CHAPTER TWO.

Economic Life

Economic system is the arrangement for regulation of production, distribution, consumption and exchange of goods and services in a community. It organises the whole community in the same line of economic pursuits, in general, and in the Indian context of caste structure, it has created caste occupations. The Rauts are found engaged in the occupations of cultivation, cattle-rearing, grazing, water-supplying, milk-selling, and also serve the Dwij-caste (twice-born) people as ritual agents. In the early period of development, their economy mainly centred on cattle, but subsequently it has been replaced by the substantial economy of cultivation, grazing, water-supplying, and to serve as ritual agents. This role of the Rauts in the local peasantry of Chhattisgarh is of vital importance, and so they have become an integral part of the village economy and caste rituals.

Different cattle-herding groups differ in their economic position. Economic activities of these people are based on labour and cultivation. Some of the Rauts however are engaged in agriculture and graze their own cattle. In this category belong the Kanaujia, Thethhwar, Aththoriya, Bandaiya, Bhorathiya, Darhoal, Menav and Deshaha section of the Rauts who give much importance to cultivation. They are also found to work as graziers, seasonal and contractual labour and water-carrier. But the Jheria, Kosariya, Kawarai and Megadha sections among them only serve the Dwij Caste people and graze the village cattle. They possess very little land for cultivation and so have to work as seasonal and contractual labour.
Agriculture is the base of their economy and other occupations are subsidiary means to supplement their income. Land is held as a valued immovable property, as it can be sold or mortgaged in times of distress. The Rauts are still much interested in their traditional occupations, and most of the population are engaged in such vocations. In Chhattisgarh villages, the Rauts sell milk, curd, whey, ghee, etc., grass the village cattle and serve the high caste Hindus as water carrier, ritual agent and contractual labour. Generally the persons who have acquired some wealth and a higher social status, employ servants. Among the Rauts are some such people.

I have studied twelve sections of the Rauts excluding Mahakul Rauts of Udaipur and Jashpur tashils (given in Appendix-D), in different areas of Chhattisgarh. For presenting a clear picture of the economy of the Rauts, I have discussed the details of their economic activities, with special reference to all the villages chosen for study. It will, therefore, provide a generalised picture of their economy. The economy of the Rauts have been divided into different occupational pursuits by which they earn their livelihood and are linked with the economy of the local peasantry.

Agriculture

Indian agriculture is traditionally plough-based, which are drawn by bullocks and buffaloes. The way of manuring is also traditional. They throw plenty of cow-dung and garbage of the house into dug-pits outside the village throughout the year, and collect the waste materials in the summer, after it has turned into manure, and scatter
it on the fields. Fertilisers are used only by the rich people. Poor people cannot afford to purchase the fertilisers. The old modes of farming are still deeply rooted into the structure and norms of the caste, mainly due to their poor economic condition. So we cannot hope for a large production from them, when the economic condition does not permit them to apply the modern means and techniques of agriculture.

The Rauts are dependent on cattle for cultivation. They mainly take rice, which is the staple food of the people of Chhattisgarh. They also grow other crops like, wheat, pulses, sesame, linseed, sugarcane, etc. The types of land being cultivated in Chhattisgarh have been described below.

1. **Kanhar**:

   It is a black clay. It is very retentive of moisture and is by far the best wheat soil in the area. As rice-soil it is apt to suffer from water-logging, but as it grows excellent second crops, it is certainly a very valuable soil type.

2. **Matasi**:

   This soil is found of three types - yellow or grey soil, red soil and sandy soil. It is not retentive of moisture, but with heavy rainfall it gives a far better out-turn of rice than other soil. It cannot grow a second crop and when unembanked, it is fit for little more than kodo and requires long resting period.

3. **Dora**:

   As the name suggests, this type of soil is a mixture of Kanhar and Matasi. It is very good rice-soil
but gives only a moderate cut-turn of wheat. Second crops are taken from this soil and pulses, gram, pea, linseed, etc. are sown.

4. **Tikara**

   It is an inferior quality of land. Wheat, linseed and vegetables are sown in it. Mostly it is fit for vegetables.

5. **Gabhar**

   It is the land which is made fertile by the water of the river and it is found in the both sides of the river. Wheat, vegetables are sown on this land and it needs proper irrigation. Guava-groves are also found on such lands.

6. **Gabhar**

   The farms lying in the low-side of a slope where the water comes from upside fields are called 'Gabhar'. It is a better soil for all types of crops.

7. **Babara**

   This is the type of land down which the water flows, i.e. the hollowest part of the land receiving drainage from three sides.

8. **Rasanha**

   Land receiving drainage water which flows from the village is called 'Rasanha'.

9. **Bandhiya**

   Embanked rice-field.
All these types of land are cultivated in Chhattisgarh. At Baloda, Matasi, Dorsa, Kanhar and Bharri-bhata types of lands are cultivated by the Rauts. Fifty percent of the Raut families own land below 3 acres and they belong to Jheria (10), Kanaujia (16), Kawarai (2), and Darhoal (3) sections of Rauts. Nineteen Rauts are landless (9 in Jheria, 8 among Kanaujia and 2 among Kawarai). Nine families of Kanaujia Rauts possess land between 3 to 6 acres, and two families own land between 6 to 9 acres, but the land is not divided among them. One family of Jheria Raut cultivates land in share-cropping.

