

CENSUS OF INDIA 1961

VOLUME XIII—PART VI—No. 36

VILLAGE SURVEY MONOGRAPHS OF PUNJAB

MONOGRAPH No. 36

KUNRAN

A VILLAGE IN SANGRUR DISTRICT

Field Investigation and First Draft

JANAK RAJ VASHISTHA, M.A.

Supervision, Guidance and Final Draft

B. S. OJHA, I.A.S.

Deputy Superintendent of Census Operations, Punjab

Editing

R. L. ANAND

Superintendent of Census Operations, Punjab

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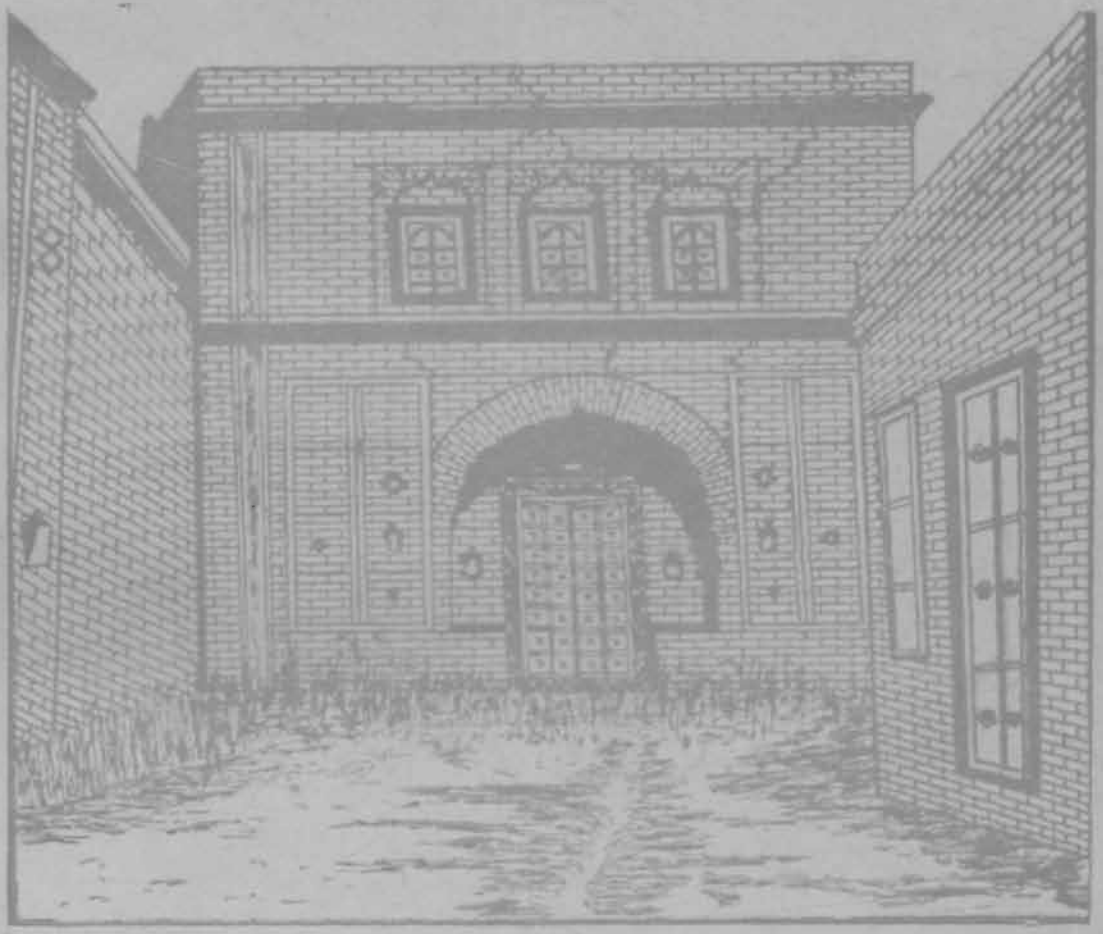
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THE CENSUS PUBLICATIONS

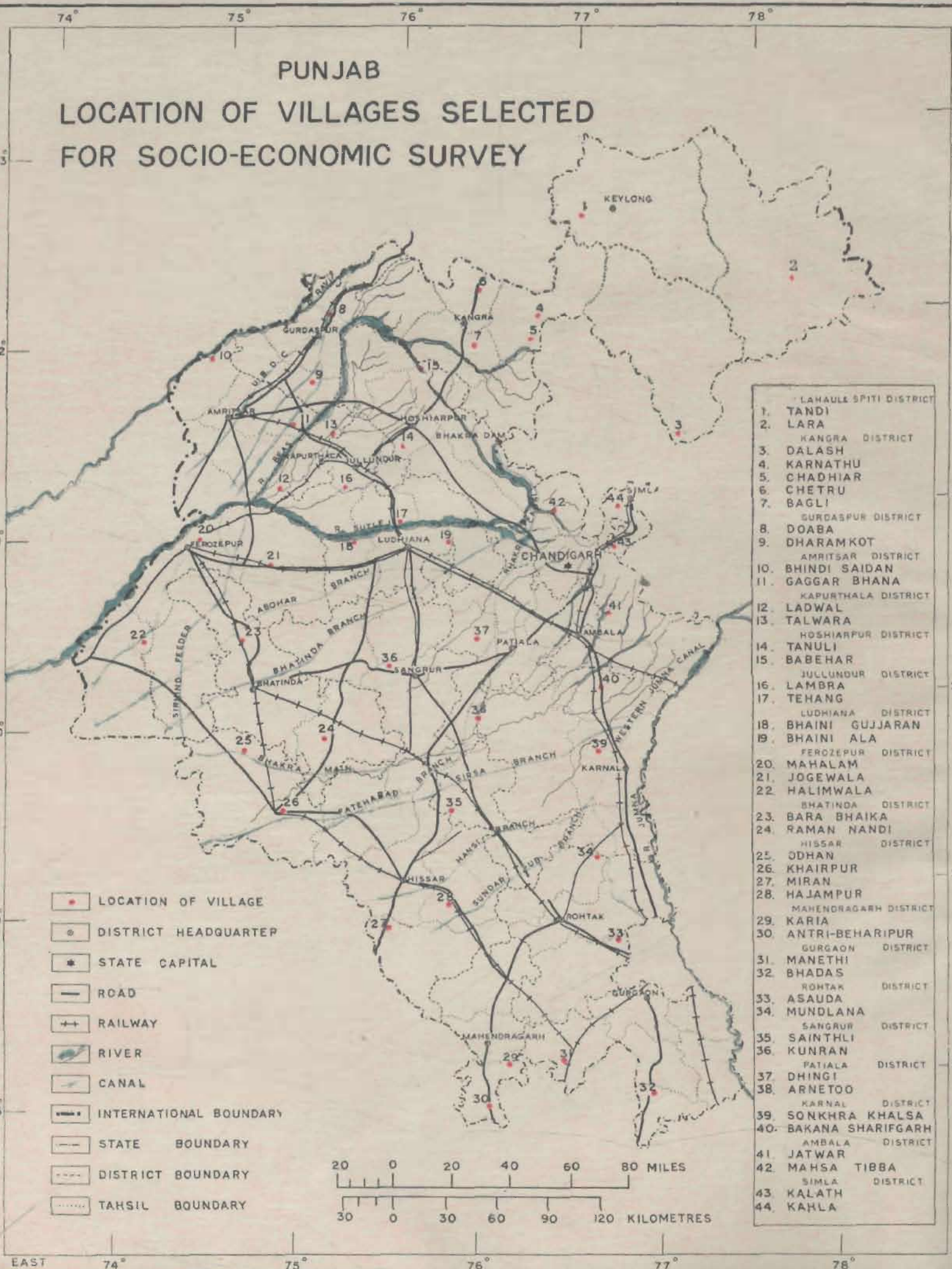
The 1961 Census Report on Punjab will bear *Volume No. XIII*, and will be printed in the following parts:—

Part I-A	.. General Report, including Subsidiary Tables.
Part I-B	.. Report on Vital Statistics of the Decade (including Reprints from previous Census Reports)
Part II-A	.. General Population Tables.
Part II-B	.. Economic Tables.
Part II-C	.. Cultural and Migration Tables.
Part III	.. Household Economic Tables.
Part IV	.. Report on Housing and Establishments.
Part V	.. Reports and Tables on Scheduled Castes and Scheduled Tribes.
Part VI	.. Village Survey Monographs: 44 in number, each relating to an individual village, and printed separately.
Part VII	.. Report on Handicrafts.
Part VIII	.. Administration Report in two parts (Not for sale).
Part IX	.. Socio-Economic Atlas.
Part X	.. Report and Tables on Fairs and Festivals.

Besides, there will be 19 District Census Hand-Books, one for each District.

PUNJAB

LOCATION OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY



LAHAULE SPITI DISTRICT
1. TANDI
2. LARA

KANGRA DISTRICT
3. DALASH
4. KARNATHU
5. CHADHIAR
6. CHETRU
7. BAGLI

GURDASPUR DISTRICT
8. DOABA
9. DHARAMKOT

AMRITSAR DISTRICT
10. BHINDI SAIDAN
11. GAGGAR BHANA

KAPURTHALA DISTRICT
12. LADWAL
13. TALWARA

HOSHIARPUR DISTRICT
14. TANULI
15. BABEHAR

JULLUNDUR DISTRICT
16. LAMBRA
17. TEHANG

LUDHIANA DISTRICT
18. BHAINI GUJJARAN
19. BHAINI ALA

FEROZEPUR DISTRICT
20. MAHALAM
21. JOGEWALA
22. HALIMWALA

BHATINDA DISTRICT
23. BARA BHAIKA
24. RAMAN NANDI

HISSAR DISTRICT
25. ODHAN
26. KHAIRPUR
27. MIRAN
28. HAJAMPUR

MAHENDRAGARH DISTRICT
29. KARIA
30. ANTRI-BEHARIPUR

GURGAON DISTRICT
31. MANETHI
32. BHADAS

ROHTAK DISTRICT
33. ASAUDA
34. MUNDLANA

SANGRUR DISTRICT
35. SAINTHLI
36. KUNRAN

PATIALA DISTRICT
37. DHINGI
38. ARNETOO

KARNAL DISTRICT
39. SONKHRA KHALSA
40. BAKANA SHARIFGARH

AMBALA DISTRICT
41. JATWAR
42. MAHSA TIBBA

SIMLA DISTRICT
43. KALATH
44. KAHLA

FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits to the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statictics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State is quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive : the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of

them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an extra, over and above the crushing load of the 1961-census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets

attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960, by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September, 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel'; to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961), restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. In the later half of 1961 again was organized within the Census Commission a section on Social Studies which assumed the task of giving shape to the general frame of study and providing technical help to superintendents of Census Operations in the matter of conducting surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman, has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. Finally, a study camp was organised in the last week of December, 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together.

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

information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The Schedules adopted for this monograph have been printed in Appendices I and II to the monograph on village Tandi.

24th May, 1962.
New Delh,i

A. MITRA
Registrar-General, India.

INTRODUCTION

Census is essentially a statistical survey, and as such it partakes of the limitations of these surveys because of its dealing with such aspects of human life as are capable of being expressed numerically or quantitatively. A Census report deals with the total population, rate of its growth, its distribution over land and according to age, sex, marital status, literacy, language, religion, occupation and other allied subjects. But the Census report does not satisfy completely the reader desirous of knowing the people as they live: it furnishes little information on social structure and material culture of the population—the type of houses they live in, the clothes they wear, the food they eat, their household equipment, their livestock, their hours of work and recreation, their beliefs and customs, and their traditions and aspirations.

2. With a view to presenting a more complete picture of the people than was done at the previous censuses it has been decided to prepare along with the main 1961 Census Report complementary monographs on socio-economic study of some selected villages. These studies have been limited to rural areas. The mode of selection of villages for socio-economic survey has been explained in the Foreword. The list of 44 villages selected for survey is given in the location map which appears as frontispiece to this report.

3. The Kunran Village lies in the Sangrur District of the Punjab. The Sangrur District, formed after the amalgamation of the areas belonging to the native States of Jind and Patiala, forms a part of the erstwhile Patiala and East Punjab States Union. The socio-economic conditions in general and the socio-agrarian legislation in the erstwhile PEPSU were somewhat different from those obtaining in the erstwhile Punjab. However, after the passing of the States Reorganisation Act, 1956, and the integration of the erstwhile PEPSU with erstwhile Punjab homogeneous social and legal legislation has been applied to the entire State. Now, therefore, the forces of change and processes of development affecting different regions of the State are uniform. But this is not to say that the past traditions which conditioned the life of the people living in different areas and somewhat different systems do not find reflection in their present living.

4. Kunran is a multi-caste agricultural village. It is fairly backward and the population is illiterate. A socio-economic study of this village was taken up with a view to portraying the structure and functioning of the community life supported by multiple social institutions and the economy of a medium-sized primarily agrarian, backward and multi-caste village.

5. The survey of this village was completed in about five weeks during March-April, 1962. Shri Janak Raj Vashistha, M.A., Economic Investigator, is primarily responsible for conducting this inquiry. He was assisted by Shri P. L. Sharma, M.A., Economic Investigator and Shri Suraj Parkash Verma,

Compiler Checker at different stages of the inquiry for canvassing the Household Schedules. The inquiry was all along supervised and guided by Shri B. S. Ojha, I.A.S., Deputy Superintendent of Census Operations, Punjab, who visited the village and wrote the final draft. During the 1961 Census Operations, I have had to undertake extensive touring of the Sangrur District. In directing the inquiry and editing the report I have naturally drawn upon my knowledge of the District gathered during my touring.

6. I am grateful to Dr. B. K. Roy Burman, Officer on Special Duty (Social Studies) of the Registrar General's office for offering valuable suggestions to improve the draft, to Shri Virender Tara for contributing photographs, to Shri O. P. Sarna, Cartographer and Shri Baldev Singh, Draftsman, for preparing the sketches, to Miss Swaranjit Chopra, Ex-Economic Investigator, for preparing the location map, to Miss Satwinder H. Singh, Economic Investigator for devising the title, to Miss Ranbir Sokhey, Economic Investigator, for drawing house sketches. I would also acknowledge the work of Shri Satya Dev Sharma, Stenographer in typing the report over again and Shri R. L. Khosla, Assistant Section Officer, for seeing the report through the press.

CHANDIGARH :

October 15, 1963.

R. L. ANAND,

Superintendent of Census Operations, Punjab.

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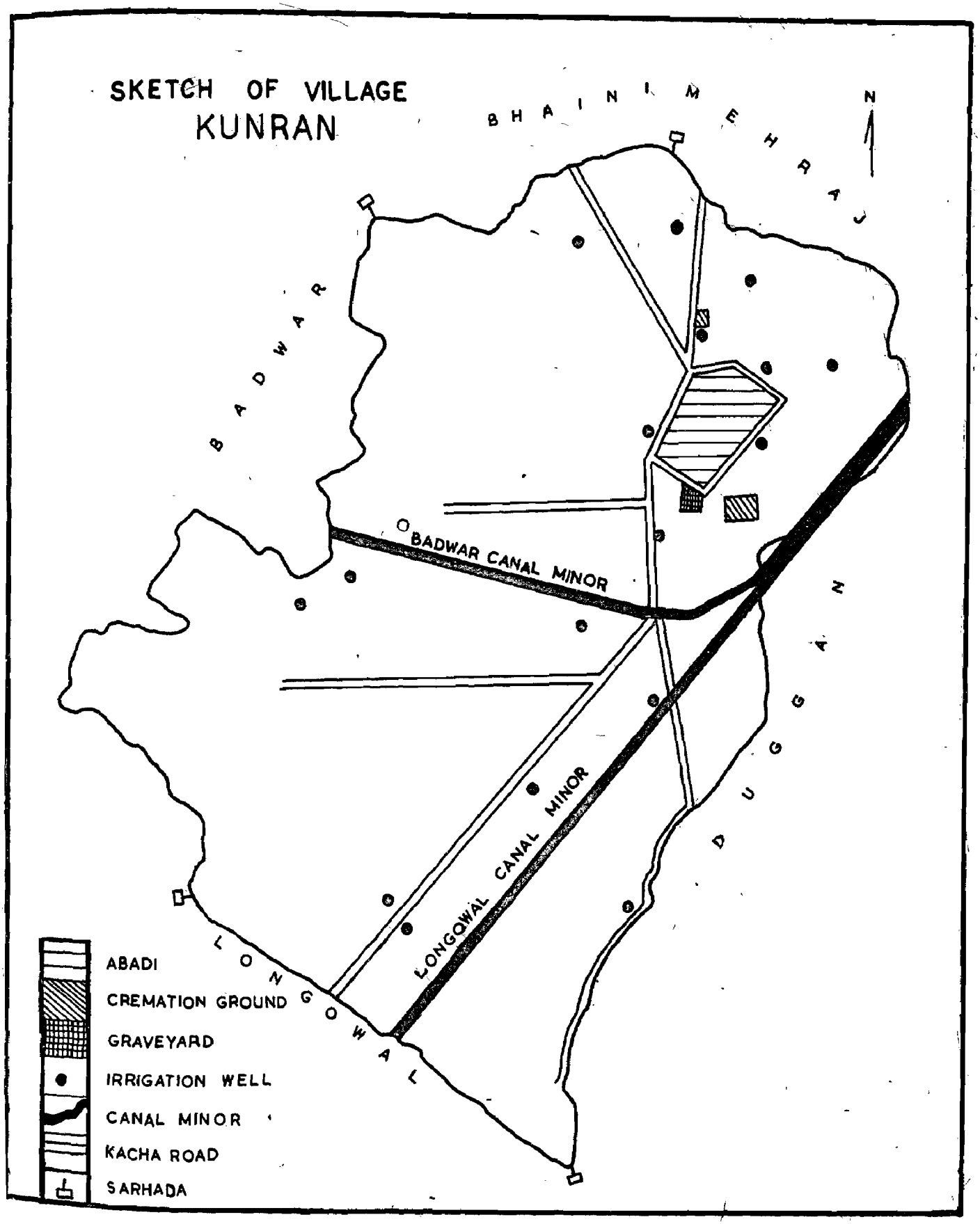
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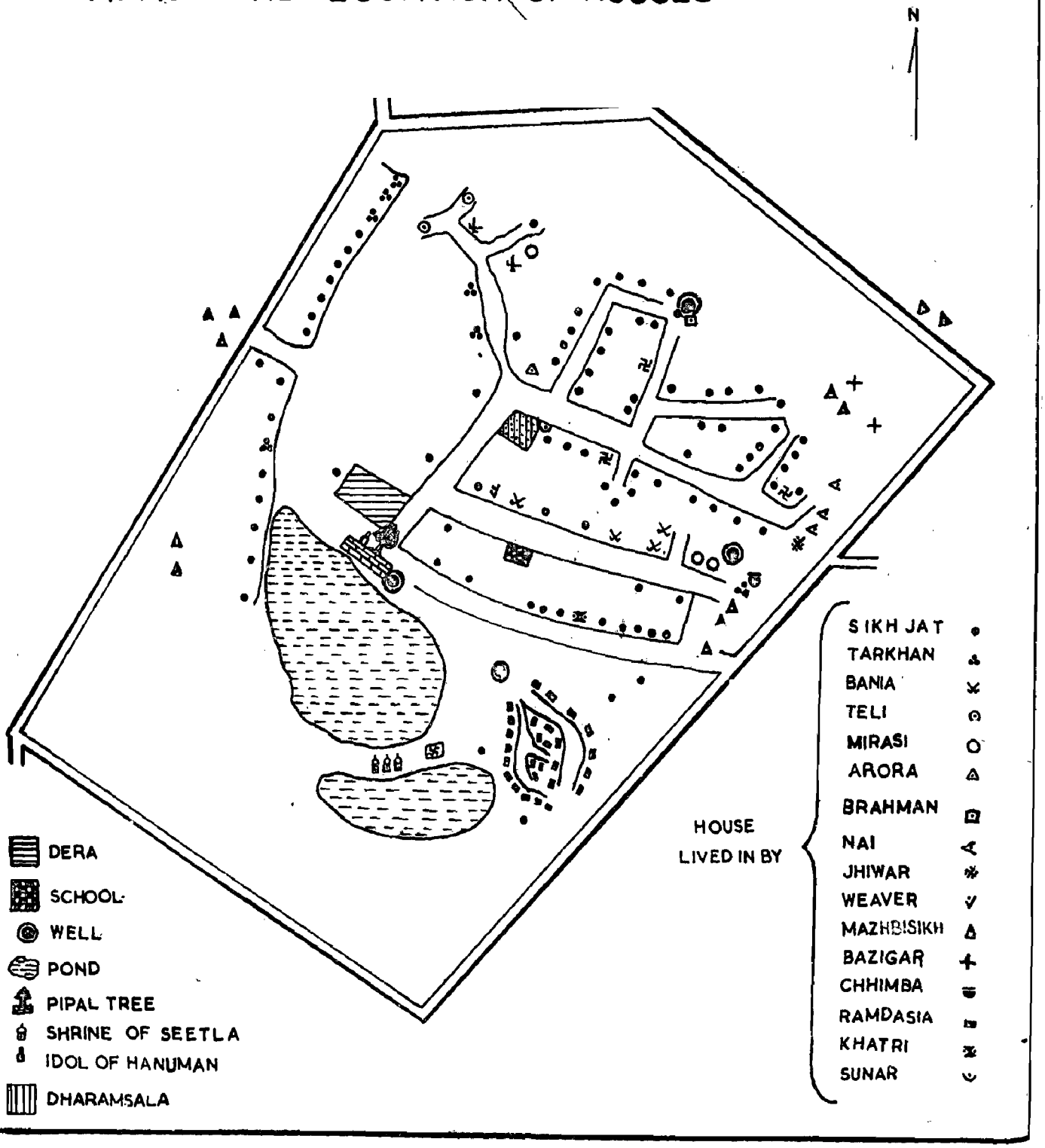
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SKETCH OF VILLAGE
KUNRAN
BHAINI MEHRAJ
N
BADWAR
BADWAR CANAL MINOR
LONGOWAL CANAL MINOR
DUGGAN
LONGOWAL
ABADI
CREMATION GROUND
GRAVEYARD
IRRIGATION WELL
CANAL MINOR
KACHA ROAD
SARHADA

KUNRAN
SKETCH SHOWING
ABADI AND LOCATION OF HOUSES



CHAPTER I

THE VILLAGE

INTRODUCTION

The Kunran village of the Sangrur District is inhabited by as many as eighteen heterogeneous castes with an absolute majority of Sikh *Jats* of Kunar *gotra*. The economy of the village is primarily agrarian, characterised by old practices of farming. Artisans and other menials provide casual services to the agricultural section of the village community in return for bi-annual customary payments in kind. But this custom is on the wane. Members of the Scheduled Castes provide both attached and casual agricultural labour. Four small shops dealing in grocery and general merchandise cater to the general requirements of the village. The village population is overwhelmingly illiterate and not so progressive in outlook. The fact that the farm produce is usually more than sufficient to meet the local requirements has induced in the villagers a feeling of self-complacency, and the adherence to the established and outmoded techniques of farming has greatly told upon the initiative and enterprising spirit of the otherwise sturdy farmers.

GROUND FOR SELECTION

In this report, it is intended to portray the structure and functioning of the community life supported by multiple social institutions and the economy of a medium-sized primarily agrarian backward and multi-caste village such as Kunran is.

LOCATION

A two-mile long unmetalled canal road connects Kunran with Bahadurpur, lying at a distance of six and a half miles from Sangrur on the Sangrur-Barnala metalled road. The village can be approached also from the ninth mile-stone on the Sangrur-Barnala road by a bullock cart or on foot through a sandy track. Kunran is bounded by villages Bhaini Mehraj, Duggan, Longowal and Badwar in the north, east, south and west, respectively. It is nine miles from Sangrur, the Tahsil and District headquarters, in the jurisdiction of the Sangrur Police Station.

Sangrur caters to the commercial, industrial, educational and cultural needs of the region in which Kunran lies. There is a Ranbir Degree College, each for boys and girls, besides a Higher Secondary School at Sangrur. Barnala, the headquarters of another Tahsil of the same name, some fifteen miles to the east of the village, also provides commercial and educational facilities for the area.

PHYSICAL ASPECTS

The terrain of the village is undulating alluvial plain interspersed with shifting sand dunes. The region has a severe climate and is subject to strong dust storms in summer. During the period 1957—61, an average annual rainfall of 610.81 mm., pouring in thirty-eight days, was recorded at the nearest rain-gauge

station at Sangrur (Appendix A). The village lies close to the Sangrur-Barnala road to its south-east. The Badwar and Longowal canal minors flow through the village lands from the north-east. The Longowal canal minor flows to the south of the village all through, whereas the Badwar canal minor flowing close to the Longowal canal minor for some distance changes its course to the west near the village habitation. There is a big pond to the south of the *abadi,* as also a cattle-ground (See Settlement Map).

FLORA AND FAUNA

Generally, the village lands have a bare look as the *zamindars* felled most of the trees on their holdings before the land consolidation operations, which were completed in 1958-59.

Of late *shisham* trees have been planted along the banks of canal minors by the Forest Department following the Government decision to charge this Department with the work of maintaining trees along the roads and canals. *Pipal, barota, neem* and *sarinh* are grown principally for shade. *Frash* is common near the village site and provides timber for roofs. *Lasura, kikkar, beri, jand* and *ban* grow sporadically in the fields and along roads. While the first three trees provide timber, the wood of others is used for burning and making charcoal. Mango, orange, citron and guava are the fruit trees planted in some orchards. *Jhar-beri* and wild *aak* are used for fencing fields. *Dhatoora* plants are also noticed along the village paths.

The blue-bull, jackal, hare and fox wander in this area though in small numbers. Wild cats, snipes, guanas, *jhand,* mongooses and rats are fairly common. Previously, black-bucks were found in plenty but none is to be seen now.

The common birds include the peacock, parrot, multi-coloured sparrow, pigeon, crow, dove, green pigeon, lapwing, *gatar, mirasin, oali,* sandgrouse, *garur,* weaver bird, nightingale, woodpecker and different kinds of hawk, owl, vulture and kite. Cuckoo arrives in *Baisakh* and departs in *Asuj.* It is followed by *koonj* which stays for the winter. Quails and partridges are numerous during the *rabi* season. Both black and brown partridges are seen, the latter in larger numbers. Villagers catch them by means of rope-nets. Water-crows, *jal-pari,* water-sparrows, *bagula* and other water fowls are seen in the village ponds but they are not snared due to lack of equipment. Sugarcane is damaged by jackals, wild-cats and rats; maize by crows, parrots, jackals, wild-cats and rats; millets by doves, sparrows, pigeons and parrots, but *oali* and *mirasin* are friendly because they eat insects which damage cotton-cobs.

Snakes of different colours and varieties appear mostly in the rainy season but no case of snake-bite during the last ten years was recalled by the villagers.

SIZE

Kunran has an area of 1576 acres of which 92 per cent is under cultivation. According to the 1951 census the village comprised 151 households. The number of houses was also the same. The total population of the village was 786 souls: 421 males and 365 females. According to the 1961 census there are 166 households and 164 houses in the village. However, according to the Investigator at the time of the survey, there were only 150 households and 1,027 persons including

533 males and 494 females. Its population has recorded an increase of 30.66 per cent since 1951.

RESIDENTIAL PATTERN

The village *abadi* lies on a plain ground. Its north-eastern part is the most densely populated; the southern part is largely uninhabited and contains a big pond and an irregular flat ground where cattle are collected in the morning. *Ramdasias,* a scheduled caste, live in a close group of dwellings in the eastern part of the habitation. *Mazhbi* Sikhs, another scheduled caste, live on the out-skirts of the village habitation. Groups of houses belonging to the peasantry are scattered all over the main inhabited area. *Tarkhans* reside in the west, *Jhiwars* in the north-east and *Banias* in the north-west and centre of the habitation. The residential pattern suggests inter-caste aloofness and intra-caste cohesion. (See map showing residential pattern). The houses in the main habitation are built contiguous to one another and open on narrow crooked lanes having irregular shallow gutters. The village has an entrance gate facing the south.

COMMUNICATIONS

The nearest bus stop is at Bahadurpur, two miles away on the Sangrur-Barnala road. Sangrur is further connected by a net-work of roads with the State Capital and other District headquarters. Sangrur railway station on the Ludhiana-Dhuri-Jakhal section is nine miles from Kunran. Bullock-carts are used for carrying agricultural produce to the market and manure to the fields. Flour and fodder are carried on camel back. Light goods are carried on bicycles for long distances and on head for short ones. Telegraph facilities are available at Sangrur though a Post Office at Duggan, a mile from Kunran, has been functioning since 1951. Mail is delivered daily. The village owns three radio-sets including one acquired by the village Panchayat. The programme specially broadcast for the benefit of the rural people is quite popular.

IMPORTANT PUBLIC PLACES

As has already been mentioned the Badwar canal minor flows close to the village. There are four wells of drinking water in the village. The *dera* containing the *gaddi* of *Guru Granth Sahib* is located near the entrance gate of the village. The shrines of *Seetla,* the goddess of small-pox, lie beside the pond to the south of the habitation. A stone idol of *Hanuman,* the monkey-god, who is worshipped as the saviour and benefactor of livestock, stands under a *pipal* tree in front of the village gate. The *samadh* of Chuhar Singh, believed to be a village martyr lies in the fields close to the western end of the *abadi.* The Primary School is housed in an old *dharamsala.* Another *pucca* building, also known as *dharamsala,* has been recently erected in the heart of the village habitation. The cremation grounds lie in the north and south of the *abadi,* and the graveyard to its south. The village has no *Panchayat Ghar.*

WELFARE AND ADMINISTRATIVE INSTITUTIONS

Kunran has a statutory Panchayat which was constituted in February, 1953. The present Panchayat assumed office in November, 1960, after fresh elections. There is a Co-operative Agricultural Service Society in the village having one hundred and eight members, and a maximum credit limit of Rs. 15,770, functioning since April, 1956.

MARKET

The nearest important market is at Sangrur, the District headquarters, where various commodities are marketed, chief among them being wheat, cotton, gram, paddy and *gur*. The annual arrivals in this *mandi* in 1961-62 were 1,29,818 quintals of wheat, 9,607 of paddy, 7,035 of millets, 7,876 of maize, 9,487 of *gur*, 30,705 of cotton, 4,405 of *sarson*, 3,376 of groundnut and 28,753 of gram (Appendix B). At Sangrur there are a number of cotton ginning and pressing mills. Iron metal industry also functions on a minor scale.

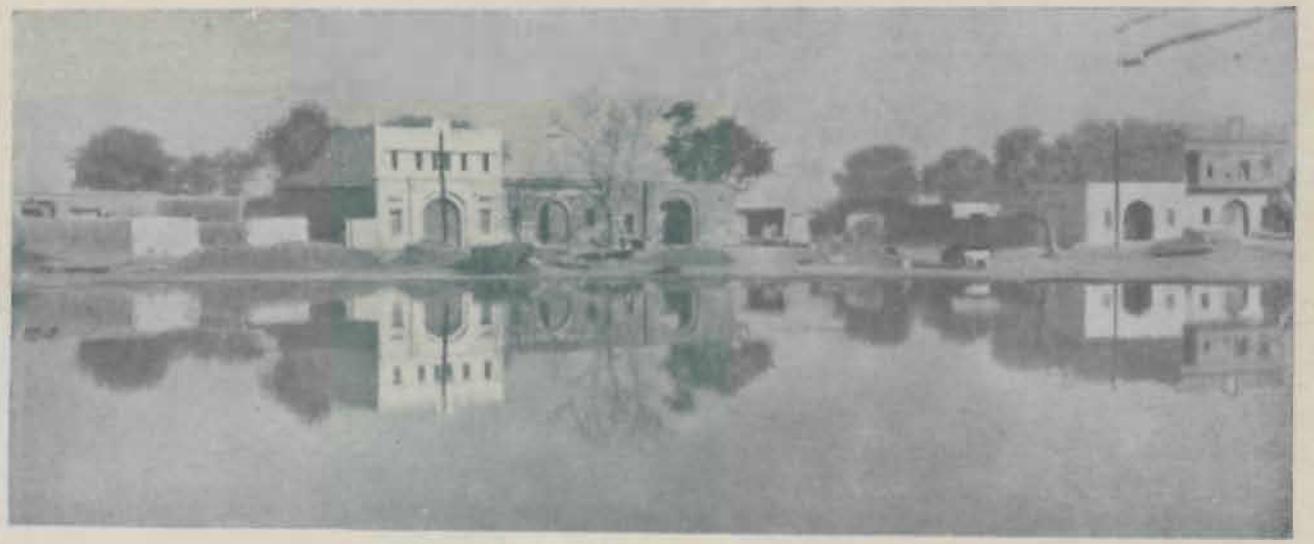
HISTORY OF SETTLEMENT

Of the 150 households 117 have been residing in this village continuously for more than five generations. Five households settled in the village two to four generations ago; seven households settled only one generation ago and twenty-one households settled here only in the present generation. Of the last mentioned group one family each of a *Sadhu* and *Arora* have come from Uttar Pradesh and West Pakistan, respectively. Ten households have settled here from the neighbouring District of Bhatinda, three from Ludhiana and one from Ferozepur District. Twelve households have come from within the Sangrur District itself (TABLES 1 & 2).

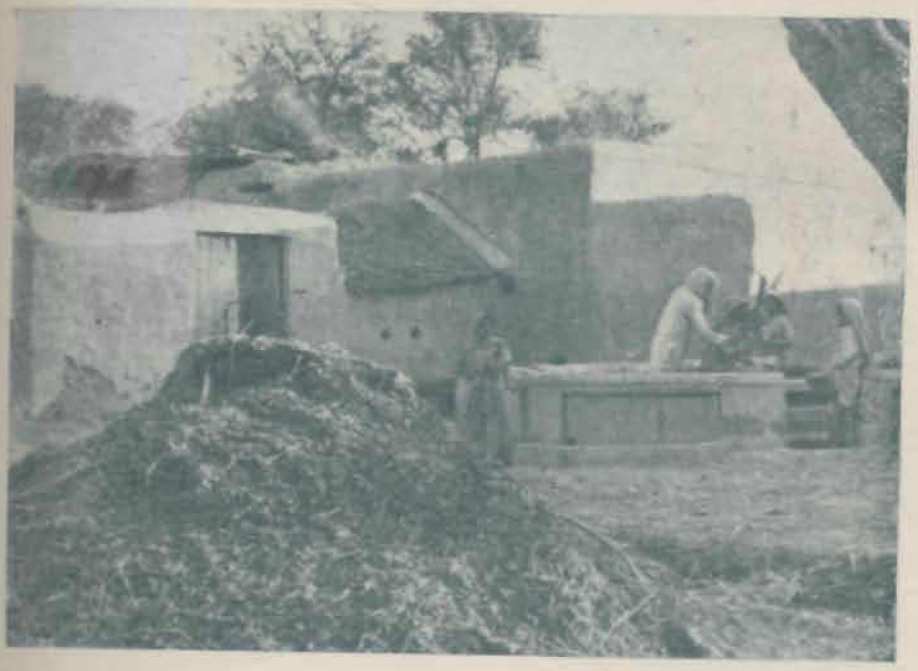
The following account of the history of the village is available in the note on "Origin of the Acquisition of Rights and the description of the original distribution of land" contained in the Settlement record of the village:—

> "The year or the *sambat* in which this village was for the first time inhabited is not known. However, according to the genealogical chart about five or six centuries ago, in the reign of the Mughals, Jalal, our progenitor emigrated from Mokharoo lying in the jurisdiction of the Patiala State and settled at this place which was lying uninhabited till then .... The four *Pattis* (estates) namely, *Patti* Nigahia, *Patti* Singha, *Patti* Sukhu and *Patti* Mahi, have been in existence since earlier times. But the exhaustive history of the time when they came into being is shrouded in mystery. Since this village was founded by our ancestor, Jalal, belonging to the *Kunar gotra* of *Jat* caste he named it as Kunran after the name of his *gotra*. This name came to be widely known. This name occurs in Government records. This village has remained inhabited all along and has been never depopulated. There is no ancient *theh* within the area of this village."

Thus, Kunran is about six hundred years old.



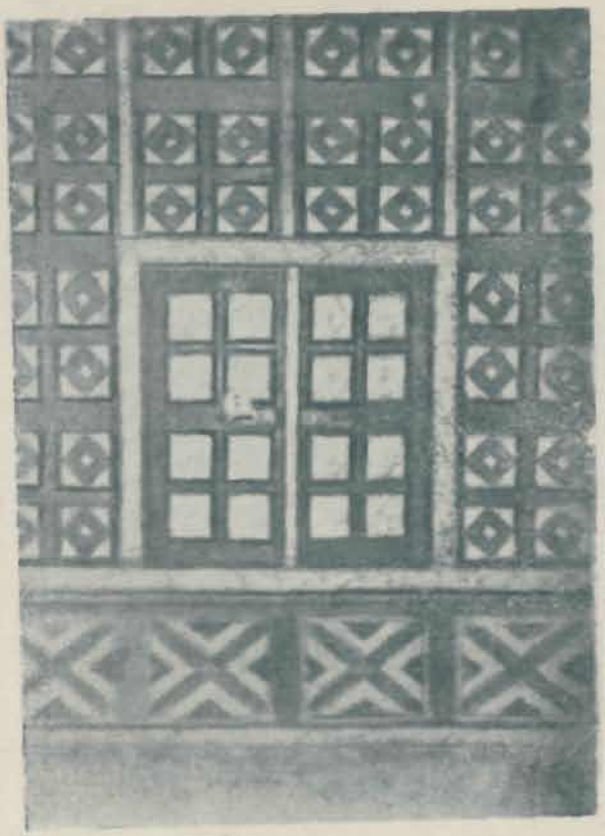
View of a part of the village *abadi*.



Entrance to the Harijan colony.

Village lane with a gutter in the middle.





The facade of a *sandook*.



An old man noted for his long beard.



A newly constructed house with a typical entrance gate.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

ETHNIC COMPOSITION

The village community in Kunran is heterogeneous, consisting of eighteen different castes with a majority of Sikh *Jats* and minority of six households of Muslims of the *Sunni* sect. The following table shows the number of households and persons belonging to each caste :—

Serial No.	Caste	No. of house-holds	Males	Females	Total Population
1	*Jat* Sikh	76	282	278	560
2	*Mazhbi* Sikh	12	38	35	73
3	*Tarkhan*	7	26	23	49
4	*Jhiwar*	4	24	29	53
5	*Chhimba*	1	5	4	9
6	*Nai*	1	6	1	7
7	*Brahman*	4	17	13	30
8	*Khatri*	1	3	1	4
9	*Bania*	6	19	20	39
10	*Arora*	1	2	5	7
11	*Sunar*	1	5	2	7
12	*Ramdasia*	27	82	63	145
13	*Bazigar*	2	6	7	13
14	*Sadhu*	1	1	..	1
15	Muslim *Julaha*	1	7	5	12
16	Muslim *Teli*	1	1	1	2
17	Muslim *Kumhar*	1	6	3	9
18	Muslim *Mirasi*	3	3	4	7
	Total	150	533	494	1,027

BRIEF NOTES ON EACH CASTE

Sikh Jat.—Sikh *Jats* numbering 560 persons including 282 males and 278 females and constituting 54.53 per cent of the total population of the village are by far the most important caste and form the backbone of the agricultural economy. Sikh *Jats* are further divided into *gotras.* In this caste persons belonging to *Kunar gotra* hailing from village Mokharoo which was in the jurisdiction of the erstwhile Patiala State, constitute a majority. 450 out of 560 Sikh *Jats* belong to the *Kunar gotra.* Persons belonging to the *Mann, Dhaliwal, Gill, Behniwal, Jawandey, Sandhu* and *Sekhon gotras* number 29, 23, 23, 9, 12, 7 and 7, respectively.

"The Sikhs who are mostly found in Tahsil Sangrur, stand first in physique. They are muscular, stout, tall often attaining six feet, handsome with reddish brown complexion and generally long-lived...."* This observation is as true today as it was 56 years ago. Sikh *Jats* speak the Punjabi language and write in the *Gurmukhi* script.

All the 76 households of Sikh *Jats* are land-owners. Seventy households are engaged in cultivation as peasant proprietors, and the remaining six are non-cultivating owners who live on income from land.

The *Jats* in this village are Sikhs by religion. They enjoy high social status in

*Gazetteer of Phulkian States 1904, page 222.

the village community, but due to illiteracy and conservative outlook they have developed some resistance towards the adoption of modern equipment, techniques and methods of farming.

Ramdasia.—Ramdasias own 27 households with a population of 145 persons: 82 males and 63 females. They constitute 14.12 per cent of the village population. *Ramdasias* are a scheduled caste. They are divided into *gotras* the more important of which are *Nagah, Sapra, Jassal, Kaler* and *Kaiyath*. Fifteen households out of twenty-seven own land but only seven live as peasant proprietors. Nineteen households derive their livelihood from casual labour and the remaining one household follows shoe-making as its primary occupation. Four households have adopted tenancy-farming and three shoe-making as a subsidiary occupation.

Ramdasias have the same language and the script as the Sikh *Jats*. They follow both the Hindu and the Sikh religions though they have greater leanings towards the former than the latter. They specially worship the goddess Durga and Saint Ravidas besides making offerings to other Hindu deities and Sikh *Gurus*. They enjoy low social status in the village community.

Mazhbi Sikh.—Of *Mazhbi* Sikhs, another scheduled caste, there are twelve households: 73 persons including 38 males and 35 females. They account for 7.11 per cent of the village community. Their *gotras* resemble those of the Sikh *Jats*. *Mazhbi* Sikhs in this village belong to the *Sahota, Kharo, Sandhu, Gill* and *Lohat gotras*. In their outward appearance they resemble the *Ramdasias*.

Nine households subsist on casual or attached agricultural labour, one on sheep-rearing and dairying and one on cattle-grazing. One person is employed as a *Chowkidar*.

These *Mazhbi* Sikhs are *Chuhra* converts to Sikhism. They worship Balmik on the one hand and all the Sikh *Gurus* on the other. They do not touch night-soil. Being a scheduled caste and a landless class, they are accorded the lowest position in the caste structure of the village.

Tarkhan.—Tarkhans or carpenters own seven households with a population of 49 persons including 26 males and 23 females constituting 4.77 per cent of the total population of the village. *Tarkhans* in this village belong to the *Sohal, Gill* and *Aotli gotras*. In physical appearance, they resemble the Sikh *Jats* but are not as sturdy. Six carpenter households own land but only one is engaged in cultivation. Six of them render menial services to the agricultural section of the village population and are paid periodically according to customs and traditions obtaining in the village. Masonary and carpentry are their subsidiary occupations.

They are Sikhs by belief and also worship *Vishwa Karma*. In the caste hierarchy they occupy a status which is higher than that of the scheduled castes but lower than that of the *Brahmans*, Sikh *Jats* and *Banias*.

Bania.—There are 39 *Banias* in the village distributed in six households. They belong to the *Singal, Bansal* and *Jindal gotras*. Their traditional profession is shop-keeping and trade but two households are peasant proprietors. All households except one, which has recently embraced Jainism, are Hindus by religion. Being in possession of commercial acumen and endowed with inherent shrewdness, though in minority, they have managed to get a respectable status

for themselves in the village community.

Jhiwar.—There are four households of *Mehras* or *Jhiwars* with a strength of 53 persons belonging to the *Toor gotra.* Two of the households own but only one cultivates land, two depend on agricultural labour and one is engaged in basket-making. All households but one which cultivates land, act as menials at various social ceremonies.

They are Sikhs by religion but specially worship *Khawaja,* the water god. They also worship other Hindu gods and goddesses. The household engaging in cultivation gets the same treatment as other Sikh *Jat* cultivators but the remaining households are treated as menials though all castes accept eatables from them.

Brahman.—There are four *Brahman* households with a total of thirty persons. All of them belong to the *Ranchan* sub-*gotra* of the *Vashistha gotra.* Three out of four households owning land are engaged in cultivation. The fourth household depends upon priesthood. They are Hindus having a devout faith in the gods of the Hindu pantheon. They are regarded as the highest caste in the village.

Khatri and *Arora.*—There is one household of *Khatris* of the *Sachdeva gotra* and one of *Aroras* of the *Bajaj gotra* in the village and their total number is eleven. The *Arora* household has immigrated from West Pakistan and the *Khatri* household from Ferozepur. Both these households deal in grocery and general merchandise. The *Arora* household speaks Punjabi as spoken in West Pakistan and uses Urdu script for writing. They are Hindus and command good respect in the village community.

Chhimba.—The solitary *Chhimba* household belonging to the *Karbe gotra* consists of nine members. It has immigrated into the village from District Bhatinda. The household owns and cultivates land and supplements its income from tailoring. The household professes Sikhism and enjoys a fairly high social status.

Nai, Sunar, Bazigar and *Sadhu.*—There is one *Nai* household of the *Panju gotra* following the traditional occupation of a barber. In addition, the barber is an important functionary on the occasion of birth, wedding and death and is rewarded as other menials. There is one household of a goldsmith belonging to the *Mitu gotra* of the *Sunar* Caste. The household possesses no land and is entirely dependent on goldsmithy. There are two households of *Bazigars* belonging to the *Bachane* and the *Sidhu gotras.* Neither of the households owns land. One is living on agricultural labour and the other on manual labour and exhibition of acrobatic feats. *Bazigars* are Hindus by religion but in the caste heirarchy their position lies just above those of the scheduled castes. There is one *Sadhu,* a Sikh priest of the *Udasi* sect. He claims respect but is not an integral part of the village community.

Muslim.—There are six Muslim households, three of which belong to *Mirasis,* one to a *Kumhar,* one to a *Julaha* and one to a *Teli.* In all there are thirty Muslims including seventeen males and thirteen females constituting about three per cent of the total population. They are sub-divided into *gotras. Mirasis* belong to the *Posla; Julaha* to the *Man; Kumhar* to the *Bagre;* and *Teli* to the *Mangewal gotra.* These Muslim households did not emigrate from the village in the wake of the partition. None of them possesses land. One *Mirasi* is engaged in agricultural labour, one acts as a barber and

others follow the traditional occupation of *Mirasis* (Muslim menials). The *Kumhar* household is engaged in pottery, the *Julaha* in weaving. The *Teli*, the traditional oil-crusher, engages in unskilled labour and supplements his income as a milkman.

