CHAPTER ONE

Material Culture

The Rauts of Chhattisgarh are a fine sturdy-looking people. They are the occupational caste of graziers and do cattle-herding and cattle-breeding. They wear a hair long and always keep a 'lathi' (stick of four or five feet long) in their hands. A typical Raut must wear a turban (paga), a bandi (jacket), and keep a lathi. The grazier Raute also are very fond of keeping big flutes, about two-and-a-half to three feet long (bas), or they keep a flute or twin flute of one to one-and-a half feet long.

The Rautes speak Chhattisgarhi language - a dialect of Eastern Hindi (Grierson, 1968:24-29). It is spoken in the Chhattisgarh region by over thirty-three lakhs people. The variety spoken in the Bilaspur division slightly differs from the variety spoken in the Raipur division.

The village life of India has a great impact of her culture on the people of the country. The Rautes are till now, in their incipient stage of modernization. Only those people who are migrating to cities, and those who come to sell their milk in the cities or have received education, are becoming aware of the new trend of living. Still, their moral values and traditional norms have remained intact in their society. So, the material culture which is present in the society, is the mirror of the culture sustained by them.
Rauts are required by their religion to take bath everyday. This is essential; and they have devised some other health measures to protect them from every conceivable contamination. There is only one way to defecate; in love-making only the left hand is to be used; food is to be taken only by the right. They use the tooth brush-sticks of nim, babul, sarai, ser, etc., to clean their teeth. The children use cow-dung ashes and salt to wash their mouth. Gudakhu—a paste preparation with tobacco is frequently used by the Rauts to wash their teeth. They take bath in the tanks and wash their clothes too. At Baloda, where the Jheria, Kanaujia, Darhalal and Kawari Rauts inhabit, eight tanks of clean water are used for bathing and drinking purposes. The village is surrounded by a number of tanks and mango-groves. Men take bath in the morning and get engaged in their home or occupational tasks. Women clean the house, and then take bath. Soap is used by these people, but washing soda is used most frequently. They anoint oil after bath which softens the body. They use mustard, phalli (ground-nut oil), sesame, coconut, and linseed oil for anointing and food preparation purposes. Children are daubed with soot to protect them from the effect of any type of black-magic.

Cleanliness of the house is much important. Women-folk get up early in the morning, clean the house, besmear it with cow-dung; clean the house site, and doors and sprinkle water to save themselves from whirling dust. On auspicious days and festivals, the house is white-washed or red-washed by lime or red-earth and the roof-tiles are reset, so that rain water can not drain in. The walls are plastered with earth and besmeared with lime-water or the cow-dung paste.
Men let their hair elongate and tie it in the back. Barber shaves their beard and many get their hair occasionally trimmed. The grassiers are seen with long hair and are not willing to cut it, but take special care to make it more attractive and soft. Women comb their hair and dress it up in 'bun' shape, which is known as 'juda'. They cut their nails by scissors or get them cut by the barber. Women polish their nails with red-dye and apply it around the soles making a circular line of thick dye. Unmarried girls leave a gap in the posterior region of the sole when applying the 'mahavur' (red-dye). Mehandi is applied on the palms at the time of marriage and on other auspicious days. Married girls part their hair in the middle and apply vermilion which is the hall-mark of the married women. They also wear a 'tikali' (small round thin plate) or vermilion-dot in the middle of the forehead.

Dress:

Bauts have a distinctive wear in the bandi (jacket) which is usually of a black colour or some other gaudy cloth. During festivals, they put on red or other gaudy satin bandi. Bandi can ordinarily be worn over a kurta or shirt or apart. The lower garments consist of a dhoti which is worn upto knees. The dhoti is not worn on usual days, but only when going to the market or other villages. On average days, a smaller piece known as 'panchha' is worn. This is put on for the sake of convenience as well as from the point of view of economy. An ordinary cloth turban which is called 'paga' is worn by the Bauts, but this is also not an everyday wear.
The shoes are country-made. The usual village made shoe is called 'bhadai' or 'panahi' which is worn by the males, while the female footwear is called 'harapa'. These are cheaper and more lasting. Women wear 'harapa' when going to market or out of the village to sell milk.

At the time of Raut-nach, a typical Raut wears bhadai on his feet, jingles, sitish, underwear, jama, belt, jalajal (big jingles) on and below his waist: baniyan, salukha (shirt) and bandi, and over that a 'peti' or iron-belt, bahkar on shoulder, bankar on arm-wrists, garland and amulet on the neck and turban on the head, which is decorated by the 'kundal' (flower ring). The Kundal is adorned by peacock feathers. They rub Ramraj on their face uttering:

"Brindavan ke Ramraj, Tulai vat ke dhooj,
Cori-cori parai shareer me, Pap katai sab door".

