

CENSUS OF INDIA 1981

Part - X C

SERIES 22

UTTAR PRADESH

SURVEY REPORT
ON
VILLAGE RE-STUDY
OF
VILLAGE CHAPNU

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UTTAR PRADESH

Price : Inland Rs. 16.00
Foreign £ 1.87 *or* $ 5.76

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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 samlple 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 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 Investigators, Shri V. K. Jain and Shri Sudesh Chander Madan. I am thankful to all of them.

The present report is based on a re-study conducted on village Chapnu by the Directorate of Census Operations Uttar 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

After independence the Government of India and State Government of Uttar Pradesh have launched various development programmes for the reconstruction of social structure and economic development of people through planned economy. Consequential changes are now imminently reflected in overall shape of Indian Society. With a view to assessing the underlined changes in rural life, village Chapnu in tehsil Chakrata of district Dehra Dun was taken up under village study programme of 1961 Census. It has now been restudied under 1981 Census plan with the sole object of evaluating the quantum of changes that have occurred during the span of 20 years.

Chapnu is a small hilly village, inhabited by Jaunsari-Koltas, a scheduled tribe of this State, having a population of 121 persons (61 males and 60 females) with an area of 29.14 hectares. The restudy has revealed that people of Chapnu are still educationally, economically and socially backward, cultivation being their main occupation. Undoubtedly, changes have taken place in socio-cultural life of the villagers mainly in dress pattern and social customs due to social linkage with the people living in plain areas. To some extent there has been improvement in their economic status as well. Making Jaunsari-Koltas free from the serfdom of landlords after abolition of zamindari system and also rehabilitating bonded labourers of this village are the consequential results of socio-economic programmes launched by the Government. As a matter of fact changes have taken place more rapidly in the socio-cultural fields of the people than the economic front.

I am grateful to Shri V. S. Verma, Registrar General, India, Dr. K. P. Ittaman, Deputy Registrar General (Social Studies) and Shri M. K. Jain, Senior Research Officer for their valuable guidance and suggestion given in conduct of survey and preparation of draft report.

I am also grateful to Shri R. K. Singh, Deputy Director of this Directorate for his active supervision and finalisation of draft report, Shri R. K. Ram, Assistant Director for supervision of field work, tabulation and pains taking jobs of preparation of draft report, Shri Jagdish Prakash, Investigator for supervision of field work and Shri J. C. Srivastava, Research Officer (Map) for timely preparation of related maps, charts and diagrams. I am also grateful to those who were closely associated with this project and are listed separately.

In the end I am also grateful to Shri B. P. Jain, Deputy Director of the Office of Registrar General, India and Shri R. K. Singh, Deputy Director, R. S. Pandey, Assistant Director and R. K. Saxena, Senior Technical Assistant (Printing) of this Directorate who had kept a constant watch upon the quick printing of this report.

LUCKNOW :
Dated: April 2, 1989

CHANDAN GOPAL
of the Indian Administrative Service
Director of Census Operations,
Uttar Pradesh

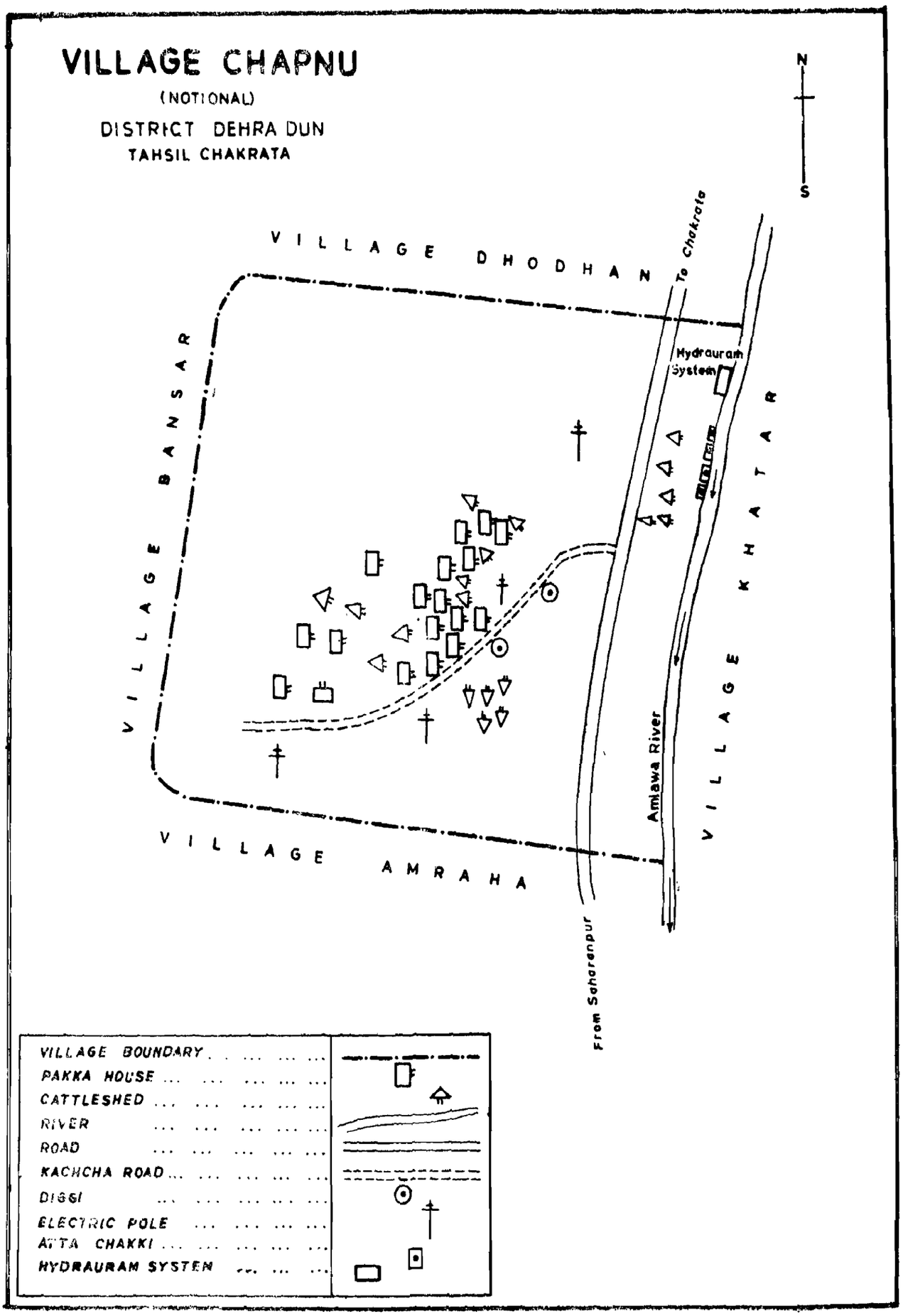
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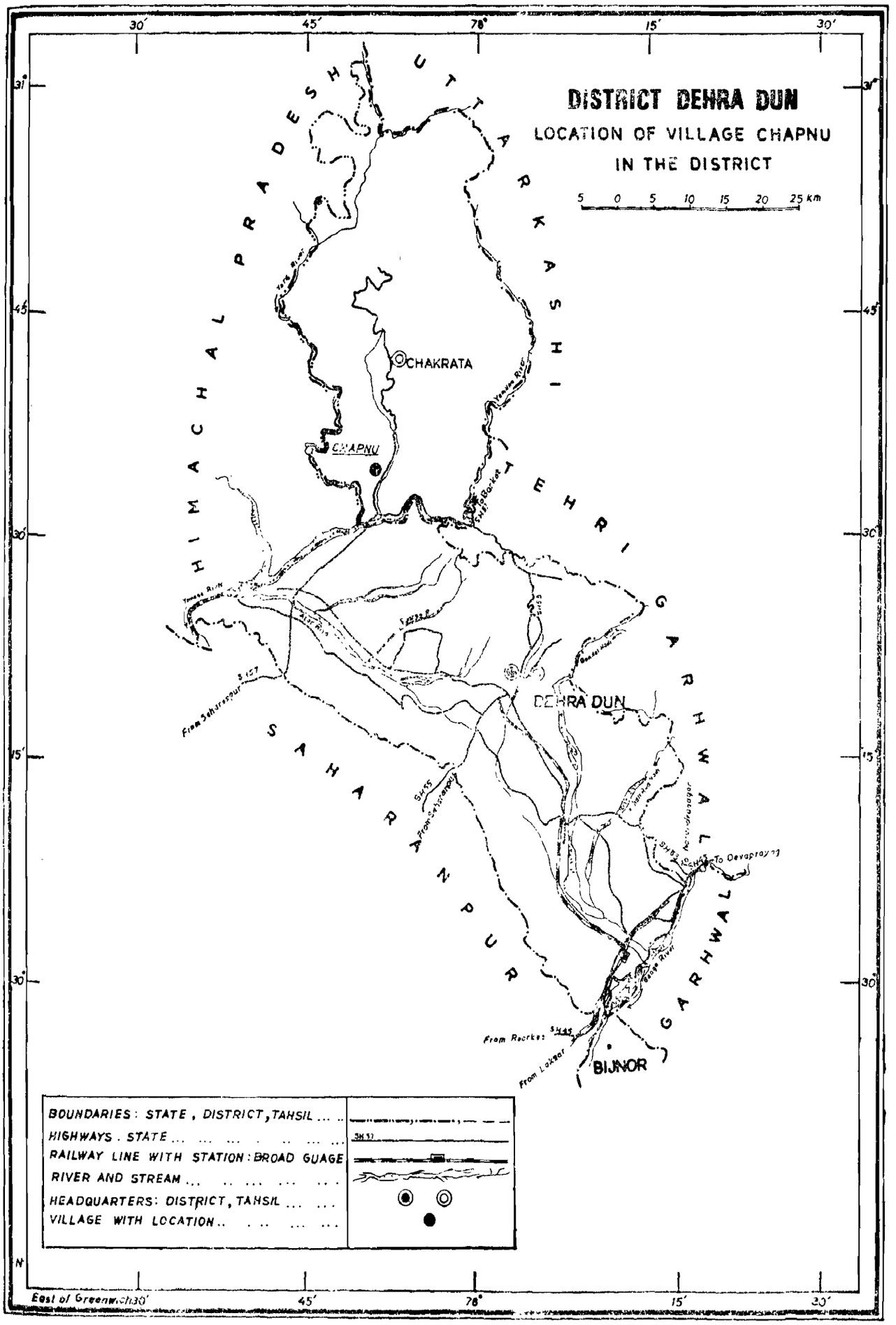
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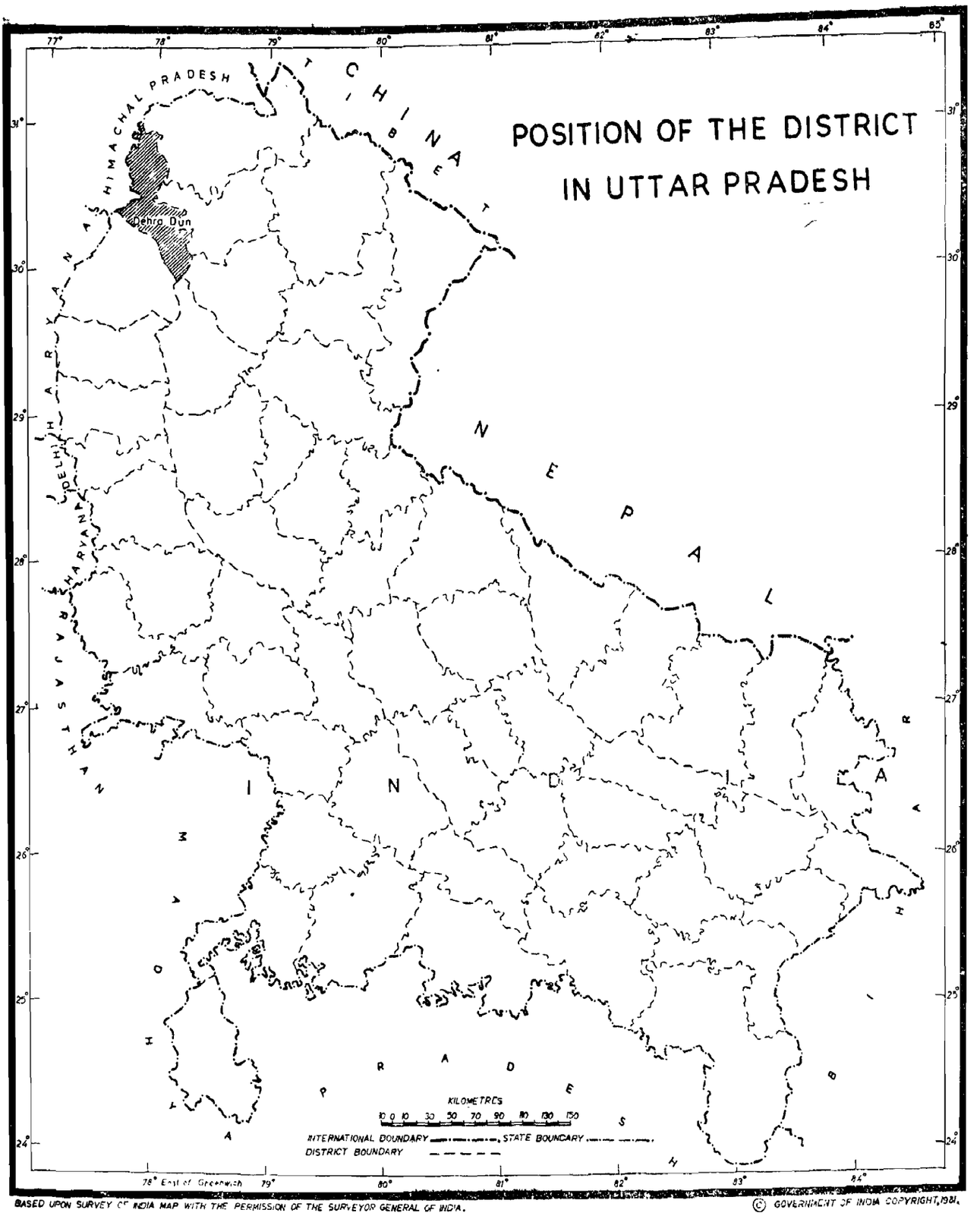
VILLAGE AT A GLANCE

	1961 Census	*1981 Census*
1. Total area (in hectare)	27.11	29.14
2. Population	106	125
3. Density of population (Sq. Km.)	391	125
4. Percentage of population growth during 1961 and 1981	—3.64	12.61
5. Number of households	16	16
6. Sex ratio	710	923
7. Percentage of worker to total population	55.66	58.40
8. Percentage Literacy	Nil	7.20
9. Percentage of Scheduled tribe population	Nil	100.00
10. Block headquarter	Kalsi	Kalsi (13)
11. Tahsil headquarter	Chakrata	Chakrata (28)
12. District headquarter	Dehra Dun	Dehra Dun (63)
13. Main river	Amlawa	Amlawa
14. Major crops	Wheat, Maize, Paddy, Rice and Mandua	Wheat, Maize, Paddy, Rice and Mandua
15. Nearest town	Chakrata	Chakrata (28)
16. Nearest Railway Station	Dehra Dun	Dehra Dun (63)
17. Nearest Bus Stand	Sahiya	Sahiya (7)
18. Nearest postal facilities	,,	,,
19. Nearest marketing facilities	,,	,,
20. Nearest financial Institution	,,	,,

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VILLAGE CHAPNU
(NOTIONAL)
DISTRICT DEHRA DUN
TAHSIL CHAKRATA
N
S
VILLAGE DHODHAN
To Chakrata
Hydrauram System
VILLAGE BANSAR
VILLAGE KHATAR
Amawa River
VILLAGE AMRAHA
From Saharanpur
VILLAGE BOUNDARY
PAKKA HOUSE
CATTLESHED
RIVER
ROAD
KACHCHA ROAD
DIGGI
ELECTRIC POLE
ATTA CHAKKI
HYDRAURAM SYSTEN


DISTRICT DEHRA DUN
LOCATION OF VILLAGE CHAPNU
IN THE DISTRICT
5 0 5 10 15 20 25 km
HIMACHAL PRADESH
UTTAR KASHI
TEHRI GARHWAL
SAHARANPUR
GARHWAL
CHAKRATA
CHAPNU
DEHRA DUN
BIJNOR
To Devprayag
From Saharanpur
From Rorkee
From Lakhar
BOUNDARIES : STATE , DISTRICT, TAHSIL ...
HIGHWAYS . STATE ...
RAILWAY LINE WITH STATION : BROAD GUAGE
RIVER AND STREAM ...
HEADQUARTERS: DISTRICT, TAHSIL ...
VILLAGE WITH LOCATION ...
N
East of Greenwich
30'
45'
78°
15'
30'



BASED UPON SURVEY OF INDIA MAP WITH THE PERMISSION OF THE SURVEYOR GENERAL OF INDIA.

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CHAPTER I

INTRODUCTION

Location

Chapnu, a hilly village in tahsil Chakrata, district Dehra Dun, is situated in Jaunsar Bawar area in the Himalayan foot hills. This small uniethnic village, belonging to the tribe Jaunsari-Kolta, is spread over an area of 29.14 hectares. It has a population of 121 persons consisting of 61 males and 60 females. The main *abadi* lies in the centre of the village about half a km. away from the Saharanpur-Chaktra road which connects it with different important administrative, commercial, business and trade centres and other important places of public interest. The district headquarters, Dehra Dun, is at a distance of 63 kms., and the Block headquarter Kalsi is 13 kms., while the tahsil headquarters at Chakrata on Saharanpur Chakrata road is 28 kms., away from the village. It is bounded on the north by the village Dadhau, on the south by Amraha, on the east by Khatar and on the west by the village Bansar. In the east the river Amlawa provides a natural boundary with the village Khatar.

The hilly tract of Jaunsar Bawar, formerly a part of Sirmur territory is now a constituent of Chakrata tahsil. *Jaunsar region includes Chakrata and southern portions of the pargana while Bawar region covers entire area between Chakrata and Tons valley.* On the north and east it is bonded by district Uttarkashi, on the east by district Tehri Garhwal, on the south by Dehra Dun tahsil and on the west by the state of Himachal Pradesh. River Tons separates it from Himachal Pradesh before its confluence with the river Yamuna near Kalsi. The whole area of Jaunsar Bawar is a rugged difficult terrain. Owing to peculiar location it has been isolated for a quite long time and developed its own social system, traditions and culture. Prevalence of polyandry system of marriage is a well known peculiarity.

Centres of Administration

The villages of Jaunsar Bawar region have been grouped into 39 *Khats* for administrative purpose. Chapnu lies in the Bana *Khat*. Prior to endorcement of Jaunsar Bawar Zamindari Abolition and Land Reforms Act, 1956 (U. P. Act No. XI 1956 effective from July 1, 1961), there used to be a *Khat Sayana* in each *Khat* and a village *Sayana* in each village. These assignments were hereditary. The duties of *Khat Sayanas* were to collect land revenue from the cultivators, deposit the money in government treasury and keep the Zamindars contented. They were infact a link between the government and the public. In addition to this they were responosible for maintaining law and order in their respective *Khat*. The duties of village *Sayana* were to assist *Khat Sayana* in collecting land revenue and maintaining law and order in their jurisdiction.

With the enforcement of Jaunsar Bawar Zamindari Abolition and Land Reforms Act, 1956, the *Sayanachari* system was abloished and the department of Revenue was assigned the task of collecting land revenue and maintaining law and order where regular police administration has not been established so for. The regular police arrangements are only in 6 *Khats* covering 85 villages. In other areas the Lekhpal, Kanoongo and Naib Tahsildar exercise police powers in their respective jurisdiction. Chapnu comes under police Station, Kalsi. Consequent upon the implementation of Uttar Pradesh Panchayat Raj Act, 1947 in December, 1953 in Jaunsar Bawar, the administrative machinery has been further strengthened. Chapnu falls under Goan Panchayat Jhuthaya in Nyay Panchayat and Development Block, Kalsi.

Marketing Centres and other Amenities

Kalsi—A Block Headquarter

Kalsi village has small market. It is situated at a distance of 13 kms. from the village Chapnu. There are shops selling items like tea, betel grocery, meat, sweetmeat, cloth, plastic goods, crockery utensils, readymade garments, cosmetics, footwear and cooking gas. The block office is also located here. There is a Primary Health Centre, a dak-bungalow managed by Zila Parishad, a forest rest house, a veterinary hospital, branch of State Bank of India and District Cooperative Bank and two senior basic and a junior basic school, besides a police station and the office of Executive Engineer, Public Works department. There is only one small restaurent in this market which provides eating facilities. The fair price shop operating under Integrated Tribal Development Programme (ITDP) in this market is allotted for serving village Chapnu. It provides wheat, rice, sugar and kerosene oil at the subsidised rate. Though the fair price shop at Kalsi is farther than the fair price shop at Sahiya, yet officially only this shop has been allotted for village Chapnu. Telephone and Postal facilities are also available at Kalsi. During 1985-86 envelopes, inlands, postcards registered covers, aerograms, revenue stamps and postage stamps worth Rs. 24,000 were sold by the post office. About one lakh letters/telegrams and 497 money orders valuing Rs. 97,877.85 were received and 1,405 money orders amounting to Rs. 3,15,810.65 were sent by this post office during the same period. Bus services for Chakrata Dehra Dun, Koti, Tuni,

Mussoorile and Kuwanu are available from this place, The Ashoka's edicts of 3rd century A.D. on the bank of Yamuna river discovered by Mr. Forrest in 1860 is of great historical importance. It is a huge quartz boulder on which one of Ashoka's edicts is inscribed. It is also known as *Chitra Sila.* Now it has been declared as protected monument and is looked after by the department of Archeology.

Sahiya—A marketing centre

The nearest market (7 kms. away) from the village Chapnu is located at village Sahiya. This is a well developed but a small market. It has a police post, one primary school and one Intermediate college. Banking, telephone, telegraph and post office and medical services are also available here. There is a telephone exchange office, a veterinary hospital and a *dharamshala* also. A part from the fair price shop other shops selling items like grocery, tea, betel, vegetables, sweetmeat, cloth, fruit, jwellery, utensils and plastic goods are also available here.

Tailoring and hair dressing facilities are also available. Buses for Dehra Dun, Saharanpur, Kuwanu and Chakrata ply from Sahiya. Villagers from Chapnu generally purchase necessary household goods and other eatables from this market.

Prior to the development of markets at Sahiya and Kalsi, people used to purchase goods from Choharpur (now Vikasnagar 22 kms., away from the village. In addition to this medical, educational banking, commercial and trade services available at Vikasnagar were than utilized.

Chakrata—A Taksil Headquarters

Chakrata, a tahsil headquarters located on the hill, provides facinating view of the Himalaya capped with white snow. Besides this afforestation of the naked hills by the forest department has increased its scenic beauty. In winter when snow fall occure the tahsil office is shifted to Kalsi. There is a forest rest house, dak-bungalow of Zila Parishad and two *dharamshalas.* Office of the Sub-divisional Magistrate, Public Works Departement, Horticulture, Project Office, Centre of Forest Research Institute and Veterinary Hospital are located here. Educational, banking, medical and trade and commerce facilities are also available at this centre. There is a small market from where people purchase necessary household goods.

Topography

The terrain of whole of Jaunsar Bawar region is mountainous and rocky. Outher and lower ranges of Himalayas are spread throughout the region. Hills are generally without greenery. However, some areas, mainly the river valleys are covered with small grass, trees and shrubs. It is, in fact, the most rugged hill tract with gorges. There is hardly a patch of smooth land which can be used for agriculture purpose. In fact due to slopy and hilly tract cultivation is very difficult.

Chapnu lies on the hilly slope and village *abadi* is in the centre of the village. Most of the agricultural land lies on the slope upward the *abadi.* However, some agricultural land is in the valley of river Amlawa also. The main *abadi* is encircled with shrubs and trees. Saharanpur-Chakrata metalled road divides the village area into two parts leaving the *abadi* and a part of agricultural land on the left side and some agricultural and a few cattle sheds in the fields of river valley on the right side. The valley is deep and dark and the river Amlawa provides a natural boundary to the village Chapnu on the right bank and village Khatar on the left. Barring eastern side, the village is surrounded by high mountain ranges.

Climate

Chapnu being the hilly village located in the southern part of Jaunsar Bawar region has a moderately cold climate. The period from March to October is very pleasant but the winter is chilly. December, January and February are the coldest months while May and June are the hottest. Snow fall usually does not occur in the village. But whenever there is snow fall in Chakrata or other adjoining hill areas, the weather in Chapnu also becomes colder. The rainy season starts in the last week of June and lasts till the middle of September. Because of its location in the Himalayan range Chapnu receives ample amount of rain. First showers are generally heavier and they erode dry land and retaining walls which support the terraced fields on the slope side. The reconstruction of retaining walls is costly and labourious work. In leisure time the cultivators generally repair retaining walls of terraced fields with pieces of stone before comencement of the rainy season.

There are two meteorological observatories one each at Mussoorie and Dehra Dun. The weather observations recorded at Mussoorie represent the hill areas of the district and the Dehra Dun represent the plain areas. The rainfall and temperature is recorded at both the recording centres. However, there is rainfall recording centre at Chakrata also which is functioning under the tahsil office. The Table which is functioning under the tahsil office. The Table—1.1 (on page 3) presents the data on rainfall for the year 1980—1985 recorded at Chakrata.

It can be seen from the table 1.1 that heavy showers generally occur during the months of June to September. However, pre and post monsoon rainfall has also been recorded.

The data on temperature recorded at Mussoorie for the agricultural year 1980-81 to 1985-86 shows that average maximum annual temperature varied between 23.1° to 32.1° centigrade and average minimum annual temperature between 0.0° to (—) 10.8° centigrade during the same period. The year 1980-81 had the coldest (—10.8° centigrade) water while

1984-85 the hottest (52.1° centigrade) summer during 1980-81 to 1985-86.

TABLE 1.1

Monthly average maximum/minimum rainfall for Chakrata for the year 1980-85 (in m.m.)

Year	Maximum/ Minimum rainfall	Months											
		January	February	March	April	May	June	July	August	September	October	November	December
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1980	Maximum	10	10	30	5	20	125	150	40	35	15	5	15
	Minimum	5	5	5	5	5	10	5	10	19	15	3	5
1981	Maximum	15	3	15	—	20	70	90	50	22	—	93	10
	Minimum	5	3	5	—	5	5	5	5	5	—	20	10
1982	Maximum	30	13	37	54	60	25	105	72	60	18	—	10
	Minimum	1	2	1	2	1	2	5	2	19	3	—	5
1983	Maximum	35	15	15	70	65	25	120	73	50	32	—	5
	Minimum	5	2	5	7	5	10	2	2	4	20	—	2
1984	Maximum	5	80	5	20	22	203	42	117	66	—	—	—
	Minimum	5	5	5	2	9	3	2	2	6	—	—	—
1985	Maximum	10	10	16	38	30	55	83	65	86	161	—	15
	Minimum	6	2	16	13	2	1	2	2	3	2	—	5

Flora and Fauna

Bhimal (grewia oppositifolia), khadig (Celtis Tetrandra), chestnut (Juglans Regia), Adu (Prunus Persica), Guava (Psidium guajava), Guriyal (Bauhinia Racemosa), Shisham (Dalbergia sissoo), Mango (Mangifera Indika), Umer (Ficus glance rata Roxb.) Telmui, Papaya (Carica Papaya), Dhai (Bridelia Retusa), Rose (Rasa Damascena), Lemon (Citrus Aruantifolia), Bamboo (Dendrocalamus Strietus, Bambusa Arundinacea), Banana (Musa Paradisiaca), Timar, Pipal, Kamil, Semal, Timbul, Pilik, Kabid, Fiddu, Deud, Khadki, Sadaim Sigir and Ambada are the Principal floras and Chakor, Satai, Fenchua, Gugudi Black Partridge, Crow, Monkey, Butter-fly, Scorpion, Snake and small Fishes found in the river Amlawa are the main faunas of the village.

Means of Transport and Communication

Chapnu being located at the Saharanpur-Chakrata metalled road is easily accessible. It is connected with district, tahsil and block headquarters by road, Dehra Dun is located at a distance of 63 kms. Bus services are available for Herbatpur (27 kms.). Vikasnagar (22 kms.), Kalsi (13 kms.), Sahiya (7 kms.) and Chakrata (28 kms.). Besides this Chapnu is also connected with Koti via Kalsi and with Kuwanu via Chakrata by the metalled road. Roads in this hilly tract are quite narrow and pass through in a zig-zag fashion having high hills on one side and deep *Khadd* on the other. Kalsi is the entry point for Jaunsar Bawar region from where the rig-rag hilly road starts. Driving on such a narrow and slopy road is dangerous. Keeping this state of position in mind, both ways traffic from Kalsi to Chakrata is not allowed and pass system has been introduced to ensure one-way traffic. Previously the road from Kalsi to Chakrata was under the charge of Military Engineering Service for controlling traffic and its maintenance, but now this work (except traffic control) has been assigned to the Public Works Department. The road is now being widened by the Public Works Department so that road accidents could be avoided in future. In addition to this, for to and fro journey from Kalsi, gate timings are being strictly followed. For traffic control there are three gates, first at Kalsi, the second at Sahiya and the third at Chakrata. Both private and government bus services are available. The old iron bridge on Yamuna river, now obsolete has been replaced by new one. This is a major development on this route. Most of the villages are not linked by the road and hence it is very difficult for the people of one village to have contact with the other. Under such circumstances the only way out is to use bridle path but it takes one or two days to reach main motorable road. However, it is not easy to have a net work of roads in hilly region because construction of road is not only very difficult but costly also. The services of the mule is utilised for carrying heavy loads, lighter loads are being usually carried by the people on their back.

Socio-economic and demographic Characteristics

The Jaunsaris remained isolated through the ages and have, therefore, evolved their own peculiar social system. In fact, isolation has lead them to preserve their social and cultural heritage to a considerable

extent. The existence of polyandrous-polygenous type of family is one of the basic features of Jaunsar Bawar region.

According to the sociologists the three main factors responsible for adoption of polyandry are their mythological belief, economic and demographic situations. The residents of Jaunsar Bawar claim to be the descendants of pandavas who practiced polyandry. Draupadi was the common wife among 5 Pandava brothers—Yudhisthira, Arjuna, Bhima, Nakul and Sahadeva. Thus Jaunsari following their ancestors have adopted polyandry. As per marital customs prevalent in Jaunsar Bawar, the eldest brother gets married and all other younger brothers become husband of the same woman and share her as a common wife. Under the polyandry system of marriage the common wife not only works as a uniting force among brothers but also prevents further division of agricultural land. A part from this, low sex-ratio (excess of males over females) also seems to have been responsible for the prevalence of polyandry and a mixture of polyandry and polygeny also exists in this region. In some families there are more than one wife or co-wife. If the first wife becomes old or proves inefficient to meet the requirements of the family the eldest brother gets married second time. In this case also both the wives share the bed of the eldest brother turn by turn and with others according to available opportunities. Thus every brother has more than one wife and every wife has more than one husband—a mixture of polyandry and polygeny. The relation among the co-wives are cordial, Monogamy was rarely practiced earlier.

But now change are visible in the socio-economic life of the people. Wtih the construction of Saharanpur-Chakrata road during the British rule in 1873 and improved transport and communication facilities, the process of social interaction, cultural assimilation and social mobility has started. The re-study of Chapnu reveals that polyandry is now practiced only in 17 per cent families as against 50 per cent in 1961. The mixture of polyandry and polygeny has vanished since last ten to twelve years. Now monogamy is gaining momentum as only three families have reported practicing polyandry in the village.

The population of Chapnu was 110 persons at 1951 Census which increased marginally to 111 at the time of 1961 survey. It further increased to 121 persons in 1986, registering 9.01 per cent rise over a period of 25 years. However, the re-study in 1986 presents altogether a different picture. Out of total population of 121 persons, 61 are males and 60 are females giving a sex ratio of 984 which is higher than the rural areas of the district (839) and State 893).

The literacy rate has increased from 0.90 per cent in 1961 to 4.96 per cent in 1986. It is the lowest when compared to rural areas of tahsil (20.55 per cent), district (38.84 per cent) and state (23.06 per cent) in 1981 Census. Female literacy is nil even now in Chapnu village. Of the total population 54.55 per cent are workers and 45.45 per cent are non-workers. The percentage of workers has decreased from 72.07 in 1961 to 54.55 in 1986. It is higher when compared with the position of the district level (31.46 per cent) and State level (29.22 per cent).

Chapnu has predominantly an agricultural economy and hence the bulk of labour force is engaged in cultivation. The population of this village as per 1986 survey is 121 (61 males and 60 females) and the average size of household is 7 persons. In a household on an average four are workers and three non-workers. The villagers are simple honest, laborious and peace loving. There is no faction or tussle among the households.

The growth of population of Jaunsar Bawar region has been very slow (except 1981) upto 1951 Census. This was probably due to the prevalence of venereal diseases causing high death rate. A part from this the practice of polyandry has also been responsible for low birth rate resulting in slow growth of population. However, during the decade 1951-61 the population has increased by 12.34 per cent but it surpassed during 1961-71 decade (20.47 per cent). This was the highest growth rate in the Census history of Jaunsar Bawar. However, the growth has slowed down (9.88 per cent) during 1971-81 decade. The rate of population growth and sex ratio in respect of Jaunsar Bawar is presented in the Table 1.2.

TABLE 1.2

Population growth and sex ratio in Jaunsar Bawar

Year	Total population			percentage variation	Sex ratio
	Person	Male	Female		
1	2	3	4	5	6
1981	42,117	22,400	19,717	—	880
1891	50,697	28,435	22,262	+20·37	783
1901	51,101	28,349	22,752	+ 0·80	803
1911	54,812	30,518	24,294	+ 7·26	796
1921	55,623	31,567	24,056	+ 1·48	762
1931	56,774	31,922	24,852	+ 2·07	977
1941	57,650	32,345	25,305	+ 1·54	782
1951	58,469	32,704	25,765	+ 1·42	788
1961	65,684	36,640	29,044	+12·34	793
1971	79,128	47,233	31,895	+20·47	675
1981	86,949	48,971	37,978	+ 9·88	776

It can be seen from the Table 1.2 that in Jaunsar Bawar there has generally been a rising trend of population growth. According to 1981 Census the sex ratio was 776 which was much lower than district (881) and state average (885).

Distribution of population in village Chapnu by growth rate, population density, sex ratio, literacy and employment status for the 1961, 1971 and 1981 Censuses alongwith compounding figures for the rural areas of tahsil and the district is presented in the Table 1.3 (on page 5).

TABLE 1 3

Distribution of populatian village chapnu by growth ate, population density, sex ratio, literacy and employment status during 1961, 1971 and 1981 Cen uses and comparision with rural areas of tahsil and district

Village, Tahsil (Rural) District (Rural)	Decadal growth rate	Density per Sq. Kms	Sex ratc	Literate			Illiterate		
				P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
			1961						
Village —Chapnu . . .	—	391	710	—	—	—	106 (100 00)	62 (100 00)	44 (100·00)
Tahsil—(Rural) Chakrata	—	145	812	7305 (11·51)	6543 (18·68)	762 (2·68)	56185 (88·49)	28489 (81 32)	27696 (97·32)
District—(Rural) Dehra Dun . . .	—	101	810	52645 (22·77)	41370 (32·38)	11275 (10 90)	178534 (77 23)	86377 (67·62)	92157 (89·10)
			1971						
Village—Chapnu . . .	4 72	409	881	4 (3 60)	4 (6·78)	—	107 (96·40)	55 (93·22)	52 (100·00
Tahsil—(Rural) Chakrata	15·01	295	743	12300 (16·84)	10792 (25·76)	1508 (4 84)	60723 (83·16)	31103 (74·24)	29620 (95·16
District—(Rural) Dehra Dun	32·16	105	811	83100 (27·20)	60054 (35·60)	23046 (16 84)	222429 (72·80)	108635 (64·40	113794 (83·16)
			1981						
Village—Chapnu . . .	12·61	429	923	9 (7 20)	8 (12·31)	1 (1 67)	116 (92 80)	57 (87 69)	59 (98·33
Tahsil—(Rural) Chakrata	11 93	72	822	16794 (20·55)	13867 (30·91)	2927 (7 94)	64938 79·45)	30999 (69·09)	33939 (92·06)
District—(Rural) Dehra Dun	27 49	134	839	151311 (38·84)	104208 (49 21)	47103 (26 50)	238216 (61 16	107550 (50·79)	130666 (73·50)

Worker			Non-Worker			Total population		
P	M	F	P	M	F	P	M	F
11	12	13	14	15	16	17	18	19
			1961					
59 (55·66)	44 (70·97)	15 (34·09)	47 (44·34)	18 29 03)	29 (65·91)	106 (100 00)	62 (100 00)	44 (100 00)
38702 (60 96)	25986 (74·18)	12716 (44·68)	24788 (39·04)	9046 (25·82)	15742 (55·32)	63490 (100·00)	35032 (100·00)	28458 (100 00)
106371 (46·01)	81007 (63 41)	25364 (24·52)	124808 (53·99)	46740 (36·59)	78068 (75·48)	231179 (100·00)	127747 (100 00)	103432 (100 00)
			1971					
54 (48·65)	39 (66·10)	15 (28·85)	57 (51·35)	20 (33·90)	37 (71·15)	111 (100·00)	59 (100·00)	52 (100·00)
40328 (55 23)	30832 (73·59)	9496 (30·51)	32695 (44·77)	11063 (26 41)	21632 (69 49)	73023 (100 00)	41895 (100 00)	31128 (100·00)
114624 (37·52)	97995 (58·09)	16629 (12·15)	190905 (62·48)	70694 (41·91)	120211 (87 85)	305529 (100 00)	168689 (100 00)	136840 (100·00)
			1981					
73 (58 40)	43 (66·15)	30 (50·00)	52 (41·60)	22 (33·85)	30 (50 00)	125 (100·00)	65 (100·00)	60 (100 00)
42704 (52·25)	29194 (65 ·07)	13510 (36·65)	39028 (47·75)	15672 (34·93)	23356 (63 35)	81732 (100 00)	44866 (100·00)	36866 (100·00)
144307 (37·05)	116485 (55·01)	27822 (15 ·65)	245220 (62·95)	95273 (44·99)	149947 (84·35)	389527 (100·00)	211758 (100·00)	177769 (100·00

It can be observed from the Table 1.3 that the growth of population and density during 1961-1981 had been with a slower paces. The growth rate for the village Chapnu (4.72 per cent) was far below the rural areas of tahsil level (15.01 per cent) and the district (32.16 per cent) in 1971. In 1981 village Chapnu reported 12.61 per cent growth rate which was slightly higher when compared to the tahsil (rural) average (11.93 per cent) but remained far below the district (rural) level (27.49 per cent).