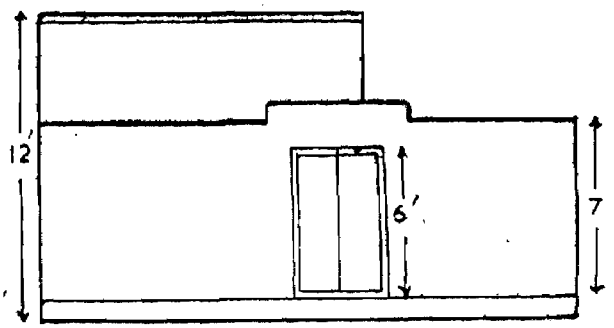
They belong to the *Sunni* sect. They are treated on the same social plane as the scheduled castes (TABLE 3).

HOUSETYPE

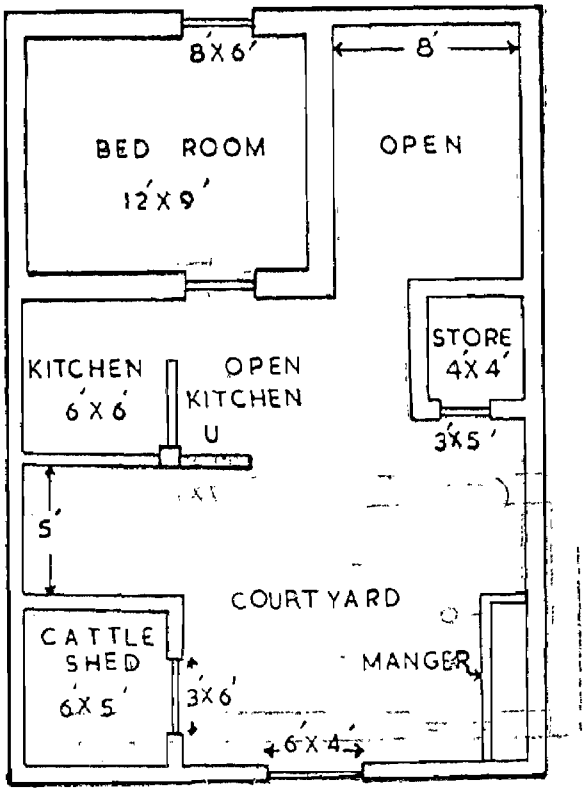
In Kunran there are in all 164 residential occupied houses of which only sixteen are double-storeyed. About fourteen per cent of the households own houses having *pucca* walls built of burnt bricks, forty-three per cent own houses having *kachcha-pucca* walls, the houses of forty-one per cent have walls of clods or sun-dried bricks and the remaining two per cent households own houses having reed walls. Houses of eleven per cent of the population have *pucca* roofs, of twenty-eight per cent have partly *pucca* roofs, of fifty-nine per cent have *kachcha* roofs and of the remaining two per cent have thatched roofs. (TABLES 4 and 5). The accommodation available for at least seventy-five per cent of the households can by no means be regarded as adequate. At least forty-two per cent of the households live in houses having only one room each which is shared on an average by five males and females, young and old. One-third of the households live in houses having two rooms each which are occupied on an average by six inmates. Eighteen per cent of the households live in houses consisting of three rooms each occupied on an average by seven persons. Five per cent of the households reside in houses comprising four rooms each shared on an average by seven family members. Only two per cent households live in houses having five or more rooms each which are inhabited on an average by eight persons. It emerges that on the average at least three persons share one room not only among themselves but also with livestock, if any, and the picture becomes all the more depressing when it is realised that besides inmates household goods, grains and fodder are also to be stored in the same space.

All the houses have been built close to one another and are lined on either side of the narrow crooked and dirty lanes with shallow gutters in the centre or along one side. There is no set pattern or design of houses which are constructed with the two-fold purpose of providing shelter to men and animals and safe storing space for agricultural produce and household goods. In fact, the design and structure of a house can vary according to the land area available for putting up a dwelling. But still there are some common features in houses of different types and sizes found in the village. The cross sections of a house belonging each to a *Mazhbi* Sikh and a *Bania* and of two houses owned by Sikh *Jats* have been given separately. The first house is owned by Mal Singh, a *Mazhbi* Sikh. Its plinth is 1½′ high and the height to the roof is 10′. The floorings are *kachcha*. The walls are made of *kachcha* bricks except those of the bed-room which are of burnt bricks laid in mud. The roof is flat supported on wooden beams on which are arranged rafters, *sarkanda*-sheet and earth, respectively. The second house belongs to Raja Ram, a *Bania*. The plinth is only ½′ high but the height to the roof is 12′. The floorings are *kachcha*. The walls are made of *kachcha* bricks except those of the room used as a shop which are of burnt bricks laid in mud but plastered with cement from outside. The roofs are flat. The roof of the shop is made of wooden beams, rafters, *sarkanda*-sheet and earth while the roof of the other rooms consists of

1. HOUSE OF A MAZHABI SIKH

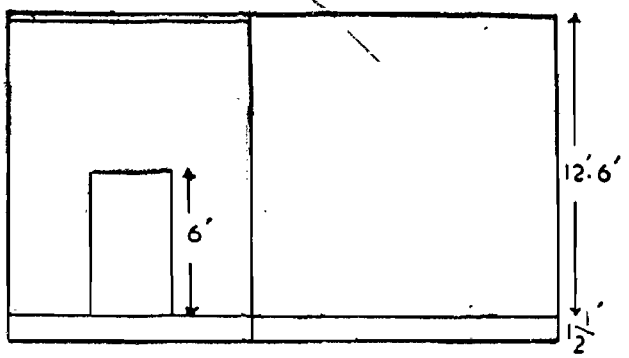


FRONT ELEVATION

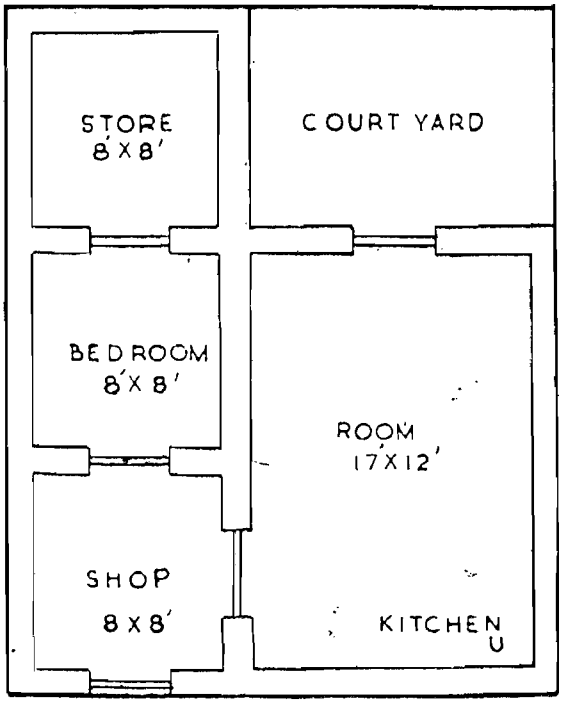


PLAN

2. HOUSE OF A BANIA

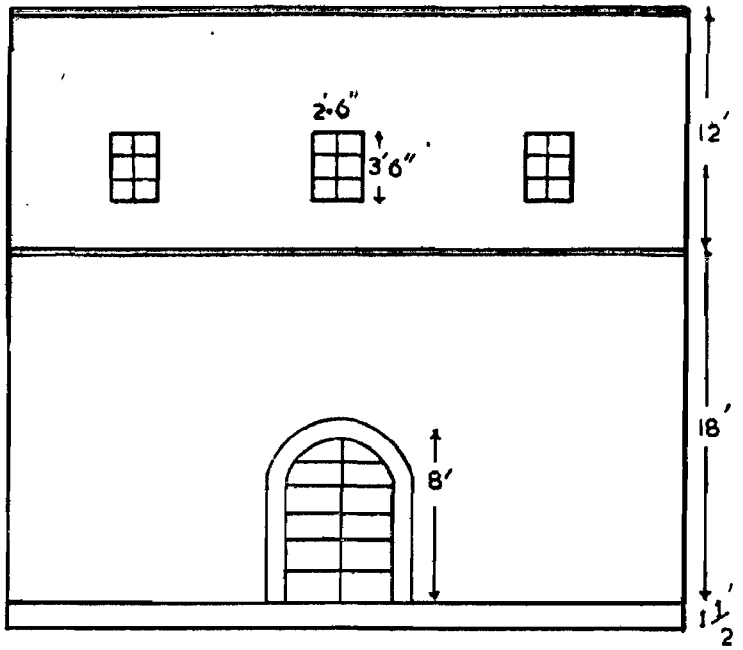


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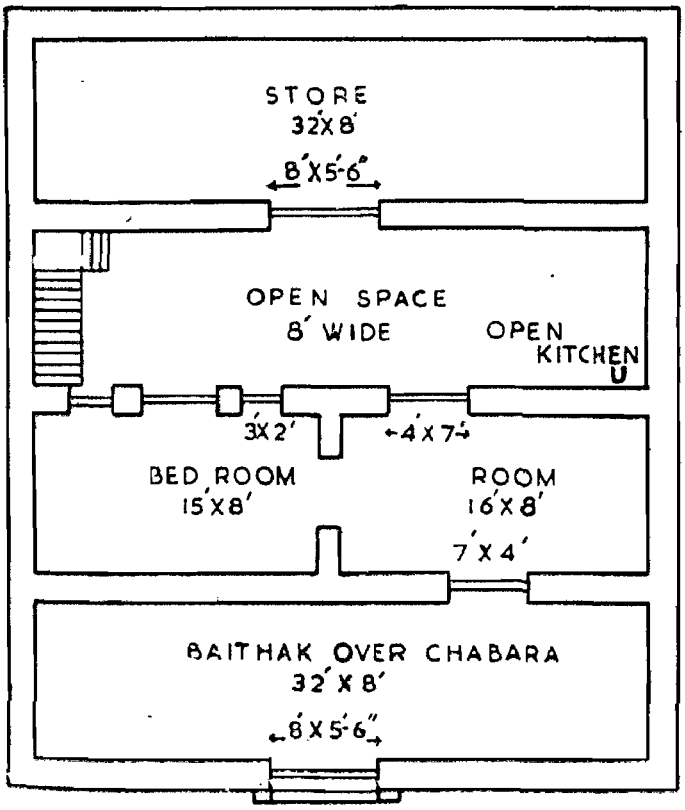


PLAN

3. HOUSE OF A SIKH JAT

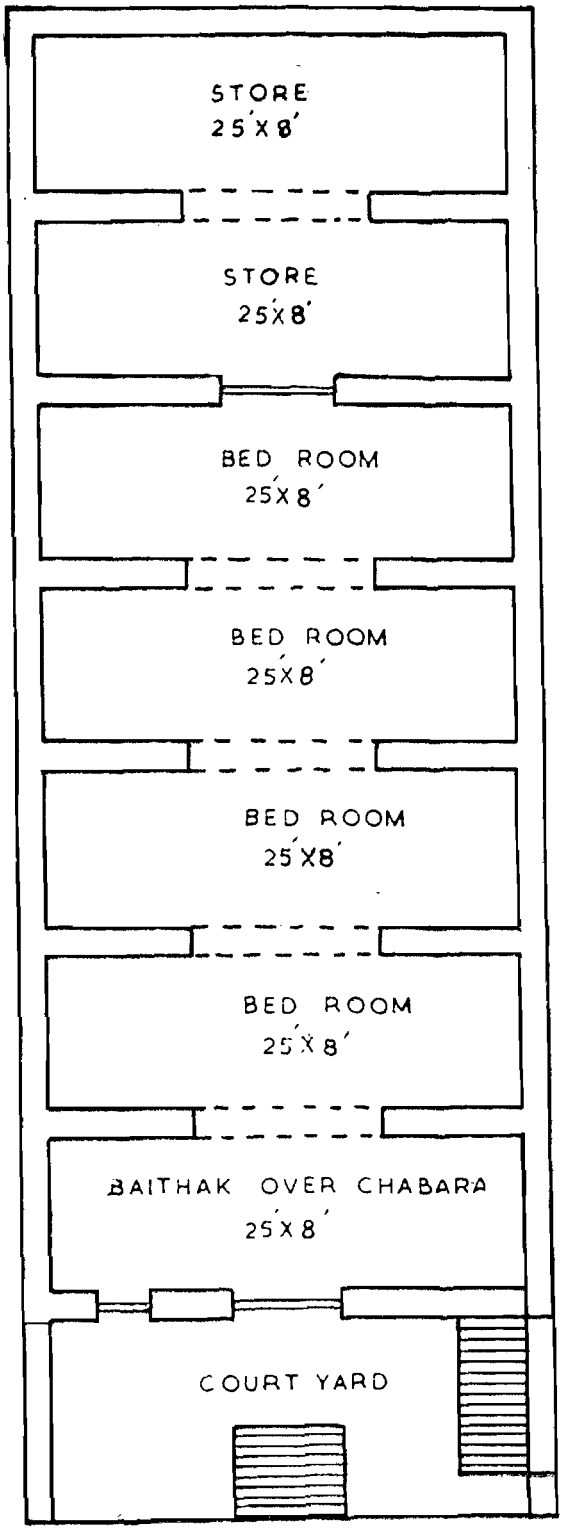


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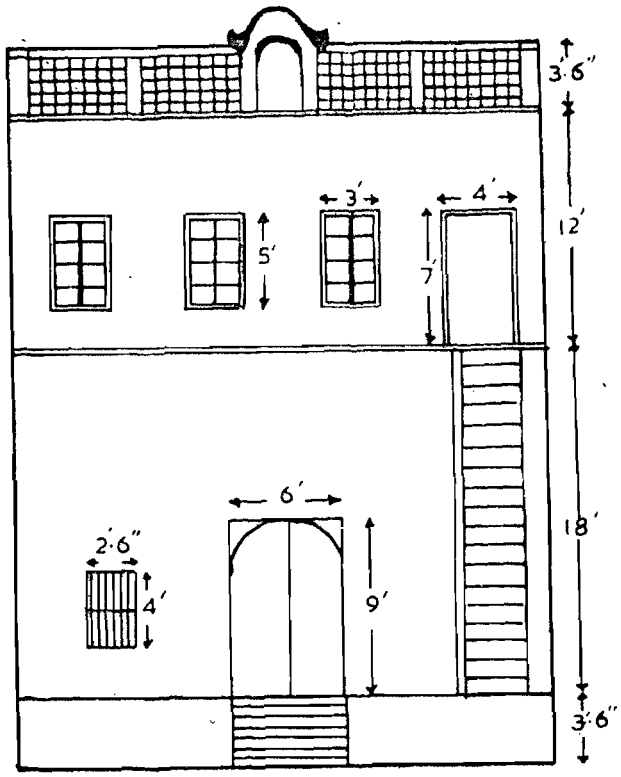


PLAN

4. HOUSE OF A SIKH JAT



PLAN



FRONT ELEVATION

unhewn logs of wood, fat branches, *sarkanda*-reeds and earth laid one upon the other. The third house belongs to Sucha Singh, a Sikh *Jat*. It is a double-storeyed house and is stated to be forty years old. Its plinth is 1½′ high and the height of the roof is 12′. The floorings of the *baithak* and the adjoining two rooms are *pucca* and those of the store-room and the *chaubara* are *kachcha*. The walls are made of old style small *pucca* bricks laid in slacked lime. The roofs rest on wooden beams over which rafters, brick and earth have been arranged one above the other. The fourth house is owned by Bir Singh, a Sikh *Jat* farmer. It is a double-storeyed structure. The plinth is 3½′ high and the height to the roof is 12′. Its floorings are *kachcha*. All the walls are made of *pucca* bricks laid in mud but its facade has been plastered from outside with cement. The roofs consist of rafters, wooden beams, *sarkanda*-sheets and earth, respectively.

About forty per cent of the houses of farmers provide an arched door in the facade of the building through which access is gained by family members and camels laden with fodder to a hall locally known as the *dalan* or the *darwaza* which is mostly used as a cattle-shed but is also used by some households as a sitting and sleeping place. It is common to see cattle feeding at mangers provided on one side and inmates sleeping in the other corner. Where the *dalan* is used mainly as a cattle-shed and the space adjoining it is used as a courtyard which is enclosed by the *dalan* in front and two or three living rooms locally known as *subaat* and *kothris* at the back. *Subaat* is really the dwelling place. The courtyard is used as a sitting place or for tethering cattle and *kothris* are the godowns for storing foodgrains and other agricultural produce, implements, vessels, fodder, fuel and other household goods. A kitchen is provided in one corner of the courtyard in front of the *kothri*. In case the *dalan* of the house is utilised solely for sitting and sleeping, it has a set immediately attached to it of two or three rooms, promiscuously used as the store-room, sleeping-room or even as a cattle-shed. In such houses the courtyard is in the rear having a cattle-shed made of *kachcha* bricks. There is a third category of houses which do not provide any hall in front but the entrance gate opens directly into the enclosure in front of a set of rooms.

The artisans, craftsmen and shopkeepers utilise the front rooms of their houses as workshop or shop.

Houses owned by Muslims and the scheduled castes are two or three-roomed *kachcha* structures, with a small courtyard in front, used indiscriminately for all purposes. Three of them live in reed-huts.

The residents have no preference for any direction which their main living-rooms or the front of their houses must face. The plinth is raised two feet above the ground level. Floors are generally *kachcha* and are periodically given a coat of a mixture of cow-dung and mud. Men's sitting apartments have *pucca* floors in eight houses only. In old constructions height to the roof used to be twelve feet but now it has been reduced to ten. Generally, the roofs are made of beams and rafters of *beri* or *kikar* or *shisham* or *farash* with an over-all covering of *sarkanda*-reeds and earth. In new constructions, however, *sarkanda*-reeds are substituted either by *sirki*, a sheet knitted with the tops of the *sarkanda* sticks, or burnt bricks. The beams and rafters in about twenty houses have also been covered with thin flat pieces of wood known as *phattis*, *sarkanda*-reeds

and earth. Only in one house the roof rests on a lintel and in another wood batons are covered with bricks and earth. In old constructions unhewn logs of timber and branches of trees have been used instead of beams and rafters in constructing roofs. These are mostly found in cattle-sheds. Windows and ventilators having iron bars are a feature of the new houses only. In old houses a big hole in the roof known as the *mogha* serves as a sky-light. These improvised ventilators are covered with earthen pitchers turned upside down to keep off rain and dust storms. In some houses square holes provided in the front walls above the entrance gate serve as ventilators.

There are no regular bath-rooms or lavatories provided in the houses. Men bathe either at the village well or at the hand-pumps installed in the courtyards. Women bathe either under the cover of a cot or behind closed doors when the men are out. All persons, young and old, go out into the fields to answer the call of nature, generally, near the canal minor behind sandy hillocks where they get both privacy and water.

Burnt bricks are available at the brick-kilns in villages Badwar and Bahadurpur each two miles away. Mud clods used to erect enclosures are obtained from the village pond when it is dry. *Kachcha* bricks are moulded by paid labourers and dried in the sun. *Kachcha* bricks are prepared in the month of *Phalgun* when the ponds are half-dried exposing the silt and the season is slack before the harvesting of *Rabi* crop. Four old buildings are built of small bricks (*chhoti it*) and lime. The local *Kumhars* used to mould these bricks and bake them in fire by burning rubbish and dung-cakes.

Though grains are now stored in sacks yet *bukharis,* small compartments partitioned with thin mud walls, can still be found in some houses. *Bharolis* or *pipas,* small rectangular receptacles, having one or two openings on the top, made of mud mixed with wheat-straw (*toori*) and plastered with a liquid of cow-dung and grey-earth (*pandu*) are important silo-structures used for storing flour.

In winter, cattle are tethered inside the *dalan* or the specially built cattle-shed at night and in the courtyard during the day. During summer they occupy the courtyard at night and spend the day under the cool shade of trees.

Usually the services of one mason and four labourers are engaged for constructing a house. The masons and carpenters are locally available and they charge four rupees in addition to meals as their daily wages. Villagers and relatives from outside the village offer free mutual help and unskilled labour for two or three days by turn. Good meals are served to the persons rendering such assistance.

Walls of *kachcha* houses are plastered once a year in the month of June or July when days are longer and *Rabi* harvesting is over. The walls of the houses are given a coat of a mixture of mud and dung from outside and of dilute mixture of dung and grey-earth from inside. Floors are given a thin plastering of dung and mud usually once a fortnight. In most of the *pucca* houses the walls are not white-washed, in others the walls are washed only after an interval of three or four years.

Hurricane lanterns and kerosene lamps provide light. In summer lights are on from 7.30 p.m. to 9 p.m. and in winter these can be seen between 6 p.m. and 10 p.m. and between 5 a.m. and 6 a.m.

Building Customs.—Gur, grain and some coins are placed under the foundation-stone and *sarson* oil is poured on the

bricks. Some hymns are recited and blessings of the *Gurus* and the gods are invoked for successful completion of the house on the one hand and for its proving durable and auspicious for the family members on the other. *Gur is* distributed among the persons present at the foundation-stone laying ceremony.

Building Costs.—A Sikh *Jat* recently spent Rs. 1,750 on constructing a double-storeyed *pucca* house on an area of 50'×15'. He spent three hundred rupees on timber, one thousand rupees on forty thousand bricks, three hundred rupees for defraying construction charges and one hundred and fifty rupees on cement and iron. He got unskilled labour free. A *kachcha* house with the same dimensions costs about Rs. 650: besides unskilled labour which is free an expenditure of three hundred rupees on timber, two hundred rupees on *kachcha* bricks and one hundred and fifty rupees for paying the masons' and artisans' bills is incurred.

DRESS

The dress of a Sikh male consists of a long shirt with or without collars with half or full sleeves, a *saafa* (turban), which is often coloured and *Chadra*, a 2½ yards long and about 1½ yards wide coloured waistcloth. Almost every male wears a vest and an underwear. Generally half of the cloth required for making dress is factory-made and is purchased from cloth merchants of Sangrur and Barnala and the remaining half is got woven by the village weaver from home-spun cotton yarn. The weaver charges two or three rupees for weaving a piece length of ten yards. About one-fourth of the agricultural population wears *pyjama* in winter and while harvesting the *Rabi* crops. One Sikh *Jat* male adult being an *Akali* always wears a blue shirt, a blue turban and white drawers and another male Sikh *Jat* who is a retired Deputy Collector (Irrigation) dresses up in the western style. Hindu males substitute *dhoti*, a 2½ or five yards long and 1¼ to 1½ yards wide piece of coarse cloth, or *pyjama* for the *Chadra* and usually wear a white turban. The Muslim males make do with *pyjama* or underwears or white cotton waistcloth of coarse material and white turban. The rest of their dress is similar to that of the persons of other castes. During winter all castes wrap themselves in *khes*, a cotton plaid, *bhoora*, an inferior blanket or *chadar*, a sheet of thick cotton cloth stitched double or single. Woollen jackets are put on to ward off the cold.

Women-folk wear *chuni*, a scraf of muslin, *kurti*, a shirt and *garara*, trousers. Hardly half of them wear bodices. Women of all castes wear similar dress. Women of comparatively well-to-do families have their dresses tailored of fine stuff while others use coarse material. Their preference appears to be for dark shades. Women do not use underwears. In winter they wrap their bodies with a sheet of thick cotton cloth or *Phulkari*, a coloured cotton sheet embroidered with silken threads, or inferior blankets or shawls. Married women of all castes wear *ghagra*, a loose flowing skirt, when they have to go out of the village gate. But this practice is being slowly given up. Generally newly married women wear silken dress while the clothes of all others are made of cotton cloth.

Women-folk generally spare two pairs of dress for use at weddings and other festive occasions or while visiting the market or relatives. They are of better stuff though not better tailored than the ordinary wear. The trend towards mill-made cloth in preference to indigenous home-spun material is fairly marked.

Both males and females put on country-shoes and pump-shoes made by the local shoe-maker. Factory-made shoes

are used rarely and sparingly. Generally, villagers do not like to move about without shoes. Only ten per cent of adults and twenty per cent of children walk about bare-footed.

ORNAMENTS

Both males and females adorn their persons with different kinds of jewellery usually made of gold. Out of 150 households in the village, 96 (64 per cent) have been reported to wear ornaments. 91 per cent of Sikh *Jat* and 100 per cent of *Bania* households possess and wear ornaments, whereas only 57 per cent of *Tarkhan*, 22 per cent of *Ramdasia*, and 17 per cent of *Mazhbi* Sikh households wear ornaments. The *Khatri*, the *Sadhu*, the *Julaha*, the *Sunar*, the *Kumhar*, and the *Mirasi* households don't wear ornaments. Ornaments are worn by both the sexes in 45 households, by males only in 6 households and by females only in 45 households (TABLE 6).

Some males of all castes except *Banias* and Muslims always wear golden *mundran* or *nattian* in the ears. They also wear *Kantha* and *tavit*, necklaces round the neck and use *Zanjiri* (chained buttons) on the shirt. *Kantha, tavit* and *Zanjiri* are all made of gold and used on social and festive occasions. Hindu males do not use any ornaments, except finger-rings. They have stopped wearing *nattian* (ear-rings).

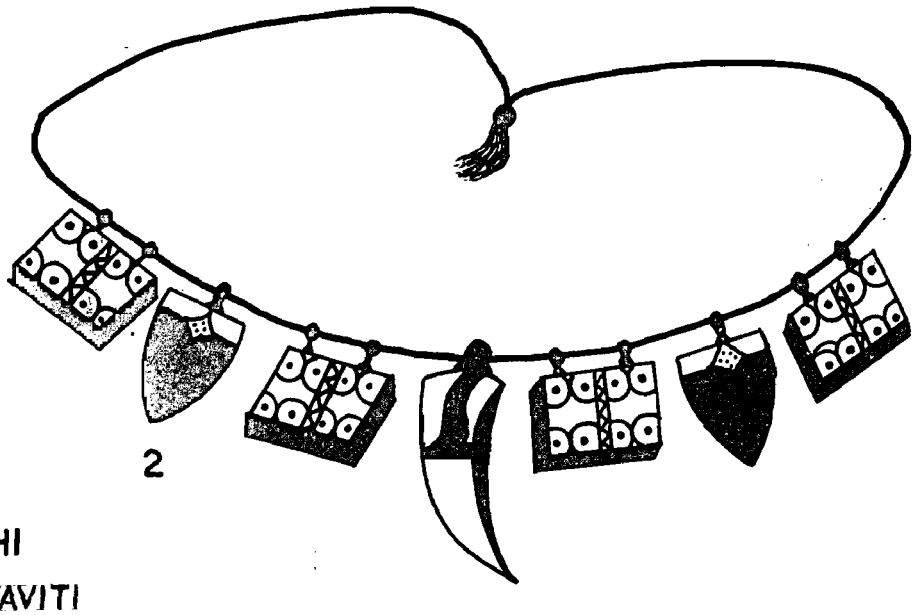
Women of all castes wear gold *saggi* and a pair of *phulls* and silver clips (*suian*) on the head, and silver *patrian* and *Gulshan pattian* round their ankles. Females of all castes except *Banias*, wear *Sing taviti, tavit* and *guluband*, necklace round their necks, *pipal pattian* and *kokaroo* in the ears, and *zanjiri* (chained buttons) on the shirt. The Bania women use *kanthi*, a necklace, in the neck, and *kante* or *balian* in the ears. They also wear gold *wangan* (bangles) on their wrists. Women of all castes except Muslims wear nose-pin (*teeli* or *koka*) in the nose, and finger-rings on the fingers. *Saggi* and *phull* are worn only by married girls. Sketches of these ornaments have been given separately.

A list of ornaments, the part of the body adorned, metal used and approximate weight is given below :—

	Ornament	Part of the body adorned	Metal used	Approximate weight
Ornaments worn by women	*Saggi* ..	Head	Gold and silver	9 *Mashas* gold and 4 *Tolas* silver
	Phull (2) ..	Head	Gold and silver	6 *Mashas* gold and 3 *Tolas* silver
	Suian (2) Clips ..	Head	Silver	1¼ *Tolas*
	Kanthi	Neck	Gold	2 *Tolas*
	Sing-taviti ..	Neck	Gold	9 *Mashas*
	Guluband ..	Neck	Gold	1 *Tolas*
	Tavit ..	Neck	Gold	8 *Rattis*
	Teeli or Koka ..	Nose	Gold	6 *Rattis*
	Pipal Pattian (2) ..	Ears	Gold	1½ *Tolas*
	Kokaroo (2) ..	Ears	Gold	3 *Mashas*
	Balian (2) ..	Ears	Gold	9 *Mashas*
	Kante (2) ..	Ears	Gold	1½ *Tolas*
	Wangan (2) ..	Wrists	Gold	2 *Tolas*
	Chhap ..	Finger	Gold or silver	3 *Mashas*
	Patrian ..	Ankles	Silver	30 *Tolas*
	Gulshan Pattian ..	Ankles	Silver	30 *Tolas*

ORNAMENTS

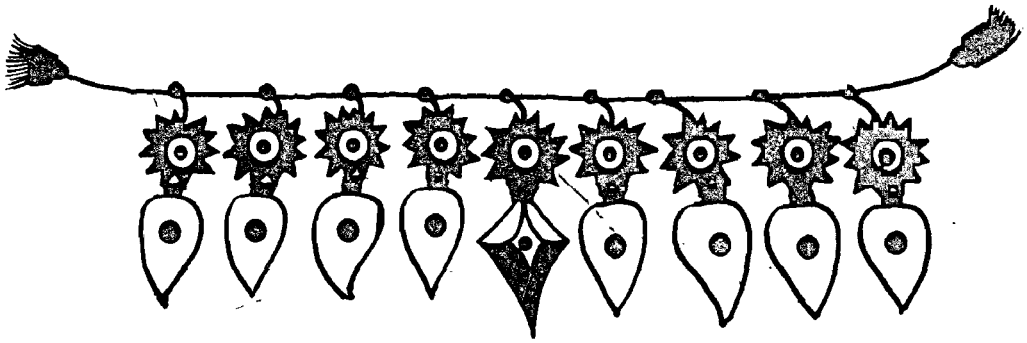




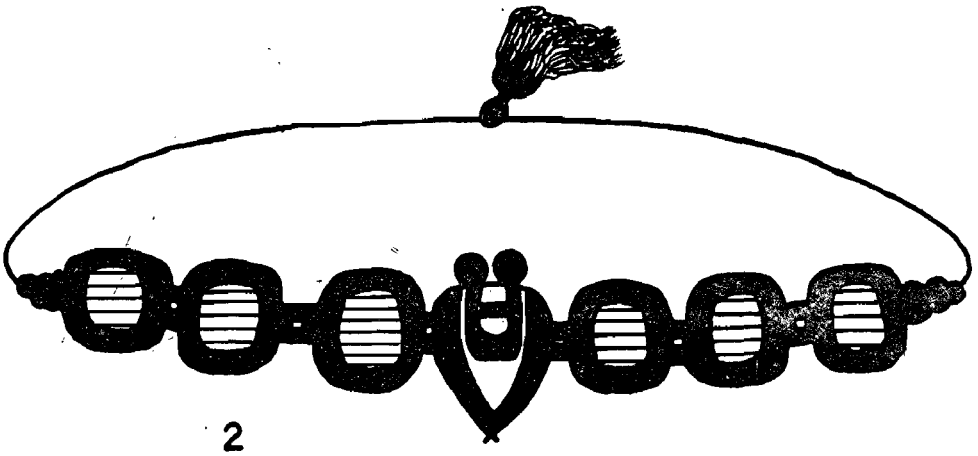
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1. KANTHI
2. SING TAVITI

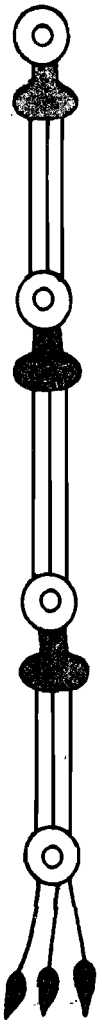
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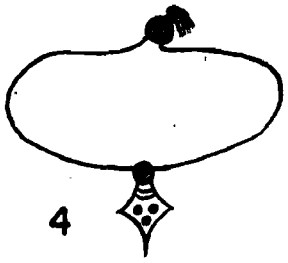
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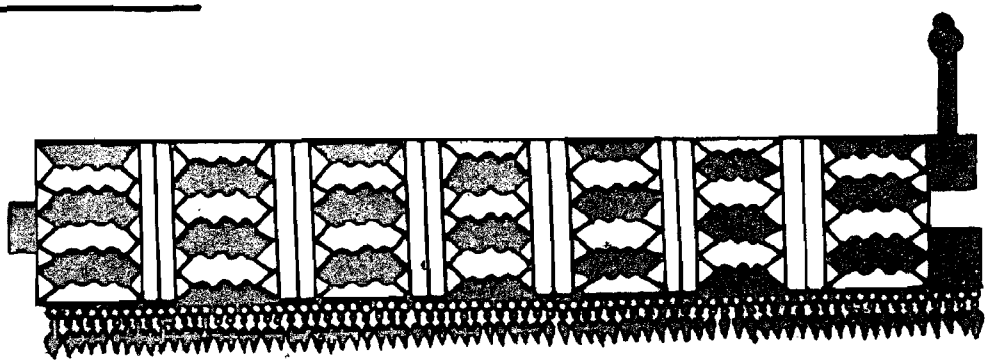
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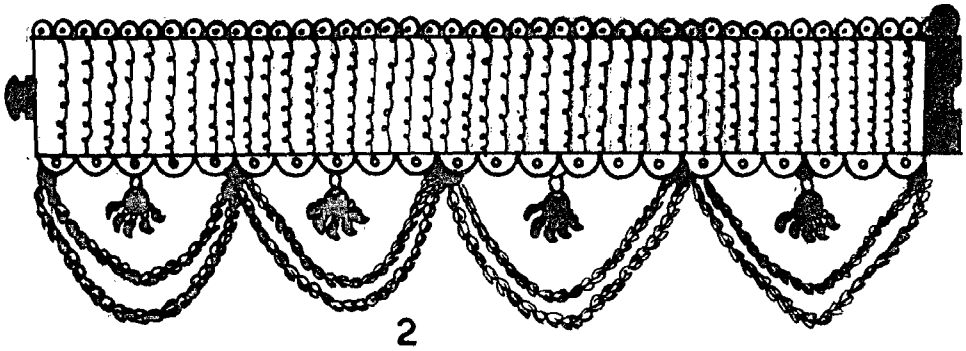
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1. GULUBAND
2. KANTHA (USED BY MALES ONLY)
3. ZANJIRI (USED BY MALES AS WELL AS FEMALES)
4. TAVITI (USED BY MALES ONLY)
5. TEELI
6. KOKA

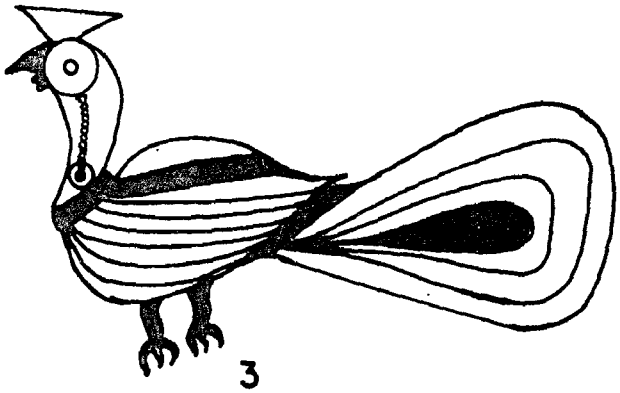
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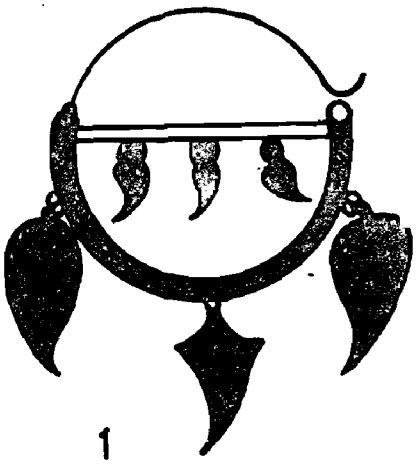
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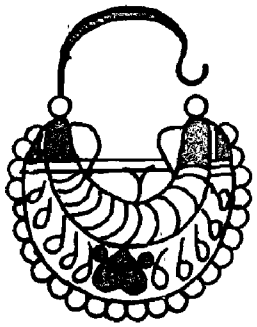
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1. GULSHAN PATTI
2. PATRIAN
3. SURMEDANI

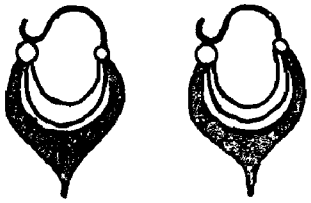
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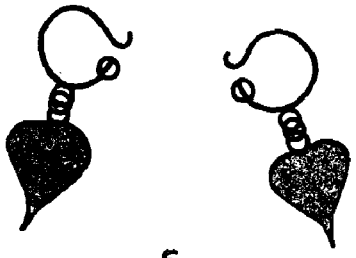
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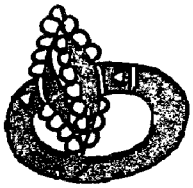
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6

1. PIPAL PATTIAN
2. BALIAN
3. MUNDRAN (USED BY MALES ONLY)
4. KANTE
5. KOKAROO
6. FINGER RING

	Ornaments	Part of the body adorned	Metal used	Approximate weight
Ornaments worn by men	*Mundran* (2) ..	Ears	Gold	3 *Mashas*
	Nattian (2) ..	Ears	Gold	2 *Mashas*
	Kantha ..	Neck	Gold	1½ *Tolas*
	Taviti ..	Neck	Gold	6 *Rattis*

Both men and women wear golden *Zanjiri* weighing about 1½ *tolas* in the shirt.

HOUSEHOLD GOODS

Except for a wall-calendar or photographs of some saints here and there or some items of embroidery hung on the walls, the interiors of houses contain mostly utilitarian goods. Sometimes the native creative urge among women expresses itself through different shapes and designs that they engrave or impose on different earthen structures like storage bowls or utensil-stands that they erect. Clothes are kept in tall wooden boxes locally known as *sandook*. Grains are stocked in sacks but flour is kept in bowls and *bharolas* which are large receptacles often rectangular in shape, made of mud and coated with a thick solution of grey earth. Water is stored mostly in earthen pitchers and in some cases in pitcher-shaped metallic pots. Hand-mill for grinding flour, *jharna*, the sieve, *belna* the cotton roller, *ukhli*, the stone mortar, *ukhal*, the wooden pestle, a reel, an iron-pan, an axe for splitting wood and a lamp are found in every house. An iron-pan, fire-tongs, blow-pipe and other accessories lie in every kitchen. As for other consumer goods., out of 150 households, 87 possess hurricane lanterns, 3 own patromaxes, 18 use torches, one has a kerosene stove, 54 maintain bicycles, 10 possess radio-sets or gramophones, 20 have watches or time-pieces, 16 have sewing machines and 9 use indpendent pens (TABLE 7). Of these, 2 households acquired hurricane lanterns, one purchased a petromax, 10 have bought torches, 38 have purchased bicycles, 11 have gone in for watches, 15 have acquired sewing machines, one has purchased a radio-set and 6 have acquired independent pens during the last five years (Table 8). The kerosene stove which is considered to be quite economical and is very popular in the towns and even among the lower strata of urban society, has not found its way into the village. Only one household has acquired a kerosene stove during the last five years.

As for articles of furniture, villagers are guided by their utilitarian needs rather than by any social prestige that may attach to possession of any decorative furniture. They prefer cheap and durable furniture to that which is showy and expensive. Every household possesses *khatias*, cots, which are rectangular wooden frames woven across with *munj*, strings of finer reed-fibre, 85 households own bed-steads, but the bed-stead in a village is generally not the same article as is owned by sections of the urban population. Only one household has a sofa. Twenty-four households own

chairs, one household has a reed-chair. Generally men and women sit on four legged one-square-foot wooden structures known as *pihris* woven across with cotton strings. Ten households possess tables, and 54 have looking glasses. Three households own stools and four households use *jal-chowkis* (TABLE 9). None of these articles of furniture has been acquired by any household during the last five years. This shows that villagers do not easily adopt new patterns and designs of furniture, and also that they do not have extra money to spend on items of furniture which do not strictly sub-serve their utilitarian, professional and social needs.

FOOD AND DRINKS

Wheat is the staple food of the residents which they consume for eight months in the year from *Chet* to *Kartik*; during the remaining four months maize and millets, especially the former, are commonly taken. Ninety-one per cent of the households have stated that wheat is their staple food. The remaining nine per cent consume wheat and maize in equal quantity throughout the year (TABLE 10). *Chapatis* made of gram-flour mixed with wheat-flour constitute the breakfast of those who have to work hard on land. Rice is not consumed except on festive occasions. Villagers consume alike vegetables and pulses. Pulses of *moongi, moth, mash, masar* and gram are grown in the village itself and consumed in large quantities. Non-agriculturists purchase these from the market at Sangrur. Vegetables grown in the village include carrots, turnips, raddish, potatoes, brinjals, pumpkins, *ghia, karela tinda,* lady-finger and *kali-tori.* Garlic, onion, coriander, cabbage, cauliflowers, tomatoes, and peas are bought from the green-grocers who frequently visit the village on bicycles from Sangrur. During winter, green leaves of mustard mixed with those of gram are cooked frequently to make a vegetable preparation known as *saag. Khichri,* a hotch-potch of millets, *moth* and *moong* is also cooked for a change. Curds, butter-milk and pickles are taken at breakfast. Butter is added to *saag* to make it delicious. The clean-castes owning milch cattle mostly use *ghee* extracted out of cottage cheese or butter. Vegetable oils are used by Harijans and others who cannot afford pure ghee. Eighty-seven per cent of the families eat non-vegetarian food and usually take meat once a month or once in two months. The following table shows the number of households, caste-wise which take vegetarian and non-vegetarian food :—

Caste	NUMBER OF HOUSEHOLDS TAKING	
	Vegetarian food	Non-vegetarian food
Jat Sikh	4	72
Mazhbi Sikh	2	10
Tarkhan	2	5
Jhiwar	..	4
Chhimba	..	1
Nai	..	1
Brahman	3	1
Khatri	..	1
Bania	3	3
Arora	..	1
Sunar	..	1
Ramdasia	5	22
Bazigar	..	2
Sadhu	..	1
Muslim *Julaha*	..	1
Muslim *Teli*	..	1
Muslim *Kumhar*	..	1
Muslim *Mirasi*	..	3
Total	**19**	**131**

Only 4 households of Sikh *Jats* out of 76, 2 of *Mazbhi* Sikhs out of 12, 2 of *Tarkhans* out of 7, 3 of *Brahmans* out of 4, 3 of *Banias* out of 6 and 5 of *Ramdasias* out of 27 consume vegetarian diet. Thus there is no caste in the village which does not practise non-vegetarianism.

Meat is generally purchased from the butcher's shop at Sangrur. Villagers prefer goat and pig meat and chicken to other types of meat. Quails and partridges are bagged locally and cooked to prepare a meat dish. Eighteen households rear fowls. Eggs are consumed at home and the surplus quantity is sold to vendors. Jaggery produced at the household farms is largely used in sweetening milk, tea and dishes. Sugar and *Khandsari* are purchased for use in meals prepared to entertain guests and relatives. Pickles of mango, lemon, *galgal,* chillies, ginger and *aanwla* are also prepared. They are mostly consumed in summer. Tea is taken at least twice a day. Milk is taken at night. Male adults engaged in hard labour take four meals in summer and three in winter. Others take three meals in summer and two in winter. In summer tea is taken at 6 a.m. Breakfast, consisting of *chapatis* of wheat-flour or wheat-flour mixed with gram-flour, sauce or pickles or onion, salt, chillies, curds and butter-milk is taken at about 8 a.m. Lunch taken at noon consists of *chapatis of* wheat-flour besmeared with butter and taken with a pulse or vegetable and butter-milk. Agricultural sections of the population take their lunch and breakfast mostly in the fields. At about 3 p.m., the remaining portion of the lunch is munched with tea; dinner is at 7 p.m., with the same menu as for lunch. In winter, morning tea is taken at about 7 a.m., followed at 10 a.m., by a major meal consisting of *chapatis* of maize or millet-flour, curds, butter-milk and butter and some *saag or* pulse. The left-over food is taken with tea in the afternoon between 2 and 3 p.m. Dinner consisting of *chapatis* and a pulse or vegetable is taken at about 7-30 p.m. Milk is the last item consumed before retiring in summer as well as in winter by those who can afford it. *Karah,* a preparation of flour fried in *ghee* and treated with a thick syrup of sugar or brown-sugar, *kheer,* rice cooked in milk with sugar added, sweet rice and vermicelli are the favourite sweet dishes prepared on festive occasions. It has been noted that households owning milch cattle prepare *kheer* thrice or four times a month and more frequently in the month of *Shrawan.*

Utensils used in the kitchen for cooking and other purposes include *patila, patili,* and *degchi,* brass kettles used for cooking; *praat,* a brass basin for kneading flour; *karchhi,* a brass ladle for stirring and serving vegetables; *gilas,* a brass tumbler for drinking water, tea, milk; *gadwi,* a brass pot for serving tea or water; *thaali,* a brass or bell-metal plate for eating food; *thaal,* a brass platter for eating food; *kaulian,* small deep plates of brass for eating vegetables or pulses; jug, a brass pot with spout for serving tea, water, etc., *dolu,* a brass container for carrying tea or butter-milk; *toomba,* a brass pot for serving tea or milk or butter-milk; *dabba,* a brass container for taking food to the fields; *valtohi* or *gagar,* a brass pitcher for storing water; *balti,* a brass or iron bucket for carrying water; *katora,* a large mouthed bell-metal cup for eating vegetables; *chhanna,* a bell-metal container for taking milk or butter-milk; and *karahi,* a large cup-shaped frying pan of brass or iron.

