सत्यमेव जयते

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DELHI

A

Socio-Economic Study of

VILLAGE

SANOTH

Field Investigation, First and Final Draft by

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Delhi

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Foreword

Apart from laying the foundations of demography in this subcontinent, a hundered 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 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 statistics 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 in 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 populption 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.

The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic 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 head-quarters 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 Septembar 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, moveable and immoveable 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 latter half of 1961 again was organised 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 or the Survey together.

This gradual unfolding of the aims of the Survey prevented my 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 finally adopted for this monograph have been printed in an appendix in the village report on Bhalsua Jhangirpur published by the Office of the Superintendent Census Operations, Delhi.

NEW DELHI
24th May 1962

A. MITRA
Registrar General, India

Preface

In keeping with the old Indian census tradition of conducting socio-economic enquiries, the Registrar General, India, desired that each State and Union Territory should carry out studies of a few selected villages. Sanoth was one of the 25 villages selected for such a study. The reason for selecting it was that its 147 households comprised of as many as seventeen castes, starting from the Brahmin to the so-called lowest caste—the Bhangi. It was thought that a probe into their living conditions, housing, eating, working, inter-mixing and all the rest of it—and a comparison of the present with the past, will be an illuminating study, both for the layman as well as the specialist.

The object of these surveys has been stated by the Registrar General, India, to be as follows :

"Such a survey has not been conducted before on such a scale and it is expected that the information gathered through this survey will present a comprehensive and interesting picture of the mosaic of the society. This survey, apart from bringing out the cultural characteristics of the various geographical regions, will also throw much interesting light on the structure of the village society in the various regions. The Survey will also indicate the ecological connections between nature or geography and human habitations....."

We have in this monograph made every possible effort to study all these aspects and also the changes, if any, brought about as a result of development activities, urbanisation, rururbanisation and such other related factors.

At the end of the report will be found five appendices giving :

I Appendix tables
II Glossary of kinship terms
III Glossary of native terms
IV Brief description of ornaments worn in the village, and
V List of Hindu months.

It is hoped that these will be of use to the reader, particularly those from outside Delhi and India.

Before closing, I must express my heart-felt gratitude to Sri Asok Mitra I. C. S. Registrar General, India and Dr. B. K. Roy Burman, O. S. D. in the Office of the Registrar General, India, whose patient and unfailing guidance and advice have been of immense help to us in the preparation of this monograph.

DELHI
21st October, 1963.

BALDEV RAJ

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Sugarcane is fed into the cast-iron crusher

Sugarcane juice is thickened to make Gur by boiling it in large iron pans

A mechanical chaff-cutter

A women of Dhanak-Julaha family preparing the thread to be used in the loom

One of the weavers at his loom

The village blacksmith

The wife and children of a potter preparing loam for making earthenwares

The village potter preparing pots for his Jajmans

The village carpenter at his work

A milk vender taking milk to Delhi

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House of a poor man

House of a rich man

Karule, kangni, dast band, chann

Hath phool, karule, paccheli and kangni

Nevri, kari, chalakare, tati, gitia-ka- chalakara and patti

Wooden plough and iron plough

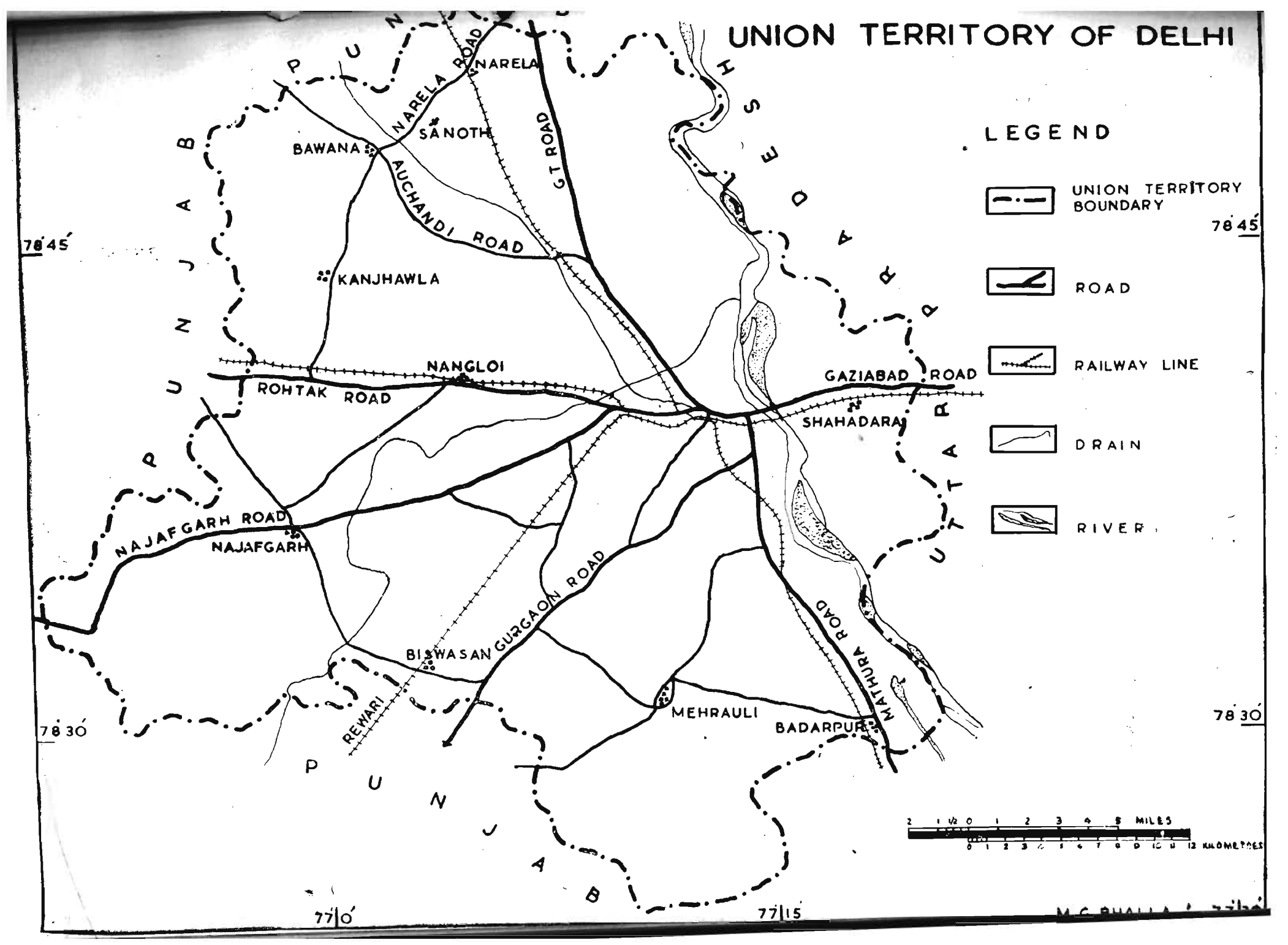
Parts of wooden plough, khurpa and dranti

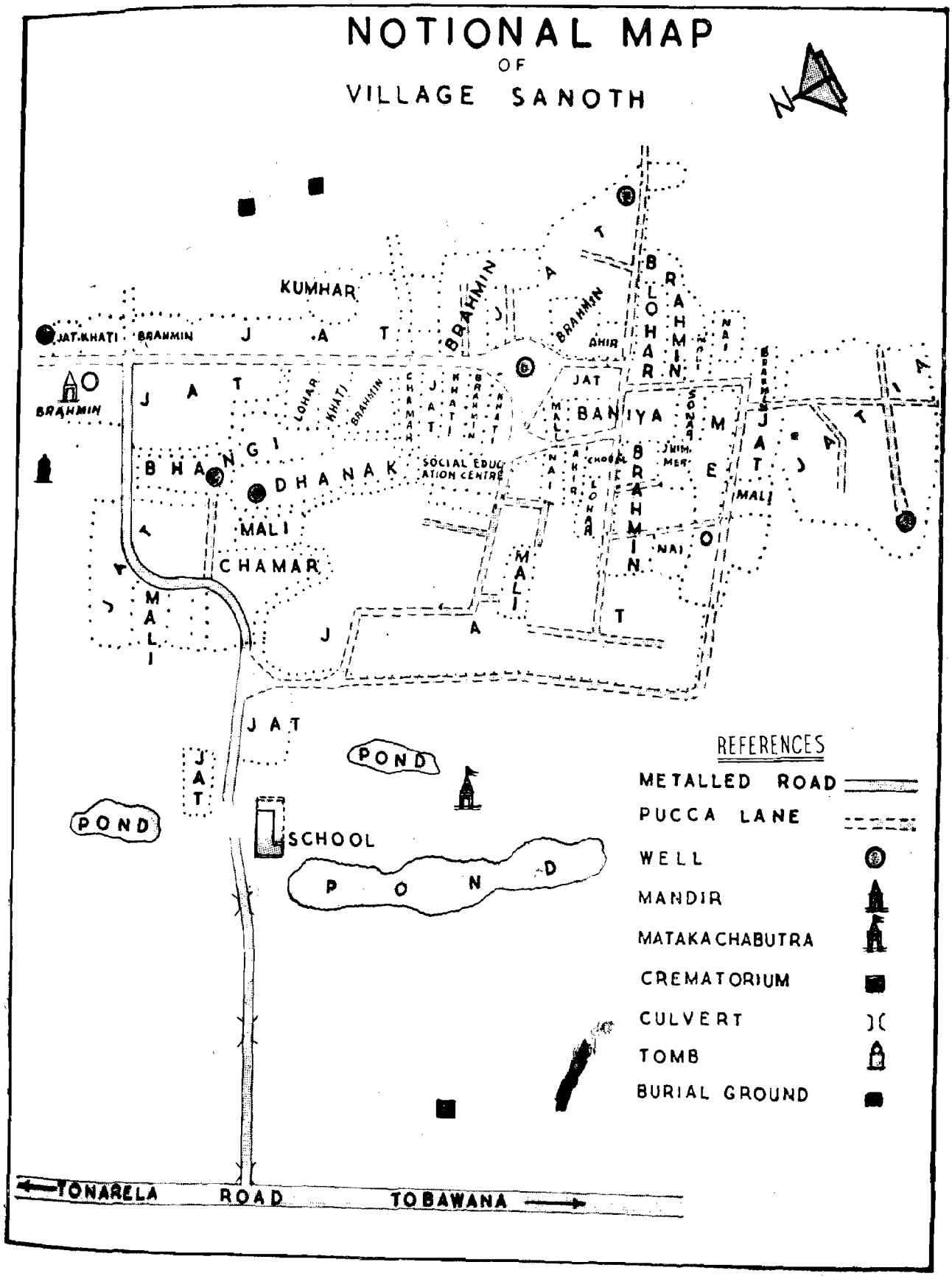
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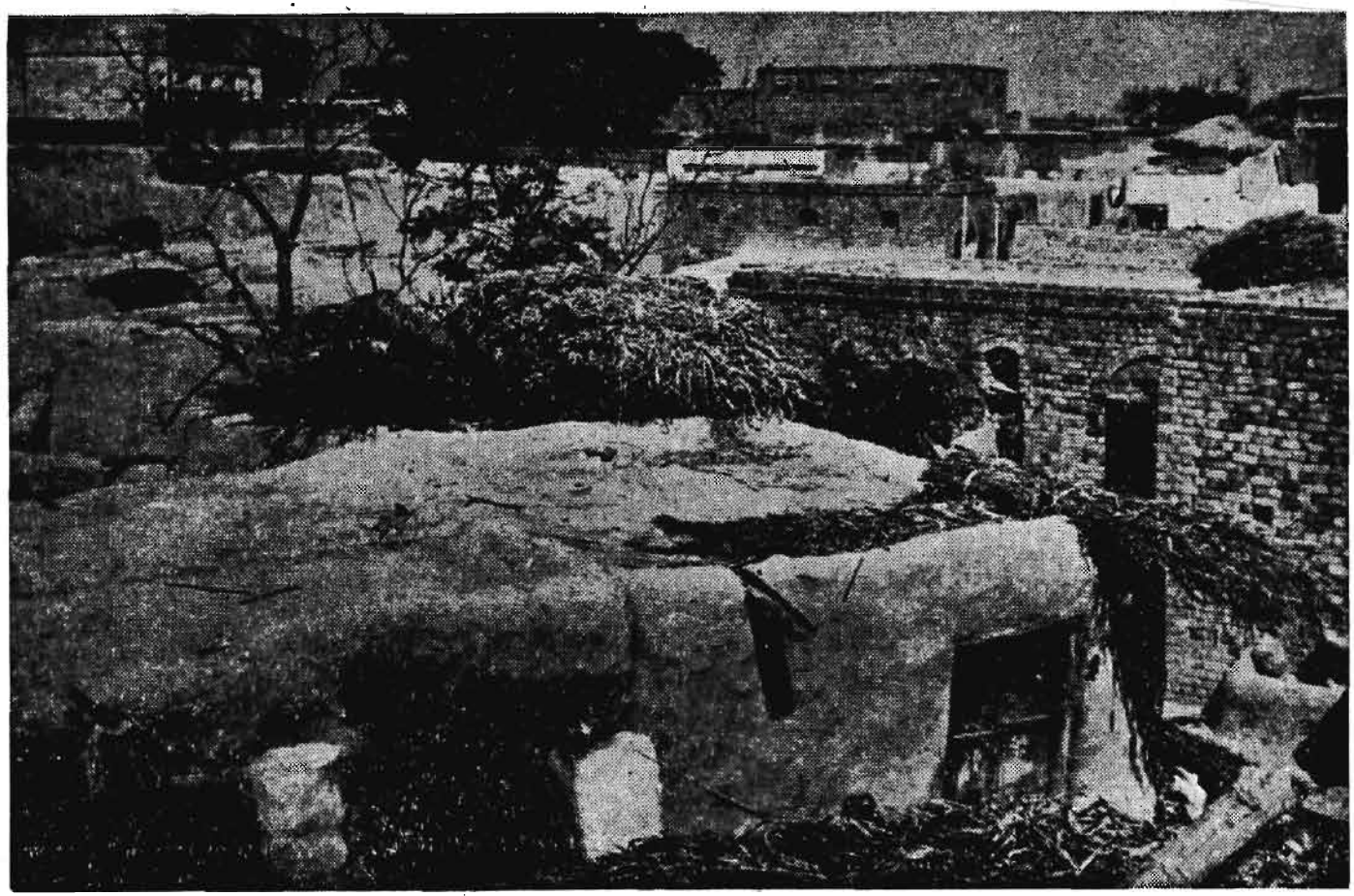
Jaili, jua and phawra

Hathora, randa, jamur and basola

Hathora, gunia, aari, gaj, kamani, burma, nahan, pattasi and girmat-ka-burma


UNION TERRITORY OF DELHI
LEGEND
UNION TERRITORY BOUNDARY
ROAD
RAILWAY LINE
DRAIN
RIVER
PUNJAB
HARYANA
NARELA
NARELA ROAD
SANOTH
BAWANA
AUCHANDI ROAD
G T ROAD
KANJHAWLA
NANGLOI
ROHTAK ROAD
GAZIABAD ROAD
SHAHADARA
NAJAFGARH ROAD
NAJAFGARH
BISWASAN
GURGAON ROAD
REWARI
MEHRAULI
BADARPUR
MATHURA ROAD
78°45'
78°30'
77°0'
77°15'
2 1 1/2 0 1 2 3 4 5 MILES
0 1 2 3 4 5 6 7 8 9 10 11 12 KILOMETRES


NOTIONAL MAP
OF
VILLAGE SANOTH
KUMHAR
JAT-KHATI
BRAHMIN
J A T
BRAHMIN
BRAHMIN
AHIR
BRAHMIN
BRAHMIN
J A T
BRAHMIN
LOHAR
KHATI
BRAHMIN
CHAMAR
JAT
BRAHMIN
JAT
BRAHMIN
JAT
MALI
BANIYA
BRAHMIN
NAI
BHANGI
DHANAK
SOCIAL EDUCATION CENTRE
MALI
CHAMAR
MALI
NAI
BRAHMIN
MALI
J A T
MALI
J A T
J A T
POND
POND
SCHOOL
P O N D
REFERENCES
METALLED ROAD
PUCCA LANE
WELL
MANDIR
MATAKACHABUTRA
CREMATORIUM
CULVERT
TOMB
BURIAL GROUND
TONARELA ROAD TOBAWANA



The village scene

CHAPTER I

THE VILLAGE

Village Sanoth with a total population of a little over 1,000 lies 17 miles to the north west of Delhi City, approximately half a mile away from the Narela-Najafgarh Road. A metalled road connects the village to the main road from where frequent bus services to Delhi, Narela, Najafgarh and Bahadurgarh are available.

The town of Narela (in the Union Territory itself) only two miles towards its north serves the village as a key centre, for the village is under the jurisdiction of Narela Police Station and Postal Circle. It further provides the village with its nearest Railway Station, Post Office, and *Mandi* (Marketing Centre) where the villagers go to sell their agricultural produce and from where they purchase tools, implements and other necessities and which to a certain extent serves as a venue for employment in unskilled and semi-skilled jobs.

The village has the distinction of being one of the foremost villages to be covered by the Rural Community Development Programme. The first ever Community Development Block was set up on October 2, 1952 at Alipur and the village being under the Alipur Commuity Development Block was also covered by the scheme.

Thus the village, though more than 17 miles away from Delhi, is no more an isolated community. But still it has almost all the characteristics of backwardness so common to most of the villages all over the country.

The village was taken up for socio-economic study primarily because of its multi-caste composition, for it consists of as many as 17 different castes, each having several distinctive social and cultural features and modes of life, a study of which will be revealing to any social scientist.

SIZE OF THE VILLAGE

The village covers an area of 1,069 acres of land of which 22 acres are covered by the village *abadi* in which reside 147 households with a total population of 1,044.

TABLE I—1

SHOWING AREA, HOUSES AND POPULATION

Area (in Acres)	Density per acre	No. of Houses	No. of H. Hs.	Population		
				Males	Females	Total
1,069	**0·98**	**184**	**147**	**556**	**488**	**1,044**

As is clear from the table given above, the density of the village works out at 1 person per acre.

NUMBER OF HOUSEHOLDS

According to the 1951 Census the village then consisted of 124 households with a total population of 771, while the corresponding figures arrived at through household enumeration conducted by us during September, 1961 were 147 and 1,044 respectively. As only one household is reported to have immigrated into the village during the decade, this increase in the number of households can only be attributed to break-up of many joint families. The average size of a household for the village as a whole works out to 7·1 persons per household as compared to 6·2 persons per household in 1951 indicating an increase in the average size by 0·9 persons per household.

PHYSICAL ASPECTS

The village land is of two types viz., *bangar* and *dabar*. *Bangar* signifies sandy area while *dabar* signifies low-lying area. A large tract of the village land gets flooded during the rainy season as all the water of the areas around flows into the village creating a sort of a huge lake. The villagers have only recently constructed a *bund* to check the flow of water into it and thus save large tracts of land (which remain flooded for more than 4 months in a year) from getting flooded.

FLORA & FAUNA

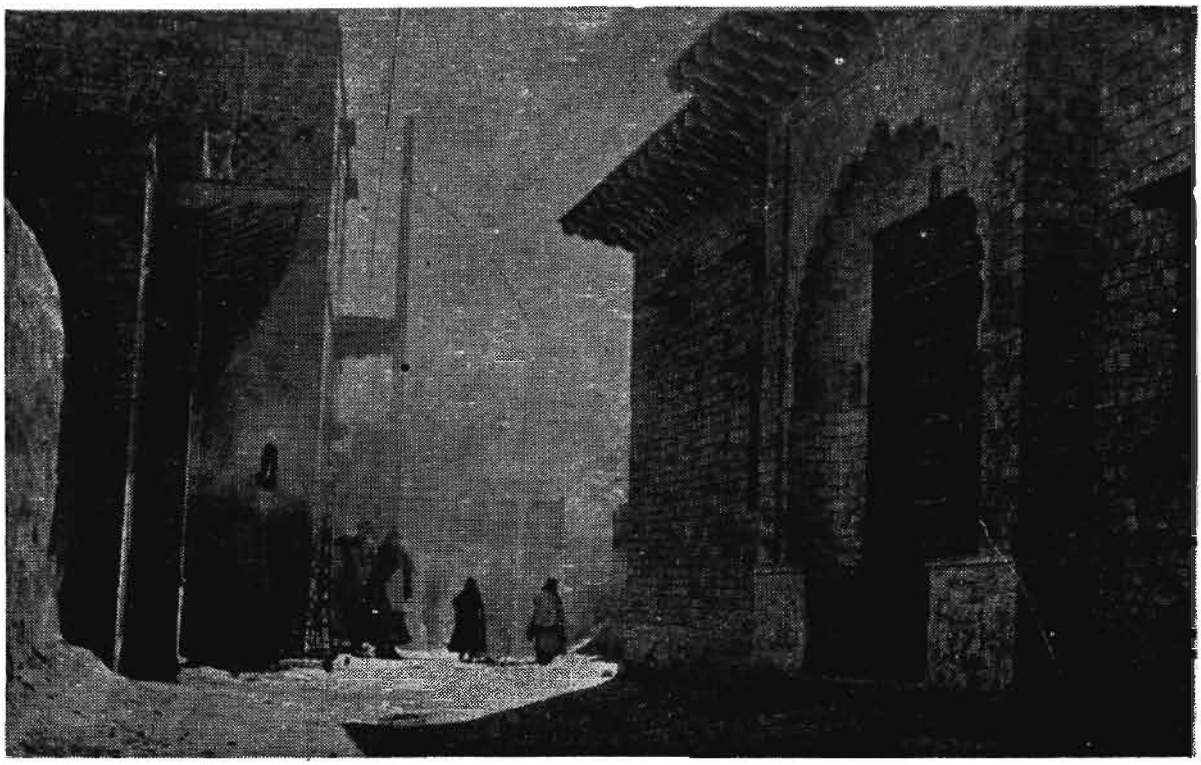
As regards the flora and fauna of the village there is nothing very special or unique in this village. In and around the village, there are trees of *peepal*, *neem*, *babool* ; a small number of fruit trees like banana, guava, *beri* and *lokat* are also found in the village orchards. The various crops sown during the winter season are wheat, gram,barley, mustard(*sarson*) peas, sugarcane, barseem, radish and carrot. Similarly, in summer season the main crops and vegetables grown are *jowar*, *bajra*, *gowar*, rice, maize, brinjal and *tinda* etc. In the forestry region, bushes, weeds and long grass are to be found in abundance.

Like other villages of the Union Territory of Delhi, the livestock of the village consist of camels, pigs, donkeys, cows, buffaloes, bullocks and goats. It may however be mentioned here that pigs and donkeys are owned exclusively by the *Bhangis* and the *Kumhars* respectively. Some of the common birds found in and around the village are cock, hen, duck, crow, sparrow, parrot, pigeon, peacock, dove, cuckoo and eagle.

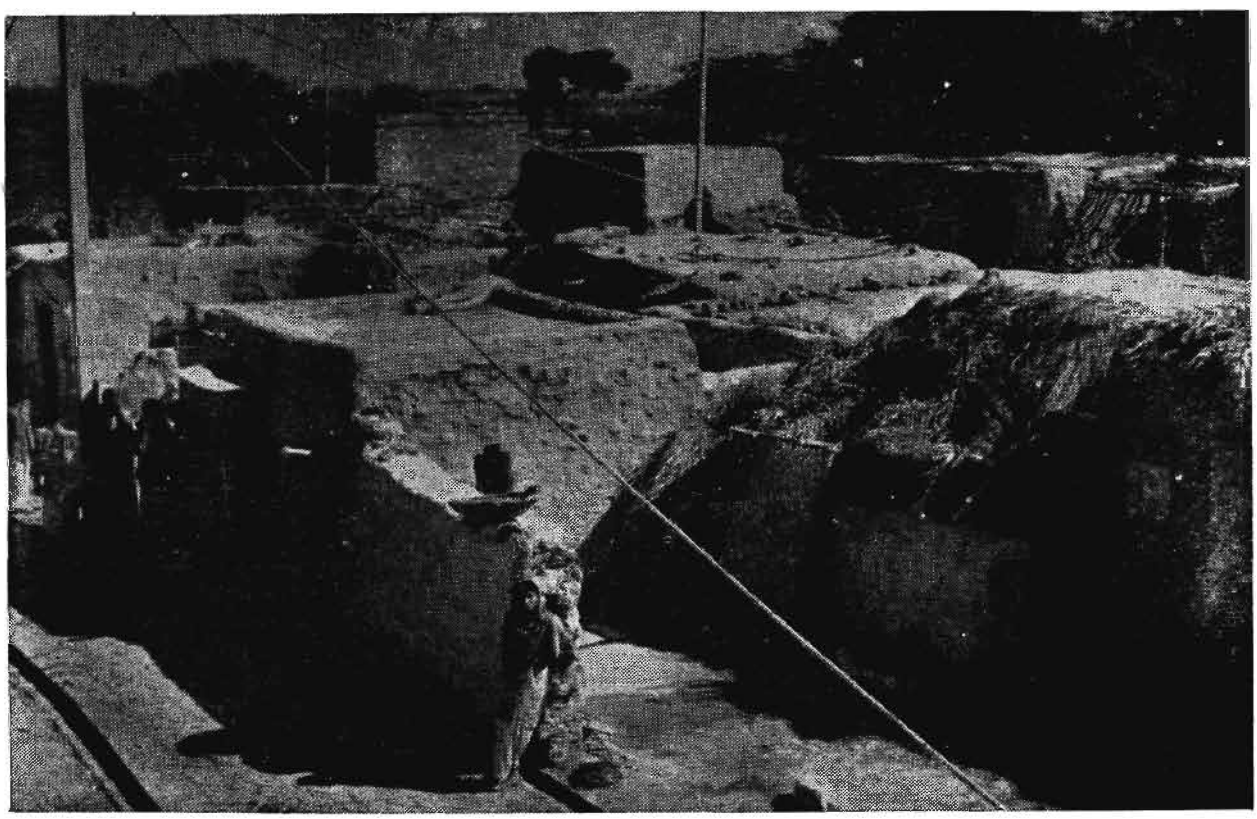
RESIDENTIAL PATTERN

The village *abadi* (habitation) is unplanned and the houses and other structures have been set up in a most haphazard manner. The reason for this is that people came and settled in the village at different periods of time. But inspite of this haphazardness one is able to find a peculiar trend amongst the inhabitants which is that each caste tends to have a separate cluster or clusters of houses. The main reason for each caste having a separate cluster of houses is the caste-structure which binds the villagers in their way of living, dining, intermixing on various social ceremonies etc.

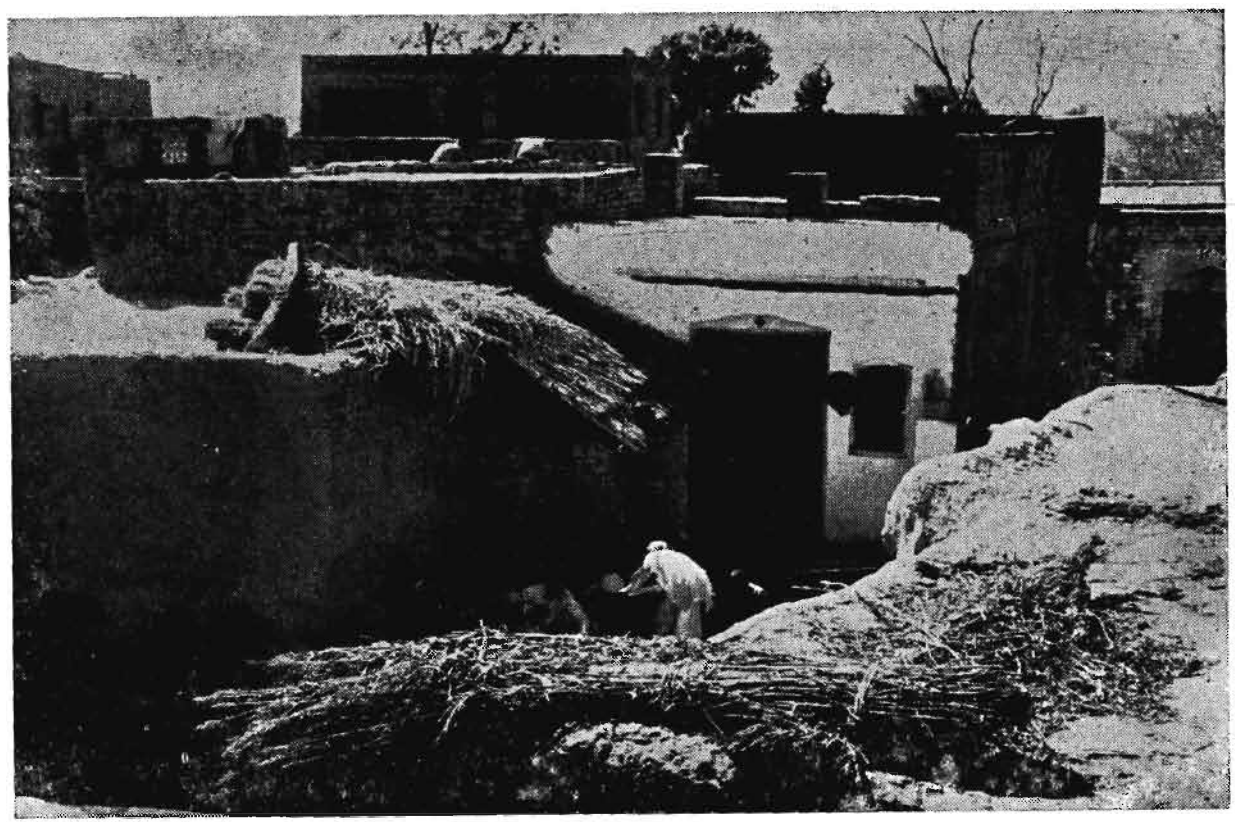
The settlement history of the various households in the village also lends testimony to the residential pattern of the village. Originally all the village land was owned by the *Jats* who constructed their houses in the vicinity of the village habitation. As and when other castes came they were alloted separate sites for constructing their houses. The *Bhangis*, *Chamars*, *Jatias* and *Dhanaks* who were



Linear cluster with pucca structures



Shapeless cluster with kuccha structures



Shapeless cluster with both kuccha and pucca structures



The village Panchayat Ghar or the Chaupal



A class of village school in session

considered as untouchables were alloted sites in the out-skirts of the village. With passage of time as the population increased and with the break-up of many joint families, the different clusters have tended to expand with the result that because of shortage of space some of the households in the village have constructed their structures even outside the cluster of their own caste.

Two types of clusters viz., linear and shapeless are found in the village. Linear clusters have regular open space or straight streets provided between parallel rows of houses. Such clusters are found among the *Jats, Brahmins, Baniyas, Ahirs, Khatis, Lohars,* and the *Muslim* households. Shapeless clusters are irregular fragments with streets spreading in zigzag manner. Such clusters are found among the *Bhangis, Chamars, Dhanaks* and the *Jatias.*

The condition of the village streets is far from satisfactory. Most of the lanes and by-lanes are *kuccha* and uneven and serve as a channel for the flow of dirty water from the houses. There are no drains and the water is left to dry up. The condition is worse during rainy season when most of the village streets get water-logged and slushy. About two years back an attempt was made jointly by the Community Development Authorities and the villagers themselves to get rid of this problem by brick-lining the main streets but within 6 months of the brick-lining they got covered with so much of dust and other sort of refuse that they again started looking *kuccha* and at the time of the present investigation were in a rather poor condition.

IMPORTANT PUBLIC PLACES

Village *Chaupal*

Almost in the centre of the village, there is a *pucca panchayat ghar* or village *chaupal.* It is here that all the formal and informal meetings are held and decisions are taken on all the important issues concerning the village. The village *chaupal* also provides the common sitting and resting place and can also be utilised to house guests or marriage parties which come to the village and have to stay overnight. Previously, in the absence of the present school building, the school classes were held in the *chaupal* its lf.

The *chaupal* or the *panchayat ghar* of the village was constructed in 1956 with voluntary contributions from all the households in the village. The *chaupal* has a big hall with a wide open compound. Having been constructed with voluntary contributions from all the castes of the village, all castes have equal access to it ; still out of sheer respect for the socially higher castes, the *Bhangis, Chamars, Jatias* and the *Dhanaks* seldom make use of it except for attending public meetings. Whenever they come to the village *chaupal,* they sit in a separate corner.

Junior Basic School

The Junior Basic School is located on the out-skirts of the village by the side of the approach road that connects the village with the main road. The school was started by the District Board of Delhi State in 1954 but since 1958 it has come under the administration of the Delhi Municipal Corporation. At present, the school is housed in a *pucca* building which was constructed by the joint efforts of the Block Development Office and the *gaon panchayat.* It provides education up to 5th class both for boys and girls and has 138 students on its roll. The total number of teachers in the school including the Headmaster is four.

Village Temple and Other Places of Worship

In the eastern corner of the village there is an old temple of Lord Shiva. The exact date of its construction is not known, but the villagers say that it was constructed by the ancestors of one Kesho Ram, who is a Brahmin by caste. The building of the temple is in a dilapidated condition. Except on a few important festivals and social ceremonies, the temple is seldom visited by the villagers. The *Bhangis Chamars*, *Jatias* and the *Dhanaks* are not allowed to enter the temple at all. While all the other castes are allowed to enter it, it is generally the Brahmins alone who visit the place more frequently and offer their prayers. In addition to Lord Shiva's temple, there are other places of worship known as *Chabutras*.

Crematorium

The village has two crematoriums towards its eastern corner and one burial ground towards its west. Except for the five Mus im households who bury their dead at the burial ground all the Hindu households bring their dead to these crematoriums for cremation. Of these crematoriums, one is used by the Scheduled Castes viz., the *Bhangis*, *Chamars*, *Jatias* and the *Dhanaks* who are considered untouchables by the villagers and the other one by the remaining castes in the village.

The dead bodies of infants below 3 years of age are buried and not cremated. They may be buried at any place well outside the village habitation and away from the fields.

The dead animals are brought either by the *Chamars* or by the owners of the animals to a distant corner to the south of the village. In case the dead animal is carried by the *Chamars* they strip the skin from the animal and bury the remaining portion. But now, the *Chamars* have almost stopped this practice and the dead animals have to be carried away and buried without being skinned.

