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HIMACHAL PRADESH

A Village Survey of

BATAL

(Arki Tehsil, Mahasu District)

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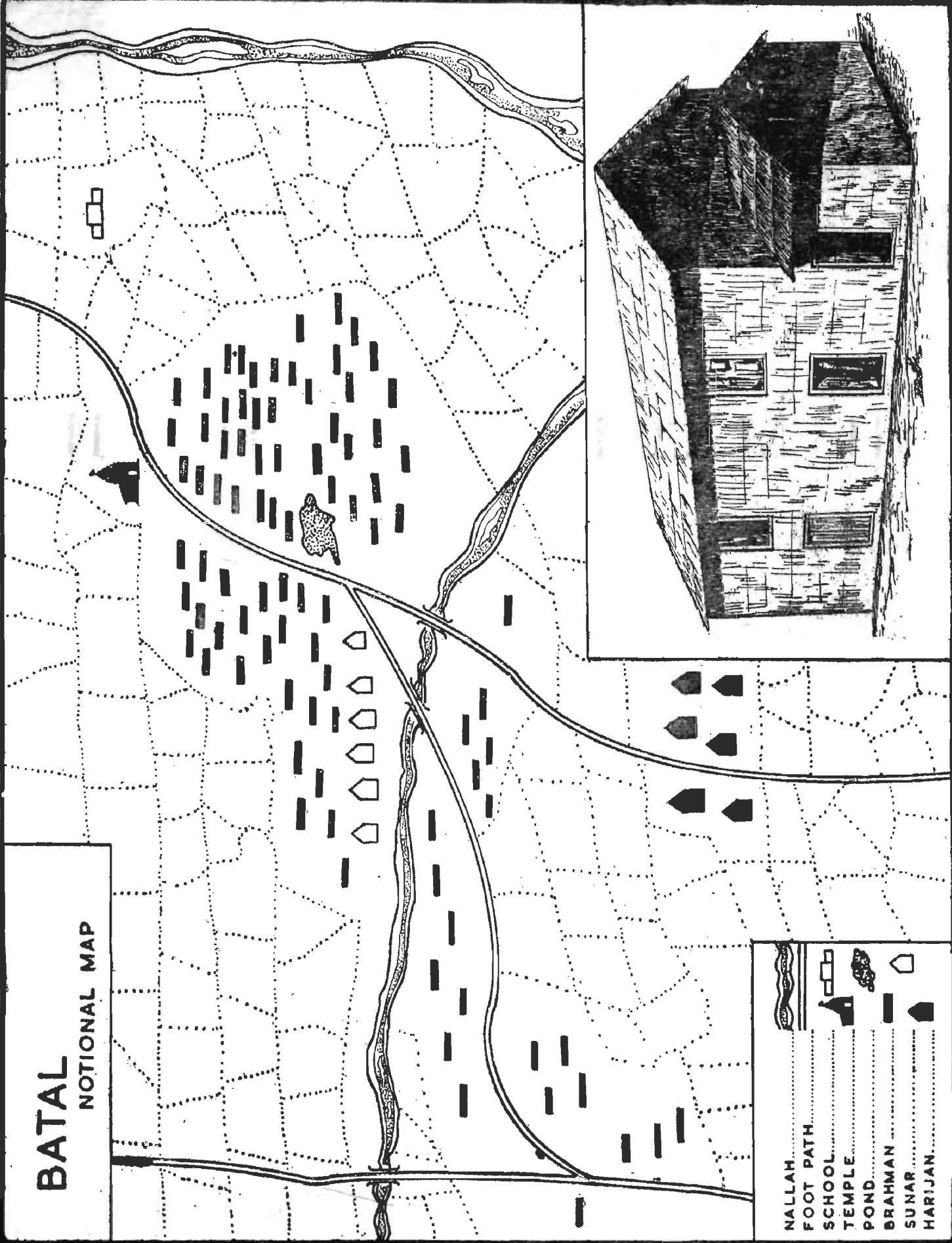
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SUPERINTENDENT OF CENSUS OPERATIONS
HIMACHAL PRADESH

BATAL

NOTIONAL MAP



NALLAH
FOOT PATH
SCHOOL
TEMPLE
POND
BRAHMAN
SUNAR
HARIJAN

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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 of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

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

variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further 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 Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my

colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI

July 30, 1964

ASOK MITRA

Registrar General, India

PREFACE

While confronted with the task of selecting representative villages for socio-economic surveys in Himachal Pradesh I always had in mind that each village should present a typical view of life of a certain community. Batal, therefore, has a peculiarity of its own that it is inhabited by Brahmins which is a priestly caste.

Batal is one of the common type of hill villages, the inhabitants of which could not avail of the opportunities provided by nature. Judging from the hill standards this is fairly a big sized village predominantly inhabited by Brahmins. Agriculture though their main occupation is not encouraging enough partly because of the villagers indifference towards agricultural development and partly due to uneconomic land holdings. The younger generation of the village prefer services in the towns. As agriculturists they are poorly equipped and do it rather in a purfunctory fashion. They are not from amongst the progressive farmers who have fully appreciated the potentialities of their land especially when they have the marketing facilities at their door at Arki or Simla.

While going round the village we found them chatting or playing cards near the Shiva Temple. They look, no doubt, an intelligent lot of people but their energies need being channelled into some constructive channels wherein lies their betterment. Mere preaching of good sermons or lamenting on the by-gone days when they were held in high esteem by the Ruling Chief and the public in general will not help much. They have to adjust themselves according to the modern trends. The only discernible difference that could be noticed is that their children are getting education on different lines from what their parents did. The study of literature which produced Padhas-priests only is now a story of the past.

I would like to convey my warm gratitude to all those who rendered useful service in bringing out this monographs.

I hope this little piece of work like others, will come up to the expectations of the lovers of the Census publications.

R. C. PAL SINGH

BOSWELL, SIMLA
December, 1965.

ACKNOWLEDGEMENTS

I am grateful to Sita Ram Sharma and Pt. Jeev Ram the village elders and Shankar who helped the Investigator during this survey. They have fairly good knowledge of the rural problems. Lambardar Kanshi Ram and Vaid Unia Dutt Sharma were very helpful in extracting the information from the villagers.

Line drawings and lay out of the cover page have been prepared by O. C. Handa of my office. Notional map of the village has been prepared by Tuka Ram Draughtsman.

RAM CHANDRA PAL SINGH

BOSWELL, SIMLA

December, 1965.

1. THE VILLAGE

Introduction

Batal is pleasantly situated just a kilometer away from Arki. The road to Kunihar passes a little away to reach Batal one has to board the bus from Simla and get down at Arki, a distance of 45 km. from Simla. The road is Pucca upto Shalaghat (33 km.) and the remaining 12 km. are Kacha. From Arki one has to cover the one kilometer journey on foot through the main bazar of Arki. The village is spread over an area of 615 acres. Some of the houses are on the gentle slopes of the low hills, with the main concentration of the abadi on a flat piece of land.

With a population of 960 persons comprising of 502 males and 458 females, this is a fairly big village of the tehsil and dominated by Brahmins who claim to be the Gurus and Purohits of the erstwhile Rulers of Baghal State. Others living here are Chamars, Kumhars, Acharj (Maha-Brahmins) and Sunars. The main occupation of the villagers is agriculture. Besides agriculture Brahmins are engaged in their ancestral professions of astrology and priesthood. At least one man each from a majority of families is out in services in Simla and Delhi. Many of them keep their families in the village. Till 1947 the Brahmins enjoyed special privileges and patronage of the Ruling Chiefs of Baghal State for their services as 'Pandits' and astrologers. On festive occasions, births and marriages they were invited to 'Yajnas'. Some of them used to get free ration and other things.

History and Name

Because of there being so many Sanskrit knowing Brahmins in the village, Batal was popularly known as Chhoti Kashi in this part of the hills. It may be mentioned that Kashi or Varanasi is a well known seat of Sanskrit learning in India. The people claim it to be a very ancient village. It is believed to have been founded at the time of King Vikrama Ditya. It is a belief among the village elders that a relative of King Vikrama Ditya came and settled in this area as the land

here was uninhabited. He was so fascinated by the scenic beauty and tranquility of the place that he decided to settle here alongwith his favourites. The history of Baghal State is traced to the ancient times and the founder Ruler of Baghal brought some Brahmin families who were his Purohits and astrologers and they were settled in Batal.

No documents are available about the settlement history. The name 'Batal' is said to have been made up of two words 'Vat + Alya'. In Sanskrit this means, the abode of strong wind. Its geographical situation is such that it is very windy and so the place came to be known as Vatalya which later on was called simply Batal.

Neighbouring Villages

Batal is bounded by the villages of Gahar, Jakholi, Arki, Mangu, Katal, Chhoi, Dawaras, Patti, Manjhu, Lahdi, Pukhro and Seri. The village is divided into sections Pokhtu, Rehad, Sheur and Bardo.

Physical Aspects

(a) Geographical area	615 Acres
(b) Barren and un-cultivated land	3 Acres
(c) Land put to non-agricultural uses	31 Acres
(d) Cultivable waste	43 Acres
(e) Permanent pastures and other grazing land	338 Acres
(f) Current fallow	2 Acres
(g) Net area sown	198 Acres
(h) Total cropped area	289 Acres
(i) Area sown more than once	91 Acres

The soil of the area is clay brown. Alluvial beds, sand stones and lime rocks are found. There are undulating hills with deep vertical gullies and ravines.

Soil Conservation—Conservation and afforestation works are in progress mainly under the Bhakra Catchment Scheme. This work is concentrated in Kunihar area and adjoining Shalaghat. Some such works in small bits are scattered in other parts of the Tehsil.

Climate and Temperature—At an altitude of 3,500 feet the climate of the village is:—

Spring—March and April.

Summer—May and June.

Rainy Season—July and August.

Autumn—September to November.

Winter—December—February.

The spring and the autumn are pleasant seasons. Summers are moderately hot though winds

continue blowing all the time. Winter months are not too cold. There is no frost or snow. The maximum and minimum temperature during the year remains usually at 100 degrees and 40 degrees respectively.

Rainfall—Maximum rainfall occurs during July and August. There are occasional showers throughout the year. An idea about the rainfall can be had from the rainfall data collected at Arki.

Year	Jan.	Feb.	March	April	May	June	July	August	Sept.	October	Nov.	Dec.
1	2	3	4	5	6	7	8	9	10	11	12	13
1958	44.4 C.M.	6.63 C.M.	33.30 C.M.	..	11.30 C.M.	80.12 M.M.	320.4 M.M.	126.4 M.M.	94.8 M.M.	53.6 M.M.	Nil	62.5 M.M.
1959	107.7 M.M.	91.5 M.M.	71.0 M.M.	22.3 M.M.	83.6 M.M.	45.2 M.M.	355.4 M.M.	305.7 M.M.	153.7 M.M.	48.3 M.M.	12.7 M.M.	Nil
1960	39.9 M.M.	Nil	77.7 M.M.	22.8 M.M.	34.8 M.M.	77.4 M.M.	409.5 M.M.	282.9 M.M.	41.6 M.M.	Nil	10.3 M.M.	68.5 M.M.

Flora

There are quite a few trees in Batal which provide timber, fuel and other requirements of the villagers. For timber tuni is most popular. Kharak, Kakari and Suro are also used. Beul trees are much cared for. The tree provides in its leaves, good fodder for the cattle while its branches supply fibre for making ropes and its sticks serve as torch wood. Bamboo trees supply

the raw material for baskets. In spring Kachnar and Simbal blossoms add to the charm and beauty of the area. Karonda, Kashmal, and suro bushes harbour birds which amuse and charm the passers-by.

Some fruit trees like plum, mango, wild pomegranate, papita, lemon, banana and citrus are found in or near about Batal. The various species of flora found here are:

Local Names	Botanical Names	Utility
Amla	Phyllanthus Emblica	A small tree with flaking bark. The fruit which is green or pale yellow is astringent and six lobed. It is used in medicines and for pickles.
Am	Mangifera Indica	This is a fruit tree. Mango leaves are used at marriage ceremonies and small pieces of wood are required at the time of death. The villagers often obtain green mangoes for preparing pickles.
Amrood	Psidium guava	Guava trees are found near about the village. This fruit ripens in winter and gives a pleasant fragrance. The fruit is peeled off in flakes and in the centre a mass of pulp is found in which many small seeds are embedded.
Aru	Prunus Persica	This is a small tree found in whole the Tehsil. The fruit is sweet with a tinge of red or yellowish when ripe. It opens in two pieces.
Ber	Ziziphus Jujuba	A medium size thorny tree. It is a wild growth. Fruit is edible and branches used for fencing fields. Big and older trees are cut for fuel.
Bans	Dendro Calamus-Strictus	Bamboo trees are grown near the streams or nullahas. Baskets and kiltas are made from it. This is useful as timber tree also.
Beul	Grewia Oppositifolia	A small or medium size tree. The leaves are a very good fodder. The fibre is used as rope. The wood is tough and is excellent for agricultural implements. The branches are required for lighting fuel.
Chil	Pinus Longifolia	Gandaboraza, turpentine and tar are obtained from this tree. The wood is used for building, but rots in the wet and susceptible to insects as well.

Local Names	Botanical Names	Utility
Daru	<i>Punica granatum</i>	Wild pomegranate is found here in plenty. Its flowers are red and fruit sour which is dried to make anardana. Bushes are cut for fencing and fuel.
Jhadinu	<i>Olea glandulosa</i>	This is used for timber.
Kakar	<i>Pistacia integerrima</i>	These trees are good for fuel and timber. Kakar singi is required for medicines. Leaves are cut to form manure beds during rainy season.
Kachnar	<i>Bauhinia Variegata</i>	A medium size tree. Leaves are used as fodder and the flowers used for making vegetables and pickles. Wood is durable but little used. The bark is utilised for tanning and dyeing leather.
Kangu	<i>Flacourtia Runontchi</i>	Red or black small edibles are obtained from kangu trees. The tree is small.
Khair	<i>Acacia catachu</i>	Medium sized tree. It has pale yellow flowers. Its timber is of great utility. Agricultural implements are made from it. Katha (Catachu) is obtained by boiling the inner pieces of wood.
Pipal	<i>Ficus religiosa</i>	A large shady tree. Leafless for a short time during summer, sacred to Hindus and they do not cut it.
Papita	<i>Caricapapya</i>	A short lived small tree. The ripe papita is sweet and unripe fruit is cooked as vegetable.
Plum	<i>Prunus</i>	This is a small and delicate tree. It blossoms in March and the fruit is ready by July or August.
Simbal	<i>Bombax malabaricum</i>	A very handsome forest tree when in blossom. Its flower blossom appear before leaves. Its soft wood is used for preparing package cases.
Tour or Maljhan Malu	<i>Banhinia Vahlia</i>	Very large branches, one to hundred-feet long. This plant produces fibre. Its leaves are useful for making <i>donas</i> and <i>pattals</i> . These serve as fodder as well. Seeds are of medicinal value.
Tuni	<i>Cedrela toona</i>	This tree is of great utility for timber. It yields red wood for timber. Doors and windows are mostly made from tuni trees.
<i>Bushes.</i>		
Karonda	<i>Carrisa Spinarum</i>	This is a wild growth. Its flowers are white scented and crowded in terminal clusters. The bushes are cut for fuel and fencing.
Kashmal	<i>Belberis Species</i>	A small shrub with young branches. The root is used as cure for sore eyes.
Suro	<i>Euphorbia royleana</i>	Suro is a delicate bush. If it is scratched milk sprouts out. Young plants of suro are washed and boiled for vegetables. Big and old suro may be used as timber for ceiling. Usually this is grown in the eroded areas.
<i>Ground Flora</i>		
Banefsha	<i>Viala odorata</i> Sweet Violet	Root stock stout and leaves tip rounded. The dried flowers are used for medicinal purposes.

Grasses

Dholgrass and kusha.

Fauna

In the forests around Batal one may come across leopards, ghorals, porcupines, rabbits, squirrels, monkeys, langur, barking deer and jackals. Animals may not be found in the areas near about the habitation but there is ample shelter for them in the neighbouring forests. The villagers have to be watchful to guard their cattle against leopards which is often on the look out for a prey in the vicinity of the village. Monkeys, jackals, langur and porcupines cause heavy damages during kharif season.

Many birds are found between Simla and Arki. Pomegranate, mango, pipal and ber trees provide good alrodes to birds in spring and summer. The villagers have to keep a vigil on crows and finches when their crops are ready. Partridges, sparrows, pigeons, bulbuls, golden oriole may fly across to cheer up a passerby. Then there are chakor, partridges, himalayan crows, vultures, pheasants and wild fowls. All these may be seen one time or another of the year while going down to Batal from Simla. Migratory birds are coccoo and doves. They are seen during spring and summer.

Water Sources

Bowli fitted with taps is the main source of drinking water in the village and it is centrally located. Brahmins have a common tap whereas the harijans take water from the separate Bowli just adjacent to the first one. There is also a scheme to construct a Kuhl to bring water from a nearby nullah for irrigation purposes. The bowlis provide enough of drinking water to the people.

Residential Pattern

The major population of the village lies on a flat level ground. Some houses on the western direction are scattered over the gentle slopes of the hill. The cluster of houses look as if glued together when one casts a look at the village from the motor road. It is not strictly punctuated by different castes groups of houses. Six households of Mahabrahmins are in Jakholi, a mile away. Kumhars and sunars live among the con-

centrated abadi of the Brahmins. The houses in the main habitation are built contiguous to each other.

A small portion is inhabited in Pokhtu. The village is internally divided into Rehad, Sheur, Kuwaradwar, Patkho-ri-ber, Badar, Rangara-ri-Ber and Garhwaria-ri-Ber.

Important Public Places

Among the important public places, Shiva Temple occupies the first place. Early in the morning men and women go round the temple offering worship. There is the Gram Panchayat Office also. The Primary School is at the corner of the village, a little away from the abadi. The cremation ground is on the banks of the Arki khud. A platform around the Pucca tank in the heart of the village is always occupied by the villagers discussing village politics. Many groups of men play cards.

TABLE

Communica- tion faci- lities.	Institutions including Schools, Libraries, Hospitals, Dispensaries, etc.	Technical institutions	Water supply scheme and Co-operative	Elec- tricity	Temples and other buildings	Crafts
1	2	3	4	5	6	7
(i) Post Office	(i) Boys and Girls Higher Secondary Schools.	1. <i>Arki</i> (i) Tailoring Centre	(i) Pipe	Yes	(i) Gopal ji	Gharats (6)
(ii) T.O.	(ii) Primary School	(ii) Tanning Centre	(ii) Tanks		(ii) Ram Chanderji	Achar making
(iii) Telephone	(iii) Rural Health Centre.		(iii) Deora Agri. M.P. Coopt.		(iii) Kali Bhagwati	Tailoring (14)
(iv) Motor Road	(iv) Veterinary Hospital		(iv) Krishna Agr. M.P. Society.		(iv) Narsingh	Furniture maker (1)
	(v) Cow & Bull Breed- ing Centre.	✓	(v) Baghal Agri. Indus. Leather Tanning Soc.		(v) Shiv Mandir	
	(vi) Fisheries Centre		(vi) Himalya Agri. Dairy Farming Society.		(vi) Lakshmi Narayan	Carpenters(3)
	(vii) Fertilizer Depot.				(vii) Matloo	Shoe makers (10)
					(viii) Thadodu	Lohars (2)
					(ix) Bawali wala	Watch makers (2)
..	Primary School	2. <i>Batal</i>	Bawli	Yes	Shiva Temple	Goldsmiths (7)
						Shoe makers (5)
						Potters (2)
						Goldsmith (1)
		3. <i>Jakholi</i>				
		4. <i>Deora</i>				
..	..	5. <i>Manj</i>		..	Bhagwati Temple	Gharats (7)
..	Primary School	..	Pipe system	..	Shiva Temple	Tailoring (1)
..	Primary School	..	The Manju Agri. M.P. Co-op., Society		..	Blacksmiths (3)
						Gharats (1)
						Shoe makers (1)
						Gharats (5)
						Tailoring (3)
						Ban, mats and fans making
						Shoe-makers (5)

1	2	3	4	5	6	7
Post Office	High School	6. Hat-kot Kunihar				
Telephone	Dispensary					
Road	Agri., Research Centre					
	Agri., Training Centre			Yes	Thakurdawara	
	Agri., Fertilizer Depot.					
					Rest House.	
					(i) The Padam Shoe Indust., M.P. Society	Gharats (2) Kohlu (2)
					(ii) Weaver Agr., M.P. Indust., Society.	Tailoring (5) Blacksmith (1)
					(iii) The Himachal Agr., Indust. Society.	Shoe makers (4) Goldsmiths (2)
					(iv) The Kunihar Non-Agri. Labour and Artisan Society.	
					(v) The Silk Worm Agri. Indust., Society.	
					(vi) The Kunihar Agri. M.P. Society.	

2. THE PEOPLE

Caste Composition

The village is inhabited by Brahmins, Maha Brahmins, Rajputs, Kumhars, Sunars, Chamars, Kolis and Doomnas. The Brahmins occupy the apex of pyramid representing the caste heirarchy. Maha Brahmins are lower in status than the Brahmins and they do not intermarry, dine or smoke. Out of a total number of 140 households 119 belong to Brahmins. Castewise division of households and persons belonging to each caste is given here:—

Sl. No.	Caste	No. of Households	Males	Females	Total Population.
1	2	3	4	5	6
1	Brahmin . .	119	445	407	852
2	Chamar . .	9	28	26	54
3	Doomna . .	1	3	1	4
4	Koli . .	1	2	1	3
5	Kumhar . .	2	3	3	6
6	Maha-Brahmin . .	6	19	13	32
7	Rajput . .	2	1	5	6
8	Sunar . .	1	1	2	3
Total . .		149	502	458	960

Brahmins—There are 852 Brahmins. These include 445 males and 407 females constituting 89 per cent of the population. The remaining 108 persons belong to other seven castes. They are all Sarswat Brahmins.

Brahmins were the first to settle in Batal. It is a common belief among them that the founder Ruler of Erstwhile Baghal State brought his Purohit (priest) with him. The land possessed by the Brahmins was donated by the then ruler and they were exempted from land revenue. They are purohits and astrologers and are held in reverence by other communities. This priestly caste claims its origin from the ancient great Rishis. They are further divided into many gotras such as Bhargava, Gargya, Gautam, Kapil, Angiras, Kaushik and Bhardwaj. They claim to be Sansi Brahmins and hesitate to eat kacha food, pulses and rice cooked by other castes. But this sort of rigidity has lost its sharpness at the

hands of the younger generation, the older people are however, still very particular about the observance of these beliefs.

Marriages are performed outside the *gotras*. A majority of Brahmins belong to Bhargava and Gargya gotras. They find some difficulties in arranging matches within the village. Brahmins of the kaushik gotra do not marry in gargya gotra.

In the village their main occupation is agriculture, supplemented by priestly work. Some of the Brahmins are professional astrologers and vairs. These professional *pandits* do not plough. They are strict in observing their traditional rigidity in the matter of eating and smoking at the hands of others. Some persons from these families work in Delhi and Simla.

Eight families of Chamars are living here since times immemorial. Maha-Brahmins and Sunars claim to have settled in Batal generations ago. Kumhars had six households. Now their population has reduced to two households with six persons.

Kolis and Doomnas have one household each and they settled in Batal 2 to 3 generations ago.

Size—According to 1961 Census, the population of Batal was 732 persons comprising 335 men and 397 women. At the time of the survey in March, 1963 it was 960 persons 502 men and 458 women showing an increase of 228 people. This variation is because persons who are out in services have been taken into account. The 1961 Census figures show an upward trend in the female population. This is attributable to one factor only that the male members were away from their houses in services.

Comparison with 1951 Census

No. of Households	Population		
	Persons	Males	Females
105	682	309	373

A decade earlier we find the same variation in the male and female population. Women outnumber men and reasons for this variation are the same. Density of population per square mile comes to 999 persons and sex ratio is 912 women

per 1,000 men. There were 103 households in 1951, but in 1961 the number has increased to 140. Size and composition of households is shown in the table:

Total No. of Households	Single member			2-3 members		
	Households	Males	Females	Households	Males	Females
140	9	2	7	22	26	29

4-6 members			7-9 members			10 members and above		
Households	Males	Females	Households	Males	Females	Households	Males	Females
47	131	108	24	103	80	38	240	234

Houses

Housing pattern in Batal is almost uniform. All the houses are double storeyed and cattle sheds are separate from the residential houses. Some families keep their goat and sheep in the ground floors of their houses. The cluster of houses has grown up in a zig zag manner and as usual in the villages there is no planning whatsoever. The abadi is concentrated almost at one place and the houses are contiguous to each other. The majority of houses are tin roofed and khaprail is not common. There are some with thatched roofs.

The houses are approached through foot paths. The tendency of building houses contiguous to each other has created congestion. Cattle sheds are adjacent to houses. A small courtyard is invariably kept by each household. Doors are kept facing the East and West, and rarely towards the North, but no door is kept facing towards the South.

When a new house is to be constructed, an auspicious time is worked out by purohit after consulting his alinanac.

Foundation—First of all the foundation is dug by labourers. The stone laying ceremony takes place according to the Muhurat. Havan is performed. The priest may receive some cash or grains while those who are present may be given sweets or jaggery. The foundation is dug 2 to 3 feet deep and filled with stones.

