

CENSUS OF INDIA 1961

VOLUME XX—PART VI—No. 24

HIMACHAL PRADESH

A Village Survey of

CHAUNRI

(Kasumpti Tehsil, Mahasu District)

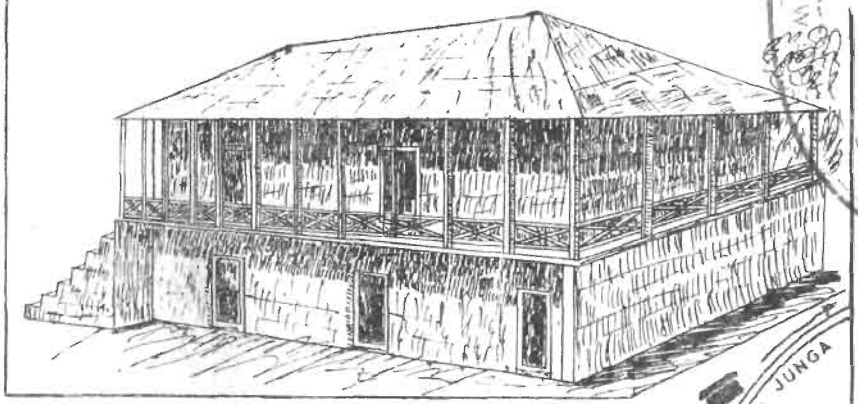
Field investigation and draft
by
Chandra Kumar

Supervision, guidance and final draft
by
Rikhi Ram Sharma
Assistant Superintendent of Census Operations.

Editor
RAM CHANDRA PAL SINGH
of the Indian Administrative Service
Superintendent of Census Operations, Himachal Pradesh

CHAUNRY

NOTIONAL MAP



KASUMPTI

GROUND

JUNGA

JANED GHAT

BOWLI

R.H

G.H

H

P.K

P.S

ROAD	
MULE ROAD	
PALACE	
HOSPITAL	H
REST HOUSE	R.H
GUEST HOUSE	G.H
MIDDLE SCHOOL	P.K
PATWARKHANA	
POLICE STATION	P.S
POLICE POST	
POST OFFICE	
WATER TAP	

23223 LIBRARY

Contents

PAGE

Foreword i

Preface v

I. The Village 1

Introduction—Physical Aspects—Flora—Fauna—Legend about the Origin of the Village—History—Residential Pattern.

II. The People 5

Castes—Houses—Dress—Ornaments—Food Habits—Birth Customs—Marriage—Death Customs.

III. Economy 17

Workers and Non-workers—Agriculture—Animal Husbandry—Village Crafts.

IV. Social and Cultural Life 25

Fairs and Festivals—Folk Songs—Legends—Education—Public Health and Sanitation—Panchayats Co—operative Movements.

V. Conclusion 50

M/B(N)3CSOHP—2

FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced elaborate and scholarly accounts of the variegated phenomena of Indian life sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many-by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive : the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

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

(b) At least seven villages were to be numerically prominent Scheduled Tribes of the State. Each village could represent a particular

tribe. The minimum population should be 400, the optimum being between 500 and 700.

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

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

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

already done; but is was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire no the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

ASOK MITRA
Registrar General, India

NEW DELHI
JULY 30, 1964.

L/B(N)38COHP—3(a)

PREFACE

Chaunri or Junga as it is commonly known was the capital of the erst-while Keonthal State. It is situated at a short distance from Simla. This village was selected just to study the changes that have taken place as a result of its reduction from the capital of a princely state to an ordinary village. The results of the study are incorporated in the present monograph. The place has obviously suffered much though with the opening of the police training school there has been slight betterment in its economy but it can never achieve its previous position of vantage that it had as the capital of the Keonthal State.

I hope this publication will also be received well by the lovers of Census publications.

I am grateful to all who have rendered their assistance in completing this study.

RAM CHANDRA PAL SINGH

BOSWELL,
DECEMBER, 1965.

VI.

I The Village

Introduction

Situated in beautiful surroundings, Chaunri, popularly known as Junga, can be, from Simla, seen perched on a gentle hill slope. The village though now bearing a somewhat desolate look, had once a glorious past. During the British times this was the capital of Keonthal State, one of the important states in the north western Himalayas.

A part of the present town of Simla was carved out of the territory once belonging to Keonthal State. In exchange of the *twelve villages acquired for the purpose by the British Government in 1830, the State was granted Rawin pargana. Chaunri itself may even be called a suburb of Simla.

It is connected with Simla by a fair weather motorable road, the distance being only twelve miles. The Tehsil and District headquarters are located at Kasumpti about three miles from Simla.

The village is inhabited by many castes from Brahmins to Bhangis, predominant being Rajputs, Brahmins and Kolis. Basically the economy revolves round agriculture, but a considerable number of non-agriculturist families reside there.

The story of Junga is that of retrogress from the prosperous past to what it is at present and bleak future. Even to this day it could not even be provided with electricity whereas a number of villages in the interior of Himachal Pradesh have been given this basic facility.

They speak Keonthali which has a distinct place in the Pahari dialects and of which Grierson has made a detailed study. Their food habits and dress have been influenced by the various trends and fashions in vogue in Simla. Some urban influence is clearly visible. Social customs are what have been ordained by tradition and religion.

The village has a rest house, a post office, Raja's palaces, a middle school, a hospital and a number of temples besides a small bazar. The nearest telegraph and telephone facilities are available at Simla.

*Simla past and present.

Its total area is 393 acres. In all there are 58 households having a population of 228 persons, 115 males and 113 females.

Physical Aspects

Rock—Shale and schist.

Elevation—Ranging from 5,000′ to 5,500′ about sea level.

Configuration—Mountaneous and slopes gentle to moderate.

Soil is deep clayee loam and is generally well suited for forest growth.

Seasons—Winter season sets in December and lasts upto mid-March when it is very cold and the village experiences occasional snowfall. The hills around are covered with snow and cold wind blow. People do not undertake long journeys in this season and mostly remain indoors.

From mid-March to the end of June it is fine slowly getting warmer in May and June, this period is the hot season and people put on light clothes as compared to heavy woollens they have to use in winter. From July to mid-September it is rainy-season and then upto the end of November it is autumn.

A small river known as Ashni Khud flows a mile down the village and it is a tributary of Jamuna river.

Water Supply—From the State times the village has been provided with regular water supply. Most of the households in the bazar have water taps fitted in their kitchens but the rest of the villagers either brings water from the public water hydrants or from the natural springs. There is, however, no tax on the water supply.

Flora

Flora growing in and around the village is:—

Tree Species—Cedrus deodara (Deodar), Pinus longifolia (Chil), Pinus excelsa (Kail), Quercus incana (Ban-oak), Quercus dialtate (Mohru-oak).

Ground Flora—Daphnicanna bina, Skimmia, Sarcococca, Ansleaoptera, Berberis.

Rubus, Myrsineafricana, Pieria ovalifolia, Mush-room, Pyrus pashia, Rhododendron arborium, Rhus catinus, Rosa moschata, Fragaria vesca, Viola serpons (Banafsha).

Fauna

Animals- Leopard, black bear, monkeys, jackals and langur.

Domesticated animals—Cow, buffalo, sheep, goat and fowls.

Birds—Chakor, koyal, crow. wood-pecker, sparrow, vulture, parrot, cuckko and owl.

The information with regard to the physical aspects was taken from the forest working plan of the area.

Legend about the Origin of the Village

Long long ago Sirmur and Nalagarh States had a dispute over the suzerainty of the area which later on comprised the erstwhile Keonthal State. As a result of the constant conflict there was anarchy in the area. Sometime Sirmur army would attack and pluder the people and other time Nalagarh army looted them. They became the target of constant oppression and tyranny.

During the same period a strong family of Guhel Rajputs from Rajputana conquerred Rupar and its adjoining area. Soon their fame spread all over the nearby States.

Hearing this the people of the said area decided to request them for help to get rid of the state of anarchy A secret conference of the influential people was held which elected four representatives to be sent to Rupar These four ambassadors explained the entire state of affairs to the chief at Rupar and prayed for help.

The chief moved by their grief and agony sent one of his brothers for on-the-spot study of the situation. At that time a Sirmur army general was in possession of the fort He was sitting in the fort smoking his Hookah. He could be seen from a hill top. When they reached the hill-top the deputation pointed out to the chief's brother that the general was sitting in the fort.

The chief's brother sent a message to the general throwing a challenge for duel. "The man winning shall rule". he wrote. The general got infuriated on receiving the message and ordered his men to attack and arrest the intruders.

It is said that the Sirmur army was equipped with bows arrows and swords. They were ignorant of the gun-powder and the guns. But the chief's brother was carrying a gun with him. When he saw the enemy coming to attack, he fired two shots from the hill-top killing the general sitting in his fort. The army was completely demoralised and fled. More shots were fired at the fleeing army. Some were killed and some ran away.

The chief's brother after assessing the situation decided to return. But the people felt so secure in his presence that they prayed him to be their king. He was reluctant and pressed them to allow him to leave. While the things were being discussed, a Rajput member of the said four representatives pierced a thorn in his thumb and applied *Tilak* of blood on his fore-head with his blood proclaiming him the king. He was so moved by their affection that he had to accede to the request. Even to this day whenever a Raja of Keonthal is to be enthroned a man from a Rajput family applies *Tilak* of his blood on his fore-head before other ceremonies.

The first Raja was Kethav Sen and it appears that the 'Keonthal' word has its origin from this name. At that time the capital of Keonthal State used to be Koti, a place about five miles from Chaunri. Sometime later the Sirmur State again attacked Keonthal and during the battle the palaces at Koti were burnt. Then the Raja decided to shift his capital from Koti to Junga, a place about half a mile from the present Chaunri. A palace was built by an expert architect whose name seems to have been lost in the course of time. The tradition holds that in the third storey of the palace a wooden joy-ride horses were fixed on a rail, which used to move on it, by the air pressure by a special mechanism. The Ranis used to enjoy this ride.

Time passed and once a Raja of Keonthal happened to dismiss his chief minister. The deposed chief minister slipped off to the neighbouring state of Nalagarh and hatched a conspiracy against Keonthal. One night a surprise attack was made and the palace was set on fire. But the Raja managed to escape through some secret underground passage. Next day he collected his people and fought with the insurgents. In the battle the Raja of Nalagarh and the ex-chief minister were killed. The head of the Raja was buried in Junga and it is cus-

tomary to put the said *Tilak* on the fore-head of the succeeding Raja standing on the place where the head is buried. The palace was reconstructed and stands even to this day, though in a dilapidated condition.

As the British influence increased in these hill areas and with the influence of the western way of life, the need for a modern style palace was felt. The area of the present Chaunri was almost uninhabited then and it was thought fit that the new capital be constructed at this place. Moreover, this place was quite vast and well suited to the needs of the headquarters of a State.

Consequently in 1900 A.D. the then ruler Raja Mahendra Sen got constructed a palace for his heir-apparent Raja Bir Sen. Slowly and steadily it started developing and finally 'Chaunri village came into existence.

History

Since Chaunri was the capital of the State, it may be of interest to give here the history of Keonthal State*.

An ancestor of the ruling family is said to have established himself at Allahabad in the time of Shahab-ud-Din Ghori, to avoid whom he had fled from Bengal. His son Rup Sen wandered still further afield and came to Rupar, in the present Ambala district, where he built a fort and established himself as a petty chieftain. He was however, constantly at war with the local Muhammadans and was ultimately over-thrown and slain by them. His three sons fled in different directions: Bir Sen to Suket, Giri Sen or Tam Sen to the present Keonthal, and Hamir Sen to Kishtawar in Jammu. Each founded a State and the present Raja of Keonthal claims to be the 77th in descent from Giri Sen.

For centuries the chief feature of the State's history was the perennial triangular contest between it, Sirmur and Bushahr, in the course of which first one and then another became supreme, and in turn lost its position.

In 1800, on the eve of the Gurkha invasion, Keonthal is said to have been the overlord of eighteen minor thakurias, viz., Koti, Ghund, Theog, Madan, Mailog, Kuthar, Kunihar, Dhami, Tarhoch, Sangri, Kumharsain, Rajana, Kharentu Maili, Khalasi, Bagri, Digthali and Ghat. Of these the first four existed till merger as feudatories of Keonthal. Mailog, Kuthar Kunihar, Dhami, Tarhoch, Sangri and Kumharsain are described as having freed themselves during the Gurkha occupation and formed independent States. The others are no longer separate principalities, and have been absorbed in this or other States.

This account of the eighteen subordinate thakurias is perhaps somewhat exaggerated, as Kumharsain was certainly subject to Bushahr at the time of the Gurkha invasion and was afterwards expressly declared by General Ochterlony independent of all but the paramount Government. Keonthal itself was probably in the same position to Bushahr very shortly before the coming of the Gurkhas.

When the Gurkhas arrived, then the chief, Rana Raghunath Sen, fled to Suket, where he died, leaving an infant son Sansar Sen, born in exile. Sansar Sen returned to his father's State in 1814 and his guardians, when called upon by Sir David Ochterlony to contribute money or territory towards the expenses of the Gurkha war, chose to surrender eight of the sixteen parganas of the State to the British. These together with part of the Baghat State were handed over to Patiala for a *nazarana* of Rs. 2,80,000.

The remaining eight parganas were secured to Rana Sansar Sen in perpetuity, by *Sanad* No.77, dated 6th September, 1815, and later on Punar, a tract then scarcely cultivated or even inhabited was made over to him by *Sanad* No. 19 of 5th April, 1823. In 1830, twelve villages were acquired by the British Government for the hill station of Simla, and in exchange the Rawin pargana of wakna in the Bharauli ilaqa was transferred to the State in exchange for the land on which the Bishop Cotton School, Simla now stands.

The people of Punar were in former days remarkable for ferocious courage which was not characteristic of any of their neighbours. Mr. Fraser, who marched through the tract in May 1815, comments in his 'Himala Mountains' upon the curious circumstances of a high spirited and independent race existing in complete isolation, surrended by the "poor subsued creatures" of Jubbal and Kotkhai, in a country not particularly inaccessible. Previous to the

*Simla Hill State's Gazetteer (Keonthal).

coming of the Gurkhas, Punar was, according to Mr. Fraser, nominally a part of Jubbal State, but the inhabitants never dreamt of acknowledging the authority of the Jubbal Chief or of paying him any revenue. They could muster 1,000 fighting men, and although they had large villages and plenty of cultivation, were confirmed marauders and were guilty of all kinds of atrocities on their less war like neighbours. They excelled in guerilla tactics and long after the complete reduction of Sirmur and Jubbal, it cost the Gurkhas years of fighting before they could introduce even a samblance of their authority into Punar. Finally they defeated the Punar army in a bloody battle at Matil, and laid their villages waste. As soon as the British declared war against the Gurkhas, the men of Punar rose and massacred the parties of Gurkhas soldiers, whom they had tempted into their country to collect revenue. They then proceeded to besiege a Gurkhas detachment in the fort of Chaupal, and Mr. Fraser considered that the prompt surrender of the Chaupal garrison to his brother's force of irregulars, sent early in 1815 to ascertain the state of affairs in Jubbal, was due to fear of falling into the hands of the lawless savages of Punar. Nevertheless the harrying, which Gurkhas gave them, seems to have broken the spirit of the Punar men, for since the establishment of British influence in the hills they have not been especially conspicuous for turbulence.

Rana Sansar Sen behaved well in 1857 and hospitably sheltered at Junga several Europeans, whom the scare of the Jutogh mutiny had driven from Simla. He was rewarded with the hereditary title of Raja and a valuable khilat.

Raja Mohindar Sen succeeded Sansar Sen in 1862, and ruled for nineteen years. His father had left him a legacy of heavy debt, which he succeeded in paying off. He died in 1882 and was followed by his son Raja Balbir Sen, of whose reign internal disorders were a feature, until 1899 it became necessary to appoint a Government manager to carry out a regular settlement.

Raja Balbir Sen died in 1901 and was succeeded by his son Bijai Sen. The present Ruler Raja Hitendra Sen is the son of Raja Bijai Sen.

Residential Pattern

Since villages in these parts of the hills are situated over slopes, it has been a tradition here that higher-ups in the society preferred to construct their houses on higher level, Chaunri is sprawled over a gentle slope. Raja's palaces overlooked the entire village. Then there is a small bazar consisting of shop-cum-house flats. On the lower levels are houses of the villagers.

Somewhere houses represent a cluster and elsewhere the houses are dotted over the fields. As far as possible they try to have their houses nearer their land and the construction of a house largely depends on the availability of some suitable land. The school is situated in one corner of a big ground. Just near the bazar is a police institution.

II The People

Rajput, Brahmins and Koli are the predominant castes in Chaunri. All of them except one are Hindus. Besides these, there are six other castes namely Sud, Khatri, Turi, Lohar, Chamar and Bhangi.

Castes

Kolis—General Cunningham believes that the hills of the Punjab were once occupied by a true Kolian race belonging to the same group as the Kolis of Central India and Bihar, and that the present Kolis are very probably their representatives. He points out that DA the Kolian for water is still used for many of the smaller streams of the Simla Hills and that there is a line of tribes of Kolian origin extending from Jabbalpur at least as far as Allahabad, all of which use many identical words in their vocabularies, and have common tradition of a hereditary connection with working in Iron.

Sud—The Suds are almost entirely confined to the lower hills and the district that lie immediately under them as far west as Amritsar. Their headquarters are at Ludhiana and the neighbouring towns of Machhiwara and they are, I believe, unknown outside the Punjab. They are almost wholly mercantile in their pursuits though occasionally taking service as clerks and occupy a social position markedly inferior to that of either the Baniya or the Khatri. They wear a Jeneo or sacred thread made of three instead of six strands and many of them practise widow marriage. With the exception of a few who are Sikhs they are almost Hindu, but are, in comparison with the other mercantile castes, very lax in the observance of their religions. They indulge freely in meat and wine and in habits, customs and social position resemble very closely the Kayaths. The tribe is apparently an ancient one, but I can obtain no definite information as to its origin. Various fanciful derivations of the tribal name are current, for the most part of an opprobrious nature. I attempted to make inquiries from some leading Suds, but the result was the assembling of a Panchayat, the ransacking of the Sanskrit classics for proof of their Kashtriya origin and a heated discussion in the journal of Anjuman.

They are divided into two main sections, the Uchandia or Sud of the hills and the Newandia or Sud of the plains.

Khatri—The Khatri occupies a very different position among the people of the Punjab from that of the castes which we have just discussed. Superior to them in physique, in manliness and in energy, he is not like them, a mere shop-keeper. He claims, indeed, to be a direct representative of the Kashtriya of Manu, but the validity of the claim is as doubtful as are most other matters connected with the four-fold caste system. The following extract from Sir George Campbell's Ethnology of India describes the position of the Khatri so admirably that I shall not venture to spoil it by condensation. The Aroras whom he classes with the Khatris, I shall describe presently:—

> "Trade is their main occupation, but in fact they have broader and more distinguishing feature. Besides monopolising the trade of the Punjab and the great part of Afghanistan and doing a good deal beyond those limits, they are in the Punjab the chief civil administrators and have almost all literate work in their hands. So far as the Sikhs have a priest-hood, they are, moreover, the priest or *gurus* of the Sikhs. Both Nanak and Govind were and the Sodis and Bedis of the present are Khatris. Thus then they are in fact in the Punjab, so far as a more energetic race will permit them, all that Maharatta Brahmins are in the Maharatta country, besides engrossing the trade which the Maharatta Brahmins have not. They are not usually military in their character, but are quite capable of using the sword when necessary.. Altogether there can be no doubt that these Khatris are one of the most acute, energetic and remarkable races in India, though in fact, except locally in the Punjab, they are not

much known to Europeans. The Khatris are staunch Hindus and it is somewhat singular that, while giving a religion and priests to the Sikhs, they themselves are comparatively seldom Sikhs. The Khatris are a very fine, fair, handsome race. And, as may be gathered from what I have already said, they are very generally educated.....".

Turi or Hessi—The Hessi appears to share, with the Lohar, the distinction of being the only castes recognised among the Buddhists of Spiti, the other classes of that society eating together and inter-marrying freely, but excluding these two from social inter-course. The Hessis of Spiti, however, or rather the Bedas as they are called there, the two names referring to the same people, do not appear to have returned themselves as of that caste, as all our Hessis are Hindus, whereas all the people of Spiti except two are returned as Buddhists.

The Hessis are the wandering minstrels of the higher Himalayan valleys. The men play the pipes and kettle drum, while the women dance and sing and play the tambourine. They are (in Lahaul and Spiti) the only class that owns no land. 'The Beda no land and the dog no load' is a proverbial saying. He is called the 18th caste which is not required, for no one will eat from the hands of a Hessi. Yet he has his inferiors for he himself will not eat from the hands of a Lohar or of a Nath, in Kulu equivalent for Jogi. He is ordinarily a beggar, but sometimes engaged in petty trade, and to call a transaction, a Hessi's bargain is to imply that it is mean and paltry. The Hessi or Hensi, as the word is sometimes spelt, is found in Kangra, Mandi and Suket.

Rajput and Brahmin are the well-known castes of the Hindu society. Lohar is a synonym for a blacksmith.

The name Chamar* is derived from the Sanskrit Charmakara or "Worker in hides". But in the east of the Province, he is far more than a leather-worker. He is the general coolie and field labourer of the villages.

Bhangi—The Chuhra* or Bhangi is the sweeper. He is one of the village menials proper, who receives a customary share of the produce and performs certain duties. In the east of the Province, he sweeps the houses and villages, collects the cow-dung, pats it into cakes and stacks it, works up the manure, helps with the cattle, and takes them from village to village.

The following table will give an idea of caste-wise distribution of the households:—

Caste-wise distribution of Households

Caste	House-holds	Persons	Males	Females
Brahmin	11	34	18	16
Bania . ..	1	2	1	1
Bhangi .. .	4	29	13	16
Chamar	5	28	12	16
Darjee	2	12	8	4
Jat	1	3	1	2
Koli	14	66	36	30
Khatri	1	5	3	2
Lohar	1	4	1	3
Rajput	13	29	18	11
Sud ..	3	5	3	2
Turi ..	1	8	2	6

Houses

Generally the houses are scattered over the gentle contours of the hill and at times these are in cluster especially nearabout the bazar. The houses are oblong in shape because to have such houses minimises the expenditure on the development of the site which otherwise might be incurred for excavating and levelling the uphill side. As far as possible houses are built in some selected spot near the fields. Generally houses face west but there is no superstition attached to it. The geographical situation of the plot is the deciding factor. The houses are double storeyed having a projected verandah in front of the first floor. The ground floor known as Obera is invariably used for keeping cattle. Although there is a separate kitchen no bath or latrine is constructed in the house.

After the selection of the site and levelling, foundations are dug to a depth of 2 to 3 feet and to a suitable width. Dry boulders are filled up in the bed of the foundations upto about 1' height. Sufficient ramming is done to make it even and compact. Random rubble stone masonry is then done in off sets upto the plinth level. The gap between the wall and the excavated ground is then filled up with flints and earth. Mud mortar is a common cementing material. The entire wall may

*Punjab Castes by Sir Denzil Ibbetson—1916.

also be constructed in dry stone masonry. Cement pointing on the faces of wall is also seen in a few houses, which is done by scratching of surplus mud mortar from its face. This is not much common.

The standard width of the outer wall is 1'-6" but the inner walls may be constructed as thin partition walls. Wooden joists of rectangular section framed together at regular intervals are placed along the outer faces of the walls in order to keep equal distribution of super-imposed load. This also serves as a resistance to seismic thrust of the earth, though the people may not be aware of this fact. Structural stones are available in the vicinity. These are dressed before use and undressed stones are also used if the financial position of the owner does not so permit. The outer face of the stone is dressed to form a four sided regular shape. Stone binders of length equal to the full thickness of wall are also dressed. These binder stones are placed at 3 to 4 feet intervals in each layer of masonry. The stones being conical when placed to form a wall leave a hollow gap in between which is filled in by ruts and flints mixed with mortar to make the wall a solid structure.

Openings for doors, windows and niches are kept in the wall during the stage of its construction. A thick stout wooden board of suitable thickness is used instead of lintel over the door or a window. After leaving necessary gaps for the bearing of the beams and joists which form the first floor at later stage, the wall construction is carried on the level of the first floor roof. The shorter walls on both sides are further raised to form a triangle to support the roof gables.

Thereafter, roof is laid. On the top of these triangular walls a log is placed to form the ridge pole. Rafters at suitable intervals are then placed in position across. One end of the rafter is notched and placed on the ridge pole and the other rests on the wall.

Purlings are fixed across about 9" centre to centre. However, the spacing ranges according to the length of slate, which is a common roof covering material. On the purlins slates are nailed from the bottom of the gable towards the ridge side allowing a lap of 2" to 3" to avoid leakage at the joints and to press the lower layer of the slates. A lap of about 6" is kept at the ridge over the cross slates to avoid the leakage from the ridge. Sufficient projection of about 2' is left out in the rafter as well as in purlins to protect the walls from the cross rains. A wooden ceiling is usually provided. The space between the roof and the ceiling is used as store and is called Changar.

After completion of the roof, construction of floors is taken up. Joists at regular intervals are placed over the beam with both ends resting on the opposite wall. Thick planks are then nailed over it to form the finished surface for the first floor. A thick layer of well puddled mud is then spread over it, which is left for season conditioning for a few days, then a sealing coat of cow-dung and mud is done over it which covers the cracks caused during the conditioning. At times, the planks are left uncovered but in that case these are planned to form a smooth surface.