SOURCES OF WATER

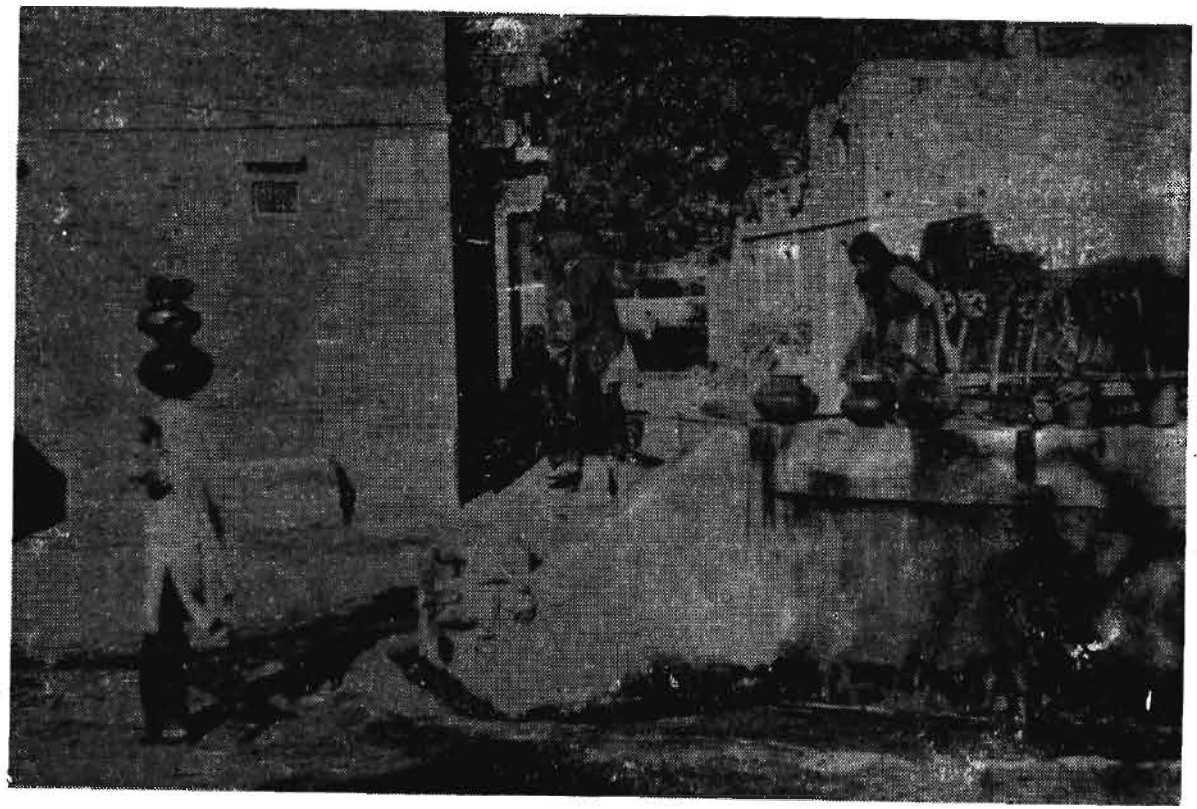
As for the drinking water facilities for the people there are 7 wells in the village, one for the *Bhangis*, one for the *Chamars*, one for the *Dhanaks*, one for the *Jatias* and the other three for the rest of the 13 castes. The *Bhangis*, *Chamars*, *Jatias* and *Dhanaks* are not allowed to draw water from the other three wells as they are considered untouchables. A secondary source of drinking water for human consumption is three handpumps installed in three *Jat* houses, which are used by the friends and relations of the owners of the handpumps. The water of the pumps tastes saline.

There are three ponds in the north-west corner of the village which provide the drinking and bathing water for the cattle.

As regards irrigational facilities, the village depends upon the Western Jamuna Canal which originates from Tajewala waterhead in Ambala District, and three persian-wheel wells owned privately. Of the total cultivable area of 771 acres, 437 acres (or 56·7 per cent) are irrigated area while 334 acres (or 43·3 per cent) form the unirrigated portion of the total land.

TRANSPORT & COMMUNICATION

As reported earlier, the village is only half a mile away from the Narela-Najafgarh Road on which frequent bus services between Delhi-Narela, Najafgarh-Narela and Bahadurgarh-Narela ply, and as such the village may be said to be well connected with the more important centres of administration, trade and commerce. People seldom make use of tongas or *rehras* as they are costlier than the bus.



The village well

Only a few persons (46 to be exact) have bicycles and the only persons who use bicycles regularly are the school students and service-men who go out of the village for studies and work or the milk-vendors who go to Narela to sell milk. Bullock-carts are used mainly for bringing the produce from the fields to the village or for carrying it to the nearest *Mandi* viz., Narela.

WELFARE & ADMINISTRATIVE INSTITUTIONS

Since independence, several welfare and administrative institutions e.g. the Statutary *Panchayat*, Community Development Block, Junior Basic School, Multipurpose Co-operative Society, Social Education Centre and a Government hospital have been set up to improve the socio-economic conditions of the villagers. A detailed discussion of each of these institutions is given in the relevant chapters.

HISTORY

Although no written record about the origin of the village, except the *Shajra-e-Nasb* maintained in the Tehsildar's Office, could be traced, yet by following the stories narrated by the village elders coupled with the meagre information available in the *Shajra-e-Nasb* it has been possible to form a general idea as to how and when the village came to have the present people here and why it was named Sanoth.

The villagers believe that the village has a fairly long history which can be traced back to about 600 years when '*Kalars*' a community now no more in the village, used to inhabit it. About 300 years back one Kher, a Jat of Kathura-Rathara village in Rohtak District married Sanno Devi of Bawana village (which is only two miles to the west of Sanoth). Recurring severe famines in the village Kathura-Rathara forced most of the populace of that village to emigrate out of the village. Kher chose to come down to Bawana, the village of his in-laws. Later on he purchased large tracts of land for cultivation at the present site of village Sanoth, and ultimately came and settled down in the village itself.

The '*Kalars*' who were already living there became jealous of Kher who by virtue of his landed property had come to wield a good deal of influence over them, and with the passage of time as his dominance increased the jealousy changed to hatred. The '*Kalars*' hatched a secret plot to murder Kher and his family. But the plot was discovered and Kher took to his heels with his family at night under cover of darkness and reached Bawana. At Bawana he busied himself with organising an attack on the '*Kalars*'. He invited many relations of his ancestral village Kathura-Rathara and many of his relations from the in-laws side also joined him. Thus organised, they attacked the '*Kalars*' (the plotters who wanted to kill Kher and his family). A fierce fight ensued in which the '*Kalars*' were routed with heavy casualties and the survivors were obliged to run away. Ever since then the Jats have been living there. Kher is believed to have named the village 'Sanoth' after the name of his wife Sanno Devi.

As regards the settlement of other castes, no one in the village was in a position to enlighten us on the point, except that four of the castes viz., the *Jatia*, *Brahmin*, *Bhangi* and the *Chamar*, all of village Bawana, are said to have been invited by the original settler Kher to come and settle down at Sanoth. As regards the rest of the castes nobody is in a position to say from where and why they came to this village.

SETTLEMENT OF DIFFERENT CASTES IN THE VILLAGE

Although it was not possible for us to know from where and why the different castes came to inhabit this village, we were able to gather some data regarding when each household came to this village, a study of which is made in the following paragraphs.

TABLE I—2

SHOWING SETTLEMENT HISTORY OF HOUSEHOLDS BY CASTE

CASTE	No. of H. Hs.	Before 5 gen.	Between 4—5 gen.	Between 2—4 gen.	One gen. ago	Present generation
Jat	37	35	1	1	...	...
Jatia	24	24	...	...	...	...
Brahmin	17	13	1	...	...	3
Bhangi	16	10	...	5	...	1
Chamar	11	11	...	...	...	...
Dhan k	9	9	...	...	...	...
Mali	7	2	...	5	...	...
Khati	5	4	...	1	...	...
Lohar	4	4	...	...	...	...
Meo	4	...	...	4	...	...
Baniya	3	1	...	2	...	...
Nai	3	...	...	3	...	...
Jhimmer	2		...	2	...	...
Ahir	2	1	1	...	...	...
Dhobi	1	...	1	...	...	...
Kumhar	1	...	...	1	...	...
Sonar	1	...	...	...	...	1
TOTAL	147	114	4	24	...	5
Percentage	100·0	77·6	2·7	16·3	...	3·4

Table I—2 shows the pattern of settlement of the households in the village. For the sake of convenience the settlement history of the households has been divided into five periods as shown in the table. This is done on the basis of the number of generations that a particular household has lived in the village. One generation has been equated to 25 years.

The table indicates that 77·6 per cent of the households belong to persons who settled here more than 5 generations back, 2·7 per cent to those who settled about 4 generations back, 16·3 per cent to those who settled more than 2 generations back and 3·4 per cent to those who have not yet completed one generation.

Information was also collected regarding the reasons for immigration from the heads of those households who migrated in the present generation. Out of 5 such respondents, 3 reported to have immigrated to this village because they purchased land for cultivation, 1 because of partition of the country and 1 because of better avenues for employment.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

In this chapter the subject matter is divided into two main headings, namely, the study of the village people and their material equipments. The study of village people includes the discussion on their social structure represented by various caste groups, food habits and clothing, dresses and ornaments and certain social customs and practices connected with the life cycle. So far as the study of material equipments is concerned we shall discuss the nature and type of buildings and possession of a few household goods like bicycle, radio, utensils, mosquito net etc. by the villagers.

CASTE COMPOSITION & SOCIAL HIERARCHY

The most noticeable feature of the social structure of the village is its multi-caste composition. The village has as many as 15 different Hindu castes and 5 Muslim households (4 Meo and 1 Dhobi)

Table II—1 shows that leaving aside the *Meo* and the *Dhobi* households, who are Muslims, the rest of the households are all Hindus. While the Hindus constitute 96·6 per cent of the total households and 98·0 per cent of the total population in the village, the corresponding figures for the Muslims are 3·4 per cent and 2·0 per cent respectively.

For purposes of our study, however, we are treating the *Meos* and the *Dhobis* as two Muslim castes. The table further shows the *Jats* are by far the biggest single group accounting for more than one-third or 34·8 per cent of the total population. Trailing behind them in order of numerical strength are the *Brahmins* and the *Jatias* accounting for 12·4 per cent and 12·1 per cent respectively of the total population. None of the remaining 14 castes account for even one-tenth of the total population.

TABLE II - 1

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO RELIGION, CASTE, SEX, AVERAGE SIZE AND NUMBER OF MEMBERS

CASTE	No. of households	Males	Females	Total	% of the total	Av. size of H.Hs.	Sex ratio
HINDU							
Jat	37	189	174	363	34·8	9·8	92
Jatia	24	71	55	126	12·1	5·3	77
Brahmin	17	66	63	129	12·4	7·6	95
Bhangi	16	47	39	86	8·2	5·1	82
Chamar	11	23	26	49	4·7	4·5	113
Dhanak	9	27	24	51	4·9	5·7	83
Mali	7	32	19	51	4·9	5·7	59
Khati	5	19	21	40	3·8	8·0	110
Lohar	4	20	12	32	3·1	8·0	60
Baniya	3	20	13	33	3·2	11·0	65
Nai	3	13	13	26	2·5	8·7	100
Jhimmer	2	8	7	15	1·3	7·5	87
Ahir	2	5	7	12	1·1	6·0	140
Kumh ar	1	3	2	5	0·5	5·0	66
Sonar	1	2	3	5	0·5	5·0	150
MUS LIM							
Meo	4	10	10	20	1·9	5·0	100
Dhobi	1	1	...	1	0·1	1·0	...
Total	147	556	488	1,044	100·0	7·1	87

It is interesting to note that if we group the socially higher castes viz. the *Brahmins, Baniyas* and the *Jats*, they represent one-half or 50·4 per cent of the total population. The remaining 14 castes which are comparatively on a lower.rung of the social ladder constitute the remaining 49·6 per cent of the total population.

AVERAGE SIZE OF HOUSEHOLDS

The average size of the households amongst the different castes varies from one in case of the *Dhobi* household to 11 persons per household in case of the *Baniyas*. As is evident from Table II—1, 10 communities viz. the *Jatias, Bhangis, Chamars, Dhanaks, Malis, Ahirs, Meos, Dhobis, Kumhars* and the *Sonars* have less persons per household than for the village as a whole (7·1 persons per household).

SEX RATIO

The sex ratio varies from no females in the *Dhobi* household to 150 females per 100 males amongst the *Sonar* community. The sex ratio (number of females per 100 males) is lower amongst the *Jatias, Bhangis, Malis, Lohars, Baniyas, Kumhars* and the *Dhobis* than for the village as a whole which is 87 females per 100 males.

An attempt is made here to classify these 17 castes in order of social superiority represented by inter-dining, acceptance of food and water and general inter-mixing. We have divided them into three groups or tiers viz. superior, middle and lower castes. It should be borne in mind that this status-wise grouping is only tentative to show the position of the different castes as they are viewed in general in the village. Table II—2 shows the hierarchical grouping of the castes in the village.

TABLE II—2

SHOWING THE DIVISION OF CASTES ACCORDING TO THEIR SOCIAL STATUS

Social Status	Caste
Superior	Brahmin
	Jat
	Baniya
Middle	Ahir
	Khati
	Lohar
	Mali
	Nai
	Sonar
	Kumhar
	Jhimmer
	Meo
	Dhobi
Lower	Jatia
	Chamar
	Dhanak
	Bhangi

The task of classifying these castes in various categories has become a little complex because of the presence of two Muslim castes as they do not form any part of the traditional Hindu social structure. We have tried to fit them in the system by consulting the villagers themselves.

Thus from the table we see that the *Brahmins, Jats,* and the *Baniyas* are at the top of the social hierarchy. However, these castes though belonging to the same tier of the social hierarchy, do not stand on equal footing vis-a-vis one another. Even amongst them, the Brahmins are considered as having a higher social status than the other two. They would not accept *kuccha khana* (food cooked with water) or drink from any other caste in the village. However, on certain social occasions such as birth, *mundan,* marriage, death,

shradh, kaj, etc., they do accept *pucca khana* or food cooked in *ghee* (fried food) which consists of *halva, puri, kheer* etc. from the *Baniyas, Jats,* and the *Ahirs.* Similarly, the *Jats* who belong to the same level of social hierarchy accept both *kuccha* and *pucca khana* from the *Brahmins, Ahirs* and the *Baniyas* and *pucca khana* from the *Nais, Lohars, Khatis Sonars, Malis, Jhimmers* and the *Kumhars.* The *Baniyas* would accept both *pucca* and *kuccha khana* from the *Jats* and the *Brahmins* and *pucca khana* from the *Nais, Lohars,Khatis, Sonars, Malis, Jhimmers* and the *Kumhars.* There exists general inter-mixing among the members of these castes and all the castes falling in the top of the social hierarchy are treated equally.

In the middle tier of the social hierarchy come the Ahirs, Meos, Dhobis, Nais. Lohars, Khatis, *Sonars, Malis, Jhimmers* and the *Kumhars.* Amongst them, too, the *Ahirs, Khatis,* and *Lohars* are considered to be highest while the *Nais* occupy the middle position and the rest of the castes are socially the lowest. Excluding the two Muslim castes namely the *Meos* and the *Dhobis,* all other castes in this group accept both *kuccha khana* and *pucca khana* from one another. Though there exists general inter-mixing among these castes and the others falling in the top of social hierarchy, they are not treated on the same footing by the castes on the top of the social ladder.

On the lowest tier of the social hierarchy come the Scheduled Castes viz., the *Chamars, Dhanaks, Jatias* and the *Bhangis.* The first three are considered to be on a higher social level than the *Bhangis.* They do not accept food from one another or from the Bhangis although the latter accept food from them. There exists no inter-mixing among them. As they are considered untouchables, they are not allowed to sit on the same cot with the other socially higher caste people or to draw water from their wells or take *khana* (meals) with them. Even on social ceremonies when they are called by the socially higher castes they are made to sit in a separate corner and offered *khana* separately. For performing various social and religious ceremonies each of these castes has a priest of its own. While the *Dhanaks* have a *Juluha* priest coming from village Samaspur (near Bahadurgarh) to preside over their social ceremonies, the *Chamars* and the *Jatias* have priests belonging to their own castes in the village itself. The *Bhangis* call a priest belonging to their own caste from village Tikri Khurd. Similarly, it may be mentioned that the Muslims have their own priest called *Mullaji* coming from village Kurani near Narela.

CASTE AND OCCUPATION

Each caste in the village is traditionally associated with a particular occupation. This, however, does not mean that all the castes do in fact follow their traditional occupations. In fact, some of them have taken to non-traditional occupations as a result of various factors such as urbanisation, spread of education, social and economic changes and improvement in transport and communications. Here, an attempt is made to relate the different castes in the village to their traditional occupations and to discern changes if any.

The Brahmins are supposed to perform the more important religious and social ceremonies amongst all castes except the *Chamars, Jatias, Dhanaks, Bhangis, Meos* and the *Dhobis* and receive in return something in cash and kind. Their manner of accepting *khana* from various castes has been discussed earlier. Of the 17 Brahmin households only one is engaged in the traditional occupation of priesthood, 13 are in agriculture and 3 in service.

The *Jats* who were the first settlers in the village are following their traditional occupation of tilling the land. As agriculture is their main occupation, they provide employment to a major section of the village population and consequently enjoy higher social status and wield greater influence in the economic and political life of the village.

The *Baniyas* have been traditionally associated with the occupation of trade and finance. Of the 3 Baniya households, one still retains this occupation while the other two have taken up service as their main occupation.

The *Ahirs* have been traditionally associated with agricultural operations. Of the 2 Ahir households, 1 is engaged in agriculture and 1 in service.

The *Nais* are traditionally associated with cutting of hair. They have their *jajmans* (persons whom they serve) in all castes except the *Chamars*, *Jatias*, *Dhanaks* and the *Bhangis*. Both the *Nai* and his wife (*Nain*) play important roles at the time of all social ceremonies. The *Nai* acts as a messenger for inviting all relations of the families celebrating a function. At the time of *pucci dawat* arranged on ceremonies like birth, *mundan* marriage etc., he serves the guests. On such occasions the *Nain* also helps in collecting utensils, cots and conveying messages to the housewives. Of the 3 *Nai* households in the village, 2 retain their traditional occupation and 1 is engaged in service.

The traditional occupation of *Lohars* was blacksmithy. They manufacture tools and implements required both for household and agricultural purposes. The *Lohars* offer their services to their respective *jajmans* who are the agriculturists in the village. In return for their services each *Lohar* household gets an annual payment in kind which is generally one maund of corn and 2 to 4 maunds of fodder. Of the 4 *Lohar* households, 3 retain their traditional occupation and 1 is engaged in agriculture.

The *Khatis* who have been traditionally associated with carpentry have now taken to service in large numbers. Of the *5 Khati* households in the village, 3 are engaged in service, 1 in tailoring and 1 in carpentry. The carpanter manufactures and repairs doors, thresholds, cots and stools for household purposes and wooden plough, bullock cart, etc. for agricultural purposes. In return for his services he is paid in cash as well as in kind e.*g.* one or two maunds of corn at the time of harvest.

The only *Sonar* household in the village still retains its traditional occupation of making ornaments.

The traditional occupation of *Malis* was gardening. They worked as *Malis* (gardeners) in orchards and gardens both inside as well as outside the village on a monthly salary of Rs. 30/- to 50/-. Now, of the 7 Mali households 2 are working as *Malis* (gardners) 1 is engaged in service and 4 are owner cultivators.

The *Jhimmers* in the village were traditionally engaged in drawing of water and entertainment of people. Now, of the 2 *Jhimmer* households one is engaged in cultivation of vegetables and the other is in service.

The only *Kumhar* (potter) whose traditional occupation has been making of earthenwares and carrying burden on donkeys still retains it. The *Kumhar* in the village supplies earthenwares to the villagers and gets in return about one maund of corn at the time of harvest from his *jajmans* and cash equivalent to the value of the article from others.

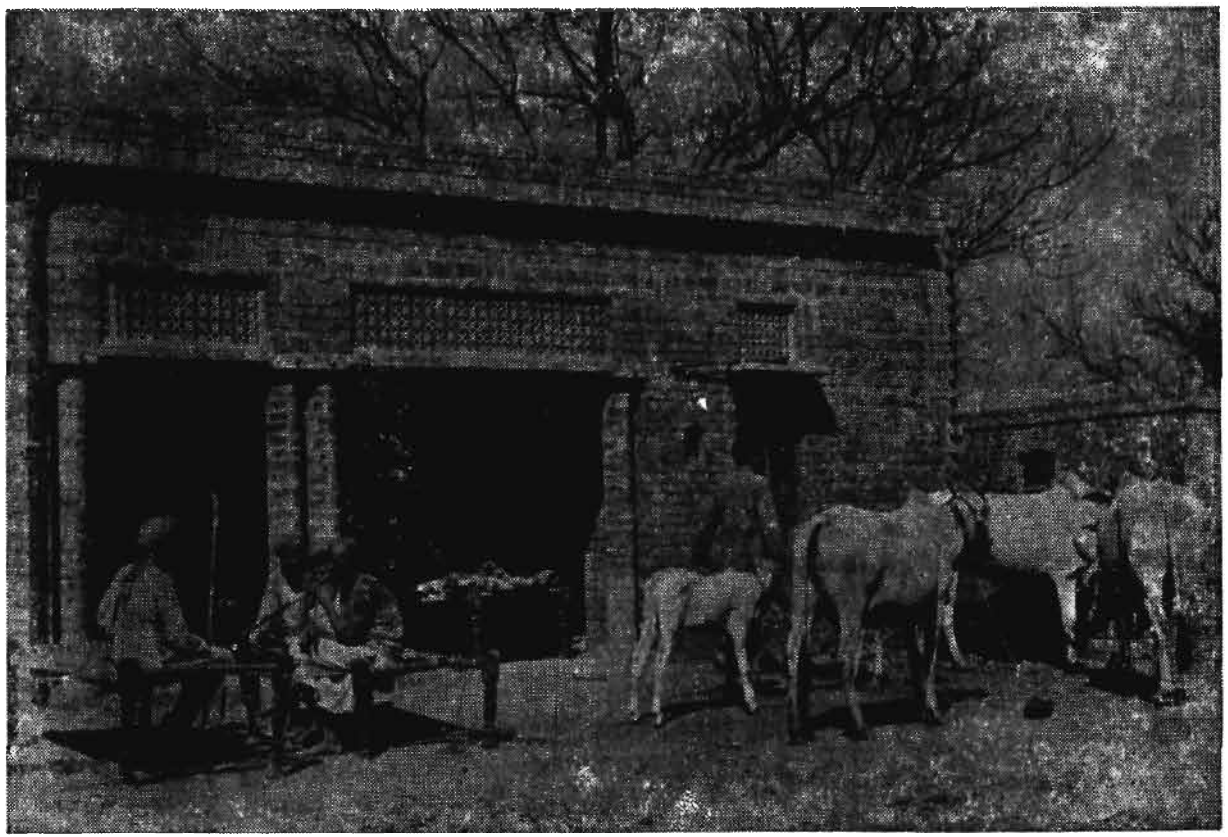
The *Chamars* and the *Jatias* have been



Residential structure of a Bhangi family

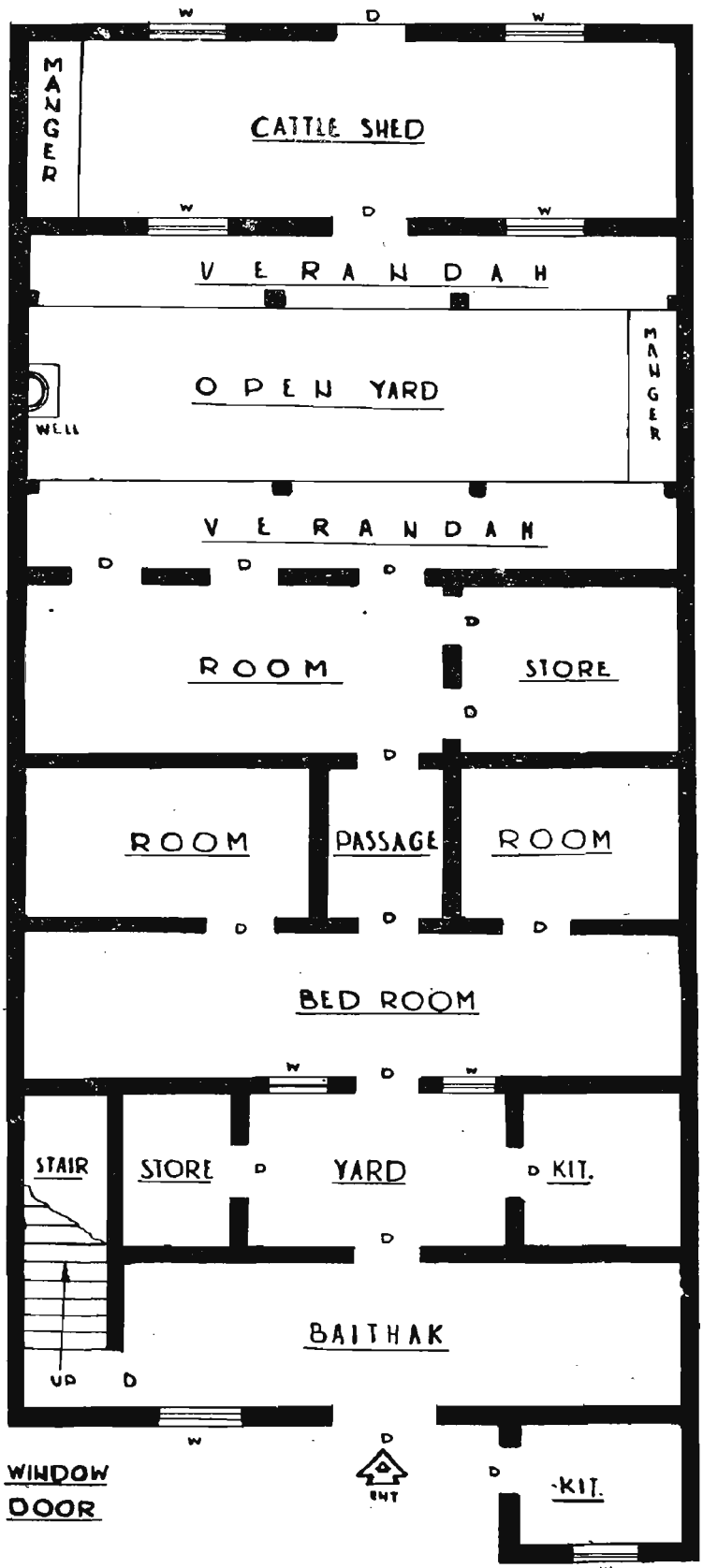


Baithak of Sube Singh-a Jat



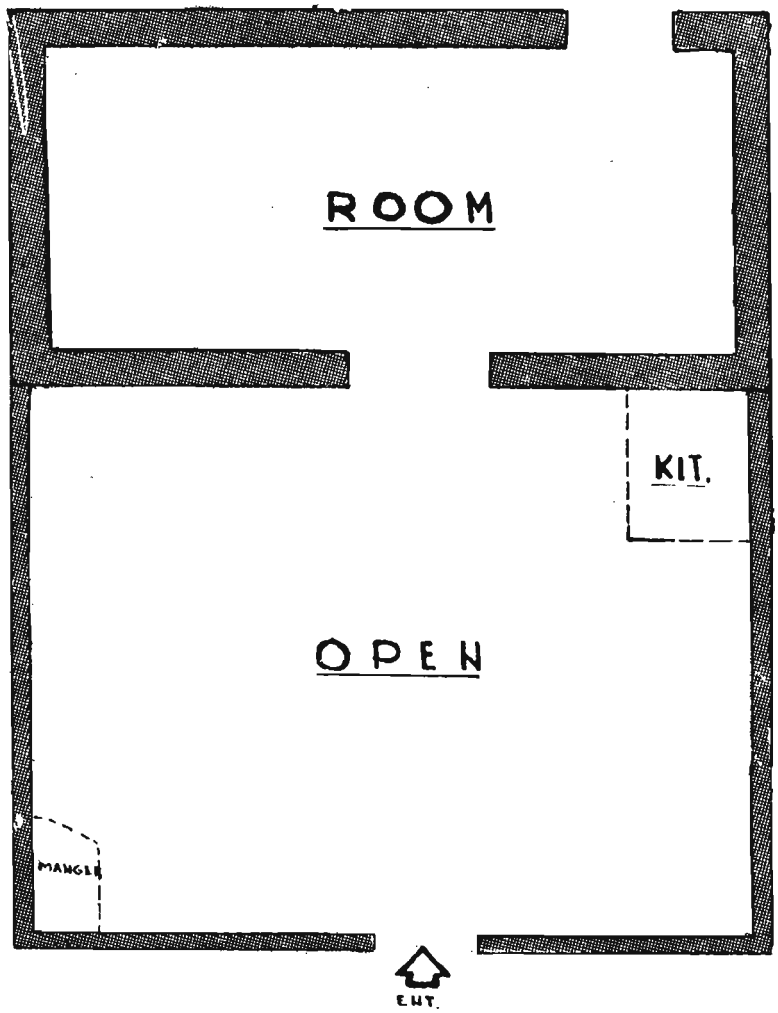
A cattleshed-cum-sitting room

HOUSE OF A RICH MAN



H K-GIRDHAR

HOUSE OF A POOR-MAN



PLAN

N.K. GIRDHAR

traditionally associated with menial tasks such as shoe-making and skinning of dead animals. Of the 35 *Chamar* and *Jatia* households 2 are engaged in agriculture, 19 are agricultural labourers, 9 are in service and 5 are shoe-makers. Further, of the 5 shoe-making households 3 have opened shops at Narela and the other 2 work in the village to meet local requirements. The repairing work of the old foot-wears is done by these two shoe-makers. In return for their services, they get an annual payment of one maund of corn at the time of harvest from each of their *jajmans*. New foot-wears are sold on cash payment.

The *Dhanaks* in the village have been doing the job of weaving of cloth. They make coarse cloth mostly for villagers and get in return something in cash and kind e. g. some corn at the time of harvest.

The Bhangis of the village were traditionally associated with removal of refuse and cleaning of streets. Many have their *jajmans* in all the castes except the *Chamars*, *Dhanaks* and *Jatias*. In return for their services, they get daily some food and in addition some corn at the time of harvest from their *jajmans*. Of the 16 *Bhangi* households, 12 are engaged in their traditional occupation and 4 are in service.

The two Muslim castes viz., the *Meo* and the *Dhobi* were traditionally associated with a particular occupation. The *Meo* is associated with agricultural labour and the *Dhobi* with blacksmithy.

HOUSE-TYPE

Buildings constitute one of the major economic assets of the people in the village economy. The type of house that a household possesses is a fairly good indicator of its economic status. As soon as the economic condition of a household improves, one of the first things done by the head of the household is to improve the condition of his dwelling. In the first chapter, we discussed the pattern of housing as found in the village. Here, it is proposed to study the types of buildings (structures) owned by various castes. The types of buildings (structures) can be studied from two points of view viz., the purpose for which a particular building or structure is being used and the type of material used in its construction. According to the purpose for which used, the various structures can be classified into the following four categories.

1. Residential Structures (*ghars*)
2. Sitting Rooms (*baithaks*)
3. Cattle Sheds (*ghers*)
4. Cattle Sheds-cum-Sitting rooms.

Residential structures are those where the members of the household live. It is here that the household goods are kept and food is cooked. The residential structure (or the *ghar* as it is called) is mainly meant for the females and except for the male members of the household no outsider has free access to it.

A *baithak* or a sitting room is a sort of a guest house meant mainly for the male members of the household. It is here that any male guest from outside is put up in case he wants to stay overnight. The female members of the household are not usually expected to come there. The *baithaks* are invariably *pucca*, cleaner and better furnished than the residential structures.

Cattle-sheds are used for housing the cattle. They are generally constructed in the open yard of the residential structures.

The cattleshed-cum-sitting room combines the functions of the two. Here generally the sitting room is in the front and cattle-shed in the back.

As the data regarding the distribution of these structures and buildings according to purpose for which used was not collected, it is not possible to give figures for the same.

These buildings and house structures can also be classified into the following three types according to the material used in their construction.

KUCCHA

Kuccha structures are made of clods and mud as wall materials, thatch (*theda*) or straw (*phoos* or *sirki*) mixed with mud and supported by wooden beams (*danda* or *balli*) as roof material. In constructing such structures, except for the *ballis* which are obtained from Narela market, the other materials are all procurable from the village itself.

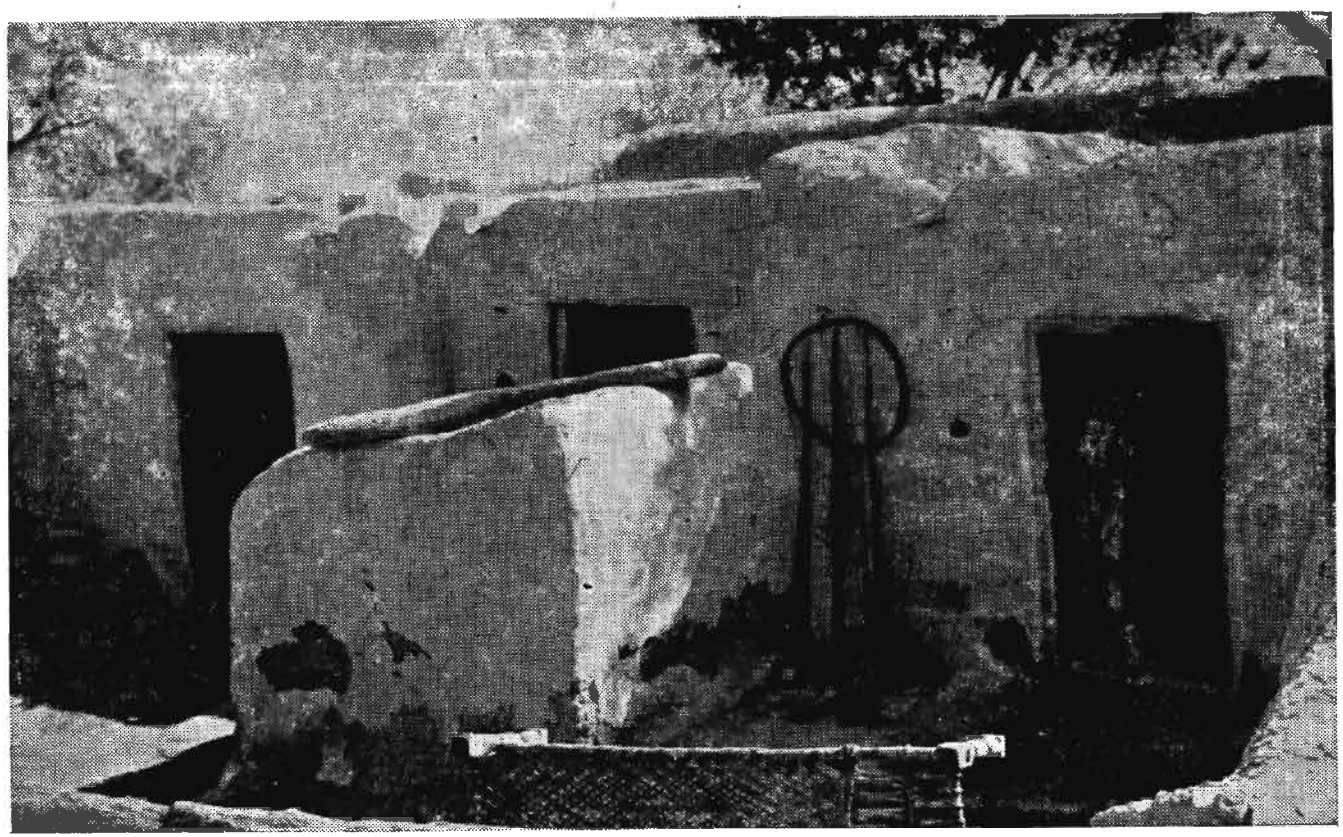
These structures are constructed and repaired by the villagers themselves. It may be mentioned that their life is comparatively short and they require periodic and frequent repairs. The repairing is generally done before the onset of rainy season so as to withstand damages by heavy rains and after the rains to make good the damages caused by the rains.