Meaning: "Ramraj of Brindavan and dust of the basil-plant when fall on the body, all the sins go away". They mark a tilak (a sectarian mark) on the forehead and hold lathi, phari, shield, ghaghara, gurud, tabbal, pharasa, etc., in their hands, each taking a certain item.

Womenfolk wear lugda (sari) and blouse. Lugda is a six-yard long handloom cloth. Now, handloom lugdas are being substituted by mill dhotis. Blouse is used by females when they go outside and on festive occasions.

No special dress is worn by women during festivals except that new clothes are used.
Ornaments:

Ornaments are mostly liked by women. They wear both silver and gold ornaments. Some years back, bell-metal anklet was prevalent among women which is rarely seen today. Kada, pata, churi, kakani, nagmori, mundari (silver ornaments worn on hand); toda, kathar, pairi, paijsb, bichhiya (silver ornaments worn on leg); athhanni, rupiya, socoa, kanthha or tilari (gold); mala (around neck), kamarpatta and kardhan (on waist), dhar, ear-rings (on ear), phulli, nuth, nose-rings (on nose) and bindiya of gold on the forehead are the gold and silver ornaments which are worn by the Raut women. All these ornaments are not often possessed by any woman at a time, but their capacity and interest enable them to wear the selected ornaments.

The women do not usually wear ornaments on the head. The ears are bored at the top and through the lobe. In the upper ear-bore, small rings made of gold and known as 'bari' are worn by both men and women, and in the lobe-bore large ear-rings known as khinawa or dhar are worn. Nose-rings are not popular, but in the nose-bore a small piece known as 'fulli' is worn. Among the men silver bracelet or chura and the amulet (tabis) are the only pieces of ornaments that are used.

The women use 'khutse' and 'khinawa' for the ear. These ornaments are golden ones. Hamel and socota are the silver ornaments for the neck. Hamel (Rupiya) is a necklace consisting of old silver coins interlaced by a
thread. Scoota is a solid silver neck-band. For the wrist kada, pata, kakani, and chura made of silver are used. Nagmori or serpentine silver ornament is worn on arm above the elbow. Kada or harraiyya is a hollow ornament is worn on the wrist. Silver kardhan (waist-band), choora (round wrist-band), pata (beaten silver wrist-bands) are also used. Todh, pairi, kathar are silver anklets.

The tabis (amulet) appears to be the commonest wear among males and is used both by grown-ups and children alike. Women also wear this tabis which is made of silver and is of rectangular shape. The tabis is worn just as a piece of ornament and does not have any spiritual significance.

Tattooing:

Tattooing appears to be a common item of body care. It is done by the women of all castes and by married and unmarried women alike. Tattooing is done by female members of the wandering Dewar Caste who go about from place to place for this purpose.

Among women it is treated as a mark of decoration but among men it is a treatment for certain bodily ailments such as slow growth and is usually done during early childhood. In such cases his skin or the lower part of his back-bone is punctured by the tattooing needle which, as is believed, gives him strength and accelerates his growth.

Many beliefs strengthen the practices of tattooing. Firstly tattooing is regarded as a treatment for certain
physical deformities and nervous weaknesses. Secondly
it is considered to be a social necessity, as the girls
after their marriage are ridiculed by their 'in-laws',
if they are not tattooed. Various marks of tattooing in
the shape of ornaments, flowers, etc., on the bride's
body are considered to be real ornaments and, therefore,
a bride without these marks is regarded as a bride
without ornaments, for which her parents are greatly
malign. Thirdly, a strong religious belief also attaches
to it. Women are very fond of ornaments and they would
never be without them, if they could afford. This
attachment to ornaments has made them believe that on their
death people would take off the metallic ornaments, but
they can not take off ornaments tattooed on their body,
the only possession which would go with them even after
death. Hence, they are the true companions of women. The
last but not the least important thing is that tattooing
marks are considered to be an expression of love and
affection for a person whose name is tattooed on the body.
Girls get the names of their friends inscribed on their
arms.