To make the ground floor, the natural bed of the earth is watered and is well rammed. The waste material such as flints and pebbles are filled in to raise the height of the ground to the plinth level. Well puddled mud mortar mixed with straw is then spread to form a level finish. After the floor is half dried, cow-dung coating is given to make the surface smooth and to plug the cracks. In a few cases the ground floor is paved with thick slates or flat stones.

Shutters for windows are also fixed to the frames already placed at the time of wall construction. A canti-levered *Chhaja* is invariably kept in the front portion of the first floor which serves as an approach to the rooms. The projection is usually 5 feet in width but may vary according to the needs and means of the owner. Bracings to support this *Chhaja* are provided at regular intervals.

Traditional local finishing materials are used to decorate the house. White washing is done either with the local white clay called *Makol* or with the lime procured from Simla. For colour washing and painting, *Geru* is used. Paints and glasses have not been in much use so far but of late their use is on the increase. Structural, steel and other material are procured from Simla.

Ceremonies connected with construction of the house—When a new house has to be constructed the family priest is invariably consulted for the selection of the site. Foundation stone is laid at the *mahurat* fixed by the *purohit* in the south east corner of the site. A copper pot or *kalash* and a coin is placed below the stone. The priest attends the ceremony for which he is given some foodgrains, ghee and *gur*. Some sweets or *gur* is distributed.

While erecting the first door, *purohit*, the family priest, ties round the frame of the door a small piece of cloth containing a *kangan*, an iron ring, a *supari*, a *kandi* and a coconut. A peacock feather is also hung. *Gur* or sweet-meats are again distributed. Similar ceremonies are also performed while placing the main beam for the ground floor roof and the main beam for the first floor roof.

Gharasni—On an auspicious day, after the house is complete, a ceremony known as *gharasni* is performed. The family *purohit* works out an auspicious time for house entry. Before the ceremonial entry *hawan* is performed to invoke the blessing of the Gods. A garland of *peepal* leaves is tied round the door, which signifies putting on the *janeo* round the house. Five to seven Brahmins are feasted on this occasion. The near relatives and the neighbours are also given the feast.

Wages—The daily wages for a carpenter and a mason are from Rs. 4 to Rs. 6 and for a labourer from Re. 1 to Rs. 2.

Timber Rates—The timber required by the villagers for the construction of a house is available to them at concessional rates from the Forest Department. They have to submit their applications to the Department through their Panchayat. The concessional rates charged by the Forest Department are:—

Tree species	Rate
	Rs.
Deodar	2·00
Kail	0·50
Chil	0·50
Fir	0·12
Oak	0·25
Other species	0·12

The local names for various parts of a house are:—

Door	Dwar
Foundation	Maniyad
Roof	Chhapar
Ceiling	Ultachhat
Obera roof	Mer
Main beam	Majho
Wall	Bheet
Cantilevered Chhaja	Tung

Dress

Cotton as well as woollen clothes are worn. During summer and rainy seasons, usually they wear cotton clothes. Since winter is severe, woollen clothes are used. For all their requirements, they purchase mill made cloth. Though cloth is also available at the local shops, often purchases are made from Simla.

Men's Dress

Pagri or Turban—It is the head-gear. Often colourful turbans are wrapped round the head on festive occasions like marriages and fairs. On marriages, it is a must for the bride-groom. A Gandhi Cap is worn as a substitute for the turban. During Raja's regime, it was customary not to appear before the Raja bare-headed. Even to walk bare-headed in and around the palace was not permitted. Of late, there is a general tendency to move about without any head-gear. If at all, any head-gear may be necessary—*topi* gets preference over the turban.

Kameez—Two types of shirts with and without collars are prevalent. Since Simla is quite close, the impact of modern fashion is apparent on the designs of their dress. Its stitching charges vary from Re. 1/- to Rs. 2/-.

Kuchha—While working in the fields or doing some manual work, men often wear *kuchha* or an under-wear. The tailor charges about fifty paise as sewing charges.

Pyjama—It is a common form of lower garment usually made of cotton but in winter *pyjamas* of coarse tweed or hand spun hand woven patties are also worn. Younger generation, however, prefer to get on trousers. Sometimes, grown-ups use pants, though they are less likely to pay any attention to its crease.

Coat—Coarse or fine tweed coat are worn in winter depending on the financial conditions of a family. It is also on the pattern prevalent in Simla.

Woollen Sweaters—Woollen and cotton sweaters are often used more so by the school-going children.

Women's Dress

Salwar—The pattern of the *salwar* is just the same as prevalent in the Punjab. *Suthan*, tight trousers at the ankles, used to be worn by the ladies in the past but now it has gone into disuse and only old women might use it at times.

Kameez—It is a long full-sleeved blouse extending upto knees. It is a combination with a *salwar*.

Dupatta—It is used by women to cover their heads.

On festive occasions, though the cut of the garments are the same, as far as possible new clothes are put on. The dress discussed above is either stitched by the local tailor or at Simla. There is no difference of dress among the various castes and all dress alike.

Foot-wear—Shoes of all types are used. They purchase their foot-wears from Simla.

Ornaments

Though silver ornaments are in vogue, a few items of gold are also possessed by the households. Well-to-do families may have more gold jewellery. There is one shop of a goldsmith in Chaunri but usually Simla goldsmiths and *sarafs* cater to their needs. Traditionally heavy jewellery has been in use but, of late, there is a growing tendency among the people to use comparatively lighter ornaments. Tinsels, glass bangles and immitation jewellery are worn on quite an extensive scale. Hair pins, hair clips, *mehndi* and other cosmetics are also used by the women for make up. *Mehndi* or *henna* is used to dye hands and feet on marriage occasions. Often the leaves of a local shrub known as *binchi* are substituted for *mehndi*. Lip-stick and nail polish may also be used by the slightly sophisticated women. Collyrium or *kajal* is employed to blacken the eyes.

Ornaments for the head—Chack—It is a gold or silver bowl like ornament worn on the hair over the top. Every newly wed girl wears it and it is a must in the list of ornaments given at the time of wedding to the bride. Floral or other pattern are embossed on it and it is fastened on the top of the head with the help of a *mauli* or *paranda*. Average weight is four to twelve tolas.

Maang Tika—It is a gold ornament for the fore-head. Its average weight is nine mashas to two tolas.

Ornaments for the ears—Bragar—Ear rings of gold. Weight about two tolas.

Kante—Ear rings of gold or silver weighing about a tola.

Dandi—An ear ornament worn on the upper portion of the ear. Made of gold or silver.

Darotu—Gold ear rings of about one tola.

Ornaments for the nose—Besar—A long nose ring held by a chain or *mauli* thread attached to the hair by a hook to relieve the strain on the nose. Generally of gold.

Laung—A nose ornament of gold having a screw. Average weight is 6 mashas.

Murki—A nose ornament of beetle leaf shape, worn in the centre of the nose. Made of gold, weight about a tola.

Ornaments for the neck—Chhara—*A* necklace having a number of silver and moonga beads.

Haar—A silver necklace having five to seven chains of silver. Weight about forty to seventy tolas. Made of gold, silver or rolled-gold.

Ornaments for the wrist—Chhalbale—Round solid bangle having *ghungru* on it.

Chura—Silver bangles.

Gajru—Round hollow bangles having teeth on its body. Silver weighing about 20 to 25 tolas.

Kangnu—Thick silver bangles.

Ornaments for the fingers—Chhap—Silver or gold rings.

Ornaments for the toe—Pajeb, Jhanjar and Tore—Anklets

Food Habits

The staple diet of the villagers consists of maize and wheat. There are two categories of the families residing in the village—agriculturist and non-agriculturist. Those who till land subsist on the produce of their land. But those who are engaged in other professions have to purchase food-grains either direct from the farmers or from the market.

The farmers have sufficient to feed themselves and whatever surplus they produce is sold out. In the absence of irrigation facilities the vegetables grown in the village are seasonal. Cabbage, brinjal, tomatoes, *kerala* pumpkins, reddish, beans and potatoes are the principal vegetables grown. Occasionally vegetables are also brought from Simla by those who may visit the place in connection with some business.

Dals which are commonly used in the kitchens are *mash* or *urrad*, *masur*, gram, *moong*, and *kulath*. The fats in use are ghee, mustard oil and hydrogenated oils.

Dupahari, the lunch and *Bayali*, the supper are the two main meals besides the breakfast *chelli*—Breakfast consists of *chapatis* left over of the evening repast and *lassi* or tea, although fresh *chapatis* may also be prepared. Non-agriculturist families may take slightly sophisticated breakfast in which some snacks like buns, rusks and bread may accompany the tea.

Maize or wheat *chapatis* taken with cooked dal or vegetable is the lunch. Those who rear milch cattle also take *chhachh* or *lassi* with the lunch. *Chatni* prepared from *amchur* or *anardana* is often served as an appetiser.

Some kind of pickles are also taken to add to the taste of the meals. These may either be prepared in the homes or procured from bazar. *Galgal*, a kind of citrus fruit, is the main constituent used in preparing pickles in homes. *Jimikand* and ginger are also added to it for variety. Mustard oil serves as the preservative and the pickle is stored in earthenwares. A few well-to-do families may procure pickles or jams from Simla. At times mango pickle is also prepared by procuring unripe mangoes from Simla.

Bayali—The supper consists of maize or wheat *chapatis* and the usual *dals* and vegetables. Often raw onions may be served with lunch or supper as salad. There is hardly any difference in the dietary habits of the people except that the menu may vary depending on the economic condition of the household.

Rice is not locally grown. The farmers whenever they wish to take it have to purchase from the market. The families who have migrated from Kangra District are in the habit of taking rice at least once a day preferably at lunch time. Majority of the villagers prefer maize to wheat.

The monotony of the usual menu is broken by the various festive occasions and marriages. On marriages special dishes are served with rice in the feast thrown to the relatives and friends. A few shops in the village bazar also sell some sweet-meats like *bedana, besan pak, laddus* and *jalebi*. Tea shops sell *pakauras*, the much relished snack.

Barring a few vegetarians, fowls, fish and eggs are eaten occasionally. Being Hindus, beef, of course, is a taboo. Fish is brought from Ashni Khud which flows a mile down the village.

Another important item is *sattu*, which is eaten by the working people like those employed in agriculture or in labour. This is taken in the afternoon with water or *lassi* especially in the summer and the rainy season.

Some special dishes are—

Babroo or Bhaturu—The kneaded flour is kept throughout the night to allow it to ferment and then small thick *chapatis* are prepared of it. It is taken mainly in summer as fermentation is easy during these days.

Halwa—Is prepared by frying flour or *suji* in ghee and by adding *gur* or sugar syrup to it.

Karhi—After wetting *mash* or *masur dal* over night, it is ground into a fine paste. The paste is then dissolved in *lassi* and cooked after adding salt and spices.

Khataie—*Khataie* or *chatni* is the appetiser. *Amchur* or *anardana* is used in its preparation.

Kheer—Rice and milk boiled together to thick consistency with some sugar.

Pakaura—To make it *besan* is made into paste. Salt, spices and chillies are added to taste. Then potato or onion chips wrapped in this paste are fried in ghee or oil.

Patande—Ghee is put in a hot iron pan and wheat flour, diluted with water to make a paste, is carefully spread with the hands over the pan. When baked *patande* is ready. It is taken with *kheer* or ghee and *shakkar*.

Poori—Small rounded *chapati* is fried in ghee or hydrogenated oil. It is prepared on festive occasions and served with cooked vegetables or *halwa*.

Siul ke laddu—Whenever fasting is undertaken on religious occasions cereal diet is not taken. *Phalahar* consisting of fruits and non-cereal diet is eaten to break the fast. *Gur* syrup is prepared to some thick consistency in which roasted *siul* or *chollaie* seeds are mixed. Round balls known as *laddus* are then prepared with hands. *Siul-ke-laddu* may form one of the items in the *phalahar*.

Uskali—This is prepared by pouring the paste of rice flour in small cavities of a local stone-pan called *uskali* and cooking it for sometime. It is usually taken with ghee and *shakkar*.

Some families originally belonging to Kangra District of Punjab also prepare their favourite Kangra dishes like *madrah* and *puldah*. *Madrah* is prepared with beans or white grams. These are soaked in water over night and then fried in ghee. Spices and curd in appreciable quantity are added with a little of water and the whole mixture is allowed to simmer on a low fire for sometime. The dish is very much relished with rice. *Puldah* is obtained by adding curd to vegetable curry.

Milk does not form part of their daily intake. For the last decade or so the emphasis is more on tea which is prepared by boiling water, sugar or *gur* and tea leaves on direct fire and adding milk to taste. But milk product like *lassi* or *chhachh* is widely used which is taken in the morning with wheat or maize bread. This may again be served at lunch time. Fresh milk is put in an earthen vessel and a little *chhachh* added to it. This is left till evening when more milk is added to it after boiling and the whole is transferred to another earthen vessel to prepare the curd. Early in the morning the curd is transferred to another big earthen vessel and churned with a wooden churner. This is always done by the elderly lady in the house. The butter that floats on the surface is collected gently with hand and kept in a separate vessel. The liquor is called *chhachh* or *lassi*. To obtain ghee from this butter it has to be heated on direct fire in a metallic vessel and kept to rest and the clear ghee is gently poured into another vessel and stored.

Smoking—Smoking is fairly wide-spread in this part of the hills. Even children in their teens start smoking and quite a good number of women also smoke, especially the old ones. Hukkah has been the traditional tobacco smoking device. But during the last decade the use of cigarettes and bidis has been on the increase. Inter smoking from the same stem of *hukkah* between the different castes has been a taboo. Since *hukkah* is difficult to be carried to the fields while working there, cigarettes and bidis are preferred.

Drinking—Drinking is not so common. Of course, the people may at times enjoy some wine purchased either from the wine-vend shop situated in the vicinity or from Simla. The wine-vend shop sells only country liquor but superior wines are procured from the liquor stores of Simla.

The Utensils—Chaunri is almost a semi-urban area and the influence of Simla is quite apparent on these people. All their utensil requirements are met from Simla.

Brass and bronze utensils are in common use besides some aluminium wares. Also earthen pots and a few wooden vessels are employed. The vessels used for fetching and storing water are earthen *gharas* and brass or copper vessels called *balthis*, *toknies* and *gagars*. Metallic utensils are generally purchased at Diwali when every household usually makes a little addition to his store of utensils because it is considered auspicious to do so.

Birth Customs

Women who work hard-in-hand with their men in agricultural operations, are by nature sturdy and robust in health. Such a woman does not take any special pre-natal care except a few superstitions. She does not visit forests, river or any other unfrequented place. Neither she sees a dead body nor would look at any eclipse. It is believed that if the mother happens to view an eclipse during her pregnancy, the child may develop some deformity. However, she continues to do light work at home and in the fields but she is not allowed to carry heavy loads or to perform hard labour.

Women belonging to non-agriculturist families, are simple house-wives attending to household chores. Even ordinarily they are not called upon to attend to hard duties so they lead a normal life during pregnancy also, of course, observing the above superstitions and precautions.

At the time of confinement, some elderly lady of the house, alongwith a *dai* attends upon her. Services of the trained nurse or *dai* are also requisitioned, if need be, from the local hospital.

The exact date and time of the birth is noted. This is done to prepare the horoscope of the child. Soon after the birth, the child is bathed in luke-warm water and given honey to taste. Some iron implement like a knife, a sickle or an axe is placed under the mother's pillow to ward off any evil eye. A pinch of gugal, mustard or ajwain is thrown in the smouldering fire of cow-dung cakes contained in some vessel in the labour room. The incense thus emitted is believed to clean the atmosphere of the room.

Nalwa-chhedan or cutting of the umbilical cord is done by 'dai' or the nurse attending on the child.

The entire house-hold is considered unclean for a period of eleven days. During this period, called 'Sutak', no one accepts meals or drinks from any member of such a household. Family deities are sent to near-by temple for daily puja during these days.

Shashti Pujan—On the sixth day, two ceremonies *Rahu-bhedan* and *Shashti-pujan* are performed. As image of Rahu planet is made of clay, which is subsequently pierced by an arrow. This is done to dispel the evil effect of the star.

Behaie—An image or 'Behaie' is made of clay and cow-dung, in which a silver coin is placed. This 'murti' is then worshipped with the recitation of mantras by the family purohit. Behaie is kept in the family for life time and is worshipped on every birth day. On death it is consigned to same stream.

At the end of 'Sutak' on the twelfth day house, clothes and metallic utensils are cleaned but earthenwares are thrown away and are replaced by the new ones. The floors are coated with cow-dung.

On this day, hawan is performed by the family priest. Panchgavya, a mixture of gomutra, ganga-jal, milk, curd and ghee is administered to the mother five times. This mixture is then sprinkled all over the house. The family is now considered clean and can mix with others. The family deities are brought back from the temple for regular puja.

The purohit is requested to cast the horoscope of the child. If some stars not found favourably placed in the janam-kundli, the purohit suggests some alm-giving to avoid the evil effect of the planets. The father of the child performs this accordingly. The first letter of the Child's birth name is also indicated by the priest from the horoscope. The birth name is applied to the boy only at his marriage and at the ceremony of his being invested with the sacred thread. But the name of a child, by which he becomes known is given by the parents according to their choice.

Food for the mother—The mother is served with milk and dry fruits like almonds, raisins, dry dates, cocoanut and sonth or dry ginger. A special preparation made of ghee, sonth, almonds and dry-dates is served daily to her with milk. During 'Sutak' days, she is not given any bread or any food-grains. A daily massage of ghee preferably cow's ghee is given to the mother and the child followed by a hot water bath. This massage is done by some elderly lady or 'dai', who knows the job. Chillies, meat and sour things are prohibited.

Ghutti—It is an indigenous medicine consisting of some extract of local herbs like ajwain, banafsha or rose leaves. This is either prepared in the home but most of the villagers prefer to use the ready-made ghutti of the reputed pharmacies available in Simla. Due to the urban influence, Gripe-water has also come up for use. Ghutti helps to tone up the digestion of the child and helps to regulate the bowl movement.

Nam-karan—Name-giving ceremony is performed on the day of purification. Father or purohit whispers the selected name of the child in the ear of the baby through a conch. He says, "O, Balak, here-in-after named as such, may you live long!" Purohit is given from Rs. 4 to 10 on the purification day.

Two more ceremonies known as Suryavlokan and Bhumiupveshan are also performed on the twelfth day

Suryavlokan—Purohit conducts the mother and the child outside the labour room reciting some mantras. They then view the sun. A rupee is given to purohit.

Bhumiupveshan—After Suryavlokan, some land in the room is smeared with cow-dung. Right leg of the child is then made to touch the place.

This marks the end of the ceremonies on purification day. Again on the twenty-seventh day, nine planets are worshipped and *havan* is performed.

Ann-prashan Sanskar—For a male child, on the fifth and for a female child on the sixth month, this minor ceremony is performed. A grain of *sattu* and honey is administered to the child at an auspicious time. Thereafter, mouth of the child is rinsed with water, brought from the river having fish.

Mundan Sanskar—When the male child attains the age of five, an auspicious date is asked for from *purohit* to remove his hair. The hair are then removed and kept in ox-dung, which are ultimately thrown in some river preferably Ganges. Some families have their family Goddesses like Jawalamukhi and Chintpurni in Punjab. They visit the temple of their respective goddess and it is there that the hair removing ceremony is performed.

Similarly in the case of a female child, a ceremony known as karan-bhedan or the piercing of ears is performed instead of the hair removing.

Janeos are worn by Brahmins and for this an important ceremony is held. *Janeo* consists of three threads of spun cotton of varying length according to caste. The length of Rajput and Brahmin *janeos* is ninety-five and ninety-six *chappas* respectively, a *chappa* representing the length of the cord that would go round the four out-stretched but closely held together fingers of the right hand.

It is usually worn over the left shoulder and under the right arm and its tripple form is supposed to symbolise Brahma, Vishnu and Shiva the Hindu trinity. *Janeos* are to be prepared always by a Brahmin and should be removed at frequent intervals and must be replaced if broken. It is in-auspicious to wear a *khandit* or broken *janeo*. Also ready-made *janeos* are purchased from Simla.

Yagyo-pavit sanskar is held between the age of eight to sixteen years. This is done at an auspicious time found by *purohit*. *Brahma bhoj*, the feasting of Brahmins, is done besides the ceremonies laid down in the scriptures. If owing to certain reasons, the ceremony cannot be performed during the period, the ceremony may be combined with the marriage ceremony.

Marriage

The marriages are performed according to Vedic rites, which are arranged by the parents through the good offices of either a priest or some relative. The priest examines the horoscopes of the boy and the girl and if the position of the planets is found favourable, the match is settled. On successful completion of the negotiations, the girl's father sends some *laddus*, a *yagyopavit*, a *supari*, *mauli*, *kungu* and some cash usually Rs. 1.25 to the groom's father. The boy's father also sends some sweets, glass bangles and a few clothes for the bride. This is called *kurmai* or *tikka* and the ceremony is conducted by a Brahmin by performing *navgraha puja*. The ladies of the neighbourhood gather and sing auspicious songs, *gur* or *shakkar* being distributed among the gathering.

Marriage alliances are contracted among unrelated persons of the same caste or some-

times among very distant relatives. But these are prohibited amongst persons of the same *gotra* or with close relations. No inter-caste marriages are contracted as a rule but a divorcee may sometimes marry a person of a different caste.

Generally marriage is performed soon after the *kurmai* ceremony, but sometime this may take place after a considerable time. When the parties decide to hold the marriage, they consult the priest who fixes auspicious days and details of all the ceremonies that are to be performed at the time are reduced to writing on a piece of paper called *lakhnautri* for which the priest is paid Rs. 1.25 and some *gur*. Intimation of the dates fixed for the marriage is sent to the relatives. Just a day or two before the actual marriage is to take place, the relations gather at the house and the maternal uncle of the groom or bride who comes to participate in the marriage is given a special welcome. His sister receives him at the door steps singing welcome songs. The position of the maternal uncle is important and he also brings with him some clothes and ornaments according to his financial position. The articles brought by him are duly displayed to be seen by the other relatives and neighbourers. If the marriage is of a boy, the *mama* brings the *sehra* and the clothes to be put on by the groom. In case of a girl's marriage he besides bringing clothes and a few ornaments also brings clothes for his sister which she puts on at the time of *kanyadan*.

The groom's father sends his family priest on an auspicious day to the bride's house with a few ornaments, clothes, dry fruits, *mehndi* and *batna*. The *purohit* brings back with him the detailed programme of the marriage. A day before the departure of the *barat*, oil is rubbed in the hair of the groom. This is *tel* ceremony. The *navgrahas*, Ganesh and Kalash are worshipped to invoke their blessings for successful termination of the marriage.

The bridegroom then puts on new clothes and his maternal uncle ties the *sehra* over his *pagri*. The relatives present on this occasion bless the groom by touching his *sehra*. Before getting ready for the departure, the bridegroom gives some dry fruits and some coins tied in the handkerchief to the *purohit*. This is called *tambol* and all the relatives give some cash to the boy's father as *tambol* and Re. 1.00 to the boy's sister also. The wife of the elder brother of groom puts *kajal* in the eyes of the groom and two to three rupees are given to her in return. The mother of the groom then gives her breast to the groom perhaps to remined him not to relegate to background the mother who brought him up on her breast. The groom attired in the best clothes brought by his maternal uncle then leads the marriage procession either in palanquin or on the horse back. The younger brother of the groom also sits with him in the palanquin and he is called *sabhalara* and shadows him closely till the marriage is complete. The family priest goes alongwith the marriage party.

The marriage party is led by the band which the villagers hire at Simla or Solon. Poorer people may get local orchestra consisting of *shehnai*, *dhol*, *nagara*, *narsingha* and *karnal*.

On reaching the bride's village, the party is received by bride's *purohit* and her brother. *Shakkar*, *Supari* and *mauli* are given to the groom. The party then goes to the place of its stay where refreshments are served.

The bridegroom goes to the bride's house. His *aarti* is taken there. The father then gives *sankalpa* and a garland of flowers is put round his neck. Then he returns and dinner is held.

At the auspicious time the bridegroom is then led to the *mandap* where the bride is also conducted by the maternal uncle and the usual ceremony of *kanyadan* accompanied by going round the sacred fire is performed amidst chanting of *Vedic* mantras by the priests. *Suhagpitari* consisting of ornaments, clothes, *mewa*, *mauli*, *kumkum* and *supari* is given to the bride under the recitation of certain mantras.

The marriage party is now given two feasts although previously 5 to 7 feasts used to be given. These feasts are called *dhams* and when the marriage party has taken *dham*, the kinsfolk and other neighbours are also fed. The *dham* consists of boiled rice, two to three types of cooked *dals* and a sweet dish. These meals are prepared by Brahmins who are well-versed in this art. The meals

are taken sitting on the floor in a row and are served on leaf-platers called *pattals.*

The parents of the bride and maternal uncle observe fast so long as *lagan* ceremony is not complete. They take their food thereafter. The marriage party together with the bride departs the next day in the afternoon and the bride is given some dowry according to the means of her father. The dowry may consist of a few ornaments of gold and silver, a bed, a bedding and clothes. In well-to-do houses, a radio set, a sewing machine and other nick-nack, hair oil, soap, dressing case, tea set may be given. Someone might give a cow or a buffaloe also. Before departure, the bride puts on new clothes brought by her in-laws and her hair are also combed and done up. She wears *chonk* brought by her in-laws.

