CHAPTER VI

AMUSEMENT AND RECREATION

The simple, carefree and proud inhabitants of the village were happy by nature. They continued to live an isolated existence for centuries and were cut off from the stream of life following in the rest of the country. They did not bemoan their lot and strove hard to earn their bread, whether in the fields or with flocks. Men and women were found working together, and to relieve the monotony of their hard labour, they especially, the women sang sweet songs in melodious tones with fascinating lyrics.

Religious and festive occasions were the only means of recreation and source of entertainment for the villagers wherein their socio-cultural life, customs and rites were so clearly enacted-truly energising manner. There were innumerable fairs and festivals which the hill people celebrated. There were fairs at the village level while others were at a mega scale.

Those fairs 'drew' the village deities and folk as well as traders and visitors from far and wide. Generally the fairs were held when the people had finished harvesting. As such, they could revel and enjoy in the festivities and buy or sell things of need and religio-aesthetic articles and 'simply' aesthetic articles as well. Traders from far and near joined these
festivities and a market emerged with all sorts of things, such as clothes and garments, wool and pashmina, leather and furs, hides and skins, metalware and pottery, ornaments and jewellery, fruits and vegetables and partially made and finished product of the folk. Leaving apart these articles, which in a way were indispensable to any household, there were shops to meet every body's requirements of hosiery and cosmetics, cigarettes and tobacco and spectacles and dentures.

One of the common features in all fairs was the folk dance accompanied by the traditional orchestra, consisting of chol, nugara, narsingha, karnal and sahnai. Most of the fairs and festivals were celebrated according to the Hindu calendar but most of them were conspicuously marked for their local colour.

In the following pages the fairs of Simla Hills will be presented as major/minor fairs followed by mainstream fairs. Mainstream fairs are also included because people bring to bear on their celebration the same joy and eclat that they do in celebrating their village fairs rich in colour, song and dance and deity symbology. The community participation mystique is a hallmark of their celebratory social life. The fairs are going to be described in the present tense as they have continued as in British times with no change in the ritual enactment.
Fairs

Haryali

Haryali (upper Shimla hills), Dakhrai (Jubbal and Kinnaur) and Shegtsum (Lahaul) is a festival of rainy season. It is celebrated on the 1st of Shrawan (16th July) corresponding to mid July to mark the advent of the monsoon and its songs are Laan and Jhuri.

This festival was known as Haryali (Greenery), i.e. the festival of the rains. Some ten days before this day, seeds of five or seven kinds viz. wheat, barley, gram, etc., are mixed together and sown ceremoniously by the head of the family or the family priest in small baskets filled with earth, or in a small bed of earth prepared near the place where the household gods are kept. Water is sprinkled twice at the time of worship and the place is fenced off with cotton thread.

On the last day of Asadha, one day before the actual celebrations, a kind of mock wedding is performed with a wooden hoe and all kinds of available fruits are placed near the tender saplings. Amidst the tender growth of seeds are placed clay images of Lord Shiva and Parvati. The images are prepared and gaily painted by hand by the girls and women of the family. When the images have been so placed, the mistress of the household, dressed in her best offered worship at the altar, duly assisted by the family priest. The family priest chants: Haryali, may thou ever remain in the green fields and
may though impart grace and take away the sufferings of those who worship thee.

The remaining ceremony is performed the next day, i.e., on the 1st of Shrawn called Skaranti. This day's worship is performed by the master of the house. He cut the green stems, which, after they have been offered to the gods, are worn on the head dresses by the young and old alike. Some plants are kept on the upper frame of the doors. Haryali is regarded as one of the most important festivals and on this day even the cattle are given a rest. The farmers picked out lice, bugs, fleas and other parasites, locally called cheeren, from the cattle and put them into the cowdung cakes (ball-shaped) which are carried away by the children and young outside the village and burnt with the shrubs. Those cowdung balls, containing the blood sucking insects are burnt because during this period cattle are usually infested with such parasites and it is believed that cattle got rid of these if burnt in this manner on first Sharawana.¹

In some areas above Simla and Kinnaur, Haryali is known as Dhakruin and in Rohru area it is called Dhaknol.²

In some areas on the days of Haryali or Rhyali, fairs are held where archery (Thoder) is indulged in.³
Sair Fair

A Sair fair began on Sankrant 1st of Asvina. There is a famous saying in this area that if one saw a male buffalo on Sankrant, all his deeds are well done and happy tidings are predicted. So a buffalo fight is given due preference. The fair is not connected with the worship of any deity. People from Baghal States came to Arki on the occasion of Sair festival. Sair fair was also celebrated at Kunihar on the first Asauj at Bhal, a village on the bank of the Ronaddi. Here, too, Buffalo fighting was a key feature.