Tattooing is done at two different periods i.e.
at an early age when a child has tender skin and at
puberty when a girl is ready for effective marriage.
On the first occasion a dot on the forehead and chin is
inscribed. Three dots arranged in a triangular form are
also sometimes put on the left nostril. On puberty
tattooing marks are inscribed, according to the girl's
taste and sensibility. Joints of the finger, and wrist
are marked by dots in the shape of ornaments for these
parts. The hand below the elbow is marked by some flower-vase or by bird-motifs. Figures of scorpion and snake are also inscribed. Tattooing marks are also made on legs anywhere from toe to knee and sometimes on the thigh and breast (Profiles of Rural Chhattisgarh: Sociological Survey, 1968:14).

Different designs preferred by the unmarried girls are as follows:

- Mutaki = One dot on the chin below the lips.
- Purani = One dot above the nose.
- Bhoorsi or Bhoorsi-dakshina = One dot above each eye-brow.

An unmarried girl cannot get herself tattooed in any other part of the body except these. A married woman can, however, get herself tattooed on the wrist, arm, shoulder or leg.

Tattooing serves the purpose of both body decoration and as a distinguishing sign between married and unmarried women. Vermilion placed in the hair-parting is, of course, a sign of marriage for a woman all over these regions. The widow cannot wear bangles.

Settlement & Dwelling:

Rauts have houses of mud, bricks and cement. Only a few people who are well-to-do possess pucca building for their living. Mud houses have one door for entrance and one or two rooms for sleeping and kitchen. A room which is used for sitting purposes is also used to lodge
the guests and generally it is known as 'parachhi'. Cattle-shed makes a separate apartment inside the house and a court-yard is found in most of the houses.

Raipur District Gazetteer describes village houses in the district as below:

"Every Chhattisgarhi family, however, poor has at least two separate huts, one of which serves as cooking and sleeping place and the other as store-house for grain or fuel, a place for pounding rice and guest-chamber. These huts are surrounded by some kind of wall or hedge. If the family is well-to-do it has a large number of huts, and as the married members increase, it becomes necessary to increase the number of sleeping places. It is not uncommon to permit one or more farm labourers to construct their huts within the family enclosure. And an enclosure may thus contain only one family or several distinct families, either cognate or unrelated. The houses of landed proprietors who live in their villages are not usually large and commodious. Practically all the houses have a courtyard which is kept clean and smooth. The walls of the yard which may be about 36' x 20' are of mud, and are usually 4' high. They are covered with thatch in the rains. Most houses have only a gate of bamboos and the doors are not secured by locks."

Kanaujia Rauts of Baloda have pucca houses made of bricks and they are settled on the ridge. In comparison to this section of the Rauts, Jheria Rauts have mud-walled houses which make a hut like appearance."
The ethhvars of Mahimarth possess both brick and mud-walled houses. Deshaha Raute of Khisora have also pucca houses. These houses are roofed with earthen tiles prepared by the potter, a man of Kumhar caste who makes also the earthen pots and vessels needed in day-to-day life. Woods and bamboo-sticks are also used in preparing the houses. More or less, the houses prepared by the people of different sections are alike.

Household possessions:

In every house earthen 'chulhas' (hearths) are used to cook food. Rice is cooked in earthen pots and so, is the pulses and vegetables. The earthen pot for rice is called 'hadiya' and 'kuderi' for pulses and vegetables. Each pot is covered with a lid known as 'topana'. The utensils used for eating purposes are thali, sekami, maliya and lota. 'Sekami' is a big, deep bell-metal plate. It is a shallow plate of about 12" diameter. 'Batuka' is also a bell-metal shallow plate used for eating purposes, especially for 'basi' or stale rice. Both 'sekami' and 'batuka' are used for 'basi' eating. Dal or vegetable curry is taken in a small plate of similar shape made of bell-metal. This plate is known as 'maliya'. The dal or curry is stirred and taken out with a big spoon known as 'dua'. Dishes called 'thali' are used for rice eating, but for 'basi' eating 'sekami' or 'batuka' is more convenient. 'Batua' is a brass-metal shallow container which is used to cook pulses and 'Karaihya' of alloy-metal for vegetables. 'Lota' is used for drinking water and is a bell-metal shallow container.
Water is stored in earthen pots of black colour. For bringing water from the tank and well, brass vessels known as 'hauila' are used. Vessel of a smaller dimension is called 'hauili'.

Visitors are offered cots to sit upon. The cots are wooden made and stringed with the hemp rope or coir. Wooden seats are also used for sitting purposes which are known as 'peerhawa or pata'. During winter some fire placed in an earthen pot is kept below the cot or burnt to get warmth, which is prepared by the women by mud, and is known as 'gorasi' (fire-container).

