outside where place of last residence of head of household is									
Nako	Moorang	Kalpa	Labrang	Thangi	Rarang	Jangi	Siaso	Chango	Karla
9	10	11	12	13	14	15	16	17	18
1	...	1	2	...	...	...	...	...	1
...	1	...	...	...	...	...	...	...	...
...	...	...	...	1	...	...	...	...	...
...	...	1	...	...	1	1	1	1	...

TABLE

Particulars of close relations staying outside the household classified by occupation of

Occupation of head of household	Total number of households	Number of households whose close relations			
		Father	Mother	Son	Daughter
1	2	3	4	5	6
Nursing and other medical and health technician	3	2	2	2	2
Teachers	3	1	1	4	2
Religious services	1	...	...	...	...
Patwaries	2	2	2	3	3
Clerks and peons	3	...	1	2	2
Grocery shopkeeper	1	...	...	1	1
Sweeper	1	...	...	...	...
Cultivators	28	1	1	23	2
Forest guard	1	...	...	...	1
Weavers	4	...	...	5	1

45

head of household and nature of relation with head of household

are staying outside and are related to head of household as

Brother	Sister	Husband	Wife	Son's son	Son's daughter
7	8	9	10	11	12
2	1	...	1	...	...
2	1	...	3	...	...
...	...	...	...	...	...
...	...	...	1	...	...
...	...	...	2	...	...
...	...	...	...	...	...
...	...	...	1	...	...
9	1	6	...	2	1
...	...	...	1	...	...
2	...	...	...	...	....

TABLE

Particulars of close relations staying outside the household classified

Age-group	Total number of close relations staying outside	Number staying outside who are					
		Father whose marital status is	Mother whose marital status is		Son whose marital status is		Daughter whose marital status is
		Married	Married	Widowed	Married	Unmarried	Unmarried
1	2	3	4	5	6	7	8
0—9	17	...	...	...	...	9	8
10—14	6	...	...	...	...	3	3
15—24	34	...	...	...	1	19	3
25—34	16	...	...	...	2	2	...
35—59	23	4	4	...	3	1	...
60+	7	2	2	1	...	...	...

46

by age, sex, marital status and relation to head of household

related to head of household as							
Brother whose marital status is			Sister whose marital status is	Husband whose marital status is	Wife whose marital status is	Son's son whose marital staus is	Son's daughter whose marital status is
Married	Divorced/ separated	Unmarried	Unmarried	Married	Married	Unmarried	Unmarried
9	10	11	12	13	14	15	16
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	1	4	2	...	1	2	1
2	2	3	1	1	3	...	...
1	...	2	...	4	4	...	...
...	...	...	...	1	1	...	...

TABLE 47

Particulars of close relations staying outside the household classified by educational level and relation to head of household

Educational of level persons staying outside	Number of persons staying outside who are related to head of household									
	Father	Mother	Son	Daughter	Brother	Sister	Husband	Wife	Son's son	Son's daughter
1	2	3	4	5	6	7	8	9	10	11
Illiterate	1	7	6	6	...	...	...	6	...	...
Literate	...	...	7	4	3	1	3	1	...	...
Primary	4	...	8	2	1	1	1	1	...	...
Middle	...	...	3	...	1	...	...	...	...	...
Matriculation/secondary	...	...	3	1	5	1	1	1	1	...
Higher secondary/intermediate/pre-university	...	...	9	1	2	...	...	...	1	1
Technical diploma or certificate not equal to degree	...	...	...	...	1	...	...	...	...	...
Graduate degree other than technical degree	1	...	3	...	1	...	...	...	...	...
Post-graduate degree other than technical degree	...	...	1	...	...	...	1	...	...	...
Medicine	...	...	...	...	1	...	...	...	...	...
Total	6	7	40	14	15	3	6	9	2	1

TABLE 48

Particulars of non-worker close relations who are staying outside the household classified by nature of activity and relationship to head of household

Nature of activity of non-worker close relation staying outside	Number where related to head of household as				
	Son	Daughter	Brother	Son's son	Son's daughter
1	2	3	4	5	6
Full time student	22	7	4	2	1
Dependent	3	4	...	...	...
Infant	2	2	...	...	...

TABLE 49

Particulars of close relations staying outside the household classified by occupation and re'ationship with head of household

Occupation (Describe as per NCO 2 digit)	Number of close re'ations staying outside who are related to head of household as							
	Father	Mother	Husband	Wife	Son	Daughter	Brother	Sister
1	2	3	4	5	6	7	8	9
J.E. Electrical	...	...	...	...	1	...	1	...
Doctor (M.B.B.S.) M.D.	...	...	...	...	...	...	1	...
Legal Officer	...	...	...	...	1	...	...	...
Teachers	...	...	1	...	...	...	...	...
Photographer	...	...	...	...	...	...	1	...
Superintendent of Police	...	...	...	...	...	...	1	...
Bank Probationery Officer	...	...	...	...	1	...	...	...
Patwaries	...	...	...	...	1	...	1	...
Computor	...	...	...	...	...	...	1	...
Clerk	...	...	...	...	2	1	3	...
Supervisor	...	...	1	...	...	...	...	...
Messanger in C.T.O.	...	...	1	...	1	...	...	...
Telephone Operator	1	...	...	...	...	...	...	...
Daba Worker	...	...	...	...	1	...	...	...
Sweeper	...	...	...	1	...	...	...	...
Hawaldar	...	...	1	...	3	...	...	...
Cultivators	5	7	...	8	...	...	...	3
Livestock	...	...	2	...	2	...	2	...

TABLE

Number of close relations staying outside the household classified

Relation to head of household	Number of close relations					
	Less than 1 year				1—4 years	
	Native place	Livestock	Education	Employment	Employment	Religion Lama
1	2	3	4	5	6	7
Father	...	...	...	...	1	...
Mother	...	...	...	...	...	...
Son	2	...	2	1	5	1
Husband	...	...	...	1	4	...
Wife	...	...	...	...	...	...
Brother	...	2	...	...	4	...
Sister	...	...	...	...	...	...
Son's son	...	...	...	...	...	...
Son's daughter	...	...	...	...	...	...
Daughter	2	...	1	1	...	...

50

by length of time, reason and relation to head of household

staying outside for

1—4 years						
Treatment	Education	Livestock	Separation	Training	Dhaba worker	Native place
8	9	10	11	12	13	14
...	...	...	...	...	...	...
...	...	...	...	...	...	...
1	10	1	1	1	1	2
...	...	...	...	...	...	...
...	...	...	...	...	...	2
...	...	...	...	1	...	...
...	...	...	...	...	...	...
...	2	...	...	...	...	...
...	1	...	...	...	...	...
...	...	...	1	1	...	3

TABLE

Number of close relations staying outside the household classified

Relation to head of household	Number of close relations				
	5—9 years				
	Education	Domestic	Employment	Religion Lama	Native place
1	15	16	17	18	19
Father	...	...	...	...	...
Mother	...	1	...	...	...
Son	2	...	3	1	3
Husband	...	...	1	...	...
Wife	...	...	...	...	...
Brother	2	...	3	...	...
Sister	...	1	...	...	...
Son's son	...	...	...	...	...
Son's daughter	...	...	...	...	...
Daughter	...	...	...	...	2

50—Concld.

by length of time, reason and relation to head of household

staying outside for					
10 - 19 years			20+ years		
Marriage	Native place	Employment	Native place	Religions Lama	Marriage
20	21	22	23	24	25
...	...	...	5	...	...
...	...	...	4	...	2
...	2	1	...	...	...
...	...	...	...	...	...
1	2	...	3	1	...
...	1	...	2	...	...
...	2	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	3	...	...	...	...

TABLE

Remittances sent by close relations staying outside the household classified

Relationship with head of household	Number of households	Close relations staying outsides	Average amount remittances sent by each close relation					
			Other village of the same tahsil Pooh	Other tahsil/sub-tahsil of the district			Other Solan	
				Moorang	Kalpa	Nichar	R	U
1	2	3	4	5	6	7	8	9
Father	3	13	3,500/-	...	8,000/-	1,100/-	...	...
Brother	7	12	8,000/-	1,500/-	3,000/-	...	...	1,000/-
Son	9	16	...	...	...	...	1,450/-	1,200/-
Husband	4	7	...	5,500/-	...	...	2,000/-	7,000/-

51

by relationship to head of household and present address

staying outside and whose present address is

districts									
Shimla		Kullu		Sirmaur		Other state			
R	U	R	U	R	U	Delhi (UT)	Assam	Haryana	Madhya Pradesh
10	11	12	13	14	15	16	17	18	19
...	...	...	...	...	...	...	...	...	...
...	2,500/-	...	...	...	...	...	...	...	...
...	4,000/-	...	600/-	...	1,500/-	800/-	3,000/-	6,000/-	...
...	...	...	...	...	...	...	...	...	2,500/-

TABLE

Remittances sent by households to close relations staying outside the household classified

Relationship with head of household	Number of households	Number of close relations	Other village of the same tahsil Pooh	Other tahsil/sub-tahsil of the district			
				Moorang	Kalpa	Sangla	Nichar
1	2	3	4	5	6	7	8
Father	4	20	6,000/-	...	450/-	8,000/-	...
Mother	1	5	...	4,000/-	...	...	...
Brother	5	9	...	...	...	...	...
Son	11	15	...	...	...	...	...
Daughter	1	1	...	...	...	...	...
Wife	5	16	...	2,400/-	6,000/-	6,000/-	600/-
Husband	1	1	...	600/-	...	...	...
Son's son	2	2	...	...	...	...	...
Son's daughter	1	1	...	...	...	...	...

52

by relationship to head of household and present address of the close relations

Other district								Other state		
Shimla		Kangra		Sirmaur		Bilaspur				
R	U	R	U	R	U	R	U	Karnataka	New Delhi (UT)	Chandigarh (UT)
9	10	11	12	13	14	15	16	17	18	19
...	6,000/-	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
...	2,425/-	...	500/-	...	...	...	...	300/-	...	...
...	2,964/-	...	...	...	...	...	...	800/-	7,500/-	7,000/-
...	...	...	...	...	3,600/-	...	...	...	...	...
...	...	...	...	...	...	9,000/-	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
...	6,000/-	...	...	...	...	...	...	...	...	7,000/-
...	4,500/-	...	...	...	...	...	...	...	...	...

TABLE 53

Type of houses of selected households classified by religion and caste/tribe/community of head of household

Religion and Caste/Tribe/ Community of head of household	Number of households	Number of households having		Remarks
		Separate houses with compounds	Separate houses without compounds	
1	2	3	4	5
Budhism	103	89	14	
Kinnaura	103	89	14	
Hinduism	59	27	32	
Rajput	3	2	1	
Chamang	40	13	27	
Domang	5	4	1	
Ores	10	8	2	
Kumhar	1	...	1	
Total All Caste/Tribe	162	116	46	

TABLE 54

Households classified by duration of stay of head of household in present residence and per capita floor space

Duration of stay	Total		Per capita floor space			
			1 or less than one sq. mtr.		2—3 sq. mtrs.	
	Number of households	Number of members	Number of households	Number of members	Number of households	Number of members
1	2	3	4	5	6	7
Less than 1 year	4	6	...	...	...	...
1—4 years	14	43	...	...	...	...
5—9 years	2	10	...	...	...	...
10 - 19 years	4	17	...	...	...	...
20+ years	138	853	...	...	...	...
Total	162	929	...	...	...	...

Per capita floor space								
4—5 sq. mtrs.		6—9 sq. mtrs.		10—15 sq. mtrs.		16+ sq. mtrs.		
Number of households	Number of members	Number of households	Number of members	Number of households	Number of members	Number of households	Number of members	Remarks
8	9	10	11	12	13	14	15	16
...	...	2	3	...	...	2	3	
...	...	1	1	1	1	12	41	
...	...	...	...	...	...	2	10	
...	...	...	...	1	6	3	11	
...	...	17	46	26	130	95	677	
...	...	20	50	28	137	114	742	

TABLE

Households classified by occupation of head

Occupation of head of household (Describe as per NCO 2 digit)	Total		Per capita floor space			
			1 or less than 1 sq. mtr.		2—3 sq. mtrs.	
	Number of households	Number of members	Number of housholds	Number of members	Number of households	Number of members
1	2	3	4	5	6	7
Nursing and other medical and health technician	4	16	...	...	...	...
Teachers	5	19	...	...	...	...
Artist	1	6	...	...	...	...
Religions services	4	5	...	...	...	...
Sub-inspector (Soil)	2	13	...	...	...	...
Patwaries	2	2	...	...	...	...
Clerks and peons	7	34	...	...	...	...
Postman (Runner)	1	5	...	...	...	...
Grocery shopkeeper	1	3	...	...	...	...
Sweeper	1	1	...	...	...	...
Chowkidar and gunman	3	23	...	...	...	...
Cultivators	85	490	...	...	...	...
Livestock	3	18	...	...	...	...
Agricultural labourers	5	21	...	...	...	...
Forest guard	1	1	...	...	...	...
Weavers	18	138	...	...	...	...
Carpenters	10	64	...	...	...	...
Blacksmith	2	18	...	...	...	...
Fitter in irrigation	1	8	...	...	...	...
Goldsmith	2	26	...	...	...	...
Labourers n.e.c.	4	18	...	...	...	...
Total	162	929	...	...	...	...

55

of household and per capita floor space

Per capita floor space								
4—5 sq. mtrs.		6—9 sq. mtrs.		10—15 sq. mtrs.		16+ sq. mtrs.		
Number of households	Number of members	Number of households	Number of members	Number of households	Number of members	Number of households	Number of members	Remarks
8	9	10	11	12	13	14	15	16
...	...	...	...	...	...	4	16	
...	...	...	...	...	...	5	19	
...	...	...	...	...	...	1	6	
...	...	1	1	2	3	1	1	
...	...	...	...	...	...	2	13	
...	...	...	...	1	1	1	1	
...	...	1	2	1	4	5	28	
...	...	...	...	...	...	1	5	
...	...	...	...	...	...	1	3	
...	...	1	1	...	...	...	...	
...	...	...	...	...	...	3	23	
...	...	9	14	13	48	63	428	
...	...	...	...	1	1	2	17	
...	...	3	12	1	8	1	1	
...	...	...	...	...	...	1	1	
...	...	2	10	3	23	13	105	
...	...	3	10	4	30	3	24	
...	...	...	...	...	...	2	18	
...	...	...	...	...	...	1	8	
...	...	...	...	1	17	1	9	
...	...	...	...	1	2	3	16	
...	...	20	50	28	137	114	742	

TABLE

Nature of right, time and cost of construction and valuation of house as related

Religion and Caste/ Tribe/Community of head of the household	Occupation of head of the household (Describe as per NCO 2 digit code)	Number of households as in col. 1 & 2 whose nature of right over house is				Households as in col. 1 & 2 whose			
						0—4 years		5—9 years	
		Owned	On allotment through government monestry	Rented	Rent free	Number	Average cost (Rs.)	Number	Average cost (Rs.)
1	2	3	4	5	6	7	8	9	10
Budhism :									
Kinnaura	Nursing and other medical and health technician	2	1	...	1	...	...	...	...
	Teachers	3	1	...	...	...	...	...	...
	Artist	1	...	...	...	...	...	...	...
	Religious services	1	3	...	...	...	...	...	...
	Sub-inspector (Soil)	1	...	...	...	...	...	...	...
	Clerks and peons	2	1	...	...	...	...	...	...
	Postman (Runner)	1	...	..	...	...	...	...	...
	Grocery shopkeeper	1	...	...	...	1	20,000	...	...
	Chowkidar and gunman	2	...	...	...	1	45,000	...	...
	Cultivators	75	1	...	...	8	41,500	6	25,000
	Livestock	2	...	...	...	...	...	1	35,000
	Agricultural labourer	1	...	...	...	..	...	...	...
	Labourers n.e.c.	3	...	...	...	2	17,000	...	...
	Total	95	7	...	1	12	35,917	7	26,429
Hinduism	Teachers	...	1	...	...	...	...	...	...
	Sub-inspector (Soil)	1	...	...	...	1	12,000	...	...
	Patwaries	1	...	1	...	...	...	...	...
	Clerks and peons	3	1	...	...	2	12,000	...	...
	Sweepers	...	1	...	...	...	...	...	...
	Chowkidar and gunman	1	...	...	...	...	...	...	...
	Cultivators	9	...	...	...	...	...	...	...
	Livestock	1	...	...	...	...	...	...	...
	Agricultural labourers	4	...	...	...	...	...	...	...
	Forest guard	...	1	...	...	...	...	...	...
	Weavers	18	...	...	...	...	...	...	...
	Carpenters	10	...	...	...	...	...	4	4,375
	Blacksmith	2	...	...	...	1	9,000	1	5,000
	Fitter in irrigation	1	...	...	...	...	...	...	...
	Goldsmith	2	...	...	...	...	...	...	...
	Labourers n.e.c.	...	...	1	...	...	...	...	...
	Total	53	4	2	...	4	11,250	5	4,500

56

to religion and caste/tribe/community and occupation of head of the household

houses were constructed at

10—19 years		20+ years		Number of households in col. 1 and 2 whose houses currently valued						
Number	Average cost (Rs.)	Number	Average cost (Rs.)	Less than Rs. 10,000	Rs. 10,000-20,000	Rs. 20,001-50,000	Rs. 50,001-75,000	Rs. 75,001+	Not known	Remarks
11	12	13	14	15	16	17	18	19	20	21
3	25,000	1	...	...	1	2	...	1	...	
...	...	4	175	...	1	1	1	...	1	
1	25,000	...	...	...	...	1	...	...	...	
1	2,000	3	...	4	...	...	...	...	...	
...	...	1	4,000	...	...	1	...	...	...	
...	...	3	1,667	...	...	2	...	...	1	
...	...	1	400	...	...	...	1	...	...	
...	...	...	...	...	...	1	...	...	...	
...	...	1	...	...	...	2	...	...	...	
7	34,286	55	3,506	2	14	21	21	10	8	
...	...	1	2,000	...	1	1	...	...	...	
...	...	1	200	...	...	1	...	...	...	
...	...	1	6,000	1	...	2	...	...	...	
12	25,165	72	3,002	7	17	35	23	11	10	
...	...	1	...	...	...	1	...	...	...	
...	...	...	...	...	1	...	...	...	...	
1	25,000	1	...	...	...	1	...	...	1	
...	...	2	67	...	2	1	...	...	1	
...	...	1	...	...	1	...	...	...	...	
...	...	1	15,000	...	...	1	...	...	...	
5	6,200	4	3,400	2	2	4	...	...	1	
...	...	1	1,200	1	...	...	...	...	...	
...	...	4	100	1	2	...	...	...	1	
...	...	1	...	...	...	...	...	...	1	
2	11,000	16	2,200	...	8	6	1	...	3	
...	...	6	2,667	1	4	3	...	...	2	
...	...	...	...	...	...	2	...	...	...	
...	...	1	1,200	...	1	...	...	...	...	
...	...	2	4,000	...	1	...	...	...	1	
...	...	1	8,000	...	...	1	...	...	...	
8	9,750	42	2,298	5	22	20	1	...	11	

TABLE

1	2	3	4	5	6	7	8	9	10
Rajput	Patwaries	...	...	1	...	...	...	...	...
	Clerks and peons	1	...	...	...	...	...	...	...
	Forest guard	...	1	...	...	...	...	...	...
	Total	1	1	1	...	...	...	...	...
Kumhar	Teacher	...	1	...	...	...	...	...	...
	Total	...	1	...	...	...	...	...	...
Chamang	Sub-inspector (Soil)	1	...	...	...	...	...	...	...
	Patwaries	...	...	1	...	..	...	...	...
	Clerks and peons	2	1	...	...	2	12,100	...	...
	Sweeper	...	1	...	...	...	...	...	...
	Chowkidar and gunman	1	...	...	...	...	...	...	...
	Cultivators	8	...	...	...	...	...	...	...
	Livestock	1	...	...	...	...	...	...	...
	Agricultural labourers	4	...	...	...	...	...	...	...
	Weavers	18	...	...	...	...	...	...	...
	Fitter in irrigation	1	...	...	...	...	...	...	...
	Labourers n.e.c.	1	...	...	...	1	12,000	...	...
	Total	37	2	1	...	3	12,000	...	...
Ores	Cultivator	1	...	...	...	...	...	...	...
	Carpenters	9	...	...	...	...	...	4	4,375
	Total	10	...	...	...	...	...	4	4,375
Domang	Carpenters	1	...	...	...	...	...	...	...
	Blacksmith	2	...	...	...	1	9,000	1	5,000
	Goldsmith	2	...	...	...	...	...	...	...
	Total	5	...	...	...	1	9,000	1	5,000

56—Concld.

11	12	13	14	15	16	17	18	19	20	21
...	...	1	...	...	...	...	...	...	1	
...	...	1	...	...	...	...	...	...	1	
...	...	1	...	...	...	...	...	...	1	
...	...	3	...	...	...	...	...	...	3	
...	...	1	...	...	...	1	...	...	...	
...	...	1	...	...	...	1	...	...	...	
1	25,000	...	...	...	...	1	...	...	...	
...	...	1	8,000	...	...	1	...	...	...	
...	...	1	...	...	2	1	...	...	...	
...	...	1	...	...	1	...	...	...	...	
...	...	1	15,000	...	...	1	...	...	...	
4	7,000	4	3,400	1	2	4	...	...	1	
...	...	1	1,200	1	...	...	...	...	...	
...	...	4	100	1	2	...	...	...	1	
2	11,000	16	2,513	...	8	6	1	...	3	
...	...	1	1,200	...	1	...	...	...	...	
...	...	...	...	...	1	...	...	...	...	
7	10,714	30	2,413	4	17	14	1	...	5	
1	3,000	...	...	1	...	...	...	...	...	
...	...	5	2,200	1	3	3	...	...	2	
1	3,000	5	2,200	2	3	3	...	...	2	
...	...	1	5,000	...	1	...	...	...	...	
...	...	...	...	...	...	2	...	...	...	
...	...	2	4,000	...	1	...	...	...	1	
...	...	3	4,333	...	2	2	...	...	1	

TABLE 57

Year and cost of construction and present value of houses with reference to religion and caste/tribe/community of the head of the household

Religion and Caste/Tribe/ Community	Time of construction	Total number of houses	Average cost of construction per house (Rs.)	Average value per house at present (Rs.)	Remarks
1	2	3	4	5	6
Budhism :					
Kinnaura	(a) 4 years and less	12	35,917	41,375	*Cost not known
	(b) 5—9 years	7	26,429	36,429	
	(c) 10—19 years	12	25,165	54,917	
	(d) 20—39 years	9	9,556	40,889	
	(e) 40+ years	73	2,195	41,384	
Hinduism :					
Rajput	(a) 4 years and less	...	...	...	
	(b) 5—9 years	...	...	...	
	(c) 10—19 years	...	...	...	
	(d) 20—39 years	...	...	...	
	(e) 40+ years	3*	...	...	
Kumhar	(a) 4 years and less	...	...	...	
	(b) 5—9 years	...	...	...	
	(c) 10—19 years	...	...	...	
	(d) 20—39 years	1*	...	25,000	
	(e) 40+ years	...	...	...	
Chamang	(a) 4 years and less	3	12,000	15,333	
	(b) 5—9 years	...	...	...	
	(c) 10—19 years	7	10,714	26,856	
	(d) 20—39 years	16	4,469	21,525	
	(e) 40+ years	15	220	12,800	

TABLE 57—Concld.

1	2	3	4	5	6
Domang	(a) 4 years and less	1	9,000	50,000	
	(b) 5—9 years	1	5,000	25,000	
	(c) 10—19 years	...	...	...	
	(d) 20—39 years	2	6,500	19,000	
	(e) 40+ years	1*	...	...	
Ores	(a) 4 years and less	...	...	...	
	(b) 5 – 9 years	4	4,375	12,875	
	(c) 10 —19 years	1	3,000	5,000	
	(d) 20—39 years	...	...	...	
	(e) 40+ years	5	2,200	3,360	

TABLE

Distribution of houses by predominant materials of floor, wall, roof, ceiling and door

Religion and Caste/Tribe/ Community	Predominant material of floor									
	Mud and wood	Wood	Cement and wood	Mud	Mud and stone	Cement and stone	Mud, wood, cement	Cement	Mud and cement	Wood and stone
1	2	3	4	5	6	7	8	9	10	11
Budhism	45	30	8	11	6	1	1	...	...	1
Kinnaura	45	30	8	11	6	1	1	...	...	1
Hinduism	18	24	1	14	...	...	...	1	1	...
Rajput	...	2	...	...	...	...	...	1	...	...
Kumhar	...	1	...	...	...	...	...	...	...	...
Chamang	15	11	1	12	...	...	...	...	1	...
Domang	2	2	...	1	...	...	...	...	...	...
Ores	1	8	...	1	...	...	...	...	...	...
All Religion	63	54	9	25	6	1	1	1	1	1

58

and window classified by religion and caste/tribe/community of head of the households

Predominant material of wall									
Wood and stone	Mud, stone and wood	Mud and stone	Cement and stone	Stone	Mud, stone, cement and wood	Stone, wood, cement	Stone, wood and covered with clay	Mud and wood	Wood
12	13	14	15	16	17	18	19	20	21
83	6	4	2	2	1	3	1	1	...
83	6	4	2	2	1	3	1	1	...
44	3	3	3	3	...	...	...	2	1
1	...	...	...	2	...	...	...	...	...
...	...	...	1	...	...	...	...	...	...
29	3	3	2	...	...	...	...	2	1
5	...	...	...	...	...	...	...	...	...
9	...	...	...	1	...	...	...	...	...
27	9	7	5	5	1	3	1	3	1

TABLE

Distribution of houses by predominant materials of floor, wall, roof, ceiling and door

Religion and Caste/Tribe/ Community	Predominant material of roof									
	Mud, wood and bhojpatra	Mud and bhojpatra	Wood and mud	G.I. sheets	Mud and slate	Mud	Slate	Mud, bush and wood	Wood	Mud, bhojpatra and G.I. sheets
1	22	23	24	25	26	27	28	29	30	31
Budhism	13	14	24	4	2	39	2	4	...	1
Klnnaura	13	14	24	4	2	39	2	4	...	1
Hinduism	...	4	20	3	...	30	...	1	1	...
Rajput	...	...	2	1	...	...	...	...	...	...
Kumhar	...	...	...	1	...	...	...	...	...	...
Chamang	...	4	9	1	...	24	...	1	1	...
Domang	...	...	2	...	...	3	...	...	...	...
Ores	...	...	7	...	...	3	...	...	...	...
All Religion	13	18	44	7	2	69	2	5	1	1

58—Concld.

and window classified by religion and caste/tribe/community of head of the household

Predominant material of ceiling					Predominant material of door	Predominant material of window				
Wood	Wood and bush	Plywood	Wood and plywood	Having no ceiling	Wood	Wood	Wood and glas-panes	Wood, glaspane and iron bars	Having no window	Remarks
32	33	34	35	36	37	38	39	40	41	42
98	1	2	1	1	103	84	18	...	1	
98	1	2	1	1	103	84	18	...	1	
59	...	...	...	...	59	44	12	1	2	
3	...	...	...	...	3	3	...	...	...	
1	...	...	...	...	1	...	1	...	...	
40	...	...	...	...	40	29	11	...	...	
5	...	...	...	...	5	3	...	...	2	
10	...	...	...	...	10	9	...	1	...	
157	1	2	1	1	162	128	30	1	3	

TABLE

Distribution of houses cross-classified by predominant

Predominant materials of floor	Houses cross-classified by predominant materials of wall									
	Wood and stone	Mud, stone and wood	Mud and stone	Mud and wood	Cement and stone	Stone, wood and covered with clay	Stone, wood and cement	Wood, mud, stone and cement	Stone	Wood
1	2	3	4	5	6	7	8	9	10	11
Mud and wood	58	1	1	...	...	1	2	...	...	...
Wood	45	1	...	...	5	...	...	...	3	...
Wood and cement	7	...	...	...	...	...	1	1	...	...
Mud	13	4	5	3	...	...	...	...	...	...
Mud and stone	2	3	1	...	...	...	...	...	...	...
Cement and stone	...	...	...	...	...	...	...	...	1	...
Mud, wood and cement	1	...	...	...	...	...	...	...	...	...
Wood and stone	1	...	...	...	...	...	...	...	...	...
Cement	...	...	...	...	...	...	...	...	1	...
Mud and cement	...	...	...	...	...	...	...	...	...	1
Total	127	9	7	3	5	1	3	1	5	1

59

materials of floor and materials of wall and roof

Houses cross-classified by predominant materials of roof										
Mud and bhojpatra	Mud, wood and bhojpatra	Mud and wood	Mud	Mud and slate	G.I. sheet	Mud, bhojpatra, G.I. sheets	Slate	Mud, bush and wood	Wood	Remarks
12	13	14	15	16	17	18	19	20	21	22
16	6	4	36	...	...	...	...	1	...	
...	1	36	11	1	4	...	...	...	1	
1	...	...	4	1	1	1	1	...	...	
1	4	1	16	...	...	...	...	3	...	
...	2	2	...	...	...	...	1	1	...	
...	...	...	...	...	1	...	...	...	...	
...	...	...	1	...	...	...	..	...	...	
...	...	1	...	...	...	...	...	...	...	
...	...	...	...	...	1	...	...	...	...	
...	...	...	1	...	...	...	...	...	...	
18	13	44	69	2	7	1	2	5	1	

TABLE

Households classified by number of members, number of rooms occupied

Religion and Caste/ Tribe/Community of head of the household	Total number of households studied	Total No. of members		Total No of rooms	Households with one room			Households with two rooms		
					No. of households	No. of members		No. of households	No. of members	
		Male	Fmale			Male	Female		Male	Female
1	2	3	4	5	6	7	8	9	10	11
Budhism	103	257	307	263	27	17	32	30	69	91
Kinnaura	103	257	307	263	27	17	32	30	69	91
Hinduism	59	174	191	97	27	67	79	27	86	86
Rajput	3	4	2	4	2	3	2	1	1	...
Kumhar	1	1	...	2	...	...	...	1	1	...
Chamang	40	113	133	69	17	39	48	18	53	59
Domang	5	21	24	8	2	9	9	3	12	15
Ores	10	35	32	14	6	16	20	4	19	12
Total	162	431	498	360	54	84	111	57	155	177

60

and religion and caste/tribe/community of head of the household

Households with three rooms			Households with four rooms			Households with five rooms and above			
No. of households	No. of members		No. of households	No. of members		No. of households	No. of members		Remarks
	Male	Female		Male	Female		Male	Female	
12	13	14	15	16	17	18	19	20	21
22	62	85	10	45	34	14	64	65	
22	62	85	10	45	34	14	64	65	
4	16	18	1	5	8	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
4	16	18	1	5	8	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
26	78	103	11	50	42	14	64	65	

TABLE

Availability of amenities classified

Occupation of head of the household (Describe as NCO 2 digit)	Amenities and availability			
	Kitchen		Bathroom	
	Availability	No. of households	Availability	No. of households
1	2	3	4	5
Nursing and other medical and health technician	(a) Not having	1	(a)	1
	(b) Having separately	3	(b)	3
	(c) Shares with other households	...	(c)	...
Teachers	(a) Not having	...	(a)	2
	(b) Having separately	5	(b)	3
	(c) Shares with other households	...	(c)	...
Artist	(a) Not having	...	(a)	1
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...
Religious services	(a) Not having	2	(a)	4
	(b) Having separately	2	(b)	...
	(c) Shares with other households	...	(c)	...
Sub-inspector (Soil)	(a) Not having	1	(a)	1
	(b) Having separately	1	(b)	1
	(c) Shares with other households	...	(c)	...
Patwaries	(a) Not having	1	(a)	2
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...
Clerks and peons	(a) Not having	4	(a)	6
	(b) Having separately	3	(b)	1
	(c) Shares with other households	...	(c)	...
Postman (Runner)	(a) Not having	...	(a)	1
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...
Grocery shopkeeper	(a) Not having	...	(a)	1
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...