### Table - I
Land for cultivation at Baloda

<table>
<thead>
<tr>
<th>Land in acres</th>
<th>0-3</th>
<th>3-6</th>
<th>6-9</th>
<th>Nil</th>
<th>Adhiya (Share-Cropping)</th>
<th>Total No. of Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jheria</td>
<td>10</td>
<td>-</td>
<td>-</td>
<td>9</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Kanaujia</td>
<td>16</td>
<td>9</td>
<td>2(Joint)</td>
<td>8</td>
<td>-</td>
<td>35</td>
</tr>
<tr>
<td>Kawarai</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Darhoal</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
</tbody>
</table>

Total Number of Families: 31 9 2 19 1 62

Two other families of Rauts have also settled here. They have migrated from Uttar Pradesh. One family has opened a hotel at Baloda and possesses 7 acres of cultivating land. Another family is of a retired Revenue Inspector. He cultivates 3 acres of land.

At Mahimai, most of the cultivating land is Kanhar. Matasi and Dorsa land are also found which are possessed by three house-holds. One Raut has purchased 6 acres of cultivating land and a little piece of Tikara land is cultivated by another Raut.
Fourteen families of Theththwar Rauts own land for cultivation. Two families own below 3 acres, 7 families between 3 to 6 acres, 4 between 6 to 9 acres and 1 family owns 9 to 12 acres. One household is landless. Some of them work as graziers and sell milk.

At Khisra, 27 families of Deshaha Rauts possess land between 1 to 5 acres and 3 families own between 6 to 12 acres. At Piparda, two families of Bandaiya Rauts own 10 acres of land jointly, one family holds 4 acres, and another family own 12 acres of cultivating land. They also work as grazier, water carrier and contractual labour. At Panduka, there are two families of Kosariya and Bhorathiya Rauts each. One family of Kosariya Rauts own 50 decimals and another family own 4 acres of cultivating land. Two families of Bhorathiya Rauts own 2 and 3 acres of land, respectively. Kosariya Rauts work as graziers and water carriers. They clean the cooking vessels too. Bhorathiya Rauts do not graze the village cattle, but they graze their own cattle for feeding in the jungles outside the village. Ramlal Yadav (33) was keeping 40 heads of cattle and he used to go to forest to graze them for a couple of months and returned home at the onset of rainy season. But, now he possesses only 4 heads of cattle. At Suragipali, there are 25 families of Magadha Rauts. Two families do not own cultivating land and 10 families hold land below 3 acres. Rest of the families possess cultivating land from 3 to 6 acres. They also work as seasonal and contractual labour and grazier. There are 16 families of Menav Rauts at Puresa. Eight families own cultivating land below 3 acres, 1 family 14 acres and another one joint-family own 30 acres of land, who are three brothers. They work as grazier and seasonal and contractual labour also. At Harasada, 37 families own land below 3 acres, 16 families between
3 to 4 acres, 6 families 5 acres each, one family possess
7 acres and another 10 acres of land. There are 6 families
of Kavarai Rauts at Katakidadari. Four families have got
cultivating land of 5 acres jointly and the rest two
families do not possess any land. They work as grazier,
water carrier and seasonal and contractual labour. They
serve the Kanwar, Gond (tribal people) and Patel caste
people in their area. At Tekari, 3 households own land
below 3 acres of cultivating land. They work as grazier,
water carrier and contractual labour.

From an examination of land-holding of Rauts it will
be clear that agriculture is not their prime occupation.
They have adopted it later when they settled in the villages
and began to cultivate land to grow paddy and other crops.
Few generations ago the villages were less populated and
everywhere forests surrounded them. In that period, Rauts
were cattle-herders, cattle-breeders and graziers. They
had to roam about in the jungle in search of grass to feed
the cattle and in this way, they were leading a semi-nomadic
life, because they used to return to the villages on the
advent of monsoon.

In the present context of Indian economy when we are
stressing more on agriculture, as the majority of the
population are yet dependent on agriculture. In the
peasantry of Chhattisgarh, Rauts hold their due position
because most of the sections of Rauts cultivate land and
give much preference to that occupation than their tradi-
tional occupation of grazing cattle and cattle-herding.
The weaker sections of Rauts are still pursuing their caste
occupations, and perform ritual functions of other castes.
as agent of ritual ceremonies, particularly of the Hindus.

Raits are mostly small landholding farmers. Individually they possess so small land that it does not prove sufficient for them, and for normal maintenance, they have to engage themselves in their traditional occupations for subsistence, or supplementing the shortfall. Most of the families hold land below 3 acres and the crops are dependent on rains. If the rain is good and timely, the farmer can hope for a good crop, but bad weather can spoil the whole crop. The irrigation tanks cover a little area of cultivating land. So, we shall like to discuss their process of agriculture, in short, to have a clear idea of the various operations connected with the cultivation of paddy and other crops.