BELIEFS AND PRACTICES CONNECTED WITH BIRTH, MARRIAGE AND DEATH

Birth ceremonies among Hindus and Sikhs

A woman is believed to have become pregnant when the menstrual discharge from her womb stops. In case pregnancy occurs in the bright half of the month the birth of a son is predicted whereas a female birth is associated with conception taking place in the dark half of the month. For a month or two preceding confinement the expectant mother is put on a nutritive diet including an increased quantity of milk and *ghee*. She attends only to light work and avoids taking chillies, *gur*, condiments, food fried in *sarson* oil etc. to prevent pre-mature delivery. For the first delivery the woman usually goes to her parents. An untrained *dai*, a Muslim widow, attends at the delivery. She cuts the umbilical cord with a pair of scissors and buries it along with the placenta. Then she washes the infant and bathes the mother. If it is a male child the *dai* is given five rupees, clothes, grains and a pair of balls of jaggery. At the birth of a girl she gets only grains and a few rupees. Two closest female relations of the woman attend on her at the time of accouchement. They give her a bath, boiling water to drink, change her clothes and fetch things needed by her. Honey diluted with water or goat's milk is applied to the infant's tongue immediately after it has been bathed. It is believed that the infant acquires the habits of person applying the *gurti* of honey. The entrance door of the house is decorated by the *Chuhra's* wife with twigs and leaves of the *neem* tree and she is given one rupee and some *gur*. Women coming to greet the new soul are regaled with *gur*.

The mother and the infant are guarded against evil influences. No outsider can enter the room where they are lying without touching grains or a smouldering cow-dung cake. An iron chain is tied round the mother's cot and at its head water, fire and grains are placed as these are believed to counteract the influence of the evil eye and malignant spirits. A smouldering cow-dung cake or fire in some other form is placed near the entrance door also to provide what is known as *agni-kaa-pehra*. An amulet (*taviz*) is tied round the infant's neck after 40 days to keep off the evil spirits and eyes and a *taragi*, a belt of grains or small shells stringed in the thread, is tied round its waist.

The period of pollution lasts 13 days. On the thirteenth day the *chaunke-charhna ceremony*, that is the purification ritual, is performed after which the mother can enter the kitchen without defiling it. The place is sprinkled with mixture of *gangajal*, the water of the Ganges, cow-dung, cow-urine and milk. The floor of the house is plastered with dung and mud. Utensils are washed and sprinkled with *gangajal*. The mother and the new soul are attired in new dress. Discarded dress is made over to the mid-wife. *Karah* is distributed among friends. When a son is born *panjiri* made of wheat-flour, sugar, *desi ghee* and dry fruits is given to the mother and is also distributed among the brotherhood. Among Hindus tonsure ceremony is performed in the third or the fifth year either at home or in the temple.

For two days following delivery the mother is fed on a thick syrup of sugar, *ghee* and *ajwain* taken with milk. For the next 20 days she takes hotch-potch of rice and pulse of *moong* richly treated with *ghee* and a dish of *halva*, for the succeeding ten days she takes a light diet of wheat *chapatis* and some vegetable or pulse, thereafter for a month she takes *panjiri*, a mixture of flour roasted in *ghee* and sugar and various dry fruits

in order to recoup her health. The infant is fed on goat's milk for the first two days and on the third day it is made to suck its mother's milk. A child continues sucking milk from his mother's breast for about a year and a half. Milk of buffalo or cow is given to the infant only after it is at least six months old. A diet of *chapatis* and pulses in small quantities is given to the child after he has become one year old and regular diet begins after he has attained the age of two years.

The methods of manipulating delivery and system of diet given to the infant and its mother are not at all scientific. There is very limited awareness of measures of maternity and child welfare. During the last about five years only four Sikh *Jats*, one *Tarkhan* and one *Bania* have availed of maternity service in the hospital at Sangrur.

Birth customs among Muslims

As among Hindus, leaves and branches of *neem* tree are hung on the entrance door of the house immediately after the delivery has taken place. The *dai* severs the naval string with a pair of scissors and buries it in the ground. She gives bath to the baby and to the mother, and gets a fee of five rupees, a suit of clothes and jaggery in case of male birth and only some grains if a female issue is born. *Janam-ghutti*, an indigenous herbal preparation is given to the infant. An iron article, usually an iron chain, is tied to the mother's bed and at its head are kept a smouldering dung-cake, a pot full of water and some grains to ward off the evil influence. For seven days, the mother is fed on *karah* and milk, afterwards she resumes her usual diet. The mother remains impure for seven days after delivery. On the seventh day, the mother is given a bath with whey and she is allowed to walk outside the house. She is made to wear new clothes, and the utensils are washed and scoured. Sweet vermicelli, sweet boiled rice and sweet *chapatis* are distributed among the brotherhood. The baby is kept indoors for forty days. The women who come to see the baby give him a rupee and get jaggery in return. After forty days the mother's parents and other relatives call on the child and present him money, clothes and toys. The first confinement usually takes place at the mother's paternal house. The father of the baby sends *panjiri* made of wheat-flour, *ghee*, gum, dry fruits and sugar to the mother of the baby. The Muslim priest prepares a silver amulet for the child which is worn round his neck. The glass-beads threaded in *taragi*, a black lace, are tied round his waist. Within forty days the infant's head is shaved at home by the *Nai* who is paid one rupee and four annas.

Circumcision is performed by the *Nai* from Malerkotla when the boy is ten to twelve years old. The *Nai* gets five rupees as his fee. At least one maund of jaggery is distributed among the brotherhood. Except for circumcision which is essentially a Muslim ceremony other ceremonies observed by the Muslims more or less correspond with those observed by the Hindus.

Marriage Customs

Among Hindus, especially *Banias*, boys are married at the age of 20 and girls at the age of 17 years, among Sikhs and Muslims the age of marriage for boys and girls varies from 16 to 18 and 14 to 16 years, respectively. Marriage in the *gotra* of the father or the mother is prohibited. The villages adjoining Kunran are treated as exogamous units for marriage, the endogamous area is mostly restricted to the Districts of Sangrur, Bhatinda, Patiala and Ludhiana. It has been observed that

a boy can carry the daughter of the brother of the husband of his father's sister and a grandmother can arrange marriage between her grandson and the cousin of her brother's grandson. Marriage with brother's wife's sister is quite common. The practice of marriage by payment is prevalent among all castes. Monogamy is the general rule. Polygamy exists at present only in two households, one of a *Brahman* and the other of a Sikh *Jat*. In either case the second wife was taken because the first proved barren. Levirate and sororate marriages are allowed among all castes except *Bania, Brahman* and *Khatri*. At such a marriage the widow's father ties a turban on the head of her deceased husband's brother in the presence of the community, and the wife of the barber dresses the hair of the widow. Adultery and other types of extra marital relations are condemned by the community but these are not entirely absent in this village.

Marriage Customs among Hindus

Betrothal Ceremony.—Betrothal ceremony generally takes place on Wednesday. The boy is seated on a low-stool, covered with a cushion and he faces the Pole Star. In the presence of the brotherhood and other elderly persons of the village, the father of the girl delivers to the boy a rupee, places a mark on his forehead with turmeric liquid mixed with rice grains and puts a piece of sweetmeat in his mouth. He puts eight pieces of *laddoos* and a sum of Rs. 21 or a gold coin in the scarf of the boy. He offers about one maund of fruit and 21 seers of *laddoo* sweetmeats to the father of the boy. Friends and relatives offer two Rupees each to the boy. The father of the boy distributes *shakkar* (raw-sugar) among the persons attending the betrothal ceremony.

After the betrothal, an auspicious date for the wedding is fixed by the *Brahman* priest of the bride's family.

Marriage Ceremonies.—7, 13, 21 or 40 days before the day fixed for solemnizing marriage, a formal marriage invitation card sprinkled with saffron water and tied with *khamini* (multicoloured thread) is written at the bride's house and sent to the parents of the bridegroom through the *Nai*. The father of the bridegroom presents a rupee and a cloth as fee to the *Nai*.

Batna Ceremony.—For seven days preceding the day of marriage, the body of the bridegroom is rubbed over and washed off by the *Nai*, the sisters and sister-in-law with a paste (*batna*) of flour, turmeric, scented powder and oil. Similarly, the bride receives five *batnas* at her parents' house. During this ceremoney the women sing songs. Soaked grains of wheat and *bajra* mixed with raw sugar are offered to everybody present on the ceremony.

Kangna Ceremony.—On the day of first *batna*, a *kangna* or cotton thread with seven knots is tied round the right wrist and a *ponchi* (a woollen thread tied on a betel nut) and an iron-ring are placed round the left ankles of the bridegroom and the bride by the *Brahman* priests in their respective houses.

Shant Ceremony.—One day before the marriage, the *Shant* Ceremony is performed, the nine *grahas* are worshipped by the bridegroom's maternal uncle to avert any inauspicious occurrence during the marriage.

Chak Puja.—After this ceremony the women assemble at bridegroom's house and go to the house of the potter where they worship the potter's wheel (*chak*) and offer grains and a suit of

clothes for the potter's wife. The potter's wheel is worshipped in token of the *Sudarshan Chakkra* of Lord Krishna which was a great defence against evils. The potter delivers them some earthenware.

At about 8 o'clock in the evening, the bridegroom wears the clothes sent by the maternal relations and presents his old clothes to the *Nai*. The *Brahman* ties *sehra* (marriage crown) on the head of the bridegroom and gets two rupees as fee.

Ghori-charhna Ceremony.—A she-donkey is brought and touched by the bridegoom with feet. Then he mounts on a mare and goes in procession to the village *pipal* (Ficus religiosa) tree. He offers water at the foot of the tree and pays obeisance to it. The ceremony is also performed at the bride's house. The bridegroom then does not go to his house and spends time in some other house or shop. The girls offer him sweetmeats there.

Before the departure of the marriage party, the members of the community, friends and relations offer a rupee each to the bridegroom. The father of the bridegroom offers a rupee each to the girls.

The marriage party proceeds to bride's village at night and reaches there before the break of the day. Bride's relations welcome the marriage party and make suitable arrangements for lodging. The party is served with tea and sweets. At bride's house, the *Shant* ceremony is performed, the nine *grahas* are worshipped by the bride's maternal uncle. The *Nai* of the bride's family visits the father of the bridegroom and *gets henna*, bangles and yellow-cum-red coloured thread (*mauli*) for the bride. The bride applies *henna* to her hands and wears the bangles and red thread round her wrists. The marriage party is served lunch at about 12 noon and dinner at 9 p.m., with a light refreshment in the afternoon at 4 p.m.

The *pheras* (actual marriage) ceremony takes place at the time of *lagan* determined with the help of the horoscope. In the courtyard a canopy is erected under which the family priests of both the parties, the bride and the bridegroom assemble with their relatives. The priest lights the sacred fire and the worship of the nine *grahas* is first performed. The father of the bride places the right hand of the bride in the right hand of the groom. The bride's *prohit* ties the end of the bride's scarf to the bridegroom's *dopatta*. After this, the *pheras* ceremony takes place and they both make seven rounds of the sacred fire. In the first four rounds the bridegroom leads the bride but in the remaining three rounds (*pheras*) the bride walks before the bridegroom. The father of the bridegroom offers *laag*, customary payments, to the menials. The *Brahman* makes the groom and the bride drink a small quantity of curds sweetened with sugar. For the benefit and guidance of the newly weds the priest delivers a short lecture on the conduct expected of a wife. The bride is then conducted to the inner apartments.

On the next day, the bridegroom's father receives a certain number of *pattals* containing sweets from the bride's father and besides sweets he gives some money to be distributed among the married women of their village. Seven persons from the bridegroom's party each holding a basket in the hand, containing a silken cloth go to the bride's father and deliver him these clothes and some dry fruits.

The *wida* or the send-off ceremony is the last function to be performed at the house of bride's parents. The brotherhood assembles at the bride's house where

the bridegroom's father exhibits the *vari* i.e., presents of suits of clothes and ornaments, etc., for the bride.

The marriage party then returns to the bridegroom's village. When the *barat* reaches the bridegroom's village, the mother of the bridegroom pours some oil on the threshold and drinks sweet water of raw sugar after touching it seven times on the head of the bride.

The next day, the bridegroom leads the bride to worship the village martyr, Chuhar Singh. Two balls of jaggery are carried with them. The women sing joyous songs in chorus. All pay obeisance at the *samadh* and light an earthen lamp there. *Gur* is distributed among themselves.

Chhati-playing ceremony is performed on the return journey near the village habitation when the couple strikes each other seven times with a stick.

The last but one ceremony is locally known as *Kangna-khelna*. The bride and the groom attempt to untie the seven knots of each other's *kangna*. The bridegroom's sister-in-law puts in a cauldron full of milky water, a ring, *kangnas*, a rupee, a red-coloured thread, and some coins. Seven times the bride competes with her husband to pick out the rupee first: either of them succeeding in the last attempt is held victorious.

The last ceremony consists of the couple exhibiting their might by unclasping each other's fist containing a rupee coin. And with this the marriage ceremonies among Hindus conclude.

Marriage Customs among Sikhs

Betrothal.—Matrimonial negotiations are generally made through a go-between (*bachola*) who may be a friend or a relative or both. Marital alliance agreed upon, a date is fixed for betrothal ceremony. Generally three relations of the girl (the father, the maternal or paternal uncle and the go-between) visit the boy's house on the day of betrothal. The boy's father invites his relatives, friends, selected persons of the village community and members of the panchayat. The boy is seated on a low-stool, covered with a soft cushion. The *Nai* brings raw sugar (*shakkar*) from the boy's house. The father of the girl applies a bit of it to the boy's mouth and touching his head affectionately delivers him a rupee. The *Nai* puts some raw sugar in a cloth held by the boy and distributes the rest of it among the persons assembled there.

Marriage.—Date for the marriage is fixed according to the convenience of both the parties. About 25 days before the date of marriage, the father of the girl sends to the boy's father, a formal marriage invitation (*saha chithi*) through the *Nai*. This letter is sprinkled with turmeric liquid and is tied with a red thread, known as *khamini*. The boy's father gives to the *Nai* a cotton plaid (*khes*) and five rupees. Seven days before the marriage the go-between brings from the girl's house clothes, generally a turban, a shirt and a *chadra* for the boy and a head ornament (*saggi*) and a pair of shoes for the boy's mother. A cotton plaid (*khes*) and a sum of Rs. 21 is delivered to him by the boy's father. *Sadharan paath* of *Granth Sahib* is arranged from this day which completes on the occasion of departure of the marriage party to the girl's village. For three days preceding the marriage, the family *Nai* anoints *batna* on the boy's body and gives him a bath. The women of the house and of the village sing marriage songs. On the last day a cloth is spread over the boy during the *batna* ceremony. Pop corns are distributed among persons present there. After bath, the *Brahman* places *sehra* (marriage crown) on the

boy's head and gets a rupee on this account. The relatives and other friends deliver a rupee each to the boy as *salaami*. They also put some cash called *neondah* in a platter placed there, with a few rupees in excess of what they had received on the occasion of some marriages in their households. After this the boy is taken to a *jand* tree. The boy is asked to go seven times round the tree and give a cut to it after every round. After every round the mother puts jaggery in the boys' mouth and rape oil at the root of the tree. While returning, the boy pays obeisance to the *gaddi* of *Granth Sahib* enshrined inside the village *dera* and offers a rupee to the saint.

Before the departure of the marriage party, the bridegroom offers a rupee to each of his sisters. On the other hand, the elder female relatives offer a rupee each to the bridegroom. Bridegroom's sister-in-law puts antimony in his eyes and gets a rupee from him. One of the sisters ties a red thread round his arm called *ponchi* as protection against any misfortune and is paid a rupee by the bridegroom.

The marriage party then proceeds to the bride's village. The Panchayat and other receptionists of the bride's village receive the marriage party and lodge them comfortably. They are served with tea and some eatables. The maternal uncles of the bride and the bridegroom perform *milni* ceremony. The maternal uncle of the bride delivers Rs. 25 and a cotton plaid to the maternal uncle of the bridegroom and embraces him. At night the marriage party is served with a good dinner.

Next day at about 5 a.m., the *bhog* ceremony of *sadharan paath* is performed in the bride's house. The bridegroom comes to attend the ceremony, the girls block his way and allow him to enter after getting five rupees from him. The bridegroom pays obeisance at the seat of the *Guru Granth Sahib* and offers Rs. 11. The *Nai* brings clothes for the bride from the bridegroom's father which she is made to wear before the marriage ceremony. *Anand Karaj* ceremony (marriage according to Sikh rites) is then performed at about 6 a.m. The bride is seated to the left of the bridegroom. The Sikh priest reads out four *lawaan* (verses from *Granth Sahib* meant for the marriage occasion). After this the couple is made to stand. The bride holds the cloth of the bridegroom and then they are allowed to sit. The bride is then taken inside the house and the girls fetch the bridegroom inside. A brother or friend of the bridegroom called *Sarbala* attends upon him. The mother-in-law of the bridegroom offers him sweets in a platter and delivers him a rupee, after hearing *chhand* (couplet) from him. The bridegroom and the *Sarbala* then join their party.

At about 10 a.m., liquor is freely served to the guests. At about 4 p.m., the father of the bridegroom takes to the bride's house seven silken suits called *vari* and four or five ornaments generally *saggi phul, pipal pattian, pazeb* and *guluband*. This is called *khatt*. The father of the bridegroom offers *laag* (customary payments) to the menials and Rs. 25 for the *gurudwara*. The father of the bride, in return, delivers a gold *kantha* (necklace) for the bridegroom and cash amounting to Rs. 100 to the bridegroom's father. The girls hide the shoes of the bridegroom which are returned after getting five rupees from him. The maternal uncle and the father of the bridegroom throw coin-pieces of small denomination over the heads of the assembly which are collected by persons of low castes. At about 7 p.m., dinner is

served to the marriage party. On the morning of the third day the marriage party sets out on its return journey after taking tea and some savoury sweets. The dowry and the *khatt* are delivered to the bridegroom's father.

On reaching the bridegroom's village, the bride holds one end of the scarf of the bridegroom who leads the bride. The girls of the family block their entry at the threshold and allow them to enter the house after getting five rupees from the bridegroom. The next entrance of the house is impeded by the *Brahman's* wife who pours rape oil on the threshold and after getting a rupee makes way for the couple. The bridegroom pays salutation to his mother and the bride touches her feet affectionately. She, in return, blesses them for a long and happy married life. The mother makes the bridegroom drink a potful of sweet water.

The following morning, the couple is taken to the *samadh* of Chuhar Singh *Shahid*, the village martyr. They are followed by about 50 women and 10 men. The *Nai* carries two jaggery balls. The couple pays obeisance at the *samadh* and offers jaggery to it. Rest of the jaggery is distributed amongst themselves. On the way near the pond, *chhatis* are played by the couple. The bridegroom strikes the bride with a stick seven times and then the bride similarly strikes the bridegroom. Other males also play *chhatis* with their sisters-in-law and wives.

After reaching the house *kangna* ceremony is observed. Milky water is poured in a big platter. Green grass, sacred thread (*khamini*), a rupee coin, a ring, coins and *kangna* (ring tied to the wrists of the bridegroom and bride) are thrown in the platter by the bridegroom's sister-in-law. Seven times the bride and bridegroom simultaneously try to take out the rupee from the platter. The person who picks up first the coin in the seventh cast is declared victorious.

In the evening a ceremony called *got kanaala* is performed according to which the bride adopts the same *got* as that of the bridegroom. About thirty seers of rice mixed with five seers of *desi ghee* and ten seers of raw sugar are cooked and distributed.

The next day the brother of the bride takes her back to their paternal house. There she stays for some days or months and then she is brought back to her husband's house where she stays finally as housewife.

Among the Sikhs on an average bridegroom's and bride's parents spend Rs. 3,000 and Rs. 1,500, respectively.

Marriage Customs among Muslims

Betrothal.—On both parties agreeing to establish marital ties a day is fixed for betrothal ceremony when four of the girl's relations, generally her father and paternal and maternal uncles or father and a closely associated villager visit the boy's house in the evening. The next morning the father of the boy invites members of the Village Panchayat and the male members of the Muslim households. The father of the girl delivers a rupee to the boy and puts some raw sugar in his mouth. The father of the boy distributes raw sugar (*shakkar*) among the persons assembled on the occasion. On the third day, the father of the boy offers four yards of cloth to each of the four relations of the bride-to-be. This completes the betrothal ceremony.

Marriage.—Eight days before the day of marriage the *Mirasi* of the girl's village takes *khamini* (a red coloured thread) to the boy's house and delivers some clothes consisting of a *kurti* (shirt), a *ghagra* (skirt) and a *dopatta* (scraf) for

the boy's mother. He informs them about the date and programme of the marriage ceremonies. The father of the boy offers him some money.

For three days preceding the marriage the *Mirasi* anoints *batna* on the body of the bridegroom and gets Rs. 1.25 nP., in return. During these days soaked wheat grains mixed with raw sugar are distributed in Muslim households. One day before the marriage he ties *sehra* on the bridegroom's head and again gets Rs. 1.25 nP. The relatives and friends offer a rupee each to the bridegroom which is called *salaami* and put some cash in a platter placed there which is more than the amount they had received in some previous marriage in their households from the bridegroom's father. This is known as *neondah.* The bridegroom accompanied by some women goes to a *jand* tree. He makes seven rounds of the tree and every time makes a cut on it. After every round the mother or sister of the bridegroom puts some jaggery in his mouth.

The bridegroom then goes to the village *dera* and offers a rupee at the seat of *Granth Sahib.*

After these ceremonies the marriage party proceeds to the bride's village. When the marriage party reaches the *sath* (the common sitting place) of the bride's village it is received by the statutory and Community Panchayats of that village. The marriage party is comfortably accommodated at some suitable place, and is served tea. Five persons of the Community Panchayat come there with a new earthen pot full of water sweetened with raw sugar. The paternal uncle of the bride performs *milni* ceremony with the paternal uncle of the bridegroom by embracing and offering four yards of cloth. A small pot is filled with sweet water from the earthen pot which is first served to the bridegroom, then to the maternal relations of the bridegroom and lastly to the *Lambardar* who is already selected by them. At night a member of the Community Panchayat and the *Mirasi* come to the bridegroom's father with an empty basket. The father of the bridegroom puts a shirt (*kurti*), a trouser (*garara*), a scarf (*dopatta*) and a pair of shoes for the bride. Some ornaments consisting of *pipal pattian* (ear-rings), *phul* (head ornament), *patrian* (anklets), *zanjiri,* (chained buttons), *gulu-band* (necklace) and nine bangles of silver are also delivered along with the clothes. The girl takes bath and wears these clothes and ornaments. The *Mirasi* calls the marriage party for the *nikah* (marriage) ceremony of the couple. The Muslim priest accompanying the bridegroom reads out *nikah* (marriage) for about twenty minutes under a canopy. He is paid Rs. 1.25 nP. The priest reads out three *kalmas* for the bridegroom there and two *kalmas* for the bride at her house. The priest enquires of the bridegroom thrice whether he would accept the bride even if she be one-eyed or totally blind. The bridegroom accepts her in every situation. Similar question is posed thrice to the bride which she answers in the affirmative. Then the bridegroom is made to sip twice the curd put in a shallow bronze plate (*chhanna*) and after that three sips are given to the bride. Dry fruits consisting of almonds, dry dates and *ilaichi dana* are distributed to the people on behalf of the bridegroom. In the evening the marriage party is served a hearty dinner. The next morning *khatt* is arranged at the bride's house. The bridegroom's father offers four silken garments generally a trouser (*garara*), a shirt (*kurti*), a scarf (*dopatta*) and a *bunavan* to the bride's father for the bride. The father of the bride ties a turban round

the head of the bridegroom and adorns him with an ornament generally a *kantha* or *tavit* and gives to the daughter (bride) at least two ornaments generally *tavit* and buttons. The dowry(*daat*) consisting of rupees 101 or rupees 29 is presented to the bridegroom's father. The bridegroom's father accepts only one rupee. The father of the bride then requests him to accept all the money as he cannot take back the amount once offered. The father of the bridegroom then accepts the entire amount. Some people also give some cattle in dowry. The Muslim *Kumhars* offer two or three donkeys in the dowry.

On the third day when the marriage party leaves, the father of the bride offers a dowry of clothes consisting of 21 shirts, 21 trousers and 21 scarfs for the bride. Before departure of the marriage party, the bridegroom is invited to bride's house. *Sarbala* (brother of the bridegroom) and a friend accompany him there. They are served *mathis* in a brass platter. The sisters-in-law of the bridegroom hide his shoes and return them after getting rupees 1.25 nP. A bronze dish (*kaansi kaa chhanna*) is dipped in rape oil and placed in a platter with the bottom up. The bridegroom is asked to pick up the dish out of the platter, failing which he is required to pay Rs. 1.25 nP., to them.

The marriage party then proceeds to bridegroom's village. The brother and a relative of the bride and the *Nai's* or *Mirasi's* wife accompany her to her husband's house.

Kangna consists of an iron ring, a piece of turmeric, a *kaani*-cowrie shell and a betel nut tied in a red thread (*khamini*). *Kangna* ceremony is observed on the second day of arrival in bridegroom's house. The bride and bridegroom untie *kangnas* (marriage rings tied on the wrist) from each other's wrist. Then the *kangnas*, a rupee and coin pieces of small denomination are thrown in a platter filled with milky water. The bride and bridegroom try seven times to take out the rupee simultaneously. The person succeeding in the last attempt is applauded.

After the *kangna* ceremony the bride and bridegroom besmear their hands with a diluted paste of rice powder and impress their hand-prints on a wall of their house.

Four relatives of the bride visit the bridegroom's house on this day. Each is offered four yards of cloth by the father of the bridegroom. The *Nai's* wife receives a *ghagra* (skirt), a *kurti* (shirt), a *dopatta* (scarf) and a sum of twenty-one rupees. On the third day the bride goes back with her relatives to her paternal house. The bride comes back to her in-law's house at the time of *muklawa* which may be held either immediately after marriage or as late as a year.

On an average, Muslims spend one thousand rupees on the marriage of a son and rupees one thousand and five hundred on the marriage of a daughter.

Death Customs among Hindus and Sikhs

Death customs among Hindus and Sikhs are quite similar. The dying man is placed on the ground and is made to give grains and jaggery in charity. As death approaches, holly water of the Ganges is put in his mouth. The corpse is washed with curd and water and is then clothed in new unwashed clothes. *Ghee*, *til* and barley are placed on it. The son pays homage to the corpse with a rupee. The women-folk offer grains which are taken by the *Chuhra*. The corpse is placed on the bier which is carried by four persons, one of the bearers being a son of the deceased. As the funeral procession leaves the house, a *pind* or

ball of barley-flour is placed on the house door by the *Brahman,* after reciting incantations. Another *pind* is deposited where the bearers of the bier change place halfway between the house of the deceased and the cremation ground. An earthen pitcher full of water is thrown on the ground. It is believed that if the mouth of the vessel gets broken then the calamity is averted and in case it does not break, it is regarded as a sign of another death in the household. At the burning place the pyre is prepared and the dead body is placed on it. A third *pind* is placed on the body of the deceased. The son or the chief mourner who performs the ceremonies sets fire to the pyre anti-clockwise. He sprinkles water out of an earthen vessel round the pyre and then places the empty vessel turned upside down at the head of the pyre. When the flesh of the feet is fully burnt the chief mourner strikes seven times with a long stick the skull of the deceased and shouts at him. This is known as *Kapal-Kriya* ceremony. Every man present there puts some fuel on the burning pyre. Except two persons who stay there, the mourners return and take bath at the village well. For a while they sit on the village gate and then after about ten minutes' condolence all of them disperse.

On the third day after the funeral the *phull* or remains consisting of nails and bones are collected and taken to the Ganges at Haridwar for immersion by some male member of the household.

The Sikhs arrange *sadharn path* of *Granth Sahib* in the house which continues upto the tenth day when the *Sadhu* of the *dera* performs the *bhog* ceremony and prays for the benefit of the soul of the deceased. The day is called *dusehra.* The *Brahmans* and *Banias* perform the *Kirya-Karam* ceremony which falls on the eleventh day after death. The *prohit* chants incantations in case of Hindus in the house for peace of the soul of the deceased. The chief mourner of the deceased's household is made to give a bedding, a cot, a pair of shoes, utensils and some money to the *prohit* in charity.

On the twelfth day *baarah* ceremony takes place when the members of the community and relatives are feasted with *laddoos,* sweet rice and *pooras* (sweet pan-cakes). Twelve bowls of water filled in the morning are offered to the *Brahman.* The chief mourner also offers water to the sun early in the morning. In case of Sikhs the *bhog* ceremony of *saadharn paath* takes place at 4 p.m. The members of the community offer a rupee each at the seat of the *Granth Sahib.* The relatives deliver a rupee and a turban each to the son of the deceased. Ceremonial impurity ends on the twelfth day. The Hindus cremate their dead except children under five years of age who are buried. There are many superstitions regarding death. A person dying of smallpox is believed to be the victim of *Mata* goddess. A child having a thin back and dying of *soka* is supposed to lose his life as a result of *pret-ki-jhapat,* i.e., the attack of a person who died issueless and whose cremation ceremonies were not properly performed. Different kinds of *toonas* are performed to escape the evil influence of the *pret.* Death by accident or long illness is attributed to evil deeds done in the previous life.

Death Customs among Muslims

On the expiry of a person the *Kaazi* (a Muslim divine) is called from village Dhanaula three miles away through the *Mirasi.* He washes the dead body with soap and water. In case the deceased is a female, bath is given by the *Kaazi's* wife. Antimony is put in the eyes of the

deceased person. The dead body is then dressed in a cloth thirty yards long with another *chadar* (five yards) to cover it. The body is then laid on the cot which serves as bier. After death the body is placed with its face towards Mecca. The bier is then taken to the burial ground. At a distance of twenty *Karams* from the grave, the *Kaazi* repeats *kalma*. He makes every participant in the funeral procession recite *Nimaz* (Muslim religious prayer). The corpse is then taken to the grave and placed in a recess at the bottom of the excavation with the face towards the Mecca. *Nimaz* is again recited. The body of the deceased is buried and earthen pitchers are placed on it. The face of the deceased is shown to everyone and the *chadar* is removed and taken by the *Kaazi*. It is then plastered and filled with earth. The procession then returns and at sixty paces from the grave it stops and prayers are again said for the benefit of the departed soul. Out of one seer of parched grams which are brought from the deceased's house everyone is given some grains to eat and the rest of them are delivered to the *Mirasi*. Then they return to the house of the deceased. The *Kaazi* asks for a quarter seer of *shakkar* and repeats *kalma* over it. This *shakkar* is distributed to every person attending the mourning ceremony. On the third day after death the *Kaazi* again recites *kalma* over raw sugar which is distributed among the people present there. On the fourth day the *Kaazi* starts the recitation of *Kuran* which continues for 1¼ months after death. On the completion of ceremony of *Kuran* recitation whole of the Muslim community and relatives are invited. They offer a rupee each and pay obeisance to the scripture. If the in-laws of the deceased are alive, they deliver a turban to the nearest male relation of the deceased. The friends and relatives are fed on sweet rice on that day, on meat the next day and on *karah* dish the third day. The chief mourner of the deceased offers Rs. 6.25 nP., to the *Kaazi* in addition to the money contributed in offerings by the friends and relatives. It is said that ceremonies connected with the death of a person cost upto five hunred rupees.



Women and girls of the village.



A village woman wearing *saggi*, *phull*, ear-rings, and necklace.



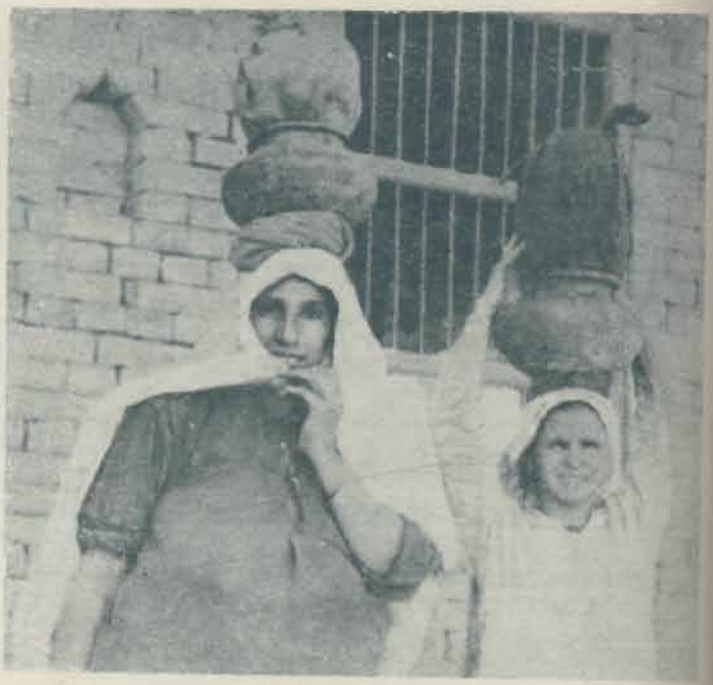
Hair style.



Fodder cutting.



Threshing and winnowing of grains.



A woman and her daughter carrying breakfast to the fields.

CHAPTER III

ECONOMY

The table given below shows the utilisation of land in the village of Kunran since 1941, as recorded in the village *Lal-Kitab*.

Year	Total area (acres)	Uncultivable waste (acres)	Cultivable waste (acres)	Area under cultivation (acres)				
				Total	Irrigated by wells	Irrigated by wells and canals	Irrigated by canals	Unirrigated
1941-42 ..	1,570	76·7	86·2	1,407·1	14·2	200·2	743·1	449·6
1942-43 ..	1,570	76·7	72·1	1,421·2	14·2	200·2	743·1	463·7
1943-44 ..	1,570	76·7	72·1	1,421·2	14·2	200·2	743·1	463·7
1944-45 ..	1,570	76·7	71·0	1,422·3	14·2	200·2	743·1	464·8
1945-46 ..	1,570	76·5	71·7	1,422·0	12·5	200·5	776·5	432·5
1946-47 ..	1,570	76·5	71·7	1,422·0	12·5	200·5	776·5	432·5
1947-48 ..	1,570	76·5	70·4	1,423·1	12·5	200·5	776·5	433·6
1948-49 ..	1,570	76·5	70·4	1,423·1	12·5	200·5	776·5	433·6
1949-50 ..	1,570	76.0	71.0	1,423.0	13.0	200.0	776.0	434·0
1950-51 ..	1,570	76.0	71.0	1,423.0	13.0	200.0	776.0	434·0
1951-52 ..	1,570	76.0	71.0	1,423.0	..	213.0	776.0	434.0
1952-53 ..	1,570	76.0	71.0	1,423.0	..	213.0	776.0	434.0
1953-54 ..	1,570	73.0	42·0	1,455.0	..	209.0	777.0	469.0
1954-55 ..	1,570	73.0	42.0	1,455.0	..	209.0	777.0	469.0
1955-56 ..	1,570	73.0	42.0	1,455.0	..	209.0	777.0	469.0
1956-57 ..	1,570	73.0	42.0	1,455.0	..	209.0	777.0	469·0
1957-58 ..	1,575	101·0	13.0	1,461.0	..	144.0	844.0	473.0
1958-59 ..	1,575	101.0	13.0	1,461·0	..	144.0	844.0	473.0
1959-60 ..	1,576	113.0	13.0	1,450·0	9.0	129.0	831.0	481.0
1960-61 ..	1,576	113.0	13·0	1,450.0	9 0	129.0	831.0	481.0
1961-62 ..	1,576	113.0	13.0	1,450.0	9.0	129.0	831.0	481.0

The total area of the village measures 1,576 acres of land of which 113 acres (7.2 per cent) are uncultivable waste under the village habitation, ponds, roads, canal minors, cremation ground, graveyard, etc., 13 acres (0.8 per cent) are cultivable waste and the remaining 1,450 acres (92 per cent) are under cultivation. 66.8 per cent of the total cultivated area is irrigated of which 0.6 per cent is well-irrigated, 8.9 per cent gets water both from wells and canals and 57.3 per cent

is entirely canal-irrigated. Thus two-thirds of the agricultural land is irrigated and one-third unirrigated.

The total area of the village has increased by five acres in 1957-58 as recorded during the process of consolidation of holdings and by one acre in 1959-60 due to the shifting of sand-hillocks during summer.

The area under uncultivable waste remained more or less unchanged from 1941-42 to 1952-53. During 1953-54 three acres of such land were reclaimed. In 1957-58 area treated as uncultivable waste registered an increase of 28 acres over such area in the immediately preceding years. Increase of five acres in the total area of the village and conversion of 23 acres of cultivable waste into uncultivable waste account for this total increase in uncultivable waste land. Area classified as uncultivable waste recorded a further increase of 12 acres during 1959-60.

There was no variation in the area described as cultivable waste land in the decade 1942-43 to 1952-53. In 1953-54 the area of this type of land decreased because 29 acres of cultivable waste land were brought under the plough. This area decreased further by 29 acres in 1957-58 as 23 acres of land were downgraded as uncultivable waste and six acres of land were upgraded as cultivated area. The area of cultivable waste-land has remained stationary since 1957-58.

As for agricultural land, a significant change is noticeable only in 1953-54 when 32 acres of land were added to the total cultivated area, 29 acres from the cultivable waste land and three acres from the uncultivable waste land. A further increase of six acres of land is noticeable during 1957-58 which was reclaimed from the cultivable waste land. During 1959-60 the area of agricultural land decreased by 11 acres which have been classified as uncultivable waste land.

Agricultural land is classified into Chahi, i.e., irrigated by wells, *Chahi-Nehri,* i.e., irrigated both by wells and canals *Nehri,* i.e., irrigated by canals and *Barani,* i.e., dependent on rainfall. It emerges from the land utilization statement that additional land brought under cultivation is unirrigated and that well-irrigation is increasingly being substituted by canal-irrigation. Irrigation requirements of agricultural fields are met by 16 irrigation wells and the Badwar Canal Minor.

Details of Irrigation and Betterment charges and area assessed during the period 1957—1962 for village Kunran are given below.

Year	Crop	Area assessed (*Kachcha Bighas*)	Area subject to betterment levy (*Kachcha Bighas*)	Irrigation charges (Rupees)	Betterment charges (Rupees)
1957-58	*Kharif* ..	2,309-13	..	3,035·45	..
	Rabi ..	2,981-11	..	3,336·58	..
1958-59	*Kharif* ..	2,781-10	..	3,542·03	..
	Rabi ..	3,102-14	..	3,412·17	..
1959-60	*Kharif* ..	2,282-13	2,098-9	3,064·64	1,091·94
	Rabi ..	3,179-16	2,900- 4	3,538.27	1,510·71
1960-61	*Kharif* ..	2,748-6	2,539-11	3,837·90	659·06
	Rabi ..	2,945-10	2,691-12	3,387. 70	1,398.56
1961-62	*Kharif* ..	2,916-8	2,680-7	4,050·15	1,382.48
	Rabi ..	N.A.	N.A.	N.A.	N.A.

Land resources of the village are a source of income to the Government also. During 1961 the Government collected the following Revenue from the Village :

(Rupees)

Name of harvest	Land Revenue	Local Rate	*Lambardari*	Surcharge	Special Charge	*Marla* Tax	Water Charges	Betterment charges	Total
Rabi, 1961 ..	849·00	425·00	42·00	258·00	15·57	16·50	3,387·70	1,398·56	6,392·33
Kharif, 1961 ..	850·00	425·00	42·00	258·00	15·56	16·50	4,050·15	1,382·48	7,039·69
Total for the year	**1,699·00**	**850·00**	**84·00**	**516·00**	**31·13**	**33·00**	**7,437·85**	**2,781·04**	**13,432.02**

Thus in a normal year like 1961, the Government gets a total income of Rs. 13,432.02 nP., from this village.

The classification of the area of the Sangrur Tahsil as a whole is available in Appendix C.

It is to be noted from the table that in 1960-61 as compared to 1950-51, the total remaining constant, land put to non-agricultural uses has increased by 40 per cent, net area sown by 22 per cent, area sown more than once by 46.8 per cent and total cropped area by 28.7 per cent, whereas the area of cultivable waste land has decreased by 57 per cent and current fallows by 74 per cent. The area under forests has remained unchanged.

The corresponding percentages of classification of land of the Sangrur Tahsil and the Kunran Village are as follows:—

	Tahsil Sangrur	Village Kunran
	Per cent	Per cent
1. Land put to non-agricultural uses	7.38	7.17
2. Cultivable waste ..	5.44	0.83
3. Agricultural land ..	87.00	92.00
4. Land under forests ..	0.18	..
Total ..	100.00	100.00

The agricultural land of the village is 92 per cent of the total area, as against the figure of about 87 per cent for the Sangrur Tahsil as a whole and this 5 per cent change is almost wholly made up by the acreage classed as cultivable waste land. The area under land put to non-agricultural uses is almost the same except for a minor difference of 0.21 per cent. Forest lands constitute 0.18 per cent of the total area of the Sangrur Tahsil but the village has no forest land.

The statement given below indicates irrigated area (in thousand acres) benefited by different means of irrigation in the Sangrur Tahsil during the period 1950—60.

(Thousand Acres)

Year	Canals	Wells	Total
1950-51 ..	180.1	81.9	262.0
1951-52 ..	148.5	62.9	211.4
1952-53 ..	162.6	69.5	232.1
1953-54 ..	164.6	74.5	239.1
1954-55 ..	166.1	76.7	242.8
1955-56 ..	163.3	74.5	237.8
1956-57 ..	163.0	69.6	232.6
1957-58 ..	162.0	74.3	236.3
1958-59 ..	162.0	74.5	236.5
1959-60 ..	124.5	76.3	200.8
1960-61 ..	163.5	74.5	238.0

Out of 495,000 acres of agricultural land in the Tahsil, irrigation facilities were available to 238,000 acres (48 per cent) of land in 1960-61. 69 per cent irrigation was provided through Government canals and 31 per cent through wells. The corresponding figures for the same year for Kunran are : 85.76 per cent by canals, 13.31 per cent by both canals and wells and only 0.93 per cent by wells alone.

LIVESTOCK

TABLE 14 gives the livestock censuses of the Kunran Village for the years 1945, 1955 and 1961.

From a scrutiny of these statistics, it is to be noted that successive livestock censuses reveal an increase in the number of bullocks, cows, buffaloes, camels and donkeys. On the contrary, the number of sheep and goats has decreased considerably. There are very few horses, mules, ponies and pigs and their numbers have not shown any significant variations at successive cattle censuses. The total number of animals in 1945 was 820. It increased by 340 in 1955 to 1,160. In 1961. the total number of cattle has fallen by 83 as compared to the figures for 1955.

The total number of animals in the Sangrur Tahsil in 1951, 1956 and 1961 was 66,134; 154,464; and 159,060, respectively, showing an increase of 140.5 per cent during the decade and only 2.8 per cent during the last quinquennium. As against this the increase in the number of livestock in the village during the last 15 years is 31.34 per cent and during the last five years there is an actual decrease of 7.16 per cent.

FACTORS INFLUENCING ECONOMIC LIFE

Agrarian measures.—The abolition of *zamindari* and intermediary rights have not affected the farmers of Kunran as *zamindari* system of land tenure did not obtain here. Tenant-farming is a common feature of its agricultural economy. Landlords continue to charge *batai* at the rate of one-half of the total produce in utter disregard of the law fixing the rate of *batai* at one-third of the output. However, the landlord shares with his tenant part of the cost of cultivation. He contributes half of the cost of seeds and pays fifty per cent of the levy assessed as water charges. Besides providing farmyard manure free of cost the landlord may, at his discretion, subsidize the cost of chemical fertilizers. The tenant does not get any amount as part of the depreciation allowance on his bullocks, bullock-cart and agricultural implements. He pays up half the amount of land revenue assessed on the holding under his cultivation. At the time of harvesting payments in kind—wheat-sheaves, jaggery-balls, etc.,— are made to daily labourers from the undivided common pool of the produce. But the payments made in cash are borne by the tenant alone. The tenant is bound to transport in his bullock-cart the landlord's share of the produce to the latter's house. As the landlord does not share the cost of chemical fertilizers the tenants do not feel inclined to add these to the soil. Moreover, the provisions of the Tenancy Legislation have made the position of tenants-at-will very precarious. Landlords change tenants every year or after two years. Out of 18 share-croppers in the village only 8 could get themselves recorded in the revisionary settlement (TABLE 15). On account of this constantly lurking fear of eiectment tenants-at-will do not generally bother to invest in any land improvement measures. The legislation imposing a ceiling of 30 standard acres on an individual holding has affected only one Sikh *Jat* household possessing 46.2 acres of land. His case

for assessment of surplus area is pending with the Government. Up to the 30th March, 1962, a total area of 3,152 acres has been declared surplus in whole of the Sangrur Tahsil, the number of owners affected thus being 337. Of this, only 345 acres have been utilised for resettling 168 tenants and workers. A sum of Rs. 1,697.59 has so far been paid to six land-owners as compensation for their land declared as surplus area. No loan or subsidy has been given to the resettled tenants. The process of utilisation of the surplus area in the Tahsil is very slow. According to the villagers the law is defective inasmuch as only tenants have been considered for allotting land. Landless agricultural workers have not been given a chance. A recent decision of the Punjab High Court, authorizing the assessment of the surplus area according to the Hindu joint family system which ensures that every son is a co-partner in his ancestral property from the date of his birth, further complicates the execution of this scheme.