When the general feasting is over, the marriage party returns with the bride who is carried in a palanquin. She cries bitterly. This is really a poignant scene and all those who are present on the occasion give a send off to the girl with a heavy heart and moist eyes. The women sing special songs.

The bride sits in a separate *doli* which is covered from all sides and behind it moves the palanquin or horse of the groom. The father of the groom throws some coins over the heads of the groom and the bride for which children of the village and others make a scramble to collect. This throwing of coins is called *warna.* The band, of course, leads this procession at the time of departure also and stops playing when the party has gone out of the boundary of the village.

On returning home the bridegroom and the bride are given a welcome by the ladies of the house. Their *arti* is taken and at an auspicious time, *vadhu,* the bride enters her husband's house. This is called *vadhu pravesh.* After spending 3 days, the bride returns to her parents and both spend a few days there. Then she returns with her husband.

Death Customs

Last rites are performed according to the procedure, laid down in the scriptures, conducted by the priest and *Acharja* or the Mahabrahmin. A dead body is cremated but the children below three and lepers are buried.

Since it is considered very in-auspicious to die on a *charpoy,* the dying person has to be removed to the floor. The death bed is arranged on the floor, besmeared with cow-dung. Some *kusha* grass is also put under the bed.

It is a conviction with the people that the dying person must give some alms before death. Because the things, which he gives away in charity, help him on his heaven-ward journey. Hindu mythology says that the dead person has to cross a heavenly stream *Betarni* on his long journey to Yamloka. The river is said to be full of horrors beyond description. To cross it, one requires some help. So *Godan* or giving away of a cow in charity has been prescribed in scriptures. The cow thus given, manifests at the time of crossing *Betarni* and the person crosses it by holding on its tail.

Cow is usually given in *daan* before death but if the cow is not readily available or the financial position of the family does not permit, some cash wrapped in a peice of cloth is given in token of *Godan.* Scriptures and the last chapter of Gita is recited by the bed-side under the belief that it gives solace and peace to the dying person. Besides *Godan,* items like a piece of iron, grains, ghee, salt, *gur,* oil, soap and *til* may also be given away in charity.

Panchratna consisting of gold, silver, copper, coral and *tulsi-leaf* followed by *Ganga-jal* is put into the mouth of the dead. Eye-lids and mouth are closed as a person breathes his last. The dead body is bathed and wrapped in *kafan*—the winding sheet.

Pinds—Balls of barley or rice flour are known as *pinds.* These are offered by way of sacrifice to appease various spirits. Before taking the body out of the house, a *pind* called gram-pind is offered to *Yamduta,* the messengers of Lord Yama. Half way between the house and the cremation ground, a pind known as *path-vishram* is offered. Again *Kukshi-pind* is offered at the cremation ground. *Pinds* are offered for nine days subsequently.

From the very moment of death, an earthen lamp is lit with mustard oil and cotton and continues to burn at the place of death bed for nine days. On the tenth day, it is thrown into the river. The significance of this lamp is that the soul of the deceased is guided by its light, on its way to Yama, the lord of Death, through the dark and horrible paths.

The eldest son or the nearest relative performs the last rites. Conch is blown at regular intervals on the last journey. The dead body is laid on the pyre with its head towards North. The chief mourner then goes round the pyre beginning from head and lits the fire. The fire is first applied under the head in case of a man and under the feet in case of a woman.

Small splinters of sandal wood are distributed among the mourners and they throw these splinters on the fire after the *Kapalkirya,* a rite which entails tapping the skull of the body with a long bamboo pole thrice by the chief mourner. When the body has been completely engulfed with flames, the people pay their last homage by folding their hands and return to their homes. Either on their way back or on reaching home, every one of them must take bath and wash all the clothes, he was putting on.

When the body has been completely reduced to ashes, the chief mourner accompanied by the priest and the Maha-brahmin collect cones, of fiingers, toes and teeth together with some other bones in a piece of cloth. These are sent to Hardwar for immersion in holy Ganga within ten days after the cremation.

All the family members shave their heads as mark of respect to the departed soul. They sleep on the floor during the period of mourning. The family neither applies *turka* to vegetables and pulses nor take turmeric and spices.

Kirya—Kirya is performed on the eleventh day by the chief mourner. Brahmins are feasted and clothes, utensils, beddings, walking-stick, umbrella, shoes and a charpoy together with Rs. 1.25 are given in charity to Maha-brahmin. On the thirteenth day, *Spindi* ritual is performed in which, three pinds are again offered and five Brahmins are feasted.

Dharam Shanti—Dharam-shanti is performed on the sixteenth day in which sixteen Brahmins and brotherhood are feasted. Average number of people attending the feast comes to a hundred. This at times may go upto two to three hundred if the deceased happens to be very old. With this, ends the period of mournings and the family resumes its normal functions.

Barkhi—Subsequently every month on the date of the death, some food-grains, rice and *dal* are given in charity to a Brahmin for one year. On the first death anniversary, a rite known as *Barkhi* is performed. Brahmins are feasted and clothes, utensils, bedding and a few rupees are given to the family priest. After this, no rite is observed till the fourth anniversary, when *Chabarkhi* is observed. Here again Brahmins are feasted and the usual offering of clothes, bedding and utensils is made to the family priest. Close relatives gather on the occasion of *chabarkhi* to offer their last condolences to the members of the bereaved family, but this gathering takes a turn for merry-making if the deceased had died at the ripe old age, leaving behind grand children. In that case, well-to-do people may also throw a feast to the *Baradri* and other village-folks.

After *chabarkhi,* rites are over, the departed soul is consigned to the category of pitras and every year during the month of Bhadra-Asvina, before *navratras* preceding Dusehra. Brahmins are feasted in memory of the departed soul for full fifteen days on dates, according to Vikram era corresponding to the death dates of the deceased persons. The period of fifteen days is called a period of *shradhas* and all deads including ancestors generally upto the third degree, are remembered during this fortnight. During this fortnight, Brahmins corresponding to the sex of the deceased are fed and feasted, thus a female Brahmin will be feasted in memory of a female departed soul. Similarly a Brahmin child is fed in memory of a dead child generally of the same sex.

If by some chance or through the carelessness of the members of the family, somebody happens to breath his last on the cot, then the chief mourner generally goes to Pehowa near Kurukshetra to perform the last rites, as the death on the cot is considered to be unnatural death. Similarly in the case of those, who die by unnatural death, *e.g.,* by committing suicide or drowning, last rites are performed at Pehowa. However, men with limited means generally dispense with the necessity of visiting Pehowa. In such cases, whenever, some distant relation happens to go to that place, he performs the token rites to appease the soul of the departed.

III Economy

During the pre-independence days when Chaunri was the headquarter of the erst-while Keonthal State, it used to be frequented by the people from all over the State. In those days it was rather a small trading town. But with the merger of the State in Himachal Pradesh in 1948 it suddenly lost its glamour and importance because all the State courts and offices located there had to be closed. Despite all this it is even now slightly more than a village retaining some of its semi-urban characteristics. Moreover its nearness to Simla has naturally been influencing the economy and outlook of its inhabitants.

Slightly less than fifty per cent of the families are agriculturists and the others follow various other occupations. There is a tiny little bazar continuing since State times. It has a few shops of general merchandise, tea and snacks, tailoring and barber. Nearly all their consumer goods requirements are met from this bazar but the villagers like to purchase more sophisticated articles from Simla.

Being a semi-urban area, this has never been a self-sufficient unit in foodgrains. Though to much extent the agriculturist families might meet their requirements of foodgrains from the produce of their fields, other households have to purchase this from the market. Foodgrains and pulses are usually procured by its shopkeepers from the grain market of Simla or the people from the adjoining villages might occasionally bring some grains to exchange for some consumer goods.

There are no weavers in the village and they entirely depend on the mill made cloth purchased either from local shops or from Simla. Some sophistication in the pattern of dresses is noticeable especially the younger ones like to wear latest designs. Fashions are invariably influenced by the trends in Simla.

At times they may like to visit Simla to view a popular movie or they may spend something on refreshments while in the local bazar or in Simla. Some expenditure on barber is regularly incurred by every member of the family Non-agriculturists who have latrines attached to the house engage sweepers to clean them There is no electricity yet and kerosene lamps are employed by them. Some well-to-do families have petromaxes. This entails expenditure on lighting also. Education is another item on which a considerable amount has to be spent, as almost all the families are keen to get their children educated. Periodical fairs and festivals may also cause some expenditure.

Non-agriculturists seem to earn sufficient income to meet the requirements of their living. Potato is the cash crop grown here. In 1951 about 90 maunds potato were grown which in 1960 increased to 240 maunds. This helps them to earn some cash to purchase consumer goods. Potato cultivation has helped the economy of the village to a considerable extent, though this might have resulted in less production of foodgrains. They have not yet taken to orcharding or fruit growing as elsewhere in Mahasu District. Some families have got a member or so employed in government service in Simla or elsewhere in Himachal Pradesh and this also supplements their income.

For decades they have been keeping regular contacts with the outside world and which has resulted in changing their outlook to a considerable extent. Still being conservative to a great extent, they never fight shy in imbibing new ideas and learning new things. We may sum up the economy of this village as that of a suburb of a city. Social, cultural and economic life of this place has always depended on the trends current in Simla.

Worker and Non-workers

There are 27 agriculturists, 6 general merchants, 1 ammunition dealer, 3 tea and snack shop-keepers, 3 tailors, 1 goldsmith, 3 sweepers, 2 barbers, 1 cattle tending and 9 government servants. Besides this there is the Raja's household, which may be classified as subsisting on the privy purse from the Government of India. Another one household whose head

Workers and Non-Workers Classified by Sex and Broad-age Groups

Age groups (Years)	Total Population			Workers			Non workers		
	P	M	F	P	M	F	P	M	F
All ages	228	114	114	137	82	55	91	32	59
0—14	70	26	44	1	..	1	69	26	43
15—34	59	30	29	47	27	20	12	3	9
35—59	72	39	33	68	39	29	4	..	4
60 and over	27	19	8	21	16	5	6	3	3

is a sick man suffering from paralysis depend on the support he gets from his relatives in Simla.

Out of the total number of 228 persons 137 are workers and 91 are non-workers. The largest number of non-workers come from the age group of 0-14. Moreover, the number of female workers is less than the male workers.

Workers by age-groups and occupations—The households, who are purely agriculturists, have almost equal number of men and women workers. The largest number of workers come in the age-group of 15-59. A few families have some subsidiary occupations though their main occupation is agriculture.

Workers Classified by Sex, Broad Age-Groups And Occupations

Age-groups (Years)	I Agriculture			II Agriculture & subsidiary occupations			III Barber			IV Business			V Service		
	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
All ages . .	74	30	44	22	15	7	2	2	..	12	12	..	9	8	1
0—14 . .	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
15—34 . .	21	4	17	11	9	2	1	1	..	4	4	..	4	4	..
35—59 . .	40	17	23	9	4	5	1	1	..	5	5	..	5	1	1
60 and over . .	12	9	3	2	2	..	..	..	..	3	3	..	..	..	..

Age-Group (Years)	VI Sweeper			VII Tailoring			VIII Goldsmithy			IX Privy Purse			X Cattle tending		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
All ages	8	5	3	7	7	..	2	2	..	1	1	..	1	..	1
0—14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15—34	3	2	1	3	3	..	..	..	..	..	..	..	..	..	..
35—59	4	3	1	3	3	..	1	1	..	1	1	..	..	..	..
60 and over	1	..	1	1	1	..	1	1	..	..	..	..	1	..	1

Hair-cutting is done by two males. Similarly only males are engaged in business. One female and eight males are employed in services. Five males and three females are working as sweepers. In tailoring and goldsmithy, fifteen males haven been found working. The Raja's household is subsisting on the privy purse from the Government of India. One female subsists on the income derived by selling milk.

It may be pointed out that here women work hand in hand with the men in agricultural operations. But women are not at all employed in household industries like tailoring and goldsmithy. Shops are also run by men.

Non-workers by Sex, Broad Age-groups and Nature of Activity

Age-groups (years)	Total Non-workers			Full-time attendants or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school & persons permanently disabled	
	P	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
All ages . . .	91	32	59	11	15	..	13	21	31
0—14 . . .	69	26	43	9	15	..	..	17	28
15—34 . . .	12	3	9	2	..	..	9	1	..
35—59 . . .	4	..	4	..	..	..	4	..	..
60 and over . . .	6	3	3	..	..	..	..	3	3

Full-time students in the age-group of 0 to 14 are 9 males and 15 females whereas in the age-group of 15 to 34 are 2 males. In the age-group of 15 to 34 there are 9 females and in 35 to 59 age-group, 4 females are engaged in household duties. Comparatively low number of persons engaged in household duties is due to the fact that the women here work hand-in-hand with the men in agriculture and other occupations besides attending to household work. The infants and children not attending school naturally come in the age-group of 0 to 14 where there are 17 males and 28 females. Very old or permanently disabled persons are 1 male in 15-34 age-group and 3 males and 3 females in 60 and over group. However, there is no beggar, vagrant, dependent woman without indication of source of income and others of unspecified source of existence.

Agriculture

The area under cultivation is 69 acres out of which 9 acres are irrigated with the help of *kuhls* fed by the hill streams. Thus mostly the crops are rain fed. The principal crops grown are:—

Rabi Crops—The principal rabi crops is wheat, which is sown in October. Generally two to three ploughings are given and the seed is sown broadcast. It matures for harvest from mid-April to mid-May.

Kharif Crops—These consist mainly of maize, potato, paddy and pulses.

Maize—It is sown with the first showers of the monsoons. The fields are prepared after the harvest of the Rabi crops.

Paddy—It is grown both as rain fed and irrigated crop. Under *barani* conditions it is sown broadcast in June, in irrigated areas the seedlings are transplanted in the fields in July. The rain fed paddy is harvested towards the end of September or in early October, the irrigated crop is reaped from October to November.

Agricultural Practices—Since the village is situated over a hill slope, there is terraced cultivation. The size of the fields is small and so are the land holdings. Traditional organic manure of cow-dung mixed with the leaves and other refuse is used. Compost is prepared by dumping the farm refuse in the pits dug either near the houses or in a corner of the field. Chemical fertilizers like ammonium sulphate or super phosphate have not found much favour with the villagers since most of the land is un-irrigated. Some enterprising farmers, of course, have begun to apply this manure to their irrigated fields.

The fields are manured as far as possible for every crop, but special manuring is provided for potato, maize, wheat and vegetables. After the first ploughing, the manure is scattered over the field and a second ploughing mixes it with soil. The seed is then sown broadcast. The ploughing, hoeing and harvesting is done with the help of traditional implements. The crop after being harvested is brought to the *Khalihan* which are established near the houses. The grains are threshed with the help of oxen. The grains are separated from the chaff by winnowing. In case of maize the ripe cobs are plucked from the standing stalks. These are dried in the sun

and the grains are separated by beating the cobs with wooden staves. For paddy nurseries are attached to all the fields and the seedlings are raised in small beds. These nurseries are first manured intensively. Transplanting is done from the middle to the end of July. There is knee deep water in the fields for about two months.

Agriculture Calendar

Name of Month	Name of operations carried out
January ..	Plantation of temperate fruits like apple, peach and plum. Chemical and compost manuring of
February ..	Pruning of temperate fruit plants.
March ..	Prepare land for sowing of ginger, potato and vegetables. Sowing of vegetables, cabbage, tomato, brinjal, french beans turnip and carrot
April ..	Sowing of potato and *barani* paddy.
May ..	Hoeing of potato. Harvesting of wheat and barley.
June ..	Prepare land for maize and other Kharif crops. Sowing of maize.
July ..	Sowing of paddy in irrigated lands.
August ..	Hoeing and weeding of kharif crops.
September ..	Harvesting of maize, potato and french beans.
October ..	Sowing of wheat, barley. Collect grass for the cattle for winter season.
November ..	Sowing of wheat and barley.
December ..	Prepare basins for plants and digging pits for new plantation.

Agricultural Implements

Name of Implement	Local Name	Cost	Life
		Rs.	
Plough	Hal	10·00	Two years
Yoke	Jungra	5·00	Three years
Leveller	Moi	5·00	Do
Hoe	Kasi or Kudal	2·50	Do.
Hoe (small)	Khilna	1·00	Do.
Sickle	Daranti	1·00	Four years
Sickle (big)	Darat	2·00	Do.

Land utilization statements for the last 10 years, Jinswar Statements regarding Rabi and Kharif crops and crop statements with produce of land per acre for the last 10 years are given here, which would show a detailed account of agricultural conditions in the village.

Land Utilisation Statements for the Last Ten Years in Respect of Village Chaunri.

Year	Geographical area	Forest	Barren and uncultivable land	Land put to non agricultural land	Cultivable wastes	Permanent pastures and other grazing land	Land under miscellaneous trees, crops and grows not included	Current fallow land	Other fallow land	Net area sown	Total cropped area	Area more than sown once
1	2	3	4	5	6	7	8	9	10	11	12	13
1951-52	393	..	..	49	17	257	..	4	1	65	107	42
1952-53	393	..	..	49	17	257	..	4	2	64	94	30
1953-54	393	..	..	49	17	257	..	3	2	65	113	48
1954-55	393	..	..	49	18	255	..	4	..	67	119	52
1955-56	393	..	..	49	16	257	..	3	1	67	124	57
1956-57	393	..	..	49	17	257	..	4	..	66	123	57
1957-58	393	..	..	49	17	257	..	3	..	67	114	47
1958-59	393	..	..	49	17	257	..	2	1	67	123	51
1959-60	393	..	..	49	17	257	..	4	1	65	102	37
1960-61	393	..	..	49	17	257	..	3	1	66	104	37

Jinswar 1951—60

Kharif

Name of crop	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
1	2	3	4	5	6	7	8	9	10	11
Maize .	44	54	41	41 (1)	39 (4)	41 (4)	41	41	16	48
Potato .	3	4	4	7 (1)	6 (3)	6	7	7	10	8
Paddy .	5	7	6	6	5	5 (1)	6	3	2	2
Vegetables .	2	1	2	2	2	1	2	2	5	..
Orchard .	3	3	3	2	2	3	3	2	3	3
Ragi (Koda) .	2	4	3	4 (1)	3 (2)	3 (1)	4	4	3	2
Pulses .	1	1	4	2	2	2	4	4	6	2
Other Crops .	..	..	2	1	2	1	4	4	3	3
Total .	60	63	65	68	70	68	71	67	48	68

Jinswar 1952—61

Rabi

Name of crop	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961
1	2	3	4	5	6	7	8	9	10	11
Wheat .	38	7 (17)	39 (4)	41 (1)	41 (3)	41 (2)	27	45 (2)	37	32 (3)
Barley .	4	1 (3)	4	6 (1)	6 (1)	8 (1)	11	7	8	1
Pulses .	..	2	..	..	..	..	..	..	2	..
Gram .	..	..	..	1	..	..	..	..	..	..
Vegetable .	..	..	..	1	2	3	3	2	3	..
Other crops .	4	..	..	.	..	..	2	..	4	..
Potato .	1	1	1	..	1	..	..	..	..	..
Area of Crops failed .	..	20	4	2	4	3	..	2	..	3
Total .	47	31	48	51	54	55	43	56	54	36

Kharif Crops Statements with Produce of Land per acre for the last 10 years

Year	Area in acres and produce in maunds	Maize	Potato	Paddy	Ragi (Koda)	Vegetable	Fruits	Pulses	Miscellaneous crops	Total
1	2	3	4	5	6	7	8	9	10	11
1951	1. Matured area . .	44	3	5	2	2	3	1	..	60
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	352–0	90–0	42–20	12 0	60–0	300–0	3–20	..	..
1952	1. Matured area . .	43	4	7	4	1	3	1	..	63
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	344–0	120–0	59–20	24 0	30–0	300–0	3–20	..	..
1953	1. Matured area . .	41	4	6	3	2	3	2	4	65
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	328–0	120–0	51–0	18–0	60–0	300–0	7–0	24–0	..
1954	1. Matured area . .	41	7	6	4	2	2	2	1	65
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	328–0	210–0	51–0	24–0	60–0	200–0	7–0	6–0	..
1955	1. Matured area . .	9	7	5	3	2	2	2	1	61
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	312–0	210–0	42–20	18–0	60–0	300–0	7–0	6–0	..
1956	1. Matured area . .	41	6	5	3	1	3	2	1	62
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	328–0	180–0	42–201	18–0	30–0	300–0	7–0	6–0	..
1957	1. Matured area . .	41	7	6	4	2	3	4	4	71
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	328–0	210–0	51–0	24–0	60–0	300–0	14–0	24–0	..
1958	1. Matured area . .	41	7	3	4	2	2	4	4	67
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	328–0	210–0	25–20	24–0	60–0	200–0	14–0	24–0	..
1959	1. Matured area . .	16	10	2	3	5	3	6	3	48
	2. Average produce . .	8–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	128–0	300–0	17–0	18–0	150–0	300–0	21–0	18–0	..
1960	1. Matured area . .	48	8	2	2	..	3	2	3	68
	2. Average produce . .	7–0	30–0	8–20	6–0	30–0	100–0	3–20	6–0	..
	3. Total produce . .	384–0	240–0	17–0	12–0	..	300–0	7–0	18–0	..

NOTE:—Class-wise produce is not available.

Rabi Crops Statements with Produce of Land per acre for the last 10 years

Year	Area in acres and produce in maunds	Wheat	Barley	Gram	Potato	Miscellaneous crops	Pulses	Vegetables	Total
1	2	3	4	5	6	7	8	9	10
1952	1. Matured area . .	38	4	..	1	4	..	..	47
	2. Average produce .	5-0	5-20	..	30-0	6-0	..	..	..
	3. Total produce . .	190-0	22-0	..	30-0	24-0	..	30-0	..
1953	1. Matured area . .	7	1	..	..	1	2	..	11
	2. Average produce .	5-0	5-20	..	30.0	6-0	2-20	..	..
	3. Total produce . .	35-0	5-20	..	..	6-0	5-0	..	..
1954	1. Matured area . .	39	4	..	..	1	..	..	44
	2. Average produce .	5-0	5-20	..	30-0	6-0	2-20	..	..
	3. Total produce . .	195-0	22-0	..	..	6-0	..	..	..
1955	1. Matured area . .	41	6	..	1	..	..	2	50
	2. Average produce .	5-0	5-20	..	30-0	6-0	2-20	30-0	..
	3. Total produce . .	205-0	32-0	..	30-0	..	..	60-0	..
1956	1. Matured area . .	41	6	..	1	..	..	2	50
	2. Average produce .	5-0	5-20	..	30-0	6-0	2-20	30-0	..
	3. Total produce . .	205-0	32-0	..	30-0	..	..	60-0	..
1957	1. Matured area . .	41	8	..	1	..	..	2	52
	2. Average produce .	5-0	5-20	..	30-0	6-0	2-20	30-0	..
	3. Total produce . .	205-0	41-0	..	30-0	..	..	60-0	..
1958	1. Matured area . .	27	11	..	..	2	..	3	42
	2. Average produce .	5-0	5-20	..	30-0	6-0	2-20	30-0	..
	3. Total produce . .	135-0	60-20	..	..	12-0	..	90-0	..
1959	1. Matured area . .	45	7	..	..	..	..	2	
	2. Average produce .	5-0	5-20	..	30-0	6-0	2-20	30-0	..
	3. Total produce . .	225-0	38-20	..	..	..	..	60-0	..
1960	1. Matured area . .	37	8	..	..	1	..	8	54
	2. Average produce .	5-0	5-20	..	30-0	6-0	2-20	30-0	..
	3. Total produce . .	185-0	44-0	..	..	6-0	..	240-0	..
1961	1. Matured area . .	32	1	..	..	..	..	..	33
	2. Average produce .	5-0	4-20	..	30.0	6-0	2-20	30-0	..
	3. Total produce . .	160-0	5-20	..	..	..	..	..	..

Rotation of Crops

Name of Crop	Kharif	Rabi
1. Maize	Maize	Wheat
2. Potato	Potato	Fallow
3. Paddy	Paddy	Do.
4. Koda	Koda	Fallow or Wheat
5. Vegetables	Vegetables	Vegetable or Wheat
6. Pulses	Pulses	Wheat or other Rabi crops
7. Wheat	Paddy, Potato, Koda. Vegetable, Pulses etc.	Wheat
8. Barley	As above	Barley

Pests and Crop diseases—The main diseases are late blight of potato, loose-smut of maize, blast-smut of paddy, black-red striped-smut and hill bunts for wheat and barley, brown-rot of stone fruits apple mildew and brown-rot of pear. Protective measures to save the crops from these diseases are being carried out by the Block authorities through their Gram Sewaks.

Vegetable and Fruits—French beans, gourd, bitter gourd, raddish, peas, turnip, tomato, pumpkin, carrots, cabbage and potato are the vegetables generally grown in the village. Mostly these are sown in the irrigated fields but in rainy reason some of these may even be produced in *barani* or rain-fed fields. A few farmers grow vegetables on quite an extensive scale for marketing in Simla. Potato and beans are the main cash earning vegetables.

Fruits have not been traditionally produced here. Though some beginning in this direction has been made, horticulture has not so far been taken seriously. Moreover, the lack of adequate land holdings may be another cause for this apathetic attitude. Some farmers have planted temperate fruit trees like apple, apricot, plum, *nashpati*, guava, lemon and peach. There is a tremendous marketing potential in Simla for these fruits and if the villagers seriously devote their attention to horticulture, it would go a long way to improve their economic conditions.