Ploughing:

When the rains start and moisten the soil, ploughing is done by which the soil becomes loosened and aerated. This ploughing can be also done before the rains which is known as 'Khurra' and in this way ploughing can be done twice. They also repair the field-ridges. This operation is done in the last month of May and first week of June. Before this, they throw the manure on the fields, so that, the fertility of the land may increase and make the soil ready for sowing.

Sowing:

This operation can be done by 4 methods as described below, according to their convenience at the time of sowing.

1) Khurra: In this type of sowing, the seeds are thrown in the field before the onset of monsoon, after ploughing the field. This is done in the month of Jethn.
2) **Bharra**: After rainfall, the sowing done is called 'Bharra'. It is done in the month of Asharh. They sow it by broadcast.

3) **Leie or Leihara**: When the rainfall is too heavy and the fields are filled with water or the sowing is anyhow delayed, they plough the land, smoothen and mix the soil by 'kopar' and sow the seeds. Before sowing, the seeds are soaked in water for a day and kept for a day or two mixed with cowdung, so that it may germinate. When they see the seeds germinating, they sow these after ploughing the field. This type of sowing is done in the month of Savan when the sowing is delayed by some natural causes or otherwise.

4) **Ropa**: This type of sowing is done when the sowing is much delayed. The seeds grown for this purpose are known as 'Tharaha' which means intensive growing of the seeds. The method of preparing these seeds is the same as in 'Leie or Leihara' method of sowing. It is done in a good plot of land where they can protect the plants from animals and birds. When the plants are grown, they are taken out from there and are transplanted in the fields after Leie operation of the soil.

They employ labourers to transplant the 'Tharaha' at equal distance, and this method of sowing is called 'Ropa'.

Weeding is done before and after the thinning operation. In this operation, manual labour is applied.
They weed out the grass and other unwanted plants from the field. It is followed by the 'Biasi' (Thinning).

In the month of Asahrh (June-July) and Savan (July-August) when the sowing of paddy is completed or continues, the sowing of Rahar (Cajanus indicus) and Til (Sesamum indicum) are done on the field bunds by digging with pick-axe. Most of the Raus take these crops of Rahar and Til.

Thinning:

It is done when the plants grow 9"-10" high and the field is filled with water of 6"-7" depth. In this operation, the field is ploughed which uproots the plants and helps them for proper growth. This operation is not done in the 'Ropa' method of sowing, because the plants are generally of good length and bushy, but in other methods of sowing this operation is compulsory to make the plants survive and growing healthy. It is followed by 'Nindai' (weeding).

Weeding:

In this operation, manual labour is applied. Whatever undesirable weeds take roots are removed. It is completed within the month of Savan-Eshon. Then the 'Chalai' takes place. In this operation, plants are transplanted at those places of the field where the plants have not taken root.

When the seeds germinate and grow long, the bunds are closed and water is stored. As we know that paddy plants grow in water and they need sufficient water for proper growth. The plants grow long and the seeds sprout on them.
This shows their full growth but the seeds remain unripened. At this time, unnecessary leaves which come out on the plants are cut out, by which the intensity of ripening is increased. This operation is known as 'Pan Chalai'. After this, 'Lunai' (reaping) takes place.

**Reaping:**

When the crop ripen fully, these are harvested by manual labour. It is done in the months of Kwar-Kartik. The paddy seeds which ripen earlier are cut in the month of Kwar and it is known as 'Haruhan Dhan' (light paddy), and the next type of paddy which takes more time is known as 'Garuha Dhan' (heavy paddy).

Reaping is done on an auspicious day which may be Monday or Thursday. They go to field, make fire-offerings and worship Amadevi (Goddess of Grain). They reap five sheaves of paddy and let that remain in the field. From the next day, they start reaping of the crop by sickle. When the crop is cut down, it is kept drying in the field for a day and on the next day carried to the 'Khalihan' (granary field). It is saved from water, so that, it may not rot.

Before bringing the crop in the granary-field, that place is cleaned by weeding out the grass and levelled up by beamearing cowdung.

At the time of ripening of the first crop of paddy, the people sow the second crop of wheat, pea, tivara, linseed, moong, urad, etc. by the 'Utera' method of sowing in which the seeds are thrown in the field when the first crop has not been cut and a little water is stored in that field. Wheat is also sown by 'Boni' method of sowing. In this method, after harvesting the crops, the field is ploughed
and wheat is sown broadcast. Gram is also sown by the same method. At this time, the crop of sesame is harvested and brought home, whereas the crop of Tivara is harvested with the second crop.

After reaping the paddy crop, it is kept in an arranged way in which the grain-side of the crop falls in the middle and hays protect them from the outside damage. It is called 'Kharahi' in the local term. Thereafter, 'Misai' (threshing) starts.

**Threshing**

This is the last operation to separate seeds from the straws. This is done mostly by 'Dauri' method of threshing. It is the device in which bullocks are tied around a pole and they trample the crops spread on the earth. 'Balan' is also applied for this purpose which is drawn by the buffaloes.

In this operation, they clean the granary field by sweeping and besmearing it with cowdung. A wooden pole is fixed in the middle of the granary field. It is called 'Khunta'. 'Dauri' is a long rope in which the tying system is made to tie the neck of the bullock who pull the system. The number of the bullocks may be 5, 7, 9 or 11. Eleven is the maximum size of the 'Dauri'.