Bisu fair

The fair takes place at Mashran on the 3rd of Vaisakha (April). The devta of Mashran was named after Maheshwar Shiva and its idol is in the shape of Mohra of asht dhatu or eight metals. It was found in an excavation. Once a man was imprisoned by Jubbal darbar. He had a dream while in prison. When he was released, two persons met him on the way, one was from Shak Pajarli and another was from Tharoch State, to whom he related the dream. Both the persons dug the earth and found two images which were established by them at Tharoch and Mushran. Both the deities are now called brothers. No special rituals were observed on the occasion of the fair. A distinctive feature of the fair is the archery game (thoda ka khel). In Kinnaur, Baishki, Bishu or Beesh is also called Ras.
Kayang is the day on which the sun reaches the zodiacal sign of Aries. Throughout Simla Hills, it is called Bishu-ka-Suza.

Jagra

It is a nocturnal festival where rejoicing is one of revelling. Many villages rejoice. It is held in the nearby villages of Sondha, Chalala, Tikkri, Khashdhar. Many from Chergaon join. The investigator had the occasion of attending Jagras at Sondha and Chalala villages. These are held on dooj, teej and chouth in the Krishna paksh of Bhadon month. Any of the three days could be chosen to celebrate Jugra to honour Mahasu devta's birthday.

Villages from the surrounding villages gather and sing around an open place meant for the Jagra. Some people occupy the verandahs of the surrounding houses. The local devta is worshipped at about 9.00 p.m. in an image on a flat stone balanced on a wooden beam. The image was made out of wheat flour and Kungu. The people and village devta witnessed the puja ceremony amidst the beating of drums and playing of musical instruments. Some young men carried khukries in their hands. During puja a goat is slaughtered and the head offered at Chida.

The young men at once begin to dance with khaukries in their hands while carrying the devta. The oracle also dances
under the devta's influence. The dance continues for a while. Then it takes the form of a regular Jatra. The devta's oracle and the priest first start the jatra. Their place was then taken by other influential people. A turan also dances at the head of the jatra. Free food is given to the poor at night. The fire on chida is kept aflame throughout. A regular feature during the devta's puja is that the oracle pierces his cheek or tongue with a thin needle. This is supposedly done under the influence of the devta—remarkably, there is no wound.9

Basal Fair

Every year in the month of Kartika (October-November) on the third day of Diwali or Teej, a fair is held in Basal in the name of Junga Devta. This fair remains open for three days and is held in a field in front of Junga devta's temple.

On the first day, the turis of the village take a round of the village and beat drums to inform the people who collect in a designated chowgan or open ground where the people sing songs to Junga deota and to Kathesar to the beat of drums by Turis. On the second day, elder people play in the same field to the beat the same drum sounds. On the third day children's games are conducted. In the evening of the third day, a Karyala is held in the memory of the Bijju Devta. Karyala starts at about 10.00 at night, ending at dawn. In their homes, the villagers take delicious meals consisting of ghee, jaggery
powder, *patenday*, pulse and rice. The Raja of Baghat used to attend this fair on the third day. In the evening he witnessed the Karyala and then the villagers entertained him with delicious meals.\(^1\)

The light thrown in detail on this fair all participating on the first day, the elders people specially getting their share of the celebratory cake, the children having a ball on the third, shows the participative structure of the entire populace of believers.