Walls are of mud, with a width of $1\frac{1}{2}$ ' to 2'. Mud walls are built with the help of wooden planks. This work requires skill. Masons are employed. Broadly the houses are rectangular in shape and have a Beeh with two rooms in the ground floor. There is the same accommodation upstairs

Beeh—Beeh is a big room in the ground floor usually 20 feet to 30 feet in length. It is used for sleeping or for use by women during their unclean period. Agricultural implements and many other odds and ends are kept in the Beeh.

Obra—Rooms interlinked from the Beeh are called obras. In some houses obras are used for keeping cereals. Child birth may take place in an obra. Sometimes cattle are kept in obras.

Paura—A big room above the Beeh is called paura. This is approached through stairs from the Beeh. Pauras have windows in front. This is used for guests and as a sitting room. This serves as a sleeping room during summer.

Bawri—Rooms connected with Paura are known as Bawri. These rooms are used for sleeping. These may have small windows.

Some material for house construction is locally available. G.I. Sheets are procured on permits from the Civil Supplies Department. It is a general complaint that they have difficulty in getting timber. Lade-ki-Banye is the only nearest forest from where they get timber. They prepare doors and windows from tuni wood which is grown in their lands. Kakar and Khair wood is their second preference for door frames.

Construction—After the foundation has been filled with stones a wooden frame of planks is erected and filled with a mixture of moist clay. Then it is rammed with mortars till it becomes hard and compressed. This work is done by the members of the family. Often relatives participate and help. The walls are erected to the roof level keeping space for door and windows. A carpenter is employed. Some times wooden or bamboo sticks split horizontally are inserted to impart strength to the wall. These walls are very strong and if properly taken care of can last

even for 100 or more years, what is required for their subsequent upkeep is an yearly plaster of a mixture of cowdung and mud. These thick walls keep the house cool in summer and warm in winter. The height of the front and back walls is less than those of the side walls, because the roofing is angled on these walls. At the apex a wooden beam is placed which serves as a ridge. Wooden rafters are laid. A complete frame is prepared. The G.I. sheets are laid on this. For 'Khaprail' or thatched roofing the wooden frame is thicker than what it is for a tin roof.

Ceiling—In the lower storey wooden planks of either khair, kakar or tuni are used. Thick mud plaster is beaten to make it smooth and strong. Ceilings of the lower storey are of unseasoned wood. In the ground floor there is no window in the beeh.

Karanchi Chhat—The space left between the ceiling and the roof of the upper storey is called Karanchi Chhat. This is used for keeping odds and ends.

Gawaini—Cattle sheds known as Gawaini are separate from the residential houses. Grass is stored in the attic.

After completion of the house it is plastered with clay and floors are besmeared with Gobri plaster.

Gharasni—On completion of the house a ceremony known as 'Gharasni' or 'Griha prevesh' is performed. 'Janeo' a thread is also tied round the house and *jap*, *paath* and *havan* are held to sanctify the house. A feast is arranged and Brahmins and relatives are invited. The masons and carpenters are given their dues. It is only after this ceremony that the family moves into the new house.

Local names of different parts of the house:—

Local Name	English Name
Bala	Wooden ridge
Bate	Wooden frame of the roof
Chhat	Roof
Darwaza	Door
Dawal	Threshold
Dwar Shakha	Frame of the door
Dwari	Window
Kati	Wooden rafters
Kandh or Bheet	Wall
Lada	Apex of the roof
Mod (Thunp)	Wooden Supports
Neev	Foundation
Obra	Rooms in the ground floor
Pairec	Stairs
Parawali	Bottom of the roof where water falls.

Household Goods

The life being very simple, people go in to acquire only those articles of furniture as are absolutely essential for them. Show pieces to impress others of their material well being are not acquired as it is considered superfluous to do so in a place where they know each other so intimately. Articles of furniture of the commonest type are therefore found in homes. The most important item is the charpoy, a stringed cot which is an all purposes article of furniture. It serves the purpose of sofa, a chair, a divan and then a cot to sleep on during night. It can be conveniently removed from one place to other and when not required can be made to stand against a wall to vacate the place for other purposes. For sitting wooden *patras* or *asans* called Binnas made of paddy stalks are used. These too are inexpensive and are locally available. Binnas are home made. If more guests come and a Charopy cannot be conveniently used, a thick woollen rug like garment called Khharcha made of goats hair may be spread. This also is used to sleep on during winter. Tables, chairs, stools, almirahs are found in a few houses. Watches and Timepieces are kept by a few households. There is a community Radio-set owned by the Panchayat. 4 other households also own radio-sets.

Among other items of household goods, there are hukkas, spindles, charkhas, pitchers and toknies for keeping water. Chakies for grinding flour and stone kundis are in every household. Some have seel and pinda to grind spices and pulses.

Utensils

Utensils used by the people are generally the same as used in the plains. These are not locally made and are purchased from Simla and other places where shopkeepers get their supplies from Jagadhari or Moradabad. Usually brass and bronze utensils are used, but now-a-days due to high prices of these metalwares aluminium utensils are also coming into use. These utensils are very durable and some heavy utensils especially used for storing water or used for cooking at the time of marriages, etc., are in use for generations. It is a custom with the people to purchase a new utensil, be it a spoon only, at the Diwali festival and thus the stock is replenished. If an old utensil wears out, it is sold as scrap and as a matter of convention, a new utensil is purchased either within the range of the price of the scrap or by adding a little more to it.

China and glass wares are also in use now. It is a common practice to offer tea to a guest either in a cup or glass tumbler.

All these utensils are cleansed by rubbing them with hearth ash or earth. Even glass and china wares are cleansed like-wise. The use of soap or other detergents for this purpose is considered an unclean habit.

If someone has a tumbler made of silver, it is considered clean after having been washed with water.

The common utensils are:—

Name of Utensils	Cost Rs. P.	Use
<i>Brass Utensils</i>		
Batti	10.00	For serving dals and vegetables on feasts. Also used for washing hands or feet in. Milch cows or buffaloes are given chara in batties.
Dabra	12.00	Used as batti.
Karchhi	2.50	For serving dishes, dals or vegetables.
Patila	22.00	For cooking
Prat	15.00	For kneading wheat flour.
<i>Bronze utensils</i>		
Bhadu	28.00	For cooking pulses.
Kauli (Cup)	1.75	For serving vegetables and pulses.
Thali	7.00	For serving food.
<i>Muradabadi Utensils</i>		
Kauli (Cup)	0.50	For serving dals or vegetables.
Lota	4.00	For serving water.
Tumbler (Glass)	1.00	For drinking water.
<i>Iron Utensils</i>		
Balti	4.00	For carrying water and for bathing purposes.
Chinta	0.40	For holding burning coal.
Jharna	1.25	For frying vegetables.
Karahi	6.00	For cooking halva, kheer, and for frying purposes.
Karahu	2.00	A small karahi.
Lohdan	1.25	It is a sort of stand to keep patilas.
Phuknala	0.37	For blowing into the fire.
Prat	5.00	For kneading flour.
Sansi	1.50	For grasping toknu or bhadu while kept on fire.
Tawa	1.25	To bake chapaties.
Tenthu	0.50	For baking and changing sides of loaves on a Tawa.
Tokru	1.25	To serve rice on occasions of feasts.
<i>Earthen Utensils</i>		
Ghara	1.25	To keep water, churning curd to produce butter.
Manghi	0.50	To keep ghee, lassi, achar.
Mangu	0.25	To keep ghee, kharu and sour things.
<i>Copper utensils</i>		
Tambia	20.00	For heating water for bathing.

During their menstruation period housewives are given food either in aluminium thalics or in brass thalics. Scheduled castes are served food in these thalis. The sizes and varieties of the utensils vary. Villagers buy them according to their requirements.

Dress

The climate of the place is pleasant with mild winters. So mostly cotton clothes are used. In summer, men go about in a dhoti and shirt or even the shirt may be discarded for a banyan or cotton sadri. Generally while going out on professional visits the brahmins put on a white pugree (Turban) of about 5 yards of muslin. Others use a topi, gandhi cap type of topi. But youngmen prefer to go bareheaded. The other items of dress for men are a kurta, pyjama or Dhoti. Old people who functioned as priests and had a chance to visit the palace of the ruling chief, used to wear a long buttoned up coat or Achkan. Now with the merger of the State into Himachal Pradesh only the coat may be used but the achkan has gone out of use. In winters a woollen coat and sweater or sadri is also used as protection against cold. A shawl or pattu made of home spun wool is generally thrown over the shoulders.

A woman wears Kameej and Salwar, a dupatta locally called Chadru to cover the head. This falls on the shoulders. One fold of the Chadru is so wrapped as to cover the breasts. Old women sometimes use tight pyjama called Rebdars. This is a bit loose upwards and tight at the ankles. It is generally more commonly used in winter. The younger generation is not inclined to use this now. They prefer Salwar instead. All school going girls, use Salwar and Kameej. School going boys put on Khaki shorts and shirts.

There are no set styles of cloth purchased for these garments. This depends on individual taste and means.

All types of footwear including the locally made juta are used. Young women generally go in for "do feeta ki gurgabi", i.e. a pump shoe with two laces. This is very common and is locally preferred from leather sent for from Simla.

The clothes are washed with soap. Ironing is considered superfluous and only the students studying in higher classes may sometimes use ironed clothes. There is no Dhobi in the village neither anyone is anxious to utilise the services of a dhobi at Arki.

Ornaments

There is a trend of change in the use of ornaments. Heavy silver ornaments have become out dated and young women prefer lighter jewellery. Tili for the nose and a chak for the head are a must for all married women. These are considered essential and a sign of 'Suhag'. Old women still continue to wear heavy silver ornaments especially on festive occasions. They consider it a matter of prestige and occasion to show off family heirlooms.

ORNAMENTS FOR THE HEAD—*Chak*—A round hollow ornament made of silver or gold. This is worn by married women. Silver chaks weigh from 60 to 80 grams or even more and gold chaks are about 30 grams.

Clips—Clips are worn on both sides of the head to keep the hair set. These are of silver with chains and weigh from 5 grams to 30 grams.

Teeka—This is a small ornament of silver or gold and worn on the fore-head. The weight is not more than 15 grams.

ORNAMENTS FOR THE EAR—*Bragar*—A pair of bragar made of gold weighs about 15 grams and is fringed with imitation pearls. Bragars are worn on important occasions.

Dandi—Ears are pierced to wear gold dandies. Only older women use them.

Kante—Kante are of two types chumru-dar or simple made of gold or silver.

Tops—A star shaped jewelled earring of gold or silver.

ORNAMENTS FOR THE NOSE—*Balu*—A gold pendant hung from the nose worn at the time of marriage. Balus are of different sizes.

Basar—A big pendant of gold attached to the nose supported by a chain and hooked in the hair.

Bulak—A gold ornament like a betel leaf weighing 10 grams or more.

Laung—A golden stud set with a pearl or turquoise. Laung weighs about 6 grams or more.

Murki—A gold ornament worn in the nose and weighs about 15 grams.

Tilli—A small star like stud weighing 2 grams. This is used regularly by all the married women.

ORNAMENTS FOR THE NECK—*Chamkali* or *Champakali*—A necklace bearing pendants which look like the birds of Champa flower.

Haar—A silver necklace weighing 400 to 500 grams. Old women wear this.

Kanthi—A locket of shining grass studs purchased from the markets.

Locket—This is made of either gold or silver and weighs 100 grams.

Hammal—A big necklace of silver coins. This has become out of date now, but some old women possess these.

ORNAMENTS FOR THE WRISTS—*Band*—Band is more or less like a *gajroo*.

Bangles—Common type of gold or silver bangles are popular among young women.

Chuda—Flat bracelet worn on the arm between the wrist and the elbow. This is a heavy ornament weighing about 150 grams or more. Old women wear it.

Chhal Kangan—Silver bracelet with pendants.

Gajru—A flexible silver bracelet.

Kangnoo—A thick bracelet of silver weighing 100 to 120 grams.

Sunangan—Sunangan is a golden bracelet worn at the time of marriages by the bridegroom.

ORNAMENTS FOR THE ANKLES—*Jhanjar*—Round silver ornaments weighing 150 grams.

Panjeb—Silver chains tied around the ankles are called panjeb. These are of silver weighing 200 grams to 300 grams.

Toru—A type of *panjeb* with a clasp.

Silver and gold ornaments are prepared by the goldsmith at Batal or Arki. Most of the ornaments are worn by married women. Young girls wear bangles or a tilli in the nose.

Besides a pair of Gold earrings and finger rings men do not wear any ornaments. Even ear-rings are going out of use because no one now likes to have the ears of the children pierced. But a finger ring is prized and often times cheap brass rings are purchased from the bazar and used.

Food and Drinks

In Batal and surrounding area and as a matter of general rule the staple food of the hill people is maize. Maize being the principal crop in hills, people have to depend upon it. They also take wheat and rice and one principal meal in a majority of households consists of rice. Maize is consumed in the form of bread whereas rice is simp-

ly boiled and taken with some daal or other vegetables. The boiled rice is called *Bhat* and it is generally taken in the morning. Vegetables are not regularly consumed but whatever are available in the village are used. Generally people depend upon what they produce and so in place of vegetables they have evolved a special dish that goes by the name of *Khairu*. It is not a complicated dish and simply consists of boiling the whey, after applying *Turka* and adding a little turmeric powder for changing its colour from white to yellow. This is very much relished and is used with boiled rice also. Of course one time they do prepare *daal* of *urad*, masur etc. Black gram, lentil and beans are also used as *daals*. The vegetables that are grown in the village in rainy season are long gourd, *Torian*, pumpkin, *sarson-ka-saag* and carrots. *Arbi gandiyaali* and potatoes are also grown by a few. The spices used are cumin, heeng, coriander and onions and garlic. Desi ghee is used when available otherwise hydrogenated oil is used as fat. Mustard oil may also be used by a few although it is generally used as hair dressing oil.

Generally three meals are taken daily. The morning meal equivalent to breakfast is called *Datialu*. This consists of maize or wheat bread left over of the evening repast and tea or whey. This is taken at about 7 in the morning. It must be remembered that it is not a full meal and each person may not take more than one bread with tea. The midday meal is called *Cheli*. The menu is not very different but here each one will take his full diet. Some may also take maize *sattus* with whey. This is taken between 12 and 1 p.m. Again at about 4 p.m. some may take a little food that may be left over from *cheli* or if nothing has been left over then maize or wheat breads may be taken with chatni or achaar etc. This is called *dupehari*. It is again not a full meal and the amount of food consumed by each one is the same as at breakfast time. The evening repast equivalent to dinner is called *biali*. It is enjoyed by all the members of the household together preferably sitting before the hearth when warm and fresh breads or *bhaturus* are served to all with vegetables or *khairu*. In Batal only those who work hard on their lands take *dupehari* while other dispense with it.

In winter the cycle of meals is not very different.

The food taken here is of two categories, (i) *kacha-khana* and (ii) *pucca-khana*. *Kacha-khana* includes chapatis, rice, pulses and vegetables, while *pucca-khana* includes fried food like halva, puri, malpura and pakoras. *Kacha-khana* is taken daily. The *pucca-khana* is taken

on certain occasions. *Kacha* food is not accepted by the orthodox Brahmins cooked by Kanets. Rice and daal is cooked in the kitchen.

Brahmins are by and large strictly vegetarians, though exceptions may be there. But Brahmin ladies as a rule do not take meat. If someone wants to enjoy a meat preparation, he will have to cook it himself outside the kitchen. The ladies do no such thing. He may either take meat at a eating house at Arki. The cook wears a dhoti and kurta.

On festive occasions food mostly taken include *Shakkar* and ghee with rice or chapatis.

Special items of food are:—

Askaloo, is prepared from rice flour.

Berwa roti—Maize roti is filled in with some potatoes or Kachori, pre-cooked and salted. These chapatis are taken with Lassi or butter.

Danoli—This is a big chapati basmeared on both sides with ghee and then baked. *Danoli*, usually offered is with halva.

Childu—Childu is prepared of wheat atta.

The dishes prepared at the time of marriages are *Khali dal*, *mithi dal*, gram flour bundies *Gandiyaali* and *mash-ki-dal*.

Bundies—Bundies of gram flour are prepared saltish or sweet.

Gandiyaali—Arbi and *gandiyaali* are cut into small pieces and then fried in oil by adding curd or whey.

Khali dal—*Khali dal* is usually made of Kol by adding dried anardana.

Mithi dal—Sweet pulses of gram or raisin are cooked and served with rice.

Milk intake is confined to infants and adults of a very few better-off families. In all the households who have milch cows or buffaloes milk is converted into curd. After extracting butter out of it Lassi is used for Kari or *Khairu*. Chillies are added to all saltish dishes and some households grow chillies for their own use. *Sarson-ka-saag* is relished much during winter. It makes a good feast in maize *rote*, *sarason-ka-saag* and fresh butter are served. Guests are served with rice, urad pulses and ghee. Wheat chapatis *bariyan* and *shakkar ghee* are served to guests. *Bhaturus* of wheat flour are taken during summer and the rainy season. *Kheer* is one of the much liked preparations. During *Shradh kheer* and halva are served to the Brahmins.

Fuel and lighting

Firewood is collected from undemarcated Charand areas where villagers have rights for cutting fuel-wood, grazing cattle, cutting grass and quarrying stones. Batal people have no rights over the adjoining forests Lade-ki-Bayen, Kangu and Manju. These are demarcated and protected forests. If someone intends to get wood from these forests one has to get a licence at a fee of twelve paise for one head-load from the Forest Department.

For lighting, mostly kerosene-oil lamps, lanterns are used. Some villagers have electrified their houses since 1960 when Batal was electrified. So far twenty households have electrified their houses.

Smoking

Smoking is very common. In fact it is seldom in hills that people do not take to smoking. According to a few, smoking, to some extent prevents wind formation in the stomach. Though people use Hukka or Kali for smoking, but the most convenient method of smoking is direct from the smoking bowl or chilam. For this mode of smoking special chilams are there which have a small receptacle for tobacco and glowing ambers and a long neck. A wet piece of cloth called safi is wrapped round this long neck and the smoker inhales the tobacco fumes through the wet cloth, holding the chilam in cupped hands. The chilam is passed on to the next man, when a few smoke together but the safi or wet cloth will not be passed on if the next person happens to be a non-caste man. Thus a Brahmin will not give safi to a Rajput and will not smoke through the safi of a Rajput. Similar is the case with the hukka or kali stem. Ladies do not smoke although an old woman may enjoy a puff or so and when she does so she does not use the stem and lifts the kali in her hands and inhales from the opening at the base where stem is fixed. Younger people do not smoke before elders as a mark of respect.

Biris and cigarettes are now commonly used though at home Hukka or chilam still holds ground.

Though it is not readily conceded, yet it was given out in confidence that a few men were in the habit of preparing an intoxicating smoke from Bhang leaves. Green leaves of Bhang plant are taken and rubbed between two hands for quite a good period. The adhesive substance that clings to the hands is carefully scrapped with a pen knife and smoked as it is or mixed with tobacco. For this purpose, the long necked chilam called sulphi chilam is invariably used.

Birth, marriage and death customs

An expectant mother attends to her work normally for about four to five months. After that she does not exert more nor does she climb trees as a precaution against miscarriage or abortion.

The birth of a boy is followed by many ceremonies and it is a matter of great joy for the entire family. When a girl is born no ceremony is held except a simple havan.

Delivery takes place in one of the rooms in the ground floor and is helped by an elderly woman of the neighbourhood. In the case of a boy the parents of the mother are informed by special messengers. The time of birth is noted for preparing a small horoscope. Later on astrologers are consulted rather eagerly to know what luck the new born brings. Brahmins are all the more particular about the accuracy of the time of birth as they have great faith in astrology. *Sutak* is observed for ten days and this period is considered unclean to perform any ritual or ceremony. On the 10th day, cow's urine which is considered a purifying agent is sprinkled in the room. The mother and the child are taken upstairs.

Havan—On the 11th day, havan is performed by the purohits. After the havan, the family is considered clean. Gontrala is held by those who can afford to entertain their friends, and relatives. Other ceremonies like Namkaran, Nishkraman, Surya-blokan, Bhumi-upvashan are conducted by the purohit. Navgranthi Puja is invariably done and 'shudhi' is observed with Panchgabya. Panchgabya is a mixture of milk, curd, honey, cow's urine and ghee. This mixture is sprinkled in the rooms and also sipped a little as charnamrit.

Nam-Karan—A boy's name ceremony is observed according to the rasi at the time of birth. The Purohit utters the name of the child through a 'conch', slowly. Sometimes if the Rasi name does not suit well, parents, choose other names but in the horoscope, the rasi names should invariably be written by the astrologer.

For girls, no importance is given to rasi names. They are generally named; Saraswati, Parvati, Laxmi, Ganga, Jamuna, Gita, Kamla, Vimla, Kusum, Sundri, Godavri and Vasanti. Pet names are given according to the peculiarities of the child. At times, a handsome boy or a pretty girl may be named as Kalu or Kali. These names are perhaps suggested for fear of an evil eye or evil spirit which may cause some disease to mar the child's charm. The parents select contrasting names to minimise the possibilities of any untoward happening. This belief is prevalent among a few old persons.

Nish-kraman—The father has a first look at the boy on the eleventh day. This is called Nish-kraman. The same day the boy has his first glimpse of the Sun. This is called Surya Avlokan.

Bhumi-Upvashan—When the child is made to touch the Bhumi i.e., mother earth is also performed the same day.

Shasti Pujan—On the 6th day, a rough image of cowdung representing the new comer is made and worshipped. This is called Behai and is preserved for the life span on the person concerned. It is worshipped on every birthday and is con-signed to some Nullah or stream after death. Songs are sung for the happy occasion. Shasti Pujan is done by the priests and the planets which are unfavourable are worshipped for appeasement. Relatives and friends offer presents to the child and the mother. Silver kangans and clothes are given to the child. The child's mother receives clothes and other items of food especially ghee from her parents. These presents are made even when a girl is born. The feast and ceremonies are not held on a larger scale as when a son is born. The birth of a daughter is not the occasion for rejoicing.

Anna Prashan—Food is given to the child after six months or in rare cases on the day of havan. Rice cooked in milk and then sweetened is considered to be the best food to be given to a child for the first time. On this day also Purohit's services are required to perform the ceremony.

Mundan and Karan Ved—In the 2nd or 5th year, mundan ceremony is held and hair of the child are cut for the first time by the barber or someone from among the relation. This hair-cutting ceremony is done according to the time calculated by the Purohita. Karan Ved; boring of the ear is done the same day. The head is completely shaved with a razor for the first time. The hair are thrown in the river. Those who can afford to arrange feasts, invite their friends and relatives. Ears are pierced with a golden needle and small 'murkus' of gold are also hung from the ears. Powdered turmeric fried in ghee is applied to the wound and healing balm.

Vidya Rambh—Letters are taught to the boy on an auspicious day or during navratras for the first time.

Upnayan—At the age of 15 or 16 Upnayan Sanskar—wearing the sacred thread or Janeo—ceremony is held. This ceremony is considered to be one of the very important for Brahmins and without yagyopaveet, a brahmin is not considered worthy of his caste. Scheduled castes do not wear the sacred thread. Upnayan Sanskar is

always performed according to the 'lagan' as worked out by the astrologer.

The head of the boy is first shaved and 'ban batna' is applied on his body before he takes his bath. Tel is put on his head by his mother and sisters and the Purohit does many odd things. The local music is also required and to befit the occasion mangal dhawani is most essential amidst singing by the women. Nav-granthi dan and gowdan are also done. This ceremony is not confined to one boy alone, but three to five boys of almost the same age-group wear the thread in a single ceremony. They put on yellow dhoties and begging bowls and satchels are provided to them. Then they are given alms by their relatives. The Purohit or the Guru as he is called puts the thread on their shoulders and he whispers Mantra into the ears of his disciples. Whatever alms the boys get, are given to the Purohit. The main guru-mantar taught by the Purohit is Gayatri Mantra which is given here:

ओम् भूर्भुवः स्वः तत्सवि तूर्वरेण्यम् भर्गो देवस्यः
धी महीः धियो योनः प्रचो दयात् ।

After the ceremony, the boy is expected to meditate in the morning and evening and read this guru-mantra as many time as he can. The Janeo is always kept to remind him of his duties as a Brahmin and whenever he goes out for answering the call of nature, he would invariably lift the sacred thread on to his right ear. In certain cases, brethren and relatives are also entertained and a 'dham' is arranged for them.