When the threshing is done, the grains are spread all around the pole. But it is always seen that the quantity of the grains should not be too much for the bullocks to thresh, at a time. The bullocks are then tied with the 'Dauri' in a row around the pole. They are driven on the grains which are trampled by their cloven-feet, by which the seeds get separated from the stalks. The grains are frequently scattered and taken up
and down by 'Kalari', so that, every stalk should get a chance to be trampled upon. It takes a long time of 6-10 hours to get threshing done by 'Dauri' Process.

After the threshing is over, the hay are separated and the seeds lying on the floor are recovered. A man then takes the grains to a clean place in a winnowing fan and let them fall on the ground, so that the wind may separate the seeds from the pieces of straw and dust. A final blow by the winnowing fan separates the last remanants of straw.

Then the paddy grains are taken to the house and stored in the grain-bin made of mud, chaff and straw.

Table - 2.

<table>
<thead>
<tr>
<th>Approximate cost of cultivation per acre for paddy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Seeds</td>
</tr>
<tr>
<td>2. Manuring</td>
</tr>
<tr>
<td>3. Floughing</td>
</tr>
<tr>
<td>4. Sowing</td>
</tr>
<tr>
<td>5. Thinning</td>
</tr>
<tr>
<td>6. Weeding</td>
</tr>
<tr>
<td>7. Reaping</td>
</tr>
<tr>
<td>8. Collection</td>
</tr>
<tr>
<td>9. Threshing</td>
</tr>
<tr>
<td><strong>Total expenditure</strong></td>
</tr>
</tbody>
</table>

**Approximate yield of paddy per acre**

<table>
<thead>
<tr>
<th>Cash-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irrigated land .. 9 to 14 Quintals £ 900-1400/-</td>
</tr>
<tr>
<td>Un-irrigated land .. 6 to 8 Quintals £ 600-800/-</td>
</tr>
</tbody>
</table>

In the line of this first crop, i.e. Kharif or Siyari crops, paddy (Oryza sativa L.), rahar (inferior
variety of rice — *Panicum melleum* L.), maize, millet, etc. are sown in Chhattisgarh, and in the plains of Chhattisgarh paddy, rahar and til are the main Kharif crops. In the plateaus of Satpura and Bastar, Kodo, maize (*Zea mays*) and millet (*Andropogon sorghum*) are thought as an important crop like paddy. In Rabi or Unhari crop, Rauts include also (*Linseed-Linum usitatissimum*), gahu (*wheat - Triticum vulgare*), shana (*gram - *Cicer indicum*), peas, tiwara (*Lathyrus sativa*), masoor (*a variety of pulse*), urad (*Phaseolus mungo*), moong (*Phaseolus mungo*), coriander, etc. All these crops are totally dependent on the quality of land and the people sow these when the cultivators of the nearby fields wish to take Rabi crops, because they need to employ a guard to protect the crops from animals, thieves, etc. In this way, the whole village or the owners of the fields decide collectively on this matter and work as a corporate group to help each other.

All these crops are dependent on rains. In some areas, there are canals but they irrigate a small part of the total cultivated land. Nature is the main source of production which destroys too the crops by heavy rains or draught or untimely rains. In spite of all these natural disturbances, diseases and pests destroy a major part of the crops, and sometimes it happens that in some plots the whole crops are destroyed. The villagers have their own names for various diseases and pests. They propitiate the village deities to get rid of those insects and burn incense to save the crops from destruction. Presently, some pesticides and other medicines are being provided from the Agriculture Department of the State but that is insufficient.
Cattle

Cattle-wealth of India plays an important role in Indian agriculture. We find a good number of cattle in India, but they are ill-fed and useless. Rauts of Chhattisgarh possess cattle, but in lesser number due to their poverty. In the present situation of economic crisis, when to feed one's family has become a problem, could one think about feeding the cattle properly? Mahakuls of Jashpur and Udaipur tahsils possess a good number of cattle with better landholding. In plains of Chhattisgarh, a few families of Rauts possess a good number of cattle, but gradually they are also defaying.

From the utility point of view, cattle have three main uses in Chhattisgarh, e.g. ploughing the fields and drawing the carts, giving dung which is used to clean the house and prepare fuel and manure, and production of milk. They also fetch cash-value if they are sold. Wright (1952-54) has written, "Cattle labour represents probably the most important contribution of livestock to Indian agriculture". So production of bullocks was regarded as of prime value and importance in the villages of Chhattisgarh.

At Mahimarh, Thethhavar Rauts own 22 he-buffaloes, 32 she-buffaloes and heifers, 61 cows, 12 bullocks and 42 calves. Rauts of Baloda possess 155 cows, 107 calves, 33 bullocks, 10 he-buffaloes, 2 she-buffaloes, 5 goats and two families of Kawarai Rauts possess 3 hens each. Kanaujia Rauts possess most of the cattle. According to Revenue Census of Baloda (April, 1972), there were 6 oxens, 568 bulls (537 castrated, 11 non-castrated and 20 others); 281 milch
cows, 470 non-milk cows and 20 others; 375 he-calves and
461 she-calves; and 456 he-buffaloes, 19 she-buffaloes and
6 he-and 8 she-calves in the village. In the village
Katakidabari, in 6 families of Kavaraip Rauts only one
family has 2 bullocks. In rest of the sections the Rauts
possess cattle of a lesser number.