Rauts use 'Khumari', a bamboo hat for protection against sun and rains. It is a conical bamboo hat, covered with leaves of tendu (Diospyros melanoxylon). The leaves are intersewn with the bamboo-work. The Khumari is put like a hat on the head, but the traditional Khumari has now got a competitor in the umbrella. Country blanket of black colour which is known as 'kamara' is also used as a protection in the rain and cold of winter. It is thrown on the back and tied by a knot in front. Wearing of 'kamara' is specially popular with the Rauts.

The grain is stored in a big earthen vessel known as 'kothhi'. This 'kothhi' is mostly prepared by the women in the house. For dehusking the paddy, the Rauts use 'dhanaki' and almost every house-hold has a dhanaki installed in one of the rooms. It is mechanical device used for husking paddy. It is locally prepared by the
carpenter. A wooden shaft is centrally supported on two small poles at a height of 8 to 9 inches from the ground. At one end a pointed conical wooden piece is fixed which remains inside a small bowl shaped pit. In this pit, paddy is kept and the one end of the shaft is pressed towards the ground by one leg which raises the other end and the moment pressure is released, it comes down. By repeated strokes husk is separated from the grain. Dhenki works on the principle of lever and the woman press one end of it with a foot and then release the pressure. 'Khoi' is used to turn over the paddy in the pit. It is made from a bamboo stick. One end of it is fixed with a bent iron plate to turn over the paddy. Dhenki is also used to ground turmeric into powder.

Janta or Chakki is a rotary quern found in every house and is usually installed in one corner of the house. This is used for grinding the flour. It is constructed of two flat stone slabs, one fixed in the earth on which a 9" iron bar stands which works as a keel to operate the next one. The next slab is fixed with a wooden handle to rotate the slab on the fixed slab. There is a hole in the middle of the next slab through which the grains are put in and pounded by rotating it. This work is done by the womenfolk and is also used to ground turmeric and to pound pulses.

'Sil-Lorhaha' is another device, used to prepare 'chatani' and to pound chilly, coriander, etc. 'Sil' is a rectangular stone slab of one foot and quarter in
length and one foot in breadth. The thickness of the
'soil' is usually 4". The upper part of the slab is
made rough by strokes of a chisel and hammer. 'Lorhaha'
is a pestle of stone. It is a circular slab of 9" length
and 2" radius.

Kawar-sinka is a balance type thing used for
carrying heavy loads for long distance. 'Kawar' is a
smooth bamboo-stick of six or seven feet length on which
at both corners, two hemp ropes are stringed to carry
loads. Rauts use it mostly for bringing water from the
tank and well. Haula is put in both of the sides, so that
the balance is maintained. It is also used in agricultural
work, such as, to bring earth or to throw the cow-dung
and rubbish in the manure-pit, dug outside the village.

Tulsi-chaura is found invariably in every house
in Chhattisgarh. It is a sort of small platform on which
the tulsi plant is grown and is highly esteemed by the
Rauts.

Fire: Rauts keep fire always burning in their
houses either in an earthen container known as Gorasi
or smouldering long wood-sticks. They avoid the necessity
of asking for fire from other neighbours, but it is not a
matter that they do not at all ask for it, at times. Fire
is regarded as a God and misbehaviour with it is considered
sin. They warn their children not spit or urinate on it.
It is their belief that the people who spit on fire, get
boils in their mouth and those who urinate, get swelling
in their organs.
In winter, hay and straws of paddy, stalks of pulses and sesame are burnt for getting warmth. Chulha is the device in which fire is burnt and the food is cooked. Chulas are found to be of two types - 'Ekchulha', with one mouth, and 'Doochulha', with two mouths, one upside and the other in the front side where the wood-sticks are fed. Over the upside mouth, the cooking vessels are kept with the cereals. It is made of thin plaster of mud. Rauts, if they are on a journey, wherever they stop, make chulhas of stones and cook their food. In this system, three stones are put to make a fencing in three directions and the fourth is kept open for lighting the fire.

Light: Rauts possess lantern and chimni in their houses for light. Lantern is known as 'Kandil or Lalten' in the Chhattisgarh villages. Chimani is a small lamp with oil-container and glass. It is used inside the house, but the Kandil is taken out to the fields and to visit the houses of other relatives at night. Chimani is found in every house due to its cheapness and inside utility. Deeya is an earthen little hollow lamp used during religious worships and Diwali festival. It is filled with oil, and there is a cotton wick, one end of which comes through the lamp's lip while the rest trails in the oil held by the container. The wick is lit just beyond the lip, and the lamp burns with the lip facing east, the sacred direction.