61

by occupation of head of household

Amenities and availability								
Labatory		Source of drinking water		Water for washing		Electric current		
Availability	No. of households	Availability	No. of households	Availability	No. of households	Availability	No. of households	Remarks
6	7	8	9	10	11	12	13	14
(a)	...	(a)	...	(a)	...	(a)	4	
(b)	4	(b)	...	(b)	...	(b)	...	
(c)	...	(c)	4	(c)	4	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	3	
(b)	5	(b)	...	(b)	...	(b)	2	
(c)	...	(c)	5	(c)	5	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	...	
(b)	1	(b)	...	(b)	...	(b)	1	
(c)	...	(c)	1	(c)	1	(c)	...	
(a)	1	(a)	...	(a)	...	(a)	1	
(b)	3	(b)	...	(b)	...	(b)	3	
(c)	...	(c)	4	(c)	4	(c)	...	
(a)	1	(a)	...	(a)	...	(a)	1	
(b)	1	(b)	...	(b)	...	(b)	1	
(c)	...	(c)	2	(c)	2	(c)	...	
(a)	2	(a)	...	(a)	...	(a)	...	
(b)	...	(b)	...	(b)	...	(b)	2	
(c)	...	(c)	2	(c)	2	(c)	...	
(a)	2	(a)	...	(a)	...	(a)	4	
(b)	5	(b)	...	(b)	...	(b)	3	
(c)	...	(c)	7	(c)	7	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	1	
(b)	1	(b)	...	(b)	...	(b)	...	
(c)	...	(c)	1	(c)	1	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	...	
(b)	1	(b)	...	(b)	...	(b)	1	
(c)	...	(c)	1	(c)	1	(c)	...	

TABLE

1	2	3	4	5
Sweepers	(a) Not having	...	(a)	...
	(b) Having separately	1	(b)	1
	(c) Shares with other households	...	(c)	...
Chowkidar and gunman	(a) Not having	2	(a)	3
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...
Cultivators	(a) Not having	29	(a)	72
	(b) Having separately	56	(b)	13
	(c) Shares with other households	...	(c)	...
Livestock	(a) Not having	2	(a)	3
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...
Agricultural labourers	(a) Not having	1	(a)	5
	(b) Having separately	4	(b)	...
	(c) Shares with other households	...	(c)	...
Forest guard	(a) Not having	...	(a)	1
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...
Weavers	(a) Not having	5	(a)	18
	(b) Having separately	13	(b)	...
	(c) Shares with other households	...	(c)	...
Carpenters	(a) Not having	6	(a)	10
	(b) Having separately	4	(b)	...
	(c) Shares with other households	...	(c)	...
Blacksmith	(a) Not having	1	(a)	2
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...
Fitter in irrigation	(a) Not having	1	(a)	1
	(b) Having separately	...	(b)	...
	(c) Shares with other households	...	(c)	...

61—Contd.

6	7	8	9	10	11	12	13	14
(a)	...	(a)	...	(a)	...	(a)	1	
(b)	1	(b)	...	(b)	...	(b)	...	
(c)	...	(c)	1	(c)	1	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	1	
(b)	3	(b)	...	(b)	...	(b)	2	
(c)	...	(c)	3	(c)	3	(c)	...	
(a)	6	(a)	...	(a)	...	(a)	24	
(b)	78	(b)	2	(b)	2	(b)	61	
(c)	1	(c)	83	(c)	83	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	1	
(b)	3	(b)	...	(b)	...	(b)	2	
(c)	...	(c)	3	(c)	3	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	...	
(b)	4	(b)	...	(b)	...	(b)	5	
(c)	1	(c)	5	(c)	5	(c)	...	
(a)	1	(a)	...	(a)	...	(a)	1	
(b)	...	(b)	...	(b)	...	(b)	...	
(c)	...	(c)	1	(c)	1	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	3	
(b)	18	(b)	...	(b)	...	(b)	15	
(c)	...	(c)	18	(c)	18	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	3	
(b)	10	(b)	...	(b)	...	(b)	7	
(c)	...	(c)	10	(c)	10	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	1	
(b)	2	(b)	...	(b)	...	(b)	1	
(c)	...	(c)	2	(c)	2	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	...	
(b)	1	(b)	...	(b)	...	(b)	1	
(c)	...	(c)	1	(c)	1	(c)	...	

TABLE

1	2	3	4	5
Goldsmith	(a) Not having	1	(a)	2
	(b) Having separately	1	(b)	...
	(c) Shares with other households	...	(c)	...
Labourers n.e.c.	(a) Not having	1	(a)	4
	(b) Having separately	3	(b)	...
	(c) Shares with other households	...	(c)	...

61—Concld.

6	7	8	9	10	11	12	13	14
(a)	...	(a)	...	(a)	...	(a)	...	
(b)	2	(b)	...	(b)	...	(b)	2	
(c)	...	(c)	2	(c)	2	(c)	...	
(a)	...	(a)	...	(a)	...	(a)	2	
(b)	4	(b)	...	(b)	...	(b)	2	
(c)	...	(c)	4	(c)	4	(c)	...	

TABLE

Availability of amenities classified by religion

Religion and Caste/Tribe/ Community of head of the household	Amenities and availability					
	Kitchen		Bathroom		Lavatory	
	Availability	Number of households	Availability	Number of households	Availability	Number of households
1	2	3	4	5	6	7
Budhism						
Kinnaura	(a) Not having	34	(a)	85	(a)	9
	(b) Having separately	69	(b)	18	(b)	92
	(c) Shares with other households	...	(c)	...	(c)	2
Hinduism						
Rajput	(a) Not having	2	(a)	3	(a)	3
	(b) Having separately	1	(b)	...	(b)	...
	(c) Shares with other households	...	(c)	...	(c)	...
Kumhar	(a) Not having	...	(a)	...	(a)	...
	(b) Having separately	1	(b)	1	(b)	1
	(c) Shares with other households	...	(c)	...	(c)	...
Chamang	(a) Not having	13	(a)	37	(a)	1
	(b) Having separately	27	(b)	3	(b)	39
	(c) Shares with other households	...	(c)	...	(c)	...
Domang	(a) Not having	3	(a)	5	(a)	...
	(b) Having separately	2	(b)	...	(b)	5
	(c) Shares with other households	...	(c)	...	(c)	...
Ores	(a) Not having	6	(a)	10	(a)	...
	(b) Having separately	4	(b)	...	(b)	10
	(c) Shares with other households	...	(c)	...	(c)	...

62

and caste/tribe/community of head of the household

Amenities and availability						
Source of drinking water		Water for washing		Electric current		
Availability	Number of households	Availability	Number of households	Availability	Number of households	Remarks
8	9	10	11	12	13	14
(a)	...	(a)	...	(a)	36	
(b)	2	(b)	2	(b)	67	
(c)	101	(c)	101	(c)	...	
(a)	...	(a)	...	(a)	1	
(b)	...	(b)	...	(b)	82	
(c)	3	(c)	3	(c)	...	
(a)	...	(a)	...	(a)	1	
(b)	...	(b)	...	(b)	...	
(c)	1	(c)	1	(c)	...	
(a)	...	(a)	...	(a)	8	
(b)	...	(b)	...	(b)	32	
(c)	40	(c)	40	(c)	...	
(a)	...	(a)	...	(a)	1	
(b)	...	(b)	...	(b)	4	
(c)	5	(c)	5	(c)	...	
(a)	...	(a)	...	(a)	4	
(b)	...	(b)	...	(b)	6	
(c)	10	(c)	10	(c)	...	

TABLE

Existence of furniture classified by religion and caste/tribe/

Religion and Caste/Tribe/ Community of head of household	Duration of present residence	Total number of households	Number of households having no furniture	Number of			
				Chair	Table	Diwan	Cot
1	2	3	4	5	6	7	8
Kinnaura	Less than 1 year	2	...	...	...	...	2
	1—4 years	8	...	3	4	...	2
	5+ years	93	11	25	25	2	7
	Total	103	11	28	29	2	11
Rajput	Less than 1 year	...	...	...	...	...	...
	1—4 years	2	...	1	1	...	1
	5+ years	1	1	...	...	...	...
	Total	3	1	1	1	...	1
Kumhar	Less than 1 year	...	...	...	...	...	...
	1—4 years	1	...	...	...	...	...
	5+ years	...	...	...	...	...	...
	Total	1	...	...	...	...	...
Chamang	Less than 1 year	2	1	...	...	...	...
	1—4 years	3	...	2	2	...	...
	5+ years	35	5	6	6	...	2
	Total	40	6	8	8	...	2
Domang	Less than 1 year	...	...	...	...	...	...
	1—4 years	...	...	...	...	...	...
	5+ years	5	1	...	...	...	...
	Total	5	1	...	...	...	...
Ores	Less than 1 year	...	...	...	...	...	...
	1—4 years	...	...	...	...	...	...
	5+ years	10	5	1	1	...	...
	Total	10	5	1	1	...	...
Grand total		162	24	38	39	2	14

63

community and duration of present residence of head of household

households having			Other furniture (specify)					
Newar cot	Wooden box	Trunk	Wooden almirah	Palang	Rope cut	Iron box	Bench	Sofa set
9	10	11	12	13	14	15	16	17
1	1	1	...	...	...	...	...	...
7	5	6	1	2	...	...	...	...
40	55	47	10	15	5	3	1	1
48	61	54	11	17	5	3	1	1
...	...	...	...	...	...	...	...	...
1	...	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
1	...	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
1	...	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
1	...	1	...	...	...	...	...	...
...	1	1	...	...	...	...	...	...
3	1	2	...	1	...	...	...	...
13	20	21	...	...	1	...	...	...
16	22	24	...	...	1	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
3	2	1	1	...	1	...	...	...
3	2	1	1	...	1	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
1	3	...	2	3	...	...	...	...
1	3	...	2	3	...	...	...	...
70	88	81	14	21	7	3	1	1

TABLE 64

Materials of which utensils are made classified by religion and caste/tribe/community and migration status
(Migration or non-migration with reference to place of last residence of head of household)

Religion and Caste/Tribe/ Community of head of household	Migration status	Total number of households	Number of households where cooking utensils are made of			Number of households where utensils for serving food are made of	
			Brass, Iron, Bronze, Aluminium	Brass, Copper, Iron	Brass, Aluminium Nickls, Bronze, Copper	Brass, Bronze, Tin, Glass plates and china clay cups and plates	Steel
1	2	3	4	5	6	7	8
Kinnaura	Migrant	18	10	...	3	17	1
	Non-migrant	85	54	2	29	85	...
Rajput	Migrant	2	2	...	...	...	2
	Non-migrant	1	1	...	...	1	...
Kumhar	Migrant	1	1	...	...	...	1
	Non-migrant	...	...	...	...	...	...
Chamang	Migrant	9	4	...	5	7	2
	Non-migrant	31	17	...	14	31	...
Domang	Migrant	...	...	...	...	...	...
	Non-migrant	5	4	...	1	5	...
Ores	Migrant	...	...	...	...	...	...
	Non-migrant	10	9	...	1	10	...

TABLE 65

Use of light and fuel classified by religion and caste/tribe/community and migration status with reference to place of last residence of head of household

Religion and Caste/Tribe/ Community of head of household	Total number of household	Migrant household						
		Number using for fuel			Number using for light			
		Wood	Kerosine oil and Wood	Kerosine oil	Electricity	Kerosine oil and Electricity	Kerosine oil	Kerosine oil and Jogti
1	2	3	4	5	6	7	8	9
Budhism :								
Kinnaura	103	16	1	1	...	8	4	6
Hinduism :								
Rajput	3	2	...	...	1	...	1	...
Ores	10	...	...	...	...	...	...	...
Domang	5	...	...	...	...	...	...	...
Chamang	40	8	1	...	...	6	3	...
Kumhar	1	1	...	...	...	...	...	1

Non-migrant household								
Number using for fuel			Number using for light					
Kerosine oil	Wood	Electricity and wood	Electricity	Kerosine oil, Jogti and Electricity	Kerosine oil	Electricity and Kerosine oil	Kerosine oil and Jogti	Remarks
10	11	12	13	14	15	16	17	18
...	83	2	28	9	5	12	21	
...	1	...	...	...	...	1	...	
...	10	...	5	...	2	1	2	
...	5	...	2	2	...	...	1	
...	31	...	10	4	1	12	4	
...	...	...	...	...	...	...	...	

TABLE 66

Male classified by religion and caste/tribe/community of head of household and state to which head of household belongs

Religion and Caste/ Tribe/Community of head of household	State to which head of household belongs	Number of households where adult male normally use			Number of households where minor male normally use			Remarks
		Cap/Coat/ Shirt/ Sweater/ Kurta/ Pyjama	Cap/Coat/ Shirt/ Sweater/ Gola/ Choga/ Vascut/ Gachi/ Achkan/ Pant	Cap/Coat/ Shirt/ Sweater/ Chola/ Chuba/ Santap/ Tonka	Cap/Coat/ Shirt/ Sweater/ Kurta/ Pyjama	Cap/Coat/ Shirt/ Sweater/ Gola/ Choga/ Vascut/ Gachi/ Achkan/ Pant	Cap/Coat/ Shirt/ Sweater/ Chola/ Chuba/ Santap/ Tonka	
1	2	3	4	5	6	7	8	9
Budhism								
Kinnaura	Himachal Pradesh	50	30	2	40	18	...	
Hinduism								
Rajput	Himachal Pradesh	3	...	...	...	...	...	
Chamang	Himachal Pradesh	33	5	...	22	8	...	
Domang	Himachal Pradesh	4	1	...	3	1	...	
Ores	Himachal Pradesh	9	1	...	7	2	...	
Kumhar	Himachal Pradesh	1	...	...	...	...	...	

TABLE 67

Male dress by occupation and marital status of head of household

Occupation of head of household (NCO 2 digit)	Marital status	Number of households where adult male normally use: Cap/ Coat/ Shirt/ Sweater/ Kurta/ Pyjama	Number of households where adult male normally use: Cap/ Coat/ Shirt/ Sweater/ Gola/ Choga/ Vascut/ Gachi/ Achkan/ Pant	Number of households where adult male normally use: Cap/ Coat/ Shirt/ Sweater/ Chola/ Chuba/ Santap/ Tonka	Number of households where minor male normally use: Cap/ Coat/ Shirt/ Sweater/ Kurta/ Pyjama	Number of households where minor male normally use: Cap/ Coat/ Shirt/ Sweater/ Gola/ Choga/ Vascut/ Gachi/ Achkan/ Pant	Number of households where minor male normally use: Cap/ Coat/ Shirt/ Sweater/ Chola/ Chuba/ Santap/ Tonka	Remarks
1	2	3	4	5	6	7	8	9
Nursing and other medical and health technician	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	...	3	...	1	1	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Teachers	(a) Unmarried	...	...	...	...	..	...	
	(b) Married	2	2	...	2	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Artist	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	1	...	...	1	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Religious services	(a) Unmarried	...	...	1	...	...	...	
	(b) Married	...	1	1	...	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Sub-inspector (Soil)	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	2	...	...	...	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Patwaries	(a) Unmarried	1	...	...	...	...	...	
	(b) Married	1	...	...	...	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	

TABLE 67—Contd.

1	2	3	4	5	6	7	8	9
Clerks and peons	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	5	2	...	2	2	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Postman (Runner)	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	...	1	...	1	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Grocery shopkeeper	( ) Unmarried	...	...	...	...	...	...	
	(b) Married	1	...	...	1	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Sweeper	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	...	1	...	...	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Chowkidar and gunman	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	1	2	...	2	1	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Cultivators	(a) Unmarried	2	1	...	...	...	...	
	(b) Married	41	19	...	2	17	...	
	(c) Widowed	4	1	...	2	1	...	
	(d) Divorced/Separated	1	...	...	1	...	...	
Livestock	(a) Unmarried	1	...	...	...	...	...	
	(b) Married	2	...	...	2	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Agricultural labourers	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	3	...	...	1	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Forest guard	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	1	...	...	...	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Weavers	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	13	...	...	12	2	...	
	(c) Widowed	2	1	...	2	1	...	
	(d) Divorced/Separated	1	...	...	1	...	...	

TABLE 67—Concld.

1	2	3	4	5	6	7	8	9
Carpenters	(a) Unmarried	...	1	...	1	...	...	
	(b) Married	8	...	...	5	2	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	1	...	...	...	...	...	
Blacksmith	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	2	...	...	2	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Fitter in irrigation	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	1	...	...	...	1	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Goldsmith	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	1	1	...	1	1	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	
Labourers n.e.c.	(a) Unmarried	...	...	...	...	...	...	
	(b) Married	2	1	...	3	...	...	
	(c) Widowed	...	...	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	...	...	

TABLE 68

Females dress classified by religion and caste/tribe/community of head of household and state to which head of household belongs

Religion and Caste/ Tribe/Community of head of household	State of which head of household belongs	Number of households where adult female normally use		Number of households where minor female normally use		Remarks
		Cap/Coat/ Kurta/Salwar/ Doru/Gachi/ Shirt/Pichup/ Pattu/Choli/ Choga	Cap/Coat/ Shirt/Pyjam / Salwar/Kurta/ Vascut	Cap/Coat/ Kurta/Salwar/ Doru/Gachi/ Shirt/Pichup/ Pattu/Choli/ Choga	Cap/Coat/ Shirt/Pyjama/ Salwar/Kurta/ Vascut	
1	2	3	4	5	6	7
Budhism	Himachal Pradesh	88	4	1	45	
Kinnaura						
Hinduism	Himachal Pradesh	1	...	1	...	
Rajput						
Chamang	Himachal Pradesh	34	2	...	23	
Domang	Himachal Pradesh	4	...	...	4	
Ores	Himachal Pradesh	10	...	1	4	

TABLE 69

Female dress by occupation and marital status of head of household

Occupation of head of household (N.C.O. 2 digit)	Marital status	Number of households where adult female normally use		Number of households where minor female normally use		Remarks
		Cap/Coat/ Kurta/Salwar/ Doru/Gachi/ Shirt/Pichup/ Pattu/Choli/ Choga	Cap/Coat/ Shirt/Pyjama/ Salwar/Kurta/ Vascut	Cap/Coat/ Kurta/Salwar/ Doru/Gachi/ Shirt/Pichup/ Pattu/Choli/ Choga	Cap/Coat/ Shirt/Pyjama/ Salwar/Kurta/ Vascut	
1	2	3	4	5	6	7
Nursing and other medical and health Technician	(a) Unmarried	...	1	...	...	
	(b) Married	2	...	...	1	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Teachers	(a) Unmarried	1	...	...	...	
	(b) Married	2	...	...	2	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Artist	(a) Unmarried	...	...	...	...	
	(b) Married	1	...	...	1	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Religious services	(a) Unmarried	1	...	...	...	
	(b) Married	...	1	...	...	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Sub-inspector (Soil)	(a) Unmarried	...	...	...	...	
	(b) Married	2	...	...	2	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Patwaries	(a) Unmarried	...	...	...	...	
	(b) Married	...	...	...	...	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Clerks and peons	(a) Unmarried	...	...	...	...	
	(b) Married	5	...	1	3	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	

TABLE 69—Contd.

1	2	3	4	5	6	7
Postman (Runner)	(a) Unmarried	...	...	...	...	
	(b) Married	1	...	...	...	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Grocery shopkeeper	(a) Unmarried	...	...	...	...	
	(b) Married	1	...	...	...	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Sweeper	(a) Unmarried	...	...	...	...	
	(b) Married	...	...	...	...	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Chowkidar and gunman	(a) Unmarried	...	...	...	...	
	(b) Married	3	...	...	2	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Cultivators	(a) Unmarried	5	1	...	...	
	(b) Married	62	1	1	37	
	(c) Widowed	8	1	...	1	
	(d) Divorced/Separated	1	...	...	1	
Livestock	(a) Unmarried	...	...	...	...	
	(b) Married	2	...	...	2	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Agricultural labourers	(a) Unmarried	...	...	...	...	
	(b) Married	3	...	...	2	
	(c) Widowed	2	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Forest guard	(a) Unmarried	...	...	...	...	
	(b) Married	...	...	...	...	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Weavers	(a) Unmarried	...	...	...	...	
	(b) Married	13	...	...	8	
	(c) Widowed	3	1	...	3	
	(d) Divorced/Separated	1	...	...	...	

TABLE 69—Concld.

1	2	3	4	5	6	7
Carpenters	(a) Unmarried	1	...	...	...	
	(b) Married	8	...	1	4	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Blacksmith	(a) Unmarried	...	...	...	...	
	(b) Married	2	...	...	2	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Fitter in irrigation	(a) Unmarried	...	...	...	...	
	(b) Married	1	...	...	1	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Goldsmith	(a) Unmarried	...	...	...	...	
	(b) Married	2	...	...	2	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	...	...	...	...	
Labourers n.e.c.	(a) Unmarried	...	...	...	...	
	(b) Married	3	...	...	2	
	(c) Widowed	...	...	...	...	
	(d) Divorced/Separated	1	...	...	...	

TABLE

Presence of luxury and costly goods classified by religion and

Religion and Caste/Tribe/ Community	Total number of households	Number of households having no luxury and costly goods	Number of households possessing						
			Wrist watch	Table clock	Sewing machine	Radio (Main) Transistor	Silver cup	Camera	Transistor cum Tape
1	2	3	4	5	6	7	8	9	10
Kinnaura	103	32	62	1	3	37	1	...	1
Rajput	3	1	2	...	...	2	...	...	...
Kumhar	1	...	1	...	...	...	...	1	...
Chamang	40	17	21	...	3	10	...	...	2
Domang	5	...	3	...	1	4	...	...	...
Ores	10	5	5	...	...	3	...	...	...

70

caste/tribe/community of head of the household

Number of households possessing											
Heater	Stove	Tape Recorder	Gun	Tharmos	Spray machine	Cooker	Patromax	Almirah	Table lamp	Bukhari	Brief case
11	12	13	14	15	16	17	18	19	20	21	22
3	5	4	1	9	5	...	1	2	...	1	2
...	...	...	...	..	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	1
1	...	2	...	2	1	3	1	...	1	...	...
...	...	1	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...

TABLE

Presence of luxury and costly goods classified by

Educational level of head of household	Total number of households	Number of households having luxury and costly goods	Number of: Wrist watch	Sewing machine	Radio (Main) transistor radio	Cooker	Patromax	Almirah	Table lamp
1	2	3	4	5	6	7	8	9	10
Illiterate	68	30	33	2	17	3	1	1	1
Literate	42	14	24	1	15	...	...	...	...
Primary	31	7	22	2	10	...	...	1	...
Middle	8	2	4	...	5	...	1	...	...
Matriculate/higher secondary	5	1	4	1	3	...	...	...	...
Non-technical diploma or certificate not equal to degree	3	...	3	...	2	...	...	...	...
Technical diploma or certificate not equal to degree	3	...	3	1	3	...	...	...	...
Graduate and above	2	1	1	...	1	...	...	...	...

71

educational level of head of household

households possessing

Transistor cum tape	Heater	Bukhari	Tape recorder	Tharmos	Spray machine	Table clock	Silver cup	Stove	Gun	Camera	Brief case
11	12	13	14	15	16	17	18	19	20	21	22
1	1	...	2	3	3	...	1	...	1	...	...
...	1	1	2	3	1	1	...	1	...	...	...
1	1	...	...	3	1	...	...	2	...	...	...
...	1	...	1	1	...	...	...	...	...	...	...
1	...	...	...	...	1	...	...	...	...	...	...
...	...	...	...	1	...	...	...	1	...	1	2
...	...	...	2	...	...	...	...	1	...	...	1
...	...	...	...	...	...	...	...	...	...	...	...

TABLE

Presence of luxury and costly goods classified

Occupation of head of household	Total number of house-holds	Number of households having no luxury and costly goods	Number of: Wrist watch	Table clock	Sewing machine	Radio (Main), transistor radio	Silver cup	Camera	Transistor cum tape
1	2	3	4	5	6	7	8	9	10
Nursing and other medical and health technician	4	1	3	...	1	3	...	...	...
Teachers	5	...	5	...	1	3	...	1	...
Artist	1	...	1	...	...	1	...	...	...
Religious services	4	2	...	...	...	...	...	...	...
Sub-inspector (Soil)	2	...	2	...	...	1	...	...	...
Patwaries	2	1	1	...	...	1	...	...	...
Clerks and peons	7	2	4	1	...	2	...	...	...
Postman (Runner)	1	...	1	...	...	1	...	...	...
Grocery shopkeeper	1	...	1	...	...	...	...	...	...
Sweeper	1	...	1	...	...	...	...	...	...
Chowkidar and gunman	3	1	2	...	...	...	...	...	...
Cultivators	85	29	49	...	3	31	1	...	2
Livestock	3	2	1	...	...	...	...	...	...
Agricultural labourers	5	5	...	...	...	...	...	...	...
Forest guard	1	...	1	...	...	1	...	...	...
Weavers	18	7	10	...	1	5	...	...	1
Carpenters	10	4	6	...	...	3	...	...	...
Blacksmith	2	...	1	...	1	2	...	...	...
Fitter in irrigation	1	...	1	...	...	...	...	...	...
Goldsmith	2	...	1	...	...	2	...	...	...
Labourers n.e.c.	4	1	3	...	...	...	...	...	...

72

by occupation of head of household

households posssessing											
Heater	Stove	Tape recorder	Gun	Tharmos	Spray machine	Cooker	Patro-max	Almirah	Table lamp	Bukhari	Brief case
11	12	13	14	15	16	17	18	19	20	21	22
...	1	2	...	...	...	...	...	...	...	...	1
...	1	...	...	1	...	...	...	...	...	...	2
...	...	...	...	1	...	...	...	...	...	...	...
...	1	...	...	2	...	...	...	...	...	...	...
...	...	...	...	...	...	...	1	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
3	1	3	1	5	5	1	1	2	1	1	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	1	...	2	1	2	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	1	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...

TABLE 73

Important tools and equipment for agriculture/horticulture as related to education level of head of household

Educational level of head of household	Total number of household	Number of household owing land	Number of households using: Plough leveler, hoe, spode, shovel, axes, pair of scissors, sickle, rope, spray machine, jhabal, hammer	Plough leveler, pickaxe, sickle, axes, rope	Hoe, smaller hoe, leveler, pickaxes, axes, shovel, sickle, rope	Plough shovel, jhabal hammer, spode, hoe, sickle, rope	Plough leveler, pickaxe, jhabal, hammer, sickle, rope, hoe, jhabal, threasher power spray machine	Remarks
1	2	3	4	5	6	7	8	9
Illiterate	68	64	10	7	43	4	...	
Literate	42	39	15	4	18	2	...	
Primary	31	30	8	3	13	6	...	
Middle	8	5	4	...	1	...	...	
Matric/higher secondary	5	3	1	...	1	...	1	
Non-technical diploma not equal to degree	3	1	...	...	1	...	...	
Technical diploma not equal to degree	3	2	1	1	...	...	...	
Graduate and above	2	2	1	...	1	...	...	

TABLE 74

Important tools and equipment for agriculture as related to religion and caste/tribe/community of head of household

Religion and Caste/Tribe/ Community	Total number of household	Number of household owing land	Number of households using: Plough leveler, hoe, spode, shovel, axe, pair of scissors, sickle, rope, spray machine, jhabal, hammer	Plough leveler, hoe, pickaxe, rope	Hoe, smaller hoe, leveler, pickaxe, axes, shovel, sickle, rope	Plough shovel, jhabal, hammer, spode, hoe, sickle, rope	Plough leveler, pickaxe, jhabal, hammer, sickle, rope, hoe, jhabal, thresher, power spray machine	Remarks
1	2	3	4	5	6	7	8	9
Budhism								
Kinnaura	103	96	35	12	39	9	1	
Hinduism								
Rajput	3	1	...	...	1	...	...	
Ores	10	10	...	1	9	...	...	
Domang	5	5	...	1	3	1	...	
Chamang	40	34	5	1	26	2	...	
Kumhar	1	...	...	...	...	...	...	

