3.1 Area of Study:

This study focused on the Jaunsari people. So, the area of present study is Jaunsari people of Kalsi block and urban area of district dehradun. Jaunsari a tribal group of Uttarakhand inhabitat in the Jaunsar-Bawar area of district dehradun. The Jaunsarie are associated with the ancient Khasas. It was included in the list of schedule tribes i.e. Jaunsar-Bawar by the government of India in 1967. Jaunsar-Bawar constitutes the hilly part of the district. It lies between north latitude 30 31' and 31 3' 30" and east longitude 77 45' and 78 7'20" with an area of 343.5 squares miles. The whole region consists entirely of mountain tracts, and fall within the temperate zone. Culturally, the tract being known as “Jaunsar-Bawar” region.

I have selected Kalsi block of Jaunsar-Bawar region, dehradun. Now the question arises, WHY? Because considering the scientific method, the Kalsi-block is very near to city area. So change will touch them, the living standard and social life style of its inhabitants is becoming very different from their ancestors comparitially areas next to Jaunsar-Bawar.
**Kalsi Block** is situated at the confluence of Yamuna River and its tributary Tons. It is approximately 56 km from Dehradun. Kalsi offers some of the breathtaking views of Doon Vally. Kalsi is also witness to the glory of the king Ashoka, as in 3rd century BC. It was the furthest point of the dominion of this mighty Mauryan Emperor. The place is also famous for the rock edict of Ashoka. Located at a distance of 10km from Dehradun in village sabha sevala kela via Mohabbewala, is the famous Chandrabani temple.

Jaunsar-Bawar is bounded on the north and the east by tehri; on the west by the hill states of Bashar, Raiengarh, Thoroch, Jubal and Sirmor and on the south by the Doon valley. It is separated from the sirmor the state by te Tons up to its confluence with the yamuna near Kalsi. The people of Jaunsar-Bawar call themseleves Khasa. They have distinct culture and socio-religiuoustraditions. Jaunsari commonly practice what is known as fraternal polyandry, though monogamy and polygamy are not altogether nonexistent.

**Dehradun**: Dehradun is one of the oldest cities of India having natural beauty in its nature. Dehradun, previously called Dehra Dunn. Nestled between the Himalaya and Shivalik Hills. Recentaly declared as the provisional capital of newly created Uttaranchal (now Uttarakhand) in the month of 09 November, 2000. Historically it was the capital of the
princely state of Garhwal and was the target of the british forces in the Anglo-Nepal war in 1814, which put an end to the Nepalese control of the region. According to Skand Purana, Dun formed part of the region called KedarKhand. In 1828, Dehradun and Jaunsar Bhabar were placed under the charge of a separate Deputy Commissioner and in 1829; the Dehradun district was transferred from the Kumaon division to the Meerut division. In 1842, Dun was attached to Saharanpur district and placed under an officer subordinate the Dehradun has always Collector district but since 1871 it is being administered as separate district. In 1968, the district was taken out from Meerut division and included in the Garhwal division.

Dehradun has always been famous for various educational institutes and organizations like- O.N.G.C., FRI, Institute of Petroleum, Survey of India, IMA (Indian Military Academy), RIMC (Rashtriya Indian Military College), LBSNAA (Lal Bahadur Shashtri National Academy of Administration), The Doon School, Welham boys and girls school etc. are located in the city. The products that have made Dehradun known within India are ‘Dehraduni basmati rice’ and ‘Lychee’. Jhanda fair, Bissu fair, laxman Sidhha fair, Mahasu Devata fair, Saheed Veer Kesri Chandra fair and Tapkeshwar Mela etc is held in ever year in Dehradun. The sewalik lies at its feet, the outer scraed Himalayas bounded it on the north and the scared Ganga and the Yamuna skirt east and the west respectively. The Ganga enters the district in the eastern.
tapoban and meandering South-West goes to Haridwar via Raiwala. Near Rishikash Yamuna enters the district in Jaunsar and flow southwards for about 32 km. southeast border of the district. Besides Ganga and Yamuna, the other river flow in the district area Asan, Suswa, Tons, Rispan, Bindal and Amalava.

3.2 History of Jaunsarie-

The Jaunsarie are associated with the ancient Khasas. The Mahabharate give a detailed account of the various gifts presented to Yudhistara by the kings of India and neighbouring states at the caronation ceremony. The Khasas and the Tangans with other are said to have brought in tribute heaps of gold measured in dronas (Jars) raised form underneath the earth by ants and therefore, they were called after these creatures, the Khasas are not mentioned in the great list of the armies which assembled on the battle field of Kurukshetra but they appear in the army of duryodhan and armed with Swards and Lances fought with stones against satyaki. Fighting with stones was well known in these hills. The Falk fare mentions such warfare and one finds relics of by gone days in stone heaps at the hill tops.

Duryodhan is worshipped by Jaunsarie even today as God Somesu whereas in other parts of Garhwal, Pandavs are worshipped in the popular tradition of Pandavlila or Pandwarta. Duryodhan is not supposed to be a
good character worthy to be worshipped by Garhwalis. This current practice of worshipping Duryodhan as Somesu God, confirm the link of Khasas with Duryodhan as we gather from Mahabharata. This also helps us in associating jaunsaries with Khasas, we have survivors of inter tribal fights with stones at Chaur and silangi in Garhwal (Atkinson, 1884) the Khasas find mention in Paranic literature at the present day their descendents and the tribes who claim descent from them, occupy a much under area (Grierson, 1916) on the basis of physical features people of Jaunsar-Babar have been identified as of the Khasa stock. (Mazumdar, 1944)

Describes the Khasas of Jaunsar-Bawar “Their physical features, fair complexion, tall stature, aquiline nose and well defined features of the face easily distinguish them from their neighbours, the Garhwalis” (Saksena, 1955) Such statements are based on stereotypes rather than observation.