Food Habits:

Chhattisgarh is the rice-bowl of Madhya Pradesh. In general, the food habits of the people are, more or less, common. Rice is the staple food of the Rauts. The
The commonest preparation of rice is 'basi' which means left 'overnight'. In the evening the rice is cooked and eaten with vegetable and 'Chatani'. The remaining soaked rice is soaked and left in water overnight, and eaten next morning as breakfast. 'Bore' is the same preparation, but it is eaten just after adding water to the rice. 'Bore' is frequently eaten in the summer, while, the 'basi' is taken in all seasons.

Basi is taken with a little salt added to it. It is a light food and is easily digested. Basi is a part of the diet of both the rich and poorer sections of the Rauts. The only difference is that the rich people take it as breakfast only, while the poor people take it as breakfast, as well as lunch. It is said that 'basi' is a very refreshing diet for this region and keeps the system cool.

The other preparations for breakfast are 'angakar, cheela and dhusaka roti' which are prepared from rice-flour. Angakar is thick-sized, and the cheela is the thinner-sized preparation of roti. Angakar roti is baked on cow-dung fire by keeping it covered with sarai-leaves, while, the dushaka and cheela are baked on an iron-pan. The roti is eaten with chatani and angakar is specially taken with ghee and chatani.

Wheat is also used by the rich people. At the festivals or at the time of marriage, the households prepare 'bara and sohari'. 'Sohari' are the thin cakes of wheat flour fried in oil. 'Bara' is another
common item of food prepared at the time of festivals. It is the preparation of urad pulse which is soaked in water, ground to a paste and then small cakes of it are fried in oil. 'Thethhari' is prepared out of gram flour. The gram flour is made into dough with water and salt to taste. The dough is then made in the shape of thin sticks as thick as the little finger and the pieces of it, about 2" to 3", are cut and after giving them a little twist, put in oil for being fried. 'Khurami' is prepared out of wheat flour. It is kneaded with water and a little salt. Then, it is cut into small cakes and are fried in oil. 'Babara and dehurauri' are the other common preparation of rice flour sweetened with jaggery.

The pulses used are rahar (arhar), tiwara, moong, urad, mascor and gram. Til is used to prepare sweet-balls with jaggery during the festival of Makar Sankranti. Ghee, milk, whey, curd, etc. are a part of their diet. On festive occasions, khir, tasmai, bara, babara, chausela, khurami, thethhari, chikauli, puri, schari, papachi, lauwa are the special preparations done by them. They drink the country liquors prepared from rice of Mahuwa.

Smoking:

The habit of smoking tobacco seems to be getting more popular amongst practically all sections of the Rauts, whether old or young. Even children have taken to smoking. Usually tobacco is smoked in the form of
**Biri.** Chongi which is prepared by rolling loose tobacco on a dry or semi-dry tendu or sarai leaf is also usually smoked. Once prepared, it can be smoked twice or thrice like a cigar. Chongi is prepared by sinking the leaf in the water to soften. The veins of the leaf are taken out and it is bent from the middle by rolling tobacco into it. One end of the chongi is kept narrower to puff out the smoke and another end is made broader to set fire.

Offering biri, like tea, is also considered a mark of hospitality. It is the duty of younger persons to offer biri to elders, when the latter visit the former. Biri is also offered to guests on various occasions like katha, caste-meetings, Ramayan recitation, etc.

In the opinion of the people, smoking is associated with vitality, youth and vigour. They take smoking as the customary process continued since long back. Smoking by women is not considered desirable. The chewing of the betel-leaves and areca-nut is liked by the Rauts. Some Rauts of the Kanaujia section have installed betel-shops in the village. Addicts chew betel-leaves all the day. Lime paste and catechu is pasted over the rough side of the leaf and then it is put into mouth along with small bits of areca-nut usually after meals. Betel leaves (Pan) are also given to the guests along with the biri.

Apart from biri, Ganja-leaves (hemp) are also used in smoking but only at important religious ceremonies.
and festivals connected with Lord Shiva. A special earthen pipe known as 'chilam' is used for this. Bhaang (hemp leaves) and madat are the other intoxicants used on festive occasions. Madat is prepared from the essence of 'apheem' (opium) with the 'palha of babul'.