सन्तान-उत्पत्ति के अवसर पर गाये जाने वाला गीत
(भयाई, जिस समय लड़का पैदा होता है, गाते हैं)

गढ़ मथुरा पुरी शंख वाजेया, गोकुल वज्रिया वधाईयां,
गढ़ मथुरा पुरी शंख वाजेया कृष्ण लियो अवतार ।
मेरी विमाता तुषड़िये तुष्या सूरजनहार ,
मेरे सुयने घरे ओवरूआ रूपे लगे साख दरवाजे ,
मेरी सुयने घरे पंलगिरिये रूपे लगे चारो पावें,
जीत पर बंठड़े यो दो जणे, तिया मेरे राम ने दिया ।
है मेरी ससु जी सपुतड़िये, हम संग रुठिया न जाओ,
घरे माहरे गुळधियू, गूड़ शू घोली घोली खाओ ।
है मेरी दराण, जठोणियों हम संग रुठिया न जायो,
घरे माहरे गाया, छंवारे मेवा लई घरे जाओ,
है मेरी नणदे, लड़कीये हम संग रुठिया ना जाओ,
घरे माहरे वागे और व्यौर, पैहनी ओढ़ी घरे जाओ जी,
है मेरी सहियो सहेलडियो हम संग रुठिया न जाओ, जी
घरे माहरे गूड़ तिल चावल है चाव लई घरे जाओ जी ॥

Translation

The sweet sounding of *Shèhnai* and blowing of a conch in Mathura indicates the birth of Lord Krishna. On the occasion of the birth of a son the blessings of Goddess *Behai* are invoked. The door of the room where the birth has taken place is bright like gold and the door steps are studded with jewels. The charpoy is inlaid with jewels.

Oh! my mother-in-law! Please do not be angry with us. *Ghee*, jaggery and dried ginger which we shall take is in our home. The mother requests her sisters-in-laws not to be angry with her.

Marriages

Marriage proposals are initiated by the boy's parents. This proposal is carried to the girl's parents through a middleman who may be a relative of one or both the sides. An informal agreement is made by the middle man with the girl's father provided the horoscope is kept by the girl's side, this condition is waived. Usually the parents of the boy do not press much to see the girl's kundli. Age, beauty accomplishment, economic conditions and the caste of the girl are sometimes the deciding factors.

Amongst the brahmins marriages take place outside their gotras. Boys get married between the age of eighteen and twenty-four years. For girls it is always fourteen to seventeen and very rarely above twenty. Most of the marriages among brahmins are arranged within Batal.

Betrothal—After the parties agree to the marriage proposal a simple engagement ceremony known as 'Sagai' or 'Vak-dan' is held at girl's parents house. This is done in the presence of a few relatives. In some cases, the boy's father presents clothes to the betrothed girl. Shakkar is distributed among those present. This ceremony is held according to the auspicious time fixed by the family Purohit. Betrothal takes place even when the boy and the girl are minors. There is no binding that the marriage should take place within any specified period of time. It is usually on the convenient date that marriage is fixed. The boy's father consults the astrologer and auspicious time is worked out by him months earlier. If this is acceptable to the girl's father, preparations for marriage start.

Sarvarambha—A couple of weeks before, preparation of ornaments, clothes and collection of 'Dham material' is done in right earnest. To cope

with the work, the relatives help. *Sarvarambha* muhurat is told by the family purohit. A 'Lagnotri' is prepared. This indicates the date and time according to which the rituals are performed. The ladies of the neighbourhood assemble at night and sing songs accompanied by playing on dholak. These songs are called "ghorian". Similarly, another type of songs are sung at the house of the bride, but these songs are called "Suhag". Shakkar is given to those who participate.

Tel batna—Three, five or seven days earlier *Tel-batna* starts as instructed by the Purohit. 'Toran Mandup' are also erected in the courtyard. Kalash-stapan is essentially performed by the Purohit. Oil is put on the head of the bridegroom with turf by the sister, mother and other women of the house.

Shanti—After 'Tel Batna', *Shanti* havan is performed and *Nav-granthi* puja is done. Planets which are considered inauspicious are worshipped and 'granthis' are given away in dan. The marriage feasts start from the day of 'Shanti'. Near relatives and caste brethren are invited and entertained. The maternal uncle of the boy participates in this feast. If he is well off he spends large amounts on the day of *Shanti*.

Sehra Variyatra—The hand and toes of the bridegroom are painted with mehandi by his sisters. When the auspicious moment of *Sehra-bandi* draws near, the bridegroom puts on her best clothes. *Sehra* is tied by the family purohit strictly according to the *langotri*-time. After that, the groom is taken to a house. This is known as 'prasthan'.

Variyatra—The marriage party may consist of thirty to fifty persons who are the relatives and friends of the bridegroom. They are specially invited. The party starts singing and dancing. The groom is carried in a palanquin.

At the bride's house—As the *Barat* procession approaches the bride's house, a warm welcome is given. The marriage party is not taken direct to the bride's house, but accommodated in the neighbour's house and served light refreshments.

Milni—The Kurrams—Bride's father and groom's father embrace each other. The bride's father offers Re. 1 and a piece of cloth measuring $2\frac{1}{2}$ metres of the bridegroom's father.

Sah-Rekha—At the appointed hour, the *Sah-rekha* puja is performed by the purohit. The bridegroom is taken to the bride's house accompanied by three other persons. The remaining 'tel' of the groom is mixed with the bride's. This is called 'telmel'. Ornaments and clothes brought by the groom's father are presented to the girl's

mother. The baraties mix up with others at the bride's place. And it is a popular social get-together.

Lagan—The bride-groom accompanied by purohit, his father and others is taken to the mandap. The music is at its best and women sing marriage songs. The mandap on the vedi is either of bamboo or banana trees. The purohits of both sides and the groom sit close to each other. Other members of the Barat sit around the mandap. In one corner, women make room for themselves. At the farther end the musicians sit to play on when they are called upon by the Purohits.

The bride-groom usually sits facing the east while the parents of the bride sit facing the north. The mandap is attractively decorated with flowers, green bamboo or mango or pipal or amla leaves and buntings. Dhoop and incense are burnt all the time and the atmosphere at the vedi is pleasant, and santimoneous. The purohit is the busiest person at the mandap and he is seen doing many things at the same time and directing others to bring this and that. While he reads sacred mantras from the Vivah Padhti, he has to attend to the practical rituals. He directs the groom to throw flowers, rice and kungu in the mandap and many times, he is asked to fold his hands. The first thing at the vedi is swasti vachan read a bit louder and collectively by all the pandits present. They do it with rice grains in their hands which they shower on the gathering when the recitation is over. The purohit performs Navgreha puja and blessings of the planets are invoked for the happiness, prosperity and longevity of the couple.

The bride is brought to the Vedi a little later by her maternal uncle and she is seated by the side of the groom with her face veiled. Before the ceremony, Ganesh puja is held. It is considered necessary to remove obstacles. The priest takes a piece of cloth which is tied round the waist of the bride. The other end of the cloth is tied to the Patka of the bridegroom. This cloth is called Lagan-patka. Now the work load of the Purohit increases and other priests may help in conducting the ceremonies. One priest goes on reciting the text of the Vivah padhti and the other pandit attends to the practical side. Many times, he asks the bride and groom to throw rice, flowers and shakkar at the sacred mandap. Sprinkling of water, ghee, throwing of red vermillion and coconut or betelnut may mark certain definite stages of the marriage ceremony which continues for three to four hours. The couple may hold each other's hands and have a look at each other, under specific instructions of the priest.

While all this goes on, women sing mangal songs and the musicians also do their bit. Kanyadan or giving away the girl in marriage is done by the parents of the girl. Water and milk are poured on the hands of the groom bit by bit till the priest finishes his text. This detail of the ceremony known as 'panigrahan' is very important and is invariably performed at the marriage. Next comes the havan. A sacred fire fed with ghee and havan samagri is lit in the centre of the mandap. This sacred fire is tended with the dry wood of Newar or Ber tree, though any other wood may be used if the specific wood is not readily available. At the time of havan, the fire is fed with small offering of Havan Samagri i.e., a mixture of Barley grains, Til, Ghee, raisins, dry dates, betelnut and the like and these offerings are called 'Ahuties'. Each Ahuti is thrown into the fire at the end of each mantra read by the priest and while others utter the word 'Swaha'. The bride and bridegroom also offer ahuties to the sacred fire.

Sapt Padi—Now comes the time for sapt-padi, the irrevocable seven steps which the couple takes. The bride and groom are asked to go round the fire seven times. Three rounds—*pheras*—are taken when the havan is lit and after a short interval, three rounds are taken again. In the six *pheras*, the bride leads the groom as they are tied together with Lagan Patka but in the seventh *phera*, she follows the groom. At each step, the purohit reads a Sloka from the Vivah-padhti and translates it for the benefit of the couple. These slokas contain some of the finest marriage vows. Some are from the bride's side and enjoining upon the groom to do this and that whereas others are on behalf of the groom binding the bride to be a faithful and devoted copartner in life. Women sing 'mangal' songs showering blessings on the couple. After this the bride would sit on the left side of the groom becomes a lawful wife—a better half, ardhangani. The shlokas are reproduced below:—

Shaya Dan—The parents of the girl display each item of the dowry in the court-yard and it is given away to the girl. The item generally consist of a cot with bedding, a steel trunk, utensils and a cow. Roasted rice (kheel) are also showered on the couple. Then the bride is dressed attractively. Her hair are done well. She wears a chak, clips and teeka on the fore-head. The relatives and friends offer her presents. The members of the marriage party are served food and they get ready to return. When the baraties are served food on leaf platter, there is a custom which is now slowly dying out that some old man or lady from the bride's side loudly sings a song

wherein the *baraties* are forbidden to start partaking the delicious dishes prepared for them unless someone from amongst them replies to the points raised in the song. This is called *Pattal Bandhna*. All *baraties* sit still with food before them when someone from amongst them loudly sings out a song purporting to be a reply to the song sung by the bride's party. This is called '*Pattal Kholna*'. A song of the type is included in the marriage songs given at the end of this chapter.

The menu for the marriage feast generally consists of rice, a number of vegetables, one or two daals, bundi or raita and one sweet dish. First boiled rice is heaped on the leaf platter, placed before each *barati* and then the sweet dish which may be sweet dakh or bundi is served. Thereafter all the preparations are served turn by turn.

The food is prepared by professional cooks who are called *botis*. They are paid Rs. 3 to 4 a day plus meals. Sometimes someone from amongst the villagers may also act as a *boti* and prepare the meals.

Maklava—Departure of the *barat* is a touching scene. The relatives and friends of the bride all fuss round her. The elderly women are often observed giving many pieces of advice to the bride and her friends are seen weeping and wiping tears from their as well as from the eyes of the bride. Then she is carried to the place where a covered palanquin is kept. She sits in this ready to be sent. The musicians head the procession, the '*dola*' as the palanquin is called is followed by a few persons from the bride's side. The farewell songs are full of pathos and every eye is moist. Bride's younger brother or sister may accompany her in the *Dola*.

Vedaygi—The farewell of the *baraties* is called '*vedaygi*'. It is a custom among the villagers here that they present twenty-five paise and a piece of cloth to each member of the marriage party. Purohits get their share from their *jajmans* and bestow '*ashirvad*' on the couple.

When the bride and the groom reach their home, special care is taken by the women that the bride is treated well and affectionately. She is escorted by her mother-in-law and here again many girls and women crowd around her. The members of the marriage party disperse after taking part in a '*nati-dance*'. They are later called upon to have food in a community dham.

Teeka Nivanda—Friends and relatives offer *teeka* and *nivanda* to the groom. *Teeka* is in the shape of money varying from twenty-five paise to Re. 1 and *nivanda* in the shape of wheat or maize flour and a small lotku of ghee. This custom is now being abandoned.

Vadhu Pravesh—Till such times as the *Vadhu Pravesh Ceremony* is done the bride and the groom are not to enter the house. They are taken to a fruit tree or a '*peepal*' tree where *havan* and *pujan* are performed. The couple has to go round the tree five or seven times. A fruit or pipal tree is considered a symbol of fertility and the couple worships it with the fervent hope and prayer that they may be blessed with children especially male ones. When they come back, the '*toran*' is cut and the bride enters the house. Then she is taken to water source or *panihar* accompanied by some women. The water brought by her is distributed among the family members, the next day or on some other auspicious day.

A game of skill—On return from *panihar*, a *parat* full of milky water is kept before the couple. They sit facing each other. The *purohit* throws Re. 1 coin, some coins, a ring, a piece of almond and *chuhara* into the *parat*. Immediately the bride and the groom put their hands into the water to catch hold of the rupee coin. Whoever gets it, is the winner. This is done five or seven times and every one present enjoys the fun. There is plenty of mirth and laughter.

Ghenu Phenu—Return of the bride to her parents' house is called *ghenu phenu*. On the third day of *Vadhu Pravesh*, the bride accompanied by her husband, visit her parents' house. The younger brother or sister of the bride also accompanies them back. Some *pakwan* usually *tikri-chapaties* cooked in ghee are taken.

For at least a year, the couple is expected to visit the girl's parents house every *sakranti*—the first day of every *Bikrami* month. *Kamdeo* generally pronounced as *Kandeo* by the people is the God of love i.e., cupid, in Hindu mythology. A rough figure of the God is drawn on the wall and is worshipped so that the bride and the groom lead a happy life full of love. This rough figure of *Kamdeo* is retained for a year. During the following *Bhadon* month, the bride stays in her parents' house.

Reet—*Reet* is another form of marriage in which a wife seeks a second husband. This is not practised among the brahmins. Other castes do marry according to the *reet* system. In this marriage, the groom has to pay the price of the bride to the former husband.

Widow Re-marriage—Widow re-marriage among the brahmins is not permissible. In other castes there are no restrictions for the widow to marry again. The second marriage of woman whether she belongs to scheduled castes or the swarn castes is not done according to the phera system.

Dress of the Groom

1. Kurta
2. Yellow Dhoti or Churidar pyjama
3. Achkan or Coat
4. Cap or turban.

Dress of the Bride

1. Dupatta
2. Salwar
3. Kameez.

The clothes worn by the bride at the time of marriage are either of red or of orange colour.

Age and marital status is shown in the table. In the age group of 0 to 14 years, only four girls are married. In the age group of 15 to 34 years, we find more females married than the males. This difference can be made up from the age groups of 35 to 50 and 60 and over.

Age and marital status

Age-group Years	1	Total Population			Never married		Married		Widowed	
		P	M	F	M	F	M	F	M	F
All ages	.	960	502	458	230	155	229	234	43	69
0 to 14	.	337	182	155	182	151	..	4	..	..
15 to 34	.	350	172	178	47	4	120	165	5	9
35 to 59	.	207	108	99	..	..	87	59	21	40
60 & over	.	66	40	26	1	..	22	6	17	20

तेल के समय का गीत

इत बहलड़ा मंगल हरे हरे राम ते आयेया,
तेल हंसि मेरी रूकमणी हरी जीका दर्शन पायेया,
दर्शन तो पायेया कृष्ण घेरा मूंदी खड़ी हर हंसिया,
सोयल-सिगार किया कामन मने हमे वदहंसिया,
तनमन तो हमारा उन्हें ही लिया-आप जल गहरिया,
पैणे हे भवानी पदा ये आनन्द इत मंगल प्रहलेया ॥

इत दुआड़े मंगल हरी तैनु वटणा लगायेया,
कस्तूरीये पीरमल पेण मसखर रलायेया ।
आणू को चम्वा और भरुआ फूल लयाओ कूजेया,
भैणै हे भवानी पैया आनन्द मंगल दूजेया ॥

इत तीयड़े मंगल लयाओ दहीं सिर नाहया,
जल-नीर सौ कोसे मेरी हाथे लाडो मलमल नहाया,
नहलाया जब देयो देवी खुशक गंगा बयालेया,
सेहरा तो तरया भला ही सरया लाभ हरी जी का लीजिये,
पैणे हे भवानी पैया आनन्द मंगल तीयाड़ा ॥

इत चौथड़े मंगल कृष्ण जी चौरी व्योलेया,
गावे थी नारी जी इन ब्रह्मे वेद रचायेया,
वेद ब्रह्मे रचया, तन गणैया मुहुरता,
जुग जुग तो थखण वेद रचया नाम हरी जी का लीजिये,
पैणे हे भवानी पैया आनन्द मंगल चौथड़ा ॥

अर्थ:—यह गीत दोनों तरफ गाया जाता है यानी भगवान श्री कृष्ण और रूकमणी जी के उदाहरण को सामने रखते हुये नारियां इस मंगल गीत को गाती हैं ।

वटणा आदि मलने पर लड़की को दही से नहलाते हैं और फिर चौकी पर लड़की को खड़ा कर देते हैं और फिर उसकी मां पूजन करती है । उस दिन से कन्या कुछ भी काम नहीं करती ।

फिर उसकी सहेलियां व और औरतें कुछ मंगल सुहाग भी गाती हैं जैसे:—

मिलनी के समय के सुहाग

ऊंचे तो मण्डल बापू सोयणे वारी,
ऊपर बैठा काला काग वे ।

केई ते आये बाप पावणे वारी,
केई ते आयी ये बरात वे ।

दखणा ते आये धीये पावणे वारी,
पंछमा ते आई ये बरात वे ।

केई वठयालू इना पावण्यां वारी,
केई वठयालू ये बरात वे ।

महले वठयालों धीये पावण्यां वारी,
बागे वठयालो ये बरात वे ।

क्या ही परीऊं इन्ना पावण्यां वारी,
 क्या ही परीऊं ये वरात वे ।
 गरिया छंवारया इनां पावण्यां वारी,
 अलणी दाले वरात वे ।
 तैनूं ना आवे बाप मेवणा वारी,
 मैनूं न आवे मन्दी गाल वे ।
 चंगे तो देया बापू मण्डिया वारी,
 पतीले पतिलियां दे नाल वे ।
 चंगी तो बापू गऊआ वारी,
 वच्छूआ, बच्छिया दे नाल वे ।
 तैनूं ना आवे बापू मेवणा वारी,
 मैनूं न आवे मन्दी गाल वे ।

अर्थ:—लड़की जब छोटी सी होती है और उसको कुछ ज्ञान नहीं होता तो वह अपने पिता जी से कहती है कि पिता जी आंगण में जो मण्डप आदि है और वेद लगी है उस पर कौवा बैठा है (यदि किसी के घर में कौवा आकर कां कां करता है तो वहां के लोग यह मानते हैं कि जरूर कोई महमान आयेगा) यानी किसी के आने की सूचना दे रहा है और उतने में वारात पहुंच जाती है फिर कन्या पूछती है कि ये (पावणे) और वारात कहां से आ रही है तो पिता उत्तर देता है कि दक्षिण से ये महमान आ रहे हैं और पश्चिम से यह वारात आ रही है तो फिर पूछती है कि कहां बिठाऊं इनको ? तो पिता कहते हैं कि महमानों को घर में बुला लो और वारात को बाग में बिठाना है फिर वह पूछती है कि इन महमानों और वारातियों को क्या खाने को दें तो उसे उत्तर मिलता है कि उनको मेवा आदि खाने को दो । और फिर उसको पता लगता है कि उसी की शादी है तो वह अपने पिता, चाचा, ताया आदि से कहती है कि दहेज में कपड़े, जेवर, बत्तन, गायें आदि अच्छी २ देना ताकि न कोई तुम ही ताना दें और न ही मुझे कोई गाली दे ॥

घोड़ी

श्रीपत स्याम सुखदाई, जहां कारण घोड़ी मोले मंगवाई,
 आऊंदी गूंदी घोड़ी दर है खड़ाती हीरे लाल लगे गज मोती,
 घोड़ी चढ़या मेरा कंवर धनैया,
 साथे सगे बलभद्र भैया ।
 सब कुन्दनापुर जाई वहुते, देख जागे दानव सब सुते ।
 हरी कुन्दनापुर लगियारसोई, जै जै कार करे सब कोई
 ब्रह्मा, वैष्णु जणैती आये, वेद रही त्रिया मंगल गाये ।
 काने कुण्डल गले है रुण्डमाला,
 मुरली की तुनक तुनां तुन वाजे ।
 अमृत भोजन सवाना ने लीना, निर्मल नीर गंगाजल पीना ॥

(अर्थ:—भगवान श्रीकृष्ण जी सब को सुख देने वाले हैं उनके लिये जो घोड़ी मंगवाई है (वारात में जाने के लिये) वह द्वार पर खड़ी है यानी तैयार है और हीरों आदि से सजाई हुई है । फिर स्त्रियां गाती हैं कि घोड़ी पर सवार हो कर मेरे कंवर धनैया जा रहे हैं और उसके साथ उसके बलभद्र भैया आदि हैं । सब जब कुन्दनापुर में पहुंच जाते हैं तो वहां देवता लोग तो जाग जाते हैं और असुर सब सोये हुये रह जाते हैं । कुन्दनापुर में खूब रसोई आदि बन रही हैं और सभी प्रसन्नता में जै जै के नारे करते हैं, ब्रह्मा विष्णु सब उनके साथ वारात में जाते हैं और ब्रह्मा वेदों की रचना करते हैं तथा स्त्रियां मंगल गीत गाती हैं कि कानों में कुण्डल तथा गले में माला है और मुरली की धुन सुनाई पड़ती है । भोजन सब करते हैं और पानी भी पीते हैं । यथा समय पर वारात कन्या पक्ष के घर में पहुंच जाती है तो उसी समय वह सोधी घर नहीं आ जाती, बारातियों के लिये एक डेरा दे दिया जाता है तथा रहने का ठीक प्रबन्ध कर दिया जाता है । फिर कन्या के पिता व वर के पिता की मिलनी होती है खूब वाजे आदि बजाय जाते हैं ॥

जिस समय वर व्याहने जाता है स्त्रियां कुछ इस प्रकार भी गाती हैं जिन्हें घोड़ी कहते हैं :—

घोड़ी तेरी व लाइया, काठी ने भौजा वणाइया,
 चन्दा वैठणा लागया तारेया जलामल लाइया ।
 कपड़े तेरे वे लाइया तारेया जलामल लाइया,
 चन्दा पैहनणे लागया तारे जलामल लाइया ।
 गैहण तेरे वे लाइया, धड़ती ने मौजा वणाइया,
 चन्दा पैहनणै लागया तारेया जलमल लाइया ॥
 सेहरा तेरा वे लाइया कलगी ने भौजा वणाइया.....॥

(इस गीत में उस समय का वर्णन है जब दूल्हा जाने को बिल्कुल तैयार होता है उसके, कपड़ों, गहनों तथा सेहरे आदि की प्रशंसा की गई है कि जो तुमने वस्त्रादि पहने हैं तारों के सामान चमक रहे हैं) ।

सुहाग—मंगल गीत

हरीये नी रसभरिये खजूरे,
 किने जो लाई ठण्डे बाग वे,
 नियांडी होया पैने कालीये घारे
 देखी लैणा बापू जी दा देश वे,
 बापू तो तेरा गढ़ दिल्लिया दा राजा,
 अम्मा तो तेसे गढ़ दिल्लिया री राणी,
 उन पर दिती बेटी दूर वे.....।
 अम्मा दा छोइया धीये चूल्हा जे चौका,
 बापू दी छोड़ी रामरसोय वे,

....इसी प्रकार बारी बारी से चाचा, ताया, मामा, भैया, आदि को सम्बोधित करके यह मंगल गीत गाया जाता है ।

दाढ़नी दे बूटे बापू पिंणों पाईयां,
सहिया सहेलियां सब पीगण गइयां
मैं भी पीगणे जाणा.....२
पीगणे नी जाणा धीये शादरे जाणा.....
विखड़ पहाड़ बापू जी मां कलीया किया रैणा,
सहिया सहेलिया पीगण गइया मैं भी पीगणे जाणा ।

बागे जे देऊंगा धीये व्यौरा देखी रैहणा,
विखड़ पहाड़े चाचा जी मां कलीया कीया रैहणा,
टाकणे जे देऊंगा धीये थालिया देखी रैहणा ।
विखड़ पहाड़े ताया जी मां कलीया किया रैहणा,
गऊंआ देऊंगा धीये बछिया देखी रैहणा ॥

अर्थ:-लड़की अपने बाप से सकती है कि पिता जी पेटो पर झूले पड़े है सब सहेलियां वहां जा रही है मैं भी उनके साथ झूला झूलने जाऊंगी ।

पिता कहता है कि हे बेटो झूलने नहीं जाना तुम्हारी शादी होगी और तुमने ससुराल जाना है । फिर लड़की कहती है कि ऐसे अकेले (एकान्त) पहाड़ पर मैं अकेली कैसे रहूंगी । मैं तो झूलने ही जाऊंगी पर पिता कहता है कि बेटो मैं तुम्हारे साथ बहुत सी चीजें (दहेज में) दूंगा इन सब को देख कर रहना । ऐसे बहुत से सुहाग गये जाते हैं । तेल आदि पड़ने के पश्चात शान्त होती है उस दिन कन्या के नौनिहाल वाले व लड़के के मामा आदि भी वर वधू व उसके मां बाप को कपड़े देते हैं व वेद आदि का खर्च, कन्या के लिये बालू देते हैं । और यथा समर्थ कई तो एक दिन का सब बारातियों व सम्बन्धियों को भोजन भी देते हैं जिसे यहाँ धाम कहते हैं ॥

वारात के विदाई के समय का गीत

मेरा गुड़िया पटारू वे नी बापू तेरे कौण खेले.....
मेरे पोपोथियां वथेरी वे नी धीये घरे जा आपणे ।
तेरे चूल्हा जे चौका वे नी बापू हु कौना करे,
मेरे बहुआं वथेरिया वे नी धीये घरे जा आपणे ।
तेरेया मैहला ते अन्दर वे नी बापू मेरी आम्मां रोये,
तेरी आम्मां नू चुपाई राखूंगे नी धीये जा आपणे ।
तेरी मैहलां ते अन्दर वे बापू मेरा डोला अइया,
इन्नां मैहला नो पट्टाई सटूंगे नी धीये घरे जा आपणे
— आदि २.....॥
तेरे मैहला ते अन्दर वे बापू मेरी सहिया रोये,
तेरी सहिया नो चुपाई राखूंगे नी धीये घरे जा आपणे ॥

(अर्थ:-कितना मार्मिक है यह गीत ? जब लड़की को विदा करते हैं तो वह अपने पिता से कहती है कि पिता जी मेरी जो गुड़िया है उससे अब कौन खेना करेगा यानी उसका जाने को मन नहीं करता तो पिता जबाब देता है कि बेटो तुम अब अपने घर जाओ, वही तुम्हारा घर होगा । इन गुड़ियों को अब मेरी छोटी २ पोतियां खेलेंगी । फिर वह पूछती है कि रसोई का काम कौन करेगा, मुझे मत भेजो पर वह कहते हैं कि उस कार्य को बहुएं सम्भाल लेंगीं तुम घर जाओ ।

लड़की फिर कहती है कि पिता जी मैं कैसे जाऊं घरमें मेरी आम्मां रो रही है । पिता जी फिर कहते हैं कि उनको हम चुप करा लेंगे । लड़की बहुत बहाने लगाती है कि मेरी घर के अन्दर ही डोली भी रूक रही है और सहेलियां रो रही हैं मैं नहीं जाऊंगी पर पिता जो कहते हैं कि घर भी चाहे गिराना पड़े पर तुम अपने घर चली जाओ ॥

छोटी छोटी लड़कियां रोती भी है और गाती भी रहती हैं

मेरी सीता सहेलइये नी हुण मैणे (बहिन) कद मिलना,
जद बापू बुलायेगा नी हुण मैणे तद मिलना ।

अपने सास ससुर जी की सेवा पति जी के संग रैहणा,
मेरी सीता.....