Such structures are generally dark, low-roofed and ill-ventilated. Majority of these are owned by the *Chamars, Jatias, Dhanaks, Bhangis, Lohars, Jhimmers, Dhobis* and the *Kumhars* in the village.

PUCCA

Pucca structures are made of baked bricks mixed with cement and lime or mud as wall material and tile or stone slabs (*silli*) with wooden *kari* as roof materials. The materials used for construction of such structures are obtained from Narela.

For constructing a *pucca* structure the villagers employ some mason (*raj*) from Narela and one or two labourers from the village itself either on daily wages or on contract basis. While a mason charges Rs. 5/- per day, the labourer gets Rs. 2/- per day. It may be mentioned that the family members themselves assist the masons in the construction of their house. Some villagers who know masonry work construct their houses themselves.



A typical kuccha house

TABLE II—3

DISTRIBUTION OF HOUSES ACCORDING TO TYPE

CASTE	No. of H. Hs.	Total No. of structures	Ancestral	Self constructed	No. of rooms		Type of construction					No. of H. Hs. having separate arrangement for keeping cattle
					No. of living rooms	Av. No. of room per H. Hs.	Kuccha	Pucca	Mixed	Total	No. of H. Hs. keeping cattle	
Jat	37	56	12	44	129	3·4	7	41	8	56	37	27
Jatia	24	26	6	20	46	1·9	10	13	3	26	10	4
Brahmin	17	23	6	18	48	2·8	7	12	4	23	13	10
Bhangi	16	17	2	15	23	1·4	13	3	1	17	3	1
Chamar	11	11	3	7	16	1·4	4	5	2	11	9	...
Dhanak	9	12	6	6	15	1·6	5	3	4	12	4	3
Mali	7	9	1	8	18	2·5	1	7	1	9	7	5
Khati	5	6	...	6	16	3·2	...	6	...	6	5	6
Lohar	4	5	2	3	9	2·2	2	2	1	5	4	4
Meo	4	4	...	4	5	1·2	...	4	...	4	4	1
Baniya	3	4	...	4	6	0·2	...	4	...	4	3	...
Nai	3	4	1	3	6	0·2	...	4	...	4	3	...
Jhimmer	2	2	1	1	4	0·2	2	...	...	2	...	...
Ahir	2	2	...	2	4	0·2	...	2	...	2	2	...
Dhobi	1	1	...	1	1	0·1	1	...	...	1	1	1
Kumhar	1	1	1	...	3	0·3	1	...	...	1	...	1
Sonar	1	1	...	1	1	0·1	...	1	...	1	1	...
TOTAL	147	184	41	143	350	2·2	53	107	24	184	106	63
Parcentage		100·0	22·2	77·8	...	...	28·8	58·1	13·1	100·0	100·0	59·4

In recent years, however, the people are paying comparatively greater attention to ventilation etc., while constructing *pucca* houses.

Mostly these structures are owned by the *Jats, Brahmins, Baniyas, Ahirs, Khatis, Malis, Nais* and the *Meos*.

MIXED

This type of structure may be of two types. Firstly, a particular structure may be partly *kuccha* and partly *pucca* and secondly, a particular structure may have *pucca* walls and *kuccha* roof. The latter type of structure predominates among the mixed type of structures in the village.

So far as the general condition of the residential structures is concerned, they are mostly dark, ill-ventilated and low-roofed. Besides, none of the houses in the village has any bathroom or latrines. While men take their bath in the open, the women make do with some kind of improvised bathrooms or even bathe inside the rooms. Lack of proper drainage thus makes the room damp. All persons both males and females go out in the fields to attend the call of nature.

The distribution of the various buildings and structures according to the type of material used in their construction is given in table II—3. The table shows that of the total of 184 structures more than half i.e. 58·1 per cent are *pucca*, the proportions of *kuccha* and mixed type of houses being 28·8 per cent and 13·1 per cent respectively.

TABLE II—4

DISTRIBUTION OF HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

CASTE	No. of H. Hs.	No. of rooms	No. of family member	No. of persons per room	Number of households with																	
					1 room		2 rooms		3 rooms		4 rooms		5 rooms		6 rooms		7 rooms		8 rooms		10 rooms & above	
					A	B	A	B	A	B	A	B	A	B	A	B	AB		A	B	A	B
Jat	37	129	363	2·8	5	45	11	75	6	50	5	48	4	68	4	48	...	...	1	22	1	7
Jatia	24	46	126	2·7	8	34	10	57	6	35	...	...	...	...	...	...	...	...	...	...	...	...
Brahmin	17	48	129	2·7	1	2	9	56	2	23	4	36	...	...	...	...	1	12	...	...	...	...
Bhangi	16	23	86	3·7	10	46	5	34	1	6	...	...	...	...	...	...	...	...	...	...	...	...
Chamar	11	16	49	3·1	5	18	6	31	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dhanak	9	15	51	3·4	5	20	2	13	2	18	...	...	...	...	...	...	...	...	...	...	...	...
Mali	7	18	51	2·8	4	22	1	8	2	21	...	...	...	...	...	...	...	...	...	...	...	...
Khati	5	16	40	2·5	...	...	2	12	2	14	...	...	...	...	1	14	...	...	...	...	...	...
Lohar	4	9	32	3·6	...	...	3	20	1	12	...	...	...	...	...	...	...	...	...	...	...	...
Meo	4	5	20	4·0	3	13	1	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Baniya	3	6	33	5·5	1	6	1	8	1	19	...	...	...	...	...	...	...	...	...	...	...	...
Nai	3	6	26	4·3	1	5	1	19	1	2	...	...	...	...	...	...	...	...	...	...	...	...
Jhimmer	2	4	15	3·8	...	...	2	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ahir	2	4	12	3·0	2	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dhobi	1	1	1	1·0	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kumhar	1	3	5	1·7	...	...	...	...	1	5	...	...	...	...	...	...	...	...	...	...	...	...
Sonar	1	1	5	5·0	1	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	147	350	1,044	2·8	47	229	54	355	25	205	9	84	4	68	5	62	1	12	1	22	1	7
Percentage	100·0				32·0		36·5		17·0		6·1		2·7		3·4		0·7		0·7		0·7	

A—Number of households.

B—Number of family members.

A question was asked from all the heads of the households owning cattle whether they had separate arrangement for keeping their cattle. Out of the 106 households possessing cattle, 63 or 59·4 per cent had separate arrangement for keeping cattle. Again, caste-wise study of the same shows that out of the 15 castes possessing cattle, only 10 had separate arrangement for keeping cattle and the remaining 5 castes namely the *Chamar, Baniya, Nai, Ahir* and the *Sonar* did not have any such arrangement.

The table further shows that there are 147 households occupying 184 houses with a total number of 350 rooms. This shows that the number of houses is more than the number of households, This is due to the fact that several households are maintaining separate *baithaks* or cattlesheds-cum-sitting rooms. These separate structures are mostly maintained by those who are economically better off and who incidentally belong to the *Jat* and the *Brahmin* castes. The true picture of the housing facilities emerges from a study of the average number of rooms per household. The average number of rooms per household in the village varies from 1 room per household among the *Dhobi* and the *Sonar* households to 3·4 rooms per household among the *Jats*. The average number of rooms per household for the village as a whole comes to 2·2.

Table II—4 gives further details regarding the housing facilities. It shows that an overwhelming proportion i.e. 85·7 per cent of the total households live in one to three-roomed houses and the remaining 14·3 per cent live in more than four-roomed houses.

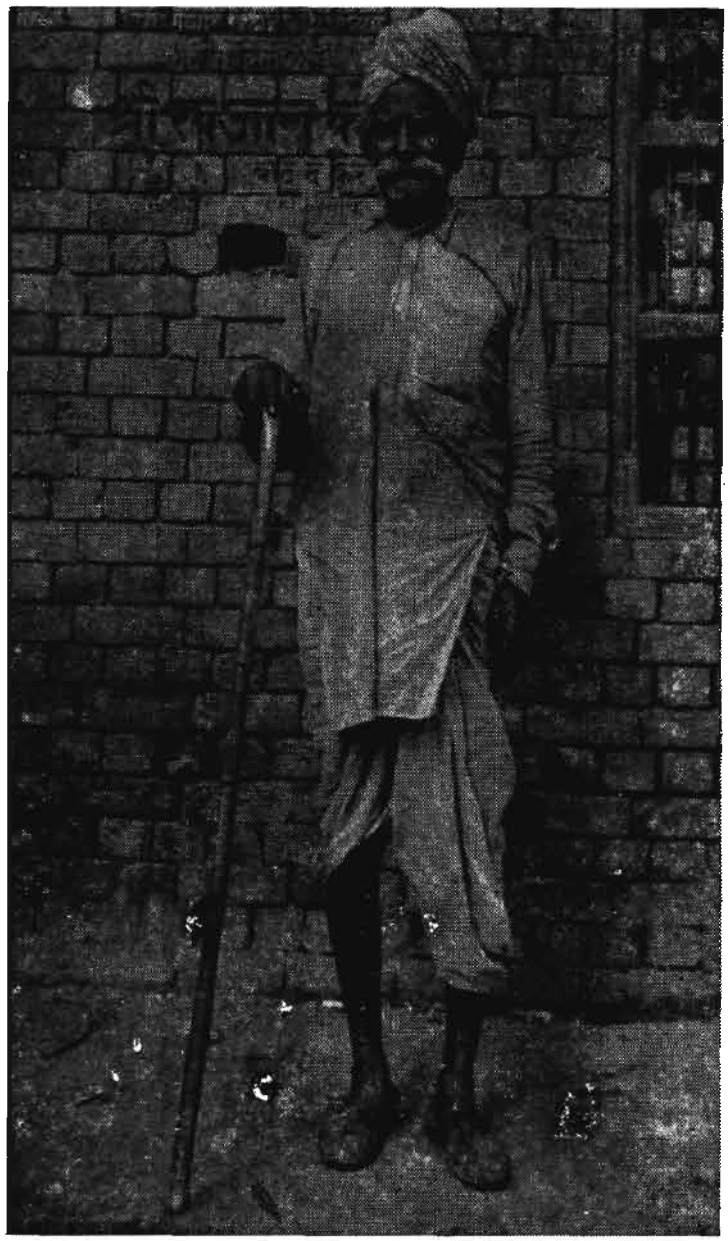
As for the average number of persons per room in the village, it varies from 1 person per room among the *Dhobi* household to 5·5 persons per room among the *Baniyas*. The average number of persons per room for the village as a whole comes to 2·2 ; the corresponding figure is higher in the case of 12 castes and lower in the case of 5 other castes.

Referring again to table II—3 it can be seen that about three-fourths i.e. 77·8 per cent of the total number of residential structures have been constructed by the existing households. The remaining 22·2 per cent are ancestral.

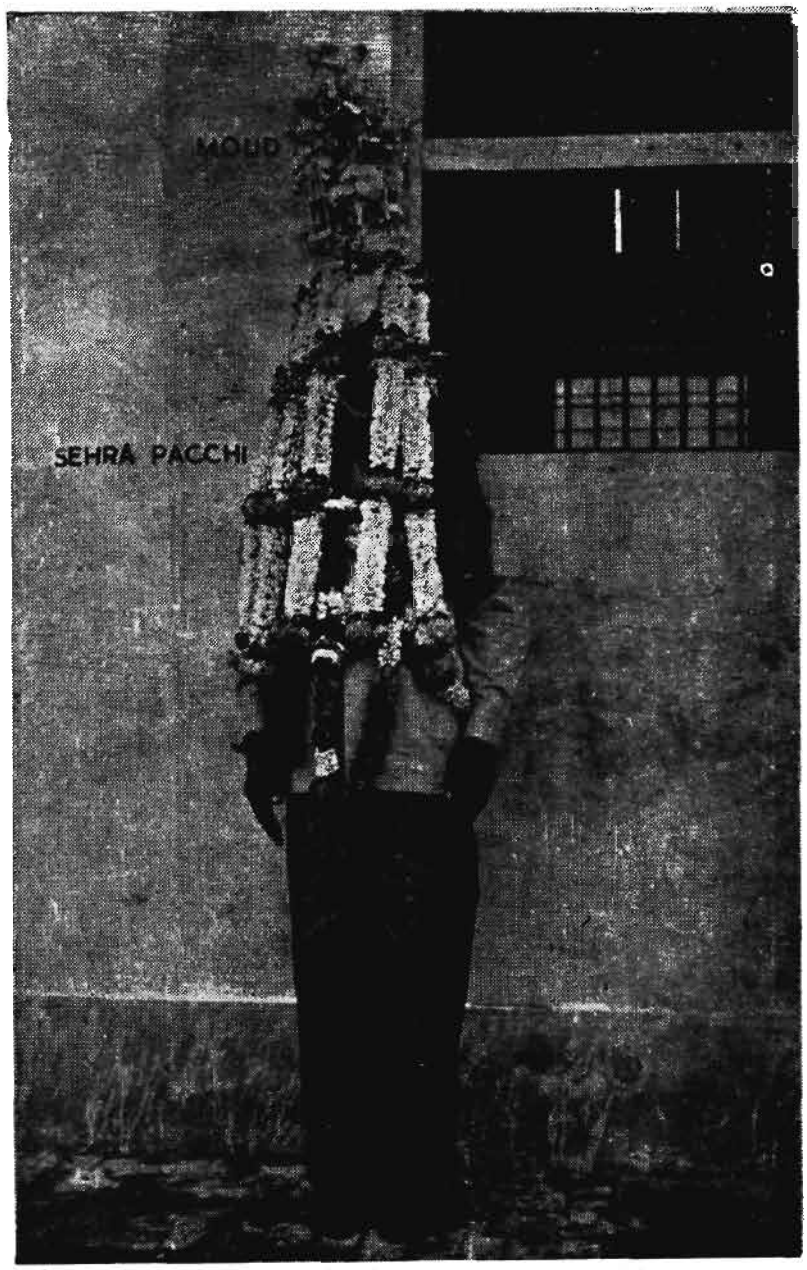
TABLE II—5

DISTRIBUTION OF THE RESIDENTIAL STRUCTURES ACCORDING TO AGE AND NATURE OF CONSTRUCTION

Age of buildings (years)	Nature of construction			Total	Percentage
	Kuccha	Pucca	Mixed		
0— 5	4	31	8	43	23·4
5—10	3	36	7	46	25·0
10—15	11	29	4	44	39·9
15—20	3	3	...	6	3·2
20—30	10	6	1	17	9·2
30—40	16	1	4	21	11·5
40—50	6	1	...	7	3·8
50 and above	...	...	...	...	...
Total	53	107	24	184	100·0



An elderly Jat in his native attire



A bridegroom wearing a Maud and a Sehra Pacchi

The table shows that a shift towards the *pucca* houses is taking place at a fast rate especially since the last 15 years or so. About 90 per cent of the total *pucca* residential structures have come up during this period. The main reason for this can be the overall improvement in the economic condition of the villagers in general and the provision of loans for construction of houses by the Harijan Sewak Sangh under the Delhi administration to the Scheduled Castes in particular.

DRESS & ORNAMENTS

As regards the dress worn by different caste groups in the village, no appreciable distinction could be noticed. The traditional dress of men-folk includes *dhoti, kameej* or *kurta* (collarless shirt) to cover the body and a *pugree* (turban) to cover the head. The use of the *pugree* by the villagers is a 'must' to maintain their prestige and status when some relatives or friends visit them or they go to visit their relatives or friends. Young boys and school children wear underwear, *pyjama* (trousers) and shirt or half-pant and shirt.

Bush-shirts, pants, coats etc. have also made their appearance in the village, but these are limited to persons in service occupations or to the students of higher classes who go out of the village every day to attend their offices or schools respectively.

In winter season, there are a few additions in their dress. In addition to their usual garments, the villagers usually wrap themselves in a thick cotton *chaddar* and the older people even use a light *razai* (quilt). A few well-to-do families who can afford use woollen blankets.

There is no difference in their dresses worn normally and those worn on festive occasions except that the latter are cleaner or new.At the time of marriage, the dress of the bride-groom consists of a shirt, *dhoti* or *pyjama* or pant, long scarf, *moud* (मौड़) with a turban (as a headwear), *sehra pacchi* (सेहरा पच्ची) and an iron stick in hand. A *moud* is a headgear made of glazed papers and small bamboo sticks worn over the turban at the time of *sehra bandi*. A *sehra pacchi* is a sort of garland made of coloured paper flowers used for covering and decorating the face of the bride-groom. A photograph of the bride-groom wearing a *moud* and a *sehra pacchi* is given on the opposite page. The people who can afford to do so wear silk clothes while others wear cotton clothes,

The women generally wear *lehanga* or *ghagra, kameej* and a *dopatta*. The *ghagra* or the *lehanga* is generally made of 12 to 30 yards of cloth. Among some families, the use of *dhoti* and blouse is also common. As a result of influx of people from Punjab in and around Delhi after the partition, *salwar kameej*, and *dopatta* have come to be used in many families in the village so much so that the young girls mostly wear this dress.

The common dress of a bride at the time of marriage consists of a *ghagra* or *lehanga* of coloured silk or cotton, *kameej, odna* or *chuni, choli* (bodice) and a *maulli* (sacred thread worn round the head). Some villagers also make use of *salwar* and *kameej* in place of *lehanga* and *kameej* as a dress for a bride.

The only difference between the dress of a widow and a married woman is that the former wears simple garments which are not gaudily coloured; she does not make use of *kajal* (soot) in her eyes and does not wear any ornaments except a pair of silver bangles. On the various festive occasions, she does not wear clean and new clothes.

The dress worn by the villagers (especially by the menfolk) is generally made of coarse cloth. Mostly, the garments for men and

women are stitched in the village itself by a *Khati* who is working as a tailor. On the occasion of a marriage, the villagers either engage some tailors from outside or place their orders with tailors at Narela or Bawana. Recently, some of the villagers who got out of the village for service occupations or study in higher classes have started getting their clothes stitched from Delhi as the tailor in the village is not an expert in stitching pants and shirts.

ORNAMENTS

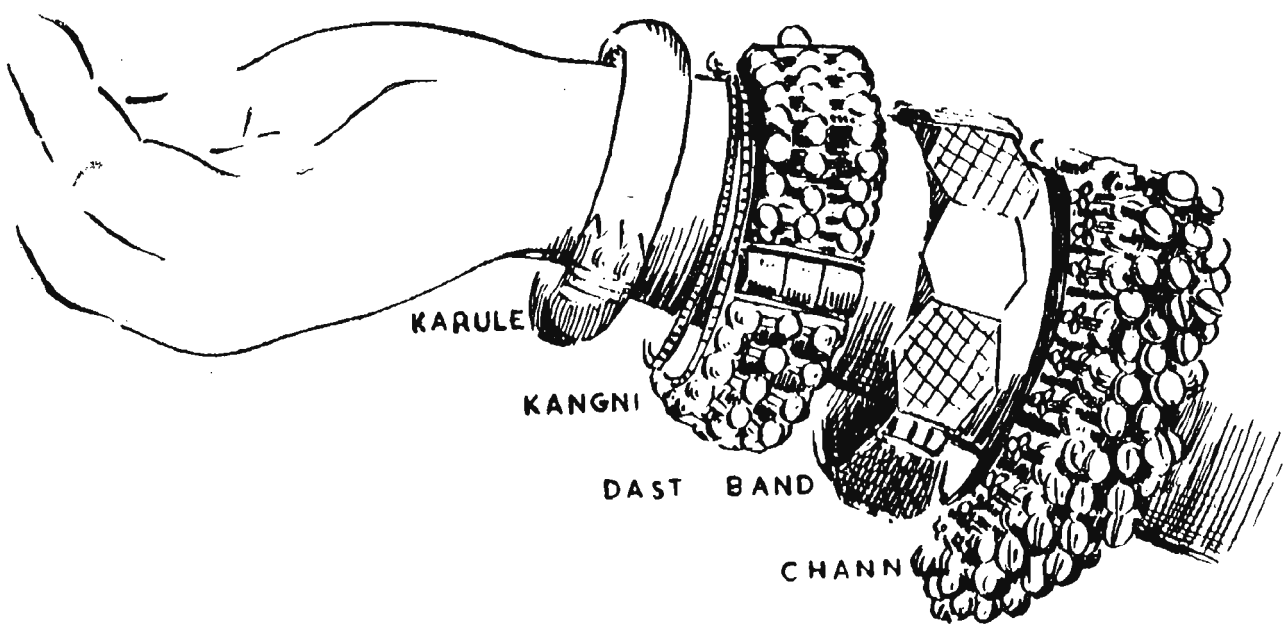
The villagers attach great importance to ornaments. There are a variety of them worn on different parts of the body. These are made of silver or gold. Ornaments made of gold are used by a few rich families. Ornaments of daily use of unmarried girls are *koka* in nose and *boojne* in ears. Married women in their daily life wear *koka* in nose,*boojne* in ears,*hasli* and *kanthi* in neck, ring in fingers, *kangne* in arms and *chalakare* in feet. At the time of marriage a bride wears the following ornaments on different parts of her body.

1. Head *Cunghat*
2. Forehead/*Borla*
3. Neck (a) *Hasli* (b) *Kanthi* (c) *Teep* (d) *Galsari* (e) *Champakali* (f) *Jhallar* (made of silver coins usually of Queen Victoria's Stamp)
4. Nose *Koka* or *Loung*
5. Ears *Boojne* (*Bunda*)
6. Arms (a) *Kangne* (b) *Chann* (c) *Paccheli* (d) *Ponchi* (e) *Chann Kangan* (f) *Karule* (g) *Gajra*
7. Waist *Tagri* *Nara*
8. Fingers (a) *Ring* (b) *Chhala* (c) *Hath-phool*
9. Ankles & Feet (a) *Kari* (b) *Chalakare* (c) *Patti* (d) *Tati* (e) *Nevri* (f) *Choori* (g) *Zhanjan* (h) *Gajeria*

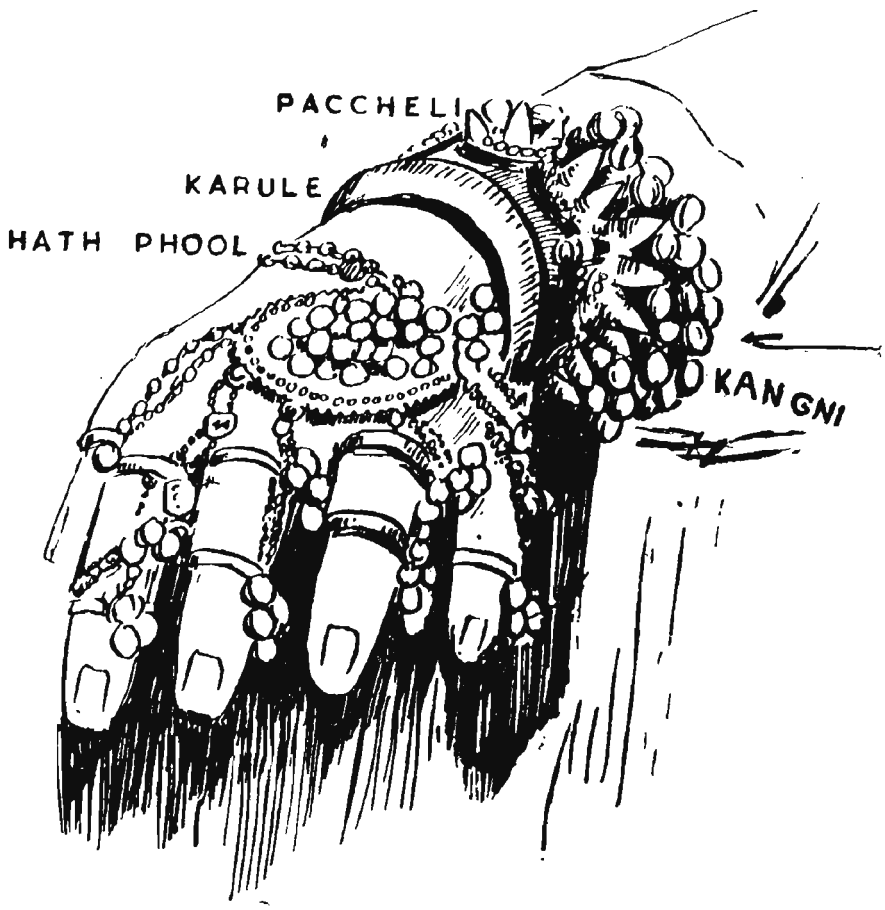
FOOTWEAR

Both men and women wear shoes called *Juti* (non-laced shoes or pump shoes) in the local dialect, the only difference being that the latter wear *Juti* on which some design or embroidery work is done. Now-a-days sandals for women and shoes for the men are becoming popular in the case of newly married couples. The children mostly remain barefooted. Only some school-going children wear canvas shoes.

ORNAMENTS



ORNAMENTS



ORNAMENTS

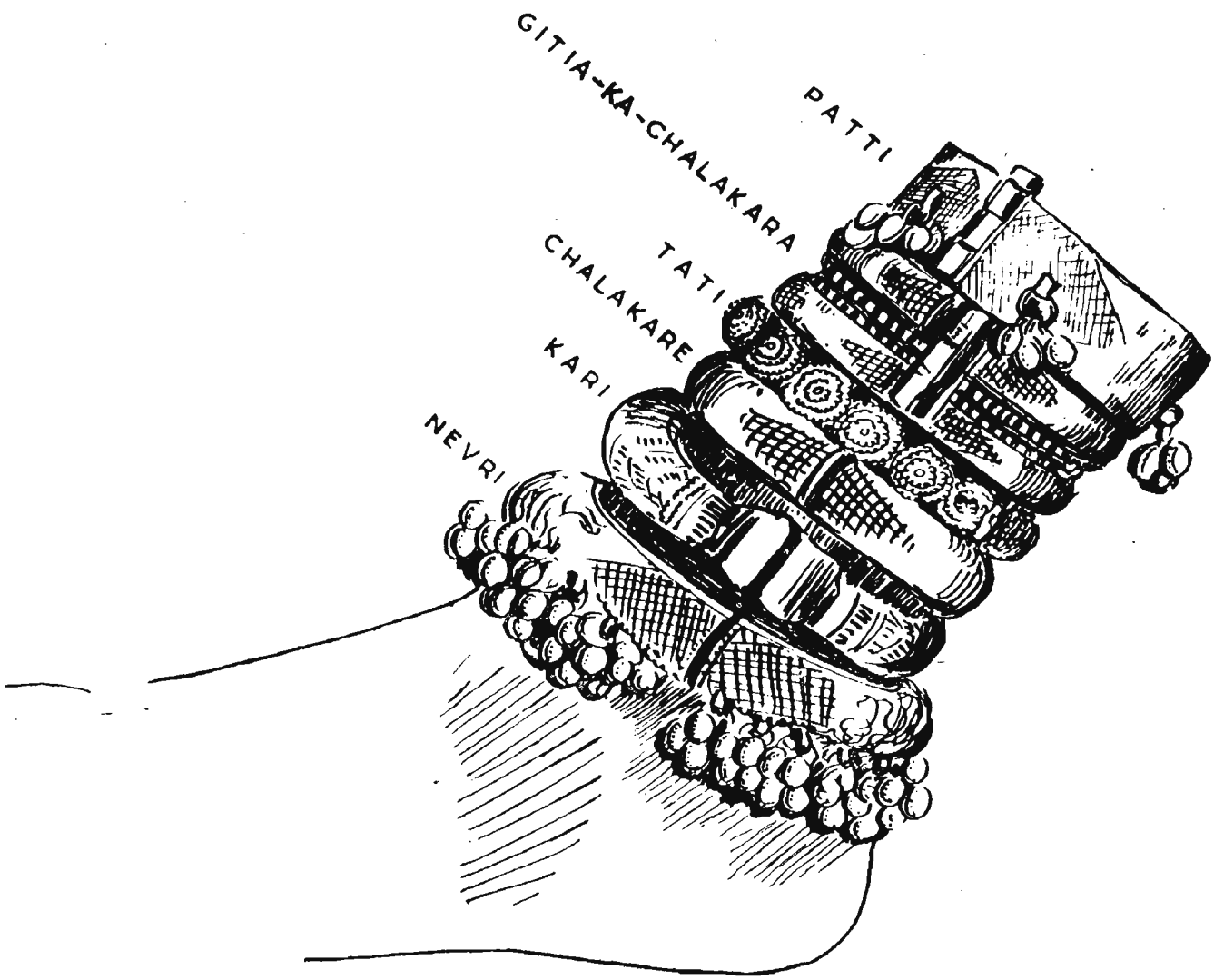


TABLE II—6

SHOWING MATERIAL CULTURE AND POSSESSION OF CONSUMER GOODS

CASTE	No. of H. Hs.	No. of Households Possessing							
		Hurricane lantern	Tin lamp	Torch light	Kerosene stove	Bicycle	Radio set	Sewing machine	Gramo. phone
Jat	37	17	...	5	1	11	...	2	1
Jatia	24	3	4	...	...	8	...	...	...
Ahir	2	...	...	...	...	...	...	1	...
Brahmin	17	10	...	4	1	7	...	1	...
Baniya	3	3	...	2	...	3	...	...	...
Bhangi	16	1	...	...	...	...	...	...	...
Chamar	11	...	2	...	...	4	...	...	...
Dhobi	1	...	...	...	...	...	...	...	...
Dhanak	9	1	...	...	...	1	...	...	...
Jhimmer	2	...	...	...	...	1	...	...	...
Khati	5	5	...	4	1	4	1	2	...
Kumhar	1	...	...	...	...	...	...	...	...
Lohar	4	1	...	...	...	1	...	...	...
Mali	7	5	...	1	...	3	...	1	1
Meo	4	...	...	...	...	1	...	...	...
Nai	3	2	...	...	...	2	...	...	...
Sonar	1	...	...	...	...	...	...	...	...
Total	147	48	6	16	3	46	1	7	2

HOUSEHOLD GOODS

The composition of household goods gives an idea of the economic and social position of a household. Questions were asked from the head of each household regarding the possession of consumer goods, furniture and the types of utensils. The main object of these questions was to find out the goods purchased during the last five years so as to know the recent changes in the composition of these household goods.

Table II—6 shows that out of a total number of 147 households, 48 possess hurricane lanterns, 6 possess tin lamps, 16 possess torch lights, 3 possess kerosene stoves, 46 possess bicycles, 7 possess sewing machines, 2 possess gramophones and 1 possesses a radio set. This will show that hurricane lanterns and tin lamps are possessed only by 54 households and the remaining households use earthern lamps to light their houses. The use of the bicycle is increasing as many of the office goers and agriculturists have taken to this as a means of transport. Another important fact to be noted here is that most of the costly and latest articles like the torch lights, bicycles and sewing machines were all purchased during the last 5 years (vide table A—5 in the Appendix).

Table II—7 gives data regarding the possession of furniture by the households. Out of the total of 147 households, 147 possess cots, 19 possess chairs, 17 possess tables, 48 possess mirrors, 31 have *moodhas* and 2 possess stools. Furniture of the latest type e. g. chair, table, bench and stool is in use in the village only to a limited extent. This type of furniture is generally used by the economically higher classes. Both for sitting and sleeping purposes, the cot is generally used among all the households. It is also interesting to note that the mirror, which is most commonly used in the cities is being used by only 48 out of a total of 147 households in the village.