The legislative measure designed to transfer ownership rights to the actual tillers of the soil has greatly benefited *Ramdasias* who have acquired proprietary rights in the holdings they tilled as tenants before independence. This has resulted in better social and economic status for the *Ramdasias* than for the *Mazhbi* Sikhs, who are landless agricultural labourers. By the 30th of March, 1962, in the Sangrur Tahsil, proprietary rights were conferred on tenants in respect of an area of 3,580 acres. The tenants acquiring proprietary rights paid a compensation of Rs. 1,54,903.39 to the owners. The Government have also resettled two refugee and four village Sikh *Jat* households who owned land in West Pakistan on 268 *bighas* and 4 *biswas* of Muslim evacuee land. The refugee households have sold the land to the villagers and migrated elsewhere. It has been reported that in view of the legal protection granted against alienation of land there is an increasing tendency among needy land-owners to mortgage their land against loans. However, no statistics are available definitely to link the phenomenon of land-mortgage with the operation of legal provision guaranteeing protection against land alienation.

The village economy has been affected by the operation of the Hindu Succession Act, 1956. There have been 15 cases of transfer of land during 1957—59 in accordance with the amended provisions of this Act. The details of ten cases involving division of property among sons, daughters and widows as collected from the revenue record are given below.

Date	Mutation No.	Total Land		Caste	Sharers of the property	
		Bighas	*Biswas*			
30-4-57	1426	72	13	*Jat* Sikh	Widow and one daughter	.. ½ each
30-4-57	1427	16	6	*Bania*	One son and one daughter	.. ½ each
28-1-59	1468	97	1	*Jat* Sikh	One daughter	.. full
29-1-59	1469	6	16	*Ramdasia*	One daughter and one son	.. ½ each
29-1-59	1470	2	13	*Ramdasia*	Two sons and one daughter	.. ⅓ each
29-1-59	1473	158	..	*Jat* Sikh	Two daughters and one son	.. ⅓ each
29-1-59	1474	124	..	*Jat* Sikh	Two sons and one daughter	.. ⅓ each
29-1-59	1478	38	15	*Jat* Sikh	Two daughters	.. ½ each
18-3-59	1490	116	13	*Jat* Sikh	Two sons and one daughter	.. ⅓ each
5-6-59	1501	10	10	*Jat* Sikh	Two nephews and one niece	.. ⅓ each

It is evident that not only the Sikh *Jats*, the main land-owning community in the village, but also *Banias* and *Ramdasias* have felt the impact of this measure.

It is a measure of the effectiveness of the sanction against keeping the land fallow that in this village the area classified as cultivable waste land measured 86.2 acres in the year 1941-42 but got reduced to 42 acres in the year 1953-54 and to 13 acres in the year 1957-58. Last but not the least the consolidation of village holdings was completed in 1958-59. The number of plots which was 1,806 before the operation shrank to 1,530 after the consolidation operations were complete. Thus, 276 big and small plots were merged with other plots resulting in economy of farming. The Assistant Consolidation Officer, Sangrur, executed the consolidation scheme in consultation with the Advisory Committee selected from the village. The entire land in the village was classified under 9 categories ranging between one anna and 16 annas. The total value of land and other permanent investments made by the owner were estimated. He could claim land contiguous to his main holding and in proportion to his original holding in various categories. The demands and preferences of the land-owner were duly considered while consolidating his scattered plots. Out of 150 houesholds 79 claim to have been benefited by this operation. 53 complain to have been harmed while the remaining 18 have been neither benefited nor harmed.

N. E. S. Block Activities.—The village has been included in the N.E.S. Block, Sangrur, since October 2, 1953. Only 28 households out of 150 households claim to have been benefited by the activities of the block-agency (TABLE 16). The beneficiaries are all Sikh *Jats* and the benefits derived are mostly in the form of loans for purchasing seeds, chemical fertilizers, insecticides and improved agricultural implements. The comparatively poor farmers alone obtain loans. Most of the land-owners prefer buying chemical fertilizers from the co-operative society at Duggan, a mile away, to transporting them from Sangrur, the headquarters of the block-agency. The farmers also complain that the quality of seeds supplied by the block-agency, is in no way better and is, in fact, somewhat costlier, than that of seeds available in the market.

Cooperative Society.—The Kunran Co-operative Agricultural Service Society has been functioning in the village since the 2nd of April, 1956. It caters to the needs of the Kunran Village only. It had a total membership of 108 on the 10th of April, 1963. The details of liabilities and assets of the society as on 25th October, 1962, are given below.

LIABILITIES		ASSETS	
Item	Amount (Rupees)	Item	Amount (Rupees)
Shares of members ..	2,960·00	Loans given to members ..	10,460·45
Deposits of members ..	255·67	Shares of the Central Bank ..	1,000·00
Loan of the Central Bank ..	9,000·00	Shares of the Marketing Society, Sangrur ..	500·00
Profit ..	549·97	Deposits in the Central Bank ..	200.00
		Share of D.W.S. ..	50·00
		Stock dungrol ..	28·50
		Cash in hand ..	526·69
Total ..	12,765·64	Total ..	12,765·64

Improvement of Communications.—The Sangrur-Barnala metalled road was constructed during the last decade. It has greatly facilitated the transport of agricultural produce to the neighbouring markets of Sangrur and Barnala by trucks and bullock-carts. There are three radio-sets in the village including one owned by the village statutory panchayat. The panchayat radio-set has been placed in the *dera* and a loud speaker attached to it is placed on its roof. Some people hear with great interest the news, the programme for rural listeners and the rates of various agricultural commodities in different markets and they further disseminate the information thus gathered among other village-folk.

Due to the availability of cheap bus-transport, the contact of the villagers with the city life of Sangrur and Barnala is increasing. Almost every person visits Sangrur at least twice a month.

Expansion of marketing facilities.—There are regular organised markets at Sangrur and Barnala. The villagers, however, prefer to sell their surplus agricultural produce at Sangrur which is nearer to the village than Barnala. The Marketing Committee regulates the dealings of the sellers and the buyers. There is an open auction of the produce and the business houses are regulated. The fixed rate of commission charged by *arhtis*—twelve annas for every one hundred rupees worth of produce sold—and sealed weights and measures ensure a fair deal for the farmers. Market rates of various agricultural products are daily written on a black-board lying in the office of the Marketing Committee for the benefit of sellers. But since the introduction of metric weights and measures the simple village-folk feel puzzled to reckon the weight of their saleable produce in terms of quintals, kilograms and other units. Lack of ware-housing facilities in the market compels the farmer either to sell his produce the same day, which generally means lower returns, or to store it in the shop of the commission agent which ensures neither safety nor preservation of quality.

Sources of Finance.—Villagers have to incur debts both for productive and unproductive purposes. The statement given below shows the total debt which the villagers owe and the sources from which it is obtained.

Source	Total loans taken (Rupees)	Percentage of total debt
Zamindars	103,986	64.5
Money-lenders	35,387	22.0
Govt. Agencies	13,491	8.4
Relatives and friends	4,390	2.7
Co-operative Society	3,846	2.4
Total	**1,61,100**	**100.0**

It is obvious that *zamindars* and money-lenders are the chief sources for obtaining loans, Government agencies, relatives and friends, and the co-operative society being the other sources, though of less importance. These two main agencies advance loans mostly against mortgage of land. This is posing a new problem in villages: whereas the money-lender has no direct interest in lands, the big owners are gradually expropriating such small owners as do not have a supplementary source of income. The prevalent rate of interest charged

by *zamindars* and money-lenders is 18¾ per cent; the co-operative society and other Government agencies charge 7½ per cent and 6¼ per cent, respectively. Friends and relatives either do not charge anything or charge interest at the rate of 18¾ per cent. Institutional advantage of loans has not made much headway despite Government efforts. And well-to-do *zamindars* are ousting the money-lenders from the profession of money-lending.

ECONOMIC ACTIVITIES AND NATURE OF CHANGES

Livelihood Classes.—According to the 1951 census, out of the total population of 786 persons including 421 males and 365 females, 642 persons including 338 males and 304 females were directly or indirectly engaged in or dependent on agriculture. 89 persons including 53 males and 36 females derived their livelihood from production other than cultivation. 26 persons including 16 males and 10 females were engaged in commerce. Three males and 3 females eked out their living from other services and miscellaneous sources. The total village population, according to the 1961 census, of 1,003 comprised 342 workers and 661 non-workers. Among the workers, 212 males have been classified as cultivators and 49 males returned as agricultural labourers. 24 males earned their living through mining, quarrying, etc., household industry employed 29 men, 4 men were earning their income through manufacturing other than household industry, a solitary man worked in construction, 8 men carried on trade and commerce, and lastly, 6 men were shown as being dependent on other services for their livelihood. The number of female workers is almost insignificant. Only two women worked as cultivators, 4 engaged in household industry, 1 in manufacturing other than household industry and 2 followed other services.

However, investigation on this topic has yielded further details. If we take the individual as the unit of enumeration, we find that out of a population of 1,027 persons (533 males and 494 females) in the village, 294 persons (293 males and 1 female) are workers and 733 persons (240 males and 493 females) are non-workers (TABLE 17). The classification of workers according to their source of livelihood is as under:—

Source of livelihood	NUMBER OF PERSONS		
	Males	Females	Total
Agriculture	203	..	203
Attached agricultural labour	36	..	36
Casual labour ..	13	1	14
Shop-keeping ..	6	..	6
Artisanship ..	9	..	9
Shoe-making ..	2	..	2
Goldsmithy ..	1	..	1
Weaving ..	1	..	1
Tailoring ..	1	..	1
Pot-making	2	..	2
Trade ..	1	..	1
Service ..	4	..	4
Cattle-grazing ..	6	..	6
Menial services ..	4	..	4
Sheep-breeding ..	1	..	1
Chowkidari ..	1	..	1
Milk-selling ..	1	..	1
Bazigari	1	..	1
Total ..	293	1	294

Note 1 .—Two *Nais* and two *Mirasis* render menial services.

Note 2 .—For classification of workers by sex, age-groups and occupation see TABLE 18.

Again, taking a household as the unit of enumeration it emerges that 89 households are engaged in agriculture, 40 in casual labour, 1 in trade, 4 in shop-keeping, 6 in carpentary, 1 each in pot-making, weaving, goldsmithy and shoe-making. The heads of two households are priests. The head of one household works as an attached agricultural labourer, another is in service and two are graziers. Out of 150 households, 131 households pursue the same occupations, as were followed by their fathers. The remaining 19 households have either totally given up their father's occupation or pursue it only as a subsidiary occupation. Nature of occupational mobility becomes evident from TABLE 19. 122 households follow the traditional occupations of the family, 12 of them having relegated it to the subsidiary position. Details of households following traditional occupations have been shown in TABLE 20.

Out of 19 households, which changed their ancestral occupation, 10 have changed voluntarily, 6 forced by circumstances and the remaining 3 due to other reasons. Again, out of 28 households, which have changed their own earlier occupation, 14 have done so voluntarily, 13 forced by circumstances and 1 due to other reasons. 24 per cent of the households feel contented with their present occupation (TABLE 21).

It is interesting to study the occupational mobility with reference to nature of aspiration. In all, 150 persons were interviewed of whom only 46 wanted their sons to continue in their own occupation. The remaining 104 persons wanted their sons to adopt occupations different from their own. 98 of them wanted their sons to take up Government service and 6 *Ramdasias* desired their sons to adopt shoe-making as their main occupation. Most of them, however, wished that the traditional occupations may also be carried on either by one of the sons or as a subsidiary occupation by the households (TABLE 22).

Ownership of Land and trend of change.—108 out of 150 households own land. Owned holdings are supplemented by land held on lease from other land-owners. Some land-owners do not actually till land either because they do not possess enough resources or because they find other avocations comparatively profitable and they lease out their land taking care to ensure that the tenants are changed frequently so that the latter may not legally acquire any interest in the land they actually till. The following statement shows the number of cultivator-households and the nature and extent of their land holdings:—

Caste	Nature of holding	NUMBER OF HOUSEHOLDS WHOSE HOLDING IS							
		Less than one acre	between 1-5 acres	between 6-10 acres	between 11-15 acres	between 16-20 acres	between 21-25 acres	between 26-30 acres	Above 30 acres
Sikh Jats	Owned land ..	..	11	21	10	17	5	1	11
	Leased in land ..	..	27	7	2	1	2	..	..
	Leased out land ..	..	9	3	2	3	..	..	2
Ramdasias	Owned land ..	11	4	..	..	..	..	..	..
	Leased in land .	..	..	..	..	..	..	..	..
	Leased out land ..	..	..	..	..	..	..	..	..
Brahman	Owned land ..	..	1	1	1	1	..	..	..
	Leased in land ..	..	2	..	..	..	..	..	..
	Leased out land ..	..	..	..	1	..	..	..	..

Caste	Nature of holding	Number of households whose holding is							
		Less than one acre	between 1-5 acres	between 6-10 acres	between 11-15 acres	between 16-20 acres	between 21-25 acres	between 26-30 acres	Above 30 acres
Jhiwar	Owned land ..	..	..	..	..	1	..	..	1
	Leased in land ..	1	..	..	..	..	..	..	..
	Leased out land ..	..	..	1	..	..	..	..	..
Nai	Owned land ..	1	..	..	..	..	..	..	..
	Leased in land ..	..	1	..	..	..	..	..	..
	Leased out land ..	..	..	..	..	..	..	..	..
Bania	Owned land ..	1	2	..	..	..	..	..	..
	Leased in land ..	..	2	..	..	..	..	..	..
	Leased out land ..	..	..	..	..	..	..	..	..
Chhimba	Owned land ..	..	..	..	1	..	..	..	..
	Leased in land ..	..	..	..	1	..	..	..	..
	Leased out land ..	..	..	..	..	..	..	..	..
Tarkhan	Owned land ..	1	4	..	..	..	1	..	..
	Leased in land ..	..	..	..	..	..	..	..	..
	Leased out land ..	..	2	..	..	..	1	..	..
Sadhu	Owned land ..	..	..	..	..	..	..	..	..
	Leased in land ..	..	1	..	..	..	..	..	..
	Leased out land ..	..	1	..	..	..	..	..	..

The owner-households include 76 households of Sikh *Jats*, 15 of *Ramdasias*, 4 of *Brahmans*, 2 of *Jhiwars*, 1 of a *Nai*, 3 of *Banias*, 1 of a *Chhimba* and 6 of *Tarkhans*. Among Sikh *Jat* owner-households the holdings of 11 vary between one and five acres, of 21 between six and ten acres, of 10 between eleven and fifteen acres, of 17 between sixteen and twenty acres, of 5 between twenty-one and twenty-five acres and one household owns more than twenty-five but less than thirty acres while the holdings of 11 households measure more than thirty acres each. 11 *Ramdasia* households own less than one acre of land each and the holdings of 4 vary between one and five acres. Of the four *Brahman* land-owning households the holding of one is more than one but less than five acres, of the second more than five but less than ten acres, of the third more than ten but less than fifteen acres and of the fourth more than fifteen but less than twenty acres. One *Jhiwar* household owns more than 30 acres of land while the holding of another falls in the category 16—20 acres. The holding of the solitary *Nai* household measures less than an acre. Among *Banias* the holding of one household is smaller than one acre and of two are more than one but less than five acres each. The holding of the *Chhimba* household falls in the group 11—15 acres. Among *Tarkhans* one household owns less than one acre of land, the holding of another falls in the group 21—25 acres and the holdings of four households vary between one and five acres.

39 households of Sikh *Jats*, 2 of *Brahmans*, 1 of a *Jhiwar*, 1 of a *Nai*, 2 of *Banias*, 1 of a *Chhimba* and 1 of a *Sadhu* cultivate land taken on *batai*, 25 households including 19 of Sikh *Jats*, 1 of a *Brahman*, 1 of a *Jhiwar*, 3 of *Tarkhans* and 1 of a *Sadhu* have leased out either the whole or portions of their holdings.

In this village the holdings of about two-thirds of the land-owning households have been affected after the death of the head of the household—57 households lost land, 19 gained and 32 remained unaffected. The Sikh *Jat* households were affected the most: 39 suffered a loss and 14 gained land. The holdings of 10 *Ramdasia*, 3 *Tarkhan*, 2 each of *Jhiwar* and *Brahman* and one of a *Bania* households also got dwindled. Two *Ramdasia* and one *Nai, Brahman* and *Bania* households each, were beneficiaries (TABLE 23). It may be noted that the number of households which have suffered loss of land during one generation is considerably more than that of those which have gained land during the same period, showing that the big land owners are becoming bigger and the small smaller.

Causes of change.—A number of factors inter-act to account for the loss of land to some households in successive generations and gain of land by others. The joint family system is on the decline. Soon after the death of the father his sons divide the land among themselves so that each may be able to eke out his existence, individually. This phenomenon is almost universal although it is realised that the division of ancestral land is in the interest neither of family resources nor of efficient farming. The uncurbed tendency to spend on non-productive projects and functions leads to loss of land through its mortgage in the first instance and its sale as a last resort.

Acquisition of additional land is the result of purchase of land, as possession of land is believed to raise one's social status, land held against loans, and land inherited on the death of relations, immediate or distant. In this village *Ramdasias*, the erstwhile landless tillers, have been granted ownership rights over the land they tilled after payment of prescribed compensation to the owners of such land.

But it will be seen that no major change is perceptible in the agrarian set-up of the village. There is in-born love for the traditional occupation and lack of enterprise for either adopting other main or subsidiary occupations or modernising the farming techniques. Illiteracy coupled with meagre capital resources undermines every effort at changing the existing pattern. Vigorous and enthusiastic popularisation of modern techniques and practices of agriculture could break this inertia but so far only the fringe of the problem seems to have been scratched.

DESCRIPTION OF DIFFERENT OCCUPATIONS

AGRICULTURE

Agriculture is the main economic activity of the village community. The total cultivated area in Kunran, as already mentioned, is 1,450 acres out of which 969 acres are irrigated by wells and canals and 481 acres are unirrigated. In 1960-61, *kharif* crops were sown on an area of 945 acres (65.17 per cent of the total), out of which only 114 acres (12.06 per cent) matured while the remaining 831 acres (87.94 per cent) did not mature due to heavy rainfall. Of the *kharif* crops, the more important are: cotton, *chara*, maize, *bajra*, groundnut, *chari*, sugarcane and fruit covering 34.29, 26.35, 16.51, 7.30, 5.18, 5.08, 2.43 and 1.38 per cent, respectively, of the total sown area. Pulses like *mash*, *mungi*, *moth* and *til*, chillies and flax together cover only 1.48 per cent of the total sown area. Again, during the same year out of the total area of 1.450 acres under cultivation 1.284 acres (88.55 per cent) were devoted to *rabi* crops, out of which 1151 acres (89.64 per cent) matured and

133 acres (10.36 per cent) failed to mature. Among the *rabi* crops, *gochani* (wheat gram) accounting for 53.89 per cent of the area, is the most important and wheat and gram sown separately account for 21.81 per cent and 10.12 per cent, respectively, of the cultivated area. Fodders cover 10.98 per cent of the sown area. Other minor *rabi* crops are: barley *sarson*, potato, *masri*, onion and carrot. Two facts at once become obvious: (i) more land is put under *rabi* crops than under *kharif* crops and (ii) food crops claim a major portion of the cultivated acreage. Farming practices connected with different *rabi* and *kharif* crops are described in the succeeding paragraphs.

Wheat.—Wheat is sown both on irrigated and unirrigated plots which mostly remain fallow during the *kharif* harvest. The fields are ploughed 5 to 10 times between *Phalgun-Chet* (March) and the end of *Kartik* (mid-November) when the seeds are sown. Farmyard manure at the rate of 2 cart-loads per *kachcha bigha*, one cartful of manure weighing 15 to 20 maunds, is added to the plots before sowing the seed. The field is watered and sown after two ploughings; later it is levelled and subdivided into small portions having distinct boundaries 6 to 9 inches high. The seeds sprout five days after the sowing. Wheat fields are watered at least thrice—in the middle of *Maghar*, end of *Pos* and middle of *Phalgun*—and upto six times if there is no rainfall. Weeding is done only once in the beginning of December. The important weeds infesting the crop are *baathu*, *poli*, *piaaji*, *matra*, and *khanda*. The crop takes six months to mature. It is reaped in the beginning of *Baisakh* (mid-April). There is a proverb *kanakin koonjin mehna je rehen Baisakh*—it is a great stigma if wheat remains unreaped and the cranes remain in the plains after *Baisakh*. On an average five seers of seed are sown per *kachcha bigha*. Good and average harvests give an output of 5 and 2 maunds of wheat per *kachcha bigha*, respectively.

Gram.—Gram is sown mostly on unirrigated light sandy soils. Three ploughings are given to the soil between mid-June and mid-October. The land is watered only once before sowing. The gram crop is entirely dependent on the rains in July and August. The sowing of gram continues from the beginning of October to mid-November. Gram-fields are not manured. Sprouts appear eight days after sowing. Weeding is done once in early December. The gram crop is infested by the same weeds as the wheat crop. It matures after six months and its harvesting begins in early April. The amount of seed required per *kachcha bigha* is 5 seers. The average and good produce per *kachcha bigha* are 2 and 4 maunds of gram, respectively.

Mustard.—The field in which mustard is to be sown is given 5 or 6 ploughings between July, and the beginning of September. It is not manured. The sowing of mustard seed lasts from early October to early November. Seeds sprout four days after sowing. The field is watered once before sowing and no waterings are given to the crop. Like gram, mustard is also sown in *barani* lands. Unwanted growths sapping the nourishment of the crop are weeded out in early December. The crop matures in 5 months and is harvested from mid-March to early April. One quarter of a seer of mustard seed is enough to grow the crop over an area of one *kachcha bigha*. The output per *kachcha bigha* varies between one and two maunds.

Bajra.—It is sown mostly in *barani* lands. The plots are ploughed twice in early July. The *bajra* crop is not manured. Sowing takes place in the first-half of July and sprouts appear four days later. It is given one weeding in early August. The important weeds include *khabbal, motha, taandala, salaara, makra* and *hilra.* The crop matures in about three months and is reaped without stalk in the first half of November. Seed required per *kachcha bigha* is half a seer. The produce varies between 2 and 2½ maunds per *kachcha bigha.*

Jowar and Chari.—The *chari* crop is sown both in irrigated and unirrigated lands. After one watering the land is ploughed twice in the middle of June. The crop is sown in June/July. The crop is not weeded. It is reaped from mid-October to mid-November. The crop takes four months to mature. The seed required is five seers per *kachcha bigha* and the produce is two maunds. The yield of green *chari* fodder is about 30 maunds per *kachcha bigha.*

Sugarcane.—It is grown in irrigated lands. Five to ten ploughings are given from mid-November to mid-March. The plots are manured at the rate of four cart-loads of indigenous manure per *kachcha bigha.* The land is watered and ploughed. Seedlings are planted six to seven inches apart and the operation lasts from mid-March to early May. Between May and July the crop is given four fortnightly weedings. The important weeds are *khabbal, motha* and *salaara.* The crop is watered after every twenty days at least ten times. The crop takes ten months to mature. Harvesting and juice-extraction continues from December to February. The juice is boiled and turned into jaggery. Seeds required per *kachcha bigha* weigh about five maunds. The produce of *gur* varies between six and ten maunds per *kachcha bigha.*

Paddy.—Saplings are purchased from Sangrur or neighbouring villages. Four to eight annas are paid for buying saplings grown over an area of 1½ feet square. The soil is ploughed twice or thrice. Transplanting of sprouts is done between the 20th *Asadh* and 10th *Shrawan* (July) after rainfall. It is hoed once by hand, a month after the transplanting operation. The weeds are *saunf* and *ghaas.* The crop is watered after every ten or fifteen days, atleast ten times. The crop takes 2½ months to mature. It is reaped in the middle of *Maghar* (early December) and yields from four to five maunds of paddy per *kachcha bigha.*

Groundnut.—It is grown on unirrigated lands which are neither manured nor watered before sowing. The soil is ploughed four or five times from the beginning of *Asadh* (mid-June) to the middle of *Shrawan* (early August). Groundnut is sown from the beginning of *Shrawan* (mid-July) to the middle of *Shrawan* (early August). Seed-grains sprout eight days after sowing. It is hoed once in the beginning of *Bhadon* (mid-August). The weeds are *khabbal, motha* and *taandala.* The crop takes five months to mature. The seed required is six seers and the yield varies from three to five maunds per *kachcha bigha.*

Pulses and Gawara.—They are sown in unirrigated lands. The soil is not manured. Fields are sown in the beginning of *Shrawan* (mid-July) generally after one ploughing. Sprouts appear four days after sowing. Weeding is done by hand after one month.

Barley.—The technique of barley-cultivation is analogous to that of wheat-growing except that barley is sown later and ripens earlier than wheat. The land is ploughed thrice prior to sowing. It is not manured. The seeds are sown in the month of *Bhadon* (August-September). The crop is given one watering in the month of *Asuj* (September—October) and one weeding in *Maghar* (November—December). It is reaped in early April. Seed required weighs 5 seers per *kachcha bigha* and the produce varies between 1½ and 2 maunds per *kachcha bigha.*

Onion.—The area in which onions are to be grown is subjected to three or four ploughings. A dose of framyard manure is given at the rate of 60 to 80 maunds per *kachcha bigha.* The saplings are purchased either from the nursery at Sangrur or from neighbouring villages. Transplanting is done between mid-November and early December. The crop is watered after every ten days and requires at least ten to twelve waterings. Weeding is done only once in February—March. The crop is ready in four months. Onions are dug out and crop collected from the end of *Jeth* (mid-June) to the middle of *Asadh* (early July). The produce per *kachcha bigha* varies between 15 and 25 maunds.

Maize.—Maize is the main *kharif* crop. It is sown in irrigated lands. The land is given five to six ploughings commencing from the middle of *Jeth* (early June) and continuing upto the 20th *Asadh* (second week of July). The land is manured at the rate of four cart-loads weighing sixty to eighty maunds of indigenous manure per *kachcha bigha.* The field is watered before sowing if there is no rainfall. Maize is sown between the 20th *Asadh* and the 15th *Shrawan,* i.e., in the month of July because the cultivators wait for the rains to avoid labour and cost involved in watering. The sown plots are then levelled and partitioned into sub-plots. The sprouts appear after five days. The maize crop is weeded twice: once, 15 days after sowing and again after a further lapse of 10 days. Important weeds infesting this crop are locally known as *khabbal, motha, hilra salaara* and *taandala.* Maize fields are watered thrice after every twenty days or a month. Maize crop takes 90 days to mature. Every stalk bears two to three cobs. The harvesting starts in mid-October and is over by mid-November. Seed required per *kachcha bigha* weighs two seers, and the output varies between four and six maunds.

Cotton.—It is generally sown on irrigated lands. The soil is not ploughed. The land from which wheat crop has been harvested is manured at the rate of two to three cartfuls, i.e., 30 to 40 maunds of farmyard manure per *kachcha bigha* and is watered if it does not rain. Seeds are sown broad-cast from the beginning of *Baisakh* (mid-April) to the middle of *Jeth* (early June). The land is then ploughed, levelled and sub-divided into small plots. Sprouts appear six days after sowing. Weeding is done two to five times, usually after every ten to fifteen days commencing in the middle of *Asadh* (early July). The important weeds are *khabbal, motha, salaara, hilra, taandala* and *makra.* Picking of cotton commences in the middle of *Asuj* (early October) and ends by the end of *Kartik* (mid-November). The work of picking is generally done by women. Some seeds are kept for sowing and the remainder, fed to the milch cattle in winter. The cotton crop takes seven months to mature. Seed required is 1¼ seers per *kachcha bigha* and the produce varies between two and four maunds.

Pulses and Gawara.—These crops depend entirely on rainfall, take five months to mature and are reaped in the beginning of *Maghar* (mid November). Seed required is one seer per *kachcha bigha*. The yield per *kachcha bigha* varies between one and one and a half maunds.

San.—The field is ploughed only once before sowing. *San* is sown broadcast in the middle of *Asadh* (early July). Later, it is ploughed and levelled but is neither hoed nor manured. The crop is ready after four months and is reaped in the beginning of *Kartik* (mid-October). The stalks are immersed in pond water and allowed to ret for five days and later on the *san* fibre is pealed off the stalks. The sticks are used as fuel and the fibre is used for making ropes and strings. Seed required is 20 seers and the yield amounts to one maund each of *san* fibre and grains per *kachcha bigha.*

Chillies.—The plots in which chillies are to be grown are ploughed 8 to 10 times from the beginning of *Baisakh* (mid-April) to the beginning of *Asadh* (mid-June). Seeds are sown in the beginning of *Baisakh* (mid-April). The soil is then manured at the rate of 3 cartfuls of farm-yard manure per *kachcha bigha.* Sprouts are ready for transplanting in *Baisakh* and *Jeth* (mid-May to mid-June). The crop is hoed three or four times at intervals of fifteen to twenty days. The important weeds include *khabbal, hilra, motha* and *makra.* About ten waterings are given after intervals of 15 to 20 days each. The crop stays on land for about seven months. Picking of chillies commences in the beginning of *Kartik* (mid-October) and continues to the end of *Pos* (mid-January).

Chara (Metha).—Land put under *chara* is not ploughed. Seeds are broadcast in the manured lands vacated by maize and cotton between the middle of *Asuj* (early October) and the middle of *Kartik* (early November). The crop is ready after four months but lasts six months. It is reaped between early February and early April. It is neither hoed nor manured. It is watered about ten times after intervals of 15 to 20 days each. Seed required per *kachcha bigha* is five seers. The yield is two maunds of *metha* grains or 40 maunds of green fodder per *kachcha bigha.*

Trends of change

Certain changes in patterns of cropping and farming are distinctly visible. Groundnut and paddy cultivation was introduced in the village only four years ago. Chillies were first grown ten years ago. The area put under *jowar,* a millet and *halion,* a fodder crop, is on the decline. Generally speaking, the acreage under food crops greatly decreased during the decade 1941-42 to 1952-53 but a study of the pattern of *jinswar* up to 1961-62 reveals a reversal of this trend. (TABLES 24 and 25). The depth of water below the surface has decreased from 12 feet to about eight feet. The climate has become slightly colder than what it was a decade earlier, and the soil is not scorched by the heat to the same extent as used to happen earlier. And on account of heavy rainfall, the villagers state, the dates for sowing and harvesting crops have been advanced by 15 days over the last eight years. The dates of agricultural operations for the cultivation of cotton have been advanced by one month.

Nature of produce

According to the *Jinswar* statement the Kunran village produces wheat, maize, *bajra,* sugarcane, cotton, oilseeds,

gram, pulses, barley, paddy, chillies, *jowar, halion, gawara, til,* flax, fodder, carrots, melon, potatoes and onions. An idea of the nature and quantity of agricultural produce can be gained by correlating the following statistics for 1952-53 and 1953-54 as copied from the *Jinswar* statement and figures of production of ten commodities in 1961-62 as compiled by the Investigator from the household schedules canvassed in the village:—

Commodity	Quantity produced in maunds		
	1952-53	1953-54	1961-62
Wheat ..	2,522	4,756	9,266
Maize ..	1,595	1,803	2,576
Bajra ..	890	1,172	573
Cotton (Lint) ..	2,840	2,730	2,652
Oilseeds ..	91	153	214
Gram ..	3,474	4,238	1,318
Pulses ..	892	1,090	21
Barley ..	1,017	258	40
Paddy ..	..	..	12
Chillies ..	24	87	7

Area put under sugarcane was 32 acres both in 1952-53 and 1953-54 but it declined to 29 acres in 1961-62.

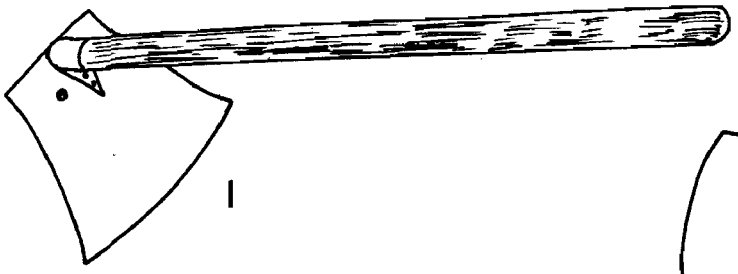
Both 1952-53 and 1961-62 have been normal years. A comparative study of figures of production of these two years reveals that the total production of wheat, maize, oilseeds, onions and paddy has gone up, but the production of *bajra*, sugarcane, gram, pulses, barley, and chillies has declined. Moreover, the area put under fodder crops was more at the end of the last decade than at its beginning.

Tools and equipment

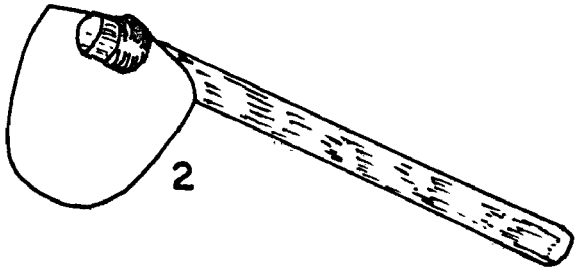
Farmers use various tools and equipments almost all of which are antiquated. Sketches of important agricultural implements and tools have been given separately. The following statement gives the names of different tools and equipments in use along with details of use, approximate cost, useful life and place from where they are available:—

Tool/equipment	Use	Approx. cost (Rupees)	Useful life (Years)	Place from where obtained
Desi plough (*hal*) ..	Ploughing fields ..	20	1	Locally available
Maston plough (*hal*) ..	—do—	25	5	Sangrur
Bullock-cart ..	Transporting agricultural produce and manure	500 to 1,000	20	Dhanaula village
Suhaga ..	Levelling and clod-crushing ..	40	5	Locally available
Suhagi ..	—do— ..	20	5	—do—
Jindra ..	Embanking fields ..	5	15	—do—
Kassi (mattock) ..	Embanking and watering fields and making irrigational channels	7	5	Sangrur
Khurpa ..	Hoeing and weeding ..	2	1	Sangrur
Sabarkata ..	Collecting grains at the time of winnowing ..	1.50	5	Locally available
Sickle (*daati*) ..	Reaping crops ..	2.50	5	Sangrur
Dosanga of wood ..	Separating grains from chaff ..	3	3 to 4	Locally available

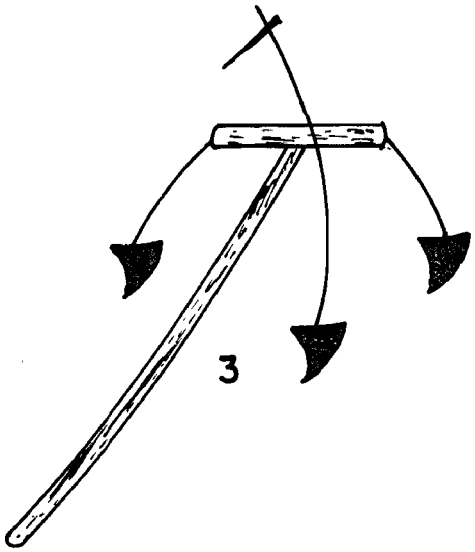
AGRICULTURAL IMPLEMENTS



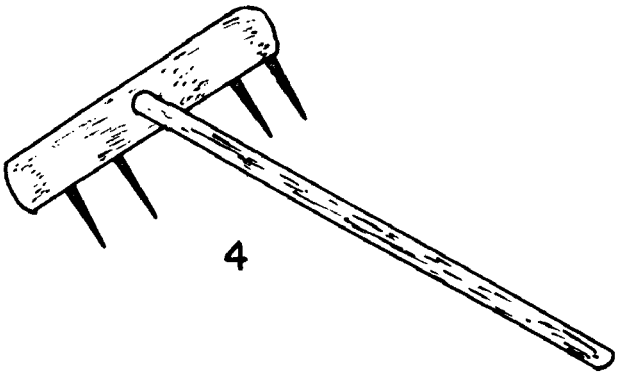
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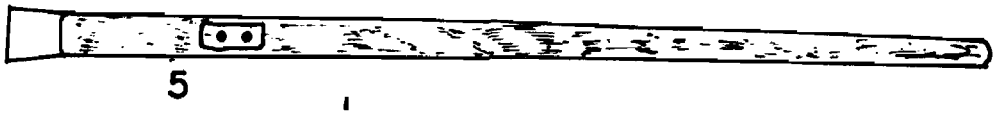
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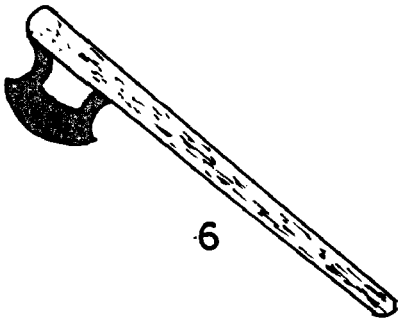
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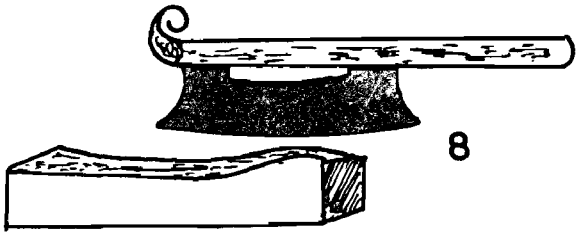
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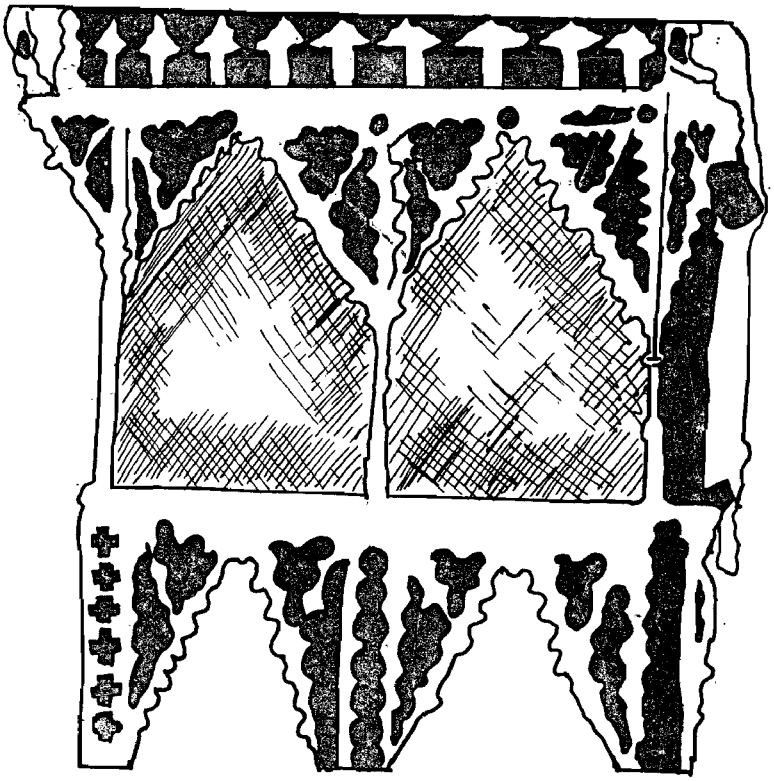
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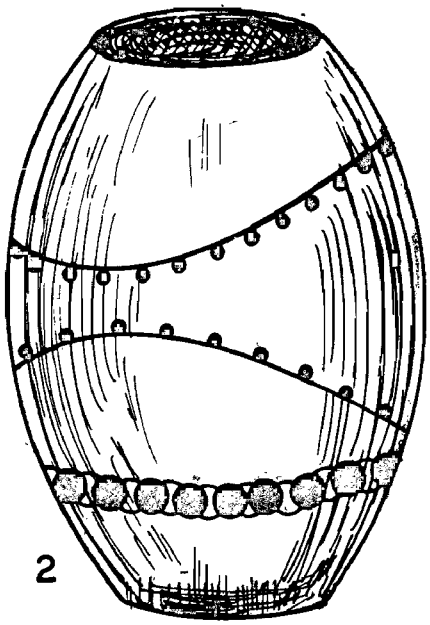


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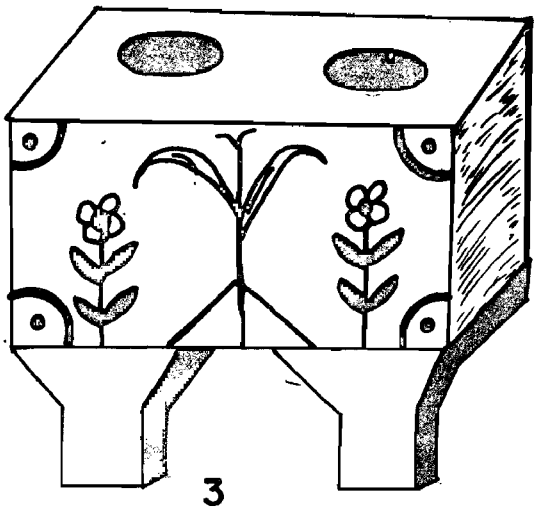
1. KASIA
2. KASSI
3. TRIPHAALI
4. JATT
5. GANDAALA
6. GANDASA
7. TAKUA
8. TOKA

EARTHEN RECEPTACLES FOR FOOD - GRAINS





2



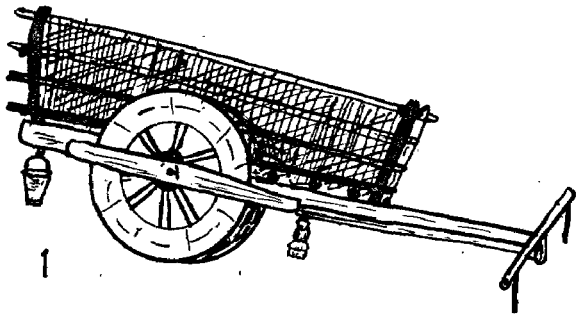
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1. PIRHA

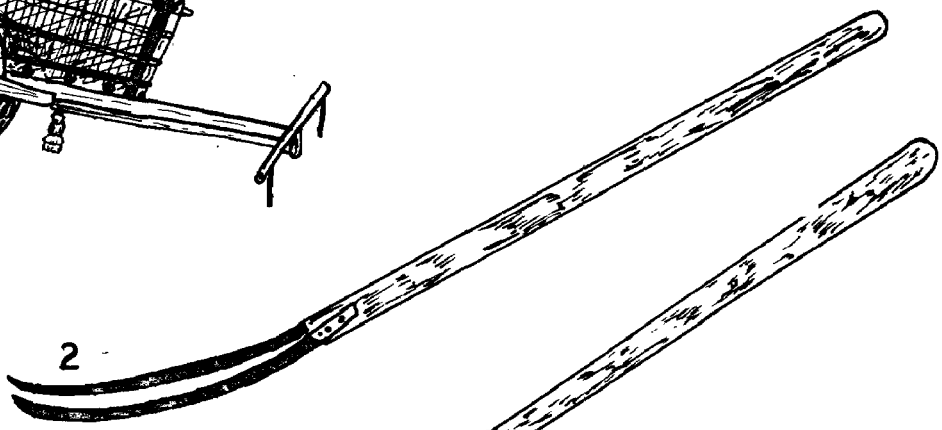
2. BHAROLI

3. PIPA

AGRICULTURAL IMPLEMENTS

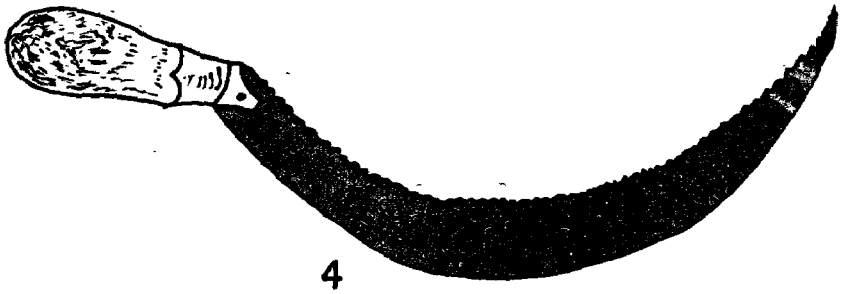


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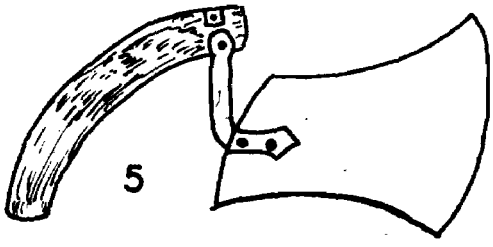


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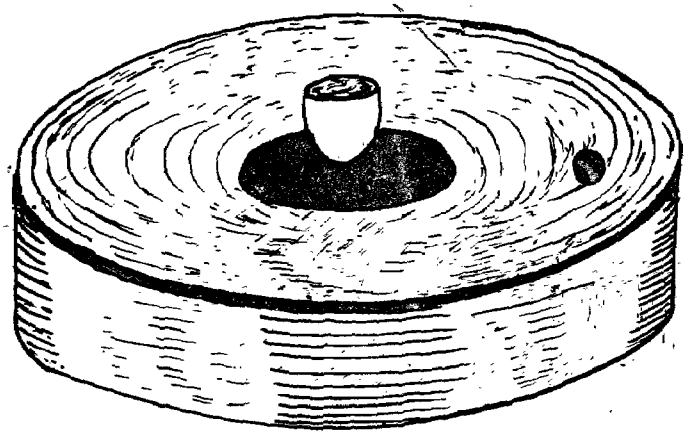
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5

1. GADDA
2. SALANG
3. DOSANGA
4. DAATI
5. KHURPA

POTTER'S TOOLS



1



2



3



4

1. CHAK
2. SOTI
3. KANERA
4. KUCH

Tool/equipment	Use	Approx. cost (Rupees)	Useful life (Years)	Place from where obtained
Tangli ..	Spreading and threshing harvest ..	5	3	Locally available
Salang ..	Carrying thorny bushes for fencing	1	2	—do—
Jatt ..	Spreading wheat-sheaves ..	4	3	—do—
Phalla ..	Threshing wheat ..	4	1	—do—
Chhajali ..	Winnowing ..	5	2 to 3	Sangrur
Chaff-cutting machine ..	Chaff-cutting/fodder-cutting ..	70	10	—do—
Chaff-cutter ..	—do— ..	2	5	—do—
Takua ..	Lopping thorny branches and fence-making	2	5	—do—
Gandaala ..	Fence-making ..	1	10	Locally available
Khapra ..	Cutting sugarcane ..	1	2	Sangrur
Triphaali ..	Weeding ..	25	10	—do—
Kangha ..	Collecting *khabbal* from fields ..	10	5	—do—
Pair of *Lassan* (ropes) ..	Securing load on bullock-cart ..	10	5	Locally available
Sadwai ..	Lifting a cart for wheel-lubrication	2	20	—do—
Kasia ..	Weeding and hoeing ..	5	4	Sangrur

Of the agricultural implements listed above the *desi* and Maston ploughs, bullock-cart, *suhaga* and *suhagi* only are driven by bullocks. All the rest are manipulated exclusively by human-beings.