इस प्रकार सब सम्बन्धियों के नाम गिने जाते हैं । कन्या को डोली में बिठाकर कशर डोली उठाते हैं सभी दर्शक लोग इकठ्ठे हो जाते हैं और यहां जो मन्दिर है उसके निकट हो डोली को उतार दिया जाता है । वर-वधू को मन्दिर में ले जाया जाता है और फिर पैसे फूल आदि अर्पित करके फिर डोली में बिठा दिया जाता है । कन्या की मां उसको कुछ मिठान खिलाती है और अन्त में विदा कर देती है । उस समय फिर स्त्रियां मंगल गीत गाती हैं :

मेरी रणवण कोयले यौ वणा छोड़ कहां चलिया ?

बावे वचन दिया था वचना दी वादी मैं चलिया ।

इस गीत में भी बार बार चाचा, ताया, मामा, भैया आदि को गिनते हैं । स्त्रियां लड़की से पूछती हैं कि हे लाडली कोयले के समान चहकने वाली आज तुम इस स्थान को छोड़कर कहाँ जा रही हो ? फिर लड़की उत्तर देती है कि मेरे पितां जी ने किसी को वचन दिया था उस वचन के मुताबिक मजबूर होकर मुझे जाना पड़ रहा है आदि ।

पत्तल या तरमौल
 पहले तो गणपत से मिलयो,
 पीछे करियो काम ।
 सभा बगानी बैठ के ,
 लाज राखे भगवान ।
 सिमरों ऊमा पुत्र को ,
 जिस के नाम गणेश ।
 जिन को सिमरे देवता ,
 सब के कटे कलेश ।
 सिमरों देवी अम्बिका ,
 जिस के नाम अनन्ते ।
 सिमरों ब्रह्मा विष्णू महेश ,
 जिन को सिमरे सन्त ।
 पांच देव को ध्याय के,
 पत्तल करूँ बखान ।
 नर नारी सुन लिजिओ ,
 सब जी कर के कान ।
 अब मैं पत्तल कहता ,
 सिमरो सरसुती नाम ।
 नर नारी सुन लिजिओ ,
 मैं रहता बात्तल ग्राम ।
 इस पत्तल के बीच में ,
 अति सुन्दर बैन ।
 प्रीती कर के सब सुनो ,
 तो सुन कर हो सुख चैन ।
 उन्ताली सौ वैशख ,
 उन्ताली सौ शुभ साल ।
 इन सम्बतों के बीच में ,
 पत्तल बनी विशाल ।
 अब मैं पत्तल खोलता ,
 तुम सुनो सुन्दरी बैन
 छुट्टे रसोइए सभी ,
 बान्हों तुमहारे नैन ।
 छुट्टे बाहन पुरुष सब ,
 भोजन छुट्टे अनूप ।
 बान्हू चंचल नारी को,
 सब के बान्हू रूप ।
 छुट्टे लड्डू जलविआ ,
 और सभी पकवान ।

बान्हू वेणी शीश पर,
 आभूषण अरू कान ।
 छुट्टे पेड़े वारफियां ,
 खुर्मा फुट सुहाल ।
 बान्हू कगण चूड़ला,
 सब की बान्हू चाल ।
 छुट्टी फैणी धमि की ,
 जीमन ऊपजे चैन ।
 बान्हू नख मुख सभी ,
 कजल वाले तारे नैन ।
 छुट्टे पूरी कचौरिया,
 शाग नेक प्रकार ।
 बान्हू पायल वाजणी ,
 तेरो बिछुआन की झनकार ।
 छुट्टी सीरा लापसी ,
 मोहन भोग अरू भात ।
 बान्हू शोभित मांग शिर,
 शोभा शोभित गात ।
 छुट्टे लौंग अर लाइचिया ,
 पूंगी फल अरू पान ।
 बान्हू नारी बोलती ,
 सब जीमों है पकवान ।
 पत्तल सब की छूट गई,
 बान्हू नारी गान ।
 अब मैं उनसे यूँ कहूँ ,
 कि जीमो सभी बरात ।
 नारी सगरी बान्ह के ,
 पत्तल लई छुलाई ।
 वृद्ध नरूण बालक सभी ,
 जीमो हर्ष उठाए ।
 भच्छी कीती कड़भेटिओ ,
 तुसे बान्हया मांहरा पात ।
 बान्हया पाद न खान्दे कोई ,
 सब ज्ञानी बैठे हाथ सगोय ।
 तूसे तो बान्हू महारी पात्तली ,
 आसे लई छुड़ाए ।
 तूसा रे जीओ कंतड़े ,
 माहरे जीओ भाई ।

येही महारी सीस,
 तुसे जीओ लाख वरस ।
 बुरा तो कुंजा बुलबुला ,
 चिड़ियां हुआ दुध ।
 पंवर कुंजा बोलिया ,
 लगी रिंगा चिंग ।
 चार वस्तु हमारी और ,
 छुट्टया लोटा पातल छिंगा ।
 देवी केरा दयोरा ,
 पीपल हुन्दे पत्त ।
 लाड़े दे शिर शेहरा ,
 देवी दे सिर छत ।
 खाओ जणैतिओ ,
 घी शकर मंडे भत ,
 कि बोलो राम राम ॥

Death Rites

A dying man is brought down to the lower floor and is laid on a 'kusha-asan' or anything that is easily available in the household. Death of the head of the household raises many problems in the family. Large amounts of money have to be spent on different rituals and inevitable adjustments take place.

Before death—

Geeta Path
Gowdan

Panch ratna—Consisting of gold, silver, amethyst, moonga and pearl. This is put into the mouth of a dying man.

Ganga-jal is sprinkled on the floor where the dead body is to be kept and Sesamum are spread on the kusha-asan.

Sapt dhanya—Seven types of grains are given in charity.

After death—The dead body is bathed with warm water and then wrapped in white cotton sheet. Its head is kept towards the north.

The bier is made of bamboo sticks, so that two persons can carry it. The dead body is then tied with sticks and a red or white cloth is wrapped again.

Pind dan—Six pinds made of barley-flour, ghee, honey and Sesamum are given:—

Mirityu-szhan—Where the death occurred.

Dwar-pind—On the door.

Aangan—When the dead body is brought out in court-yard.

Ardh-marga—Mid-way between the house and the cremation ground.

Cremation ground—Two pinds one beside the head and the other by the side of the waist of the corpse.

The news of death immediately spreads in the neighbourhood. Relatives living away are informed by special messenger. At least, a member from each family of the baradri accompanies the dead body. The son, who performs kirya karam has his head shaved as a mark of mourning. He acts as the chief mourner.

Chita—Pyre: The wood is carried by the members of the baradri. The pyre is lit by the eldest son. In the absence of sons, the pyre is lit by the brothers. Tulsi, chandan and amla wood are thrown into the pyre by everyone present. The services of a priest are necessary while giving pind-dan, gowdan, antdan and when the pyre is lit, some ghee is poured. The sons, brothers and other near relatives go round the pyre.

Women do not accompany the funeral procession. The dead body is carried by persons who put off their shoes and on the way pall bearers change turns. The conch is blown now and then and the words 'Ram Nam Sat Hai' spoken by every body.

Kapal Kirya—The skull is touched by a bamboo stick or axe when the body is nearly half burnt. This is done by the chief mourner. It is only after the kapal kirya that others throw small pieces of wood into the pyre and when they have done, some of them take their leave.

Asthi Sanchan—Burnt bones of each part of the body are collected within ten days and then taken to Hardwar for immersion in the holy Ganga. On return from the Shamshan bhumi, the relatives and brethren are served food at the house of the deceased.

Diya and Dharmora—An earthen lamp is lit day and night for ten days. Someone has to see that the oil in the lamp is fed at regular intervals. In a corner of the house outside Dharmora, an earthen-pot is hung. Fresh water is filled daily. During the ten days, spices, heeng and turmeric are not used. Garud Puran and Nasiket are recited by the Purohits daily. Many relatives and friends visit and offer their condolences. The relatives give one Kilogram of flour to the bereaved family. This is called 'Kori roti'. The

chief mourner has to give pind-dan daily for ten days. These pinds are made of rice cooked daily usually near a stream or pond but never in the house.

Dasang—On the tenth day, the diya is taken to a nearby stream or pond and floated across the stream. The diya is taken early in the morning and kept lit till it is floated. Clothes are washed and the rooms besmeared with cow-dung and clay.

Kirya—Among Brahmins kirya is held on the eleventh day, among the Kshatriyas on the thirteenth day and Vaisyas and Sudras observe it on the fifteenth day. The rituals are common among the different castes.

On the day of Kirya many things are given to the Maha Brahmin or Acharaj who is specially invited for receiving these. Kirya is performed near a pond or stream. All the things are carried to this place. On the obseques day, a few learned priests of the village perform the rituals. It takes five or six hours to complete the rituals. The work at the kirya sthan is attended by two or three persons. One usually reads the text from the 'anteshti'—a sanskrit scripture and others perform the practical rituals. Many pinds are made and then given away in dan. Earthen lamps and small earthen vessels called kujjas full of water have to be given to the Maha Brahmin.

Shaya dan—Recitation of Gâyatri Mantra by a few Brahmins is arranged. The Acharaj may be given a cow in charity or Rs. 1.25 or 5.25 representing the value of the cow may be given. Besides this the Acharaj is also given a stuged cot, bedding, umbrella, shoes, clothes and a few utensils. He is given one or two maunds of food grains also. This is called Shayadan. The Acharaj is made to sit on the cot and fed. He is given some cash as dakshina. The whole household attends on him respectfully and he is reverentially seen off. Havan is performed on this occasion. The bradari is also fed.

Ikadsha—Puja is performed for purification of the soul of the deceased. Clothes, a cot with bedding and ration are given. Dan includes many other items depending on the economic position of the mourner. Some give umbrellas, utensils and a cow.

Shodshi—Shodshi in sanskrit means sixteen. This ritual is done by giving sixteen items of thalis and tumblers to the Maha Brahmin. Those who cannot afford to give bronze thalis and glasses substitute earthen pots to complete the rituals.

Spindi—Balls of rice are prepared in the names of three generations of the deceased and are given to cows and crows. After the Spindi, the deceased is believed to have broken his connection with the family.

Solah—On the sixteenth day, sixteen Brahmins are invited and fed in the name of the deceased. They are each given a tumbler or lota, yagyopavit and some coins with a handkerchief. The family starts taking turmeric spices, heeng and onions. The women put on their jewellery and normal working of the household is resumed. Except, of course, the widow who does not use jewellery and lives a simple life. She uses white clothes all her life.

Masik Shradh—Every month on date corresponding to the death date food is given to a Brahmin for one year.

Barkhi—After one year of the death, 'barkhi' is held on the same date (tithi) on which the death took place. Dan consists of a cot, bedding, utensils, umbrella and a cow. These are given to the Maha Brahmin. Food is served to a few brahmins. The brahmin who took food on every tithi during the twelve months, preceding the barkhi is often given clothes and shoes.

Chaubarkha—is held on completing four years of death. Dan is given to the Purohit on this day. Items of the dan are the same as in Barkhi. Till barkhi, the dan is given to Acharaj. Whatever is given on the day of Chaubarkha, is accepted by the family purohit. Fourteen brahmins are invited and each is given a tumbler, yagyopavit and some coins. Married daughters and other relatives are also invited.

After performing chaubarkha no monthly ceremony is performed. The deceased is called 'pitr'—an ancestor.

Shradhs—Every year in the month of Bhadra or Asvina, Shradhs are held to commemorate the death of ancestors. Shradhs commence from the first day of the dark half of the moon—Krishan Paksha and last till the end of the Krishan Paksha. The shradh takes place on the tithi which coincides with one on which death took place. On this day, the services of the family purohit are requisitioned and in the name of ancestors, some dan is given. This may consist of cereals, cooked food and fruit. Shradhs are held on a larger scale. Bradri people, married daughters and nephews are invited. Kheer and halva are cooked and after the meals are served, dakshina of a paisa is given. The members of the family do not eat anything unless the brahmins are feasted first.

3. ECONOMY

Economic Sources

Batal is predominantly a brahmin village. Its economy is not entirely dependent on agriculture, though however, their main occupation is agriculture and live-stock rearing. They supplement their income by working in Government Services, Labourers, Upadhayaya-Purohits work, as Vaid and astrologers. Agricultural produce of the whole village is not sufficient to feed them. At least one member from every family has gone out in search of employment. Many of them are working in Delhi, Simla and other important places. Before independence Government of India's Offices used to come to Simla during Summer, and people from this village sought employment in these offices as peons and daf-

tries. They helped their friends and relatives in securing similar posts. The result is that there are even at present a good number of peons and daftries from Batal in various offices of Government of India in Delhi though there is no summer exodus from Delhi to Simla now. But the younger generation who study up to Matric or Higher Secondary now seek clerical jobs. The Service men from this village do not sever connection with the village. They support their families at home and visit the village very often whenever they find time. Whatever their share in the landed property, they must arrange to keep it under plough even if it may be uneconomic. Live-stock rearing is inseparable from agriculture and is practised by every household.

Occupational Pattern

Age group	Agriculture			Shopkeeping			Service			Shoe making			Vaid			Labour			Pottery		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All ages	520	207	313	3	3	..	79	78	1	6	6	..	2	2	..	2	2	..	3	3	..
0-14	22	5	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-34	276	103	173	1	1	..	44	43	1	5	5	..	1	1	..	1	1	..	..	..	..
35-59	161	62	99	2	2	..	35	35	..	1	1	..	1	1	..	1	1	..	2	2	..
60 & Over	61	37	24	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..

Out of a total population of 960 persons, 520 the largest number of people, are engaged in agriculture. In the occupation of agriculture women outnumber men, 207 males and 313 females. Males mostly do ploughing and other work is attended to by the women. Major work pertaining to hoeing, weeding and harvesting is carried on by the women. The increased number of women in this occupation is also attributed to one more factor. The people who are in services keep their families in the village and they are gainfully employed in this occupation. In the age group of 0-14, we find 5 boys and 17 girls engaged in agriculture. Here again the number of girls is larger. This is because of the

fact that boys in the same age group are studying in Schools whereas girls are kept at home and they attend to multifarious activities such as tending the cattle, bringing fodder and extending help to their mothers in the field. Many among the wives, mothers and sisters of the persons engaged in other occupations do agricultural work, hence there is no surprise that females outnumber males in so far as the agriculture is concerned. Only 3 persons are engaged in shop-keeping, 79 are in services. Shoe making is practised by 6 chamar households. Two men earn their livelihood from the profession of Ayurveda and the other two are full time labourers. Pottery is done by Kumhars. There

Income

The income of each household has been calculated on a very rough basis of total annual agricultural produce and other sources. This

will give a general idea about the economic standard of the life. The villagers are very reluctant to give their income and almost always understand it. On the other hand they invariably over-state their expenditure.

Castewise monthly income of households

Main	Subsidiary	Source of Income	Rs. 25	Rs. 50 & below	Rs. 51 —75	Rs. 76 —100	Rs. 101 & Over
1	2	3	4	5	6	7	8
<i>Brahman</i>							
Agriculture . . . . .	..	Agricultural . . . . .	..	18	..	..	..
Agriculture	Service	Agri. & Service . . . . .	..	7	7	3	19
Agriculture	Service	Agri., Service & Shopkeeping . . . . .	..	..	..	..	1
Agriculture	Purohit's work	Agri. Purohit's Work and Service . . . . .	..	..	..	..	3
Agriculture	Labour	Agri. & Labour . . . . .	..	3	1	..	..
Agriculture	Purohit's work	Agri. & Purohit's work . . . . .	..	4	..	..	..
Agriculture	Service	Agri., Service & Depot, Keeper . . . . .	..	..	..	..	1
Agriculture	Astrologer's work	Agri., Astrologer's work . . . . .	..	2	..	1	..
Agriculture	Ayurved	Agri., Ayurved & Purohit's work & Astro- logy . . . . .	..	1	..	..	..
Service	Agriculture	Service & Agri. . . . .	..	6	14	1	18
Shopkeeping . . . . .	..	Shopkeeper . . . . .	..	..	1	..	1
Service	Agriculture	Service & Agriculture . . . . .	..	1	..	..	..
Ayurved	Agriculture	Ayurved, Agri. & Service . . . . .	..	..	..	..	1
<i>Mahabrahman</i>							
Agriculture . . . . .	..	Agriculture & Purohit's work . . . . .	..	1	..	..	..
Agriculture	Purohit's work	Agri. & Purohit's work . . . . .	..	2	1	1	..
Agriculture	Purohit's work	Agri. and Purohit's work . . . . .	..	1	..	..	..
<i>Chamar</i>							
Agriculture . . . . .	..	Agriculture . . . . .	..	1	..	..	..
Agriculture	Shoemaking	Agri., Shoemaking & Service and Labour . . . . .	..	2	..	..	..
Shoemaking	Agriculture	Shoemaking, Agri. & Labour . . . . .	..	3	1	..	..
Service	Agriculture	Service, Agri. & Labour . . . . .	..	..	..	..	1
<i>Rajput</i>							
Agriculture . . . . .	..	Agriculture . . . . .	..	..	..	..	1
Service . . . . .	..	Service . . . . .	..	..	..	1	..
<i>Kumhar</i>							
Pottery	Agriculture	Potter & Agriculture . . . . .	..	2	..	..	..
<i>Doomna</i>							
Service	Agriculture	Service & Agriculture . . . . .	..	..	..	..	..
<i>Sunyar</i>							
Service	Goldsmithy	Service & Goldsmithy . . . . .	..	1	..	..	..
<i>Koli</i>							
Gharat	Labour	Gharat & Labour . . . . .	..	1	..	..	..

(In 5 households Women live independently. They are widowed and others support them.)

For income the households have been divided into 4 categories. The economy of the village depends on variegated occupations. Service, purohits work, Ayurved, Astrology and labour are the important subsidiary occupations which are invariably followed by one or the other member from every family.

In the income group of Rs. 50 and below there are 56 households. Majority of them are Brahmins. The families in this group are mostly those who derive their income from agriculture and service. This group of families follow more than one occupation.

Now coming on to the income range of Rs. 51—75, we find that this group consists of 25 families. Majority of them follow service as their main occupation, though they also continue to plough their fields as well. Only 7 households fall in the income group of 76—100, while the largest number of households with 47 families come in the range of 101 and over. In

this category 44 of the families belong to Brahmins and their sources of income are both agriculture and service. Many of them are employed in services as peons or clerks and they remit their savings to their homes. One of the brahmins families has a flourishing business at Delhi and he is said to be the richest man of the village, 5 widowed women live independently and all of them are aged. They have no definite source of income and are supported by others.

Expenditure

The main items of expenditure are food, clothing and education. The fourth item 'others' include expenses on smoking, refreshments, travelling, medical, religious, land revenue live-stock and cultivation. As in the case of income the households have been grouped in 5 categories of expenditure. Their caste-wise average monthly expenditure is shown in the table here :—

AVERAGE Castewise-Monthly Expenditure

Items of Expenditure	Rs. 50 & below		Rs. 51—75		Rs. 76—100		Rs. 101 and Over	
	No. of Households	Average Exp.	No. of Households	Average Exp.	No. of Households	Average Exp.	No. of Households	Average Exp.
1	2	3	4	5	6	7	8	9
<i>Brahman</i>								
Food	42	22.10	23	32.37	5	46.66	44	94.59
Clothing	42	6.31	23	9.49	5	12.50	44	21.07
Education	17	1.91	15	2.28	3	1.44	8	5.93
Others	42	7.79	23	13.78	5	20.91	44	40.02
<i>Maha Brahmin</i>								
Food	4	16.66	1	25.00	1	37.50	..	..
Clothing	4	22.22	1	12.25	1	12.25	..	..
Education	1	2.08	1	2.08	..	..	..	..
Others	4	10.27	1	26.44	1	37.08	..	..
<i>Chamar</i>								
Food	6	22.92	1	29.16	..	..	1	44.16
Clothing	6	6.77	1	12.25	..	..	1	16.66
Education	1	2.08	..	..	..	..	..	..
Others	6	9.90	1	7.27	..	..	1	41.50
<i>Rajput</i>								
Food . . . . .	..	..	..	..	1	45.00	1	33.33
Clothing . . . . .	..	..	..	..	1	8.00	1	10.00
Education . . . . .	..	..	..	..	..	..	..	..
Others . . . . .	..	..	..	..	1	70.00	1	56.58

	1	2	3	4	5	6	7	8	9
<i>Kumhar</i>									
Food	.	2	15.00	..	..	..	..	..	..
Clothing	.	2	4.16	..	..	..	..	..	..
Education
Others	.	2	7.16	..	..	..	..	..	..
<i>Sunyar</i>									
Food	.	1	20.83	..	..	..	..	..	..
Clothing	.	1	6.25	..	..	..	..	..	..
Education
Others	.	1	7.08	..	..	..	..	..	..
<i>Doomna</i>									
Food	1	58.33
Clothing	1	8.33
Education	1	2.08
Others	1	35.16
<i>Ko'li</i>									
Food	.	1	20.83	..	..	..	..	..	..
Clothing	.	1	5.00	..	..	..	..	..	..
Education
Others	.	1	21.83	..	..	..	..	..	..

(In 5 households widowed women live independently and others support them.)

The expenditure table will reveal that expenditure on food gets higher and higher according to the income of the households. In the income group of 50 and below expenditure on food of 42 households works out to Rs. 2,210 and on clothing, education and others it comes to Rs. 60.

In the income group of 101 and above there are only 2 households from the scheduled castes. One family is of a chamar and the other of a Doomna. The majority of families in this range of expenditure are those of Brahmins and none from amongst the maha-brahmins.

Indebtedness

The economy of the village is dependent on many sources. As would appear from the table given here the incidence of indebtedness is not very high :—

Indebtedness by Income Group

Income Group	Total No. of households	No. of Households in debt	Percentage of Col. 3 to Col. 2
1	2	3	4
Rs. 25 and below	..	..	..
Rs. 50 and below	56	15	8%
Rs 51 to 75	25	5	20%
Rs. 76—100	7	1	14.29%
Rs. 101 and over	47	11	23.40%
Total	135	32	24%

On an average 24 per cent families are under debt. In this table 5 households of widowed women have not been taken because they did not fall in any category of income group. These widowed women though living independently have no source of income and are dependant upon their relatives. The percentage of indebtedness is the highest amongst the families of income group of 50 and below. It was further revealed by the village elders that money lenders are reluctant to lend out money to such persons who have scanty means of repayment.

Indebtedness

Causes	Amount of debt	No. of families in debt
1	2	3
(a) Purchase of land	3,000	1
(b) House construction or repairs of existing buildings	1,600	2
(c) Marriages	13,400	13
(d) Ordinary wants	9,200	16
Total	27,200	32

The crude amount of debt with the debtors is about Rs. 27,200. Main causes of indebtedness are as detailed above. The bulk of the debt is on two accounts (i) marriages and (ii) ordinary wants. The main agency which advances loans

are the village money lenders or some shopkeepers at Arki. They charge interest at Rs. 12.50 per cent per annum.