TABLE II—7

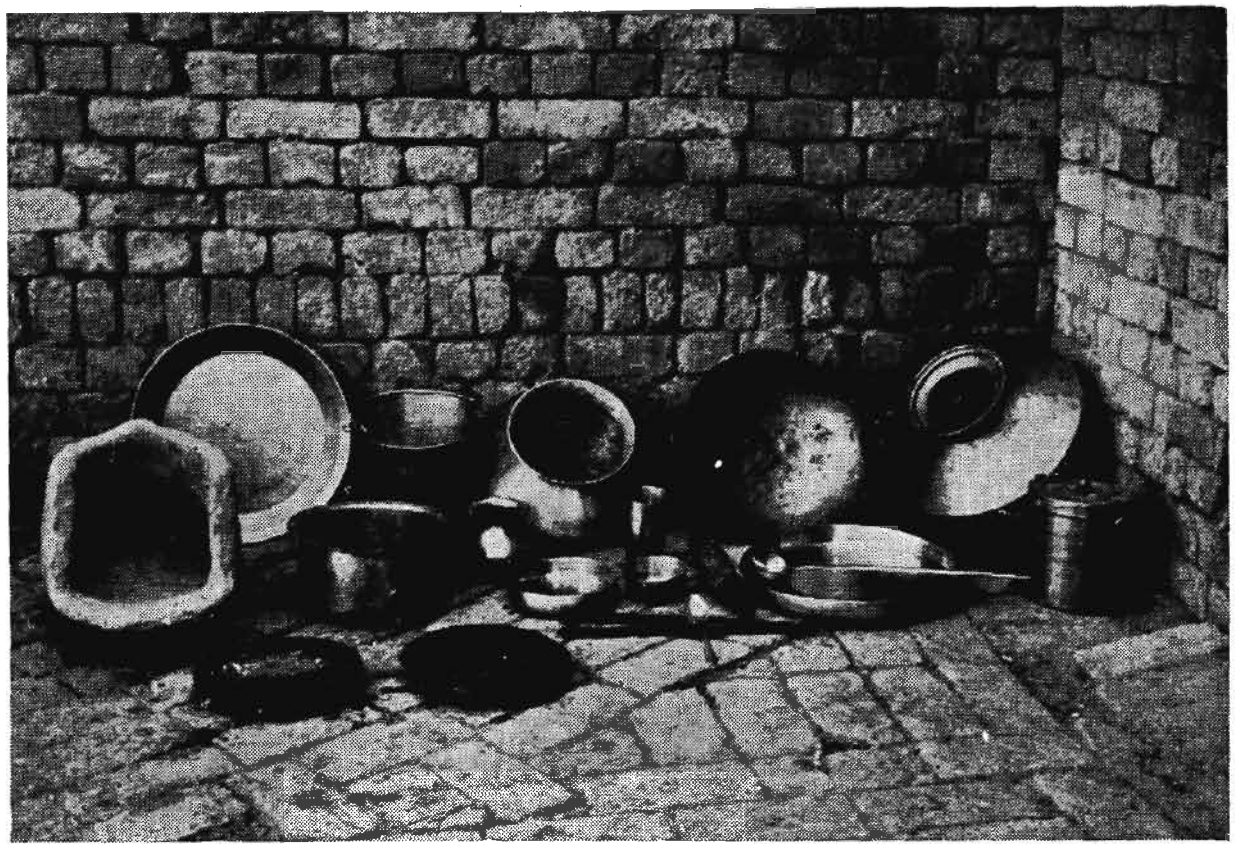
SHOWING MATERIAL CULTURE AND POSSESSION OF FURNITURE

CASTE	No. of H. Hs.	No. of households possessing						
		Khatia	Chair	Table	Mirror	Bench	Moodha	Stool
Ahir	2	2	...	...	1	...	...	...
Brahmin	17	17	4	4	7	...	3	1
Baniya	3	3	2	2	1	...	3	...
Bhangi	16	16	...	...	2	...	...	...
Chamar	11	11	...	...	2	...	...	...
Dhobi	1	1	...	...	...	...	...	...
Dhanak	9	9	...	...	3	...	3	...
Jat	37	37	6	5	15	...	14	1
Jhimmer	2	2	...	...	...	...	...	...
Jatia	24	24	...	...	6	...	1	...
Khati	5	5	4	4	4	...	4	...
Kumhar	1	1	...	...	...	...	...	...
Lohar	4	4	...	...	2	...	1	...
Mali	7	7	3	2	4	...	3	...
Meo	4	4	...	...	...	...	...	...
Nai	3	3	...	...	1	...	...	...
Sonar	1	1	...	...	...	...	...	...
Total	147	147	19	17	48	...	32	2

TABLE II—8

SHOWING FOOD HABITS OF THE VILLAGERS BY CASTES

Caste	No. of H. Hs.	Number of households taking													No. of . Hs.	
		Wheat	Barley	Maize	Bajra	Pulses	Gram	Rice	Milk	Peas	Ghee	Jawar	Gur	Gochni	Vegetarian	Non-vegetarian
Jat	37	37	6	1	25	37	31	35	37	...	37	25	37	...	37	...
Jatia	24	4	...	...	24	24	24	24	24	...	...	24	24	20	3	21
Brahmin	17	17	...	...	17	17	17	17	17	...	17	...	17	...	17	...
Bhangi	16	...	...	...	16	16	16	1	...	...	...	16	...	16	...	16
Chamar	11	...	...	...	11	11	11	11	...	...	...	...	11	11	...	11
Dhanak	9	3	9	9	9	9	9	9	...	...	...	...	9	9	...	9
Mali	7	7	7	...	7	7	7	5	7	...	7	7	7	...	7	...
Khati	5	5	...	...	5	5	5	5	5	...	5	...	5	...	5	...
Lohar	4	4	...	...	4	4	4	4	4	...	4	...	4	...	4	...
Meo	4	...	...	...	4	4	4	4	4	...	...	4	4	4	...	4
Baniya	3	3	...	...	3	3	3	3	3	...	3	...	3	...	3	...
Nai	3	3	...	...	3	3	3	3	3	...	3	...	3	...	3	...
Jhimmer	2	...	...	...	2	2	2	2	...	...	...	...	...	2	2	...
Ahir	2	2	2	...	2	2	2	2	2	...	2	...	2	...	2	...
Dhobi	1	...	...	...	1	1	1	...	...	...	...	...	1	1	...	1
Kumhar	1	1	1	...	1	1	1	1	1	...	1	...	1	...	1	...
Sonar	1	...	...	...	1	1	1	...	1	...	...	...	1	1	1	...
Total	147	86	25	10	135	147	141	126	108	...	79	76	129	64	85	62
%	100·0														57·8	42·2



Some of the household utensils for daily use

As regards the composition of household utensils, we find that *parat*, *patila*, *thali*, *tawa*, *belan*, glass, *lota*, *handi* and *karai* form the common cooking utensils and pitcher, *kalas* and bucket are mainly used for storing water. The only difference in the use of these utensils is that while the socially and economically higher castes use utensils made of brass, *kansi* and iron, the lower castes use utensils made of clay.

FOOD AND DRINK

As regards the food habits of the villagers, it was found that most of them are vegetarians. Leaving aside the Scheduled Castes and the Muslims, i. e. the *Bhangis*, *Chamars*, *Jatias*, *Dhanaks*, *Meos* and the *Dhobis*, the remaining castes are vegetarians. It can be seen in table II—8 that out of a total of 147 households, 85 or 57·8 per cent were reported as vegetarian and the remaining 62 or 42·2 per cent as non-vegetarian. Among all the non-vegetarian population use of mutton and chicken is common.In addition to this while the *Bhangis* eat pork, the Muslims eat beef. But the Muslims cannot eat beef in the village as they are not permitted to do so by other castes in the village.

The common items of diet among the villagers include wheat, *bajra*, gram and pulses as major items of food. Occasionally, vegetables are taken as a minor addition to the main food.

Mostly *roti* (bread) made of wheat or *bajra* or *gochani* (mixture of wheat and gram) is taken with either *dal* or vegetable curry, curd or *sit* (a kind of buttermilk). *Chatni* made of crushed onion, salt and chilli is sometimes used as a substitute. Sometimes rice is also taken in addition to the main food. The poor who generally belong to the Scheduled Castes viz., the *Chamar*, *Jatia*, *Dhanak*, and the *Bhangi* cannot afford better type of food take *roti* made of *bajra* or *gochani* and do not use *ghee*. Sometimes, *chatni* is used as a substitute for *dal* or vegetables.

During summer season, three meals are served. Breakfast in summer consists of *roti* and *sit*. The roti is generally made of wheat. Lunch is usually taken at about 1 P. M. when the farmers and agricultural labourers come back to their homes. The evening meal is almost the same and is generally taken at about 7 P. M.

In winter, the morning meal is cooked by 8 A. M. Some members of the family take it hot at home while others who go to the fields early in the morning have it in the fields where the housewives or the children take it. The days being shorter, the farmers work in the fields for the whole day and usually do not come home for their meals. The evening meal is cooked at 6·30 P. M. and consists of the same food.

Guests are served with special food. They are generally offered *roti* made of wheat, rice, vegetable curry, *dal* and *gheebura* (sugar with *ghee*) As for as possible bread made of *bajra* or *gochani* is not served to the guests as it is considered inferior. Also, *roti* without *ghee* is never served to the guests. It would be further interesting to know that some categories of guests are given special kinds of food. For example the son-in-law or any member of the in-law's family is generally served with *parautha*, vegetable curry, *dal* and *ghee-bura*. The wealthier families, who can afford better type of food, offer *halva*, *puri* and *kheer*.

As regards the use of fats or oils as a cooking medium, while the well-to-do make use of pure *ghee*, the poor use mustard oil or vegetable oil. On various festive and

ceremonial occasions, the meals are most commonly cooked in vegetable oil. Only in case of those households who can afford, pure *ghee* is used for cooking purposes.

MODE OF COOKING AND SERVING MEALS

In cooking meals the entire work is shared by the ladies in the family. Mostly, it is the wife of the eldest son who cooks the food. When the food is ready it is generally served first to the eldest male members and the children and then to others. They are served by the girls or the ladies in the family.

The guests are never served meals at home. Instead, they are served in *baithaks* by the male members. They bring the food in *thalis* (brass plates) covered with a cloth from their home. Before serving the meals, they assist their guests in washing their hands. Some special categories of guests, such as son-in-law or members of the in-law's family and other near relatives are served at home.

At the time of taking meals, some villagers also offer some portion of *chapati* to God, while some others only remember God. Some villagers also wash their hands before taking meals. In case of elderly persons, girls or ladies pour water to make them wash their hands while others do so themselves.

As regards the drinking habits of the villagers, we find that out of a total of 147 households, drinking is prohibited for 107 households and not prohibited for the remaining 40 households (vide table A—8 in Appendix). The table will show that among the higher castes drinking is tabooed while among the lower castes, it is not.

FUEL

The use of cow-dung cakes and wood as fuel is found common in the village. Use of coal as fuel is not common. Cow-dung cakes are prepared by the females and are dried up on the walls or in open places. These dried up cow-dung cakes are stored in special enclosures known as *batooras*. As cow-dung and jungle wood are available in plenty, so the villagers use it more commonly.

SOCIAL CUSTOMS AND PRACTICES

Certain customs and practices are commonly associated with the life cycle of the villagers. As the life cycle starts from the birth and ends with the death of a man (or woman), simiearly these customs and practices are to be found in all the stages of the life cycle. Here, it is proposed to study some of these customs which are most common among the various castes in the village except a few muslim households which are limited in number.

BIRTH CUSTOMS

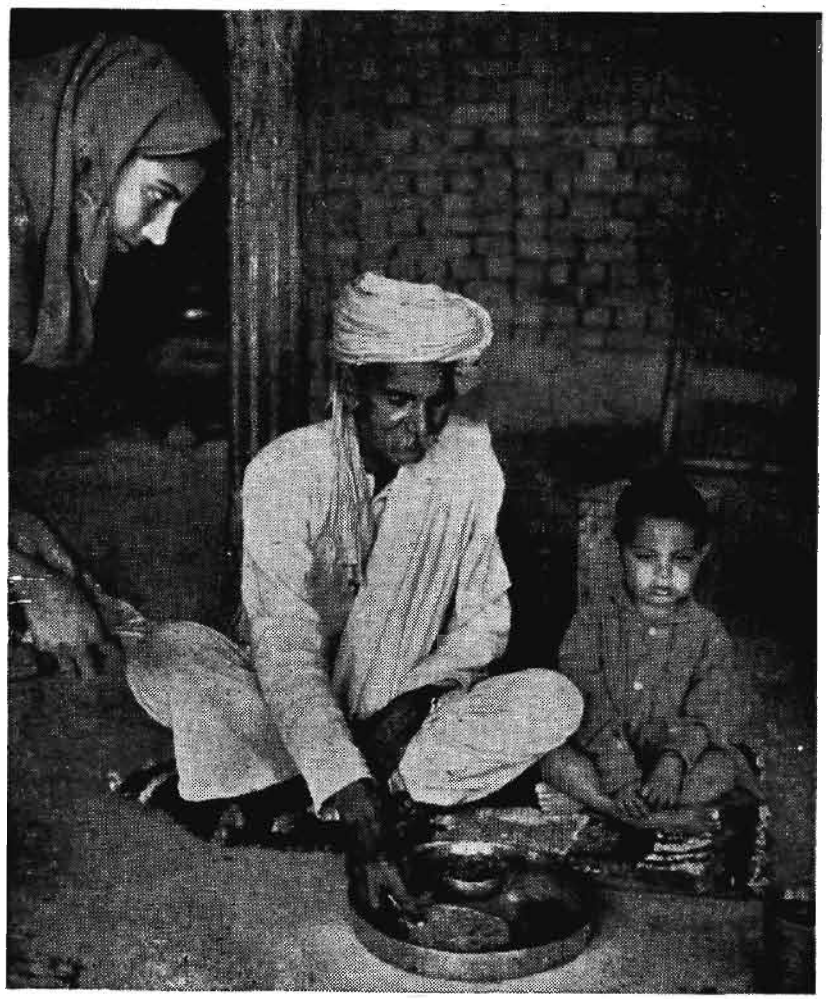
The customs relating to birth have been studied in three stages viz., pre-natal, natal and post-natal.

Pre-Natal Stage

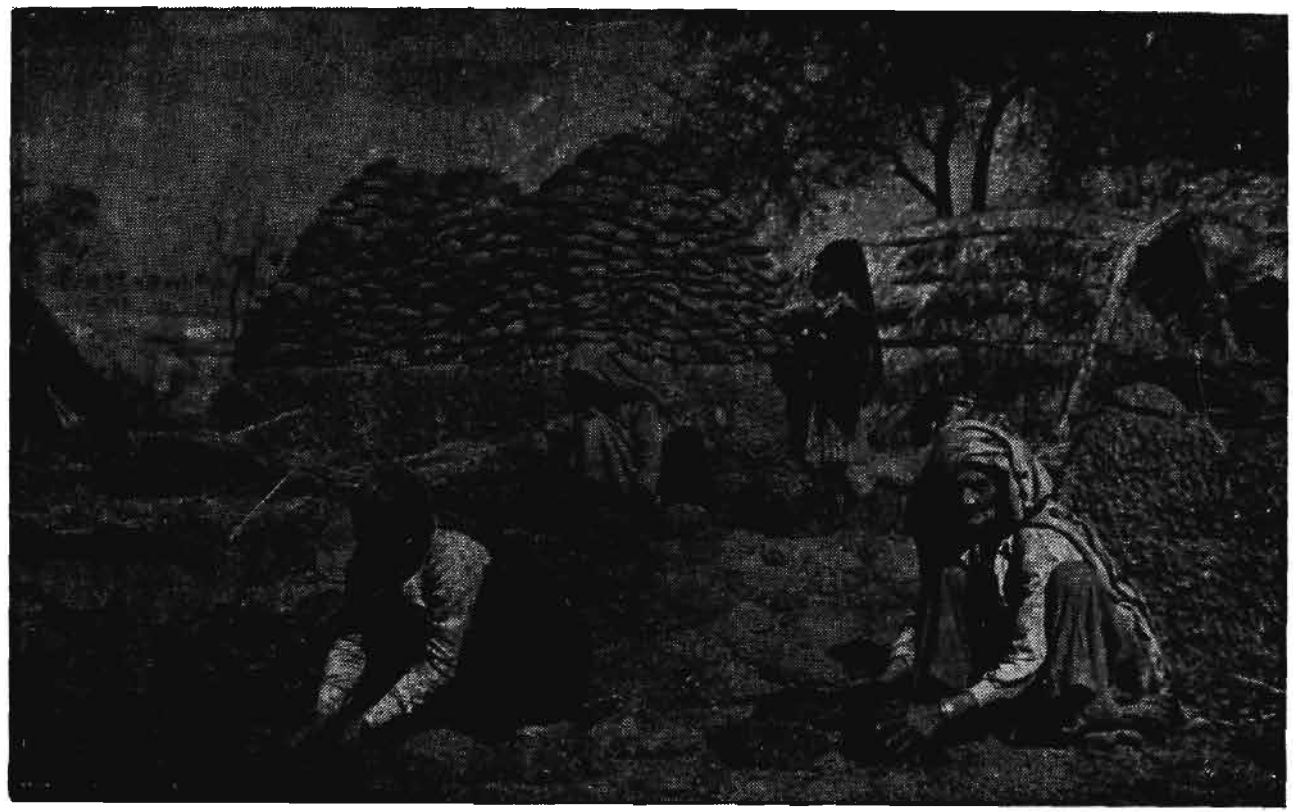
Ordinarily the signs of pregnancy are suspected when the menstrual discharge of a woman is overdue. In some cases the woman also starts vomitting or develops bad taste after conception. The news of her conception is first disclosed by her to her mother-in-law or her husband and the matter gets currency very soon among all the elderly members of the family. She continues to get the same food to eat and to work normally till about two months before the time of delivery. Only in the last two months she is given somewhat lighter work to do. She does not ordinarily consult any trained mid-wife except when she



Ladies preparing meals



A girl serving meals to her grandfather and her brother



Females preparing cow-dung cakes and storing these in special enclosures called Batooras

develops some extraordinary pains or any other complication. Mostly the village untrained dai or the elderly women of the family are consulted from time to time.

Natal Stage

Mostly the delivery takes place at the husband's house. Only among some families in which there is no female to look after or the family is too poor to bear the expenses, the delivery takes place at the house of the woman's parents. At the time of delivery, the expectant mother is allotted a separate room or a separate enclosed corner of a room. She is attended to by the village *dai* who is a *Bhangan* (female of the *Bhangi* family). After the birth of the baby the *dai* cuts the umbilical cord and buries it at such a place that no animal can dig it out and eat it away as it is considered inauspicious. She bathes the mother and the child with lukewarm water and wraps the baby in a clean piece of cloth. She also washes the clothes of the mother, In return for her services she gets Rs. 2/- or more at the birth of a son and Re. 1/- at the birth of a daughter. It is only when the expectant mother develops some complication that the trained mid-wife is called in or the patient is taken to to the nearest Government Hospital at Narela.

Post-Natal Stage

After the birth of the child the mother is confined to her labour-room for a period of 10 days. During this period, the village *dai* and the elderly women of the household visit the mother and the child. No other person comes in the room as it is believed that the mother gets polluted after the delivery. Those who visit her room take bath after the visit. For the first three days the mother does not eat anything except sugared boiled water. Then from the third day to the tenth day she is given *halva* (a preparation of pure *ghee*, wheat flour and sugared water). After 10 days she is given another diet called *gond* (preparation of gum, wheat flour, sugar and pure *ghee*). It is only after a month and a quarter that she is allowed to eat the normal food and to do household work. In some poor families, the mother starts work even earlier than this. Similarly sugared boiled water is given to the new born baby with the help of a wick made of cotton or piece of cloth for the first two days and then the baby starts sucking the breasts of the mother. The child is usually weaned after a period of 12 or 14 months.

On the sixth day another ceremony known as *chatti* is performed when both the mother and the child are bathed by a *nain* (female of the *nai* family) among the socially higher castes and by a *Bhangan* (female of the *Bhangi* family) in case of the Scheduled Castes. On this occasion those who can afford prepare special dishes like *halva*, *puri* and *kheer* while others only distribute *gur* (thickened sugarcane juice).

In order to purify the mother another ceremony is performed after a period of about 13 days. On this day the mother and the child are bathed and the room is cleaned. In case of the higher castes the *Brahmin* priest performs the *havana* and recites a few *mantras* whereas in case of the Scheduled Castes some priests belonging to their own castes perform this ceremony. Their ceremony is completed only with the recitation of a few *mantras*. The presence of the mother, the child and the father or the grand-father is essential. When the ceremony is over the priest ties *maulli* (sacred red coloured thread) to the wrist of the mother, the child and the father and throws fresh water of the well on the mother and the child. He also suggests some names for the child. In return for these services he

is given some *dakshina* (reward) which is generally Re. 1/- and some corn.

One more ceremony, which is performed at the birth of a much-wanted son, is known as *dasothan* in the village dialect. On this day a big feast is arranged and *neota* (small donations) are given by all friends and relatives who partake of the celebrations. The village *pandit* performs *havana* or *puja*. The friends and relatives as a custom give some money to the child as present.

The next ceremony that follows is the *mundan* ceremony. This is celebrated only in case of a son when he has his first hair-cut. The village *Nai* and the village *pandit* come and perform their separate roles. While the *pandit* recites some *mantras*, the *Nai* cuts the hair. After the ceremony some sweets are served and even meal is served in some cases depending upon the economic position and the wishes of the parents. The lower castes like the *Chamar*, *Dhanak*, *Jatia* and the *Bhangi* go to Gurgaon for the first hair-cut of their son.

MARRIAGE CUSTOMS

Marriage is the most important of all the social institutions and is marked by a series of rituals and ceremonies spread over a period of two to three years. It starts with the betrothal ceremony and ends with the completion of marriage ceremony.

Once the boy or the girl reaches marriage-able age, the parents of both start finding the perferential mates i. e. the prospective bride and groom. The rules of endogamy and exogamy are observed in selecting these mates among all the castes in the village. The endo-gamous rules demand that marriage should take place within the same caste. The custom of marriage within the same caste is strictly followed and there is not a single instance of inter-caste marriage in the village.

Besides, there are some exogamous rules which are also to be followed. First of all the preferential mates should not belong to the same *gotra*. This implies that the *Jats* of the village with Nirwal *gotra* cannot marry within the same *gotra*. The same *gotra* means the father's *gotra*, mother's *gotra* and father's mother *gotra*. Secondly, no matrimonial contracts can be made in a few villages which are called as the villages of *laag* in local dialect where a girl may call all the boys and girls as brothers and sitsers. For example, in case of the *Jats* of village Sanoth the following villages are left out as the villages of *Laag*.

1. Bawana.
2. Ghoga.
3. Qallakpur.
4. Jhuljhuli.
5. Hareoli.
6. Dariapur.
7. Bazidpur.
8. Nangloi.
9. Hollambi.

Earlier, marriages were arranged only through the efforts of the *Nais* (barbars), but now the *Nai's* role is declining and is confined to the wedding ceremony. Instead, the father of the girl or a senior male member of the family makes the initial enquiries and negotiations. Enquiries are made about the family status, personal qualities, education and economic status of the boy.

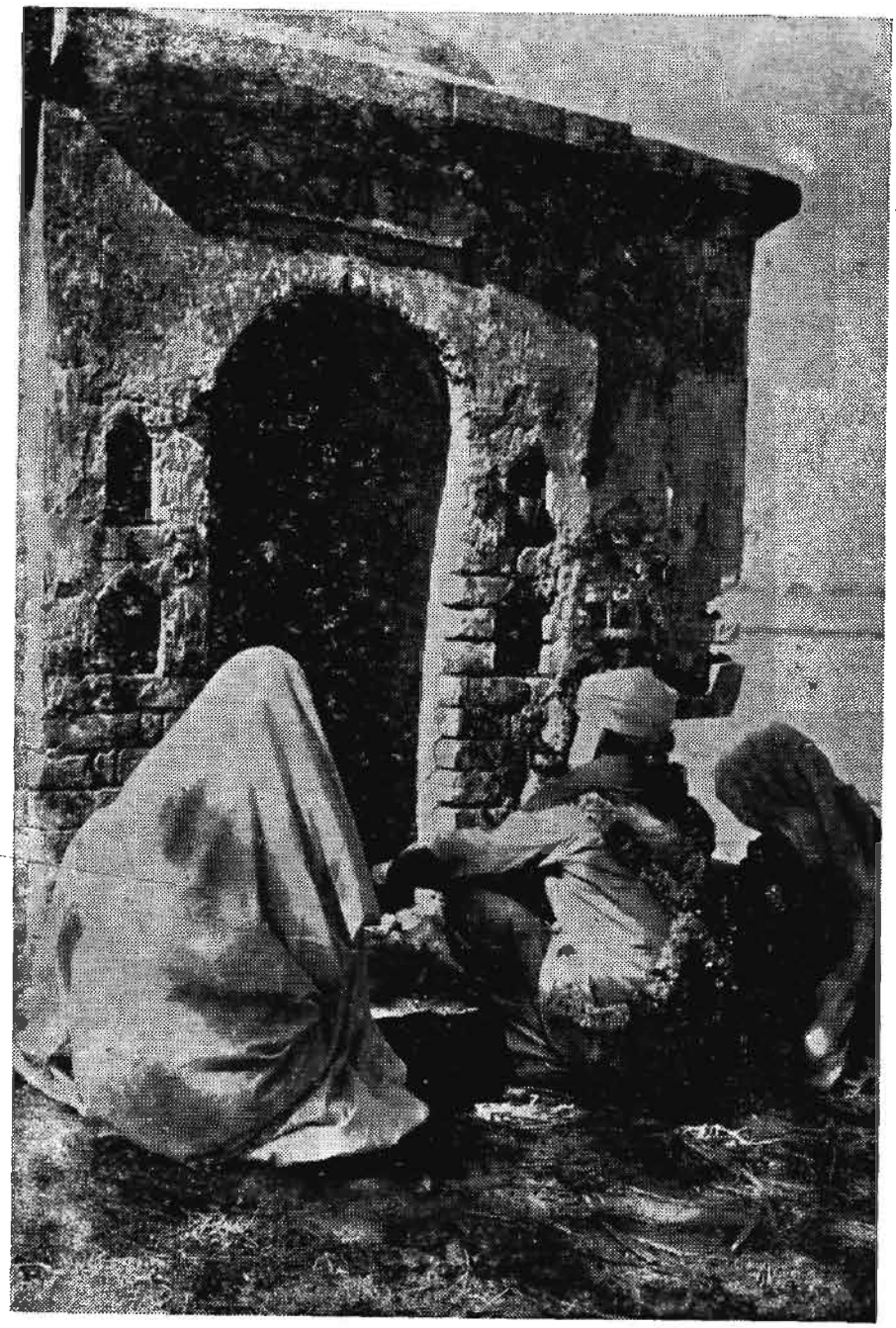
When both the parties are satisfied and agreed, then another ceremony known as *sagai* follows. On this ceremony the father of the girl gives 1, 11, 21 or 51 rupees



The groom having his oil-bath known as Ban before the wedding ceremony



Barat party leaves for the bride's village with the ceremony of Ghor Chari



The bridegroom seeking blessings of Bhoomia-mata at the Chabutra

depending upon his financial condition, to the boy and the boy is reserved for his daughter for marriage. This is known as *rokna* in the village language. The date for the wedding ceremony is selected by the village priest who is called by the girl's parents for the purpose. Generally, marriages do not take place from the month of July (*Asadh nowin*) to the month of October (*Kartik gyas* called *Dev-Uthni gyas*). Marriages are considered inauspicious during this period as the villagers believe that the gods and goddesses are taking rest. It is also noted that concentration of marriages is in the months of May and June after the harvesting of the *rabi* crop when the economic condition of the villagers gets better. The selected date for the wedding is written on a piece of paper called *lagan patra* on which a turmeric mark and a few rice grains are affixed. The *lagan patra* is sent to the boy's family through *Nai* (barber) or some other person in the family. Along with the *lagan patra* some presents such as a coconut, a pair of *juti* for the boy's mother, *tiel* (dress) for the boy's mother, a *chaddar* for the boy's father and a Ganesha (eledhant headed god made of lump of earth covered with red cloth are also sent.

Before the wedding, the ceremony of oil baths known as *ban* takes place which is completed by a number of oils baths taken both by the girl and the boy in their respective villages. The number of these oil baths are decided upon by the priest of the girl's family and is mentioned in the *lagan patra.* The total number of *bans* always represents odd number such as 5, 7, 9, 11 etc. and the girl always takes two baths less than the boy. These baths are arranged in such a manner that the boy will complete them on the day or a day before the *barat* party starts for the bride's village and the girl on the day before the wedding. The ceremonies performed on the oil baths are alike both in case of the girl and the boy. Firstly they are seated on *pattras* (small stools) and massaged and bathed by the brother's wife or eldest sister or the *nain* (female of the *nai* family) to the accompaniment of songs sung by the women. For massaging the body, a special kind of a paste called *batna* (mixture of mustard oil, gramflour and turmeric) is prepared which gives smoothness to the skin. After every bath the elder brother's wife or eldest sister performs the *arta* (prayer.) At the last bath, maternal uncle in case of the boy and elder brother's wife in case of the girl give them some money and help them to get down from the *pattras* and with this the ceremouy ends.

The real marriage ceremony starts with the *ghor chari* (riding on the mare's back) which is common among all the castes in the village The groom accompanied by the *barat* party and the ladies takes a round of the village and visits the *bhoomia-mata-ka-chabutra* to seek the blessings of the mata. On this occasion the females of the family perform *arta* and throw rice on the persons gathered there.

After this ceremony the groom accompanied by the *barat* party goes to the end of the village where they have to use some means of transport to reach the bride's village. The *barat* party consists solely of male members. A *Nai* and a *Brahmin* priest must accompany the *barat* party of the higher caste people as without them many ceremonies connected with marriage cannot be performed. In case of the Scheduled Castes, their own priests and *bicholas* (middle-men) belonging to their own castes accompany the *barat* party.

When the *barat* party arrives at the bride's village, it is received by the girl's father, her uncle, her brothers and other relatives on the out-skirts of the village and greetings are exchanged. This ceremony is known as *milni* or *barat lena.* At the time of *milni* when both the fathers meet each other, some money

is given by the girl's father to the boy's father. After this the *barat* is received in the village *chaupal*. Here, the *barat* is served with cold drinks or tea with sweets. If the *barat* arrives before noon lunch is also served. It is only after the *barat* is feasted that the members of the bride's house take their meals.

Another ceremony known as *barauthi* follows the reception of the *barat*. The bridegroom is called at the bride's house and there the bride's elder brother's wife or her elder sister applies *tilak* (rice and turmeric) on his forehead and gives him Re. 1/-. She also performs *arta*.

The actual wedding ceremony known as *phere* (rounds around the holy fire) takes place either before dinner or after it depending upon the wishes of the priest. The bride and the groom sit on *chowkis* or *pattras* in a special enclosure known as *vedi*. Holy fire is burnt by the priest and *mantras* are recited from *vedas* or *shastras* (religious books) to sermonise the bride and the groom regarding the code of conduct expected of them towards each other, parents and society. As a mark of completion of the marriage ceremony, the bride and the groom take seven *phere* (rounds) around the holy fire of *yage* to pledge the solemnity of their marriage. It is at this time that *kanya dan* is performed. The bride's father hands over his daughter to his son-in-law and entrusts him all his responsibilities for his daughter. On this occasion friends and relatives of the bride's family give Re. 1/- each to the father of the bride. The money thus collected is given to the groom's father either immediately after the ceremony or at the time of *bida* ceremony that takes place the next day.

On the second day another ceremony known as *neota* (financial assistance to the bride's family) takes place. On this occasion again all friends and relatives give some monetary contributions to the girl's family. The account of the money thus collected is kept in a family register called *bahi* which is maintained with great care for generations for guidance. It is on the basis of this record that this family contributes money to others on similar occasions.

On the same day after serving lunch another ceremony known as *bida* takes place. On this occasion, dowry and the money collected at the time of *kanya dan* (if not given earlier) are given to the groom's father. The dowry consists of cash, ornaments, *tiel* (dress of the bride) and other household goods like utensils, furniture, bicycle, wrist watch etc. depending upon the economic condition of the family. After the ceremony is over the wedding party leaves for the boy's village. Sometimes, if the wedding party is offered the evening meals its departure takes place the next morning.

When the married couple and the wedding party arrive at the boy's village, they receive a ceremonial reception by the women of the village. Songs are sung and *mantras* are recited to welcome the newly married couple in the home.

The last of all the ceremonies associated with marriage is visiting the temple known as *bheiya*. The couple bows before the goddess and prays for its happiness. At the same time the *moud* or the crown worn by the groom is taken off. The next day the brother of the bride comes and takes his sister back. The bride stays at her parents home for a period of 2 to 3 years till the *gauna* ceremony.

The *gauna* ceremony is performed when the boy and the girl attain maturity and are capable of procreation. It is after this ceremony that nuptial relations between husband

and wife start after marriage. The date for *gauna* is selected after an interval of 1, 3, 5 years after the marriage depending upon the age at marriage of the couple. On this occasion the husband accompanied by a *Nai* (barber) and his brother goes to his in-law's house to bring his wife. There, he is received warmly and after staying for 2 or 3 days comes back with his wife. This time the bride's family sends some gifts to the groom's family consisting of clothes and *chaddars* for men and women in the family and sweets to be distributed among the neighbours in groom's village.

The practice of widow remarriage is permissible among all castes except the *Baniyas* and the *Brahmins*. But as a result of various factors like urbanisation, spread of education and influence of the custom of widow remarriage among the locally dominant castes, the practice is being gradually introduced even among the *Brahmins* and the *Baniyas*. The widow is given the liberty to choose her future career. No compulsion is exercised on her for remarriage and if her second marriage takes place it is done with her full consent. She can either remain with her in-laws or choose to marry any person belonging to the same lineage provided the latter is willing to accept her. She can even choose to marry the younger brother of her deceased husband even though he is married and has his first wife alive. If there is no younger hrother she can select the elder brother of her deceased husband. In the absence of both she can select a cousin brother of her deceased husband. She can marry the latter even if the real brothers of her husband are alive but this will be against the wishes of her family members as they consider her going out of their family as an insult.

For the remarriage of the widow no regular marriage ceremony takes place. Her future husbaad covers her with a piece of cloth *(chaddar)*, put his toe over her toe and looks at her face and with this the marriage ceremony is solemnised. This type of marriage is known as *choori pahanana* or *kareva* (levrette).

DEATH CUSTOMS

The last social ceremony in the life cycle of a person is performed at death. According to Hindu customs the dead infants below the age of 2 years and the dead of a few households of Muslims are buried. On the death of a person in the village funeral is arranged which is attended by all his relatives and friends. First of all the dead body is bathed to the accompaniment of certain rituals and an earthen pitcher is filled with water. Now the body is placed on a bier called *arthi* and covered with new cloth. The *arthi* is lifted on shoulders by four persons at a time and the funeral procession starts for the crematorium. As the procession moves on all persons remember God and one throws water of the well on the *arthi*. On reaching a *choraha* (crossing of four streets of the village) it stops for a while and the pitcher containing water is broken and one *naya paisa* (one hundredth part of a rupee) and a piece of lime are placed over there and then the procession moves on. On reaching the crematorium, the *arthi* is lowered down and placed on the funeral pyre. Before burning the dead body they take out one wood from the *arthi* and call the deceased person's name thrice pointing the wood towards him. While the priest recites *mantras* the nearest of kin of the deceased sets fire to the body. All present at the funeral pray to God that the soul of the deceased may rest in peace. Some among those who accompany the funeral procession take bath while others only wash their faces, hands and feet. The room of the deceased is washed and a new coat of cow-dung paste is applied on the floor.

The clothes and bedding etc. of the deceased are given to the *Bhangi*. Usually after two days of the funeral the ashes are collected and taken to be immersed in the Ganges either at Garh-Mukteshwar or at Hardwar. In no case the ashes are immersed on Saturdays as it is believed that if this is done the soul of the deceased shall not attain peace.