Trend of change in Tools, Equipment and Techniques

Method of farming is generally speaking, primitive. Except Maston ploughs and *triphaali* which are being gradually adopted by some peasants, the old and antiquated tools and equipments are largely owned and used. They are either purchased ready-made from Sangrur or got made at home by the village artisan by supplying him the materials. With increased demand for these tools and equipments and as a result of specialisation in their production in small towns resulting in reduction of cost there is a trend towards their adoption. And to that extent the traditional bond between the agriculturists and the artisans is undergoing a change. Mechanical appliances have not so far found favour with farmers in this village.

Organisation of man-power

Generally, all male members of the household actively engage themselves in fields at the time of various agricultural operations. The women-folk, besides carrying meals and refreshments to fields, assist in light agricultural operations such as picking cotton, separating *bajra*-cobs from the stalks, removing grains from maize-cobs etc.

Out of 105 agriculturist households (including those households which adopt agriculture as subsidiary occupation) 36, engage attached labourers for the year. The attached agricultural labourer assists the peasant households throughout the year in all agricultural operations and in return gets one-fifth of the agricultural produce per plough. During busy season, labourers are employed on daily wages. Sixteen households of the village (8 of *Ramdasias*, 1 of a *Brahman*, 2 of *Mazhbi* Sikhs, 1 of a *Mirasi*, 2 of *Bazigars* and 2 of *Jhiwars*) provide labour-force against daily payment. Ten of them have adopted agricultural labour as their main occupation and the remaining six households follow it as a subsidiary occupation. The practice of mutual aid in agricultural operations prevails. Out of 105 households of agriculturists (including those households which adopt agriculture as subsidiary occupation only), 91 households take the help of neighbours at the time of sowing, harvesting, etc., and 89 households assist neighbours and receive help in cultivation in the shape of manual labour (TABLE 27). The daily-labourers are mostly engaged, at the time of harvesting of the wheat crop and hoeing and weeding operations. They are also employed for converting surgarcane juice into *gur* and *shakkar* and for firing the furnace on which juice is desiccated. The rates of wages have been discussed under 'Nature of expenditure for different operations'.

Source of Finance

The chief sources of agricultural finance for the peasant are co-operative society, *arhtias* and friends and relatives. The Block agency also provides loans in kind. For acquiring capital assests such as land, livestock, machinery or constructing wells, etc., requiring huge amounts, well-to-do *zamindars* and money-lenders are approached though they charge high rate of interest viz., 18¾ per cent. TABLE 28(b) 'indebtedness by causes' reveals that loans taken for improvement of land and agriculture form an insignificant part—6.5 per cent—of the total debt.

Nature of expenditure in connection with various operations

Amount spent in defraying water rates for canal irrigation, money spent on purchasing tools, seeds, fertilizers, etc., payments made to attached and casual agricultural labour and expenses incurred on transporting and marketing agricultural produce are the main items accounting for expenditure in connection with various operations. Out of these, the system of paying attached and casual labour may be discussed here. The daily wages for a labourer employed to harvest wheat crop are as heavy a sheaf of wheat as he can carry in addition to a free meal and tea. Hoeing charges per day include, besides cash payment of one or two rupees, meals and tea twice a day. A person employed to feed fuel to the furnace in the *gur*-making operation is given two meals, two teas and five seers of *gur* for every 24 hours of service. However, labourers hailing from U.P., and engaged in the *gur*-making operation are paid at the rate of seven annas per maund of *gur* made and eight annas per maund of *shakkar*. In addition, they are served free meals and tea and given tobacco allowance at the rate of two annas for every 24 hours of service. The agricultural labourer who remains attached with a peasant throughout the year is entitled to one-fifth of the total annual produce if it is a one-plough cultivation and one-tenth if it is a two-plough cultivation.

Utilisation of produce

The table given below shows the utilisation of produce in the village during the year 1961-62.

Product	Quantity produced annually	Quantity consumed annually by the producing households	Marketable surplus
	(Maunds)	(Maunds)	(Maunds)
Wheat ..	9,266	6,545	2,721
Maize ..	2,576	1,915	661
Bajra ..	573	355	218
Gur ..	469	459	10
Cotton ..	2,652	227	2,425
Oilseeds ..	214	128	86
Gram ..	1,318	1,021	297
Pulses ..	21	21	..
Barley ..	40	36	4
Paddy ..	12	6	6
Chillies ..	7	7	..
Total	17,148	10,720	6,428

From this table it is clear that 62.5 per cent of the total agricultural produce is consumed by the producing households themselves and only 37.5 per cent of produce is available for disposal within the village to non-cultivating households or in the markets at Sangrur and Barnala. Internal consumption of food crops is as high as 72.5 per cent, but as low as 12.4 per cent in the case of cash crops. A scrutiny of cropwise consumption of agricultural produce in the village for the year 1961-62 reveals that the marketable surplus for wheat, maize, *bajra*, *gur*, cotton, oilseeds, gram, barley and paddy is 29.4 per cent, 25.7 per cent, 38 per cent, 2.1 per cent, 91.4 per cent, 40.2 per cent, 22.5 per cent, 10 per cent and 50 per cent, respectively, of their gross product. Commodities like *gur*, pulses and chillies are just enough to meet domestic requirements. The quantity of surplus barley is also insignificant. Cotton is the main cash crop of this village, indeed of this area. Oilseeds and millets also bring in good returns to the producing households. Farmers do not prefer rice to wheat as evidenced by the fact that 50 per cent of the total produce of paddy is put out on sale.

Marketing of produce

About 28 per cent of the yield of food crops and about 88 per cent of the output of cash crops are available as marketable surplus. A large portion of surplus foodgrains, *gur*, and oilseeds are marketed at Sangrur. But cotton is mostly purchased by *Banias* of Duggan, Bahadarpur, Longowal and Sangrur from the village itself. Some quantities of foodgrains are purchased by non-cultivating households of the village for domestic consumption. The farmers of Kunran patronise 5 *arhtias* of Sangrur from whom they purchase oil-cakes, cotton-seeds, and other items for human and animal consumption. Villagers also obtain credit from the *arhtias* and always call on them whenever they happen to visit the market. The commission-agents arrange an open auction of the produce in the presence of a large number of buyers in return for a commission of 75 np. per 100 rupees of sale proceeds. The farmers have also to pay transport charges at the rate of six annas per maund if the produce is taken to Sangrur and at the rate of eight annas if it is sold at Barnala.

Agricultural Calendar

The agricultural calendar of the village is given below.

Month	Operations
Chet (March-April)	.. *Kharif* ploughing ; reaping and threshing of oilseeds and barley; planting of sugarcane
Baisakh (April-May)	.. Harvesting and threshing of *rabi* crops; weeding and watering of sugarcane ; sowing of cotton and chillies
Jeth (May-June)	.. Threshing of *rabi* crops completed, grains and fodder are stored ; weeding and watering of sugarcane continue, cotton sowing, transplanting of chillies
Asadh (June-July)	.. Sowing of maize, *bajra*, *chari* and *san*; transplanting of paddy; digging out of onions; weeding of sugarcane, cotton and chillies; *rabi* ploughing started
Shrawan (July-August)	.. Sowing of groundnut, pulses *gawara*, sowing of maize and transplanting of paddy completed; watering of maize and paddy; *rabi* ploughing continues
Bhadon (August-September)	.. *Rabi* ploughing continues; watering of maize and chillies, hoeing of maize, chillies and groundnut
Asuj (September-October)	.. *Rabi* ploughing continues; sowing of *sarson*, gram and *metha*; picking of cotton commences
Kartik (October-November)	.. *Rabi* sowing completed ; harvesting of *kharif* crops, digging out of groundnut; picking of cotton continues.
Maghar (November-December)	.. Harvesting of *kharif* crops and digging out of groundnuts completed; cotton-picking continues; transplanting of onions; weeding of *rabi* crops
Pos (December-January)	.. Cotton-picking completed; watering of *rabi* crops
Magh (January-February)	.. Watering of *rabi* crops continues; reaping and crushing of sugarcane and ploughing for sugarcane
Phalgun (February-March)	.. Weeding of onion; watering of *rabi* crops continues; reaping and pressing of sugarcane completed ; ploughing for sugarcane continues; fodder cutting

Pests

Many agricultural pests infest different crops in this region. Top-borer infests sugarcane, maize and millet crops, *telua* and *thuthi* damage cotton crop, *kungi* and *kaarangiari* spoil the wheat crop, *kungi* infests the gram crop and *telua* saps the vitality of the *sarson* crop.

Improved seed and Fertilizers

Use of improved varieties of seed is on the increase. Farmers use both C-273 and C-228 varieties of wheat seed though the former gives better yield than the latter. The 320F cotton is quite popular. White variety of sugarcane seed bearing the number C 0453 has been adopted by most of the cultivators in this village. Only about 20 households use chemical fertilizers besides farm manure.

ANIMAL HUSBANDRY

No household in the village follows fishing or forestry as the main or

subsidiary occupation. One Sikh *Jat* household following sheep-rearing as a secondary occupation owns forty sheep. Other livestock required for cultivation, transport and milk-production are owned and reared by a majority of households, both for family use and sale. Details of livestock owned castewise are given in TABLE 26. These livestock are either home-bred or bought locally from some neighbouring village or the cattle fairs. The villagers mostly visit ten cattle fairs held at different places in the Sangrur District and one held at Nabha. The names of places where these are held, their distances from Kunran and the frequency of fairs are listed below.

Venue of the cattle fair	Distance from Kunran (miles)	Frequency of the cattle fair per year
Duggan ..	1	1
Sangrur ..	8	12
Sunam ..	9	3
Lehragagga ..	12	2
Dhanaula ..	9	4
Barnala ..	15	2
Alal ..	8	1
Dhuri ..	18	2
Malerkotla ..	22	2
Nabha ..	25	2
Bara-Graon ..	7	2

Almost every household owning livestock possesses a cattle-shed attached to the residential building or close to it, built separately. During winter they are kept inside at night and in the open during the day, if the weather is clear, so that they may remain warm in the sun-shine. During summer they are tethered in the open courtyard at night and in the cattle-shed or under the shade of trees in day-time. Except bullocks and camels, all other livestock are grazed in the fields for the greater part of the day. The only free facility for grazing is in the *shamlat* lands or on the fields soon after a crop has been harvested. The roadside pastures owned by the Government are purchased at the time of annual auction by a number of households jointly or severally.

The grazing of livestock is undertaken both by the households themselves and by the paid grazier of the village. In the former case one of the young members of the household is exclusively put on this job. He is not sent to school for studies. Sometimes old persons of the household unfit for hard operations of agriculture take up this work. In the latter case a paid grazier is jointly employed by a number of households who lack sufficient man-power for this type of work or have an inclination to send all of their children to school. The paid grazier jointly employed by a number of households charges two rupees per buffalo and one rupee per cow for rendering service for a period of six months. In addition, he gets a handful of flour daily from each household whose cattle he takes for grazing. The sheep-breeder has separately engaged a grazier for the sheep owned by him. The grazier is paid a fixed wage of Rs. 250 per year in addition to daily meals and tea.

The only tools and equipment owned by the people for animal husbandry are: (i) a wooden spade (*phawra*) for clearing off dung; (ii) a basket (*tokra*) made of twigs or bamboo sticks or an iron vessel (*tasla*) for carrying dung to the pits; (iii) a tethering rod (*kila*); (iv) a wooden stall; (v) a tethering chain or rope (*sangal* or *rassa*); and (vi) a bill-hook (*takua*) owned by the sheep-breeder for cutting off branches of trees for feeding sheep on their leaves.

The village owns a pedigree bull of the Hissar-breed. There is no pedigree or *desi* buffalo-bull. Buffalo-bulls owned by the neighbouring villages serve buffaloes of this village. The sheep are also of local breed. Artificial insemination is not practised.

The total debt outstanding against the villagers for purchase of cattle is Rs. 7,943 and for fodder Rs. 1,280. These items constitute 4.9 per cent and 0.8 per cent, respectively, of the total indebtedness of the village. The averages for these two types of debts per indebted family are Rs. 273.89 and Rs. 116.36, respectively. Mostly, family resources are sufficient to meet expenditure on these items but villagers do not hesitate to obtain loans from other agencies also.

There are no special patrons and clients. Milch cattle are purchased mostly by urban people when they are in lactation. The draught and transport animals are purchased by farmers of the neighbouring areas when their own draught animals die or they want to increase their existing stock. Price of a buffalo varies between 200 and 500 rupees, of a cow between 80 and 200 rupees and of a bullock between 500 and 700 rupees. The local *Bazigars* purchase annually wool worth Rs. 240 and lambs worth Rs. 300 from the sheep-breeder which they sell at a profit at Malerkotla and Amritsar.

No household of the village sells milk. Only ten households sell *ghee* in small quantities left over after meeting their domestic needs. Thus the entire quantity of milk and a large quantity of *ghee* are consumed by the producing households themselves. A buffalo yields eight to twelve seers of milk per day and a cow between two and five seers. Whole of the wool and half of the lambs obtained from the sheep stock are sold outside the village. The surplus cattle when fit for work or yielding milk are sold and the rest of them are retained for domestic use.

The more common fodders fed to livestock in different months of the year are noted below .

Months	Fodders
Phalgun and *Chet*	.. *Barseem, Senji, metha, chara, sarson*
Baisakh and *Jeth*	.. Dry straw of wheat (*toori*)
Asadh to *Maghar*	.. Green *chari, gawara* and maize
Pos and *Magh*	.. Dry straw of wheat (*toori*), dry stalks of maize, *bajra* and *chari*
Magh and *Phalgun*	.. *Aag*, i.e. green tops of sugarcane

Wheat, gram and *gawara* grains are fed to the livestock throughout the year either mixed with *toori* or separately.

Oil-cake, cotton-seed, gram-grains are fed to buffaloes when in milk.

VILLAGE INDUSTRIES

There is no regular organised industrial establishment in the village. Only one Muslim household makes earthern

pottery and another has adopted weaving as a profession. Three households of *Ramdasias* make shoes for sale.

Potters make clayware for distribution among villagers against customary payments in kind or instant payments in cash. Details of the potter's products are given below.

Article	Use	Number produced annually
Ghara	.. Storing water	.. 250
Tauri	.. Simmering milk	.. 150
Rirkana or *taula*	.. Churning	.. 50
Jhakkra	.. Carrying butter-milk to fields	.. 100
Tapla	.. Cooking pulses and *saag*	.. 150
Bathal	.. Soaking corn for buffaloes	.. 25
Dogaran	.. Worship at the *Diwali* festival	.. 250
Jhakkrian	.. Worship at the *Jhakkrian* festival	.. 300
Karwa	.. Worship at the *Karwa-Chauth* festival	.. 1,500
Earthen *hukka*	.. Smoking	.. 15

The potter also makes *thuthian* and *choongre*, earthen lamps of different shapes, used extensively on the occasion of the *Diwali* festival.

No change has taken place in the art of pottery-making during the last couple of decades. The raw material required for making earthen vessels consists of black clay and sand for moulding the ware and dung-cakes for charring it. The pots are coloured either with different kinds of clay or painted with chemical colours obtained from Sangrur. The most important tools required in pot-making are: *soti* or *chalaakar*, *chak*, wooden *thaapa* and *kanera* or *kaneru*. *Soti* is the potter's rod used for revolving the potter's wheel while *chak* is the potter's wheel made of clay mixed with flax on which vessels are shaped. The interior of the raw pot is supported by the *kanera* when its exterior is beaten into shape with the wooden *thaapa*.

SHOE MAKING

Three *Ramdasia* households engaged in shoe-making turn out annually about 800 pairs of country-shoes. Raw material and accessories required in shoe-making include leather, *soot-dhaga*, *pakki reel*, dyes, *sarson* oil, oil-cakes, tartaric extract, silken *logri*, *paatha* and *zari*. Leather is mostly purchased from Jullundur and Malerkotla, but other articles are bought from Sangrur. A number of tools are required in shoe-making. A flat stone serves as the anvil. *Phali*, a flat rectangular piece of wood, is used for cutting leather. Skins are beaten with a bottle-shaped wooden *mogra* and smoothened with a wooden *khabil*. *Ramba* and *rambi* are used for peeling and cleaning leather; *aar* is used for making holes and *kandaari* and *sooi* for stitching. *Kalboot*, the shoe-mould, is an indispensable accessory in this operation.

The village weaver produces annually about 50 cotton plaids, each 7 yards long and one yard wide and 720 yards of *khaddar* having a width of 27 inches. The raw material required is almost exclusively home-spun yarn supplied locally or machine-made yarn purchased from the market. The weaver's tools include *kuch, tur, gardaanak, panakh, hatha kanghi, naal, rachh, kaani, bhoni, kalehra,* and *pairai.*

The potters, shoe-makers and the weavers adopt indigenous designs without seeming to realise that perpetual use of traditional designs would make them monotonous. All the three occupations are traditional. Young boys work as apprentices with the elder members of the household. Generally, a boy at the age of 15 years starts lending a helping hand. None of the craftsmen or apprentices has undergone training in any industrial centre. Nobody in any of these professions has incurred debt. The produce of these crafts is sold locally to the villagers and to the residents of the surrounding villages. Sometimes, shop-keepers in Sangrur purchase country-shoes from the shoe-makers.

About 75 per cent of the earthen pots are utilized within the village and the remaining 25 per cent are purchased by persons from neighbouring villages. It is estimated that out of a total of 800 pairs of shoes produced annually, 300 are purchased by the villagers themselves and the remaining 500 are purchased either by residents of surrounding villages or, sometimes, by petty dealers from Sangrur. The entire quantity of cloth produced annually is consumed within the village itself.

The rates at which various articles of pottery are supplied against payments in kind are given below:—

Article		Rate of payment in kind
Ghara	..	2½ seers of grains
Jhakkra	..	—do—
Tapla	..	1 seer of grains
Taula or *rirkana*	..	10 seers of grains
Bathal	..	2½ seers of grains
Dogaran	..	½ seer of grains
Jhakkrian and *karwa*	..	1 *baati* of grains for a pair
Hukka	..	2½ seers of grains
Choongre and *thuthian*	..	Small un-weighed quantity of grains

Besides, at weddings the potter supplies 11 pots in return for a sum of two rupees and free meals for three days during marriage celebrations. Adults are sold a pair of shoes for Rs. 4 and annas 6, and children for half that price. The weaver charges four rupees for weaving a cotton plaid 6 yards long and about 1 yard wide and 8 rupees for weaving 30 yards of cloth having a width of 27 inches.

The potter works only for two months during the year. He makes *gharas, taurian, rirkani, jhakkras, taplas* and *bathals* for two months during *Phalgun* and *Chet,* and *dogaran, jhakkrian, karwas, choongre* and *thuthian* during another two months of *Asuj* and *Kartik.* One shoe-maker works throughout the year while the remaining two households of shoe-makers work for only seven months from *Pos* to mid- *Chet* and *Asadh* to mid-*Asuj.* During the busy agricultural season, two households engaged in shoe-making work as casual agricultural labourers. Weaving continues throughout the year except for two months of *Shrawan* and *Bhadon* when due to humidity it is not easy to work on coarse yarn.

COMMERCE

There are four shops in the village, two run by *Banias* and two by a *Khatri* and an *Arora* households. They deal in grocery and general merchandise. The *Arora* and *Khatri* households have started these shops during the last decade only.

The village grocer deals in sugar, kerosene, soap, condiments, match boxes, cigarettes, pulses, *sarson* oil, dyes, snuffs, vegetable oils etc. The articles of general merchandise available in the village are buttons, needles, combs, stationery, lamps lanterns, chimneys, articles of toilet, etc. The list of articles sold in the village by these shop-keepers has remained unchanged for the last few years. The commodities are purchased from Sangrur market and are transported either on bicycles or by bus. They are brought in small quantities but the stocks are replenished continually. They are stored in the shop attached to the residential building. Articles are sold against both payments in kind and cash.

These commercial activities on a small scale continue throughout the year. The commodities dealt in by the shopkeepers are of daily use and as the Sangrur market lies at a distance of nine miles only they are purchased in small quantities at a time. The sale proceeds of the goods sold are soon reinvested in fresh stock. This minimises the risk involved in financial investment particularly as the shop-keepers have small resources.

INDEBTEDNESS AND TREND OF CHANGE

54.7 per cent of the households in the village (82 out of 150) are under debt, the total amount of outstanding debt being Rs. 1,61,100. The average amount of debt per indebted household works out to Rs. 1,965. On an average the incidence of indebtedness is the highest among Sikh *Jats* and *Tarkhans.*

43.7 per cent of fresh loans have been incurred to repay old debts. 24.2 per cent of the total indebtedness is accounted for by domestic needs, 15.4 per cent by expenditure on marriage, 7.1 percent by expenditure on construction and about 5 per cent by investment in live-stock. Thus, it is clear that about 52 per cent of the total indebtedness is necessitated by expenditure on socio-religious activities and other unproductive ventures. (TABLE 28).

64.5 per cent of the total loans were advanced by well-to-do *zamindars.* Money lent by money-lenders amounts to 22 per cent of the total loan. The share of the Government agency, co-operative society, friends and relations in total indebtedness stands at 8.4 per cent, 2.4 per cent and 2.7 per cent, respectively. (TABLE 29).

By and large the pattern of indebtedness in the village has remained unchanged during the last two decades. The only change has been that Government institutions have also started advancing

loans at reasonable rates of interest. At present, the co-operative society advances loans at the rate of 7½ per cent, the Government agencies advance loans at the rate of 6¼ per cent but the money-lenders and well-to-do *zamindars* continue to extort a rate of interest varying between 18¾ per cent and 25 per cent. Obviously, the competition between the Government institutions and private money-lenders is very meagre because the former cannot meet all the requirements of the villagers which the latter at present do.

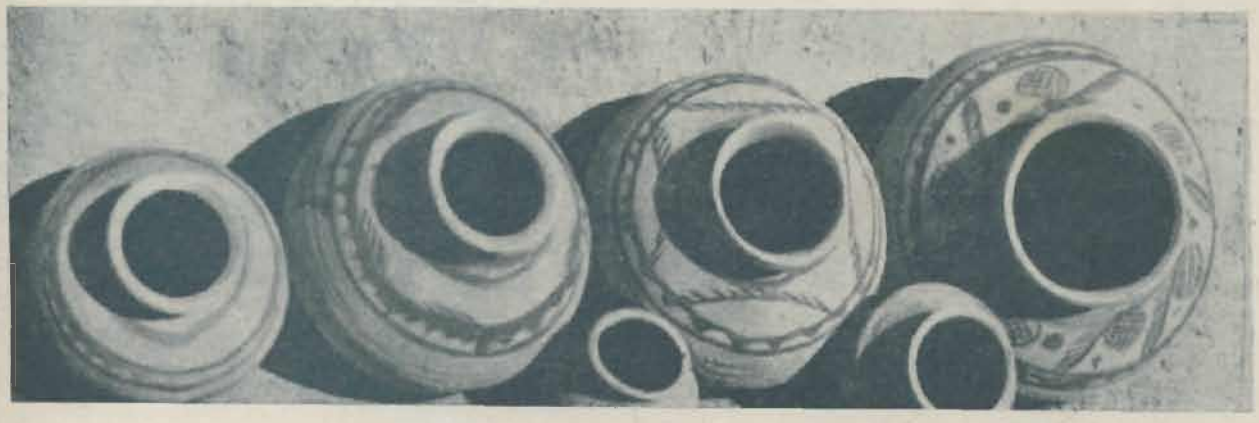
In a rapid survey such as this, it is very difficult to prepare family budgets having any semblance of accuracy. But enquiries reveal that by and large deficits are a regular feature of family budgets due to a general rise in the prices of industrial products and changes in the consumption-habits of the people. There is no perceptible change, the villagers state, in their income but due to changes in consumption-habits they are spending increasingly large amounts on articles like tea, sugar, cigarettes, meat and liquor.



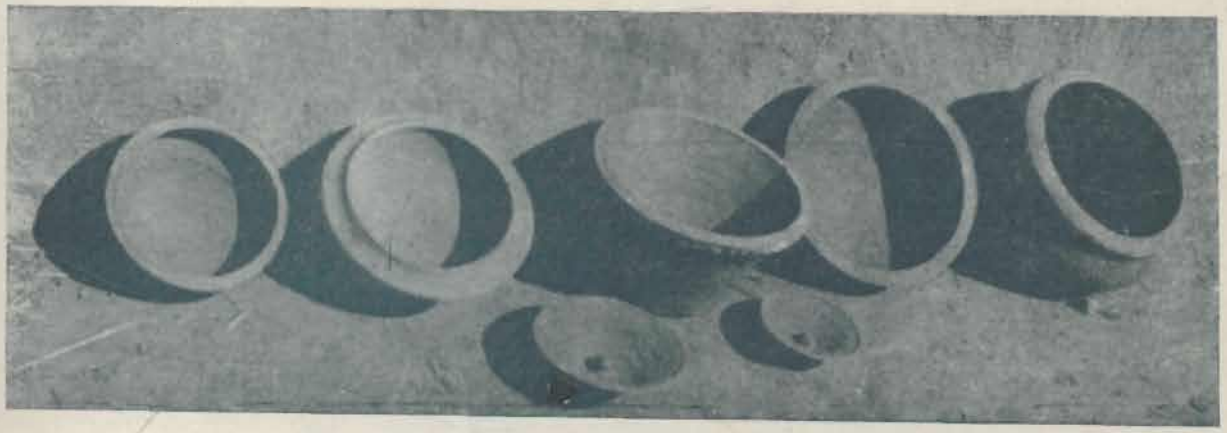
A *Julaha* at work.

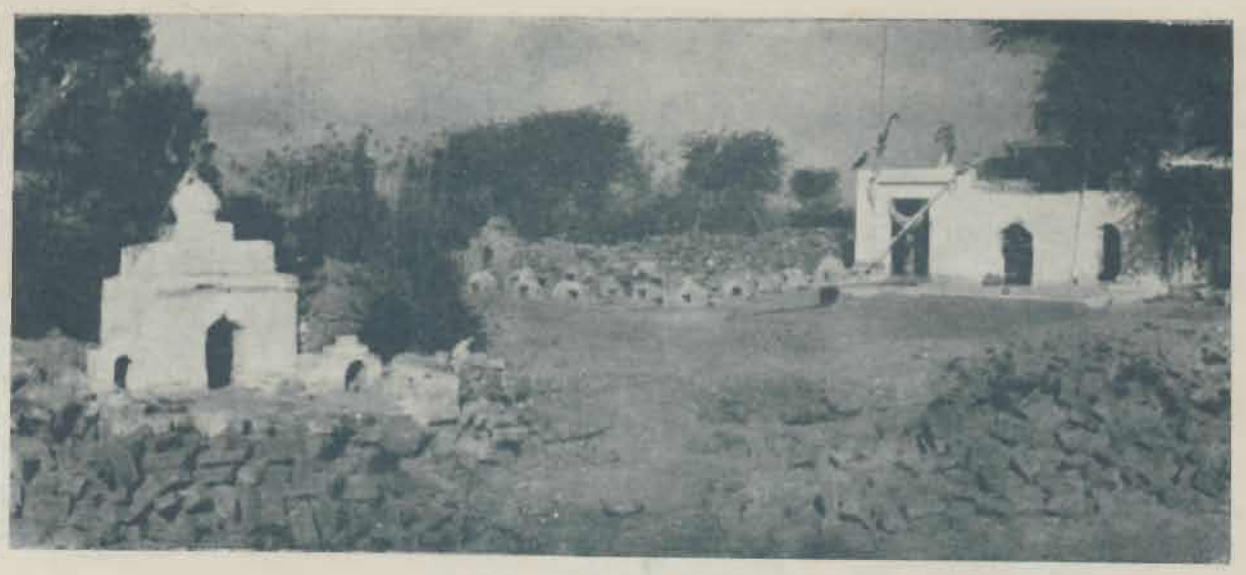


A *Chamar* at work.



Specimens of earthenware.

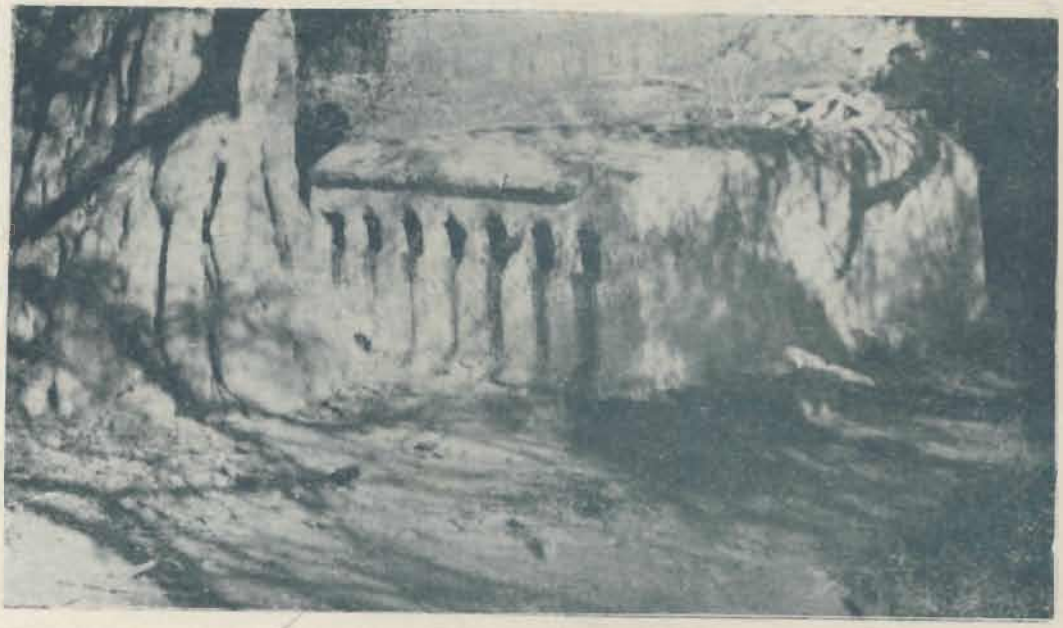




Shrines of goddess Seetla.



A stone idol of Hanuman,
the monkey-god.



Samadh (shrine) of Chuhar Singh, the village martyr.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

AGE AND SEX DISTRIBUTION

The statement given below shows the composition of the village population according to age and sex .

Population by Sex and age-groups

Age-groups (years)	Males	Females	Total
0—4 ..	77	84	161
5—9 ..	76	64	140
10—14 ..	56	66	122
15—19 ..	54	52	106
20—24 ..	53	49	102
25—29 ..	41	40	81
30—34 ..	36	29	65
35—44 ..	41	35	76
45—59 ..	52	49	101
60 and above ..	47	26	73
Total ..	533	494	1,027

The village population according to the census of 1951 was 786 : 421 males and 365 females. According to the present survey of the village in April, 1962, the population was 1,027: 533 males and 494 females. During the last 11 years, the village population has increased by 30.7 per cent at a rate higher than that for the State as a whole. Further, the males have increased by 26.6 per cent and the females by 35.3 per cent.

There are 161 children (77 males and 84 females) in the age-group 0—4 and 140 children (76 males and 64 females) in the age-group 5—9. In the former group, females outnumber males by a margin of 7 and in the latter group males outnumber females by 12. In the wider age-group of 0—9, the distribution of sex is nearly even, i.e. 153 males and 148 females, with an increase of only 5 males. The children below the age of 10 years constitute 29.3 per cent of the total population.

There are 122 persons (56 males and 66 females) in the age-group 10—14 and 106 persons (54 males and 52 females) in the age-group 15—19. In the first group females excel males by a majority of 10, but in the second group they fall short by 2. Persons in the age-group 10—19 numbering 228 constitute 22.2 per cent of the total population.

The number of young adults aged 20—24 is 102 (53 males and 49 females), persons aged 25—29 years count 81 (41 males and 40 females), and those aged 30—34 years number 65 (36 males and 29 females). In all these three age-groups males outnumber females by margins of 4,1 and 7, respectively. Young adults (20—34 years) form 24.15 per cent of the total population, i.e., 248 persons, 130 males and 118 females.

Middle-aged persons in the age-group 35—44 number 76 (41 males and 35 females), and in the age-group 45—59, their number is 101 (52 males and 49 females). In the first group males outnumber females by a margin of 6 and in the second group by a margin of 3 only. They constitute 17.23 per cent of the total population.

The old persons in the age-group, 60 and over, number 73, (47 males and 26 females). In this age-group the males out-number the females by a margin of 21. They constitute 7.1 per cent of the total population.

SIZE OF FAMILY

The average size of a family in the village is 6.85 persons. Out of 150 households in the village there are 7 single-member households, 23 households have 2 to 3 members, 49 have 4 to 6 members, another 49 have 7 to 9 members and the remaining 22 have at least 10 members each. TABLE No. 30 gives the size of households caste-wise.

BIRTH AND DEATH STATISTICS

The following *table gives the number of births and deaths in the village during the last eleven years :—

Year	BIRTHS			DEATHS		
	Total	Males	Females	Total	Males	Females
1951 ..	6	4	2	8	4	4
1952 ..	31	12	19	6	4	2
1953 ..	8	5	3	1	1	..
1954 ..	24	13	11	8	1	7
1955 ..	14	7	7	10	2	8
1956 ..	4	3	1	14	11	3
1957 ..	24	15	9	12	6	6
1958 ..	20	15	5	10	6	4
1959 ..	19	12	7	9	5	4
1960 ..	23	17	6	13	2	11
1961 ..	35	18	17	9	6	3
Total ..	208	121	87	100	48	52

**Source* : District Medical Officer of Health, Sangrur.

According to the Birth-and-Death Registers in the office of the District Medical Officer of Health, Sangrur, the total number of births in this village during 11 years from 1951 to 1961 was 208, male births being 121 and female births 87. Cases of mortality for the same period numbered 100, out of which 48 were males and 52 females. This gives a net increase of 108 persons in the population during the last 11 years. Calculated on the basis of 1951 population figures the birth rate works out to be the double of death rate. Moreover, the majority of 21 males in the age-group 60 and above over females in the same age-group indicates that males enjoy a longer span of life than females.

MIGRATION

During the last 11 years one household of *Aroras* from Dera Ghazikhan District of West Pakistan, one of *Khatris* from District Ferozepur, one of a *Sadhu*,

from U.P., two of *Mazhbi* Sikhs from Tahsil Barnala of Sangrur District, one of *Tarkhans* from Tahsil Bhawanigarh of the same District and one of *Sunars* from within the Sangrur Tahsil have settled in the village. These 6 households consist of 29 persons. During the same period, 4 households have left the village. One *Bania* household has shifted to Sangrur and another to Dhuri either of them having started a shop, a *Tarkhan* household has migrated to Hissar District and one *Mazhbi* Sikh household has settled in Tahsil Barnala. Together, they constitute about 20 persons. Besides, 4 members of a household still residing in the village have gone outside in pursuit of lucrative occupations. Two *Banias* have migrated to Dhuri where one has set up a shop and the other has become a milk-vendor. A Sikh *Jat* has gone to Bardhwan (West Bengal) to work as a driver and a weaver has taken up a job in Calcutta. They pay frequent visits to the village. Thus, in all about 24 persons have migrated from the village during the last 11 years. The net result of in-migration and out-migration is an addition of 5 persons only to the village population during this period.

MARITAL STATUS

Half the population in the village 52.39 per cent to be precise) consists of unmarried persons, i.e., 538 persons out of 1,027 have not married, 444 persons accounting for 43.23 per cent of the total population are married. 43 persons (4.19 per cent) are widowed. The incidence of divorce is negligible, there being only two cases in the village. Among males, 291 persons (54.6 per cent) are unmarried, 221 (41.46 per cent) are married, 19 (3.56 per cent) are widowed and 2 persons have been divorced. Similarly, among females, 247 persons (50.0 per cent) are unmarried, 223 (45.14 per cent) are married and 24 (4.86 per cent) are widowed (TABLE 31). No woman in the village has been divorced.

STATISTICS OF DISEASE

In the course of the survey 37 persons including 18 male adults, 18 female adults and 1 minor were found to be affected by various diseases. Out of these 37 persons, 31 suffered from chronic diseases for more than a year. Five patients suffered for more than one month but less than six months and only one person had been suffering for less than one month. Three persons suffered from rheumatic pains, 8 from pains in liver, kidney, stomach, respiratory system and belly, 3 from swelling of the body, one from leg paralysis, 10 from cough, bad cold and Asthma, 1 from chronic headache, 7 from piles, 2 from gout, 1 from pneumonia and 1 from itching. (TABLE 32.)

TABLE No. 33 on medical care shows that out of 150 households, 3 stated that they did not use any medicine, 5 sought cure from the faith-curer, 31 obtained Allopathic treatment, 71 adopted Ayurvedic treatment and the remaining 40 followed different modes of treatment on different occasions.

The disease statistics of the nearest Government Rural Allopathic Dispensary at Mastuana, 4 miles away from the village, for the year 1961-62 are given below.

Disease or trouble	Number of patients
T. B. ..	4
Whooping Cough ..	8
Measles ache ..	1
Infection Hepatits ..	2

Disease or trouble	Number of patients
Fever (PUO)	7
Tumour	1
Deficiency of vitamins	2
Anemia	33
Asthma	19
Allergic Disorder	22
Epilepsy	1
Trachoma	107
Congenctivits	158
Otitis Media	146
Other ear diseases	102
Rheumatic fever	1
Other Respiratory diseases	286
Acute Bronchitis	408
Teeth and Gum	87
Other digestion disorder	594
Female Generative	11
Delivery	1
Scabies	34
Infection of the skin	648
Muscular Rheumatism	80
Wounds	79
Superficial injuries	5

From this statement, it will be seen that the most prominent and wide-spread diseases in this region include infections of the skin, digestive disorders, acute bronchitis, other respiratory diseases, congenctivits, otitis media and ear troubles.

LITERACY

94.06 per cent of the village population, i.e., 966 persons including 481 males and 485 females is illiterate. 39 persons (3.8 per cent) are literate without any educational standard, 16 persons (1.6 per cent) have attained primary or junior basic standard of education, 3 males (0.3 per cent) have studied upto the middle standard, one male is a matriculate while 2 males have passed the Intermediate examination. There is no graduate in the village (TABLE 34). Thus the percentage of literacy in the village works out at 5.9. According to the 1951 census 12.46 per cent of the village population was literate. There has thus been a decline of 7 per cent in literacy over the past 11 years. It may be noted that 69 per cent of the literates in the village fall in the age-group 5—19 which means that they are either students or persons who have just finished their last course in schooling. The adult population in the village is mostly illiterate. A Primary School started functioning in the village in 1954. The statement below shows the number of students on rolls during the period 1954—62.

Year	Total	Males	Females	Number of students belonging to Scheduled Castes and backward classes
1954 ..	28	24	4	4
1955 ..	36	30	6	5
1956 ..	30	24	6	5
1957 ..	28	25	3	5
1958 ..	27	25	2	4
1959 ..	19	18	1	4
1960 ..	10	10	..	4
1961 ..	20	19	1	5
1962 ..	44	37	7	13

Class-wise strength of students in the local Primary School in March, 1962 was as under :—

Class	Total No.	Males	Females	No. of students belonging to scheduled castes and backward classes
5th ..	4	4	..	1
4th ..	3	3	..	2
3rd ..	..	..	..	..
2nd ..	3	3	..	1
1st ..	34	27	7	9
Total	44	37	7	13

The statements given above reveal that during the first three years following the commencement of primary level classes in the village there was comparatively considerable enthusiasm among the villagers for sending their children to school. But gradually, this interest started declining so that in 1960, the total number of students in the school was only 10. However, following the introduction of the scheme of Compulsory Primary Education, the number of students in the village increased to 44 in 1962. Very few children move up to the 4th or the 5th standard. The number of girl students is very small and usually all of them stop attending the school after the first primary class. In 1962, there were 7 girl students against 37 boy students and the former were all studying in the first primary class. The number of students belonging to the scheduled castes and backward classes is not large either, though the number of such students in 1962 was greater than that in the previous years.

FAMILY STRUCTURE

Only a third of the total families in the village can be classified as joint families. There are 26 families of the intermediary type and the remaining 66 families can be described as simple. It is obvious that joint family system is on the decline. TABLE No. 35, shows the nature of families caste-wise. In simple and intermediary types of families intra-family relationship is quite smooth as there is no internal friction among their members. However, in joint families, the intra-family ties and cohesion begin to loosen as the head of the household advances in years and among agricultural families in particular, the family bond weakens after the death of the head of the household. The result is division of ancestral land and property and disintegration of family into smaller and independent units.

INHERITANCE OF PROPERTY

Out of 150 persons of different castes interviewed 149 deposed that sons alone could inherit ancestral property, 5 stated that daughters were also entitled to a share in the ancestral property and 56 recognised a wife's share in the property of her deceased husband. Again, out of 149 persons recognising the claim of sons to their paternal property, 132 held that all sons were entitled to get an equal share while the remaining 17 were of the view that unmarried sons would be allowed a larger share of cash and cattle than the married ones, but the rest of the property would be divided equally among all of them. Five persons recognising a daughter's share in her father's property asserted that their share was

equal to that of their brothers. Out of the 56 persons who believed that a wife had a share in her husband's property, 36 stated that she inherited equally with her sons, 11 thought that she got a share smaller than that of her sons but the remaining 9 felt that she was entitled to claim only maintenance (TABLES 36—39).

As stated above, out of 150 interviewees only 4 Sikh *Jats* and one *Bania* agreed that a daughter should inherit the property of her father equally with his sons. Two of these persons are aged more than 50 years, 2 belong to the age-group 41—50 and the remaining one falls in the age-group 21—30 (TABLE 40). In Kunran, there have been only 10 cases so far when following his death a person's property has been divided among his wife, daughters and sons in accordance with the provisions of the Hindu Succession Act.

LEISURE AND RECREATION

Amusements and recreations among the villagers are too few to be distinctly recognised as separate from their daily routine. The life of the people is one continuous round of work and sleep. The non-working old folk generally gather either in the village *dharamsala* or on the platform under the shade of the *pipal* tree in front of the village gate and gossip, sometimes the whole day long. In the evening, persons returning from the fields and other non-workers assemble at the village shops. The topics of conversation range from exchange of information on the weather, the prices of agricultural produce in the market, cattle and day's work to idle gossip, loose talk and sometimes even scandals. There is one non-working Sikh *Jat* male adult named Sucha Singh, who has been to some foreign countries. He manages to collect around him some simple folk whom he regales with stories, factual and imaginary, of his wanderings abroad. He hears the daily news bulletin and reads newspaper. He disseminates the information acquired by him during the day among his fellows in the evening. About 15 to 20 persons listen to the news broad-cast daily in the evening from the panchayat radio-set lying in the *dera*.

Villagers mostly combine mental diversion with hard physical labour. Very often the shrill notes of folk songs sung by the village youth engaged in a tiring agricultural operation mingle with the chirping of the birds to break at dawn, the silence engulfing the village habitation and its surrounds. Most of these folk songs are obscene, but the direct expression, the apt phraseology and the depth of feeling combine to produce a fairy-land atmosphere which the hardy farmers like to breathe to refresh their fatigued limbs. During slack seasons, male adults play cards and chess. The village *Mirasis* and sometimes wandering acrobats provide good entertainment to the village folk. Wine and liquor are freely used on festive occasions and social gatherings as these are supposed to restore good cheer.

Children amuse themselves with various games like *Kabaddi*, tip-cat, and hide-and-seek. In summer, they swim and play in the canal minors. Introduction of radio broadcast and news bulletins in the community life marks the only change in the pattern of social recreation in the village.

Some villagers also visit a few small fairs held mostly at Sangrur or in neighbouring villages. *Gugaa* fair is held for two days on *Bhadon Badi* 9 and 10 at village Longowal, 5 miles from Kunran. This fair is attended by about 5,000 men

and women from the surrounding areas. On this occasion, *Gugga,* the snake god, is worshipped. Eatables and toys are available in plenty. *Qawali,* wrestling and *kabaddi* tournaments are the chief modes of entertainments. Some villagers also participate in the Dussehra festival held at Sangrur on *Asuj Sudi* 10 for a day only. Persons of all castes and sects numbering about 10,000 hailing from Sangrur and surrounding areas visit the fair, where sweets, cloth and agricultural implements are on sale. Wrestling matches and folk dances provide a day's good diversion for the peasantry. Some *Mazhbi* Sikhs from Kunran join the procession taken out at Sangrur to celebrate the birthday of Rishi Balmiki in the month of October. Rural folk in small numbers attend the Republic Day fair held at Sangrur on the 26th of January. The villagers participate with great enthusiasm in *Basant Panchmi* fair and *Baisakhi* fair held at Sangrur on *Magh Sudi Panchmi* and first *Baisakh*, respectively. Another fair patronised by the villagers is *Mastuana-ka-Mela* held for three days from the 17th to the 19th *Magh* at Mastuana, 3 miles away from Kunran, to commemorate death anniversary of *Sant* Atar Singh. About 8,000 persons attend this fair. Every visitor must take a bath in the sacred tank. Entertainments organised by the *Gurdwara* Committee include *kabaddi* and wrestling tournaments. Twice a year in the months of May and October, some villagers attend *Kali Devi-ka-Mela* at Sangrur and pay obeisance to goddess *Kali.*

RELIGIOUS INSTITUTIONS

There is no regular religious institution in the village which may be the venue of daily religious offerings and prayers. However, in the *dera* the *gaddi* of *Guru Granth Sahib* is installed during festivals to enable the villagers to pay their homage. There is an *Udasi Sadhu* living in this *dera* who presides on such occasions. The birthdays of Sikh *Gurus* are celebrated in the village and the *Sadhu* subsists on offerings made by the villagers.