The density of population per square kilometre in the village Chapnu has been much higher than the rural areas of tahsil Chakrata and district Dehra Dun during 1961-71 and 1981 Censuses. It reported 391 persons living in per square kilometre in 1961 which went up to 409 in 1971 and rose further to 429 in 1981 indicating an increasing trend. There has been notable improvement in the sex ratio from one Census to the other. It was 710 in 1961 which rose to 881 in 1971 before gaining further improvement (923) in 1981. It is worth mentioning here that during 1961 the sex ratio reported for Chapnu was considerably lower as compared to the rural areas of tahsil and district but at the subsequent Censuses of 1971 and 1981 the position was reverse i.e., the sex ratio for village Chapnu was more higher.

In 1961 no person from village Chapnu was reported to be literate. In 1971 literacy rate in Chapnu was 3.60 per cent which rose to 7.20 per cent in 1981. However, it had always been much lower than rural areas of tahsil and the district. Work participation rate varried between 48.65 per cent to 58.40 per cent for village Chapnu between 52.25 per cent of 60.96 per cent for tahsil (rural) and between 37.05 per cent to 46.01 per cent for the district (rural) during 1961-1981.

Development and Planning

Since independence various development programmes have been started for the uplift of this region. In 1953 community development programme was launched in Jaunsar Bawar and a Block Office was setup with headquarters at Kalsi in the same year. In order to achieve the goal of social justice and decentralisation of economic power, the Jaunsar Bawar Zamindari Abolition and Reforms Act, 1956 was enforced in July, 1961. In addition to this Jaunsaris were specified as Scheduled Tribes in 1967 for providing them preferential treatment in the field of socio-economic development. The development activities have now been intensified in the region under different schemes. Punjab National Bank is the lead bank of the region. Integrated Rural Develoment Programme (IRDP), opening of Industrial Training Institute (ITI), *balwadi* and adult education centres, co-operative credit societies, fair price shops and development of agriculture, horticulture, animal husbandry are the main programmes started for the all round development of the rural communities.

Some people of Chapnu have also been benefited by the Integrated Rural development and Abolition and Rehabilitation of Bonded Labours Programme. Bridle path has been constructed by the Block Development Office, Kalsi linking the main *abadi* with Saharanpur-Chakrata road. Presently only 0.81 hectare of agricultural land in the valley of Amlawa river is irrigated. Hydrauram system is, therefore, under installation on the bank of river Amlawa with a view to covering more area under irrigation. Electric line has passed through the main *abadi* but the village *abadi* has not been electrified so far. Other developmental activities like provision of potable drinking water, education through *balwadi* and opening of adult education centre and construction of *gul* for irrigation appear to be mere ritual.

Rehabilitation of bonded labourers

The bonded labour system is prevalent in this village also. This system is locally known as *Mat Fratha*. Many pople had been under the stress of this social evil but as a result of welfare measures taken under the Bonded labourer Rehabilitation Programme they have been provided with some relief. Under the programme some bonded labours were identified in this village. They were freed from the clutches of their masters by the Bonded Labour Office, Dehra Dun. Under the rehabilitation programme they got full financial and material assistance in form of subsidy so that they can earn their livelihood by their own means. Prior to rehabilitation they had to work for their masters for about 14 house a day without any wages. Once they fall in the grip of these money lenders they had no escape throughout their life. Six bonded labourer were interviewed during the present study. Their poor condition was the main cause of their plight. They had to take loan for meeting their requirement and later on work as bonded labour. As per practice they were given meals and clothing only. Their life time services were hardly sufficient for repayment of interest. The Block Development Office provided them sheep, goats and mules in order to make them self sufficient by earning their own livelihood.

There is a committee consisting of four members Gram Pradhan, Village Development Officer, Bonded Labour Clerk of Bonded Labour Office Dehra Dun and *Kshetriy* Patwari. This committee identified the bonded labours and recommends for their rehabilitation by a majority of 3 votes. Then the process of rehabilitation of identified bonded labours starts. Only healthy animals are given to the bonded labours. Fitness certificate in respect of animal(s) to be purchased for bonded labours is required from the veterinary doctor.

Integrated Rural Development Programme

The government has launched different developments programme for raising the standard of living of the villagers. In 1986 under Integrated Rural Development Programme, three persons of this village got help from the Block Development Office, Kalsi for the development of livestock. A subsidy upto Rs. 5,000/- or 50 per cent of the total cost of

item to be supplied to the beneficiaries (whichever is less) is granted as 1st Instalment. One of them purchased 21 sheep with a loan of Rs. 7,000/-. Out of Rs. 7,000/- Rs. 3,500/- is subsidy. The other purchased five goat with a loan of Rs. 2,350/- of which Rs. 11500/- is subsidy. Similar the third one purchased 21 sheep with a loan of Rs. 7,000/- out of which Rs. 2,500/- is subsidy. All the three persons were given loans by the Punjab National Bank with the recommendation of Block Development Office, Kalsi. The amount of subsidy is deposited with the Bank and the balance is paid by the beneficiaries themselves in instalments alongwith reasonable interest. If the subsidy is less than 5,000/- and the economic condition does not improve the beneficiary can apply for second instalment.

The bridle path connecting the village abadi with Saharanpur-Chakrata road, has been constructed with a cost of Rs. 7,000/- by the Block development office.

In order to make drinking water available to villagers, Jal Nigam, U.P. has laid water supply line, but the service of this line is not dependable. At the time of survey the same was out of order. The villagers have to depend on traditional method (*diggi*) for getting water.

Selection of Village

As an ancillary to 1961 Census, Chapnu was selected purposely for special study because of its backward aboriginal population, own peculiar socio-cultural set up and isolated location. The study was conducted in 1961-62 with a view to assess the social, cultural and economic conditions prevailing in the village. Now it has been selected again for re-study under 1981 Census with a view to knowing the impact of socio-economic and other development programmes implemented after the previous study. Besides physical diversity, the criteria adopted by the office of the Registrar General, India for selection of villages for restudy for 1981 Census are (a) a village near effective urban centre with population of 50,000 and above (proximity to industrial towns and cities preferred) (b) a village away from an effective urban centre which may be near a small town (within a distance of 5 to 10 kilometers) and (c) a village at a distance not less than 25 kilometres from any urban centre of any size. The points suggested by the planning Commission have also been kept in mind while selecting these villages by each states. These points are : (a) a village in a dry area (b) a village in a Intensive Agricultural Development Programme (IADP) area (c) a village having small irrigation facilities and rural electrification and (d) a village where facilities of institutional financing for agricultural operations has progressed well. The village Chapnu fulfills the conditions mentioned above under (c) in both sets of criteria laid by office of the Registrar General, India as well as by the Planning Commission.

Human Settlement

The village site is located on the slope of hill in a single hamlet about half a km., away from the Saharanpur-Chakrata road. Most of the houses are facing the east. The living houses are double storeyed. Majority of the households have separate cattleshed within the limits of main abadi while a few have constructed cattleshed in the field lying in valley of Amlawa river. All cattlesheds are single storeyed. The upper storey of residential houses is meant for human habitation and the lower one is used as storeroom or for keeping pet animals, mainly milch animals in lactation period. Non-milching animals are kept in separate cattleshed.

A narrow passage stretching from east to west connects all the patches of houses constructed at different heights. The group of houses generally spreading from north to south on different height are connected with the main passage. The arrangement is such that a cluster of houses have narrow sub-passages which link all the houses in the cluster with the main passage.

All the residential houses have provision of ventilation. The doors and windows are richly carved and painted which reflects the artistic taste of Jaunsaris. Stones, slabs and wood are commonly used in construction of houses.

The two small diggis (perennial natural sources emitting slowly under ground water from hilly tract) near the *abadi* are the dependable source of potable drinking water but the surrounding of these *diggis* are dirty and it takes time to accumulate water. Only a few households have separate kitchen. Firewood and dung cakes are used as fuel for cooking. Kerosene oil is used for lighting lamps. There is no provision of latrine in houses. As the villages lies on the slope so the problem of water logging does not arise in rainy season. Rainy water flows towards the slope and utlimately goes in the river Amlawa. The village site is however not totally free from heaps of dung and garbage.

Ethnic Composition

Jaunsar Bawar is predominantly inhabited by Jaunsari tribes. Accordingly in 1981 census 73.38 per cent of its population was reported as Jaunsari tribe. Jaunsari consist of Brahmins, Rajputs and Doms. In this region Rajput call themselves Khasa.

Owing to rugged physical terrain, geographical and social isolation from other parts the people of Jaunsar Bawar region had developed their own peculiar type of socio-religious tradition, ethos and self sufficient economy based on mutual cooperation. The right and duties of each ethnic group are defined by the tradition. Existence of polyandro-polygenous type of families through out the region is one of its peculiarity which is rarely found in any other part of the country.

Brahmans, Rajputs (Khasa) and doms are original residents of Jaunsar Bawar. Doms orginally a scheduled castes consist of various functional groups such as Bajgi, Auzi, Lohar, Badhi, Chamar, Hurkiya and Kolta. Bajgis works as drummers, barbers and tailors. They have to play music at the time of birth, death, marriage festivals and also in temples. Auzi works as tailor, *Lohar,* as black-smith, *Badhi* as traditional carpenter-cum-mason is expert in house construction, *Chamar* as Cobbler, Hurkiya as drummer, musicians and dancer and Kolta as traditional agricultural labourers. Prior to 1967 the Doms of this area were also notified as Scheduled Caste and Koltas are basically a sub-caste of Doms. The sub-castes of Doms do not inter-marry their children while Brahmans and Rajputs often intermarry. The children born of a woman under intercaste marriage, belong to the cast of their father. However, generally they prefer to marry in their respective caste. There is not much difference between the Brahmans and Rajputs in their social status. The Brahmans and Rajputs are traditional land owners and cultivators and are both socially and economically dominant communities of Jaunsar Bawar region. Brahmans and Rajputs occupy the highest rank and Koltas the lowest in the social hierarchy.

Koltas are mostly landless agricultural labourers and are living in extreme poverty. They also do menial jobs like a leather workers, skinners of dead animals, shoe-makers, weavers of woollen cloth and as labourer at *gharat.* Koltas in the pre-zamindari period along with their wives and children were engaged by the zamindars as self. They had to work hard in the farm and houses of their masters. In return they were given food, poor clothing and miserable houses. The Jaunsar Bawar Zamindari Abolition and Land Reforms Act, 1956 which came into force in July 1961 has brought some relief to the Koltas.

As already mentioned, Jaunsar Bawar was socially and economically very backward. The prevailing mass poverty, illiteracy, primitive way of life and isolation from the main stream of national life attracted the attention of Government. Consequently whole of the hilly tract was declared 'tribal area' in 1967 by the Government for speedy and overall development of the region. Jaunsaris were, therefore, listed as Scheduled Tribes in Uttar Pradesh vide Government of India, Ministry of Law (Legislative Department) Notification GSR 960 dated 24th June, 1967. As a result of this, all the original residents of Jaunsar Bawar got tribal status irrespective of their caste and religion. But the social position of each ethnic group remained unchanged.

Chapnu is a small and uni-ethnic village inhabited by Koltas. They are the descendants of aboriginal population and have generally black complexion, while a few have fair complexion also. They are treated as untouchables. Generally the people belonging to higher ethnic group do not accept food from the hands of Koltas.

Language

The mother tongue of the villagers is Jaunsari, a local dialect. It is commonly spoken throughout Jaunsar-Bawar region and is not easily understandable by the outsiders. This Language has no alphabet of its own but Hindi alphabets are used in writing. All those who have not come in contact with plainsmen so far, cannot understand Hindi easily. However, educated persons and some other persons who have contacts with plainsmen at Sahiya, Kalsi, Vikasnagar etc., can understand Hindi easily. In Jaunsari language baba stands for father, *ejo* for mother, *undo* for here, *manja* for cot, *moongay* for *plate* and *nyar* stands for grass.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

Chapnu and other villages

The social life is undergoing a change with the advancement of civilisation and growth of new urban centres. In tahsil Chakrata the process of urbanisation has been very slow mainly because of difficult terrain and lack of infrastructural facilities. With the result Chakrata is the only town in the tahsil. Economic interdependency between rural and urban centres is a well accepted fact which influence each other. Generally, urban centre depends on rural areas for agricultural produce and raw materials for agro-based industries and the rural areas depends on urban centre for higher education, medical facilities of higer standards and finished products.

Chakrata is the nearest town located at 28 kms. away from the village. Although Vikasnagar town of Dehra-Dun tahsil is nearer by 6 kms., than Chakrata yet due to similar geophysical and climatic conditions, economic pattern and traditional social customs prevalent in whole of the Jaunsar Bawar region, village Chapnu has been under the influence of Chakrata town. Besides these facts, Chakrata is the tahsil headquarters. For understanding the comparative position of other villages with that of village Chapnu, seven villages located at different distance and of varying population size under the influence of same urban centre (Chakrata town) have been selected. The Table 2.1 presents population by scheduled caste/scheduled tribe and sex ratio in selected villages for 1961, 1971 and 1981 Censuses.

It is observed from the Table 2.1 (on page 10) that in 1961, only 2 villages Kotha and Chapnu reported scheduled caste population. The entire population of village Chapnu belonged to scheduled caste while in village Kotha, their number was negligible. The combined population of scheduled caste in these two villages accounted for 6.06 per cent of the total population for all these villages. The sex ratio in the villages Chapnu was 710 which was lower than the combined sex ratio (838) for all the villages under study. Six villages had lower and four had higher sex ratio than the combined average. Further 2 villages reported excess of female over the male population which was against the general trend observed in the Jaunsar Bawar region.

During 1971, six villages reported scheduled caste and all the villages reported scheduled tribe population. The scheduled caste and scheduled tribe constituted 18.08 per cent and 76.30 per cent respectively of the total population for all the villages. The sudden emergence of scheduled tribe population in such a large proportion was due to the fact that whole of the Jaunsar Bawar region was declared a backward area and Jaunsaris were specified as scheduled tribe by the Government in 1967 in the State. The village Chapnu reported significant improvement in sex ratio from 710 in 1961 to 881 in 1971. Thus it surpassed the combined average (850) for all the villages. The combined sex ratio had also risen from 838 in 1961 to 850 in 1971. Five villages had higher and another 5 villages had lower sex ratio than the combined average.

In 1981 only five villages reported scheduled caste population while all the villages had reported scheduled tribe population. The scheduled caste and scheduled tribe population combined together constituted 76.46 per cent of the total population for all the villages. The combined proportion of scheduled tribe population for all the villages remarkably decreased from 76.30 per cent in 1971 to 54.46 per cent in 1981 while the scheduled caste population marginally increased from 18.08 per cent to 22.00 per cent during the same period. The sex ratio for all the villages declined from 850 in 1971 to 805 in 1981. However, in village Chapnu it further rose from 881 in 1971 to 923 in 1981. Three village reported lower and 5 higher sex ratio than the combined average. Village Nagau had the highest sex ratio (1027) where females have outnumbered males.

The Table 2.2 (on page 12) shows distribution of population by sex literacy and work participation rate in selected villages.

It is observed from the Table 2.2 that in 1961 not even a single person was reported to be literate in Chapnu whereas the combined average was 18.96 per cent for all the villages. The female literacy was almost nil in most of the villages. Three villages had reported higher literacy rate and six lower than the combined average.

In 1971 the literacy rate (3.60 per cent) for village Chapnu was far below the combined rate (15.97 per cent) for all the villages. In majority of villages including Chapnu, females were totally illiterate. Four village displayed higher literacy rate and 6 lower than the combined average.

During 1981 substantial improvement was witnessed in literacy particularly in case of females. Although improvement in female literacy was reported in respect of all the villages yet the proportion of female literacy was about half of the corresponding rates for males. The combined literacy rate for female had gone up from 4.20 per cent in 1971 to 23.31 per cent in 1981. Six villages reported literacy rate lower and two higher

TABLE 2.1

Comparative study of population by scheduled caste/scheduled tribe and sex ratio in respect of the villages located at different distances from Chakrata town and belonging to different size groups for (1961 to 1981 Censuses)

Name of the village	Distance of the villages from Chakrata (kms.)	Total Population			Scheduled Caste			Scheduled Tribe			Sex ratio
		Person	Male	Female	Person	Male	Female	Person	Male	Female	
1	2	3	4	5	6	7	8	9	10	11	12
					1961						
1. Nagau	12	223	120	103	—	—	—	—	—	—	858
2. Nevi	21	80	49	31	—	—	—	—	—	—	63
3. Thana	5	440	230	210	—	—	—		—	—	913
4. Kotha	20	190	105	85	2 (1·05)	1 (0·95)	1 (1·18)	—	—	—	810
5. Tarli	20	106	60	46	—	—	—	—	—	—	767
6. Semaha	37	50	29	21	—	—	—	—	—	—	724
7. *Chapnu*	28	106	62	44	106 (100·00)	62 (100·00)	44 (100·00)	—	—	—	710
8. Khunna	34	83	40	43	—	—	—	—	—	—	1075
9. Alman	34	100	46	54	—	—	—	—	—	—	1174
10. Lakhwar	38	405	229	176	—	—	—	—	—	—	
TOTAL		1783	970	813	108 (6·06)	63 (6·49)	45 (5·54)	—	—	—	838
					1971						
1. Nagau	12	209	116	93	—	—	—	206 (98·56)	113 (97·41)	93 (100·00)	802
2. Nevi	21	92	53	39	—	—	—	92 (100·00)	53 (100.00)	39 (100·00)	736
3. Thana	5	357	203	154	81 (22·69)	27 (13·30)	54 (35·06)	196 (54·90)	118 (58·13)	78 (50 65)	759
4. Kotha	20	206	108	98	40 (19·42)	20 (18·52)	20 (20·41)	163 (79·13)	85 (78·70)	78 (79·59)	907
5. Tarli	20	121	67	54	18 (14·88)	8 (11·94)	10 (18·52)	102 (84·30)	58 (86·57)	44 (81·48)	806

TABLE 2.1—*Concld.*

1	2	3	4	5	6	7	8	9	10	11	12
6. Semaha	37	62	35	27	—	—	—	62 (100·00)	35 (100·00)	27 (100·00)	771
7. *Chapnu*	28	111	59	52	—	—	—	11 (100·00)	59 (100·00)	52 (100·00)	881
8. Khunna	34	88	46	42	29 (32·95)	16 (34·78)	13 (30·95)	58 (65·91)	29 (63·04)	29 (69·05)	913
9. Alman	34	101	54	47	26 (25·74)	17 (31·48)	9 (19·15)	74 (73·27)	36 (66 67)	38 (80·85)	870
10. Lakhwar	38	362	183	179	115 (31·77)	59 (32·24)	56 (31·28)	240 (66·30)	117 (63·93)	123 (68·72)	978
TOTAL		1709	924	785	309 (18·08)	147 (15·91)	162 (20·64)	1304 (76·30)	703 (76·08)	601 (76·56)	850
					1981						
1. Nagau	12	150	74	76	—	—	—	150 (100·00)	74 (100·00)	76 (100·00)	1027
2. Nevi	21	875	513	362	122 (13·94)	67 (13·06)	55 (15·19)	157 (17·94)	89 (17·35)	68 (18·78)	706
3. Thana	5	504	292	212	262 (51·98)	144 (49·32)	118 (55·66)	211 (41·87)	118 (40 41)	93 (43·87)	726
4. Kotha Tarli	20	392	212	180	64 (16·33)	32 (15·09)	32 (17·78)	328 (83·67)	180 (84·91)	148 (82·22)	849
5. Semaha	37	58	30	28	—	—	—	58 (100·00)	30 (100·00)	28 (100·00)	933
6. *Uhapnu*	28	125	65	60	—	—	—	125 (100·00)	65 (100·00)	60 (100·00)	923
7. Khunna Alman	34	207	116	91	78 (37·68)	46 (39·66)	32 (35·16)	129 (62·32)	70 (60·34)	59 (64·84)	784
8. Lakhwar	38	403	202	201	71 (17·62)	39 (19·31)	32 (15·92)	320 (79·40)	155 (76·73)	165 (82·09)	995
TOTAL		2714	1504	1210	597 (22·00)	328 (21·81)	269 (22·23)	1478 (54·46)	781 (51·93)	697 (57·60)	805

Note : 1. Kotha and Tarli, Khunna and Alman were separate villages in 1961 and 1971 Censuses but were amalgamated in 1981.

2. The population of Sahiya was merged with the village Nevi in 1981 Census.

3. Figures within brackets indicate percentages to the total population.

TABLE 2·2

Population by literacy in respect of the villager located at different distance from Chakrata town and belonging to different size groups for 1961, 1971 and 1981 Census

Name of the villages	Distance from Chakrata Town (Kms.)	Total population			Literate			Illiterate		
		Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10	11
					1961					
1. Nagau	12	223 (100·00)	120 (100·00)	103 (100·00)	57 (25·56)	36 (30·00)	21 (20·39)	166 (74·44)	84 (70·00)	82 (79·61)
2. Nevi	21	80 (100·00)	49 (100·00)	31 (100·00)	5 (6·25)	5 (10·20)	—	75 (93·75)	44 (89·80)	31 (100·00)
3. Thana	5	440 (100·00)	230 (100·00)	210 (100·00)	73 (16·59)	66 (28·70)	7 (3.33)	367 (83·41)	164 (71·30)	203 (96·67)
4. Kotha	20	190 (100·00)	105 (100·00)	85 (100·00)	6 (3·16)	6 (5·71)	—	184 (96·84)	99 (94·29)	85 (100·00)
5. Tarli	20	106 (100·00)	60 (100·00)	46 (100·00)	11 (10·38)	11 (18·33)	—	95 (89·62)	49 (81·67)	46 (100·00)
6. Semaha	37	50 (100·00)	29 (100·00)	21 (100·00)	3 (6·00)	3 (10·34)	—	47 (94·00)	26 (89·66)	21 (100·00)
7. *Chapnu*	28	106 (100·00)	62 (100·00)	44 (100·00)	—	—	—	106 (100·00)	62 (100·00)	44 (100·00)
8. Khunna	34	83 (100·00)	40 (100·00)	43 (100·00)	11 (13·25)	11 (27·50)	—	72 (86·75)	29 (72·50)	4 (100·00)
9. Alman	34	100 (100·00)	46 (100·00)	54 (100·00)	26 (26·00)	24 (52·17)	2 (3·70)	74 (74·00)	22 (47·83)	52 (96·30)
10. Lakhwar	38	405 (100·00)	229 (100·00)	176 (100·00)	146 (36·05)	126 (55·02)	20 (11·36)	259 (63·95)	103 (44·98)	156 (88·64)
TOTAL		1783 (100·00)	970 (100·00)	813 (100·00)	338 (18·96)	288 (29·69)	50 (6·15)	1445 (81·04)	682 (70·31)	763 (93·85)
					1971					
1. Nagau	12	209 (100·00)	116 (100·00)	93 (100·00)	65 (31·10)	52 (44·83)	13 (13·98)	144 (68·90)	64 (55·17)	80 (86·02)
2. Nevi	21	92 (100·00)	53 (100·00)	39 (100·00)	18 (19·57)	18 (33·96)	—	74 (80·43)	35 (66·04)	39 (100·00)
3. Thana	5	357 (100·00)	203 (100·00)	154 (100·00)	50 (14·01)	47 (23·15)	3 (1·95)	307 (85·99)	156 (76·85)	151 (98·05)

TABLE 2.2—*Concld.*

1	2	3	4	5	6	7	8	9	10	11
4. Kotha	20	206	108	98	6	6	—	200	102	98
		(100·00)	(100·00)	(100·00)	(12·91)	(5·56)		(97·09)	(94·44)	(100·00)
5. Tarli	20	121	67	54	4	4	—	117	63	54
		(100·00)	(100·00)	(100·00)	(3·31)	(5·97)		(96·69)	(94·03)	(100·00)
6. Semaha	37	62	35	27	12	12	—	50	23	27
		(100·00)	(100·00)	(100·00)	(19·35)	(34·29)		(80·65)	(73·71)	(100·00
7. *Chapnu*	28	111	59	52	4	4	—	107	55	52
		(100·00)	(100·00)	(100·00)	(3·60)	(6·78)	—	(96.40)	(93.22)	(100.00)
8. Khunna	34	88	46	42	10	10	—	78	36	42
		(100·00)	(100·00)	(100·00)	(11·36)	(21·74)		(88·64)	(78·26)	(100·00)
9. Alman	34	101	54	47	16	14	2	85	40	45
		(100·00)	(100·00)	(100·00)	(15·84)	(25·93)	(4·26)	(84·16)	(74·07)	(95·74)
10. Lakhwar	38	362	183	179	88	73	15	274	110	164
		(100·00)	(100·00)	(100·00)	(24·31)	(39·89)	(8·38)	(75·69)	(60·11)	(91·62)
TOTAL		1709	924	785	273	240	33	1436	684	752
			(100.00)	(100.00)	(15.97)	(25.97)	(4.20)	(84.03)	(74.03)	(95.80)
				1981						
1. Nagau	12	150	74	76	48	28	20	102	46	56
		(100·00)	(100·00)	(100·00)	(32·00)	(37·84)	(26·32)	(68·00)	(62·16)	(73·68)
2. Nevi	21	875	513	362	525	362	163	350	151	199
		(100·00)	(100·00)	(100·00)	(60·00)	(70·57)	(45·03)	(40·00)	(29·43)	(54·97)
3. Thana	5	504	292	212	125	101	24	379	191	188
		(100·00)	(100·00)	(100·00)	(24·80)	(34·59)	(11·32)	(75·20)	(65·41)	(88·68)
4. Kotha Tarli	20	392	212	180	42	34	8	350	178	172
		(100·00)	(100·00)	(100·00)	(10·71)	(16·04)	(4·44)	(89·29)	(83·96)	(95·56)
5. Semaha	37	58	30	28	13	12	1	45	18	27
		(100·00)	(100·00)	(100 00)	(22.41)	(40·00)	(3·57)	(77·59)	(60·00)	(96·43)
6. *Chapnu*	28	125	65	60	9	8	1	116	57	59
		(100·00)	(100·00)	(100·00)	(7·20)	(12·31)	(1·67)	(92·80)	(87·69)	(98.33)
7. Khunna Alman	34	207	116	91	65	55	10	142	61	81
		(100·00)	(100·00)	(100·00)	(31·40)	(47·41)	(10·99)	(68·60)	(52·59)	(89·01)
8. Lakhwar	38	403	202	201	180	125	55	223	77	146
		(100·00)	(100·00)	100·00)	(44·67)	(61·88)	(27·36)	(55·33)	(38·12)	(72·64)
TOTAL		2714	1504	1210	1007	725	282	1707	779	928
		(100·00)	(100·00)	(100·00)	(37·10)	(48·20)	(23·31)	(62·90)	(51·80)	(76·69)

Note : 1. Kotha and Tarli, Khunna and Alman were separate village in 1961 and 1971 Censuses but were amalgamated in 1981.

2. Figures within bracket indicate percentages to total population.

3. Figures of worker for 1981 Census are inclusive of marginal workers wherever these figures are used in the report.

than the combined average. Although the literacy level attained in the village Chapnu increased from 3.60 per cent in 1971 to 7.20 per cent in 1981 yet it is the lowest among all the villages and is accordingly for below the combined literacy rate (37.10 per cent). Thus village Chapnu was educationally very backward. The probable reasons for the low level of literacy were poverty, ignorance, lack of will power to educate their children. Above all non-availability of school in the village was the major hindrance. The Table 2.3 presents work participation rate for the villages of different size groups located at different distances from Chakrata town.

It is evident from the Table 2.3 (on page 15) that in 1961 in village Chapnu 55.66 per cent people were economically active as against combined average of 63.32 per cent for all the villages. Six villages reported lower work participation rate and 4 higher than the combined average in 1961.

During the decade 1961–71 the work participation rate in village Chapnu decreased by 7.01 per cent points. However, it was below the combined rate (55.88 per cent) for all the villages. Six villages had lower work participation rate while 4 had higher than the combined average in 1971.

The position at the 1981 census was altogether different since the work participation rate in the village Chapnu was higher (58.40 per cent) than the combined average (43.96 per cent) for all the villages. Three villages reported lower and 5 higher than the combined average in 1981.

Population growth

Birth, death and migration are the main factors which influence the growth of population of a particular area. All the villages chosen for comparative study shows different population trends. Villages Nevi, Kotha tarli, Chapnu and Khunna Alman had registered continuous increase since 1961 Census. Village Nevi had witnessed abnormal increase during 1971- 81 decade due to merger of the village Sahiya with it at the 1981 Census, while the population of village Nagau had continuously declined. Barring 1971, village Thana had registered an increase in the population.

The Table 2.4 (on page 17) gives the decadal growth rate of population since 1961 Census.

Among eight villages, Semaha had the highest growth (24.00 per cent) Villages Thana, Lakhwar and Nagau had a negative change ranging from six to nineteen per cent during the decade 1961-71. The village Nevi had reported abnormal growth rate (851.09 per cent) during 1971-81 but that was a result of merger of population of village Sahiya with it at 1981 Census while prior to 1981 only area (excluding population) of Sahiya was merged with Nevi. Among the remaining 7 villages, Thana had the highest (41.18 per cent) growth rate while Nagau and Semaha had decline of the order of 28.23 and 6.45 per cent respectively during the decade 1971-81. During 1971-81 the growth rate of village Chapnu had been higher than that of 1961-71 decade. However, the relative position of the village Chapnu in this regard was quite normal. During 1961-71 the growth rate of Chapnu was lower (4.72 per cent) as against rural areas of tahsil (15.01 per cent), district (32.16 per cent) and State average (18.18 per cent). Although the growth rate during the decade 1971-81 had been of a higher (12.61 per cent) than the rural areas of tahsil (11.93 per cent) but it was still far below the rural areas of district (27.49) and state (19.76).

Population : A comparison with different levels

Socio-demographic data particularly births, deaths, migration, sex, sex ratio, age, density, education, marital and employment status, health and hygienic conditions provide the genesis of the society covering almost every important aspect of human life. How these factors influence our life is the matter of great interest for the social scientists. In this chapter an attempt has been made to compare and contrast these aspects in respect of village Chapnu and surrounding areas on the basis of information collected during the surveys and Census operations.

At the outset it is pertinent to review the relative position of village Chapnu vis-a-vis rural areas of tahsil Chakrata, district Dehra Dun and the state of Uttar Pradesh. Data based on 1981 Census pertaining to some basic characteristics of population for these levels are presented in the Table 2.5.

The Table 2.5 (on page 17) indicates that the sex ratio reported for the village Chapnu (923) was also higher as compared to the rural areas of tahsil (822), district (839) and state (893). The literacy rate in village Chapnu was 7.20 per cent in 1981 which was lower than the rural areas of tahsil (20.55 per cent), district (38.84 per cent) and state (23.06 per cent). The female literacy in this village was 1.67 per cent as against 7.94 per cent for the tahsil (rural), 26.50 per cent for the district (rural) and 9.49 per cent for state (rural). It is also noted that the literacy rate for tahsil (rural) was 20.55 per cent rural area of the tahsil as against 67.24 per cent for tahsil (urban), the whole of rural area of the tahsil is thus educationally very backward. So far as the work participation rate is concerned approximately 58 per cent population was reported economically active at the 1981 Census. However, work participation rate was higher than rural areas for tahsil (52.25 per cent) district (15.65 per cent) and state (9.04 per cent). Following the similar trend the female participation had also been higher for the village (50.00 per cent) as against rural areas of the tahsil (36.65 per cent) district (15.65 per cent) and state (9.04 per cent). The higher participation rate for females is mainly due to their engagement in cultivation.

The re-study (1986) reveals that literacy level has come down from 7.02 per cent in 1981 to 4.96 in 1986 and female literacy is reported to be nil 1961 as against 1.67 per cent in 1981. The work

TABLE 2·3

Population by work participation rate in respect of the villages located at diferent distance from chakrata town belonging to different size for 1961, 1971 and 1981 Census

Name of the villages	Distance from Chakrata town (Km.)	Total population			Workers			Non-workers		
		Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10	11
					1961					
1. Nagau	12	223 (100.00)	120 (100·00)	103 (100.00)	136 (60.99)	88 (73.33)	48 (46.60)	87 (39.01)	32 (26.67)	55 (53.40)
2. Nevi	21	80 (100·00)	49 (100·00)	31 (10·00)	47 (58·75)	31 (63·27)	16 (51·61)	33 (41·25)	18 (36·73)	15 (48·39)
3. Thana	5	440 (100·00)	230 (100·00)	210 (100·0)	281 (63·86)	167 (72·61)	114 (54·29)	159 (36·14)	63 (27·39)	96 (45·71)
4. Kotha	20	190 (100·00)	105 (100·00)	85 (100·00)	140 (73·68)	87 (82·86)	53 (62·35)	50 (26·32)	18 (17·14)	32 (37·65)
5. Tarli	20	106 (100·00)	60 (100·00)	46 (100·00)	75 (70·75)	46 (76·67)	29 (63·04)	31 (29·25)	14 (23·33)	17 (36·96)
6 .Semaha	37	50 (100·00)	29 (100·00)	21 (100·00)	30 (60·00)	20 (68·97)	10 (47·62)	20 (40·00)	9 (31·03)	11 (52·38)
7. *Chapnu*	28	106 (100·00)	62 (100·00)	44 (100·00)	59 (55·66)	44 (70·97)	15 (34·09)	47 (44·34)	18 (29·03)	29 (65·91)
8. Khunna	34	83 (100·00)	40 (100·00)	43 (100·00)	51 (61·45)	26 (65·00)	25 (58·14)	32 (38·55)	14 (35·00)	18 (41·86)
9. Alman	34	100 (100·00)	46 (100·00)	54 (100·00)	65 (65·00)	31 (67·39)	34 (62·96)	35 (35·00)	15 (32·61)	20 (37·04)
10. Lakhwar	38	405 (100·00)	229 (100·00)	176 (100·00)	245 (60·49)	156 (68·12)	89 (50·57)	160 (39·51)	73 (31·88)	87 (49·43)
Total		1783 (100·00)	970 (100·00)	813 (100·00)	1129 (63·32)	696 (71·75)	433 (53·26)	654 (36·68)	274 (28·25)	380 (46·74)
					1971					
1. Nagau	12	209 (100·00)	116 (100·00)	93 (100·00)	129 (61·72)	87 (75·00)	42 (45·16)	80 (38·28)	29 (25·00)	51 (54·84)
2. Nevi	21	92 (100·00)	53 (100·00)	39 (100·00)	49 (53·26)	30 (56·60)	19 (48·72)	43 (46·74)	23 (43·40)	20 (51·28)
3. Thana	5	357 (100·00)	203 (100·00)	154 (100·00)	269 (75·35)	177 (87·19)	92 (59·74)	88 (24·65)	26 (12·81)	62 (40·26)
4. Kotha	20	206 (100·00)	108 (100·00)	98 (100·00)	123 (59·71)	82 (75·93)	41 (41·84)	83 (40·29)	26 (24·07)	57 (58·16)
5. Tarli	20	121 (100·00)	67 (100·00)	54 (100·00)	66 (54·55)	49 (73·13)	17 (31·48)	55 (45·45)	18 (26·87)	37 (68·52)

Table 2.3—*Contd.*

1	2	3	4	5	6	7	8	9	10	11
6. Semaha	37	62 (100·00)	35 (100·00)	27 (100·00)	20 (32·26)	19 (54·29)	1 (3·70)	42 (67·74)	16 (45·71)	26 (96·30)
7. *Chapna*	28	111 (100·00)	59 (100·00)	52 (100·00)	54 (48·65)	39 (66·10)	15 (28·85)	57 (51·35)	20 (33·90)	37 (71·75)
8. Khunna	34	88 (100·00)	46 (100·00)	42 (100·00)	62 (70·45)	40 (86·96)	22 (52·38)	26 (29.55)	6 (13·04)	20 (47·62)
9. Alman	34	101 (100·00)	54 (100·00)	47 (100·00)	55 (54·46)	34 (62·96)	21 (44·68)	46 (45·54)	20 (37·04)	26 (55·32)
10. Lakhwar	38	362 (100·00)	183 (100·00)	179 (100·00)	128 (35·36)	110 (60·11)	18 (10·06)	234 (64·64)	73 (39·89)	161 (89·94)
TOTAL		1709 (100·00)	924 (100·00)	785 (100·00)	955 (55·88)	667 (72·19)	288 (36.69)	754 (44.12)	257 (27.81)	497 (63.31)
					1981					
1. Nagau	12	150 (100·00)	74 (100·00)	76 (700·00)	99 (66·00)	57 (77·03)	42 (55·26)	51 (34·00)	17 (22·97)	4 (44·74
2. Nevi	21	875 (700·00)	513 (100·00)	362 (100·00)	323 (36·91)	321 (62·57)	2 (0·55)	552 (63·09)	192 (37·43)	360 (99·45)
3. Thana	5	504 (100·00)	292 (100·00)	212 (100·00)	215 (42·66)	172 (58·50)	43 (20·28)	289 (57·34)	120 (41·10)	169 (73·79)
4. Kotha Tarli	20	392 (100·00)	212 (100·00)	180 (100·00)	147 (37·50)	145 (68·40)	2 (1·11)	245 (62·50)	67 (31·60)	17 (98·89)
5. Semaha	37	58 (100·00)	30 (100·00)	28 (100·00)	30 (51·72)	19 (63·33)	11 (39·29)	28 (48·28)	11 (36·67)	17 (60·71)
6. *Chapna*	28	125 (100·00)	65 (100·00)	60 (100·00)	73 (58·40)	43 (66·15)	30 (50·00)	52 (41·60)	22 (33·85)	30 (50·00)
7. Khunna Alman	34	207 (100·00)	116 (100·00)	91 (100·00)	113 (54·59)	73 (62·93)	40 (43.96)	94 (45·41)	43 (37.07)	51 (56.04)
8. Lakhwar	38	403 (100·00)	202 (100·00)	201 (100·00)	193 (47·89)	122 (60·40)	71 (35.32)	210 (52.11)	80 (39.60)	130 (64.68)
TOTAL		2714 (100·00)	1504 (100·00)	1210 (100·00)	1193 (43·96)	952 (63·30)	241 (19·92)	1521 (56·04)	552 (36·70)	969 (80·08)

Note : —1. Kotha and Tarli, Khunna and Alman were separate village in 1961 and 1971 censuses but were amalgamated in 1987.