On the thirteenth day after the death i.e. on *terami* a ceremony known as *kirya* is performed. This ceremony is attended by all friends and relatives of the deceased and the family priest performs *havana* or *puja*.

In case of the death of the father, his eldest son is made to wear a *pugra* (turban) thereby implying that from then onwards he shall shoulder all the responsibilities of his late father. This ceremony is known as *pugree* ceremony.

CHAPTER III

ECONOMY

ECONOMIC RESOURCES

In the village economy, land, labour, livestock and buildings are the main economic factors which determine the prosperity or otherwise of a household. These factors gain further importance because the village economy is predominantly agricultural. The entire social structure and the functional distribution of the village population is mainly dependent upon the ownership of land. Cattle wealth like the bullock is one of the main sources of power for all agricultural operations and milch cattle provide milk both for self-consumption and for sale giving the villagers an additional source of income. Buildings having been discussed earlier, the core of discussion on economic resources shall now be confined only to land, labour and livestock.

LAND UTILISATION

According to the Revenue Records supplied by the Tehsildar's Office, Delhi, the village has a total area of 1,069 acres. The pattern of land utilisation has been classified into four broad categories viz. the culivated land, the cultivable waste land, non-cultivable land and the village *abadi*. The cultivated land signifies the area under cultivation, the cultivable waste land denotes the area which can be cultivated but is not being cultivated for some reason or the other, the non-cultivable land signifies the area which cannot be put to cultivation, like the land under ponds, streets, irrigational canals etc., and the village *abadi* means the area on which the villagers have constructed houses for residential purposes The pattern of land utilisation available in the village is given in table III—1.

TABLE III—1

SHOWING THE LAND UTILISATION

Use of land	Area in acres	% of the total land
Cultivated land	771	72·1
Cultivable waste land	162	15·1
Non-cultivable land	114	10·7
Village *abadi*	22	2·1
Total	1,069	100·0

The table shows that an overwhelming part of the total land is under cultivation. This shows the predominance of agriculture in the village economy. The cultivable waste land, uncultivable land and the village *abadi* account for 15·1 per cent, 10·7 per cent and 2·1 per cent respectively of the total area.

CROP PATTERN

The distribution of land on the basis of crop pattern determines to a large extent the place and position of the village economy. There are two crops which are grown during an agricultural year i. e. the *kharif* and the *rabi* crops. The total area under cultivation, as found from the Revenue Records, is 771 acres. The figures as supplied by the Tehsildar's office regarding the distribution of actual cultivable area sown crop-wise for the season 1959-60, are given in table III—2.

It will be seen from the table that out of the total of 760 acres of gross cultivated area, 452 acres or 59·4 per cent was under the *rabi* crops and the remaining 308 acres or 40·6 per cent was under the *kharif* crops. It can also be noted that the actual area for both the crops was 49·3 per cent i.e. less than half of the gross total.

Taking the area figures under each crop, we find that the *rabi* crops covered 58·6 per cent of the total cultivable land and the remaining land was left fallow. Similarly, the *kharif* crops covered 40·0 per cent of the total cultivable area and the remaining land was left unused. This shows that land under the *rabi* and *kharif* crops was in the ratio of 2 : 3.

The data regarding the cropping pattern in the village shows that 80·4 per cent of the cultivable area was under food crops, 9·6 per cent under cash crops and the remaining 10·0 per cent under other crops like fodder, vegetables etc. The cropping pattern shows that the land is mainly used for the production of food crops the proportion of land used for cash crops constitutes less than 10·0 per cent of the total cultivable area.

TABLE III—2

DISTRIBUTION OF THE CULTIVATED AREA ACCORDING TO CROPS SOWN (1959-60)

Types of crops	Rabi Crops		Kharif Crops		Rabi & Kharif Crops	
	Acreage	% of the total area	Acreage	% of the total area	Acreage	% of the total area
(*a*) **Food Crops :**						
Wheat	290	64·2	...	...	290	38·2
Gram	13	2·9	...	...	13	1·7
* Gochani	9	2·0	...	...	9	1·2
Jowar	...	...	101	32·8	101	13·3
Bajra	...	...	63	20·5	63	8·3
Maize	...	...	5	1·6	5	0·7
Barley	51	11·3	...	...	51	6·7
Gowar	...	...	11	3·6	11	1·4
Pulses	10	2·2	...	...	10	1·3
Rice	...	...	58	18·8	58	7·6
Sub—total	373	82·6	238	77·3	611	80·4
(*b*) **Cash Crops :**						
Cotton	...	...	3	1·0	3	0·4
Sugarcane	...	...	63	20·4	63	8·3
Oil seeds	7	1·5	...	...	7	0·9
Sub—total	7	1·5	66	21·4	73	9·6
(*c*) **Others :**						
Fodder etc.	72	15·9	4	1·3	76	10·0
Sub—total	72	15·9	4	1·3	76	10·0
Grand total	452	100·0	308	100·0	760	100·0
Horizontal %	59·4		40·6		100·0	
Total cultivable area	771		771		1,542	
Percentage of the total area cultivable.	58·6		40·0		49·3	

* Mixture of wheat and gram.

IRRIGATION

The fertility of land to a large extent depends upon irrigation facilities. The main source of irrigation in the village is the Western Jamuna Canal. The other source of irrigation is the well run with persian wheels. The distribution of land according to the various sources of irrigation is given in table III—3.

It is evident from the table that about half of the cultivable area i.e. 51·7 per cent is irrigated by canal, 3·1 per cent is irrigated by wells and 45·2 per cent depends upon the monsoons.

TABLE III—3

DISTRIBUTION OF LAND ACCORDING TO SOURCES OF IRRIGATION (1959-60)

Source of Irrigation	Kharif Crops		Rabi Crops		Kharif & Rabi Crops	
	Acreage	% of the total	Acreage	% of the total	Acreage	% of the total
Well	1	0·3	22	4 9	23	3·0
Canal	153	49·7	240	53·1	393	51.7
Rain	154	50·0	190	42·0	344	45·3
Total	308	100·0	452	100·0	760	100·0

SIZE AND OWNERSHIP OF LAND HOLDINGS

Under this head, we propose to discuss the size and distribution of land holdings and the land tenure system.

Table III—4 presents data regarding the size and distribution of holdings as found on the basis of our survey in the village. The table shows that the average size of the land holdings in the village as a whole is 61·2 *bighas*. Further out of the total number of 71 households owning land, a majority of them i.e. 26·7 per cent have their land holdings in the range of 25-50 *bighas*. On the other hand, the largest extent of land i.e. 2,331 *bighas* or 53·6 per cent of the total area (i.e. 4,352 *bighas*), is owned by 17 households whose holdings are 100 *bighas* and above. It is important to note that of the total number of 71 households owning land, 51·9 per cent whose holdings are below 50 *bighas*, own 20·1 per cent of the total land and the remaining 48·1 per cent of the total households whose holdings are above 50 *bighas* own 79·9 per cent of the total land. It logically follows that there exists a concentration of land with a few households.

TABLE III—4

SHOWING SIZE AND DISTRIBUTION OF HOLDINGS ACCORDING TO OWNERSHIP

Size group (in Bighas)	No. of H. Hs.	% of the total	Total area in Bighas	% of total area	Average size of the holdings (in Bighas)
0— 5	...	...	...	...	...
5— 10	3	4·2	17	0·4	5·6
10— 15	7	9·9	71	1·6	10·1
15— 20	1	1·4	15	0·3	15 0
20— 25	7	9·9	143	3·3	20·4
25— 30	19	26 7	630	14·5	33·1
50— 75	10	14·1	560	12·9	56·3
75—100	7	9·9	585	13·4	83 5
100 & ab.	17	23·9	2,331	53 6	13·7
Total	71	100·0	4,352	100·0	61·2 *

* Average size of the land holding—61·2 *bighas*. A *bigha* is about 1/5 of an acre.

LAND TENURE

According to our survey there exist three types of land tenures in the village viz. the peasant proprietors, rent receivers and the tenant cultivators. Peasant proprietors are those tenure holders who are tilling their own land. Rent receivers are those who have let out their land to others either on rent or on crop share basis for purposes of cultivation. Tenant cultivators are those who hold land from tenure holders either on rental or crop share basis. Under the crop-share system the total produce is distributed after every crop season between the rent receiver and the tenant cultivator according to the following terms and conditions. If the rent receiver provides his own bullocks, seeds and irrigation charges for cultivating the land then the total produce is distributed in the ratio of 2 : 1 between the rent receiver and the tenant cultivator ; in case he meets only half of the cultivating costs, then the produce is distributed in the ratio of 1 : 1 between them. Lastly, if the entire cost of cultivating the land is borne by the tenant cultivator then the produce is distributed in the ratio of 1 : 2. Under rental system a certain amount of cash rent is fixed which varies from Rs.10/- to Rs. 50/- per *bigha* of land for one crop depending upon the type of land. Rent is also collected in kind viz. 1 maund of crop and 1 maund of fodder per *bigha* of land for one crop.

The distribution of 4,352 *bighas* of land among the various tenure holders is given in table III—5.

It is clear from the table that the maximum i. e. 95·4 per cent of the total of 4,352 *bighas* of land is owned by the peasant proprietors, whereas the rent receivers and the tenant cultivators respectively have 2·8 per cent and 1·8 per cent of the total area. The possible explanation for the discrepancy that exists between the land under rent receivers and the land under the tenant cultivators is that some of the rent receivers have given some portion of their land to the crop sharers residing outside the village.

TABLE III—5

SHOWING THE DISTRIBUTION OF LAND UNDER DIFFERENT TENURES

Type of tenure	Area in Bighas	% of the total
Peasant proprietors	4,150	95·4
Rent receivers	122	2·8
Tenant cultivators	80	1·8
Total	4,352	100·0



Cattle grazing in the village pasture

LABOUR FORCE & WORKING FORCE

Labour force is the pool of man-power resources from which the working force is drawn. While the former includes all adults (males and females) in the working-age group, which in rural areas usually ranges from 15 to 59 years, the latter is the total of all persons who are actually engaged in different occupations.

Table III—6 reveals that more than half i. e. 53·0 per cent of the labour force is in the working force. Although the strength of males and females in the labour force does not vary much, their strength being 54·4 per cent and 45·6 per cent respectively, males out-number females by a big margin in case of the working force, their respective figures being 94·6 per cent and 5·4 per cent. It may, however, be noted that the working force of 259 persons includes 3 males below the age of 15 years and 26 males above the age of 59 years who are by definition not included in the labour force.

TABLE III—6

WORKING FORCE AND LABOUR FORCE

Category	Male	Female	Total
Working force	245	14	259
	94·6	5·4	100·0
Labour force	266	223	489
	54·4	45·6	100·0
Working force as percentage of labour force	92·1	6·3	53·0

LIVESTOCK

The place of livestock in the village economy is most important. The manner of possession of the livestock by the agricultural and the non-agricultural households is given in table III—7. It is clear from the table that out of the total number of 451 livestock, 72·0 per cent or a little less than three-fourths belong to the agricultural households and 28·0 per cent or a little more than one-fourth to the non-agricultural households. It is important to note that among the agricultural households milch cattle and draught cattle account for 87·3 per cent of the total cattle population. This shows the extent to which the agricultural households are dependent upon cows and buffaloes as a source of milk and upon bullocks and camels as sources of power. On the other hand, the non-agricultural households do not own bullocks or camels. Only a *Kumhar* (potter) household possesses donkeys for carriage

TABLE III—7

SHOWING THE DISTRIBUTION OF LIVESTOCK ACCORDING TO OCCUPATIONAL GROUPS

Type of livestock	Agricultural H. Hs.		Non-agricultural H. Hs.		Total	
	No.	%	No.	%	No.	%
(a) **Milch Cattle :**						
Cow	69	21·2	24	19·0	93	20·7
Buffalo	123	37·8	34	27·0	157	34·8
Goat	1	0·3	...	...	1	0·2
Sub-total	193	59·3	58	46·0	251	55·7
(b) **Draught Cattle :**						
Bullock	87	26·8	...	...	87	19·4
Camel	4	1·2	...	...	4	0·8
Donkey	...	...	6	4·8	6	1·4
Sub-total	91	28·0	6	4·8	97	21·6
(c) **Young Stock :**						
Cow	33	10·2	29	23·0	62	13·7
Buffalo	7	2·2	13	10·3	20	4·4
Goat	1	0·3	...	...	1	0·2
Sub-total	41	12·7	42	33·3	83	18·3
(d) **Others :**						
Pig	....	...	20	15·9	20	4·4
Sub-total	...	...	20	15·9	20	4·4
Grand Total	325	100·0	126	100·0	451	100·0
% of the total	72·0		28·0		100·0	

purposes. The table further indicates that none of the households in the village is owning a bull or a male buffalo. The reason for the absence of bulls is that male youngstocks of cows are either sold or castrated to get bullocks to be used as sources of power for agricultural operations. For purposes of procreation, a bull is supplied by the department of Animal Husbandry and is maintained by the *gaon panchayat*. As regards the absence of male buffaloes,it may be mentioned that the villagers prefer bullocks or camels to male buffaloes as a source of power and so they never feed male youngstock of buffaloes properly with the result that these cattle die for lack of proper feeding. Moreover, such of these that grow up are left out and not domesticated. Only one male buffalo is being kept by the village as a whole for purposes of procreation.

FACTORS INFLUENCING ECONOMIC LIFE

Several factors, comparatively of recent origin, have been at work influencing the economic life of the village, the most important of them being the land reforms, improvement in transport and communications and expansion of marketing and credit facilities. Here we propose to study the impact of thes dynamic forces on the economic life of the village.

Land Reforms

The Delhi Land Reforms Act was promulgated on the 20th July, 1954 "to provide for modification of the *zamindari* system so as to create an uniform body of peasant proprietors without intermediaries....."

Under this Act all the land, which the landlords had given to others on rent or crop-share basis since 1952 or before, was taken over by the State and handed over to the actual tillers of the same. Those who got ownership rights in land came to be known as *bhumidhars*. Only in a few exceptional circumstances where due to some obvious disability, a person could not cultivate his or her own land such as a widow, a minor, a lunatic etc., giving of land for crop sharing was permitted. The persons who held land from such a tenure holder thus came to be known as *asamis*. Another provision under the Act was that ownership rights of all the perpetual waste land, forests, ponds, *abadi*-sites etc., in the village were vested in the *gaon sabha* for purposes of management and development.

A study made on the impact of the Act on the villagers may be revealing. As a result of the passing of the Delhi Land Reforms Act in 1954, 47 persons who had let out their land to others for cultivation on crop share basis, lost ownership rights on their land as the actual tillers became *bhumidhars*. Of the 47 affected persons, 25 were able to get back their land by mutual settlement as entries in the Girdawar's records were in the names of their relations ; 11 got their land returned from the new *bhumidhars* either on payment of some money or by exerting their social and economic influence in the village and 11 filed suits in the Civil Courts for regaining legal possession of their land on various grounds. These suits are still pending in Courts. A few case studies may now be taken up showing the nature of effects of the land reform measures on the villagers.

Case I

Umrao (*Jat*), Bhartoo (*Jat*) and Jagge (*Brahmin*) Vs. Jhamman (*Jatia*).

Jhamman, a tenant cultivator was tilling the land of Umrao, Bhartoo and Jagge since 1951 on crop share basis. The terms and conditions of crop sharing between them were that the total produce was to be divided in the ratio of 2:1 and the total cost of cultivating the land was to be borne by Jhamman. He had taken land measuring 2 *bighas* 7 *biswas** from Umrao, 35 *bighas* from Bhartoo and 50 *bighas* and 17 *biswas* from Jagge. As a result of the passing of the Delhi Land Reforms Act in 1954, Jhamman was declared the *bhumidhar* of the land he tilled. Jhamman continued to till the land under his possession till 1956 when he lost the possession of the land as it is alleged that the Girdawar's records were changed in favour of the former owners of the land. This was followed by filing of suits in the Civil Courts by the former owners against the newly declared *bhumidhar* challenging his ownership rights. In 1957 the Civil Court decided the case against Umrao and Bhartoo and in 1958 against Jagge. In 1960 Jagge and Bhartoo filed an appeal before the District Judge against Jhamman. In case of Jagge the court decided in his favour and in Bhartoo's case it decided in favour of Jhamman. Now, Jhamman has filed an appeal in Punjab High Court against Jagge. As regards Umrao's case, Jhamman approached the revenue authorities for possession of land but in vain. In all the cases Jhamman has not got the possession of the land for which he has been declared as *bhumidhar*. His frustration can be well imagined.

Case II

Jhamman (*Brahmin*) Vs. Khialli (*Mali*)

Khialli, a tenant cultivator had taken 35 *bighas* of land from Jhamman on crop share basis and was cultivating his land since 1949. He was declared *bhumidhar* of the said land as a result of passing of the Delhi Land Reforms Act in 1954. He tilled the land till 1956 when he lost possession of the land as it is alleged that Girdawar's records were changed showing Jhamman as the actual tiller of the land. In the same year Jhamman filed a suit against Khialli in the Civil Court for a declaration of his rightful ownership of the said land. In 1958 the Civil Court decided the case in favour of Khialli and declared him as the rightful owner of 35 *bighas* of land. In order to get possession of the land, he applied to the revenue authorities and got possession of only 9 *bighas* and 12 *biswas* of land and he is still to get the possession of the remaining land.

Case III

Chote (*Jat*), Kaneya (*Jat*), Ramji Lal (*Jat*) Dharam Singh (*Jat*) and Chandgi (*Brahmin*) Vs. Niaddar (*Jatia*).

Niaddar, a tenant cultivator was tilling 105 *bighas* of land of Chote, Kaneya, Ramji Lal, Dharam Singh and Chandgi on crop share basis since 1944. In 1954 he was declared *bhumidhar* of the said land as a result of the passing of the Delhi Land Reforms Act. It is alleged that in 1957 the land went out of his possession as the Girdawar's records were changed showing the former owners as the actual tillers. The former owners filed a suit against Niaddar in the Civil Court and Niaddar gave statements in favour of the former owners and thus surrendered his ownership rights. It was reported that he was given some payments in cash as settled mutually between him and the former owners.

*20 *biswas* = 1 *bigha*.

CASE IV

Suraj Mal (*Jat*) Vs. Gurdial (*Jatia*).

Gurdial had taken 4½ *bighas* of land from Suraj Mal on crop share basis and was tilling it since 1953. In 1954 he was declared as *bhumidhar* of the said land. Suraj Mal settled terms with Gurdial and got back his land on payment of Rs. 210/- to Gurdial.

Thus we find from the foregoing studies that the socially and economically depressed section of the village population who used to resort to tenant cultivation as a source of livelihood have gained only in terms of getting ownership rights entered in their names in the Revenue Records, and that in all such cases the possession of the land still remains with the former owners and cases are still being fought in the Civil Courts where both parties are claiming their respective rights of ownership and possession.

The abolition of *zamindari* has also adversely affected the crop sharers. As giving of land on crop share or on rent has been restricted only to a few exceptional cases as mentioned earlier, the abolition of *zamindari* has led to the reduction in the number of crop sharers. As a result of this, the rent receivers and the tenant cultivators have been affected differently. As regards the rentreceivers, they have either lost ownership rights on their land or have become *bhumidhars*. It is further to be noted that those who have become *bhumidhars* by taking possession of the land cannot cultivate it properly and their agricultural production has gone down. This is so because such *bhumidhars* are mostly in service and are not able to get the same yield per acre of land as they did through their tenant cultivators. As regards the tenant cultivators they have either acquired ownership rights in land or have become agricultural labourers with a view to earn their livelihood. It may be pointed out that among some households the crop sharing still exists in practice though not on paper as is evident from the study of land tenure.

Another factor connected with land reforms was the provision in the Act vesting all perpetual waste land of the village in the *gaon sabha*. In all there were 28 persons who lost their ownership rights in waste land which was vested in the *gaon sabha*. Though the *goan sabha* had declared its ownership rights in this land it had not actually taken possession of the land. Instead the possession of a portion of the land was resumed by the former owners who tried to bring it under cultivation. In 1960-62 some of the former owners filed a suit in the Civil Court demanding ownership rights on land which they had lost earlier. As a large number of owner cultivators were involved, they moved the *gaon panchayat* and succeeded in getting a resolution passed which provided for surrendering the ownership rights in favour of the former owners in respect of the land which they had brought under cultivation. The resolution was placed before the Civil Court and the Court also decided the case in favour of the former owners. In 1961-62 the owners applied to the Revenue Authorities for getting legal possession of the land which they had brought under cultivation. The decision was in their favour. As a result, of the total land measuring 1,374 *bighas* and 2 *biswas* vested in the *gaon sabha*, 249 *bighas* and 5 *biswas* of land have been returned to the former owners and the remaining land has vested with the *goan sabha*.

Land Improvement

By land improvement we mean increasing the fertility of land i. e. yield per acre of land. The improvement of land depends upon various factors, the most important of them being the

reclamation of the cultivable waste land, consolidation of holdings, availability of better irrigational facilities, provision of better seeds, manures and better tools and implements for cultivation. As regards the reclamation of cultivable waste land and consolidation of land holdings, we find that in this village no attempt has yet been made in this direction by the authorities concerned. Inspite of the availability of irrigation facilities both from Western Jamuna Canal and the persian wheel wells, about half, i.e. 45·2 per cent of the total 760 acres of land (under the *kharif* and *rabi* crop) goes unirrigated(see table No. III—3).So far as the use of better types of seeds, manures, tools and implements is concerned, we find that there is a definite tendency among the villagers to use these to improve the efficiency of land. While most of the cultivators, irrespective of the size of their holdings are going in for better types of seeds, those with comparatively larger holdings are going in also for better types of tools and implements. The use of the wooden plough has been the most common among the villagers. With loans advanced by the Community Development Block, two big land-lords have now acquired tractors with several accessories. These tractors are used by the owners and are also available to others on hire. The iron plough which has a capacity of tilling land in greater depth is also being used by some households. Moreover, after realising the importance of chemical fertilisers, many villagers are also going in for them. All these changes taken together are ultimately going to increase the productive efficiency of land.

Improvement in Communications & Transport

As has been mentioned earlier in Chapter I, the village has an easy access to all the important centre of administration and commerce because of the availability of frequent bus services which connect it with Narela, Najafgarh, Bahadurgarh and Delhi. The improvement in transport and communications has benefited the villagers in various fields. For example, as a result of these improvements, it has now become easier for the villagers to go out of the village for higher education, for better medical facilities, for marketing of their agricultural produce and lastly to take up service in Delhi.

Expansion of Marketing and Credit Facilities

One of the important factors on which agricultural economy depends is the availability of better marketing and credit facilities. The improvement in transport and communications has to a large extent facilitated the villagers in transacting business with all the important *mandis* in and around Delhi. One of the big *mandis* where the villagers go for the sale of their agricultural produce is located at Narela. Due to the opening of the Central Co-operative Marketing Society at Narela, the villagers can become members and avail of all the benefits of the society. They can sell their agricultural produce at the most competitive price and take loans on the security of their produce. It must be noted here that many farmers of this village are not members of this society and still prefer to go to the *Baniyas* for marketing purposes for various reasons.

Firstly, many of the farmers say that they have lost their confidence in the working of the Society owing to the prevalence of factionalism and favouritism among its members. Secondly, the working of the Society is cumbersome and complicated and is not easily understood by the villagers. On the other hand the farmers get some additional benefits by going to the *Baniyas*. They can get loans from them at any time without any security.

The loan is generally given on the assurance that the farmers will sell their agricultural produce to the *Baniyas* after the harvest. As the farmers are generally in need of money from time to time for various agricultural operations they cannot depend upon the Central Co-operative Marketing Society and so they go to the *Baniyas* both for getting loans and selling the agricultural produce. The rate of interest charged by them varies from 18 per cent to 36 per cent per annum depending upon the social and economic condition of the borrowers.

The other sources of finance for the villagers are the Government which advance loans in the form of *taccavi* and the Multipurpose Co-operative Society of the village. As regards the latter, it must be mentioned, that its membership is limited only to the *Harijans* or the landless households who alone can receive credit facilities. The other source of finance known as *taccavi* is only available to *bhumidhars*. Earlier, this type of loan only provided relief measures to those agricultural households which suffered from natural calamities like floods, famines, etc. But since Independence, the scope of the *taccavi* loan has been enlarged to include loans to provide for the purchase of bullocks, improved seeds, tools and implements and sinking of wells etc. The rate of interest charged on *taccavi* loan is 4 per cent per annum.

Inspite of the fact that the rate of interest charged on *taccavi* loan is only 4 per cent per annum as compared to 18 to 36 per cent per annum charged by the *Baniyas*, the villagers still prefer to go to the *Baniyas* because the latter always oblige them whenever they go with a request for a loan. Their procedure of giving loans is simple. Moreover, they give loans both for productive and unproductive purposes.

As against these the *taccavi* loans are given for specific productive purposes. The methods of securing loans are complicated and cumbersome which the common man in the village does not quickly understand. Moreover, the villagers cannot get loans as and when their need arises. They have to wait for a long time till they receive such loans.

LIVELIHOOD CLASSES AND THE OCCUPATIONAL STRUCTURE

A distinction, at the very outset, may be made between the livelihood class and the occupation with which the village population is associated. The livelihood class denotes that sector of economy from which one derives one's source of living and occupation signifies the actual work in which one is engaged.

TABLE III—8

SHOWING THE LIVELIHOOD CLASSIFICATION OF THE POPULATION

Livelihood classes	Figures relating to 1961 Socio-Economic Survey				Figures relating to 1951 Census Report			
	Males	Females	Total	%	Males	Females	Total	%
Agricultural Class								
Owner cultivators & their dependents	230	198	428	40·9	195	183	378	49·0
Tenant cultivators & their dependents	1	6	7	0·7	8	9	17	2·2
Agricultural lab. & their dependents	85	70	155	14·9	98	92	190	24·7
Rent receivers & their dependents	...	...	...	...	9	12	21	2·7
Sub-total	316	274	590	56·5	310	296	606	78·6
Non-Agricultural Classes Along with Dependents								
Production other than cultivation	60	46	106	10·2	34	28	62	8·0
Commerce and trade	2	1	3	0·3	7	15	22	2·9
Transport	13	6	19	1·8	...	...	...	...
Miscellaneous and other services	165	161	326	31·2	44	37	81	10·5
Sub-total	240	214	454	43·5	85	80	165	21·4
Grand Total	556	488	1,044	100·0	395	376	771	100·0

For the purpose of our study of the livelihood classes we have followed the same classification as was followed in the 1951 Census. This has been done both for the purpose of keeping uniformity and making comparisons of the livelihood classes as given in the present study and the previous Census of 1951. The livelihood classes can be divided into two categories namely the agricultural class and the non-agricultural class. These two broad categories have been further divided into eight categories. Four of these relate to agricultural occupations and the other four relate to non-agricultural occupations.

Table III—8 shows that out of the total population of 1044, 590 or 56·5 per cent fall in the agricultural class and 454 or 43·5 per cent account for the non-agricultural class and their dependents. While comparing these figures with the corresponding figures of 1951 Census, we note that the proportion of the agricultural class has fallen from 78·6 per cent in 1951 to 56·6 per cent in 1961 whereas the proportion of the non-agricultural class has increased from 21·4 per cent in 1951 to 43·5 per cent in 1961. This represents a shift from agricultural to non-agricultural occupations by 22·1 per cent. One of the possible reasons for this shift can be that as a result of insufficiency of incomes from land, people have started taking up jobs in the cities. Further, we can note other significant changes which have taken place in each of the livelihood classes.

Amongst the agricultural classes, all livelihood classes have undergone a decline. This decline is mainly found among the owner cultivators and the agricultural labourers with their dependents, the respective figures for this decline being 8·1 per cent and 9·8 per cent. Nevertheless, the decline among the tenant cultivators and the rent receivers cannot be under-estimated. This can be attributed to the effects of the enactment of the Land Reforms Act 1954 as a result of which the tenant cultivators got land and became owner cultivators and the rent receivers went out of the picture. Similarly, among the non-agricultural classes, excluding the commercial and trading class with their dependents, the proportion of the remaining classes along with dependents like production other than cultivation, transport and miscellaneous services has increased by 2·2 per cent, 1·8 per cent and 20·7 per cent respectively over the last decade.

ECONOMIC STATUS AND THE POPULATION

The total population has been divided into workers and non-workers for the purpose of our study of the economic status. Before we go into further discussion, let us define what we mean by each of these terms. The workers are the total of all persons of all ages actually engaged in different occupations and pursuits. The non-workers are the persons who are not engaged in any occupation and are dependent upon the working force.

TABLE III—9

SHOWING THE ECONOMIC STATUS OF THE POPULATION ACCORDING TO LIVELIHOOD CLASSES

Economic status	Agricultural class		Non-agricultural class		Agricultural & Non-agricultural classes	
	No. of persons	% of he total	No. of persons	% of the total	No. of persons	% of the total
Working force	155	26·3	104	22·8	259	24·8
Non-working force	435	73·7	350	77·2	785	75·2
Total	590	100·0	454	100·0	1044	100·0

Table III—9 reveals that out of the total population, nearly a quarter or 24·8 per cent constitute the workers and three-fourths i.e. 75·2 per cent account for the non-working population.

We have seen the composition of the total population into workers and non-workers. Now it is proposed to study the workers and the non-workers separately according to age, sex and occupations or nature of activities with which they are associated. Table III—10 gives the data regarding the workers according to their age, sex and occupations.

The table shows that nearly half of the total workers i. e. 49·0 per cent fall in the age-group 15-34, followed in order by 39·7 per cent in the age-group 35-59 years, 10·1 per cent in the age-group 60 and over and 1·2 per cent in the age-group 0-14.

Amongst the male workers, the maximum are found in the age-groups 15-34 and 35-59 with their respective figures as 48·6 per cent and 39·6 per cent. The strength of male workers in the first and the last age-groups is insignificant and accounts for less then 11·8 per cent of the total population. Similarly, among the female workers, the total working strength is derived from the age-groups 15-34 and 35-59, their respective figures being 57·1 per cent and 42·9 per cent.

A study of the workers according to their occupation shows that nearly half of them i. e. 42·1 per cent are engaged in agriculture, followed in order by 29·2 per cent of the workers engaged in service. The remaining 28·7 per cent of the workers are agricultural labourers, artisans and persons engaged in transport and trade.

TABLE III—10

DISTRIBUTION OF WORKERS ACCORDING TO AGE, SEX AND NATURE OF THEIR OCCUPATIONS

Occupations	Workers															Percentage
	Males					Females					Males and Females					
	0—14	15—34	35—59	60+	Total	0—14	15—34	35—59	60+	Total	0—14	15—34	35—59	60+	Total	
Agriculture	1	42	49	17	109	...	...	...	...	...	1	42	49	17	109	42·1
Service	...	43	29	3	75	...	...	...	...	...	...	43	29	3	75	29·2
Trade	...	...	2	...	2	...	...	...	...	...	...	...	2	...	2	0·7
Transport	...	3	1	...	4	...	...	...	...	...	...	3	1	...	4	1·5
Artisan	1	11	9	2	23	...	...	...	...	...	1	11	9	2	23	8·8
Agricultural labourer	1	20	7	4	32	...	8	6	...	14	1	28	13	4	46	17·7
Total	3	119	97	26	245	...	8	6	...	14	3	127	103	26	259	100·0
Percentage	1·2	48·6	39·6	10·6	100·0	...	57·1	42·9	...	100·0	1·2	49·0	39·7	10 1	100·0	...

As a result of emergence of the service class, a mention may also be made of the specific occupations in which the service class is engaged. These specific occupations have been enumerated below in table III—11.

TABLE III—11

SHOWING THE SPECIFIC OCCUPATIONS OF THE SERVICE CLASS

Specific occupations	Number
Chowkidar or watchman	2
Clerk	15
Bus conductor (D. T. U.)	2
R. M. S. (Fitter)	3
Peon	8
Constable	3
Postman	5
Teacher	8
Washerman	1
Mali (Gardener)	2
Shop assistant	1
Casual labourer	6
Sweeper	19
... ...	75

So far we have discussed the occupational distribution of the working population. The remaining 785 persons constituting the non-working population are discussed here. The nature of activities of these persons has been classified into five categories namely (a) dependents (b) students (c) housewives (d) unemployed (e) old and infirm. Table III—I2 explains the non-working population by age, sex and the nature of their activities.

TABLE III—12

DISTRIBUTION OF NON-WORKERS ACCORDING TO AGE, SEX AND NATURE OF THEIR ACTIVITY

Non-workers	Males						Females						Grand Total	
	0—14	15—34	35—59	60+	Total	% age	0—14	15—34	35—59	60+	Total	% age	G. T.	% age
Dependents	131	...	...	...	131	41·2	164	9	...	...	173	37·0	304	38·7
Students	136	31	...	...	167	52·5	49	...	...	...	49	10·5	216	27·5
Housewives	...	...	...	...	...	...	11	135	68	10	224	48·0	224	28·5
Unemployed	2	6	...	...	8	2·5	...	...	...	...	...	...	8	1·1
Old & infirm	...	...	4	8	12	3·8	...	...	8	13	21	4·5	33	4·2
Total	269	37	4	8	318	100·0	224	144	76	23	467	100·0	785	100·0
Percentage	84·6	11·6	1·3	2·5	100·0	...	48·0	30·8	16·3	4·9	100·0	...	...	...

It is clear from the table that out of the total of 785 non-working population, 304 or 38·7 per cent account for the dependents, 224 or 28·5 per cent for the housewives, 216 or 27·5 per cent represent the students, 33 or 4·2 per cent comprise of the old and infirm and lastly the unemployed account for 8 or 1·1 per cent.

While studying the non-working male population according to age-groups, we note that the largest of them i.e. 84·6 per cent are in age group 0-14, followed in order by 11·6 per cent in age bracket 15-34 years, 2.5 per cent in the age group 60 years and over, and 1·3 per cent in the age group 35-59 years. Similarly, in the case of the female non-working population, we find that 48·0 per cent are in the age group 0-14, 30·8 per cent in the age group 15-34, 16·3 per cent in the age group 35-59 and lastly 4·9 per cent fall in the age group 60 years and over.

A study of the non-working male population according to the nature of their activity reveals that the highest percentage of them i.e. 52·5% are students, followed in order by 41·2 per cent who are dependents, 3·8 per cent who are old and infirm and 2·5 per cent who are unemployed. Similarly, in the case of the non-working female population we see that the largest percentage of them i.e. 48·0 per cent account for the housewives, 37·0 per cent for dependents, 10·5 per cent for students and the remaining 4·5 per cent for the old and infirm.