**Keonthal State**

**The Zat fair at Gareen in Pargana Ratesh**

This fair was held on the 29th of Jeth. The images of the Devi Ratesh and Kalwa deota are brought in procession from the temple, they are kept, to Garen with 400 to 500 persons accompanying them; and of these some 50 remain at Garen for the night, the rest returning home. By mid-day next day a great crowd of people collect, the men coming in bodies from opposite directions, each man armed with a bow and arrow and flourishing them. A man in one of these bodies shouts - Thadairi ra bhukha, awa ji Thamal lagi thi, hoho,( I hunger for a shooting match : Come, the fair has started ho ho-a challenge the other challenging likewise). The tune called a thadairi was then sung, and matches were arranged between pairs of
players. One champion advances with his arrow on the string of his bow, while the other places himself in front of him keeping his legs moving, so as to avoid being hit. The archer's object is to hit his opponent below the knee, and if he succeeds in doing as he takes a dangra in his hand and dancing, declaring that a lion's cub was born in the house of his father at his home. The man who is hit is allowed to sit down for a time to recover from the pain of the wound, and then he in turn takes a bow, and placing his hand on his opponents shoulder, says (said) 'Bravo'! Now it is my turn, beware of my arrow.' If he strikes his opponent, he dances. If not the first, victor dances again, yelling 'How could the arrow of such a jackal hit a tiger's cub? This continues till one or the other is beaten. The matches are usually arranged between men who are one another's enemies.

On the third day, a goat and two buffaloes, all males, are sacrificed to the Devi."

The Jat fair, Bhalawag

This fair is held at Bhalawag on the first Sunday in Har. There is a legend that a sadhu once lived on the Chahal hill. He was famous for his miraculous feats and was said to be a sidh. He built a small temple to Mahadeo on the hill, and established a fair, which was held continuously for some years.
The offerings made at the temple were utilized to meet the expenses of the institution.  

**Lavi Fair**

The historic and famous Lavi fair of Rampur Bushahr was one of the biggest and most important fairs in the inner Himalayas which was held at Rampur. This had been primarily a trade fair, with a long history.

Though the fair was being held on an organised basis for the last three hundred years, its origin was stated to be much older. The Bushahr chronicles record that Raja Kehari Singh, the 113th from the founder Parduman was the ruler of Bushahr. He ruled from 1639 AD to 1696 AD with his headquarters at Sarahan in the upper Sutlej valley. He annexed the southern principalities of Karangla and Sarj, established his supremacy over Dealth Kumarsain, Kotgarh, Balson, Theog, Darkoti.

Professor L. Petoch gives the best available information about the 'Treaty between Tibet and Bushahr 1681 AD' in his valuable article in 'The Tibetan - Ladakh Mughal war of 1681-83' in the Indian Historical Quarterly, Vol. XXII, September 1947. At the time of that war, there was an alliance and a brief general agreement about friendly relations and the
exchange of envoys between Raja Kehri Singh of Bushahr and the Government of the 5th Dalai Lama."

The fair was believed to have started in 1681 AD after a trade treaty was signed between the Bushahr State and Tibet during Raja Kehari Singh.

Shivratri in Rohru

The festival started with the worship of 'Shiv Murti' and keeping fast in the month of Phalguna. Delicious foods of various varieties were prepared on the day of Shivratri. The main food were Poldu, Brae, Shakali, Bhat, Poolu, Bakare and Khobli, etc. The Shiv and Parvati idlos of clay were buried in some field or orchard early in the morning the next day. The main feature of the next morning was that Kiltas full of the delicious foods were given to the daughters and sisters by every father and brother."

Shivratri at Baragaon (Sangri) is one of the big local festivals. Aged people also waited for this festival impatiently. For them this festival signals an addition of one more year to their life. This festival was celebrated ever since this village was inhabited. The common belief among the people is that on this day the real existence of spiritual Lord Shiva in the form of "Linga" was established. It is on this occasion that people
are joyful and in order to express their happiness they started this festival, which is also celebrated at Jubbal."

**Pather Chauth in Sangri**

This festival is celebrated in the month of Bhadra on the fourth of light half. The sight of moon was forbidden on this day as it was said that Shri Krishna asked for Mani from Satrajeet, but he refused. Once Satrajeet's brother Prasain had worn that mani. He accompanied Shri Krishna for hunting. On the way he fell far behind Shri Krishna and was killed by a lion. Satrajeet thought that in order to steal the Mani, Shri Krishna had killed his brother. When Shri Krishna came to know this, he again went to the Jungle and reached where the lion and Prasain were lying dead. Shri Krishna recovered the Mani and duly returned that to Satrajeet. Rishi told Shri Krishna that he had seen the half moon on the fourth might of Bhadra in consequence of which he was disgraced. Since then the practice of not seeing the moon on this day started. If one happens to see it by chance he has to throw stone pebbles on the roofs of neighbours so that they may abuse him and his sins may be pardoned."
Bhunda in Chopal

The Bhunda festival was centuries old in Chopal Tehsil. People gather and sacrifice goats and rams before their devtas. People of many villages and parganas jointly hold this festival. People call their relatives and other villages to their homes and take meat with them. Some portion of meat is dried and hung in the house. They continue consuming such dried meat from Magha to Vaisakha, i.e. January to April. 