2. Figures within brackets indicate percentages to total population.

3. Figures of workers for 1981 census are inclusive of marginal workers wherever these figures are used in the report.

TABLE 2·4

Decadal growth of population for 1961—71 and 1971—81 decades (Census)

Village/tahsil/district/State	Population			Decadal variation			Percentage change		
	1961	1971	1981	1961	1971	1981	1961	1971	1981
1	2	3	4	5	6	7	8	9	10
Nagau	223	209	150	—	(—)14	(—)59	—	(—)6·28	(—)28·23
Nevi	80	92	875	—	12	783	—	15·00	851·09
Thana	440	357	504	—	(—)83	147	—	18·86	41·18
Kotha Tarli	296	327	392	—	31	65	—	10·47	19·88
Semaha	50	62	58	—	12	(—) 4	—	24·00	(—)6·45
Chapnu	106	111	125	—	5	14	—	4·72	12·61
Khunna Alman	183	189	207	—	6	18	—	3·28	9·52
Lahhwar	405	362	403	—	(—)3	41	—	—10.62	11.33
Tahsil Chakrata (R)	63490	73023	81732	—	9533	8709	—	15·01	11·93
District Dehra Dun (R)	231179	305529	389527	—	74350	83998	—	32·16	27·49
State :									
Uttar Pradesh	64266506	75952548	90962898	—	11686042	15010350	—	18·18	19·76

Note : 1. Kotha and Tarli, Khunna and Alman were separate villages in 1961 and 1971 Censuses but were amalgamated in 1981.
2. The population of Sahiya was merged with the village Nevi in 1981 Census.
3. 'R' stands for Rural area.

TABLE 2·5

Sex ratio literacy and work participation, rates for village Chapnu and rural areas of tahsil (Chakrata) District (Dehra Dun) and State (U.P.) for 1981 census

Village/Tahsil (Rural)/ District (Rural)/State (Rural)	Sex ratio	Literate			Illiterate		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
Chapnu	923	9 (7·20)	8 (12·31)	1 (1·67)	116 (92·80)	57 (87·69)	59 (98·33)
Tahsil Chakrata (Rural)	822	16794 (20·55)	13867 (30·91)	2927 (7·94)	54938 (79·45)	30999 (69·09)	23939 (92·06)
District Dehra Dun (Rural)	839	151314 (38·84)	104208 (49·21)	47103 (26·50)	238216 (61·16)	107550 (50·79)	130666 (73·50)
U.P. (Rural)	893 (23·06)	20974798 (35·18)	16899940 (9·49)	4074858 (76·94)	69988100	31141195 (64·82)	38846905 (90·15)

Worker			Non-Worker			Total population		
P	M	F	P	M	F	P	M	F
9	10	11	12	13	14	15	16	17
73 (58·40)	43 (66·15)	30 (50·00)	52 (41·60)	22 (35·85)	30 (50·00)	125 (100·00)	65 (100·00)	60 (100·00)
42704 (52·25)	29194 (65·07)	13510 (36·65)	39028 (47·75)	15672 (34·93)	23356 (63·35)	81732 (100·00)	44866 (100·00)	36866 (100·00)
144307 (37·05)	116485 (55·01)	27822 (15·65)	245220 (62·95)	95273 (44·99)	149947 (84·35)	389527 (100·00)	211758 (100·00)	177769 (100·00)
28620179 (31·46)	24738249 (51·49)	3881930 (9·04)	62342719 (68·54)	23302886 (48·51)	39039833 (90·96)	90962898 (100·00)	48041135 (100·00)	42921763 (100·00

participation rate has also declined from 58.40 per cent to 54.55 per cent during 1981-1986. However, the survey has revealed that there is a marked improvement in the sex ratio in (1986-1984) as comparted to that worked out on the basis of 1981 Census (923) results.

Population by age group and sex

The re-study shows that majority of population in village Chapnu belong to younger generation. Fifty three persons (43.79 per cent) of the total population are in the age-group 0.14 years having both males and females in almost equal number. Twenty-nine persons (23.97 per cent) are in the age-group 15-34 years, 30 (24.80 per cent) in 35-59 years and 9 (7.44 per cent) are in the age-group 60 years and above. The male population in the age-group 35-59 years is higher while females have predominance in the age-group 60 years and above. This indicates higher male mortality in extreme ages.

Distribution of population by religion/caste/tribe/age/sex for 1961 study and 1986 re-study is presented in the following Table 2.6.

TABLE 2·6

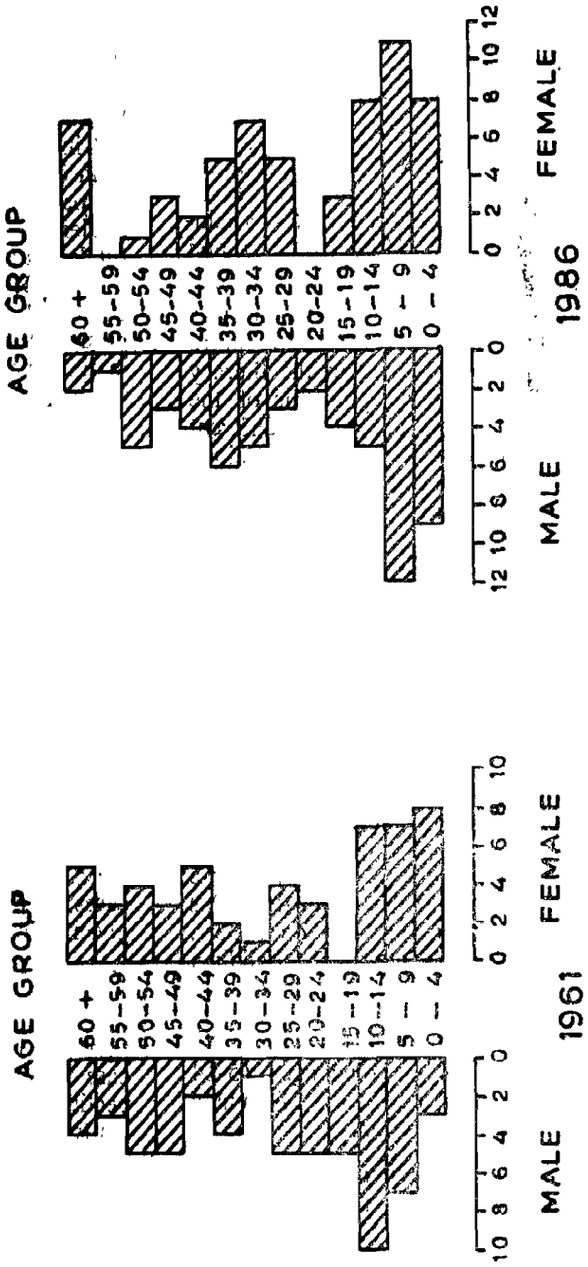
Distribution of population by religion/caste/tribe/age/sex for 1961 study and 1986 re-study

Religion/Caste /Tribe	Age-group	1961 (study)			1986 (re-study)		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
Hindu/Jaunsari/Kolta (S.T.)	0—4	11 (9·91)	3 (5·09)	8 (15·38)	17 (14·05)	9 (14·76)	8 (13·33)
	5—9	14 (12·61)	7 (11·87)	7 (13·46)	23 (19·00)	12 (19·67)	11 (18·34)
	10—14	17 (15·31)	10 (16·95)	7 (13·46)	13 (10·74)	5 (8·19)	8 (13·33)
	15—19	5 (4·50)	5 (8.47)	—	7 (5·79)	4 (6·56)	3 (5·00)
	20—24	8 (7·21)	5 (8·47)	3 (5·77)	2 (1·65)	2 (3·28)	—
	25—29	9 (8·11)	5 (8·47)	4 (7·69)	8 (6·61)	3 (4·92)	5 (8·33)
	30—34	2 (1·80)	1 (1·70)	1 (1·92)	12 (9·92)	5 (8·19)	7 (11·67)
	35—39	6 (5·40)	4 (6·78)	2 (3·85)	11 (9·09)	6 (9·84)	5 (8·33)
	40—44	7 (6·31)	2 (3·39)	5 (9·62)	6 (4·96)	4 (6·56)	2 (3·33)
	45—49	8 (7·21)	5 (8·47)	3 (5·77)	6 (4·96)	3 (4·92)	3 (5·00)
	50—54	9 (8·11)	5 (8·47)	4 (7·69)	6 (4·96)	5 (8·19)	1 (1·67)
	55—59	6 (5·41)	3 (5·09)	3 (5·77)	1 (0·83)	1 (1·64)	—
	60 +	9 (8·11)	4 (6·78)	5 (9·62)	9 (7·44)	2 (3·28)	7 (11·67)
Total		111 (100·00)	59 (100·00)	52 (100·00)	121 (100·00)	61 (100·00)	60 (100·00)

Note : Figures within brackets indicate percentages to total.

The Table 2.6 indicates that a shift has taken place in the age structure of the population over a period of 25 years. There is a significant increase in age-groups 5—9, 30—34 and 35-39 while a decline has been noticed in age-groups 10—14, 20—24, 50—54 and 55—59.

Population classified by age & sex
1961 & 1986



Literacy and education

At the time of 1961 study a single person was reported to be literate but now in 1986 this number has gone up to 6(4.96 per cent). Although the literacy rate has increased during the years 1961-1986 yet it is lower than the rural areas of tahsil (20.55 per cent), district (38.84 per cent) and state (23.06 per cent). Female literacy is nil for the village as against rural areas of the block (11.07 per cent), tahsil (7.94 per cent), district (26.50 per cent) and the state (9.49 per cent).

The distribution of population classified by age, sex and educational level for the 1961 study and 1986 re-study is given in the Table 2.7 (on page 21).

The re-study reveals that out of six persons reported to be literate, five are literate without any educational level (two are in age-group 15-34 and three in 35-39) while one person of age-group 35-59 is educated upto primary standard. Mass illiteracy and poverty is thus the basic characteristics of this village.

The most disheartening matter was that none was found pursuing studies. Thus even in near future there is no indication of improvement in the literacy level. The social and economic problems of the people are so enormous that they are quite indifferent towards education. Some beneficiaries complained that officials responsible for implementing development programmes often cheated them by giving less amount of loan or subsidy than sanctioned on papers. They usually take thumb impression without disclosing the actual amount of grant sanctioned. Under such circumstances people have now started realising the importance of education and want to send their children for schooling but due to the non-availability of school in the village they are helpless. It is very difficult for them to send their children to the schools located at distant places. Besides this the economic condition of the villagers is very deplorable so they can not afford to spare their time and money and hence they prefer to engage their children in cultivation, animal rearing and domestic work. Some times back a *Balwadi* school was opened in this village but it remains merely a formality on papers. There is neither a teacher nor a school building. At the time of survey a signboard depicting *Balwadi*-Chapnu was found attached to a tree near the main *abadi*. Although there are 36 children (17 males and 19 females) of the school going age (5-14 years) in the village but none of them is fortunate to get even basic level of education.

The nature of activity of children aged 5-14 years who are not attending school is shown in the Table 2.8 (on page 23).

The table 2.8 indicates that out of 36 children in the age-group 5-14, 27(75 per cent) are dependent, 4 (11.11 per cent) are engaged in household duties, 3 (8.33 per cent) in rearing animals while one each (2.78 per cent) was engaged in cultivation as agricultural labourer and as read level worker.

Marital Status

The re-study of 1986 reveals that of 121 persons, 55 (45.45 per cent) are married, of which 29 (23.96 per cent) are male and 26 (21.49 per cent) females. There was no case of divorce or separation was reported in the village but a married girl found in age-group 10-14 indicates prevalence of child marriage. It was reported during the survey that people generally marry their children after attaining the age of 10 or between 10-19 years.

The distribution of population classified by age, sex and marital status for the 1961 study and 1986 re-study is shown in the Table 2.9 (on page 24).

The Table 2.9 shows that during 1961 survey none was reported as widowed but in 1986, 11 persons are found widowed. Three out of them are males and 8 females. This state of affairs is probably due to the fall in number of polyandrous type of marriages in a span of last 25 years. Now polyandry is prevalent in 17 per cent families as against 50 per cent in 1961. Under polyandry system, a wife never becomes widow till her all husbands die. Again six persons (42.86 per cent), 2 (28.57 per cent) males and 4 (57.14 per cent) females were found married in the age group 5-9 in 1961 but during 1986 none was married in this age-group. This trend shows improvement in the age at marriage.

At the time of survey in 1986 polyandry system was prevailing in three households while polygeny was found in two households. However, there was no case of mixture of polyandry and polygeny. Previously polyandry was very much popular in this village but now it is loosing popularity day by day. The various factors responsible for making polyandry form of marriage unpopular are increase in sex ratio, general awareness of the people through contacts with plainsmen and change in the attitude of new generation.

In polyandrous cases elder brother gets married and his all younger brothers automatically become husband of the elder brother's wife as per customs prevalent in this region. The details regarding three cases of polyandry and two cases of polygeny are given below.

In the first case, there was a person aged 55 married to a woman aged 50. His younger brother aged 30, is sharing the common wife. In the second case there are three brothers aged 45, 41 and 38 respectively. The eldest brother was married. Now his two younger brothers share the common wife. In the third case there were two brothers aged 40 and 35 respectively. Only the elder brother was married to a woman aged 38. The younger brother automatically became husband of that woman. In all these cases every married female has more than one husband.

In polygenous system of marriage, a married male has more than one wife. A person aged 35 was married to two women aged 32 and 30. Another person aged 15 married to 2 women both 15 of age.

The average age at marriage and duration of marriage by sex is presened in Table 2.10 (on page 27).

TABLE 2·7

Distribution of population classified by age-sex and educational level for the year 1961 (study) and 1986 (re-study)

Age-group	Total Population			Illiterate			educational level			Primary		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
					1961 (sudy)							
1	2	3	4	5	6	7	8	9	10	11	12	13
					1961 (Study)							
0—14	42 (100.00)	20 (100.00)	22 (100.00)	42 (100.00)	20 (100·00)	22 (100.00)	—	—	—	—	—	—
15—34	24 (100.00)	16 (100·00)	8 (100·00)	23 (95·83)	15 (93·75)	8 (100·00)	1 (4·17)	1 (6·25)	—	—	—	—
35—59	36 (100·00)	19 (100·00)	17 (100·00)	36 (100·00)	19 (100·00)	17 (100·00)	—	—	—	—	—	—
60+	9 (100.00)	4 (100·00)	5 (100·00)	9 (100·00)	4 (100·00)	5 (100·00)	—	—	—	—	—	—
TOTAL	111 (100·00)	59 (100·00)	52 (100·00)	110 (99·10)	58 (98·31)	52 (100·00)	1 (0·90	1 (1·69))	—	—	—	—
					1986 (re-study)							
0—14	53 (100.00)	26 (100·00)	27 (100.00)	53 (100·00)	26 (100.00)	27 (100.00)	—	—	—	—	—	—
15—34	29 (100.00)	14 (100·00)	15 (100·00)	27 (93·10)	12 (85·71)	15 (100.00)	2 (6·90)	2 (14·29)	—	—	—	—
35—59	30 (100.00)	19 (100·00)	11 (100.00)	26 (86·67)	15 (78·95)	11 (100 00)	3 (10·00)	3 (15·79)		1 (3 33)	1 (5·26)	—
60+	9 (100.00)	2 (100·00)	7 (100.00)	9 (100·00)	2 (100·00)	7 (100.00)	—	—	—	—	—	—
TOTAL	121 (100 00)	61 (100.00)	60 (100.00)	115 (95·04)	55 (90·16)	60 (100·00)	5 (4·13)	5 (8·20)	—	1 (0 83)	1 (1·64)	—

Note—Figures within brackets indicate percentages to total population.

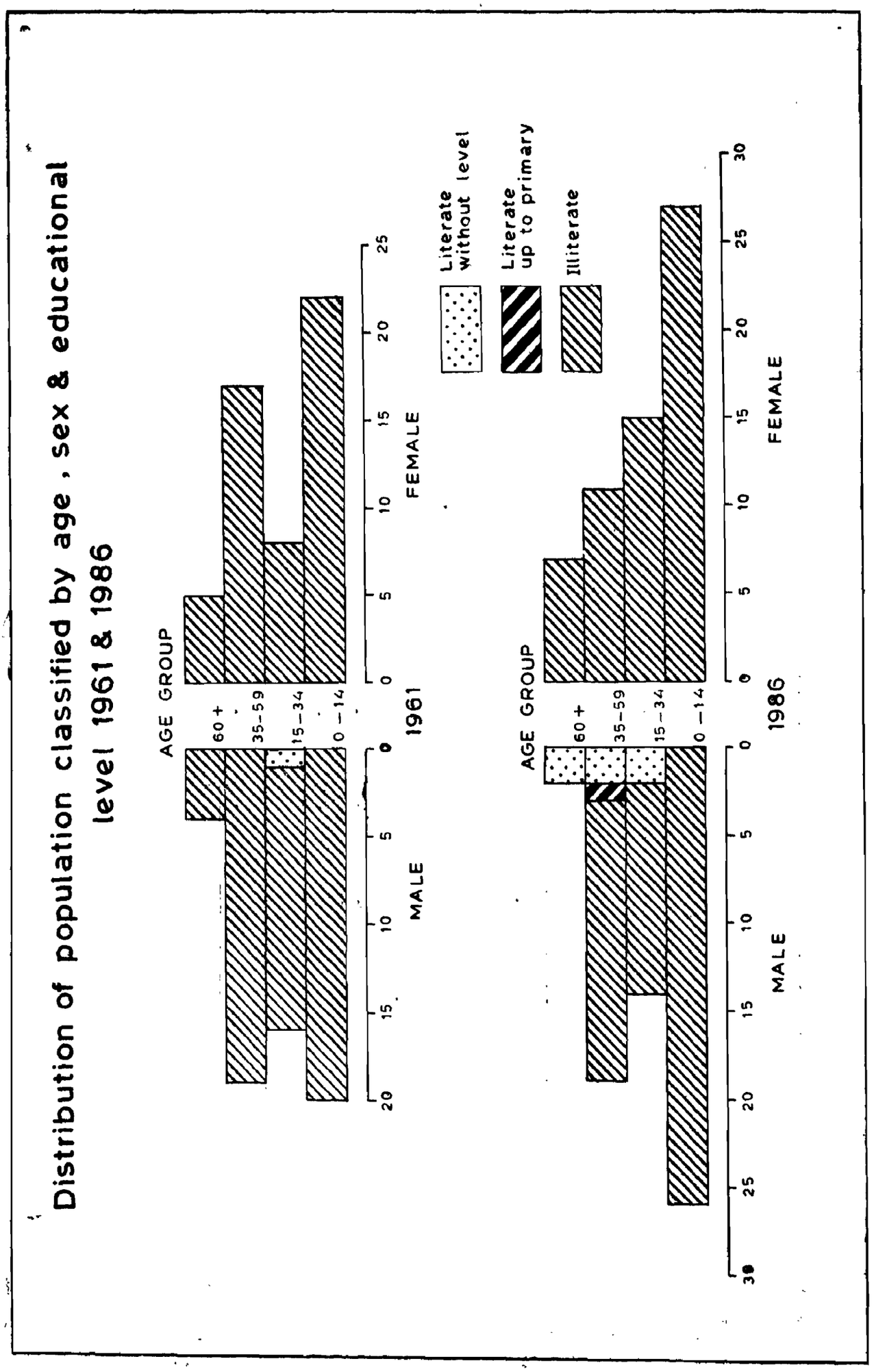

Distribution of population classified by age , sex & educational level 1961 & 1986
AGE GROUP
60 +
35-59
15-34
0-14
MALE
FEMALE
1961
Literate without level
Literate up to primary
Illiterate
1986

TABLE 2.8

Nature of activity of children age 15—14 years who are not attending school classified by caste/tribe/ community of head of household

Caste/Tribe/ communtiy of head of house-hold	Age-group of children not attending school	Total number	Nature of activity of children not attending school				
			House-hold duty	Rearing of animal	Road level workers	Agriculture labour	Dependent
1	2	3	4	5	6	7	8
aunsari	5— 9	23	1	—	—	—	22
Kolta	10—12	8	2	1	1	1	3
(S. T.)	13—14	5	1	2	—	—	2
TOTAL		36	4	3	1	1	27

TABLE 2.9

Age, sex and marital status of the population for 1961 study and 1986 re-study

Age-group	Total population			Never married			Married			Widowed		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
						1961 (study)						
0— 4	11 (100.00)	3 (100.00)	8 (100·00)	11 (100·00)	3 (100·00)	8 (100·00)	—	—	—	—	—	—
5— 9	14 (100.00)	7 (100.00)	7 (100·00)	8 (57·14)	5 (71·43)	3 (42·86)	6 (42·86)	2 (28·57)	4 (57·14)	—	—	—
10—14	17 (100.00)	10 (100.00)	7 (100·00)	10 (58·82)	6 (60·00)	4 (57·14)	7 (41·18)	4 (40·00)	3 (42·86)	—	—	—
15—19	5 (100.00)	5 (100.00)	—	3 (60·00)	3 (60·00)	—	2 (40·00)	2 (40·00)	—	—	—	—
20—24	8 (100.00)	5 (100.00)	3 (100·00)	2 (25·00)	2 (40·00)	—	6 (75·00)	3 (60·00)	3 (100·00)	—	—	—
25—29	9 (100·00)	5 (100.00)	4 (100·00)	1 (11·11)	1 (20·00)	—	8 (88·89)	4 (80·00)	4 (100·00)	—	—	—
30—34	2 (100.00)	1 (100.00)	1 (100·00)	—	—	—	2 (100·00)	1 (100·00)	1 (100·00)	—	—	—
35—39	6 (100.00)	4 (100·00)	2 (100·00)	—	—	—	6 (100·00)	4 (100·00)	2 (100·00)	—	—	—
40—44	7 (100·00)	2 (100·00)	5 (100·00)	—	—	—	7 (100·00)	2 (100·00)	5 (100·00)	—	—	—
45—49	8 (100·00)	5 (100·00)	3 (100·00)	1 (12·50)	—	1 (33·33)	7 (87·50)	5 (100·00)	2 (66·67)	—	—	—
50—54	9 (100·00)	5 (100·00)	4 (100.00)	—	—	—	9 (100·00)	5 (100·00)	4 (100·00)	—	—	—
55—59	6 (100.00)	3 (100·00)	3 (100·00)	—	—	—	6 (100·00)	3 (100·00)	3 (100·00)	—	—	—
60+	9 (100·00)	4 (100·00)	5 (100·00)	—	—	—	9 (100·00)	4 (100·00)	5 (100·00)	—	—	—
TOTAL	111 (100.00)	59 (100.00)	52 (100·00)	36 (32·43)	20 (33·90)	16 (30·77)	75 (67·57)	39 (66·10)	36 (69·23)	—	—	—

Table 2.9—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13
							1986 (re-study)					
0— 4	17 (100·00)	9 (100·00)	8 (100·00)	17 (100·00)	9 (100·00)	8 (100·00)	—	—	—	—	—	—
5— 9	23 (100·00)	12 (100·00)	11 (100·00)	23 (100 00)	12 (100·00)	11 (100·00)	—	—	—	—	—	—
10—14	13 (100.00)	5 (100·00)	8 (100·00)	12 (92·31)	5 (100·00)	7 (87·50)	1 (7·69)	— —	1 (12·50)	—	—	—
15—19	7 (100.00)	4 (100·00)	3 (100·00)	1 (14·29)	1 (25·00)	— —	6 (85·71)	3 (75·00)	3 (100·00)	3	—	—
20—24	2 (100·00)	2 (100.00)	—	—	—	—	1 (50·00)	1 (50·00)	—	1 (50·00)	1 (50·00)	—
25—29	8 (100.00)	3 (100.00)	5 (100·00)	—	—	—	8 (100·00)	3 (100·00)	5 (100·00)	—	—	—
30—34	12 (100·00)	5 (100.00)	7 (100·00)	—	—	—	10 (83·33)	4 (80·00)	6 (85·71)	2 (16·67)	1 (20·00)	1 (14·29)
35—39	11 (100.00)	6 (100.00)	5 (100·00)	—	—	—	9 (81·82)	5 (83·33)	4 (80·00)	2 (18·18)	1 (16·67)	1 20.00
40—44	6 (100·00)	4 (100·00)	2 (100·00)	—	—	—	6 (100·00)	4 (100·00)	2 (100·00)	—	—	—
45—49	6 (100.00)	3 (100·00)	3 (100.00)	—	—	—	5 (83·33)	3 (100·00)	2 (66·67)	1 (16.67)	—	1 33.33
50—54	6 (100.00)	5 (100.00)	1 (100·00)	2 (33·33)	2 (40·00)	— —	4 (66·67)	3 (60·00)	1 (100·00)	—	—	—
55—59	1 (100.00)	1 (100.00)	—	—	—	—	1 (100·00)	1 (100·00)	—	—	—	—
60+	9 (100·00)	2 (100·00)	7 (100·00)	—	—	—	4 (44·44)	2 (100·00)	2 (28·57)	5 (55·56)	—	5 (71·43)
TOTAL	121 (100·00)	61 (100·00)	60 (100·00)	55 (45·46)	29 (47·54)	26 (43·33)	55 (45·45)	29 (47·54)	26 (43·33)	11 (9·09)	3 (4·92)	8 (18·34)

Note—Figures within brackets indicate percentage to total.

Population classified by age,sex and marital status
1961 & 1986

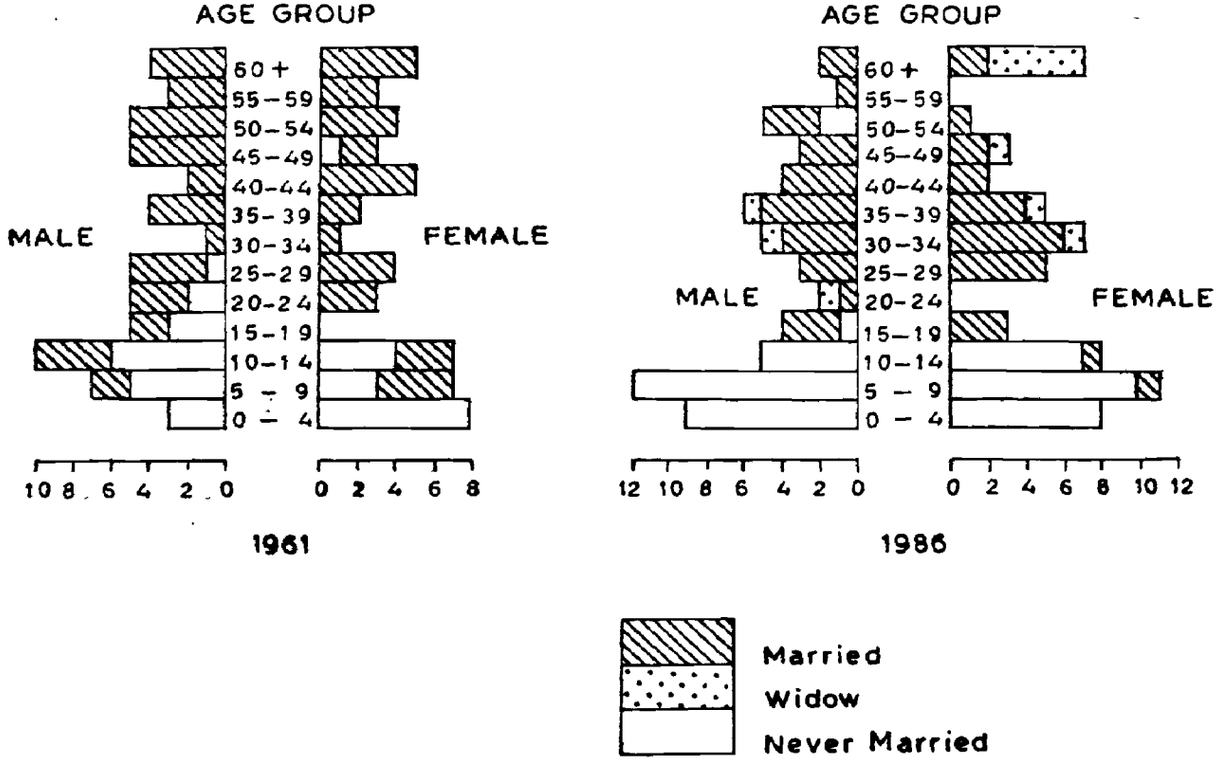


TABLE 2.10

Average age marriage and duration 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		19-21		22-24		25-29		30-34		35+	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Within 15 years	17·45	17.08	—	—	1	1	3	4	3	3	2	3	1	—	1	1	—	—	—	—
15—29 years	16·14	15·18	—	—	3	2	2	4	6	4	2	1	—	—	1	—	—	—	—	—
30 + years	14.85	9.27	—	3	2	6	3	2	—	—	2	—	—	—	—	—	—	—	—	—
TOTAL	16·31	13·94	—	3	6	9	8	10	9	7	6	4	1	—	2	1	—	—	—	—

It is clear from Table 2.10 that in case of marriages performed more than 30 years age, the difference in age at marriage between the two sexes was more than six years. The males were elder at the time of marriage than the females. But in the case of marriages conducted 15-29 years age the difference in age at marriage had narrowed down from six to one year. However, the tradition of males being elder in age than the females had been maintained. But more recently the gap between their age at marriage has furthered narrowed down. It is now almost same for the both sexes. Apart from narrowing the gap in age at marriage there is now a tendency to marry at later ages. This trend was noticed for both the sexes.

Family Planning

There are indications that the message of family planning has reached the village Chapnu. Now the villagers are undersanding the importants of keeping a small family. Twenty-six informants of both the sexes in reproductive age-groups were interviewed. Their awareness towards family planning measures as related to education, religion and caste/tribe of informant is shown in the Table 2.11.

TABLE 2·11

Knowledge about family planning measure as related to education—religion and caste/tribe of informant

Religion Caste/ tribe of informant	Educational level	Total no. of informants who are aware of prevention of birth	Family planning measures			
			Nirodh	Copper 'T'	Tubectomy operation	Natural method
1	2	3	4	5	6	7
Hindu	Illiterate	21	13	5	11	2
Jaunsari						
Kolta	Literate upto primary	5	3	3	2	1
(S.T.)	Literate upto matric and above	—	—	—	—	—
	TOTAL	26	16	8	13	3

The Table 2.11 indicates that out of 26 persons who have knowledge about possibility of birth prevention and family planning measures, 21 are illiterate and five are literate. Some persons have knowledge about more than one method. Of the 26 persons, 16 have knowledge about *Nirodh*. 8 about Copper-T, 13 about tubectomy and 3 person has knowledge about natural method. Natural method covers self-control and abstinence and also use of medicinal herbs collected from the hills.

Practice of family planning measures

The field study reveals that out of 26 informants interviewed only 9 persons were found using different family planning measures for birth control. The Table 2.12 shows the practice of family planning measures by religion/caste/tribe, age and sex.

TABLE 2.12

Practice of Family Planning measures by religion/caste/tribe/age and sex

Religion/Caste/ Tribe	Age-group	Number of males adopting measures		Number of females adoptin measures	
		Nirodh	Natural method	Copper-T	Tubectomy operations
1	2	3	4	5	6
Hindu :					
Jaunsari-Kolta	Below 20	—	—	—	—
(S. T.)	20—29	1	—	1	—
	30—39	2	1	1	2
	40—49	—	—	—	1
	50 --	—	—	—	—
	A. N. S.	—	—	—	—
	TOTAL	3	1	2	3

Out of nine users of different family planning measures. Four are males and five females. Three males have reported using Nirodh while one male was adopting natural method. Two females were found using Copper-T and three have undergone tubectomy operation.

Although the duration of adopting family planning measures is related to religion/caste/tribe, age and sex and education of adoptees but the present study gives some different picture. A detailed information in respect of nine persons interviewed for this purpose is given in Table 2.13.

TABLE 2·13

Time of practice of family planning measures as related to religion, caste/tribe/age, sex and education of adooptee

Religion/Caste/Tribe	Age-gorup	Total no. of males who are illiterate and have practising during less than 5 years		Total no. of males upto primary standard are practising during less than 5 years		Total no. of females who are illiterate have Practising during less than 5 years	
		Nirodh		Natural method	Nirodh	Copper 'T'	Tubectomy operation
1	2	3		4	5	6	7
Hindu							
Jaunsari	Below 20	—		—	—	—	—
Kolta (ST)	20—29	—		—	1	1	—
	30—39	2		1	—	1	2
	40—49	—		—	—	—	1
	50+	—		—	—	—	—
	TOTAL	2		1	1	2	3

It may be seen from the Table 2.13 that most of the persons adopting family planning methods are in the age-group 30-39 years. The male acceptors consists of both illiterate and literate while all female acceptors are illiterate. All the acceptors have been practising family planning methods for the last five years.

Attitude of spouse towards the family planning measures

The analysis of data shows that out of three husbands using Nirodh, 2 are of the opinion that it is the easiest method of birth-control and there is no problem in using this measure. However, one has expressed fear that nirodh can be damaged while using and is thus not a safe method. The only male adopting natural measure has no problem in its application. Of the five females three have undergone tubectomy operations and 2 are using copper-T. Out of three females who have undergone tubectomy operations, two are of the opinion that tubectomy operation is the best and easiest measure for birth control and they had no difficulties after tubectomy operation while one has expressed weakness as after effect of this method. The two females applying copper-T have no problem. They have no fear of pregnancy. The copper-T can be replaced by new one after three years if they do not want child . In case they desire to have a child, it can be removed at any time by the doctor. In general the attitude of all the acceptors of family planning method irrespective of sex, is in favour of birth control. A midwife from Sahiya primary health sub-centre visits the village frequently and distributes different contraceptives among the aspirants free of cost. She also trains people mainly females for the use of family planning measures and also trains them about the norm and utility of keeping small family size.

Desirable number of children

There are so many social, economic and cultural factors which influence in determining the desired family size. The preference for a son to daughter is here also like other northern part of the country. The Table 2.14 shows the desirable number of sons and daughters as reported by married persons classified by religion/caste/tribe/community and education.

TABLE 2·14

Desirable number of sons and daughters as reported by married persons classified by religion and caste/tribe/community and education

Religion/caste/tribe/community	Educational status	Total number	Number reporting desirable number							
			Nil	S-2 D-1	S-3 D-1	S-4 D-2	S-4 D-1	S-4 D-2	S-4 D-3	S-5 D-1
1	2	3	4	5	6	7	8	9	10	11
Hindu	Illiterate	21	—	6	5	1	3	5	—	1
Jaunsari	Literate upto primary	5	—	—	2	—	1	1	1	—
Kolta (ST)	Literate upto matric	—	—	—	—	—	—	—	—	—
	Matric & above	—	—	—		—	—	—	—	—
	TOTAL	26	—	6	7	1	4	6	1	1

Note—Sub-heading under columns 5 to 11 above 'S' denotes sons and 'D to daughters.

The Table 2.14 indicates that out of 26 informants, six have reported a combination of two sons + one daughter, seven prefer three sons + one daughter, six liked four sons + two daughters, four suggested four sons + one daughter, while one each of the remaining three informants have reported preference for four sons + three daughters, five sons and one daughter and three sons + two daughters.