TABLE III—13

SHOWING THE OCCUPATIONAL MOBILITY OF THE WORKING POPULATION

Occupational groups	No. of workers	Engaged in the same persuits as the father		New entrants	
		No. of persons	%	No. of persons	%
Owner cultivators	108	98	90·8	10	11·2
Rent receivers	...	...	...	...	...
Tenant cultivators	1	1	100·0	...	...
Agricultural lab.	46	33	17·7	13	14·6
Artisan	23	20	86·9	3	3·4
Trade	2	2	100·0	...	...
Transport	4	...	...	4	4·5
Service	75	16	21·3	59	66·3
Total	259	170	65·6	89	100·0

OCCUPATIONAL MOBILITY

One of the peculiar characteristics of any rural economy is the adherence of the village population to traditional occupations. Any shift from the occupations followed by the ancestors will mean a significant change in the social and economic life of the villagers. Our study of the occupational shifts relates to the last two generations, namely the father and the son. The purpose is to find out the extent to which the present generation has shifted from their fathers' occupations. The data relating to the occupational mobility of the working population is presented in table III—13 given above.

It is evident from the above table that out of the total working population of 256 persons nearly three-fourths or 65·6 per cent are engaged in the same pursuits as those of their fathers' and only 34·4 per cent have shifted therefrom. The adherence to the father's occupation has been more marked among the owner cultivators for 90·8 per cent of them are still following it, followed by artisans (86·9 per cent), agricultural labourers (17·7 per cent) and servicemen (21·3%).

Similarly, the distribution of the new entrants among the various occupations shows that service occupation has attracted the maximum i.e. 66·3% of the total of 89 workers who have shifted from their fathers' occupations. The other occupations that have attracted workers are agricultural labour (I4·6 per cent), owner cultivation (11·2 per cent), transport (4·5 per cent) and production other than cultivation (3·4 per cent).

The occupational shifts among the agricultural and the non-agricultural occupations shows that the former have attracted lesser number of new entrants than the latter, their respective figures being 25·8 per cent and 74·2 per cent. The attractiveness towards the non-agricultural occupations, amongst other reasons, is chiefly because occupations like service, transport and production other than cultivation are more gainful and regular.

On the whole it seems that though the rate of occupational mobility is not so marked as one may expect in the light of programmes of rapid economic development, yet there is a tendency towards breaking up the barriers of the traditional and rigid occupational structure.

REASONS FOR SHIFTS IN OCCUPATIONS

A question was asked from the head of each household in the village about the reasons for change in the occupations of their family members from that of their fathers' occupations. Many reasons were put forward. For the purpose of analysis these reasons have been grouped into three broad categories namely (i) voluntary reasons (ii) forced by circumstances and (iii) educational.

Voluntary reasons include change of occupations with a view to raising the levels of income and security of employment. The second reason namely force of circumstances includes lack of adequate sources of livelihood and lack of ability to follow the fathers' occupations. And thirdly, shifts in occupations have also taken place because of their having received enough education and thus having secured better jobs.

Table III –14 given on the next page shows the causes of the shifts in occupations of the sons from those of their fathers' occupations. It is clear from the table that out of the total of 89 persons who have shifted from their fathers' occupations, 43·8 per cent have done so because of force of circumstances and 24·7 per cent because of their education.

TABLE III—14

SHOWING THE OCCUPATIONAL MOBILITY AND CAUSES OF CHANGE

CASTE	No. of H. Hs.	No. of persons who changed father's occupation	Causes of change		
			Voluntary	Forced by circumstances	Education
Jat	37	17	10	2	5
Jatia	24	6	6	...	...
Brahmin	17	13	6	1	6
Bhangi	16	12	12	...	...
Chamar	11	10	...	10	...
Dhanak	9	6	2	4	...
Mali	7	4	2	2	...
Khati	5	11	...	4	7
Lohar	4	1	...	1	...
Meo	4	...	...	...	...
Baniya	3	4	...	...	4
Nai	3	1	1	...	...
Jhimmer	2	2	...	2	...
Ahir	2	1	...	1	...
Dhobi	1	1	...	1	...
Kumhar	1	...	...	...	...
Sonar	1	...	...	...	...
Total	147	89	39	28	22
Percentage		100·0	43·8	31·5	24·7

TABLE III—15

SHOWING THE ASSOCIATION OF SECONDARY OCCUPATIONS WITH PRIMARY OCCUPATIONS OF THE WORKING FORCE

Primary occupations	Working population	Number of persons with secondary occupations									Total	
		Owner cultivators	Rent receiver	Tenant cultivators	Agricultural labour	Artisan	Trade	Transport	Service	Milk selling	Number	Percentage
Owner cultivator	108	...	...	...	...	...	...	...	...	39	39	39·8
Rent receiver	...	...	...	...	...	...	...	...	...	...	...	...
Tenant cultivator	1	...	...	...	...	...	...	...	...	...	...	...
Agricultural labourer	46	...	...	...	...	3	...	...	...	13	16	16·3
Artisan	23	4	...	...	7	...	...	...	1	3	15	15·3
Trade	2	...	...	...	...	...	...	...	...	...	...	...
Transport	4	...	...	...	...	...	...	...	...	...	...	...
Service	75	8	13	...	...	...	...	...	...	7	28	28·6
Total	259	12	13	...	7	3	...	...	1	62	98	100·0
Percentage		12·2	13·2	...	7·1	3·1	...	...	1·1	63·3	100·0	...

ASSOCIATION OF SECONDARY OCCUPATIONS WITH PRIMARY OCCUPATIONS OF THE WORKING FORCE

According to the definition that we have adopted a primary occupation signifies that occupation from which a person derives his main source of income and secondary occupations refer to those occupations which serve as supplementary sources of income. The data regarding the association between the secondary and primary occupations is given in table III—15.

The table shows that out of the total of 259 working population, nearly three-fourths i.e. 62·2 per cent depend upon primary occupations and only 37·8 per cent have secondary occupation or occupations to supplement their income.

It can also be noted that out of 98 workers who were found to be engaged in secondary occupations nearly three-fourths i.e. 62 or 63·3 per cent were associated with milk selling, followed by 13·2% with rent receiving, 7·1 per cent with agricultural labour, 3·1% with artisan work and 1·1 per cent with service.

Further, we find different forms of associations between the primary and secondary occupations among the workers. For example, the maximum number of owner cultivators and agricultural labourers have milk selling as their secondary occupation, the artisans like the weavers and the *Lohars* have agricultural labour and the service-men have owner cultivation and rent receiving as their secondary occupation.

AGRICULTURE

Although the dependence of the villagers on agriculture has declined considerably over the last decade (i.e. 1951-1961) yet it continues to occupy a predominant position in the economy of the village. This is obvious from the fact that 56·5% of the village population is still deriving its means of livelihood from agriculture. Here, it is proposed to study some of the salient features of agriculture in the village.

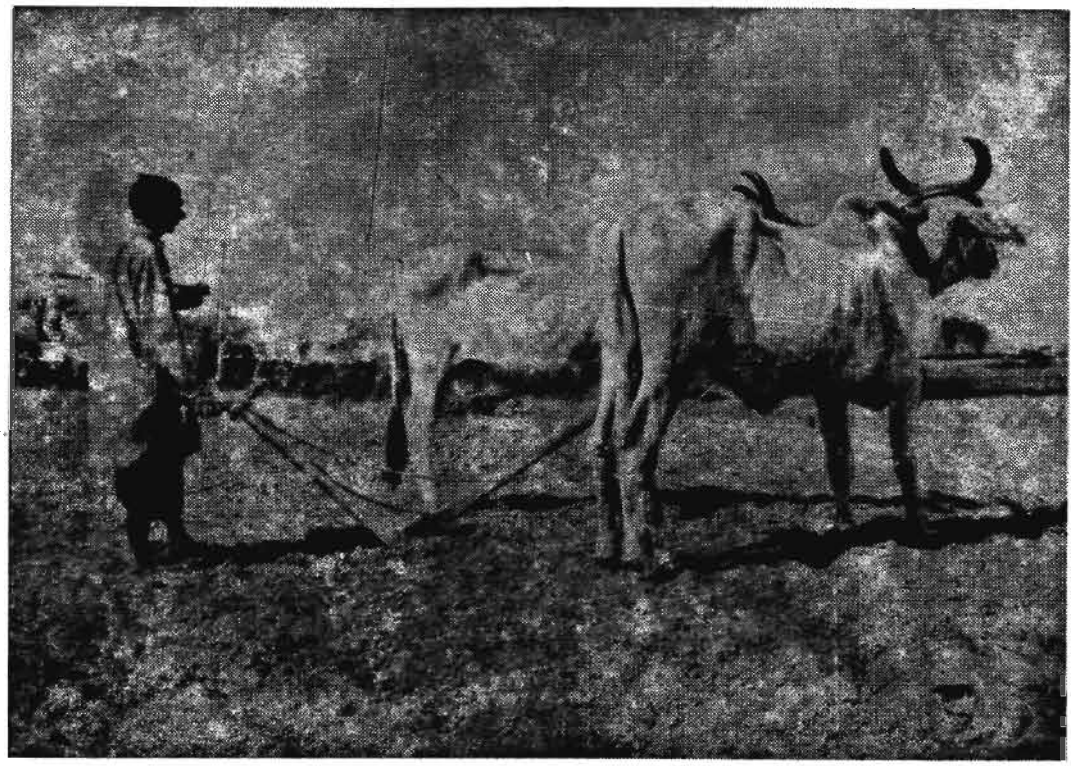
FARMING PRACTICES

Farming practices can be studied under three heads, namely, sowing operations, harvesting operations and winding-up operations.

Sowing Operations

Before sowing seeds the land is thoroughly tilled and before tilling the land different varieties of manures such as cow-dung, green manure, chemical fertilizers etc. are used depending upon the type of soil and nature of crop to be sown. The land is tilled with the help of a plough or tractor. The plough (wooden or iron) is owned by almost all the agricultural households. Tractors are owned by only two households whose land holdings are 200 and 180 *bighas* respectively in the village who besides tilling their own land, give them on rent also to others for the same. After a thorough tilling the land is levelled by a roller called *mehra* or *maiz*. After levelling the entire field it is divided into small plots called *halai*. While making small plots water channels are also carved out for watering the land.

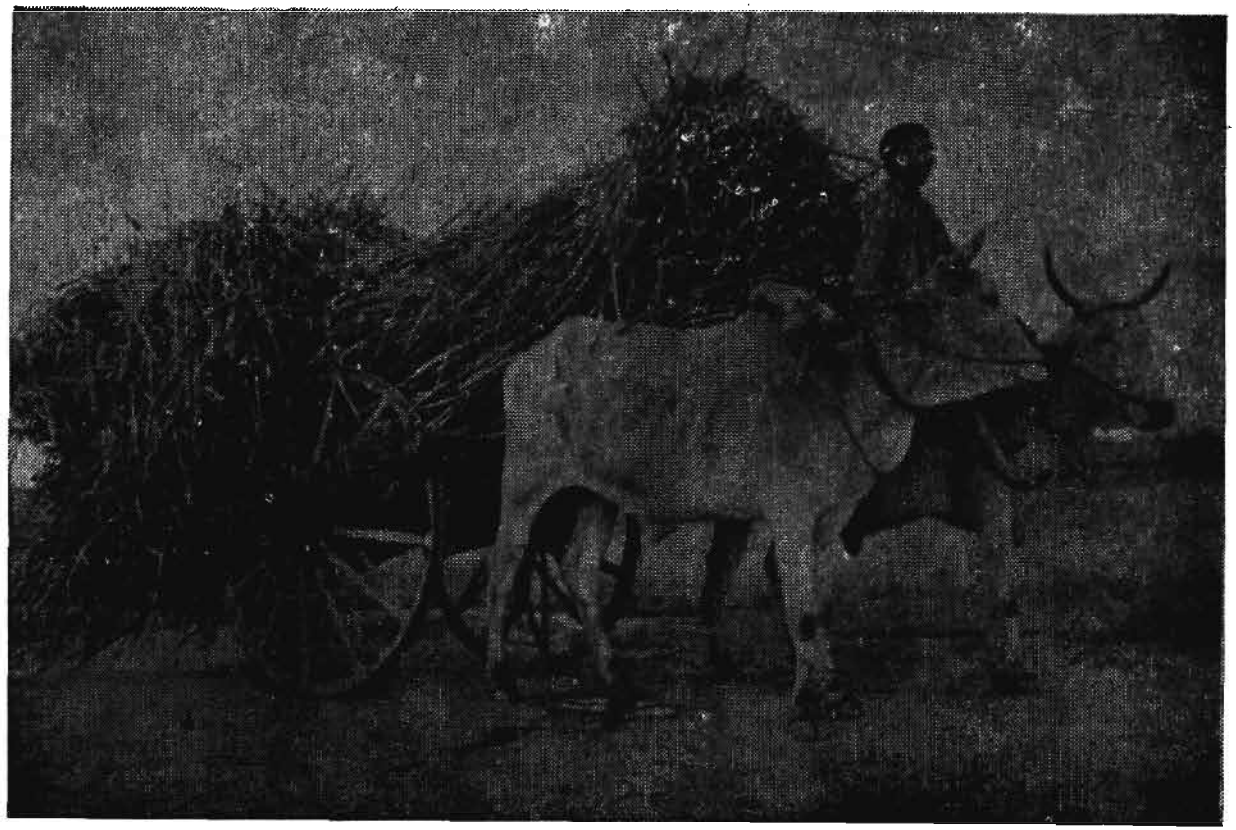
Two crops viz., *kharif* or *sawani* and *rabi* or *asari* are grown during an agricultural year. In *kharif* are sown crops like *jowar*, *bajra*, maize, *gowar*, sugarcane etc. and in *rabi* crops like wheat, gram, *gochani*(mixture of wheat and gram), barley, pulses and oilseeds are sown.



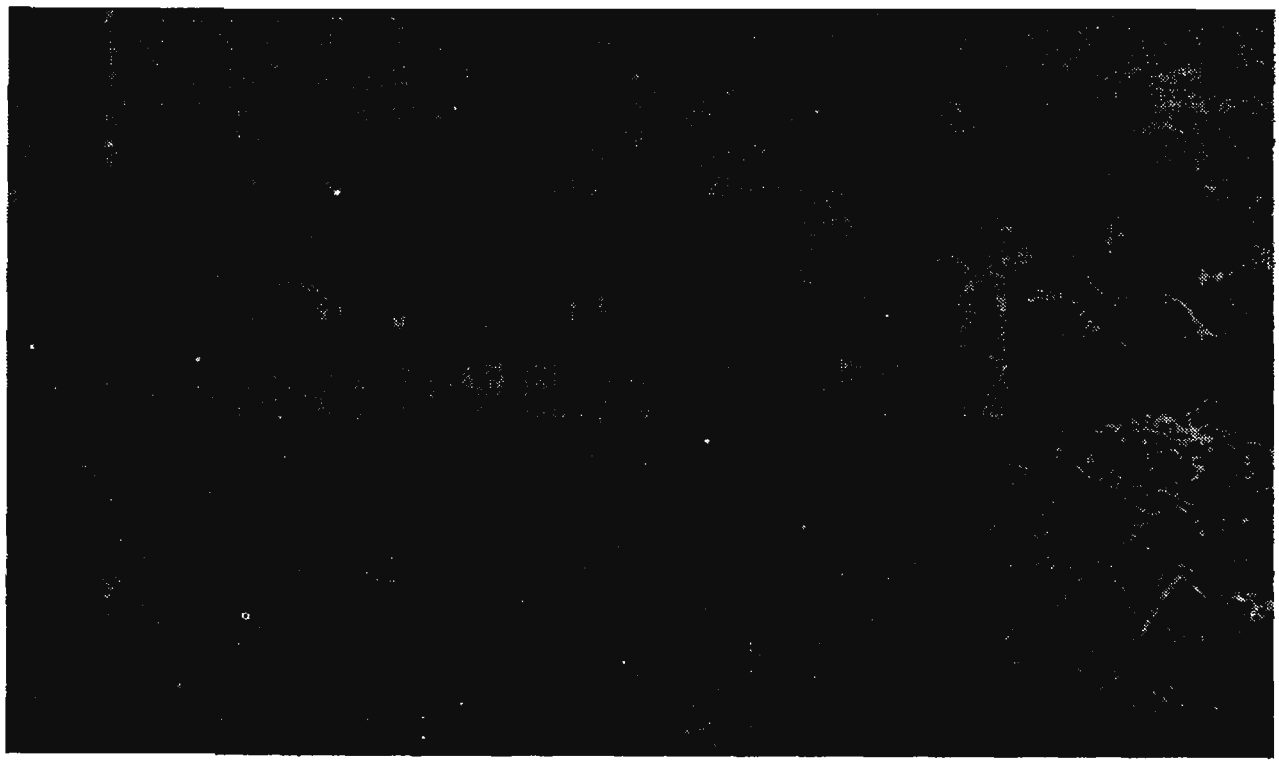
A farmer at the plough tilling land



Threshing operations are being carried out at the Pair



A Jat bringing sugarcane from the fields to the Kohlu (cast-iron crusher) on a bullock-cart



Sugarcane is fed into the cast-iron crusher



Sugarcane juice is thickened to make Gur by boiling it in large iron pans

Sowing of the *kharif* crops begins in the month of *Asadh-Sawana* (July and August) and of the *rabi* crops in the months of *Asvina-Kartik* (October and November).

While discussing sowing operations, the practice of crop rotation may also be mentioned. In order to maintain the fertility of the soil, the practice of crop rotation i.e. sowing of crops alternatively is adopted. For example, the piece of land which was used for the cultivation of wheat in the *rabi* crop season would be used for the cultivation of maize or *gowar* or else left fallow in the *kharif* crop season. Some big land owners who can afford to leave a part of their land fallow, do so during one agricultural season and cultivate the land during another season.

Further, the distribution of land for the cultivation of various crops depends upon the fertility of soil and the type of crop. For example, in the *rabi* crop season, wheat is sown on the most fertile land, *gochani* (mixture of wheat and gram) on the lesser fertile land and gram on the still less fertile land. Similarly, under the *kharif* crop season, the most fertile land is used for the cultivation of sugarcane and the next best fertile land for the cultivation of *jowar*, *gowar* etc.

As regards the sowing of cereals, there are two methods of sowing seeds. Firstly, the seeds may be thrown in the field at random when the soil is quite moist. This method is known as *bakherna*. Secondly, these may be dropped through a *berna* (pipe) attached to the plough. Besides the discussion of sowing methods regarding various cereals like wheat, gram, *bajra* etc. the sowing of gochani--a mixed crop of wheat and gram may be briefly explained. As mentioned earlier, this crop is sown on the land which is not fertile enough to prove good for the cultivation of wheat. For example, a land which is used for the cultivation of *jowar* or *bajra* in the *kharif* crop season is mostly used for the cultivation of *gochani* in the *rabi* crop season. In sowing *gochuni*, seeds of wheat and gram are mixed and sown in the same manner as discussed regarding other cereals.

As regards sowing of sugarcane, the land is first of all tilled 10 to 12 times and then small pieces of sugarcane, one foot in length called *poree* (पोरी) are fixed into the field in rows. These are fixed in such a manner that every alternative row is left vacant. Now the land is levelled with the help of *maira* (roller). After a month, the land is scraped with a *khurpa* so as to bring the top of these pieces of sugarcane on the surface. It may be mentioned that these are not sown every year to get sugarcane crop. This is because while harvesting the crop its roots are left in the land. The pieces of sugarcane once sown continue to give sugarcane crop for 3 to 4 years.

Weeding is done to remove bushes, weeds, grass etc. that grow along with the main crop and sap the fertility of the soil. This is done from time to time with the help of a *khurpa* or *phawla*.

Harvesting Operations

The harvesting of the *rabi* crop starts in the month of *Chaitra-Vaisakha* (April) and of the *kharif* crop in the month of *Asvina-Kartik* (October-November). The first step in harvesting is the cutting of plants and tying them into small bundles known as *gath* or *pulli*. These bundles are then stacked at a place called *pair* (पैर) The bundles are then opened and the crop is placed in suitable quantities on hardened earth and bullocks are made to walk over them in a circle to separate the corn

stalks from the stems. This process is known as *gahana* (threshing). The process is repeated until the whole of the crop has been thrashed. Now the corn stalks and the stems are gathered at one place and the next process of winnowing (*barsana*) starts. The corn stalks are put in a *chajj* (winnower) and are thrown downwards from a height of about 10 feet in the air while standing on a *teepoy* (three legged stool). The whole process is repeated again and again till the grains are separated from the chaff. This practice is adopted in case of all cereals including *gochani*. As regards sugarcane crop it is harvested and tied into small bundles and carried to the *kohlu* (cane crushing machine) on bullock-carts. Now the sugarcane is fed into the crusher and sugarcane juice is prepared. This juice is thickened to make *gur* by boiling it in large iron pans.

Winding-up Operations

After harvesting of the crop, the agricultural produce that has to be kept for self-consumption is carried home on bullock-carts and stored in an utensil called *thekka* which is generally kept in a *kotha* - an interior room towards the back side of the residential house. The chaff is stored in *boongas* which are constructed near the *pair* where threshing operations are carried out. Marketable agricultural produce is carried loose or in gunny bags on bullock-carts to the market from the fields direct.

ORGANISATION OF MANPOWER

In almost all agricultural operations except ploughing all adult members of the household, including females, work together. The role of females in carrying out agricultural operations is as important as that of male members. Apart from carrying meals for the male members of the family to the fields, they take active part in the agricultural operations. Their role is mainly confined to weeding, harvesting and winnowing operations. While carrying on agricultural operations, the services of the agricultural labourers are also hired when the work is more than the members of the household can cope with especially at the time of ploughing, harvesting and threshing operations. In return for their services, agricultural labourers get one bundle of crop of every 20 such bundles as payment in kind or Rs. 2/- or Re. 1/- plus meals per day as cash payment.

Mostly the agricultural households carry on their farm operations independently. It is interesting to note that cases are not rare where after the death of the father the joint family has been divided into many households but the agricultural operations are still carried on collectively.

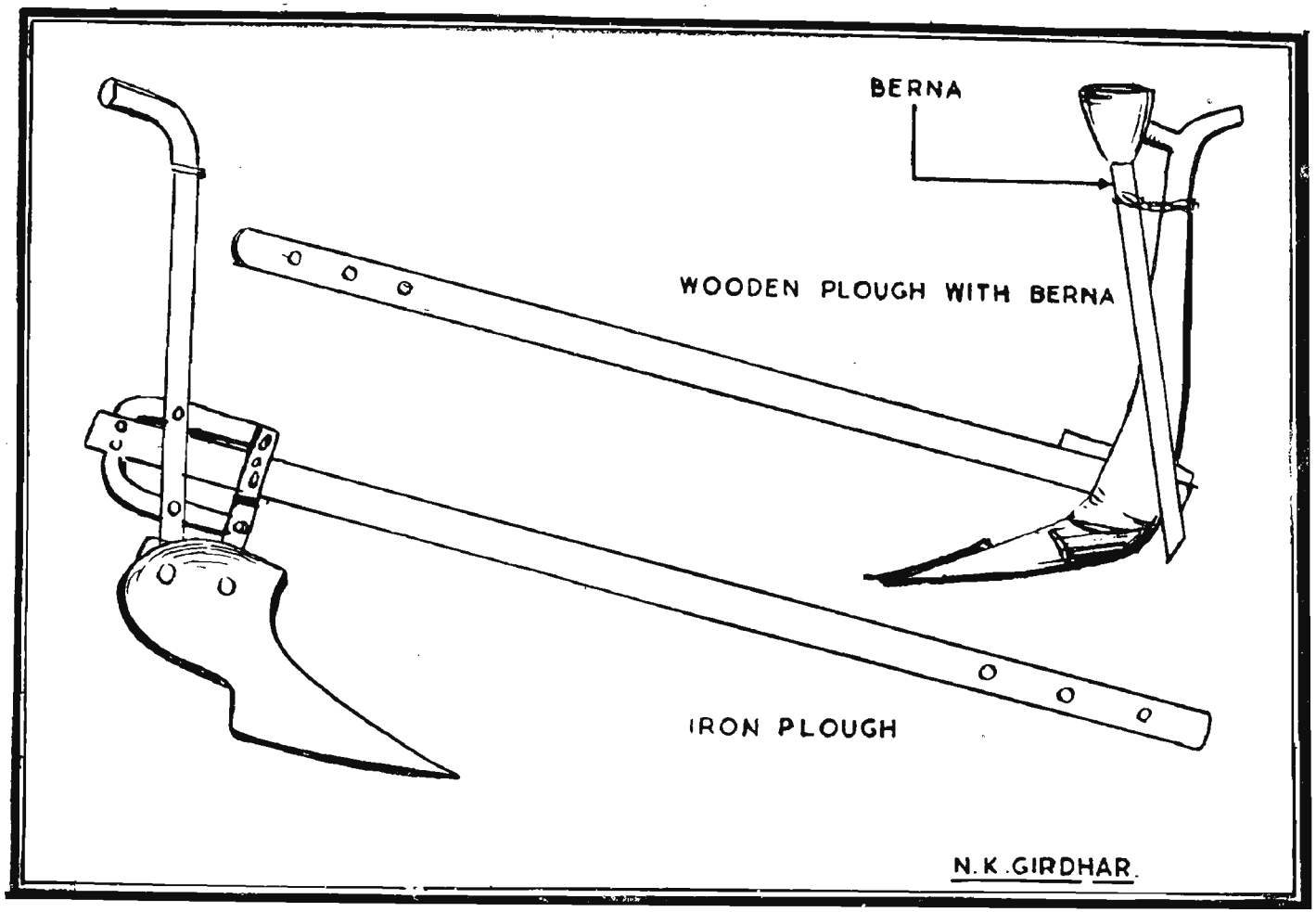
TOOLS AND IMPLEMENTS

There are some indispensable tools and implements required for cultivation of land. These are the plough, spade, scraper (*khurpa*), sickle (*dranti*), *maij*, roller (*kulhani*), *nai*, bullock-cart and the mechanical chaff-cutter. A brief description of each one of these is given below.

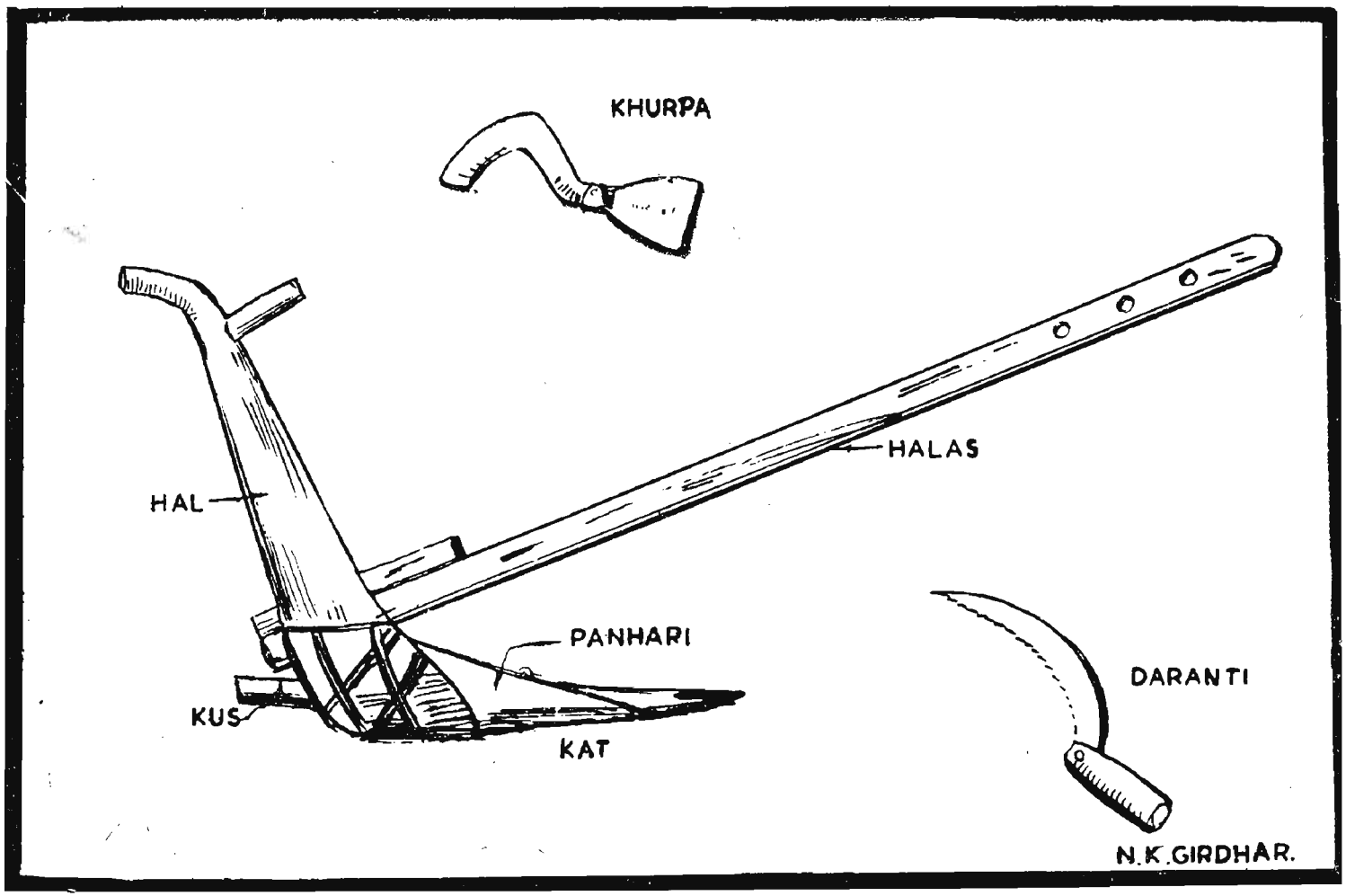
Plough

The plough is of two types namely iron plough and wooden plough. While the iron plough is used only for tilling land, the wooden plough is used both for tilling and sowing seeds with the help of *berna* (pipe). It is the wooden plough that is most commonly used in the village.

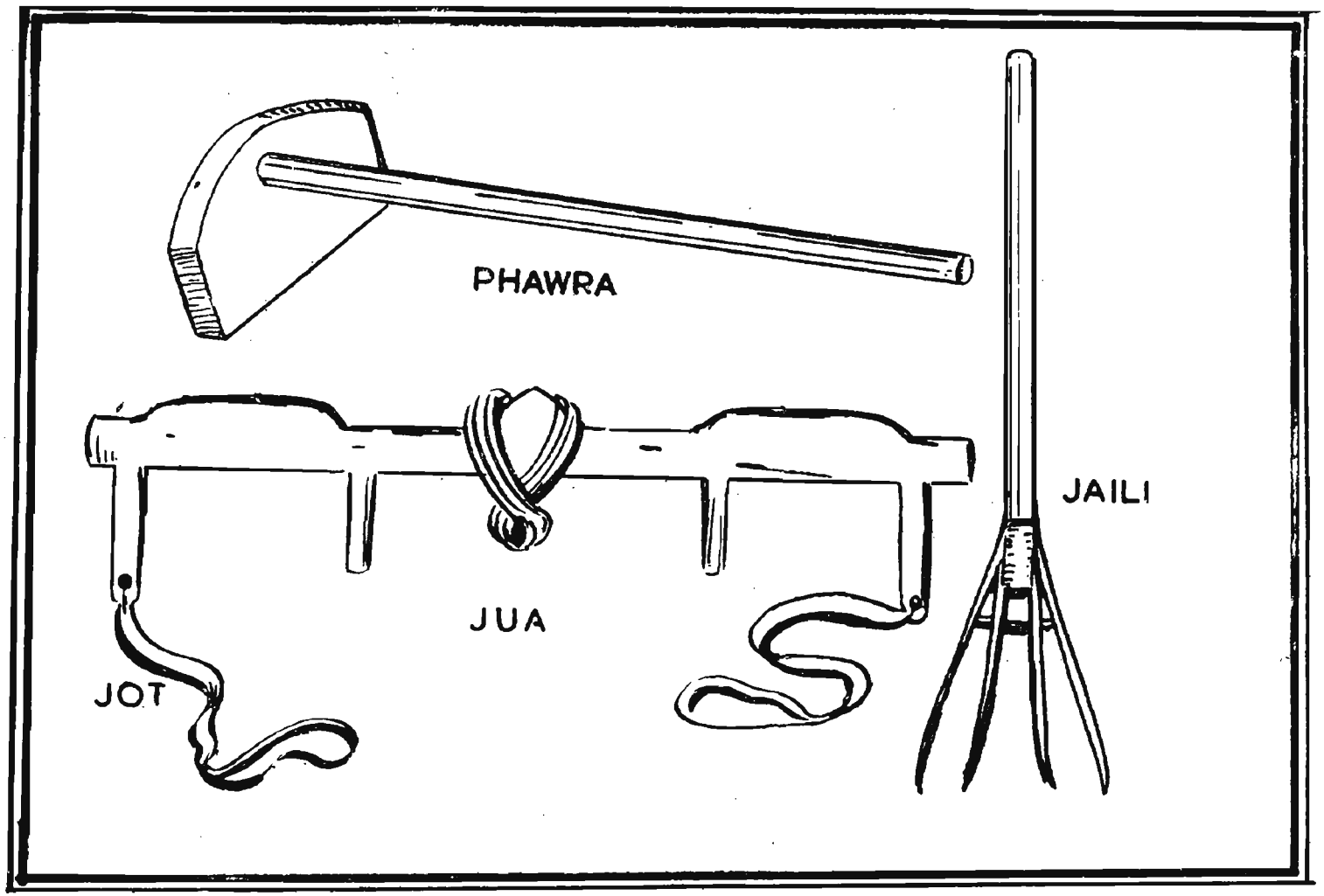
AGRICULTURAL IMPLEMENTS



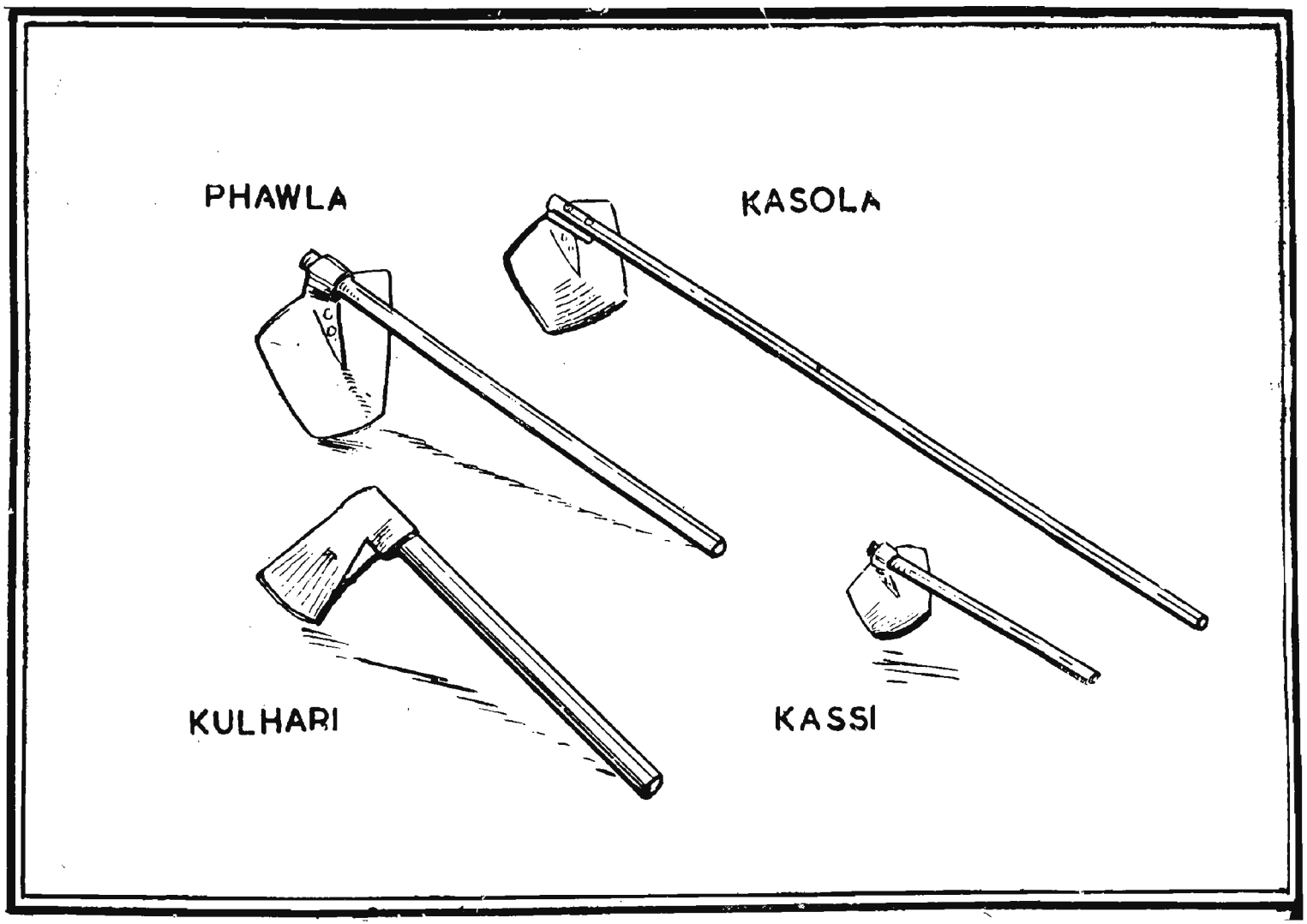
AGRICULTURAL IMPLEMENTS



AGRICULTURAL IMPLEMENTS



AGRICULTURAL IMPLEMENTS



There are seven parts of the wooden plough which are given below:

1. *halas*
2. *kat*
3. *panhari*
4. *kus*
5. *hal*
6. *orna*
7. *jua*

The *halas* is a wooden beam which is fixed in the hand of the plough called *hal*. The *kat* is a triangular iron frame which is fixed on a triangular wooden piece called *panhari*. The *panhari* is further fixed into the hand (*hal*). The *kus* is an iron bar with pointed end which passes through the handle and its pointed end reaches at the other end of the *halas*. The *hal* is the handle of the plough. The *orna* or *berna* is a sower used for dropping seeds into the soil. The *jua* is the wooden yoke.