This festival is also celebrated in different parts of Balsan after four years in Pausa (December-January). The ruler of Balsan State had divided the State in four parts called pattis. These pattis were: (1) Bahgaon (2) Nathgaon (3) Pralim Patti and Shill Patti. The festival was ordered to be held in the village of a different patti every fourth year. The turn of each patti came after four years.

A reason for starting the festival could be that the rulers were very fond of hunting, but during the snow, they were trapped in their capital and could not go out for hunting. The worship of the devta attached sanctity to it. The people were told that in case, they did not celebrate Bhundu the deity would be annoyed and many misfortunes might befall them.
Pather-ka-Khel

Another most peculiar fair of Simla Hill States was the fair of Pather-ka-Khel, held at Halog about 30 kms from Simla on the 2nd day of Diwali in the month of Kartik. This fair was held in a place called Khel-ka-Chaunra. There were two parties. One comes from Dhamed and the other from the opposite direction. They visit the temples and honour the goddess, by bowing, etc. and take immediately afterwards, respective positions on the two opposing hillocks. After this a person makes a signal and the opposing parties start throwing stones at each other which goes on for about half an hour or so till some one is hurt. The two or three married scheduled caste women come running and waving their dupattas as white flags to stop the fracas. The injured man dries his blood at the temple. The parties get together and a procession starts with the beat of drums and go to the ground to sing and dance. The fair used to be held on a ground scale during the princely days but because changing and changed times and circumstances make it no longer currently possible.

Ghund Fair

In the month of Asadha every year, a fair of three days is held at Ghund, the capital of the former small Ghund State situated fourteen miles away from Theog.
A Thakur's dynasty used to rule here. Two temples of devta Mahasu and devta Shirgul were situated here while Durga Devi's temple was at distance of four furlongs. Devta Shirgul and Durga devi were the deities of all the people, living in pargana Ghund, whereas Devta Mahasu was the deity of the ruling family only. The common people did not bow to his deity. The reason perhaps lies in the fact that Mahasu being of a serious and sublime disposition does not allow homage to be paid to him which is kind of interesting because the mainstream Shiva does not respect status and privilege, caste and creed. This difference is inexplicable. Perhaps the difference lies in the fact that Mahasu was brought from Kashmir by Pandit Una Bhatt to fight and put to the sword a man eating ogre, Kirmat, who used to perpetrate atrocities in Kothkhai, Jubbal, Chaupal, and Rohru areas.

Deothi Dhar Fair

This fair starts at Deothi on 26th Sravana and lasts for five days till Bhadra Sankrunti. Deothi Dhar is situated at a distance of eleven miles from Theog and two miles above the road of Kothal.
Sipi Fair

One of the largest fairs of Simla Hill States is that of Sipi held on a spur below Mashobra, whereas a clump of magnificent deodar surround a temple of Sip deota. Offices of Simla are closed on account of this fair. There is a long row of shops selling rings in the shape of sweets and trinkets, while other traders attempt to dispose of curios as mementos of the fair. This fair is famous for dance, music and rural sports, like archery. The Rana of Koti used to be the chief guest during the States time. The Sipi god accompanied the first Rana of Koti when he emigrated to these hills from Rajasthan centuries ago. This godling since then reigned as the deity of the house of Koti since that 'era'.

Rohru Jatar

Rohru Jatar was one of the important fairs of Pabar valley. This is held on the 9th and 10th of Baisakh (3rd week of April). The fair is connected with the local deity called Shikro. Before the actual date of the fair, the deity 'tours' his 'deitydom' and returns to his temple at Rohru on the morning of 9th day of Baisakhi, when the fair is considered open. His followers pay him homage. The deity too 'dances' and the songs go on day and night in his celebration.
Basant Panchmi

Basant Panchmi is celebrated as a new year's festival in Simla Hills in the month of Magha. On the day of Basant Panchmi, the scheduled castes, especially 'Turis', go from village to village singing, thus conveying auspicious wishes for the new year.