Amazingly all these persons have knowledge about birth control yet some of them have shown preference to have seven children. Probably the higher desired family size has been reported keeping in view the economic utility of children for agriculture and other domestic work. The minimum number of desirable children is three and maximum is seven.

Medical and health services

There is a primary health centre at Kalsi 13 kms., away from the village Chapnu. It is the largest medical institution in the block. There are facilities for treatment of both types of patients—indoor and outdoor. There are four bed facilities. The patients suffering from fever, cold, asthma, tuberculosis, diarrhoea, hydrocele and injuries have been treated. During 1985, medical treatment was provided to 27,682 outdoor and 66 indoor patients. Complicated cases of delivery have also been attended. It is managed by 29 staff members consisting of a medical-officer-incharge and four other medical officers and specialists, A.N.M., Pharmacist, two midwife, four health assistant, and a laboratory technician, malaria inspector, BDE, compounder, health visitor, UDC, ward boy, sweeper-cum-chowkidar, sanitory inspector, health visitor (MCH), peon, driver, SPS, health visitor (malaria) and A.N.M. (MCH). As this primary centre is situated on the Saharanpur-chakrata road so it is easily approachable by the residents of Chapnu.

The primary health sub-centre, Sahiya is at a distance of seven kms. from Chapnu. Patients suffering from diseases like diarrhoea, fever and tuberculosis, have been treated at this centre. There is no arrangement for the treatment of indoor patients and hence 6,042 outdoor patients were treated during 1985. This centre is managed by one medical-officer-incharge, a pharmacist, ward-boy, health visitor, A.N.M., sweeper-cum-chowkidar and peon. Both, primary health centre Kalsi and primary health sub-centre Sahiya are connected with the village Chapnu by motorable road hence are easily accessible. Sahiya sub-centre being nearer to Chapnu is preferred by the residents of this village.

In 1983 a maternity and child welfare sub-centre has been opened in the village Panjia about four kms., away from Chapnu. This medical institution is functioning under Kalsi primary health centre. During 1985-86, two cases of tubectomy operations were performed and two women were supplied with copper-T while oral pills were distributed to 24 women by this centre. In addition to providing assistance for family planning, this centre has facilities of vaccination for the protection against various diseases. This sub-centre is managed by a regular A.N.M. and a part time *dai*. The doctors available at Kalsi Primary health centre visit this sub-centre once in a fortnight.

Diseases and treatment

Tuberculosis, asthma, fever, cholera, kidney stone and general illness causing death were reported during the last 10 years in the village Chapnu. All the cases were diagnosed by the doctors and allopathic medicines were given to the patients.

Birth and death statistics

Under the UP Panchayat Raj Act, 1947 enforced in 1953 in Jaunsar Bawar, birth and death registers are maintained by the Gram panchayat. All the events relating to birth and death are recorded therein. The Table 2.15 shows number of birth and death events recorded during the last 10 years.

TABLE 2·15

Birth and death statistics in respect of Village Chapnu for the years 1976-1985

Year	Births			Deaths			Net increase of Population		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
1976	3	1	2	1	—	1	2	1	1
1977	4	1	3	1	1	—	3	—	3
1978	4	2	2	2	1	1	2	1	1
1979	8	4	4	3	2	1	5	2	3
1980	5	1	4	2	—	2	3	1	2
1981	7	5	2	3	2	1	4	3	1
1982	2	1	1	—	—	—	2	1	1
1983	8	6	2	1	1	—	7	5	2
1984	3	2	1	—	—	—	3	2	1
1985	5	2	3	1	1	—	4	1	3
TOTAL	49	25	24	14	8	6	35	17	18

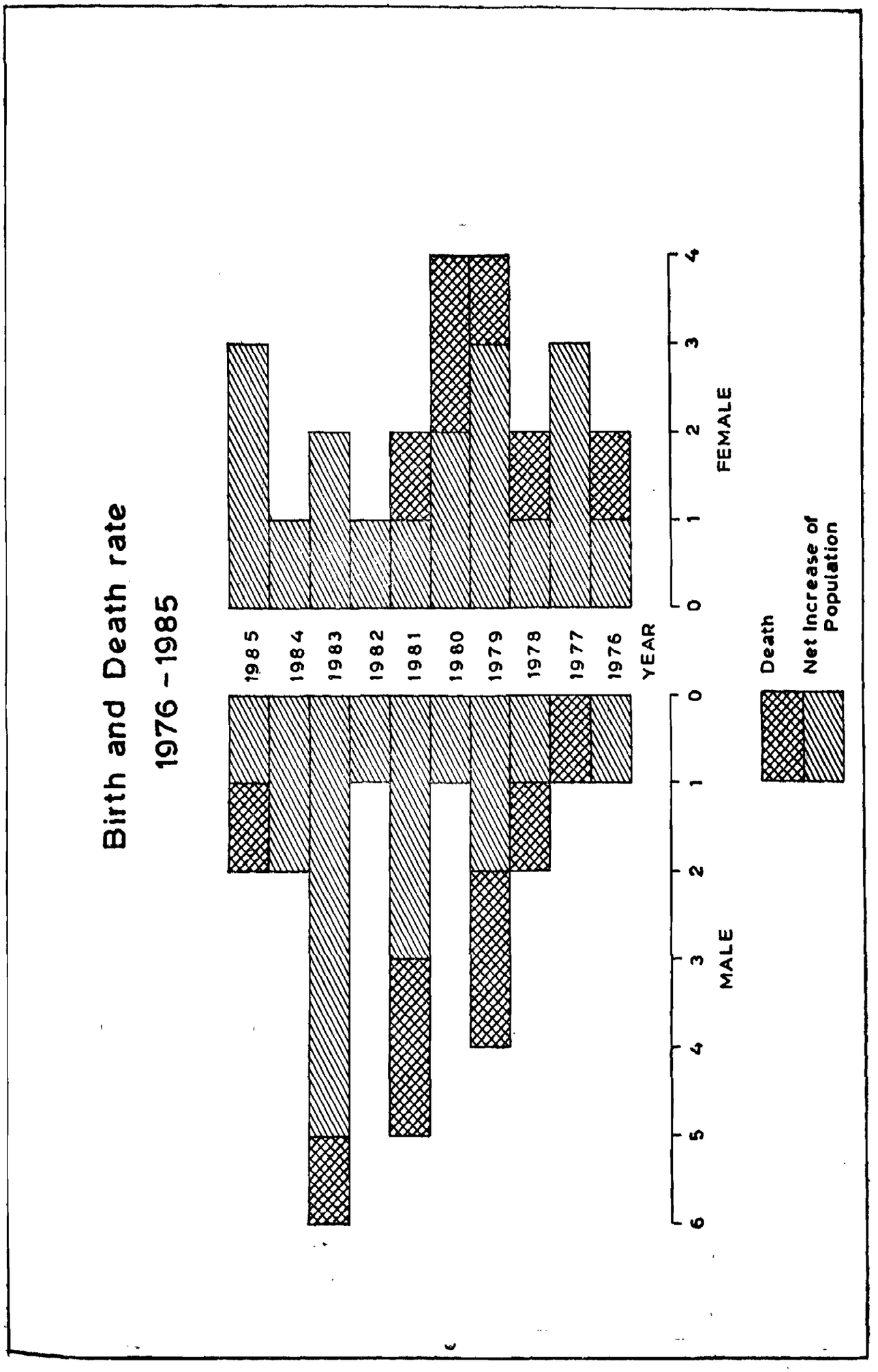

Birth and Death rate
1976 - 1985
1985
1984
1983
1982
1981
1980
1979
1978
1977
1976
YEAR
0
1
2
3
4
FEMALE
0
1
2
3
4
5
6
MALE
Death
Net Increase of Population

Table 2.15 shows that 49 cases of births and 14 cases of deaths were recorded during the period 1976 to 1985 giving a net increase of 35 persons to the population. The number of births have always been higher than the deaths during 1976 to 1985. The average number of annual births comes to be 4.9 persons and death 1.4 persons.

Sanitary and hygienic conditions

The residents of the village Chapnu are very poor and illiterate. It appears that poverty and uncleanliness are closely connected and lack of health education works as a fuel to the fire. Heaps of garbage are noticed here and there in the *abadi*. However, location of the village on a hilly slope does not allow water logging problem. Rainy water flows in the Amlawa river soon after the rain is over. Their clothes are dirty but houses specially meant for human habitation are very neat and clean. Generally their houses are double storeyed structures. The upper storey is used for human habitation but the lower one is used for keeping pet animals. The open spaces in the front of houses are neat and clean but the lower storey where pet animals are kept is filthy. Some resourceful persons have built separate cattleshed. It indicates towards an improvement in their sanitory condition.

Migration

Out migration from the village is nil. A few cases of inmigration of females from within the tahsil (rural) due to their marriages and of children born to expectant mothers who had gone to their parents house for the delivery had been reported. Children born outside the village have been treated as migrant with reference to their place of birth. A case of immigration from Nepal was also reported as one year ago a person aged 50, migrated from Nepal and came to this village in search of job. He calls himself Kolta. He is accommodated in the household headed by a 45 year old widow. She had a family of six members consisting of her widow daugher-in-law aged 30 and four unmarried daughters aged 12, 9, 5 and 2. She had no other resources of livelihood. except a piece of agricultural land (0.68 hectare). In the absence of male member in the family, agricultural operations had become difficult for her after the death of her husband and young son. Now the migrant person has become earning member of her family.

Number of persons by age, sex and migration status as determined by place of birth is presented in the table 2.16.

TABLE 2·16

Number of persons by age, sex and migration status as determined by place of birth

Migration status	Age-group	Total population		
		P	M	F
1	2	3	4	5
A. Non-migrant	5—10	23	12	11
	10—14	11	5	6
	15—19	4	4	—
	20—24	2	2	—
	25+	26	26	—
	TOTAL	66	49	17
B. Migrant	5—9	—	—	—
Born outside	10—14	2	—	2
the village in	15—19	3	—	3
the same tahsil	20—24	—	—	—
(a) Rural	25+	32	2	30
	TOTAL	37	2	35
(b) Urban	5—9	—	—	—
	10—14	—	—	—
	15—19	—	—	—
	20—24	—	—	—
	25+	—	—	—
	TOTAL	—	—	—
(c) Born in the	5—9	—	—	—
other country	10—14	—	—	—
(Nepal)	15—19	—	—	—
	20—24	—	—	—
	25+	1	1	—
	TOTAL	1	1	—
	GRAND TOTAL	104	52	52

It may be seen from the Table 2.16 that with reference to their places of birth, 66 persons belonging to different age-groups born in this village are non-migrant. Out of these 66 non-migrants, 49 (74.24 per cent) are males and 17 (25.76 per cent) are females. Thirty seven persons belonging to different age-groups are migrant from the other villages of the same tahsil. Out of these 37 migrants two are males and 35 females. As described earlier there is only migrant who was born outside the country (Nepal).

The Table 2.17 gives the distribution of the households classified by migration status of the head of the households and last residence and duration of stay of any member who has stayed the longest in the present residence.

TABLE 2·17

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	Non-migrant	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) areas and duration of stay (year) in present residence						Grand Total
		Less one years	1—5 yrs.	6—10 yrs.	11—20yrs	21+yrs.	Total	
1	2	3	4	5	6	7	8	9
Single	—	—	—	—	—	2	2	2
2— 5	3	—	—	—	—	1	1	4
6—10	7	—	—	—	—	1	1	8
11 and above	4	—	—	—	—	—	—	4
TOTAL	14	—	—	—	—	4	4	18

The Table 2.17 shows that out of 18 heads of the household 14 are non-migrant and all of them are males. Of these 14 non-migrant heads of household, three have a family size of two to five persons, seven have six to ten members and four have 11 persons and more. There are four migrant heads of the household and all are females. They have migrated from other villages to this village owning to their marriage. Out of these four migrant heads of household, two are single member household while two have two to five and six to 10 members respectively. All heads of migrant families are living in this village for more than 21 years. Those who work outside the village prefer to return at their residence in the evening and hence like to work adjacent to Chapnu Consequently there is no seasonal migration from this village.

CHAPTER III

ECONOMY

Economic Resources

Economic resources gifted by the nature play an important role for the betterment and overall development of rural folk. Agricultural land and water from Amlawa river (used for irrigation and operation of gharats) are the only two natural resources available in this village. Fishing is also done occasionally in Amlawa river but that is solely for self consumption. There is no forest area in territory of this village.

The village has a total area of 29.14 hectares of which 19.03 (65.31 per cent) is under cultivation. The cultivable waste is 8.09 (27.76 per cent) which includes orchards and groves also while 2.02 (6.93 per cent) hectares are used as *abadi* or for other miscellaneous purposes. This pattern of land use has more or less remained the same during the last 25 years. Agriculture is main occupation of the villagers. Each household owns some land. On an average the share of land per household is about one hectare. Table 3.1 shows the land utilization for 1961, 1971 and 1981.

TABLE 3·1

Main economic resources—land for the year 1961, 1971 and 1981 Census

Year	Total area of the village (in hectares)	Forest	Area (in hectares) under			
			Agricultural and		Cultivable waste including orchards and groves	Area not available for cultivation
			Irrigated	Unirrigated		
1	2	3	4	5	6	7
1961	27·11	—	0·50	16·46	8·13	2·0 2
	(100·00)		(1·84)	(60·72)	(29·99)	(7·45)
1971	27·11	—	—	18·21	6·88	2·02
	(100·00)			(67·17)	(25·38)	(7·45)
1981	29·14	—	0·81	18·22	8·09	2·02
	(100·00)		(2·78)	(62·53)	(27·76)	(6·93)

Note—Figures within brackets under column 2 and 4 to 7 indicate percentages to total.

This Table indicates that out of 1903 hectares of total cultivated area only 0.81 is irrigated. Thus agriculture is mainly rainfed and depends on the monsoon. The percentage area used for agriculture purposes has increased marginally from 62.56 in 1961 to 65.31 in 1981.

Water available from the river Amlawa is other natural gift which plays an important role in the development of village agricultural economy. It is used for irrigating about 0.81 hectares of agricultural land located in the river valley. This land is called *Kyarik* in local language. There are four *gharats* installed on the river bank, of them only two are in working order. These *gharats* are operated with water current of the river. Some persons earn their livelihood by grinding flour. Besides this people catch fish from river Amlawa for self-consumption.

Land utilisation—a comparative study of selected villages

In order to have a comparative study about the land utilisation pattern at regional level, seven other villages located at different distances and influenced by the same town (Chakrata) have been selected. The Table 3.2 gives comparative land utilisation statistics for eight villages which are under the influence of Chakrata town.

TABLE 3·2

Comparative statistics of land utilisation for 8 villages (1981 Census)

Name of village	Total population	Total area of village in hectares	Area (in hectares) under					
			Forest	Irrigated		Culturable waste including gaucher grooves	Area not available for cultivation	Per capita agricultural land
				Irrigated	Unirrigated			
1	2	3	4	5	6	7	8	9
1. Nagau	150	59·09 (100·00)	—	4·86 (8·22)	36·83 (62·33)	10·92 (18·48)	6·48 (10·97)	0·28
2. Nevi	875	47·35 (100·00)	—	0·81 (1·71)	19·43 (41·04)	19·43 (41·04)	7·68 (16·21)	0·02
3. Thana	504	200·72 (100·00)	—	4·05 (2·02)	107·25 (53·43)	57·45 (28·62)	31·97 (15·93)	0·22
4. Kotha Tarli	392	143·66 (100·00)	—	2·02 (1·41)	80·53 (56·05)	44·92 (31·27)	16·19 (11·27)	0·21
5. Semaha	58	22·66 (100·00)	—	1·21 (5·34)	14·97 (66·06)	6·07 (26·79)	0·41 (1·81)	0·28
6. *Chapnu*	125	29·14 (100·00)	—	0·81 (2·78)	18·22 (62·53)	8·09 (27·76)	2·02 (6·93)	0·15
7. Khunna Alman	207	55·04 (100·00)	—	0·81 (1·47)	33·99 (61·76)	19·03 (34·57)	1·21 (2·20)	0·17
8. Lakhwar	403	228·24 (100·00)	—	8·90 (3·90)	56·65 (24·82)	109·27 (47·88)	53·42 (23·40)	0·16
TOTAL	2714	785·90	—	23·47 (2·99)	367·87 (46·81)	275·18 (35·01)	119·38 (15·19)	0·14

Note:— The figures within brackets indicate the percentages to total area.

It can be seen from Table 3.2 that out of 8 village under consideration none has forest area. Villages Nagau, Semaha and Lakhwar have comparatively higher percentage of irrigated area than the combined average (2.99 per cent) for 8 villages. The village Kotha Tarli has the lowest percentage (1.41) of irrigated area while Nagau has the highest (8.22). Chapnu has slightly lower percentage (2.78) of irrigated area as compared to the combined average for 8 villages. Villages Nagau and Somaha have the highest per capita agricultural land whereas Nevi the lowest. However, the per capita availability of agricultural land in Chapnu is slightly more than the combined average for the 8 villages.

Ownership of resources

All the 18 households have some agricultural land. The average size of land holding per household is one hectare. The Table 3.3 shows the distribution of land holding by size.

TABLE 3.3

Distribution of land holding by size

Size group (in hectares)	Total number of holdings
1	2
Below 0·50	3
0·50—0·99	9
1·00—1·99	5
20·00—2·99	1
3·00 and above	—
TOTAL	18

Three households have land less than 0.50 hectare while nine own land in the range of 0.50—0.99 hectare. The number of households having land in the range

of 1.00-1.99 is five and only one household owns land in the range of 2.00-2.99. Thus most of the land holdings are uneconomical and hardly sufficient to support their families.

Land settlement

The land settlement was conducted in 1951 in Jaunsar Bawar region. Under the provision of this settlement only agricultural land was surveyed and marked on the map but other land was left un-surveyed. The village boundary was not determined in this settlement. The U.P. Zamindari Abolition and Land Reforms Act, 1956 implemented in Jaunsar Bawar in 1961 with some modifications, is still applicable on this surveyed land. However, the land record operations has started in Jaunsar Bawar in October, 1983 and is still in progress.

Land Reforms

Prior to the *zamindari* abolition, the Koltas were tilling land as tenant and living at the mercy of landlords. They had to pay rent at any arbitrary rate. Some times poor cultivators of weaker sections were forced to work for landlord as bonded labours. The Jaunsar Bawar region was then divided into 39 *Khats* for collection of land revenue and maintaining law and order. Each *khat* consisted of several villages. There was a *khat sayana* in each *khat* and a village *sayana* in each village.

In order to establish direct relationship between the actual tillers of the land and the government and to protect their interest the government abolished the zamindari system vide Jaunsar Bawar Zamindari Abolition and Land Reforms Act, 1956, (U.P. Act, No. XI of 1956). Consequent upon the enforcement of this law, the *sayanachari* system was abolished. The government appointed *amins* for collection of land revenue. Under the provision of Jaunsar and Bawar Zamindari Abolition and Land Reforms Act, 1956, there are three categories of tenants—*Sirdars*—who have no right to transfer their land, *Bhumidars* who have right to transfer their land and *Asamis* who are temporary tenants of *Bhumidhars* or of *gaon Sabha*. The *Sirdars* can become *Bhumidhars* by depositing ten times of their annual rent. The cultivators belonging to weaker sections of society specially Koltas holding land from zamindars as tenant become *Sirdars* and subsequently *Bhumidhars* by depositing ten times of their annual rent. All the cultivators of Chapnu belong to latter category and they have some sort of right and previlege over their land. However, as a result of land reform measures, the economic condition of the cultivators has improved to a considerable extent.

Agriculture

As has already been mentioned Chapnu has predominantly agricultural economy. This is corroborated by the fact that a large proportion of workers are engaged in cultivation. Out of total 66 workers, 39 are cultivators, four agricultural labourers and three are engaged in animal husbandry. All the households own some land. Wheat, barley, *mandua*, maize, *Kulthi, urd, masur*, pea, paddy, *Jagora, arui, chichira, adrak* (ginger), chilli, *gangali, taroi, kaddu, khira, lauki*, tomato and *kangari* crops are generally grown by the villagers, Paddy maize, *mandua, jagora, kulthi, arui, urd, chichira*, ginger, chilli are main kharif crops and wheat, barley, *masur*, pea and mustard are main rabi crops.

Soil

The land in this region is not smooth. Agricultural fields are terraced one above the other like stair cases. The villagers have not been gifted with the ready-made fields by the nature and hence they have to search small patches of plain or slopy land and make the same suitable for agriculture. The whole process of making terraced fields is a labourious job. First of all they dig up the land, pick up stones and boulders, make retaining wall in the lower part of the field and then do best possible levelling.

The upland soil is poor but the soil of river Amlawa bed is alluvial and very rich. The fields located in the river valley which can be easily irrigated are called *'kyarik'* in local language. This type of soil is good for raising paddy crops. Out of 19.03 hectares of total agricultural land only 0.81 hectares in the valley of river Amlawa, is irrigated. One Hydrauram system is being installed under minor irrigation scheme on the right bank of the river. About eight to nine hectares of land lying along Saharanpur-Chakrata road in the valley is expected o be irrigated by this system.

Preparation of field

For kharif crops preparation of field commences in the month of June by ploughing and removing boulders and stone bits before leveller is applied. Manures and ashes are then mixed with soil. Paddy and vegetable crops need much labour and intensive field preparation. Soon after the preparation work, sowing is done by broadcasting method. Crops of course grain can, however, be raised without much labour. Harvesting of kharif crops is done in the month of October. Preparation of field for rabi crops is done just after harvesting of kharif crop in the month of October, Ploughing is done and manures are applied. Sowing is done in the month of October and harvesting in the month of April.

Ploughing is done by males while remaining work is attended by grownup children and females. On the whole female participation in the cultivation is, however, higher than the males. Location of fields, their small size and stony soil make the cultivation work very difficult in hilly area. So is the case with this village.

Land holdings

The total agricultural land of 19.03 hectares is distributed among 18 households. Out of 18 households (67 per cent) fall in the category of marginal farmers (owning land in the range of less than one hectare), five (28 per cent) are under small

farmers (owning land in the range of 1.00 to 2.00 hectares) and one (five per cent) household belongs to semi-medium category (owning land in the range of 2.00 to 4.00 hectares). In addition to agricultural land in the village, two persons, belonging to different families have about 0.25 hectare of land outside the village (near Kalsi). They utilize this land for agriculture purpose.

The Table 3.4 gives distribution of land (cultivation holding) by nature of terrain and by size group of holdings.

TABLE 3·4

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

Size group of holding (in hectares)	Total number of house-holds	Land by nature of terrains covered by the sizegroup of holding			
		Total	upland	Slope	Flat
(1)	(2)	(3)	(4)	(5)	(6)
Below 0 50	3	1·12(3)	—	0·87(3)	0·25(2)
0·50 — 0·99	9	6·47(9)	—	6·47(9)	—
1·00 — 1·99	5	8·64(5)	—	8·64(5)	—
2·00 — 2·99	1	2·80(1)	—	2·80(1)	—
3·00 — and above	—	—	—	—	—
TOTAL	18	19·03(18)	—	18·78(18)	0·25(2)

Note :—The Flat land (0·25) hectare) is outside the village.

2. Figure within brackets relate to the total number of households.

It may be seen from table 3.4 that agricultural land per household is about one hectare. However, the distribution of land among 18 families is uneven. About 33 per cent households are having about 60 per cent agricultural land, Table 3.5 gives manpower engaged in agricultural operations classified by religion and caste/tribe, community and size of holdings.

TABLE 3·5

Manpower engaged in agricultural operations classified by religion and caste/tribe/community and size of holding

Religion caste/tribe/community	Size of holding	No. of house holds owning land	No. of households where agricultural operations carried on by		
			Family workers alone	Family worker and hired	Hired worker alone
1	2	3	4	5	6
Hindu	Below 0·50	3	1	2	—
Jaunsari	0·50— 0·99	9	5	3	1
	1·00—1·99	5	3	2	—
Kolta	2·00 —2·99	1	—	1	—
(S.T.)	3·00 and above	—	—	—	—
TOTAL		18	9	8	1

The Table 3.5 shows that 50 per cent families perform agricultural operations themselves while 45 per cent to this job with the help of their family members and labourers while five per cent are solely dependent on hired labourers.

Out of 66 workers 43 are engaged in cultivation of which four (one male and three females) are agricultural labourers and 39 (17 males and 22 females) are cultivators. The daily wages to an agricultural labourers in and around Chapnu are Rs. 12 for a male, 10 for a female and five for a child in addition to the meals.

Agricultural input

This village has remained unaffected by the green or white revolution. In addition to hard human labour, agriculture requires other inputs like seeds, manures, fertilizers, plant protection measures, irrigation, tool and implements etc. Details regarding these items are described in following paras.

Seeds

The cultivators have now started using high yielding variety in place of local seeds. They procure it through the Block developments office, Kalsi. The high yielding seeds developed by the Agriculture University, Pantnagar, is used in this area. However, the high yielding seeds of paddy, wheat, *toria*, gram, pea, *masur*, soyabean, ladyfinger and ginger have recently been introduced in the village.

Manures and fertilizers

Manures are used in the field to increase the fertility of land. Ashes of kitchen also serve the purpose of manures. Straw, useless leaves, dry grass and small bushes are also burnt in the fields for this purpose. Recently people have started using chemical fertilizers which they purchase from Kalsi. A demonstration was arranged by the Block development office, Kalsi to train cultivators about the application of fertilizers. During the course of training programme 11.50 kgs., Urea, 13.00 kgs DAP and 6.60 Kgs., potash were distributed among villagers free of cost.

Plant protection measures

Crop diseases were considered earlier as divine curse but now the villagers are using pesticides for the safety of crops. Pesticides are made available to the small and marginal formers on 50 per cent subsidy by the Block development office. In this region paddy is attacked by rusts and small flying insect locally called *gandhi makhi* (Leptocorhisa vericornis). *Gandhi makhi* extracts the milky juice of developing grains of paddy. Wheat is affected by loose smut, a seed born disease and *khaira rog* (rust) causing low yield. For protecting their crops, the cultivators spray 5 per cent B. H. C. dust. After the attack of loose smut wheat grain become black powdery and yield is badly affected. Besides this, the plants of paddy and *mandua* are attacked by *khaira rog*.

Irrigation

The agricultural land of the village is mainly unirrigated. Out of total agricultural area of 19.03 hectares only 0.81 hectare is irrigated. A cultivator of this village constructed a private *gul* in 1978 with the financial assistance from Block Development Office, Kalsi. But now this *gul* is not in working order because it needs repair. A tank for storing water was also constructed by the same cultivator. Hydrauram system is being installed on the bank of Amlawa river for irrigation of fields in the valley. About 8 to 9 hectares of land will then be irrigated by this system. However, there is no arrangement for irrigation of fields on hills above main *abadi*. The overall position is that cultivation is rainfed and depends on the mercy of the nature.

Agricultural tools and implements

The details regarding main agricultural tools and implements used in cultivation are shown in the Table 3.6.

TABLE 3·6

Agricultural tools and implements

Name		Use
English	Local	
1	2	3
1. Plough	ho	Light wooden plough with iron plough-share. It is used for ploughing the field.
2. Yoke	*Samai/ juath*	It is made of wood and is used for yoking the bullocks.
3. Leveller	*moi*	It is made of wood and is used for levelling the field.
4. Hoe	*kudali/ godani*	It has a wooden handle and a iron blade. It is used for digging the field.
5. Sickle	*darati/ datra*	It has a wooden handle and a iron blade. It is used for crop cutting and grass cutting.
6. Adze	*bas/ basula*	It has a wooden handle and a iron blade. It is used for digging the field.
7. Axe	*kurad*	It has a wooden handle and a iron blade. It is used for wood cutting.
8. Dibble	*rambha/ aad*	It is made of steel and is used for taking out stones from the field.
9. Spade	*fawada*	It has a wooden handle and steel blade and is used for digging the field.
10. Hammer	*hathauri*	It has a wooden handle and a iron rod. It is used for various purposes.
11.	*gainti*	It has wooden handle and a iron blade, is used for digging hard clay and breaking stones.
12.	*goru*	It has wooden handle and iron blade and is used for weeding.

No change has taken place in the use of agricultural tools and implements during the last 25 years. Probably geographical conditions of this village are such that the application of modern agricultural tools and implements is not convenient.

Cropping pattern

Some changes in the cropping pattern have been observed during the period 1961–1986. Table 3.7 shows the cropwise area at the time of 1961 study and 1986 re-study.

TABLE 3.7

Cropwise area (in hectares) for the 1961 study and 1986 re-study

Season/crops	Area in hectares	
	1961 (study)	1986 (re-study)
1	2	3
Rabi crop		
Wheat	—	9·75
Barley	11·47	2·67
Masur	—	0·03
Kharif crops		
Maize	6·57	11·98
Mandua	3·68	0·98

TABLE 3.7—Concld.

1	2	3
Sawan	1·72	—
Kulthi	1·59	1·70
Gagli	0·85	—
Ginger	0·53	0·31
Paddy	0·62	0·97
Phapra	0·10	—
Chilli	0·10	—
Tagura	—	1·30
Arui	0	0·28
Kamri	0·36	—
Cheri	0·32	—
Urd	0·24	—
Barseem (Fodder)	—	0·02
Tobacco	—	0·11

Note :—The area figures under col. 3 belong to 1981 year.

From the Table 3.7 we observe changes in the pattern of both major and minor crops during the last two decades. The combined area under wheat, barley and *masur* crops have almost remained the same. The area under maize has nearly doubled. Area under paddy has also increased during this period while area under *mandua* has decreased considerably.

Some major crops

Maize

It is an important kharif crop accounting for the largest proportions of area under cultivation. After the first shower towards the end of the June, the field is ploughed twice, stones are removed and leveller is applied. Manure is mixed in soil before sowing of seeds in grooves made by plough. After sowing is over, leveller is again applied. Weeding is done when plants are grown up. The crop is harvested in the month of September.

Paddy

It is another important kharif crop. Alluvial soil of river valley is good for growing paddy crop. It requires comparatively more water and hence grown in low lands and joining the river Amlawa. The seedlings of paddy is grown separately for transplantation. The process of ploughing is repeated twice or thrice before mixing manure and using leveller. The seedlings are transplanted in the muddy field after attaining a height of 15 centimetres. Weeds are removed from time to time. The crop is reaped in the month of October.

Ginger

It is also a kharif crop sown in the month of April after reaping wheat crop. After the preparation of land tubers of ginger are sown about 15 centimetres deep in lines at a distance of one feet. Weeding is done when required. It is grown mainly for sale purposes.

Mandua

Mandua is also a kharif crop. The field is ploughed once or twice but comparatively less quantity of manure is used. It does not require much preparation of land since it can be grown in even stony soil. It is sown by broadcasting method towards the end of June and reaped in October. It forms staple food of hillmen and is also used in distillation of *daru* (indigenous liquor).

Wheat

It is most important rabi crop. It requires intensive preparation of land before sowing. The field is ploughed twice or thrice, manure is used and leveller is applied. It requires comparatively more manure and water than other rabi crops. It is sown in the month of October and harvested in April.

Marketing of Agricultural produce

The re-study reveals that wheat, barley, *mandua*, maize, *kulthi*, *urd*, *masur*, pea paddy, *jagora*, *arui*, *chichira*, ginger, chilli, *tilmuri*, *gangali* and *kangari* crops are grown in the village. The Table 3.8 gives crop production, consumption and marketing classified by religion caste tribe/community.

TABLE 3·8

Crop production consumption and marketing classified by religion, caste/tribe/community

Religion Caste/Tribe community	Total no. of households	No. of households having agricultural or horticultural land	Crop cultivated	No. of households cultivated	Yield cultivating households (in quintal)	consumption per cultivation households (in quintal)	Marketing cultivator household (in quintal)
1	2	3	4	5	6	7	8
Hindu	18	18	Wheat	18	2·08	1·80	0·28
			Barley	17	1·32	1·25	0·07
Jaunsari			*Mandua*	18	0·90	0·89	0·01
Kolta			Maize	16	1·37	1·22	0·15
(S.T.)			*Kulthi*	5	0·54	0·54	—

TABLE 3.8—*Concld.*

1	2	3	4	5	6	7	8
			Urd	3	0·19	0·19	—
			Masur	9	0·26	0·26	—
			Pea	1	0·40	0·40	—
			Paddy	5	1·52	1·52	—
			Jagora	3	0·20	0·20	—
			Arai	5	3·66	1·16	2·50
			Chichira	1	0·10	0·10	—
			Ginger	2	3·00	0·75	2·25
			Chilli	3	0·28	0·28	—
			Tilmuri	2	0·44	0·44	—
			Gangali	1	0·20	0·20	—
			Kangari	3	0·56	0·56	—

If can be seen from the Table 3.8 that wheat and *mandua* are the most common crops grown by all the households. Barley occupies the next position grown by 17 households followed by maize (16 households) and *masur* (9 households). It has also been observed that ginger, *arui*, wheat, barley, *mandua* and maize produce are surplus for sale.

The Table 3.9 gives agricultural produce and its disposal at the time of 1961 study and 1986 re-study.

TABLE 3.9

Annual agricultural produce (in quintal) of the village and its disposal for 1961 and 1986 re-study

Crop	1961 (study)			1986 (re-study)		
	quantity Produced	quantity consumed by the producing household	quantity available for sale	quantity produced	Quantity consumed by the producing household	Quantity available for sale
1	2	3	4	5	6	7
Paddy	13·25	13·25	—	7·60	7·60	—
Wheat	27·38	27·38	—	37·44	32·40	5 04
Maize	29·56	29·56	—	21·92	19·52	2·40
Barley	17·38	17·38	—	22·44	21·25	1·19
Pulse	2·63	2.63	—	—	—	—
Vegetables	22·50	6·00	16 50	—	—	—
Mandua	—	—	—	16·20	16 02	0·18
Kulthi	—	—	—	2·70	2·70	—
Urd	—	—	—	0·57	0·57	—
Masur	—	—	—	2·34	2·34	—
Pea	—	—	—	0·40	0·40	—
Jagora	—	—	—	0·60	0·60	—
Arui	—	—	—	18·30	5·80	12·50
Chirchira	—	—	—	0·10	0·10	—
Ginger	—	—	—	6·00	1·50	4·50
Chilli	—	—	—	0·84	0·84	—
Timuri	—	—	—	0·88	0·88	—
Gangli	—	—	—	0·20	0·20	—
Kangari	—	—	—	1·68	1·68	—

The surplus quantity of vegetable crops (*arui* and *ginger*) and cereal crops like wheat, maize barley and *mandua* are sold at Sahiya market located at a distance of seven kms. from the village. Only a few households have surplus stock for sale. Most of the households hardly meet their food requirement by their own production. They have to purchase wheat and rice from the fair price shop. There appears to be a marked improvement as during 1961 only vegetables were reported to be available for sale.

Development of horticulture

Under horticulture development programme plants are being distributed to the villagers. About 200 plants of fruits and non-fruit were given to the residents of Chapun by the Block Development

Office. These are *Shisham, semal, guriyal, khadik,* mango, *adu, akhrot, payaya,* rose lemon and banana.

Forestry

As has already been mentioned this village has no forest area. Hence the villagers depends upon the forest located in other nearby villages for fire-wood. They collect medicinal plants from the forest for the preparation of *daru* for domestic consumption.

Livestock

Livestock occupy an important place in the village economy. The village livestock consist of buffalo, cow, sheep, pig and hen, Bullocks and he-buffalos are used for agriculture purposes. Cows and buffalos are reared for milk, poultry goat and pigs are tamed for meat while sheep are reared for meat and wool. The table 3.10 gives the position of livestock for 1961 study and 1986 re-study.

TABLE 3·10

Number of cattle/poultry birds during 1961 study and 1986 re-study

Animal	1961(study)		1986 (re-study)	
	No. of house-holds owning	Total number	Number of house-holds owning	Total number
1	2	3	4	5
Bullocks	5	29	16	25
Cows	13	19	13	17
Caves	10	21	3	3
Buffaloes	4	4	8	9
Goats	13	50	14	41
Sheep	6	11	8	31
Pigs	12	19	3	7
Poultry	13	38	16	35
TOTAL	76	191	81	168

These animals are reared for domestic use as well as for sale. The average cost of a cow is Rs. 500/-, buffalo Rs. 2,000/-, bullock Rs. 1500/-, sheep, goat and pig each cost Rs. 200/-, hen Rs. 15/- and for a cock it is Rs. 25/-, The average yield of milk per day per cow is about four litres while it is 6 litres for a buffalo. The entire product from the livestock i.e. milk, eggs etc., are for domestic use and not for sale.

Veterinery hospitals

For the integrated development of animal husbandry, two vaterinary hospitals, one each at Kalsi and Sahiya have been opened. These hospitals provide medical treatment to the animals suffering from various diseases. *Munhpaka* (mouth disease) and *galaghontu* (throat disease) are the most common diseases prevalent in this area. There are arrangements for artificial insemination for cows and buffaloes at Kalsi and for sheep and goats at Sahiya. There is also arrangement for castration for horses at Sahiya. Under nutritious food for animals programme, seeds for growing fodder have been distributed among villages by the veterinary hospital, Sahiya. During 1985-86 seeds of *barseem* (1.20 quintals) and Jai (10.50 quintals) have been distributed. For encouraging poultry forms 882 chickens have also been distributed. As Sahiya is nearest than Kalsi so residents of Chapnu avail of these facilities from Sahiya veterinary hospital.

Fishing

Fishing is done mainly in rainy season in the Amlawa river. The villagers catch fishes with the help of hand woven net. The amount of fish caught is very limited so it is solely used for self consumption.