Perhaps in no other country of the world cattle
alive or dead, are needed so widely to supplement the
vegetarian diet of the majority population with milk and
its products and to satisfy several other requirements of
the people, and also for supplying the huge amount of
bullock-power required to carry on agriculture. Sen (1939:
134) has written, "Cattle is necessary in our country, its
use in agricultural operations is by far the most important.
Milk, though important, is a secondary consideration. The
primary function of the cattle is to provide labour for
agriculture". Darling (1925:134) has rightly pointed out,
"Without them the fields remain unploughed, store and bin
stand empty, and food and drink lose half their savour, for
in a vegetarian country what can be worse than to have no
milk, butter or shee". Fishwick (1947:5) writes the utility
and need of milk and points out, "The use of milk in the
human diet is as old as the history of mankind. Being the
most perfect single food known, it has always been held
in high esteem. There is no comparable food that can take
its place in the diet of the young; it is an invaluable
constituent of the food of many invalids; and it normally
fills an important place in the rations of a large
proportion of the people of this land. Thus, an adequate
supply of pure milk is one of the major factors in the
maintenance of public health".
Thus, it is an urgent need to train the Rauts to increase the number of good milch cows and to protect them from all types of cattle diseases and ill-feeding. They should be given pecuniary help to keep cows and she-buffaloes, so that, the motivation for dairy-farming may get strength and the people may be supplied pure milk which is a good dietary part of the human food.

Rauts are occupationally a cattle-herder group and graze cattle. So, a group of people from this caste should be trained in veterinary science to save the cattle from the diseases and other epidemics. They should be taught to grow grass and other fodder for cattle, so that, the bullocks and cows may get enough food and energy to work in the fields and to produce milk. Dr. Vera Anstey has written, "The Indian ox is a small, half-starved looking beast, which has to pick up what food it can, as best it can. Only a small minority of the cows yield milk for human consumption. The fodder crops of India are notoriously deficient, and the cattle are allowed to roam promiscuously over the fields in search of food, so that, it is impossible to control their breeding or to prevent the spread of cattle diseases", (The Economic Development of India, Page-171).

The various forms of cattle diseases found in the villages are as follows:

1) Patra : This is a tooth-disease. It shakes the teeth, so the cattle cannot eat grass and other fodder and become weak. Gradually they lose their vigour and die.
The treatment in this disease given by the Rauts are indigenous. They bring some hair of hare and mix these with jaggery by pestling in a pot. They heat an iron-rod or sickle and apply the medicine into the holes of the teeth by it.

2) Sarasa: In this disease, the water enters the vertex from the two holes found at the seat of the tooth for which the cattle cannot drink water.

To save the cattle from this disease they place Nim-stick or the filament extracted out from the body of the dead cattle into those holes.

3) Maraki: Maraki is a disease in which swelling grows on the tongue of the cattle. Rauts break that by a hot sickle or the brush-stick of Parasa tree and feed indigenous medicines.

4) Galghot (Haemorrhagic septicemia): This disease starts in the beginning of rains, and if not checked in time, results in the death of the cattle within 24-48 hours. The symptoms of the disease are constipation, high temperature, difficulty in breathing, swelling of the throat and tongue and salivation. The symptoms of difficulty in breathing and swelling of the throat have earned the name 'Galghot' (neck-strangulation) for the disease. It has been written in 'Common diseases of cattle in India, page 1 - "The main symptoms of the disease are dull, high fever, general depression, hot and painful swelling appears on the throat which spreads to inter-maxillary space, face, neck and dewlap. The tongue is protruded and a peculiar sound is produced on respiration. "The country people treat it by fomenting the swelling with a red-hot sickle".
5) **Khuraha and Chapaka (Food and mouth disease)**:

This is a highly infectious disease characterized by eruptions in the mouth and on the feet, and often on the udder in milk cattle. It affects all types of livestock." (Common diseases of cattle in India, Page-1). The animal gets temperature and constipated, stomach membrane gets congested, ulceration takes place, mouth muscles twitch, lameness and ulceration occurs at the inter-digital places and shaking of legs occurs.

The disease spreads generally at the end of winter and the beginning of summer. It spreads quickly. Rabbits treat this disease by Mantras and indigenous medicines.

6) **Arhai or Sonahi**: It is a virulent epidemic. The virus enter the body with the fodder and salivation starts in the mouth. The animal does not take any food. The stomach swells out and the dung emits bad smell.

7) **Mata** : Mata is local name for rinderpest and cattle-plague. The disease can occur at any time of the year and takes a heavy toll of cattle life. The symptoms are high temperature, constipation, diarrhoea with blood and mucus, peculiar smell in the cow dung, pin-point ulceration in the mouth at the junction of gums and lips.

8) **Ektangi** : The disease called 'Black-quarter' is known as 'Ektangi'. The disease affects young animals and kills the animal in 24-48 hours. As the name suggests the most important symptom is the lameness in the animal. Other symptoms are high temperature, swelling of the muscles of the leg. The local treatment for the disease is to foment the swelling. This is done with a sickle made red-hot in the hearth and touching the swelling with it.
9) Chahi: It is said to be a disease of the chest region and the symptoms are stoppage of urine and bowels. The animal does not take any food.