It may also be mentioned that tractors are used for cultivation of land in the village. There are two tractors in all which are used by their owners and are also available to others on hire. There are three types of plough which are used in the tractor namely (i) the plough used for tilling hard and barren land, (ii) Disc harrow used for sowing and threshing of wheat crop and (iii) the cultivator used for tilling land for all types of crop cultivation.

Spade

The spade is of two types, the one on which iron blade is fixed in the end of the wooden rod and the other which is entirely made of wood. The former is called *phawla* and the latter *phawra*. While the *phawla* is used for digging earth and levelling the uneven land, *phawra* is used mostly for collecting cowdung in the cattle-shed. Further there are two more kinds of spades with iron blades known as *kasola* and *kassi*. The *kasola* is used for weeding purposes and the *kassi* for digging land in shallow depths.

Axe (*Kulhari*)

An axe is used for cutting wood for various agricultural and domestic purposes.

Jaili

The jaili is a fork-shapped implement with iron nails and wooden handle used for collecting dry fodder at one place.

Scraper (*Khurpa*)

A scraper is used for cutting grass and weeds grown near the plants.

Sickle (*Daranti*)

A sickle is used for cutting crops.

Maiz.

A *maiz* is a rectangular log, 4 feet in length and $1\frac{1}{2}$ feet in width and is used for destroying the grass.

Roller (*Kulhani*)

This is a roller made of stone. When the land is turned into hard moulds after the rains, the *kulhani* is used to crush them.

Nai

It is a small plough used for tilling land in shallow depths.

Bullock-cart

Bullock-cart is a means of transport for all agricultural operations which is used by all agricultural households in the village. It is a two wheeled vehicle driven by two bullocks. A cart can carry 30 to 35 maunds of load.

Mechanical Chaff-cutter

Recently, the mechanical chaff-cutter has become common in the village. Its use has reduced man's labour in preparing fodder for the animals.

Our study of the tools and implements shows that there is no marked change in their use from the traditional pattern. The reason for this is lack of capital and poverty and apathy on the part of the villagers for a change in their methods and techniques for cultivation of land.

VILLAGE INDUSTRIES

Traditionally, the *Chamars*, *Jatias*, *Kumhars*, *Dhanaks*, *Lohars* and the *Khatis* are associated with shoe-making, pottery, weaving blacksmithy and carpentry respectively. Most of the households who are still engaged in these activities belong to the economically poorer sections of the village population.

The table given below shows the strength of households and the persons engaged in the village industries.

TABLE III—16

SHOWING THE DISTRIBUTION OF HOUSEHOLDS AND PERSONS ENGAGED IN VILLAGE INDUSTRIES

Name of industry	No. of households	No. of persons dependant on such industries	Percentage of the total
Weaving	6	41	35·7
Blacksmithy	5	39	33·9
Shoe-making	5	22	19·1
Pottery	1	5	4·3
Carpentry	1	8	7·0
Total	18	115	100·0



A mechanical chaff-cutter



A woman of Dhanak-Julaha family preparing the thread to be used in the loom



One of the weavers at his loom

It is clear from the table that out of 147 households, only 18 or 12·2 per cent are engaged in village industries. Of the 18 households representing such industries, 6 are engaged in weaving, 5 in blacksmithy, 5 in shoe-making, one in pottery and one in carpentry. Further, of the total of 115 persons dependent on these industries, weaving supports 35·7 per cent, blacksmithy 33·9 per cent, shoe-making 19·1 per cent, pottery 4·3 per cent and carpentry 7·0 per cent. A brief study of each of these industries would be useful.

Weaving

Out of the total of 9 *Dhanak* households, only 6 are engaged in weaving industry as their primary occupation. As weaving does not provide whole-time employment, almost all the workers engaged in weaving also work as agricultural labourers to supplement their incomes. Each one of the weavers has installed his *khaddi* (handloom) either in his residential house or in the open compound of his house. The weavers in the village make coarse cloth like *khes, khadi* and *gârha* etc. on orders from their customers. The raw material required in manufacturing such a cloth is either supplied by the customers or is purchased direct by the weavers themselves from Narela or Bawana markets. In return for these services rendered to their customers, they get either cash (Rs. 2·50 per seer of yarn woven) or corn of equivalent value at the time of harvesting of the crops. It is rarely that these weavers do this work for the outsiders. Their approximate monthly income from this source comes to Rs. 60/-.

The tools and implements used by the weavers are traditional and outmoded. These are *khaddi* (handloom) *bahana* (brush), *nall* (shuttle), *charkha* (spinning wheel) and a number of small bamboo sticks. The total investment required to start a weaving industry does not exceed Rs. 150/-.

Technique of Weaving

The technique of weaving cloth can be studied under two broad heads viz. (a) preparation of yarn and (b) weaving of cloth.

Preparation of Yarn

Cotton is spun to make yarn in almost all households in the village by the ladies with the help of a *charkha* (a spinning wheel). The yarn is known as *tagga* or *soot*. Now, by tying the thread on two wooden poles starch is applied on it with the help of a *bahana* (brush). Then the thread is left in the sun for one or two days to dry up and to become stiff.

Weaving of Cloth

Once the yarn has become stiff, it is revolved round two small bamboo sticks. These sticks are fixed in the earth in such a manner that two of these called *dhokana* and *manja* stand 15 or 20 feet apart and in between stand pairs of such sticks (called sar) facing each other. The process of revolving the yarn around the sticks is called *tana*. Then the revolved thread (warp) is fixed on the loom. Now, the weaver while sitting on his seat moves the *hatha* (handle) to and fro and shoots the thread of the woof between the thread of the warp with the help of a *nall* (shuttle) for weaving cloth.

Shoe-Making

Shoe-making is the traditional occupation

of the *Chamars* and the *Jatias*. Although there are 35 households belonging to these castes in the village, only 5 of them are engaged in shoe-making. Three of them have opened their work-shops at Narela and the other two work in the village to meet the local requirements. The shoe-makers make *juties* (pump shoes or unlaced shoes) which are a common footwear both for men and women in the village. As regards the repairs of these footwears, this is done by the two *Chamar* households in the village. In return for their services, they get an annual payment of one maund of corn from each of their *jajmans* at the time of harvest and some gifts at the time of marriage. The payment is generally made on the mutual understanding of the *Chamars* and their *jajmans*.

The tools and implements used by the shoe-maker are *teepaya* (an iron stand with three legs), *santh* (iron hammer), *rampi* (iron blade with wooden handle), *katanni* (iron needle with wooden handle), *jamur* (a pair of tongs with round corners), and *pharepa* (a piece of rectangular wood).

Blacksmithy

Blacksmithy is the primary occupation of all the *Lohars* and one Muslim household in the village. The village blacksmith is indispensable for meeting both agricultural and domestic requirements. He manufactures tools and implements like the plough, *phawla*, *katli*, *khurpi*, *daranti*, etc. for agricultural purposes and *karhai*, *chhalni*, *karchi* and *chimta* etc. for domestic purposes.

These *Lohar* households offer their services to their respective *jajmans*. In return for their services, they get an annual payment in kind which is generally one maund of corn and 2 to 4 maunds of fodder from each of their *jajmans*.

The tools and implements used by the blacksmith are simple and primitive. He generally uses hammer, wedge, fork, oven and bladder pump (*gonkni*) in performing his functions.

Pottery

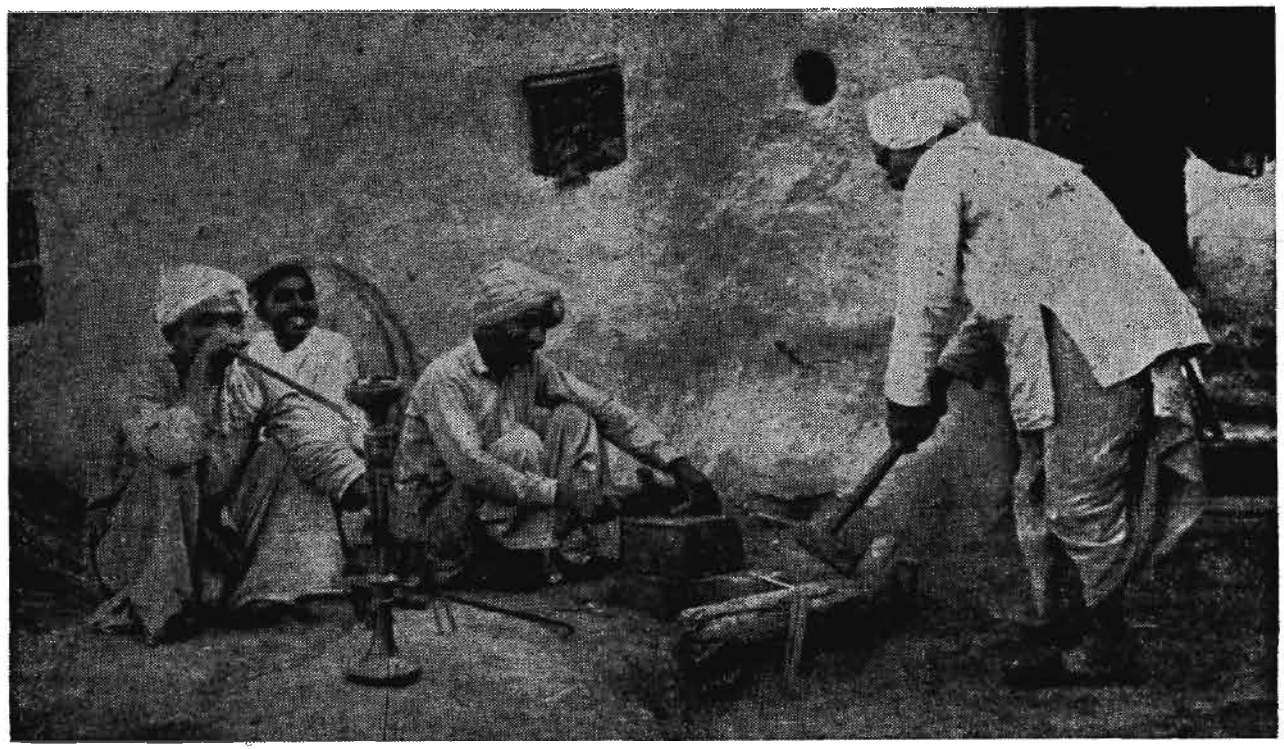
Pottery engages the sole *Kumhar* household in the village. The potter makes earthenwares like *ghara* (pitcher), *handia*, *kullarh* (tumbler), plate and *chilam* etc. to meet the domestic requirements of the villagers. He supplies these earthenwares to his *jajmans* and gets in return about one maund of corn at the time of harvest from each of his *jajmans*.

As pottery does not provide employment for the whole year, so the *Kumhar* (Potter) does the work of carrying load on donkeys as his secondary occupation from which he makes approximately Rs. 40/- per month.

The tools and implements required for this industry are few and simple. Three main tools are needed namely a stone wheel with a hole in the centre, an iron axle and a wooden stick. The stone is wheel called *chak* and costs Rs. 15/-. The iron axle is fixed into the earth and on it rests the stone wheel. This axle is about one foot long and costs Re. 1/-.

There are three stages in making earthenwares as given below.

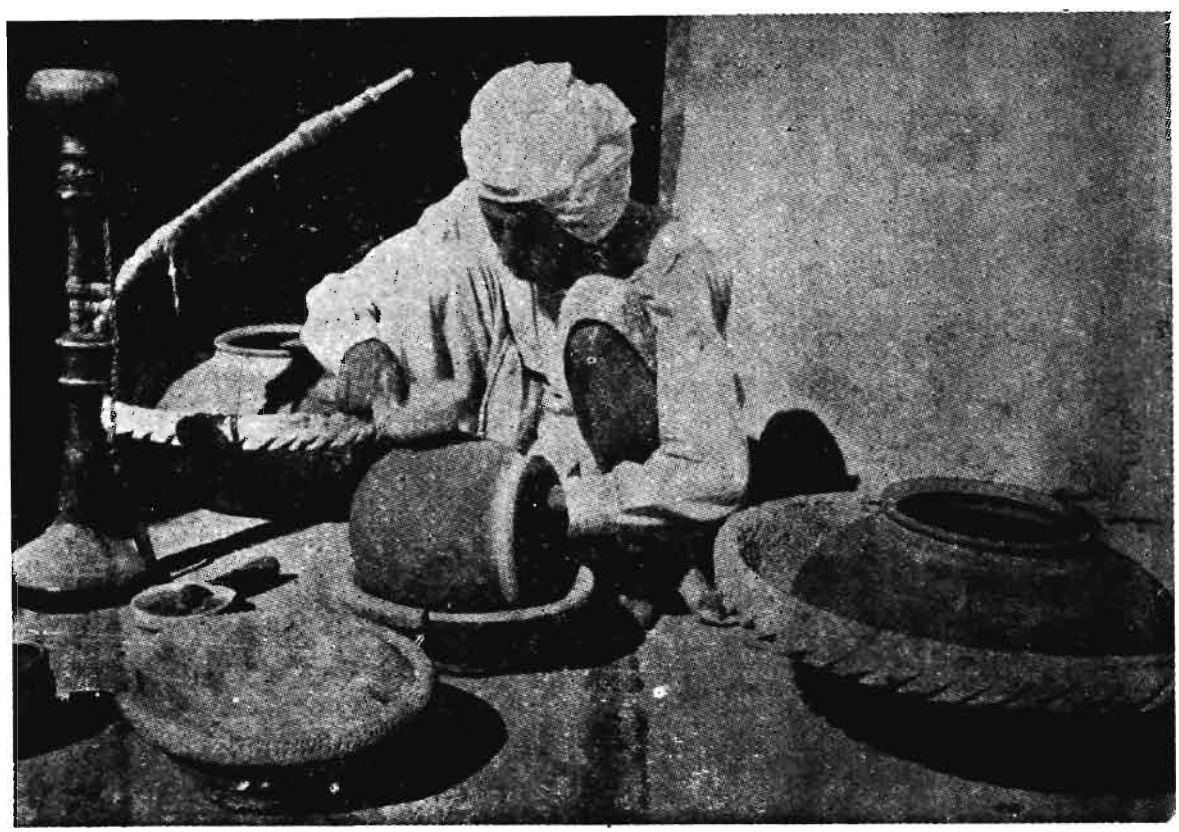
1. Preparing the loam.
2. Making the pot.
3. Burning the pot.



The village Blacksmith



The wife and children of a potter preparing loam for making earthenwares

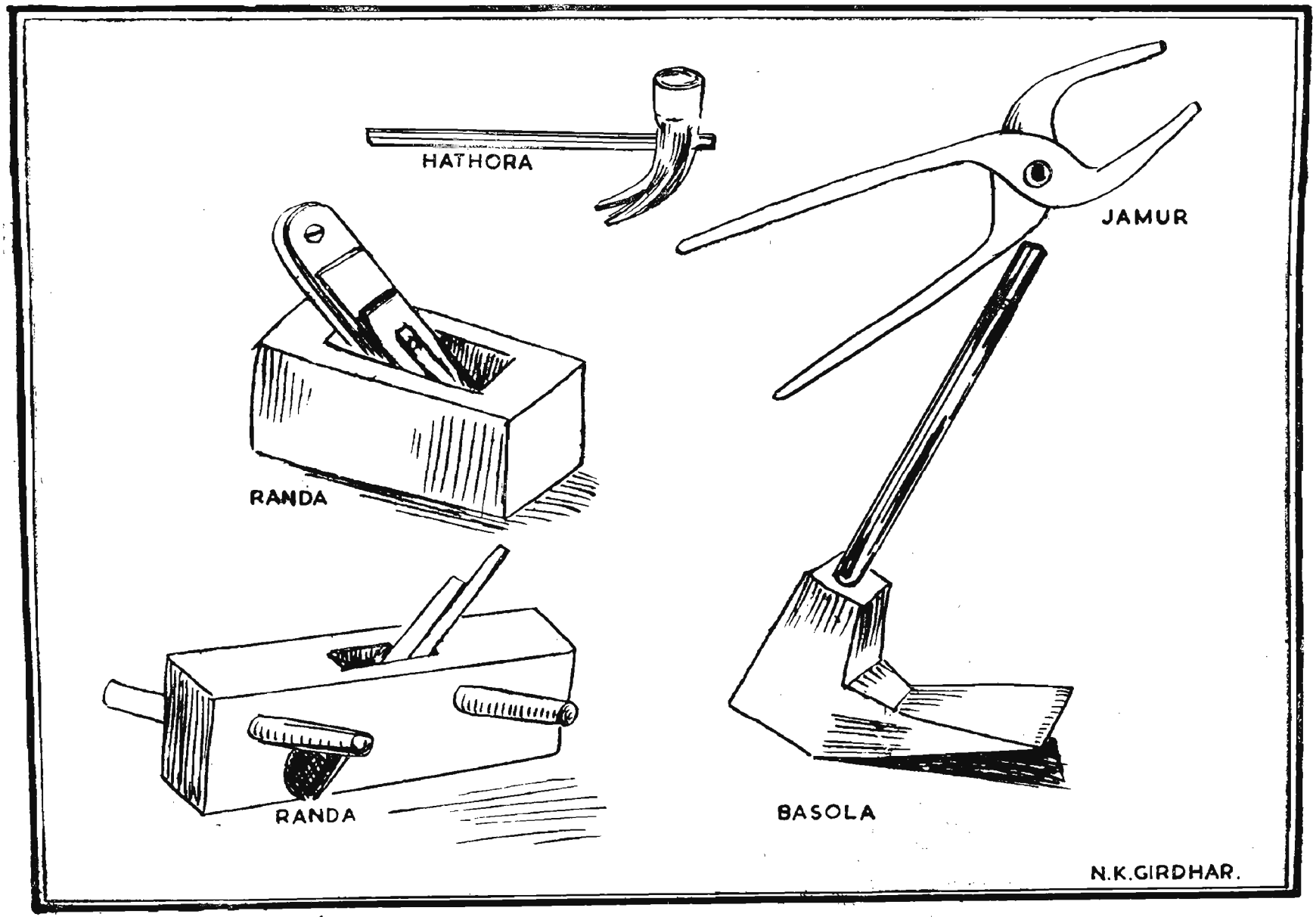


The village potter preparing pots for his Jajmans

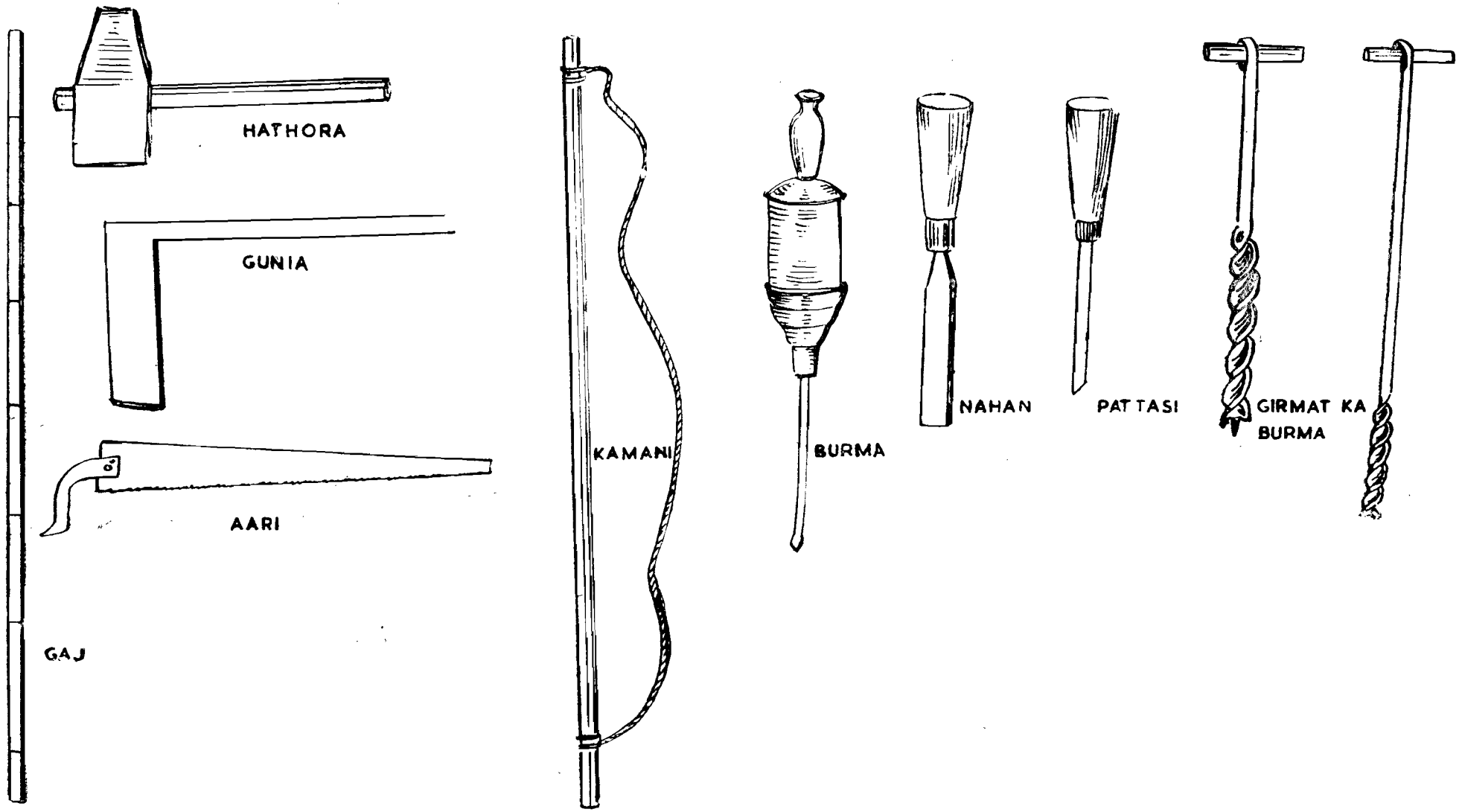


The village carpenter at his work

TOOLS AND IMPLEMENTS USED BY CARPENTERS



TOOLS AND IMFLEMENTS USED BY CARPENTERS



N K GIRDHAR

Preparing the Loam

First of all earth is dug out from the nearby pond and brought on donkeys. The earth thus brought contains some clods. Now, logs of wood are used to break these until the whole of the earth turns into uniform powder. Once uniformity is attained it is soaked in water for 24 hours. Then the clay is kneaded and the loam is prepared for making the pot.

Making the Pot

The potter puts a lump of loam in the centre of the *chak* (stone wheel) and rotates it with a wooden stick till it gets momentum. Then he applies his hands and fingers in moulding the clay into various types of pots.

Burning the Pot

When the pots have been prepared as above, they are kept in the sun to dry up. After they are dried up, they are collected and put in a pit which is called *bhatti*. The pit is filled with lot of fuel and the top of it is covered with cowdung cakes and pasted with mud plaster. Then, the fuel is set on fire and it is allowed to remain so for three or four days till the whole of the fuel is consumed and pots fully burnt after which they are taken out of the pit (*bhatti*) with good care. The pots are now ready for use.

Carpentry

Carpentry is the traditional occupation of the *Khatis*. Although there are 5 households belonging to this caste in the village, only one of them is engaged in it. The carpenter manufactures and repairs doors, thresholds, cots, stools etc. for domestic purposes and parts of wooden plough, bullock-cart, *phawra* etc. for agricultural purposes. While for repair work he gets an annual payment in kind viz. one maund of corn and 2 or 4 maunds of fodder from each *jajman*, for manufacturing different articles he gets cash payment equivalent to the worth of the article. His monthly income comes to Rs. 60/- approximately.

The tools and implements used by the carpenter are *hattora* (hammer), *randa* (an instrument to smoothen surface of the wood), *gaj* (measure), *aari* (saw), *burma-kamani* (borer), *patari* (small iron blade with wooden handle), *nahan* (broad iron blade with wooden handle), *girmat-ka-burma* (a type of borer to make big holes), *parkar* (compass), *jamur* (a pair of tongs with round corners), *gunia* (a type of measure), iron rod and *basola* (axe).

COMMERCE AND TRADE

The commerce and trade of the village is confined to shop-keeping, milk-selling and money-lending. While for some of the households in the village, these trades are primary occupations, for others these are secondary sources of income. While shop-keeping and money lending are mainly carried on by the *Baniyas*, milk selling engages almost all the households in the village owning milch cattle. A brief description of the different commercial activities is given below separately.

Shop-Keeping

There are three shops in the village ; two of them are run by the households of the village and one by an outsider. Of the two households of the village engaged in shop-keeping, one is a *Baniya* and the other is a

Brahmin. To the *Baniya* shop-keeping is a primary occupation and to the *Brahmin* it is a secondary source of income.

The shop-keepers only supply commodities for domestic requirements, e. g. food-grains, wheatflour, sugar, spices, oil, tobacco, *bidi*, cigarette, soap and fodder. Most of the commodities that the shop-keepers supply to the villagers are brought from Narela and Bawana markets. But the shop-keepers by themselves also buy some of the food-grains from the villagers at the time of harvest and store them for future sale. The purchases of other commodities for sale are made weekly or fortnightly.

Money-Lending

Most of the households belonging to the socially and economically higher castes of the village are carrying on the business of money lending. It may be mentioned that a large number of villagers depend upon these indigenous bankers like *Baniyas* and friends and relatives. As much as 73·7 per cent of the total loans of the villagers have been provided by them. The loan is provided for various purposes and the rate of interest charged by them varies from 18 per cent to 36 per cent per annum depending upon the credit of the borrower and urgency of his requirement.

Milk-Selling

Milk-selling is mainly taken as a secondary occupation by most of the households who keep milch cattle in the village. Of the total of 147 households 65 or 44·2 per cent are engaged in the business of milk selling. There are four licensed milk-vendors who come from Narela, collect milk from the villagers and carry it to Delhi for sale. The milk is sold by the villagers at the rate of Rs. 16/- to Rs. 17/- per maund in winter and Rs. 20/- to 23/- per maund in summer.

INCOME AND INDEBTEDNESS

Income

The assessment of incomes involves many formidable obstacles in a rural economy. The large agriculture dominated sector makes the calculation of income extremely intricate and complex. Also, there is a big unorganised sector which exhibits the characteristics of a non-monetised economy where a large portion of the output does not come into the market. A major portion of the total output is either consumed by the producer or exchanged for other commodities or services. Further, the farmers are not sure of the exact quantity and value of the product they produce. This is because of the non-maintenance of accounts and records. One more problem that makes the assessment quite difficult is the under-reporting of income by the villagers. They are over-ridden by the psychology that the interviewer might harm them.

Keeping in view all these difficulties, our assessment of incomes of the villagers has not been very accurate and has therefore to be taken with certain limitations. Our income

TABLE III—17

SHOWING THE INCOME ESTIMATES (IN RUPEES) AND THE SOURCES OF INCOME

Occupation	No. of H. Hs.	Agricultural income	Milk selling	Agricultural labour	Artisan	Trade	Service	Total	%
Owner cultivator	61	4,525	2,058	...	45	50	2 387	9,065	57·9
Tenant cultivator	2	73	...	...	...	...	...	73	0·5
Agricultural labour	37	...	655	1,477	...	...	325	2,457	15·7
Artisan	17	49	290	35	547	...	165	1,086	6·9
Trade	1	...	30	...	...	50	141	221	1·4
Service	29	370	348	...	...	...	2,030	2,748	17·6
Total	147	5,017	3,381	1,512	592	100	5,048	15,650	100·0
Percentage		32·0	21·6	9·7	3·8	0·6	32·3	100·0	

TABLE III—18

SHOWING THE OCCUPATIONAL DISTRIBUTION WITH RELATION TO THE MONTHLY INCOME GROUPS OF THE HOUSEHOLDS

Occupation	0—25	26—50	51—75	76—100	101—150	151—250	251—500	500+	Total	Percentage
Owner cultivation	1	2	3	3	12	17	20	3	61	41·5
Tenant cultivation	...	...	2	...	...	...	...	...	2	1·3
Agricultural labour	2	17	1	6	9	2	...	...	37	25·2
Production other than cultivation (Artisan)	1	5	2	2	1	6	...	...	17	11·6
Trade & commerce	...	...	...	...	...	...	1	...	1	0·7
Transport	...	...	...	...	...	...	...	...	...	...
Miscellaneous & other services	...	4	2	9	6	5	1	2	29	19·7
Total	4	28	10	20	28	30	22	5	147	100·0
Percentage	2·7	19·1	6·8	13·6	19·0	20·4	15·0	3·4	100·0	...

estimates with regard to the persons engaged in cultivation relate to the gross income and not to the net income. Gross income refers to the value of the total annual produce estimated by multiplying the total annual produce with the prevailing prices. The income of the persons engaged in occupations other than cultivation have been estimated on the basis of the remuneration they get from their respective occupations.

Table III—17 shows our income estimates and the various sources of income of the total number of households engaged in different occupations. According to our income estimates, the monthly income of the total 147 households comes to Rs. 15,650/-. This gives an average monthly income per household of Rs. 106/- and per capita income of Rs. 179/- per annum.

The table further shows that out of the total monthly income of Rs. 15,650/- the maximum i.e. 32·3 per cent comes from service, followed in order of importance by 32·0 per cent from agriculture, 21·6 per cent from milk selling, 9·7 per cent from agricultural labour, 3·8 per cent from production other than cultivation (artisan) and 0·6 per cent from trade.

As regards the distribution of total income according to occupations we find that the largest share i. e. 57·9 per cent comes from owner cultivation, followed in order of importance by 17·6 per cent from service, 15·7 per cent from agricultural labour, 6·9 per cent from artisans and 1·4 per cent from trade.

On the basis of our income estimates, we have shown the distribution of total number of households according to income groups in table III—18. The table shows that 42·2 per cent of the total number of households have their monthly income below Rs. 100/- and the remaining 52·8 per cent have their income above Rs. 100/-. From this we see that 42·2 per cent of the households have income below the average income per household in the village which is Rs. 106/- per month.

Indebtedness

Rural indebtedness is one of the major causes of backwardness of our agriculture. The Indian farmer is always found over head and ears in debt. This state of affairs exists because of the very nature of his business of agriculture. He is dependent on a subsistence farming which does not provide any margin for saving to be spent on account of natural calamities which he faces from time to time. As a result of this, the farmer is in perpetual need for credit and the people of village Sanoth are no exception to this.

In our study of indedtedness it is intended to include the purpose, extent and sources of loans taken by the villagers. Due to the non-availability of data on the debt incurred in the past, it is not possible to record whether the present extent of indebtedness has been on the decline or on the increase as compared with the earlier years, but as reported by the villagers, it can be said that the debt has been increasing because of many crop failures during the last few years.