TABLE 75

Important tools and equipment for agriculture/horticulture as related to occupation of head of household

Occupation as per NCO 2 digit	Total number of household	Number of households owing land	Number of households using: Plough leveler, hoe, smaller hoe, spode, shovel, axe, pair of scissors, sickle, rope, spray machine, jhabal, hammer,	Plough leveler, hoe, pickaxes, rope	Hoe, smaller leveler, pickaxe, axes, shovel, sickle, rope	Plough shovel, hammer, spode, hoe, sickle, rope	Plough leveler, pickaxe, jhabal, hammer, sickle, rope, hoe, smaller hoe, jhabal thresher, power, spray machine	Remark
1	2	3	4	5	6	7	8	9
Nursing and other medical and health technician	4	2	1	1	...	...	...	
Teachers	5	3	1	...	2	...	...	
Artist	1	1	...	...	1	...	...	
Religious services	4	3	...	...	3	...	...	
Sub-inspector (Soil)	2	2	1	...	1	...	...	
Patwaries	2	...	...	...	...	...	...	
Clerks and peons	7	4	1	1	2	...	...	
Postman (Runner)	1	1	...	1	...	...	...	
Grocery shopkeeper	1	1	1	...	...	...	...	
Sweeper	1	...	...	...	...	...	...	
Chowkidar and gunman	3	3	...	1	1	1	...	
Carpenters	85	85	33	7	36	8	1	
Livestock	3	3	...	1	1	1	...	
Agricultural labourers	5	2	...	...	2	...	...	
Forest guard	1	...	...	...	...	...	...	
Weavers	18	18	2	...	15	1	...	
Carpenters	10	10	...	1	9	...	...	
Blacksmith	2	2	...	...	1	1	...	
Fitter in irrigation	1	1	...	...	1	...	...	
Goldsmith	2	2	...	1	1	...	...	
Labourers n.e.c.	4	3	...	1	2	...	...	

TABLE

Frequency of being visited by friends, relatives classified by religion and caste/

Religion and Caste/Tribe/ Community of head of the households	Total number of households	Households which were visited as category of relations, friend etc.			Households which Relations			
					Son		Brother	
		Number of households	Average number of visitors per household	Average distance from where visitors come per household	Total number of households (a)	Average distance from where come per household (b)	(a)	(b)
1	2	3	4	5	6	7	8	9
Budhism	103	18	1	412	10	445	4	427
Kinnaura	103	18	1	412	10	445	4	427
Hinduism	59	2	1	337	2	673	...	...
Rajput	3	...	...	...	...	...	...	...
Kumhar	1	...	...	...	...	...	...	...
Chamang	40	2	1	337	2	673	...	...
Domang	5	...	...	...	...	...	...	...
Ores	10	...	...	...	...	...	...	...

76

tribe/community of head of household and distance of place from where visited

were visited by							
Relations							
Wife's brother		Husband		Daughter		Son's daughter	
(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
10	11	12	13	14	15	16	17
1	268	1	316	1	405	1	268
1	268	1	316	1	405	1	268
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...

TABLE

Amount of marriage payment received by household in case of marriage of male

Religion and Caste/ Tribe/Community	Number of households receiving in									
	Less than 5 years				5—9 years				10—19 years	
	Nil/ not stated	Payment range Rs. below 200	Payment range Rs. 200-1,000	Payment range Rs. 1,001 and above	Nil/ not stated	Payment range Rs. below 200	Payment range Rs. 200-1,000	Payment range Rs. 1,001 and above	Nil/ not stated	Payment range Rs. below 200
1	2	3	4	5	6	7	8	9	10	11
Budhism										
Kinnaura	4	...	...	6	1	...	...	6	1	...
Hinduism	1	...	1	7	5	...	2	11	6	...
Rajput	...	...	...	...	1	...	...	1	...	...
Domang	...	...	...	1	1	...	1	2	2	...
Chamang	1	...	1	6	3	...	1	5	3	...
Ores.	...	...	...	...	...	...	...	3	1	...
Kumhar	...	...	...	...	...	...	...	...	...	...
Total	5	...	1	13	6	...	2	17	7	...

77

classified by religion and caste/tribe/community and time of marriage

cash or cash value during marriage of male held at

10 – 19 years		20—39 years				40+ years				
Payment range Rs. 200-1,000	Payment range Rs 1,001 and above	Nil/ not stated	Payment range Rs. below 200	Payment range Rs. 200-1,000	Payment range Rs. 1,001 and above	Nil/ not stated	Payment range Rs. below 200	Payment range Rs. 200-1,000	Payment range Rs. 1,001 and above	Remarks
12	13	14	15	16	17	18	19	20	21	22
5	26	1	3	18	26	1	2	16	3	
4	13	5	9	10	5	2	4	4	1	
...	...	...	...	...	...	...	...	...	...	
...	1	...	...	3	...	...	...	...	...	
3	7	5	9	5	3	1	4	1	1	
1	4	...	...	2	2	1	...	3	...	
...	1	...	...	...	...	...	...	...	...	
9	39	6	12	28	31	3	6	20	4	

TABLE

Amount of marriage payment given by household in case of marriage of male

Number of households which gave in cash/value

Religion and Caste/Tribe/ Community	Less than 5 years				5—9 yaars				10—19 years	
	Nil/not stated	Payment range Rs below 200	Payment range Rs. 200-1,000	Payment range Rs. 1,001 and above	Nil/not stated	Payment range Rs. below 200	Payment range Rs. 200-1,000	Payment range Rs. 1,001 and above	Nil/not stated	Payment range Rs. below 200
1	2	3	4	5	6	7	8	9	10	11
Budhism										
Kinnaura	2	...	3	5	1	...	...	6	1	...
Hinduism	1	...	2	6	5	...	3	10	5	1
Rajput	...	...	...	...	1	...	...	1	...	...
Domang	...	...	...	1	1	...	...	3	2	...
Chamang	1	...	2	5	1	...	3	5	2	1
Ores	...	...	...	...	2	...	...	1	1	...
Kumhar	...	...	...	...	...	...	...	...	...	...
Total	3	...	5	11	6	...	3	16	6	1

78

classified by religion and caste/tribe/community and time of marriage

during marriage of male held at

10—19 years		20—39 years				40+ years				
Payment range Rs, 200-1,000	Payment range Rs. 1,001 and above	Nil/not stated	Payment range Rs. below 200	Payment range Rs. 200-1,000	Payment range Rs. 1,001 and above	Nil/not stated	Payment range Rs. below 200	Payment range Rs. 200-1,000	Payment range Rs. 1,001 and above	Remarks
12	13	14	15	16	17	18	19	20	21	22
...	31	2	3	12	31	3	2	11	6	
3	14	6	8	8	7	2	3	3	3	
...	...	...	...	...	...	...	...	...	...	
...	1	...	...	2	1	...	...	...	...	
1	9	4	8	6	4	1	3	1	2	
2	3	2	...	...	2	1	...	2	1	
...	1	...	...	...	...	...	...	...	...	
3	45	8	11	20	38	5	5	14	9	

TABLE

Nature of marriage payment received by household in

Number of grooms

Time of marriage	Nature of payment			Nrusing and other medical and health technician	Teachers	Artist
	Nil/not stated	Kind only	Cash and kind			
1	2	3	4	5	6	7
Less than 5 years	5	13	1	...	...	1
5—9 years	6	19	...	1	1	...
10—19 years	7	48	...	2	4	...
20—39 years	6	71	...	1	1	...
40+ years	3	30	...	...	...	...
Total	27	181	1	4	6	1

Number of grooms

Time of marriage	Chowkidar and gunman	Cultivators	Livestock	Agricultural labourers	Forest guard	Weavers	Tailors
1	16	17	18	19	20	21	22
Less than 5 years	1	5	...	1	...	3	1
5—9 years	...	5	...	...	1	2	...
10—19 years	1	23	2	...	...	5	2
20—39 years	3	39	1	4	1	12	...
40+ years	1	20	1	...	...	3	...
Total	6	92	4	5	2	25	3

79

case of marriage of male classified by occupation of groom

belonging to

Religious services	Bank branch manager	Sub-inspector (Soil)	Patwaries	Clerks and peons	Postman (Runner)	Grocery shopkeeper	Sweeper
8	9	10	11	12	13	14	15
1	...	...	...	1	...	2	...
1	...	...	...	3	...	...	...
...	1	2	1	1	...	...	...
...	...	2	...	3	1	...	1
1	...	...	...	1	...	...	...
3	1	4	1	9	1	2	1

belonging to

Carpenters	Blacksmith	Electricity worker	Fitter in irrigation	Goldsmith	Labourers n.e.c.	Non-worker	Remarks
23	24	25	26	27	28	29	30
...	...	1	...	...	1	1	
2	3	...	...	...	3	3	
6	...	1	1	1	...	2	
4	1	...	...	2	1	...	
4	...	...	...	...	...	2	
16	4	2	1	3	5	8	

TABLE

Nature of marriage payment given by household in case of

Time of marriage	Nature of payment				Number of grooms	
	Nil, not stated	Cash only	Kind only	Cash and kind	Nursing and other medical and helth technician	Teachers
1	2	3	4	5	6	7
Less than 5 years	3	2	4	10	...	...
5—9 years	6	2	5	12	1	1
10—19 years	6	2	15	32	2	4
20—39 years	8	2	13	54	1	1
40+ years	5	1	7	20	...	...
Total	28	9	44	128	4	6

Time of marriage	Number of grooms						
	Sweeper	Chowkidar and gunman	Cultivators	Livestock	Agricultural labourers	Forest guard	Weavers
1	16	17	18	19	20	21	22
Less than 5 years	...	1	5	...	1	...	3
5—9 years	...	...	5	...	...	1	2
10—19 years	...	1	23	2	...	...	5
20—39 years	1	3	39	1	4	1	12
40+ years	...	1	20	1	...	...	3
Total	1	6	92	4	5	2	25

80

marriage of male classified by occupation of groom

belonging to

Artist	Religious services	Bank branch manager	Sub-inspector (Soil)	Patwaries	Clerks and peons	Postman (Runner)	Grocery shopkeeper
8	9	10	11	12	13	14	15
1	1	...	...	...	1	...	2
...	1	...	...	...	3	...	...
...	...	1	2	1	1	...	...
...	...	...	2	...	3	1	...
...	1	...	...	...	1	...	...
1	3	1	4	1	9	1	2

belonging to

Tailors	Carpenters	Blacksmith	Electricity worker	Fitter in irrigation	Goldsmith	Labourers n.e.c.	Non-worker	Remarks
23	24	25	26	27	28	29	30	31
1	...	...	1	...	...	1	1	
...	2	3	...	...	...	3	3	
2	6	...	1	1	1	...	2	
...	4	1	...	...	2	1	...	
...	4	...	...	...	...	...	...	
3	16	4	2	1	3	5	8	

TABLE

Nature of marriage payment received by the household in case of marriage of

Number of grooms

Time of marriage	Budhism		Hinduism			
	Kinnaura		Rajput		Domang	
	Nil/not stated	Kind only	Nil/not stated	Kind	Nil/not stated	Kind
1	2	3	4	5	6	7
Less than 5 years	4	6	...	...	...	1
5—9 years	1	6	1	1	1	3
10—19 years	1	31	...	...	2	1
20—39 years	1	47	...	...	...	3
40+ years	1	21	...	...	...	...
Total	8	111	1	1	3	8

81

male by religion and caste/tribe/community and time of marriage of groom

belonging to

Hinduism						
Chamang			Ores		Kumhar	
Nil/not stated	Kind	Cash and kind	Nil/not stated	Kind	Kind	Remarks
8	9	10	11	12	13	14
1	6	1	...	...	...	
3	6	...	...	3	...	
3	10	...	1	5	1	
5	17	...	...	4	...	
1	6	...	1	3	...	
13	45	1	2	15	1	

TABLE

Nature of marriage payment given by household in case of marriage of males

Time of marriage	Number of grooms belonging to								
	Budhism				Hinduism				
	Kinraura				Rajput		Domang		
	Nil/not stated	Cash	Kind	Cash and kind	Not stated	Kind	Nil	Kind	Cash and kind
1	2	3	4	5	6	7	8	9	10
Less than 5 years	2	1	2	5	...	...	...	...	1
5—9 years	1	...	2	4	1	1	1	...	3
10—19 years	1	...	13	18	...	...	2	...	1
20—39 years	2	1	11	34	...	...	...	1	2
40+ years	3	1	5	13	...	...	...	...	...
Total	9	3	33	74	1	1	3	1	7

82

classified by religion and caste/tribe and time of marriage of groom

Number of grooms belonging to								
Hinduism								
Chamang				Ores			Kumhar	
Nil	Cash only	Kind	Cash and kind	Nil/not stated	Kind	Cash and kind	kind	Remarks
11	12	13	14	15	16	17	18	19
1	1	2	4	...	...	...	...	
1	2	1	5	2	1	...	...	
2	2	...	9	1	1	4	1	
4	1	...	17	2	1	1	...	
1	...	...	6	1	2	1	...	
9	6	3	41	6	5	6	1	

TABLE

Special functionaries as related to time of marriage of person

Time of marriage of person married	Number of marriages where the: Budhism — Kinnaura — Lama	Grokh	Buktut	Channas	Love marriage	Court marriage	Hinduism — Rajput — Lama	Grokh	Buktut	Love marriage
1	2	3	4	5	6	7	8	9	10	11
Less than 5 years	5	5	5	1	3	1	...	...	...	...
5—9 years	7	7	7	...	...	...	1	1	1	1
10—19 years	26	26	26	3	1	...	...	...	...	...
20—39 years	27	27	27	2	3	...	...	...	...	...
40 + years	7	7	7	2	1	...	...	...	...	...
Total	72	72	72	8	8	1	1	1	1	1

83

married (Male) classified by religion and caste/tribe of head of household

head of the household belongs to

Hinduism												
Domang				Chamang				Ores				
Lama	Grokh	Buktut	Love marriage	Lama	Grokh	Buktut	Love marriage	Lama	Grokh	Buktut	Love marriage	Remarks
12	13	14	15	16	17	18	19	20	21	22	23	24
1	1	1	...	4	4	4	4	...	...	...	...	28 households are those
1	1	1	1	6	6	6	1	2	2	2	...	who have reported no
1	1	1	1	4	4	4	4	2	2	2	2	marriages in their
...	..	...	...	4	4	4	5	3	3	3	...	households.
...	...	...	...	...	...	...	...	...	...	...	1	
3	3	3	2	18	18	18	14	7	7	7	3	

TABLE

Particulars of special functionaries in marriage of persons

Religion and Caste/Tribe of head of the household	Lama						Grokh		
	Nature of ritual service and remuneration ranging						Nature of ritual service and remuneration ranging		
	Puja Path with enchanting of mantras						"To give kharch" to the bad evils on behalf of village deity while the bridegroom enter the house of groom		
				Obligatory	Number of functionaries coming from		Obligatory	Number of functionaries coming from	
	Cash upto Rs. 5	Rs. 6—11	Rs. 12—101	Meal served	Same village	Other village 5+ kms.	Meal served	Same village	Other village 5+ kms.
1	2	3	4	5	6	7	8	9	10
Budhism									
Kinnaura	33	25	14	72	71	1	72	71	1
Hinduism	9	9	11	29	29	...	29	29	...
Rajput	...	1	...	1	1	...	1	1	...
Domang	...	1	2	3	3	...	3	3	...
Chamang	8	5	5	18	18	...	18	18	...
Ores	1	2	4	7	7	...	7	7	...
Kumhar	...	...	...	...	...	...	...	...	...
Total	42	34	25	101	100	1	101	100	1

84

(Male) by caste/tribe and religion of the head of household

Buktut			Channas		
Nature of ritual service and remuneration ranging			Nature of ritual service and remuneration ranging		
Give the charnamrit to bride and bridegroom			Accompanied the Barat to the bride's house with hanging a map of higher priest of Budhism		
Obligatory	Number of functionaries coming from			Obligatory	Number of functionaries coming from
Meal served	Same village	Other village 5+ kms.	Cash upto Rs. 5 only	Meal served	Same village
11	12	13	14	15	16
72	71	1	8	8	8
29	29	...	...	...	...
1	1	...	...	...	...
3	3	...	...	...	...
18	18	...	...	...	...
7	7	...	...	...	...
...	...	...	...	...	...
101	100	1	8	8	8

TABLE

Categories of participants in marriage feast classified by religion and caste/tribe/community

Number of marriages

Religion and Caste/Tribe/ Community of head of household	Categories of participants	Less than 5 years ago where persons in col. 2 is participants				
		Less than 10% of total participants	10—24% of total participants	25—49% of total participants	50—74% of total participants	75% and of total participants
1	2	3	4	5	6	7
Budhism						
Kinnaura	Lineage member	5	...	...	...	...
	Affinal kin	2	3	...	...	...
	Caste fellow others	...	...	1	1	3
	So called lower caste (Ores, Domang, Chamang)	1	3	...	1	...
	Others (Friends and employees)	1	...	...	...	...
	Total	9	6	1	2	3
Hinduism		7	4	5	4	...
Rajput	Lineage member	...	...	...	...	...
	Affinal kin	...	...	...	...	...
	Caste fellow others	...	...	...	...	...
	So called lower caste (Ores, Domang, Chamang)	...	...	...	...	...
	Others (Friends and employees)	...	...	...	...	...
Ores	Lineage member	...	...	...	...	...
	Affinal kin	...	...	...	...	...
	Caste fellow others	...	...	...	...	...
	So called higher caste (Rajput)	...	...	...	...	...
	So called lower caste (Domang, Chamang)	...	...	...	...	...
	Others (Friends and employees)	...	...	...	...	...
Domang	Lineage member	...	1	...	...	...
	Affinal kin	...	...	1	...	...
	Caste fellow others	...	1	...	...	...
	So called higher caste (Rajput)	...	1	...	...	...
	Others (Friends and employees)	...	...	...	...	...
Chamang	Lineage member	4	...	...	...	...
	Affinal kin	3	...	1	...	...
	Caste fellow others	...	1	3	...	...
	So called higher castes (Rajput, one Domang)	...	...	...	4	...
	Others (Friends and employees)	...	...	...	...	...
	Total	16	10	6	6	3

85

of the head of the household and time of marriage of the person married (Male)

which took place

5—9 years ago where persons in col. 2 is participants				
Less than 10% of total participants	10—24% of total participants	25—49% of total participants	50—74% of total participants	75% and of total participants
8	9	10	11	12
4	3	...	...	...
2	3	2	...	...
...	...	2	4	1
1	4	2	...	...
1	...	...	...	...
8	10	6	4	1
17	12	10	6	1
1	...	...	...	...
1	...	...	...	...
...	...	...	...	1
1	...	...	...	...
...	...	...	...	...
1	1	...	1	...
...	2	...	...	...
...	1	1	...	...
1	1	...	...	...
...	2	...	...	...
...	...	...	...	...
...	1	...	...	...
...	...	1	...	...
...	...	1	...	...
...	...	1	...	...
...	1	...	...	...
6	...	...	...	...
4	2	...	...	...
...	1	4	1	...
...	...	2	4	...
3	...	...	...	...
25	22	16	10	2

TABLE

Categories of participants in marriage feast classified by religion and caste/tribe/community

Number of marriages

Religion and Caste/Tribe/ Community of head of household	Categories of participants	10—19 years ago where persons in col. 2 is participants					20—39 years ago	
		Less than 10% of total participants	10—24% of total participants	25—49% of total participants	50—74% of total participants	75% and of total participants	Less than 10% of total participants	10—24% of total participants
1	2	13	14	15	16	17	18	19
Budhism								
Kinnaura	Lineage member	22	2	2	...	...	21	3
	Affinal kin	11	12	3	...	...	12	11
	Caste fellow others	...	1	4	16	5	...	1
	So called lower caste (Ores, Domang, Chamang)	3	19	2	...	...	4	21
	Others (Friends and employees)	1	1	...	...	...	2	...
	Total	37	35	11	16	5	39	36
Hinduism		13	11	3	5	1	12	7
Rajput	Lineage member	...	...	...	...	...	...	...
	Affinal kin	...	...	...	...	...	...	...
	Caste fellow others	...	...	...	...	...	...	...
	So called lower caste (Ores, Domang, Chamang)	...	...	...	...	...	...	...
	Others (Friends and employees)	...	...	...	...	...	...	...
Ores	Lineage member	...	2	...	...	...	2	1
	Affinal kin	1	1	...	...	...	1	1
	Caste fellow others	...	...	1	1	...	...	...
	So called higher caste (Rajput)	...	2	...	...	...	1	2
	So called lower caste (Domang, Chamang)	...	1	1	...	...	1	...
	Others (Friends and employees)	...	...	...	...	...	...	...
Domang	Lineage member	1	...	...	...	...	...	...
	Affinal kin	1	...	...	...	...	...	...
	Caste fellow others	...	1	...	...	...	...	...
	So called higher caste (Rajput)	...	...	...	1	...	...	...
	Others (Friends and employees)	1	...	...	...	...	...	...
Chamang	Lineage member	3	1	...	...	...	4	...
	Affinal kin	3	1	...	...	...	2	2
	Ceste fellow others	...	...	1	2	1	...	...
	So called higher caste (Rajput, one Domang)	2	1	...	1	...	...	1
	Others (Friends and employees)	1	1	...	...	...	1	...
	Total	50	46	14	21	6	51	43

85—Concld.

of the head of the household and time of marriage of the person married (Male)

which took place								
where persons in col. 2 is participants			40+ years ago where persons in col. 2 is participants					
25—49% of total participants	50—74% of total participants	75% and of total participants	Less than 10% of total participants	10—24% of total participants	25—49% of total participants	50—74% of total participants	75% and of total participants	Remarks
20	21	22	23	24	25	26	27	28
3	...	...	4	2	1	...	...	
3	1	...	4	2	1	...	...	
4	15	7	...	...	4	2	1	
1	...	...	1	2	4	...	...	
...	...	...	...	...	...	...	...	
11	16	7	9	6	10	2	1	
5	5	1	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
1	...	...	...	...	...	...	...	
...	2	1	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
3	1	...	...	...	...	...	...	
1	2	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
16	21	8	9	6	10	2	1	

TABLE

Items of food served to different categories of participants at the marriage feast classified by

Categories of participants	Number of marriages during less than 5 years where					
		Non-vegetarian food				
	Vegetarian food	Chapati, dal, ghee, meat, liquor	Rice, meat, liquor	Meat, rice, dal, vegetable, liquor	Rice, meat, vegetable wine	Meat, rice, chilta and liquor
1	2	3	4	5	6	7
Budhism						
Kinnaura						
Lineage member	...	2	1	1	1	...
Affinal kin	...	2	1	1	1	...
Caste fellow	...	2	1	1	1	...
Lower caste (Chamang, Domang, Ores)	...	2	1	1	1	...
Others	...	...	...	1	...	...
Rajput						
Lineage member	...	...	...	...	...	...
Affinal kin	...	...	...	...	...	...
Caste fellow	...	...	...	...	...	...
Lower caste (Chamang, Domang, Ores)	...	...	...	...	...	...
Ores						
Lineal member	...	...	...	...	...	...
Affinal kin	...	...	...	...	...	...
Caste fellow	...	...	...	...	...	...
So called higher caste (Rajput)	...	...	...	...	...	...
Lower caste	...	...	...	...	...	...
Others (Primary, employees)	...	...	...	...	...	...
Domang						
Lineage member	...	...	1	...	...	...
Affinal kin	...	...	1	...	...	...
Caste fellow	...	...	1	...	...	...
Higher caste (Rajput)	...	...	1	...	...	...
Lower caste (Chamang)	...	...	...	...	...	...
Chamang						
Lineage member	...	...	1	...	1	2
Affinal kin	...	...	1	...	1	2
Caste fellow	...	...	1	...	1	2
Higher caste (Rajput)	...	...	1	...	1	2
Others (Primary, employees)	...	...	...	...	...	...
Total	...	8	12	5	8	8

86

religion and caste/tribe/community of the head of the household and time of marriage of person (Male)

Number of marriages during 5—9 years where							
	Non-vegetarian food						
Vegetarian food	Rice, chapati, dal, vegetable, meat, liquor	Rice, dal, vegetable, meat, liquor	Rice, dal, meat and liquor	Rice, chapati, dal, meat, liquor	Meat, rice, vegetable, wine	Rice, meat, chilta, wine	Meat, rice, wine
8	9	10	11	12	13	14	15
...	1	3	2	...	1	...	...
...	1	3	2	...	1	...	...
...	1	3	2	...	1	...	...
...	1	3	2	...	1	...	...
...	...	...	...	...	1	...	...
1	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...
...	...	...	1	1	...	...	...
...	...	...	1	1	...	...	...
...	...	...	1	1	...	...	...
...	...	...	1	1	...	...	...
...	...	...	1	1	...	...	...
...	...	...	...	...	...	...	...
...	...	...	1	...	...	...	...
...	...	...	1	...	...	...	...
...	...	...	1	...	...	...	...
...	...	...	1	...	...	...	...
...	...	...	1	...	...	...	...
...	...	1	2	...	1	1	1
...	...	1	2	...	1	1	1
...	...	1	2	...	1	1	1
...	...	1	2	...	1	1	1
...	...	1	1	...	1	...	...
4	4	17	27	5	10	4	4

TABLE

Items of food served to different categories of participants at the marriage feast classified by

Categories of participants	Number of marriages during 10—19 years where					
	Vegetarian food			Non-vegetarian food		
	Rice, chapati, dal, vegetable	Rice, dal, vegetable, liquor	Rice, dal, ghee	Rice, meat, vegetable, pakora	Rice, dal, ghee, meat, liquor	Rice, meat
1	16	17	18	19	20	21
Budhism						
Kinnaura						
Lineage member	...	...	...	...	5	...
Affinal kin	...	...	...	...	5	...
Caste fellow	...	...	...	...	5	...
Lower caste (Chamang, Domang, Ores)	...	...	...	...	5	...
Others	...	...	...	...	...	...
Rajput						
Lineage member	...	...	...	...	...	...
Affinal kin	...	...	...	...	...	...
Caste fellow	...	...	...	...	...	...
Lower caste (Chamang, Domang, Ores)	...	...	...	...	...	...
Ores						
Lineage member	...	...	...	...	...	...
Affinal kin	...	...	...	...	...	...
Caste fellow	...	...	...	...	...	...
So called higher caste (Rajput)	...	...	...	...	...	...
Lower caste	...	...	...	...	...	...
Others (Primary, employees)	...	...	...	...	...	...
Domang						
Lineage member	...	...	...	...	...	...
Affinal kin	...	...	...	...	...	...
Caste fellow	...	...	...	...	...	...
Higher caste (Rajput)	...	...	...	...	...	...
Lower caste (Chamang)	...	...	...	...	...	...
Chamang						
Lineage member	...	...	...	...	3	...
Affinal kin	...	...	...	...	3	...
Caste fellow	...	...	...	...	3	...
Higher caste (Rajput)	...	...	...	...	3	...
Others (Primary, employees)	...	...	...	...	2	...
Total	...	...	...	...	34	...

86—Contd.

religian and caste/tribe/community of the head of the household and time of marriage of person (Male)

Number of marriages during 10—19 years where							
Non-vegetarian food							
Rice, meat, vegetable, wine	Rice, meat, wine	Rice, dal, vegetable, meat, liquor	Rice, dal, vegetable, khura meat, liquor	Rice, dal, vegetable, puri, chilta, meat, liquor	Meat, rice, chapati	Rice, dal, chapati, vegetable, meat, liquor	Rice, dal, meat, liquor
22	23	24	25	26	27	28	29
2	4	8	2	1	1	2	1
2	4	8	2	1	1	2	1
2	4	8	2	1	1	2	1
2	4	8	2	1	1	...	1
...	...	...	1	...	...	1	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	1
...	1	...	...	...	...	...	1
...	1	...	...	...	...	...	1
...	1	...	...	...	...	...	1
...	1	...	...	...	...	...	1
...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...
8	30	32	9	4	4	7	9

TABLE

Items of food served to different categories of participants at the marriage feast classified by

Categories of participants	Number of marriages during: Vegetarian food: Rice, chapati, potato, vegetable	Vegetarian food: Rice, dal, wine	Non-vegetarian food: Rice, dal, ghee, meat, halwa, puri, liquor	Non-vegetarian food: Rice, dal, ghee, meat, liquor	Non-vegetarian food: Rice, dal, vegetable, meat, liquor	Non-vegetarian food: Rice, dal, chapati, ghee, meat, liquor	Non-vegetarian food: Rice, dal, meat, liquor
1	30	31	32	33	34	35	36
Budhism							
Kinnaura							
Lineage member	1	1	1	1	6	2	4
Affinal kin	1	1	1	1	6	2	4
Caste fellow	1	1	1	1	6	2	4
Lower caste (Chamang, Domang, Ores)	1	1	1	1	6	2	4
Others	...	...	1	...	...	1	...
Rajput							
Lineage member	...	...	...	...	...	...	...
Affinal kin	...	...	...	...	...	...	...
Caste fellow	...	...	...	...	...	...	...
Lower caste (Chamang, Domang, Ores)	...	...	...	...	...	...	...
Ores							
Lineage member	1	...	...	...	...	...	1
Affinal kin	1	...	...	...	...	...	1
Caste fellow	1	...	...	...	...	...	1
So called higher caste (Rajput)	1	...	...	...	...	...	1
Lower caste	...	...	...	...	...	...	1
Others (Primary, employees)	...	...	...	...	...	...	...
Domang							
Lineage member	...	...	...	...	...	...	...
Affinal kin	...	...	...	...	...	...	...
Caste fellow	...	...	...	...	...	...	...
Higher caste (Rajput)	...	...	...	...	...	...	...
Lower caste (Chamang)	...	...	...	...	...	...	...
Chamang							
Lineage member	...	1	...	3	...	...	...
Affinal kin	...	1	...	3	...	...	...
Caste fellow	...	1	...	3	...	...	...
Higher caste (Rajput)	...	1	...	3	...	...	...
Others (Primary, employees)	...	...	...	1	...	...	...
Total	8	8	5	17	24	9	21

86—Concld.

religion and caste/tribe/community of the head of the household and time of marriage of person (Male)

20—39 years where					Number of marriages during 40+ years where					
Non-vegetarian food					Non-vegetarian food					
Rice, dal, vegetable, khura meat, liquor	Rice, dal, chapati, meat, liquor	Rice, meat, liquor	Meat, rice, vegetable, chilta, wine	Vegetarian food	Dal, chapati, ghee, meat, liquor	Rice, dal, vegetable, meat, liquor	Rice, dal, ghee, meat	Rice, dal, chapati, meat	Rice, dal, ghee, meat, liquor	Remarks
37	38	39	40	41	42	43	44	45	46	47
2	1	5	3	...	1	2	1	1	2	
2	1	5	3	...	1	2	1	1	2	
2	1	5	3	...	1	2	1	1	2	
2	1	4	3	...	1	2	1	1	2	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	..	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
8	8	19	12	...	4	8	4	4	8	

TABLE

Sitting arrangement for categories of participants at the marriage feast classified by

Categories of participant	Number of marriages during less than 5 years persons in col. 1 were seated in			Number of marriages during 5-9 years persons in col. 1 were seated in		
	Lower castes separately outside in the open ground, elders, Rajput, Lama and elders sit inside the house and children outside the house	Same caste sit together	Lower caste sit outside the house and served meal lastly	Lower castes separately outside in the open ground Rajput, Lama and elders sit inside the house and children outside the house	Same caste sit together	Lower caste sit outside the house and served with the meal lastly
1	2	3	4	5	6	7
Budhism						
Kinnaura						
Lineage member	2	...	3	3	...	4
Affinal kin	2	...	3	3	...	4
Caste fellow others	2	...	3	3	...	4
Lower caste (Ores, Domang, Chamang)	2	...	3	3	...	4
Other (friends/employees)	1	...	...	1	...	...
Hinduism						
Rajput						
Lineage member	...	...	...	...	...	1
Affinal kin	...	...	...	...	...	1
Caste fellow others	...	...	...	...	...	1
Lower caste (Ores, Domang, Chamang)	...	...	...	...	...	1
	Rajput cooked the meal and served castewise	Lama cooked and take separately, other together		Rajput cooked the meal and served castewise		Lama cooked and take separately, other together
Ores						
Lineage member	...	...		2		...
Affinal kin	...	...		2		...
Caste fellow others	...	...		2		...
Higher caste (Rajput)	...	...		2		...
Lower caste (Domag, Chamang)	...	...		2		...
Domang						
Lineage member	1	...		1		...
Affinal kin	1	...		1		...
Caste fellow others	1	...		1		...
Higher caste (Rajput)	1	...		1		...
Lower caste (Chamang)	...	...		1		...
Chamang						
Lineage member	4	...		6		...
Affiinal kin	4	...		6		...
Caste fellow others	4	...		6		...
Higher caste	4	...		6		...
Other (friends/employees)	...	...		3		...