Bagiyay and Thhela are the other cattle diseases for which local treatment is done. There are some skin-diseases and tick-infestation which harm the cattle. Khoura is treated with the skin of the snake and jaggery. Both are mixed and fed to the animal. Rautes also bore the ear and apply the elephant-dung with oil at that part of the body. The symptom of the disease is the falling of the hair from that part and the skin hardens with twitches and rough edges. Alahi is a kind of boil. Cowdung is applied on that in the very beginning by which it is cured.

Kirani, Pesuwa are the local names for the ticks which infest the animals. The local treatment for it is the application of Goilar-root, a kind of plant found in the jungle. R.D. Kaura writes in 'Common diseases of young calves and their control in India', page-17 - "There are a variety of ticks found infesting cattle in India. The harms, therefore, done by the ticks to calves is due only to their sucking of blood which becomes anaemic and inoculate into the body a poisonous saliva which creates uneasiness".

Today, we find a large number of cattle dying in absence of proper treatment and remain unhealthy due to ill-feeding in Chhattisgarh. It is of urgent need, therefore, to protect them from the diseases and good fodder and green grass should be made available to them, so that the bullocks may remain strong and healthy to plough the fields, draw carts and the cows may give milk in a large quantity to provide a good diet for the people.
Cattle rearing:

In most of the Raut families there are 2 or 3 cattle. They are mostly cows. It is cheaper to feed the cows than the bullocks or the buffaloes. In spite of it, they are of immense value. Cows provide milk, which they sell, as also its products. Cows breed he-and she-calves. He-calves later on, become bullocks and if they are sold in the market, they fetch a good price. They also keep them for ploughing. Extra cattle are sold whenever they find them uneconomic.

Farmers also possess bullocks and buffaloes. It depends upon the size of their cultivating land and economic condition. If they possess land more than 5 acres, they try to keep a pair of buffaloes, otherwise they keep a pair of bullocks. The minor landholding families hire the ploughs at the time of cultivation because they can not keep ploughs for which they have to feed the bullocks or the buffaloes for the whole year. Bullock-ploughs are cheaper than buffalo-ploughs, if hired at the time of agricultural operations.

Some of the families keep a herd of cattle. Traditionally, Rautes are cattle-herders, but it is also clear from their caste histories and myths that only some of the persons were keeping herds of cattle earlier and the majority were employed to serve them and to work as graziers. So, at many places in Chhattisgarh, we find some of the families possessing 50 to 100 heads of cattle, but cow-herding is declining now due to de-forestation, spread of urban centres and shortage of the pastures.
Rauts collect straw, chaff and hay after cultivation and feed the cattle with these for the whole year. They also purchase bundles of green grass in the rainy season to feed the cattle. At that time, the grass grow in abundance and the labourers cut them to sell in the villages. Paddy-straw is the most common thing found in the houses of cultivators. In the plains of Chhattisgarh, people keep the paddy-straw on the ground making a little slope on it, while it is piled over a 4'-5' high wooden structure in the Raigarh and Jashpur areas. Chaffs are mostly of rehar, tivara, etc. Wheat-straw is also found in some areas of Chhattisgarh, where the people cultivate these crops. Besides, paddy-chaff which is locally known as 'Koraha' is also used. It is got when the paddy-grain is milled and rice is extracted out. Akari and seeds of cotton are also fed to cows and she-buffaloes to get more milk. It is also fed to bullocks and buffaloes at the time of ploughing and drawing carts. Leavings of food and rice-gruel make a good food for the cattle. Rice-gruel is known as 'Paj'.

Rauts are poor. So they do not keep cows of good breed, which cost more for purchase and feeding. We know that a good number of cattle are found in India, but milk production is very little. We have to think on this problem of milk-scarcity. We should introduce the best breeds of cattle and Rauts should be properly trained to feed them and to take care of them; so that, a large quantity of milk may be produced, which can give them good profit and improve their economic condition.

Rauts regard the cow as a sacred animal and worship it. Oxen are also known as the 'Wahan' of Lord Shiva. Beef
is not eaten by them. They usually eat mutton and birds (mostly hen and cock).

**Cattle dung is of immense value in village India.** People clean their houses with cowdung and use it as fuel. A major part of the cowdung is presently used as fuel and a lesser part for manuring.

**Milk and its products:**

Another main business of the Rauts is sale of milk and its products. Now-a-days, Rauts go to the nearby urban centres to sell their milk and milk-products. Baloda is a big village in a radius of 5-6 miles and Rauts come from Bhelai (5 miles), Mahimark (6 miles), Basaha (5 miles), Korbi (4 miles), Buchiharadi (4 mile) and some other villages to sell their milk and its products there. Both men and women do this job.