Trade and Commerce

The survey reveals that 2 workers (one male and one female) one each from two different households are reportedly employed in wood cutting and selling them at Sahiya market. The average yearly income from the sale of fuel wood is approximately Rs. 733.00 per household.

Household industry

Two persons are engaged in grain milling on their *gharats* installed on the bank of the Amlawa river. Their *gharats* are being operated with the help of river water current. It is their traditional source of income. They charge five kgs. flour for grinding one *maund* of grain.

Workers & Non-workers

According to re-study the village has a population of 121 persons consisting of 61 males and 60 females. Out of total population 66 persons (54.55 per cent) are workers and 55 (45.45 per cent) are non-workers. Male participation in economic activity is higher by 12.33 per cent than that of female. The highest number of workers are observed in the age-group 35–59 years. There are 6 persons in the age-group 0—14 reported to be workers which indicate the prevalence of child labour. Of 55 non-workers, 47 are in the age-group 0-14 one in 15-34 and seven in the age group 60 years and above. The average size of household is about seven persons and average number of workers per household comes to four persons while average number of non-workers in a household is 3 persons.

The comparative statistics relating to workers and non-workers by age and sex for 1961 study and 1986 re-study is shown in the Table 3.11 (on page 43).

TABLE—3·11

Distribution of population by age, sex and workers and non workers for 1961 study and 1986 re-study

Age-groups	Total Population			Workers			Non-worker		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	2	3	4	5	6	7	8	9	10
1961 (study)									
0—14	42 (100·00)	20 (100·00)	22 (100·00)	17 (40 48)	11 (55·00)	6 (27·27)	25 (59.52)	9 (45·00)	16 (72·73)
15—34	24 (100 00)	16 (100·00)	8 (100·00)	22 (91·67)	14 (87·50)	8 (100·00)	2 (8·33)	2 (12·50)	—
35—59	36 (100·00)	19 (100·00)	17 (100·00)	34 (94·44)	18 (94·74)	16 (94·12)	2 (5·56)	1 (5·26)	1 (5·88)
60+	9 (100·00)	4 (100·00)	5 (100·00)	7 (77·78)	3 (75·00)	4 (80·00)	2 (22·22)	1 (25·00)	1 (20·00)
TOTAL	111 (100·00)	59 (100·00)	52 (100·00)	80 (72·07)	46 (77·97)	34 (65·38)	31 (27·93)	13 (22·03)	18 (34·62)

1986 (Re-study)

Age-groups	Total Population			Workers			Non-workers		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
1	2	3	4	5	6	7	8	9	10
0—14	53 (100·00)	26 (100·00)	27 (100·00)	6 (11·32)	2 (7·69)	4 (14·81)	47 (88·68)	24 (92·31)	23 (85 19)
15—34	29 (100·00)	14 (100·00)	15 (100·00)	28 (96·55)	14 (100·00)	14 (93·33)	1 (3·45)	—	1 (6·67)
35—59	30 (100·00)	19 (100·00)	11 (100·00)	30 (100·00)	19 (100·00)	11 (100·00)	—	—	—
60+	9 (100·00)	2 (100·00)	7 (100·00)	2 (22·22)	2 (100·00)	—	7 (77·78)	—	7 (100·00)
TOTAL	121 (100·00)	61 (100·00)	60 (100·00)	66 (54·55)	37 (60·66)	29 (48·33)	55 (45·45)	24 (39·34)	31 (51·67)

Workers and non-workers classified by age & sex
1961 & 1986

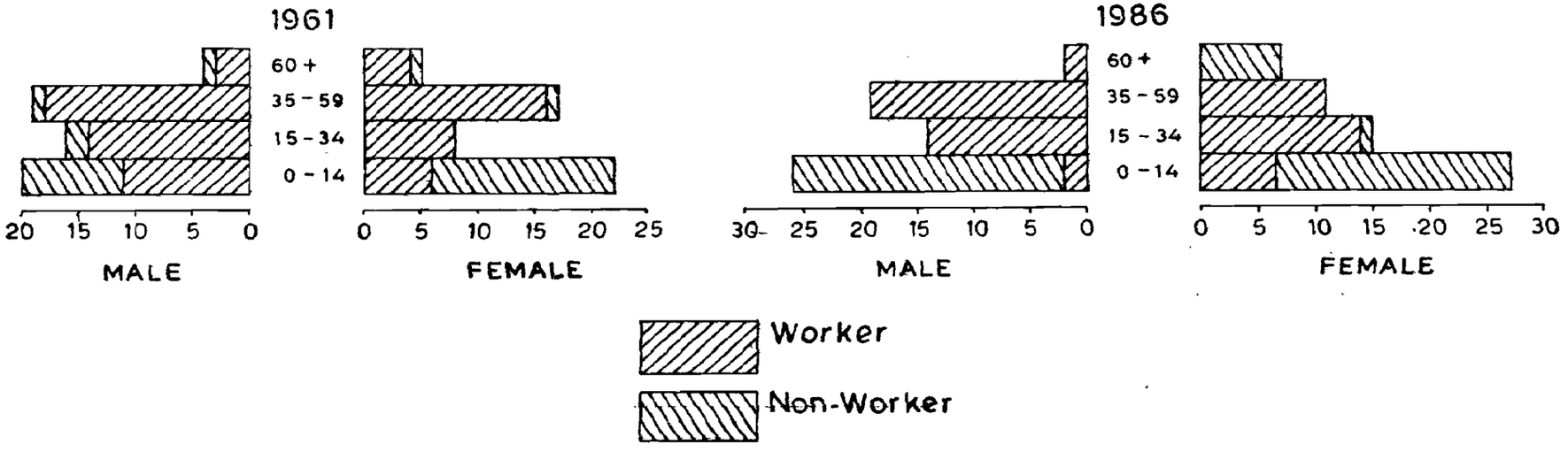


Table 3.10 shows that proportion of work force to the total population has decline from 72.07 per cent in 1961 to 54.55 in 1986. Resultantly the percentage of non-workers has increased considerably from 27.93 in 1961 to 45.45 in 1986. The largest number of workers were reported for the age-group 35—59 in 1961 and similar position at the 1986 survey. The percentage of workers in the age-group 60 and above has decreased from 77.78 in 1961 to 22.22 in 1986. None has been reported as non-worker in the age-group 35—59 in 1986 while in 1961 two were reported under this category. The percentage of male non-workers in the age-group 0—14 years has increased significantly from 45.00 in 1961 to 92.31 in 1986.

Distribution of non-workers by age, sex and type of activities is given in the Table 3.12.

TABLE 3·12

Distribution of Non-workers by sex, age and type of activity

Age-group (years)	Total Non-workers			Full time student			Household duty			Dependent			Infant			Rentier		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—14	47	24	23	—	—	—	3	—	3	38	23	15	6	1	5	—	—	—
15—19	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20—24	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
25—29	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30—39	1	—	1	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—
40—49	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
50—59	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
60	7	—	7	—	—	—	3	—	3	3	—	3	—	—	—	1	—	1
TOTAL	55	24	31	—	—	—	7	—	7	41	23	18	6	1	5	1	—	1

The Table 3.12 suggests that out of 55 non-workers 47 (85.45 per cent) are in the age-group 0—14, one (1.82 per cent) is in 30—39 while seven (12.73 per cent) are in the age-group 60 and above. Of 55 non-workers, seven persons are engaged in household duties, 41 are dependents, six are infants and one is a rentier.

Distribution of workers by occupation

Most of the people reported as workers are engaged in cultivation and allied activities. The Table 3.13 gives a comparative account of workers by sex and occupation for 1961 study and 1986 re-study.

TABLE 3·13

Distribution of workers by sex and occupation for the 1961 study and 1986 re-study

Occupation (described as per N.C.O.)	1961 (study) Number of workers engaged			1986 (re-study) Number of workers engaged		
	P	M	F	P	M	F
1	2	3	4	5	6	7
1. Cultivators (610)	56	23	33	39	17	22
2. Road workers (999)	13	13	—	12	12	—
3. Animal rearing (621)	8	7	1	3	1	2
4. Workers in flour mill (771)	2	2	—	2	2	—
5. Mason (959)	1	1	—	1	1	—
6. Agricultural labourer (630)	—	—	—	4	1	3
7. Wood cutter/wood collection (662)	—	—	—	2	1	1
8. Grass collection (659)	—	—	—	1	—	1
9. Plumber (871)	—	—	—	1	1	—
10. Buildozers (974) Driver	—	—	—	1	1	—
TOTAL	80	46	34	66	37	29

The Table 3.13 shows that in 1986 some of workers are engaged as agriculture labourers, wood cutter, plumber and bulldozer driver etc., while these occupations were not reported in 1961. The diversification of working force from traditional occupations to other new occupations is mainly owing to increased pressure on land and availability of avenues in there fields.

There are 68 adults in the village of which 60 are workers. The Table 3.14 shows distribution of households classified by employment depth (i.e. number of workers in the household).

TABLE 3.14

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

Number of workers in the households	All households	Number of households by size and number of adults having number of workers noted in column 1			
		1—3	4—6	7—10	11 and above
1	2	3	4	5	6
Nil	2	2(—)	—	—	—
1	—	—	—	—	—

TABLE 3.14—Concld.

1	2	3	4	5	6
2	4(8)	1(2)	3(6)	—	—
3	3(8)	1(2)	1(3)	1(3)	—
4	3(10)	—	—	2(7)	1(3)
5	2(7)	—	1(4)	1(3)	—
6	1(6)	—	—	—	1(6)
7	3(21)	—	—	1(7)	2(14)
TOTAL	18(60)	4(4)	5(13)	5(20)	4(23)

Note: Number of adults in the household are indicated in brackets.

The number of adults per household is 3.78 persons and average number of empolyed adults comes to 3.33 persons per household. Besides adults workers, there are six minor workers and most of them are engaged in cultivation.

The Table 3.15 shows the distribution of households classified by unemployment depth (i.e. number of unemployed in the household).

TABLE 3.15

Distribution of households classified by un-employment depth (i.e. number of un-employed 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 column 1)				
	All households	1—3	4—6	7—10	11 and above
1	2	3	4	5	6
nil	10(—)	2(—)	1(—)	4(—)	3(—)
	8(8)	2(2)	4(4)	1(1)	1(1)
TOTAL	18(8)	4(2)	5(4)	5(1)	4(1)

It can be seen from the Table 3.15 that out of 18 households, there is no adult non-worker in 10 households while remaining eight have eight adult non-workers almost all are old persons. The average number of adult non-workers comes to 0.44 person per household.

The Table 3.16 shows distribution of households classified by occupational diversity (i.e. different members having different occupations).

TABLE 3.16

Distribution of households classified by number of workers by main occupational diversity (i.e. different workers having different occupation)

Description of occupational diversity	Number of house-holds	Number of workers
1	2	3
1. Cultivation—Road level worker	3	5
2. Cultivation—Bulldozer driver, food grain grinder	1	2
3. Cultivation—Rearing of animal	6	10
4. Cultivation—agricultural labourer	2	2

TABLE 3.16—Concld.

1	2	3
5. Cultivation— Wood cutter	1	1
6. Cultivation—wood collection	1	1
7. Cultivation—Grass collection	1	1
8. Food grain grinder-Service, Agricultural labourer, cultivation	1	5
9. Road level worker—agricultural labourer	1	1
10. Other Service (M.E.S.)—Cultivation	1	3
TOTBL	18	31

The Table 3.16 reveals that 31 workers belong to 18 households have reported occupational diversity. Of these 18 households, 16 having 24 workers reported in two different occupations while one household 3 occupations and another one four occupations.

The Table 3.17 gives distribution of households classified by number of members and by subsidiary occupation.

TABLE 3.17

Distribution of households classified by number of workers and by sudsidiary occupation

Description of occupational diversity	No. of house-holds	No. of workers
1	2	3
1. Road level worker—agricultural labourer	1	1
2. Agricultural labourer—Cultivation	1	1
3. Road level worker—rearing of animal	1	1
4. Cultivation—Food grain miller	1	1
5. Rearing of animal—Cultivation	1	2
6. Road level worker—Cultivation	1	1
TOTAL . . .	6	7

It can be seen from Table 3.17 that most of the members of the households have adopted the job of agricultural labourers, road level worker, cultivation, animal rearing and grain miller as their subsidiary occupation for supplementing their income. Out of 18 households in the village only 6 employing seven workers reported subsidiary occupation and all these households are bi-occupational.

Occupational mobility

Agriculture, animal rearing and household industry (flour grinding) have been traditional occupations of the villagers, but agriculture has been their predominant occupation. However, with the passage of time some persons have now entered in Government service also. Some are engaged in construction work on daily wage basis on Saharanpur-Chakrata road. Some persons have now taken up the job of wood cutting, grass collection, agricultural labourer etc., due to shortage of cultivable land.

Distribution of workers and non-workers by mother tongue, sex and educational level

The Table 3.18 (on page 47) presents distribution of workers and non-workers by mother tongue, sex and educational level.

TABLE 3·18

Workers and non-workers by mother tongue, sex and educational level

Mother tongue	All levels						illiterate						Literate without educational level												Primary					
													Non-formal						Formal											
	Workers			Non-workers			workers			Non-workers			Workers			Non-workers			Workers			Non-workers			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Jaunsari	66	37	29	55	24	31	60	31	29	55	24	31	—	—	—	—	—	—	5	5	—	—	—	—	1	1	—	—	—	—

The Table 3.18 suggests that all 55 non-workers are illiterate while among 66 workers, 6 are literate (five are without educational level and one is educated upto primary).

Distribution of workers by industrial category

The re-study of 1986 shows that people are now engaged in cultivation (as cultivator, agricultural labourers), in livestock, household industry, construction and in other services while in 1961 no person was reported to be worker as agricultural labourer. In 1986 re-study four workers (one male and three females) are found working as agricultural labourers. The Table 3.18 presents distribution of workers by sex and industrial category for 1961 study and 1986 re-study.

TABLE 3·19

Distribution of workers by sex and industrial categories for 1961 (study) and 1986 (re-study)

Livelihood class	1961 (study)			1986 (re-study)		
	P	M	F	P	M	F
1	2	3	4	5	6	7
I. Cultivator	56 (70·00)	23 (50·00)	33 (97·00)	39 (59·09)	17 (45·95)	22 (75·86)
II. Agricultural labourers	—	—	—	4 (6 06)	1 (2·70)	3 (10·34)
III. Mining Quarrying Livestock, Forestry Fishing, Hunting & Plantation, Allied activities	8 (10·00)	7 (15·22)	1 (2.94)	4 (6.06)	1 (2·70)	3 (10·35)
IV. Household industry	2 (2·50)	2 (4·35)	—	2 (3·03)	2 (5·41)	—
V. Manufacture other than household industry	—	—	—	—		—
VI. Construction	13 (16.25)	13 (28·26)	—	12 (18·18)	12 (32·43)	—
VII. Trade & Commerce	—	—	—	2 (3·03)	1 (2·70)	1 (3·45)
VIII. Transport Storage and Communications	—	—	—	—		—
IX. Other services	1 (1.25)	1 (2.17)	—	3 (4·55)	3 (8·11)	—
TOTAL	80 (100.00)	46 (100.00)	34 (100.00)	66 (100.00)	37 (100.00)	29 (100.00)

The Table 3.19 suggests that the percentage of cultivators has declined from 70.00 to 59.09 over a period of more than two decades. In spite of the fact that now some persons are found engaged as agricultural labourers in addition to persons engaged as cultivators yet the percentage of persons engaged in cultivation has decreased from 70.00 in 1961 to 65.15 in 1986. Percentage of workers engaged in livestock has also declined during the last 25 years. However, the percentage of work force engaged in household industry, construction and other services has increased during 1961—1986. In fact, the number of workers engaged in construction activities has decreased from 13 in 1961 to 12 in 1986, but percentage has slightly increased from 16.25 to 18.18 during the same period. Remarkably both the surveys have indicated that female participation in cultivation is more as compared to males. The female participation in economic activities is confined of agriculture, animal rearing, wood cutting and grass collection. The household industry mainly covers persons working on their gharats installed in the Amlawa river valley. Construction activity covers workers engaged for the construction of roads and its maintenance as casual labourers. People working in other services sector are employed in Military Engineering Service while those engaged in rearing of animals are covered under livestock.

Income pattern

The re-study reveals that agriculture sector contributes predominently towards the village economy followed by livestock, road construction work and other resources. The Table 3.20 shows the distribution of households by income group.

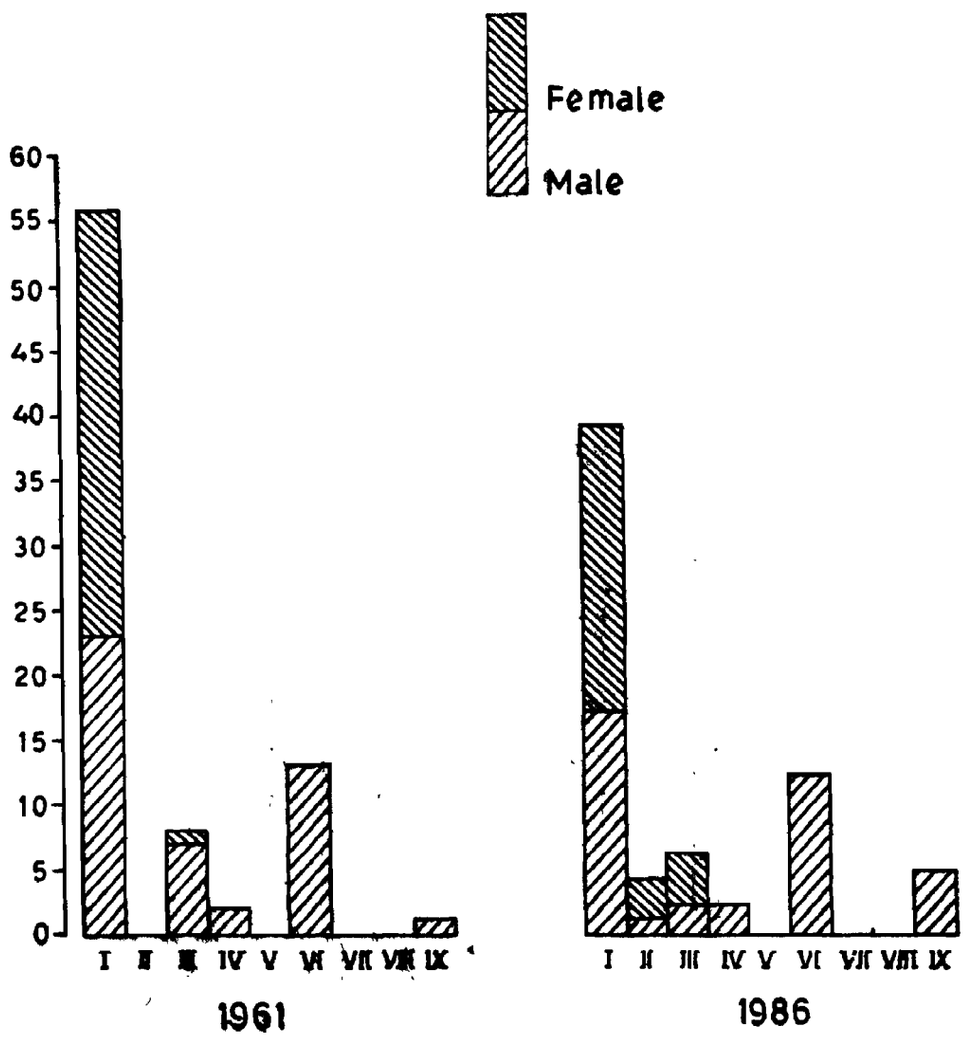
TABLE 3·20

Distribution of households by income-group

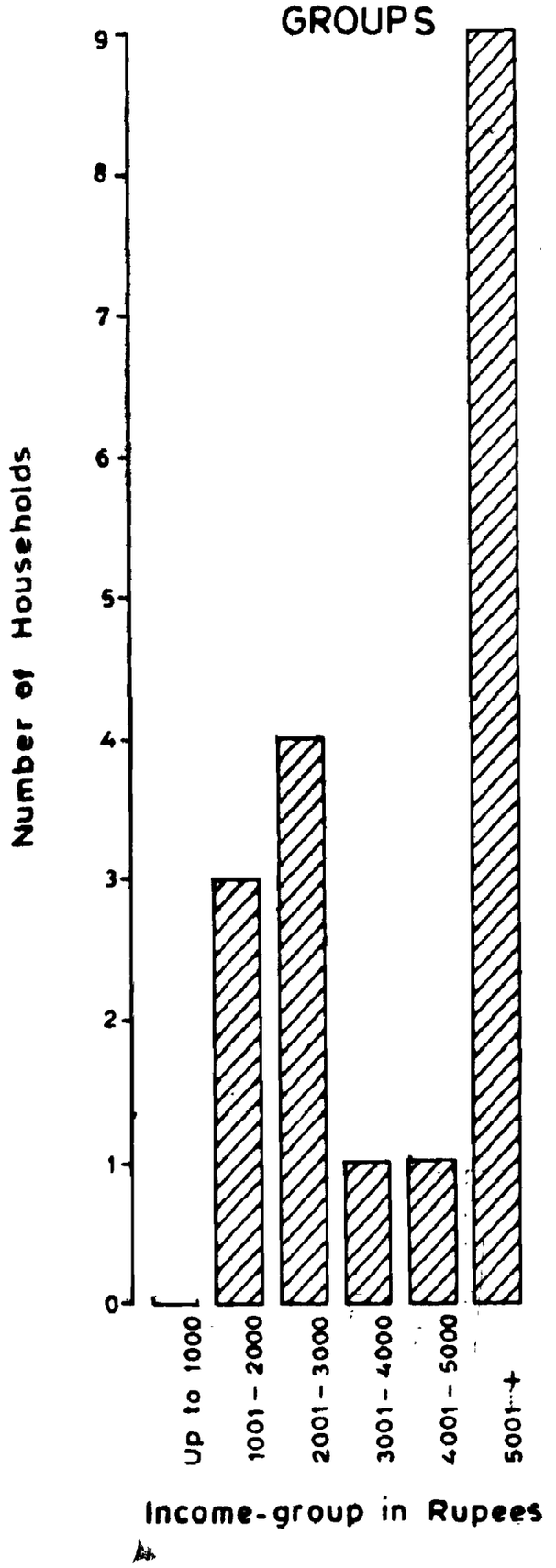
Income-group (in rupees)	Number of households
1	2
Upto 1000	—
1001—2000	3
2001—3000	4
3001—4000	1
4001—5000	1
5001+	9
TOTAL	18

It can be seen from the Table 3.20 that nine (50 per cent) households fall in the income group 5,001 and above. The average annual income per household comes to Rs. 8,707.78. The annual income of the

Male and Female workers classified by Industrial categories 1961 & 1986



DISTRIBUTION OF HOUSEHOLDS BY INCOME GROUPS



poorest household is Rs. 1460/- and of the richest is Rs. 40,700/- which shows a wide gap in the distribution of income among the households.

Income by source and expenditure by items

For studying the income and expenditure pattern at household level, two households of different income-groups were chosen for the present study. The first household has nine persons comprising 5 males and 4 females. Of these, seven (4 males and 3 females) are workers and two (one male and one female) non-workers. The head of the household is cultivators by occupation. The income and expenditure of first household is given in the Table 3.21.

TABLE 3.21

Composition of annual family budget I

Income			Expenditure		
Sources	Income	Percentage to total	Item	Expenditure	Percentage to total
1	2	3	4	5	6
Cultivation	3800·00	(67·86)	Food	3800·00	(67·86)
Livestock	100·00	(1·78)	Pulses	250·00	(4·46
Road level worker wood collection and grass collection	1700·00	(30·36)	Animal Protein	150·00	(2·68)
			Vegetable	450·00	(8·03)
			Oil	150·00	(2·68)
			Drinks	50·00	(0·89)
			Fuel & light	100·00	(1·79)
			Clothes	500·00	(8·93)
			Travel	100·00	(1·79)
			Medical	50·00	(0·89)
TOTAL	5600·00	(100·00)		5600·00	(100·00)

It can be seen that the main source of his income is cultivation and major items of expenditure are food including pulses, vegetables, animal protein and oil and also fuel and light, clothes, travel and medical.

The other head of the household is also a cultivator by occupation. The family size is 3 consisting of a male and two females. All the 3 members are workers. The details of income and expenditure of the family is presented in the Table 3.22.

TABLE 3.22

Composition of annual family budget-II

Income			Expenditure		
Sources	Income	Percentage to total	Item	Expenditure	Percentage to total
1	2	3	4	5	6
Cultivation	1350·00	(68·52)	Food	750·00	(38·07)
Sale of wood	620·00	(31·47)	Pulses	150·00	(7·61)
			Animal protein	100·00	(5·08)
			Vegetable	300·00	(15·23)
			Oil	115·00	(5·84)
			Drinks	150·00	(7.61)
			Fuel & light	60·00	(3·05)
			Clothes	250·00	(12·69)
			House repair	50·00	(2·54)
			Medical	45·00	(2·28)
TOTAL	1970·00	(100·00)		1970·00	(100·00)

The Table 3.22 shows that bulk of income is from cultivation and major part of income is spent on food items including drinks while expenditure on non-food is only 20.56 per cent of income.

Indebtedness

Ten (55.56 per cent) out of 18 households are presently under debt as against 15 (93.75 per cent) of 16 households in 1961. The Table 3.23 shows the number of households under debt classified by the occupation of head of the household.

TABLE 3·23

Number of households in debt classified by occupation of head of household, purpose and income-group

Occupation of head of household	No. of house-holds in debt	Number of households in debt in the income group				Number of households in debt for purpose					
		up to 1000	1001-2000	2001-5000	5001- & above	Medical expenses	Marriage ceremony	Domestic	Building construc-tion	Agricul-ture	Unspe-cified
1	2	3	4	5	6	7	8	9	10	11	12
Cultivator	9	—	1	5	3	3	2	2	2	1	—
Grain miller	1	—	—	1	—	—	—	—	—	—	1
TOTAL	10	—	1	6	3	3	2	2	2	1	1

Loans are generally taken to meet the expenditure for medical treatment, marriage, construction of house and for the purchase of agricultural inputs. Out of 10 households which are under debt, nine are cultivators and the remaining one household is a grain miller.

In spite of the fact that there are banking facilities at Sahiya and Kalsi yet people of Chapnu take loans from money-lenders of Sahiya. Although there is a branch of Punjab National Bank (a lead bank) yet probably due to the easy processes of getting loan from money lenders villagers prefer this source. During the field investigation some persons have reported that officials of the government financial institutions do not co-operate with them and the whole process of taking loan from these institutions is much more complicated. The terms and conditions of money lenders is always in their favour. In some cases the debtors have to mortgage their land or ornament with them. The money lender charges very high rate (60 per cent) of interest in some cases. However, they generally charge interest rate ranging between 10 to 60 per cent. None in village Chapnu is member of any cooperative society.

Sale and purchage valuable assets

The sale and purchase of land and purchase of livestock and agricultural implements are reported by some of the households during the fast five years. One cultivator family has sold land for Rs. 1000/-. One cultivator and one mason family have purchased land for Rs. 200/- and Rs. 15000/- respectively. Two cultivator families have purchased livestock and agricultural implements costing Rs. 950/-. Out of Rs. 950/-, Rs. 900/- are spent on the purchase of cows and Rs. 50 are spent on the purchase of agricultural implements (*rambha, gainti etc.*). Both the sellers and purchasers of land are Kolta. Thus the flow of landed property is within the same ethnic group.

Rationing and Price control

Under ITDP scheme a fair price shop has been provided at Kalsi from where essential commodities are made available to villagers at cheap rate. Wheat is sold at the rate of Rs. 1.50 per kg., sugar Rs. 4.85 per kg., rice Rs. 1.85 per kg. and kerosene oil at the rate of Rs. 2.55 a litre.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

House Type

A house provides shelter and is infact one of the basic needs of the human life. The settlement pattern, its shape, size and material used in its construction presents a glimpse of the socio-economic and cultural advancement of the people and their adjustment within the physical environment of the area. Simply by having a glance towards the village site one can judge the socio-economic status of its people.

The main *abadi* of village Chapnu is located on hill slope spreading from west to east in the centre of the village. Most of the houses are facing east excepting a few facing north or south. All living houses are double storeyed structure while cattlesheds are single storeyed. The habitation pattern in such that cattlesheds are adjoining living houses but in the recent past some persons have constructed separate cattlesheds in the fields lying in the valley of Amlawa river. However, houses have been constructed without any pre-planning and lay out. The milch animals are kept in the lower storey of main dwelling while other animals are kept in cattlesheds. Of the 18 living houses eight are with compound and ten without compound. The ground floor is used as a store and keeping milch animals while the upper storey is meant for human habitation. People who have no resources for making a separate cattleshed keep their cattle in the ground floor of their house. The reason for keeping milch animals in the lower portion of dwelling unit is to facilitate the milching process and also with a view to keeping them nearer for better care. Provision for a separate cattleshed by some villagers has certainly improved the sanitary condition but the heap of garbage and cattledung stored near the main *abadi* is still a health hazard for the people. The overall environmental condition is, therefore, not congenial to health.

Houses are very congested and located at different heights in such a way that they look like built on small patches of land one above the other. Houses located at different heights are linked with a narrow passage. However, the settlement pattern is such that houses are built in rows from north to south with narrow lanes joining main passage leading to Saharanpur-Chakrata road.

All the houses in the village are built in rectangular shape with almost traditional building materials procured locally. The predominant material of floor is mud and stone while it is stone for wall, quartz slate for roof and wood for ceiling. The floor of upper storey is made of wood in all the houses.

The Table 4.1 presents distribution of houses by predominant materials of floor, wall, roof and ceiling.

TABLE 4 1

Distribution of houses by predominent materials of floor, wall, roof and ceiling classified by religion and caste/tribe/community of head of the household

Religion caste/tribe/ community	Predominant materials for floor		Predominant materials for wall		Predominant materials for roof		Predominant materials for ceiling	
	Mud	Stone	Stone	Burnt bricks	Tin and slate	Slate	Wood	Wood & tin
1	2	3	4	5	6	7	8	9
Hindu Jaunsari Kolta (S.T.)	8	10	17	1	2	16	18	—

It can be seen from the Table 4.1 that floors of only eight houses are made of mud otherwise it is invariably stone. Predominance of stone as building material is due to the fact that stone is easily available in hilly areas. Out of 18 houses, walls of 17 are made of stone and one of burnt bricks. The roofs of two houses are made of tin and slate while in case of remaining it is slate only. The ceiling, doors and windows of all the houses are made of wood.

The most remarkable change observed in this respect is introduction of burnt bricks by a household. Burnt bricks were purchased and brought from the plain across the river Yamuna. All the houses are pucca but cattlesheds are kuchcha and pucca both.

People obtain timber wood free of cost from Deoband forest near Chakrata controlled by the Forest department. It is under their customary right to get free

timber wood from the reserve forest. However, they have to arrange for the transportation and bear other expenses of cutting trees and loading and unloading. In fact, the person who gets wood from the Forest department has to arrange for seven to eight persons from the village for help. As a part of mutual cooperation villagers also help each other in bringing other materials such as slate and stones from surrounding areas. In lieu of their hard labour they are given grand feast by the prospective owner of the house. On the feast day goats or pigs are slaughtered and meat is served to all. The feast is quite expensive. Undoubtedly it is a fine example of mutual cooperation and a good tradition. In fact, the process of collecting stones and shaping them into brick, requires hard labour and hence becomes costlier than bringing burnt bricks from the plains. Due to this state of affairs and improvement in economic status of the villagers the use of uurnt bricks, asbestus and in sheets is likely to increase in future.

The villagers are very fond of having well maintained and decorated houses. There are arrangements for ventilation in every house Doors and windows of all the houses are beautifully carved with floral designs and richly variegated. There is a carpenter, Kolta by caste in the village, Amraha who makes the doors and windows and charges Rs. 30--35 per day. The owner of house purchases paint from the market and variegates it himself.

Amenities

Out of 18 households only seven have separate kitchen while 11 households cook food in a corner of the same room in which they live. No household has provision of bath room in the house. Due to cold climatic condition they rarely take bath in the winter season. However, they take bath occasionally in summer either in the river or at the village *diggis*.

There is neither provision of drinking water nor toilet facilities in any house. House wives fetch water from the village *diggis* (small natural tanks) for domestic use. With a view to providing potable drinking water to the villagers, Jal Nigam, U. P. has laid water pipes but it never works. Though electric line passes through the *abadi* area yet none has electric connection. Even street lights have not been provided. Kerosene oil is used for lighting while wood and cattle dung cake is used as fuel for cooking.

Cost of construction and availability rooms floor space

The cost of construction of house varies with the time and quality of material used. Table 4.2 gives year and cost of construction and present value of houses by religion and caste/tribe/community of the head of the household.

TABLE 4.2

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

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.)
1	2	3	4	5
Hindu	(a) 4 years and less	1	12,000·00	13,000·00
Jaun sari				
Kolta (S.T.)	(b) 5—9 years	2	2,900·00	8,000·00
	(c) 10—19 years	2	1,500.00	19,000·00
	(d) 20—39 years	7	1,650·00	11,000·00
	(e) 40+years	6	459·00	20,833·00

It can be seen from the Table 4.2 that most of houses are old. Out of 18 houses, six had been built more that 40 years ago, seven 20—39 years ago, two 10—79 years ago and other two 5—9 years ago while the remaining one had been built within four years.

The Table 4.3 (on page 5.5) gives distribution of households classified by number of members and number of rooms occupied.

It can be seen from the table 4.3 that 12 (6.67 per cent) households are having two rooms each, 5 (27.78 per cent) 4 rooms each and the remaining one (5.55 per cent) household has five rooms.

Table 4.4 (on page 55) shows households classified by occupation of head of household and per capital floor space.

TABLE 4·3

Households classified by number of members and number of rooms occupied

Total no. of households situated	Total no. of members		Total no. of rooms	Household with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms			
				No. of households	No. of members	No. of households	No. of members	No. of households	No. of members	No. of households	No. of members	No. of households		No. of members	
	M	F			M	F	M	F	M	F	M	F	M	F		M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
18	61	60	50	—	—	—	12	37	37	—	—	—	5	17	19	1	7	4

TABLE 4·4

Households classified by occupation of head of household and per capita floor space

Occupation of head of the household (described as per N.C.O. 2 digit)	Per capita floor space													
	Total		1 or less than one Sq. Mtrs.		2-3 Sq. Mtrs.		4-5 sq. Mtrs.		6-9 Sq. Mtrs.		10-15 Sq. Mtrs.		16+ Sq. Mtrs.	
	No. of house-holds	No. of Members	No. of house-holds	No. of Members	No. of house-holds	No. of Members	No. of house holds	No. of Members	No. of house-holds	No. of Members	No. of house-holds	No. of Members	No. of house-holds	No. of Members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation (610)	14	90	3	28	3	15	3	22	1	7	1	2	3	16
Grain Miller (771)	1	13	—	—	—	—	—	—	1	13	—	—	—	—
Mason (959)	1	12	—	—	—	—	—	—	1	12	—	—	—	—
Road level workers (999)	1	5	—	—	—	—	—	—	1	5	—	—	—	—
Non-worker (Rentier)	1	1	—	—	—	—	—	—	—	—	—	—	1	1
TOTAL	18	121	3	28	3	15	3	22	4	37	1	2	4	17

The 1986 re-study reveals that generally houses are of small size. Most of the households with larger population have smaller size of houses. Three households cultivator by occupation with 28 members have one or even less than one Sq. metre per capita floor space. Three households with 15 members have per capita floor space between 2-3 Sq. metres and another group of three households with 22 members have per capita floor space between four to five Sq. metres. Four households with 37 members belonging to a cultivator, a grainmiller, a mason and a road level worker have per capita floor space between six to nine Sq. metres. One household with two members has per capita floor space in the range of 10 to 15 Sq. metres while four households with 17 members have per capita floor space of 16 Sq. metres or above. In nutshell the housing condition is poor and insufficient which reflects the poor economic condition of villagers.

Food and drinks

Maize, wheat, *mandua* and rice constitute the staple food of the villagers. All these crops are grown by the villagers. In case of shortage they purchase wheat and rice from the fair price shop at Kalsi. All the households are non-vegetarian. They eat meat of goat, pig, hen and sheep and fish available from the local river Amlava.

Among 18 households, tea is taken by three belonging to service class. All the households consume country made beverage locally called *daru*. They distill it at their home. The materials used for distilling *daru* are flour of mandua, bread of barley, sheera (jaggery in liquid form) and water. They mix all these materials and keep in a earthen pot for three days for fermentation. On the fourth day they pour the fermented material into bunta (container in round shape with narrow mouth). Some medicinal herbs are also mixed with it before distillation. They keep this container on chulha, burn fire and distill indigenous liquor for self consumption. Buyers of jaggery can easily be seen walking with a plastic container in hand in the market at Sahiya. Desi liquor is an important constituent of their drink. Male generally take liquor as usual drink but on the occasion of festivity it is essentially consumed by all. No difference has been observed in the food and drinking habits of the villagers during the period of 1961 to 1986.

Household composition

Though the population of the village has increased from 111 persons in 1961 to 121 in 1986 yet the average size of the household (seven persons per household) remained the same. There are 18 households in 1986 as against 16 in 1961 in the village. Out of 18 heads of household, 14 are males and four are females. All the heads of household are in the age-group —25 years and above.