Animal Husbandry

The nearest place where veterinary dispensary facilities are available is Kasumpti. The cattle wealth of the villagers consists of cows, buffaloes oxen, sheep and goats. The common diseases from which the cattle suffer are foot and mouth mange and debility. Buffaloes and cows of good breed are brought from Punjab. Those families who rear buffaloes sell milk to the *halwais* in the village bazar.

The following table gives the statistical data about the livestock reared by the different castes in the village. It would appear that only agriculturist families are mainly interested in keeping cattle. Poultry farming is also not keenly taken up. Number of sheep and goats is very few.

Live-stock Statistics

Community	Milk cattle		Drought/bullocks		Goat/sheep		Poultry		Buffalo	
	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
1	2	3	4	5	6	7	8	9	10	11
Brahmin .	7	11	2	3	1	1	1	4	2	5
Bhangi .	3	7	..	..	..	..	3	6	..	..
Chamar .	5	16	3	8	1	8	1	3	3	4
Koli .	11	32	11	33	9	33	..	..	10	18
Lohar .	1	3	1	2	..	..	..	..	1	1
Rajput .	6	11	4	7	1	3	..	..	6	8
Sud .	1	1	..	..	..	..	..	..	..	..
Turi .	1	2	1	2	..	..	..	..	..	..

Castes not shown in the table do not rear any animal.

Village Crafts

There are no regular crafts followed in the village but a few households are engaged in different type of crafts in addition to agriculture.

Cobbler—Two cobblers are engaged in making foot-wear for the local consumption as subsidiary occupation. Though a majority of the population purchase ready made footwear from local bazar or Simla. The shoes made by these cobblers may be purchased for use while working in the fields or doing some rough work.

Blacksmithy—The Lohar household in the village is engaged in the household industry of making agricultural implements. Besides manufacturing implements, repairs are also carried out. The tools and equipment, whenever needed, are purchased from Simla.

Whenever an agriculturist needs some implements, required mostly on the occasion of sowing, harvesting or weeding operations, he provides the pig iron, purchased from Simla. Apart from supplying the principal raw material the agriculturist also assists him in hammering the iron, or pulling at the bellows. Generally the items prepared are plough-share, hoe, sickles, axe and other minor items for agricultural use. Wooden handles are fixed by the village carpenters.

Goldsmithy—There is one goldsmith who has been traditionally making ornaments for the villagers. But of late, he has ceased to work owing to infirmness.

IV Social and Cultural Life

The villagers usually spend their leisure moments in playing cards, *chaupar* or chess. There is a dramatic club known as Hitendra Amateur Dramatic Club which occasionally stages dramas and skits. *Kirtans* are also performed in which devotional songs are sung in chorus attended by musical instruments like *harmonium, dholak* and *chimta.* A family invites the neighbours at some religious occasion for *kirtan.* Next time some other household may arrange *kirtan.* Often these *kirtans* continue till late in the night.

The villagers often visit Simla for various purposes and they also take the opportunity of enjoying movies there. At times a few persons may especially go to Simla to view a certain picture if a particular movie happens to be a popular hit.

Gulli-danda, kabaddi, hide and seek, snake and ladder and pebbles are the favourite games of the children. But women do not play any game. They keep themselves busy in household chores or in agricultural operations.

Monotony of the daily routine is broken by the periodical fairs and festivals. The people for the time put on their best dresses and enjoy to their heart's content setting aside all the worries of life on such occasions. Special dishes and good food are eaten. A brief description of each of the fair or festival follows:—

Fairs and Festivals

Baisakhi or Bissu. This is the new year's day of the Hindu Calendar, and is celebrated on the 1st of Baisakh. Earthen pitchers and foodgrains are given away in charity to Brahmins. *Halwa, kheer* or some other special dishes are prepared and eaten.

Nirjala Ekadashi falls in Jyeshtha. Its literal meaning is Ekadashi without water. On this day fasting is undertaken in which not even water is taken during the day. Seasonal fruits like *kharbuza* or *kheera* are offered to Brahmins. Non-cereal diet consisting of milk, fruits, *chollaie* or *ogla* preparations is taken to break the fast.

Rakhri is the festival of sisters and brothers. Sisters tie a thread around the wrist of their brothers as a mark of their affection and good wishes. The brother promises in return full protection and love for his sister and as a token of that he gives some cash. If the brother happens to be living away, Rakhi is sent to him by post and so is received the cash. Sophistication has brought in costly rakhis made of nylon and immitation pearls in the market. These are often purchased from Simla.

Janamashtmi usually comes in the month of August. It is celebrated to mark the birth day of Lord Krishna. People keep fast on this day and offer prayers in the temple. *Phalahar* is eaten. *Kirtans* are performed and devotional songs are sung in honour of Lord Krishna.

Dussehra or Vijay Dashmi is celebrated in the month of October. This is celebrated to mark the victory of the good over the evil. It is said that on this day Ram killed Ravana in the battle and rescued Sita. People prepare and eat good food.

A fair is also held in the village. The school ground which is quite spacious is utilised for the purpose. An effigy of Lanka, made of grass and dry pine cones and leaves, is erected on the ground. An earthen pitcher full of water is placed in it. Ravana's effigy is also erected. The deity of Lord Rama is brought in a *Palki* from the temple to the site of the fair in a procession. The pitcher is broken with a gun shot and the effigies are set on fire. People sing and dance. Arrow fighting and wrestling bouts are held. Confectioners and other vendors install their stalls. Merry-go-round is enjoyed by the people.

Diwali is the most important festival of Hindu calendar. It is celebrated with maximum enthusiasm and gaiety. Villagers white wash their houses and remove the defects

caused by the rainy season. Cow dung coating is given to the floors to give them fresh look. On the day of Diwali special dishes like *patande, askali, halwa* and *kheer* are prepared and eaten. Houses are illuminated with earthen lamps and candles. Goddess Lakshmi is worshipped and prayer is offered for the well being and prosperity of the family. Often the youngesters make bon-fire of maize stalks in the fields or in the courtyards. Sweetmeats, *khillan* and toys made of sugar are purchased either from the local bazar or from Simla.

On the third day after Diwali Bhai duj is observed in which sister applies *tikka* to her brother and entertains him with good food.

Lohri—Rice and pulses cooked together called *khichari* is specially taken on this day with ghee. During the night bon-fires are made and people sit around them and sing songs. They eat *rewaries* and parched maize grains. Rice and pulses are also given away in charity. The festival falls in the month of January.

Shivratri falls in Phalgun. Fasting is done on this day. Lord Shiva is worshipped. *Phalahar,* the non-cereal diet is eaten. *Bilpatra* is specially offered to Shiva.

Basant Panchmi falls in shukla-paksha of Magh. This marks the end of winter and ushers in spring. Basant means the spring. People often wear Basanti or yellow clothes on this day. Yellow rice or *halwa* is prepared and eaten.

Holi is celebrated on the full moon day of Phalgun. It is celebrated with great mirth and joy. People throw colour and coloured water at each other and the whole day is spent in rejoicing and revelling. Holika's effigy is burnt. Hiranyakashyap, the famous mythological demon king had a sister named Holika. The king issued a decree to his subjects to worship him instead of God. But his own son Prahlad defied him and continued to worship God. Holika had a boon by which she could always escape unburnt from the fire. The king asked her to sit in the fire having Prahlad in her lap. She acted likewise but by the grace of God the child escaped and she died. Since then Holika's effigy is burnt every year on the eve of Holi to celebrate the incident.

Nagpanchmi comes in the month of Sravana. Some people keep fast and perform worship of Sheshnaag. This is done so that the family may have no fear of snakes during the year.

Bhadra Shukla Haritalika—Only women keep fast on this day and pray for the welfare of their husbands.

Karua Chauth—Women keep fast on this day for the long life and well-being of their husbands. *Puja* is performed with an earthen pitcher. Fast is broken after viewing the moon in the evening.

Mal Punya falls in the month of Ashvina. Some fast on this day. This marks the beginning of winter season. Cows are worshipped and garlanded. They are given balls made of flour to eat.

Folk Songs

The hill people have to work hard to eke out their living from small scattered fields. They seek relief from their bone breaking burden by enjoying songs intimately connected with their simple way of life. Their folk songs have been echoing in these valleys since times immemorial. The tragedy of urban influence is that man loses his simplicity and unsophistication. The folk songs which we are reproducing here were compiled by R. C. Temple. These were very much sung in Chaunri on various festive occasions to give expression to gaiety and mirth. These are mostly historical odes depicting some past events of the area.

Now we hardly see people in this village singing folk songs collectively. Folk dances also are the things of the past. One may, of course, hear a solitary person singing his care away in the fields or on his way to forests. The gradual city influence has taken away the folk colour and charm out of the life of these people. This tends to make them mechanical and sophisticated. However, these folk songs remind us of the rich heritage of these people.

Legends

THE LEGENDS OF THE PUNJAB
BY
CAPTAIN R. C. TEMPLE

THE STORY OF RAJA MAHI PARKASH OF SARMOR

AS TOLD BY TWO INHABITANTS OF JUNGA, THE SEAT OF THE RAJA OF KYONTHAL

(Kyonthal is the Hill State whose territories lie about Simla, and this song relates the

story of a well-remembered fight between the Rana of Kyonthal and the Raja of the neighbouring Hill State of Sarmor, more commonly known as Nahan. The geography of the song is strictly local, most of the places mentioned lying in the limited Territories of the Raja of Sarmor, and the remainder within those of the (now) Raja of Kyonthal. Its history is, of course, strictly local, and excepting the chief heroes, it is, in the present condition of our historical knowledge regarding the Hill States of the Simla District, quite hopeless to ascertain who the many minor personages, that figure in it, were).

(The song is called the "story of Mahi (or Mai) Parkash, Raja of Sarmor". This must be meant for Raja Mahi Parkash, the fourth of the Surajbansi (Rajput) line of the Rajas of Sarmor, who, according to a manuscript epitomised history that I have in Urdu of the Sarmor State, reigned in Samvat (Vikramaditya) 1165—1174, or A.D. 1118 to 1127. The territories along the R. Jamna in its mountain course, known as Sarmor, were conquerred by one Sobha Rawal, a Surajbansi Rajput, a son of Rawal (not Rawal) Ugar Sen of Jaysalmir (founded according to Tod, Rajasthan, II., 187, in Samvat 1212 or A.D. 1158, by Bhatti Rajputs), who established himself in the Rajban forests of the Khyarda Dun in Samvat, 1152, A.D. 1095, and called himself Svehabans Parkash. He reigned from 1095 to 1099 A.D. and was succeeded by Raja Salbahan Parkash, 1108—1117. Parkash is the peculiar designation of the Sarmor Rajas, the present Raja being Shamsher Parkash, the 45th of the line. The name Nahan for the title of these Rajas is comparatively new, as that town was not occupied and repopulated till the time of the 31st Raja, Karam Parkash, who reigned 1616—1630 A.D. The discrepancy between Tod's date for the foundation of Sarmor by a Jaysalmir prince is a slight one compared to those that follow).

(In the song Malhi (Mahi or Mai) Parkash fights Anup (or Nup) Sen, Rana of Kyonthal. According to the manuscript Urdu history of these chiefs, Rana Anup Sen was 67th of his line, (the present chief Raja (by British patent of 1857) Mahinder Sen being 75th), and was the person who fought Raja Malhi Parkash of Nahan at the Deshu Dhar. But his date appears to have been A.D. 1670—1693, barely within 600 years of that of Malhi Parkash. Anup Sen's contemporary was Raja Budh (or Bidhichand) Parkash, 34th Raja of Sarmor, who reigned 1674—1694 A.D. Going back, however, I find that the 33rd Rana Rup Sen, was Malhi Parkash's contemporary, and perhaps this is the Chief meant).

(Four of the hill legends about Simla will be given in succession as they bear upon localities closely connected geographically and historically, and are all in the same dialect, known as the Kyonthali to students of these matters. The linguistic notes that follow are a guide to all the four stories).

TEXT

Har Raja Mahi Parkash Raja Sarmor.

Tabe bara baras Mai Raja jori Kyonthal Narazi.

Tabe Nahan si* Raja taini fauj pai jori.
Tabe ji dera aya tha Raja ra Balag riseri.
Tabe ji Balag ri bastaro goebhagiro devi.
Tabe Dharmi Bahmani mat li kmai:

Tabe Raja ayo goya charhiro dere aumi jae.

Tabe thali bhari moti ri bheta Raja khi lie.

Tabe Raja taini Mahi ghai pithri pheri.

Tabe hekri, Raja, pethri duni, Sahiba, teri.

Tabe jo tu sune, Rajia, Bahmani ri waziri†

Teri bahin lao sunanganon; tu ja Nahani pheri!

Nahin sunda Bahmani cheori ra jana.
"Meri Kyonthal narazikhi jani hi jana.

Tusi banon, chakaro, pagari; pahiro sanjoya."

Tabe aj hukum Raja ra Nagni khi hoa.
Tabe Nagni, rigari goe bhagiro devi.

Sunni chhari goe Nagni to bae goe na shari:
Tabe Nagni ri garhi goe begi dari.
Tabe dheri ekki panjoe‡ goe Nagan choti.

"Tusi banon, chakaro, pagari, shigi karo roti."

---

*So in this text, but si is unintelligible; probably should be Nahani.

†For arzi.

‡Panch ek, about five.

Tabe aj hukum Raja ra Sainjuni khi hoa.
Tabe dera a goya Raja ra Sainjuni ri sairi.
Tabe bara juni* darue Raja kia mahala†
Tabe sare bhaiyo Kyonthal ra lambu jira hala.
"Tusi banon, chakaro, bugche; pahiro sanjoya."
Tabe aj hukum Raja ra Desu Daro khi hoa.
Tabe Dharo Raja Deshu ri Kiri‡ paya mahala.
Tabe Kathri ri Koliye mat pai kamai;
Tabe Raja ayo goya Maiya dere aumi jae.
Tabe Kathri ri Koli ra bar lekha do sera.
Tabe jo basla, "Raja Deshue tis ri rayat hami."
Dera le goe luti rubharo ri dharati.
Tabe Koliye devi goe Kathri Jonga re darbare.
"Kisha sutta, Rajia Sahiba, Deshi bairi ae?"
Tabe Raja Jonga re pagiye da girda pheru.
"Tusi Ghile andiyo Chhibbru, Dharte Bhileru."
Tabe ji Ghila ayo goya Chhibbru, Dharta Bhileru.
Tabe Raja tainiye Nup Seni puchhne loe teshi.
"Tabe Deshu ayo goya. Maiya; hami karmin kya?"
"Tabe dola devi, to dai ra, khoe, Saina Raja."
Dai Raja ri Sitala landi na rasoi.
Tabe Ghila japla Dharta manru ri ghai.
Jo jo thi nikri§ dujhi tain di karaz lai.
"Tera desh khaya, Rajia chakare ro ghore.
Desu larle Dharo di chakaro ro ghore.
Bhat khaya tere chakare, pichh piti hami."
Tu bhi lare, mere jo rayat, adha kara chhorun.
Tabe Ghile taine Chhibbre mat ghai kamai:
Tabe Mahite mussaddi khi kagaz pahunchave.
Tabe bhae‖ bhaiyo rati khi kilo fauj Kathi.¶

Tabe bashi lua tha pai, phumen rahi kyuth.
Tabe chhiri fauj Raja ri, hoe dhaule dharo:
Tabe tharra** charhe Thakuro, pandra hazar:
Tabe Deshua re Dharo da goya mo' amla lage;
Tabe Deshua re Dharo di lagi goi larai!
Tabe Hanumane Gosain ghaya pagra jape.
"Ebe dhanwa chharo bhathri dangare sambhalo."
Kati katiro bhar ghaya dharthi ro nalo:
Tabe gahe lage goe mundu re karego re baro.
Tabe Raja ri fauj ra gha re kata kia.
Tabe Deshu ri Dharo di lagi goe jhiri.
Tabe oba aya tha Raja palagi da unda naya†† jiri‡‡ Raja Sainju ri seri da surani gira.
"Mera ora a, ni tu Molua, Soini ra narelo."
Ti da soine re narelo da Debi ra tha bara.
"Tabe tan lagi, Raja, narelo ri, han leya hun shah."
"Ebe Nahan re, Molua, koni munh jami?".
Tabe esha laga tha bolda Nahani ra Nathu.
"Tabe lide lide ebe ghorave ebe gahna batha."
Tabe pehoru kho bolla Nahani ra Meun:
"Tu Raja Kyonthal lo jairo e leya saman!"
Tabe eshu lagi goe boldi Raja ri Rani:
"Raja, jab tha barji kas ra na tha mani;
Tu bhi Kyonthal lo jaero ka ri kari aya?"
"Tan bi bolo, Sahiba Rani, nai mehna deve:
Mera Deshu Dharo ra badla taini, Rani, dekhi.
Tu bi Ratipani, Rani dekhi kari tamasha."
Tabe Raja taini Nahani kari loa saman:
Tabe bara sau kia ghorlu sathi lakh piada.
Tabe charhi fauj Raja ri Ratipani aya;
Tabe thara** juni darue Raja kia mohala.
Onde jhumaku Dhatri, oba Sargo kamba.
Tabe dhaulie re gidie, kalia re kaga.
Taine Ratpani bhayo goya mo' amla lagi

*Juni, a weitht, one and a half mans.
†For mahavara practise: vulgo mahaora.
‡For kili from khila fort.
§For eg, rights.
‖For hue was.
¶For ekattha together.

**For athara.
††Nana-lana.
‡‡Doubtful word.

Tabe bira laga bandukon ra megh jira gora:
Tabe bira laga kamane ra jao jira pona:
Tabe bira laga talwari ra bijli ji chamako.
Tabe ishu laga than bolda Nahani Raja:
"Toin Deshu Dharo bhayya Raja Sahiba, thi nokhi ki".
"Tabe ebe paki boi, Rajia meri Sidhi ri waziri."
"Tabe dudh sarda meri Nahani ebe lai dima khiri."
Tabe eshu laga bolda Sidha Waziro,
"Tuni picchu Rajia Nup Saina, jana pheri."
Tabe Sidha, kot ra Thakuro, baitha mehna dei.
"Tabe Deshu jita tha, Rajia aj hariro dewa."
Tabe Raja goya seh Nup Sain pichhro hati:
Tabe ji Raja seh Maiya bigri hua khush:
Tabe Nahini Jaero kari loe bahot khushi.

TRANSLATION

The Story of Raja Mahi Parkash of Sarmor.

When Mahi was twelve years old the Raja of Kyonthal quarrelled with him

Then the Raja (Mahi) collected his army at Nahan:
And the Raja took up his station at the plains of Balag*, and the people of Balag ran away,
Then Dharmi, the Brahmani, made a plan;
(That) as the Raja had come she would go to his camp.
So she took a platter filled with pearls as a present to the Raja.
But Raja Mahi turned his back upon her.
Then said she "Sir Raja, thy face and back are one to me."
If thou hear the Brahmani's petition, Raja.
Take golden-bracelets for thy wrists; return thou back to Nahan!
He heeded not the wisdom of the Brahman woman.
"I must go on account of my quarrel with Kyonthal.
Do you fasten on your turbans my servants, and put on your armour."
Then the Raja gave the order for (the march to) Nagni at once†.
Then the people of Nagni ran away.
Nagni was (left) empty and no one opposed them at all:
And the people of Nagni were very frightened:
And about the fifth day Nagni was conquered.
"Fasten on your turbans, my servants; and quickly make your bread‡."
Then the Raja gave the order for Sainjuni§ at once,
And the Raja's camp came to the plains of Sainjuni.
Then the Raja fired off twelve junis‖ of gun powder;
And all the brethren of Kyonthal shook like grass¶.
"Fasten on your bundles, my servants: put on your armour."
Then the Raja gave the order for the Desu Dhar at once.
And the Raja fired at the fort of Desu Dhar.
Then the bards** of Kathri hit upon a plan, to go to the camp of Raja Mahi.
Two seers (of food) were ordered as a gift to the bards of Kathri.
Then said they "We are the people of the Raja of Desu."††
At dead of midnight the camp was robbed.
Then the bards of Kathri went to the Court of Jonga (Kyonthal).
"Why art sleeping, Sir Raja, an enemy hath come to Desu?"
The Rajja of Jonga was walking about his verandah.
"Call you Ghila, the Chhibbar, and Dharta, the Bhiler."
When Ghila the Chhibbar and Dharta the Bhiler were come.
Raja Anup Sen (of Kyonthal) began to ask them thus:
"Mahi has come to Desu; what shall we do?"
"Give (thy daughter) in marriage (to him), O Raja (Anup) Sen and enmity will be lost."‡‡
Sitala, the Raja's daughter would not take her food.
Then spake Ghila and Dharta, settling the betrothal:

---

*About 15 miles Nahan.
†Lit today. Nagni is the second stage towards Kyonthal.
‡L.E., prepare for the way.
§Or Sainj, the third stage.
‖i.e., 18 mans or 1475 lbs.
¶Lambu-Lamba, a grass, aristida depress or setacea: See Punjab Plants, Stewart, p. 249.
**Koli, a caste occupied as bards and weavers.
††i.e., of the conqueror : a flattering speech,
‡‡This is a very doubtful line.

(And so) on what free rights they had (the Raja) demanded double revenue.

(So they said) "The country has been robbed, O Raja, by thy servants and their horses.

Thy servants and their horses are to fight at the Desu Dhar.

Thy servants eat the rice and we drink the rice-water."

"Fight ye, too, (said the Raja) that are my subjects and I remit half the revenue (from you)."

Then Ghila the Chhibbar thought of a plan:

And sent letters (papers) to the ministers and clerks.

When the night had passed away, the army collected in the morning.

The rain was falling and the clouds lowered:

And the Raja's army advanced and the hills became white (with their clothes).

Then advanced the eighteen Lords* and fifteen thousand (men):

And the struggle began at the Desu Dhar;

The fight at the Desu Dhar!

Then spoke the follower of Hanuman Gosain†

"Throw aside bows and arrows here and look to your clubs."

(With) slaying and slaying the earth and the hollows became filled:

Abd heads and corpses were piled up into fences.

And the Raja (Mahi's) army was cut up like grass.

Then they went through the bushes or the Desu Dhar.

The Raja (Mahi) who had come (sitting) upright in a palanquin was carried back prostrate.

The Raja came to his senses in the plain of Sainjuni.

"O thou Mahi, bring here my golden huqa:"

In the golden huqa was the offering to Devi.

"Raja, thou dost want the huqa; I have but brought my life."

"With what face shall we go to Nahan now, Mahi?" Then thus spoke the Lord of Nahan:

"The crop-tailed horses are now (only fit) for (treading out) grain."‡

Then next spake the Minister of Nahan:
"Going to the Raja Kyonthal thou hast taken this army!"

Then thus spoke the Raja's Queen:
"Raja, when thou wast warned thou wouldst not listen to any one;
Thou hast gone to Kyonthal and what hast thou done?"

"I tell thee, my Lady Queen, do not reproach me.
Thou shalt see my revenge, Rani, for the Desu Dhar.
Thou shalt see the affairs at Ratipani, my Queen."
Then the Raja of Nahan made his preparations:
Twelve hundred horse and a hundred thousand infantry.§

And the Raja's army reached Ratipani.
The Raja let off eighteen junis‖ of gun powder.
Beneath the earth shook and above the heavens trembled.
The white vultures and the black crows collected:
And the struggle was then at Ratipani.

Then the guns in exchange thundered like the clouds:
and the exchange of arrows was like the chaff from barley:
And the swords in exchange flashed like lightning.
Then thus spake the Raja of Nahan:
"My brother Raja (of Kyonthal), thou didst much damage at the Desu Dhar.

The advice of my (minister) Sidha, O Raja, is very good.
I (the Raja) have plenty of milk in my Nahan I will bring here khir¶ (for thee)".**
Then thus spake Sidha, the Minister, who was wounded in the face by a lance, and who did not turn back:
"In the Desu Dhar my power was useless, Raja.

And heads and corpses began to be collected into fences".
Then thus spake Sidha, the Minister.
"O Raja Anup Sen, do thou turn back."
Then Sidha, the Lord of Kot, spake (these) reproaches:
"Thou didst win a Dasu Raja today shalt thou lose."

Then was Raja Anup Sen driven back:
And Raja Mahi was very pleased.
And great rejoicings were held at Nahan.

---

*The 18 thakurs or barons over whom the Kyonthal Raja ruled.

†Meaning Hanuman, the monkey-god; the god of warriors.

‡Bathu, a species of chenopodium.

§Meaning merely a vague large quantity.

‖i.e. 27 mans or over 2,000 lbs.

¶A pottage of milk and rice.

**Give thee a plenteous reward.

The Legends of the Punjab

Volume I

BY

CAPTAIN R. C. TEMPLE

THE STORY OF SYAMA, LORD OF SOHINI

AS TOLD BY TWO INHABITANTS OF JUNGA, THE SEAT OF THE RAJA OF KYONTHAL

(The history of the legend is very mixed and confusing. It relates the quarrels of Raja Narpat (sic) of Sarmor with Syama of Sohini, who is described as "jagirdar, pargana Sohini, ilaqa Sarmor", i.e. fief-holder in the sub-division Sohini of the Sarmor State. But as far as the lists in my possession guide me there never was a Raja Narpat Parkash of Sarmor. The 49th Rana of Kyonthal, however, was Rana Narpati Sen, and the legend may be explained possible by supposing that the Raja of Sarmor's help was asked for in suppressing Syama. Nevertheless the legend distinctly calls Narpat, Raja of Sarmor, and states that Syama's fief was in Sarmor territories. Rana Narpati Sen of Kyonthal seems to have lived about the beginning of the 16th century A.D. His contemporaries on the Sarmor throne have left apparently nothing but their bare names and dates behind them. The mention of the Raja of Garhwal or Srinagar, as the helper of Syama's son Sundar, does not help us, for no name is given, and according to Sarmor history there was more or less continuous fighting between these mountain neighbours from the time of Raja Mandhata, Parkash of Sarmor, A.D. 1634—1654 till the beginning of the century.)