Some of the Rauts have adopted this as their occupation and supply milk for the whole year. Bhelai is a small village. All the Rauts there possess cows and buffaloes and sell milk. Everywhere in whole Chhattisgarh, this occupation of selling milk is done by the Rauts. But, now other caste people have also adopted this occupation. They keep cows and buffaloes and sell milk. As for example, we can take the four cases of Baloda, Basaha, and Bhelai where two families of Satnami, one family of Patel and one family of Swarnakar sell milk. In this way, it has not remained merely the occupation of the Rauts, but other caste people are also adopting it now.

When a cow becomes pregnant, she is given good fodder to eat. She gives birth to a calf which is found
embedded with a thin cover of membrane and that is
cleaned by the cow with her tongue. The waste materials
which fall down after the calf-birth are thrown in the
manure-pit or kept below the earth by digging a pit. It
is believed, that if it is eaten by the cow or any
other animal, the quantity of milk will decrease, or the
cow shall take more time to become pregnant next time.
So, the Rauts and the owners take full care of it. The
cow is washed with water and turmeric or coal-oil is
applied on the vagina which saves the cow from ulceration.

At the time of milking the cow, the teats are
softened by the calf or by applying ghee on these, otherwise
these remain hard. The first milk is found heavy and is
not fed to the calf. The people prepare a very sweet
preparation from it which is locally known as 'pewus'. This
milk is added with four times the volume of ordinary
milk and is cooked by steam. They bring an earthen hollow-
pot from the potter's house. It is filled with water
and paddy-straw. The milk is kept over that in a dish and
is covered with a cloth. The milk clots when heated by
the steam and is cut into pieces. Second churning of
the milk is known as 'Khujari'. It is cooked with jaggery
by which the milk is fermented and gives a better taste.
After a couple of days, the milk clears and becomes
easily edible.

Rauts prepare curd, whey and ghee (clarified
butter) from milk. All these milk-products give a good
price. To prepare curd, they add any sour material (curd,
whey or tamarined) in the half-boiled milk by which the
milk is fermented and clotted to produce curd after one
or two days. Whey is prepared from the curd by churning that and adding water to get a watery solution of the curd. In this process of preparing whey, two things are produced—whey and 'lewana'. 'Lewana' begins to float over the surface of the whey which is collected and heated to prepare ghee. 'Maheri' or Karuni which settles down in the bottom of the pot is also collected to produce ghee. In this way, milk, curd, whey are prepared and ghee is sold by the Rautes and they earn a part of their livelihood by this.

**Cattle grazing:**

This occupation is traditionally associated with the Rautes. They graze the village cattle. There are two types of graziers—Baradiha and Fahatiya. 'Baradiha' is a village grazier, while 'Fahatiya' is a grazier who grazes the cattle of a single person. Fahatiyas are only employed by the rich cultivators who possess a good number of cattle. They wash, feed and graze them. They also milk the milch-cows and she-buffaloes.

The graziers' role is very important in the village. They collect the cattle in the morning, drive them to pasture and bring them back in the evening. Graziers do not graze cows, bullocks and buffaloes together, but separate persons are employed to graze the cattle and buffaloes. Cows and bullocks are grazed together.

Rautes keep a long stick or lathi when start grazing after the Hareli (Savan) Festival, when the showers start and the farmers begin to cultivate their fields. The graziers save the seedlings from the stray animals. From
and gets 8 gunny bags of paddy. Four Jheria Rautes graze 140, 120, 60 and 160 heads of cattle respectively, and they earn 10, 8, 6 and 11 gunny bags of paddy respectively. Two Jheria Rautes graze 5 and 7 pairs of buffaloes. The graziers are paid 25 Kuros (1 Kuro = 1½ Kgs.) of paddy for a pair of bullocks and take milk as 'barwahi' for each milch cow along with 5 Kuros of paddy for the whole year.

In the village Khisora, Menav Rautes graze the village cattle. At Piparda, there are 4 graziers - 2 Jheria and 2 Bandaiyas. One of the Jheria Raut works as Pahatiya and grasses 25 cows, 12 bullocks, 4 buffaloes and 1 she-buffalo. Other three are village graziers and graze 80, 70 and 75 heads of cattle respectively, for which they get 8, 6 and 6 gunny bags of paddy. In the village Panduka, Kosariya Rautes graze the village cattle. At Suragipali, Magadha and Jheria Rautes graze the cattle. At Purena, two Menav Rautes graze 100 and 60 heads of cattle, respectively. There are 5 graziers in the village Parasada. They belong to Darhali section of Rautes. They graze 80, 90, 70, 100 and 60 heads of cattle respectively. At Katakidabari, Jheria and Kawarai Rautes graze the village cattle. At Takari 3 Rautes work as Pahatiya and one grazier is Badiha. They belong to Athhora section of the Rautes. In the other villages of Chhattisgarh, Rautes graze the village cattle. They start to graze the cattle from the month of Sevan (July-August) and continue upto the month of Falgun (February-March). At that time the crops are ripe and reaped and the fields remain vacant. They are paid for their services both in cash and kind.

Crop guarding:

When the first crop of paddy is harvested all the peasants do not sow the second crop and the fields remain uncultivated. Some of the cultivators who are interested,
sow the second crop. The cattle straying away from the
herd, often enter the fields of others and devour the
standing crops or crush the seedlings. So, the farmers
employ the guards or watchmen to protect the crops. For
this, all the contiguous plots of land owned by a farmer
or a number of them are sown together, to make a compact
area, for the facility of guarding. Where this cannot
be done, the plots are left unsown. That is why, the
Rauts are also employed to guard the crops.