Agriculture

Agriculture is practised by 93 per cent families in Batal. The land utilization statement will show the classification of land for a decade :—

Land Utilization Statement

Year	Total area	Forest	Barren and unculturable land	Land put to non-agriculture	Culturable waste	Permanent pastures and other grazing land	Land under miscellaneous trees. Crops not included in net area sown	Current fallows	Fallow land other than current fallows (other waste)	Net area sown	Total cropped area	Area sown more than once
1	2	3	4	5	6	7	8	9	10	11	12	13
1952-53	615	..	3	33	..	339	..	37	..	203	341	138
1953-54	615	..	3	33	..	339	..	37	..	203	359	156
1954-55	615	..	3	33	..	339	..	40	..	200	333	133
1955-56	615	..	3	31	43	338	..	40	..	160	299	139
1956-57	615	..	3	31	43	338	..	32	..	168	285	117
1957-58	615	..	3	31	43	338	..	71	..	129	249	120
1958-59	615	..	3	31	43	338	..	..	..	200	293	93
1959-60	615	..	3	31	43	338	..	..	..	186	356	168
1960-61	615	..	3	31	43	338	..	2	..	198	295	97
1961-62	615	..	3	31	43	330	..	2	..	198	289	91

There has been no increase in the area from 1952 to 1962. Out of a total area of 615 acres net area sown in 1952-53 was 203 acres. More land was not brought under cultivation in the subsequent years. Till 1955 no land has been shown as cultivable waste but in the year 1956 a sizeable area of 43 acres fell as cultivable waste and the area sown decreased to 160 acres. The latest position of the area sown is 198 acres and there has been considerable change in the category of 'current fallows'. This type of land is only 2 acres. As regards permanent pastures and other grazing land there has not been much change during the decade.

Two crops are harvested in a year and the cereals grown in each cropping season are :—

Rabi—Wheat, barley, gram, sarson and taramira.

Kharif—Bathu, Kachalu, Kulth, Mash, Maize, Paddy.

Agricultural practices—Agriculture calendar showing crop seasons duration of crops and agricultural operations are given in the tables :—

Crop season

Period	Sowing period	Harvesting period	Crops grown
1	2	3	4
Kharif (May-June to Sept. Oct.)	May—June	Sept. October	Bathu, Kachalu, Kulth, Mash, Maize and Paddy.
Rabi (Sept. Oct. to April)	Oct. November	April	Barley, Chana, Sarson, Taramira, and Wheat.

Duration of Principal Crops

Name of Crop	Season	Duration
Maize	Kharif	3 months, May-June to September-October.
Paddy	Kharif	3 months (one month for paniri Jyaistha to Asadha) harvesting in August.
Wheat	Rabi	6 months, October-November to April or May.

Agricultural operations

Month	Operation
January	. Manuring of wheat fields.
February	. Some households sow tobacco. Repairing of field walls and digging stones from the fields is mostly under taken.
March	. Harvesting of Sarson, barley and sesamum.
April	. Transplantation of tobacco and onion. Growing chillies and garlic. Harvesting and threshing of barley and wheat.
May	. Paddy fields are ploughed and watered. Threshing of wheat and barley ends. Cultivation and watering of paddy fields. Depending on rains tilling of fields is begun for sowing maize. Bushes are cut from every ends and corners of the fields and then burnt
June	. Sowing of maize. Transplantation of paddy and frequent watering of dhan fields.
July	. Hoeing and weeding of maize. The grown up maize fields are also ploughed. This operation is called Halodna.
August	. Watering of paddy fields, hoeing and weeding maize. Harvesting of paddy.
September	. Harvesting maize.
October	. Preparatory tilling for sowing wheat is begun. Drying and threshing of maize ends.
November	. Wheat sowing continues. Fields are ploughed two or three times.
December	. Manuring of wheat fields.

Rabi crops do not require much labour. After the wheat sowing is over farmers enjoy more leisure hours. During this period annual stock taking of fire-wood and grass is mostly undertaken by women. Men take up manual labour.

Maize—Maize is the principal subsistence crop of the village. Its production is comparatively higher than any other crop. The variety of maize sown here is Sathru which is ready in 60 days. Sambhar and the indigenous maize seed was exchanged by the Gram Sewak.

Sowing—Maize is sown some times in May or early June depending on rains. The best time for sowing maize is early June or end of May. Farmers consider themselves to be very lucky if there are showers during this time. The crop sown during this period gives better yield. Due to late rains large number of weeds, spring up simultaneously with the maize plants and unless it is hoed vigorously the crop does not come up so well. The seed is sown by broadcast method and for a thorough distribution of the seed a plot is divided into three or four parts

by ploughing. Usually one ploughing is given and levelling done thereafter. Manuring is done if there is a surplus.

Hoeing work is started after 10 or 12 days when the crop is about $\frac{1}{2}$ a feet above the ground. Weeding is done either with a hoe or a wooden implement having seven or eight teeth and run by oxen.

Halodna—When the crop is knee high bullocks are engaged and the fields again ploughed very carefully to earth up the plants. This ploughing is not simple and has to be done in such a way that the crop is not damaged. This operation helps in healthy growth of the crop.

Harvesting—The crop is ready for harvesting sometimes by the end of August. It is reaped with sickles and big heaps are piled in the fields. The maize after removing the cobs is brought to the threshing floor and kept for drying for 10 or 15 days. The grains are threshed out of the cobs by beating and then stored in depositor.

Wheat—After the maize harvest fields are ploughed at least thrice. The maize straw and roots are removed from the fields and the soil is made soft for sowing. An improved variety of wheat seed NP. 809 is sown by majority of the farmers. It was disclosed that the seed provided to them by the Gram Sewak has yielded better results.

Sowing—Wheat is sown in early November by broadcast method. This is usually the practice of sowing other crop as well. After seed has been scattered the fields are ploughed and levelled. It requires about 10—12 Kilograms of seed for one bigha. The seed sprouts 6 or 7 days after sowing. The crops grow up about six to 9 inches by December or January. Manuring and weeding is also done about the same time. Cowdung is carried to fields in Kiltas by men, often collectively in turns. Some families may do their work themselves. Weeding is done by women and the weed serves as a good fodder to their cattle.

Harvesting—By the end of April wheat is ready for harvesting. Reaping operations are usually carried by the women. Men carry heavy bundles of wheat to threshing floors. The crop sheaves are spread in line in fields for drying.

Threshing—The wheat sheaves are either beaten with sticks or these are arranged in the threshing floor. The bullocks are then taken round the khalyan till the stalk is thoroughly trodden. The winnowing is done with a winnow-

ing fan to separate the grains from the straw. The grains are then stored in depositories and straw is separately heaped for cattle.

Jinswar statements of Rabi and Kharif for 10 years will reveal the area under different crops.—

JINSWAR STATEMENT KHARIF (In acres)

Year	Paddy	Maize	Bathu	Mash	Orchard	Kulthard	Kuohalu	Til	Total crops harvested	Area of crops failed	Total area sown	Balance correct area on which crops were sown	Total Assessment of harvest	Incidence of Assessment on crops harvested
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1953	7	118	..	22	..	16	..	..	163	..	163	163	382	2/5/6
1954	6	106	..	18	..	45	..	..	175	18	193	193	382	1/9/9
1955	7	138	..	6	..	8	..	..	159	..	159	159	382	2/6/6
1956	12	140	..	6	..	8	..	..	166	..	166	166	382	2/8/7
1957	8	107	..	5	..	8	1	..	129	..	129	129	382	2/15/5
1958	9	147	..	3	..	4	1	..	164	..	164	164	382	..
1959	14	144	..	13	..	15	..	..	186	..	186	186	382	2/14/-
1960	8	148	..	6	..	16	1	..	179	..	179	179	386	2/15/-
1961	11	133	1	15	..	11	2	1	174	..	174	174	386	2.01
1962	142	11	..	10	1	8	2	..	174	..	174	174	386	2.01

JINSWAR STATEMENT RABI (In acres)

Year	Wheat	Barley	Channa	Taramira	Total crops harvested	Area of crops failed	Total area sown	Balance correct area on which crops were sown	Total assessment of harvest	Incidence of Assessment on crops harvested
1	2	3	4	5	6	7	8	9	10	11
1953	120	1	..	1	122	16	138	138	229	1/14/11
1954	132	19	..	..	161	25	186	186	229	1/8/9
1955	135	2	2	Sarsal	140	..	140	140	229	1/10/2
1956	99	2	1	1	103	..	103	103	229	2/4/4
1957	112	4	1	2	119	..	119	119	229	1/14/10
1958	116	2	1	1	120	..	120	120	229	1.80
1959	122	2	..	2	126	3	129	129	229	1.21
1960	152	1	1	..	154	16	170	170	232	1.48
1961	115	1	..	..	116	..	116	116	232	2.00
1962	103	2	2	0	115	..	115	115	232	2.00

Horticulture

There is a beautiful plum orchard of the erst-while ruler of Arki nearby. But this has not created any interest among the villagers to popularise fruit trees. The soil is very well suited to plum, lime, lemon and gauva. Some plants of these varieties of citrus were obtained by a few households through the Gram Sewak. These plants have been put on odd places either on

the corners of the field or near the houses on such portions of land where almost nothing grows.

Ownership of land

Out of a total number of 140 families only 10 fall in the category of those who do not possess land. A table showing distribution of land is given here:—

TABLE

Households owning or possessing land or have given out land to others for cultivation

Community	No Land	5 Cents and below	6—10 cents	11—20 cents	21—50 cents	51 cents to 1 acre	1—2.4 acres	2.5—4.9 acres	5—10 acres	10 acres and above
1	2	3	4	5	6	7	8	9	10	11
Brahmin	7	..	..	4	17	49	36	6	..	..
Chamar	..	..	..	..	1	..	3	..	..	..
Dhanna	..	..	..	..	..	1	..	..	..	..
Koli	1	..	..	..	..	..	..	..	..	..
Kumhar	..	..	..	..	..	..	2	..	..	..
Maha-Brahmin	..	..	..	..	2	2	2	..	..	..
Rajput	1	..	..	..	..	..	..	1	..	..
Sunyar	1	..	..	..	..	..	..	..	..	..

130 families own land 6 Brahmins households and one of a Rajput come under the category of those who possess 2.5 to 4.9 acres of land. Four families have very small holdings between 11 to 20 cents and 20 families own between 21 to 50 cents. Fifty-six families own land between 51 cents to one acre while 43 households possess 1.1 acres to 2.4 acres.

From the over all position of land it is clear that their land holdings are meagre and it is all the more uneconomic when divided into frag-

ments.

Price of Land

Average cost of land is shown in the statement. The average has been worked out on the basis of sale of land, during a decade from 1952 to 1961-62, 49 acres of land was sold and purchased within the village for a sum of Rs. 24,472 during a period of ten years. Out of 49 acres, 26 acres was cultivable and 23 acres non-cultivable. The average cost of land per acre works out to Rs. 499.42.

TABLE

Average Cost of Land

Year	No. of total	Area in acres	Cultivable	Non-cultivable	Cost of land	Average per acre	Average per bigha
1	2	3	4	5	6	7	8
1952-53	2	14	8	6	1,806.00	129.00	24.00
1953-54	..	..	..	..	..	..	..
1954-55	3	2	2	..	38.00	19.00	3.40
1955-56	5	4	4	..	3,785.00	946.25	44.00
1956-57	1	1	1	..	2,000.00	2,000.00	376.20
1957-58	..	..	..	..	..	..	..
1958-59	..	..	..	..	..	..	..
1959-60	3	1	..	1	3,250.00	3,250.00	623.20
1960-61	40	9	3	6	3,185.00	397.22	73.20
1961-62	66	18	8	10	10,408.00	578.22	168.00
					24,472.00	7,419.69	1,252.00

Agricultural implements—Agricultural implements with their cost and duration are given in the table. These implements are made by the blacksmiths and carpenters. Some of them are also bought from the markets:—

Implement	Use	Cost	Duration
Drat	Cutting fire wood	2.00	4 years
Gaan	Weeding maize fields	5.00	10 years
Hoe	Weeding	3.00	5 years
Gainti	Digging	8.00	10 years
Jhabal	Digging stones	8.00	15 years
Khilni (small hoe)	Weeding	2.00	4 years
Leveller		6.00	7 years
Phalli	For paddy cultivation	10.00	8 years
Plough	Ploughing	6.00	4 years
Sickle	Harvesting and cutting grass	1.50	3 years
Yoke		3.00	5 years

Except gainti and jhabal the agricultural implements are manufactured by local blacksmiths and carpenters. The material is supplied by the farmers. The artisans get grains at the time of harvest after every six months. Besides making new implements repairs are also undertaken.

Plough	4 Kilograms of grains at the time of harvest.
Yoke	5 Kilograms of grains.
Leveller	4 Kilograms.
Gaan	6 or 8 Kilograms according to the quality of work required. This depend on the number of teeth.
Hoe	2 Kilograms.
Sickle	3 Kilograms.
Drat	4 Kilograms.

For sharpening and repair work additional one patha is given. The artisans are invited on all festive occasions and entertained like other relatives.

Marketing of produce—Batal is deficient in food grains. There is hardly any family which gets enough to last for a season. Rice and wheat are purchased by them from the local shops or from Arki bazar. Some may even go to far off places to purchase ration. This depends on the price position. The local shopkeeper usually charges a bit more. During 1962-63 the following prices were prevalent:—

	(40 Kilograms)
Rice	Rs. 20 to 25
Wheat	Rs. 18.00
Maize	Rs. 15.00
Onion	Rs. 8.00

Nature of expenditure in connection with various operations—The entire work of agricultural operations is done by the farmers themselves. Expenditure in few families where there is no male member at the time of sowing wheat or maize, employ agricultural labourers who are paid at Rs. 2 per day. Some of the households who cannot cope with the work ask for their neighbourers help at the times of sowing, ploughing, hoeing, scattering of cow dung and harvesting. This help is usually reciprocal.

Animal Husbandry

Next to agriculture live stock rearing is of great utility to peasants. A pair of bullocks is a necessity to farmers. Cows are kept by majority of the households. Buffaloes are an important milch cattle. In the absence of any cattle agricultural profession is incomplete. Such a household as do not have cattle is not held in respect by others.

Live Stock Statistics

Caste	Cows		Bullocks		Sheep		Goat		Calf		Buffalo	
	No. of house-holds owning	Total Number	No. of house-holds owning	Total Number	No. of house-holds owning	Total Number	No. of house-holds owning	Total Number	No. of house-holds owning	Total Number	No. of house-holds owning	Total Number
1	2	3	4	5	6	7	8	9	10	11	12	13
Brahmin	105	205	66	132	8	16	10	14	33	43	51	55
Chamar	8	14	7	13	..	..	3	5	1	1	3	4
Doomna	1	1	1	2	..	..	..	..	1	1	..	..
Koli	1	4	1	2	1	2	1	1	..	..	..	..
Kumhar	2	2	2	4	..	..	1	1	1	1	1	1
Mahabrahmin	5	7	4	8	..	..	..	..	..	..	..	2
Rajput	1	4	1	2	..	..	..	..	1	3	..	..
Sunyar	1	2	..	..	1	1	..	..	..	..	..	..

One Rajput, one Mahabrahmin and Nine brahmin households do not possess live-stock,

Cows, bullocks, sheep, goat, calves and buffaloes form the entire cattle population of the village. Cows are owned by 124 families and their number is the largest. Goat and sheep are owned by only a few households. Cattle sheds are separate from the main residential houses. In summary, cattle are tethered in the court-yard. Except buffaloes other cattle are let loose during the day time to the pasture grounds. Some one from every family tends cattle lest they should go astray or enter any one's fields which gives rest to quarrels. Housewives usually bring fodder after attending to their kitchen duties. They have also to clear cow-dung from the sheds and the court yards. Cow-dung may either be dumped at a place to be subsequently used as manure or is turned into dung cakes to be used as fuel. Men too are employed for cutting leaves and grass. These duties mostly keep the farmers busy throughout the year.

The breed of milch and other cattle is indigenous, but of late they have availed of the facilities provided at Veterinary Hospital, Arki. They bring their cows and buffaloes for servicing to the Hospital where improved bulls are kept. This will go a long way to improve the non-descript stock to an appreciable extent. The hospital is of immense utility to the villagers. They get other facilities of free treatment from the Stock Assistant and the Veterinary Doctor whenever required.

The common diseases among the cattle are:—

Indigestion	Wounds
Bronchitis	H.S.
General debility	Mange
Infections	Maggots
Foot and mouth	Rinderpest

Of these H.S., foot and mouth and Rinderpest are very disastrous and contagious. Liver fluke and rabies are also prevalent. In October, 1962, there was an out break of H.S. in Batal resulting in 4 deaths, but the disease was soon brought under control by the Veterinary Doctor. In order to avoid the possibilities of out break of such dangerous diseases vaccination and inoculation are periodically performed by the veterinary staff at Arki. Medicines for other diseases are obtained from the hospital. Castration cases are usually performed by the stock assistant and the villagers are not hesitant to follow the new methods of castration.

The milk yield of cows and buffaloes is very poor. A cow gives hardly half a kilogram of milk at one time during early period of calving. Even this quantity decreases to a quarter kilogram after six months. Similar is the case of buffaloes. The causes for the poor milk yield

are that the farmers can not afford substantial fodder.

Fodder served to the cattle consists of chaff, maize stalks and grass. Grass is supplied by ghasnis or forests. It is cut and collected in the month of December and January and stalked in conical heaves called Kunnu. Small bundles are laid over one another in a particular fashion to complete the Kunnu which is so arranged that the grass is not spoiled by rains. Similarly maize stalks are arranged in Kunnu and used as fodder. No concentrates are given to cows, whether wet or dry. However some taramira, barley and gram or unused maize or wheat breads may be given as concentrates to the milch buffaloes.

While serving grass or maize stalks to the cattle the fodder is not cut into small bits but it is thrown before the cattle, which they use in such a way that practically half of it goes waste.

This results in inadequate feeding of the cattle and shortage of fodder as well. Because there always is shortage of grass, green leaves of beul and ban, and some other trees are also used as fodder. It is a laborious job though, but men, women and children all climb up the trees to cut down branches for collecting leaves. It takes about 2 hours to gather a small head load of green leaves.

Veterinary Hospital, Arki—There is a veterinary hospital at Arki which came into being on 29th March 1954. Its jurisdiction extends to the whole of Arki Tehsil excluding some villages near Kunihar where such facilities are already available. The hospital has a staff of 6 with a Veterinary Doctor as Incharge. Cattle suffering from minor diseases are brought to the hospital for treatment. Castration cases are attended in the hospital. To improve the non-descriptive and indigenous stock one murrha buffalo bull and a Hariyana bull are kept. The villagers bring their milch cattle for servicing to the hospital. From Batal alone the following cases were recorded:—

Cow bull	Buffaloe bull
1960-9	11
1961-13	21
1962-6	17
1963-5	12
1964—	
August	3

Village Crafts

Spinning and tailoring is done by many house-wives. Agricultural work is seasonal and in the intervening period people pursue one or

the other work beneficial to them. For sowing, hoeing and harvesting seasons they have to keep their implements in working order. All this work is done during the period of inactivity. Carpentry, black-smithy, pottery, goldsmithy and silver-smithy are the important crafts. Weaving and basket making are done by craftsmen from the nearby villages.

Blacksmithy and carpentry—Six families of Lohars work as blacksmiths and carpenters. The entire work of the village is done by these families who live in Jakholi about a kilometer from Batal. These households have not been reckoned in the population because they fall in a separate revenue number. Apart from making agricultural implements, they are employed for house construction work.

Raw material for implements is supplied by farmers. For example if a plough is to be made the farmer supplies wood, iron and charcoal. The blacksmith has to be assisted to blow at the bellows and strike hot iron with a big hammer. Repair work is undertaken the same way. For the routine work customary payment in the shape of cereals is made to them at each harvest. Whenever a carpenter is employed for house construction, he gets daily wages according to his capacity and skilfulness. A good carpenter gets Rs. 4 or Rs. 5 per day.

The customary payment of cereals is called *Saithha*. It varies from house to house according to the quality and quantity of work. The carpenters and blacksmiths have their separate *zamindars*. The latter always get their work done from their artisans until there is a dispute.

The articles produced are:—

- | | |
|-------------|------------|
| 1. Axe | 2. Draft |
| 3. Gann | 4. Hoe |
| 5. Leveller | 6. Phawadi |
| 7. Phal | 8. Plough |
| 9. Sickle | 10. Yoke |

In lieu of the work done carpenters get cereals on the following rates:—

8 to 10 Kilograms (4 or 5 pathas).

Shoe-making—There are eight chamar families who are engaged in shoe-making and agriculture. Lately many of them work as labourers on the road. Shoe-making is not solely sufficient to subsist and they have, therefore, pursued other occupations. The type of shoes they make is very simple. Bulk demands of shoes are met from Arki bazar or Simla. Now repair work is mainly left to the local shoe-makers.

A shoe-maker gets Rs. 4 to 6 for a pair of shoes. Repair work is done on usual customary payments of cereals at each harvest. It varies according to the quantity of work. 5 to 8 kilograms of cereals are given to the shoe-maker. In addition, he is invited on each festival and social function.

Pottery—Two potter families living here make earthen pots which are usually in demand. They often sell their pots in Arki Bazar also. Bardu an old potter of Batal says about pottery:—

चाल तो सर सर करे और वैठे कुण्डल पाय
भान्त भान्त के फल लगे आग बीच जल जाये
तो घर घर कीमत पाय..

एक बोली पहला म्हरा स्याणा से सो द्यो की चलाणा
फिर पाणिए कि तेसरा सिर चसणा फिर तेस असा काए काम
दसणा ।

The raw material used in pottery is clay. Sand is also mixed in very small quantity in the ratio of 5:1000. Potters' tools are:—

Chak—Potters wheel is the basic necessity of a Kumhar. Every pottery article is made on it. In Batal the wheel is made from 'munj'—a specie of hay mixed with cow dung and clay.

Stick—To set the wheel moving.

Wooden hammer—Required for pounding the clay.

Thatu—Round flat wooden tool with a handle used for patting the pot while in the process of making.

They prepare household articles which are usually in demand. There is a wide range of sizes and shapes of earthenware—varying from an earthen lamp to a *mal*:—

Mat—This is the biggest pot of a capacity of 10 to 15 gallons in the pottery items. Mats are used for storing water at certain important wayside places in summer season where fatigued and wornout travellers rest and quench their thirst. This pot is required for keeping small quantities of cereals.

Pitcher—Pitchers are used for fetching water from the Bowli. This is very common in every household. Pitchers are also required for churning curd. Water containers called *Gharolu* or *Mangu* are given to younger boys and girls to bring water.

Manghi or Paru—This pot is of a capacity of 1 kilogram to 2 or 3 kilograms usually required for keeping whey. Ghee is kept in *Manghi*.

Handi—Handi is of pitcher size. It is wider at the mouth and is used for cooking 'sigru' or 'dindre'. These items of food are steam cooked.

Ghiartoo—This is a very small pot and contains only 110 grams of ghee. Its mouth is quite narrow hardly 1 in. diameter. Ghiartoo is required for keeping ghee which is presented to relatives at the time of marriages or other social functions.

Diya—Small earthen lamps are in demand during Diwali.

Chilam—Chilam is a necessity in each home and this item of pottery is always in demand.

Kundi—This pot is bought by the confectioneries for keeping curd.

Khori—This is a lid required for the pitcher in which curd is churned.

Price of each article—

	Rs.	P.
Mat	1.50	
Pitcher	1.00	
Madhani	5.00	
Manghi	0.25	
	or less according size	
Handi	1.00	
Ghiartoo	0.12	
Diya	0.75	
	(for hundred)	
Chilam	0.06	
Kundi	0.50	
Khori	0.06	

Colouring—Some pottery articles are coloured and designs are drawn on them. Black colour is obtained by pulverising stone. These stones are obtained from Barori a village near Kunihar. Khair wood charcoal is thinly powdered and then mixed with the stone powder. Then the designs are drawn with brush made of pigs hair.

Gold and Silversmithy—There is one family of Sunar in Batal. Some of the members of this family have since left the profession and taken up service as teachers in schools. The professional work is done by two members now. There is not much work for them in the village. People prefer to get their work done in Arki.

The goldsmith has his workshop adjacent to his house. He has kept all sort of tools and whenever required he attends to his customers. Since the gold control order came into force the sunars have become under-employed and they have taken up other means of livelihood.

Goldsmith's tools are:—

Iron, furnace, hammers, scissors, tongs, griptex, compasses, janti, jand, gathali, thapa, kalm, san, borer, brush and pan for keeping water.

These tools are not made locally and have to be purchased from the market.

The items of Jewellery produced with cost and weight are:—

Name of article	Silver/ Gold	Weight in tolas	Cost of material per tola	Wages for labour per tola	Cost of finished article
1	2	3	4	5	6
Bragar	Gold	1½	145.00	3.00	222.00
Button	Silver	4	2.50	0.50	12.00
Chak	Silver	1	2.50	0.50	3.00
Ear ring	Gold	1½	145.00	3.00	185.00
Gojru	Silver	16	2.50	0.50	48.00
Kangnu	Silver	15	2.50	0.50	48.00
Necklace	Gold	6 mashas	145.00	3.00	888.00
Long	Gold	6 mashas	145.00	3.00	74.00
Ring	Gold	1 masha	145.00	3.00	17.33
Tilli	Gold	1 masha	145.00	3.00	17.33
Tops	Gold	3 mashas	154.00	3.00	37.00

Spinning—The spinning is done by many families. The sheep are owned by a few households only. Others purchase wool from the market or from the Kinnauras who stay near about the village in Seri in winter. Winter months are the best for spinning. Men and women sit around the fire place and spin on spindles. After the wool has been teased with

fingers it is spun till late at night. Small conical baskets are carried about during day in which they keep their spindles and little wool. Wherever one goes he finds sometime to attend to his spinning. This is common with the older people only. Younger men and women are seldom found spinning.