87

religion and caste/tirbe of head of household and time of marriage of persons married (Male)

Number of marriages during 10-19 years persons in col. 1 were seated in			Number of marriages during 20-39 years persons in col. 1 were seated in			Number of marriages during 40+ years persons in col. 1 were seated in			
Lower castes separately outside in the open ground, Rajput, Lama and elders sit inside the house, children outside the house	Same caste sit together	Lower caste sit outside the house and served with the meal lastly	Lower castes separately outside in the open ground, Rajput, Lama and elders sit inside the house, children outside the house	Same caste sit together	Lower caste sit outside the house and served the meal lastly	Lower castes separately outside in the open ground, Rajput, Lama and elders sit inside the house, children outside the house	Same caste sit together	Lower caste sit outside the house and served the meal lastly	Remarks
8	9	10	11	12	13	14	15	16	17
12	2	12	18	1	8	3	...	4	
12	2	12	18	1	8	3	...	4	
12	2	12	18	1	8	3	...	4	
12	...	12	18	...	8	3	...	4	
1	...	1	1	...	1	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
Rajput cooked the meal and served castewise		Lama cooked and take separately, other together	Rajput cooked the meal and served castewise		Lama cooked and take separately, other together	Rajput cooked the meal and served castewise		Lama cooked and take separately, other together	
2		...	2		1	...		...	
2		...	2		1	...		...	
2		...	2		1	...		...	
2		...	2		1	...		...	
2		...	1		...	...		...	
1		...	...		...	...		...	
1		...	...		...	...		...	
1		...	...		...	...		...	
1		...	...		...	...		...	
1		...	...		...	...		...	
3		1	4		...	...		...	
3		1	4		...	...		...	
3		1	4		...	...		...	
3		1	4		...	...		...	
2		...	1		...	...		...	

TABLE

Restrictions and prescription of food and work connected with birth of a child with reference to

Religion and Caste/Tribe of head of household	Number of birth that occured at			Number of birth where mother was subjected in respect of food to	
				Pre-Natal	Post-Natal
	Father's place	Mother's place	Hospital/Primary Health Centre	Pulses, meat, soup, chapati and sattu	Meat, ghee, fat (charbi), chuli oil and halwa
1	2	3	4	5	6
Budhism					
Kinnaura	44	1	...	45	45
Hinduism					
Rajput	...	...	...	...	...
Ores	7	...	...	7	7
Domang	3	...	...	3	3
Chamang	17	...	...	17	17

88

sex of the child classified by religion and caste/tribe of head of household—MALE CHILD

Number of birth where mother was subjected in respect of (e.g. carrying of water, wood, fodder and washing of cloths etc.)		Number of birth where for mother specially prescribed food was					
Pre-Natal	Post-Natal	Ghee, charbi, chuli oil	Ghee, halwa, meat	Ghee, meat, meat kon	Ghee, milk, kon	Ghee, meat, charbi	Remarks
1-2 months	20—30 days						
7	8	9	10	11	12	13	14
45	45	...	...	24	9	12	
...	...	...	...	...	...	...	
7	7	...	...	2	1	4	
3	3	...	...	1	1	1	
17	17	5	1	7	1	3	

TABLE

Restrictions and prescriptions of food and work connected with birth of a child with reference to

Religion and Caste/Tribe of head of household	Number of births that occured at			Number of births where mother was subjected in respect of food to	
				Pre-Natal	Post-Natal
	Father's place	Mother's place	Hospital/Primary Health Centre	Pulses, meat soup, chapati and sattu	Meat, ghee fat (charbi), chuli oil and halwa
1	2	3	4	5	6
Budhism					
Kinnaura	30	...	2	32	32
Hinduism					
Rajput	1	...	...	1	1
Ores	2	...	...	2	2
Domang	1	...	...	1	1
Chamang	16	...	...	16	16

89

sex of the child classified by religion and caste/tribe of head of household—FEMALE CHILD

Number of birth where mother was subjected in respect of work to (e.g. carrying of water, wood, fodder and washing of clothing etc.)		Number of birth cohore for mother specially prescribed food was						
Pre-Natal	Post-Natal	Ghee, milk Rais on honey, coconut, sugar candy, Fonnel Kon	Ghee, charbi, chuli oil	Ghee, halwa, meat	Ghee, meat, meat soup, kon	Ghee, meat, kon	Ghee, meat, charbi	Remarks
1-2 months	20—30 days							
7	8	9	10	11	12	13	14	15
32	32	1	...	1	19	2	9	
1	1	...	...	...	...	...	1	
2	2	...	...	...	1	...	1	
1	1	...	...	...	...	...	1	
16	16	...	3	...	8	1	4	

TABLE 90

Rituals connected with birth of persons (Male) classified by religion and caste/tribe/community and educational level of head of household

Religion and Caste/ Tribe/Community of head of household	Educational level of head of the household	Number of births where 'Shudhi Karan' was performed by Lama and Grokh on 7th/8th day			Remarks
		Grokh was levied with meal and wine, Lama was served with meal and was paid			
		Rs. 1-3	Rs. 4-5	Rs. 6-11	
1	2	3	4	5	6
Budhism	Illiterate	11	1	2	Only one household
Kinnaura	Literate	8	4	2	of Sh. Makhalal of
	Primary	6	7	2	upper Kanum has
	Middle	1	...	...	celebrated the Boss
	Matriculation/Higher Secondary/Pre-university	...	...	...	Badai ceremony on the birth of his first
	Non-technical diploma not equal to degree	...	...	...	grand son.
	Technical diploma not equal to degree	1	...	...	
Hinduism					
Ores	Illiterate	3	2	...	
	Literate	1	...	...	
	Primary	...	1	...	
Domang	Illiterate	1	...	...	
	Literate	1	1	...	
	Primary	...	...	...	
Chamang	Illiterate	6	3	...	
	Literate	4	...	...	
	Primary	1	1	...	
	Middle	...	...	...	
	Matriculation/Higher Secondary/Pre-university	...	1	...	
	Non-technical diploma not equal to degree	...	...	...	
	Technical diploma not equal to degree	...	...	...	
	Graduate	...	1	...	

TABLE 91

Cause of death particulars of diagnosis and treatment and time of death (Male) classified by religion, caste/tribe/community of head of the household

Religion and Caste/Tribe/ Community of head of household	Number of death during less than 10 years where the deceased was male who died of								
	Accident		Infant death	Asthama	Small pox	Illness	Tuberclosis	Dysentry	
	Allopathic treatment	Died on the spot	Generally not treated	Allopathic treatment	Allopathic treatment	Allopathic treatment	Allopathic treatment	Allopathic treatment	Not treated
1	2	3	4	5	6	7	8	9	10
Budhism									
Kinnaura	1	2	5	8	...	4	1	1	...
Hinduism									
Ores	...	...	...	1	...	1	...	1	1
Domang	...	...	...	2	...	1	...	...	...
Chamang	1	...	4	...	1	8	...	1	...

Number of death during 10+ years where the deceased was male who died of										
Illness		Infant death	Stomachache	Missuls	Trouble in private part of the body	Accident	Paralysis	Tuberclosis	Leprosy	
Allopathic treatment	Not treated	Generally not treated	Quack	Allopathic treatment	Allopathic treatment	Allopathic treatment	Allopathic treatment	Allopathic treatment	Allopathic treatment	Remarks
11	12	13	14	15	16	17	18	19	20	21
2	3	3	1	1	1	1	1	1	...	
...	...	...	...	1	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
2	...	...	...	...	...	...	...	...	1	

TABLE

Cause of death particulars of diagnosis and treatment and time of death

Religion and Caste/Tribe/ Community of head of household	Number of death during less than 10 years where the deceased was female who died of										
	Illness	Infant death	Dysentry	Accident	Asthama	Ghost-dormant	Old age and weakness	Epilepsy	During delive y	Small pox	Stomach-ache
	Allopathic treatment	General'y not treated	Allopathic treatment	Died on the spot	Allopathic treatment	Grukh tried to derive of	Allopathic treatment	Ayuervedic treatment	Not treated	Allopathic treatment	Not treated
1	2	3	4	5	6	7	8	9	10	11	12
Budhism											
Kinnaura	8	5	2	1	2	1	2	1	1	...	...
Hinduism											
Rajput	...	1	...	...	...	...	...	...	...	...	...
Ores	...	1	...	...	...	...	1	...	...	...	...
Domang	...	1	...	...	...	...	...	...	...	...	...
Chamang	2	3	...	1	1	...	1	...	...	1	1

92

(Female) classified by religion, caste/tribe/community of head of household

Number of death during 10+ years where the deceased was female who died of								
Illness	Infant death	Missuls	Accident	Anemia	Old age and weakness		Tongue paralysed	
Allopathic treatment	Generally not treated	Allopathic treatment	Died on the spot	Allopathic treatment	Allopathic treatment	Not treated	Allopathic treatment	Remarks
13	14	15	16	17	18	19	20	21
4	3	1	1	1	2	1	1	
...	...	...	...	...	...	...	...	
1	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	

TABLE

Manner of disposal of dead body and period of mourning as related to age, cause of death of the

Number where

Religion and Caste/Tribe/ Community of the head of household	Below 3 years and died of and manner of disposed of dead body						3—14 years and died of and manner of disposal of dead body				
	Mourning was for 3 days						Mourning was for 3 to 7 days				
	Infant death			Illness		Misc.		Trouble in the private part of the body	Small pox	Illness	
	Thrown in the river	Burried	Dysentry Burried	Thrown in the river	Burried	Thrown in the river	Measles Buried	Cremated	Thrown in the river	Thrown in the river	Cremated
1	2	3	4	5	6	7	8	9	10	11	12
Budhism											
Kinnaura	1	7	1	1	1	...	1	1	...	...	...
Hinduism											
Ores	...	...	...	...	...	1	...	...	...	...	...
Domang	...	...	...	...	1	...	...	...	...	...	...
Chamang	2	2	1	...	...	...	...	...	1	1	1

93

deceased (Male) classified by religion and caste/tribe/community of head of household

deceased was aged

15—59 years and died of and manner of disposal of dead body							60+ years and died of and manner of disposal of dead body				
Mourning was for 2-3 months							Mourning was for 2-3 months				
Accident	Illness	Tuberclosis	Dysentry	Asthama	Leprosy	Stomach-ache	Illness	Asthama	Paralysis	Dysentry	
Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Remarks
13	14	15	16	17	18	19	20	21	22	23	24
4	1	2	...	2	...	1	6	6	1	...	
...	1	...	1	1	...	...	...	...	...	1	
...	...	...	...	...	...	...	...	2	...	...	
1	4	...	...	...	1	...	4	...	...	...	

TABLE

Manner of disposal of dead body and period of mourning as related to age, cause of death of the

Religion and Caste/Tribe/ Community of the head of household	Below 3 years and died of and manner of disposal of dead body — Mourning was for 3 days							3—14 years and died of and manner of disposal of dead body — Mourning was for 3 to 7 days				
	Infant death		Ghost dormants	Measles		Illness	Small box	Tongue paralysed	Illness	Accident	Dysentry	
	Thrown in the river	Burried	Burried	Throw in the river	Burried	Thrown in the river	Thrown in the river	Burried	Burried	Cremated	Burried	Thrown in the river
1	2	3	4	5	6	7	8	9	10	11	12	13
Budhism												
Kinnaura	3	5	1	1	1	...	...	1	1	...	1	1
Hinduism												
Rajput	1	...	...	...	...	...	...	...	...	...	...	...
Ores	...	1	...	...	...	1	...	...	...	...	...	...
Domang	...	1	...	...	...	...	...	...	...	...	...	...
Chamang	4	...	...	...	...	...	1	...	...	1	...	...

94

deceased (Female) classified by religion and caste/tribe/community of head of the household

15—59 years and died of and manner of disposal of dead body						60+ years and died of and manner of disposal of dead body				
Mourning was for 2-3 months						Mourning was for 2-3 months				
Accident	Anemia	Illness	During delivery	Stomach-ache	Epidepsy	Illness	Asthama	Old age and weakness	Accident	
Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Cremated	Remarks
14	15	16	17	18	19	20	21	22	23	24
1	1	5	1	...	1	5	2	5	1	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	1	...	
...	...	...	...	...	...	...	...	...	...	
...	...	1	...	1	...	1	1	1	...	

TABLE

Ritual role of various kins and other functionaries after death as related to age and sex of

Religion and Caste/ Tribe/Community of head of the household	Kins and other functionaries	Number of deceased: Sex of deceased		Below 3 during whose death kins/ persons as in col. 2 played	
		Male	Female	No ritual was performed	Shudhi karan remuneration from Rs. 1-5
1	2	3	4	5	6
Budhism	Son	12	7	...	...
	Father	5	3	5	...
Kinnaura	Brother's son	1	...	...	...
	Son's son	1	...	...	...
	Husband	...	6	...	...
	Brother	4	7	...	...
	Daughter's husband	1	1	...	...
	Daughter's son	...	1	...	...
	Sister's daughter's husband	1	...	...	...
	Lama and Jomo*	34	34	...	17
Hinduism					
Rajput	Father	...	1	1	...
Ores	Father	1	1	2	...
	Son	4	...	...	...
	Lama and Jomo*	4	1	...	1
Domang	Son	2	...	...	...
	Lama and Jomo*	3	1	...	2
Chamang	Father	4	1	4	...
	Son	7	3	...	...
	Husband	....	2	...	...
	Brother	2	...	...	...
	Lama and Jomo*	15	10	...	6

95

the deceased classified by religion, caste/tribe/community of head of the household

who were aged at the time of death

3—14 and whose death kins/persons as in col. 2 played	15—59 and whose death kins/persons as in col. 2 played			60+ and whose death kins/persons as in col. 2 played			
	Kirya-karam and ashes thrown into			Kirya-karam and ashes thrown into			
Shudhi karan remuneration from Rs. 1-5	Rewalsar lake at Rewalsar	Ganga at haridwar	Shudhi karan remuneration from Rs. 1-5	Rewalsar lake at Rewalsar	Ganga at haridwar	Shudhi karan remuneration from Rs. 1-5	Remarks
7	8	9	10	11	12	13	14
...	4	1	...	5	9	...	
...	1	2	...	...	...	...	
...	...	...	...	1	...	...	*Out of 68 cases
...	...	...	...	1	...	...	the ritual was
...	2	3	...	1	...	...	performed for 23
...	5	1	...	3	2	...	by Lama and
...	...	...	...	2	...	...	Jomo exclusively.
...	...	...	...	1	...	...	
...	...	...	...	1	...	...	
6	...	...	19	...	...	26	
...	...	...	...	...	...	...	*Out of five
...	...	...	...	...	...	...	ritual for 1 was
...	3	...	...	1	...	...	performed by
...	...	...	3	...	...	1	Lama and Jomo exclusively.
...	...	...	...	2	...	...	*Out of 4 ritual
...	...	...	...	...	...	2	was performed for 2 by Lama and Jomo exclusively.
...	1	...	...	...	...	...	*Out of 25 the
...	3	1	...	4	2	...	ritual for 10
...	1	...	...	...	1	...	was performed
...	2	...	...	...	...	...	by Lama and
4	...	...	8	...	...	7	Jomo exclusively.

TABLE

Inter generation

Occupation of head of household (Describe as per NCO 2 digit)	Number of households	Father of head: Number of cases where occupation of father of head of household is/was: Same as in col. 1	Different from that in col. 1 and is: Service	Pottry	Shepherd	Tailor	Sunar	Cultivator	Weaver	Carpenter	Agr. lab.	Lohar
1	2	3	4	5.	6	7	8	9	10	11	12	13
Nursing and other medical and health technician	4	4	...	...	...	...	...	...	...	...	...	...
Teachers	5	3	1	1	...	...	...	...	...	...	...	...
Artist	1	1	...	...	...	...	...	...	...	...	...	...
Religious services	4	4	...	...	...	...	...	...	...	...	...	...
Sub-inspector (Soil)	2	2	...	...	...	...	...	...	...	...	...	...
Patwaries	2	1	...	...	...	...	...	1	...	...	...	...
Clerks and peons	7	4	...	...	...	...	...	...	3	...	...	...
Postman (Runner)	1	1	...	...	...	...	...	...	...	...	...	...
Grocery shopkeeper	1	1	...	...	...	...	...	...	...	...	...	...
Sweeper	1	...	...	...	...	1	...	...	...	...	...	...
Chowkidar and gunman	3	1	1	...	...	...	...	...	1	...	...	...
Cultivators	85	76	1	...	1	...	...	...	5	1	1	...
Livestock	3	3	...	...	...	...	...	...	...	...	...	...
Agricultural labourers	5	1	...	...	...	...	...	...	4	...	...	...
Forest guard	1	1	...	...	...	...	...	...	...	...	...	...
Weavers	18	18	...	...	...	...	...	...	...	...	...	...
Carpenters	10	10	...	...	...	...	...	...	...	...	...	...
Blacksmith	2	2	...	...	...	...	...	...	...	...	...	...
Fitter in irrigation	1	...	...	...	...	...	...	...	1	...	...	...
Goldsmith	2	2	...	...	...	...	...	...	...	...	...	...
Labourers n.e.c.	4	3	...	...	...	...	...	...	1	...	...	...

96

occupational shift

Father's father													
Number of cases where occupation of father's father of head of household is/was													
Same as in col. 1	Different and is												
	Trade	Sunar	Cultivator	Lama	Shepherd	Service	Tailor	Pottry	Not known	Lohar	Weaver	Agr. lab.	Car-penter
14	15	16	17	18	19	20	21	22	23	24	25	26	27
3	...	...	...	...	1	...	...	...	...	...	...	...	...
2	...	...	...	...	1	1	...	1	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	...	...	...	...
1	...	...	1	...	...	...	...	...	...	...	...	...	...
4	...	...	...	...	...	...	...	...	...	...	3	...	...
1	...	...	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	1	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	...	1	...	...
76	...	...	...	1	...	...	...	...	1	...	5	1	1
2	1	...	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	4	...	...
1	...	...	...	...	...	...	...	...	...	...	...	...	...
18	...	...	...	...	...	...	...	...	...	...	...	...	...
10	...	...	...	...	...	...	...	...	...	...	...	...	...
9	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	1	...	...
1	...	...	...	...	...	...	...	...	...	...	...	...	1
2	1	...	...	...	...	...	...	...	...	...	1	...	...

TABLE

Inter generation

Occupation of head of household (Describe as per NCO 2 digit)	Number of households	Son of head: Number of cases where occupation of son of head of household is/was: Same as in col. 1	Different and is: Service	Lama	Sunar	Cultivator	Electrician	Wiring	Carpenter	Weaver	Workshop worker	Agr. shop
1	2	28	29	30	31	32	33	34	35	36	37	38
Nursing and other medical and health technician	4	...	...	...	...	...	...	...	...	...	...	...
Teachers	5	...	...	...	...	...	...	...	...	...	...	...
Artist	1	...	...	...	...	...	...	...	...	...	...	...
Religious services	4	1	...	...	...	...	...	...	...	...	...	...
Sub-inspector (Soil)	2	...	...	...	...	...	...	...	...	...	...	...
Patwaries	2	...	...	...	...	...	...	...	...	...	...	...
Clerks and peons	7	2	...	...	...	...	...	...	...	...	...	...
Postman (Runner)	1	...	...	...	...	...	...	...	...	...	...	...
Grocery shopkeeper	1	...	...	...	...	...	...	...	...	...	...	...
Sweeper	1	...	...	...	...	...	...	...	...	...	...	...
Chowkidar and gunman	3	...	1	...	...	...	...	...	...	...	...	...
Cultivators	85	16	13	1	...	...	1	1	...	...	...	...
Livestock	3	...	...	...	...	...	...	...	...	...	...	...
Agricultural labourers	5	1	...	...	...	1	...	...	...	...	...	...
Forest guard	1	...	...	...	...	...	...	...	...	...	...	...
Weavers	18	4	1	...	...	...	...	...	...	...	1	1
Carpenters	10	2	...	...	...	...	...	...	...	...	...	...
Blacksmith	2	...	...	...	...	...	...	...	...	...	...	...
Fitter in irrigation	1	...	...	...	...	...	...	...	...	...	...	...
Goldsmith	2	2	...	...	...	...	...	...	...	...	...	...
Labourers n.e.c.	4	...	...	...	...	...	...	...	...	...	...	...

96—Contd.

occupational shift

Mother's father								
Number of cases where occupation of mother's father (if working) is/was								
Same as	Different and is							
Same as in col. 1	Pottry	Carpenter	Sunar	Cultivator	Not known	Lohar	Weaver	Agricultural labourer
39	40	41	42	43	44	45	46	47
4	...	...	...	...	...	...	...	...
4	1	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...
4	...	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...
1	...	...	...	1	...	...	...	...
5	1	...	...	...	...	...	1	...
1	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	1	...
3	...	...	...	...	...	...	...	...
78	...	1	...	...	1	...	4	1
2	...	...	...	...	...	...	1	...
1	...	...	...	...	...	...	4	...
1	...	...	...	...	...	...	...	...
18	...	...	...	...	...	...	...	...
7	...	...	1	...	...	2	...	...
2	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	1	...
2	...	...	...	...	...	...	...	...
3	...	...	...	...	...	...	1	...

TABLE

Inter generation

Occupation of head of household (Describe as per NCO 2 digit)	Number of households	Mother's brother											
		Number of cases where occupation of mother's brother (if working) is/was											
		Same as in col. 1	Different and is										
			Pottry	Mason	Sunar	Cultivator	Lama	Shepherd	Service	Weaver	Carpenter	Lohar	Agri. lab.
1	3	48	49	50	51	52	53	54	55	56	57	58	59
Nursing and other medical and health technician	4	4	...	...	...	...	...	...	...	...	...	...	...
Teahers	5	3	...	...	...	...	1	...	1	...	...	...	...
Artist	1	...	...	...	...	...	...	...	...	...	...	1	...
Religious services	4	4	...	...	...	...	...	...	...	...	...	...	...
Sub-inspector (Soil)	2	2	...	...	...	...	...	...	...	...	...	...	...
Patwaries	2	1	...	...	...	1	...	...	...	...	...	...	...
Clerks and peons	7	5	...	...	...	...	...	...	...	2	...	...	...
Postman (Runner)	1	1	...	...	...	...	...	...	...	...	...	...	...
Grocery shopkeeper	1	1	...	...	...	...	...	...	...	...	...	...	...
Sweeper	1	...	...	...	...	...	...	...	...	1	...	...	...
Chowkidar and gunman	3	3	...	...	...	...	...	...	...	...	...	...	...
Cultivators	85	76	...	...	...	...	...	...	1	4	...	...	1
Livestock	3	3	...	...	...	...	...	...	...	...	...	...	...
Agricultural labourers	5	1	...	...	...	...	...	...	...	4	...	...	...
Forest guard	1	1	...	...	...	...	...	...	...	...	...	...	...
Weavers	18	16	...	...	...	...	...	...	...	...	...	...	...
Carpenters	10	5	...	...	...	...	...	...	...	...	...	1	...
Blacksmith	2	2	...	...	...	...	...	...	...	...	...	...	...
Fitter in irrigation	1	...	...	1	...	...	...	...	...	...	...	...	...
Goldsmith	2	1	...	...	...	...	...	...	...	...	...	...	...
Labourers n.e.c.	4	3	...	...	...	...	...	...	...	1	...	...	...

96—Concld.

occupation shift

Mother						Daughter					
Number of cases where occupation of mother (if working) is/was						Number of cases where occupation of daughter (if working) is/was					
Different and is						Different and is					
Same as in col. 1	Agricultural labourer	Gharati	Weaver	Cultivator	Shop	Same as in col. 1	Service	Gharati	Labourer	Jomo ritual service	Tailoring
60	61	62	63	64	65	66	67	68	69	70	71
4	...	...	...	...	...	1	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	1	...	...	...	...	...	...	...
6	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...	...	...	...	...
52	1	...	...	...	1	17	1	...	3	1	...
2	...	...	...	...	...	...	...	...	...	...	...
2	...	...	...	...	...	1	...	...	1	...	...
1	...	...	...	...	...	...	...	...	...	...	...
10	...	...	...	...	...	2	...	...	2	...	1
3	...	...	...	...	...	...	...	1	...	...	...
1	...	1	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
4	...	...	...	...	...	...	1	...	...	...	...

TABLE 97

Evaluation of inter-generation shift of occupation classified by religion and caste/tribe of informant

Occupation of informant	Description of occupational shift	Number of households where shift reported	Number of shift as in col. 2	Number of households where shift is not reported	Remarks
1	2	3	4	5	6
	KINNAURA				
Cultivator	1. Cultivation-shepherd-cultivation	1	2	...	In a household
	2. Cultivation-service-cultivation	1	2	...	where the shift
	3. Religious services-cultivation	1	1	...	is reported the
	4. No shift reported	...	...	73	reason for the
Agricultural labourer	1. Cultivation-agricultural labourer	1	1	...	shift is to im-
Livestock	1. Business-cultivation-shepherd	1	2	...	prove economy
	2. Cultivation-shepherd	1	1	...	measures
Anganwari teacher	1. Cultivation-teaching	1	1	...	
Lama	1. Business-cultivation-religious service	1	2	...	
	2. Cultivation-religious service	3	1	...	
Teacher	1. Shepherd-cultivation-teaching	1	2	...	
	2. Cultivation-teaching	1	1	...	
Daily wage worker labour	1. Cultivation-daily wage worker	2	1	...	
	2. Shepherd-cultivation-road labourer	1	2	...	
Mate in D.G.B.R.	1. Cultivation-mate	1	1	...	
T.B. health worker	1. Cultivation-service	1	1	...	
Shopkeeper	1. Cultivation shopkeeper	1	1	...	
Artist	1. Cultivation-artist	1	1	...	
Peon	1. Cultivation-peon	3	1	...	
Pharmacist	1. Shepherd-cultivation-service	1	2	...	
Chowkidar	1. Cultivation-chowkidar	1	1	...	
Gun-man	1. Cultivation-bank service	1	1	...	
Mid-wife	1. Cultivation-health service	1	1	...	
Veterinary assistant	1. Cultivation-service	1	1	...	
Runner/Postman	1. Cultivation-service	1	1	...	
	HINDUISM (RAJPUT)				
Peon	1. Cultivation-peon	1	1	...	
Forest guard	1. Cultivation-forest service	1	1	...	
Patwari	1. Cultivation-government service	1	1	..	
	(KUMHAR)				
Teacher	1. Pottry-teaching	1	1	...	

TABLE 97—Concld.

1	2	3	4	5	6
	CHAMANG (KOLI)				
Clerk	1. Weaving-government service	1	1	...	
Sub-inspector	1. Cultivation-service	1	1	...	
Sweeper	1. Tailoring-sweeper	1	1	...	
Peon	1. Weaving-peon	2	1	...	
Fitter	1. Weaving-fitter	1	1	...	
Cultivator	1. Weaving-cultivation	5	1	...	
	2. Agricultural labourer-cultivation	1	1	...	
	3. No shift	...	...	2	
Weaver	1. Cultivation-weaving	1	1	...	
	2. No shift	...	...	17	
Chowkidar	1. Weaving-chowkidar	1	1	...	
Agricultural labourer	1. Weaving-agricultural labourer	4	1	...	
Livestock	1. No shift	...	...	1	
Labourer	1. Weaving-labourer	1	1	...	
Patwari	1. Cultivation-government service	1	1	...	
	(DOMANG)				
Goldsmith	1. No shift	...	...	2	
Blacksmith	1. -do-	...	...	2	
Carpenter	1. Goldsmithy-carpenter	1	1	...	
	(ORES) BADHI				
Carpenter	1. No shift	...	...	9	
Cultivator	1. Carpenter-cultivator	1	1	...	