'Syama in the song is called the mawawi of Sohini, a word I have variously rendered as independent, insurgent, rebel etc., as the context warranted. In the MS. Kyonthal History the word is mavi and is described as indicative of a class, which it undoubtedly is. They seem to have been independent landowners in the hills, holding usually very small estates, but acknowledging no master and paying no one revenue or tribute. The MS. history says "mavi, yane khud sar log", i.e., "the mavis, or master of themselves". It is to be noted that Syama, is in the song supposed to possess title-deeds in the shape of copper-(plate)-sheets. In short the whole question of these mavis is very interesting, if not important. I have suggested that this modern word mawawi or mavi, which I heard also pronounced mawahi and maavi, is the Arabic word, and our Indian Official term muafi, rent-free lands.)

(The geography and history of the legend are strictly local and call for no further remark here. It is quite impossible, at present, to ascertain the history of the minor personages so frequently mentioned in it.)

TEXT

Har Syama, Jagirdar, Pargana Sohini, Ilaqa Sarmor

Syama Sohini ra ban gaya mawawi.*

Kara mo'amla Raja ra khai loa grahi.

Gave maheshe parza ri ghai kare majiani.†

Tabe dove jane Rigarue gallo pai lai.

Raja Narpat Pagiye di sunno:

"Sach bolo, mere Regaru, kare japa tosi?"

"Kene japa, Sahiba, dukha sukhi lai?"

"Tosi sach bolo, mere Regaru Raja kolhu de pilo."

"Hamen lai, Raja-Sahiba, mawawi ri gallo."

Manj Deshu da, Rajia, Syma bana mawawi.

Mahil re badharo kho mangi chambi ri bahi.

Chambi ri hahi da kara Raja dekha.

Sat hoe Rajawali kara bina ditta.

"Kora ano mera kagat, kalam ru dawat.

Pahil likho chithi da Ram meri salam:

Duji likho chithi da pionoli raghes.

Kebe ave meri Nahan khi, kebe rove nan mere deshi."

Tabe do Raja re chakaro Sohini khi dive.

Sohini jairo goe chaure baithi.

---

*From muafi. rent free lands.

†mu'avaza=compensation.

Syami ri rangari mori manji dekhi:
Syami ri rangari bhari lai narilo;
Chaure khi ai hath ditta narelta.
Bavin pairo bando.
"Syama mawawi Sohini ra ghare hole ke gaven?"
"Syama sutti rove Jaiya bangali ri daphi."
"Tisha bio koin adimi jo Syami deo jagavi?"
Tabe Thulie laya beti thali da chhenaka.
Sutta hunda seh Syama jhumkiru jaga.
"Uba uthe, bapua, goe Ravale ave."
"Kene khai na, betie, Ravele ri khati."
Age nikalo bahiro khi sauri ro daliche.
Manji raune Sohini re bichi goi satranji.
Syama donon Jaiya tabe bahiro khi ae.
Chilke seh la gae tabe kachahri de baithe.
Page da khole ti ne kagat ditti Syama re hath.
Tabe Syama tine Jaiye bauchne lai.
Banchi banchiro kagat pai githi de phuki.
"Tusi done ave boli, charhero Raja ro Rani.
Raja dima gaonto, Rani bhar laie pani.
Kale kare in re munhto, lambe deo dhake."
Patha ditta shirash ganthri da bani.
Kunko Raja ginero enni aini ave.
Tabe tinon Raja re chakaro de lambe ditte dhake.
Tabe Sohini seh chakaro pure Nahan khi hate.
Raja, baitha tha Narpat bara re dware.
Tabe rigarue Raja boli, "Jaikari."
"Bolo, merio rigaro, oh Syama ri hadi."
"Patha ditta. Sahiba, shirash gathri da bani;
Je kunke Raja genero me khi ennti fauj. leve".
"Mere ningi Taru garh re ore leo shade.
Tu to bhari lai ja fauj, bad a saman.
Tu to bhairi lai ja fauj, bad a saman.
Mare begi jae goa akra Sohini ra mawawi.
Tarua nigia, tu to a, bo, Sohini phuki."
Tarue nigi lai fauj jori.
Change change loe haziri, changi banduko.
Shinke daru re badre hathi ri bandhe pithe:
Age nikala mohre de neze re nishan.
Tabe charhi fauj Tarue ri Jimte ri ghati.
Ghat tias Jimte re kari ghaya mahala:
Dhoin ri badali goya surjo jhima.
Syama baitha Sohini thare pandale shuno.
"Tambe bolo, mera Ghorua, kaun ugma Raja?"
"Raja koi niugma, Taru ra nigh."
Tabe Taru ri fauj ai Sohini bare:
Sohini ri baro di lai Taru re ago.
Syama seh Sohini ra lambi dila hako.
"Dinaroa, kinrua, meri dhai khi ave."
"Tinon sanon khi, Syama, hamen koi na amin.
Bara dhoe barash Dohchi da bhare.
Ghar chine toin apne, tune* kati mahari."
Isho lagi boldi Syami re naro:
"Tere lare haziri, mere jaero dum."
Tabe isho laga bolda Sohini ra Syama:
"Kadhi bhili ratri? kadhi ola deshu?"
Tabe charhe aire mohri Dhagu Syama ra Kesu.
"Chorua† Koltua, in dhiri khi pala."
Bhitaro dajatla sebe Chohuru Koltu:
"Taru para nadri; lao Syamaji, goli."
Tinon ri hadi khi Syama hasne laga:
"Je banhin tan di, meria Chu ua, landa koe nin goli?"
Sohini ri sir da goya mo' amla lage:
Taru nigi ri fauj ra gha kata kia:
Taru ningi seh Nahan ra tabe laga ronda:
"Kati Raja ri fauj, han Deshu joga na honda."
Tabe likhiro Tarue kagat Nahan khi ditta.
"Sada kati, Tarua, ghaeni ra gha.
Tu aj mawawi kho ore leve swas."
Tes Taru ningi diayo goi dhir.
Jhura ro rulia haziri Kalsi khi dive.
Jab janda pari jandiye rain ru rat:
Tabe lage Dubi ri Kalsi pyuli re pat.
Bahar da jatla Rulia ru Jhura:
"Pyuli ra Dubia tu pyuwal kholi."
"Tu kai ra admi? kine joga aya."
"Nahan ra han admi, Kalsu khi aya."
"Tu kare ebho, Jhoria, bag manje dera.
Tabe baro dima bakara bhalko re sabera.
Hadi galo jabe landiye baithiye rain ru rat.
Tabe khole Dubi ri Kalsi pyuli re pat.
Tabe Jhura Raje ra haziri bhitaro khi diwa;

*Tonn wood: cedrela toona.

†For the common opprobrious name Chuhra.

Tabe pag da khola kagat dita Rubi re hath.
Hema Chand Dubi lua kagat banchi.
"Mahare begi jai goya akara Sohini ra mawawi:
Sat hui Rajawali Syama bala no navi:
Tan kho mangi, Dubia, Garh ri jamat.
Changi live haziri, changi Lahori Nali;
Bhari live fauj, bhari live saman."
Tabe Hema Chand Dubi loi fauj jori:
Tabe charhi fauj Hema Chand re Kalsi ri Dharo:
Dharo tine kalsi kari paya mahala.
Duji aya Hima majliye Nahan re darbare.
Raja baitha tha Nahane ru baradari.
Hema Chand Kalsi ra bolo "Jaikari."
Tabe dain duje jaikari puchho Raja nisho.
"Mahare goya akara Sohini ra mawawi;
Raja ri fauj ra gha kata kaya.
Hima Chand Dubia, Sohini khi jana.
Bhari lai ja fauj: bhari saman."
Charhi Dubi ri fauj Jimte re ghat.
Ghat tine Jimte re kari paya mahala.
Jimte re ghat thai jamre re bute.
Saz bane tine jamre goe jhuthi da chhoti.
"Bidhnia Badharia* baitha ka to hire?
Daru bandde chakaro khi takari ro sere."
Daru bandde chakare pai kang.
Patha patha daru a kikhe chakar mango.
Daru re badare di gae chamki ag.
Adhi fauj Hima Chand ri goi darue bandde jali.
Adhi fauj Hima Chand ri Sohini khi charhi.
Likhi Dubi kagat Syama mawawi khi ditti.
"Syama, tu ora melo khi ave."
"Chupa rove tu sharm khi kalsi ra Dubi.
Kai chari mahesh, aj gira lobi†
Jape, tu, Dubia kal manjo ri hadi:
Moven dhacha tha, Dubia, chhai ru al."
Adhi fauj Hima Chand Sohini darbare.
Sohini re baro di lai Himme ag.
Tabe Sohini ri sairi da goya mo' amla lage.
Bete nikale Syama re sih jai gurrane.
Ishu laga bolda Sohini ra Syama.
"Tuse bolun, mere betuon, in dhire khi pale"
"Pore‡ Jalo, Jaiya, Teri Iangri khoti."
Bai Jaiya musale adhi jagro chhoti.
Bete Syama re sairi khi dauriro pare:
Sairi manje Sohini re goya mo'amla lagi.
Bira laga kamane ra jao jaya pana:
Bi a laga banduk ra meheg jaga goro.
Siri manji fauj ra lekha toya na jokha.
Likhe Heme kagat Nahan khi ditte.
"Jali goi, Raja, karam; jali goi bhag.
Adhi fauj kati, Syama, adhi jali ag."
"Sada kati, Hemen, ghani ra ghao.
Tu ora ave Nahan khi live apni jan."
Hima Chand hata Nahan khi pachho.
Raja tine Nahan re mat pai kamai.
Jamnu ro Syama sala hole bahinoi.
Do Raja re regaru Jamnu khi dive.
Jamnu Banayak ora Raja bulaya.
Raja baitha tha Nahane ra bara re dware.
"Mahare begi goya akara Sohini ra mawawi.
Syama andiye Sohini re, deun nikra gaun."
"Khota Raja tu Sahiba, tan dhijda nahin."
Raja tine Narpat chhun paya janeu.
"Raja, live aman jo Syama, katne na deun."
Gau re galo da Raja chaura taga.
Tabe Jamnu Banayak Sohini khi diwa:
Sohini jaero chaure da baitha.
Syama ri rangari mori manji dekha.
"Bhai ri neori chaure da koin baitha."
Syama ri rangari matri thai Syani.
Bhari lai narelto lotra da pani.
Syama ri rangari chaure khi ai.
Tise hath ditta narelto, tabe paire bande.
"Bag re phulro, tu kida aya?"
"Syama ro Jaiya ghar hole ke gaven?"
"Mawawi sutte rove Sohini re bangala da unche."
"Tisha beo koi admi jo obe deo jagave?"
Thuli Syama ri beti bangale khi dive.
Thuli beti Syama paya jagave.
"Uba uthe, bapua, mama rua avi."
Tabe Syama ru Jaiya bahiro khi ae.
Syama milo Jamnun pidariye kande.
"Tabe, Jamnua sala, kine joga aya?"
"Raja tine Nahane re tain joga laya."
"Kishi bani Syama, toen Raja khi tan?
Raja Sathi, Syama nahin chakle man."
"Raja sahiba, jamanua begi hola khota,
Raja tis Narpat nahin dhijda authi."

*For bandara, a distributor.
†For lobhi.
‡For para.

"Churi was barabari nain, Syamaji, hondi."
Ishu lagi boldi Syama ri naro.
"Bahin bhanje re tan khi hatia lago.
Raja tine Narpat chun paya naneu.
Bahn pandi lima apni, ghani na deun."

Syama ri rangari matri syana.
"Syama nian jo Nahani khi ora' seh na hato,"
"Tave, rangari, to sajra gheo:
Khota Raja Nahani ra nahin leunda' jeo."
Ishu lage bolde Dagi Syama ra kiso:

"Sat jiti, bapu, mo' amla, sat kini larai.
Ebe, bapua, Nahane khi api handiro chala.
Jabe di goya Nahane chalo mahara na basu."
Syama ri rangari bhulbulue rone.

"Baithiro, rangari, ji jama hatero ave."
Tabe, Jamnu ro Syama Nahan Khi dive.
Raja baitha tha Nahan ra baradwari.
Syama Nahani ra Raja die jaikari.
Dindiye jaikari Raja pithri pheri.

"Hekri Raja pithri duni Sahiba teri!"
Syama lai hadri Raja chupa shuno.
"Tere, shune, Syama, sohni re moro."
"Moro mere sohni re sahi, Sahiba, the;
Bahu ro bete khelne khi nein."

"Bahu teri thi sobati, Raja, bere khi tha mango."
"Kheshiye khi kheshti, Hahib khi Rani.
Joro zamin khi sada rirho, Sahiba, siro."
Sidha Thakura, mat de kamai.
"Ebe bada kurma Syama ra de Nahani ani."

Syama kari paya, Jaiya, chakaro re hawale.
Hath pai thokari, pairo di beri.
Sat kampani* Raja ri Sohini khi divi.
Bada kurma Syama ra paya Nahani ani.
Ishu lagi boldi Raja ri Rani:

"Bahu ani pai Syama ri: kas mahalle pani?"
Tabe Syama mawawi ra pthi goya kaleja:
"Ore leve rangari ma khi pani ri alo."
Sat bete Syama re bandi-khana de pai.
Ishu lagi boldi Raja ri Rani:

"Syama gurawane khi tata karo pani."
"Tabe tate pani, Rani, Syama na guro."
Ishu lagi bolda Nahani ra Raja;
"Syama katni Jiaya Jamna re kachh,
Jo rajo rakte tano re Jamna re machho."

Syama nein Jaiya Jamna re kachho:
Phat baya hongriro Chinna Chamare;
Raje rakte tinon re Jamna re machhe.
Sat beton bichu da ik bhagiro diva.
Seh Syama ra Sundaro goya bhagiro diva.

Jimte re ghat da lambi di goya' hako:
"Sih diva bhagiro, gheri chakaro shili:
Tabe jane ma Syama re jabe lama Nahania'g."
Syama ra Sundaro jae diva Garwale.
Garhwalo jairo bhara bere da pani.

Chah mahine Sundar re bhara tite pani.
Chah mahine Rani bahiro khi ai;
Garhwalo ri Rani paya Sundaro puchhi:
"Kai ra bhumi hola? kas ra' jaya?"
"Rani, Sohini ra bhumiya: Syama ra jaya."

"Tais jaya soane† da ete kini joga aya?"
"Rani, Raja tine Nahani re kiya satya nasho.
Sat ath kete ghar re, joru rakhi khawasi."
Sundaro ri araz begi Raniye soni.
Rani seh Garhwalo ri Raja hage divi:

Raja hage Rani pai araz kari:
Beta' Syama ra Sundaro tabe bhitara shada:
"Raja tine Naha'ni re ka kiya tera?"
"Raja bada kata mera kurma, joro rakhi khawaso."
Raja Garhwalo ra' tabe harkhe bhara:

Tabe Raja Garhwalo pai majjat jori.
Charhi fauj Raja ri nia binya lekha.
Age nikale mohere di naze re nishan.
Sinke darue re badre hathi ri pithe.
Ai fauj Raja ri Nahani ri nere.

Raja' Nahani ra baitha' honda shuno.
Dhari ghoro Kalsi Rawali duragi.
"Sach bolo, more regaru, kaun ugma Raja?"
"Hamen khoya' ni, rigaruo, tais Raja ra kin?"
"Aj, Raja, Nahani, Ia'i pani ag."

*This word is purely English, meaning a company of soldiers and its presence here is very instructive as illustrative of the spread of English terms even among the most remote and backward of Indian populations.

†=suhane.

Jo janda diwa jandiye Garhwalo re darbare.
Raja laiya Garhwaliye Syama ra beta."
Charhi fauj Raja ri Nahani re darbare:
Syama ra Sundaro tabe deiyo hako:
Aj, Raja Nahani, lai pai ag.
Seh diwa tha jabe bhagiro, tabe goya tha boli.
Raja Sijla mera badla aj goya chhiji."
Raja diwa milo khi munh leve hathiar.
"Raja, meri chhare janri, jo bole ma kabul."
Chhari pae Raja Nahani re Sundare jori:
Raja Garhwalo ra pura Garhwalo hata.

TRANSLATION

The story of Syama, the Lord of Sohini in Sarmor.

Syama of Sohini became independent,
And ate up the Raja's revenue and property by mouthfuls.
He took away the people's cows and buffaloes as compensation (for revenue).
Two men of the Princes brought complaints.
Raja Narpat heard them in his verandah:
"Speak truly, my Princes; what is your complaint?"
"What complaint, my Lord, of our joys and troubles have we brought?"
"Speak ye the truth, my Princes, (or) the Raja will work you in the oil-press."*
We have brought, Sir, Raja, a complaint against the insurgent.
Syama has become independent in the midst of thy country, O Raja."
(The Raja) demanded the copper plates (books) from the palace chests.
The Raja saw the revenue (statements) in the copper plates.†
For seven reigns the revenue had not been paid.
"Bring me (a) clean (sheet of) paper, pen and ink.
First write in the matter my salutations;
Next write the letter with yellow ink;
'Either come to my Nahan, or remain not in my country'"
Then two of the Raja's servants went to Sohini.
Going to Sohini they sat in the vestibule.
Syama's wife looked through the opening (in the wall):
Syama's wife filled a huqa‡ and brought it;
Coming into the vestibule she gave the huqa into their hands:
She bowed to their left feet§
"Is Syama, the independent of Sohini, in his house or in the village?"
"Syama and Jaiya‖ are sleeping in a room in the house."
"Is there a person who will awaken Syama?"
Then Thulia, his daughter, changed a (brass) platter.
And Syama sleeping awoke with a start.
"Get up, father, the king's (officers) have come."
"I have not eaten, my daughter, any of the king's dues."
First the carpets and rugs were brought outside.
In the midst of the vestibule at Sohini the carpets were spread.
Then Syama and Jaiya both came outside.
At sunrise they held their Court.
Opening their turbans¶ they (the mesengers) gave the paper into Syama's hand;
And Syama and Jaiya took and read it.
Having read the paper they threw it into the fire and burnt it.
"You two come to say that the Raja and Rani will attack us.
I will give the Raja a little village and the Rani shall fetch us water!
Blacken the faces** of these (men) and thrust them away."
They gave (the officials) a patha†† of mustard-seed tied up in a bundle (saying),
"Let the Raja count them and come here to fight."
Then they thrust out the Raja's servants:
And the Raja's servants returned back to Nahan.

*Work you as galley-slaves.

† This is valuable as showing that they probably exist, if they could only be got at.

‡ Lit., a cocoanut.

§ A very notable custom: sister bowing to the brother.

‖ His brother.

¶ Allusion to the common native habit of tying up a paper or letter in the turban for safety.

** Disgrace them.

†† A weight : two seers, or four lbs.

Raja Narpat was sitting in his summer house:

And his ambassadors said to the Raja, 'hail'

"Tell me, my ambassadors the news about Syama."

"He gave us, my Lord, a patha of mustard-seed tied up in a bundle:

(And said) 'Let the Raja count them and bring an army here for me.'"

"Call here, My Commander of the fort, Taru.

Taru, my Commander, thou must go to Sohini;

Take a large army and great equipments.

My insurgent of Sohini has become very arrogant.

Taru, my Commander; O do thou go and burn Sohini."

Taru, the Commander, collected an army.

He took good men and good guns:

And fastened bags of lead and gunpowder on the backs of elephants.

First came on in front the standards of the spears:

And Taru's army advanced to the Jimta Pass.

They made a firing at the Jimta Pass.

Clouds of smoke obscured the sun.

Syama sat on his seat in his house at Sohini and heard it.

"Tell me, my Choru, who is this great Raja?"

"It is no Raja, but Taru, the Commander of the fort."

Taru's army came to the fence of Sohini:

Taru set fire to the fence at Sohini.

Syama of Sohini made a loud call.

Dinru and Kinru, come to my help."

"On account of that treatment (of thine) Syama, none of us will come.

For twelve years we bore thy burdens in Dohchi.

You built your house and you cut down our toon trees (for it)."

Thus spake Syama's wife:

"Let thy attendants fight, and my servants go."

Then thus spake Syama of Sohini:

"When will the night pass? And when will it be day?"

Then Dhagu and Kesu (sons of) Syama came to the front.

"O" Choru and Koltu I reared you for this day."

Choru and Koltu called out from inside.

"Taru is within shot: let us shoot balls (at him), Sir Syama."

Syama laughed at their words.

"If you have arms my Choru, why not shoot balls at (him)?"

In the plain of Sohini the battle began:

And the army of Taru, the Commander, was cut up as grass;

And Taru, the Commander of Nahan, began to weep:

"The Raja's army is cut up, I am not fit to return home."

Then Taru wrote a letter and sent it to Nahan.

"The grass of the pastures is always cut, Taru.*

Save thy life here from the insurgent today."

And comfort came unto Taru the Commander.

Jhura and Rulia, his attendants, went to Kalsi:

And as they went the nigh and darkness fell (upon them).

And they found the shutters of the door of the Dubi† of Kalsi shut.

Rulia and Jhura called out from the outside:

"O thou Dubi, open the shutters of the door."

"What men are you? whence have you come?"

"We are men from Nahan come to Kalsi."

"Do you, O Jhura, then place thy tent in the garden:

And I will give you supplies and a goat early in the morning."

Then they passed the night sitting and talking.

Then the Dubi opened the door of Kalsi:

And Jhura the servant of the Raja went inside,

And opening the paper in his turban gave it into the Dubi's hand.

Hema Chand, the Dubi, read the paper.

"My insurgent of Sohini has become very arrogant.‡

For seven reigns Syama could not be ruled

I asked from thee, thou Dubi, the forces of thy fort.

Take good men and good guns from Lahore.

Take a vast army and take vast supplies."

Hema Chand, the Dubi, collected his army;

*This is the Raja's reply.

† A sub-division of the Brahmans.

‡ Contents of the letter.

And Hema Chand's army advanced along the Kalsi hills:
And he practised firing on the Kalsi hills.
Next Hema came into the assembly of the Nahan Court.
The Raja of Nahan was sitting in the summer-house.
Hema Chand of Kalsi said (to him) 'hail'.
When he returned the salute* the Raja spake to him thus:
My insurgent of Sohini has become very arrogant.
And has cut up the royal army like grass.
O Hema Chand Dubi, thou must go to Sohini.
Take a vast army and vast equipments."
The Dubi's army advanced to the Jimta pass:
And they fired (guns) at the Jimta pass.
There were jamra† trees in the Jimta pass,
And the weight of the accoutrements‡ uprooted the Jamra trees.
"O Bidhna, thou Treasurer, what art thou idly staring at?
Give out powder to my servants with scales and weights."
As he distributed the powder the men made a disturbance:
Each man demanded a patha§ of powder.
The bags of powder caught fire.
Half Hema Chand's army was blown up in the distribution of the powder:
And half Hema Chand's army went on to Sohini.
The Dubi wrote a letter and sent it on to Syama.
"Syama, come thou here and meet me."
"Be silent for shame, thou Dubi of Kalsi.
Yesterday thou didst graze my buffaloes, today thou dost desire my life.
Speak of what happened in the midst of the famine, thou Dubi:
(When) I fed thee, thou Dubi, with curds and pumpkins‖"
Half the army of Hema Chand (reached the) Court of Sohini.
Hema set fire to the fence at Sohini:
And the struggle commenced in the plain of Sohini.
Syama's sons came out roaring like lions. Thus spake Syama of Sohini:
"I tell you my sons, I reared you for this day."
("May thy bad lame leg burn, Jaiy@)."
Jaiya took up his club and broke down half the house-wall).
The sons of Syama came running to the plain:
And the struggle commenced in the midst of the Sohini plain.
The exchange of the arrows was like the chaff from barley:
And the swords in exchange flashed like lightning:
And the guns in exchange thundered like the clouds.£.
In the plain the army could not be counted.
Hema wrote a letter and sent it to Nahan.
"Our fortune is destroyed, Raja, and our luck is gone.
Half the army Syama has cut up and half the fire burnt up."
"Hema, the grass of the pasture is always cut.
Come here to Nahan and save thy life."
Hema Chand retreated back to Nahan.
The Raja of Nahan contrived a plan.
Jamnu and Syama were brothers-in-law%
Two relatives of the Raja went to Jamnu:
And the Raja called Jamnu, the Banayak.
The Raja of Nahan was sitting in his summer house.
"My insurgent of Sohini has become very arrogant.
Bring me Syama of Sohini and I will give thee a little village."
"Sir Raja, thou art false. I believe thee not".
(So) Raja Narpa¶ touched his (sacred) thread¶
"Raja, I will bring Syama, but I will not let him be killed."
The Raja tore the thread off the cow's neck.**
The Jamnu, the Banayak, went to Sohini:
And going to Sohini sat down in the vestibule.
Syama's wife saw him through the window.
"The likeness of my brother is sitting in the vestibule."