4. SOCIAL AND CULTURAL LIFE

Social Life

Social and cultural life of the villagers is governed by various deities. Villagers have an unflinching faith in fate and gods. Astrology and Hindu mythology are deeply rooted in their way of life. They not only believe in the planets and their power in moulding the human destiny, but also profess and preach the truth about them. Some astrologers have the knowledge to convince even an atheist that Hindu shastras and mythology influence the character and personality of an individual to a great extent. The Gods and Goddesses worshipped are Bramaha, Hanuman, Krishna, Mahadeva, Ramchandra, Shiva, Vishnu, Durga, Kalimata, Laxmi and Parvati. In many households photos of these Gods and Goddesses are found hung in their rooms.

A male or female member in every family after bath burns incenses and offers prayers for the well being of the family. Older and orthodox people may sit in meditation for hours together, they tell beads on a mala made of either Tulsi plant wood or of Rudraksh. This mala is put inside a cover made of red cloth which is called gomukhi. The mala consists of 108 beads and each bead is turned over when the mantra that the person is reciting is finished. Thus to complete telling on beads of one mala one has to recite the mantra 108 times. There is no end to One's liking of a particular mantra for recitation but generally Gayatri, Maha Mritunjaya or Durga mantras are more common. Pipal tree and tulsi plants are sacred to them. Housewives are quite devoted to the worship of these. Among the lesser known Gods Deo of Madhor in Sub-Tehsil Senoi and Dharwala in village Serighat of Punjab (now Himachal) are held in reverence. These deities are often brought here or visited by the villagers. There is a small temple of Biju Deo in the fields. It is worshipped at the time of each harvest.

Temples

There is a beautiful Shiva temple in the heart of the village. A water tank and a baoli are also just adjacent to it. This is the busiest place

where one would find groups of villagers sitting, gossiping or playing cards, women coming and going. Someone offers prayers in the temple and one or two priests perform jap and path. Water is poured on the Shivling daily by village elders and children in the early hours of the morning. The temple has lately been electrified and it bears a gay look on Shivratri. Milky water is considered to be the best offering to Lord Shiva.

From the early childhood boys are made conscious of the powers of Shiva. In the winter months it is often a scene to find young boys going to the temple and pouring water on the Shivlinga.

Bhadar Kali Temple at Jakholi—There is a very old temple of Bhadar Kali at Jakholi. The Kali is worshipped during Chaitra and October Navratras on Durga Ashtami. In October, women and men go there to have a holy bath. Animal sacrifice is also prevalent.

Sidh Devta—On way to Jakholi, the villagers pay respects to Sidh Devta whose cave is situated somewhere on the hill top. But none here claims to have ever seen the cave. At every harvest grains of new harvest are offered to this Devta and a small red Jhandi—flag is erected on the way side. Goats are sacrificed whenever any one has promised to do so.

The village is a closely knit unit. In the privation and other exigencies they invariably help each other. Caste barriers have not in any way created obstacles in their social structure. This has rather helped in division of labour—each unit performing its function and acting as a unit. Thus the village has been meeting its own needs with its own resources and sustained as a self-contained unit. The Scheduled Castes stick to their professional occupations except a few who have taken up services outside.

Caste distinction is strictly maintained. The Scheduled Castes and Brahmins do not mix up freely.

Both extend help to each other at the times of need. Scheduled Castes mostly attend to the manual work of the Swarns.

Fairs and Festivals

Festivals are held on different dates according to the Bikrami era. Panchang is accepted as the final calendar for all the festivals and fairs. Fasts are observed followed by feasting. Full-moon—Puranmasi is one of the important days for observing fasts. Some may arrange Satyanarayan Katha on full moon day and invite their kith and kin. Annual cycle of fairs and festivals is given here:—

Baisakhi-Sankrant—Baisakhi Sankrant is held every year on 1st of Baisakh corresponding to 13th April. Many people go to Markanda in Bilaspur and Tattapani in Karsog tehsil for a holy bath. Some may even go to Hardwar. New pitchers are given in charity to priests or married daughters. This indicates the beginning of the summer season, and also represents the harvesting of wheat. Some may even arrange to provide drinking water facilities on certain very important way side stations where fatigued and worn travellers take rest for a while.

Chaitra-Navratras—In Chaitra, the new year begins from Shukal Pratipada—the following day of the fullmoon and Navratras also begin the same day. These auspicious days last for 9 days. Brahmins are invited to many places to perform Durgapath. It is considered auspicious to begin any work during the Navratras. Children are often admitted in the schools and the beginners are taught letters during the period of Navratras. Devi worship is mostly done in every family. Fasts are observed on Durga saptmi. Tulsi seeds are sown on Ram Naumi the ninth Navratra. On Durga Ashtmi all bathe and worship Durga. Halwa is prepared along with other dishes and small brahmin girls are invited and feasted. They are in great demand that day and have to visit many houses. Some give these girls red chunnis measuring 1.25 yard each.

Rakhi—Raksha-bandhan is celebrated in Shrvana or Bhadrapad. Sisters tie the rakhi round the wrists of their brothers. Brahmin priests go to their jajmans houses to tie Rakhi. For this they are given cereals or money. While tying the thread the priest recites:—

Brothers often visit their sisters houses and offer them presents. Rice, wheat chapaties, pulses, shakkar and ghee are taken in every family. Raksha bandhan falls on fullmoon. People keep fast. Children go about joyfully with new and bright rakhi.

On this day is also observed Vyas puja. Maharishi Ved Vyas who is believed to be the compiler of Vedas and writer of Puranas and Mahabharata is worshipped as Guru on this day by all brahmins. They also change their Yagopavits after elaborate rituals which entail rubbing the body with cow-dung and ashes and taking bath. The Yagopavit or the sacred thread is put on with the pronouncement of the mantras.

Janamashtmi—Eight days after Rakhi falls Janamashtmi the birth of Lord Krishna who gave us the divine song, i.e., Gita. Keertans are held and devotional songs are sung. Phala-ahar commonly called phulwar consists of ogla and roasted bathu are taken with milk by those who fast. They keep awake till late in the mid night because Krishna was born in the stormy rainy night mid of Bhadon Ashtmi. Devotional songs are chanted in praise of the Krishna. The birth story of the Lord is recited to the congregation in the temple which is made to end at exact midnight. Thereafter Arti is performed and the charnamrit and Prasad is distributed. The Prasad consists of Dhania, finely powdered and roasted in a little of ghee. It is mixed with cucumbers cut into small pieces and any other fruit. Thereafter the devotees return to their homes and there give prasad and charnamrit to those who had not gone to the temple. After this they take Phala-ahar and so they end their fast.

Dusehra—Vijay Dashmi in October is celebrated to commemorate the victory of Lord Rama over Ravna. The festival is held in the nearby fields. A few people go from Batal to bring idols called Thakurs from the Laxmi Narayan temple, Arki in a decorated palanquin and many people accompany the palanquin. The local music is also in attendance. A target of pitcher filled with water is erected in the centre and first shot is fired by some important Panchayat functionary. Thereafter others also try to hit the target. Prior to 1948 the Raja of Arki used to visit the fair and he was the first man to aim at the pitcher. Effigy of Ravana is burnt in the evening. The public presents flowers and money to the idols. The villagers in their best dresses look gay and happy. Shopkeepers display their articles for sale. Amusing sound of the handolas add to the charm of the fair. Drama is held during night. This is witnessed by men, women and children.

Mall Purnima—In the month of October, Shukal-paksha—full-moon, cows are worshipped on Mall Purnima. Before sending them to the

grazing fields, their horns are polished with butter and green fodder is fed to them. Garlands of flowers are worn round their necks and then they are sent to the grazing fields. People observe fasts. In the evening small children go from house to house singing. They are given some money or hot-nuts. Preparations of rice, shakkar, ghee and pulses are prepared.

Diwali—Krishan Paksha—Amavasya—black-moon after 15 days of Mall Purnima, Laxmi Pujan is done in every house-hold. This is a festival of lights and merrymaking. Earthen lamps are lit. In the closeby fields people gather and fire is lit in three four places. Satnaza, a mixture of seven food grains is thrown in the fire and it is worshipped. Good food consisting of childu, askloo, shakkar, ghee, and pulses is taken.

Bhaiya Dooj—On the following day of Diwali, sisters present sweets to the brothers and apply Kumkum mark on their forehead and they are given money in return.

Lohri-Khichriari Saji—The Lohri Sankrant falls on the 1st Magh corresponding to January 12th or 13th. Khichri and scasamum mixed with jaggery are given away in charity to Brahmins. Many people go the Tatapani, Markanda and Hardwar to have a holy dip. Some also prefer to take a bath at Jakholi. Khichri and ghee are taken on this day.

Shivratri—Shivratri falls on the Amavasya of Phalgun, People observe fasts. Shiva Puja is done in the evening. Some may fashion a Shiv of earth. In the Shiva temple many pandits perform Rudrabhishak. During night they keep awake and keertan goes on. Bil leaves are offered on the Shivalinga. Katha is recited. Many people take Bhang in one form or the other as prashad of Lord Shiva. Bhang is popularly called Shiv Booti. Those who observe fast take non-cereal food in the evening after taking charnamrit.

Holi—15 days after Shivratri—the festival of Holi is held in Phalgun. This is a full moon day. Many people fast and youngmen assemble near the tank and play throwing colours on each other. They go round the village throwing dry and wet colours on whosoever comes their way.

OTHER FAIRS—*Buffaloe Fight in Arki*—On 1st Asvina locally called Sair Sajji a buffaloe fair is held in Arki in a ground adjacent to the main bazar. According to the prevelant belief among the people here it is a good augury to witness a buffaloe fight on the Sair Sajji. The fair is not connected with the worship of any deity.

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Buffaloe bulls from the adjoining villages are brought to participate in the fight. The fair continues for 2 days, but the fight is held only for the first day.

On the 2nd day of the fair school children play games to interest the people. Shopkeepers have a busy time selling their goods. A gathering of about 3,000 people witnesses the fight. Publicity Department exhibit cinema shows. Wrestling matches are also organised and prizes distributed to the winners.

सावन का झूला

शादया नी शादया अम्मां मेरिये, शावण दे दिन चार

शावन आया.....

मैं किया शादू धीये मेरिये बापू तो तेरा परदेश, शावण आया
बापू नो लिखी भेजू चिठिया । बापू जी तुसी घरे आओ,
शावन आया,

मैं कियां आऊं धीये मेरिये नदियां रुघड़ेराओं,

शावन आया ।

नदियां नूं देई भेजूं तारुआं, सेओ लगाई देओगे पार,

शावन आया...।।

अर्थ: जब लड़की ससुराल में होती है तो वह अपनी मां को संदेश भेजती है कि हे मां मुझे बुला लो अब तो सावन के दिन भी चार ही रह गये हैं ।

मां लड़की को संदेश देती है कि बेटी में तुझे किस तरह से बुलाऊं तुम्हारे पिता जी तो वाहर (परदेस) में नौकरी करने गये हैं ।

लड़की को मायके आने की कितनी उत्सुकता होती है फिर वह कहती है कि पिता जी को मैं पत्र देकर घर बुला लूंगी । इस प्रकार वह अपने पिता जी को पत्र लिखती है कि पिता जी आप घर आ जाओ अब तो सावन बहुत निकट है । अर्थात् जब वह घर आ जायेंगे तो बेटी को बुला लेंगे । पर पिता जी वहां से उत्तर देते हैं कि हे बेटी, मैं किस तरह घर आऊं नदियां इतनी चड़ी हुई हैं कि उनको मैं पार नहीं कर सकता । लड़की फिर उत्तर भेजती है कि नदियां पार कराने वाले (तारुओं) को भेजूं वे आपको ले आयेंगे पर आप जरूर घर आ जाओ ।

इसी प्रकार से इस गीत में वह अपने सभी सम्बन्धियों को बार बार सम्बोधित करके गाती है जैसे:— चाचा, मामा, भैया, ताया आदि आदि ।

सावन का झूला

चैत चम्बेली खिड़ रही साजन । चित अपणा वे उदास किये
सूखे बन में राधा बोले भोरे चकोरे वणवास लिये ॥
वैशाख महीने दाखा, छोले पाकिया बागे बड़िया बहारा सहियो
कन्ता बालिया हस हस मांगे फूल गुलाबी हार सहियो ।
जेठ जठाणियां दे अंगे संगे रेहणा, महले पलंग ढलाती है
सेजे न चढ़दी मैं पाव भी न धरदी, अपणा आप बचाती है ।

हाड़ महीने धूप तपेली, तेंतू ढूँढ पीया सबे बन में,
तीखी धूप सही सिर अपणे भस्म कस सारे तन में ॥
शावन महीने गनी हार गरजे, काली घटा पिया चूक रही
बिजली लसके चमक डरावे, तां विन जिन्दड़ी सूख रही
भादो जादो तड़फ रही मनमें, मन अपणे को चैन नहीं,
कृष्ण श्याम मूढ़ी घरे नहीं आये, क्या गल लाऊं कण्ठन में ।
असुये महीने आसा पनी रंहणा, चलाणा संग फकीरा दे,
लठ्ठा खासे मलमल खासा फाड़ शेटू इन्नां लीरा नूं ॥
कत्तक महीने तुसी घरे आये किस विद दयाली मनाती है,
कटू कलेजा बटदी में पेड़े इस विद दयाली मनाती है,

मेलों पर गाये जाने वाला एक लोक गीत

धोवी घाटो पांटे कोट धोवे
सब जणै मिली के वोले
म्हारे भारता री जय होवे ॥ १ ॥

लोटे लोटे करी पाणी भरीता
जिन्दाबाद म्हारे बीर गण
जिन्हें देश आजाद करीता ॥ २ ॥

आज बोले सब पृथक् वोलियां
अमर हैं महात्मा गान्धी
जिन्हें असां पीछे खाई गोलियां ॥ ३ ॥

तेरे आंगणा हे वहै झरना
गांव रा सुधार करिके

असां देशा सुधार करना ॥ ४ ॥

आओ बैठी कने धूप सेकी लो
देशा री तरक्की देखणी
तो भाखड़ा डेम देखिलो ॥ ५ ॥

तोले तोले करी घुउ मुकणा
खेती वाड़ी खूब करुंगे

तेवे बाहरला बी ऋण चुकणा ॥ ६ ॥

मेरे विनती है तूसा ते वहनों
देशा री तरक्की देखणों

तो गान्धी जैसे पुत्र जणों ॥ ७ ॥

ए कलंक है सभी रे माथे
बीर वालका खे जन्म देशों

देश सुधार है तूसां रे हाथे ॥ ८ ॥

नाटी

गंगे रामे परसराम चल पड़ने जाणा
पढ़ी लिखी वो असा वे अड़या
भारत स्वर्ग बनाणा
गांव गांव खुले स्कूला
म्हारे स्कूला दे जाणा
वनूंगे देशा रे लीडर असे
चाचा होई गया स्याणा ॥

घोड़ियां

जमना ते पाल लाडया घोड़ली वकाऊ वे
चाचा तेरा चावीया जिने महंगे मोले मंगाई वे ॥

सुहाग

वापू जी मोरी मत करो शादी
ऊमर बाराह बरस की है ।
जभी झंडा उठाऊंगी तभी शादी कराऊंगी
वापू जी मोरी.....
लिखा दो नाम काग्रेस में
बनूंगी साहस की देवी
चाचा जी मोरी मत करो शादी ॥

(घोड़ी)

अनार तेरी चारों कली न्यारी न्यारी
अमरूद बेरी डाली ये हण रही बहार
कमरे के नीचे बन्ना खड़ा हवा खा रहा
चला आजा बनरे जिया उदास हुआ जा रहा ।
मैं कैसे आऊं भावो तुम्हारी देख रही है ।
जल आजा बभरे भावो का डर सानो कोई नहीं ।
अनार तेरी चारों कली... ॥

(घोड़ी)

दिल्ली लालया दा लडका साते घोड़ी मांगदा
असी देदीयां जुवाव यह जरूर मंगदा ।
पैरी बूट जुरावा सुहणी चाल चलदा
चिटे दंद गुलाबी होंट मूह पान चबदा ।
सिर दे लम्बे लम्बे केश बांगी चीर कडदा ॥

(घोड़ी)

गोटे का लछा मेरा बनरा
रेशम की डोरी बनरी
वावे का प्यारा मेरा बनरा
अम्मा की प्यारी बनरी
जरा हस महलों में आ बमा
तोरी आज पजेगी जोड़ी ॥

Important Days

Serial No.	Name of the Day or Days	Date	Significance	Remarks
1	2	3	4	5
1	Navratra	New Bikrami year begins on the 1st Navratra in the month of Chaitra.	These are auspicious days for starting any new work or business. Durga Puja is done during Navratra.	
2	Ram-Naumi	Ninth Navratra in the month of Chaitra.	Women sow Tulsi Seeds. Durga path is done by priests. Men and women fast.	
3	Baisakhi	1st Baisakh	Earthen pots are given in charity to Brahmans.	
4	Hari Talika Teej	Bhadra-Shukal Tritiya	Women fast	
5	Janmashtmi	Bhadra Krishna Paksh eight days after the full Moon.	Birth of Lord Krishna is celebrated. People observe fasts.	On the following day of Teej Kalank chaturthi falls.
6	Gugga-Naumi	On the first day of Janmashtmi.	Scheduled Castes celebrated Gugga-Naumi.	
7	Dag Chodesh	4 days after Gugga-Naumi in the month of Bhadra.	This is believed to be a day of evil spirits. As a precaution against any spirit they hung Tejphal thorns outside their doors during night. Rolled leaves of Kachalu (Arun Colocasia) are cooked and small pieces thrown towards all directions.	
8	Anant Chaudash	Bhadra shukal-Pakash	Men fast. Those who are desirous put on an anant a sort of talisman.	The anant is put on for prosperity and happiness.
9	Sharadh	In the month of Asvina Pitri-Pakash.	During the period of a fortnight pitri-pakash is observed by giving feasts to Brahmans in the name of their dead ancestors.	
10	Asvina Navratra	In the month of Asvina	Durga-Puja on Ashtmi day	Children are taught letters for the first time. Mundan ceremonies and other new works are started during Navratra.
11	Vijay Dashmi or Dussehra.	In Asvina	A big fair is held in Batal	
12	Mall-Purnima	In Asvina or Kartika	Cows are worshipped and garlanded. Men and women fast.	
13	Diwali	In Kartika	A festival of light. Houses are white washed. Earthen lamps are lit and good food is taken.	
14	Bhaiyadooj	In Kartika	On the next day of Diwali, sisters present sweets to brothers.	
15	Lohri Sanlerant	1st Magha	Khichri a preparation of rice and black gram is cooked in every household.	
16	Shivratri	In Phalguna	Shiv pooja-Fasts are observed by men and women.	
17	Holi	In Phalguna	Festival of colour	

People fast on each *Puranmashi*—full Moon which comes once in a month. *Satyanarayanki-katha* is also performed by some families.

On *Akadshi* which falls twice in every month, once in the bright half of the moon and once in the dark half of the Moon, some men and women fast.

5. COMMUNITY DEVELOPMENT AND PANCHAYAT

Batal is covered by Community Development Block, Kunihar. Block officials often visit the village. Headquarter of the Gram Sewak is at Arki.

Attitude of the people

About the development activities carried under the Community Development programme during the 1st and the 2nd five year plans, villagers are some-what critical. They feel that nothing substantial has been done so far to improve their lot. Services of the gram sewak are seldom utilized by them. As a matter of fact they are not progressive farmers and block officials during their visit to the village get poor co-operation from the villagers. Some families were, however, persuaded by the Gram Sewak to use fertilizers. Some 14 manure pits were dug during a decade. 10 maunds of wheat seed was exchanged with No. 809 wheat by 50 per cent. families. Plum, Gauva and lime plants were also distributed among few households. The number of plants distributed is only 200, but the survival of the plants is not encouraging. Vegetable production is insignificant. According to the figures maintained by the Gram Sewak 15 Kitchen gardens were laid and vegetable seeds of peas, ladies finger, turnip, raddish, spinach and cabbage were distributed.

Construction Work

Primary school building was constructed in which apart from voluntary donations and shramdan by the villagers, block gave financial help. Similarly a bawli and a tank were constructed. Major scheme of construction of kuhl from a nearby Nullah is under way. An irrigation tank will be constructed to store the water for irrigation purposes. Pipe line for drinking water was laid within a cost of Rs. 10,000 and

old bawli is now fitted with taps which has facilitated in keeping the water clean.

Other activities—In 1959, a Social Education Centre was opened in Batal, but it was reported by the gram sewak that the centre was not of much avail to the villagers, because of the literacy percentage being quite encouraging as compared to other villages. Women who are mostly illiterate could not be persuaded to join the classes. A dramatic club which was organised in 1959-60 had kirtan equipment. This is utilised on many occasions and often bhajans and kirtans are held. A tailoring centre was also started in 1959-60 to impart training in embroidery, sewing, cutting and tailoring, but it was soon abolished as the people did not show much interest in these activities. A sewing machine given at 50 per cent. subsidized rate is now lying out of order.

According to the Gram Sewak about 1,000 kainth trees have been top worked with local peaches. Horticulture loan of Rs. 1,500 was obtained through the block during 1963. Eighty plum and 20 peach plants were distributed in 1962-64. One community Radio Set supplied by the block had been installed in a shop in the central place of the village.

Panchayat

After passing the Panchayat Raj Act in 1952-53 in Himachal Pradesh, Gram Panchayat Deora came into existence in 1954 and Nayaya Panchayat started functioning in 1957-58. The headquarters of the Nayaya or Gram Panchayat are at Batal. Monthly meetings of the Panchayat are held in the Brahmin Sabha building, where a room has been rented at Rs. 5 per month by the Panchayat.

Batal is represented by the Vice-President and 2 members in the Gram Panchayat and 4 members (one scheduled caste, and one woman member reserved seats) in the Nayaya Pancha-

yat. There are in all 15 members in the Gram Panchayat. The strength of the Nayaya Panchayat is also 15. The following villages come under the jurisdiction of the Deora Panchayat:—

Serial No.	Village	No. of families	Population	Development Activities	Orchards
1	Samot	2	11	Pipe line	Plum, Lemon
2	Majiyat	27	237	Bawli, tank	
3	Pati	10	82	Bawli	
4	Dawaras	2	8	Bawli	
5	Deora	18	139	Pipe line	
6	Kangu	2	11	..	
7	Kohri	13	94	Pipe line	
8	Dangri	9	77	Pipeline	
9	Jakholi	9	70	Drinking water for animals.	Mango
10	Batal	114	944	Pipe line, Bawli, Kuhl	Guava, Banana, Papita.
11	Gahar	15	120	Water tank	
12	Sainj	10	64	..	
13	Chathrayana	14	91	Pipe line	
14	Shanan Paranta	20	150	..	
15	Shanar Barayiya	9	91	..	
16	Chiknera	4	27	..	
17	Karhyat	7	33	..	
18	Pati Jagir	3	15	..	
19	Ser	23	153	..	Banana, Guava
20	Sherog	7	36	..	
21	Jabloo	8	29	..	
22	Chandpur	26	150	..	
23	Khali	2	12	..	
24	Mohal	26	182	Pipe line, tank	Plum
25	Kalar	3	16	..	
26	Ghera	17	103	..	
27	Deedu	16	84	..	
28	Bagi	5	54	..	
29	Bakhalog	25	148	Bawli	Plum, banana, Lemon
30	Banwa	17	127	..	

Elections

Elections to the Gram and Nayaya Panchayats are held every three years. The Panchayat circle is divided in 8 or 9 constituencies for election of members, but it is considered as one constituency for the election of the President. Elections to both the Panchayats are held by show of hands. Last elections to the Gram Panchayat and Nayaya Panchayat were held on 2nd October, 1962.

Functions

The functions of the Gram Panchayat are enumerated in detail in Sections 16 and 17 of the Himachal Pradesh Panchayat Raj Act. The executive side of the village Administration is taken care of by the Gram Panchayat and Judicial side is entrusted to the Judicial Panchayat. Some important decisions which affect the entire Panchayat circle such as levy of taxes are discussed in the general meetings of the Gram

Sabha. To look after the day-to-day work a whole time secretary is appointed at a remuneration of Rs. 60 per month. Some of the important functions of the Gram Panchayat are:— Construction, repair, maintenance, cleaning and lightening of public places, bring about reconciliation between disputant parties. The President or in his absence Vice-President appoints Samjhota Samities consisting of three or more members for bringing about a compromise between the quarrelling parties. Reclamation of waste lands, medical relief, sanitation, registering of births, deaths and marriages, regulating places for the disposal of dead bodies, establishing and maintaining Primary Schools. Construction, repair and maintenance of wells, bawlies, and tanks for the supply of water for drinking purpose; arrange to maintain village paths, recommend nautor land for grant, recommend the grant of trees for construction of houses and to participate in development activities.