TABLE 98

Expectation about occupation of son as related to occupation of informant classified by religion and caste/tribe of the head of the household

(Separate data for each religion/caste/tribe)

Occupation of informant (Describe occupation as per NCO 2 digit)	Number	Number expecting son to be in					
		Service	Cultivator	Doctor	Engineer	Clerk	Business
1	2	3	4	5	6	7	8
KINNAURA (BUDHIST)							
Nursing and other medical and health technician	3	3	...	...	...	...	...
Teachers	2	2	...	...	...	...	...
Artist	1	...	...	...	...	...	1
Clerks and peons	3	3	...	...	...	...	...
Postman (Runner)	1	1	...	...	...	...	...
Grocery shopkeeper	1	1	...	...	...	...	...
Labourers n.e.c.	2	2	...	...	...	...	...
Chowkidar and gunman	1	1	...	...	...	...	...
Cultivators	38	34	1	1	2	...	...
Livestock	2	2	...	...	...	...	...
HINDU (RAJPUT)							
Clerks and peons	1	...	1	...	...	...	...
HINDU (KUMHAR)							
Teachers	1	...	...	...	1	...	...
CHAMANG (HINDU)							
Patwaries	1	1	...	...	...	...	...
Clerks and peons	2	...	...	1	1	...	...
Cultivators	6	6	...	...	...	...	...
Weavers	8	8	...	...	...	...	...
Fitter in irrigation	1	1	...	...	...	...	...
Labourers n.e.c.	1	...	...	1	...	...	...
DOMANG (HINDU)							
Blacksmith	2	2	...	...	...	...	...
Goldsmith	1	1	...	...	...	...	...
ORES (HINDU)							
Carpenters	6	5	...	...	...	1	...

TABLE 99

Expectation about occupation of daughter as related to occupation of informant by religion and caste/tribe

(Separate data for each religion and caste/tribe)

Occupation of informant (Describe as per NCO 2 digit)	Number	Number expecting daughter to be in					
		Service	Timely marriage	Doctor	Clerk	Agriculture activities	Tailoring
1	2	3	4	5	6	7	8
KINNAURA (BUDHIST)							
Nursing and other medical and health technician	2	2	...	...	...	...	...
Teachers	2	2	...	...	...	...	...
Artist	1	...	1	...	...	...	...
Sub-inspector (Soil)	1	...	1	...	...	...	...
Clerks and peons	3	3	...	...	...	...	...
Postman (Runner)	1	...	1	...	...	...	...
Chowkidar and gunman	1	1	...	...	...	...	...
Cultivators	36	20	15	...	...	...	1
Livestock	1	1	...	...	...	...	...
Labourers n.e.c.	1	...	1	...	...	...	...
HINDU (RAJPUT)							
Clerks and peons	1	1	...	...	...	...	...
HINDU (KUMHAR)							
Teachers	1	...	...	1	...	...	...
CHAMANG (HINDU)							
Sub-inspector (Soil)	1	1	...	...	...	...	...
Patwaries	1	...	...	...	...	1	...
Cultivators	5	1	4	...	...	...	...
Weavers	6	1	5	...	...	...	...
Fitter in irrigation	1	1	...	...	...	...	...
DOMANG (HINDU)							
Blacksmith	1	...	1	...	...	...	...
Goldsmith	1	1	...	...	...	...	...
ORES (HINDU)							
Carpenters	7	3	3	...	1	...	...

TABLE

Reporting of social disabilities as related to

Number

Religion and caste/tribe of interviewee	Total number	Untouchability			Enter in temple/house of higher caste		
		Chamang	Ores	Domang	Chamang	Ores	Domang
1	2	3	4	5	6	7	8
Buddhism							
Kirnaura	103	102	102	102	100	100	100
Hinduism							
Rajput	3	3	3	3	...	...	...
Kumhar	1	1	1	1	...	...	...
Chamang	40	39	39	39	35	35	35
Domang	5	5	5	5	4	4	4
Ores	10	10	10	10	5	5	5

100

religion and caste/tribe of interviewee

reporting								
To take meals/to touch water and to sit and dance together			No marital relations			No restrictions being outside	Do not believe	
Chamang	Ores	Domang	Chamang	Ores	Domang	Chamang	Kirnaura	Remarks
9	10	11	12	13	14	15	16	17
99	99	99	48	48	48	...	1	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
35	35	35	29	29	29	1	...	
4	4	4	...	...	...	...	...	
5	5	5	5	5	5	...	...	

TABLE 101

Knowledge about legal prohibition of social discrimination as related to religion and caste/tribe and education of interviewee

Religion and Caste/Tribe	Total number	Number who are illiterate and about prohibition of discrimination who are		Number who are literate upto matric standard and about prohibition of discrimination who are		Number who are educated above matric and about prohibition of discrimination who are		Remarks
		Aware	Not aware	Aware	Not aware	Aware	Not aware	
1	2	3	4	5	6	7	8	9
Budhism								
Kinnaura	103	34	2	60	1	6	...	
Hinduism								
Rajput	3	...	...	2	...	1	...	
Kumkar	1	...	...	...	...	1	...	
Chamang	40	22	...	18	...	...	...	
Domang	5	2	...	3	...	...	...	
Ores	10	7	1	2	...	...	...	

TABLE 102

Assessment of legal action and suggestion as related to religion and caste/tribe of informant

Religion and Caste/Tribe	Total number	Number who consider that legal action to remove social disabilities is				Remarks
		Enough	Not enough and who suggest		Not known	
			Proper mass education	Social awakening among villagers		
1	2	3	4	5	6	7
Budhism						
Kinnaura	103	80	5	...	18	
Hinduism						
Rajput	3	2	...	1	...	
Kumhar	1	1	...	...	...	
Chamang	40	34	...	3	3	
Domang	5	2	...	...	3	
Ores	10	4	...	4	2	

TABLE 103

Knowledge about family planning measures as related to education, religion and caste/tribe of informant

Religion and Caste/ Tribe of informant	Educational status: Illiterate, literate upto matric and above	Total number	Number aware of: Possibility of prevention of birth	Number aware of: Family planning measures	Number not aware of family planning measures	Remarks
1	2	3	4	5	6	7
Buddhism		103	88	88	15	
Kinnaura	Illiterate	43	35	35	8	
	Literate upto matric	54	48	48	6	
	Above matric	6	5	5	1	
Hinduism		59	57	57	2	
Rajput	Illiterate	1	...	...	1	
	Literate upto matric	2	2	2	...	
Kumhar	Above matric	1	1	1	...	
Chamang	Illiterate	19	19	19	...	
	Literate upto matric	20	20	20	...	
	Above matric	1	1	1	...	
Domang	Illiterate	2	2	2	...	
	Literate upto matrie	3	3	3	...	
Ores	Illiterate	8	7	7	1	
	Literate upto matric	2	2	2	...	
	Total	162	145	145	17	

TABLE

Knowledge about practice

Religion and Caste/Tribe of informant	Educational status	Total number	Number any of whose Operation/						
			Wife	Self	Husband	Father	Husband's father	Cousin brother	Brother
1	2	3	4	5	6	7	8	9	10
Budhism		103	3	9	6	1	1	1	...
Kinnaura	Illiterate	43	...	2	5	...	1	...	...
	Literate upto matric	54	2	6	1	...	...	1	...
	Above matric	6	1	1	...	1	...	...	...
Hinduism		59	...	13	6	1	...	1	1
Rajput	Illiterate	1	...	...	...	...	...	...	...
	Literate upto matric	2	...	...	...	...	...	...	...
Kumhar	Above matric	1	...	1	...	...	...	...	...
Chamang	Illiterate	19	...	5	4	...	...	...	1
	Literate upto matric	20	...	5	...	1	...	...	...
	Above matric	1	...	...	...	...	...	...	...
Domang	Illiterate	2	...	...	...	...	...	...	...
	Literate upto matric	3	...	...	...	...	...	1	...
Ores	Illiterate	8	...	1	2	...	...	...	...
	Literate upto matric	2	...	1	...	...	...	...	...
All religion		162	3	22	12	2	1	2	1

104

of family planning measures

kins practising							Number whose non-kin known persons practising				
Sterlization				Copper T	Nirodh, loop		Operation/ Sterlization		Condom		
Sister	Son	Daughter's husband	Daughter	Wife	Self	Son's wife	Kinnaura	Chamang	Kinnaura	Number not known	Remarks
11	12	13	14	15	16	17	18	19	20	21	22
1	4	1	1	1	1	1	28	...	1	43	
...	3	...	...	...	...	...	9	...	1	22	
...	1	1	1	1	1	1	18	...	...	20	
1	...	...	...	...	...	...	1	...	...	1	
...	3	...	...	...	...	...	11	2	...	21	
...	...	...	...	...	...	...	...	...	...	1	
...	...	...	...	...	...	...	...	...	...	2	
...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	2	1	...	6	
...	1	...	...	...	...	...	2	1	...	10	
...	...	...	...	...	...	...	...	...	...	1	
...	1	...	...	...	...	...	1	...	...	...	
...	...	...	...	...	...	...	2	...	...	...	
...	1	...	...	...	...	...	3	...	...	1	
...	...	...	...	...	...	...	1	...	...	...	
1	7	1	1	1	1	1	39	2	2	64	

TABLE

Desirable number of sons and daughters as reported by married persons

Religion and Caste/Tribe/ Community	Educational status	Total number	Number reporting							
			S1	S2	S1+D1	S1+D2	S2+D1	S2+D2	S2+D3	S3+D2
1	2	3	4	5	6	7	8	9	10	11
Budhism :		103	1	1	8	3	35	25	1	6
Kinnaura	Illiterate	43	1	...	3	1	14	9	...	3
	Literate upto matric	54	...	1	4	2	18	16	1	3
	Above matric	6	...	...	1	...	3	...	...	...
Hinduism :		59	...	...	3	2	25	21	1	2
Rajput	Illiterate	1	...	...	...	...	...	...	...	...
	Literate upto matric	2	...	...	...	...	2	...	...	...
Kumhar	Above matric	1	...	...	...	...	1	...	...	...
Chamang	Illiterate	19	...	...	1	1	7	9	...	...
	Literate upto matric	20	...	...	1	1	11	5	...	1
	Above matric	1	...	...	...	...	1	...	...	...
Domang	Illiterate	2	...	...	...	...	...	1	1	...
	Literate upto matric	3	...	...	...	...	...	2	...	1
Ores	Illiterate	8	...	...	1	...	3	4	...	...
	Literate upto matric	2	...	...	...	...	...	...	...	...
All religions		162	1	1	11	5	60	46	2	8

105

classified by religion and caste/tribe/community and education

desirable number to be												
S3+D4	S3+D1	S3+D3	S3+D5	S5+D3	S5+D5	S5+D2	S4+D2	Only 2 children	As many as	Depend on God	No response	Remarks
12	13	14	15	16	17	18	19	20	21	22	23	24
1	4	...	1	1	1	1	1	...	1	1	11	
...	4	...	...	...	1	...	1	...	1	1	4	
1	...	...	1	...	...	1	...	...	...	...	6	
...	...	...	...	1	...	...	...	...	...	...	1	
...	3	1	...	...	...	...	...	1	...	...	...	
...	1	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	1	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	1	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	
...	2	...	...	...	...	...	...	...	...	...	...	
1	7	1	1	1	1	1	1	1	1	1	11	

TABLE

Reasons for considering a number of children as desirable as reported by persons

Religion and Caste/Tribe	Educational status	Total number	Number reporting: Children numbering for S D S D S D S D S D S D S D 1 -, 1 1, 1 2, 2 1, 2 2, 2 -, 3 1, only 2 children
			Better and prosperous living
1	2	3	4
Budhism		103	69
Kinnaura	Illiterate	43	27
	Literate upto matric	54	38
	Above matric	6	4
Hinduism		59	43
Rajput	Illiterate	1	...
	Literate upto matric	2	2
Kumhar	Above matric	1	1
Chamang	Illiterate	19	13
	Literate upto matric	20	17
	Above matric	1	1
Domang	Illiterate	2	...
	Literate upto matrie	3	2
Ores	Illiterate	8	7
	Literate upto matric	2	...
	All total	162	112

106

classified by religion and caste/tribe and education of the informant

as desirable

Children numbering for S D S D S D S D S D S D S D S D 2 2, 2 3, 3 2, 3 4, 3 5, 3 1, 3 3, 4 2 and as many as	Children numbering for S D 1 1	Children numbering for S D S D S D S D 2 2, 5 2, 5 3, 5 5		
Reluctant to reply	Due to less income	To carry out the agricultural activities and other household duties	No response	Remarks
5	6	7	8	9
19	1	3	11	
10	1	1	4	
9	...	1	6	
...	...	1	1	
15	...	1	...	
1	...	...	...	
...	...	...	...	
...	...	...	...	
5	...	1	...	
3	...	...	...	
...	...	...	...	
2	...	...	...	
1	...	...	...	
1	...	...	...	
2	...	...	...	
34	1	4	11	

TABLE

Aspiration about number of sons and daughters in case of persons with

Religion and Caste/Tribe	Number who are illiterate and who								
	S1	S2	S1+D1	S2+D1	S3	S2+D2	S4+D2	S3+D2	S3+D1
1	2	3	4	5	6	7	8	9	10
Budhism	1	3	2	3	1	3	1	5	2
Kinnaura	1	3	2	3	1	3	1	5	2
Hinduism	...	2	1	6	...	2	...	3	2
Rajput	...	...	...	1	...	...	...	...	...
Kumhar	...	...	...	...	...	...	...	...	...
Chamang	...	...	...	4	...	2	...	3	2
Domang	...	...	...	...	...	...	...	...	...
Ores	...	2	1	1	...	...	...	...	...
All Religion	1	5	3	9	1	5	1	8	4

107

spouse alive classified by religion, caste/tribe and education

aspire to have sons and daughters

S4+D3	S3+D3	S1+D2	S5+D5	S2+D3	S1+D4	D7	S3+D4	S2+D4	Not applicable
11	12	13	14	15	16	17	18	19	20
...	1	6	1	...	...	1	...	...	13
...	1	6	1	...	...	1	...	...	13
...	1	2	...	2	2	...	1	1	5
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	1	...	...	1	...	1	1	4
...	...	...	...	1	...	...	...	...	1
...	1	1	...	1	1	...	...	...	...
...	2	8	1	2	2	1	1	1	18

TABLE

Aspiration about number of sons and daughters in case of persons with

Religion and Caste/Tribe	Number who are literate upto matric standard								
	S1	S2	D1	D7	S4+D1	S2+D1	S2+D3	S3+D3	S2+D4
1	21	22	23	24	25	26	27	28	29
Budhism	...	1	3	...	2	3	3	3	3
Kinnaura	...	1	3	...	2	3	3	3	3
Hinduism	1	...	...	1	...	5	1	2	...
Rajput	...	...	...	...	...	...	...	...	...
Kumhar	...	...	...	...	...	...	...	...	...
Chamang	1	...	...	1	...	5	1	2	...
Domang	...	...	...	...	...	...	...	...	...
Ores	...	...	...	...	...	...	...	...	...
All Religion	1	1	3	1	2	8	4	5	3

107—Contd.

spouse alive classified religion, caste/tribe and education

and who aspire to have sons and daughters

S1+D1	S3+D2	S4+D3	S2+D2	S3+D1	S5+D2	S3+D5	S1+D2	S5+D1	S1+D3
30	31	32	33	34	35	36	37	38	39
2	5	2	4	2	2	1	2	...	...
2	5	2	4	2	2	1	2	...	...
2	1	...	3	2	...	...	1	1	2
1	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
1	...	...	3	...	...	...	1	...	2
...	1	...	...	...	...	...	...	1	...
...	...	...	...	2	...	...	...	...	...
4	6	2	7	4	2	1	3	1	2

TABLE

Aspiration about number of sons and daughters in case of persons with

Religion and Caste/Tribe	Number who are literate upto matric standard and who aspire to have sons and daughters						Number who are above		
	S6+D2	S1+D5	S5+D4	S1+D4	No. reported no children as	Not applicable	S2	D1	S1+D5
1	40	41	42	43	44	45	46	47	48
Budhism	1	...	1	...	1	13	1	...	...
Kinnaura	1	...	1	...	1	13	1	...	...
Hinduism	...	1	1	1	...	2	...	...	...
Rajput	...	...	...	...	...	1	...	...	...
Kumhar	...	...	...	...	...	...	...	...	...
Chamang	...	1	...	1	...	1	...	...	...
Domang	...	...	1	...	...	...	...	...	...
Ores	...	...	...	...	...	...	...	...	...
All Religion	1	1	2	1	1	15	1	...	...

107—Concld.

spouse alive classified by religion, caste/tribe and education

matric and who aspire to have sons and daughters

S1+D2	S2+D2	S5+D2	S4+D3	S4+D1	S3+D3	S3+D2	Not applicable	Remarks
49	50	51	52	53	54	55	56	57
1	1	...	1	1	...	...	1	
1	1	...	1	1	...	...	1	
...	1	...	...	...	...	1	...	
...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	
...	...	...	...	...	...	1	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
1	2	...	1	1	...	1	1	

TABLE

Aspiration about number of sons and daughters in case of persons with

Religion and Caste/Tribe	Industrial category									
	I									
	S1+D1	D1	S1	S2+D4	S2+D3	S4+D3	S5+D2	S3+D5	S5+D4	S2+D1
1	2	3	4	5	6	7	8	9	10	11
Budhism	3	3	1	2	3	1	2	1	1	3
Kinnaura	3	3	1	2	3	1	2	1	1	3
Hinduism	...	...	...	1	1	...	...	...	...	7
Rajput	...	...	...	...	...	...	...	...	...	1
Kumhar	...	...	...	...	...	...	...	...	...	...
Chamang	...	...	...	1	...	...	...	...	...	5
Domang	...	...	...	...	1	...	...	...	...	...
Ores	...	...	...	...	...	...	...	...	...	1
All Religion	3	3	1	3	4	1	2	1	1	10

108

spouse alive classified by religion/caste/tribe and industrial category

Industrial category										
I										
S3	S1+D2	S2	S3+D2	S4+D2	S1+D3	S4+D1	S2+D2	S6+D2	S3+D1	S5+D5
12	13	14	15	16	17	18	19	20	21	22
1	6	3	9	1	...	2	5	1	4	1
1	6	3	9	1	...	2	5	1	4	1
...	2	1	1	...	2	...	3	...	2	...
...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...
...	1	...	1	...	2	...	3	...	2	...
...	...	...	...	...	...	...	...	...	...	...
...	1	1	...	...	...	...	...	...	...	...
1	8	4	10	1	2	2	8	1	6	1

TABLE

Aspiration about number of sons and daughters in case of persons with

Religion and Caste/Tribe	Industrial category									
	I					II			III	
	S3+D3	D7	S1+D4	Nil	Not applicable	S2+D1	S1+D4	Not applicable	S1+D1	S3+D3
1	23	24	25	26	27	28	29	30	31	32
Budhism	2	1	...	1	21	1	...	1	...	1
Kinnaura	2	1	...	1	21	1	...	1	...	1
Hinduism	1	...	1	...	1	1	1	1	1	...
Rajput	...	...	...	...	...	...	...	...	1	...
Kumhar	...	...	...	...	...	...	...	...	...	...
Chamang	1	...	...	...	1	1	1	1	...	...
Domang	...	...	...	...	...	...	...	...	...	...
Ores	...	...	1	...	...	...	...	...	...	...
All Religion	3	1	1	1	22	2	1	2	1	1

108—Contd.

spouse alive classified by religion/caste/tribe and industrial category

Industrial category												
V(a)												
S2+D1	S3+D2	S3+D4	S2+D2	S2+D3	S1+D4	S1	S1+D1	D7	S5+D1	S5+D4	S1+D1	Not applicable
33	34	35	36	37	38	39	40	41	42	43	44	45
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
2	2	1	1	1	1	1	1	1	1	1	1	3
...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
2	1	1	1	1	1	1	1	1	...	...	1	3
...	1	...	...	...	...	...	...	...	1	1	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...
2	2	1	1	1	1	1	1	1	1	1	1	3

TABLE

Aspiration about number of sons and daughters in case of persons with

Religion and Caste/Tribe	Industrial category									
	VI							VII	IX	
	S2+D3	S2	S1+D1	S3+D3	S3+D1	S2+D4	Not applicable	S2+D1	S4+D3	S1+D2
1	46	47	48	49	50	51	52	53	54	55
Budhism	...	...	...	...	...	1	...	1	2	3
Kinnaura	...	...	...	...	...	1	...	1	2	3
Hinduism	1	1	1	1	2	...	...	...	...	...
Rajput	...	...	...	...	...	...	...	...	...	...
Kumhar	...	...	...	...	...	...	...	...	...	...
Chamang	...	...	...	...	...	...	...	...	...	...
Domang	...	...	...	...	...	...	1	...	...	...
Ores	1	1	1	1	2	...	...	...	...	...
All Religion	1	1	1	1	2	1	1	1	2	3

108—Concld.

spouse alive classified by religion/caste/tribe and industrial category

Industrial category										
IX										
S2+D1	S2+D2	S1+D5	S4+D1	S2	S1+D1	S3+D2	S3+D3	S1+D6	Not applicable	Remarks
56	57	58	59	60	61	62	63	64	65	66
1	3	1	1	2	1	...	1	...	5	
1	3	1	1	2	1	...	1	...	5	
1	2	...	...	...	...	2	1	1	1	
...	...	...	...	...	...	...	...	...	1	
...	1	...	...	...	...	...	...	...	...	
1	1	...	...	...	...	2	1	1	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
2	5	1	1	2	1	2	2	1	6	

TABLE 109

Practice of family planning measures by religion and caste/tribe and age and sex

Religion and Caste/Tribe	Age-group	Number of males adopting		Number of females adopting			Remarks
		Sterlization	Nirodh	Sterlization	Copper 'T'	Loop	
1	2	3	4	5	6	7	8
Budhism		17	1	4	1	1	
Kinnaura	Below 20	...	...	...	...	...	
	20—29	...	...	...	...	...	
	30—39	3	1	2	1	...	
	40—49	5	...	1	...	...	
	50+	9	...	1	...	1	
	Total	17	1	4	1	1	
Hinduism		21	...	...	...	...	
Rajput	Below 20	...	...	...	...	...	
	20—29	...	...	...	...	...	
	30—39	...	...	...	...	...	
	40—49	...	...	...	...	...	
	50+	...	...	...	...	...	
	Total	...	...	...	...	...	
Kumhar	Below 20	...	...	...	...	...	
	20—29	...	...	...	...	...	
	30—39	1	...	...	...	...	
	40—49	...	...	...	...	...	
	50+	...	...	...	...	...	
	Total	1	...	...	...	...	
Chamang	Below 20	...	...	...	...	...	
	20—29	...	...	...	...	...	
	30—39	3	...	...	...	...	
	40—49	4	...	...	...	...	
	50+	8	...	...	...	...	
	Total	15	...	...	...	...	

TABLE 109—Concld.

1	2	3	4	5	6	7	8
Domang	Below 20	...	...	...	...	...	
	20—29	...	...	...	...	...	
	30—39	1	...	...	...	...	
	40—49	...	...	...	...	...	
	50+	...	...	...	...	...	
	Total	1	...	...	...	...	
Ores	Below 20	...	...	...	...	...	
	20—29	...	...	...	...	...	
	30—39	1	...	...	...	...	
	40—49	1	...	...	...	...	
	50+	2	...	...	...	...	
	Total	4	...	...	...	...	
All Religion		38	1	4	1	1	

TABLE 110

Practice of family planning measures by religion, caste/tribe, education and sex

Religion and Caste/Tribe	Educational level	Number of males adopting		Number of females adopting			Remarks
		Sterlization	Nirodh	Sterlization	Copper 'T'	Loop	
1	2	3	4	5	6	7	8
Budhism		17	1	4	1	1	
Kinnaura	Illiterate	9	...	...	...	...	
	Literate upto matric	7	1	3	1	1	
	Matric and above	2	...	1	...	...	
	Total	17	1	4	1	1	
Hinduism		21	...	...	...	...	
Rajput	Illiterate	...	...	...	...	...	
	Literate upto matric	...	...	...	...	...	
	Total	...	...	...	...	...	
Kumhar	Above matric	1	...	...	...	...	
Chamang	Illiterate	8	...	...	...	...	
	Literate upto matric	7	...	...	...	...	
	Above matric	...	...	...	...	...	
	Total	15	...	...	...	...	
Domang	Illiterate	1	...	...	...	...	
	Literate upto matric	...	...	...	...	..	
	Total	1	...	...	...	...	
Ores	Illiterate	3	...	...	...	...	
	Literate upto matric	1	...	...	...	...	
	Total	4	...	...	...	...	
All Religions		38	1	4	1	1	

TABLE 111

Practice of family planning measures by religion, caste/tribe and industrial category

Religion and Caste/Tribe	Industrial category	Number of males adopting		Number of females adopting			Remarks
		Sterlization	Nirodh	Sterlization	Copper 'T'	Loop	
1	2	3	4	5	6	7	8
Budhism		17	1	4	1	1	
Kinnaura	I Cultivator	14	...	3	1	1	
	II Agricultural labourer	...	...	...	...	...	
	IX Other services	3	1	1	...	...	
	Total	17	1	4	1	1	
Hinduism		21	...	...	...	...	
Rajput		...	...	...	...	...	
Kumhar	IX Other services	1	...	...	...	...	
Chamang	I Cultivator	4	...	...	...	...	
	II Agricultural labourer	1	...	...	...	...	
	V(a) Household industry	7	...	...	...	...	
	IX Other services	3	...	...	...	...	
	Total	15	...	...	...	...	
Domang	I Cultivator	1	...	...	...	...	
	V(a) Household industry	...	...	...	...	...	
	Total	1	...	...	...	...	
Ores	I Cultivator	2	...	...	...	...	
	VI Construction	2	...	...	...	...	
	Total	4	...	...	...	...	
All Religions		38	1	4	1	1	

TABLE 112

Time of practice of family planning measures as related to religion, caste/tribe, age and education of adoptee (Male)

Religion and Caste/Tribe	Age-group	Total number of males who are illiterate and who have practised			Literate upto matric standard			Matric and above			Remarks
		During less than 5 years	5—9 years	10+ years	During less than 5 years	5—9 years	10+ years	During less than 5 years	5—9 years	10+ years	
1	2	3	4	5	6	7	8	9	10	11	12
Budhism		...	3	1	3	4	5	1	...	1	
Kinnaura	30—39	...	1	...	3	...	...	...	...	...	
	40—49	...	1	...	...	2	1	...	...	1	
	50+	...	1	1	...	2	4	1	...	...	
	Total	...	3	1	3	4	5	1	...	1	
Hinduism		...	5	5	1	5	4	1	...	...	
Rajput		...	...	...	...	...	...	...	...	...	
Kumhar	30—39	...	...	...	...	...	...	1	...	...	
Chamang	30—39	...	...	...	1	...	2	...	...	...	
	40—49	...	3	...	...	1	...	...	...	...	
	50+	...	1	3	...	2	2	...	...	...	
	Total	...	4	3	1	3	4	...	...	...	
Domang	30—39	...	...	...	...	1	...	...	...	...	
Ores	30—39	...	1	...	...	...	...	...	...	...	
	40—49	...	...	...	...	1	...	...	...	...	
	50+	...	...	2	...	...	...	...	...	...	
	Total	...	1	2	...	1	...	...	...	...	
All Religion		...	8	6	4	9	9	2	...	1	

TABLE 113

Attitude of spouse to the practice of family planning measures as related to religion, caste/tribe and education congruity of spouse—MALE

Religion and Caste/Tribe	Number of practising males who are illiterate and whose wives ase also		Number of practising males who are literate upto matric standard and whose wives are			Number of practising males who are maric and above and whose wives are		
	Illiterate and are having		Illiterate and are having		Literate upto matric and are having	Illiterate and are having	Literate upto matric and are having	
	Good	Normal	Good	Not good	Good	Good	Good	Remarks
1	2	3	4	5	6	7	8	9
Budhism	3	1	10	...	2	2	...	
Kinnaura	3	1	10	...	2	2	...	
Hinduism	10	...	6	3	1	...	1	
Rajput	...	...	...	...	...	...	...	
Kumhar	...	...	...	...	...	...	1	
Chamang	7	...	5	2	1	...	...	One household is widower
Domang	...	...	...	1	...	...	...	
Ores	3	...	1	...	...	...	...	
All Religion	13	1	16	3	3	2	1	

TABLE

Physical and psychological and other after-effects of family planning

Religion and Caste/Tribe	Age-group	Number of practising males who are illiterate and report				Number of literate upto		
		Better	Weakness	Pain in back due to cold weather	Good	Better	Back pain in cold weather	Weakness
1	2	3	4	5	6	7	8	9
Budhism		1	...	2	1	3	2	1
Kinnaura	Less than 20 years	...	...	...	...	...	...	...
	20—29 years	...	...	...	...	...	...	...
	30—39 years	...	...	1	...	1	1	...
	40—49 years	...	...	1	...	1	...	...
	50+ years	1	...	...	1	1	1	1
	Total	1	...	2	1	3	2	1
Hinduism		1	1	...	8	2	2	1
Rajput		...	...	...	...	...	...	...
Kumhar	30—39	...	...	...	...	...	...	...
Chamang	30—39	...	...	...	...	2	...	...
	40—49	...	...	...	3	...	...	1
	50+	1	...	...	3	...	...	...
	Total	1	...	...	6	2	2	1
Domang	30—39	...	...	...	...	...	...	...
Ores	30—39	...	1	...	...	...	...	...
	40—49	...	...	...	...	...	...	...
	50+	...	...	...	2	...	...	...
	Total	...	1	...	2	...	...	...
All Religions		2	1	2	9	5	4	2