The Table 4.5 gives the distribution of households classified by number of members and age of head of the household.

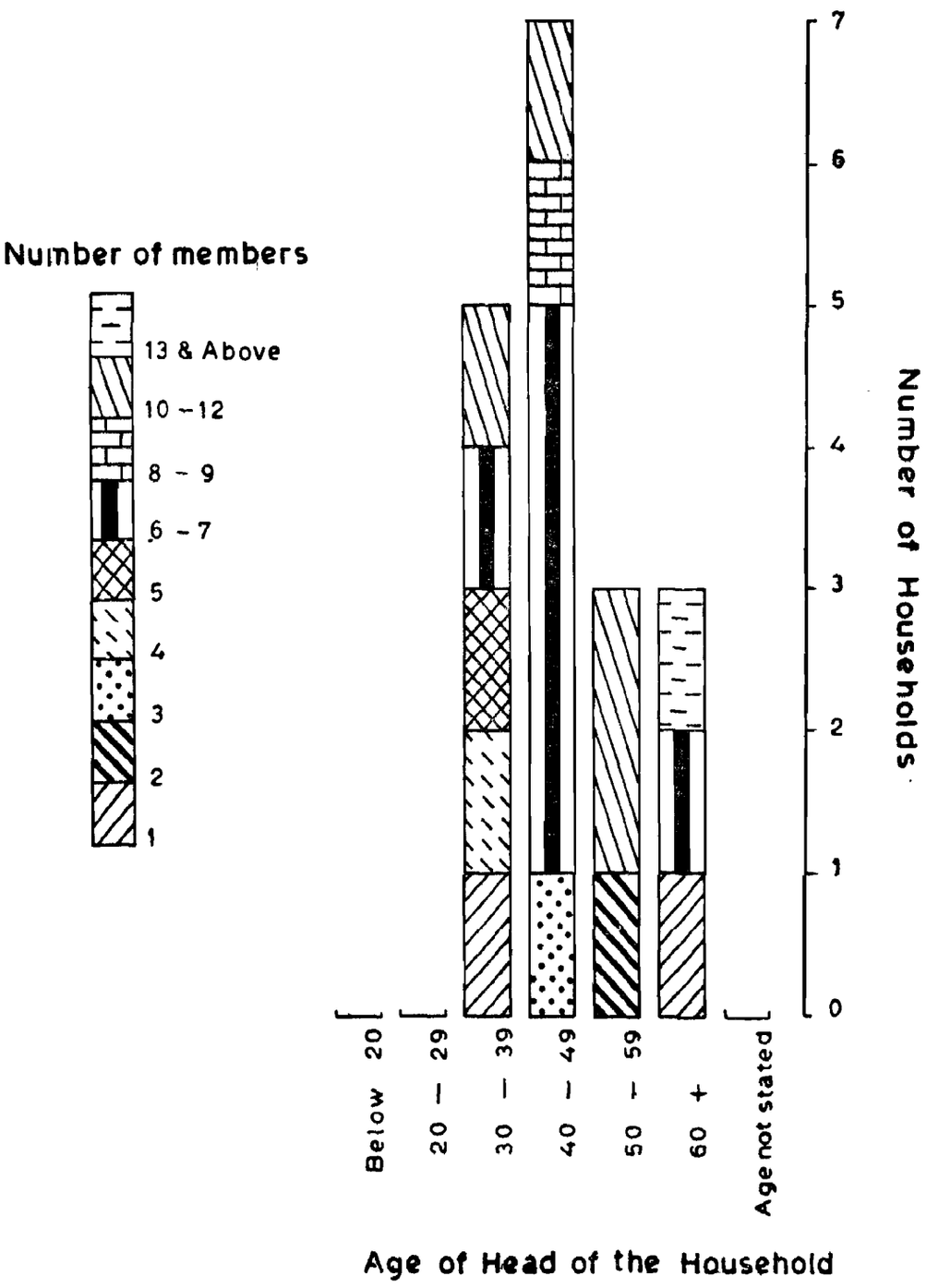
TABLE 4·5

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

Age of head of household	Number of household havig members									
	Single	2	3	4	5	6-7	8-9	10-12	13 & above	Total
1	2	3	4	5	6	7	8	9	10	11
Below 20	—	—	—	—	—	—	—	—	—	—
20—29	—	—	—	—	—	—	—	—	—	—
30—39	1	—	—	1	1	1	—	1	—	5
40—49	—	—	1	—	—	4	1	1	—	7
50—59	—	1	—	—	—	—	—	2	—	3
60 & above	1	—	—	—	—	1	—	—	1	3
TOTAL	2	1	1	1	1	6	1	4	1	18

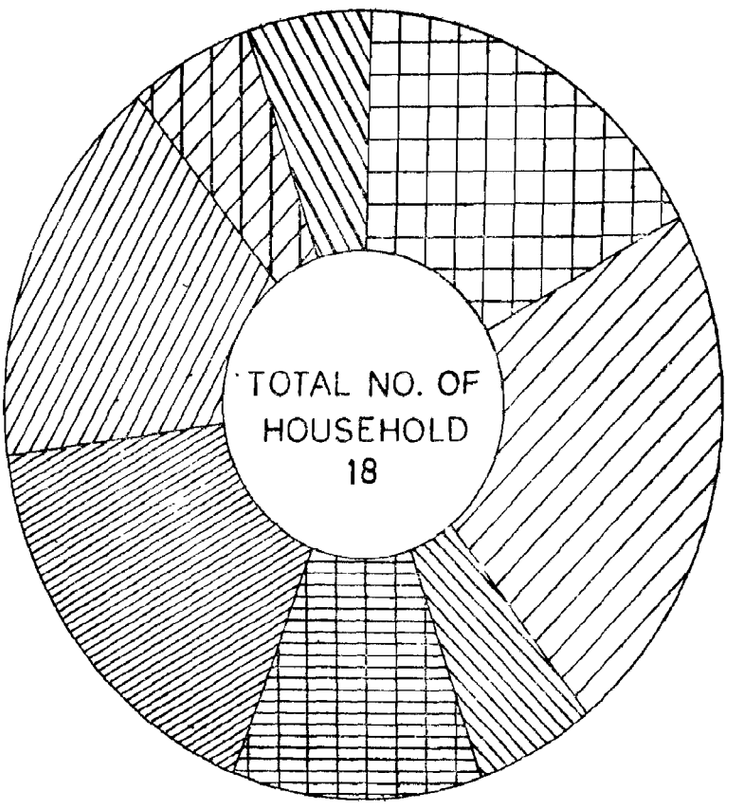
It can be seen from the Table 4.5 that heads of 12 households are in the working age-group 30—49 years. This is probably due to their experience of life and capacity to manage the household affairs efficiently. The modal size of household is six to seven members while the size of smallest household is a single member and the largest is 13 and more.

DISTRIBUTION OF HOUSEHOLDS CLASSIFIED BY NUMBER OF MEMBERS AND HEAD OF HOUSEHOLD



Distribution of households

Classified by type of households



Nuclear

Supplemented Nuclear

Sub-Nuclear

Single Person

Lineal

Lineal Collateral joint

Others

'A', Self, female widowed, sons wife and unmarried daughters with unrelated male.

'B', Nuclear family plus widowed/married brothers son and their unmarried children.

The Table 4.6 presents distribution of households classified by type of households.

TABLE 4·6

Distribution of household classified by type of household

Type of household	Number of households
1	2
1. Nuclear	3
2. Supplemental Nuclear	4
3. Sub Nuclear	1
4. Single person	2
5. Lineal	3
6. Lineal collateral joint	3
7. Others	—
(a) Self, female widowed, sons, wife and wife and unmarried daughters with unrelated male.	1
(b) Nuclear family plus widowed/married brothers son and their unmarried children	1
Total	18

The table 4.6 reveals that the joint and extended family system is popular in the villages. Leaving three nuclear and —two single member families, all are joint families. The table 4.7 shows distribution of households classified by nature of relation of members to head of households and migration status of head of household.

TABLE 4·7

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

Nature of relation of members to head of household	Number of household where migration status of head of the household is		
	Non-migrant	Migrant	Total
1	2	3	4
1. Self	—	2	2
2. Self Spouse	1	—	1
3. Self, spouse unmarried sons and daughters	1	1	2
4. Self, spouse, married sons and son's wife with or without unmarried sons and daughters	4	—	4
5. Self, spouse, married brother, brother's wife, married son, son's wife with or without unmarried sons and daughters	2	—	2
6. Self, spouse with or without unmarried son/daughter and widowed mother	4	—	4
7. Others			
(i) Self spouse with/without married brother's son, brother's son's wife/ widowed Brothers son with or without unmarried, sons and daughters	1	—	1
(ii) Self spouse widowed son unmarried daughter and married Brother	1	—	1
(iii) Self (Female), unmarried daughters, widowed son's wife and unrelated male	—	1	1
TOTAL	14	4	18

Out of four female migrant heads of the household three are widows and one is married. They all migrated to this village consequent upon their marriage. Most of the heads of the household are living with their married son and brother alongwith their wives, unmarried sons and daughters. Generally eldest member of the household becomes the head of the household.

Dress

The most common dresses of males are cotton shirt, payjama, cap and woollen jacket or coat for the summer. The minor normally wear underwear, shirt and woollen sweater or jersey. But in winter they wear heavy woollen clothes. The males wear payjama, vest, two shirts, coat and cap while minors wear underwear or payjama, vest, one or two shirts, woollen sweater/jersey etc., to protect themselves from cold. The villagers purchase these clothes from the markets at Sahiya or Kalsi. People are poor so they generally purchase used clothes specially the woollen for daily use.

The Table 4.8 (on page 60) presents made dress classified by religion and caste/tribe community of head of the household and state to which head of the household belongs.

The Table 4.8 reveals that the common dresses of adult males are shirts, *payjama,* pant, underwear, cap, wolen coat and sweater/jersey.

Kurti,*Ghaghra* and dhantu are the most common dress of the adult females. Kurti (shirt) resembles salwar worn in the plain. It is tightly stitched. The *ghaghra* is just like a voluminous petticoat extending upto ankles tied over waist. It is quite loose because looseness facilitates walking and moving when women are on works. Use of sari is totally absent from the village because it does not suit geographical and physical condition. In fact its use can obstruct while walking in the stony and shruby terrain. Dhantu is a piece of coloured cloth in the shape of a square. It is used for covering head by putting a knot behind. The most popular dress of minor females are *ghaghra,* kurti (shirt) and *dhantu.* The Table 4.9 (on page 60) gives details about females dresses classified by religion and caste/tribe community of head of the household and state to which head of the household belongs.

TABLE 4·8

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

Religion and caste/tribe/community of the head of the household	State to which head of household belongs	Number of households where adult male normally use								Number of households where minor male normally use							
		Shirt	Payjama	Pant	Dhoti	Kurta	Underwear	Cap	Woollen coat	Woollen sweater/ Jersey	Under-wear	Vest	Shirt	Pant	Woollen Coat	Woollen jersey	Sweater	Pay-jama
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16		17	18
Hindu Jaunsari—Kolta (S.T.)	Uttar Pradesh	16	16	9	2	2	13	11	15	8	12	9	12	7	9		6	9

TABLE 4·9

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

Religion and caste/tribe/community of head of households	State to which head of household belongs	Number of households where adult female normally use						Number of households where minor female normally use						
		Ghaghra	Kurti (Shirt)	Dhantu (Orhni)	Salwar	Kurta	Brassiers	Ghaghra	Kurti (Shirts)	Dhantu (Orhni)	Salwar / Kurta	Samij	Ready made Skirt/ Blouse	Frock/ under-wear
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Hindu Jaunsari—Kolta (S.T.)	Uttar Pradesh	18	18	18	3	3	9	12	13	12	2	3	11	8

It can be seen from the table 4.9 that adult female dress consists of *ghaghra,* kurti, *dhantu, salwar, kurta* and brassiers while younger one normally wear ghaghra, kurti, dhantu, ready made skirt/blouse and frock/underwear. On the special occasion like marriage, fairs and festivals, all people irrespective of their age and sex wear cotton clothes of a better quality.

Ornaments

The Jaunsari women are fond of wearing jewellery. Those belonging to Rajput and Brahman caste generally wear gold ornaments. However, males do not wear any ornament. The Kolta women generally wear only silver ornaments because they can not afford gold ornaments. The field enquiries have revealed that in the past Koltas were not allowed to wear gold ornament by the high caste Hindus even if they were in a position to purchase them. They were allowed to wear onanaments made of silver only as a mark of their social status. But now they are allowed to wear gold ornaments if their economic conditions permit them to do so.

The Table 4.10 shows some of the ornaments worn by the Jaunsari woman.

TABLE 4.10

Ornaments

Name of ornaments	Description
1	2
1. *Tilli*	A small nose pin worn on the left portion of the nose.
2. *Laung*	A big nose pin.
3. *Bulak*	A pendant worn on the cartilage of the nose. It hangs upto the chin.
4. *Nath*	A large nose pin, held up by a chain or string attached to the head-gear to relieve the strain on the nose.
5. *Junka*	A betel leaf shaped ornament suspended from the ear lobe.
6. *Tungal*	Set of silver rings worn round the outer edge of the ear.
7. *Kanthi*	A garland of silver rupees with ghunghru.
8. *Kanduri*	A garland of silver rupees with a moonga head in the centre.
9. *Pauli*	A ring worn in the digits of feet.
10. *Anguthi*	A ring worn on fingers.
11. *Karey*	Bracelets of solid silver.
12. *Choori*	Silver bangles.
13. *Utreyan*	Head chain.
14. *Hai*	A necklace having a number (generally (3) of chiains.

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TABLE 4.10—*contn.*

1	2
15. *Sooch*	An ordinary garland.
16. *Gulband*	A type of silver collar worn round the neck.
17. *Khaagli*	A necklace of round silver bar.

Tungal a set of silver rings, is worn by females in the ear while *bulak* and *nath* is worn in the nose. *Rath* is considered as symbol of *suhag* and hence a married women can not take off her *nath* so long as her husband is alive. In fact due to the prolonged use of ear rings, their ears are disfigured. The re-study reveals that now they wear light ornaments as against the heavy one worn in the past but this change has occurred mainly due to the rising cost of metal.

The males get their hair cut and females apply combs for decoration. Tattooing is very popular among both males and females. The females generally get tattooed on hands, legs and chin while males on hands and legs only. The tattoo marks are generally floral. However, some adult males have watch marks in their wrist. The people generally wear plastic made foot wears.

Household goods

Traditional household goods are commonly used in almost all the tribal societies and Koltas of Chapnu are not an exception to this. The villagers use a typical *chhatari* (umbrella) made of leaves of tree. They themselves collect the leaves from the jungle, weave *chhatari* at home for the use in the rainy season. They use *khalta* a sort of bag made of goat or sheep skin for storing flour or food grains. A cylindrical shaped mud or wooden container locally known as *kothari* is also used for preserving food grains. Basket is used for collection of grass or fuel by the every house hold. wooden utensil is used for milking the cow and buffalo, preparing curd or *mattha* and storing *ghee.* Since generations the villagers have been using a traditional torch in case they have to go out side the village at night. Under the system they carry burning splinter of *Bhimal* a local tree, which burn smoothly due to high resin content and produce light. The main household goods used by the Koltas are given below.

Utensils

Both types of utensils, metallic and non-metallic are used in the Kolta families. The Table 4.11 (on page 62) shows the type of utensils and their uses.

TABLE 4·11

Common utensils

Utensils	Made of	Use
1	2	3
1. *Patili*	brass or aluminium or zink	used for cooking food
2. *Banta or Batua*	brass	used for fetching and warming water
3. *Mugai or thali*	bronze, brass, aluminium, steel, bell metal	serving food
4. *Gilas*	brass, steel	used for taking water, milk or liquor
5. *Parat*	brass, aluminium	preparing dough
6. *Tawa or utawa*	iron	baking chapati
7. *Chimta*	iron	used for baking chapati or handling fire
8. *Karchhl*	iron	used for taking out food
9. *Kathliya*	wood	used for preparing curd, mattha, or storing of ghee
10. *Ghara*	clay	storing water
11. *Katora*	bronze	used for taking liquor, lassi, water or food
12. *Karachl or chadwi*	iron	used as frying pan
13. *Chalnl*	iron	used for separating husk from flour
14. *Lota*	brass	used for drinking water

It is observed from Table 4.11 that no major change has taken place except introduction of steel made utensils in some of the households.

The table 4.12 presents material of utensils used for their manufacture classified by religion and caste tribe/community and migration status with reference to place of last residence of head of the household.

TABLE 4·12

Materials of which utensils are made 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	Migration status	Total Number of house-holds	Number of households where cooking utensils are made of				Numbers of households where utensils for serving food are made of						
			Alumi-nium	Brass	Irion	Clay	Zink	Steel	Aluminum	Brass	Bell Metal	Zink
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu												
Jaunsari-Kolta(S.T.)	Migrant	4	4	3	4	1	—	—	4	2	2	—
	Non-Migrant	14	13	13	13	—	1	3	12	12	9	1
	Total	18	17	16	17	1	1	3	16	14	11	1

It can be seen from the Table 4.12 that in most of the houses utensils made of aluminium brass and iron are used for cooking while that made of aluminium, brass and bell metal are used for serving food.

Furniture

The re-study reveals that even bare necessity like cot is not available to the villagers. Out of 18 households only 2 (11.11 per cent) are having cots as against 7 (43.75 per cent) in 1961. Only one household is having chair and table while fifteen have no furniture items at all. The villagers normally sleep on the wooden floor of the upper storey after spreading their beddings. The custom of sleeping on the wooden floor is prevalent in whole of Jaunsar Bawar region.

Luxury and costly goods

Availabiilty of luxury and costly goods is given in Table 4.13.

TABLE 4·13

Presence of luxury and costly goods classified by religion and caste/tribe/community of head of the households

Religion and caste/tribe/ community	Total number of households	Number of households having no luxury & costly goods	Number of households possessing			
			Wrist watch	Gramophone Transistor	Bi-cycle	Petromax
1	2	3	4	5	6	7
Hindu						
Jaunsari—Kolta (S.T.)	18	15	3	2	2	1

Of the 18 households 15 have no luxury or costly goods. Three households have wrist watches. Two have transistors and two bicycles while one household has petromax.

Social customs

Birth

Birth is celebrated almost in every society according to socio-economic condition, religious beliefs and local customs and traditions of the people. The inhabitants of Chapnu celebrate it in a very simple manner. Certain important events like attaining the age of puberty by the girl or confirmation of pregnancy of the expectant mother is however, not celebrated by the Koltas. Normally birth takes place at the house of the husband. People can not afford to give nutritions food to the pregnant lady due to poverty. Delivery cases are generally attended by the experienced elderly lady of the village. But in complicated cases mid-wife can be called from the maternity and child welfare sub-centre located at Panjia, primary health sub-centre. Sahiya and primary health centre, Kalsi.

Just after the birth the umbilical cord is cut by the elderly and experienced woman. The infant is bathed in tapid water. *Gur* (jaggery) is distributed among all the households after the birth. The well to do families distribute *laddoo* instead of *gur*. Special food called *halwa* is prepared by mixing wheat flour, *gur* and *ghee* and boiled in water. If *ghee* is not available, wheat flour and gur are boiled in water and is normally given to the mother for seven to eight days but this duration can be extended for some more time. This food is not only easily digestive but it has a nutritious value. On the 3rd or 5th day as fixed by the priest, the *suryadarshan* ceremony is performed when the newly born baby has to see the sun. The infant is named on the 8th day by the priest. He is given Rs. 5.00 and one Kg. of wheat flour as remuneration. Good dishes are prepared and served on this day. However the mother with infant has to remain in the confinement room for ten days. On the 10th day she can come out of the room in the morning and take bath with warm water. On this day the main function of *dashotan* or *dashrata* is performed. It is a ritual like celebration of birth day. In case, the parent feels inconvenient, the ceremony can be postponed for some time but it has to be performed within a year of birth. The relatives and others from same community are invited a day before of the *dashotan*. Good dishes, preferably non-vegetarian, are prepared and served. *Daru* is also served on this occasion. Cultural programmes like dance and songs are also arranged in the night. Male birth is celebrated with more festivity and joy. However, the scale of functions depends on economic status of the household. The older people bless the infant on this occasion. The mother is strictly restricted from taking meat and *daru* until the infant starts walking. The Table 4.14 on page 64) presents restrictions and prescriptions of food and work connected with birth of child with reference to sex of the child by religion and caste/trible of head of the household.

The periodicity of restictions and prescriptions in respect of food and work for the mother during pre-natal and post-natal largely depends on number of wokers in the household and the resourcefulness of the household. Comparatively well off families prolong this period for maintaining good health of the mother.

Marriage

Marriages are settled by negotiation between the father of the boy and girl. Among the jaunsaris marriage process is initiated by the parents of the boy. The Koltas marry among Kolta household living out side the village. Generally the father of the boy contacts a relative or person known to both the parties for searching a suitable girl. The mediator contacts the girl's parents and negotiates for marriage giving all particulars of the bride groom. If parents of the girl agree with the proposals, they inform the father of the boy who contacts the girl's father later on. They consult the Brahman priest for finding out if the *rashi* and *verga* of boy and girl agree. In the event of agree-any other place. After few days the grooom's father as a token of acceptance of marriage. In local dialect this custom is called *bandho* or *jeodhan*. Once *bandho* ceremony is complete, no party can marry at any other place. After few days the groom's father consult the priest to find out an auspicious day for the marriage. He communicates the date and time of marriage to the bride's father. If bride's father agrees the preparation of marriage starts in the house of bride and bridegroom. Relatives and caste follow from the village are invited in the marriage by the respective parties. On the day of marriage the marriage party, consisting of bride, her father, villagemen and relatives, starts in the morning from the village to the bridegrooms's house to participate in marriage ceremony. The marriage party is accompanied by *Bajagis* who play the drum and musical instruments and dance throughout the way. The marriage in which *bajagis* accompany the marriage party is called *bajagis* marriage. The marriage party reaches the bridegroom's house in the evening. If it is situated at long distance, the marriage party starts a day before the marriage and halts at night in some village on the way and again starts in the next morning. The marriage party consists of 20-30 persons. Practice of polyandry, initiation of marriage by father of the groom and going of bride with marriage party to the house of bridegroom, are entirely distinct features of the marriage systems of Jaunsar Bawar region.

When bride alongwith marriage party reaches the house of the groom, they are welcomed by the groom's side. The bride and groom sit side by side. The priest applies *tilak* on the forehead of the bride and bridegroom and recites *mantras* before them. At the time of marriage the bride offers either loaf of bread or *doodh* and *bhat* (milk and cooked rice) to groom and vice-versa. This custom is called *doodh-bhati*. Dance and song goes on during the whole night.

TABLE 4·14

Restriction and prescription of food and work connected with birth of a child with reference to sex of the child classified by religion and caste/tribe of head of the household

Religion and caste/tribe of the head of the household	Sex of the child	Number of births that occurred at		Number of births where mother was subjected in respect of food to						Number of births where mother was subjected in respect of work to					
				Restriction of cold food and cold drink during prenatal			Restriction of Sattu. rice, cold food, cold drink&drink during			Restriction heavy work during prenatal			Restrictions heavy work during post-natal		
		Mother's place	Father's place	Less than 1 month	1-9 months	10 & above months	Less than 1 month	1-9 months	10 & above months	Less than 1 month	1-9 months	10 & above months	Less than 1 month	1-9 months	10 & above months
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Hindu Jaunsari Kolta (S.T.)	Male	—	10	3	7	—	4	6	—	3	6	1	4	6	—
	Female	—	5	4	—	1	3	2	—	4	—	1	3	2	—
	TOTAL	—	15	7	7	1	7	8	—	7	6	2	7	8	

Religion and caste/tribe of the head of the house-hold	Sex of the child	Number of births that occurred at		Number of births where for mother Khirdadi (Halwa) during Pre-natal			Specially prescribed food was Khiradadi and ghee during post-natal			Number of births where for mother light work during Pre-natal			Specially prescribed work was light work during post-natal		
		Mother's place	Father's place	Less than 1 month	1-9 months	10 & above months	less than 1 month	1-9 months	10 & above months	Less than 1 month	1-9 months	10 & above months	Less than 1 month	—19 months	10 & above months
1	2	3	4	17	18	19	20	21	22	23	24	25	26	27	28
	Male			3	7	—	2	8	—	3	7	—	3	7	—
	Female			4	—	1	3	2	—	3	2	—	3	2	—
TOTAL				7	7	1	5	10	—	6	9	—	6	9	—

Though the quality and variety of food served in the marriage depends on the economic condition of the parties involved yet *halwa,* meat, *daru,* sweetmeat, *ghee, chapati,* rice pulses, vegetables, curi and *puri* are commonly served in the marriage. The speciality and delicacy of food served in the feast hoasted by hillmen is well known.

There is no dowry system among the Kolta. In fact, they have no greed for acquisition of wealth without labour. One can give nominal amount in cash or kind or in both as dowry to the groom according to one's capacity. Whatever is given or taken in the marriage is customary and not necessarily owing to dowry. The father of the bride generally gives household goods of daily use including a *banta, parat, thali* (plate) and bedding and some money willingly according to his economic status and the father of the groom gives Rs. 5.00 to the bride's father as per tradition prevailing in Koltas. The groom's father gives ornaments, clothes and cash in the forms of presents to the bride. Next morning the marriage party leaves for their village leaving the bride with her husband.

Now the marirage system is under going a change. The marriage proceedings are initiated from the bride side as against from groom's side in the past. The *boidodi* system of marriage in which the *bajagis* do not accompany the marriage party is becoming more popular in comparison to *hajdia* type of marriage. Now the song and dance is arranged by the parents of bride and bridegroom at their respective houses on the day of marriage. The other significant change observed in the marriage system is the beginning of *Jaimala* system. This development is due to improvement in the level of education among the Jaunsaris and their contact with the plainsmen. During the field study it was revealed by the villagers that in some surrounding areas highly educated persons have now started demanding dowry at the time of marriage. But at least in Chapnu there was no such a development.

Widow marriage is allowed in the Kolta society. It is settled through a middleman and performed in a very simple manner and is called *bewa* marriage. Dancing and singing are not performed in the night. Only some utensils are given by bride's father.

The Table 4.15 shows (on page 66) amount of marriage payment received by household in case of marriage of male classified by region and caste/tribe/community and time of marriage.

The Table 4.15 suggests that except a few cases, the amount of marriage payment is increasing with the passage of time. The amount given by the household in case of marriage of male classified by religion and caste/tribe/community and time of marriage is presented in the Table 4.16 (on page 66).

The marriage payment given by groom's father to the bride's father at the time of marriage are mainly ornaments and clothes meant for bride.

Brahman priest, *Bajgis* and co-villagers are the main functionaries in the marriage. The priest gets cash and *aata* (flour), rice, pulse and *gur* as remuneration. The Bajgis who perform the role of drummer, dancer and singers in the marriage also perform the duties of hair dresser. In lieu of their services they get some cash at the time of marriage and five Kgs. of food-grains of maize or wheat or *mandua* or paddy at the each harvesting season.

The re-study reveals that in the marriages of Kolta, people belonging to other castes such as Lohar (blacksmith), Rajput and Dom, have also participated in addition to Brahman priest and *Bajgis.* Although Kolta, Bajgis, Dom and Lohar all belong to the depressed classes yet inter-dining and inter-marriage among them do not exist. Separate sitting arrangement has, therefore, to be made in the marriage feast. The Brahman priest or Rajput would cook food separately for non-Kolta participants. However, brass made utensils belonging to Koltas are used for cooking, after purification. For purification the utensils are kept on fire and washed before they are used by Brahmans or Rajputs. The Brahman priest prepares and takes only vegetarian food. The non-vegetarian participants of other caste prepare their food themselves.

Type of marriage

The people of Jaunsar-Bawar region have a common culture, tradition, custom, language and moral code governing their life. Due to their isolation from other places they have developed such social customs which are different from those prevailing in the plain and adjoining hilly region of Himalayas. Polygamy in forms of polyandry and polygeny and mixture of both have been in practice in Jaunsar Bawar. Previously polyandry was the most popular form of marriage followed by a mixture of polyandry and polygeny. But now monogamy is becoming more popular. Improvement in the education, economic status and their social mobility have been the main factors leading to this social change. Educated persons entering in the government service get a chance to come in contact with the people of other areas and get acquainted with their social customs. If they are eldest brothers and married, they can take their wife with them while younger one are not allowed to do so. Thus the polyandry type of marriage fails to fulfil the needs of members of family living at both places in and out side the village. The polyandry type of marriage lacks dynamism so it is becoming unpopular. The educated younger generation and even common man who get a chance of social inter-action with the plains men, are revolting against this system.

In the village Chapnu only three cases of polyandry and two cases of polygeny have been reported. Monogamy is now more common. Mixture of polyandry and polygeny has been abandoned since last 10-12 years. All the three cases of polyandry are old one. It has been observed during field study that people hesitated in giving details about their polygamy and mixture of polyandry and polygeny types of marriages.

TABLE—4·15

Amount of marriage payment received by household in case of marriage of male classified by Religion and caste/tribe/community and Time of marriage

Religion and caste/tribe/ community	Number of households receiving in cash or cash value during marriage of male held at														
	Less than 5 years			5—9 years			10—19 years			20—39 years			40 & above		
	Below Rs. 200	Rs. 200 1000	Rs. 1001 & above	Below Rs. 200	Rs. 200- 1000	Rs. 1001 & above	Below Rs. 200	Rs. 200- 1000	Rs. 1001 & above	Below Rs. 200	Rs. 200- 1000	Rs. 1001 & above	Below Rs 200	Rs. 200 1000	Rs. 1001 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Hindu															
Jaunsari— Kolta (S.T.)	2	2	—	2	1	—	4	—	—	3	—	—	—	—	—

TABTE—4·16

Amount of marriage payment given by household in Case of marriage of male classified by Religion and caste/tribe/community and time of marriage

Religion and caste/tribe/ community	Number of households which gave in cash or cash value during marriage of male held at														
	Less than 5 years			5—9 Years			10—19 Years			20 —39 years			40 and above		
	Below Rs. 200	Rs. 200- 1000	Rs. 1001 & above	Below Rs. 200	Rs. 200- 1000	Rs. 1001 & above	Below Rs. 200	Rs. 200- 1000	Rs. 1001 & above	Below Rs. 200	Rs. 200— 1000	Rs. 1001 & above	Below Rs. 200	Rs. 200- 1000	Rs. 1001 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Hindu															
Jaunsari— Kolta (S.T.)	1	2	1	—	3	—	—	3	—	—	3	—	—	—	—

Reasons of Polyandry

The three main factors encouraging polyandry are *viz.*, mythological, economic and demographic features of this region. The details in respect of these factors are discussed in the following paras.

The residents of Jaunsar Bawar region believe that they are the descendants of Pandavas. Among five Pandava brothers there was a common wife. Jaunsaris following their ancestral tradition, have therefore, adopted polyandry system.

Agricultural land which has been the main source of their livelihood would get divided if all brothers marry separately. Not only this, in future also with the increase in population there is always a danger of further fragmentation of land. In order to avoid this problem polyandry type of marriages preferred. Besides this the common wife works as uniting force in the family. A low sex ratio has also been responsible for adoption of polyandry. As a matter of fact due to shortage of females many marriageable males would have been left unmarried, had monogamy been in practice.

Divorce

Divorce is prevalent in Jaunsaris. But no case of divorce has been reported from the village Chapnu. Man and woman have equal right to divorce. It generally occurs on account of adultery on the part of woman living with her husband, maltreatment of woman by the man and mutual distrust followed by quarrelsome life. Woman can also divorce the man when she feels unsatisfied with the treatment of her husband and also on account of his inability to provide good dress, ornaments and food. The situation of divorce can also arise if the husband is impotent and is unable to satisfy his wife. Early marriage has also been one of the reasons of divorce to some extent since after effective marriage at later age they may or may not like each other. However, the incidence of child marriage is becoming unpopular day-by-day due to general awareness among the people about its demerits. In the event of a tussle between wife and husband the former goes to her *mait* (paternal house). Whenever the husband goes to bring back his wife has to regret before his wife and her parents for his misbehaviour. He has to promise for a better treatment in future only then the parents allow her to go to back with her husband. In case the husband is not interested to bring back his wife, he does not go to his wife's *mait*. However, if the wife returns on her own and is maltreated by her husband then divorce becomes unavoidable.

The divorce case is usually settled by the panchayat. When she is remarried, the second husband has to compensate the first husband. The amount of compensation is called *chhoot* money. The bride price (compensation) goes up with the number of divorce sought by the woman. For example, if a woman is divorced second time and gets remarried, the second husband is to be paid by the third husband an amount equivalent to the sum which was paid to first husband by the second husband plus additional amount claimed by the second husband and so on. The bride's price after divorce is determined by the factors such as age and fertility of the bride. If the woman has already proved her fertility by giving birth to a child and is under 40 years of age, her price would be higher.

Death

Life is like a journey which begins from the birth and ends with the death. When death occurs, information is sent to all households of the village, relatives and in neighbouring villages. If the dead is married woman, her parents are also informed about the death. There is a custom in this area that unless some one from the *mait* of the deceased comes, the dead body is not taken to cremation ground. If the *mait* is located at a distant place one has to wait for the arrival. In the meantime preparation for cremation is made. First of all the dead body is washed and then wrapped in white shroud and kept on the bier. After the arrival of a person from her *mait* the funeral procession starts. The dead body is taken out from the village with its head downward and feet towards the village. After completion half of the journey, the direction of the bier alongwith corpse is reversed i.e. head is kept towards the village and feet downward. On reaching the bank of the Amlawa river wooden pyre is made and corpse is put on it. The son or near relative of the deceased lits the pyre. After the corpse has been burnt, the ashes and remains of the body is thrown in the river. Generally the eldest son gets himself shaved in case his mother or father is died. In case of death of other relations no shaving is done. The dead body of children, lepers and persons dying of infectious diseases are burried.

A three day mourning is observed and on the third day *tiza* ceremony is performed. All the relatives and villagers are invited in the feast. If the household in which death has occurred, is poor, one person from each house and relatives are invited. Vegetarian food consisting of pulse, vegetables, rice and *chapatis* are served in the feast. After this ceremony, it is believed that impurity of the household stands removed. No change has been observed in the matter of death customs during 1961—1986.

Inheritance of property

The Jaunsarics have their own customary law of inheritance according to which the eldest sons gets two shares and the youngest one and a half shares, the other brothers get only one share each. This is probably due to greater responsibilities of the elder son because he is married and the common wife and children may side with him, gets preferential treatment. Suppose there are five brothers A, B, C, D and E in a family. The property is divided into six and a half shares. A being the eldest would get two shares and E gets one and a half shares and B, C and D would get one share each. The eldest and the youngest brother enjoy some kind of privilege in the distribution of property. The eldest one gets first preference over common wife, domestic goods,

cattle, fields and children born to common wife. However, the common wife is at liberty to go with any of younger brothers with the permission of the eldest brother. In case she goes with younger brother against the will of the eldest brother the marriage is dissolved. After that she can marry younger brother if she likes. If she falls in the share of eldest brother the access of other brothers to her is not denied.

However, a major change has taken place in village Chapnu in respect of inheritance of property during 1961—1986. The re-study reveals that the old system of inheritance is replaced by new one resembling the custom prevailing in the plain. Now all the brothers get equal share in the property. The problem of common wife and children born of her that comes in the way of distribution of property, has been automatically solved with the adoption of monogamy.

Inter and intra family relationship

The Koltas are very simple and peace loving people. All the households in the village are having very cordial relationship. There is strong feeling of mutual accommodation and cooperation in the village community. They share with each other the moments of sorrow and happiness.

The joint family system is still very much popular in the village. Usually the eldest brother in the family becomes the head of the household and manages the household affairs. The members of the family pay respect to the elders and head of the household. The head of the household is called *karta* (head) in local language. In case of polyandrous families, the eldest brother got married and other younger brothers automatically became the husbands of the women who married their eldest brother. All the brothers share common wife. But the younger brothers can not have sex relation with the common wife when the elder bother is at home. However, they are free to enjoy the wife turn by turn when the elder brother goes outside the village for family affairs. Each of the brother is known as her *khawawind* (husband) and all the children born of common wife call them *baba*. In school or other records the name of eldest brother is mentioned as father of the children.

Religion

The residents of this village are the followers of Hinduism. They worship Hindu gods and goddesses and observe Hindu rituals. Mahasu *Devata* is the supreme god of Jaunsar Bawar. Following the traditions and customs of Jaunsar Bawar region residents of Chapnu worship all the gods and goddesses. Mahasu *Devata* is a collective name of four *devatas* Basak, Pibasak, Buthiya or Baitha and Chalta or Chalda. The other gods and goddesses worshipped by the villagers are Kukursi *Devata*. Parshuram *Devata*. Ujiath *Devi* and Kali Mata *Devi*. There is a famous temple of Mahasu *Devata* in the village Hanol to which the villagers visit for offering prayers by sacrificing goat at the altar of the *devata* to seek the blessings. There is a temple of Kukursi *Devata* in the Village Gobele, of Parashuram *Devata* in the village Bori, of Kali Mata *Devi* in the village Indrauli and of Bijath *Devata* in village Samen.

There is no temple in village Chapnu except a raised platform of local deity named *Kapil Bir* is situated in extreme west of the village. On the occasion of Sankranti, Bissu and Diwali the women folk gather here and offer milk and rice to this deity. The villagers have faith in the existence of evil spirit which can harm them, their crops and their animals. They often sacrifice goats to get rid of evil spirits. They also believe in the existence of soul, its transformation, rebirth and the God.