*Lit., gave the second "hair,"
†Viburnum foetens.
‡Lit., the accoutrements being fastened.
§4 seers or 8 lbs.
‖Al cucurbita maxima : see Stewart, Punjab Plants P. 97.
@The two lines in brackets relate an incidental quarrel between Syama and his brother.
£This description seems to be conventional.
%Lit., were sister's husband and wife's brother (to each other.
¶By way of oath.
**By way of a stronger oath.

Syama's wife was clever and wise:
She brought a huqa and a cup of water:
And Syama's wife came into the vestibule.
She gave the huqa into his hand and fell at his feet*.
"Like a flower of the garden, how hast thou come?"
"Are Syama and Jaiya in the house or in the village?"
"My lords are asleep in the upper part of the house."
"Is there any one who will go up and wake them?"
Thuli, Syama's daughter, went to the house.
Thuli, Syama's daughter, waked them up
"Get up, father, my uncle† has come."
Then Syama and Jaiya came outside.
Syama fell on Jamnu's neck with affection.
"Jamnu, my brother-in-law, whence hast thou come?"
"The Raja of Nahan hath called thee home.
Why hast thou opposed the Raja, Syama?
Thou canst not be the equal of the Raja. Syama."
"The Lord Raja, Jamnu, is very deceitful.
I have no faith at all in the Raja Narpat."
"Sir Syama, flesh and the knife cannot be equal (friends)."
Thus spake Syama's wife:‡
"The murder of thy sister and nephew will be on thee."
"Raja Narpat touched his (sacred) thread:
I will take him to my arms and not suffer him to be killed."
Syama's wife was wise and clever.
"If thou take Syama to Nahan, he will not return back."
"Warm for me, my wife, some fresh ghi:
I shall not bring my life back from the treacherous Raja of Nahan."
Thus spake Dagu and Kesu, Syama's sons:
"Father, we have won seven struggles and fought seven battles:
And now, Father, thou wouldst go to Nahan.
When thou hast gone to Nahan no power will remain to us."
Syama's wife began to weep bitterly.
"Sit still, my wife, if I go I will return."
Then Jamnu and Syama went to Nahan.
The Raja of Nahan was sitting in his summer-house.
Syama said to the Raja of Nahan, 'hail'.
As he was saluting him the Raja turned his back on him.
"Thy front or back is the same (to me), my Lord."§
The Raja heard Syama's speech in silence.
"Syama, I have heard of thy golden peacocks."‖
"It is true, my Lord, that I had golden peacocks.
(But) my son and his wife took them away to amuse themselves (with them)."
"Thy son's wife was beautiful, and was asked (in marriage) for the Raja's harem."¶
"Lowly women for the lowly, Queen for Kings!
For women and land, my Lord, heads are always rolling!"
"O my Lord Sidha,£ think of some plan.
To bring the kith and kin of Syama now to Nahan!"
Syama and Jaiya were handed over to the servants;
Handcuffs were placed on their hands and manacles on their feet.
Seven companies of the Raja went to Sohini,
And fetched Syama's kith and kin to Nahan.
Thus spake the Raja's Queen:
"Syama's son's wife had been fetched; in which palace shall we place her?"
Then was Syama, the rebel, heart-broken;
"Bring me here, my wife, a cup of water."
Seven sons of Syama were put into the prison-house.
Thus spake the Raja's Queen;
"Boil water and throw in Syama;
Then (spake one) "Queen, throw not Syama into boiling water."
Thus spake the Raja of Nahan;
"Slay Syama and Jaiya on the banks of the Jamna,$.
That the fish of the Jamnu may satiate themselves with their blood and bodies."
Syama and Jaiya were taken to the banks of the Jamna;
Chimna, the Chamar, roaring dealth them heavy blows,

*This is a very remarkable custom and seems to be universal in the hills. It reverses the regular Punjabi custom.
†Mother's brother.
‡To Jammu.
§This scene and expression seems to be conventional.
‖The signs of independence or royalty.
¶Bera, a courtyard—here obviously haramsara, a harem.
£The Raja speaking.
$The Sarmor state lies mostly within the basin of the River Jamnna

And the fishes of the Jamna were satiated with their blood.

One out of the seven sons ran away.

It was Sundar, Syama's son, that ran away.

At the Jimta pass he gave a loud cry:

"The lion has escaped which you jackal servants (of Nahan) surrounded:

You will know me for Syama's son when I set fire to Nahan."

Syama's son, Sundar, went to Garhwal.*

Going to Garhwal he drew water in the Court (of the palace).†

For six months did Sundar draw water thus.

For six months did the Queen come outside;

And the Queen of Garhwal fell to asking Sundar:

"Of what land art thou? whose son?"

"O Queen, Sohini is my country; I am Syama's son!"

"From that pleasant land why hast thou come here?"

"O Queen, the Raja of Nahan has ruined us!

Seven or eight of our house he slew and made our wives his slaves."

Eagerly the Queen heard Sundar's prayer.

The Queen of Garhwal went up to the Raja;

And the Queen made a prayer to the Raja:

And they called in Sundar, the son of Syama:

"What did the Raja of Nahan to thee?"

"The Raja slew my kith and kin and our wives he made his slaves."

Then was the Raja of Garhwal filled with anger.

And the Raja of Garhwal collected his army.

The army of the Raja advanced (in numbers) beyond reckoning.

In the front went the spears and the standards: (and)

Bags of shot and powder on elephants backs.

The army of the Raja approached to Nahan.

The Raja of Nahan sitting there heard it:

(That) the drums of some king were being beaten on the Kalsi hills.

"Tell me, my princes, who is this great Raja?"

"The Raja of Garhwal has come."

"We have done nothing to that Raja, my princes."

"Syama's son, Sundar, ran away to him:

And running away went to the Court of Garhwal.

It is Syama's son that has brought the Raja of Garhwal."

The army of the Raja advanced to the Court of Nahan:

And Syama's son, Sundar, gave a shout:

"Today, O Raja of Nahan, have I brought fire.

When I fled (from thee) I spake thus.

Raja, my revenge has today been altogether effected."

The Raja (of Nahan) went out to meet them and gave up his arms.‡

"Raja, spare my life who give my consent to thy terms."

The Raja of Nahan released the women of Sundar's (family):

And the Raja of Garhwal returned back to Garhwal.

*Called also from its capital Srinagar. It is now a British hill district under the Commissioner of Kumaun in the North West Provinces.

† Bera again used for a palace. Sundar has turned himself into a water-carrier.

‡Lt., with his arms in his mouth. A curious custom.

The Legends of the Panjab

Volume I

BY

CAPTAIN R. C. TAMPLE

The song of Negi Bahadur, as sung in Junga, the capital of the Kyonthal State

This is a love-song and probably refers to some intrigue in the hills about Simla which attained to local notoriety. Bahadur or Sabda, as he is called in the song, is described as having been a Negi, or Military Commander in the Keonthal State, but when he lived I have been unable to find out. There is nothing in this song which would give the least clue to his date.)

(The geography to the song is local as usual, excepting as to one place which I saw near Srinagar in Garhwal.)

(It is valuable for its grammer and vocabulary, but its disjointed and spasmodic nature has made it very difficult to render the doubtful words and passages. It seems to consist of a long string of locally familiar images and proverbial expressions, which it would require a native of Kyonthal to adequately explain, could one be found to do so).

TEXT

Rag Nigi Bahadur

Nigi gawanda na Bahadur gale pare roya shoka:
Chhoti rekam ri laichi live thande pani ra lota.
Bahadur re ghartu dhishu dura da Dilli.
Ishi rahi jiu di mere jishi dahin khi billi.
Ghyo bharmin ghire tel bharmin kuppe.
Mana silgi maniye, dhuan honda na loe.
Kothi parri Shimla,* Naliye† talao.
Gujji lagi bedno, honda pagra na ghao.
Jongo re bere da hola pathar ra miro.
Chatro rove jio da murakh dio sarli liro.
Devi re mandar di holi ghungru re mala.
Koe bhari akhti? shigi lime sambhalo.
Mahari biro kho soan dhiso Kanhar.‡
Dhire hoe bhalre, teri bhuli na naviro.
Mahare ghar da dhishu bangala tera.
Rati mintiye supne hoe kaleja ri liro.
Goro charo ganole, charo maheshi Karole.§
Rati mitiye supne jani banoti shirwe.
Lani nan dosti, Bahadura, hi dosti buri:
Hishi lago dilo di, jishi mas di churi.
Dhai baitha surijo, Bahadura, gadi baitha mahant.
Chandi ro phulro dimin, chhare, dilo ra ant.
Kali bani maina, Bahadura, hari bani tota.
Agge ditta tha asra, Bahadura, pichho da gota.
Kale Khae tere kajle, Bahadura, Manj mathe re tike. Kori khai prit, Bahadura, ghari pallo re chite.
Dilli bijmin sirash, Dilli agere rai.
Shag bholka boriye khaya, badi ham di lai.
Dhake phula phulro raha dhak di ari.
Je hola mhare haq ra, hala pharke pari.
Bashi to kukua khoro di ten.
Dhira gala aj ka teri, Bahadura, jani ri ten?
Sogi‖ ri sarak aya Rani ra ekka.
Jitthe lago dilre bala tithe jhalda nan rekha.
Hans chungo samundare, Sabda, machhi nadi re bigha Hemi sibure thi, bare khi tuse bichlare shingi.
Chand bachhre surijo, Sabda, ghane ri tare.
Hemen tosi nan bichhre, bhag bichhre mhare.
Ath phuto ra takhta, nau phut ri ¶kari.
Ik karta gharto ra, Sabda, duji fikro thari.
Bhul phulla gulab ra, rakha pather pande.
Heme, ganda, thari tain, tosi pai nan lande.
Khara khariye shone araz meri.
It karta ghar ra, duji zarab teri.
Dhuro re badli pande puri adhi.
Bara kati baras tere hukum badi.

TRANSLATION

THE SONG OF NIGI BAHADUR

I cannot sing of Nigi Bahadur as my throat is dry:
Bring me small cardamoms in a cup of cold water.
Bahadur's house seems as distant as Delhi.£
(The longing) of my heart is as a cat's for curds.
I will fill pitchers with ghi and leathern-bottles with oil.
My heart burns in my heart, there is no smoke nor flame.
There is a house at Simla, a tank at Naliya.
It penetrates unseen (for) the wound is not visible.
The roof of the palace at Junga is of stone.
The wise remain in their hearts@ the fool cried aloud.
In the temple of Devi is the cricket for the ankles.
Why fill thy eyes (with tears)? Quickly he will take care of thee.
From my palace is seen Kachar before me.
Many days have been, thy face is not forgotten.
I can see my house from my hut. Meeting thee in a dream of the night my heart was torn in pieces.
The cattle graze in the pastures, the buffaloes a Karol.
In a dream of the night I thought thy arms met (around) my head.
Indulge not in lust, Bahadur, lust is wicked:
Thus is the heart injured (by it) as flesh by the knife.
The sun sits on high, Bahadur, as a high priest on his throne.

---

*Shimla, the local pronunciation of Śimla.
†Near Simla,
‡25 miles from Simla.
§Said to be near Srinagar in Garhwal,
‖Seven miles from Simla.
¶Phuto, phut, very interesting corruptions of the English word 'foot'.
£Proverb Dilli dur hai it is a far cry to Delhi.
@Keep their own counsel.

I will give thee flowers of silver, if thou release the secret of thy heart:

A black-coated maina* Bahadur, and green coated parrot.

First thou didst give me hope, Bahadur, and afterwards didst deceive me.

The lamp-black in thine eyes, Bahadur, and the beauty of thy face have devoured me.

Great love (for thee), Bahadur, and the devotion of (every) moment and hour devours me.

I will sow sarson† in Delhi, and rai† in front of Delhi‡.

Another has eaten the half-cooked relish; I have been disgraced.

The flower bloomed on high, and on high it withered.

Had it been my lot, it would have fallen quickly (into my lap)§.

O Cuckoo! sitting on the branch of the walnut tree:

Why should I waste the day in the (useless) hope of my beloved, Bahadur?

The Rani's ekka@ has passed along the Sogi road:

Where a girl's heart is attached she cannot tolerate a rival.

The swans eat in the sea, £O Sabda! the fishes in the broad rivers.

I was (for loving thee) for ever, in the end thou didst quickly separate (from me).

The moon parts from the sun, O Sabda! the stars from the sky.

I and thou are not separated, our fates are separated.

The wood is of eight feet, and the beam (wants) nine feet.

My first anxiety is for the house, Sabda, my second anxiety is for thee.

The rose-flower blooked and I laid it on a stone:

It was for thee, ungrateful! thou didst not receive it.

Stand awhile and listen to my prayer.

The first anxiety is for my house, the next for thy injuries.

The cloud from afar has split in half.

I have passed twelve years obeying thy commands.

*i.e., the talking maina, which is much valued.
†Sarson, Brassica compestris; rai, Brassica Juncea'. They are two kinds of mustard.
‡This appears to allude to some proverb, or perhaps Dilli may mean in my hears'.
§So interpreted, but hala has not been really translated.
@ A conveyance in which one pony is dirven.

The Legends of the Punjab

Volume I

BY

CAPTAIN R. C. TEMPLE

Madana the brave, Lord of Chaura, as sung in the Kyonthal State

(This exceptionally fine and poetical legend relates to some war, or rather fight, between the neighbouring states of Junga (or Kyonhtal) and Kahlur (or Bilaspur) about the year A.D. 1680. The date can be fixed more or less approximately as being in the time of Rana Anup Sen of Kyonthal (1670—1692 A.D.) his contemporary on the Bilaspur throne being Raja Bhim Chand, the 35th of his line, (A.D. 1672—1693), according to the manuscript epitome of the history of that State in my possession. Raja Bhim Chand is there stated to have been the successful warrior this legend makes him out to be.)

(The geography is again strictly local and beyond what is above stated there is no history attached to it. The human interest, however, that the bard has infused into it is unusually great.)

TEXT

Har Madana Sardar, Mauza Chaura, Ilaqa Kyonthal.

"Jou Karauka||, toin Chaure khi jana."
Joua Karauk diwa Chyonti ri Dharo:
Joua Karauke jatha Madana Bharo¶.
Joua Karauk, jatho, titiye shuno na koi:
Jou Karauke ditti piri ri gali.
Tabe Madane Bhare shona koili da khare.
"Jithe tosi ave mard Koti re thinge.
Ashya bharman Raja ra, tuso ghani gharman dinge.
Joua Karauk to bishiye da hela.
Bade Chaele tan deo nan koin thela."
"Maeli ro Malangonan ra nikala dhuan!
Shoni da nan pire ra muan!"
Odu ro Madana donon chhire khi shade.
"Raja Sahiba hamun kadhi nan dhija!

£According to a well-known myth.
||Said to be the same as Chaudhri.
¶Bhar—Sardar.

Chire khi keshi jao hemin pachia bhatija?"
Isu chhere khi tuso jani jana paro."
Madana Bharo goya thar-thar kambi.
"Chale, ji Udu chachia, Chirmate, jamin:
Sharru Chanal da hemin dhanon balamin."

Udu ro Madan donon Chirmate dive.
Sharru ri Chanaliye! Sharru ghar ke gaven?"
"Sharru Chanal hola bhitara sutia."
"Sharru Chaualiye! Sharru ditta jagavi."
Sharru Chanal thar-thar kamba.

"Bharo ri dhanon khi meri nahar ni bania lamba."
"Nahar ni je tere, Sharrua, hemen bani de shile."
Sharru Chanal tabe balda laga;
Odu ro donon Madana bhunen de baithe:
Sharrue Bharo ri dhanon kari pai taiyar,

Odu ro Madana donon ghar khi ae.
Buddhi mai bata tabe ata.
Madana ro Udu tarkash shai.
Buddha tapu de kan da bere:
"Tu Bharo betia, janda tu pachhro bhire"

Odu ro Madana donon hoe taiyar.
Bamue odwe tabe biro le pago:
Donue seh maecho tabe uchhni lago.
Bamue Bharo odwe ditte koele khi pego:
Titniye tha Kachhiye chhirwe chhikha:

Madana Bharo baitha betiye da jani:
"Maele re chhiro da kabhi jiunda na hato."
"Rabali lo khelave betre Kesu.
Chhiro kho aela bhalre dese."
Udu ro donon Madana Jungo khi ae.

Raji baitha Nup Sain baradwari:
Udu ro donon Madana Jungo khi ae.
Dittiye 'jaikari' Raja puchhne lai:
"Udo ro Madana, donon chhiro khi jao."
"Rajia Sahiba, to kabhi nan dhijo hemo;

Cheero khi heme donen kishe lai loe pichia bhatija?"
"Palasho ri nali lani dingiye jhari."
Joua Karauk diwa Chyunti ri Dharo:
Joua Karauk dharo da jatha.
Tabe Joua Karauk diwa Chaure re biro:

"Ishu chala chhiro khi ape Sahib Raja.
Lai dhiriye thandka sabhe Jungo khi shade."
Tabe Chaure Palashu ri nali Junge ai.
Raja baitha Nup Sain baradwari.
Tissi fauj Raja boli 'jaikari.'

"Kishi ai, Rajia, chhiro ri mhari bari."
Tabe sari fauj Raja araz kari:
Raja Sahiba arazn mani.
Raja Iai Sahib ri zori.
Apni fauj Bhare ki taiyar.

Tidu da Bharo diwa Tundalo Kawali.
Tundalo Kawali da Bhar ghar khi jatho.
"Mere masheshi ro bhatale bhitaro khi bano."
Tide da chala diwa Bharo Tundalo ri seri.
"Tetiye baso Bhara bhain teri Sahiba."

Gadambari bhain leiye dudh ra katora.
"Chiori jati di hondi na shundho.
Chhiro khi jandiye lei namala dudh."
Gadambari bhain ditti sarli liro:
"Gadambari, to roi na piti.

Auman jabe hatiro niman shadiro gharo.
Soe diman maheshi gabhano gavin."
Tida ra chala diwa Beshi re panere·
Beshi ri Bamani ai paneri.
Beshi ri Bamani bharwe tango.

"Dekhiyo, chioriyo, is Bharo ra Rang!"
Iksi Bamani tabe 'Bhaiya' bola·
"Isi jawani koe chhiro khi chala?"
"Raja Sahiba man dhija nan anthi."
Tisse doe bain da balto khole;

"To pura hate ghar khi, tere dando khi hole."
"Ethin baltoe mere dand na chhijo.
Tida ra chala diwa Bhar Seri ri ghat:
Seri ri ghat lai rasoi.
Seri ri ghat da unda Maeli khi dekho:

Maeli Malangene nikala dhuan.
Madane Bhare hukum fauj khi kiya:
"Maeli Malanganan man kho dhishia dhuan;
Bano tosi kamaro, shigi karo roti."
Tithe kho fauj divi Maeli ri seri.

"Samjhe, Bhara, tan khiye paknaro ai."
Pahili inni khi tine pakari talwaro:
Pahili fauj katiro dharani bichave.
"Samjhe, Bhara Madana, dujri inni."
Dujri fauj khi sambhali dhanon:
Katiro fauj dharni bichai.

"Tau samjhe, Bhara Madana, Chhijri inni."
Chhijri fauj khi Bhare pakara dagasa:
Chhiji Bhare fauj dharni rulana.
"Samjhe, Bhara Madana, Chauthi ai inni."
Chauthi Bhare inni khi pakari banduk:
Banduk ri goliye ghai fauj dhai.
"Samjhe, Bhara Madana, panjvin inni.
Panjvin pakhari khi dangaro sambhala:
Katiro pakharo dharni rulavi.

Chhei inni khi pakari rambi:
Chhei inni Bhare dharni rulavi.
"Tu samjhe, Bhara Madana, Satvi inni, Sahiba."

"Udua chachia, mere hath nan roha kein!
Sakhne hath bairiye ebe mara chachia!"

Puro da bolula Kahluria Sau:*
"Kebe bande chali, Bhara, kebe barcha baun?'

"Sari Kahluro, teri bandi na jao!"
Kahluriye Saue ghaya barcha bai.
Chhati baya barcha pithi nabara.

"O Udua chachia, ebe bairi mara!
Ghar banati na mera lutia liwa:
Aman bole bapu hage, 'Bharo Chakari khi diwa'"
Udue Chachiye tine kamaro kasha tai ra.
Kamaro kashiro doli da chukka.

Tido re chale ae Beshi re panhere.
Beshi ri Bamani ai tabe panhere.
"Kal ka gabharu jo aj chukhiro ana."
Beshi ri Bamani lei dudh ra katora.
Titiye tabe chhari pai Bhare Madane pran.

"Mathrua Tureba, ebe biora kare baja.
Ethe ra bajna jo shuno Junge Raja.
Hate aya Madana jai goya inara."
Tide ra chale ae Chaure ri biro.
Buddha ru buddheri dile sarli liro:

"Raja Sahiba, hemin kadhi nan dhija:
Chhiro khi do lae the pichia ro bhatija."
Kebru ri seti di loe chitta banavi.
Udue chache tine ditte Bharo de dago.

TRANSLATION

Story of Madana, Lord of Chaura in the **Kyonthal State.**

"O Jou Karauk, thou must go to Chaura†"
Jou, the Karauk, went to the Chyonti Hills.‡
Jou, the Karauk, spake to the Lord Madana;
Jou, the Karauk, called out, but no one heard him:

(So) Jou, the Karauk, cursed his family.
The Lord Madana standing in his verandah heard him.
"All of you men that come from Koti† are scoundrels.
I will pay the Raja eighty (rupees as a fine) and beat thee well with a stick.
Jou, thou Karauk, thou art an habitual bribe-taker.

In all Chael% no one will give thee (even) a scrap (of food)."
"Smoke has arisen in Mael£ and Malangan!£.
May thy family, perish for thy not bearing.§
(Thus) were Odu‖ and Madana called to the fight.
"The Lord Raja never spares us!¶
How can we, uncle and nephew, (both) go to the fight?"
"You must go to this fight."
The, Lord Madana began to tremble violently.
"Come, Sir Uncle Odu, let us go to Chirmata;**.
We will have our bows mended by Sharru, the Chanal."

Odu and Madana went together to Chirmata.
"O wife of Sharru the Chanal! Is Sharru at home or in the village?"
"Sharru, the Chanal, is sleeping within."
"O wife of Sharru, the Chanal! Awaken Sharru."
Sharru, the Chanal, trembled violently.††
"I have no gut ready long enough for my Lord's bow."
'If you have no gut Sharru, then make (the string) for us of hemp."
Sharru, the Chanal, began to make (the string);
Odu and Madana both sat on the ground‡‡
And Sharru made ready my Lord's bow;
And Odu and Madana returned home.
The old mother kneaded the flour (for them):

---

*Sau—Sardar.

†This is the order of the Raja of Kyonthal to Jou to call Madana to help him in a battle.

‡Close to Chaura.

%Near Chaura.

£Division os Kyonthal State.

§Meaning that he had come to say that there was fighting and that these people would not hear his summons sor help.

‖Uncle to Madana.

¶This is Odu and Madana complaint.

**In Chael.

††Because he would have to work for nothing for the chief.

‡‡To watch him.

Madana and Odu filled their quivers:
The old father filled his ears with cotton%%
"O my Lord, my son, if thou go, then fight in the year."

Odu and Madana were both ready.
Then they put on their clothes and bound on their turbans;
And both their parents began to caress them.
My Lord having put on his clothes went into the verandah;
At that same moment his babe Kachhi sneezed.*.

And the Lord Madana knew that he would be defeated.
"I shall not return alive from the fight at Mael, (thought he)."
(Spake he) "Let me caress and play with my child Kesu.
I will return from the fight after many days."
Odu and Madana went both Junga.

Raja Anup Sen was sitting in his summer-house:
Odu and Madana said (to him), 'hail'.
When he returned that salute the Raja began to ask (after) them:
"Odu and Madana you must both go to the war."
"O my Lord Raja, thou dost never excuse us:

Why dost send us both, uncle and nephew, to the war?"
"I will dig up the (very) bushes from the valley of Palash."†
Jou, the Karauk, went (again) to the Chyonti Hills:
And Jou, the Karauk, called out in the hills
Then Jou, the Karauk, went into the land of Chaura:

"The Lord Raja is coming himself to this war.
He has called every wearer of a silver zone‡ to Junga."
The whole valley of Chaura and Palash came to Junga.
Raja Anup Sen was sitting in his summer-house.
To him the host said, 'Raja, hail'!

"How has our turn, Raja, come for service (so soon)?"
And all the host be sought the Raja.
But the Lord Raja heard not their petition
The Lord Raja used oppression and force.
The Lord (Madana) got ready his army.

Then the Lord (Madana) went to Tundalo and Kawali.@
At Tundalo and Kawali the Lord (Madana) called out thus to his house:
"Fasten my buffaloes and oxen inside."
From thence my Lord (Madana) went to the Tundalo plain.
"My Lord, now is the Lady, thy sister, dwelling here."

Gadambari, his sister, brought him a cup of (fresh) milk.%
"Womenkind have no sense!" (said Madana).
"On my way to the fight thou hast brought me (fresh) milk!"
Gadambari, his sister, cried out aloud.
"Weep not and lament (thus), Gadambari:

When I return back I will bring thee to my house.
I will give thee a milch buffalo and a cow heavy with young."
Thence he went to the tank at Beshi.£
The brahmanis of Beshi came to the tank;
The brahmanis of Beshi filled the place (with their numbers).