114

measures as related to religion, caste/tribe, age and education (MALE)

matric males who practising and report					Matric and above males who practising and report			
Effect of asthama	Good	Tireness	Pain in stomach	No sexual desire	Good	Better	No sexual desire	Remarks
10	11	12	13	14	15	16	17	18
...	5	1	...	...	1	1	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	
...	2	...	...	...	...	1	...	
...	2	1	...	...	1	...	...	
...	5	1	...	...	1	1	...	
1	2	...	1	1	...	...	1	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	1	
...	...	...	...	1	...	...	...	
...	1	...	...	...	...	...	...	
...	...	...	1	...	...	...	...	
...	1	...	1	1	...	...	...	
1	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	1	...	...	...	...	...	...	
1	7	1	1	1	1	1	1	

TABLE

Physical, psychological and other after effects of family planning measures

Number of practising males

Religion and Caste/Tribe	Age-group	I					II	V(a)	
		Better	Weakness	Good	Back pain in cold weather	Tireness	Good	Asthma	Pain in stomach
1	2	3	4	5	6	7	8	9	10
Budhism		2	1	6	3	1	...	...	...
Kinnaura	Less than 20 years	...	...	...	...	...	...	...	...
	20—29 years	...	...	...	...	...	...	...	...
	30—39 years	...	...	1	1	...	...	...	...
	40—49 years	...	...	2	1	...	...	...	...
	50+years	2	1	3	1	1	...	...	...
	Total	2	1	6	3	1	...	...	...
Hinduism		2	...	1	...	...	1	1	1
Rajput		...	...	...	...	...	...	...	...
Kumhar	30—39	...	...	...	...	...	...	...	...
Chamang	30—39	1	...	...	...	...	...	...	...
	40—49	...	...	1	...	...	1	...	...
	50+	1	...	...	...	...	...	...	1
	Total	2	...	1	...	...	1	...	1
Domang	30—39	...	...	...	...	...	...	1	...
Ores	30—39	...	...	...	...	...	...	...	...
	40—49	...	...	...	...	...	...	...	...
	50+	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...
All Religions		4	1	7	3	1	1	1	1

115

as related to religion, caste/tribe, age and industrial category

belonging to industrial category										
V(a)				VI		IX				
Weakness	No sexual desire	Better	Good	Good	Weakness	Good	Better	No sexual desire	Back pain in cold weather	Remarks
11	12	13	14	15	16	17	18	19	20	21
...	...	...	...	...	...	1	3	...	1	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	1	...	1	
...	...	...	...	...	...	...	2	...	...	
...	...	...	...	...	...	1	...	...	...	
...	...	...	...	...	...	1	3	...	1	
2	1	1	3	3	1	1	...	1	2	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	1	...	
...	1	1	...	...	...	...	...	...	...	
2	...	...	1	...	...	...	...	...	...	
...	...	...	2	...	...	1	...	...	2	
2	1	1	3	...	...	1	...	...	2	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	1	...	...	...	...	
...	...	...	...	1	...	...	...	...	...	
...	...	...	...	2	...	...	...	...	...	
...	...	...	...	3	1	...	...	...	...	
2	1	1	3	3	1	2	3	1	3	

TABLE 116

Knowledge about Indian Social Legislations as related to religion and caste/tribe/community and education of informant

Religion and Caste/Tribe/ Community of informant	Total number of informants	Number of illiterates having knowledge/no knowledge about Indian social legislations		Number of literates upto matric standard having knowledge/no knowledge about Indian social legislations		Number of educated above matric having knowledge/no knowledge about Indian social legislations		Remarks
		Aware	Not aware	Aware	Not aware	Aware	Not aware	
1	2	3	4	5	6	7	8	9
Budhism :								
Kinnaura	103	...	43	19	35	4	2	
Hinduism :								
Chamang	40	...	19	4	16	1	...	
Ores	10	...	8	...	2	...	...	
Domang	5	...	2	...	3	...	...	
Rajput	3	...	1	1	1	...	...	
Kumhar	1	...	...	...	...	...	1	

TABLE 117

Knowledge about Indian Social Legislations as related to occupation and education of the informant

Occupation of the informant (Describe as per NCO 2 digit)	Total number of informant	Number of illiterates having knowledge/no knowledge about Indian social legislations		Number of literates upto matric standard having knowledge/no knowledge about Indian social legislations		Numher of educated above matric having knowledge/no knowledge about Iadian social legislations		Remarks
		Aware	Not aware	Aware	Not aware	Aware	Not aware	
1	2	3	4	5	6	7	8	9
Nursing and other medical and health technician	2	...	...	...	1	...	1	
Teachers	6	...	...	1	...	3	2	
Artist	1	...	...	...	1	...	...	
Religious services	3	...	...	...	3	...	...	
Sub-inspector (Soil)	3	...	...	2	...	1	...	
Patwaries	2	...	...	1	1	...	...	
Clerks and peons	5	...	...	1	4	...	...	
Postman (Runner)	1	...	...	1	...	...	...	
Grocery shopkeeper	1	...	...	...	1	..	...	
Sweeper	1	...	1	...	...	...	...	
Chowkidar and gunman	2	...	...	1	1	...	...	
Cultivators	101	...	55	15	30	1	...	
Livestock	2	...	1	...	1	...	...	
Agricultural labourers	5	...	4	...	1	...	...	
Forest guard	1	...	...	...	1	...	...	
Weavers	15	...	6	2	7	...	...	
Tailors	1	...	...	...	1	...	...	
Carpenters	7	...	5	...	2	...	...	
Blacksmith	1	...	...	...	1	...	...	
Goldsmith	1	...	...	...	1	...	...	
Labourers n.e.c.	1	...	1	...	...	...	...	

TABLE

Reporting of Indian Social Legislation and knowledge about these by time

Religion, Caste/ Tribe/Community of the informant	Age-group	Sex	Number of informant	Number having: Hindu succession act: For the last 5 years	Hindu succession act: 6—10 years	Hindu succession act: 11+ years
1	2	3	4	5	6	7
Budhism :						
Kinnaura	Below 20	M	...	...	...	...
		F	...	...	...	...
	20—44	M	22	...	4	3
		F	22	...	...	...
	45+	M	32	...	2	2
		F	27	...	...	1
Hinduism :						
Chamang	Below 20	M	...	...	...	...
		F	...	...	...	...
	20—44	M	6	...	...	...
		F	10	...	...	...
	45+	M	19	...	...	4
		F	5	...	...	...
Ores	Below 20	M	...	...	...	...
		F	...	...	...	...
	20—44	M	3	...	...	...
		F	1	...	...	...
	45+	M	3	...	...	...
		F	3	...	...	...
Domang	Below 20	M	...	...	...	...
		F	...	...	...	...
	20—44	M	3	...	...	...
		F	...	...	...	...
	45+	M	1	...	...	...
		F	1	...	...	...

118

as related to religion, caste/tribe/community, sex and age of informant

knowledge of

Untouchability offences act			Hindu marriage act			Minority and guardianship act		
For the last 5 years	6—10 years	11+ years	For the last 5 years	6—10 years	11+ years	For the last 5 years	6—10 years	11+ years
8	9	10	11	12	13	14	15	16
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	6	4	...	4	4	...	1	...
...	2	2	...	...	...	...	...	...
...	2	5	...	2	3	...	...	...
...	...	1	...	...	1	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	1	...	...	1	...	...	...	...
...	...	4	...	...	4	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...

TABLE

Reporting of Indian social legislation and knowledge about these by time

Religion, Caste/ Tribe/Community of the informant	Age-group	Sex	Number having: Dowry pohibition act — For the last 5 years	Dowry pohibition act — 6—10 years	Dowry pohibition act — 11+ years	Child marriage restraint act — For the last 5 years	Child marriage restraint act — 6—10 years	Child marriage restraint act — 11+ years
1	2	3	17	18	19	20	21	22
Budhism :								
Kinnaura	Below 20	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	20—44	M	...	1	...	...	1	...
		F	...	...	...	...	...	...
	45+	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
Hinduism :								
Chamang	Below 20	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	20—44	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	45+	M	...	...	...	...	...	1
		F	...	...	...	...	...	...
Ores	Below 20	M	...	...	...	...	...	...
		F	...	...	...	...	...	..
	20—44	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	45+	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
Domang	Below 20	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	20—44	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	45+	M	...	...	...	...	...	...
		F	...	...	...	...	...	...

118—Contd.

as related to religion, caste/tribe/community, sex and age of informant

knowledge of									
Employment of children act			Bonded labour act			Adoption and maintaince act			Number of informants have no knowledge about Indian social legislation
For the last 5 years	6—10 years	11+ years	For the last 5 years	6—10 years	11+ years	For the last 5 years	6—10 years	11+ years	
23	24	25	25	27	28	29	30	31	32
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	1	...	...	1	...	...	...	...	10
...	...	...	...	...	...	...	...	...	20
...	1	...	...	...	...	...	1	...	23
...	...	...	...	...	...	...	...	...	27
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	7
...	...	...	...	...	...	...	...	...	9
...	...	1	...	...	1	—	...	...	14
...	...	...	...	...	...	...	...	...	5
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	3
...	...	...	...	...	...	...	...	...	1
...	...	...	...	...	...	...	...	...	3
...	...	...	...	...	...	...	...	...	3
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	3
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	2
...	...	...	...	...	...	...	...	...	...

TABLE

1	2	3	4	5	6	7
Rajput	Below 20	M	...	...	...	...
		F	...	...	...	...
	20—44	M	2	...	1	...
		F	1	...	...	...
	45+	M	...	...	...	...
		F	...	...	...	...
Kumhar	Below 20	M	...	...	...	...
		F	...	...	...	...
	20—44	M	1	...	...	...
		F	...	...	...	...
	45+	M	...	...	...	...
		F	...	...	...	...

118—Contd.

8	9	10	11	12	13	14	15	16
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	1	...	...	1	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...

TABLE

1	2	3	17	18	19	20	21	22
Rajput	Below 20	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	20—44	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	45+	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
Kumhar	Below 20	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	20—44	M	...	...	...	...	...	...
		F	...	...	...	...	...	...
	45+	M	...	...	...	...	...	...
		F	...	...	...	...	...	...

118—Concld.

23	24	25	26	27	28	29	30	31	32
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	1
...	...	...	...	...	...	...	...	...	1
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	1
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...

TABLE 119

Crop production, consumption and marketing classified by religion and caste/tribe/community

Religion and Caste/Tribe/ Community	Total number of households	Number of households having agri-cultural or horticultural land	Crops cultivated	Number of households cultivating	Yield per cultivatjng household (Kgs.)	Consumption per cultivat-ing house-hold (Kgs.)	Marketing per culti-vating household	Remarks
1	2	3	4	5	6	7	8	9
Budhism :								
Kinnaura	103	96	Barley	93	645	645	...	
			Maize	3	97	97	...	
			Wheat	9	656	656	...	
			Ogla	76	288	288	...	
			Phaphra	78	247	247	...	
			Chinna	23	211	211	...	
			Rajmah (Beans)	30	39	39	...	
			Potato	24	198	198	...	
			Cabbage	21	43	43	...	
			Peas	2	60	60	...	
			Masoor	2	22	22	...	
			Turnip	5	49	49	...	
			Veg	1	30	30	...	
			Cereals	1	40	40	...	
			Tomato	7	14	14	...	
Hinduism :								
Rajput	3	1	Barley	1	300	300	..	
			Ogla	1	50	50	...	
			Phaphra	1	50	50	...	
			Chinna	1	100	100	...	
Ores	10	10	Barley	10	222	222	...	
			Potato	1	100	100	...	
			Ogla	4	90	90	...	
			Phaphra	5	126	126	...	
			Chinna	2	150	150	...	
			Peas	1	50	50	...	

TABLE 119—Concld.

1	2	3	4	5	6	7	8	9
Domang	5	5	Barley	5	200	200	...	
			Wheat	1	150	150	...	
			Ogla	4	65	65	...	
			Phaphra	5	140	140	...	
			Chinna	1	100	100	...	
			Beans	1	5	5	...	
Chamang	40	34	Barley	31	364	364	...	
			Ogla	24	180	180	...	
			Phaphra	23	105	105	...	
			Chinna	4	93	93	...	
			Beans	4	35	35	...	
			Mash	1	40	40	...	
			Cabbage	2	95	95	...	
			Tomato	1	80	80	...	
Kumhar	1	...	...	...	...	...	...	

TABLE 120

Manpower engaged in agricultural operations classified by religion and caste/tribe/community and sex of holding

Religion and Caste/Tribe/ Community	Sex of holding (in hectare)	Number of households owning land	Number of households where agriculture operations carried only			Remarks
			Family worker alone	Family worker alone	Hired worker alone	
1	2	3	4	5	6	7
Budhism :						
Kinnaura	Less than 1	69	53	16		
	1 to 2.4	21	15	6		
	2.5 to 4.9	3	2	1		
	5 to 9	2	...	2		
	10 to 14	...	...	...		
	15 to 24	1	...	1		
	25+	...	...	...		
Hinduism :						
Rajput	Less than 1	1	1	...		
	1 to 2.4	...	...	...		
	2.5 to 4.9	...	...	...		
	5 to 9	...	...	...		
	10 to 14	...	...	...		
	15 to 24	...	...	...		
	25+	...	...	...		
Ores	Less than 1	10	9	1		
	1 to 2.4	...	...	...		
	2.5 to 4.9	...	...	...		
	5 to 9	...	...	...		
	10 to 14	...	...	...		
	15 to 24	...	...	...		
	25+	...	...	...		

TABLE 120—Concld.

1	2	3	4	5	6	7
Domang	Less than 1	5	4	1		
	1 to 2.4	...	...	...		
	2.5 to 4.9	...	...	...		
	5 to 9	...	...	...		
	10 to 14	...	...	...		
	15 to 24	...	...	...		
	25+	...	...	...		
Chamang	Less than 1	32	31	1		
	1 to 2.4	2	2	...		
	2.5 to 4.9	...	...	...		
	5 to 9	...	...	...		
	10 to 14	...	...	...		
	15 to 24	...	...	...		
	25+	...	...	...		

TABLE 121

Animal husbandry classified by purpose, method of feeding, problem and prospects

Description of livestock and poultry	Number of households rearing	Purpose	Number of households rearing and following in respect of feeding — Traditional feed	Number of households rearing and reporting — Non-availability of sufficient grass	Number of households rearing and reporting — If grass may be made available more animal can be reared	Remarks
1	2	3	4	5	6	7
Cow	87	Domestic use	87	87	87	
Donkey	57	Domestic as well as commercial use	57	57	57	
Sheep	101	Domestic use as well as locally sale	101	101	101	
Goat	54	Domestic use as well as locally sale	54	54	54	
Churu	33	Domestic use	33	33	33	
Ore	28	Domestic use	28	28	28	
Horse	16	Domestic as well as commercial use	16	16	16	
Mule	13	Domestic as well as commercial use	13	13	13	

TABLE 122

Collection of forest produce, hunting and collection of fuel wood, fishing, mining and quarrying etc. classified by religion, caste/tribe and category of members of household undertaken the activity

Description of activity	Religion and Caste/Tribe	Number of households where the activity is undertaken by				Remarks
		Male only	Female only	Male and female both	All category of members	
1	2	3	4	5	6	7
	Budhism					
	Kinnaura					
Collection of firewood fodder and chilgoza		3	4	52	18	
Collection of firewood		3	9	3	...	
Collection of firewood and chilgoza		1	3	3	...	
	Hinduism					
	Rajput					
Collection of firewood fodder and chilgoza		...	...	1	...	
	Ores					
Collection of firewood and chilgoza		...	...	4	...	
Collection of firewood fodder and chilgoza		...	...	6	...	
	Domang					
Collection of firewood fodder and chilgoza		...	...	3	1	
	Chamang					
Collection of firewood		1	1	1	...	
Collection of firewood fodder		...	...	2	...	
Collection of firewood and chilgoza		...	...	2	...	
Collection of firewood and chilgoza		...	...	20	1	
Collection of firewood fodder and chilgoza		1	...	10	1	

TABLE

Households reporting problems

Occupation of head of household (as per NCO 2 digit)	Total number of households in debt	Source of						
		Temple	Namgia	Ruda	Soil conservation	Co-op. society	Villagers	Relatives
1	2	3	4	5	6	7	8	9
Nursing and other medical and health technician	1	...	...	...	...	1	...	...
Clerks and peons	1	...	...	...	...	...	...	...
Grocery, shopkeeper	1	...	...	...	...	...	...	1
Cultivators	19	1	1	2	2	4	2	...
Livestock	1	...	...	...	...	...	1	...
Agricultural labourers	1	...	...	...	...	...	...	...
Weavers	13	...	...	...	...	2	...	...
Carpenters	2	...	...	...	...	1	1	...
Fitter in irrigation	1	...	...	...	...	...	...	...
Goldsmith	1	...	...	1	...	...	...	...
Labourers n.e.c.	1	...	...	...	...	...	...	...
Total	42	1	1	3	2	8	4	1

123

in obtaining loan by source

obtaining loan								
Industry Deptt.	Land mortgage bank	Co-op. society and bank	Horticulture Deptt.	Bank	Ruda and co-op. society and bank	Welfare co-op. society and bank	Number of house-holds reporting as no problem	Remarks
10	11	12	13	14	15	16	17	18
...	...	...	...	...	...	...	1	
1	...	...	...	...	...	...	1	
...	...	...	...	...	...	...	1	
...	1	...	...	5	...	1	19	
...	...	...	...	...	...	...	1	
...	...	...	...	1	...	...	1	
...	...	6	1	3	1	...	13	
...	...	...	...	...	...	...	2	
...	...	...	...	1	...	...	1	
...	...	...	...	...	...	...	1	
...	...	1	...	...	...	...	1	
1	1	7	1	10	1	1	42	

TABLE

Indebtedness for productive

Occupation of head of the household	Total number of house-holds	Number of house-holds in debt	Total amount of indeb-tedness (in Rs.)	Productive					
				Construction of house/repairs		Khaddi		Chakki/Gharat	
				Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs.
1	2	3	4	5	6	7	8	9	10
Nursing and other medical and health technician	2	1	2,000	...	...	...	...	...	...
Clerks and peons	7	1	22,000	...	...	...	...	1	22,000
Grocery shopkeeper	1	1	5,000	...	...	...	...	...	...
Cultivators	85	*19	60,650	2	1,750	1	1,590	...	...
Livestock	3	1	1,000	...	...	...	...	...	...
Agricultural labourers	5	1	1,200	...	...	1	1,200	...	...
Weavers	18	**13	49,000	2	5,800	3	8,350	...	...
Carpenters	10	2	2,000	...	...	...	...	1	1,000
Fitter in irrigation	1	1	1,500	...	...	1	1,500	...	...
Goldsmith	2	1	10,000	...	...	...	...	1	10,000
Labourers n.e.c.	4	***1	39,000	...	...	1	1,500	...	...

124

and unproductive expenses

Productive									
Development of land		Leveling of land		Plantation of orchards		To buy land (Agr.)		Education	
Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs.
11	12	13	14	15	16	17	18	19	20
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
5	14,000	4	8,500	2	13,000	2	10,000	...	...
...	...	...	...	...	...	...	...	1	1,000
...	...	...	...	...	...	...	...	...	...
3	10,500	1	3,200	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...

TABLE

Indebtedness for productive

Occupation of head of the household	Productive							
	Construction of cowshed		To run a shop		Mere and wool		Crop loan	
	Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs
1	21	22	23	24	25	26	27	28
Nursing and other medical and health technician	...	...	...	...	...	...	...	...
Clerks and peons	...	...	...	...	...	...	...	...
Grocery shopkeeper	...	...	1	5,000	...	...	...	...
Cultivators	1	2,500	1	3,500	...	...	1	2,900
Livestock	...	...	...	...	...	...	...	...
Agricultural labourers	...	...	...	...	...	...	...	...
Weavers	...	...	...	...	1	7,950	4	6,800
Carpenters	...	...	...	...	...	...	...	...
Fitter in irrigation	...	...	...	...	...	...	...	...
Goldsmith	...	...	...	...	...	...	...	...
Labourers n.e.c.	...	...	1	8,000	...	...	...	...

124 – Concld.

and unproductive expenses

Unproductive										
Marriage		Domestic purpose		Treatment		For fair and guest		Under debt when in salesmanship		
Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs.	Number of households	in Rs.	Remarks
29	30	31	32	33	34	35	36	37	38	39
...	...	1	2,000	...	...	...	...	...	...	*(i) One household
...	...	...	...	...	...	...	...	...	...	could not tell and
...	...	...	...	...	...	...	...	...	...	hasitated.
...	...	...	...	1	3,000	...	...	...	...	(ii) The loan taken
...	...	...	...	...	...	...	...	...	...	for different pur-
...	...	...	...	...	...	...	...	...	...	poses by single
1	500	2	2,900	1	3,000	...	...	...	...	household. The total
...	...	...	...	...	...	1	1,000	...	...	number of house-
...	...	...	...	...	...	...	...	...	...	holds taken loan
...	...	...	...	...	...	...	...	...	...	could not be tallied.
...	...	...	...	...	...	...	...	1	30,000	**as above in (ii)
										***as above in (ii)

TABLE 125

Indebted households classified by occupation and time

Occupation of head of households	Total number of house-holds	Total number of households in debt	Number of households in debt								Remarks
			Rs. 101—200	Rs. 201—500		Rs. 501 and above				Not stated due to fear	
			2 years above	6 months-one year	2 years above	Within 6 months	6 months-one year	1-2 years	2 years above		
1	2	3	4	5	6	7	8	9	10	11	12
Sub-inspector (Soil)	2	1	...	...	...	...	...	...	1	...	*Total number
Clerks and peons	7	*1	...	...	...	...	1	...	1	...	of households
Grocery shopkeeper	1	1	...	...	...	...	...	1	...	...	in debt could
Carpenters	85	*19	...	...	...	...	4	4	12	1	not be tallied
Livestock	3	1	...	...	...	...	...	...	1	...	with total
Agricultural labourers	5	1	...	...	...	...	...	...	1	...	number of households in
Weavers	18	*13	...	...	1	...	3	2	12	...	col. 2 due to
Carpenters	10	2	...	...	...	...	1	...	1	...	the fact that
Fitter in irrigation	1	1	...	...	...	...	...	...	1	...	a household
Goldsmith	2	1	...	...	...	1	...	...	...	...	has taken loan
Labourers n.e.c.	4	*1	...	...	...	...	...	2	1	...	at different phase of time.

TABLE 126

Purchase of valueable assets during last five year classified by occupation of head of household

Occupation of head of household	Number of head of households reporting purchase during	Household reporting purchase of assets									
		Livestock									
		Sheep	Mare	Cow	Donkey	Goat, sheep	Land	Spray machine	Chakki and kolhu	Chaki	Remarks
1	2	3	4	5	6	7	8	9	10	11	12
Cultivator	Within 6 months	1	...	...	...	...	...	...	...	...	
	6 months-1 year	...	...	...	...	...	...	...	...	...	
	1-2 years	...	...	1	...	...	...	...	...	...	
	2+ years	...	...	...	2	...	3	1	...	...	
T.B. health	Within 6 months	...	...	...	...	...	...	...	...	...	
worker	6 months-1 year	...	...	...	...	...	...	...	...	...	
	1-2 years	...	...	...	...	...	...	...	...	...	
	2+ years	...	...	1	...	...	...	...	...	...	
Service	Within 6 months	...	...	...	...	...	...	...	...	...	
manner	6 months-1 year	1	...	...	...	...	...	...	...	...	
	1-2 years	...	...	...	...	...	...	...	...	...	
	2+ years	...	...	...	...	...	...	...	...	...	
Carpenter	Within 6 months	...	...	...	...	...	...	...	...	...	
	6 months-1 year	...	...	...	1	...	...	...	...	...	
	1-2 years	...	...	...	...	...	...	...	...	...	
	2+ years	...	...	...	...	...	...	...	...	...	
Weaver	Within 6 months	...	...	...	...	...	...	...	...	...	
	6 months-1 year	...	1	...	...	...	...	...	...	...	
	1-2 years	...	...	...	...	...	...	...	...	...	
	2+ years	...	...	...	...	...	...	...	...	...	
Veterinary	Within 6 months	...	...	...	...	...	...	...	...	...	
assistant	6 months-1 year	...	...	...	...	...	1	...	...	...	
	1-2 years	...	...	...	...	...	...	...	...	...	
	2+ years	...	...	...	...	...	...	...	...	...	
Artist painting	Within 6 months	...	...	...	...	...	...	...	...	...	
	6 months-1 year	...	...	...	...	...	1	...	...	...	
	1-2 years	...	...	...	...	...	...	1	...	...	
	2+ years	...	...	...	...	...	...	...	...	...	

TABLE 126—Concld.

1	2	3	4	5	6	7	8	9	10	11	12
Shopkeeper	Within 6 months	...	...	...	...	...	...	...	...	...	
	6 months-1 year	...	...	...	...	...	...	...	...	...	
	1-2 years	...	...	...	...	...	...	1	...	...	
	2+ years	...	...	...	...	...	...	...	...	...	
Peon	Within 6 months	...	...	...	...	...	...	...	...	...	
	6 months-1 year	...	...	...	...	...	...	...	...	...	
	1-2 years	...	...	...	...	...	...	...	...	...	
	2+ years	...	...	...	...	...	...	...	1	...	
Goldsmith	Within 6 months	...	...	...	...	...	...	...	...	...	
	6 months-1 year	...	...	...	...	1	...	...	...	1	
	1-2 years	...	...	...	...	...	...	...	...	...	
	2+ years	...	...	...	...	...	...	...	...	...	

TABLE 127

Source of finance for capital expenditure

Source	Number of households who spent for					Remarks
	Construction and improvement of building and other structure	Land development	Capital goods	Purchase of land and other productive assets	Livestock	
1	2	3	4	5	6	7
Personal saving	22(543,400)	21(61,000)	...	2(7,700)	3(2,740)	
Sale of assets	...	...	...	...	...	
Borrowing from :						
(a) Private money lender	...	1(3,000)	...	...	...	
(b) Subsidy received	...	4(7,600)	1(5,000)	...	1(900)	
(c) Government	...	4(8,350)	1(22,000)	...	...	
(d) Bank	1(2,000)	4(11,200)	1(6,500)	...	...	
(e) Credit co-op. society	1(4,000)	2(5,600)	...	...	...	
(f) Friends and relation	3(30,000)	...	...	...	...	

NOTE : Figures shown in brackets indicate the money value.

TABLE

Distribution of households by income

Number of households

Income group	Number of households	Food in respect of total expenditure			Drink and recreation in respect of total expenditure		
		Upto 25%	26-50%	51+	Upto 25%	26-50%	51+
1	2	3	4	5	6	7	8
Upto 1,000	...	...	...	...	...	...	...
1,001—3,000	9	...	...	9	...	...	...
3,001—5,000	12	1	1	10	6	...	...
5,001—10,000	37	1	8	28	31	...	...
10,001—15,000	51	2	19	30	47	...	...
15,001—20,000	22	3	10	9	21	...	...
20,001—50,000	30	3	18	9	29	...	...
50,001+	1	1	...	...	1	...	...

128

group and nature of expenditure

where expenditure on

Fuel and light in respect of total expenditure			Clothing in respect of total expenditure		
Upto 25%	26-50%	51+	Upto 25%	26-50%	51+
9	10	11	12	13	14
...	...	...	...	...	...
4	4	1	9	...	...
8	4	...	12	...	...
37	...	...	37	...	...
49	...	...	51	...	...
22	...	...	22	...	...
30	...	...	30	...	...
1	...	...	1	...	...

TABLE

Distribution of households by income

Number of households

Income group	Education in respect of total expenditure			Remittances in respect of total expenditure		
	Upto 25%	26-50%	51+	Upto 25%	26-50%	51+
1	15	16	17	18	19	20
Upto 1,000	...	...	...	...	...	...
1,001—3,000	...	...	...	3	...	...
3,001—5,000	1	...	...	6	...	...
5,001—10,000	14	...	...	14	1	1
10,001—15,000	37	...	...	26	...	...
15,001—20,000	15	...	...	12	...	...
20,001—50,000	28	...	...	25	3	...
50,001+	1	...	...	...	...	1

128—Concld.

group and nature of expenditure

where expenditure on						
Medical in respect of total expenditure			Misc. in respect of total expenditure			
Upto 25%	26-50%	51+	Upto 25%	26-50%	51+	Remarks
21	22	23	24	25	26	27
...	...	...	...	...	...	
...	...	...	4	...	...	
1	...	...	10	...	...	
3	...	...	30	1	...	
14	...	...	41	6	...	
6	...	1	17	4	1	
12	...	...	18	9	3	
1	...	...	1	...	...	

APPENDIX III

CENSUS TABLES
BASED ON 1981 CENSUS (INDIVIDUAL SLIP)

TABLE

Census house, household, houseless

Hamlet	No. of census houses	No. of census households	Total population		
			Persons	Males	Females
1	2	3	4	5	6
1. Upper Kanum	...	80	449	199	250
2. Middle Kanum	...	12	71	32	39
3. Lower Kanum	...	53	351	157	194
Total	...	145	871+3*	388+2*	483+1*

ST IV.1

and institutional population

Houseless population			Institutional population				
Persons	Males	Females	No. of households	Persons	Males	Females	Remarks
7	8	9	10	11	12	13	14
...	...	...	...	...	...	...	*Combatent figures
...	...	...	...	...	...	...	
...	...	...	...	...	...	...	
...	—	...	...	...	...	...	