Horticulture:

The plants of mango, banyan, peepal, nim, babul, kair, bel, tamarind and parasa, etc. are planted by these people for the economic and religious purposes. Peepal and banyan trees are the abode of gods. Nim and babul are the best tooth brush-sticks. Parasa is the plant which produces lac-resin and babul cozes out the gum. Mango-groves and guava-groves are the important plantations which provide seasonal fruits and have a good economic aspect. Tamarind is used in sour-preparations and kair for chatani. Bel-patti is offered to Lord Shiva and its fruits are very delicious. Most of the villages in Chhattisgarh are surrounded by mango-groves, and the guava-groves are mostly found on the sides of the rivers.

Agricultural tools and implements:

Land and cattle are the two main resources of the Raute's economy. Bullocks and buffaloes have got invariably much importance in agriculture. Without cattle, agriculture is impossible among the Indian peasantry. Ware (1939:138) has written, "India is a country of small land-holding, and the type of agriculture is such as to require implements of the simplest
character only, with little tendency amongst the vast majority of the cultivators towards the use of mechanically propelled appliances. The whole of the vast agricultural industry is, therefore, dependent on the cattle population of the country for its existence, for in India it is the bullock that draws the plough, pulls the cart and threshes the corn. It has been written in the Report of Royal Commission of Agriculture in India (1928:169) that "without the ox, no cultivation would be possible, without the ox, no produce could be transported". So the cattle are the most wanted implement of agriculture. Other tools are as follows:—

**Nagar:**

The nagar (plough) is the country-made first essential implement for farming. It consists of a 9' long wood shaft known as dandi (shaft). At one end of it is fixed a wooden piece 4" long known as 'Khela'. At the other end of the dandi is fixed the bent wooden structure known as nagar. In all, this is about four to four-and-a-half feet long consisting of a two to two-and-a-half feet long portion above the dandi and a 1½ to 2" long part below the dandi. The dandi is fixed by making a hole in the nagar and passing the dandi through it. The upper part of the nagar is of a smaller diameter than the lower one. A small wooden piece, 1 to 1½" thick at one end and tapering at the other end and four to six inches long, is used to keep the nagar in place in the dandi. This wooden piece is known as 'dab'. At the upper end
of the nagar is fixed a 9" long round wooden bar to serve as a handle for applying pressure on the nagar. This portion is known as 'muthhiya'. The lower end of the nagar is bent inwards and to it is fixed the iron-blade known as 'nagar-loha'.

The nagar is fixed to the attachment to which the bullocks are tied. The attachment is known as 'juadi' and consists of a beam, the upper end of which has three ridges, the central ridge known as Mahadeo. At the two ends of the beam, bullocks or buffaloes are harnessed to the beam with the help of two attachments known as 'panchali'. The dandi of the nagar rests on the central ridge of the juadi and it is tied to the juadi with a rope (nahani, made of leather) round the juadi and kheila.

Kopar:

Kopar is the implement used for levelling the field, and also for weeding operations. It consists of a flat piece of wood about 10' in length and 1' wide. From the two ends of the wooden beam, two converging attachments are fixed. These are about 13' to 14' long. At the converging end another beam is fixed in which the bullocks are tied.

Dantri:

It is a variant of kopar and is used for weeding operations as well as for thinning operations. The implement is known as dantri because of its narrow teeth. The dantri is also used for puddling.
Sabar or Sabbage:

Sabar or the crow-bar is not very much used in agricultural operations except to dig some holes, etc., through the embankment for passage of water or to fix the stake in the earth. It is a 4' long bar with one end flattened and sharp.

Rampa:

It is the shovel and has a broad iron plate attached to a wooden handle. The working edge of the rampa is 6" to 8" long. It is used for digging and scraping purposes.

Kudari:

It is a pick-axe. It consists of a 3½' long wooden handle and a 1' long and slightly bent iron piece having a hole in which the wooden handle is fixed and the other end is pointed for digging operations. A short form of it is known as 'kudari' and the big one is known as 'kudara'.

Hansiya:

It is the ordinary sickle consisting of a 6" long wooden handle and a bent sharp iron-blade. It is used to cut vegetables in the kitchen and to cut the standing crops at the time of harvest.

Tensiva:

It is a cutting-axe fixed with a wooden handle of 3' long at one end, and the other end is sharply flattened to cut bushes and hedge growing near the fields. The Rauta
always keep tangiya with them when they go to their fields or the jungle to graze cattle. The big form of tangiya is known as 'Kulhari', which is used for cutting trees and wood-logs.