"Behold," said one, "my women, this Chief's doing!"
Then spake one of the Brahmanis. "My brother:
Why go to the wars in this (time of thy) youth?"
"The Lord Raja would not at all excuse me."
She took off her bracelets from both her arms.

"Go thou back home, these are for thy fine."
Thence the Chief went on to the Sairi pass.**
"These bracelets will not pay the fine."
At the Sairi pass he ate his food. From the Sairi pass he looked down into Mael:

%%That he might not hear the bad news.
*A very bad omen.
†In Chael. He means to say that he will impress the whole population.
‡i.e., all adult males.
@Villages, a stage from Junga.
%A bad omen.
£Second stage from Junga.
**Third stage from Junga.

The smoke was arising in Mael and Malangan:
My Lord Madana gave the order to the army:
"I see the smoke (arising) in Mael and Malangan.
Gird up your loins and hasten over your food."
Thence the army went to the plains of Mael.
"Have a care, my Lord, thou wilt be opposed."**
For the first assault the Chief seized his sword."
The first line were slain and strewed upon the ground.
"Have a care, my Lord Madana, there is a second line."
For the second line the Chief got ready his bows:
The (second) line slain were strewed upon the ground.
"Have a care, my Lord Madana, there is a third line."
For the third line the Chief seized his axe:
The Chief destroyed utterly the third line.
"Have a care, my Lord Madana, the fourth line is come."
For the fourth line the Chief seized his gun:
The bullets of the guns destroyed the fourth line.
"Have a care, my Lord Madana, for the fifth line. For the fifth (line of) enemies he got ready his battle-axes:
The enemy were slain and levelled with the earth.
For the sixth line he seized his knives:
The Chief levelled the sixth line with the earth.
"Have a care, my Lord Madana: there is a seventh, my Lord!"
"O Odu, my uncle, there is nothing in my hand!
My enemy will now slay me empty-handed, my uncle!"
From the opposite side spake the Lord of Kahlur.
"Either be my captive, my Lord, or I thrust in my spear."
"Thou wretch of Kahlur, I will never be thy captive!"
The Lord of Kahlur thrust in his spear.
The spear entered his brest and came out at his back.
"O my uncle Odu, the enemy has slain me! Take not my (blood-stained) robes back to my house:
(But) tell my father and mother that 'my Lord is gone on service'."
His uncle Odu bound up his side.
Binding up his side he placed him in a doli.
Thence they went (back) to the tank of Beshi.
Then the Brahmani came to the tank:
"The strong man of yesterday is carried back today."
The Brahmani of Beshi brought a cup of milk.
(But) at that very moment the Lord Madana gave up his life.
"O Mathru, thou Bard, change now thy music.*
That when the Raja of Junga hears the notes from here
He may know that Madana is brought back dead."
Thence they went to the land of Chaura:
The old father and mother raised a loud cry:
"O my Lord Raja, thou hast never spared us:
Sending both uncle and nephew to the war."
In the Kebru plain they built the pyre,
And Odu, the uncle, burnt the Chief there.

**The taunt of the enemy.

*i.e., The bard who accompanied the force must now change his martial music for that of a funeral.

Education

Literacy has been defined as the ability to read and write a simple letter. According to this, the village can claim 104 literate and educated persons. This works out to 46% literacy. 14 males and 9 females have completed primary or basic education while 4 males are matriculates and one male is intermediate. 48 males and 28 females are just literates. The educational position seem to be much better compared to over-all literacy position in the Pradesh, which is 17.15 per cent. Of late, the people are getting all the more keener to get their children educated. Moreover, nearness to Simla had already awakened educational consciousness amongst the villagers. Table on next page shows the detailed statistics regarding the position of literacy in Chaunri.

There is a Government Middle School in the village. To begin with it was established as a Primary School by the erstwhile Keonthal State in 1902. Subsequently in 1927, it was raised to middle standard and since then it is functioning as such.

It is housed in a spaciously built building having eight class-rooms and three store rooms. The building was constructed in 1928 during the reign of the then ruler of Keonthal.

The staff position during 1961 was 12 teachers, out of which were 2 trained graduate teachers, 2 senior teachers, 2 O.T., 3 basic teachers and one physical training instructor besides a lady teacher. The number of students in the year 1961-62 was:

Boy Students	...	...	...	96
Girl Students	...	...	...	39
		Total	...	35

A very good play-ground is attached to the school, where games like football, volleyball, kabaddi, badminton, kho-kho and basketball are played. The students take keen interest in these games. They have won some distinctions in the annual inter-school tournaments.

There is a library having 188 English, 584 Hindi, 143 Urdu and 109 Sanskrit books. Only one Hindi Daily is subscribed.

This institution caters to the people residing in the radius of about eight miles.

Statistics Regarding the Position of Literacy in Chaunri

Age-groups (Years)	Total Population			Illiterate without educational standard		Literate without educational standard		Primary or Basic education		Matriculate		Intermediate		Graduate	
	P	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
All ages	228	114	114	47	77	48	28	14	9	4	..	1	..	..	..
0—14	70	26	44	16	28	7	9	3	7	..	..	..	..	..	..
15—34	49	30	29	8	20	9	7	10	2	3	..	..	..	..	..
35—59	72	39	33	13	22	11	11	1	..	1	..	1	..	..	..
60 and over	27	19	8	9	8	10	..	..	..	..	..	..	..	..	..

Public Health and Sanitation

There is a Civil Allopathic Dispensary and a Hospital in the village under a medical officer incharge. The hospital was established in 1920-21 during the state regime by Raja Bejai Sen. The capacity of the in-door hospital is fourteen beds.

The common diseases in the area are dysentery, malaria, and indigestion. A few cases of typhoid also occur in a year. Vaccination is regular.

The number of patients treated annual from 1958 to 1961 is:—

Name of Disease	No. of patients treated in		
	1958	1959	1960
1	2	3	4
Dysentery	50	272	290
Malaria	170	539	399
Typhoid	7	1	27
Tuberculosis	38	17	5

A good number of V. D. cases come to the hospital for treatment. The patients, registered from 1952 to 1960 are:—

Year	No. of V.D. cases registered
1952	26
1953	28
1954	15
1955	3
1956	4
1957	6
1958	29
1959	19
1960	27

For serious cases, the villagers have to visit State Hospital, Snowdon, Simla where latest medical facilities are available.

Sanitation—Though there are no rural latrines, the same exist with the bazar and government buildings. The villagers go out in the nearby forest. Drainage is natural because of the slopes. Habits of the people are

clean. The people take regular baths and the use of toilet and washing soaps is universal and their appearance is clean. They regularly wash their clothes and there is also one washerman, who caters to the businessmen and government officials and Raja's household. Household utensils and also the inside of the house are kept in a clean state. Due to the city influence, there has been an awareness to cleanliness. There is a regular water supply and fresh drinking water is freely available.

Panchayat

There have been no regular caste or community Panchayats in the village even prior to coming into existence the present Gram and Nayaya Panchayats. However, the minor day to day disputes used to be settled by the village elders commonly acceptable to both the disputing parties. Since regular Panchayats have not been constituted, the following is the information with regard to them.

Gram Panchayat—The Panchayat which covers Chaunri is Gram Panchayat Junga, with its headquarter at Junga. It covers, 21 villages of the entire Junga Patwar circle. Since the population of the village in Himachal Pradesh is comparatively small, one Panchayat covers a group of adjacent villages.

Total membership	21
Scheduled Castes reserved seats ...	7
Women seats	1

The President and the Vice-President are honorary office bearers. The Secretary of the Panchayat is paid a fixed monthly salary of Rs. 50.00. The Panchayat elections are held every three years and the sitting members are eligible for fresh election.

Gram Panchayat usually helps in bringing about *somjhota* (reconciliation or compromise) in simple disputes, Shramdan contributions in developmental activities, construction of roads, paths, *kuhls, baolis,* repair of paths, street lighting, cleanliness of the village, construction of rural latrines and urinals and recommendation for allotment of nautor land.

The Panchayat was established in 1954. At present it is housed in a rented building.

The development projects in which the Panchayat has aided by way of Shramdan are—construction of 2 bridges on Been Khud and Saingan Khud, 2 irrigation schemes of Pujarli and Bharanli, laying of 2,300 feet of pipe line in Junga besides 2,000 feet of pipe lies in Padrew, construction of 16 miles long bridle path from Kamhatti to Kyainal and a small children park near the middle school building in Chaunri.

Nayaya Panchayat—Nayaya Panchayat Junga Circle covers the village. It was established in 1960. Its term of office is also for 3 years. Total membership is 15.

The Nayaya Panchayat is empowered to try civil suits to the value of Rs. 100. Besides this, it has also been empowered to try criminal cases of petty nature and the case under the trespassing of cattle act.

Criminal cases tried and disposed of by the Panchayat are:—

Section of offence	No. of cases
Section 509 IPC	1
Section 406 IPC	1
Section 417 IPC	2
Section 429 and 290 IPC	1
Section 283 IPC	5
Section 174 IPC	2
Section 426 IPC	1
Section 323/506 IPC	1
Section 497/498	2
Section 228	2
Section 488 IPC	2
Section 277	1
Section 290 IPC	1
84 Panchayat Raj Act	1
Section 323 IPC	1
Section 510 IPC	1
Section 323,504 IPC	1
Section 283 IPC	1
Section 504 IPC	1

15 civil cases and 48 cases of demarcation of land have also been disposed of by the Panchayat. These figures are upto April, 1964.

Case studies of some disputes—We give below a few illustrations of the types of criminal cases dealt with by the local Panchayat:—

Case No. 1

D	D/O	D.S.
G.S.	S/O	W.S.

Case filed in the Nayaya Panchayat on the 8th April, 1960 under Section 509 IPC.

Summary of the Complaint—It was alleged by D. who was a student of VII class of the local school that the accused has been teasing her on her way from school for sometime past. She requested him so many times to behave well but of no avail. On the 7th April when she was going to her home from the school alongwith a few primary girl students, the accused met her on a road curve and began to tease her. He then caught hold on her and laid her down to defile her chastity. But at that moment S and his wife C on their way to *gharat* happened to pass that way. The accused got frightened and left her threatening to see her again. Since his actions were posing a serious threat to her person, it was prayed that a suitable action be taken against the accused.

Proceedings—The charges were read out to the accused which he admitted before the Panchayat bench.

Decision—Since the accused admitted the charges levelled against him, this Panchayat imposes a fine of Rs. 50.00. This Panchayat has a knowledge that the accused is a notorious person and often teased the girls. He is also warned to behave well in future.

Case No. 2

F	W/O V/	N
G.R.	S/O	M.R.

Case filed on the 10th September, 1960.

Summary of the complaint—The complainant was collecting dry fallen *chil* leaves in her *ghasani* (grazing land) on the 12th August, 1960 nearabout 3 P.M. when two buffaloes belonging to the accused entered her grass land and began to eat the grass. She was about to drive them out when G. R. the accused objected to it and started abusing her. On her assertion that the land was her and that he has no right to graze his buffaloes there, the accused gave her a blow on the forehead near the left eye with his staff. It bled profusely and had swollen. It was, therefore, prayed that proper action be taken against the accused.

Proceedings—The case came for hearing before the Panchayat. Both the parties have applied that V. K. from the accused's side and M. R. from the complainant's side be allowed to plead their respective cases.

Since V. K. is the accused's son his application cannot be accepted under section 83 of Himachal Pradesh Panchayat Raj Act. Hence rejected whereas the application of the complainant has been accepted. Case adjourned till 20-9-1960.

20*th September* 1960—In the previous sitting this Panchayat allowed M. R. to plead the case of the complainant. As he is found to be complainant's husband's brother, the case was reconsidered and that it has now been decided to reject this also.

Charges were read out to the accused but he denied all of these. The accused has informed that he filed a revision petition in this connection with the Sub-Judge, Mahasu and that he does not want to produce any witness before this Panchayat. Case again adjourned till 24-9-60.

24*th September* 1960—The accused filed an application before the Panchayat to transfer his case to Sub-Judge and to stop the proceedings.

Since there is no provision of stopping the proceedings under Himachal Pradesh Panchayat Raj Act, on every such request, it is decided that the hearings should continue till orders under Section 93(2) of Himachal Pradesh Panchayat Raj Act are received from the Sub-Judge.

Complainant's witnesses have been recorded and the case is adjourned till 30-9-60.

30*th September* 1960—The Panchayat has received a request from the complainant that the statement of Shanti, one of her witnesses may be recorded at her residence which is granted.

Besides this, an order from Sub-Divisional Judge was received to send the entire case to him before the 10th October, 1960. Case adjourned till 15-10-60. It is also decided to record the witness of Shanti on 15-10-60 at 10 A.M. at her residence.

10*th October* 1960—In the Court of Shri Prakash Chand, Sub-Divisional Judge, District Mahasu, Kasumpti.

Revision under Section 93(2) Himachal Pradesh Panchayat Raj Act, 1954.

Both the parties were present. They submitted that since they have reached a compromise, the court is requested to drop the proceedings of the case.

The court accepted their compromise and closing the proceedings announced.

Cooperative Movement

The Chaunri Cooperative and Multipurpose Society Ltd., Junga was started in 1952, the total membership at the time of investigation was 155. Out of which 23 members were from Chaunri. The activities of the society covers a number of subjects, that is, loans, distribution of potato seed and chemical fertilisers besides running a general merchandise shop and a sugar depot. 101 persons have been given loans upto October, 1964. The shop earned a profit of Rs. 4,883 upto June, 1960. Its share capital was 15,066 in 1961. The society also helps in marketing agricultural produce of the villagers at competitive rates.

It appears that the society has been doing a fairly satisfactory work since its inception. But the people in general are not very enthusiastic about the cooperative movement. A lot of educative work is required to achieve the desired goal. In this connection we may reproduce here an extract from the General Review Report on Rural Credit Follow up Survey, 1959-60. The fourth in the series—released by the Reserve Bank of India.

"The fact that the problem of cooperative development one that runs deep into the socio-economic structure of rural India, makes it necessary to have a thorough and periodical study of the growth and impact, as also of the short-falls, of the movement. It is a result of one such study in fact that we know now that inspite of the so-called remarkable growth of credit cooperatives throughout the country, these achievements have been anything but spectacular, the obvious reason being that the forces of transformation were not as powerful as those that were sought to be counteracted".

(Quoted from the Eastern Economist).

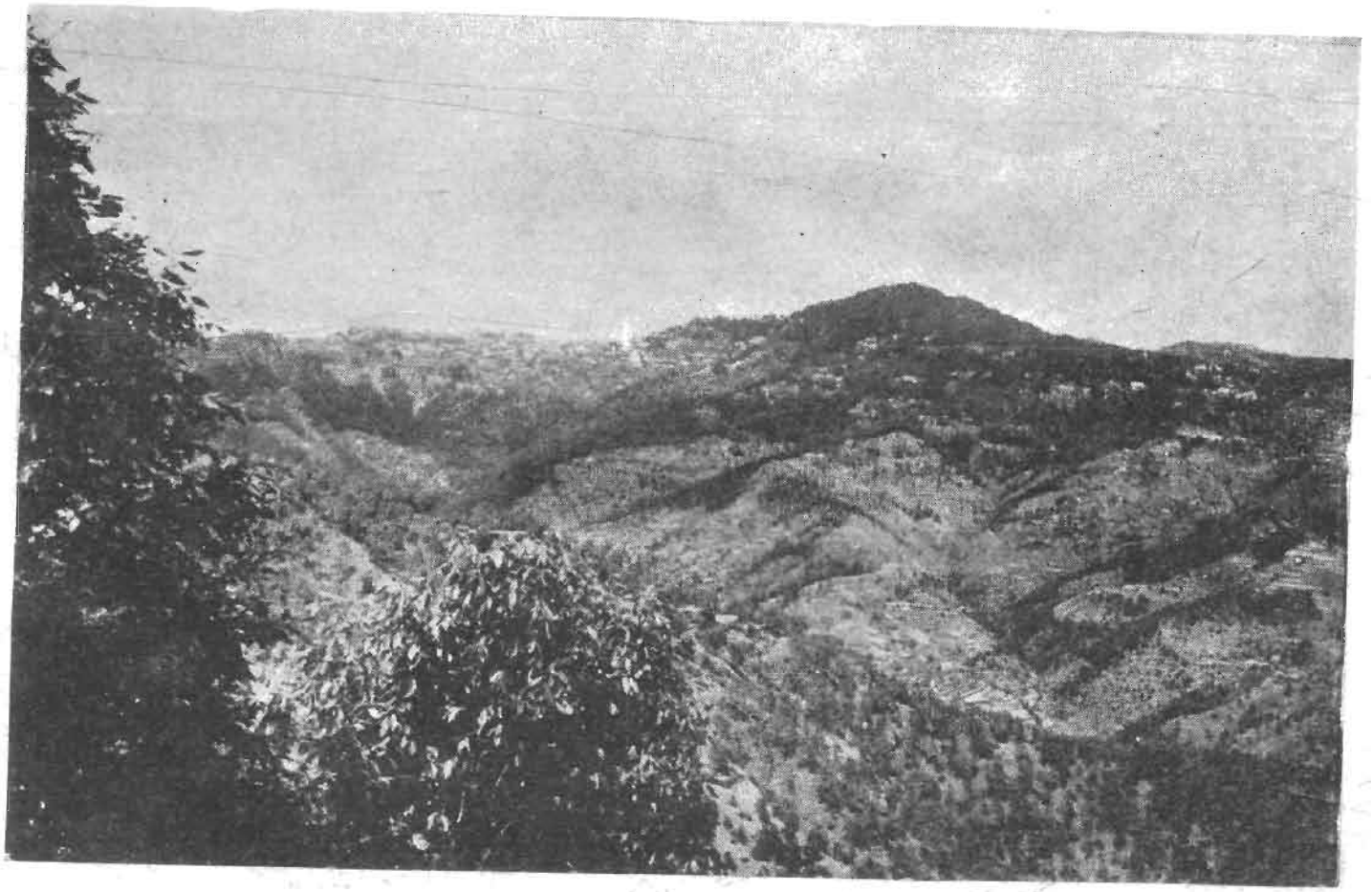
V. Conclusion

Chaunri or Junga as it is generally known in the adjoining areas represents a village which has had its heydays during the State regime. Some vintages of faded glory are still discernible in the form of Rajmahal and a few other spacious buildings there. During the state regime, being the capital or Rajdhani of the State it had the proud privilege of being the centre of activities and people from all over the State had to come at one time or the other for getting their various needs fulfilled. The business at that time was quite flourishing. But with the merger of the State into Himachal Pradesh, Chaunri cease to be an important town and that too not an important one. The district headquarters being situated at Kasumpti, people started wending their ways to that place. Junga is not even a tehsil headquarter and so only those who have got to go to Junga visit this place with the result that the business slumped and the ruling family also shifted to Simla. At the time of survey the village presented a deserted appearance with no future prospects. In the preceding chapters an effort has been made to study the social and cultural life of the people and their economic position whatever it was at that time. Having been the State headquarters for so long a period it may be conceded that there has not been left much of rural aspect of the life of the people. Rather Junga would appear to have imbibed urban influence to a great extent. There is nothing that the village can boast of except its past history which does not in any way help the people or the place. It is now an ordinary village though having the facilities of education, water taps, a police station, post office and a few shops.

Junga has recently attracted the attention of the administration and efforts are being made to save it from further deterioration. For that purpose a Police Training Centre has been set up there which has added to the population of the village. In addition to that training headquarters of Home Guards have also been established there. These steps are, it is hoped, likely to attract some families of government employees. This may help the businessmen a little otherwise on account of its geographical situation and being situated at the dead end of Simla-Junga Road it has little or no chances of development in any other sphere.