Holi

Holi is relatively a new festival and seems to have been imported from Punjab. Village youngsters and adults belonging to the scheduled castes sprinkle coloured water upon each other and the festival ends on a note of prayers offered to the Mahasu devta.24

Baisakhi Fair

The fair is celebrated for a day at Unchagaon, Kunihar in a ground surrounding the famous tank of Kunihar on the 2nd of Baisakha every year. The following two legends are associated with its celebrations:

Some people say that a Raja of Kunihar was dumb and suffered from goitre. He was married to a beautiful princess. Before her marriage, she knew nothing about her fiancé. During the marriage, the bride and bridegroom went to Shiva
temple to offer their worship before the deity. On reaching there, the princess leaped into the tank and the Raja followed her, both thus committing suicide.

Others say that the princess belonged to Kunihar State and the Raja belonged to some other State. Before departing, she was taken to the Shiva temple by the side of Kunihar tank. She leapt into the tank and the bridegroom followed. This fair is also celebrated at Bhajji and Jubbal States.

Phulech

This is essentially a festival of flowers celebrated during the later part of the month of Bhadon or during the earlier part of the month of Asak. This festival is celebrated only in Kinnaur region on different dates. It is also called Ykhyans, which is a combination of two words U and Khyang. 'U' means flower and 'Khyang' means the sight of them, thereby meaning and symbolising delight. It is after this festival that autumn begins. Various kinds of flowers are used on this festival of which Rangol, Liskarch, Khushal and Gyalchi are more common.
Khadar Fair

Khadar was a small place about three miles south of Basal. Every year in the month of Asadh (June) about a week after the Solan fair, a small fair is held here. This fair is in fact, primarily meant just for the women but men also do participate, especially the elderly and married, the last escorting their womenfolk and the young to add colour and festivity to the occasion.28

Sazo

On the Sankrant of Magh, this festival is celebrated. Early in the morning, one or two elderly women in the family bathe. Before dawn, puja is performed in honour of goddess Usha, Kimhsu, the family god also being worshipped besides fire. On this day, goddess Usha was believed to have gone for a respite to Kailash where she attended a meeting of gods presided over by Lord Shiva.29

Dussehra

Dussehra festival is one of the ancient festivals of India. It is celebrated on the 10th of the bright half of the moon in the month of Asvina (October) to commemorate the victory of Lord Rama over Ravana, the Demon king of Lanka. It is
celebrated in a few of the hill States. On this day the villagers put on new or clean clothes and worship the village deity. Rich food is taken afterwards.  

Diwali

Diwali is one of the important festivals of the Hindus. It falls on the 15th of the dark half of the lunar calendar month Kartika (October-November) every year. A week earlier, the people start cleaning and white washing their houses. The festival is celebrated for two days as 'Chhoti Diwali' and 'Bari Diwali'.

Sarahan Fair

This fair is held in village Sarahan for three days in the month of April. The venue of the fair is the courtyard of Devta Bijat temple. People from adjoining areas as even from far off areas of Pargana and Balson State attend to it as the people find time to meet their relatives and friends before their busy time in the fields in the later days.
Vishnu Fair Purag

This fair is held near Kothkhai on the 9th day of Baisakha for three days. The fair is held in honour of Mahadev Devta.

Mahasu Jatar

This fair is celebrated about 6 kms from Simla - Kotkhai road near Mahasu village on the 3rd Tuesday in the month of Baisakha for two days. This fair is held in front of the Durga Devi temple by a large gathering who throng from the neighbouring areas.

The Rana of Badoli resided in Chakrath near Mahasu. He had built a Durga temple there. After the abolition of his Jagir, the Rana left the village and the villagers of Mahasu constructed a temple of Durga in their own village, commemorating the occasion by starting the fair.

Barara Fair

This fair is held in Kumarsain and people of all castes and creed participate. The fair is held on the 1st of May. Devta Koteshwar was brought in the fair and goats are sacrificed in its honour as a mark of respect.
Shancha Fair

This fair is held in Kumarsain for two days every year on the 15th and 16th of Shravana. It was started in the year 1874 on the coronation of Rai Hira Singh of the erstwhile Sangri State.

All these festivals are still celebrated in other districts of Himachal Pradesh.

Among the various games and sports played in these hill States, wrestling is by far the most popular in these hills, especially in the lower hills. It is a very exciting part of the village fair where young wrestlers from the surrounding village come to grips in a trial of strength. The winners are rewarded.