BELIEFS AND PRACTICES

The multi-caste village community is ridden with various beliefs and practices. The households in the village do not churn milk on the first Tuesday and Thursday of every month as also on the fourteenth moonless night. On these days milk is consumed either in the form of *kheer* or as curds.

Khera, the shrine of the village martyr, Chuhar Singh, has gradually developed into the seat of a village deity devoutly worshipped by the villagers. Exact information about Chuhar Singh is not forthcoming from the villagers. It is believed that Chuhar Singh, now known as Chuhar *Pir,* was a Sikh *Jat* of *Kunar gotra* who laid down his life in a fight with Muslims in the cause of cow protection. The spot where Chuhar *Pir* got beheaded is now called *Charhani* or *Larai-ka-Banna,* i.e., the place of battle, lying about two furlongs to the south of the *Samadh.* It is said that the decapitated body of Chuhar Singh continued to fight the Muslim tyrants till it was pushed back two furlongs. The shrine is believed to have been erected on the spot where the body fell finally. At the place known as *Charhani Matail,* an earthen platform has been raised. On *Diwali* night, every person belonging to Kunran digs out some earth very near the *Matail* and deposits it there. On the first Sunday of every month according to the Hindu calendar most of the households light earthen lamps at the niches at the *Samadh.* At

the parturition of a cow or a buffalo *kheer* and *pooras* are offered at the *Samadh* on the following Sunday. In the absence of this offering the cow or the buffalo is feared to get dry. Distribution of two balls of jaggery and paying of obeisance at the altar by the newly wedded couple is an essential part of the marriage ceremony.

Seetla Mata, the goddess of small-pox, is worshipped alike by all the castes. Three shrines, dedicated to her, lie beside the village pond. They have been named as *Chhoti Mata, Bari Mata* and *Basanti Mata*, respectively. Offerings of a piece of red cloth, *gur* and *gulglas* made at the shrine of *Seetla Mata* are believed to bring relief to the person afflicted with small pox. *Basaria* festival is celebrated to propitiate the *Mata* on the first Tuesday falling in the month of *Chet*. Women folk prepare sweet *chapatis* and *gulglas* on Monday night. These are offered at the shrine early on Tuesday morning amidst the singing of devotional songs in praise of the goddess. The offerings are claimed by the village *Jhiwar*. Similar celebrations are repeated on the following Tuesday also.

Hanuman is looked upon as the saviour of livestock. An idol of *Hanuman*, the monkey-god, has been installed under the *pipal* tree in front of the village gate. Some persons offer *rot*, a big sweet cake, at the idol on Tuesday once a month. Some pieces of the *rot* are served to the dogs and the rest of it is distributed among the people present there. Oil and turmeric are also poured on the idol.

Some *Banias* propitiate god *Brahma* by watering the *pipal* tree early in the morning. The *Tarkhans* bow to *Vishwa Karma* and show reverence to his photographs. *Ramdasias* of the village are devoted to the goddess *Latanwali* stationed at Chintpurni and Saint Ravi Dass. Last but not the least the *Mazhbi* Sikhs pay obeisance to saint Balmik and the Sikh *Gurus*.

Almost all the castes of the village recognise the spritual power of the *Pir* of Malerkotla. They take a pledge to offer to him a goat or sheep if the *Pir* would avert a calamity visiting the household. A local Sikh *Jat* woman claims to be the favourite of the *Pir* and makes predictions when she is possessed by him.

Villagers also ascribe the power to relieve distress to the shrine of *Lalanwala Pir* at village Khurana, four miles away from Sangrur. They offer at the shrine sweet *chapatis* on *Nimani Ikadshi*, falling in the month of *Asadh*.

Gugga, the snake-god, is also worshipped on the occasion of *Gugga Naumi*, a festival held in the month of *Bhadon*. One *Mirasi* and two *Mazhbi* Sikhs burn cow-dung cakes in the open near the village cremation ground. Women folk bow before the sacred fire and offer vermicelli which are taken by the *Mirasi* and the *Mazhbi* Sikhs. The worship is repeated 15 days after *Gugga Naumi*.

Fast of *Jhakkarian* is observed by women who beget a son. They offer eleven earthen bowls filled with water to unmarried girls and serve them meals. Pieces of cloth are offered to *Brahmans*. The fast of *Karwa Chauth* is observed by women as a prayer for prolonged life and prosperity of their husbands. The festivals of *Lohri, Nimani Ikadshi, Diwali* and *Dussehra* are celebrated with enthusiasm.

In addition to celebrating important Muslim festivals like *Shabrat, Bakraid, Rosey* and *Id*, Muslim members of the community also celebrate *Gugga Naumi, mela of Basaria Mata* and other festivals.

The village organisation subserves the ends of agricultural economy which is the mainstay of the people. *Mazhbi* Sikhs provide both attached and casual labour to the peasants. Carpenters repair agricultural and other implements of domestic use and get customary payments bi-annually. Other persons occupying a lower position in the caste hierarchy provide menial services to the farmers. However, a loosening of different bonds sustaining the various organisations is evident. Both the agriculturists and the menials individually affirm that their mutual relationship is not as binding, firm and unalterable as it used to be in the past. For instance, the village potter has ceased to be a menial in the usual connotation of the term. Now he provides earthenwares against ready payment in cash or kind, though at weddings and mournings, he continues to render useful services against customary payments. The village weaver does not render any customary service any longer. He weaves cloth and cotton plaids to order and sometimes he sells these to outsiders and even in the market. The village carpenter has lost the traditional importance as the farmers prefer to purchase ready-made implements from the markets at Sangrur and Barnala rather than adopt his imperfectly fashioned implements. Now the village carpenter merely repairs agricultural implements and gets two rupees and free meals per day for three days during a marriage for splitting wood to be used as fuel. Customary payments to carpenters include one maund of grains each at *rabi* and *kharif* harvest, one bundle of dry straws and one bundle of green fodder at the *rabi* harvest and one bundle of green fodder at the *kharif* harvest. The *Chamar* now does not assist the peasant in agricultural operations as he used to do previously. His activities are now confined to mending shoes, lifting dead animals and clearing dung during weddings and mournings. The quantity of grains to be paid to him is not fixed. It depends upon the discretion of the peasant and the services rendered by the *Chamar* during the year. However, he gets a customary payment of two rupees and free meals during weddings and only free meals during mournings.

Relations between the peasants and *Mazhbi* Sikhs working as attached agricultural labourers, are generally cordial. The peasant assists the attached labourers by supplying them interest-free loans which sometimes amount to Rs. 500. The amount of loan is adjusted against the share of the attached labourer in the sale proceeds of farm produce.

The barber is perhaps the only functionary who still continues to be a menial in the usual sense of the term. Not only does he cut hair and pare nails but he also runs on errands connected with social ceremonies and cleanse utensils during marriages. He is paid nine rupees at the marriage of a boy and eleven rupees at the wedding of a girl in addition to free meals and other presents. He is paid two rupees at the death of a person and one rupee at the birth of a son in the household he serves. The farmers give him five seers of grains each for *rabi* and *kharif* harvest. In addition, he gets two bundles of dry fodder and one of green fodder during *rabi* harvest and one each of dry and green fodder during the *kharif* harvest. The *Mirasi* also carries out errands during mournings. Custom has fixed no payment for him except two rupees given to him at the time of a wedding. Occasionally, farmers give him some grains and fodder. One *Jhiwar* has shifted to agriculture but the remaining two households render menial services

to the villagers at the time of weddings. They store water. A *Jhiwar* is given two rupees in addition to free meals for three days for rendering services at a wedding. Agriculturists also give him grains and fodder though not in any fixed quantity.

Relations between the shop-keepers and other members of the village community are generally cordial. They are submissive, sociable and polite. In fact, villagers assemble at their shops to spend their leisure.

INTER-CASTE RELATIONSHIP

There is no social friction among different clean-castes. The *Banias* as the money-lending class, the shop-keepers, and the *Brahmans* (as the priestly caste) command good respect in the village community. Members of clean-castes inter-dine among themselves and resort frequently to social inter-course. They do not accept eatables from *Harijans* and Muslims whom they regard as unholy. There is no inter-dining between the *Chamars* and the *Mazhbi* Sikhs on the one hand and the Muslims and the *Harijans* on the other.

DEMOCRATIC INSTITUTIONS

The statutory panchayat of the village consists of six members, four of whom including one lady member, are Sikh *Jats*. There is one member each belonging to the *Bania* and the *Chamar* caste. The first panchayat in the village was established in February, 1953 and the present panchayat, which is the second in the serial order, assumed office in November, 1960. All the members of the panchayat were unanimously nominated by the village community and this denotes a high degree of social cohesion and co-operation among the villagers. The village does not have a representative either in the *Block Samiti* or in the *Zila Parishad*.

The total income of the village panchayat during the year 1961-62 was Rs. 4,898, as against an expenditure of Rs. 1,266. The Government had advanced Rs. 1,529 to the village panchayat for electing all its members unanimously. The sources of income and expenditure of the village panchayat during 1961-62 and 1962-63 have been given in Appendices D and E.

The village panchayat has successfully undertaken a number of developmental activities. During 1960-61, the panchayat got constructed five culverts at a cost of Rs. 2,036 including free labour. The Government contributed to the project at the rate of Rs. 327 per culvert, The villagers contributed manual labour. During 1959—62, the panchayat got made five miles of *kacha* approach roads. A community listening radio-set was acquired during 1958-59. The village panchayat has got repaired and cleaned the village pond and the village well. A stud-bull of Hissar breed has been obtained through the Block agency. Moreover, the village panchayat also runs a sewing centre for training young girls and women in the village.

The present village panchayat has never had to decide a criminal case eversince its inception. Civil and revenue cases instituted since November, 1960, total 17 of which 13 were compromised. Only two persons had filed appeals against the decision of the panchayat in the court of Sub-Judge and Sessions Judge, Sangrur, but both of these were dismissed.

All persons interviewed during the survey knew that the dominating caste

in the village panchayat was Sikh *Jats*. Out of 150 interviewees, 44 including 4 Sikh *Jats*, 1 *Bania*, 12 *Mazhbi* Sikhs and 27 *Ramdasias* stated that a community panchayat existed in the village and they settled their personal disputes mostly by referring these to the elderly members of their caste. Forty persons affirmed that it was also the function of the caste panchayat to help arrange marriages and other ceremonies. Only two persons stated that the caste panchayat was also charged with the responsibilities of carrying out developmental work. (TABLES 41 and 42). The caste panchayat works effectively among the *Harijans* only.

FUNCTIONS OF THE STATUTORY PANCHAYAT

Out of 150 persons interviewed in the village, 129 stated that the function of the statutory panchayat was to effect development, and according to 104, the functions were judicial. According to 45 persons the chief function of the panchayat was to maintain sanitation in the village. Only 46 persons have some knowledge about the financial resources of the panchayat. 134 persons can tell the period of the existence of the panchayat correctly. The villagers generally approve of all the improvement measures initiated by the village panchayat. (TABLE 43).

REFORM MEASURES

Family Planning.—Out of 150 persons interviewed, 75 were aware of the existence of family planning centres. 62 wanted more children and 59 wanted no more children. Out of the 62 persons wanting more children one had already more than three sons, 41 had 1 to 3 sons, 10 had no son, 17 had no daughter and 10 had no child. Out of the 59 persons wanting no more children, 8 had more than 3 sons, 45 had 1 to 3 sons, 3 had no son, 10 had no daughter and 3 had no child. (TABLE 44).

Out of the 62 persons who wanted more children, 13 were aged above 50, 9 were in the age-group 41—50, 19 were in the age-group 31—40, another 19 were in the age-group 21—30 and only 2 were aged below 20 years. Out of the 59 persons who wanted no more children, 28 were above the age of 50, 16 were in the age-group 41—50, 10 were in the age-group 31—40 and 5 were in the age-group 21—30. (TABLE 45).

Out of the persons wanting more children in 17 cases the age of the child-bearing mother was above 40, in 4 cases it was between 36 and 40 years, in 11 cases it was between 31 and 35 years, in 12 cases it was between 26 and 30 years, in another 11 cases it was between 21 and 25 years and in 7 cases it was between 16 and 20 years.

Again, out of the persons wanting no more children in 38 cases the age of the child-bearing mother was above 40 years, in 7 cases between 36 and 40 years, in 5 cases between 31 and 35 years, in 4 cases between 26 and 30 years, in another 4 cases between 21 and 25 years and only in one case it was between 16 and 20 years. (TABLE 46).

Out of the persons wanting more children in 23 cases, the duration of marriage was over 20 years, in 7 cases between 16 and 20 years, in 14 cases between 11 and 15 years, in 9 cases between 6 and 10 years and in another 9 cases, it was 5 years or less.

Regarding persons wanting no more children in 44 cases, the duration of marriage was over 20 years, in 8 cases between 16 and 20 years, in 4 cases between 11 and 15 years and in 2 cases between 6 and 10 years. In only one case the duration of marriage was less than 5 years. The actual impact of the family

planning programme on the people is negligible. (TABLE 47).

Regulation of Dowry.—Villagers are aware of the new legislation passed to regulate dowry and all castes except *Banias* express satisfaction with these measures.

Removal of Untouchability.—Out of 150 persons interviewed, 107 are aware of the prohibition of untouchability under law (TABLE 48). The scheduled castes, however, are still not allowed to draw water from the wells used by the clean-castes and to enter the *dera* building of the village where the *gaddi* of *Granth Sahib* is enshrined. No eatables are accepted from them. However, physical touch is not regarded as pollution now.

CHAPTER V

CONCLUSION

The residents of Kunran are generally well-built and hardy. They are polite in talk and hospitable to outsiders but they are largely illiterate and conservative.

The people of this region are more peace-loving today than they were a decade ago, although offences under the Excise and Opium laws have recently increased. The crime situation in the Sangrur District is depicted in a statement at Appendix F. The statistics of crime in the village are also given at Appendix G.

A gradual improvement in the crime situation in the District is apparent. There has been a general decrease in heinous crime over the last decade though number of offences under the Arms Act and the Excise Act after a decline during 1954—57, is on the increase. Rise in crime relating to offences under the Excise Act has particularly upsetting socio-economic implications. The contribution of village Kunran to the crime statistics of the District is very small. There has never been a murder in the village since 1950. The last dacoity took place in 1952. The incidence of grievious hurt is very small and in fact there has been no case of grievious hurt in the village for the last three years. But it appears that illicit distillation of liquor is increasing. During 1961 alone five persons from the village were convicted under the Excise Act. However, the addiction of the people to liquor and opium, though large, is by no means alarming. Intra-household relations are quite cordial, and there is a fair degree of unanimity in their common approach to village problems and welfare of the community. By electing all the members of the present village panchayat unanimously the villagers have earned a grant from the Government.

Kunran lies at a distance of only nine miles from the District and Tahsil headquarters. Every adult villager has knowledge of the statutory panchayat, headquarters of the police-station, the Tahsil and the District but only a third of the interviewees broadly knew about the functions of the Gram Sewak and out of them only 25 per cent could spell out the functions correctly. (TABLES 49 & 50).

53 persons out of 150 interviewed were aware of the changes in the Hindu Adoption Act and 48 of them were able to describe these changes correctly. 80 per cent of the heads of households knew about the changes in the Hindu Succession Act and could describe them correctly. (TABLE 51).

The villagers are quite well-informed about the measures of land reform instituted by the Government in the post-independence era. About 62 per cent persons are acquainted with legal provisions relating to abolition of *Zamindari* and Intermediary rights, 70 per cent households knew about the ceilings on possession of land. 115 households out of 150

interviewed knew that the ownership rights had been vested in the tillers of the soil. About 50 per cent of the households were aware that the Government were competent to re-distribute surplus land. Almost the entire population knew that village holdings have recently been consolidated. Out of 150 households, 62 were acquainted with the provisions relating to resumption of land by owners, 98 knew about protection provided against alienation of land, 97 were certain that the Scheduled Castes had been granted special favours, 77 were acquainted with the rules relating to revision of rent, 96 realised that the Government could take action against any household keeping the land fallow without any valid reasons, about 60 per cent of the households knew that the share-croppers had been granted protection under the law and an equal number knew that the Government would protect the interests of service tenants. While nearly all the households were acquainted with the incidence of and procedure for the collection of land revenue, 78 per cent were aware of the provisions relating to management of waste lands. Thus the village population can be said to be fairly well-informed and wide awake in so far as legal measures affect their ancestral occupation, agriculture. (TABLE 52).

Agriculture provides the base for the village economy, but the tools and equipment and techniques of farming are outmoded. At present only two households own ploughs having three blades but there are unmistakable signs of improvement in the method of farming. The use of an improved type of plough is becoming popular. Twenty households have started using chemical fertilizers. Flax, cotton, fodder, peas and carrots are still sown by the broad-cast method. The broad-cast method of sowing is, however, being discarded in favour of sowing with drills. *Desi* cotton has been completely replaced by improved varieties. Groundnut and paddy were introduced in the village four years ago. Onions and chillies, however, have been grown for the last ten years. The farmers are generally well-informed about the weather changes. They are so hardy that even with the existing farming practices they are able to raise crops which are not only sufficient for their consumption but are also available as marketable surplus.

The village has never faced a drought during the last 20 years. On the other hand, crops sometimes failed due to excessive rainfall. With the provision of adequate drainage for the surplus rain water, agricultural output is bound to increase. The peasantry appreciates the benefits accruing from improved means of communications and regulated markets.

In the village, as indeed in this region, individualism as a feature of family organisation, is replacing the age-old joint family system. About one third of the households of the village are constituted as joint families. Inter-household help in agricultural operations is decreasing. Ten households have been affected by the operation of the recently amended Hindu Succession Act and the villagers feel that the traditional relationship between brothers and sisters is in a flux.

The traditional institution of organised manual labour is withering away. On-the-spot payments in cash or kind in lieu of services rendered are being substituted for the hitherto established system of bi-annual payments in kind.

Inter-caste relationships within the village are generally cordial but the agriculturists and members of the so-called clean-castes have been forced to recognise the existence of the Scheduled Castes particularly the *Ramdasias* due to the new situation evolved in the wake of social and agrarian legislation prohibiting untouchability on the one hand and allotting land to landless *Ramdasias* on the other. In fact, the long depressed members of the village community are being reckoned with as a distinct entity. During the recent general elections inter-caste tension developed in the village as the members of the Scheduled Castes convassed support for the candidate of the Congress Party while the members of the clean-castes supported the candidate sponsored by the Communist Party. The fact that the cultivating and non-cultivating members of the Scheduled Castes could prop up a rival political view-point against the wishes of the members of land-owning classes and castes enjoying higher status in the social hierarchy is in itself very significant. Different sections of the village population are progressing towards readjustment on the basis of social equality. The village economy is responding gradually to agronomic forces but the age-old social institutions supporting the community life of the village are already reflecting signs of change.

TABLE 1

Settlement history

Caste	Total No. of households	No of households settled in the village				
		Before 5 generations	Between 4-5 generations	Between 2-4 generations	One generation ago	In the present generation
1	2	3	4	5	6	7
Jat Sikh	76	67	..	1	1	7
Mazhbi Sikh	12	..	..	3	3	6
Tarkhan	7	6	..	..	..	1
Jhiwar	4	4	..	..	..	..
Chhimba	1	..	..	..	1	..
Nai	1	..	..	..	1	..
Brahman	4	4	..	..	..	..
Khatri	1	..	..	..	..	1
Bania	6	5	..	..	..	1
Arora	1	..	..	..	..	1
Sunar	1	..	..	..	1	..
Ramdasia	27	24	..	1	..	2
Bazigar	2	1	..	..	..	1
Sadhu	1	..	..	..	..	1
Muslim *Julaha*	1	1	..	..	..	..
Muslim *Teli*	1	1	..	..	..	..
Muslim *Kumhar*	1	1	..	..	..	..
Muslim *Mirasi*	3	3	..	..	..	..
Total	**150**	**117**	..	**5**	**7**	**21**

TABLE 2

Settlement history (in-migration)

Caste	Number of families that have come to the village from		
	Outside the State	Outside the District	Outside the Tahsil
1	2	3	4
Jat Sikh ..	..	3 (Bhatinda) 2 (Ludhiana)	2 (Malerkotla) 1 (Dhuri)
Mazhbi Sikh ..	..	4 (Bhatinda)	2 (Sunam) 2 (Barnala)
Tarkhan ..	..	..	1 (Bhawanigarh)
Jhiwar ..	..	..	..
Chhimba ..	..	1 (Bhatinda)	..
Nai ..	..	..	1 (Barnala)
Brahman ..	..	..	..
Khatri ..	..	1 (Ferozepur)	..
Bania ..	..	..	1 (Malerkotla)
Arora ..	1 (West Pakistan)	..	..
Sunar ..	..	..	..
Ramdasia ..	..	2 (Bhatinda)	1 (Malerkotla)
Bazigar ..	..	..	1 (Sunam)
Sadhu ..	1 (U. P.)	..	..
Muslim *Julaha* ..	..	..	..
Muslim *Teli* ..	..	..	..
Muslim *Kumhar* ..	..	..	..
Muslim *Mirasi* ..	..	1 (Ludhiana)	..
Total ..	2	14	12

TABLE 3

Population (Castewise)

Caste	Sub-caste	Households	Males	Females	Total persons
1. *Jat* Sikh	*Dhaliwal* ..	5	8	15	23
	Kunar ..	57	229	221	450
	Jawandey ..	2	6	6	12
	Sandhu ..	1	5	2	7
	Gill ..	4	12	11	23
	Mann ..	5	13	16	29
	Behniwal ..	1	5	4	9
	Sekhon ..	1	4	3	7
	Total Jat Sikhs ..	**76**	**282**	**278**	**560**
2. *Mazhbi* Sikh ..	*Sandhu* ..	3	9	4	13
	Sahota ..	3	12	16	28
	Kharo ..	3	10	9	19
	Gill ..	2	6	3	9
	Lohat ..	1	1	3	4
	Total Mazhbi Sikhs ..	**12**	**38**	**35**	**73**
3. *Tarkhan* ..	*Sohal* (*Dhaman*) ..	4	10	4	14
	Gill ..	2	14	13	27
	Aotli (*Khati*) ..	1	2	6	8
	Total Tarkhans ..	**7**	**26**	**23**	**49**
4. *Jhiwar* ..	*Toor* ..	**4**	**24**	**29**	**53**
5. *Chhimba* ..	*Karbe* ..	**1**	**5**	**4**	**9**
6. *Nai* ..	*Panju* ..	**1**	**6**	**1**	**7**
7. *Brahman* ..	*Ranchan* (*Vashishtha*)	**4**	**17**	**13**	**30**
8. *Khatri* ..	*Sachdeva* ..	**1**	**3**	**1**	**4**
9. *Bania* ..	*Jindal* ..	**1**	**2**	**1**	**3**
	Bansal ..	1	2	6	8
	Singal ..	4	15	13	28
	Total Banias ..	**6**	**19**	**20**	**39**

TABLE 3— CONCLD.

Population (Castewise)—*concld.*

Caste	Sub-caste	Households	Males	Females	Total persons
10. *Arora* ..	*Bajaj* ..	1	2	5	7
11. *Sunar* ..	*Mittu* ..	1	5	2	7
12. *Ramdasia* ..	*Nagah* ..	23	66	48	114
	Sapra ..	1	8	7	15
	Kaler ..	1	3	3	6
	Kaiyath ..	1	1	1	2
	Jassal ..	1	4	4	8
	Total Ramdasias ..	**27**	**82**	**63**	**145**
13. *Bazigar*	*Bachane* ..	1	2	3	5
	Sidhu ..	1	4	4	8
..	**Total Bazigars** ..	**2**	**6**	**7**	**13**
14. *Sadhu* ..	*Udasi* ..	1	1	..	1
15. Muslim *Julaha* ..	*Man* ..	1	7	5	12
16. Muslim *Teli* ..	*Mangewal* ..	1	1	1	2
17. Muslim *Kumhar* ..	*Bagre* ..	1	6	3	9
18. Muslim *Mirasi* ..	*Posla* ..	3	3	4	7
	Grand Total ..	**150**	**533**	**494**	**1,027**

TABLE 4

House Type—Material of roof

Caste	Total No. of households	Number of households having houses with			
		Kachcha roofs	*Pucca* roofs	Mixed roofs	Leaf roofs
1	2	3	4	5	6
Jat Sikh ..	76	28	11	37	..
Mazhbi Sikh ..	12	9	..	..	3
Tarkhan ..	7	5	..	2	..
Jhiwar ..	4	3	1	.	..
Chhimba ..	1	1	..	..	..
Nai ..	1	1	..	..	..
Brahman ..	4	2	1	1	..
Khatri ..	1	1	..	..	..
Bania ..	6	3	2	1	..
Arora ..	1	1	..	..	..
Sunar ..	1	1	..	..	..
Ramdasia ..	27	25	1	1	..
Bazigar ..	2	2	..	..	..
Sadhu ..	1	1	..	..	..
Muslim *Julaha* ..	1	1	..	..	..
Muslim *Teli* ..	1	1	..	..	..
Muslim *Kumhar* ..	1	1	..	..	..
Muslim *Mirasi* ..	3	3	..	..	..
Total ..	**150**	**89**	**16**	**42**	**3**

TABLE 5

House Type—Material of walls

Caste	Total No. of households	Number of households having houses with			
		Kachcha mud-walls	*Pucca* walls	Mixed walls	Wooden planks
1	2	3	4	5	6
Jat Sikh ..	76	10	13	53	..
Mazhbi Sikh ..	12	9	..	..	3
Tarkhan	7	4	1	2	..
Jhiwar ..	4	2	1	1	..
Chhimba ..	1	1	..	..	..
Nai ..	1	1	..	..	..
Brahman ..	4	2	1	1	..
Khatri ..	1	1	..	..	..
Bania ..	6	2	4	..	..
Arora ..	1	1	..	..	..
Sunar ..	1	1	..	..	..
Ramdasia ...	27	18	1	8	..
Bazigar ..	2	2	..	..	..
Sadhu ..	1	1	..	..	..
Muslim *Julaha* ..	1	1	..	..	..
Muslim *Teli* ..	1	1	..	..	..
Muslim *Kumhar* ..	1	1	..	..	..
Muslim *Mirasi* ..	3	3	..	..	..
Total ..	**150**	**61**	**21**	**65**	**3**

TABLE 6

Ornaments

	Caste																			
	Total No. of households	*Jat* Sikh	*Mazhbi* Sikh	*Tarkhan*	*Jhiwar*	*Chhimbá*	*Nai*	*Brahman*	*Khatri*	*Bania*	*Arora*	*Sunar*	*Ramdasia*	*Bazigar*	*Sadhu*	Muslim *Julaha*	Muslim *Teli*	Muslim *Kumhar*	Muslim *Mirasi*
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Total number of households in the community ..	**150**	**76**	**12**	**7**	**4**	**1**	**1**	**4**	**1**	**6**	**1**	**1**	**27**	**2**	**1**	**1**	**1**	**1**	**3**
Total number of households wearing ornaments ..	96	69	2	4	2	1	1	2	..	6	1	..	6	1	..	..	1	..	..
Households in which males, females and children are wearing ornaments ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Households in which males and females only are wearing ornaments ..	45	36	..	2	1	..	..	2	..	2	..	..	..	1	..	..	1	..	..
Households in which males only are wearing ornaments ..	6	1	1	..	..	..	..	..	..	..	..	..	4	..	..	..	..	..	..
Households in which females only are wearing ornaments ..	45	32	1	2	1	1	1	..	..	4	1	..	2	..	..	..	..	..	..
Households in which children only are wearing ornaments ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Households in which females and children are wearing ornaments ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Households in which males and children are wearing ornaments ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Households using no ornaments ..	54	7	10	3	2	..	..	2	1	..	..	1	21	1	1	1	..	1	3

TABLE 7

Material Culture — Possession of Consumer Goods

Caste	Total No. of households	Number of households possessing									
		Hurricane lanterns	Petromaxes or Hazaks	Battery torchlight	Kerosene stoves	Bicycles	Radio-sets	Fodder-cutters	Watches and time pieces	Sewing machines	Independent pens
1	2	3	4	5	6	7	8	9	10	11	12
Jat Sikh ..	76	57	3	9	..	29	10	6	10	9	3
Mazhbi Sikh ..	12	..	..	..	..	2	..	..	..	..	..
Tarkhan ..	7	5	..	1	..	5	..	..	4	2	..
Jhiwar ..	4	3	..	1	..	3	..	..	..	1	1
Chhimba ..	1	1	..	..	..	1	..	..	..	..	..
Nai ..	1	1	..	..	..	..	..	1	..	..	1
Brahman ..	4	3	..	2	..	3	..	1	2	..	1
Khatri ..	1	..	..	..	..	1	..	..	..	..	..
Bania ..	6	5	..	..	..	2	..	..	..	3	..
Arora ..	1	1	..	..	..	..	..	..	..	1	..
Sunar ..	1	..	..	..	..	1	..	..	1	..	1
Ramdasia ..	27	7	..	3	..	3	..	2	..	..	..
Bazigar ..	2	..	..	..	..	..	..	..	..	..	..
Sadhu ..	1	1	..	1	1	1	..	..	1	..	1
Muslim *Julaha* ..	1	1	..	..	..	..	..	..	..	..	..
Muslim *Teli* ..	1	1	..	1	..	1	..	..	1	..	1
Muslim *Kumhar* ..	1	..	..	..	..	1	..	..	..	..	..
Muslim *Mirasi* ..	3	1	..	..	..	1	..	..	1	..	..
Total ..	150	87	3	18	1	54	10	10	20	16	9

TABLE 8

Material Culture—Consumer Goods Acquired in the last Five Years

Caste	Total No. of households	Number of households which have acquired in the last five years									
		Lanterns	Torches	Bicycles	Radio-sets	Fodder-cutters	Kerosene stoves	Watches or time pieces	Independent pens	Sewing machines	Petromaxes
1	2	3	4	5	6	7	8	9	10	11	12
Jat Sikh ..	76	1	8	23	1	..	..	4	2	9	1
Mazhbi Sikh ..	12	..	..	1	..	..	..	..	..	..	..
Tarkhan ..	7	..	1	2	..	..	..	4	..	1	..
Jhiwar ..	4	..	..	2	..	..	..	..	1	1	..
Chhimba ..	1	..	..	1	..	..	..	..	..	..	..
Nat ..	1	..	..	..	..	..	..	..	1	..	..
Brahman ..	4	..	..	2	..	..	..	..	..	..	..
Khatri ..	1	..	..	..	..	..	..	..	..	..	..
Bania ..	6	..	..	..	..	..	..	..	..	2	..
Arora ..	1	..	..	..	..	..	..	..	..	1	..
Sunar ..	1	..	..	..	..	..	..	..	..	1	..
Ramdasia ..	27	1	..	3	..	2	..	..	..	..	..
Bazigar ..	2	..	..	..	..	..	..	..	..	..	..
Sadhu ..	1	..	..	1	..	..	1	1	1	..	..
Muslim *Julaha* ..	1	..	..	..	..	..	..	..	..	..	..
Muslim *Teli* ..	1	..	1	1	..	..	..	1	1	..	..
Muslim *Kumhar* ..	1	..	..	1	..	..	..	..	..	..	..
Muslim *Mirasi*	3	..	..	1	..	..	..	1	..	..	..
Total ..	**150**	**2**	**10**	**38**	**1**	**2**	**1**	**11**	**6**	**15**	**1**

TABLE 9

Material Culture — Possession of Furniture

Caste	Total No. of house-holds	Number of households possessing										
		Bedsteads	*Khatias*	Chairs	Tables	Mirrors	Benches	Stools	*Jal-chowkis*	Wall-shelves	Carts	Wooden boxes
1	2	3	4	5	6	7	8	9	10	11	12	13
Jat Sikh ..	76	60	76	16	7	28	..	1	1	6	5	..
Mazhbi Sikh ..	12	4	12	..	..	1	..	..	..	..	..	..
Tarkhan ..	7	4	7	1	1	4	..	..	..	..	..	..
Jhiwar ..	4	3	4	1	..	3	..	..	..	..	..	..
Chhimba ..	1	..	1	..	..	1	..	..	..	..	..	..
Nai ..	1	1	1	1	..	1	..	..	..	..	..	1
Brahman ..	4	2	4	2	1	2	..	..	1	1	..	..
Khatri ..	1	..	1	..	..	..	..	..	..	..	..	..
Bania ..	6	3	6	1	1	6	..	..	..	..	..	..
Arora ..	1	1	1	..	..	..	..	..	..	..	..	..
Sunar ..	1	1	1	1	..	..	..	..	..	..	..	..
Ramdasia ..	27	6	27	.	..	6	..	1	2	1	..	5
Bazigar ..	2	..	2	..	..	..	..	..	..	..	..	..
Sadhu ..	1	..	1	1	..	1	..	1	..	..	..	..
Muslim *Julaha* ..	1	..	1	..	..	..	..	..	..	..	..	..
Muslim *Teli* ..	1	..	1	..	..	1	..	..	..	..	..	..
Muslim *Kumhar* ..	1	..	1	..	..	..	..	..	..	..	..	..
Muslim *Mirasi* ..	3	..	3	..	..	..	..	..	..	..	..	..
Total	**150**	**85**	**150**	**24**	**10**	**54**	..	**3**	**4**	**8**	**5**	**6**

TABLE 10

Food habits

Caste	Total No. of households	Number of households whose staple diet is		Number of households who are	
		Wheat	Wheat and maize	Vegetarian	Non-vegetarian
1	2	3	4	5	6
Jat Sikh ..	76	64	12	4	72
Mazhbi Sikh ..	12	12	..	2	10
Tarkhan ..	7	6	1	2	5
Jhiwar ..	4	4	..	..	4
Chhimba ..	1	1	..	..	1
Nai ..	1	1	..	..	1
Brahman ..	4	3	1	3	1
Khatri ..	1	1	..	..	1
Bania ..	6	6	..	3	3
Arora ..	1	1	..	..	1
Sunar .	1	1	..	..	1
Ramdasia ..	27	27	..	5	22
Bazigar ..	2	2	..	..	2
Sadhu ..	1	1	..	..	1
Muslim *Julaha* ..	1	1	..	..	1
Muslim *Teli* ..	1	1	..	..	1
Muslim *Kumhar* ..	1	1	..	..	1
Muslim *Mirasi* ..	3	3	..	..	3
Total ..	**150**	**136**	**14**	**19**	**131**

TABLE 11

Prohibited Foods and Drinks

Caste	Total No. of households	Number of households reporting as prohibited			No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
		Meat	Tobacco	Wine		
1	2	3	4	5	6	7
Jat Sikh ..	76	4	42	2	72	74
Mazhbi Sikh ..	12	2	3	1	10	11
Tarkhan ..	7	1	2	..	6	7
Jhiwar ..	4	..	1	..	4	4
Chhimba ..	1	..	..	..	1	1
Nai ..	1	..	1	..	1	1
Brahman ..	4	3	..	..	1	4
Khatri ..	1	1	..	..	..	1
Bania ..	6	3	..	3	3	3
Arora ..	1	..	..	..	1	1
Sunar ..	1	..	..	..	1	1
Ramdasia ..	27	5	7	2	22	25
Bazigar ..	2	..	..	..	2	2
Sadhu ..	1	..	1	1	1	..
Muslim *Julaha* ..	1	..	..	..	1	1
Muslim *Teli* ..	1	..	1	..	1	1
Muslim *Kumhar* ..	1	..	..	..	1	1
Muslim *Mirasi* ..	3	..	..	..	3	3
Total ..	**150**	**19**	**58**	**9**	**131**	**141**

TABLE 12

Material Culture — Use of Toilet etc.

Caste	Total No. of house-holds	Number of households that					
		Use mosquito curtains	Do not use mosquito curtains	Use toilet soap	Use washing soap	Use toilet and washing soap both	Do not use any soap
1	2	3	4	5	6	7	8
Jat Sikh ..	76	..	76	2	35	19	20
Mazhbi Sikh ..	12	..	12	..	8	2	2
Tarkhan ..	7	..	7	..	3	3	1
Jhiwar ..	4	..	4	..	4	..	..
Chhimba ..	1	..	1	..	1	..	..
Nai ..	1	..	1	..	..	1	..
Brahman ..	4	..	4	..	3	1	..
Khatri ..	1	..	1	..	..	1	..
Bania ..	6	..	6	1	1	4	..
Arora ..	1	..	1	..	..	1	..
Sunar ..	1	..	1	..	..	1	..
Ramdasia ..	27	1	26	..	13	6	8
Bazigar ..	2	..	2	..	2	..	..
Sadhu ..	1	..	1	..	..	1	..
Muslim *Julaha* ..	1	..	1	..	..	1	..
Muslim *Teli* ..	1	..	1	..	1	..	..
Muslim *Kumhar* ..	1	..	1	..	1	..	..
Muslim *Mirasi* ..	3	..	3	..	2	1	..
Total ..	**150**	**1**	**149**	**3**	**74**	**42**	**31**

TABLE 13 (a)

Dowry (Given)

Caste	Total Number of households	No. of households which have either given or received dowry	No. of households which have given dowry in clothes and utensils only							No. of households which have given dowry as ornaments, clothes and utensils only							No. of households which have given dowry both in cash, ornaments, clothes and utensils						
			Up to Rs 500	Up to Rs 1,000	Up to Rs 1,500	Up to Rs 2,000	Up to Rs 2,500	Up to Rs 3,000	Above Rs 3,000	Up to Rs 500	Up to Rs 1,000	Up to Rs 1,500	Up to Rs 2,000	Up to Rs 2,500	Up to Rs 3,000	Above Rs 3,000	Up to Rs 500	Up to Rs 1,000	Up to Rs 1,500	Up to Rs 2,000	Up to Rs 2,500	Up to Rs 3,000	Above Rs 3,000
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Jat Sikh	76	27	.	3	..	..	..	..	..	1	3	3	..	..	..	..	2	6	6	2	..	..	1
Mazhbi Sikh	12	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..	.	.	..
Tarkhan	7	1	.	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
Jhiwar	4	3	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	1
Chhimba	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nai	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahman	4	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Khatri	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.	..	..	..	..	..
Bania	6	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	1
Arora	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
Sunar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ramdasia	27	6	3	..	..	..	..	..	..	1	1	..	..	..	..	..	..	1	..	..	..	..	..
Bazigar	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
Sadhu	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
Muslim *Julaha*	1	1	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	.
Muslim *Teli*	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
Muslim *Kumhar*	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
Muslim *Mirasi*	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
Total	**150**	**45**	**3**	**3**	..	..	..	..	..	**3**	**6**	**4**	..	..	..	..	**5**	**9**	**6**	**2**	**1**	..	

TABLE 13 (b)

Dowry (Received)

Caste	Total No. of Households	No. of households which have received dowry	No. of households which have received dowry in clothes and utensils only							No. of households which have received dowry in ornaments, clothes and utensils only							No. of households which have received dowry both in cash, ornaments, clothes and utensils						
			Up to Rs 500	Up to Rs 1,000	Up to Rs 1,500	Up to Rs 2,000	Up to Rs 2,500	Up to Rs 3,000	Above Rs 3,000	Up to Rs 500	Up to Rs 1,000	Up to Rs 1,500	Up to Rs 2,000	Up to Rs 2,500	Up to Rs 3,000	Above Rs 3,000	Up to Rs 500	Up to Rs 1,000	Up to Rs 1,500	Up to Rs 2,000	Up to Rs 2,500	Up to Rs 3,000	Above Rs 3,000
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Jat Sikh	76	27	2	..	..	..	..	..	..	2	2	2	..	..	..	..	7	6	4	1	..	1	..
Mazhbi Sikh	12	4	1	..	..	..	..	..	..	2	..	..	..	..	..	..	..	1	..	..	..	..	..
Tarkhan	7	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Jhiwar	4	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Chhimba	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nai	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahman	4	2	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..
Khatri	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bania	6	2	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	1	..	..	..	..
Arora	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sunar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ramdasia	27	5	3	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..
Bazigar	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sadhu	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim *Julaha*	1	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Muslim *Teli*	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim *Kumhar*	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim *Mirasi*	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**150**	**44**	**7**	..	..	..	..	..	..	**5**	**2**	**5**	..	..	..	..	**9**	**8**	**5**	**2**	..	**1**	..

TABLE

Statistics of livestock

Years	ANIMALS																							
	Breeding Bulls	Bullocks	Cows more than 3 years old					Calves less than 1 year old			Calves between 1 to 3 years			Buffalo bulls	Buffalo bullocks	Buffaloes more than 3 years old					Buffalo calves less than one year old			Buffalo calves between 1 to 3 years		
			Milch yielding	Non-Milch yielding	Non-Calved	Useless	Total	Males	Females	Total	Males	Females	Total			Milch yielding	Non-Milch yielding	Non-Calved	Useless	Total	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
1945	1	137	44	38	3	..	85	31	18	49	49	47	96	1	2	80	26	6	..	112	24	33	57	8	48	56
1955	1	154	72	48	1	2	123	40	34	74	52	46	98	1	..	93	38	..	2	133	30	38	68	7	76	83
1961	1	172	77	53	5	..	135	41	41	82	49	64	113	..	1	72	61	27	..	160	35	42	77	9	96	105

Source : Village Note Book of Kunran.

14

and Birds

																				BIRDS						
	SHEEP			GOATS				HORSES					DONKEYS					POULTRY				SWANS		
		MORE THAN 1 YEAR OLD			MORE THAN ONE YEAR OLD																				
Less than 1 year old	Males	Females	Total Sheep	Less than one year old	Males	Females	Total	Males	Females	Total	Ponies	Camels	Males	Females	Total	Pigs	Total Animals	Hens	Cocks	Chickens	Total	Males	Females	Total
28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52
..	..	..	..	79	6	109	194	1	..	1	..	13	2	14	16	..	820	2	6	2	10	..	..	..
48	7	172	227	68	2	76	146	1	3	4	..	30	7	11	18	..	1,160	53	20	24	97	..	1	1
36	3	77	116	34	1	27	62	2	1	3	1	29	9	10	19	1	1,077	40	19	36	95	2	..	2

TABLE 15

Share-Croppers

Caste	No of Share-croppers	No. that could get themselves recorded as share-croppers during settlement	No. that could not get themselves recorded as share-croppers during settlement	Eviction in the wake of land legislation
1	2	3	4	5
Jat Sikh ..	6	4	2	Eviction every year or after two years
Brahman ..	1	..	1	Eviction every year
Nai ..	1	..	1	—do—
Jhiwar ..	1	..	1	—do—
Bania ..	1	1	..	No eviction
Chhimba .	1	..	1	Eviction every year
Bazigar .	1	..	1	—do—
Ramdasia ..	5	3	2	—do—
Mazhbi Sikh ..	1	..	1	—do—
Total ..	**18**	**8**	**10**	

TABLE 16

Effect of N.E.S. Block activities and Consolidation of Holdings Operations.

Caste	Total number of households	Number of Households			
		Benefited by N.E.S. Block activities	Benefited by Consolidation operations	Harmed by Consolidation operations	Neither benefited nor harmed by Consolidation Operations
1	2	3	4	5	6
Jat Sikh ..	76	28	59	16	1
Mazhbi Sikh ..	12	..	1	6	5
Tarkhan ..	7	..	5	1	1
Jhiwar ..	4	..	2	1	1
Chhimba ..	1	..	..	1	..
Nai ..	1	..	..	1	..
Brahman ..	4	..	3	1	..
Khatri ..	1	..	..	1	..
Bania ..	6	..	3	2	1
Arora ..	1	..	1	..	..
Sunar ..	1	..	..	..	1
Ramdasia ..	27	..	3	20	4
Bazigar ..	2	..	..	2	..
Sadhu ..	1	..	1	..	..
Muslim *Julaha* ..	1	..	..	..	1
Muslim *Teli* ..	1	..	1	..	..
Muslim *Kumhar* ..	1	..	..	..	1
Muslim *Mirasi* ..	3	..	..	1	2
Total ..	**150**	**28**	**79**	**53**	**18**

TABLE 17

Workers and Non-workers classified by broad age-groups

Age-groups	TOTAL POPULATION			WORKERS			NON-WORKERS		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
0—14 ..	423	209	214	8	8	..	415	201	214
15—34 ..	354	184	170	163	163	..	191	21	170
35—59 ..	177	93	84	91	90	1	86	3	83
60 and above ..	73	47	26	32	32	..	41	15	26
Total	1,027	533	494	294	293	1	733	240	493

TABLE 18

Workers classified by sex broad age-groups and occupation

Occupation	TOTAL WORKERS			WORKERS IN THE AGE-GROUP							
	Persons	Males	Females	0—14		15—34		35—59		60 and above	
				Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Agriculture ..	203	203	..	1	..	117	..	60	..	25	..
Attached Agricultural labour ..	36	36	..	..	..	27	..	8	..	1	..
Casual Labour ..	14	13	1	..	..	4	..	5	1	4	..
Shop-keeping ..	6	6	..	..	..	1	..	5	..	..	..
Artisanship ..	9	9	..	1	..	5	..	3	..	..	..
Shoe-making ..	2	2	..	..	..	1	..	1	..	..	..
Goldsmithy ..	1	1	..	..	..	1	..	..	..	..	..
Weaving ..	1	1	..	..	..	..	..	1	..	..	..
Tailoring ..	1	1	..	..	..	..	..	1	..	..	..
Pot-making ..	2	2	..	..	..	2	..	..	..	..	..
Trade ..	1	1	..	..	..	..	..	..	..	1	..
Service ..	4	4	..	1	..	2	..	1	..	..	..
Cattle grazing ..	6	6	..	5	..	..	..	1	..	..	..
Menial service ..	4	4	..	..	..	2	..	2	..	..	..
Sheep-breeding ..	1	1	..	..	..	..	..	..	..	1	..
Chowkidari ..	1	1	..	..	..	..	..	1	..	..	..
Milk selling ..	1	1	..	..	..	1	..	..	..	..	..
Bazigari ..	1	1	..	..	..	..	..	1	..	..	..
Total ..	**294**	**293**	**1**	**8**	..	**163**	..	**90**	**1**	**32**	..