Superstitions

The re-study indicates that villagers are still highly superstitious. On occurrence of epidemic or sudden illness they contact baki (witch doctor) who suggests remedial measures and charges high fees from the people for his services. Woman with bucket full of water is considered to be good. Similarly a women whose all the children born to her are alive, is considered to be good. The villagers have belief in the bad effect of evil eyes.

Fairs and Festivals

The fairs and festivals of Jaunsar Bawar region are purely social and cultural in nature and not commercial. All the fairs and festivals are celebrated with traditional gaiety and enthusiasm. A brief description of fairs and festivals are given in following paras.

Magh Mela

Magh Mela is the most important festival of this area. It starts in the middle of January and goes on till end of February. According to Hindu calendar it starts from 28th day of *Pausha*. On the day of commencement of this festival goat, sheep or pig is slaughtered in each and every household and meat is cooked and eaten. *Daru* is also consumed on this occasion. The villagers distribute uncooked meat among the relations living in other villages. They gather in the village itself to celebrate this occasion, Dancing and singing goes on during the period of festival. Eating, drinking, dancing, singing and merry making are the main features of the festival. They go to each other's houses to greet them. They offer meat and *daru* to the guest. Uncooked meat is preserved in the house till it is entirely consumed. If it is consumed before conclusion of the festival another goat, pig or sheep is slaughtered. It is the most expensive festival of this area. According to prevailing customs, consumption of meat during the entire period of festival, is essential. The poor people who can not afford such costly items take loan from the money lenders to meet the expenses for the celebration of this festival.

Diwali

The festival of Diwali in this region is celebrated after one month of its celebration in the plain. It

falls in the month of November. Houses are cleaned and white washed on this occasion. On the day of Diwali *deeps* are lighted and villagers wear new clothes. Good dishes are prepared. The people eat, drink and enjoy. Beating of drums, dancing and singing goes on for the whole day. In fact dancing and singing are essentially common on the occasion of almost all the festivals in Jaunsar Bawar region.

Khichdi

The Khichdi festival is observed in the month of Magh. Some people observe fast in the day and take khichdi at night. *Khichdi* is special food for this occasion which is prepared by mixing rice and pulse. eaten after mixing *ghee*.

Vissu

This festival is celebrated in order to worship Vissu *Devata*. According to Hindu calendar it is held during 14—16 days of Baisakh. The word *'Vissu'* is corrupt form of Vaisakhi festival celebrated in plain. On these days a big fair is held in the village Panjia. People of all ages and sex of the neighbouring villages participate in this fair. They wear new clothes, specially the women decorate themselves with ornaments and colourful bright dresses. There is a temple of Vssu. *Devata* in the village Panjia. The Brahman priest offers prayer. The people take *darshan* of the *devata*. But the Koltas are not allowed to enter the temple since they are still considered as untouchable. They can only take *darshan* of the *devata* from a distance. In the fair, dancing and singing are arranged by the *Bajgis*. The *Bajgis* play on musical instrument and both males and females take part in dancing and singing. The men folk arrange mock fighting known as *Tharia* on this occasion to entertain the crowd.

Suniyat

It is celebrated in the month of Magh. On the occasion of the festival the parents invite their married daughters and daughter-in-law at their home, Special food is prepared and served to mark this festival. Meat and drink is essential part of food on this day. The people dance and sing on this day. The parents give some money to their daughter and daughter-in-law according to their capacity.

Jagra

It is observed in the month of August. On this occasion Mahasu *Devta* is worshipped. The main fair is held at the village Thaina in the premises of temple of Mahasu *Devata,* the supreme deity of Jaunsar Bawar region. The statue of Mahasu *Devata* is bathed in the river. The devotees offer prayers. A day before the main festival the people observe fast and keep awake throughout the night. There is no temple of Mahasu *Devata* in the village Chapnu so its residents go to village Thana for the worship.

Panchon

This festival concides with the Dashehra in the plains which falls in the month of October. Fairs are held at many places in Jaunsar Bawar but the major one is held at the village Utpalta in the premises of temple where mock fighting is staged by the residents of nearby villages. They also participate in singing and dancing to the tune of drum beating by the *Bajgis*. Non-vegetarian food is cooked and eaten to mark this festival. The people of Chapnu often visit this fair.

Leisure and recreation

Folk song and dance at the time of fairs and festivals and other festive occasions like marriage etc., are the main source of recreation. Sometimes the villagers sit together and gossip, smoke *bidi* and *hukka*. Two households possess transistors. The villagers specially those who understand Hindi enjoy the songs and other programmes of All India Radio.

Caste Panchayat

Though the influence of *Khumri* (caste panchayat) has weakened with the introduction of statutory panchayat, yet it has some hold on the people and is effective means of social control. There is no regular caste panchayat among Koltas. The cases of adultery, divorce and mutual disputes are referred to the caste panchayat for judgement. In case of any dispute, ad-hoc type panchayat consisting of eldest member from each household, is formed for the decision. The procedure of calling in such panchayat is very simple. The person who wants to lodge the complaint deposits Re. 1/- with the village *Sayana* as a token of acceptance of the case for adjudication. The village *sayana* fixes the date, place and time for holding of meeting and informs the concerned persons accordingly. The *sayana* of village Chapnu organises the meeting. The peoples and parties assemble on the date, time and place already intimated to them. The persons who lodges the complaint and against whom the complaint is lodged, describe the case one by one before the panchayat. After hearing both parties and their witnesses, the panchayat give decision by a majority vote. According to severity of offence fine is imposed on the accused by the panchayat. The fine may be Rs. 5/- in case of minor punishment and Rs. 10/- to Rs. 200/- in case of major punishment as decided by the Panchayat. This amount is deposited with the village *sayana* and is generally spent on common causes of the community like purchase of utensils etc., for cooking food in marriage or other festive occasions. If there is no such type of requirement, the full amount is equally distributed among all the households. If the caste panchayat fails to settle the case, it is referred to the statutory panchayat for decision.

Statutory Panchayat

The Uttar Pradesh Panchayat Raj Act, 1947 came into force in Jaunsar Bawar region in December, 1953. Under the provision of this Act, statutory

Panchayat was formed to look after the village administration. The village Chapnu falls under Jhuthaya Panchayat. Its area of operation spreads over 11 villages with headquarter at village Jhuthaya itself. The formation of official (statutory) panchayat is shown in the Table 4.17.

TABLE 4·17

Particulars of statutory panchayat at village level under whose jurisdiction the referrent village is located

Headquarters of the panchayat	Jurisdiction (name of village)	Profile of members of panchayat							
		Name	Age	Sex	Caste/ tribe	Religion	Education	Occupation & other sources of income including rent, remittance etc.	Village to which belong
1	2	3	4	5	6	7	8	9	10
Jhuthaya	1. Panjia,	Kunwar Singh (Pradhan)	52	M	Rajput	Hindu	V	Cultivator	Panjia
	2. Amraha,								
	3. Chapnu,	Gyan Singh (Up Pradhan)	36	M	,,	,,	VIII	,,	,,
	4. Bansar,	Ratan Singh (Secretary)	35	M	,,	,,	X	Service (Govt.)	Jhuthaya
	5. Thurau,	Gulab Singh (Member)	34	M	,,	,,	V	Cultivator	,,
	6. Sairi,								
	7. Bakaila,	Daulat Singh (Member)	30	M	,,	,,	Illit.	,,	Dashak
	8. Dhabera,								
	9. Nichiya,	Nag Chand (Member)	23	M	Kolta	,,	V	,,	Panjia
	10. Jhuthaya,								
	11. Dashak	Gumna Singh (Member)	44	M	Rajput	,,	VIII	,,	Dhabera
		Shiv Dutt (Member)	35	M	,,	,,	Illit.	,,	,,
		Chimna (Member)	30	M	Kolta	,,	Illit.	,,	Chapnu
		Madan Singh (Member	35	M	Rajput	,,	Illit.	,,	Thurau
		Ram Singh (Member)	40	M	,,	,,	VIII	,,	Nichiya
		Mohan Singh (Member	35	M	,,	,,	V	,,	Jhuthaya
		Param Singh (Member)	23	M	,,	,,	V	,,	,,

Shri Kunwar Singh 52, and Shri Gyan Singh 36, of village Panjia are Pradhan and Up Pradhan respectively of the statutory panchayat. Shri Chimna 30, represents Chapnu in the statutory panchayat. Of the 13 officials (all males) nine are literate and four illiterate. This Panchayat falls under Nyay Panchayat Kalsi.

In the recent past a case from Chapnu was referred to the statutory panchayat for judicial decision. In this case two village Chapnu and Amraha were involved. The people of Amraha used to carry their dead body through the main *abadi* of Chapnu, for cremation on the bank of river Amlawa. The practice of passing dead body belonging to other village, through the main *abadi* was considered very inauspicious by the people of Chapnu. They protested against this practice and suggested them not to carry the corpse through their *abadi* and follow other routes. The residents of Amraha refused to do so. Ultimately the case was referred to the statutory panchayat for decision. The panchayat heard both the parties and gave decision in favour of Chapnu. Consequently the residents of Amraha diverted their route for carrying the dead body for cremation leaving aside the main *abadi* of Chapnu.

Most respected persons

1. Rati Ram aged 50 years, is the most respected person of this village. He is illiterate. Agriculture is his main occupation. Honesty, open heartedness, simplicity, cooperation and social services are the part and parcel of his character which made him more popular. He always stands by co-villagers at the time of their joy and sorrow.

2. Khentu aged 55 years, is the most influential person of this village. He too is a cultivator by occupation. He is *sayana* of this village. His son Chimna is a member of official panchayat. Comparatively better economic condition and holding of the

post of village *sayana* by khentu and the position held by his son in official panchayat are the factors bringing him into prominence.

Political behaviour

The villagers are politically conscious and are aware of the value of their vote and subsequent change brought about through the democratic process. They settle their disputes through democratic institution like caste panchayat and official panchayat which indicate their democratic way of life. The discussions held with the villagers reveal that voters of both sexes equally participates in the elections to the gram sabha, state assembly and parliament, by casting their vote. The party to be voted is decided by a majority of people in a meeting of villagers convened by the Gram Pradhan which is held in the village Panjia. In this meeting male voters of 11 villagers including Chapnu assemble at one place. Female voters follow their husband/male voters. All these show their unshaken faith in democratic values. The polling booth for Chapnu is established in the premises of school of village Panjia. The residents of Chapnu have always been the supporters of Indian National Congress.

Range of contact with outside world

Social contacts provide an opportunity for exchange of knowledge among the various segments of the society. The mobility of residents of Chapnu is generally confined to local markets of Sahiya and Kalsi of rural areas. However, 24 persons belonging to different occupational households have visited the urban centres such as Chakrata, Vikasnagar, Dehra Dun and Saharanpur for different reasons like purchase of medicines, tourism, medical treatment, pilgrimage, meeting with relatives, bringing wood and to obtain loan. About 63 per cent visitors are from cultivator families.

Knowledge about Indian Social legislation

Social legislations are the most effective tools of social transformation in the modern civilisation and a knowledge about these legislations by the general public is a sign of social awakening. Twenty one persons were enquired about the awareness of social legislations. The Table 4.18 (on page 72) based on their replies presents reporting of Indian Social Legislation and knowledge about these by time as related to religion/caste/tribe/community/sex and age of informants.

It can be seen from the Table 4.18 that none under 20 years of age has knowledge about Indian Social legislation. Out of 21 informants, 12 (10 males and two females) are in the age-group 20—44 years and nine (7 males and two females) are in the age-group 45 years and above. Thirteen persons (12 males and one female) have knowledge about Untouchability (Offences), Act, 1955 Protection of (Civil Rights Act, 1976), four about Hindu Marriage Act, 1956, two about Bonded labour System (Abolition) Act, 1976 while one person has knowledge about Special Marriage Act, 1956. Some persons have knowledge about more than one legislation. No body was aware of any legislation in 1961.

Social disabilities

The re-study indicates that the Koltas are still suffering from social disabilities. They are not allowed to enter in the temples. The upper caste people generally do not accept eatables from the Koltas. As Chapnu is inhabited by the Koltas so the problem of untouchability does not arise but whenever they come into the contact with the people of higher caste they are discriminated on this ground. It is remarkable to mention that some local literate persons of higher caste from other villages are taking very liberal view and were seen accordingly taking meal in the house of a Kolta of Chapnu at the time of field survey. The magnitude of untouchability has certainly gone into low gear during the last 25 years.

TABLE—4.18

Reporting of Indian Social legislation and knowledge about these by time as related to religion caste/tribe/community/sex and age of informant

Religion/ caste/tribe/ community of informant	Age-group	Sex	Number of informants	Number having knowledge of											
				Untouchability Offences Act, 1955			Hindu marriage Act, 1956			Special marriage Act, 1956			Bonded labour system (Abolition) Act. 1976		
				For less than 5 years	6—10 years	11+ years	For less than 5 years	6—10 years	11+ years	For less than 5 years	6—10 years	11+ years	For less than 5 years	6—10 years	11+ years
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Hindu	Below 20	M	—	—	—	—	—	—	—	—	—	—	—	—	—
Jaunsari—	years	F	—	—	—	—	—	—	—		—	—	—	—	—
Kolta (S.T.)															
	20—40	M	10	2	3	3	—	—	2	1	—	—	—	—	—
	years	F	2	—	—	—	—	—	—	—	—	—	—	—	—
	45+	M	7	1	—	3	—	—	2	—	—	—	—	2	—
	years	F	2	—	1	—	—	—	—	—	—	—	—	—	—
	TOTAL	M	17	3	3	6	—	—	4	1	—	—	—	2	—
		F	4	—	1	—	—	—	—	—	—	—	—	—	—

Note:—Out of four female informants three are not having any knowledge about Social legislation.

CHAPTER-V

CONCLUSION

Chapnu, a hilly village connected with Saharanpur-Chakrata metalled road has a population of 121 persons (61 males and 60 females). It is spread over an area of 29.14 hectares and located in tahsil Chakrata of district Dehra Dun. The District headquarters, Dehra Dun is 63 Kms., away from the village while the block headquarters, Kalsi and tahsil headquarters Chakrata are at a distance of 13 and 28 kms. respectively. It is inhabited by Jaunsari tribe called Kolta who are originally a sub-caste of Doms. The Doms consist of various functional groups as *Bajgi,* Auzi, Lohar, Badhi, Chamar, Hurkiya and Kolta. Prior to 1967 Doms were listed as Scheduled Castes. The Koltas considered as aboriginal population of this region, are followers of Hinduism but they are treated as untouchables in the social hierarchy.

The resident of Jaunsar Bawar region remained isolated from others for a long time and so developed their own language, culture and peculiar social customs. They are better known for practicing polyandrous form of the marriage. In addition to prevalence of polyandry, a mixture of polyandrous polygenous type of families are also found in whole of the region.

Owing to geographical and social isolation for a fairly long time, difficult physical terrain and lack of natural resources, the residents of Jaunsar Bawar are socially and economically very backward. For accelerating the pace of socio-economic development of this area and for providing priority in this regard the Government declared this region as 'Tribal area' in 1967. The Jaunsaris were specified as scheduled tribes vide Government of India, Ministry of Law (Legislative Department) Notification GSR-960 dated 24th June, 1967. Consequently all the Jaunsari communities who originally belong to Jaunsar Bawar have been treated as Jaunsari Tribe irrespective of their caste. All are receiving benefit under different welfare programmes started by the Government for their uplift. Community Development Programme was introduced in 1953 in Jaunsar Bawar. The Uttar Pradesh Panchayat Raj Act, 1947 also came into existence in 1953. With the enforcement of Jaunsar Bawar Zamindari Abolition and Land Reforms Act, 1956 (U.P. Act No. XI of 1956) from 1st July, 1961, the *Sayanachari* system was, however, abolished. Now revenue is collected through the Amins appointed by the collector of Dehra Dun. Lekhpals, Kanoongos and Naib Tahsildars are made responsible for maintaining law and order in the areas where regular police administration does not exist. Now the farmers have got tenurial security and are free from the atrocities of the *Zamindars.* The Koltas who were generally holding land from the zamindars as tenants at will have now acquired *Sirdari* rights and subsequently *Bhumidhari* rights also by depositing 10 times of the annual rent. In the recent years various programmes for all round development of the region, have been launched.

Three families under Integrated Rural Development Programme (IRDP) and six under Rehabilitation of Bonded Labour Programme from village Chapnu have been benefited. The village *abadi* is connected with the Saharanpur-Chakrata road by a narrow bridle path constructed by the Block Development Office, Kalsi. A fair price shop at Kalsi under Integrated Tribal Development Programme (ITDP) provides sugar, rice, wheat and kerosene oil at subsidised rates. Due to the implementation of these socio-economic welfare schemes there is some improvement in the economic status of the villagers. But the common complaints of the people are that most of the families have not been benefited by the development programmes launched by the Government. Some of the schemes like supply of drinking water and development of education seem to be mere formalities. The water supply line laid by the U.P. Jal Nigam does not work at all. One *Balwadi* school though reported to have been opened in this village but classes have never been held. In fact, there is no school building except a sign-board attached to a tree near the main *abadi.* The adult education centre established in the village is also not functioning regularly. The villagers want a primary school to be opened in Chapnu itself. In order to achieve success in this direction they are approaching concerned authorities. The village *abadi* has not yet been electrified though the electric line passes through the *abadi.* There is no shop in the villages hence the villagers have to depend on Sahiya a village market seven Kms., away from Chapnu for purchasing items of daily use. However, inspite of some complaints of the villagers regarding malfunctioning of the programme executing agencies, there prevails an aptimistic view for a better future in the village.

Agriculture is the main source of income of most of the households. The pressure on land is becoming heavier with the increase in population. Hence some families have adopted wood and grass cutting as their occupation to supplement their income while some are engaged in government service, animal rearing and road construction and as agricultural labourer. Thus a departure is noticed in the traditional occupation structure of agriculture to other activities. The agriculture of this village is mostly rainfed and hence depends on monsoon. Hydrauram system is being installed at the bank of river Amlawa to put more area under irrigation. The cultivators have now started using high yielding variety of seeds and fertilizers for increasing the crop yield. In so far as the use of

plant protection measures are concerned, BHC five per cent dust is sprayed in the field according to requirements.

No significant change is observed in the type of house and materials used in their construction except provision of separate cattleshed from the main dwelling. However, milch animals during lactation period are generally kept on ground floor of the living house. Construction of separate cattleshed is certainly a sign of improvement in the sanitary condition of the vilage but *abadi* is not totally free from the heap of dung, garbage and their foul smell.

Some changes have been observed in the dress pattern of the people. *Frock, blouse, dhoti,* pant and *kurta* have been introduced recently. The usual dress of a male member is a cap, shirt undershirt and *payjama* while females usually wear *ghaghra* (long skirt), shirt and *dhantu* over the head as head gear. During winter male wear woollen coat or sweater/jersey and female also wear sweater. Jaunsari women are very fond of wearing ornaments. But now they wear lighter ornaments mostly made of silver than the heavier one used by them earlier. Tattooing is common among the both men and women, but it does not bear any religious significance. Previously Kolta women were not allowed to wear gold ornaments as they belonged to a lower caste but now they can use it if they can afford. Plastic made footwear is generally used by the villagers.

Remarkable changes have taken place in respect of social tradition and customs over a period of more than two decades. The customary law of inheritance has changed significantly. Now all the brothers get equal share in the parental property at the time of disintegration of family and consequential division of property as against the past practice of unequal share. According to earlier custom the eldest brother used to get two shares, the youngest one and a half shares and other brothers used to get one share each. Changes have also been noticed in the matter of marital customs and life style. Owing to increase in the sex ratio, literacy and impact of outside culture through the contact with the people of other areas, the system of polyandrous form of marriage is being gradually abandoned. However, the mixture of polyandry and polygeny has disappeared about 10-12 years ago. Previously it was the bride-groom's father who used to initiate the proceeding for marriage and search for the bride. Marriage was then performed at groom's house but now the custom is reversed. The bride's father searches groom for his daughter and groom alongwith marriage party goes to the bride's house for marriage ceremony. Widow remarriage is allowed in Koltas. Men and women have equal right to divorce.

All the families are non-vegetarian. They take meat, smoke and drink liquor distilled indigenously at their home. In Jaunsar Bawar licence is not required for distilling of liquor. Due to cold climatic conditions consumption of liquor becomes part and parcel of life in the hill area. Maize, rice, *mandua* and wheat are their staple food. Village *diggis* are the main source of drinking water.

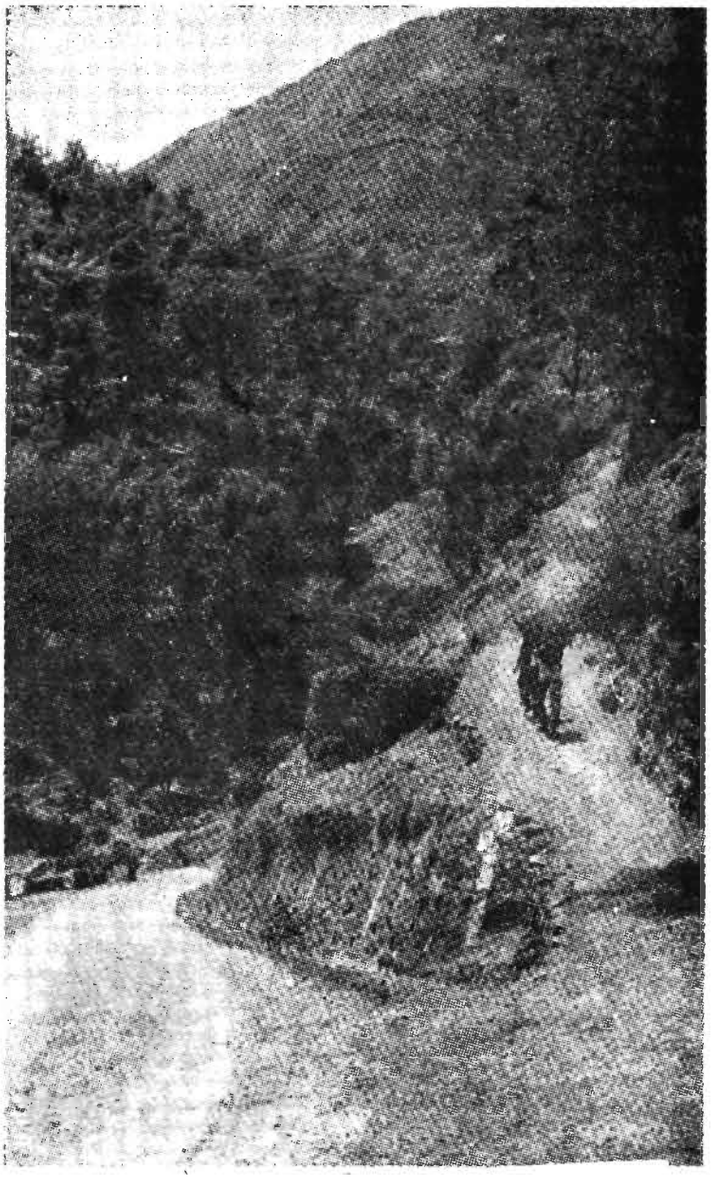
The percentage of literacy has gone up considerably from 0.09 per cent during 1961 to 4.96 per cent in 1986 yet the re-study indicates that no female has reported as literate. At the time of field survey not even a single child was found studying in school. The fairs and festivals and way of their celebrations have remained unchanged. Dancing and singing on festive occasions continue to be the main source of recreation.

The Saharanpur-Chakrata road passes through this village and bus services are easily available on this route. Animal is used for carrying loads. In addition to above two households have bicycle each.

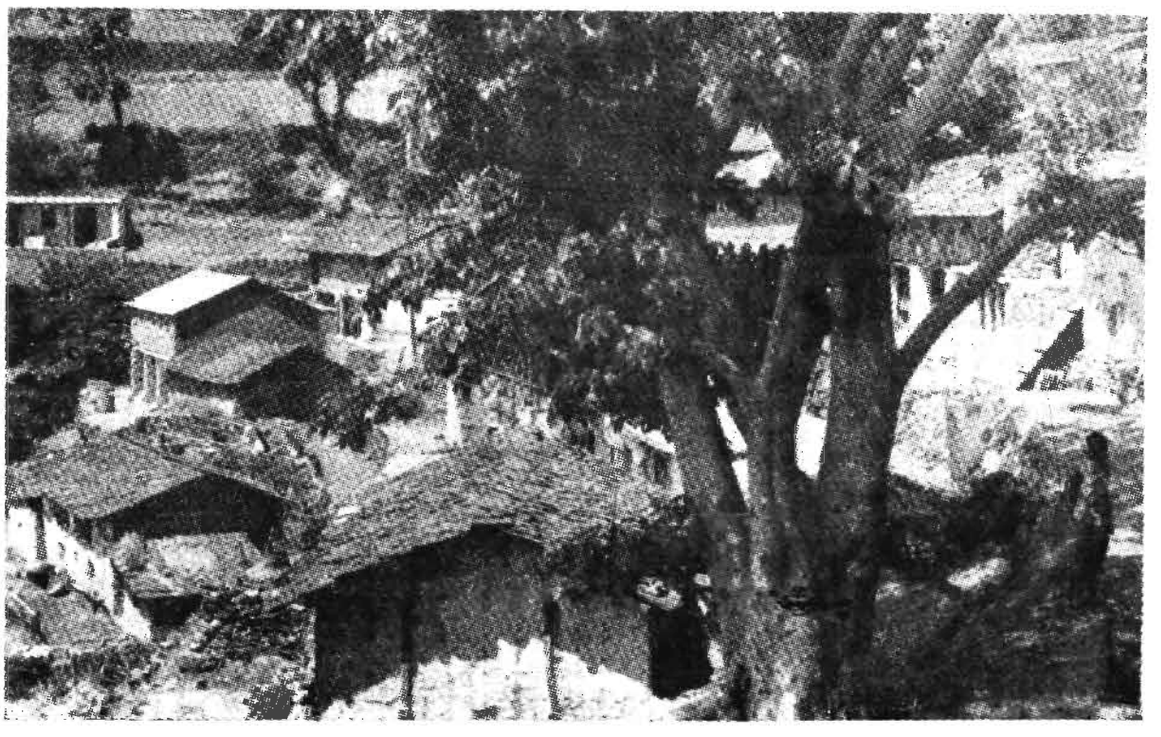
Some of the villagers of both sexes were found having knowledge about Indian Social Legislation, mainly Untouchability (Offences) Act, 1955, Hindu Marriage Act, 1956, Special Marriage Act, 1956 and Bonded Labour System (Abolition) Act, 1976. Koltas are the weaker sections of society and are still suffering from social disability. People belonging to the higher strata of the society do not accept food from Koltas. Educated people of other villages are now gradually taking liberal view in eating and drinking with them. Thus the gravity of untouchability has certainly reduced to a considerable extent over a period of more than two decades.

The villagers are thus socially, educationally and economically very backward and no remarkable change appears to have occurred on the economic and educational fronts. However, changes have taken place at a faster rate so far as their traditional customs are concerned. In fact, their culture and economic status is in transition stage and has become more dynamic. A sign of comparatively higher degree of transformation in some respect is visible in these areas of the region which are connected with pucca road and are having educational facilities. Three factors viz., introduction of socio-economic development programme, spread of education and contact of people with outsiders are responsible for the changes in almost every aspect. Undoubtedly the rugged terrain, lack of natural resources and mass illiteracy are the main factors hindering the socio-economic development of the people.

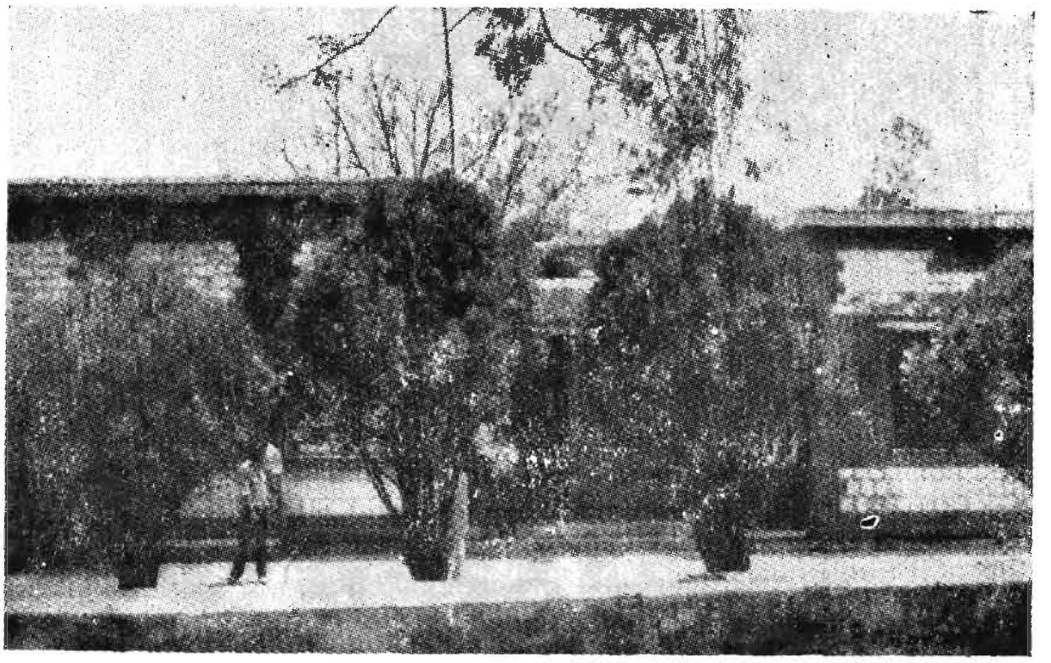
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A distant view of the Village site



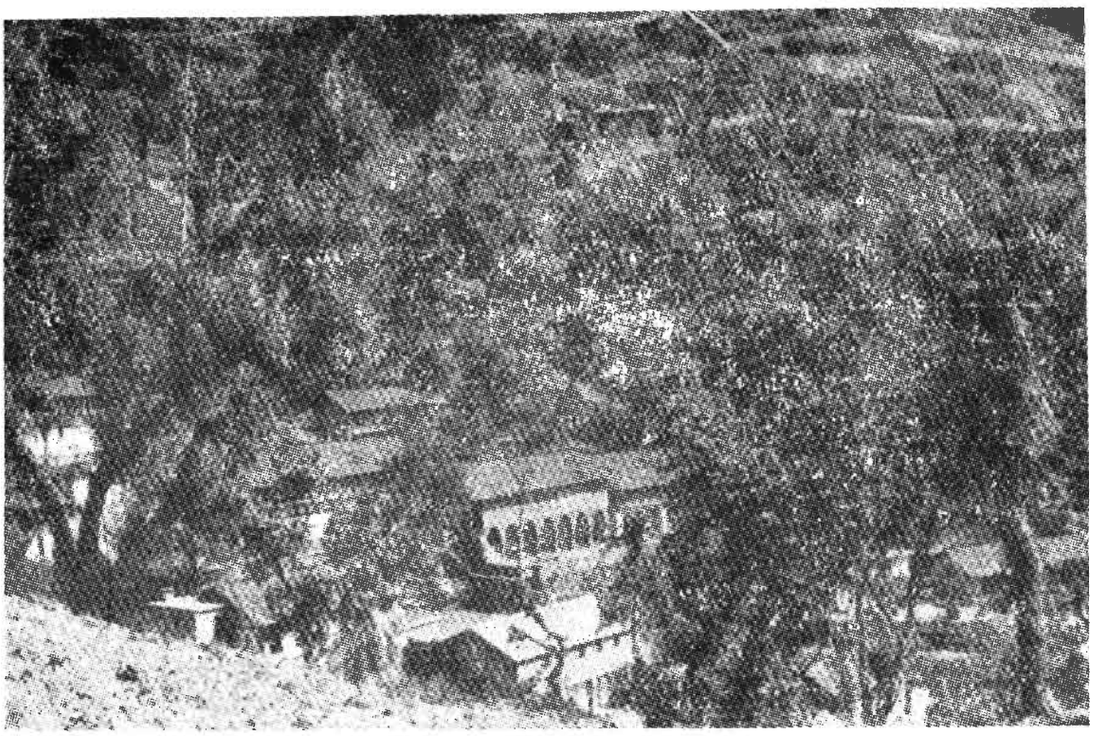
A close view of the village site



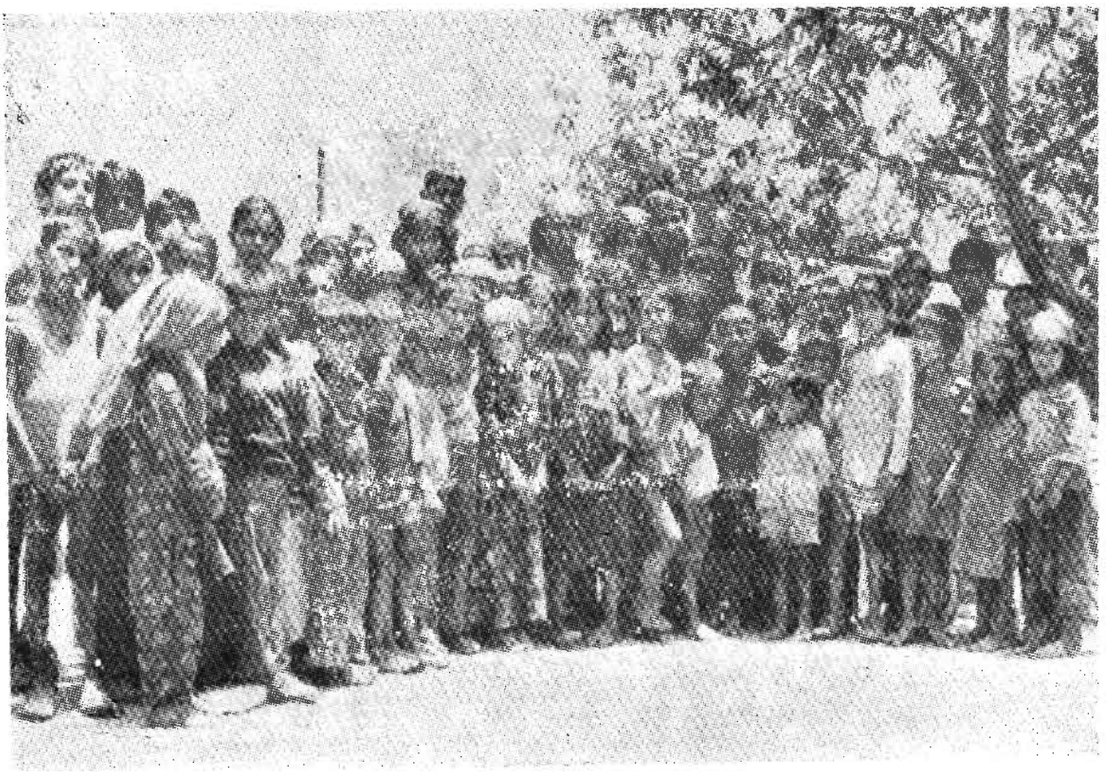
Block Development office, Kalsi



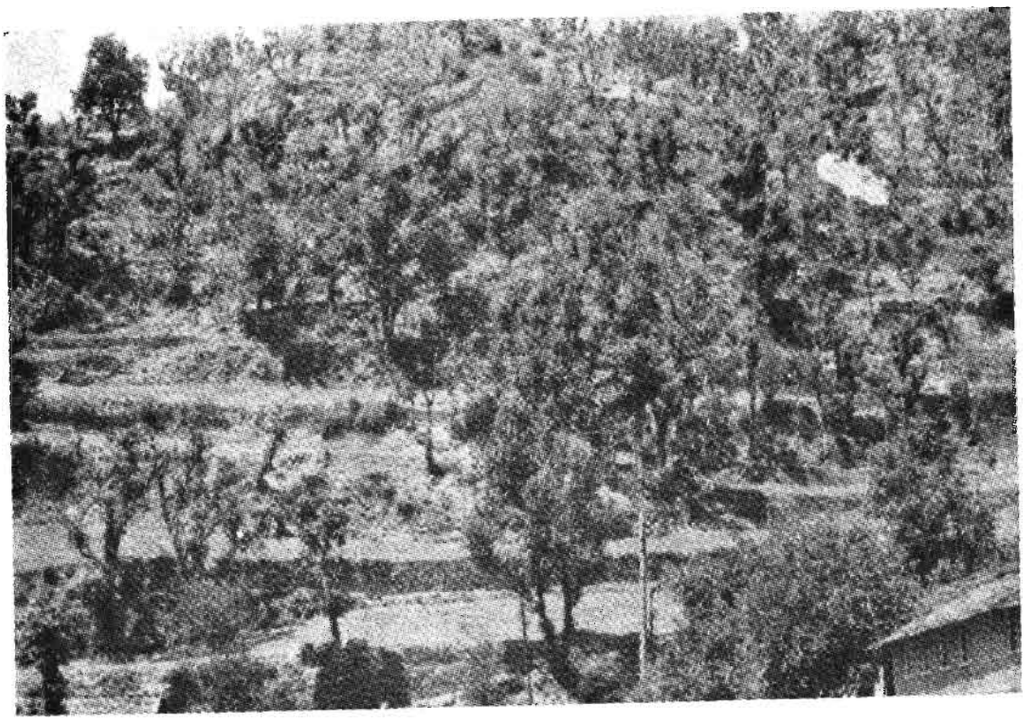
Bus halting at Saharanpur-Chakarata road (in Chapnu). The bridle path constructed by Block Development Office, Kalsi, is seen in the background