Persons employed for this work are given one-
twentieth part of the paddy-grains and three-twentieth
part of the second crop. One person does not watch the
crops alone, but a band of them do this job. At Baloda,
Makunda Raut (50) was guarding the second crop of some
cultivators in 1973 with a band of his friends. There
were 7 men, out of whom 5 were Jheria Rauts, 1 Dhanwar and
1 Kanwar. They got the following crops as their share 1-

<table>
<thead>
<tr>
<th>Aloi</th>
<th>Rahar</th>
<th>Akari-Tiwara</th>
<th>Wheat</th>
</tr>
</thead>
<tbody>
<tr>
<td>3/4 Bora (gunny bags)</td>
<td>2½ Bora</td>
<td>12½ Bora</td>
<td>1 Bora</td>
</tr>
</tbody>
</table>

They took the grains in equal shares.

Forest:

Due to being connected with the forest from the
very early period of their civilisation, they are still
much benefited from it. They get large pasture area in
the forest for grazing their cattle. Actually these
forests are not timber-forests, but are full of bushes
and common plants. They get lathi (large sticks) and
some other useful forest products from these jungles.

Service:

Rauts are a clean caste. So other castes take
water from their hands. They are employed in the farmers' houses as servants. They are contracted for the whole year. They do the manual work and also supply water in the houses of their masters. This work of water carrier is done by both, male and female members of the community. The water carrying pot is called 'Haula' by the measure of which they charge money. Presently, it was found in the villages that they take 5 paise for each 'Haula' of water. Women supply water of well on their heads, while the men use yokes to bring two 'Haulas' of water at a time carrying them on both sides of the yoke. Grown-up girls also help their mothers. This job of water carrier is not done by all sections of the Rauts. Mostly the persons of low economic status do this job.

Rauts also wash the cooking utensils. Mostly, the women are seen working in the towns as part-time maid-servants. They serve so many families. They clean the house, and wash the utensils which have been used to cook and to eat food. They also supply water to them. They are paid a small amount and contracted on monthly basis. The payment varies from Rs. 6/- to Rs. 25/- per month.

The Rauts who work as contractual labour are paid Rs. 500/- to Rs. 800/- yearly. They come to work early in the morning, do the domestic works, viz. bringing water, agricultural works, feeding the cattle and cleaning the cattle-shed, etc. and return home at noon to take food. They again come in the afternoon and go back in the evening. The servants also get protection. They borrow paddy, seeds and money on different occasions, when they need, from their masters and pay back the debt by continuing the service till it is repaid, if the terms remain good between the master and the servant.
Some of the Rauts are doing Government Service. They mostly do the jobs of teacher, Gram Sevak, Peon, Watchman, Cook in the school hostels, Postman, Crop guard, Clerk, etc. On enquiry at Baloda, I found them manning the above posts and services. In other areas of Chhattisgarh too, the natives have secured these types of services. Now, the students are receiving higher educations (of the Raut Caste). But their number is very few. Some Rauts from Baloda also work in the local liquor shop and Gudakhu (a kind of tooth-paste) factory at Akaltara. Some of the Rauts have opened betel-shops and grocery. Anyhow they are maintaining them somehow by the earning of these small shops.

In this way, agriculture, cattle-rearing, milk-selling, crop guarding, cattle-grazing, water supplying and personal and Government Services are their main source of livelihood. Cattle are their inseparable part of life. Cattle plough the fields and draw the carts; give cowdung which is used to clean the house, for preparing cowdung cakes for using as fuel and making manure, and give milk which is another important and useful product. Curd, whey and ghee are prepared from milk. Besides, they also serve others. All these contributions and activities of their life have secured a good position for the Rauts in the local peasantry.

Discussing all these matters, division of labour has to be taken into account for a better understanding of the role of the individuals in the family and their corporate efforts to run the family smoothly. Economic achievement is the main factor, so one should know how a Raut family works for its livelihood and functions as a unit to strengthen the financial position of the family.
We find a distinct difference in the choices of males and females regarding their work and activity. Whereas, the males do the laborious and manly works, the women seek the easier and domestic works. There is a proper distinction between them, and the children from their very early age are given different training to shape their lives in the same line.

Male members of the caste do all the outside work, such as, grazing of cattle, agricultural works, guarding of crops, serving as contractual labour and doing Government services. They also supply water to the farmers' houses and cook food for the clean caste Hindus. Women are also employed to supply water and to cook food. They wash cooking utensils. Women co-operate with men in some of the agricultural operations, viz. weeding, harvesting, etc. and in turn they are assisted by their daughters in supplying water and collecting cowdung and wood-sticks, etc. Boys go with their fathers to pasture to graze cattle. They work as ritual agent (both male and female) in the marriages and birth and death rituals of the clean caste Hindus. Elderly persons sell milk and other by-products. Women do all the kitchen-work and take care of children. Boys accompany their fathers in their works and girls help their mothers in household works. Thus from the very child-hood they are set to such roles and fulfil their duties.

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