TABLE 19

Occupational Mobility — Nature of change from father's generation to present generation

Occupation	Total No. of Households in the Occupation	Heads of households following the same occupation as that of their father	Heads of households whose father was											
			Agriculturist	Jhiwar	Money-lender	Shopkeeper	Government servant	Carpenter	Potter	Labourer	Weaver	Goldsmith	Grazier	Shoemaker
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Agriculture ..	89	86	86	1	..	1	1	..	..	..	..	..	..	..
Casual Labour ..	40	30	..	3	..	..	1	..	..	30	1	..	..	5
Trade ..	1	..	..	..	1	..	..	..	..	..	..	..	..	..
Shopkeeping ..	4	3	..	..	1	3	..	..	..	..	..	..	..	..
Carpentry ..	6	6	..	..	..	..	..	6	..	..	..	..	..	..
Earth pot-making ..	1	1	..	..	..	..	..	..	1	..	..	..	..	..
Weaving ..	1	1	..	..	..	..	..	..	..	..	1	..	..	..
Attached Agricultural labour	1	..	..	..	..	..	..	..	..	1	..	..	..	..
Priesthood ..	2	..	2	..	..	..	..	..	..	..	..	..	..	..
Goldsmithy ..	1	1	..	..	..	..	..	..	..	..	..	1	..	..
Cattle grazing ..	2	1	..	..	..	..	..	..	..	..	1	..	1	..
Shoe-making ..	1	1	..	..	..	..	..	..	..	..	..	..	..	1
Service ..	1	1	..	..	..	..	1	..	..	..	..	..	..	..
Total .	**150**	**131**	**88**	**4**	**2**	**4**	**3**	**6**	**1**	**31**	**3**	**1**	**1**	**6**

TABLE 20

Traditional Occupation

Traditional Occupation	No. of households following traditional occupation as	
	Main occupation	Subsidiary occupation
1	2	3
Agriculture ..	86	6
Shop-keeping ..	3	..
Barber's work ..	1	..
Tailoring ..	..	1
Agricultural Labour ..	8	..
Goldsmithy ..	1	..
Money-lending ..	..	2
Weaving ..	1	..
Pot-making ..	1	..
Mirasi's work ..	2	1
Carpentry ..	5	..
Bazigari ..	1	..
Shoe-making ..	1	2
Total	**110**	**12**

Total number of households	**150**
Total number of households following traditional occupation	**122**

TABLE 21

Occupational Mobility — cause of change

Caste	Total	Number of persons who changed their father's occupation			Total	Number of persons who have changed their own occupation			Number of persons who are not contented with present occupation
		Voluntarily	Forced by circumstances	Due to other reasons		Voluntarily	Forced by circumstances	Due to other reasons	
1	2	3	4	5	6	7	8	9	10
Jat Sikh ..	3	2	1	..	8	2	6	..	6
Mazhbi Sikh ..	3	1	1	1	2	1	..	1	3
Tarkhan ..	..	..	..	..	..	..	..	..	3
Jhiwar ..	..	..	..	..	4	1	3	..	2
Chhimba ..	..	..	..	..	..	..	..	..	..
Nai ..	..	..	..	..	1	1	..	..	1
Brahman ..	..	..	..	..	1	1	..	..	1
Khatri ..	..	..	..	..	..	..	..	..	..
Bania ..	3	..	3	..	2	1	1	..	1
Arora ..	..	..	..	..	..	..	..	..	..
Sunar ..	..	..	..	..	..	..	..	..	..
Ramdasia ..	8	5	1	2	8	5	3	.	15
Bazigar ..	1	1	..	..	..	..	..	..	2
Sadhu ..	..	..	..	..	1	1	..	..	..
Muslim *Julaha* ..	..	..	..	..	..	..	..	..	..
Muslim *Te'i* ..	1	1	..	..	..	..	..	..	..
Muslim *Kumhar* ..	..	..	..	..	..	..	..	..	..
Muslim *Mirasi* ..	..	..	..	..	1	1	..	..	2.
Total ..	**19**	**10**	**6**	**3**	**28**	**14**	**13**	**1**	**36**

TABLE 22

Occupational Mobility — Nature of aspiration

Occupation	Total number of households in the occupation	Heads of households who want their sons to adopt						
		the same occupation as in col. 1 (i.e. their own)	Service	Shoe-making	Shop-keeping	Carpentry	Weaving	Goldsmithy
1	2	3	4	5	6	7	8	9
Agriculture ..	89	31	58	..	..	..	..	..
Casual and attached Agricultural labour ..	41	4	31	6	..	..	..	..
Trade (*Arhat*) ..	1	..	1	..	..	..	..	..
Shop-keeping ..	4	3	1	..	..	..	..	..
Carpentry ..	6	4	2	..	..	..	..	..
Pot-making ..	1	..	1	..	..	..	..	..
Weaving ..	1	1	..	..	..	..	..	..
Priesthood ..	2	..	2	..	..	..	..	..
Goldsmithy ..	1	1	..	..	..	..	..	..
Cattle grazing ..	2	..	2	..	..	..	..	..
Shoe-making ..	1	1	..	..	..	..	..	..
Service ..	1	1	..	..	..	..	..	..
Total ..	**150**	**46**	**98**	**6**	..	..	..	..

TABLE 23

Change in ownership of land during one generation

Caste	Total Number of households in the village	Number of households owning land	Number of households that have		
			Suffered loss of land during one generation	Gained land during one generation	Neither lost nor gained land during one generation
1	2	3	4	5	6
Jat Sikh ..	76	76	39	14	23
Mazhbi Sikh ..	12	..	..	..	..
Tarkhan ..	7	6	3	..	3
Jhiwar ..	4	2	2	..	..
Chhimba ..	1	1	..	..	1
Nai ..	1	1	..	1	..
Brahman ..	4	4	2	1	1
Khatri ..	1	..	..	..	..
Bania ..	6	3	1	1	1
Arora ..	1	..	..	..	..
Sunar ..	1	..	..	..	..
Ramdasia ..	27	15	10	2	3
Bazigar ..	2	..	..	..	..
Sadhu ..	1	..	..	..	..
Muslim *Julaha* ..	1	..	..	..	..
Muslim *Teli* ..	1	..	..	..	..
Muslim *Kumhar* ..	1	..	..	..	..
Muslim *Mirasi* ..	3	..	..	..	..
Total ..	**150**	**108**	**57**	**19**	**32**

TABLE

Jinswar Statement

Year	Type of land	Area Matured and *Kharaba*	Crops					
			Maize	*Jowar*	*Bajra*	*Moth*	*Moongi*	*Mash*
1	2	3	4	5	6	7	8	9
1941-42	*Chahi*	Area Matured ..	..	40	..	..	..	..
		Kharaba ..	..	4	..	..	..	..
	Chahi-Nehri	Area Matured ..	..	26	..	..	..	..
		Kharaba ..	..	..	..	..	..	..
	Nehri	Area Matured ..	..	266	104	11	7	51
		Kharaba ..	..	1	..	..	..	..
	Barani	Area Matrued ..	..	..	54	239	13	..
		Kharaba ..	..	..	60	206	..	..
	Total	**Area Matured** ..	..	**332**	**158**	**250**	**20**	**51**
		Kharaba ..	..	**5**	**60**	**206**	..	..
1942-43	*Chahi*	Area Matured ..	62	..	..	..	..	..
		Kharaba ..	..	..	..	..	..	..
	Chahi Nehri	Area Matured ..	11	..	..	..	..	..
		Kharaba ..	..	..	..	..	..	..
	Nehri	Area Matured ..	485	..	258	13	6	47
		Kharaba ..	15	..	19	8	..	..
	Barani	Area Matured ..	46	89	263	475	106	49
		Kharaba ..	9	15	24	25	..	..
	Total	**Area Matured** ..	**604**	**89**	**521**	**488**	**112**	**96**
		Kharaba ..	**24**	**15**	**43**	**33**	..	..
1952-53	*Chahi*	Area ..	64	..	1	..	..	..
		Produce ..	825	..	10	..	..	..
	Nehri	Area ..	77	..	43	2	4	16
		Produce ..	770	..	430	20	40	192
	Barani	Area ..	..	..	44	60	5	4
		Produce ..	..	..	450	560	40	40
	Total	**Area** ..	**141**	..	**88**	**62**	9	20
		Produce ..	**1595**	..	**890**	**580**	**80**	**232**

24

(Kharif) contd.

(*Kachcha Bighas*)

Crops										
Til	Cotton	*Gawara*	Chillies	*San*	*Chari*	*Chara*	Sugar cane	Fruit	Ground-nut	Total
10	11	12	13	14	15	16	17	18	19	20
..	18	1	..	1	12	6	1	..	..	79
..	..	..	..	..	2	..	..	..	.	6
..	22	1	..	..	2	2	14	..	...	67
..	..	..	..	..	..	..	..	..	..	..
20	1,449	158	..	10	238	236	15	1	..	2,566
..	11	15	..	..	6	1	..	..	..	34
..	15	65	..	..	12	16	..	..	..	414
..	7	108	..	..	16	5	..	..	..	402
20	1,504	225	..	11	264	260	30	1	..	3,126
..	18	123	..	..	24	6	..	..	..	442
..	..	3	2	..	1	1	1	..	..	70
..	..	..	..	..	..	..	..	.	..	..
..	..	..	..	..	..	..	..	..	..	11
..	..	..	..	..	..	..	..	..	.	..
..	813	98	..	..	123	262	26	..	..	2,131
..	43	11	..	..	..	8	..	..	.	104
..	..	571	..	1	95	90	..	..	..	1,785
..	..	33	..	..	..	29	..	..	..	135
..	813	672	2	1	219	353	27	..	..	3,997
..	43	44	..	..	..	37	..	..	..	239
..	34	15	1	..	20	5	3	..	..	143
..	340	140	10	..	20	5	3	..	..	1,353
..	242	12	1	6	123	..	29	..	..	555
..	2,500	135	14	6	123	..	29	..	..	4,259
..	..	32	..	..	5	5	..	..	..	155
..	..	320	..	..	5	5	..	..	..	1,420
..	276	59	2	6	148	10	32	..	..	853
..	2,840	595	24	6	148	10	32	..	..	7,032

TABLE

Jinswar Statement

Year	Type of land	Area Matured and *Kharaba*	Crops					
			Maize	*Jowar*	*Bajra*	*Moth*	*Moongi*	*Mash*
1	2	3	4	5	6	7	8	9
1953-54	*Chahi*	Area ..	76	4	14	..	..	..
		Produce ..	1,003	25	92	..	..	..
	Nehri	Area ..	87	..	53	3	5	20
		Produce ..	800	..	530	30	50	240
	Bárani	Area ..	..	5	51	70	10	8
		Produce ..	..	50	550	600	90	80
	Total	**Area** ..	**163**	**9**	**118**	**73**	**15**	**28**
		Produce ..	**1,803**	**75**	**1,172**	**630**	**140**	**320**
1960-61	*Chahi*	Area Matured ..	..	..	..	..	..	..
		Kharaba ..	6	..	..	..	..	..
	Nehri	Area Matured ..	1	..	3	..	..	..
		Kharaba ..	149	..	17	..	..	2
	Barani	Area Matured ..	..	..	10	..	..	..
		Kharaba ..	..	..	39	1	1	1
	Total	**Area Matured** ..	**1**	..	**13**	..	..	..
		Kharaba ..	**155**	..	**56**	**1**	**1**	3
1961-62	*Chahi*	Area Matured ..	3	..	..	..	..	..
		Kharaba ..	..	..	..	..	..	..
	Nehri	Area Matured ..	134	..	20	..	..	..
		Kharaba ..	..	..	..	..	..	..
	Barani	Area Matured ..	2	..	35	2	2	..
		Kharaba ..	..	..	1	..	..	..
	Total	**Area Matured** ..	**139**	..	**55**	**2**	**2**	..
		Kharaba ..	..	..	**1**	..	..	..

24—CONCLD.

(Kharif) concld.

(Kachcha bighas)

CROPS										
Til	Cotton	*Gawara*	Chillies	*San*	*Chari*	*Chara*	Sugarcane	Fruit	Groundnut	**Total**
10	11	12	13	14	15	16	17	18	19	20
1	42	23	3	..	27	23	..	..	..	**213**
3	230	422	45	..	25	29	..		..	**1,874**
..	250	12	3	9	120	..	32	..	..	**594**
..	2,500	135	42	9	120	..	32	..	..	**4,488**
..	..	42	..	..	10	10	..	..	..	**206**
.	..	420	..	..	10	10	..	..	..	**1,810**
1	**292**	**77**	**6**	**9**	**157**	**33**	**32**	..	..	**1,013**
3	**2,730**	**977**	**87**	**9**	**155**	**39**	**32**	..	..	**8,172**
..	..	..	..	..	..	..	..	..	..	..
..	1	..	1	..	..	..	..	..	..	**8**
..	5	..	..	3	17	3	14	12	..	**58**
1	318	..	2	..	19	8	9	1	..	**526**
..	..	..	..	..	6	29	..	..	11	**56**
2	..	..	..	..	6	209	..	..	38	**297**
..	**5**	..	..	**3**	**23**	**32**	**14**	**12**	**11**	**114**
3	**319**	..	**3**	..	**25**	**217**	**9**	**1**	**38**	**831**
..	..	..	1	..	..	..	..	..	..	**4**
..	..	..	..	..	..	..	..	..	..	..
..	306	..	4	2	42	61	29	2	2	**602**
..	..	..	..	..	..	..	..	..	..	..
..	5	32	..	..	112	286	..	..	8	**484**
..	..	..	..	..	1	3	..	..	..	**5**
..	**311**	**32**	**5**	**2**	**154**	**347**	**29**	**2**	**10**	**1,090**
..	..	..	..	..	1	3	..	..	..	**5**

TABLE

Jinswar Statement

Year	Type of land	Area Matured and *Kharaba*	Wheat	Barley	Gram	Barley-gram	Wheat-gram	*Sarson*	*Tara mira*
1	2	3	4	5	6	7	8	9	10
1941-42	*Chahi*	Area Matured ..	269	79	..	..	20	1	..
		Kharaba ..	..	..	..	..	..	..	..
	Chahi-Nehri	Area Matured ..	128	3	6	..	..	..	..
		Kharaba ..	..	..	..	..	..	..	..
	Nehri	Area Matured ..	680	24	448	5	407	8	..
		Kharaba ..	8	..	23	..	..	..	..
	Barani	Area Matured ..	..	..	695	122	1	235	101
		Kharaba ..	11	104	7	695	..	41	..
	Total	**Area Matured** ..	**1,077**	**106**	**1,149**	**127**	**428**	**244**	**101**
		Kharaba ..	19	**104**	**30**	**695**	..	**41**	..
1942-43	*Chahi*	Area Matured ..	113	**46**	..	..	..	1	..
		Kharaba ..	..	..	..	..	..	..	..
	Chahi-Nehri	Area Matured ..	26	..	..	..	..	..	..
		Kharaba ..	..	..	..	..	..	..	..
	Nehri	Area Matured ..	954	70	528	2	455	7	4
		Kharaba ..	..	..	..	..	..	2	..
	Barani	Area Matured ..	13	63	794	126	27	105	71
		Kharaba ..	..	..	10	..	..	10	..
	Total	**Area Matured** ..	**1,106**	**179**	**1,322**	**128**	**482**	**113**	**75**
		Kharaba ..	..	..	**10**	..	..	**12**	..
1952-53	*Chahi*	Area ..	34	20	..	45	..	..	..
		Produce ..	429	201	..	506	..	..	..
	Nehri	Area ..	225	9	171	85	..	2	2
		Produce ..	2,025	97	1,550	875	..	10	7
	Barani	Area ..	..	..	160	12	16	9	7
		Produce ..	..	..	1,137	57	137	41	33
	Total	**Area** ..	**259**	**29**	**331**	**142**	**16**	**11**	**9**
		Produce ..	**2,454**	**298**	**2,687**	**1,438**	**137**	**51**	**40**

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(Rabi)—CONTD

(*Kachcha bighas*)

Halion	*Masri*	Garbi	Potatoes	Onion	Melon	Carrot	*Metha*	Fodder	Miscellaneous Fodder	Total
11	12	13	14	15	16	17	18	19	20	21
2	..	..	..	..	..	1	11	24	..	407
..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	8	43	..	188
..	..	..	..	..	..	..	..	..	..	..
2	..	..	..	..	3	..	50	245	..	1,872
..	..	..	..	..	..	..	6	..	..	37
..	..	..	..	..	..	..	..	..	..	1,154
13	..	..	..	..	..	..	..	..	..	871
4	..	..	..	..	3	1	69	312	..	3,621
13	..	..	..	..	..	..	6	..	..	908
..	..	..	..	..	..	..	5	2	..	167
..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	27	..	53
..	..	..	..	..	..	..	..	..	..	..
2	..	..	..	..	..	..	54	188	..	2,264
..	..	..	..	..	..	..	..	..	..	2
1	..	..	..	..	..	..	..	..	..	1,200
..	..	..	..	..	..	..	..	..	..	20
3	..	..	..	..	..	..	59	217	..	3,684
..	..	..	..	..	..	..	..	..	.	22
..	..	..	..	..	..	1	..	16	1	117
..	..	..	..	..	..	1	..	16	1	1,154
1	..	..	..	..	..	..	..	56	14	565
4	..	..	..	..	..	..	..	52	12	4,632
..	..	..	..	..	..	..	..	3	2	209
..	..	..	..	..	..	..	..	2	1	1,408
1	..	..	..	..	..	1	..	75	17	891
4	..	..	..	..	..	1	..	70	14	7,194

TABLE

Jinswar Statement

Year	Type of land	Area Matured and kharaba	Wheat	Barley	Gram	Barley-gram	Wheat-gram	*Sarson*	*Taramira*
1	2	3	4	5	6	7	8	9	10
1953-54	*Chahi*	Area ..	48	8	44	..	12	2	1
		Produce ..	748	84	403	..	143	11	3
	Nehri	Area ..	232	11	167	5	85	6	5
		Produce ..	3,477	113	1,527	42	765	31	10
	Barani	Area ..	..	3	195	3	17	12	7
		Produce ..	..	27	1,743	27	153	82	16
	Total	**Area ..**	**280**	**22**	**406**	**8**	**114**	**20**	**13**
		Produce ..	**4,225**	**224**	**3,673**	**69**	**1,061**	**124**	**29**
1960-61	*Chahi*	Area Matured ..	..	..	..	..	..	..	...
		Kharaba ..	..	..	..	..	..	..	..
	Nehri	Area Matured ..	151	15	72	..	373	3	..
		Kharaba ..	13	2	7	..	35	1	..
	Barani	Area Matured ..	105	3	43	..	232	5	2
		Kharaba ..	11	1	8	..	52	1	..
	Total	**Area Matured ..**	**256**	**18**	**115**	..	**605**	**8**	**2**
		Kharaba ..	**24**	**3**	**15**	..	**87**	**2**	..
1961-62	*Chahi*	Area Matured ..	2	..	1	..	4	..	..
		Kharaba ..	..	..	..	..	..	..	..
	Nehri	Area Matured ..	173	13	92	..	292	8	..
		Kharaba ..	8	2	6	..	33	..	..
	Barani	Area Matured ..	197	4	18	..	311	12	..
		Kharaba ..	2	1	2	..	13	..	..
	Total	**Area Matured ..**	**372**	**17**	**111**	..	**607**	**20**	..
		Kharaba ..	**10**	**3**	**8**	..	**46**	..	..

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Rabi)

(Produce in Maunds)
(Area in acres)

Halion	*Masri*	Garbi	Potatoes	Onion	Melon	Carrot	Metha	Fodder	Miscella-neous Fodder	Total
11	12	13	14	15	16	17	18	19	20	21
..	..	..	1	1	1	6	..	23	..	**147**
..	..	..	90	150	1	6	..	22	..	**1,661**
1	..	..	..	..	..	2	..	65	..	**579**
3	..	..	..	..	..	2	..	61	..	**6,031**
..	..	..	..	..	..	..	..	..	..	**237**
..	..	..	..	..	..	..	..	..	..	**2,048**
1	..	..	**1**	**1**	**1**	**8**	..	**88**	..	**963**
3	..	..	**90**	**150**	**1**	**8**	..	**83**	..	**9,740**
..	..	..	..	1	..	..	..	..	..	**1**
..	..	..	..	..	..	..	..	..	..	..
..	1	..	1	..	..	5	..	114	23	**758**
..	..	..	..	..	..	..	..	2	..	**60**
..	..	..	..	..	..	..	..	2	..	**392**
..	..	..	..	..	..	..	..	..	..	**73**
..	**1**	..	**1**	**1**	..	**5**	..	**116**	**23**	**1,151**
..	..	..	..	..	..	..	..	**2**	..	**133**
..	..	..	..	1	..	..	..	..	..	**8**
..	..	..	..	..	..	..	..	..	..	..
..	2	..	1	..	..	1	..	123	2	**707**
..	..	..	..	..	..	..	..	4	..	**53**
..	..	..	..	..	..	..	..	2	..	**544**
..	..	..	..	..	..	..	..	..	..	**18**
..	**2**	..	**1**	**1**	..	**1**	..	**125**	**2**	**1,259**
..	..	..	..	..	..	..	..	4	..	**71**

TABLE

Caste-wise ownership of

Caste	Bullocks		Cows		He-Buffaloes		She-Buffaloes		Pigs		Goats	
	HH.	T.	HH.	T.	HH.	T.	HH.	T.	HH.	T.	HH.	T.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jat Sikh ..	67	172	44	66	5	11	64	137	..	..	3	5
Mazhbi Sikh ..	1	1	8	17	..	..	3	3	..	..	4	14
Tarkhan ..	1	1	2	2	..	..	5	8	..	..	1	1
Jhiwar ..	2	4	2	5	..	..	2	10	..	..	3	7
Chhimba ..	1	2	1	1	..	..	1	2	..	..	..	..
Nai ..	1	2	1	1	..	..	1	1	..	..	..	..
Brahman ..	3	6	1	4	..	..	1	3	..	..	..	..
Khatri ..	..	..	1	1	..	..	..	..	..	..	..	..
Bania ..	2	3	4	4	..	..	2	2	..	..	..	..
Arora ..	..	..	..	..	..	..	..	..	..	..	..	..
Sunar ..	..	..	..	..	..	..	..	..	..	..	..	..
Ramdasia ..	3	4	17	20	..	..	8	13	..	..	6	9
Bazigar ..	1	1	1	1	..	..	..	..	..	..	2	3
Sadhu ..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim *Julaha* ..	..	..	..	..	..	..	1	2	..	..	..	..
Muslim *Teli* ..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim *Kumhar* ..	..	..	1	2	..	..	..	..	..	..	1	2
Muslim *Mirasi* ..	..	..	1	2	..	..	..	..	..	..	1	1
Total ..	**82**	**196**	**84**	**126**	**5**	**11**	**88**	**181**	..	..	**21**	**42**

Note.— H.H. = Households
T. = Total livestock with the households

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animals and birds.

Camels		Dogs		Hens and Cocks		Sheep		Birds		Horses		Donkeys		Others	
HH.	T.	HH.	T.	HH.	T.	HH.	T.	HH.	T.	HH.	T.	HH.	T.	HH.	T.
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
31	36	18	28	9	46	1	40	1	1	1	1	..	..	30	90
..	..	1	1	1	1	..	..	..	..	..	..	..	..	..	..
..	..	1	1	..	..	..	..	..	..	..	..	..	..	2	5
1	2	2	2	2	31	..	..	..	..	..	..	..	..	..	..
..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	3	3	3	9	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	1	8	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
32	**38**	**25**	**35**	**16**	**88**	**1**	**40**	**1**	**1**	**1**	**1**	**1**	**8**	**32**	**95**

TABLE 27

Reciprocal Aid in Agricultural Operations

Caste	Number of households practising agriculture as their main as well as subsidiary occupation	Number of households borrowing agricultural implements from others at the time of cultivation	Number of households taking help from neighbours at the time of sowing or harvesting	Number of households sharing manual labour in cultivation
1	2	3	4	5
Jat Sikh ..	70	20	65	63
Mazhbi Sikh ..	2	..	2	2
Tarkhan ..	6	..	2	2
Jhiwar ..	2	2	2	2
Chhimba ..	1	1	1	1
Nai ..	1	1	1	1
Brahman ..	3	2	2	2
Bania ..	3	1	2	2
Ramdasia ..	16	..	13	13
Bazigar ..	1	..	1	1
Total ..	**105**	**27**	**91**	**89**

TABLE 28 (a)

Incidence of indebtedness.

Caste	Total No. of households in the village (a)	No. of households in debt (b)	Percentage of column (b) to (a)	Amount of debt (Rupees)	Average debt per indebted household (Rupees)
1	2	3	4	5	6
Jat Sikh ..	76	30	39.5	1,12,313	3,744
Mazhbi Sikh ..	12	12	100.0	8,580	715
Tarkhan ..	7	2	28.6	6,330	3,165
Jhiwar ..	4	3	75.0	4,080	1,360
Chhimba ..	1	1	100.0	900	900
Nai ..	1	1	100.0	1,310	1,310
Brahman ..	4	2	50.0	3,750	1,875
Khatri ..	1	..	0.0	..	..
Bania ..	6	2	33.3	1,210	605
Arora ..	1	..	0.0	..	..
Sunar ..	1	..	0.0	..	..
Ramdasia ..	27	24	88.9	19,097	796
Bazigar ..	2	2	100.0	1,120	560
Sadhu ..	1	..	0.0	..	..
Muslim *Julaha* ..	1	1	100.0	1,810	1,810
Muslim *Teli* ..	1	..	0.0	..	..
Muslim *Kumhar* ..	1	1	100.0	100	100
Muslim *Mirasi* ..	3	1	33.3	500	500
Total ..	**150**	**82**	**54.67**	**1,61,100**	**1,965**

TABLE 28 (b)

Indebtedness by Causes

Causes of Indebtedness	Amount of debt (Rupees)	Average debt per indebted household (Rupees)	Percentage of debt due to causes to the total debt
1	2	3	4
1. Marriage	24,873	857.69	15.4
2. Domestic needs ..	38,975	695.98	24.2
3. Livestock ..	7,943	273.89	4.9
4. Construction ..	11,482	675.41	7.1
5. Payment of old debts ..	70,480	14,096.00	43.7
6. Litigation ..	1,367	341.75	0.9
7. Payments to Agricultural Labour ..	900	450.00	0.6
8. Purchase of houses ..	350	350.00	0.2
9. Seeds and fodder ..	1,280	116.36	0.8
10. Medical treatment ..	890	148.33	0.6
11. Purchase of land ..	100	100.00	0.1
12. Re-payment of Taccavi loans ..	100	100.00	0.1
13. Expenditure on deaths ..	1,150	575.00	0.7
14. Expenditure on births ..	200	200.00	0.1
15. Business ..	710	355.00	0.4
16. Cast Security ..	300	300.00	0.2
Total ..	**1,61,100**	..	**100.0**

TABLE 29

Indebtedness by Sources.

Caste	Source of Loan and Amount						
	Co-operative Society	Government Agencies	Money-lender	*Zamindars*	Relatives and friends	Total Amount	Percentage for each caste
1	2	3	4	5	6	7	8
Jat Sikh ..	2,406	10,821	23,070	74,976	1,040	**1,12,313**	69.7
Mazhbi Sikh ..	210	320	3,230	4,430	390	**8,580**	5.3
Tarkhan ..	..	..	130	6,200	..	**6,330**	3.9
Jhiwar ..	300	140	980	2,060	600	**4,080**	2.5
Chhimba ..	50	100	100	350	300	**900**	0.6
Nai ..	..	..	..	..	1,310	**1,310**	0.8
Brahman ..	..	550	200	3,000	..	**3,750**	2.3
Khatri ..	..	..	..	..	..	..	..
Bania ..	210	..	1,000	..	..	**1,210**	0.8
Arora ..	..	..	..	..	..	..	..
Sunar ..	..	..	..	..	..	..	..
Ramdasia ..	670	1,240	5,567	10,870	750	**19,097**	11.9
Bazigar ..	..	120	300	700	..	**1,120**	0.7
Sadhu ..	..	..	..	..	..	..	..
Muslim *Julaha* ..	..	200	310	1,300	..	**1,810**	1.1
Muslim *Teli* ..	..	..	..	..	..	..	..
Muslim *Kumhar* ..	..	..	..	100	..	**100**	0.1
Muslim *Mirasi* ..	..	..	500	..	..	**500**	0.3
Total ..	**3,846 or 2.4%**	**13,491 or 8.4%**	**35,387 or 22.0%**	**1,03,986 or 64.5%**	**4,390 or 2.7%**	**1,61,100**	**100 per cent**

TABLE 30

Size of Households

Caste	Total				Single member			2—3 members			4—6 members			7—9 members			10 members and above		
	No. of House-holds	P.	M	F	No. of HHs	M	F	No. of HHs	M	F	No. of HHs	M	F	No. of HHs	M	F	No. of HHs	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Jat Sikh ..	76	560	282	278	2	..	2	10	12	14	22	67	50	31	124	123	11	79	89
Mazhbi Sikh ..	12	73	38	35	..	..	..	2	3	3	7	22	15	1	4	3	2	9	14
Tarkhan ..	7	49	26	23	1	1	..	..	..	..	3	9	7	2	9	8	1	7	8
Jhiwar ..	4	53	24	29	..	..	..	1	1	1	1	2	3	..	..	..	2	21	25
Chhimba ..	1	9	5	4	..	..	..	..	..	..	..	..	..	1	5	4	..	..	..
Nai ..	1	7	6	1	..	..	..	..	..	..	..	..	..	1	6	1	..	..	..
Brahman ..	4	30	17	13	1	1	..	..	..	..	..	..	..	1	5	3	2	11	10
Khatri ..	1	4	3	1	..	..	..	..	..	..	1	3	1	..	..	..	..	..	..
Bania ..	6	39	19	20	..	..	..	2	3	2	2	7	5	1	2	6	1	7	7
Arora ..	1	7	2	5	..	..	..	..	..	..	..	..	..	1	2	5	..	..	..
Sunar ..	1	7	5	2	..	..	..	..	..	..	..	..	..	1	5	2	..	..	..
Ramdasia ..	27	145	82	63	1	1	..	6	7	7	11	28	25	7	33	22	2	13	9
Bazigar ..	2	13	6	7	..	..	..	..	..	..	1	2	3	1	4	4	..	..	..
Sadhu ..	1	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim *Julaha* ..	1	12	7	5	..	..	..	..	..	..	..	..	..	..	..	..	1	7	5
Muslim *Teli* ..	1	2	1	1	..	..	..	1	1	1	..	..	..	..	..	..	..	..	..
Muslim *Kumhar* ..	1	9	6	3	..	..	..	..	..	..	..	..	..	1	6	3	..	..	..
Muslim *Mirasi* ..	3	7	3	4	1	1	..	1	1	1	1	1	3	..	..	..	..	..	..
Total ..	**150**	**1,027**	**533**	**494**	**7**	**5**	**2**	**23**	**28**	**29**	**49**	**141**	**112**	**49**	**205**	**184**	**22**	**154**	**167**

HHs = Households.

TABLE 31

Age and Marital Status

Age-Group	Total Population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
0—4 ..	161	77	84	77	84	..	..	..	..	..	..
5—9 ..	140	76	64	76	64	..	..	..	..	..	..
10—14 ..	122	56	66	55	64	1	2	..	..	..	..
15—19 ..	106	54	52	36	23	18	29	..	..	..	..
20—24 ..	102	53	49	16	6	37	43	..	..	..	..
25—29 ..	81	41	40	7	1	33	39	..	..	1	..
30—34 ..	65	36	29	6	5	30	23	..	1	..	..
35—39 ..	44	21	23	4	..	17	22	..	1	..	..
40—44 ..	32	20	12	2	..	17	11	..	1	1	..
45—59 ..	101	52	49	7	..	38	38	7	11	..	..
60 and above	73	47	26	5	..	30	16	12	10	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..
Total ..	1,027	533	494	291	247	221	223	19	24	2	..

TABLE 32

Disease Statistics

Name of disease or disorder	No. of persons suffering for less than one week			No. of persons suffering for more than one week but less than one month			No. of persons suffering for more than one month but less than six months			No. of persons suffering for more than 6 months but less than one year			No. of persons suffering for one or more than one year			Total		
	Males	Females	Children	Males	Females	Children	Males	Females	Children	Males	Females	Children	Males	Females	Children	Males	Females	Children
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Cough and Cold	..	..	..	..	..	..	..	1	..	..	..	..	3	6	..	3	7	..
Piles	..	..	..	..	..	1	1	..	..	..	..	..	3	2	..	4	2	1
Leg Paralysis	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	1	..	..
Headache	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..
Pnemonia	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	1	..	..
Ache in belly	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..
Kidney and Liver trouble	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	..
Swelling in the Body	..	..	..	..	..	..	..	..	..	..	..	..	1	2	..	1	2	..
Bladder disease	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	1	1	..
Stomach pain	..	..	..	..	..	..	..	1	..	..	..	..	2	..	..	2	1	..
Vomitting and fits	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..
Pain in knees and swelling	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	1	1	..
Rehumatic Pain	..	..	..	..	..	..	..	..	..	..	..	..	2	1	..	2	1	..
Eczema	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	..
Total	..	..	..	..	..	1	3	2	..	..	..	..	15	16	..	18	18	1

TABLE 33

Medical care

Total number of households	Number of households following					No. of households using no medicine
	Jantar Mantar	Allopathic system of treatment	Ayurvedic system of treatment	Homeopathic system	Combination of different systems	
1	2	3	4	5	6	7
150	5	31	71	..	40	3

TABLE 34

Population — Literacy by age-groups

Age-group	Total Population			Illiterate			Literate			Literate without educational standard		Primary or Junior basic		Middle		Matric		Intermediate		Graduate		Diploma Holders (or technically educated)	
	Persons	*Males*	*Females*	Persons	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
0—4 ..	*161*	*77*	*84*	161	77	84	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—9 ..	*140*	*76*	*64*	123	65	58	17	11	6	11	5	..	1	..	..	..	..	..	..	..	..	..	..
10—14 ..	*122*	*56*	*66*	111	45	66	11	11	..	4	..	7	..	..	..	..	..	..	..	..	..	..	..
15—19 ..	*106*	*54*	*52*	92	42	50	14	12	2	3	..	5	2	3	..	..	..	1	..	..	..	..	..
20—24 ..	*102*	*53*	*49*	99	50	49	3	3	..	1	..	..	..	..	..	1	..	1	..	..	..	..	..
25—29 ..	*81*	*41*	*40*	80	40	40	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
30—34 ..	*65*	*36*	*29*	63	34	29	2	2	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..
35—39 ..	*44*	*21*	*23*	42	19	23	2	2	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..
40—44 ..	*32*	*20*	*12*	29	18	11	3	2	1	2	1	..	..	..	..	..	..	..	..	..	..	..	..
45—59 ..	*101*	*52*	*49*	97	48	49	4	4	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..
60—and above ..	*73*	*47*	*26*	69	43	26	4	4	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..
Total ..	**1,027**	**533**	**494**	**966**	**481**	**485**	**61**	**52**	**9**	**33**	**6**	**13**	**3**	**3**	..	**1**	..	**2**	..	..	..	..	..

TABLE 35

Family Type (Castewise)

Caste	Total number of households	Types of families comprising the households			
		Simple	Intermediate	Joint	(Single member family)
1	2	3	4	5	6
Jat Sikh ..	76	29	16	28	3
Mazhbi Sikh ..	12	5	3	4	..
Tarkhan ..	7	4	..	2	1
Jhiwar ..	4	2	..	2	..
Chhimba ..	1	..	1	..	..
Nai ..	1	..	1	..	..
Brahman ..	4	1	..	2	1
Khatri ..	1	1	..	..	..
Bania ..	6	3	1	2	..
Arora ..	1	..	..	1	..
Sunar ..	1	..	..	1	..
Ramdasia ..	27	18	3	5	1
Bazigar ..	2	..	..	2	..
Sadhu ..	1	..	..	1	..
Muslim *Julaha* ..	1	..	..	1	..
Muslim *Teli* ..	1	1	..	..	..
Muslim *Kumhar* ..	1	..	1	..	..
Muslim *Mirasi* ..	3	2	..	..	1
Total ..	**150**	**66**	**26**	**51**	**7**

Simple family.—Husband, wife and unmarried children.
Intermediate.—Married couple and unmarried brothers, sisters and one of the parents.
Joint.—Married couple with married sons/daughters or with married brothers/sisters.

TABLE 36

System of Inheritance of Property

Caste	Number of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective Caste							
		Son	Daughter	Wife	Mother	Brother	Sister's Son	Brother's Son	Others
1	2	3	4	5	6	7	8	9	10
Jat Sikh ..	76	76	4	40	..	..	..	..	..
Mazhbi Sikh	12	12	..	..	..	..	..	..	..
Tarkhan ..	7	7	..	5	..	..	..	..	..
Jhiwar ..	4	4	..	2	..	..	..	..	..
Chhimba ..	1	1	..	..	..	..	..	..	..
Nai ..	1	1	..	..	..	..	..	..	..
Brahman ..	4	4	..	..	..	..	..	..	..
Khatri ..	1	1	..	1	..	..	..	..	..
Bania ..	6	6	1	5	..	..	..	..	..
Arora ..	1	1	..	1	..	..	..	..	..
Sunar ..	1	1	..	1	..	..	..	..	..
Ramdasia ..	27	27	..	..	..	..	..	..	..
Bazigar ..	2	2	..	..	..	..	..	..	..
Sadhu ..	1	..	..	..	..	..	..	..	..
Muslim *Julaha*	1	1	..	..	..	..	..	..	..
Muslim *Teli*	1	1	..	1	..	..	..	..	..
Muslim *Kumhar*	1	1	..	..	..	..	..	..	..
Muslim *Mirasi*	3	3	..	..	..	..	..	..	..
Total	**150**	**149**	**5**	**56**	..	..	..	..	..

TABLE 37

Share of property for different categories of relatives—Sons

Caste	Total Number of persons interviewed	Number of persons indicating that sons inherit property in the following manner			
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to unmarried son while other sons inherit equally
1	2	3	4	5	6
Jat Sikh ..	76	59	..	..	17
Mazhbi Sikh ..	12	12	..	..	..
Tarkhan ..	7	7	..	..	..
Jhiwar ..	4	4	..	..	..
Chhimba ..	1	1	..	..	..
Nai ..	1	1	..	..	..
Brahman ..	4	4	..	..	..
Khatri ..	1	1	..	..	..
Bania ..	6	6	..	..	..
Arora ..	1	1	..	..	..
Sunar ..	1	1	..	..	..
Ramdasia ..	27	27	..	..	..
Bazigar ..	2	2	..	..	..
Sadhu ..	1	..	..	..	..
Muslim *Julaha* ..	1	1	..	..	..
Muslim *Teli* ..	1	1	..	..	..
Muslim *Kumhar* ..	1	1	..	..	..
Muslim *Mirasi* ..	3	3	..	..	..
Total ..	**150**	**132**	..	..	**17**

TABLE 38

Share of property for different categories of relatives—Daughters

Caste	Total Number of persons interviewed	NUMBER INDICATING THAT DAUGHTERS INHERIT PROPERTY IN THE FOLLOWING MANNER	
		Daughters only inherit to the exclusion of sons	Daughters inherit equally with sons
1	2	3	4
Jat Sikh ..	76	..	4
Mazhbi Sikh ..	12	..	..
Tarkhan ..	7	..	..
Jhiwar ..	4	..	..
Chhimba ..	1	..	..
Nai ..	1	..	..
Brahman ..	4	..	..
Khatri ..	1	..	..
Bania ..	6	..	1
Arora ..	1	..	..
Sunar ..	1	..	..
Ramdasia ..	27	..	..
Bazigar ..	2	..	..
Sadhu ..	1	..	..
Muslim *Julaha*	1		..
Muslim *Teli* ..	1	..	..
Muslim *Kumhar* ..	1	..	..
Muslim *Mirasi* ..	3	..	..
Total ..	**150**	..	5

TABLE 39

Share of property for different categories of relatives—Wife

Caste	Total Number of persons interviewed	No. indicating that wife inherits the property in the following manner		
		Wife inherits equally with sons	Wife gets a smaller share	Wife gets maintenance only (if she does not remarry)
1	2	3	4	5
Jat Sikh ..	76	23	8	9
Mazhbi Sikh ..	12	..	..	..
Tarkhan ..	7	3	2	..
Jhiwar ..	4	2	..	..
Chhimba ..	1	..	..	..
Nai ..	1	..	..	..
Brahman ..	4	..	..	..
Khatri ..	1	1	..	..
Bania ..	6	4	1	..
Arora ..	1	1	..	..
Sunar ..	1	1	..	..
Ramdasia ..	27	..	..	..
Bazigar ..	2	..	..	..
Sadhu ..	1	..	..	..
Muslim *Julaha* ..	1	..	..	..
Muslim *Teli* ..	1	1	..	..
Muslim *Kumhar* ..	1	..	..	..
Muslim *Mirasi* ..	3	..	..	..
Total ..	**150**	**36**	**11**	**9**

TABLE 40

Attitude towards inheritance of property by daughters equally with sons

Caste	Total Number of persons interviewed	Number of persons who agree that daughters should inherit equally with sons			
		Aged above 50	Aged 41—50	Aged 31—40	Aged 21—30
1	2	3	4	5	6
Jat Sikh ..	76	2	1	..	1
Mazhbi Sikh ..	12	..	..	..	..
Tarkhan ..	7	..	..	..	..
Jhiwar ..	4	..	..	..	..
Chhimba ..	1	..	..	..	..
Nai ..	1	..	..	..	..
Brahman ..	4	..	..	..	..
Khatri ..	1	..	..	..	..
Bania ..	6	..	..	..	..
Arora ..	1	..	..	..	..
Sunar ..	1	..	..	..	..
Ramdasia ..	27	..	..	..	..
Bazigar ..	2	..	..	..	..
Sadhu ..	1	..	..	..	..
Muslim *Julaha* ..	1	..	..	..	..
Muslim *Teli* ..	1	..	..	..	..
Muslim *Kumhar* ..	1	..	..	..	..
Muslim *Mirasi* .	3	..	..	..	..
Total ..	**150**	**2**	**2**	..	**1**

TABLE 41

Caste/Community Panchayat—Existence and attitude

Caste	Total No. of households	No. according to whom Caste/Community Panchayats exist for				No. according to whom Caste/Community Panchayats should exist
		Jat Sikh	*Bania*	*Mazhbi* Sikh	*Ramdasia*	
1	2	3	4	5	6	7
Jat Sikh ..	76	4	..	..	..	4
Mazhbi Sikh ..	12	..	..	12	..	12
Tarkhan ..	7	..	..	..	..	..
Jhiwar ..	4	..	..	..	..	..
Chhimba ..	1	..	..	..	..	..
Nai ..	1	..	..	..	..	..
Brahman ..	4	..	..	..	..	..
Khatri ..	1	..	..	..	..	..
Bania ..	6	..	1	..	..	1
Arora ..	1	..	..	..	..	..
Sunar ..	1	..	..	..	..	..
Ramdasia ..	27	..	..	..	27	27
Bazigar ..	2	..	..	..	..	..
Sadhu ..	1	..	..	..	..	..
Muslim *Julaha* ..	1	..	..	..	..	..
Muslim *Teli* ..	1	..	..	..	..	..
Muslim *Kumhar* ..	1	..	..	..	..	..
Muslim *Mirasi* ..	3	..	..	.	..	..
Total ..	**150**	**4**	**1**	**12**	**27**	**44**

TABLE 42

Caste/Community Panchayat—Function

Caste	Total No. of households	No. according to whom functions of caste/community panchayat are		
		Settlement of *Baradari* disputes	Help in marriage and other ceremonies	Developmental work
1	2	3	4	5
Jat Sikh ..	76	4	..	2
Mazhbi Sikh ..	12	12	12	..
Tarkhan ..	7	..	..	..
Jhiwar ..	4	..	..	..
Chhimba ..	1	..	..	..
Nai ..	1	..	..	..
Brahman ..	4	..	..	..
Khatri ..	1	..	..	..
Bania ..	6	1	1	..
Arora ..	1	..	..	..
Sunar ..	1	..	..	..
Ramdasia ..	27	27	27	..
Bazigar ..	2	..	..	..
Sadhu ..	1	..	..	..
Muslim *Julaha* ..	1	..	..	..
Muslim *Teli* ..	1	..	..	..
Muslim *Kumhar* ..	1	..	..	..
Muslim *Mirasi* ..	3	..	..	..
Total ..	**150**	**44**	**40**	**2**

TABLE 43

Information about main functions of Panchayats

Caste	Total No. of households	No. that could tell the period of existence of Panchayat correctly	No. who have knowledge of the financial activities of the Panchayat	No. according to whom main functions of the Panchayat are		
				Developmental	Judicial	Sanitation
1	2	3	4	5	6	7
Jat Sikh ..	76	66	27	66	49	16
Mazhbi Sikh ..	12	10	..	10	10	6
Tarkhan ..	7	7	3	7	5	2
Jhiwar ..	4	4	1	4	3	1
Chhimba ..	1	1	..	1	..	1
Nai ..	1	1	..	1	1	1
Brahman ..	4	4	1	4	4	2
Khatri ..	1	1	..	1	1	1
Bania ..	6	6	2	6	6	3
Arora ..	1	1	1	1	1	..
Sunar ..	1	1	1	1	1	..
Ramdasia ..	27	23	9	20	17	10
Bazigar ..	2	2	..	2	2	..
Sadhu ..	1	1	..	1	1	..
Muslim *Julaha* ..	1	1	..	..	..	..
Muslim *Teli* ..	1	1	..	1	1	1
Muslim *Kumhar* ..	1	1	1	1	1	1
Muslim *Mirasi* ..	3	3	..	2	1	..
Total ..	**150**	**134**	**46**	**129**	**104**	**45**

TABLE 44

Information and attitude towards family planning with reference to number of sons and daughters in the household

Caste	Total No. of households	No. of households aware of family planning centre	Number of households wanting more children					Number of households wanting no more children					No. of widowed, unmarried and separated persons
			Have more than 3 sons in household	Have 1—3 sons in household	Have no son	Have no daughter	Have no children	Have more than 3 sons in household	Have 1—3 sons in household	Have no son	Have no daughter	Have no children	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Jat Sikh ..	76	51	..	28	3	11	6	1	21	1	4	1	15
Mazhbi Sikh ..	12	..	1	1	3	..	1	1	4	..	3	..	1
Tarkhan ..	7	6	..	1	1	1	..	1	2	..	..	..	2
Jhiwar ..	4	1	..	..	..	..	1	1	2	..	..	..	..
Chhimba ..	1	..	..	1	..	..	..	..	..	..	..	..	..
Nai ..	1	..	..	..	..	..	..	..	..	..	..	..	1
Brahman ..	4	2	..	1	..	1	..	..	2	..	..	..	1
Khatri ..	1	1	..	1	..	1	..	..	..	..	..	..	..
Bania ..	6	4	..	2	..	2	..	..	1	..	..	1	2
Arora ..	1	1	..	..	1	..	..	..	..	..	..	..	..
Sunar ..	1	1	..	1	..	1	..	..	..	..	..	..	..
Ramdasia ..	27	6	..	2	2	..	1	4	12	1	3	1	4
Bazigar ..	2	..	..	1	..	..	..	..	1	..	..	..	..
Sadhu ..	1	1	..	..	..	..	..	..	..	..	..	..	1
Muslim *Julaha* ..	1	..	..	1	..	..	..	..	..	..	..	..	..
Muslim *Teli* ..	1	1	..	..	..	..	..	..	..	..	..	..	1
Muslim *Kumhar* ..	1	..	..	1	..	..	..	..	..	..	..	..	..
Muslim *Mirasi* ..	3	..	..	..	..	..	1	..	..	1	..	..	1
Total ..	**150**	**75**	**1**	**41**	**10**	**17**	**10**	**8**	**45**	**3**	**10**	**3**	**29**

TABLE 45

Attitude towards family planning with reference to age of the head of the household.