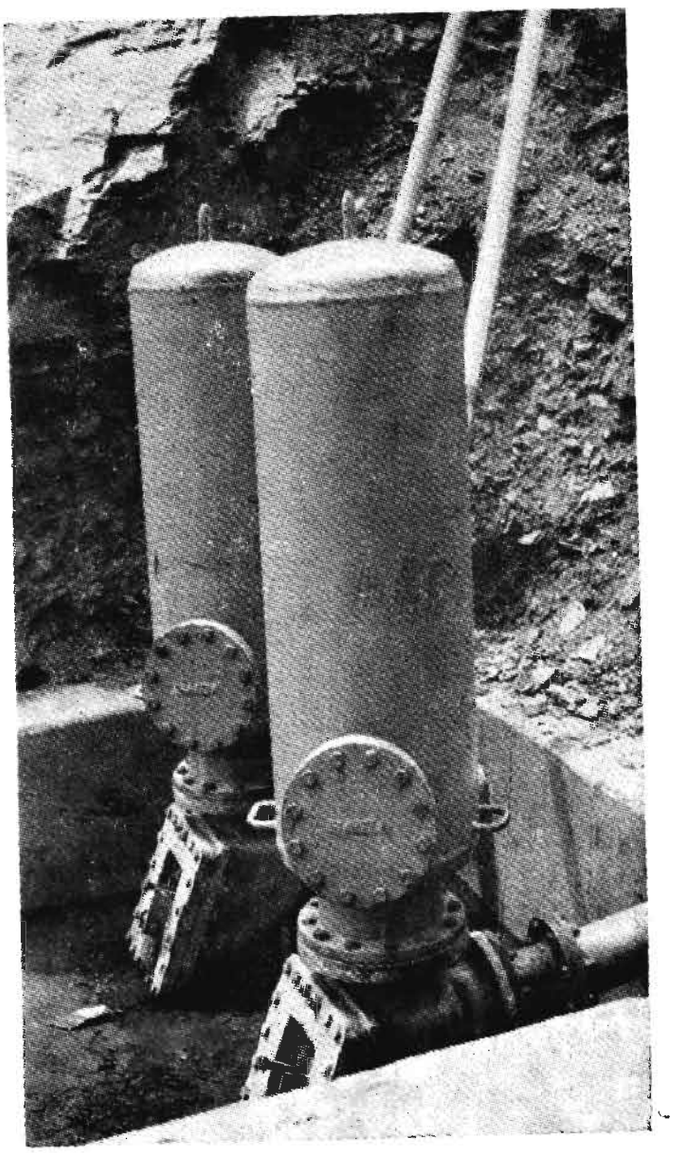
Bridle path linking the village *abadi* with Saharanpur-Chakarata road



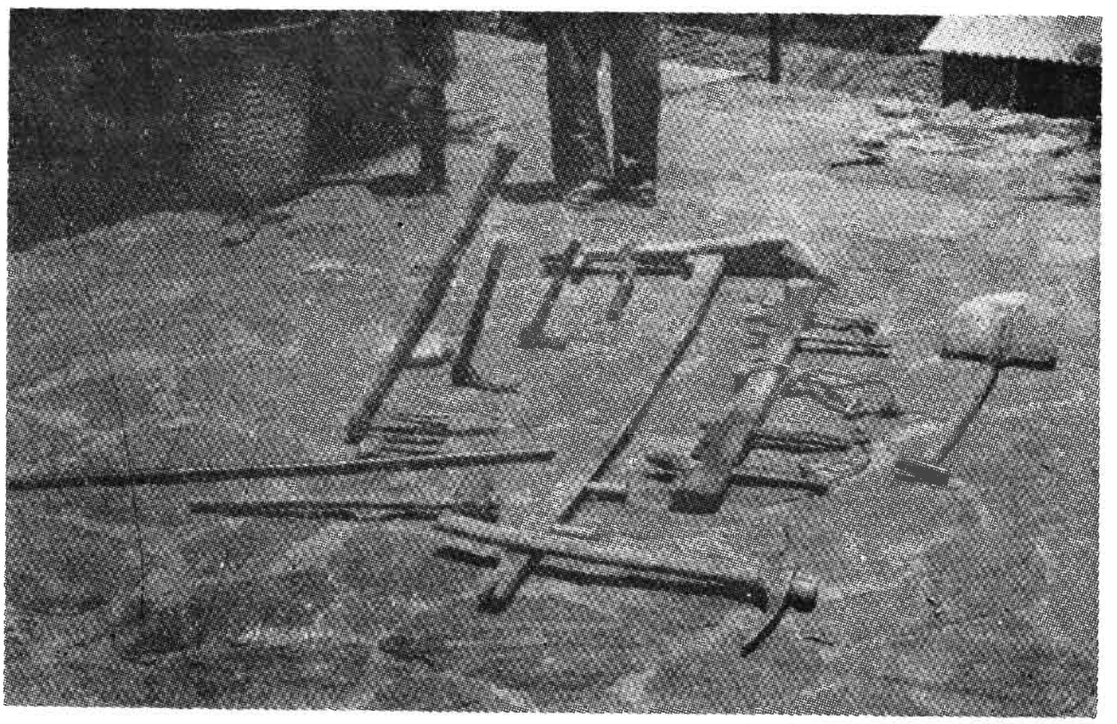
Kolta children of Chapnu and other adjoining villages



A view of terraced agricultural fields



Hydrauram system under installation



Agricultural tools and implements



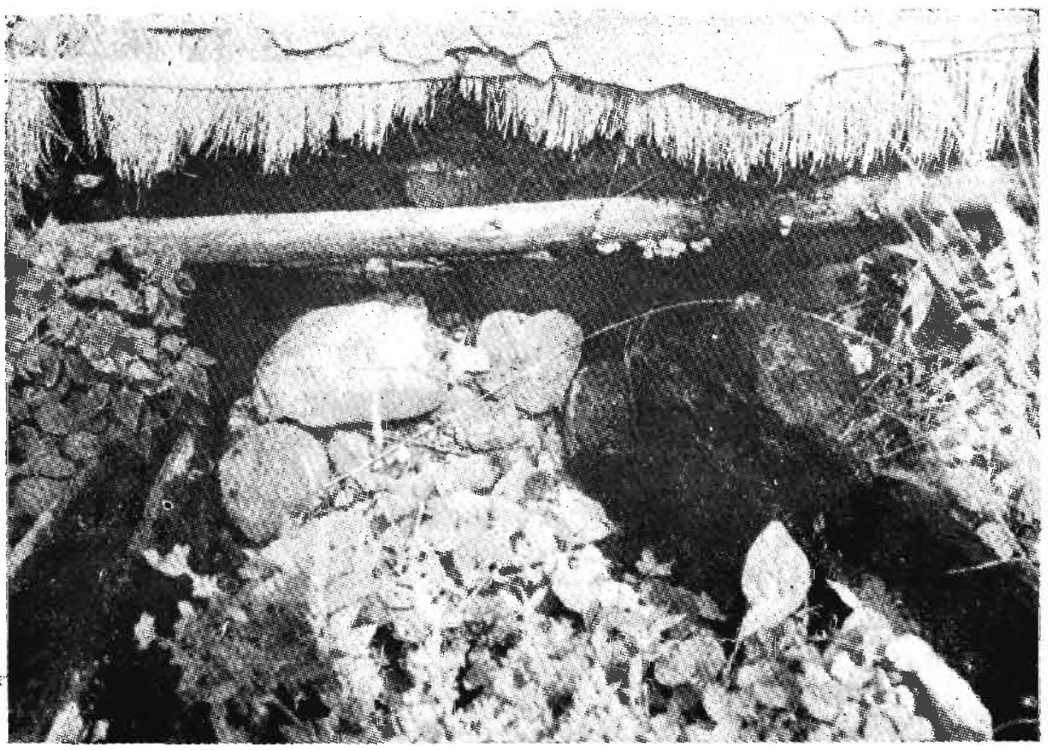
Flock of goats going for grazing



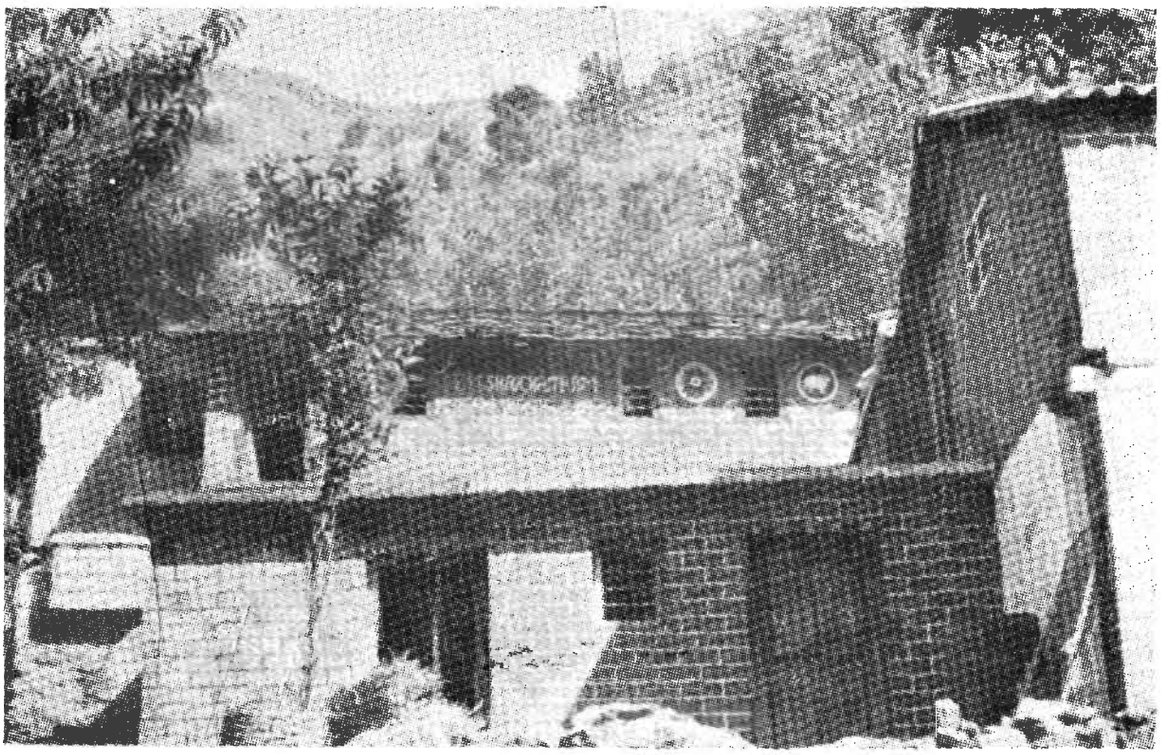
A man with fishing net



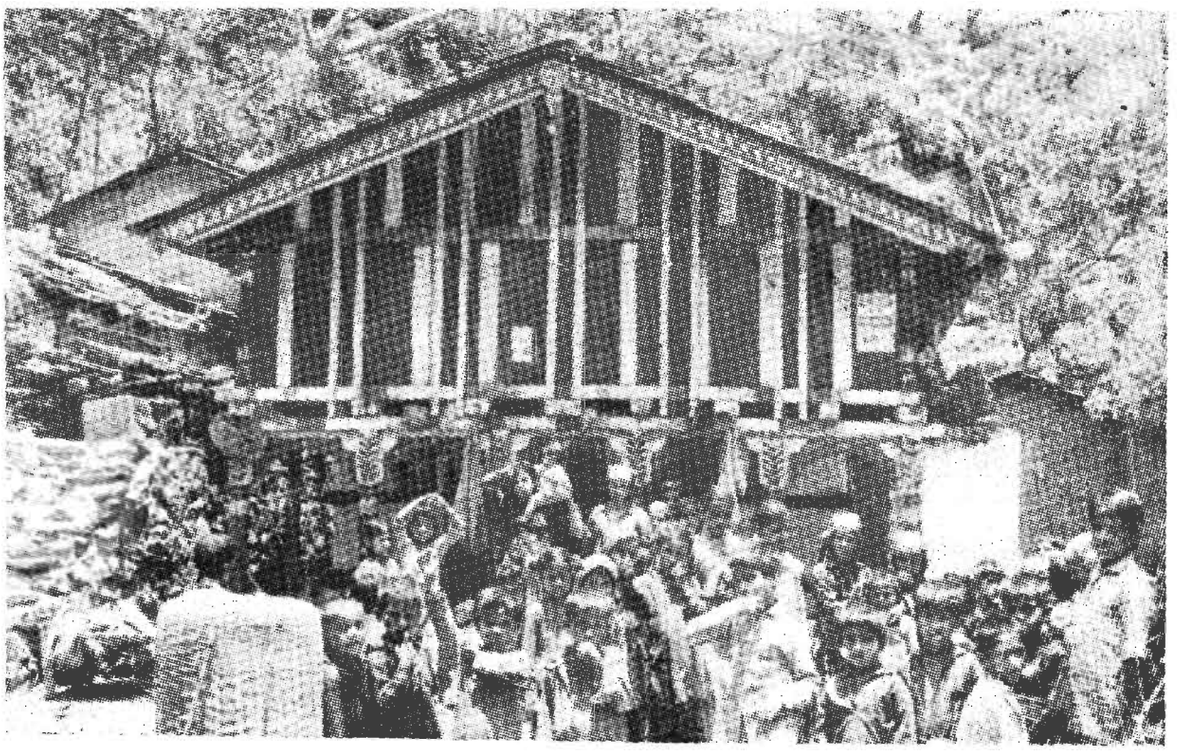
Inner view of a *gharat*



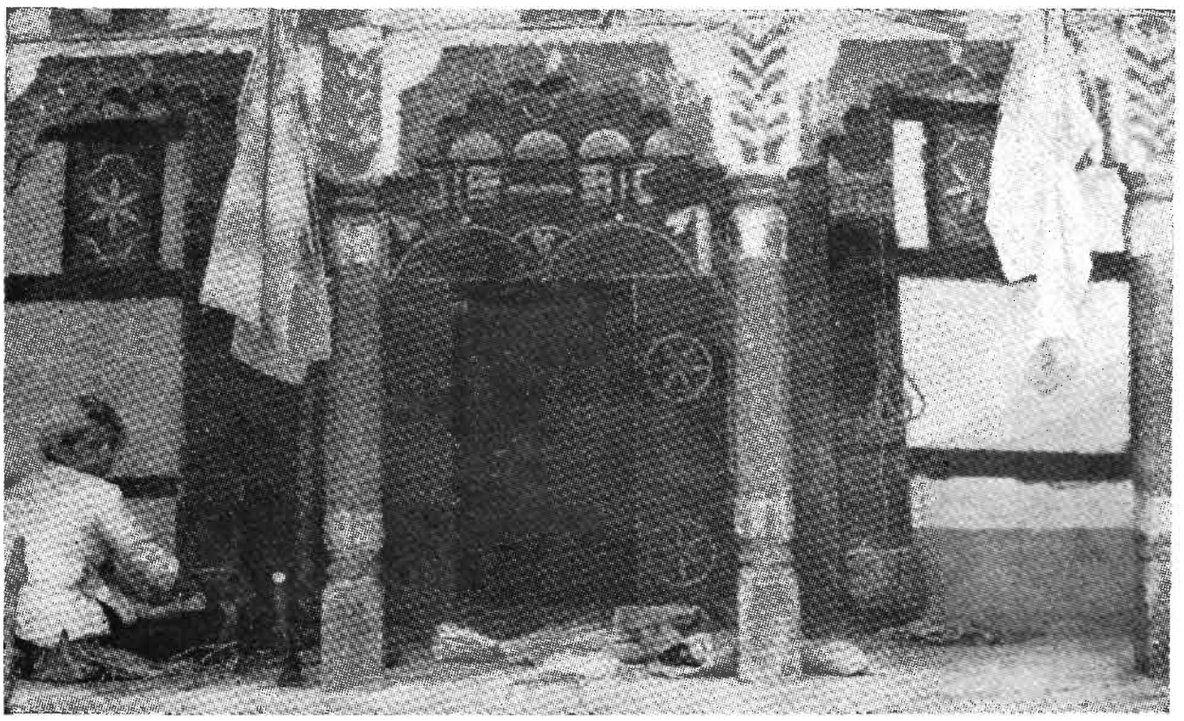
Back side of *gharat* water is flowing in the drain



A double storey house



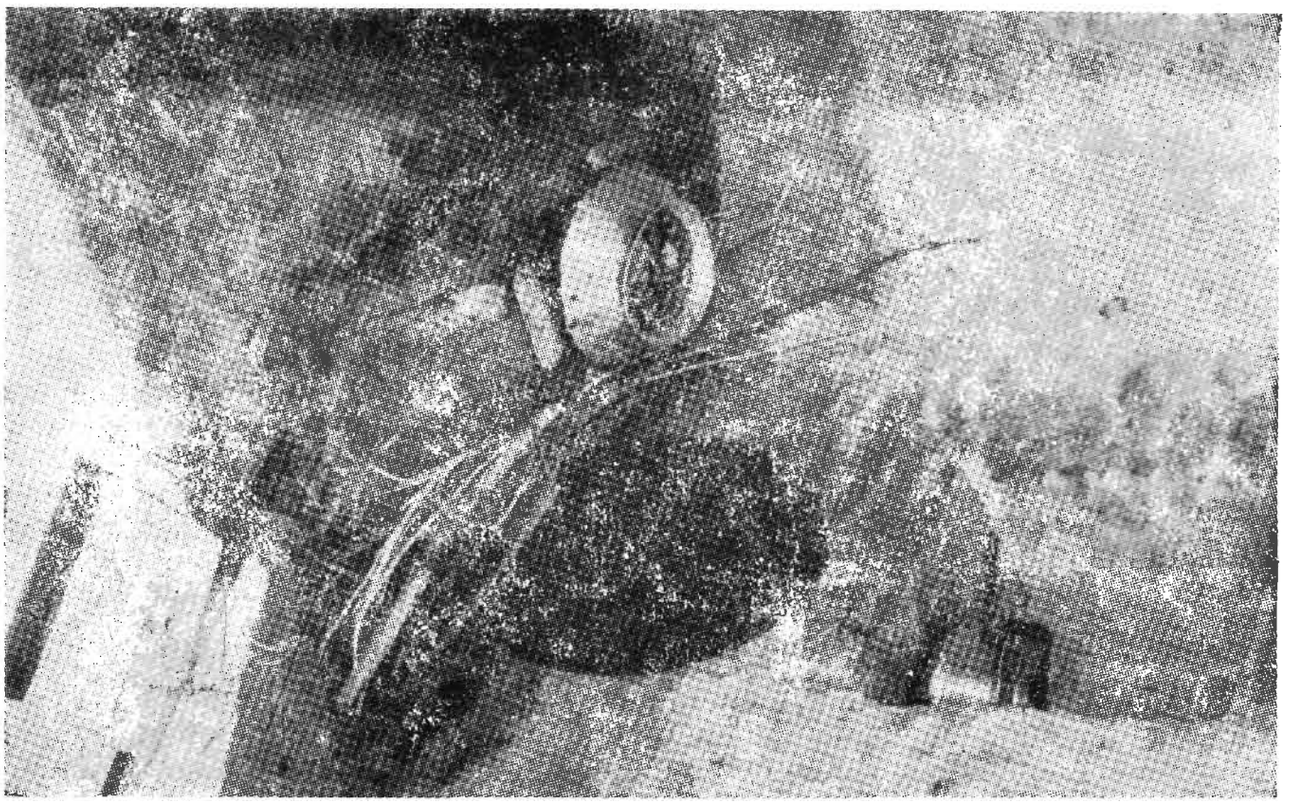
A view of richly carved, designed and painted double storey house



Front side of a house



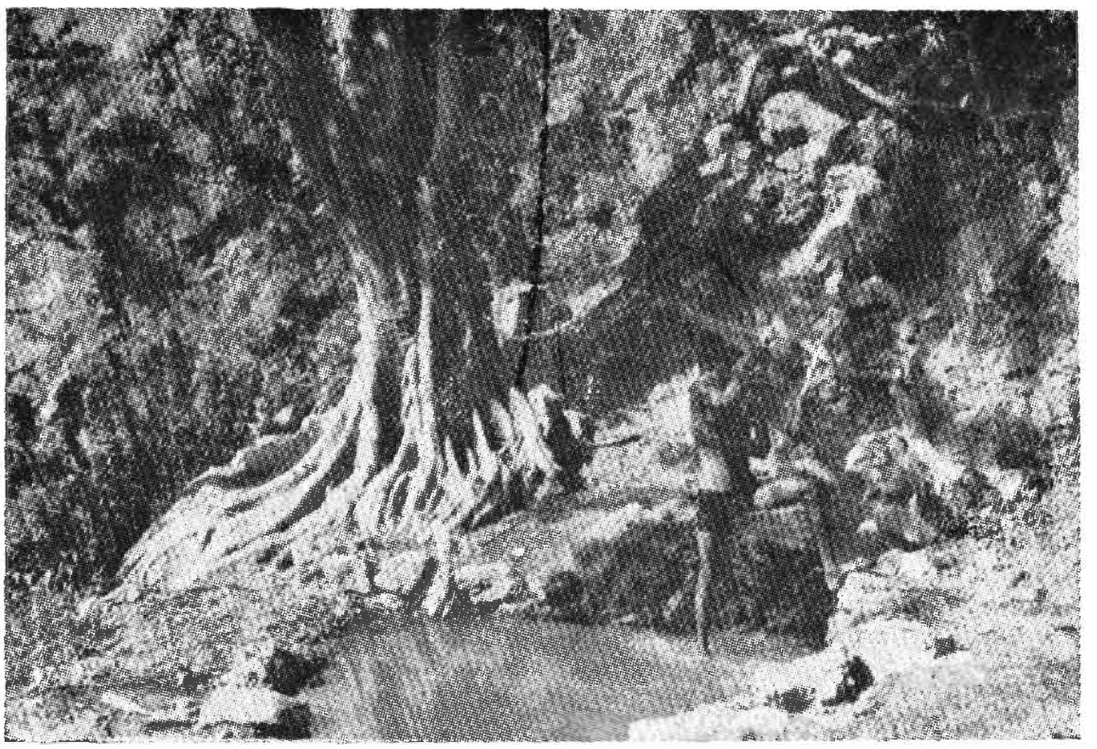
Wood carving in the doors



Inner view of a kitchen



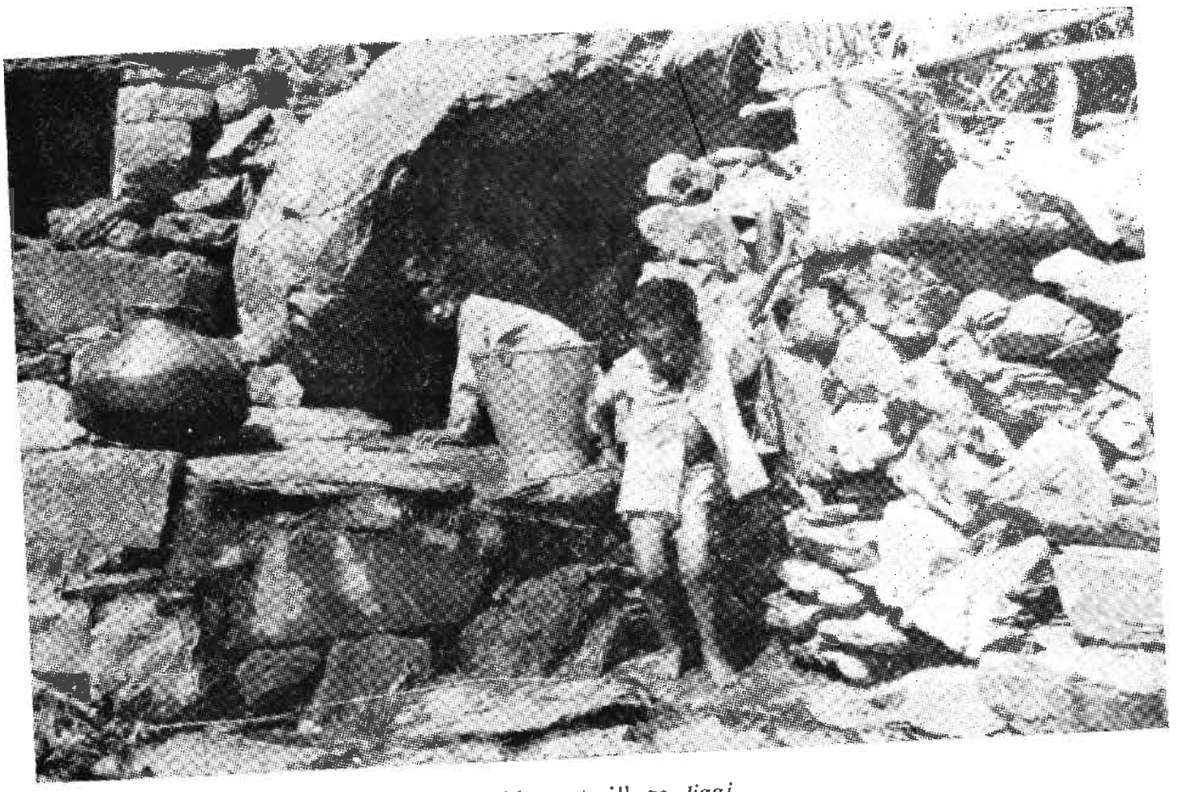
A view of kitchen



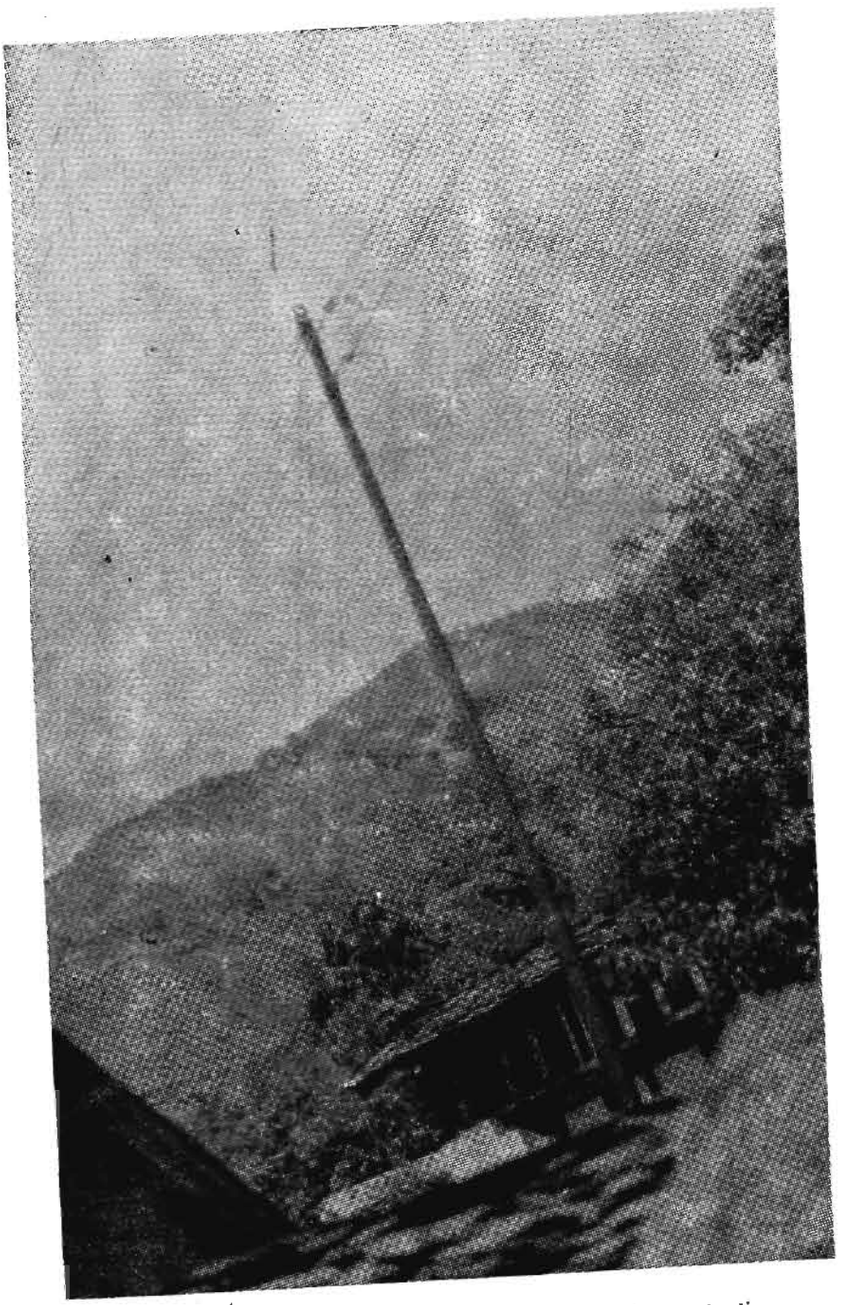
A man taking bath at one of the village *diggis*



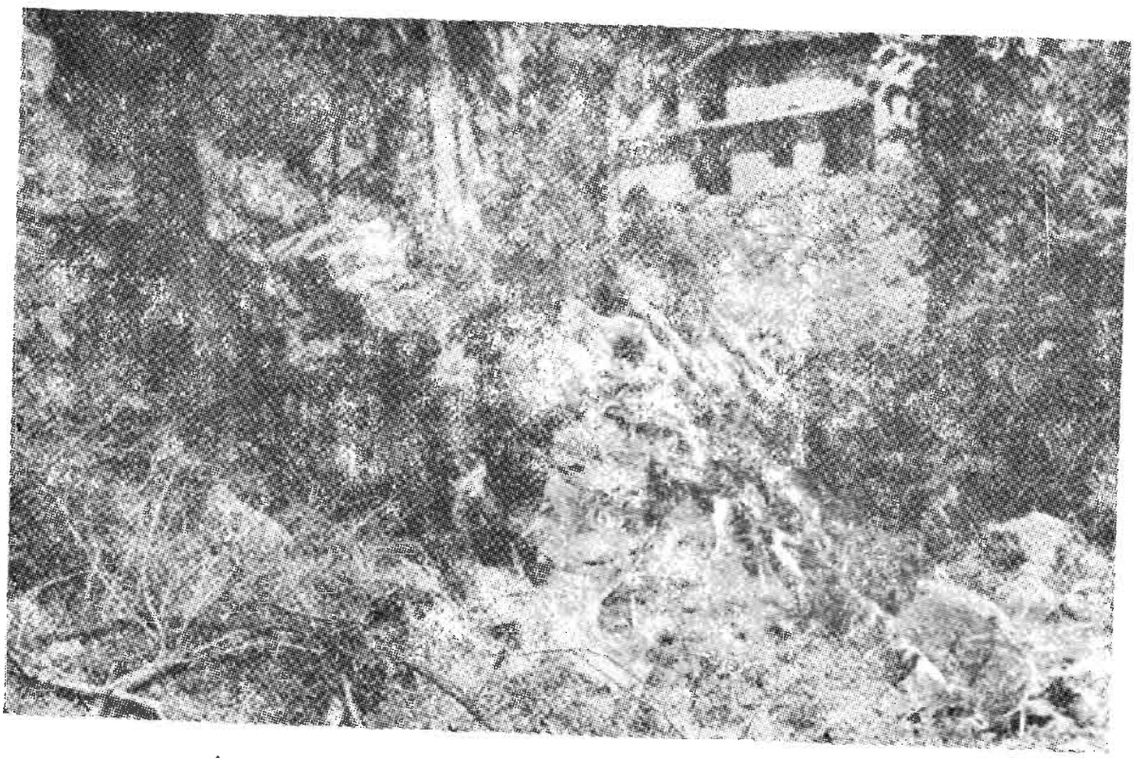
Younger girl washing utensils near village *diggi*



Children at village *diggi*



Electric line passing through the village *abadi*



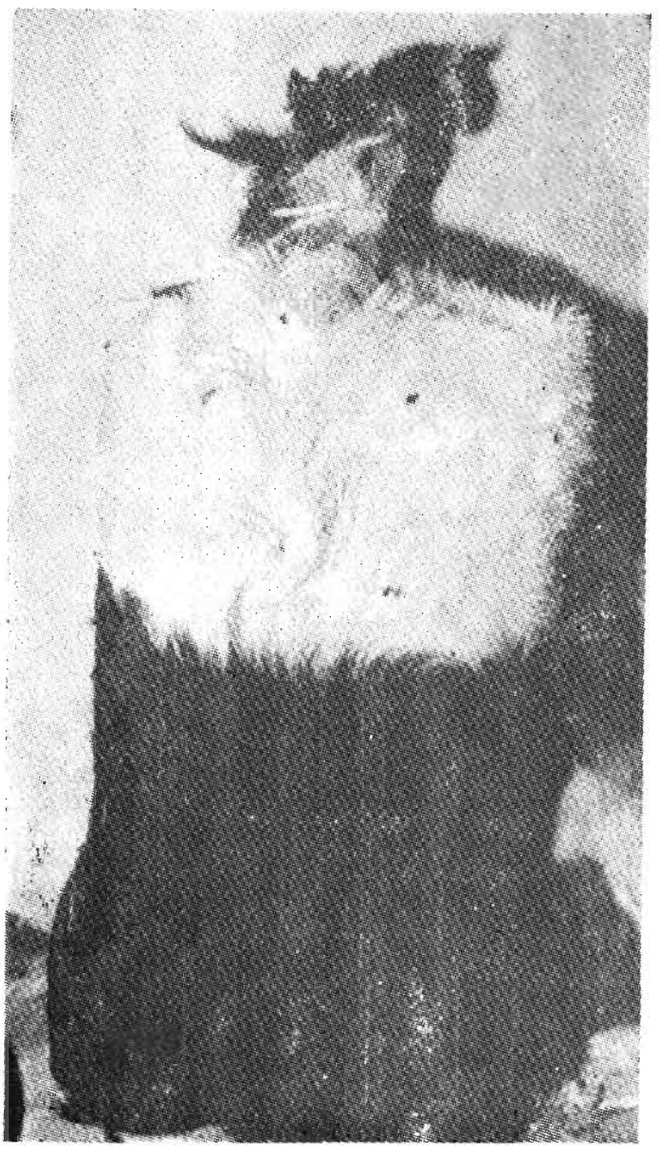
A woman going back to her house after collecting fire wood



Young boys in pant and shirt—showing a change n their dress pattern



An old man with tattoo marks on his hands and chest



Skin bag



A man having traditional *chhatari* over his head



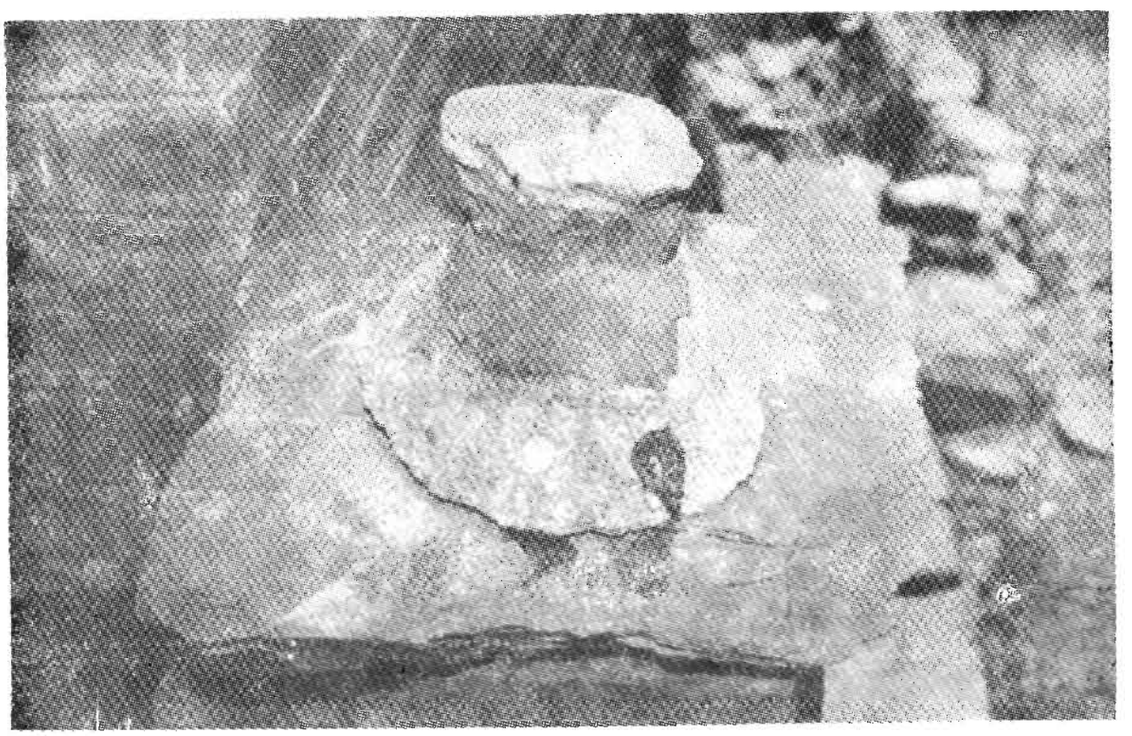
A girl removing husks from paddy grain by traditional method



Traditional wooden utensil



A man carrying load on his back



Raised platform of village deity—Kapil Bir



An old man enjoying *hukka*



A man busy in rope making in leisure time

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