Kalari:

It is an implement used for separating fodder from the grains after threshing. Kalari is a bent bar pointed at one end and fixed with a 6' long wooden handle at the other end.

Belan:

It is a wooden slab of about 8' long with a radius of 1'. It is used for threshing operation. From the two ends of the wooden slab, two converging attachments are fixed. At the converging end another beam is fixed in which he-buffaloes are tied.

Dauri-Khoonta:

These are the tethering stake. A long stake of 8' long is inserted into the earth to which the tether is tied. It possesses so many separate tying-systems by which the bullocks are tied for threshing purposes. This tether is known as 'dauri' and the stake is known as 'khoonta'. The bullocks tied with the tethering-stake move round over the crops spread below and crush the grains with their cloven-foot, so that, the grains separate from the stalks and the fodder is separated from the grains by kalari.
Gara-Gari (Buffalo or bullock-cart):

The buffalo cart is known as 'gara' and the bullock-cart is known as 'gari'. Buffaloes are much vigorous, so, they draw the big carts, i.e. 'gara' and the bullocks the 'gari'. For the farmers, cart is very essential. It is used for transportation. They bring their grains from the fields to the granary by cart and also visit their villages by cart journey.

Weapons:

The Rauts are a warrior caste since their existence. The children go to learn lathi-fencing and fighting at akhara (gymnasium). They bear all the weapons at the time of Raut-nach to show their skill. Some weapons are preserved in the houses in the name of their ancestors. Lathi, tangiya or pharsa are the common weapons always kept in hand when they go out from their houses. Barachhi, javelene, sword, shield, gurji, (rings of iron with a ball at the bottom attached with the bar), cutting axe, tabbal, mugal, tomar, bichhiya, ghaghara, bow-arrow, kharada, gupti, katta, balua, gulel (catapult), sirchi, etc. are the weapons found in the Rauts' houses.

Basketry:

There are so many things of basketry prepared by the Dhanwar (tribe) and Kadara caste people. These articles are extensively used by the Rauts. 'Golar' is a netting of bamboo strips which is a part of the cart. It is kept over the cart as a mat. It is used to sit
upon and to carry many things by putting on it. 'Kirga' is a fencing of bamboo strips used to protect the planted seedlings, such as of mango, banyan, neem, peepal, tamarind, etc. from the animals. Dalawa, tukana are the big-sized grain containers and tukani is the smaller one, used in many domestic work; parra (tray) parri, scopa (winnower), bijana (fan), jheepana (used to extract out the grains from the water-weeds known as pashar), daga (a flat, shallow container), dauri (smaller than daga), supali, broom, moriya, jhapol, tatiya (a flat basketry work used as a shade), jhauha (big basket), aha (a long bamboo stick used as a hanger), soar (a balance type bamboo stick used in agricultural work, such as, to carry grains), mat (saraki), kareal (desication of tender bamboo shoots used as vegetable), and other forms of basketry. All these articles prepared from the bamboo-work are useful in day to day work of the Rauts. Mats are exchanged with the torn cloths.

Pottery:

Rauts use many earthen-ware pots prepared by the Kumhar (potter). All these are used to prepare food and to store water and cereals. 'Hadiya' is a black earthen vessel to cook rice and also used to keep water. Parai is the lid of the hadiya. Talai is used to cook vegetable, and topana is the lid for that. Mataka-kudera are used to keep the materials of grocery. Thetakva-doochana are the small earthen vessels used as milk-container. Poraha are the earthen toys to play with at the festival of 'Pora or Pola'. Chukiya is the small earthen pot to keep parched paddy and Mahuwa for the festival of 'Khamarchhat'. 
Deeya is an earthen lamp. 'Karasi' is a water container used in the days of summer to keep the water cool.

**Musical Instruments:**

Bas and Basuri are the main musical instruments of the Raute. Both of these are made of bamboo. Bas is a long flute of 3' to 3½' prepared by extracting out the flesh of the bamboo-stick. The upper part is kept broader than the lower part. Three holes are made at equal distance on the upper part and the fourth hole is made in the lower part. This instrument is used in recitation of the famous festival songs. Basuri is a flute of smaller size. It is a single flute or twin flute, always kept in hand by the grassiers who play it in the jungles and pastures. These are the traditional musical instruments of the Raute. They play these during marriage, birth and other festive occasions with great joy.