The Nayaya Panchayat tries criminal and civil cases under the jurisdiction and powers as laid down in section 67 (civil cases) and section 57 read with schedule 1 criminal cases:—

Development Activities

The Deora Gram Panchayat has acquired a plot of 50 bighas of land in Jakholi for setting

up an orchard in which peaches, plums, pomegranates, lemons and other citrus plants have been grown. The number of plants so far planted are:—

Peaches—600.

Pomegranate—100.

Lemon—500.

Plum and citrus plants are yet to be obtained. A vegetable nursery in an area of 4 bighas has been set up in Bania Devi about 4 miles from Batal. It is proposed to multiply the seed of all kinds of vegetables in this nursery.

Financial Resources of the Panchayat:—

The financial resources of the Panchayat are:—

1. Local rate (assessed from the land revenue).
2. Income of fees.
3. Fines.
4. Grant in aid from the Government.

The funds of the Panchayat are utilised for development activities, and pay of the secretary and the chowkidar. The income and expenditure statements for the year 1962 given here will give some idea of the financial position of the Panchayat.

Income 1962

Previous	Fees Samjhota	Fees Talwana	Income from fairs	Grant in Aid	Donations	Shramdan	Local Rate
1	2	3	4	5	6	7	8
789.39	41.57	59.99	183.35	1,220.00	150	277.00	800.00

Expenditure 1962

Fairs	Summon fees to Chowkidar	Pay to the Panchayat Secretary	Expenditure on Bawli	T. A. to Pradhan	Postage
283.24	23.99	800.00	626.00	79.37	14.20
Rent of Panchayat room	Pay to Chowkidar	Expenditure on 15th August and 26th January	Stationery	Exhibition expenses	
121.00	420.00	45.00	17.85	138.22	
Bawli at Majhiyat	Repairs of Devi Temple in Jakholi	Miscellaneous			
359.72	26.00	47.35			

Cash in hand is 1,430 and a sum of Rs. 1,350 is in the post office account.

The cases registered from Batal in the Gram and Nayaya Panchayat are:—

Nayaya Panchayat

Year	No. and nature of cases registered	
	Criminal	Civil
1959	2	..
1960	2	6
1961	5	1
1962	2	..
1963	..	..
1994	1	1

Gram Panchayat

Year	No. and nature of cases registered	
	Criminal	Civil
1959	7	1
1960	3	5
1961	6	3
1962	4	1
1963	1	1
1964 (Upto August)	..	1

Birth and Death Statistics as registered from Batal since 1957 are:—

Birth

Year	Boys	Girls
1957	11	1
1958	9	14
1959	14	11
1960	7	11
1961	16	10
1962	19	9
1963	15	7
Total	91	63

Death

Year	Males	Females
1957	7	4
1958	3	..
1959	4	5
1960	6	9
1961	3	6
1962	7	7
1963	5	6
Total	35	37

Case Studies

A few of the civil and criminal cases dealt with by the Gram and Nayaya Panchayat Deora from Batal are:—

Cases dealt with by Nayaya Panchayat

Case No. 25—Varan Datt s/o Jai Krishan, village Batal v/s Kali Charan s/o Vidya Sagar, Brahmin of Batal.

Case filed in the Gram Panchayat under Section 425-I.P.C.

Summary of the complaint—Varan Datt filed a complaint with President Gram Panchayat, Deora on 11th August 1962. He alleged that there was no outlet for the rain water which fall from the roof of Kali Charan's house, his neighbourer. Despite his repeated requests no action was taken by the neighbourer to provide an out-let.

Both parties were summoned by the Gram Panchayat on 11th August 1962 and the matter was referred to a bench of 3 persons. They went to disputed place the same day.

It was decided that a pucca water channel be constructed and the cost should be borne by both the parties. They agreed to this decision.

Cases dealt within the Gram Panchayat

Case No. 7—Ram Lal s/o Nathu Ram, village Batal, v/s Ram Gopal s/o Ram Lal of Batal.

Case filed in the Gram Panchayat under Section 323/504-I.P.C.

Summary of the complaint, dated 7th July 1963—Ram Lal complained against his son Ram Gopal alleging that the latter abused his another son Jagdish and beat him.

The accused was asked to attend the Gram Panchayat on 20th September 1963 and 3 members were deputed by the President to submit a report of the case. The parties were asked to bring about a compromise so that in future there was no abusing and beating by Ram Gopal. This was agreed to by both the parties.

Case filed in the Gram Panchayat.

Case No. 12—Mansa Ram s/o Moti, village Batal, v/s. Krishan Chand Acharja s/o Sainu of village Jakholi.

Case was filed in the Gram Panchayat on 5th June 1963.

Summary of the complaint—"I beg to request that Krishan Chand s/o Sainu, caste Acharja of village Jakholi borrowed Rs. 30 from me and he promised to give chair and a cot to me. So far he has only given a chair and not a cot. It is, therefore, prayed that the money he borrowed from me may kindly be got repayed to me".

Sd. MANSA RAM

Village Batal.

Dated 5th June 1963.

The parties were summoned to attend the Panchayat on 20th June 1963. Both of them were present. The borrower was asked to repay the amount in two instalments, the first on 20th July 1963 and the second on 20th August 1963. They agreed to the decision of the Panchayat.

Sanitation and Health

Common Diseases—Cold, Cough, Rheumatic pains, diarrhoea, pneumonia, conjunctivitis and earache are the common diseases in the area. According to the medical officer, Arki T.B. cases are also found. Malaria fever which was once prevalent on a very large scale has now almost vanished because of the Malaria eradication campaign on a big scale. Malaria Surveillance Workers periodically visit each house in the village and according to their programme blood test of every person suffering from fever is taken and the slides are then sent to the Laboratories. If malaria germs are found medical aid is immediately arranged to treat the patients. D.D.T. spraying teams cover every house twice a year. There is a lot of propaganda. "Kill malaria mosquitoes and extend co-operation to malaria Surveillance Worker". Such appeals are found displayed on many important places.

Medical care—For all minor ailments villagers believe in Ayurvedic treatment and take medi-

cines from the local vaid. In complicated cases they go to Arki or Simla. Maternity cases are seldom brought to the Primary Health Centre, Arki. Trained Midwives, Nurses are often found touring the village, but their services are rarely utilized. For prenatal and postnatal care people do not depend much on the advice given by the Health Educators, Nurses or the Mid-wives. Maternity cases are attended to by the elderly women. Vaccinators do often go to perform vaccination. V.D. and Leprosy cases are detected by the Medical Staff.

With an accommodation for 15 beds, the Government Hospital, Arki is of great help to the villagers. Emergency operations are performed here. In a brief interview with the Medical Officer at Arki we gathered that family planning programme in the villages has not so far been successful. From Batal only one Vasectomy Operation was performed in Arki and this was a subject matter of interesting street gossip in the village.

Ayurvedic medicines are more popular than the allopathic treatment. The local vaid use standard ayurvedic preparations which they either prepare themselves or purchase ready-made from Simla.

Education

Out of a total population of 960 persons, 424 are literate and literacy percentage works out to 44 per cent. Illiteracy is more among females than males. In all there are 156 illiterate males and 380 females. Only 17 per cent women are literate as against 69 per cent males. On a closer analysis of the figures we find 93 boys and 116 girls in the illiteracy column. They are in the age group of 0—14. Illiteracy among males is lesser in the higher age groups. The position is reverse among females. The table given here will reveal the position of illiterate and literate persons classified according to broad age groups and educational standards.

There has been consciousness among the Brahmins of Batal about education. A Sanskrit 'Pathshala' was being run by the Brahmin Sabha, Batal on voluntary basis. Apart from the holders of oriental titles there are many who are good scholars of Sanskrit and can converse in that language. Some are professional astrologers and some practise Ayurveda as subsidiary occupations. In the past students from outside also used to come to Batal to study scriptures. No wonder therefore that Batal acquired the reputation of Chhoti Kashi in this part of the country. But with the changing times, this type of education,

being less paying has ceased to attract students. Now people prefer to send their children to regular schools and thereafter enter Govt.

Service rather than learn Sanskrit and be a priest or pada who is not well remunerated due to meagre return for his services.

Education

Age Group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Inter-mediates		Graduates		Holders of oriental titles		Any other Qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
All ages . . .	960	502	458	156	380	198	55	85	17	45	3	2	..	6	..	10	3	..	..
0--14 . . .	337	182	155	93	116	70	36	19	3	..	..	..	..	..	..	..	..	..	..
15--34 . . .	350	172	178	31	147	42	13	48	13	43	2	2	..	3	..	3	3	..	..
35--59 . . .	207	108	99	27	92	53	5	17	1	2	1	..	..	2	..	7	..	..	..
60+ over . . .	66	40	26	5	25	33	1	1	..	..	..	..	..	1	..	..	..	..	..

The literacy percentage is expected to increase as the years roll by. Most of the school going children attend the school and exceptions are few.

Primary School, Batal—Prior to the merger of Princely States in Himachal Pradesh a Sanskrit Pathsala existed in Batal for the last about 40 years or even more. The lambardar of the village revealed that they used to manage the expenditure of the school teacher by contribution. There is no doubt about this statement as the literacy percentage reveals. The pathsala was later on converted into a Primary School. Class-wise enrolment of the students as it stood on 31st March 1964 is as follows;—

Class	Boys	Girls	Total
I . . .	16	29	45
II . . .	18	11	29
III . . .	21	8	29
IV . . .	13	11	24
V . . .	17	1	18
Total . . .	85	60	145

Out of a total strength of 145, 60 are girl students. This shows that girl education is receiving equal attention as boys. After getting education upto Primary standard the boys and girls join Higher Secondary School, Arki which is only about a mile from the village. Thereafter, those who can afford, send their wards for higher education either to Simla or other places. At the time of survey there were 45 matriculates, 2 intermediates and 6 Graduates. Quite a few who were living at other places could not be enumerated, but it is well known that there is at least one, may be more post-graduate from the village.

CONCLUSION

Batal is one of the many villages which has undergone some prominent changes during the post Independence period. Taking into account a number of factors an attempt has been made to portray the socio-economic structure of the village life in the preceding chapters. Communication facilities, educational facilities, mode of dress, contact with outsiders and the pattern of economy are among the major factors, which have a bearing upon the socio-economic behaviour of the villagers. In respect of communication, they are fortunate. Batal is connected by a regular bus service.

Some Educational Institutions have been existing here since long. Brahmins of Batal were known in the neighbouring areas for proficiency in astrology. They had formed a society called Brahmin Sabha to help them in their affairs and to propagate literacy. A Sanskrit Pathshala was run on voluntary basis and it did them a good turn, later in 1948 or 49 it was converted into a Primary School. There has been a change in the pattern of education. The emphasis of learning Sanskrit in the old style has been substituted by the present system which affords them opportunities to get employment. The village elders often lament the by gone days for they have lost the patronage of the Ruling Chief of Arki. Priesthood has received some set back and income from this source has dwindled. The general trend of the younger people is to wean away from the old and orthodox way of life. The young boys have no liking to follow the professions of their ancestors and be called as purohiths and padhas. There has been a steady drift among them towards the towns. Youngmen after passing their Matriculation or Higher Secondary Examination have gone out in search of Employment.

The average holding of land is insufficient and it is also one of the factors that youngmen have been going out in search of employment. Previously they used to go out to find class IV jobs in Govt. Departments or in Private con-

cerns, but position has changed a bit now. They go to secure clerical jobs. From the majority of families in the village there is one or the other member in Govt. or private service and this is one of the important factors of their economy. Agriculture is not pursued with keenness. The agricultural produce of their land can hardly suffice for a couple of months provided they get good crops and most of the families have to buy ration from the markets.

Untouchability has been abolished under the law, but in actual practice there is no going away from the old practices. The Scheduled Castes are not allowed to enter the houses of swarans nor is there a common water source. Entry into Shiva temple which is a sacred place for the villagers may not be restricted legally, but there is some sort of an inner feeling among the scheduled castes to keep away from these places. May be, they feel contented to pay their homage to the deities from some distance and they do not want to incur the displeasure of the brahmins. It might take a long time yet to discard old practices. Apart from the fact that they do not inter-dine or inter-smoke, there is sympathy and cooperation among all castes. The harijans are invariably invited by swaran castes on all important occasions like marriages and births and none else but they can perform the work assigned to them. They are treated as important section of the society.

Most significant among the factors of change is the organization of Panchayati Raj during the post Independence period. It has attempted to encourage the growth of a new social order. The village disputes are now decided in the Panchayati Adalats. This would save them from wasteful expenditure on litigation. Besides this it acts as representative of all sections of the village and not of one caste alone.

The people especially the brahmins are gradually well-informed and are in touch with the current affairs. They often indulge in criticism and

carry it to such finer point that would surprise an outsider. It is, however, a matter of regret that they confine their activities to criticism alone and do little constructive work. One should have expected that with such learning, intelligence and robust common sense and new ideas flowing into the village through its sons working outside, the people here would have converted

their village into a modern village which would have become the envy of the illaqa. The facilities are there only to be explored and availed of, but Batal cannot expect any better fate unless its people instead of thinking of the past, learn to live and act in the present for a better future. But better days of prosperity lie ahead.

APPENDIX I

SPECIES OF TANS AND DYES

Tanning is found chiefly in Parenchymatous tissue such as bark and young wood, certain fruits and leaves and also in galls formed on leaves and stems by insects. Tanning also occurs in extracts obtained from wood of a certain trees of which the most important is *Acacia catechu*.

Tanning barks

Amaltas	.	.	.	<i>Cassia Fistula</i>
Amla	.	.	.	<i>Emablica officianab'</i>
Ban	.	.	.	<i>Quercus incana</i>
Ber	.	.	.	<i>Zijuphus zijuba</i>
Kachnar	.	.	.	<i>Bauthinia purpuria</i>
Kikar	.	.	.	<i>Acacia Arabica</i>
Khair	.	.	.	<i>Acacia catechu</i>
Sal	.	.	.	<i>Shorea robusta</i>

Tanning galls

Kakar	.	.	.	<i>Pistacia integerrima</i>
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Leaves for tanning and Dyeing

Ambla	.	.	.	<i>Ambelica officinale</i>
Chhal	.	.	.	<i>Anogeissus latipolia</i>
Toong	.	.	.	<i>Rhus cotinus</i>

*Dyes from flowers and fruits and seeds**Flowers*

Daru—light red dye is obtained from *Punica granatum*

Harshingar—yellow flower gives orange dye *Nyetanthes arbortristis*

Tuni . . . *Cedrela Toona*

Butea frondosa . . . Dak

Butea superba Woodfordia *Dhori floribunda*

Seeds

Kamel—Bright orange colour *Mallotus philippinensis*

Amla—Fruit used for tanning leather *Embllica officianale*

Roots

Kajal Yellow dye from bark *Myricanagi*

APPENDIX II

अरकी तहसील में बोली जाने वाली लोकोक्तियां

१. जूआं पिछे खिन्टु थोड़ी फुकणे
२. कान्दा पान्दे जुगड़ा घरा के हाका ।
३. निकड़मे बैठणे थे तो खिन्दडु धेड़ी धेड़ी के स्यूणे खरे हो ।
४. दूधा रा धोया ।
५. भलामानस क्या वस गाय है ।
६. दू घरा रा पाओरणा भूखा ई रओ ।
७. सौकणी रे भांडे दे दो लड्डू ज्यादा ई दिशुओ ।
८. सुन्यारा री टकटक और लुहारा री एक ही ।
९. कांडे रे मू पहले ई पने हों ।
१०. फिटमूं वडिए तैं जूदे कराए शावस छोटिए तैं कठे कराये ।
सुई- कैची ।
११. साप रा खाया हुन्दा शेला फा डरो ।
१२. ऐ तो धारा पाए रा दिन ऐ ।
१३. बुढ़े तोते नी पड़दे ।
१४. कदी घियू घणा कदी मुठी चणा, कदी मे भी नहीं बणा ।
१५. जेड़ा कर तेड़ा भर ।
१६. जेड़ा देश तेड़ा भेस ।
१७. जेड़ा राजा तेड़ी परजा ।
१८. एक पंथ दो काज ।
१९. बीत्या बख्त हटी के नी आऊंदा ।
२०. माया खेती काणी धी भी प्यारी हों ।
२१. जाणो कदोसला जेसरी पीट जलो ।
२२. आपी भला तो जग भला ।
२३. गन्ना नी देणा पर गुड़ा री भेली देई देणी ।
२४. कियों ई करो पैदी तो पैरा ई कनारे खे होणी ।
२५. एकी पुत्ता री माय और एकी डालिया री छाय चौऊ कनारे
खे झुलाओ ।
२६. बिना भाड़े दे भेंश दुध नी देंदी ।
२७. रणी फुकी जाओ पर वाट नी जान्दा ।
२८. जो रोन्दे आओ से मुए हुन्दे री खबर लाओ ।
२९. बिपदा कली नी आऊंदी ।
३०. डाली रोज नी हुन्दी ।
३१. पेटे पड़ियां रोटियां सब गल्लां खोटियां ।
३२. धरा दे वारे पैर राखणे दे पैला एक कम्बल अर रेर सम्बल
साथी लई लणा चाईयो ।
३३. होणहाउ बलावन हो ।
३४. होगा बही जो राम रञ्जीराखा ।
३५. नाइया बाल कितने ? बोलो सामणी आई जाणो ।
३६. कांडे रे मं पुलाई के नी करने पड़दे ।
३७. जो पाण दिव्वे खे बुझयाई देओ, सेई पौण ध्याने री
साथण वणी जाओ ।
३८. जेबे त्याए लगणी तेबे वाई के दौड़ना ।
३९. गरजणे वाले वादल वरस्या नी करदे ।
४०. औरी गागर छलकदी जाओ ।
४१. कम्हार आपणे ई भांड्या के सराओ ।
४२. पतीले रा मूं ही खुला हो तो पेट तो आपणा देखणा चाईयो ।
४३. या तो नाचणा ई नी, नाचना तो आगण द्वार पटना ॥
४४. मागी के मौत नी मिलदी ।
४५. रोटियां दूं हाथा साथी पको ।
४६. ताली दूं हाथा साथी वजो ।
४७. सिदिया गुठिया साथी घीयू नी निकलता ।
४८. डण्डा सभी रा पीर
४९. न गाय न बाछी नींद आओ अच्छी ।
५०. आगे दौड़ पिछे चौड़ ।
५१. चन्द्रे रे पन्द्रा और भोले रे सोला ।
५२. शावणे मूई शाशू हाड़े शेटे आशू ।

APPENDIX III

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, Jogindarnagar Tehsil.

Bir, Mandi Sadar Tehsil.

Rawalsar, Mandi Sadar Tehsil.

Kot, Sarkaghat Tehsil.

Panjain, Chichot Tehsil.

Nalag, Sundarnagar Tehsil.

Pangna, Karsog Tehsil.

District Bilaspur

Dari and Dabhla, Ghamarwin Tehsil.

Deoli, Bilaspur Sadar Tehsil.

District Mahasu

Shakrori, Seoni Sub-Tehsil.

(Price Rs. 3.00)

Batal, Arki Tehsil.

(Present Issue)

Shathla, Kumiarsain Sub-Tehsil.

Delath, Rampur Tehsil.

Dodra and Kwar, Rohru Tehsil.

Chergaon, Rohru Tehsil.

Purag, Kotkhair Sub-Tehsil.

Gijari, Theog Tehsil

(Price Rs. 2.45)

Chaunri, Kasumpti Tehsil.

Basal, Solon Tehsil.

Chaupal, Chaupal Tehsil.

Jubbal, Jubbal Tehsil.

District Sirmur

Mangarh, Pachhad Tehsil.

Rajana, Rainka Tehsil.

Moginand, Nahan Tehsil.

(Price Rs. 3.75)

Kolar, Paonta Tehsil.

(Price Rs. 3.45)

Kamrao, Paonta Tehsil.

District Kinnaur

Kothi, Kalpa Sub-Division.

(Price Rs. 3.55)

Nachar, Nachar Sub-Division.

Kanum, Poo Sub-Division.

CENTRAL GOVERNMENT PUBLICATIONS

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

I-A	General Report.	V-B(I)	Ethnographic notes on Scheduled Castes and Scheduled Tribes.
I-B	Report on Vital Statistics of the Decade including reprints.	V-B(II)	A study of Gaddi Scheduled Tribes and affiliated castes by Prof. William H. Newell.
I-C	Subsidiary Tables.		
II-A	General Population Tables and Primary Census Abstracts. (Price Rs. 1.75)	VI	Village Survey Monographs (35 villages).
II-B	Economic Tables.	VII-A	Survey of handicrafts.
II-C	Cultural and Migration Tables.	VII-B	Fairs and Festivals.
III	Household Economic Tables.	VIII-A	Administration Report—Enumeration (for official use only).
IV	Report on Housing and Establishments.	VIII-B	Administration Report—Tabulation (for official use only).
V-A	Special Tables on Scheduled Castes and Scheduled Tribes (including reprints).	IX	Maps (Atlas).

1961 CENSUS HIMACHAL PRADESH GOVERNMENT PUBLICATIONS

District Handbook—Chamba.

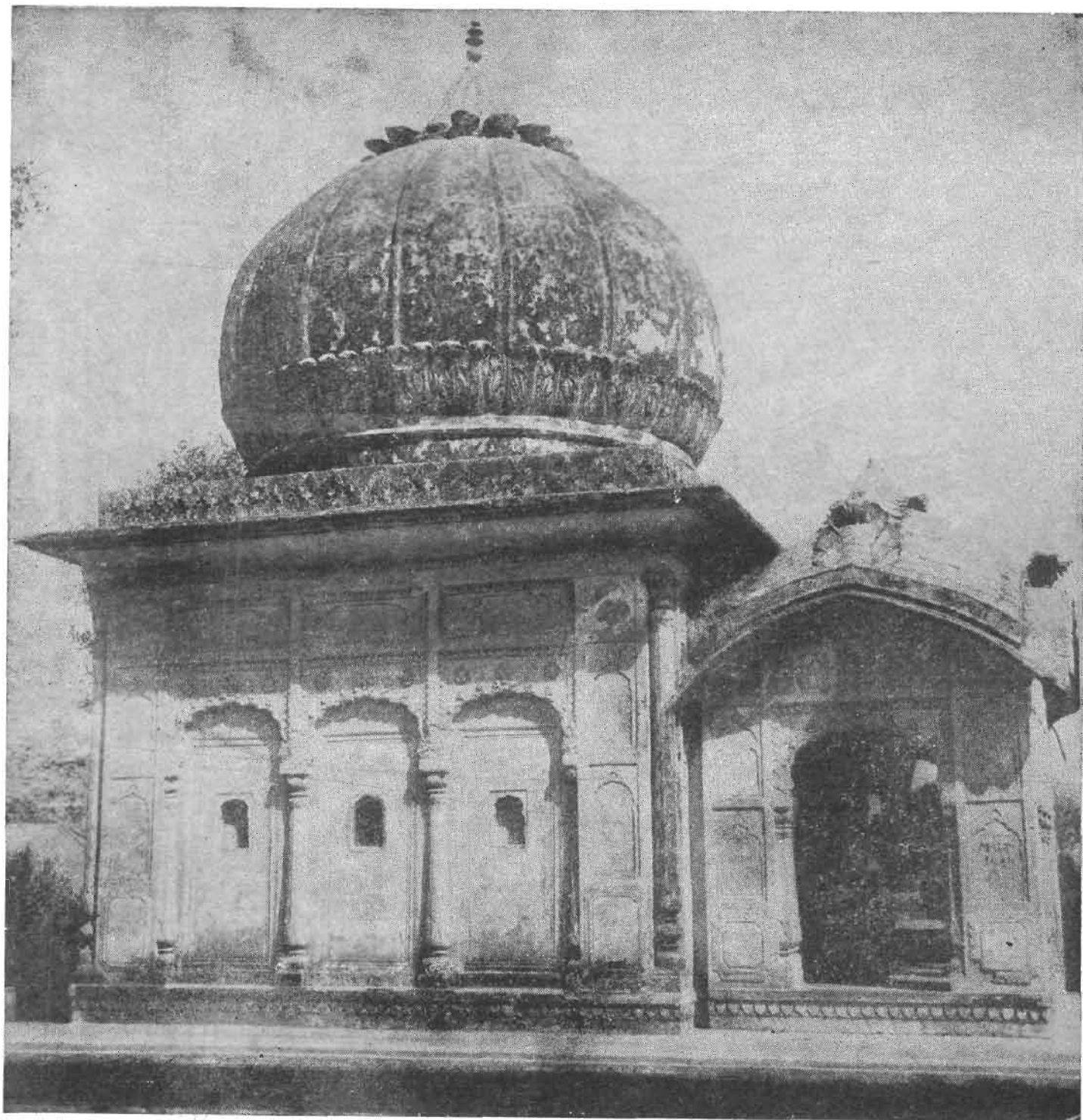
District Handbook—Mandi.

District Handbook—Bilaspur.

District Handbook—Mahasu.

District Handbook—Sirmur.