The khasas have often been referred to as a tribal people. This term has not been defined in such a way as to include satisfactory the diverse groups it excludes. Whatever their origin, the Jaunsares have been declared a Scheduled tribe in 1967 by our Government, they are supposed to be descendents of ancient khasas so much discussed in ancient Indian literature.
3.3 Geographical Area-

Dehradun is an important district which is situated in Uttarakhand state and Jaunsar Bawar is situated in the middle of northern latitude 30° to 31° eastern boundry longitude 70° to 78° on its east river Yamuna on west Tons river and or north power river slows simultaneously its height at Kalsi is 5000 fit above the sea level Northern boundary touch is Uttarkashi district eastern boundary separate Tehari District from Jaunpur and western boundry separate Jaunpur from Himachal Pradesh. **Kalsi Block** is situated at the confluence of Yamuna River and its tributary Tons. It is approximately 56 km from Dehradun.

**Geographical area:**

Dehradun – 3068 square km.

Deharadun: Rural population-74.33% & Urban population- 25.67%

Kalsi- 131.68 square km.; Villages-204; Gram Panchyat-87.

Nayay Panchyat-09.

Main River – Tons, Yamuna and power.

Weather – Winter – 6 months ( oct - march )

Summer - 3 months

Raining – 3 months.
3.4 Population Detail-

According to 2001 census, the total population of *Uttarakhand State* is 8,489,349. This includes 4,325,924 males and 4,163,425 females; Density-159; literacy rate-71.6%. Schedule tribe population of Uttarakhand State is 256,129. Which includes 131,334 males and 124,795 females. *In Dehradun district*, total population is 1,282,143 (Males-679,583 & Female-602,560); Scheduled tribe is 99,329. Which includes 51,922 males and 47,407 females; Density-415; literacy rate-78.96%. *In Kalsi block*, the total population is 551,27 (Males-287,89 & Female-263,38); Schedule tribe population is 354,32 (Males-183,00 & Females-171,32); Density-418; literacy-57.38%. These details are shown in table.

**Table No 3.1: Detail of population etc.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Total population</th>
<th>Schedule tribes population</th>
<th>Density</th>
<th>Literacy rate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
<td>Male</td>
</tr>
<tr>
<td>Uttarakhand</td>
<td>4,325,924</td>
<td>4,163,425</td>
<td>8,489,349</td>
<td>1,313,344</td>
</tr>
<tr>
<td>Dehradun</td>
<td>679,583</td>
<td>602,560</td>
<td>1,282,143</td>
<td>519,224</td>
</tr>
<tr>
<td>Kalsi block</td>
<td>287,89</td>
<td>263,38</td>
<td>551,27</td>
<td>183,00</td>
</tr>
</tbody>
</table>

*Source: Census of India 2001.*
3.5. Methodology:

3.5.1. Perspective/Approach-

To observe the socio-economic background of Jaunsari tribes, Historical approach was used. I have used Structural and Functional approach to study the main exiting problems of Jaunsari and how they solve these exiting problems and also to observe the changes, which are taking place in their marriage system.

3.5.2. Universe/Sample-

Sample is a representative of the total universe. Universe signifies the total population. A sample is selected in such a way that it is a fair representation of the universe under study. While designing a study, it is necessary to describe the universe or the population to which the findings of the study have any applicability. The sample of this research refers to the Jaunsari tribes. To know the answer of this objective of this research, So, at the first stage of fieldwork, I have been started with observation and pilot survey of Jaunsari tribes and at the second stage, I selected 400 respondents of Jaunsari from universe, which includes 200 respondents of Jaunsari in rural area of Kalsi block and 200 respondents of Jaunsari in urban area of district Dehradun by proportional stratified sampling. The heterogeneous population is divided into homogeneous strata, according to factors like age, village type and religion. If the
sampling fraction is the same within each stratum, the design is known as proportionate stratified sampling. These are mixed on Random and purposively sampling characteristic. In this study, the proportionate stratified sample is based on age generation i.e. old (45 above age group) and new. Take these respondent is equilibrium based on generation with certain units in the universe are purposively randomly selected. The sample would be so large, which enable us to arrive at statistically significant conclusion.

3.5.3. Methods of Data Collection-

All the above questions and their aspects of Jaunsari tribes have been study at kalsi block and urban area of district Dehradun. 400 respondents of Jaunsari selected through proportional stratified sampling in rural area of Kalsi block and urban area of district Dehradun. The information was supplemented by observation, interview-schedule, quasi-participatory observation, telephonic interviews, and panel technique and by using secondary sources such as: Personal and Public documents. Interview- schedule is a technique of field work which is used to watch the behavior of an individual or individuals to record statement to observe the concrete results of social or group interaction. These methods of data collection were use for objectivity in this study because objectivity is the willingness and ability to examine evidence dispassionately.

3.5.4. Methods of Data Analysis-
The facts of the above questions and their aspects have been analysis by statistical methods and techniques. 400 respondents of Jaunsari were analysis qualitatively and quantitatively. After this, we have been analysis and interpret of the data.