TABLE

Distribution of population by age, sex and relationship

Age	Number of persons who are							
	Self	Wife	Son	Son's wife	Brother	Brother's wife	Daughter	Sister
1	2	3	4	5	6	7	8	9
0—9	...	...	53	...	...	...	60	2
10—24	4	7	76	12	11	3	77	6
25—44	45	52	27	18	13	2	11	7
45—59	47	29	...	...	11	...	4	4
60+	18	20	...	...	1	1	...	4
Unspecified	...	...	...	...	...	...	...	...
Total	114	108	156	30	36	6	152	23

ST IV 2.1

to head of household where the head is male

related to head of household

Sister's son	Father	Mother	Son's son	Son's daughter	Wife's mother	Father's sister	Brother's daughter	Brother's son	Brother's son's wife
10	11	12	13	14	15	16	17	18	19
...	...	...	28	30	...	...	3	5	...
1	...	...	3	5	...	...	3	...	...
...	...	2	...	...	...	...	2	2	1
...	...	4	...	...	...	1	...	...	1
...	8	23	...	...	2	8	...	...	...
...	...	...	...	...	...	...	...	...	...
1	8	29	31	35	2	9	8	7	2

TABLE

Distribution of population by age, sex and relationship

Age	Number of persons who are					
	Brother's son's son	Brother's son's daughter	Father's brother's wife	Sister's daughter	Unrelated (Male) member	Wife's sister
1	20	21	22	23	24	25
0—9	5	1	...	2	...	...
10—24	...	2	...	2	1	...
25—44	...	...	1	...	1	...
45—59	...	...	...	...	...	1
60+	...	...	...	...	...	...
Unspecified	...	...	...	...	...	...
Total	5	3	1	4	2	1

ST VI 2.1

to head of household where the head is male

related to head of household						
Daughter's son	Daughter's daughter	Daughter's son's wife	Daughter's son's daughter	Mother's brother's wife	Father's brother	Remarks
26	27	28	29	30	31	32
...	...	...	1	...	...	
1	2	1	...	...	...	
...	...	...	...	...	...	
...	...	...	...	1	...	
...	...	...	...	...	1	
...	...	...	...	...	...	
1	2	1	1	1	1	

TABLE

Distribution of population by age, sex and relationship

Age	Number of persons who are						
	Self	Son	Daughter	Son's wife	Son's son	Son's daughter	Husband's father
1	2	3	4	5	6	7	8
0—9	...	11	2	...	2	6	...
10—24	...	10	13	...	...	1	...
25—44	7	1	5	2	...	...	...
45—59	12	...	...	...	...	...	1
60 +	11	...	...	...	...	...	...
Unspecified	...	...	...	...	...	...	...
Total	30	22	20	2	2	7	1

ST IV 2.2

to head of household where head is female

related to head of household							
Husband's mother's mother	Husband	Sister	Husband's mother's sister	Husband's sister	Father's sister	Unrelated female members	Remarks
9	10	11	12	13	14	15	16
...	...	...	...	...	...	...	
...	...	...	...	1	...	...	
...	1	...	...	...	...	...	
...	2	1	...	1	1	1	
1	...	...	1	...	...	...	
...	...	...	...	...	...	...	
1	3	1	1	2	1	1	

TABLE

Population by age,

Age-group	Never married			Married		
	P	M	F	P	M	F
1	2	3	4	5	6	7
0—9	210	104	106	1	...	1
10—24	198	86	112	43	20	23
25—44	29	7	22	167	83	84
45 - 59	14	1	13	94	54	40
60+	16	1	15	55	25	30
Unspecified	...	....	...	...	...	...
Total	467	199	268	360	182	178

ST IV 3

sex and marital status

Widowed			Divorced/Separated			Unspecified			
P	M	F	P	M	F	P	M	F	Remarks
8	9	10	11	12	13	14	15	16	17
...	...	...	...	...	...	...	...	...	
...	...	...	1	1	...	...	...	...	
2	...	2	2	...	2	...	...	...	
9	4	5	5	2	3	...	...	...	
28	2	26	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	
39	6	33	8	3	5	...	...	...	

TABLE

Religion, literacy and

Religion	Age and sex		Illiterate	Educational level: Literate without educational level	Primary	Middle
1	2		3	4	5	6
1. Budhism	0—14	Male	56	29	17	1
		Female	66	19	9	...
	15—24	Male	4	8	9	4
		Female	23	14	4	4
	25—34	Male	6	8	5	4
		Female	21	9	8	...
	35+	Male	25	41	10	3
		Female	107	16	...	...
	Total	Male	91	86	41	12
		Female	217	58	21	4
2. Hinduism	0—14	Male	34	21	2	...
		Female	46	13	4	...
	15—24	Male	4	7	8	4
		Female	27	5	1	6
	25—34	Male	4	3	5	3
		Female	21	6	...	...
	35+	Male	34	7	4	...
		Female	53	...	...	...
	Total	Male	76	38	19	7
		Female	147	24	5	6
All Religion		Male	167	124	60	19
		Female	364	82	26	10
Total			531	206	86	29

ST IV 4.0

educational level

Educational level						
Matriculation/ secondary	Higher secondary/ PUC/intermediate	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Graduate	Post-graduate	Remarks
7	8	9	10	11	12	13
...	...	...	...	...	...	
...	...	...	...	...	...	
1	...	...	...	...	...	
...	...	...	...	...	...	
4	1	...	...	1	...	
...	...	...	...	...	...	
4	...	...	...	...	...	
...	...	...	...	...	...	
9	1	...	...	1	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
2	...	...	...	...	...	
1	...	...	...	...	...	
3	...	...	...	1	...	
...	...	...	...	...	...	
3	...	...	...	...	...	
1	...	...	...	...	...	
8	...	...	...	1	...	
2	...	...	...	...	...	
17	1	...	...	2	...	
2	...	...	...	...	...	
19	1	...	...	2	...	

TABLE

Religion, mother tongue

Religion	Mother tongue in		Number not having any subsidiary languages	Number having language at col. 2 as		
				Hindi	Hindi/English	Urdu
1	2		3	4	5	6
1. Hinduism	1. Kinnauri	M	49	74	21	...
		F	122	51	6	...
	2. Hindi	M	1	...	...	...
		F	1	...	...	...
	3. Mandiali	M	...	...	1	...
		F	...	...	1	...
	Total	M	50	74	22	...
		F	123	51	7	...
2. Budhism	1. Kinnauri	M	55	112	35	1
		F	146	136	10	...
	Total	M	55	112	35	1
		F	146	136	10	...
All religion	All mother tongue	M	105	186	57	1
		F	269	187	17	...
	Total		374	373	74	1

ST IV 4.1

and subsidiary languages

mother tongue who speak as subsidiary language					
Hindi/Urdu	Hindi/Tibetan	English	Tibetan	Hindi/Punjabi	Remarks
7	8	9	10	11	12
1	1	...	...	...	
...	...	...	...	...	
...	...	1	...	...	
...	...	3	...	...	
...	...	..	...	...	
...	...	...	...	...	
1	1	1	...	...	
...	...	3	...	...	
10	25	...	1	2	
1	5	...	2	...	
10	25	...	1	2	
1	5	...	2	...	
11	26	1	1	2	
1	5	3	2	...	
12	31	4	3	2	

TABLE

Religion by main activity and age-

Religion	Age-group	Population		Non-workers		Workers	
		M	F	M	F	M	F
1	2	3	4	5	6	7	8
Hinduism	0—14	57	63	56	56	1	7
	15—19	12	23	4	9	8	14
	20+	80	98	2	16	78	82
	Total	149	184	62	81	87	103
Budhism	0—14	103	94	96	80	7	14
	15—19	17	28	5	7	12	21
	20+	121	178	5	22	116	156
	Total	241	300	106	109	135	191
All religion	0—14	160	157	152	136	8	21
	15—19	29	51	9	16	20	35
	20+	201	276	7	38	194	238
	Grand total	390	484	168	190	222	294

ST IV 4.2

group and industrial category of workers

Industrial category of workers							
I Cultivator		II Agricultural labourer		III Livestock, forestry, fishing, hunting and plantation, orchards and allied activities		IV Mining and quarying	
M	F	M	F	M	F	M	F
9	10	11	12	13	14	15	16
1	6	...	1	...	...	...	...
1	9	2	1	...	...	...	...
35	62	1	8	2	...	...	...
37	77	3	10	2	...	...	...
6	13	1	1	...	...	...	...
10	10	...	1	2	...	...	...
64	134	2	2	24	1	...	...
80	157	3	4	26	1	...	...
7	19	1	2	...	...	...	...
11	19	2	2	2	...	...	...
99	196	3	10	26	1	...	...
117	234	6	14	28	1	...	...

TABLE

Religion by main activity and age-

Religion	Age-group	Industrial category of workers					
		V Manufacturing, processing, servicing and repairs				VI Constructions	
		(a) Household industry		(b) Other than household industry			
		M	F	M	F	M	F
1	2	17	18	19	20	21	22
Hinduism	0—14	...	...	...	...	...	...
	15—19	1	...	3	2	1	1
	20+	21	2	9	5	...	4
	Total	22	2	12	7	1	5
Budhism	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	9
	20+	...	...	...	...	10	14
	Total	...	...	...	...	10	23
All religion	0—14	...	...	...	...	...	...
	15—19	1	...	3	2	1	10
	20+	21	2	9	5	10	18
	Grand total	22	2	12	7	11	28

ST IV 4.2

group and industrial category of workers

Industrial category of workers						
VII Trade and commerce		VIII Transport, storage and communication		IX Other services		
M	F	M	F	M	F	Remarks
23	24	25	26	27	28	29
...	...	...	...	...	...	
...	...	...	...	...	1	
...	...	...	...	10	1	
...	...	...	...	10	2	
...	...	...	...	...	...	
...	...	...	...	...	1	
2	...	2	...	12	5	
2	...	2	...	12	6	
...	...	...	...	...	...	
...	...	...	...	...	2	
2	...	2	...	22	6	
2	...	2	...	22	8	

TABLE

Religion by educational level, main activity

Religion	Educational level	Population		Non-workers	
		M	F	M	F
1	2	3	4	5	6
Hinduism	Illiterate	76	147	35	58
	Literate without educational level	38	24	21	13
	Primary	19	5	5	5
	Middle	7	6	1	5
	Matric/secondary	8	2	...	...
	PUC/intermediate	...	...	...	...
	Graduate and above	1	...	...	...
	Total	149	184	62	81
Budhism	Illiterate	91	217	58	79
	Literate without educational level	86	58	28	18
	Primary	41	21	16	8
	Middle	12	4	3	4
	Matric/secondary	9	...	1	...
	PUC/intermediate	1	...	...	...
	Graduate and above	1	...	...	...
	Total	241	300	106	109
All religion	Illiterate	167	364	93	137
	Literate without educational level	124	82	49	31
	Primary	60	26	21	13
	Middle	19	10	4	9
	Matric/secondary	17	2	1	...
	PUC/intermediate	1	...	...	...
	Graduate and above	2	...	...	...
	Total	390	484	168	190

ST IV 4.3

and industrial category of workers

Industrial category of workers					
I Cultivator		II Agricultural labourer		III Livestock, forestry, fishing, hunting and plantation, orchards and allied activities	
M	F	M	F	M	F
7	8	9	10	11	12
23	69	3	10	...	...
1	7	...	...	...	...
7	...	...	...	1	...
4	1	...	...	...	...
2	...	...	...	1	...
...	...	...	...	...	...
...	...	...	...	...	...
37	77	3	10	2	...
22	116	2	4	3	...
30	30	1	...	16	1
18	11	...	...	3	...
6	...	...	...	2	...
3	...	...	...	1	...
...	...	...	...	1	...
1	...	...	...	...	...
80	157	3	4	26	1
45	185	5	14	3	...
31	37	1	...	16	1
25	11	...	...	4	...
10	1	...	...	2	...
5	...	...	...	2	...
...	...	...	...	1	...
1	...	...	...	...	...
117	234	6	14	28	1

TABLE

Religion by educational level, main activity

Religion	Educational level	Industrial category of workers					
				V Manufacturing, processing, servicing and repairs			
		IV Mining and quarrying		V(a) Household industry		V(b) Other than household industry	
		M	F	M	F	M	F
1	2	13	14	15	16	17	18
Hinduism	Illiterate	...	...	9	2	6	6
	Literate without educational level	...	...	8	...	5	1
	Primary	...	...	3	...	...	...
	Middle	...	...	1	...	...	...
	Matric/secondary	...	...	1	...	1	...
	PUC/intermediate	...	...	...	...	...	...
	Graduate and above	...	...	...	...	...	...
	Total	...	...	22	2	12	7
Budhism	Illiterate	...	...	...	...	...	...
	Literate without educational level	...	...	...	...	...	...
	Primary	...	...	...	...	...	...
	Middle	...	...	...	...	...	...
	Matric/secondary	...	...	...	...	...	...
	PUC/intermediate	...	...	...	...	...	...
	Graduate and above	...	...	...	...	...	...
	Total	...	...	...	...	...	...
All religion	Illiterate	...	...	9	2	6	6
	Literate without educational level	...	...	8	...	5	1
	Primary	...	...	3	...	...	...
	Middle	...	...	1	...	...	...
	Matric/secondary	...	...	1	...	1	...
	PUC/intermediate	...	...	...	...	...	...
	Graduate and above	...	...	...	...	...	...
	Total	...	...	22	2	12	7

ST IV 4.3

and industrial category of workers

Industrial category of workers								
VI Construction		VII Trade and commerce		VIII Transport, storage and communications		IX Other services		
M	F	M	F	M	F	M	F	Remarks
19	20	21	22	23	24	25	26	27
...	2	...	...	...	...	...	...	
1	3	...	...	...	...	2	...	
...	...	...	...	...	...	3	...	
...	...	...	...	...	...	1	...	
...	...	...	...	...	...	3	2	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	1	...	
1	5	...	...	...	...	10	2	
3	16	...	...	1	...	2	2	
5	6	1	...	1	...	4	3	
2	1	1	...	...	...	1	1	
...	...	...	...	...	...	1	...	
...	...	...	...	...	...	4	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
10	23	2	...	2	...	12	6	
3	18	...	...	1	...	2	2	
6	9	1	...	1	...	6	3	
2	1	1	...	...	...	4	1	
...	...	...	...	...	...	2	...	
...	...	...	...	...	...	7	2	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	1	...	
11	28	2	...	2	...	22	8	

TABLE

Religion and occupation of

Religion	Sex		Number engaged in Inside village					
			Cultivator		Agricultural labourer		Pharmacists	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Hinduism	87	103	37	77	3	10	1	...
Budhism	135	191	80	157	3	4	1	...
Total	222	294	117	234	6	14	2	...

ST IV 4.4

workers and place of work

	Number engaged in									
	Inside village									
	Midwives and health visitors		Teachers primary		Teachers crafts		Teachers n.e.c.		Ordained religious workers	
	M	F	M	F	M	F	M	F	M	F
	10	11	12	13	14	15	16	17	18	19
	...	...	2	2	...	...	1	...	...	...
	...	1	3	...	...	1	...	...	4	2
	...	1	5	2	...	1	1	...	4	2

TABLE

Religion and occupation of

Religion	Number engaged in									
	Inside village									
	Executine officials Union Government		Village officials		Office attendants		Postman		Hotel and restaurent keepers	
	M	F	M	F	M	F	M	F	M	F
1	20	21	22	23	24	25	26	27	28	29
Hinduism	2	...	...	...	2	...	...	...	...	...
Budhism	1	...	1	...	1	...	1	...	1	...
Total	3	...	1	...	3	...	1	...	1	...

ST IV 4.4

workers and place of work

Number engaged in									
Inside village									
Ayaha, nurse, maids		Watchman, chowkidar and gate keepers		Other farm workers, n.e.c.		Foresters and related workers		Spinners and winders	
M	F	M	F	M	F	M	F	M	F
30	31	32	33	34	35	36	37	38	39
...	...	2	...	...	...	1	...	...	3
...	1	3	...	22	...	...	...	...	...
...	1	5	...	22	...	1	...	...	3

TABLE

Religion and occupation of

Religion	Number engaged in									
	Inside village									
	Weavers and related workers		Grain millers, parchers and related workers		Tailors and dress makers		Carpenters		Blacksmiths	
	M	F	M	F	M	F	M	F	M	F
1	40	41	42	43	44	45	46	47	48	49
Hinduism	13	3	1	3	3	...	11	...	3	...
Budhism	...	...	...	...	...	...	...	...	...	...
Total	13	3	1	3	3	...	11	...	3	...

ST IV 4.4

workers and place of work

Number engaged in								
Inside village								
Electricians		Jwellers, goldsmith and silversmith		Drivers		Labourers n.e.c.		
M	F	M	F	M	F	M	F	Remarks
50	51	52	53	54	55	56	57	58
...	...	3	...	...	...	2	5	
1	...	...	...	2	...	11	25	
1	...	3	...	2	...	13	30	

TABLE

Religion and secondary

Religion	Primary activity	Number having primary activity			Number having the primary activity: Cultivators		
		Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8
Hinduism	Cultivators	114	37	77	...	...	...
	Agricultural labourer	13	3	10	2	1	1
	Livestock and forestry	2	2	...	...	...	...
	Household industry	24	22	2	2	2	...
	Other than household industry	19	12	7	2	2	...
	Construction	6	1	5	3	...	3
	Other services	12	10	2	2	2	...
	Total	190	87	103	11	7	4
Budhism	Cultivators	237	80	157	...	...	...
	Agricultural labourer	7	3	4	3	2	1
	Livestock, forestry	27	26	1	8	7	1
	Household industry	...	...	...	...	...	...
	Other than household industry	...	...	...	...	...	...
	Construction	33	10	23	16	8	8
	Trade and commerce	2	2	...	...	...	...
	Transport	2	2	...	...	...	...
	Other services	18	12	6	6	4	2
	Total	326	135	191	33	21	12
All religion	Cultivators	351	117	234	...	...	...
	Agricultural labourer	20	6	14	5	3	2
	Livestock and forestry	29	28	1	8	7	1
	Household industry	24	22	2	2	2	...
	Other than household industry	19	12	7	2	2	...
	Constrution	39	11	28	19	8	11
	Trade and commerce	2	2	...	...	...	...
	Transport	2	2	...	...	...	...
	Other services	30	22	8	8	6	2
	Total	516	222	294	44	28	16

ST IV 4.5

work by primary activity

as in col. 2 who are engaged in					
Agricultural labourers			Livestock, fishing, forestry, hunting, orchards and allied activities		
Person	Male	Female	Person	Male	Female
9	10	11	12	13	14
8	...	8	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
8	...	8	...	...	...
59	19	40	3	1	2
...	...	...	...	...	...
1	1	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
9	1	8	...	...	...
1	1	...	...	...	...
...	...	...	...	...	...
1	...	1	...	...	...
71	22	49	3	1	2
67	19	48	3	1	2
...	...	...	...	...	...
1	1	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
9	1	8	...	...	...
1	1	...	...	...	...
...	...	...	...	...	...
1	...	1	...	...	...
79	22	57	3	1	2

TABLE

Religion and secondary

Religion	Primary activity	Number having the primary activity					
		Household industry			Construction		
		Person	Male	Female	Person	Male	Female
1	2	15	16	17	18	19	20
Hinduism	Cultivators	1	1	...	...	...	...
	Agricultural labourer	...	...	...	...	...	...
	Livestock and forestry	...	...	...	...	...	...
	Household industry	...	...	...	...	...	...
	Other than household industry	1	1	...	...	...	...
	Construction	...	...	...	...	...	...
	Other services	...	...	...	...	...	...
	Total	2	2	...	...	...	...
Budhism	Cultivators	...	...	...	3	...	3
	Agricultural labourer	...	...	...	...	...	...
	Livestock, forestry	...	...	...	...	...	...
	Household industry	...	...	...	...	...	...
	Other than household industry	...	...	...	...	...	...
	Construction	...	...	...	...	...	...
	Trade and commerce	...	...	...	...	...	...
	Transport	...	...	...	...	...	...
	Other services	...	...	...	...	...	...
	Total	...	...	...	3	...	3
All religion	Cultivators	1	1	...	3	...	3
	Agricultural labourer	...	...	...	...	...	...
	Livestock and forestry	...	...	...	...	...	...
	Household industry	...	...	...	...	...	...
	Other than household industry	1	1	...	...	...	...
	Construction	...	...	...	...	...	...
	Trade and commerce	...	...	...	...	...	...
	Transport	...	...	...	...	...	...
	Other services	...	...	...	...	...	...
	Total	2	2	...	3	...	3

ST IV 4.5

work by primary activity

as in col. 2 who are engaged in						
Trade and commerce			Other services			
Person	Male	Female	Person	Male	Female	Remarks
21	22	23	24	25	26	27
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
1	1	...	5	3	2	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
1	1	...	5	3	2	
1	1	...	5	3	2	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
...	...	...	...	...	...	
1	1	...	5	3	2	

TABLE

Religion and employment status

Religion	Occupation (N.C.O. 3 digit)	Number who are			
		Employer		Employee	
		M	F	M	F
1	2	3	4	5	6
Hinduism	Cultivator	...	...	...	...
	Agricultural labourer	...	...	...	...
	Spinner and winder	...	...	...	...
	Pharmacists	...	...	1	...
	Teacher primary	...	...	2	2
	Teacher n.e.c.	...	...	1	...
	Executive officials (Union Government)	...	...	2	...
	Office attendant	...	...	2	...
	Watchman/chowkidar	...	...	2	...
	Foresters and related worker	...	...	1	...
	Weavers and related worker	...	...	...	...
	Grain-millers	...	...	...	...
	Tailors and dress makers	...	...	1	...
	Carpenter	1	...	3	...
	Blacksmiths	...	...	...	...
	Jwellers, goldsmith and silversmith	...	...	...	...
	Labourers n.e.c.	...	...	2	5
	Total	1	...	17	7
Budhism	Cultivator	...	...	...	...
	Agricultural labourer	...	...	...	...
	Pharmacists	...	...	1	...
	Mid-wives and health visitors	...	...	...	1
	Teachers primary	...	...	3	...
	Teachers crafts	...	...	...	1
	Ordained religious worker	...	...	...	...
	Executive officials (Union Government)	...	...	1	...
	Village officials	...	...	1	...
	Office attendants	...	...	1	...
	Postman	...	...	1	...
	Hotel and restaurant keepers	...	...	...	...
	Ayaha, nurse, maids	...	...	...	1
	Watchman, chowkidar	...	...	3	...
	Other farm workers n.e.c.	8	...	3	...
	Electrician	...	...	...	...
	Drivers	1	...	1	...
	Labourers n.e.c.	...	...	11	25
	Total	9	...	26	28

ST TV 4.6

of workers by occupation

Number who are								
Family workers		Single workers		Cultivator		Agricultural labourer		
M	F	M	F	M	F	M	F	Remarks
7	8	9	10	11	12	13	14	15
...	...	...	...	37	77	...	...	
...	...	...	...	...	...	3	10	
...	1	...	2	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
2	1	11	2	...	...	...	...	
...	...	1	3	...	...	...	...	
...	...	2	...	...	...	...	...	
4	...	3	...	...	...	...	...	
2	...	1	...	...	...	...	...	
...	...	3	...	...	...	...	...	
...	...	...	...	...	...	...	...	
8	2	21	7	...	...	...	...	
...	...	...	...	80	157	...	...	
...	...	...	...	...	...	3	4	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	4	2	...	..	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	1	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
2	...	9	...	...	...	...	...	
...	...	1	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
2	...	15	2	...	...	...	...	

TABLE

1	2	3	4	5	6
All religion	Cultivator	...	...	...	...
	Agricultural labourer	...	...	...	...
	Pharmacists	...	...	2	...
	Midwives and health worker	...	...	...	1
	Teacher primary	...	...	5	2
	Teacher crafts	...	...	...	1
	Teachers n.e.c.	...	...	1	...
	Ordained religious worker	...	...	...	...
	Executive official (Union Government)	...	...	3	...
	Village official	...	...	1	...
	Office attendants	...	...	3	...
	Postman	...	...	1	...
	Hotel and restaurent keeper	...	...	...	...
	Ayaha, nurse, maids	...	...	...	1
	Watchman, chowkidars and gate keeper	...	...	5	...
	Other farm workers n.e.c.	8	...	3	...
	Foresters and related worker	...	...	1	...
	Spinners and winders	...	..	...	...
	Weavers and related workers	...	...	...	...
	Grain millers, parchers and related workers	...	...	...	...
	Tailors and dress makers	...	...	1	...
	Carpenters	1	...	3	...
	Blacksmiths	...	...	...	...
	Electricians	...	...	...	...
	Jwellers, goldsmith and silversmiths	...	...	...	...
	Drivers	1	...	1	...
	Labourers n.e.c.	...	...	13	30
	Total	10	...	43	35

ST IV 4.6--Concld.

7	8	9	10	11	12	13	14	15
...	...	...	...	117	234	...	...	
...	...	...	...	...	...	6	14	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	4	2	...	...	...	...	
...	...	...	...	...	..	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	1	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
2	...	9	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	1	...	2	...	...	...	...	
2	1	11	2	...	...	...	...	
...	...	1	3	...	...	...	...	
...	...	2	...	...	...	...	...	
4	...	3	...	...	...	...	...	
2	...	1	...	...	...	...	...	
...	...	1	...	...	...	...	...	
...	...	3	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
10	2	30	9	...	...	...	...	

TABLE

Religion and non-workers by

Religion	Age-groups	Number of non-workers: Non-workers P	Non-workers M	Non-workers F	Full time student P	Full time student M	Full time student F
1	2	3	4	5	6	7	8
Hinduism	0—14	112	56	56	42	24	18
	15—34	17	5	12	20	5	5
	35—59	5	...	5	...	...	...
	60+	9	1	8	...	...	...
	Total	143	62	81	52	29	23
Budhism	0—14	176	96	80	82	55	27
	15—34	14	5	9	11	5	6
	35—59	5	2	3	...	...	...
	60+	20	3	17	...	...	...
	Total	215	106	109	93	60	33
All religion	0—14	288	152	136	124	79	45
	15—34	31	10	21	21	10	11
	35—59	10	2	8	...	...	...
	60+	29	4	25	...	...	...
	Total	358	168	190	145	89	56

ST IV 4.7

main activity and age-groups

whose main activity is

Household duties			Dependent and infant			Others			
P	M	F	P	M	F	P	M	F	Remarks
9	10	11	12	13	14	15	16	17	18
...	...	...	70	32	38	...	...	...	
3	...	3	4	...	4	...	...	...	
4	...	4	1	...	1	...	...	...	
...	...	...	9	1	8	...	...	...	
7	...	7	84	33	51	...	...	...	
...	...	...	94	41	53	...	...	...	
2	...	2	...	...	...	1	...	1	
2	...	2	3	2	1	...	...	...	
7	1	6	13	2	11	...	...	...	
11	1	10	110	45	65	1	...	1	
...	...	...	164	73	91	...	...	...	
5	...	5	4	...	4	1	...	1	
6	...	6	4	2	2	...	...	...	
7	1	6	22	3	19	...	...	...	
18	1	17	194	78	116	1	...	1	

TABLE

Scheduled caste by literacy and

Scheduled caste		Age-group						
		5—9		10—24				
		Illiterate	Literate without educational level	Illiterate	Literate without educational level	Primary	Middle	Matric/higher secondary
1		2	3	4	5	6	7	8
Koli	M	13	4	4	7	8	4	2
	F	27	4	20	8	5	3	1
Badhi	M	2	...	2	7	1	...	...
	F	6	1	3	3	...	...	...
Lohar	M	1	...	...	7	...	...	...
	F	4	...	14	1	...	...	...
All caste	M	16	4	6	21	9	4	2
	F	37	5	37	12	5	3	1
Total		53	9	43	33	14	7	3

ST IV 5.0

educational level and age-group

Age-group						
25+						
Illiterate	Literate without educational level	Primary	Middle	Matric/higher secondary	Graduate	Remarks
9	10	11	12	13	14	15
31	5	7	3	3	1	
56	3	...	...	...	...	
7	1	1	...	...	...	
5	2	...	...	...	...	
...	4	...	...	...	...	
12	...	...	...	...	...	
38	10	8	3	3	1	
73	5	...	...	...	...	
111	15	8	3	3	1	

TABLE

Scheduled caste by main activity and age-

Scheduled caste	Age-group	Population		Non-workers		Workers	
		M	F	M	F	M	F
1	2	3(a)	3(b)	4(a)	4(b)	5(a)	5(b)
Koli	0—14	37	46	36	42	1	4
	15—19	6	14	4	4	2	10
	20+	58	67	2	13	56	54
	Total	101	127	42	59	59	68
Badhi	0—14	11	8	11	6	...	2
	15—19	3	8	...	2	3	6
	20+	12	15	...	1	12	14
	Total	26	31	11	9	15	22
Lohar	0—14	5	8	5	7	...	1
	15—19	3	...	...	...	3	...
	20+	5	12	...	1	5	11
	Total	13	20	5	8	8	12
All castes	0—14	53	62	52	55	1	7
	15—19	12	22	4	6	8	16
	20+	75	94	2	15	73	79
	Total	140	178	58	76	82	102

ST IV 5.1

group and industrial category in case of workers

Industrial category of workers							
I Cultivators		II Agricultural labourer		III Livestock, forestry, fishing, hunting and plantations, orchards and allied activities		IV Mining and quarrying	
M	F	M	F	M	F	M	F
6(a)	6(b)	7(a)	7(b)	8(a)	8(b)	9(a)	9(b)
1	3	...	1	...	...	...	...
1	8	1	...	...	...	...	...
31	46	1	5	...	...	...	...
33	57	2	6	...	...	...	...
...	2	...	...	...	...	...	...
...	2	1	1	...	...	...	...
4	7	...	2	...	...	...	...
4	11	1	3	...	...	...	...
...	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	8	...	1	...	...	...	...
...	9	...	1	...	...	...	...
1	6	...	1	...	...	...	...
1	10	2	1	...	...	...	...
35	61	1	8	...	...	...	...
37	77	3	10	...	...	...	...