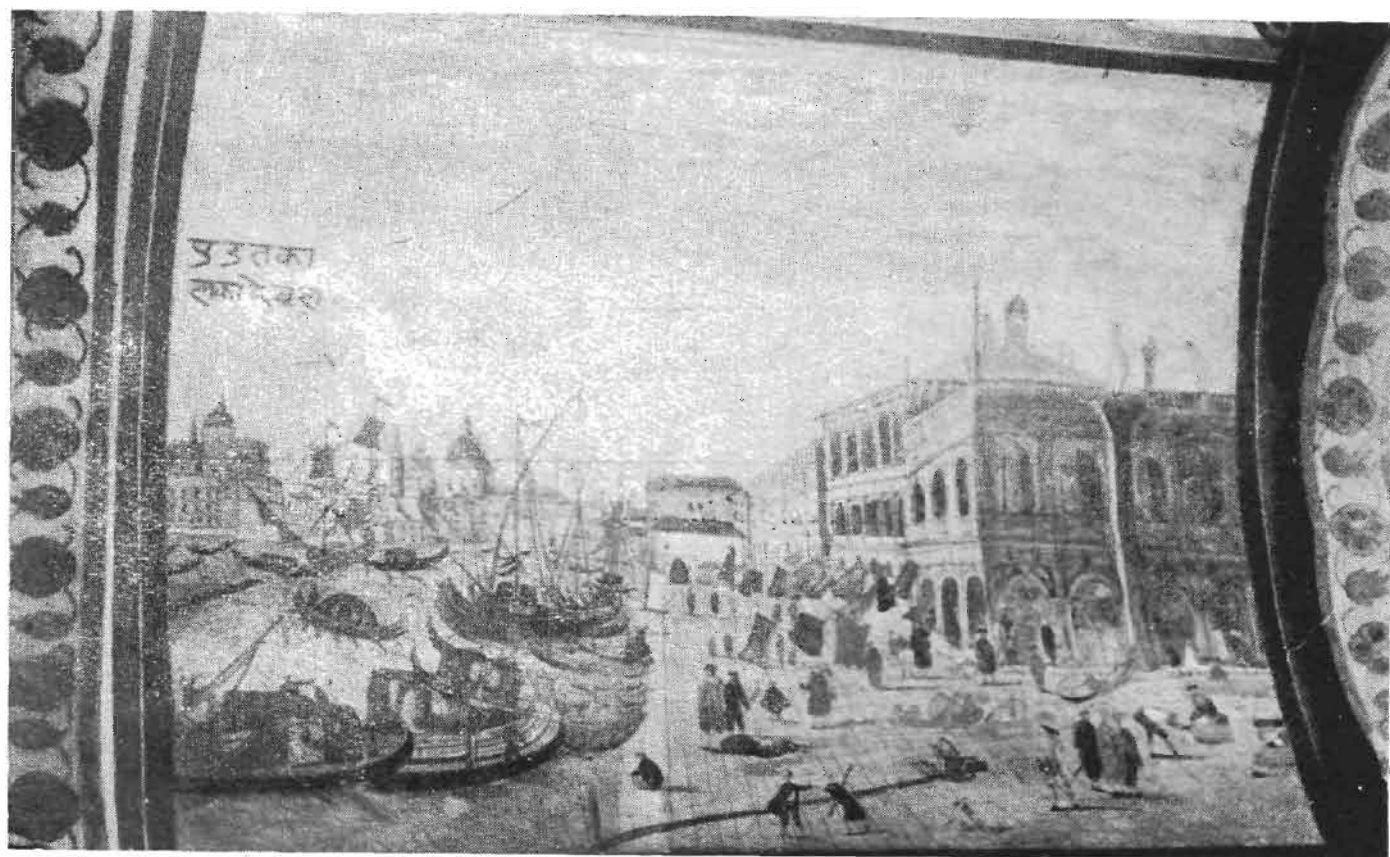
District Handbook—Kinnaur.



A Temple in Arki



Old Wall Painting in the Palace Baradari



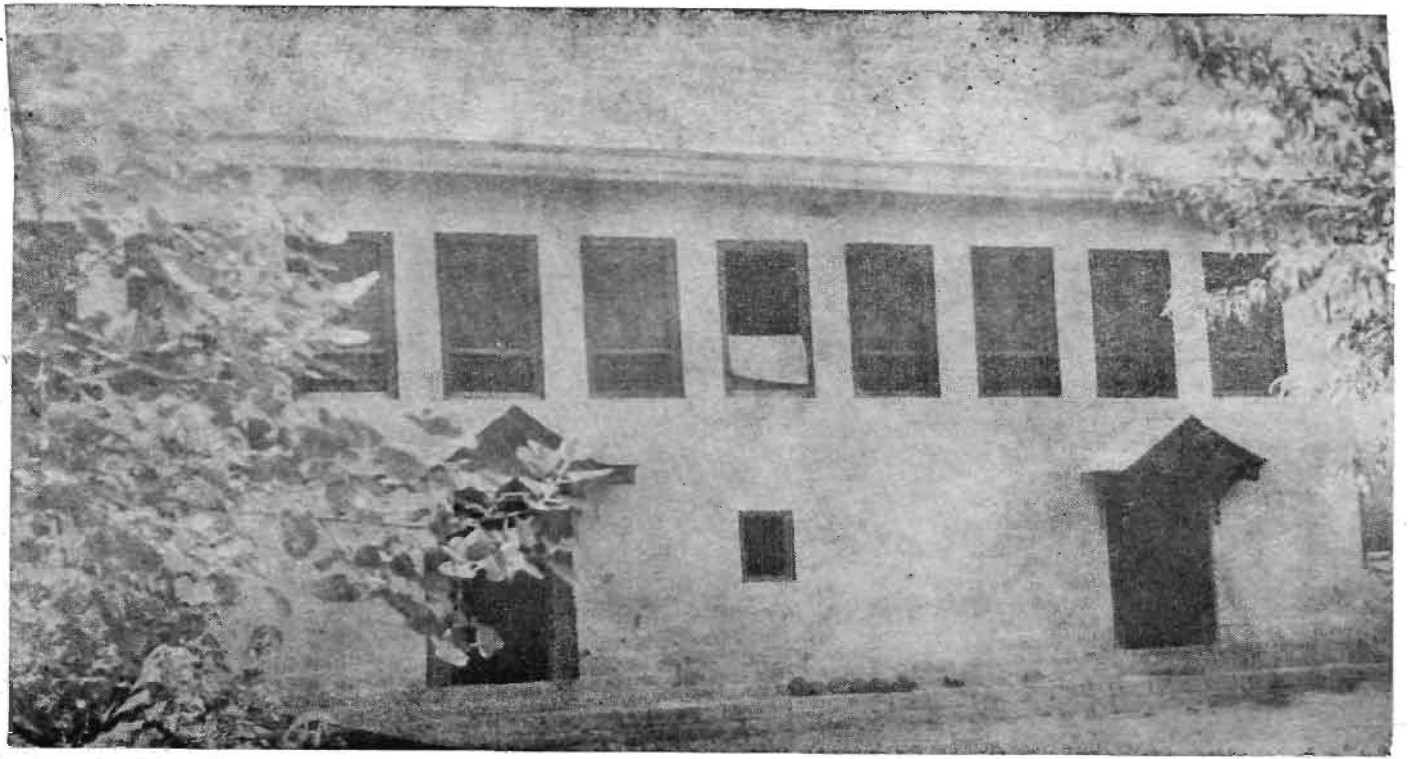
Another Fresco from the Baradari



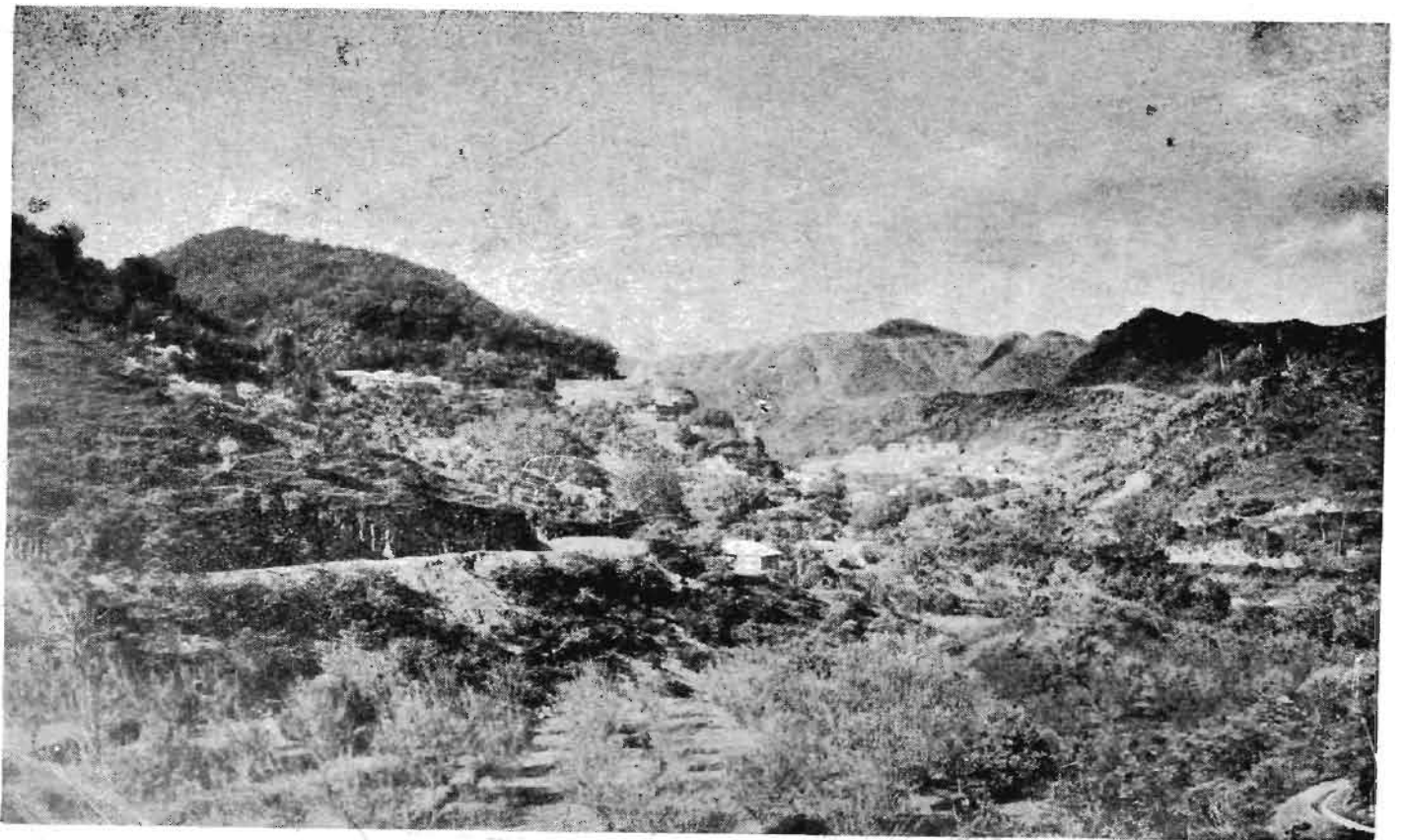
A view of Arki



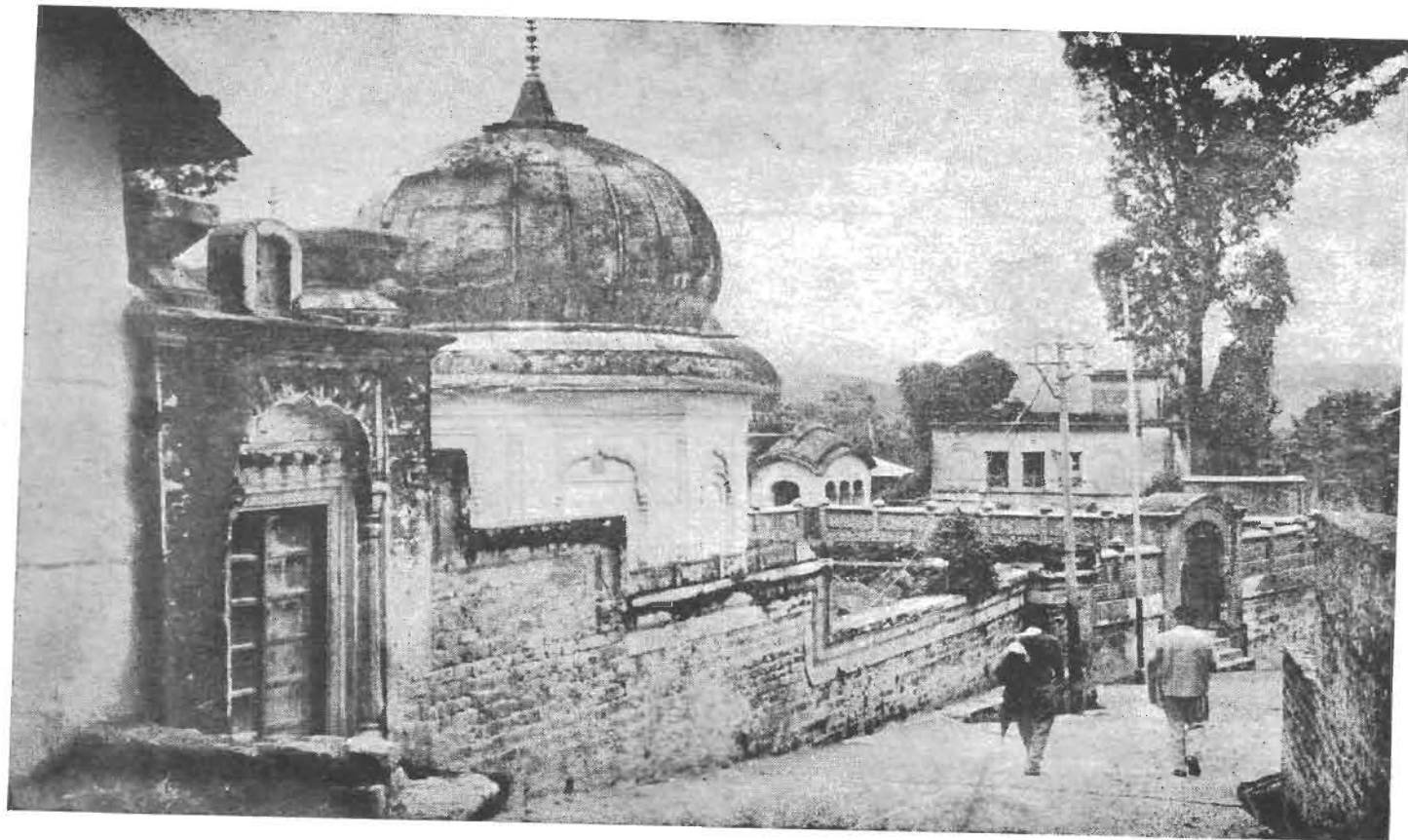
Arki Bazar



A House from Batal



The Rajas Palace perched on a hill



A Temple in the Arki Bazar



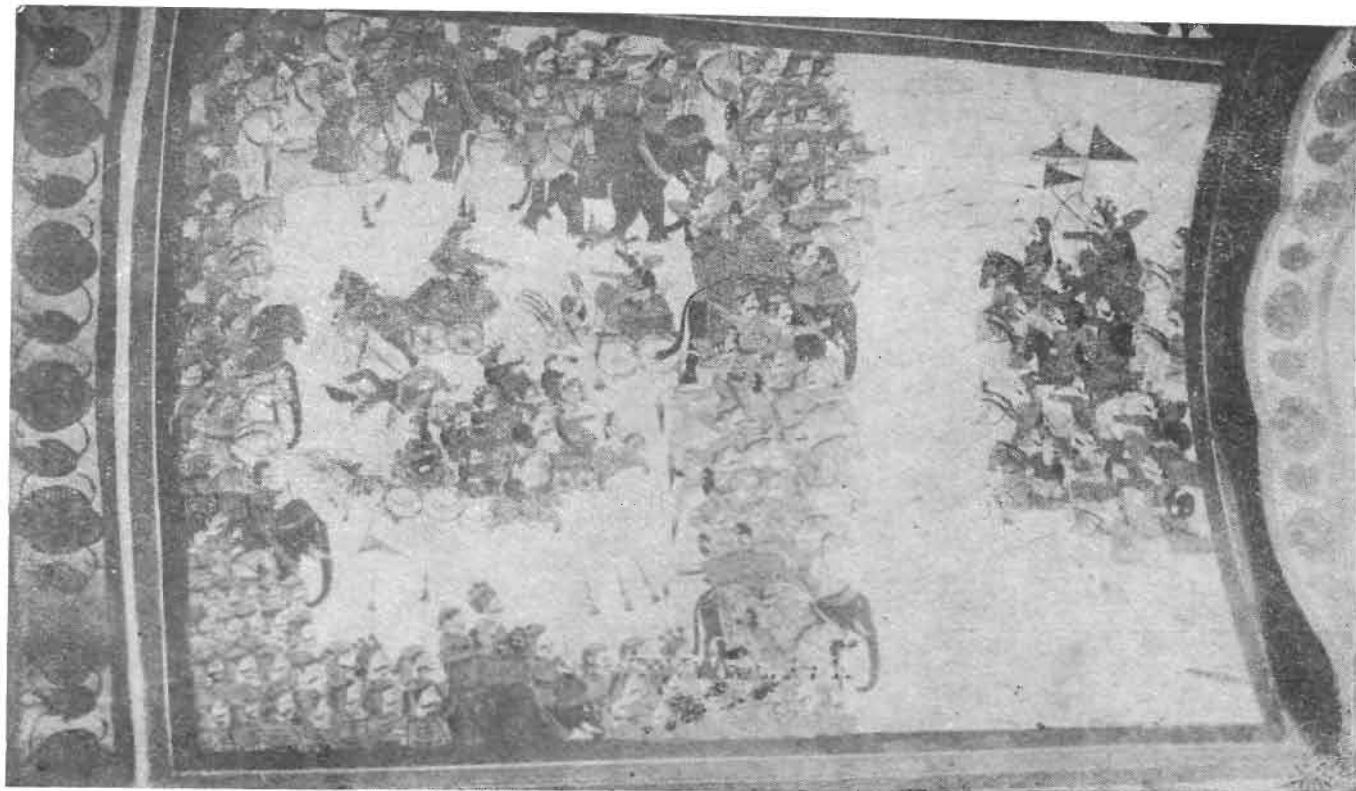
*Shiwa Temple
at Batal*



A young village girl

Khaprail Roof





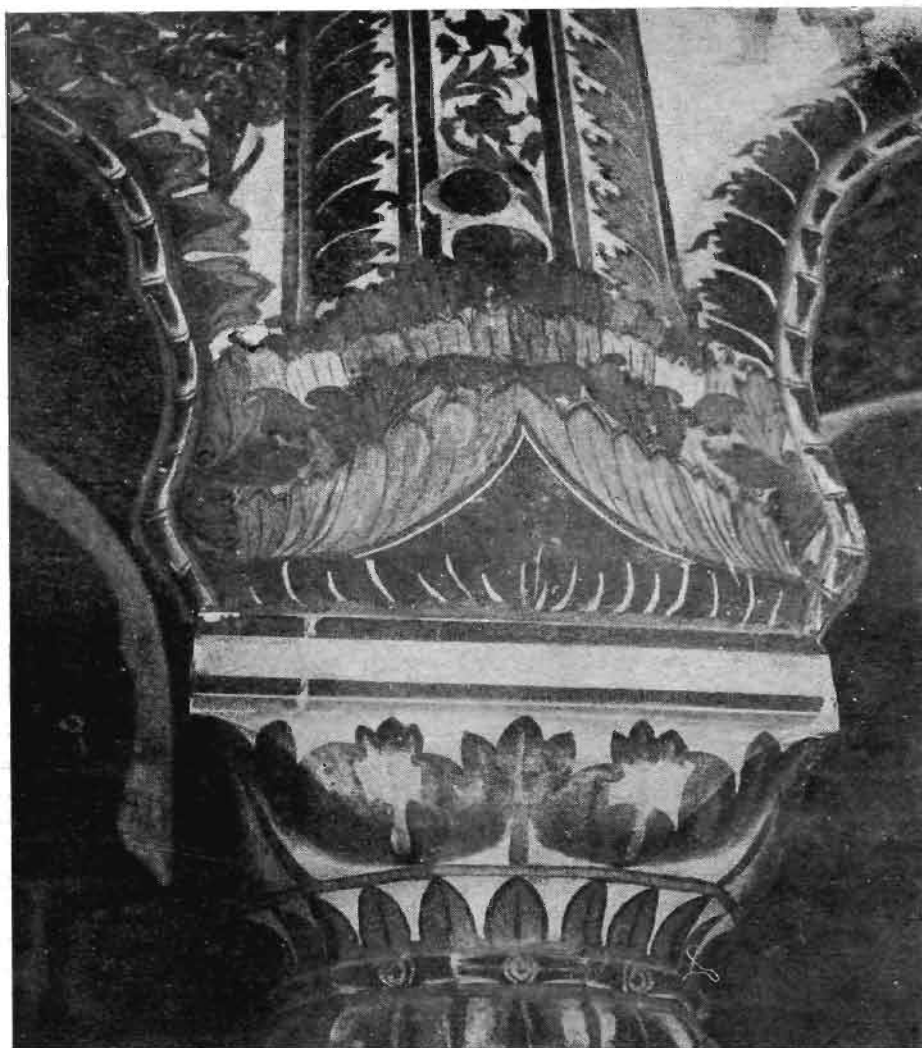
A War Scene



*A side view of
the Palace*



A view of the Palace



Wall Painting



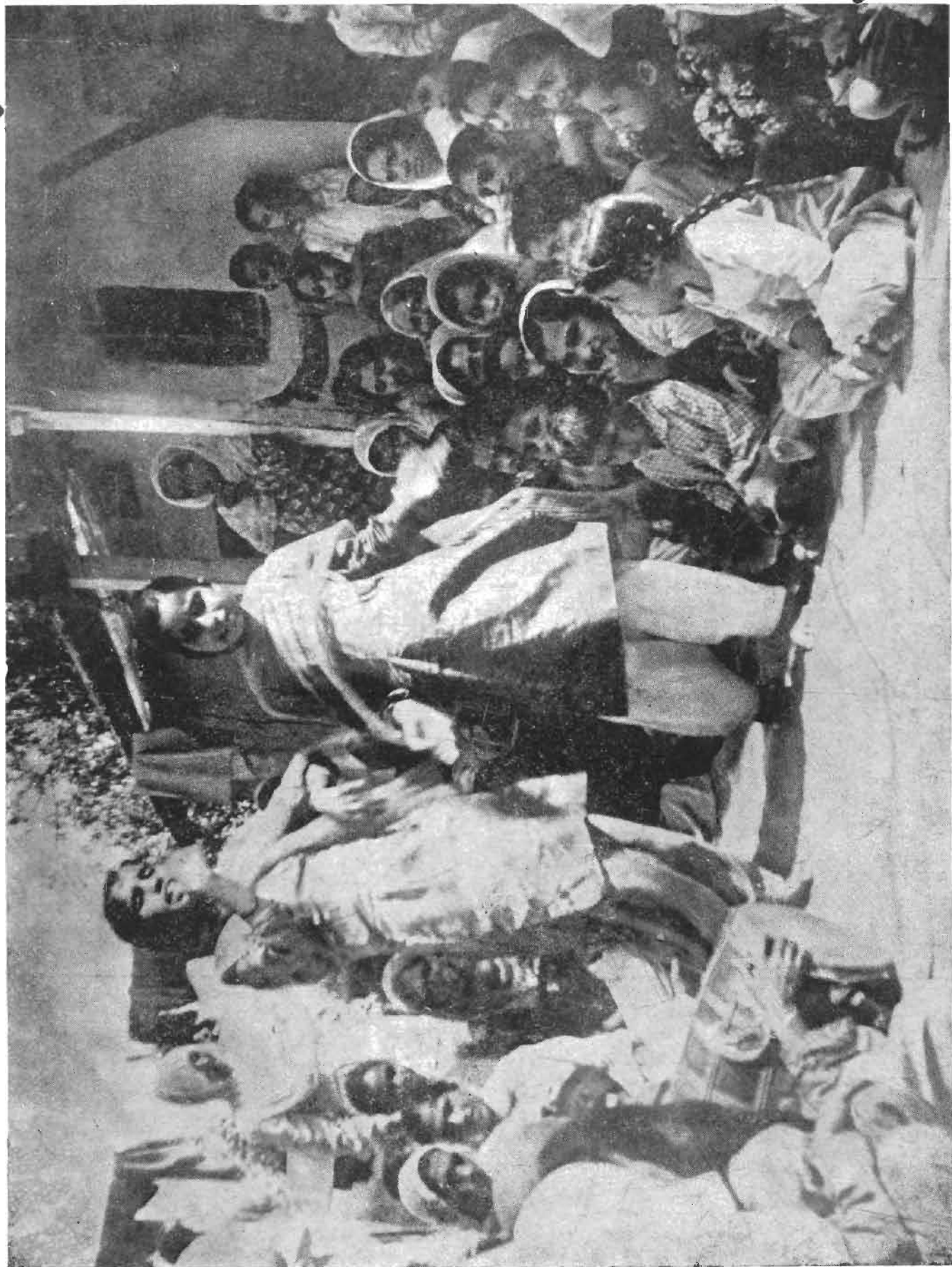
Cattle tending



Merry making at a Marriage



A Gidda Dance during marriage



Another View of Gidda



Husking Paddy

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