Previously, the other popular game was archery locally called Thoda. Only the young and hardy play this game. The women and children have their games, too, but mostly they were indoor games. In winter when the fields and forests are covered with snow, women and children spend their leisure hours in playing these indoor games.

The material on the fairs, by no mean inclusive, has been categorised in three slots, second and third. This should not be taken to mean the fair in slot one is more important psychologically, socially and culturally, because for the participant the importance of the fair is in the spirit, in the mystique, in the level of participation, the gaiety and abandon
that he brings to bear upon his participation. The weak and small or short can prove as powerful as the big tall and strong.

At this point, the fair vibrancy is being described in one dimensional prose – in 'cold print'. But for the people of Simla Hills, their participation in the fairs, some secular, some predominantly spiritual, like the mela fair around Shiv, Devi, etc., celebrating sheer animal strength and aggression – the buffalo emblematizing that – have made a rupture, a slash in their day-to-day existence. To adopt a concept of Mircea Eliade, they enter sacred space and experience supra expansion of energy and consciousness. Their social life, the intensity of interaction organized around the fairs is something unique in the annals of history. Once in a while you want to be a part of a festival where you shed all civilized constraints and burst into laughter and zest.

It is a tribute to the British that they did not tamper with the socio-culturalism of Simla Hill people, thereby not deterring them from connectivity with the archaic to recharge their batteries instinctually, emotionally and spiritually.

**Dance and Drama**

Dance and Drama were the means of recreation and entertainment. In leisure-hours, men women and children from all shades of life assemble at one place and dance.
Mala and Diali are the two types of dances which are common in these hill States. The number of participants may range from four or five to twenty and twenty-five. The persons so participating, form a chain or mala (local name). The formation of the chain can be of varied types and the movement of the steps and body may also depend upon the pattern of the chain so formed.

Nati

In Nati, known as Gech, men and women gather on an evening on an important festival or ceremony and dance and sing to the tune of the music. Usually this is held after dinner.

Pooduya

In this dance only women participate. They dress colourfully, and assemble in a compound. While standing they sing and clap. Two women dance in the centre, stretching their hands sideways. No music is played in pooduya nor does any man join except little boys.24

Kayang

It is the most popular folk dance of this area. Bakyang is another form of the Kayang dance, the difference being that it
is not performed in a circle. Instead, it has two to three rows behind each row.

**Bonyngchu - Chashimik**

This was the third form of the local dance. Bajantri was in the centre and the men dance round him during the different tunes.  

Special dresses are worn by the professional dancers and may consist of white achkan, churidar pyjama and pagri. Kalgi and Zanziri are the only ornaments used on this occasion; the former being a silver mounted tuft with peacock feathers or upright silver strips, whereas the latter is a series of silver chains covering the right portion of the forehead and hanging down the ears.

**Dances for women**

The women hold each others' waists from the back. Otherwise the position of the body and movement of the steps remains the same verily, they are graceful and attractive, especially incarnating femininity in their dance. There is no special ceremonial dress for this performance. A slight musical background – humming of local songs provides rhythm to the dance.
Occasionally, dramas too are staged by the young farmers. They organise a drama every year on the 24th of April at the time of Dhada fair.

**Folk songs**

(शूरी)

(1) साधै बोलू भजिये पन्दरीये समेते,
    रोले आये रोजके हमें कोम आयणे थे एते।

(2) उठो देश री बाबड़ी ऊँटे देशा रे कुएँ,
    झुटे दिते बचन नैल नैलदे मुए।

(3) ठण्डे बोले पाणिये चुल्लू औंदले पीणा
    साजा धिया समी रा नही कस चकरी रे नीणा।

(4) आंडखे बोलू ना पांडखे ना एकी बासू मानगायें
    कठी देखणे अखिये कठी बोलो शुणाने चैं नाचो।

*   *   *   *   *

(1) कीमू काटयो झूंडी ले 2. श्याल्दी पीडी थाचे ले बोजीरा की मंडी ले।
(2) लोजे भीरयो हाला ले 2. एक मारो बोजीरा ले सात मारे जिगाला ले।
(3) बाजी जान्दी वाणो ले 2. तेरे पीडी जावला दा सोलेनी को टाणो ले।
Thus we see that the social life of the people is structured around fairs and festivals wherein they express their rich and varied feelings by singing and dancing and by rich manifold relating with kith and kin, friends and strangers on the side lines and directly as well.
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