Caste	Total No. of households	No. of households wanting more children, the age of the head of household (male) being					No. of households wanting no more children, the age of the head of household (male) being					No. of Widowed, unmarried and separated persons
		Above 50	41—50	31—40	21—30	20 or less	Above 50	41—50	31—40	21—30	20 or less	
1	2	3	4	5	6	7	8	9	10	11	12	13
Jat Sikh ..	76	11	5	11	9	1	16	3	5	..	..	15
Mazhbi Sikh ..	12	..	..	2	4	..	1	4	..	..	..	1
Tarkhan ..	7	..	..	1	..	1	..	2	..	1	..	2
Jhiwar ..	4	..	..	..	1	..	1	1	..	1	..	..
Chhimba ..	1	..	..	1	..	..	..	..	..	..	..	..
Nai ..	1	..	..	..	..	..	..	..	..	..	..	1
Brahman ..	4	..	1	..	..	..	2	..	..	..	..	1
Khatri ..	1	..	1	..	..	..	..	..	..	..	..	..
Bania ..	6	..	1	1	..	..	1	1	..	..	..	2
Arora ..	1	1	..	..	..	..	..	..	..	..	..	..
Sunar ..	1	..	..	1	..	..	..	..	..	..	..	..
Ramdasia ..	27	..	..	1	4	..	6	5	4	3	..	4
Bazigar ..	2	..	..	1	..	..	..	..	1	..	..	..
Sadhu ..	1	..	..	..	..	..	..	..	..	..	..	1
Muslim *Julaha* ..	1	1	..	..	..	..	..	..	..	..	..	..
Muslim *Teli* ..	1	..	..	..	..	..	..	..	..	..	..	1
Muslim *Kumhar* ..	1	..	1	..	..	..	..	..	..	..	..	..
Muslim *Mirasi* ..	3	..	..	..	1	..	1	..	..	..	..	1
Total ..	150	13	9	19	19	2	28	16	10	5	..	29

TABLE 46

Attitude towards family planning with reference to age of the child-bearing woman

Caste	Total No. of households	No. of households wanting more children, the age of the child-bearing woman being							No. of households wanting no more children, the age of the child-bearing woman being							No. of widowed unmarried and separated persons
		Above 40	36—40	31—35	26—30	21—25	16—20	Less than 16	Above 40	36—40	31—35	26—30	21—25	16—20	Less than 16	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Jat Sikh ..	76	13	2	7	6	7	2	..	18	3	3	..	..	..	..	15
Mazhbi Sikh ..	12	..	..	1	2	2	1	..	4	1	..	..	..	..	..	1
Tarkhan ..	7	..	1	..	..	..	1	..	1	1	..	1	..	..	..	2
Jhiwar ..	4	..	..	..	..	..	1	..	2	..	..	..	1	..	..	..
Chhimba ..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Nai ..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Brahman ..	4	1	..	..	..	..	..	..	2	..	..	..	..	..	..	1
Khatri ..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Bania ..	6	..	1	1	..	..	..	..	1	1	..	..	..	..	..	2
Arora ..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sunar ..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Ramdasia ..	27	..	..	1	2	1	1	..	9	1	1	3	3	1	..	4
Bazigar ..	2	..	..	1	..	..	..	..	..	..	1	..	..	..	..	..
Sadhu ..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Muslim *Julaha* ..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim *Teli* ..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Muslim *Kumhar* ..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim *Mirasi* ..	3	..	..	..	..	1	..	..	1	..	..	..	..	..	..	1
Total ..	150	17	4	11	12	11	7	..	38	7	5	4	4	1	..	29

TABLE 47

Attitude towards family planning with reference to duration of marriage

Caste	Total No. of house-holds	No. of households wanting more children, duration of marriage being					No. of households wanting no more children, duration of marriage being					No. of widowed, un-married and separated persons
		Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	
1	2	3	4	5	6	7	8	9	10	11	12	13
Jat Sikh	76	15	5	7	5	5	21	3	..	..	..	15
Mazhbi Sikh	12	..	1	3	2	..	4	1	..	..	..	1
Tarkhan	7	1	..	..	..	1	2	..	1	..	..	2
Jhiwar	4	..	..	..	..	1	2	..	..	..	1	..
Chhimba	1	..	..	..	..	1	..	..	..	..	..	..
Nai	1	..	..	..	..	..	..	..	..	..	..	1
Brahman	4	1	..	..	..	..	2	..	..	..	..	1
Khatri	1	..	..	1	..	..	..	..	..	..	..	..
Bania	6	1	..	1	..	..	2	..	..	..	..	2
Arora	1	1	..	..	..	..	..	..	..	..	..	..
Sunar	1	..	..	1	..	..	..	..	..	..	..	..
Ramdasia	27	1	1	1	1	1	10	3	3	2	..	4
Bazigar	2	1	..	..	..	..	..	1	..	..	..	..
Sadhu	1	..	..	..	..	..	..	..	..	..	..	1
Muslim *Julaha*	1	1	..	..	..	..	..	..	..	..	..	..
Muslim *Teli*	1	..	..	..	..	..	..	..	..	..	..	1
Muslim *Kumhar*	1	1	..	..	..	..	..	..	..	..	..	..
Muslim *Mirasi*	3	..	..	..	1	..	1	..	..	..	..	1
Total	**150**	**23**	**7**	**14**	**9**	**9**	**44**	**8**	**4**	**2**	**1**	**29**

TABLE 48

Awareness of untouchability offences Act

Caste	Total number of persons interviewed	Number of persons aware of prohibition of untouchability under law
1	2	3
Jat Sikh ..	76	63
Mazhbi Sikh ..	12	7
Tarkhan ..	7	7
Jhiwar ..	4	..
Chhimba ..	1	1
Nai ..	1	1
Brahman ..	4	4
Khatri ..	1	..
Bania ..	6	1
Arora ..	1	1
Sunar ..	1	1
Ramdasia ..	27	14
Bazigar ..	2	1
Sadhu ..	1	1
Muslim *Julaha* ..	1	1
Muslim *Teli* ..	1	..
Muslim *Kumhar* ..	1	1
Muslim *Mirasi* ..	3	3
Total ..	**150**	**107**

TABLE 49

Range of Information

Caste	Total number of households	Number of households heads of which know the name of				
		Village Panchayat H.Q.	Thana H.Q.	Tahsil H.Q.	District H.Q.	Name of principal rivers of the district
1	2	3	4	5	6	7
Jat Sikh ..	76	76	76	76	76	There is no river in the district
Mazhbi Sikh ..	12	12	12	12	12	
Tarkhan ..	7	7	7	7	7	
Jhiwar ..	4	4	4	4	4	
Chhimba ..	1	1	1	1	1	
Nai ..	1	1	1	1	1	
Brahman ..	4	4	4	4	4	
Khatri ..	1	1	1	1	1	
Bania ..	6	6	6	6	6	
Arora ..	1	1	1	1	1	
Sunar ..	1	1	1	1	1	
Ramdasia ..	27	27	27	27	27	
Bazigar ..	2	2	2	2	2	
Sadhu ..	1	1	1	1	1	
Muslim *Julaha* ..	1	1	1	1	1	
Muslim *Teli* ..	1	1	1	1	1	
Muslim *Kumhar* ..	1	1	1	1	1	
Muslim Mirasi ..	3	3	3	3	3	
Total ..	**150**	**150**	**150**	**150**	**150**	

TABLE 50

N. E. S. BLOCKS—Nature of benefit

Caste	Total No. of house-holds	No. aware of the functions of Gram Sewak	No. that could describe the functions of Gram Sewak			
			Fully Satisfacto-rily	Satisfacto-rily	Unsatisfac-torily	Incorrectly
1	2	3	4	5	6	7
Jat Sikh ..	76	31	..	10	..	21
Mazhbi Sikh ..	12	..	..	..	..	..
Tarkhan ..	7	4	..	2	2	..
Jhiwar ..	4	..	..	..	..	..
Chhimba ..	1	..	..	..	..	..
Nai ..	1	..	..	..	..	..
Brahman ..	4	2	..	..	2	..
Khatri ..	1	1	..	..	1	..
Bania ..	6	2	..	1	..	1
Arora ..	1	1	..	..	..	1
Sunar ..	1	1	..	..	1	..
Ramdasia ..	27	3	..	1	2	..
Bazigar ..	2	..	..	..	..	..
Sadhu ..	1	1	..	..	1	..
Muslim *Julaha* ..	1	..	..	..	..	..
Muslim *Teli* ..	1	1	..	..	..	1
Muslim *Kumhar* ..	1	..	..	..	..	..
Muslim *Mirasi* ..	3	..	..	..	..	..
Total ..	**150**	**47**	..	**14**	**9**	**24**

TABLE 51

Awareness of changes in Hindu Laws of Succession and Adoption

Caste	Total number of persons interviewed	Number aware that there have been changes in Hindu Adoption Act	Number that could describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly
1	2	3	4	5	6
Jat Sikh ..	76	36	32	71	68
Mazhbi Sikh ..	12	..	..	3	3
Tarkhan ..	7	4	4	5	5
Jhiwar ..	4	2	2	4	4
Chhimba ..	1	..	..	1	1
Nai ..	1	..	..	1	1
Brahman ..	4	1	1	3	3
Khatri ..	1	1	1	1	1
Bania ..	6	3	3	5	5
Arora ..	1	1	1	1	1
Sunar ..	1	1	1	1	1
Ramdasia ..	27	1	1	18	18
Bazigar ..	2	..	..	1	1
Sadhu ..	1	1	1	1	1
Muslim *Julaha* ..	1	..	..	..	..
Muslim *Teli* ..	1	1	1	1	1
Muslim *Kumhar* ..	1	..	..	1	1
Muslim *Mirasi* ..	3	1	..	2	2
Total ..	**150**	**53**	**48**	**120**	**117**

TABLE 52

LAND REFORMS

Knowledge of land reform measures

Caste	Total No. of households	Abolition of *Zamindari* and intermediary rights	Ceiling on ownership of land	Transfering ownership right to the tillers of the soil	Redistribution of land vested with the Government	Consolidation of holdings	Resumption of land by owner	Protection against alienation of land	Special protection to the scheduled tribes	Revision of rent	Sanction against keeping the land fallow	Protection of the share of croppers	Protection of the interest of the service tenants	Management of waste land	Collection of revenue
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Jat Sikh ..	76	63	72	70	58	75	45	46	61	57	61	58	57	73	74
Mazhbi Sikh ..	12	1	1	2	..	12	..	9	4	..	1	2	2	5	11
Tarkhan ..	7	5	5	5	5	6	4	5	5	5	5	5	5	6	6
Jhiwar ..	4	1	2	3	2	4	..	3	2	1	2	1	1	2	4
Chhimba ..	1	..	..	1	..	1	..	1	..	..	..	..	..	..	1
Nai ..	1	1	1	1	..	1	..	1	1	..	1	1	1	1	1
Brahman ..	4	3	3	2	2	3	2	3	2	..	3	3	3	3	3
Khatri ..	1	1	1	1	1	1	1	..	1	1	1	1	1	1	1
Bania ..	6	6	5	6	4	5	5	5	4	4	6	5	5	5	6
Arora ..	1	1	1	1	1	1	..	..	1	1	1	1	1	1	1
Sunar ..	1	1	1	1	1	1	..	..	..	1	1	1	1	1	1
Ramdasia ..	27	8	10	19	2	23	4	17	13	5	12	13	13	14	26
Bazigar ..	2	..	..	1	..	2	..	2	..	..	..	..	..	2	2
Sadhu ..	1	1	1	1	1	1	..	1	1	1	1	1	1	1	1
Muslim *Julaha* ..	1	..	..	..	..	1	..	1	..	..	..	1	1	1	1
Muslim *Teli* ..	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Muslim *Kumhar* ..	1	..	..	..	..	1	..	1	..	..	..	..	..	..	1
Muslim *Mirasi* ..	3	1	..	..	..	3	..	2	1	..	..	..	..	..	2
Total ..	150	94	104	115	78	142	62	98	97	77	96	94	93	117	143

APPENDIX A

RAINFALL DATA

As recorded at Sangrur Rain-guage Station

(Figures in Milimetres)

Month	1957		1958		1959		1960		1961	
	Rain-fall	No. of rainy days	Rain-fall	No. of rainy days	Rain-fall	No. of rainy days	Rain-fall	No. of rainy days	Rain-fall	No. of rainy days
1	2	3	4	5	6	7	8	9	10	11
January ..	99.06	6	..	..	41.50	4	12.50	2	10.30	2
February ..	..	..	0.30	1	5.60	1	..	..	36.20	2
March ..	2.54	3	1.60	1	..	..	38.30	6	..	..
April ..	6.35	1	..	..	..	..	6.00	2	3.80	2
May ..	36.83	3	..	..	20.03	1	..	..	..	..
June ..	30.99	2	44.90	2	19.00	3	86.10	3	47.50	3
July ..	177.04	9	151.20	8	30.62	7	316.20	10	123.10	7
August ..	151.38	3	35.10	7	138.70	7	465.32	14	164.40	12
September ..	173.99	7	309.80	12	61.00	6	..	..	36.70	4
October ..	15.24	1	2.50	5	17.60	3	0.05	1	13.70	3
November ..	7.62	1	..	..	8.80	2	..	..	..	..
December ..	38.10	1	33.10	3	3.20	1	14.70	2	15.50	2
Total ..	**739.14**	**37**	**578.50**	**39**	**346.05**	**35**	**939.17**	**40**	**451.20**	**37**

Average annual rainfall during 1957—61 is 610.81 mms.

APPENDIX

Four-weekly Commodity Arrivals

Serial No.	Name of commodity	Quantity arriving					
		1st April, 1961 to 28th April, 1961	29th April, 1961 to 26th May, 1961	27th May, 1961 to 23rd June, 1961	24th June, 1961 to 21st July, 1961	22nd July, 1961 to 18th August, 1961	19th August, 1961 to 15th September, 1961
1	2	3	4	5	6	7	8
1	Wheat ..	3,684.00	27,268.41	35,946.39	10,004.53	5,410.78	22,750.63
2	Barley ..	122.88	373.35	164.07	75.94	42.26	23.85
3	Paddy ..	97.86	26.18	26.64	39.34	18.46	11.27
4	Jowar (Millet) ..	240.68	23.17	120.71	136.09	5.00	..
5	Bajra (Millet) ..	11.42	0.26	..	11.45	2.68	1.64
6	Maize ..	15.34	1.73	74.69	22.52	34.58	3.42
7	Gur-Patha ..	238.18	301.09	163.11	264.27	416.11	445.50
8	Cotton Desi ..	..	..	..	..	..	45.47
9	Cotton American ..	..	..	..	..	..	..
10	Gawara ..	2.85	..	36.92	75.40	9.88	1.62
11	Sarson ..	2,651.66	703.35	300.61	124.19	47.04	31.18
12	Taramira ..	8.92	35.82	31.64	12.07	4.06	3.97
13	Toria ..	..	..	..	..	..	..
14	Til ..	..	..	..	..	..	..
15	Groundnut ..	1.68	..	..	7.84	0.23	0.44
16	Cotton-seed Desi ..	155.22	199.55	..	..	..	..
17	Gram ..	899.08	10,674.21	7,846.01	2,002.24	1,472.09	1,184.19
18	Moong ..	38.37	..	..	0.65	5.90	2.80
19	Moth ..	..	..	..	2.73	..	..
20	Mash ..	1.43	..	..	..	1.04	..
21	All type of pulses ..	4.15	38.26	24.76	27.00	67.72	61.87
22	Potatoes ..	96.95	5.02	7.46	..	..	..
23	Chillies ..	2.80	0.31	0.64	6.60	65.48	172.34
24	Onion ..	25.29	12.10	23.23	..	14.60	33.00
25	Metha ..	0.44	17.00	15.84	29.22	7.63	12.64
26	Miscellaneous ..	2.35	14.73	1.40	0.63	..	2.91
27	Rice ..	..	..	..	..	..	..

B

in Sangrur Market

DURING THE PERIOD (FIGURES IN QUINTALS)

16th September, 1961 to 13th October, 1961	14th October, 1961 to 10th November, 1961	11th November, 1961 to 8th December, 1961	9th December, 1961 to 6th January, 1962	7th January, 1962 to 3rd February, 1962	4th February, 1962 to 2nd March, 1962	3rd March, 1962 to 30th March, 1962	Total
9	10	11	12	13	14	15	16
5,500.23	4,116.25	4,019.13	3 460.09	2,298.04	2,969.49	2,389.89	129,817.86
27.46	11.58	34.96	17.84	10.18	..	4.65	909.02
97.65	5,192.59	3,991.40	10.36	7.46	33.88	54.24	9,607.33
..	0.82	13.25	14.97	1.28	3.38	5.70	565.05
9.01	243.54	1,749.72	2,418.97	1,487.60	361.76	171.88	6,469.93
49.52	329.75	3,028.19	2,355.84	1,203.13	526.61	230.51	7,875.83
512.48	617.25	1,429.08	1,776.61	1,210.19	1,194.62	918.82	9,487.31
2,019.38	7,318.17	13,565.11	3,608.05	2,007.94	783.52	1,357.72	30,705.36
..	..	..	..	..	..	6.75	6.75
1.95	..	37.59	438.77	557.80	193.34	58.13	1,414.25
61.80	63.56	85.15	147.27	32.26	34.72	122.69	4,405.48
15.85	9.84	5.40	9.66	6.40	8.98	3.18	155.79
..	..	..	..	32.52	28.57	1.98	63.07
0.45	15.13	9.49	850.85	5.14	0.46	..	881.52
27.03	160.19	3,102.86	..	63.20	6.09	6.12	3,375.68
..	..	..	..	16.00	..	..	370.77
1,049.56	702.35	975.85	419.21	479.64	654.58	393.70	28,752.71
1.10	..	8.96	136.28	19.42	0.27	51.18	264.93
..	..	20.58	40.40	21.06	65.02	6.71	156.50
..	..	24.23	12.94	5.18	9.54	0.25	54.61
8.75	29.12	124.06	28.77	23.89	43.06	123.36	604.77
..	..	20.00	27.00	15.86	174.24	44.78	391.31
202.55	285.22	193.27	66.41	33.96	28.38	12.54	1,070.50
2.60	..	2.00	10.00	..	47.66	15.35	185.83
21.03	56.15	35.44	19.09	1.52	..	1.86	217.86
0.32	..	0.23	0.48	..	0.70	..	23.75
..	..	35.60	691.97	242.21	107.49	97.11	1,174.38

APPENDIX C

Classification of area of Tahsil Sangrur for the Decade 1950-51 to 1960-61

(In thousand acres)

Classification of land	1950-51	1951-52	1952-53	1953-54	1954-55	1955-56	1956-57	1957-58	1958-'59	1959-60	1960-61	PER CENT OF EACH TYPE OF LAND TO TOTAL AREA FOR THE YAER		Percentage change in 1960-61 over 1950-51
												1950-51	1960-61	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Total area according to Village papers (items 2+3+4+5+6)	569	569	569	569	569	569	569	569	569	569	569	100.00	100.00	
2. Forests ..	1	1	1	1	1	1	1	1	1	1	1	0.18	0.18	..
3. Land put to non-agricultural uses ..	30	30	34	32	31	37	37	37	37	37	42	5.27	7.38	(+) 2.11
4. Cultivable waste land ..	72	66	53	38	37	38	36	36	36	36	31	12.65	5.45	(—) 7.20
5. Current fallows ..	77	157	63	52	48	38	31	31	30	28	20	13.53	3.51	(—)10.02
6. Net area sown once ..	389	315	418	446	452	455	464	464	465	467	475	68.37	83.48	(+)15.11
7. Area sown more than once ..	141	73	92	91	115	167	193	157	186	242	207	24.78	36.38	(+)11.60
8. Total Cropped area (items 6+7)	**530**	**388**	**510**	**537**	**567**	**622**	**657**	**621**	**651**	**709**	**682**	..	..	..

APPENDIX D

Income and Expenditure of the Village Panchayat, Kunran during 1962-63

Income			Expenditure		
		Rs nP.			Rs nP.
1. One-tenth of the land revenue	..	254.85	1. Pay of teacher *plus* other expenditure regarding sewing school	..	399.77
2. Grants by Government—					
(i) Primary school building	1,500.00		2. Pay of Secretary	..	175.00
(ii) Drainage	320.00	2,038.50	3. Sports Fund	..	12.00
(iii) Culverts	218.50		4. Licence fee of radio and price of battery	..	68.00
3. Fees and Fines	..	30.00	5. Repair of well	..	567.63
4. Taxes from Hawkers	..	51.25	6. Stationery	..	43.80
5. Balance with the previous Panchayat	..	2,237.12	Total	..	**1,266.20**
6. Fees from sewing school	..	132.25			
7. Sale of *shamlat* trees	..	45.00	Balance left with the Panchayat	..	3,631.81
8. Interest	..	49.04			
9. Miscellaneous	..	60.00			
Total	..	**4,898.01**	**Total**	..	**4,898.01**

APPENDIX E

Income and Expenditure of the Village Panchayat, Kunran during 1961-62

Income			Expenditure		
		Rs nP.			Rs nP
1. Income from Cycle Tax	..	79.75	1. Stationery	..	23.08
2. Prize from Government for unanimously nominating the Panchayat		1,529.10	2. Pay of teacher sewing centre	..	146.61
3. One-tenth of Land Revenue	..	169.90	3. Price of cycle tokens (100)	..	25.00
4. Fee of students from sewing centre	..	65.00	4. Radio-battery	..	102.00
5. Interest from Sangrur Central Bank	..	132.00	5. Radio-licence	..	10.00
6. Tax from Hawkers	..	153.75	6. Magazine (Panchayati Raj)	..	1.65
7. Suit-fee and Talbana	..	8.00	7. Pay of Panchayat Secretary	..	150.00
8. Copying fee	..	2.00	8. Sports Fund	..	12.00
9. Balance on 1st April, 1962	..	3,546.81	9. Audit fee	..	15.00
			10. Money Order Commission	..	0.30
			11. Cost of colour, oil, etc., for mottos against Chinese aggression		0.62
			12. Treatment of the bull	..	80.00
			13. Construction of drains	..	12.00
			Balance with the Panchayat	..	5,108.05
Total		**5,686.31**	**Total**	..	**5,686.31**

APPENDIX F

Crime situation in Sangrur District

Nature of offence	Number of cases										
	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
1	2	3	4	5	6	7	8	9	10	11	12
Murder ..	96	127	127	66	62	49	43	63	59	50	49
Dacoity ..	33	30	42	6	1	1	1	..	3	..	..
Burglary ..	664	718	601	297	218	220	219	258	381	282	217
Robbery ..	174	107	104	28	17	11	11	8	21	15	11
Theft ..	571	526	434	315	246	254	274	318	417	277	215
Rioting ..	16	5	25	8	2	6	9	3	2	3	3
Kidnapping ..	33	44	28	23	13	14	28	24	29	16	15
Arms Act ..	325	521	545	390	125	164	174	186	193	251	266
Excise Act ..	273	205	375	183	177	153	173	284	426	570	755
Others ..	1,013	1,256	1,593	707	602	531	576	702	1,105	873	840
Total ..	**3,198**	**3,539**	**3,874**	**2,023**	**1,463**	**1,403**	**1,508**	**1,846**	**2,636**	**2,337**	**2,371**

APPENDIX G

Nature and Frequency of Crimes

Nature of offence		Number of cases											
		1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961
1		2	3	4	5	6	7	8	9	10	11	12	13
Murder,	302-IPC ..	..	..	..	..	..	..	..	..	..	..	..	..
Dacoity	395-IPC ..	..	..	1	..	..	..	..	..	..	..	..	..
Robbery	392-IPC ..	..	1	..	..	..	..	..	..	..	..	1	..
Theft	379-80-IPC	..	1	..	..	..	..	..	..	..	..	..	1
Hurt	324-IPC ..	..	..	2	1	..	..	..	..	1	..	..	..
Excise Act	61-EA ..	2	..	..	..	..	..	..	1	1	1	..	5
Opium Act	9/1/780-A	..	..	..	..	..	..	..	..	..	..	..	3
Arms Act	19/11/78-AA	1	..	..	..	..	..	..	..	..	..	..	..
Burglary	457-IPC ..	..	..	..	..	..	..	..	..	1	..	..	..
	376-IPC ..	..	..	1	..	..	..	..	..	..	..	..	..
Dishonour of Government Servant	353-IPC ..	..	..	..	..	..	..	..	1	..	..	..	..
Rash Driving	460-IPC ..	..	..	..	..	..	..	..	..	1	..	..	..
	429-IPC / 279 ..	..	..	..	..	..	..	..	1	..	..	..	..
Total crimes in each year		3	2	4	1	..	..	..	3	4	1	1	9

Source : Police Station Sangrur.

APPENDIX H

Sketches drawn on the outer walls of the Dharamsala building constructed in Bikrmi Sambat, 1989.

1. Ravana.
2. Ram Chandra and Lakshmana.
3. Guru Nanak Dev with Bala and Mardana.
4. A monkey on the tree nibbling the swing of a lady who is swinging.
5. Shiva-Parvati.
6. A flower.
7. *Amrit-manthan* by *Devtas* and *Rakshashas*.
8. Raja Mordhawaj and his queen sawing the head of their son.
9. A female hermit counting rosary-beeds.
10. A lion.
11. One person drinking and the other catching his hand.
12. Khansmir father of Sahiban.
13. Heer and Ranjha.
14. Sahiban and Mirza.
15. A *bin* player.
16. Ganesh.
17. A mango tree.
18. *Ghari ka Gharooka* (Probably Ghatot Kach son of Bhim Sen and Hidimba).
19. Sohni and Mahiwal.
20. A wrestler.
21. Bhairon.
22. A party of acrobats.
23. Kumbh Karn and Megh Nath.
24. Gama wrestler.
25. *Santri* (a watchman).
26. Bhim Sen and Bali.
27. Hanuman.
28. A drunkard.
29. Radha Krishan.
30. Rani Sundran and Puran Bhagat.
31. Sharwan as *Chela* of Guru Gorakh Nath.
32. Devi mounted on a lion.
33. Lord Krishna taming Sheshnaag.

APPENDIX I

A note on practices connected with animal diseases.

In the beginning of March, 1963, the foot-and-mouth disease attacked the animals in Kunran. The villagers approached the Nawab of Malerkotla to seek his advice on how to control the disease. He gave them three *jantras.* On the 16th of March, 1963 one *jantra* was burnt alongwith incense, the smoke of which was made to touch the body of each animal. On the evening of the 17th March, the second *jantra* was washed in the water contained in a big cauldron till the writing got dissolved. The water taken from the cauldron was sprinkled over each animal. Simultaneously, the third *jantra* was placed in an earthen bowl which was hung with a rope from the middle of the ceiling of the entrance gate and the livestock was driven out through this gate. On that day nobody was permitted to cook anything in the house,nobody could scavenge the courtyard with a broom and everybody was forbidden to churn the milk. Neither could a resident leave the village nor could an outsider enter it. The bullocks were not yoked and ploughing was suspended for the day. It has been reported that no *Harijan* was allowed to enter the village through the entrance gate. The entire milk yield for the day was collected and carried out of the village through the enterance gate and was taken. Moreover, every household was required to offer to *Hanuman,* a *rot* of wheat weighing about a seer cooked in the open compound outside the entrance gate. Mustard oil and vermilion were also poured on the idol of *Hanuman.*

The villagers stated that as a result of these rituals the fury of the foot-and-mouth disease was averted. But it has been gathered that the same rituals following an out-break of the same disease a month earlier were observed without completely immunizing the livestock to the disease. There were some cases of cattle mortality which were ascribed not to any inefficacy of the *jantra* but to lapse on the part of some individuals to observe the prescribed commands.

GLOSSARY

Aag	..	Green tops of sugarcane.
Aak	..	Calotropis gigantea.
Aar	..	Shoe-maker's awl.
Aanwala	..	Eriblica officinalis.
Ajwain	..	Parsle; King's cumin.
Amrit-manthan	..	Churning of nectar from the legendary ocean of milk.
Anand Karaj	..	Marriage ceremony among Sikhs.
Anna	..	A coin equivalent of six Naye Paise.
Aoli	..	A bird.
Arhti	..	Commission-agent.
Asadh	..	June-July.
Asuj	..	September-October.
Baati	..	A wide mouthed deep plate of brass.
Badi	..	Dark half of a month in the Indian Calendar.
Baathu	..	A weed; Chenopodium album.
Bachola	..	A go-between.
Bagula	..	A specie of heron.
Baisakh	..	April-May.
Baithak	..	Drawing-room.
Bajra	..	Spiked millet; Pennisetum typhoideum.
Balian	..	Ear-rings worn by females.
Balti	..	A bucket.
Ban or banna	..	Vitex negundo.
Banayan	..	A vest.
Barah	..	Concluding death ceremony marking the end of ceremonial pollution.
Barani	..	Dependent on rainfall.
Barat	..	Marriage-party.
Barota	..	Ficus bengalensis.
Barseem	..	A green fodder crop.
Beri	..	Zizyphus jujuba.
Bhadon	..	August-September.
Bharola	..	An earthen receptacle used for holding grains or flour.
Bhog	..	Concluding item in a religious ceremony among Sikhs.
Bhoora	..	A woollen blanket.
Bhoni	..	A wheel in a loom.
Bigha (Kachcha)	..	5/24 of an acre; 0.0843096 hectare.

Bin .. A wind instrument; An indigenous flute shaped out of a hallow gourd played for charming snakes.

Biswa (Kachcha) .. One-twentieth of a *bigha;* 0042152 hectare.

Batai .. System of farming based on payment of rent in kind.

Batna .. Ceremonial rubbing of the body with yellow paste.

Bukhari .. A granary.

Chadra .. A strip of cloth worn by Sikh males round the lower half of the body.

Chahi .. Irrigated from wells.

Chahi-nehri .. Irrigated partly from wells and partly from a canal.

Chak .. Potter's wheel.

Chalaakar .. Potter's rod.

Chapati .. An Indian loaf.

Chara .. Green fodder crop.

Chari .. Great millet; Andropogon sorghum, grown for fodder.

Chaubara .. A room on the first floor of the house.

Chaunke charhna .. Purification ceremony to end pollution.

Chela .. A disciple.

Chet .. March-April.

Chhajali .. A winnowing basket.

Chhand .. A rhyming couplet generally vulgar.

Chhanna .. A drinking bowl of bell metal.

Chhap .. A finger-ring.

Chhatank .. One-sixteenth of a seer, 58.319 grams.

Chhoti it .. Fire-burnt small brick.

Choongre .. Small earthen lamps used on *Diwali* festival.

Chowkidar .. A village watchman.

Chuni .. A scarf spread over the head and shoulders by females.

Daat .. Dowry.

Daati .. A sickle.

Dabba .. A tiffin-carrier.

Dai .. Mid-wife.

Dalan .. A room in the house.

Darwaza .. Front room of the house usually with a wide semi-circular gate.

Degchi .. A cooking vessel of brass or copper.

Desi .. Country-made.

Devta .. A minor god.

Dhatoora .. Belladonna plant.

Dhoti .. A sheet of white cloth worn by Hindu males.

Dogaran .. Earthen bowls used for worship at the *Diwali* festival.

Dolu .. A beverage container of some metal (usually brass).

Dopatta .. Scarf used by females.

Dosanga .. A two-pronged implement used for separating grains from chaff.

Farash .. Tamarix orientalis.
Foot .. 30.48 centimetres (exact).
Gaddi .. Religious seat.
Gadwi .. A small round vessel.
Gagar .. A large brass or copper vessel for carrying and holding water.
Gandala .. An iron blade fixed to a wooden rod.
Gangajal .. Sacred water of the Ganges.
Garara .. Trousers worn by females.
Gardaanak .. An accessory in the loom; a handle.
Garur .. An eagle.
Gatar .. A bird.
Gawara .. Field vetch, cyamopsis psoralioides.
Ghara .. An earthen pitcher.
Ghas .. Wild grass; a weed.
Ghee .. Clarified butter.
Ghia .. Vegetable marrow.
Gilas .. A tumbler.
Gochani .. Mixture of wheat and gram.
Got Kanala .. Ceremonial dinner arranged to admit the bride into the *got* of her husband.
Gugga .. The snake-god.
Gulgula .. Sweet balls.
Gulshan-patti .. Silver anklets worn by females.
Guluband .. A gold necklace worn by females.
Gur .. Jaggery.
Gurudwara .. A Sikh shrine.
Gurti .. An indigenous prescription given to infants.
Hal .. Country plough.
Halion .. A medicinal seed; the garden cresses.
Halwa .. A sweet dish of wheat-flour, sugar and *ghee*.
Hanuman .. Monkey-god, the benefactor of cattle.
Hatha .. A weaver's lay.
Henna .. Myrtle.
Hilra .. A weed.
Hukka .. Hubble-bubble, a smoking pipe.
Id .. A Muslim festival.
Ilaichidana .. Comfit.
Inch .. One-twelfth of a foot; 25.4 milimetres.
Jag .. A drinking vessel with a spout.
Jal-chowki .. A low wooden stand for pitchers and vessels.
Jalpari .. A water-fowl, Teal.
Janam-ghutti .. An indigenous herbal preparation given to infant.
Jand .. Prosopis spicigeras.
Jantra .. A charm or a magic formula.

Jatt .. An implement used for spreading wheat-sheaves.
Jeth .. May-June.
Jhakkra .. An earthen vessel for carrying butter-milk to fields.
Jhakkarian .. Earthen bowls used for worship at a festival of the same name, when the mothers keep fast for prosperity of their sons.
Jhand .. Name of a wild animal.
Jhar-beri .. Zizyphus nummularia.
Jharna .. A big sieve.
Jindra .. A rake without teeth.
Jinswar .. Crop statement.
Jowar .. Great millet; Andropogon sorghum.
Kaani .. Pieces of reed used by the weaver.
Kaani Cowrie .. A cowrie-shell with a squint.
Kaansi .. Bell metal.
Kaarangiari .. Black smut.
Kaazi .. The Muslim divine.
Kabaddi .. A popular Indian game.
Kalma .. A holy verse from Muhammadan scriptures.
Kalboot .. A shoe-mould or last.
Kalhera .. Weaver's stick hung from the ceiling.
Kali-tori .. Okra; a vegetable.
Kapal-Kirya .. Breaking the skull, a death ceremony.
Kandaari .. An awl used for stitching leather.
Kanera .. An accessory in pot-making.
Kangha .. An implement for collecting grass from fields.
Kanghi .. A weaver's comb.
Kangna .. A particoloured thread containing an iron-ring tied round the right wrist of a bridegroom or bride.
Kante .. Ear-rings worn by females.
Kantha .. A gold necklace used by males.
Kanthi .. A gold necklace used by women.
Karah .. Same as *halwa*.
Karahi .. A cauldron used in cooking.
Karchhi .. A laddle.
Karela .. Bitter-gourd.
Kartik .. October-November.
Kasia .. A small trowel.
Karwa .. An earthen bowl having a spout.
Karwa-Chauth .. A Hindu festival when married females observe fast for prosperity of their husbands.
Kassi .. A mattock.
Katora .. A drinking bowl of bell metal.
Khabil .. Shoe-maker's tool used for smoothing and cleaning leather.
Khamini .. A red-and-white thread used on ceremonial occasions.
Khanda .. A weed; Cynodon dactylon.

Kaulian .. Small deep dishes.
Khabbal .. A weed; Cynodon.
Khandsari .. Indigenous sugar.
Khapra .. A sharp blade with a handle used for cutting sugarcane crop.
Kharif .. Autumn crop.
Khatia .. A cot.
Khawaja .. The water god.
Kheer .. Rice boiled in milk and sweetened with sugar.
Khera .. Shrine of Chuhar Singh, the village martyr.
Khes .. A cotton plaid.
Khichri .. Hotch-potch of rice and pulse.
Khurpa .. A trowel with a crooked handle.
Kikkar .. Acacia arabica.
Kila .. A tethering rod.
Koka .. A nose-pin.
Kokaroo .. Kind of ear-rings worn by women.
Koonj .. A crane.
Kothri .. A living room in the house.
Kuch .. A weaver's brush for dressing threads.
Kuchi .. A potter's brush for painting earthenwares.
Kungi .. Loose smut of wheat.
Kurti .. A female shirt.
Laag .. Perquisites given to various functionaries on ceremonial occasions.
Laddoo .. A sweetmeat.
Lagan .. A present sent along with the wedding invitation by the bride's father to the groom's father.
Lal-Kitab .. Village Note Book.
Lambardari .. Cess or fund for payment to village *lambardar*.
Lassan .. Ropes for securing load on bullock-carts.
Lasura .. Cordia myxa.
Lawaan .. Marriage incantations.
Logri .. Coloured threads.
Lohri .. A winter festival among Hindus.
Magh .. January-February.
Maghar .. November-December.
Makra .. A weed.
Mandi .. Market.
Masar/Masri .. Lentils.
Mash .. Black gram; Phaseolous radiatus.
Masha .. One-twelfth of a tola; 0.97199 grams.
Matra .. A weed; Cyperus rotundus.
Mata .. The goddess of small-pox.
Maund .. 0.373242 quintals.
Methi .. A small plant, the leaves of which are consumed as vegetable. fenugreek.

Metha .. A fodder crop.
Mile .. 1.609344 Kilometres.
Milni .. Formal introduction accompanied by exchange of gifts.
Mirasin .. Name of a bird.
Mogha .. A hole in the roof for light.
Mogra .. A shoe-maker's mallet.
Moongi .. Green gram; Phaseolous mungo.
Moth .. Phaseolous aconitifolius.
Motha .. A weed, Cyperus umbilatus, or Cyperus rotundus.
Muklawa .. The *gauna* ceremony.
Mundran .. Ear-rings worn by males.
Munj .. Saccharum moonja.
Naal .. A weaver's shuttle.
Nimani-Ikadashi .. A summer festival when cold drinks are served and melons are consumed in large quantities.
Nattain .. Tiny ear-rings worn by males.
Naumi .. Ninth day of a month according to Indian Calendar.
Neem .. Melia indica.
Nehri .. Irrigated from a canal.
Neondah .. The custom in a kinship group of giving cash presents to bridegroom at his marriage.
Nikah .. Marriage ceremony among Muslims.
Nimaz .. Religious prayer among Muslims.
Oali .. A bird.
Pairai .. Foot-rest of the weaver for moving the loom.
Pandu .. White-clay used for coating walls of dwellings.
Panakh .. A weaver's bow.
Panjiri .. Parched wheat-flour treated in ghee and mixed with sugar and dry-fruits.
Paraat .. A kneading tray of brass or copper.
Patila/Patili .. A pot or stewpan in which vegetables, etc., are boiled.
Patra .. A low wooden stool.
Patrian .. Silver anklets.
Patti .. Sub-estate in a village.
Pattal .. A leaf-plate.
Pazeb .. A tinkling silver ornament worn by women round the anklets.
Phali .. A shoe-maker's tool used for cutting leather.
Phalla .. A square wooden frame slightly loaded and drawn by oxen for treading out grain.
Phawra .. A wooden spade.
Phalgun .. February-March.
Phera .. Marriage ceremony among Hindus.
Phul .. A pair of small gold or silver ornaments worn by women on the parietal bones.
Phulkari .. A richly embroidered cotton shawl.

Piaji .. A wild leek; Asphodelus fistulolus.

Pihri .. A four-legged low stool woven across with strings used for sitting.

Pind .. Balls of barley flour, offered to the deceased.

Pipa .. An earthen bin for storing flour.

Pipal .. Ficus religiosa.

Pipal pattian .. Gold ear-rings with hanging leaves, worn by females.

Pir .. A Muslim ascetic.

Poli .. A weed, Carthamus oxycantha.

Ponchi .. Sacred threads tied round a brother's wrist by his sister.

Poora .. Sweet pancakes.

Pos .. December-January.

Pret-ki-Jhapat .. Malignant grip of a ghost.

Prohit .. A Hindu priest.

Pyjama .. Trousers worn by males.

Qawali .. A chorus.

Rabi .. Spring-crops.

Rachh .. That part of a loom to which the web is attached and along which the shuttle plays.

Rambi .. A shoe-maker's tool.

Rassa .. A tethering rope.

Ratti .. 0.1215 grams (approximate).

Rattian .. Coral pieces.

Rirkana .. A churning vessel.

Rosey .. Month of fasts among Muslims.

Rot .. A thick cake.

Saafa .. A turban.

Saag .. Green leaves of *sarson* or gram cooked as vegetable.

Sabarkata .. An equipment for collecting grains at the time of winnowing.

Sadharan paath .. Periodical recitation of *Granth Sahib*.

Sadhu .. Ascetic, Mendicant.

Sadwai .. A stick put under the hinder end of a cart as a support to prevent it from tilting.

Saggi .. A hollow semi-circular gold ornament worn by women on the skull.

Saha chithi .. A marriage invitation, sent by bride's parents to bridegroom's father.

Shabrat .. A fourteenth day of the month *Shaban* in which the Muslims commemorate the memory of their ancestors.

Salaara .. The name of a weed.

Salang .. A wooden pitchfork.

Samadh .. A shrine.

Sambat .. Hindu era, started in 57 B.C.

Sanl .. False hemp, flax, Crotalaria junecea.

Sandpok .. A box.

Sangal .. A tethering iron chain.

Sant .. A saint, a sage.
Santri .. Sentry.
Sarbala .. A male relation or friend attending on or on behalf of the bridegroom.
Sarinh .. Albizzia lebbek.
Sarkanda .. A reed.
Sarson .. Indian colza, mustard; Brassica campestris.
Saunf .. Ani-seed.
Seer .. 0.93310 kilograms.
Seetla .. The goddess of small-pox.
Sehra . The wedding chaplet on the bridegroom's forehead.
Senji .. A green fodder crop.
Shakkar .. Cane-sugar.
Shamlat .. Common land of the village.
Shant .. A marriage ceremony.
Shisham .. Dalbergia Sissoo.
Shrawan .. July-August.
Sing Taviti .. Necklace worn by women.
Sokra/Soka .. Marasmus; cachexia infantile.
Sooi .. Needle.
Soot dhaaga .. Cotton-threads.
Sotti .. Potter's rod, same as *chalaakar*.
Subat .. Back room of a house.
Sudarshan chakkar .. Lord Krishna's disc.
Suhaga .. A clod crusher.
Sudi .. Bright half of a month according to Indian Calendar.
Suian .. A pair of clips.
Sunni .. A sect among Muhammadans.
Taandala .. A weed; Digera arvensis.
Takua .. A bill hook.
Tangli .. An equipment for spreading and threshing harvest.
Tapla .. An earthen bowl for cooking pulses.
Taragi .. A waist chain worn by children.
Tasla .. A small tub or trough.
Taula .. An earthen churning vessel.
Tavit .. An amulet.
Tauri .. An earthen vessel for simmering milk.
Teeli .. A nose-pin.
Telua .. Siphocoryne indoprassicae, a pest infecting *sarson* crop.
Thaal .. A platter.
Thaali .. A metal tray.
Thaapa .. A wooden piece used by a potter for finishing raw pots.
Theh ... A mound containing ruins.
Thuthi .. A pest infecting cotton-cobs.
Thuthian .. Earthen lids.

Til	..	An oil seed; Sesamum indicum.
Tinda	..	The name of a vegetable.
Tola	.	11.6638 grams.
Tokra	.	A basket.
Toomba	..	A drinking vessel.
Toona	..	Magic rites.
Toori	..	The chaff of wheat.
Triphaali	..	A hoe.
Tur	..	The beam of a loom around which the cloth is wound.
Udasi	..	An order of *faqirs*.
Ukhal	..	A pestle.
Ukhali	..	A mortar.
Vari	..	Presents of clothes and ornaments from bridegrooms' father for the bride.
Wangan	..	Bangles.
Wida	..	Farewell.
Yard	..	0.9144 metre.
Zamindar	..	Landlord.
Zanjiri	..	Chained-buttons.
Zari	..	Gold or silver threads used in embroidery.

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