**Domestic animals:**

Those Raute who graze goats keep dogs with them to save the goats from the attack of wild animals like bighawa, etc. The people consecrate a male calf for the purpose of its transformation into a humped cattle (sarthawa), the 'wahan' of Lord Shiva. The act of consecrating male-calfes for making them humped cattle is regarded as a religious act in the society, and the people who do this, gain merits. People never beat them and feed, if they come to their houses.

They also domesticate birds, such as parrot, chicken, pigeon, maina, etc.
Things related to animals:

Kharphari (wooden), bell, suhai, noi, godayat of the leg, lahangar-thela of the neck are prepared by these people which are used to adorn or control the cattle.

Suhai, Kharphari and bell are tied to the cattle's neck. 'Kharphari' is made of wood, in the same fashion as the bell, but its size is somewhat bigger due to being lighter than the bell-metal. 'Suhai' is prepared from the root of the Parasa tree which is known as 'bankh'. This 'bankh' is shaped into a garland by knitting and on the day of Jethhouni (Bhadasi) tied around the neck of the cow. This shows the artistic taste of the Raouts. Godayat of leg and lahangar of neck are tied to the unfertile or uncontrollable cows, bullocks and buffaloes, to make them fertile or to punish them. Due to this they can not stray away.

'Noi' is prepared from the tail hair of the cattle. It is of 3/2'4' length and knotted finely at both ends by preparing 'phundara'. This Noi is very strong and lasting. At the time of milking the cow, the calf is tied with this Noi around her leg, so that, after softening the teats, the Raout may squeeze out the milk. Noi is forked at one end to tie the calf by its neck and another end is kept free making a round knot. At the places of knots, phundaras are fixed.

'Gerawa' is the tether by which the cattle are tied with pegs. It is formed at both ends. Iron-chains are also used to tie them. Husk, chaff, fodder and the
leavings of the food are the main food for them. In
the rainy season, they are given green grass.

Annual Calendar:

Bauti follow the Hindu names of days and months.
The whole year is mainly divided into three seasons,
e.g. rainy, winter and summer. They are, more or less,
equal in time of four months each. Spring and Autumn
are also marked due to their ceremonial significance.
Every month is divided into two fortnights, each of
fifteen days. The first fortnight which is dark one, is
known as 'badi' and the second fortnight which is bright
is 'sudi'. All the days of the fortnight are counted by
their Hindu names. These are - pariva, dooj, teej,
chauth, panchami, chhath, sate, atha, navami, dashami,
ekadashi, dwadashi, teras, chaudas and amavasya. Purnima
is the fifteenth day of the bright fortnight.

The Hindu months corresponding with the English
Calendar months are as follows:

- Magh = January-February
- Falgun = February-March
- Chaitra = March-April
- Baisakh = April-May
- Jeth = May-June
- Aasharh = June-July
- Savan = July-August
- Bhadon = August-September
- Kwar = September-October
- Kartika = October-November
- Aghan = November-December
- Pus = December-January
The names of the days are as follows:

<table>
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<tr>
<th>English</th>
<th>Hindi</th>
<th>Chhattisgarhi</th>
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<tbody>
<tr>
<td>Monday</td>
<td>Somwar</td>
<td>Sammar</td>
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<tr>
<td>Tuesday</td>
<td>Mangalwar</td>
<td>Mangal</td>
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<tr>
<td>Wednesday</td>
<td>Budhwar</td>
<td>Budh</td>
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<tr>
<td>Thursday</td>
<td>Guruwar (Brihas-patiwar)</td>
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<td>Friday</td>
<td>Shukrawar</td>
<td>Shukwar</td>
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<tr>
<td>Saturday</td>
<td>Shaniwar</td>
<td>Shanichchar</td>
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<tr>
<td>Sunday</td>
<td>Raviwar</td>
<td>Itwar</td>
</tr>
</tbody>
</table>

Local names for the different parts of the day are as follows:

- **Dawn** - Bhinsarha, Farpanga gehe, Bera ha cowat he, Shukwua coge.
- **Morning** - Bhrinna, Bihan ho ge.
- **Late morning (9 A.M.)** - Suwari nahay ke ber. (The time for bath of the wife).
- **Noon** - Majhania.
- **Evening** - Sanjha, Bhainsa Mudhiyar.
- **Sleeping time at night** - Sowa parge.
- **Midnight** - Aadha rat ke, Nagar ha thadiyay hawe.
- **Early dawn (2 A.M.)** - Aadha rat la khasal gehe, Ek neend rat hawe.