L/B(N)38COHP—500—28-3-69—GIPS

CHAUNRI
IN
PICTURES



Distant View of Simla



Kasumpti on way to Chaunri



Way to Chaunri



Junga Bridge from the Hill Top

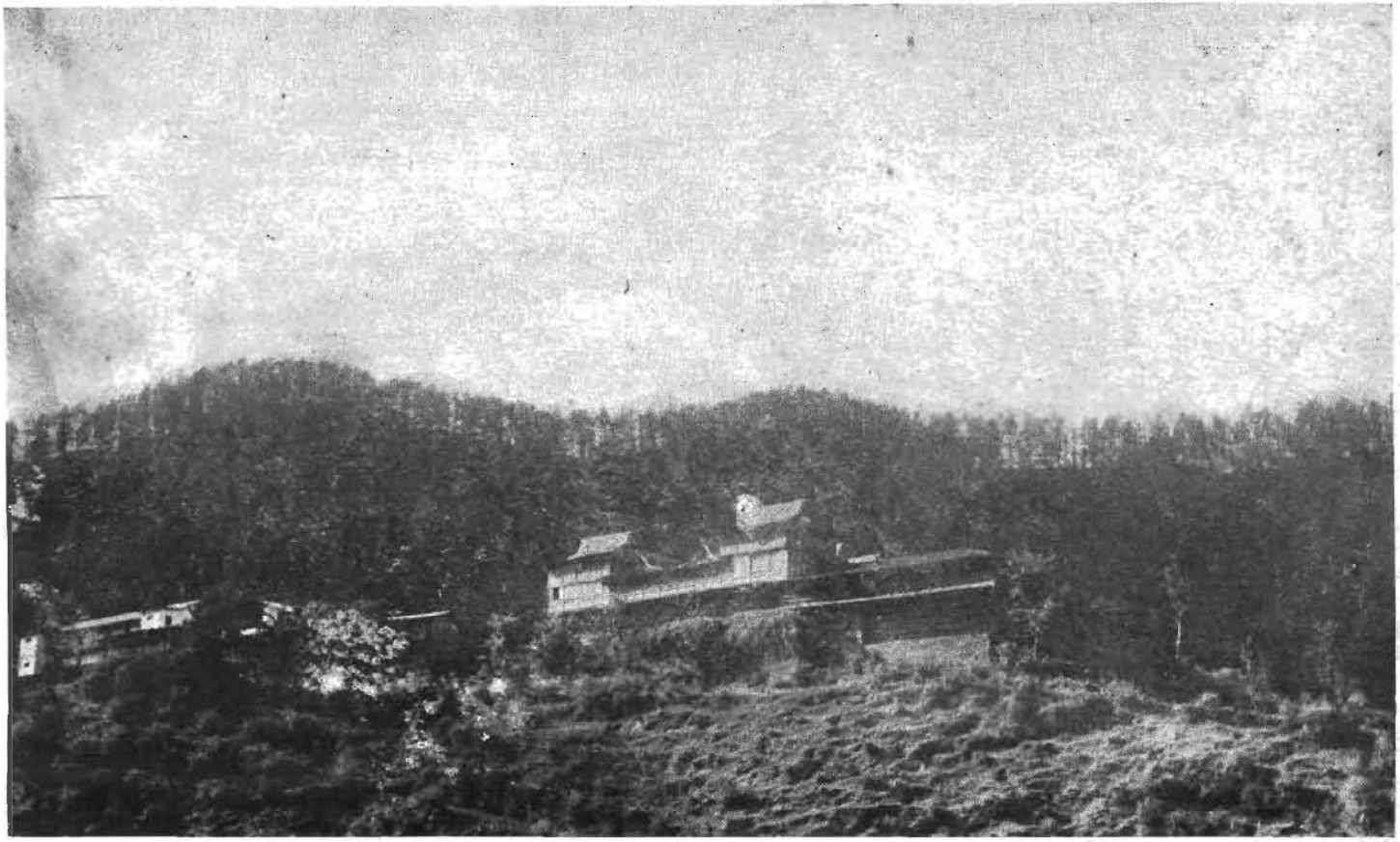


Fishing in Ashni Khad

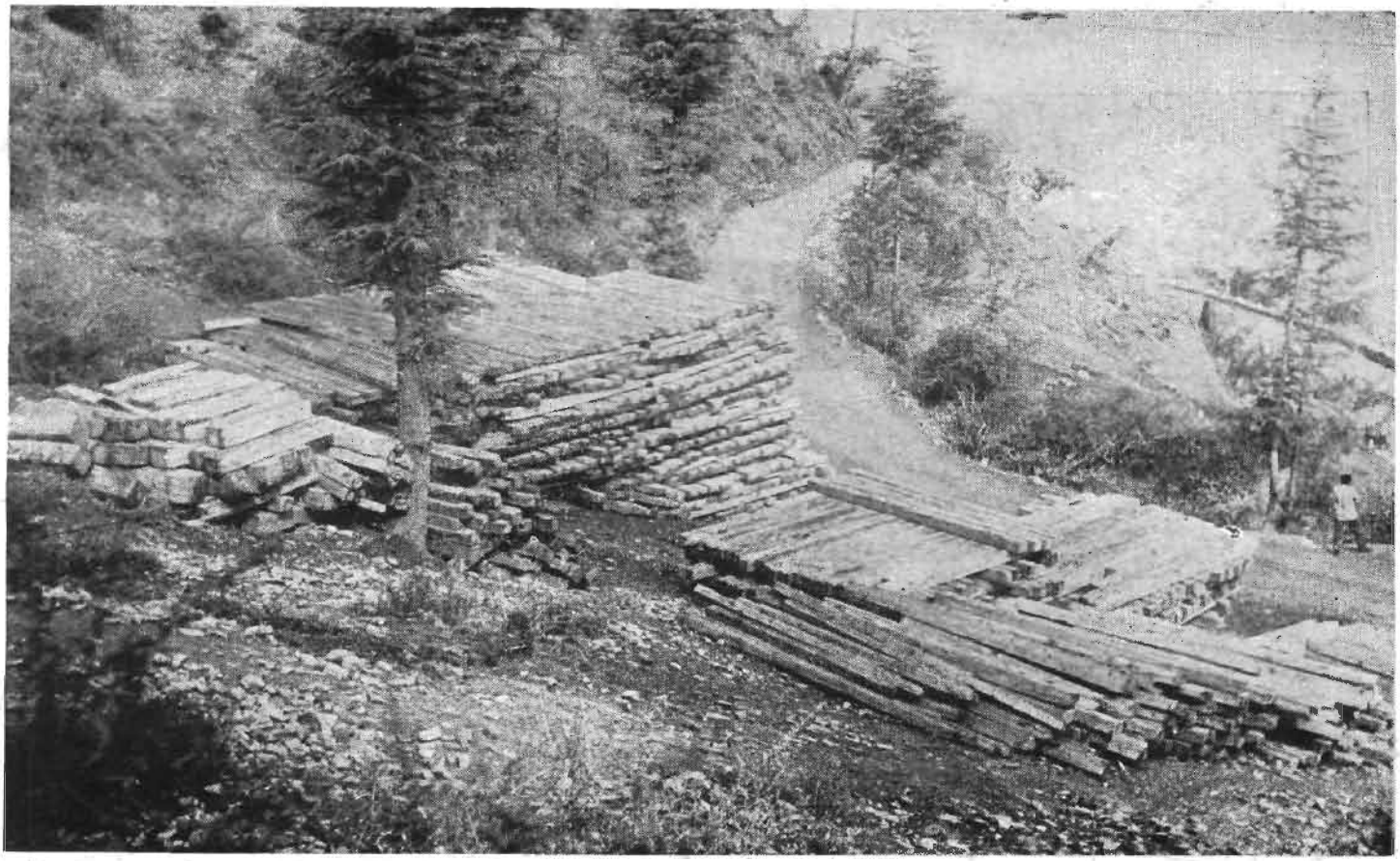


Water Fall





Raja's Palace



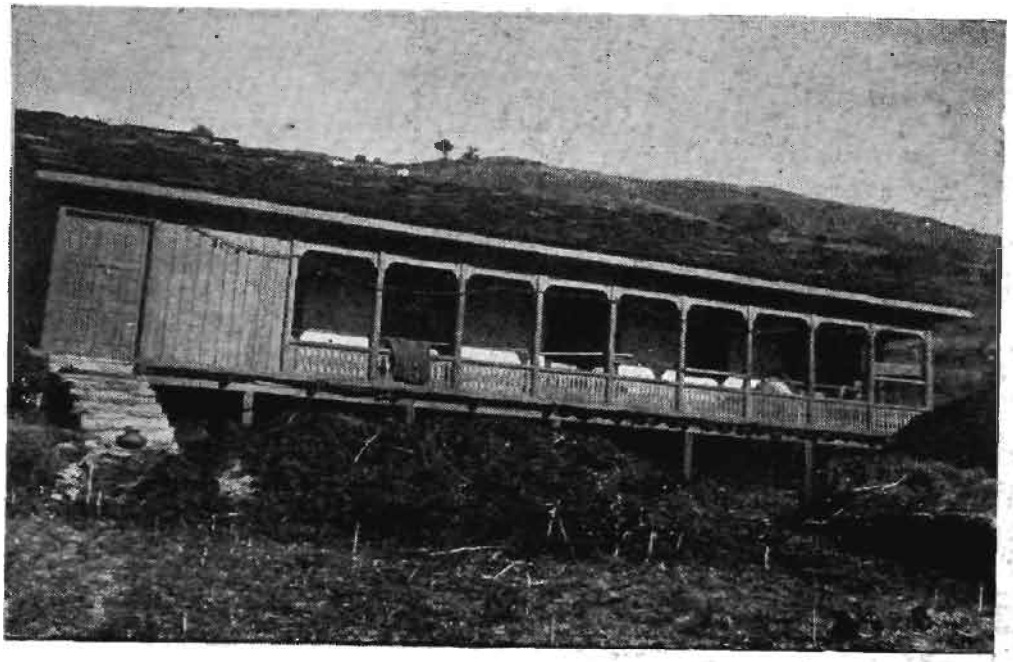
Timber depot



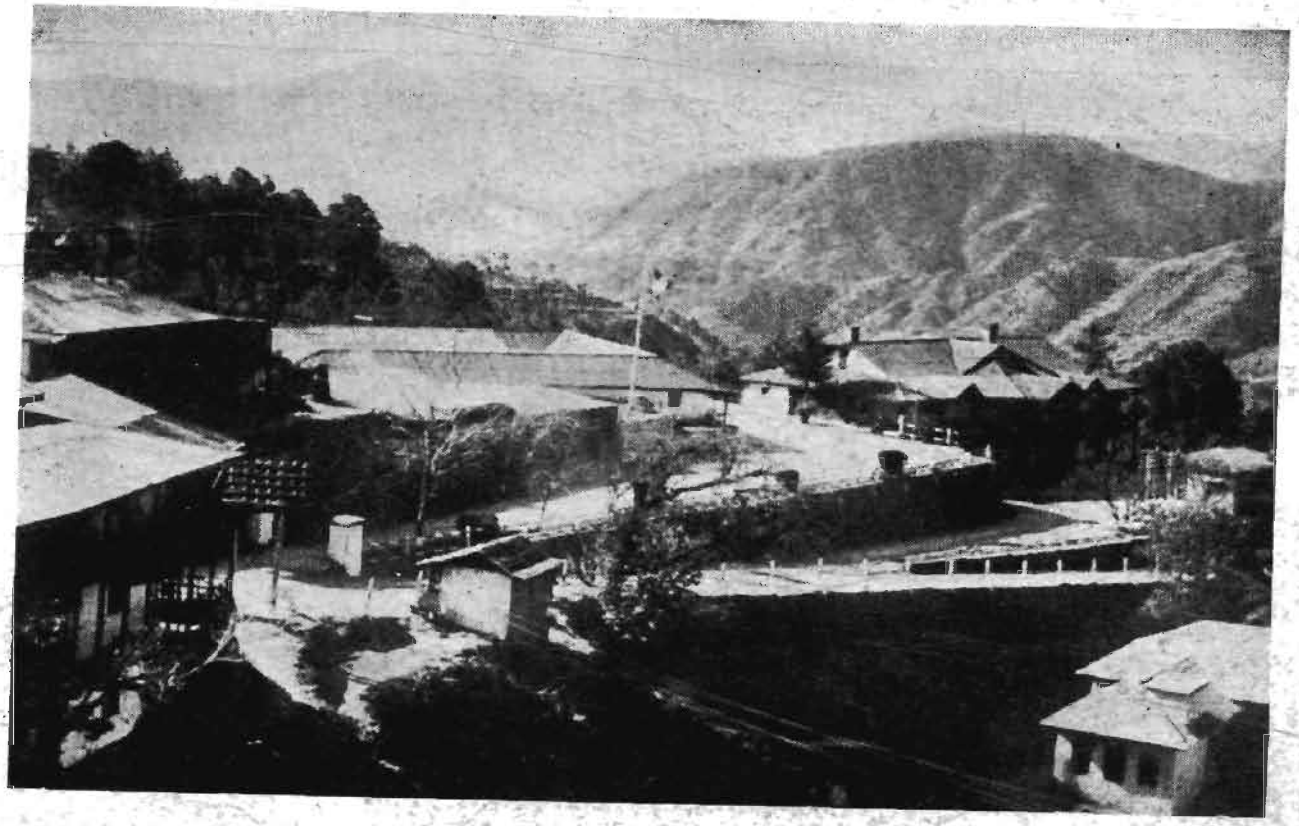
Wood carving



Another temple



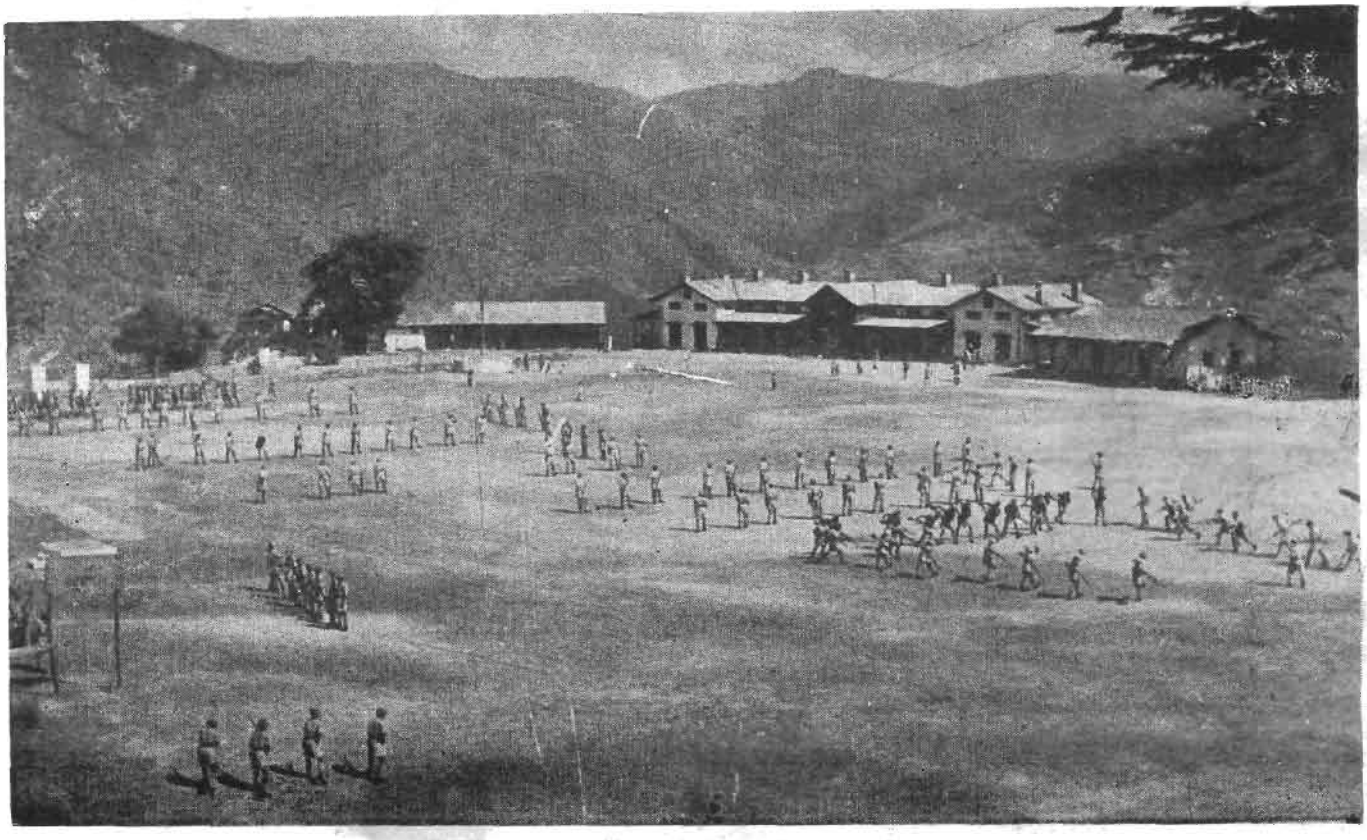
House structure



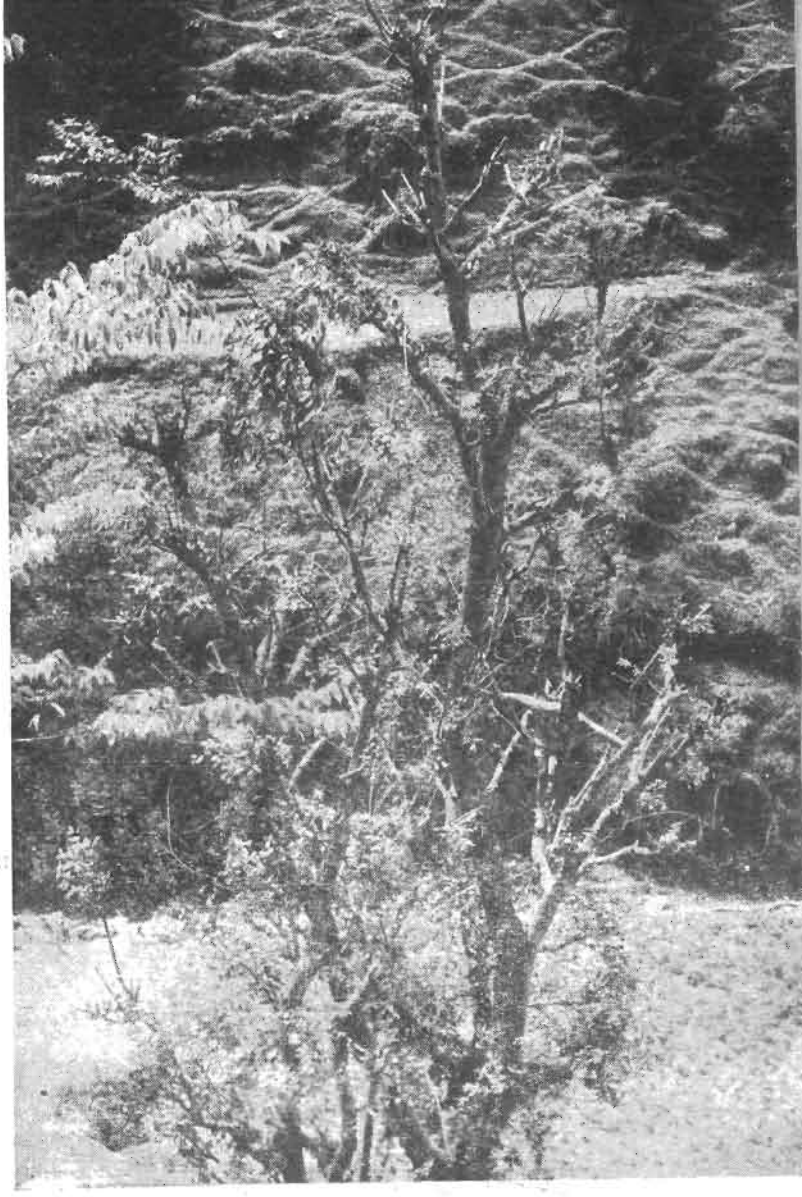
A view of New Junga



Civil Defence Training Centre, Junga



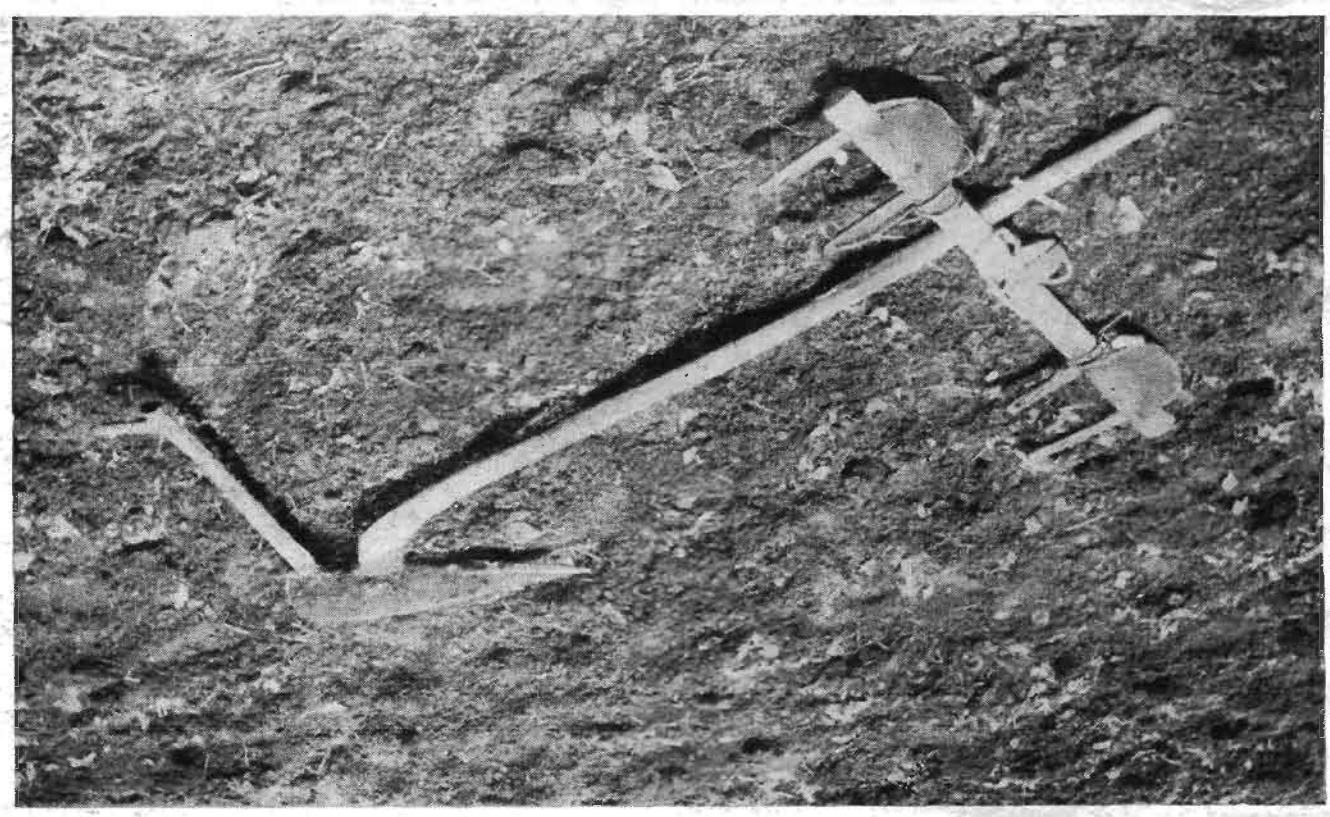
Police Training Centre, Junga



A fuel wood tree



Clearing stones from fields



Plough



Ploughing in Progress



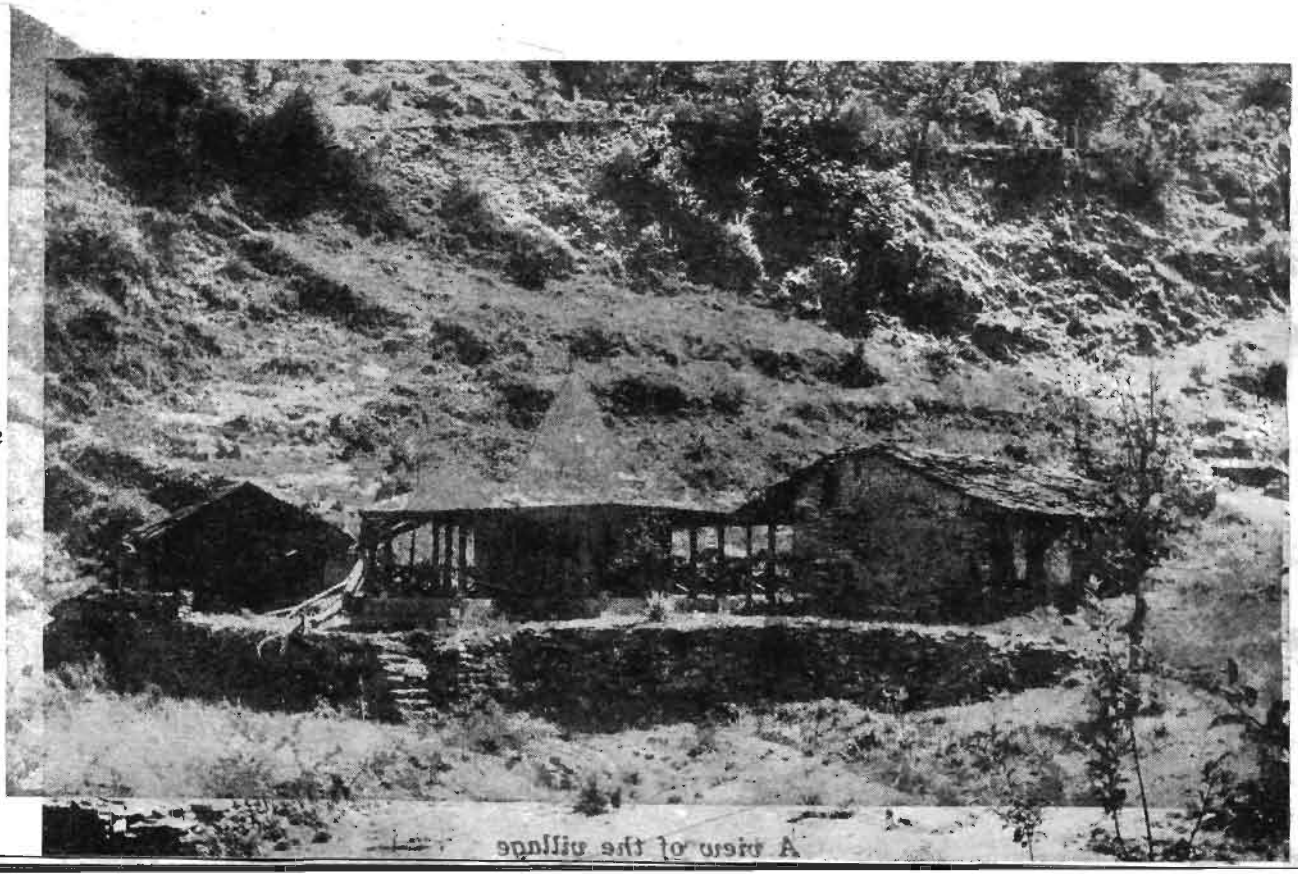
Potato field



A view of the village



Washing dirty linen



The village temple

LIST OF 1961 CENSUS PUBLICATIONS OF HIMACHAL PRADESH

VILLAGE SURVEY MONOGRAPHS

District Chamba

Chitrari, Chamba Tehsil (Price Rs. 3.60)
Devi Kothi, Chaurah Tehsil (Price Rs. 3.10)
Maingal, Chamba Tehsil
Lakkar Mandi, Bhattiyat Tehsil
Hatli, Bhattiyat Tehsil (Price Rs. 3.15)
Brahmaur, Brahmaur Sub-Tehsil (Price Rs. 4.20)
Kupha, Parmas, Malet and Karoti (Thamoh) Pangi Sub-Tehsil (Price Rs. 4.40)

District Mandi

Chauntra, Jongindarnagar Tehsil (Price Rs. 3.25)
Bir, Mandi Sadar Tehsil
Kot, Sarkaghat Tehsil (Price Rs. 4.05)
Panjain, Chichot Tehsil
Nalag, Sundarnagar Tehsil (Price Re. 1.00)
Pangna, Karsog Tehsil (Price Rs. 2.95)

District Bilaspur

Dabhla Dari Ghamarwin Tehsil (Present)
Deoli, Bilaspur Sadar Tehsil

District Mahasu

Shakrori, Seoni Sub-Tehsil (Price Rs. 3.00)
Batal, Arki Tehsil (Price Rs. 2.45)
Shathala, Kumharsain Sub-Tehsil (Price Rs. 5.50)
Delath, Rampur Tehsil
Chergaon, Rohru Tehsil (Price Rs. 4.65)
Gijari, Theog Tehsil (Price Rs. 2.45)
Chaunri, Kasumpti Tehsil
Basal, Solon Tehsil (Price Rs. 4.10)
Chaupal, Chaupal Tehsil

District Sirmur

Rajana, Rainka Tehsil (Price Rs. 5.75)
Moginand, Nahan Tehsil (Price Rs. 3.75)
Kolar, Paonta Tehsil (Price Rs. 3.45)
Kamrao, Paonta Tehsil (Price Rs. 3.20)

District Kinnaur

Kothi, Kalpa Sub-Division (Price Rs. 3.55)
Nachar, Nachar Sub-Division (Price Rs. 4.05)
Kanum, POO Sub-Division (Price Rs. 8.70)

CENTRAL GOVERNMENT PUBLICATIONS

1961 Census Report, Volume XX-Himachal Pradesh, will be in the following parts—

I-A General Report
I-B Report on Vital Statistics of the Decade including reprints
I-C Subsidiary Tables
II-A General Population Tables and Primary Census Abstracts (Price Rs. 1.75)
II-B Economic Tables (Price Rs. 5.50)
II-C Cultural & Migration Tables (Price Rs. 7.50).
III Household Economic Tables (Price Rs. 3.60)
IV Report on Housing and Establishments (Price Rs. 15.50)
V-A Special Tables on Scheduled Castes and Scheduled Tribes (including reprints (Price Rs. 6.35)
V-B(I) Ethnographic notes on Scheduled Castes & Scheduled Tribes
V-B(II) A study of Gaddi Scheduled Tribes and affiliated castes by Prof. William H. Newell (Price Rs. 2.90)
VI Village Survey Monographs (31 Villages)
VII-A Survey of Handicrafts
VII-A(I) Gold and Silver Ornaments (Price Rs. 15.00)
VII-A(II) Art of Weaving (Price Rs. 8.25)
VII-B Fairs and Festivals (Price Rs. 17.90)
VIII-A Administration Report—Enumeration (for official use only)
VIII-B Administration Report—Tabulation (for official use only)
IX Maps (Atlas)

District Handbook—Chamba (Price Rs. 6.90)

District Handbook—Mandi

District Handbook—Bilaspur (Price Rs. 6.05)

District Handbook—Mahasu

District Handbook—Sirmur

District Handbook—Kinnaur (Price Rs. 4.80)