TABLE

Schedulud caste by main activity and age-

Scheduled caste	Age-group	Industrial category of workers			
		V Manufacturing, processing, servicing and repairs			
		V(a) Household industry		V(b) Other than household industry	
		M	F	M	F
1	2	10(a)	10(b)	11(a)	11(b)
Koli	0—14	...	...	...	...
	15—19	...	...	...	...
	20+	14	2	3	1
	Total	14	2	3	1
Badhi	0—14	...	...	...	...
	15—19	...	...	2	2
	20+	2	...	6	4
	Total	2	...	8	6
Lohar	0—14	...	...	...	...
	15—19	1	...	1	...
	20+	5	...	...	...
	Total	6	...	1	...
All castes	0—14	...	...	...	...
	15—19	1	...	3	2
	20+	21	2	9	5
	Total	22	2	12	7

ST IV 5.1

group and industrial category in case of workers

Industrial category of workers							
VI Construction		VII Trade and commerce		VIII Transport, storage and communications		IX Other services	
M	F	M	F	M	F	M	F
12(a)	12(b)	13(a)	13(b)	14(a)	14(b)	15(a)	15(b)
...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	1
...	...	...	...	...	...	7	...
...	1	...	...	...	...	7	1
...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	2	...	...	...	...	...	...
...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...
...	2	...	...	...	...	...	...
1	2	...	...	...	...	...	...
...	...	...	...	...	...	...	...
1	2	...	...	...	...	...	1
...	3	...	...	...	...	7	...
1	5	...	...	...	...	7	1

TABLE

Scheduled caste category as a whole by educational level, age-group,

Educationai level	Age-group	Population		Non-workers		Workers	
		M	F	M	F	M	F
1	2	3(a)	3(b)	4(a)	4(b)	5(a)	5(b)
Illiterate	0—14	33	46	33	40	...	6
	15—19	2	15	...	3	2	12
	20+	40	86	1	15	39	71
	Total	75	147	34	58	41	89
Literate without educational level	0—14	18	12	18	11	...	1
	15—19	5	3	...	...	5	3
	20+	12	7	...	...	12	7
	Total	35	22	18	11	17	11
Primary	0—14	2	4	1	4	1	...
	15—19	5	1	4	1	1	...
	20+	10	...	...	...	10	...
	Total	17	5	5	5	12	...
Middle	0—14	...	...	...	...	...	...
	15—19	...	2	...	2	...	...
	20+	7	1	1	...	6	1
	Total	7	3	1	2	6	1
Matriculation or higher secondary	0—14	...	...	...	...	...	...
	15—19	...	1	...	...	...	1
	20+	5	...	...	...	5	...
	Total	5	1	...	...	5	1
Graduate	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	1	...	...	...	1	...
	Total	1	...	...	...	1	...
All levels	0—14	53	62	52	55	1	7
	15—19	12	22	4	6	8	16
	20+	75	94	2	15	73	79
	Total	140	178	58	76	82	102

ST IV 5.2

main activity and industrial category in case of workers

Industrial category of workers							
Cultivator		Agricultural labourer		Livestock, forestry, fishing, hunting and plantation orchards and allied activity		Mining and quarrying	
M	F	M	F	M	F	M	F
6(a)	6(b)	7(a)	7(b)	8(a)	8(b)	9(a)	9(b)
...	5	. .	1	...	...	...	...
...	9	2	1	...	...	...	...
23	55	1	8	...	...	...	...
23	69	3	10	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
1	5	...	...	...	...	...	...
1	7	...	...	...	...	...	...
1	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...
5	...	...	...	...	...	...	...
7	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
4	1	...	...	...	...	...	...
4	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...
2	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
1	6	...	1	...	...	...	...
1	10	2	1	...	...	...	...
35	61	1	8	...	...	...	...
37	77	3	10	...	...	...	...

TABLE

Scheduled caste category as a whole by educational level, age-group,

Educational level	Age-group	Industrial category of workers			
		Manufacturing, processing, servicing and repairs			
		Household industry		Other than household industry	
		M	F	M	F
1	2	10(a)	10(b)	11(a)	11(b)
Illiterate	0—14	...	...	...	...
	15—19	...	...	...	1
	20+	9	2	6	5
	Total	9	2	6	6
Literate without educational level	0—14	...	...	...	...
	15—19	1	...	3	1
	20+	7	...	2	...
	Total	8	...	5	1
Primary	0—14	...	...	...	...
	15—19	...	...	...	...
	20+	3	...	...	...
	Total	3	...	...	...
Middle	0—14	...	...	...	...
	15—19	...	...	...	...
	20+	1	...	...	...
	Total	1	...	...	...
Matriculation or higher secondary	0—14	...	...	...	...
	15—19	...	...	...	...
	20+	1	...	1	...
	Total	1	...	1	...
Graduate	0—14	...	...	...	...
	15—19	...	...	...	...
	20+	...	...	...	...
	Total	...	...	...	...
All levels	0—14	...	...	...	...
	15—19	1	...	3	2
	20+	21	2	9	5
	Total	22	2	12	7

ST IV 5.2—Concld.

main activity and industrial category in case of workers

Industrial category of workers							
Construction		Trade and commerce		Transport, storage and communication		Other services	
M	F	M	F	M	F	M	F
12(a)	12(b)	13(a)	13(b)	14(a)	14(b)	15(a)	15(b)
...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	1	...	...	...	...	...	...
...	2	...	...	...	...	...	...
...	...	...	...	...	...	...	...
1	1	...	...	...	...	...	...
...	2	...	...	...	...	2	...
1	3	...	...	...	...	2	—
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	2	...
...	...	...	...	...	...	2	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	1	...
...	...	...	...	...	...	1	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	1
...	...	...	...	...	...	1	...
...	...	...	...	...	...	1	1
..	...	...	...	...	...	...	...
..	...	...	...	...	...	...	...
..	...	...	...	...	...	1	...
..	...	...	...	...	...	1	...
..	...	...	...	...	...	...	...
1	2	...	...	...	...	...	1
..	3	...	...	...	...	7	...
1	5	...	...	...	...	7	1

TABLE

Scheduled caste, occupation

Scheduled caste	Place of work	Number engaged in					
		Lohar	Cultivator	Agricultural labourers	Weavings	Carpenter	Peon
1	2	3	4	5	6	7	8
Koli	All inside the village	...	90	8	16	1	2
Badhi		...	15	4	...	10	...
Lohar		3	9	1	...	...	...
Total		3	114	13	16	11	2

ST IV 5.3

of workers and place of work

Number engaged in							
Defence service	Labourer	Tailoring	Teacher	Chowkidar	Grinding of flour	Goldsmithy	Spinning of wool
9	10	11	12	13	14	15	16
1	1	2	3	2	1	...	...
...	2	...	...	...	3	...	3
...	3	1	...	...	...	3	...
1	6	3	3	2	4	3	3

TABLE

Scheduled caste and secondary

Scheduled caste	Primary activity	Number having primary activity			Number having the primary activity as Cultivators		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
Koli	Cultivators	90	33	57	...	...	...
	Agricultural labourer	8	2	6	2	1	1
	Household industry	16	14	2	1	1	...
	Other than household industry	4	3	1	...	...	...
	Construction	1	...	1	...	...	...
	Other services	8	7	1	2	2	...
	Total	127	59	68	5	4	1
Badhi	Cultivators	15	4	11	...	...	...
	Agricultural labourer	4	1	3	...	...	...
	Household industry	2	2	...	1	1	...
	Other than household industry	14	8	6	2	2	...
	Construction	2	...	2	2	...	2
	Total	37	15	22	5	3	2
Lohar	Cultivators	9	...	9	...	...	...
	Agricultural labourer	1	...	1	1	...	1
	Household industry	6	6	...	...	...	...
	Other than household industry	1	1	...	...	...	...
	Construction	3	1	2	...	...	...
	Total	20	8	12	1	...	1
All castes	Cultivators	114	37	77	...	...	...
	Agricultural labourer	13	3	10	3	1	2
	Household industry	24	22	2	2	2	...
	Other than household industry	19	12	7	2	2	...
	Construction	6	1	5	2	...	2
	Other services	8	7	1	2	2	...
	Grand Total	184	82	102	11	7	4

ST IV 5.4

work by primary activity

in column 2 and who are engaged in

Agricultural labourer			Household industry		
P	M	F	P	M	F
9	10	11	12	13	14
4	...	4	1	1	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
4	...	4	1	1	...
4	...	4	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	1	1	...
...	...	...	...	...	...
4	...	4	1	1	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
8	...	8	1	1	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	1	1	...
...	...	...	...	...	...
...	...	...	...	...	...
8	...	8	2	2	...

TABLE ST IV 5.5

Scheduled caste and employment status of workers by occupation

Scheduled caste	Occupation (NCO 3 digit)	Number who are				Remarks
		Employer	Employee	Single worker	Family workers	
1	2	3	4	5	6	7
Koli	Teacher primary	...	2	...	...	
	Teacher n.e.c.	...	1	...	...	
	Executive official (Union Government)	...	1	...	...	
	Office attendant	...	2	...	...	
	Watchman, chowkidar and gatekeeper	...	2	...	...	
	Weaver and related worker	...	...	13	3	
	Grain miller, parcher and related worker	...	...	1	...	
	Tailors and dress makers	...	...	2	...	
	Carpenters	...	...	1	...	
	Labourers n.e.c.	...	1	...	...	
Badhi	Spinners and winders	...	...	2	1	
	Grain millers, parcher and related workers	...	...	3	...	
	Carpenter	1	3	2	4	
	Labourers n.e.c.	...	2	...	...	
Lohar	Tailors and dress maker	...	1	...	...	
	Blacksmiths	...	...	1	2	
	Jwellers, goldsmith and silversmith	...	...	3	...	
	Labourers n.e.c.	...	3	...	...	

TABLE ST IV 5.5—Concld.

1	2	3	4	5	6	7		
All castes	Teacher primary	...	2	...	...			Agricultural
	Teacher n.e.c.	...	1	...	...		Cultivator	labourer
	Executive official (Union Government)	...	1	...	...		Total	Total
	Office attendant	...	2	...	...	Koli	90	8
	Watchman, chowkidar and gatekeeper	...	2	...	...	Badhi	15	4
						Lohar	9	1
	Spinners and winders	...	...	2	1	Total	114	13
	Weaver and related worker	...	...	13	3			
	Grain miller, parcher and related worker	...	...	4	...			
	Tailors and dress maker	...	1	2	...			
	Carpenters	1	3	3	4			
	Blacksmiths	...	...	1	2			
	Jwellers, goldsmith and silversmiths	...	...	3	...			
	Labourers n.e.c.	...	6	...	...			
	Grand Total	1	18	28	10			

TABLE

Scheduled caste and non-workers

Number of non-workers

Scheduled caste	Age-group	Non-workers			Full time student		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
Roli	0—14	78	36	42	31	15	16
	15—34	11	5	6	8	5	3
	35—59	4	...	4	...	...	...
	60+	8	1	7	...	...	...
	Total	101	42	59	39	20	19
Badhi	0—14	17	11	6	4	4	...
	15—34	2	...	2	...	...	...
	35—59	...	...	...	...	...	...
	60+	1	...	1	...	...	...
	Total	20	11	9	4	4	...
Lohar	0—14	12	5	7	4	3	1
	15—34	...	...	...	...	...	...
	35—59	1	...	1	...	...	...
	60+	...	...	...	...	...	...
	Total	13	5	8	4	3	1
All Caste	0—14	107	52	55	39	22	17
	15—34	13	5	8	8	5	3
	35—59	5	...	5	...	...	...
	60+	9	1	8	...	...	...
Grand Total		134	58	76	47	27	20

ST IV 5.6

by main activity and age-group

whose main activity is

Household duties			Dependent and infant			Others		
P	M	F	P	M	F	P	M	F
9	10	11	12	13	14	15	16	17
...	...	...	47	21	26	...	...	...
1	...	1	2	...	2	...	...	...
3	...	3	1	...	1	...	...	...
...	...	...	8	1	7	...	...	...
4	..	4	58	22	36	...	...	...
...	...	...	13	7	6	...	...	...
...	...	...	2	...	2	...	...	...
...	...	...	...	...	...	...	...	...
...	...	...	1	...	1	...	...	...
...	...	...	16	7	9	...	...	...
...	...	...	8	2	6	...	...	...
...	...	...	...	...	...	...	...	...
1	...	1	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...
1	...	1	8	2	6	...	...	...
...	...	...	68	30	38	...	...	...
1	...	1	4	...	4	...	...	...
4	...	4	1	...	1	...	...	...
...	...	...	9	1	8	...	...	...
5	...	5	82	31	51	...	...	...

TABLE

Scheduled tribe by literacy and

Scheduled tribe	Age-group						
	5—9		10—24				
	Illiterate	Literate without educational level	Illiterate	Literate without educational level	Primary	Middle	Matric
1	2	3	4	5	6	7	8
Kinnaura							
M	23	16	9	23	27	5	1
F	23	7	31	26	13	4	...
Grand total	46	23	40	49	40	9	1

ST IV 6.0

educational level and age-group

Age-group						
25+						
Illiterate	Literate without educational level	Primary	Middle	Matriculation/ secondary	Higher secondary/ intermediate/pre-university	Graduate and above
9	10	11	12	13	14	15
31	49	15	7	9	1	1
128	26	8	...	...	...	...
159	75	23	7	9	1	1

TABLE

Scheduled tribe by main activity and age-group

Scheduled tribe	Age-group	Population		Non-workers		Workers		Industrial category of workers					
								I Cultivators		II Agricultural labourers		III Fishing, forestry, livestock, hunting, orchards and allied activities	
		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
Kinnaura	0—14	106	94	99	80	7	14	6	13	1	1	...	...
	15—19	17	28	5	7	12	21	10	10	...	1	2	...
	20+	123	179	5	23	118	156	64	134	2	2	26	1
	Total	246	301	109	110	137	191	80	157	3	4	28	1

ST IV 6.1

and industrial category in case of workers

(As in census table '1971' B, Part A)

IV Mining and quarrying		V(a) Household industry		V(b) Other than household industry		VI Construction		VII Trade and commerce		VIII Transport		IX Other services	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
15	16	17	18	19	20	21	22	23	24	25	26	27	28
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	9	...	...	...	...	...	1
...	...	...	...	...	...	10	14	2	...	2	...	12	5
...	...	...	...	...	...	10	23	2	...	2	...	12	6

TABLE

Scheduled tribe category as a whole by educational level, age-group.

Educational level	Age-group	Population		Non-workers	
		M	F	M	F
1	2	3	4	5	6
Illiterate	0—14	57	66	55	60
	15—19	1	13	...	...
	20+	34	138	4	19
Literate without educational level	0—14	31	19	29	15
	15—19	3	8	...	1
	20+	54	32	1	3
Primary	0—14	17	9	14	5
	15—19	8	3	2	2
	20+	17	9	...	1
Middle	0—14	1	...	1	...
	15—19	4	4	2	4
	20+	7	...	...	...
Matric	0—14	...	...	...	...
	15—19	1	...	1	...
	20+	9	...	...	...
P.U.C.	0—14	...	...	...	...
	15—19	...	...	...	...
	20+	1	...	...	...
Graduate degree and above	0—14	...	...	...	...
	15—19	...	...	...	...
	20+	1	...	...	...
All level	0—14	106	94	99	80
	15—19	17	28	5	7
	20+	123	179	5	23
Grand Total		246	301	109	110

ST IV 6.2

main activity and industrial category in case of workers

Workers		Industrial category of workers					
		Cultivators		Agricultural labourer		Fishing, forestry, livestock, hunting and orchards and allied services	
M	F	M	F	M	F	M	F
7	8	9	10	11	12	13	14
2	6	1	5	1	1	...	...
1	13	1	8	...	1	...	...
30	119	20	103	1	2	3	...
2	4	2	4	...	...	...	...
3	7	2	2	...	...	1	...
53	29	26	24	1	...	15	1
3	4	3	4	...	...	...	...
6	1	5	...	...	...	1	...
17	8	10	7	...	...	3	...
...	...	...	...	...	...	...	...
2	...	2	...	...	...	...	...
7	...	4	...	...	...	2	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
9	...	3	...	...	...	2	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
1	...	...	...	...	...	1	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
1	...	1	...	...	...	...	...
7	14	6	13	1	1	...	...
12	21	10	10	...	1	2	...
118	156	64	134	2	2	26	1
137	191	80	157	3	4	29	1

TABLE

Scheduled tribe category as a whole by educational level, age-group,

Educational level	Age-group	Industrial category of workers					
		Mining and quarrying		Household industry		Other than household industry	
		M	F	M	F	M	F
1	2	15	16	17	18	19	20
Illiterate	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	...	...	...	...	...	...
Literate without educational level	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	...	...	...	...	...	...
Primary	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	...	...	...	...	...	...
Middle	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	...	...	...	...	...	...
Matric	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	...	...	...	...	...	...
P.U.C.	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	...	...	...	...	...	...
Graduate degree and above	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	...	...	...	...	...	...
All level	0—14	...	...	...	...	...	...
	15—19	...	...	...	...	...	...
	20+	...	...	...	...	...	...
Grand Total		...	...	...	...	...	...

ST IV 6.2

main activity and industrial category in case of workers

Industrial category of workers							
Construction		Trade and commerce		Transport		Other services	
M	F	M	F	M	F	M	F
21	22	23	24	25	26	27	28
...	...	...	...	...	...	...	...
...	4	...	...	...	...	...	...
3	12	...	...	1	...	2	2
...	...	...	...	...	...	...	...
...	4	...	...	...	...	...	1
5	2	1	...	1	...	4	2
...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	...
2	...	1	...	...	...	1	1
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	1	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	4	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	9	...	...	...	...	...	1
10	14	2	...	2	...	12	5
10	23	2	...	2	...	12	6

TABLE

Scheduled tribe occupation of

Scheduled tribe	Place of work	Number engaged in							
		Cultivator		Agricultural labourer		Labourer		Religious services	
		M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
Kinnaura	Inside the village	80	157	3	4	12	25	4	2
Total		80	157	3	4	12	25	4	2

Scheduled tribe	Place of work	Number engaged in							
		Teacher		Patwari		Tea making		Forest guard	
		M	F	M	F	M	F	M	F
1	2	23	24	25	26	27	28	29	30
Kinnaura	Inside the village	3	...	1	...	1	...	1	...
Total		3	...	1	...	1	...	1	...

ST IV 6.3

workers and place of work

Number engaged in											
Tailoring instructor		Helper in anganbari		Midwife		Wireman		Livestock keeping and rearer		Peon	
M	F	M	F	M	F	M	F	M	F	M	F
11	12	13	14	15	16	17	18	19	20	21	22
...	1	...	1	...	1	1	...	22	...	1	...
...	1	...	1	...	1	1	...	22	...	1	...

Number engaged in										
Government servant (Military service)		Compounder		Animal transporter		Postman		Chowkidar		
M	F	M	F	M	F	M	F	M	F	Remarks
31	32	33	34	35	35	37	38	39	40	41
1	...	1	...	2	...	1	...	3	...	
1	...	1	...	2	...	1	...	3	...	

TABLE

Scheduled tribe and secondary

Scheduled tribe	Primary activity	Number having primary activity			Number having the			
					Cultivator		Agricultural labourer	
		P	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Kinnaura	Cultivator	237	80	157	...	...	19	40
	Agricultural labourer	7	3	4	2	1	...	...
	Livestock, fishing, forestry and orchards	29	28	1	7	1	1	...
	Construction	33	10	23	8	8	1	8
	Trade and commerce	2	2	...	...	...	1	...
	Transport	2	2	...	...	...	...	...
	Other services	18	12	6	4	2	...	1
	Total	328	137	191	21	12	22	49

ST IV 6.4

work by primary activity

primary activity as in col. 2 and who are engaged in

Forestry		Construction		Trade and commerce		Other services		
M	F	M	F	M	F	M	F	Remarks
10	11	12	13	14	15	16	17	18
1	2	...	4	1	...	3	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	
1	2	...	4	1	...	3	...	

TABLE ST IV 6.5

Scheduled tribe and employment status of workers by occupation

Scheduled tribe	Occupation (N.C.O. 3 digit)	Number who are: Employer M	Employer F	Employee M	Employee F	Single worker M	Single worker F	Family worker M	Family worker F	Remarks
1	2	3	4	5	6	7	8	9	10	11
Kinnaura	Cultivator*	...	...	...	...	...	...	...	...	*Cultivators M 80 F 157
	Agricultural labourer*	...	...	...	...	...	...	...	...	*Agri. labourer M 3 F 4
	Pharmacists	...	...	1	...	...	...	...	...	
	Midwives and health visitor	...	...	...	1	...	...	...	...	
	Teacher primary	...	...	3	...	...	...	...	...	
	Teacher crafts	...	...	...	1	...	...	...	...	
	Ordained religious worker	...	...	...	...	4	2	...	...	
	Executive officials (Union Government)	...	...	1	...	...	...	...	...	
	Village official	...	...	1	...	...	...	...	...	
	Office attendant	...	...	1	...	...	...	...	...	
	Postman	...	...	1	...	...	...	...	...	
	Hotel and restaurant keepers	...	...	...	...	1	...	...	...	
	Ayaha, nurse, maids	...	...	...	1	...	...	...	...	
	Watchman, chowkidar, gatekeeper	...	...	3	...	...	...	...	...	
	Other farm workers n.e.c.	8	...	3	...	9	...	2	...	
	Foresters and related workers	...	...	1	...	...	...	...	...	
	Electrician	...	...	...	...	1	...	...	...	
	Drivers	1	...	1	...	...	...	...	...	
	Labourers n.e.c.	...	...	12	25	...	...	...	...	
	Total	9	...	28	28	15	2	2	...	

TABLE ST IV 6.6

Scheduled tribe and non-workers by main activity and age-group

Scheduled tribe	Age-group	Number of non-workers whose main activity is								Remarks
		Full time student		Household duties		Dependent and infant		Others		
		M	F	M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11
Kinnaura	0—14	57	27	...	...	42	53	...	...	
	15—34	5	6	...	3	...	...	...	1	
	35—59	...	...	...	2	2	1	...	...	
	60+	...	...	1	6	2	11	...	...	
	Total	62	33	1	11	46	65	...	1	

TABLE ST IV 6.7

Scheduled tribe by religion and educational level

Schedule tribe	Religion	Educational level						
		Illiterate	Literate without educational level	Primary	Middle	Matric	Higher secondary/ intermediate/ P.U.C.	Graduate
1	2	3	4	5	6	7	8	9
Kinnaura	Budhism	308	144	62	16	9	1	1
	Hinduism	1	3	1	...	1	...	...
	Total	309	147	63	16	10	1	1

TABLE

Scheduled tribes by mother-tongue,

Scheduled tribe	Mother tongue	Total Speakers		Number in age-group 0—9 speaking subsidiary language				Number in age-group 10—14 speaking subsidiary language			
				Hindi		Tibetan		Hindi		Hindi and English	
		M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Kinnaura	Kinnauri	246	301	19	9	1	...	26	17	10	5

ST IV 6.8

subsidiary language and age

Number in age-group 15+ speaking subsidiary language															
Hindi		Urdu		Hindi/ English		Hindi/ Punjabi		Hindi/ Urdu		Hindi/ Tibetan		Tibetan		With no subsidiary language	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
71	111	1	...	26	5	2	...	10	1	25	5	...	2	55	146

TABLE

Mother tongue and subsidiary languages

Mother tongue	Educational level	Age 0—4						Age 15+			
		Number speaking subsidiary language						Number speaking			
		Hindi		Tibetan		Hindi/English		Hindi		Urdu	
		M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Kinnauri	Illiterate	8	7	1	...	...	...	51	94	...	...
	Literate without educational level	44	28	...	...	9	...	50	43	1	...
	Primary	10	6	...	...	1	6	21	9	...	...
	Middle	...	...	...	...	...	...	2	...	...	...
	Matric	...	...	...	...	...	...	...	...	...	...
	Higher secondary/inter./P.U.C.	...	...	...	...	...	...	...	...	...	...
	Graduate and above	...	...	...	...	...	...	...	...	...	...
Hindi	Literate	...	...	...	...	...	...	...	...	...	...
	Middle	...	...	...	...	...	...	...	...	...	...
	Matric	...	...	...	...	...	...	...	...	...	...
Mandiyali	Middle	...	...	...	...	...	...	...	...	...	...
	Matric	...	...	...	...	...	...	...	...	...	...
All mother tongue	Illiterate	8	7	1	...	...	...	51	94	...	...
	Literate	44	28	...	...	9	...	50	43	1	...
	Primary	10	6	...	...	1	6	21	9	...	...
	Middle	...	...	...	...	...	...	2	...	...	...
	Matric	...	...	...	...	...	...	...	...	...	...
	Higher secondary/inter/P.U.C.	...	...	...	...	...	...	...	...	...	...
	Graduate	...	...	...	...	...	...	...	...	...	...
	Grand total	62	41	1	...	10	6	124	146	1	...

ST IV 7.0

spoken by literacy and educational level

Age 15+											
subsidiary language											
English		Hindi/English		Hindi/Punjabi		Hindi/Urdu		Hindi/Tibetan		Tibetan	
M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24
...	...	...	...	1	...	2	...	6	...	...	...
...	...	...	...	1	...	7	1	14	3	...	2
...	...	13	2	...	...	2	...	5	2	...	...
...	...	15	7	...	...	...	...	1	...	...	...
...	...	15	1	...	...	...	...	...	...	...	...
...	...	1	...	...	...	...	...	...	...	...	...
...	...	2	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	2	...	...	...	...	...	...	...	...	...	...
1	1	...	...	...	...	...	...	...	...	...	...
...	...	...	1	...	...	...	...	...	...	...	...
...	...	1	...	...	...	...	...	...	...	...	...
...	...	...	...	1	...	2	...	6	...	...	...
...	...	...	...	1	...	7	1	14	3	...	2
...	...	13	2	...	...	2	...	5	2	...	...
...	2	15	8	...	...	...	...	1	...	...	...
1	1	16	1	...	...	...	...	...	...	...	...
...	...	1	...	...	...	...	...	...	...	...	...
...	...	2	...	...	...	...	...	...	...	...	...
1	3	47	11	2	...	11	1	26	5	...	2

TABLE

Secondary work by main activity and

Description of main activity	Sex	Number engaged in the main activity			
		I Cultivator	II Agricultural labourer	III Forestry, fishing livestock, hunting, orchards and allied services	IV Mining and quarrying
1	2	3	4	5	6
Cultivator	Male	...	19	1	...
	Female	...	48	2	..
Agricultural labourer	Male	3	...	...	...
	Female	2	...	...	...
Forestry, fishing, hunting, livestock	Male	7	1	...	...
and orchard and allied services	Female	1	...	...	...
Mining and quarrying	Male	...	...	...	...
	Female	...	...	...	...
Household industry	Male	2	...	...	...
	Female	...	...	...	...
Other than household industry	Male	2	...	...	...
	Female	...	...	...	...
Construction	Male	8	1	...	...
	Female	11	8	...	...
Trade and commerce	Male	...	1	...	...
	Female	...	...	...	...
Transport, communication	Male	...	...	...	...
	Female	...	...	...	...
Other services	Male	6	...	...	...
	Female	2	1	...	...
Total	Male	28	22	1	...
	Female	16	57	2	...

ST IV 8.0

place of work of main activity

is (All in same village) who do secondary work

V(a) Household industry	V(b) Other than household industry	VI Construction	VII Trade and commerce	VIII Transport	IX Other services
7	8	9	10	11	12
1	...	...	1	...	3
...	...	3	...	...	2
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
1	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	-
...	...	...	...	...	...
...	...	...	...	...	...
2	...	...	1	...	3
...	...	3	...	...	2

TABLE

Main activity in case of workers by class of

Main activity of workers (NCO 3 digit)	Class of worker	Number engaged in			
		1. Cultivator	2. Agricultural Labourer	3. Livestock, fishing, hunting,	
				Employer	Employee
1	2	3(a)	4(a)	5(a)	5(b)
Pharmacists	Employee	1	...	...	...
Teacher primary	Employee	1	...	...	...
Ordained religious worker	Single worker	3	...	...	...
Ayaha, nurse, maid	Employee	1	...	...	...
Watchman, chowkidar, gateman	Employee	3	...	...	...
Other farm workers	Employer	2	1	...	...
	Single worker	3	...	...	...
Tailors and dressmaker	Single worker	1	...	...	...
Carpenter	Employee	2	...	...	...
	Single worker	1	...	...	...
Electrician	Single worker	1	...	...	...
Labourers n.e.c.	Employee	20	11	...	...
Cultivator		...	67	1	2
Agricultural labourer		5	...	...	...
Total		44	79	1	2

ST IV 8.1

work and secondary work by class of work

main activity who also do secondary work							
forestry and orchards		4. Household industry				5. Construction	
Single worker	Family worker	Employer	Employee	Single worker	Family worker	Employer	Employee
5(c)	5(d)	6(a)	6 (b)	6(c)	6(d)	7(a)	7(b)
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	1	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	1	...	...	3
...	...	...	...	...	...	...	...
...	...	...	...	1	1	...	3

TABLE

Main activity in case of workers by class of

Main activiey workers (NCO 3 digit)	Class of workers	Number engaged in 5. Construction		6. Trade and	
		Single worker	Family worker	Employer	Employee
1	2	7(c)	7(d)	8(a)	8(b)
Pharmacists	Employee	...	...	...	...
Teacher primary	Employee	...	...	...	...
Ordained religious worker	Single worker	...	...	...	...
Ayaha, nurse, maid	*Employee*	...	...	...	...
Watchman, Chowkidar, Gateman	Employee	...	...	...	...
Other farm workers	Employer	...	...	...	...
	Single worker	...	...	...	...
Tailors and dress maker	Single worker	...	...	...	...
Carpenter	Employee	...	...	...	...
	Single worker	...	...	...	...
Electrician	Single worker	...	...	...	...
Labourers n.e.c.	Employee	...	...	...	...
Cultivator		...	...	...	...
Agricultural labourer		...	...	...	...
Total		...	...	...	...

ST IV 8.1

work and seeondary work by class of work

main activity who also do secondary work					
commerce		7. Other services			
Single worker	Family worker	Employer	Employee	Single worker	Family worker
8(c)	8(d)	9(a)	9(b)	9(c)	9(d)
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
1	...	...	1	4	...
...	...	...	...	...	...
1	...	...	1	4	...