TABLE III—19

SHOWING THE CAUSES OF INDEBTEDNESS ACCORDING TO OCCUPATIONAL GROUPS

Occupational group	Causes										
	Purchase of cattle	Purchase of land	Purchase of seeds and implements	Social observances	Domestic expenses	Construction of houses	Litigation	Business	Repayment of loan	Total	Percentage of the Total
Owner cultivation	2,700	...	25,000	14,750	8,950	31,000	2,400	...	...	84,800	72·6
Tenant cultivation	...	...	...	...		...	...	...	...	...	...
Rent receiver	...	...	...	...	...	...	...	...	...	...	...
Agricultural lab.	2,470	...	...	3,650	2,920	5,150	...	1,300	...	15,490	13·3
Production other than cultivation (Artisan)	800	...	...	1,400	1,600	1,300	...	...	...	5,100	4·4
Trade & commerce	...	...	...	...	...	...	...	600	...	600	0·5
Transport	...	...	...	...	...	...	...	...	...	...	...
Service	650	...	...	750	5,500	3,700	...	...	200	10,800	9·2
Total	6,620	...	25,000	20,550	18,970	41,150	2,400	1,900	200	1,16,790	100·0
Percentage	5·7	...	21·4	17·6	16·3	35·2	2·1	1·6	0·1	100·0	...

TABLE III—20

SHOWING THE AVERAGE INDEBTEDNESS OF HOUSEHOLDS BY INCOME GROUP

Income group (in rupees) (1)	Total No. of H. Hs. in different income groups (2)	Total number of households in debt (3)	Percentage of 3÷2 (4)	Amount in debt (5)	Average per H. H. 5÷3 (6)
0— 25	4	2	50·0	950	475·0
26— 50	28	19	67·9	7,915	416·6
51— 75	10	3	30·0	2,000	666·7
76—100	20	12	60·0	9,425	785·4
100—150	28	16	57·1	13,800	862·5
151—250	30	13	43·3	19,200	1,476·9
251—500	22	10	45·5	63,500	6,350·0
500—above	5	...	...	...	...
Total	147	75	51·0	116,790	1,557·2

Table III—19 shows the causes of indebtedness according to occupational groups. It is clear from the table that the total amount of debt at the time of our survey was Rs. 1,16,790/-. As regards the causes for which the debt was incurred, the table shows that about one-third or 36·0 per cent of the total debt was taken for consumption purposes and the remaining two-thirds or 64·0 per cent for productive purposes. Under 'consumption purposes', we have grouped the loans taken for social observances, domestic expenses and litigation. Similarly, 'production purposes' include mainly the loans taken for construction of house, purchase of cattle, purchase of seeds and implements and business.

The distribution of debt according to occupational groups shows that the highest percentage of loans (i. e. 72·6 per cent) was taken by the owner cultivators, followed in order by agricultural labourers, servicemen, artisans and traders.

Table III—20 shows the distribution of debt according to income groups. It is clear from the table that out of the total number of households in different income groups, more than half of them i. e. 51·0 per cent are in debt. Further, the table shows that the average amount of debt per household is less in case of households with lower income groups and more in case of households with higher income groups.

SOURCES OF LOAN

For the purpose of analysis, the various sources of loan have been classified into four heads, namely, the *zamindars* and *Baniyas*, relatives and friends, co-operative society and the governmental agencies.

Table III—21 given below shows the distribution of debt according to the sources from which the loan is taken. It is clear from the table that out of the total amount of debt taken, three-fourths i. e. 73·7 per cent is supplied by *zamindars* and *Baniyas* and relatives and friends taken together, 23·1 per cent by the governmental agencies and 3·2 per cent by the co-operative society. This shows that to a large extent, the villagers are still in the grip of private money-lenders who generally charge exorbitant rates of interest.

The following are the rates of interest charged by these different sources :—

Source	Rate of interest
1. Private money lenders	18 to 36 per cent per annum.
2. Government (*taccavi*)	4 per cent per annum.

TABLE III—21

SHOWING THE SOURCE OF LOAN

Sources	Amount in rupees	Percentage
Zamindars and Baniyas	38,345	32·8
Relatives and friends	47,750	40·9
Co-operative society	3,695	3·2
Government loan	27,000	23·1
Total	1,16,790	100·0

CHAPTER IV

SOCIAL AND CULTURAL LIFE

DEMOGRAPHY

Population and Households

According to the household enumeration conducted by us in September, 1961, the total number of households in village Sanoth was 147 and the total population 1044. The average number of persons per household works out to 7·1. The 1951 Census gave for the village a total of 124 households and a total population of 771, giving an average of 6·2 persons per household. This indicates an increase of 0·9 persons in the average size of the household during the last decade.

Population Growth

The statistics showing the population growth from the year 1911 to September, 1961 are presented in the following table.

TABLE IV—1

SHOWING THE POPULATION GROWTH

Year	Population	Increase or decrease in percentage	Growth rate percentage per year
*1911	466	...	...
*1921	497	6·6	0·6
*1931	561	12·9	1·3
*1941	699	24·9	2·4
1951	771	10·3	1·0
1961 Sept.	1044	35·4	3·5

**Source : Town Planning Organisation.*

It would appear from the above table that there is a continuous increase in the growth of population during the last five decades although uniform growth rate is hardly maintained. During the decade 1911-21, the population growth rate was only 6·6 per cent which is the lowest as compared with the other four decades. This low rate of increase was due to the influenza epidemic which spread in the village during the year 1919 when a large number of persons died. Further, during the decades 1921, 1931 and 1941, the rate of population growth was 12·9%, 24·6 per cent & 10·3 per cent respectively. As observed earlier the population of the village in September, 1961, was 1044. This gives an increase of 35·4 per cent over the past decade. As the figures for the individual years are not available, we can only broadly generalise and say that the population growth rate is 3·5 per cent per annum.

Classification of Population by Age and Sex

A study of the population by age and sex is important as it indicates the composition of persons into workers and non-workers. For this purpose, the total population has been divided into three broad age-groups viz. (a) persons below 15 years of age to be termed as infants and children, (b) persons between the ages of 15 and 55 years to be termed as adults on whom others depend for their livelihood and (c) old persons of 55 years of age and over. The following table (IV– 2) gives the distribution of population according to age and sex.

Table No. IV– 2 shows that out of the total population of 1044, 47·6 per cent are infants and children and 7·6 per cent are old persons of age 55 years and above. Combining these two groups, we find that the children and the old account for 55·2 per cent of the total population.

The remaining population in the age group of 15 to 55 years constitutes 44·8 per cent of the total population.

As regards the sex-wise distribution of the population, we find that males account for 556 or 53·2 per cent and females for 488 or 46·8 per cent of the total population. This gives a sex ratio of 877 females per thousand males. It may be mentioned here that the sex ratio for the village in the 1951 Census worked out to be 951 females per thousand males. This shows that the males still continue to out-number the females and there is a marked decline in the number of females (i. e. 74 females per thousand) over the decade 1951-61.

TABLE IV—2

DISTRIBUTION OF THE POPULATION ACCORDING TO AGE AND SEX

Age group	Males	% of the total	Females	% of the total	Total	% of the total
0— 4	88		94		182	
5— 9	92		87		179	
10—14	77		59		136	
Sub-total (a) Infants/Children.	257	46·2	240	49·2	497	47·6
15—19	59		39		98	
20—24	42		40		82	
25—29	34		29		63	
30—34	28		33		61	
35—39	28		29		57	
40—44	29		21		50	
45—49	17		16		33	
50—54	15		9		24	
Sub-Total (b) Adults.	252	45·3	216	44·3	468	44·8
55—59	14		7		21	
60 and above.	33		25		58	
Sub-total (c) Old	47	8·5	32	6·5	79	7·6
Grand Total	556	100·0	488	100·0	1,044	100·0

TABLE IV—3

DISTRIBUTION OF POPULATION ACCORDING TO AGE, SEX AND MARITAL STATUS

Age group	Males				Females				Total			
	Single	Married	Widow	Total	Single	Married	Widow	Total	Single	Married	Widow	Total
0— 4	88	...	...	88	94	...	...	94	182	...	...	182
5— 9	92	...	...	92	87	...	...	87	179	...	...	179
10—14	77	...	...	77	46	13	...	59	123	13	...	136
Sub-total Infants and Children	257	...	...	257	227	13	...	240	484	13	...	497
Percentage	100·0	...	...	100·0	94·6	5·4		100·0	97·4	2·6	...	100·0
15—19	38	21	...	59	3	36	...	39	41	57	...	98
20—24	7	35	...	42	...	40	...	40	7	75	...	82
25—29	1	32	1	34	...	29	...	29	1	61	1	63
30—34	1	26	1	28	...	33	...	33	1	59	1	61
35—39	2	25	1	28	...	27	2	29	2	52	3	57
40—44	...	28	1	29	...	20	1	21	...	48	2	50
45—49	...	15	2	17	...	15	1	16	...	30	3	33
50—54	...	8	7	15	...	3	6	9	...	11	13	24
Sub-total Adults	49	190	13	252	3	203	10	216	52	393	23	468
Percentage	19·4	75·4	5·2	100·0	1·4	94·0	4·6	100·0	11·1	84·0	4·9	100·0
55—59	...	6	8	14	...	7	...	7	...	13	8	21
60 & above	...	19	14	33	...	11	14	25	...	30	28	58
Sub-total Old	...	25	22	47	...	18	14	32	...	43	36	79
Percentage	...	53·2	46·8	100·0	...	56·2	43·8	100·0	...	54·4	45·6	100·0
Grand Total	306	215	35	556	230	234	24	488	536	449	59	1,044
Percentage	55·0	38·7	6·3	100·0	47·1	48·0	4·9	100·0	51·3	43·1	5·6	100·0

Marital Status

For the purpose of studying marital status of the population, we have classified the population into four categories viz. (a) the single, (b) the married, (c) widows or widowers (d) separated or divorced. Here also the population has been classified into three broad age-groups as in the last paragraph.

Table No. IV – 3 shows that out of the total population, 536 or 51·3 per-cent are single, 449 or 43·1 per-cent are married, 59 or 5·6 per-cent are widows or widowers and 4 or ·4 per-cent are separated. The proportions, however, vary among the two sexes. Among the males, a large percentage of them fall in the category of single, while in case of the females the percentage for the single and married persons is the same. As regards the proportion of widows and widowers, the percentage of widowers is more than that of the widows. Of the total of 59 widows and widowers taken together, 40·6 per cent are widows and 59·4 per cent are widowers. The presence of comparatively higher percentage of widowers can be partly explained by the fact that the practice of remarriage of widows with the elder or younger brother of the deceased husband, known as *choori pahnana** is permissible in the village. In the village under study there are four such cases of men who are keeping two wives.

Studying the marital status according to the three broad age-groups, we find that out of the total persons falling in the broad age group 0-14 years, 97·4 per cent are single, and only 13 or 2·6 per cent are married. It must be noted here that these 13 married persons are all females.

*A detailed discussion on this custom is given in our study of village customs in chapter II.

In case of persons falling under the broad age groups 15 to 54 years, 84·0 per cent are married, while the single and the widows or widowers account for 11·1 per cent and 4·9 per cent respectively. Further, it can be seen that out of the 52 single persons in this broad age-group, 49 or 95·0 per cent are males and 3 or 5·0 per cent are females. It is important to mention here that all the three unmarried girls are below the age of 16 years i. e. between 15-16 years and are likely to be married soon. This shows that the villagers marry their daughters at a young age. In comparison the 49 unmarried males are to be found in the age bracket of 15-39 years. It must also be pointed out that four of these 49 unmarried males in this age group have not been able to marry because of physical handicap. So it can be said that the males in the village generally get married at an average age of 24 years or so.

In the third broad age-group i. e. 55 years and above, we find that out of the persons falling in this group, half of them i. e. 54·4 per cent are married and a little less than half i. e. 45·6 per cent are widowers or widows.

In our discussion on marriage in chapter II, a reference was made to the *gauna* ceremony. While studying marital status, a reference may also be made here to those persons whose *gauna* has not taken place. Taking the cases of such persons, we find that out of the total of 215 males, seven are those whose *gauna* has not taken place. The corresponding figure for the females is 10 out of a total of 234 married females. Leaving out the above cases, we find that there are 208 married males and 224 married females. The difference between the married males and the married females is due to the fact that four males are

having 2 wives each and husbands of 12 women are in the Army. If we deduct these 12 wives whose husbands are in the Army and 4 wives whose husbands are keeping two wives each, then the married males and married females become equal.

LITERACY AND EDUCATION

According to the Census instructions of 1961, a literate is defined as a person who can both read and write. The same definition is followed for the purpose of our study.

Table No. IV—4 shows that out of the total population of 1044, a little less than one-third are literates and the remaining two-thirds (67·8 per cent) are illiterates. While comparing these figures with the corresponding figures of 1951 Census, we find that out of the total population of 771, 120 i.e. 15·5 per cent were literates and the remaining 551 or 84·5 per cent were illiterates. We thus find that the percentage of illiterates has declined from 84·5 per cent to 67·7 per cent. This may be due to the launching of literacy programmes under the social education scheme in the villages.

It may be pointed out here that the question of literacy for the infants and children below the age of 5 years should not arise and they should be excluded while calculating literacy figure. Thus, we are left with 862 persons out of whom 337 or 39·1 per cent are literates and the remaining 525 or 60·9 per cent are illiterates.

While comparing the literacy figures among the males and females, we find that the figures for females present a gloomy picture. This is clear from the fact that 81·9 per cent of the total literates are males and the remaining 18·1 per cent are females. Similarly, from among the illiterate population 280 or 39·6 per cent are males and 427 or 60·4 per cent represent the females. This shows that while in case of literates, the females show a small proportion, they constitute a major portion of the population among the illiterates. While discussing the educational standards of the literates, it may be pointed out that out of the total literates, all may not have achieved any educational standard by going to school or college. Some of them might have learnt to read and write by going to some social education centre or adult literacy class or in some other informal way. That this is so is clear from the fact that out of a total of 337 persons reported as literates, only 327 have attained some educational standard. This shows that 10 persons have learnt to read and write without going to any school or any formal institution. Of these 10 persons, 5 are males and 5 females.

TABLE IV—4

DISTRIBUTION OF POPULATION ACCORDING TO AGE, SEX AND LITERACY

Age group	Literate			Illiterate		
	Males	Females	Total	Males	Females	Total
0—4	...	...	...	88	94	128
5—9	64	35	99	28	52	80
10—14	71	15	86	6	44	50
15—19	44	4	48	15	35	50
20—24	31	3	34	11	37	48
25—29	13	1	14	21	28	49
30—34	15	1	16	13	32	45
35—39	11	1	12	17	28	45
40—44	11	1	12	18	20	38
45—49	4	...	4	13	16	29
50—54	3	...	3	12	9	21
55—59	5	...	5	9	7	16
60 and above	4	...	4	29	25	54
Total	276	61	337	280	427	707
% age	81·9	18·1	100·0	39·6	60·4	100·0

For purposes of studying educational standards, we have classified the educational attainments into 8 categories namely (i) Pre-primary, (ii) Primary, (iii) Middle, (iv) Matric, (v) Higher Secondary, (vi) F.A., (vii) B.A. and (viii) M.A.

Table No. IV—5, shows that out of the total of 327 educated persons, nearly half i.e. 48·5 per cent are educated upto pre-primary level, 23·2 per cent upto primary level, 18·3 per cent upto middle, 7·3 per cent upto matric and higher secondary, 0·6 per cent upto F.A., 1·2 per cent upto B.A. and 0·9 per cent upto M.A.

TABLE IV—5

DISTRIBUTION OF POPULATION ACCORDING TO AGE, SEX AND EDUCATIONAL STANDARD

Age group	Males										*Females					Total (Males and Females)									
	Pre-primary	Primary	Middle	Matric	Higher Secondary	F. A.	B. A.	M. A.	Total	% age	Pre-primary	Primary	Middle	Total	% age	Pre-primary	Primary	Middle	Matric	Higher Secondary	F. A.	B. A.	M. A.	Total	% age
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	64	...	...	...	...	...	...	...	64	23·7	34	...	...	34	60·7	98	...	...	...	...	...	...	...	98	29·9
10—14	44	26	1	...	...	...	...	...	71	26·2	10	5	...	15	26·8	54	31	1	...	...	...	...	...	86	26·3
15—19	1	14	22	5	...	1	1	...	44	16·2	...	2	2	4	7·1	1	16	24	5	...	1	1	...	48	14·7
20—24	...	4	10	11	1	...	2	1	29	10·7	...	2	...	2	3·6	...	6	10	11	1	...	2	1	31	9·5
25—29	1	5	3	1	...	...	1	1	12	4·4	...	...	...	...	...	1	5	3	1	...	...	1	1	12	3·7
30—34	1	4	7	2	...	1	...	...	15	5·5	...	1	...	1	1·8	1	5	7	2	...	1	...	...	16	4·9
35—39	...	5	5	1	...	...	...	...	11	4·1	...	...	...	...	...	...	5	5	1	...	...	...	...	11	3·4
40—44	1	3	5	1	...	...	...	...	10	3·7	...	...	...	...	...	1	3	5	1	...	...	...	...	10	3·1
45—49	...	...	3	...	...	...	...	1	4	1·5	...	...	...	...	...	...	...	3	...	...	...	...	1	4	1·2
50—54	...	2	1	...	...	...	...	...	3	1·1	...	...	...	...	...	...	2	1	...	...	...	...	...	3	0·9
55—59	2	2	...	1	...	...	...	...	5	1·8	...	...	...	...	...	2	2	...	1	...	...	...	...	5	1·5
60 & above	...	1	1	1	...	...	...	...	3	1·1	...	...	...	...	...	...	1	1	1	...	...	...	...	3	0·9
Total	114	66	85	23	1	2	4	3	271	100·0	44	10	2	56	100·0	158	76	60	23	1	2	4	3	327	100·0
%	42·1	24·4	21·4	8·5	·3	·7	1·5	1·1	100·0		78·6	17·8	3·6	100·0		48·5	23·2	18·3	7·0	·3	·6	1·2	·9	100·0	

*Among females none has done more than middle.

While comparing the figures of educational standards among the males and females, we find that the number of educated persons among the males is higher than among the females. As regards the educational attainments of the educated persons, both males and females, we find that while the males are educated upto M.A. the females are mostly educated upto primary class.

Educational Facilities

The villagers enjoy the facility of a Junior Basic School in the village itself for educating their children upto 5th class. For imparting further education to their children, they have to send them to Bawana or Narela for middle and higher secondary education. Bawana village and Narela town have Higher Secondary Schools for boys and girls separately. Those who want to give still higher education to their children send them to a college in Delhi or Sonepat.

During our investigation we collected some data regarding the registeration of the school-going children in the Junior Basic School for the last five years which is as follows.

Year	Boys	Girls	Total No. of Students
1958	74	11	85
1959	90	16	106
1960	87	15	102
1961	96	23	119
1962	105	33	138

The statistics show that there has been a continuous upward trend in the registeration of children in the school.

It was reported by the school authorities that only 10 boys and 28 girls used to absent themselves from attending the classes. The main reason for this was general poverty because of which their need for earning livelihood was more intense than their education.

MIGRATION

Migration includes two aspects namely immigration and emigration. Our study of migration in this village relates to those households which have immigrated to this village for some reason or the other. In all 8 of the total of 147 households have reported to have immigrated to this village. Out of these, 5 came from the Delhi State itself and 3 from outside.

As regards the year of immigration of these 8 households, 3 of them immigrated before the year 1931, 3 between 1931-41, 1 between 1941-51 and 1 between 1951 to September, 1961.

Information was also collected regarding the reasons for immigration from the heads of these households. Of the total of 8 respondents, 2 reported to have immigrated to this village because they were adopted by their uncles who were residents of this village, 5 because they purchased cultivable land and one because of the partition of the country in 1947.

As no informatian was collected on the emigrants of this village, so it is not possible to discuss the same here.

MEDICAL FACILITIES

The villagers do not have any medical facilities in the village itself. The nearest places where medical facilities are available, are Narela and Bawana where the villagers can avail of the services of *hakims* or private qualified Allopathic doctors for their treatment. Recently a Government Hospital equipped with the latest instruments and medicines has been opened at Narela. The villagers who prior to the opening of this hospi al used to go to Delhi in large number for medical treatment of very serious sickness or disease, now avail of free services from this hospital. Another medical unit that provides free medical services is attached to Alipur Community Development Block, where the villagers can also go for treatment.

As regards the treatment of the cattle there are two veterinary dispensaries, one at Narela and the other at Bawana. The villagers take their ailing cattle to one of these dispensaries.

While studying medical facilities available for the villagers, an attempt was also made to know their attitudes and opinions towards the type of medical treatment. The attitudes and opinions of the villagers are presented in table No. IV—6.

The table reveals that out of 147 households 145 or 98·6 per cent reported that they depend on Allopathic treatment, 83 or 56·5 per cent reported as depending on Ayurvedic and other indigenous treatment and 8 or 5·4 per cent on Homoeopathic treatment. It can be seen from the above data that the villagers are remarkably changing from the indigenous type of treatment to Allopathic type of treatment.

TABLE IV—6

NUMBER OF HOUSEHOLDS FOLLOWING TREATMENT

CASTE	No. of households	Allopathic	Ayurvedic & indigenous methods	Homoeopathic
Jat	37	36	22	6
Jatia	24	24	21	...
Brahmin	17	17	6	1
Bhangi	16	16	4	...
Chamar	11	11	2	...
Dhanak	9	9	9	...
Mali	7	6	2	1
Khati	5	5	1	...
Lohar	4	4	4	...
Meo	4	4	3	...
Baniya	3	3	1	...
Nai	3	3	3	...
Jhimmer	2	2	...	...
Ahir	2	2	2	...
Dhobi	1	1	1	...
Kumhar	1	1	1	...
Sonar	1	1	1	...
Total	147	145	83	8
Percentage	100·0	98·6	56·5	5·4

Maternity

Generally, it is found that there is lack of adequate maternity services in rural areas. It would be useful to know what type of treatment women in this village get at the time of delivery. Table No. IV—7 shows the number of maternity cases occurred last year and the type of treatment provided for the women.

TABLE IV—7

HEALTH AND MATERNITY CASES

CASTE	No of households	No. of maternity cases	Untrained dai	Hospital	Private trained doctor
Jat	37	17	17	...	...
Jatia	24	9	9	...	...
Brahmin	17	4	2	1	1
Chamar	11	3	3	...	...
Bhangi	16	9	7	1	1
Dhanak	9	5	5	...	...
Mali	7	4	4	...	...
Khati	5	2	2	...	...
Lohar	4	1	1	...	...
Meo	4	2	2	...	...
Baniya	3	3	3	...	...
Nai	3	2	2	...	...
Jhimmer	2	1	1	...	...
Ahir	2	1	1	...	...
Dhobi	1	...	...	...	...
Kumhar	1	...	...	...	...
Sonar	1	...	...	...	...
Total	147	63	59	2	2
Percentage	100·0	100·0	93·6	3·2	3·2

It is evident from the table that of the total of 61 maternity cases that occurred last year (1960-61), 59 or 93·6 per cent received the treatment of the untrained village *dai* at home, 2 or 3·2 per cent received the service of private trained midwives at home and 2 or 3·2 per cent received treatment in the Irwin Hospital in Delhi. The above data reveals that the majority of the women at the time of delivery received the treatment of untrained *dai* rather

than that of trained midwives or lady doctors. This is so because delivery at home has been customary and e en if there has been willingness or need to go to hospital, poverty has stood in their way.

One improvement that can be suggested in this connection is that the nearest medical unit at Narela should provide the services of trained health visitors in the village.

THE VILLAGE MULTIPURPOSE CO-OPERATIVE SOCIETY

The Sanoth Multipurpose Co-operative Society was registered with the Registrar of Co-operative Societies, Delhi, on 19th November, 1954 with a total membership of 20. It was started with a view to create a common fund to be used for various productive purposes to supplement the incomes of the villagers. At the time of its formation, the socially and economically higher caste people refused to become its members and so the society was formed with only the members of the Scheduled Castes. There were several reasons which accounted for the non-participation of the higher caste people in the formation of the Society. To start with, it may be mentioned that before the formation of the present society, a co-operative credit society which was functioning since 1921 in the village failed in 1935 and its economically better-off members suffered heavily as the liability of the members to cover risk was unlimited. Instead the Scheduled Caste people who were incidentally economically poorer did not suffer and so they promptly became members of the new co-operative society. Further, as the villagers could not distinguish between a society with limited liability and one with unlimited liability on account of their ignorance, a large number of them refrained from becoming its members for fear of suffering heavy losses again. It was only on 1st July, 1962 when the society was about to fail that its accounts were checked and the entire management was reorganised with the inclusion of four *Jats* as members and the *Pradhan* of the *gaon panchayat* as its chairman.

Financial Aspect

The Inspection Report of the Inspector of Co-operative Societies prepared on 22nd December, 1962 reveals the following facts regarding the financial aspects of the society.

Working Capital of the Society

Liabilities	Rs. nP.	Assets	Rs. nP.
1. Shares	2,430—0	1. Loans given to members	9,780—53
2. Co-operative Bank Loan	7,550—0	2. Share of Co-operative Bank	500—00
3. Profits	584—8	3. Share of Narela Co-operative marketing Society	100—00
		4. Shares of Central Co-operative Stores	50—00
		5. Cash in hand	133—55
Total	10,564—8	Total	10,564—08

Membership and Share Capital

There are 30 members in the society. The paid-up share capital of the society is Rs. 2,430/- and the value of each share is Rs. 10/- The liability is limited to 8 times the value of subscribed shares. All the shares in the society are fully paid-up.

Co-operative Bank Loan

The society has taken a loan of Rs. 7,550/- from the Co-operative Bank, Narela Branch after 1st July, 1962. All loans taken earlier have been repaid. The loan of Rs. 7,550/- has not yet become overdue against the society.

Profits

The total profits of the society from 1st July, 1961 to 1st July, 1962 came to Rs. 584·8 nP.

Loans given to Members

The total amount of loans advanced to its members upto 22nd December, 1962 was Rs. 9780·53 nP. No member has taken a loan of more than the maximum credit limit fixed by the Assistant Registrar of Co-operative Societies. Only four debtors were reported as defaulters.

Shares taken from outside Agencies

The society is a member of Delhi State Co-operative Bank, Narela Co-operative Marketing Society and Central Co-operative Stores and has purchased shares worth Rs. 500/-, Rs. 100/- and Rs. 50/- respectively from each of these concerns.

The Co-operative movement has not gained much popularity among the village people. The membership of the society is limited mainly to a few Scheduled Caste households and the purpose of having a Co-operative society for the benefit of all is totally defeated. As reported by the villagers, even among its members, the confidence in the Society is gradually getting shattered. The members who had once taken loan before 1st July, 1962 remained defaulters for a long time and this spoiled the reputation of the society. It is also alleged by the villagers that due to the prevalence of favouritism in granting loans and the non-maintenance of proper accounts. the society has not been functioning successfully. Besides, it has also been reported by them that while granting loans the society is not very inquisitive about the purpose for which the loan is required. The loan is thus many a times granted for unproductive purposes. This leads to harmful results.

FAMILY COMPOSITION

The families can be broadly divided into two types viz., (i) nuclear families and (ii) joint families. Both these types of families are further sub divided into four categories. Nuclear families cover two types viz., (a) uni-member consisting of one member only and (b) the simple biological family consisting of father and mother with unmarried children. Similarly, joint families are of two types viz. (a) extended families and (b) collateral families. The extended families consist of father and mother with one or more than one married sons along with their children. The collateral families represent a further stage when the basic unit is a group of brothers with their spouses and children.

TABLE IV—8

SHOWING THE CASTE AND THE NATURE OF FAMILY

CASTE	No. of households	Types of families living in the H. Hs.			
		Unimember	Nuclear	Extended	Collateral
Jat	37	...	7	16	14
Jatia	24	...	17	5	2
Brahmin	17	1	5	8	3
Bhangi	16	...	9	6	1
Chamar	11	1	5	5	...
Dhanak	9	...	7	1	1
Mali	7	...	1	3	3
Khati	5	...	3	1	1
Lohar	4	...	3	1	...
Meo	4	...	4	...	...
Baniya	3	...	2	1	...
Nai	3	...	1	2	...
Jhimmer	2	...	...	1	1
Ahir	2	...	1	1	...
Dhobi	1	1	...	...	...
Kumhar	1	...	...	...	1
Sonar	1	...	...	1	...
Total	147	3	65	52	27
Percentage	100·0	2·0	44·2	35·4	18·4

Table No. IV—8 reveals that whereas 79 or 53·8 per cent of the 147 families are joint families, 68 or 46·2 per cent are what can be termed as nuclear families. A very noticeable feature of the nuclear families is the presence of three uni-member families in the village. It is interesting to note that these individuals belong to three different castes viz. the *Brahmin*, *Chamar* and the *Dhobi* and while the first two are widows the third one is a physically handicapped person who could not get married and has remained single. Further, the purely nuclear type of families (i. e. excluding uni-member families) constitute the largest single group i. e. 44·2 per cent of the total families. As far as the extended and collateral types of families are concerned they constitute 35·4 per cent and 18·4 per cent respectively of the total number of families.

It is interesting to note that amongst the *Jat*, *Brahmin*, *Mali*, *Jhimmer*, *Kumhar* and the *Sonar*, the collateral and extended types of families taken together are more than the nuclear type of families.

The reason for the greater number of extended and collateral types of families among these castes is that most of these households are economically better off and can afford large number of members as compared to the families in the lower castes which cannot afford this as they are economically hard pressed. Closely associated with this is the fact that such joint families have comparatively large landed property and they find it convenient to work together for agricultural production.

Table No. IV—9 indicates the distribution of the size of households by caste. Out of 147 households in the village, the maximum number (89 or 60·7 per cent) fall under the size group of 4 to 9 persons per household, followed in order by 31 or 21·0 per cent in the size group of 10 persons and over per household and 27 or 18·3 per cent in the size group of one to three persons per household. It may further be pointed out that among the *Jats* and the *Brahmins*, who are the main cultivating households in the village, 8 or 29·6 per cent of the total households fall in the size group of 1-3 persons per household, 27 or 30·3 per cent in the size group of 4 to 9 persons per household and 20 or 64·5 per cent in the size group of 10 persons and above per household. The study clearly shows that comparatively larger sized households are those of the *Brahmins* and the *Jats* as compared to the other castes in the village.

TABLE IV—9

SHOWING SIZE OF HOUSEHOLDS BY CASTE

CASTE	No. of H. Hs.	1 Person				2-3 Persons				4-6 Persons				7-9 Persons				10-12 Persons				12 and above Persons			
		H. Hs.	M	F	Total	H. Hs.	M	F	Total	H. Hs.	M	F	Total	H. Hs.	M	F	Total	H. Hs.	M	F	Total	H. Hs.	M	F	Total
Jat	37	1	1	...	1	2	4	1	5	8	21	18	39	12	46	43	89	4	25	20	45	11	93	91	184
Jatia	24	...	...	...	...	4	4	5	9	11	32	25	57	7	28	22	50	1	7	3	10	...	...	...	...
Brahmin	17	1	...	1	1	4	6	4	10	5	11	12	23	2	12	10	22	2	10	13	23	3	27	23	50
Bhangi	16	...	...	...	...	4	6	4	10	9	26	23	49	2	10	6	16	1	5	6	11	...	...	...	...
Chamar	11	1	...	1	1	2	2	2	4	6	16	13	29	2	7	8	15	...	...	...	...	...	...	...	...
Dhanak	9	...	...	...	...	3	5	4	9	4	10	9	19	1	5	3	8	...	...	...	...	1	7	8	15
Mali	7	...	...	...	...	1	2	...	2	2	7	9	10	2	9	7	16	1	5	5	10	1	9	4	13
Khati	5	...	...	...	...	...	...	...	...	2	5	6	11	2	9	6	15	...	...	...	...	1	5	9	14
Lohar	4	...	...	...	...	...	...	...	...	2	6	6	12	1	6	2	8	1	9	3	12	...	...	...	...
Meo	4	...	...	...	...	1	2	...	2	2	6	5	11	1	2	5	7	...	...	...	...	...	...	...	...
Baniya	3	...	...	...	...	...	...	...	...	1	3	3	6	1	5	3	8	...	...	...	...	1	12	7	19
Nai	3	...	...	...	...	1	1	1	2	1	3	2	5	...	...	...	...	...	...	...	...	1	10	9	19
Jhimmer	2	...	...	...	...	...	...	...	...	1	2	3	5	...	...	...	...	1	6	4	10	...	...	...	...
Ahir	2	...	...	...	...	1	1	1	2	...	...	...	...	...	...	...	...	1	4	6	10	...	...	...	...
Dhobi	1	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kumhar	1	...	...	...	...	...	...	...	...	1	3	2	5	...	...	...	...	...	...	...	...	...	...	...	...
Sonar	1	...	...	...	...	...	...	...	...	1	2	3	5	...	...	...	...	...	...	...	...	...	...	...	...
Total	147	4	2	2	4	23	33	22	55	56	153	133	286	33	139	115	254	12	71	60	131	19	163	151	314
Percentage	100·0	2·7				15·6				38·2				22·5				8·1				12·9			

H. Hs.—Households ; M—Males ; F—Females.

INTRA-FAMILY RELATIONSHIP

The joint family has long been the common form of family organisation in a rural society. It consists of a group of persons related as fathers and sons or brothers along with their spouses and children. The joint family forms a single unit of consumers as well as a single producing unit in the village. The property of all is commonly held under the trusteeship of the head of the family who is generally the eldest male member. Every male child is entitled to share the family property. All members of the joint family are fed from a common kitchen and among the cultivating classes, all members work together for agricultural production.

Our investigation revealed that there was a tendency of breaking up of these joint families. As the joint families are composed of a large number of members, strains are apt to develop among them. One of the reasons usually given for this break-up was that womenfolk in the household generally do not get on well together. There arise frequent quarrels on petty matters such as lack of proper division of household work, inadequate distribution of food among the children and the common amenities among the members of the family. Another factor which is responsible for a regular tendency towards the formation of nuclear families is the desire to live separately as a result of growing sense of individuality on the part of the villagers. Another factor that deserves mention relates to inheritance of property by sons. Earlier, the property was shared by the sons after the death of the father. But now there is a tendency towards division of property even in the lifetime of the father. This has resulted in the formation of many nuclear families.

The statistics regarding the household composition in the village support the fact that there is a tendency towards breaking up of the joint families. This can be seen from the increase in numher of households in September 1961 over the households as given in the 1951 census. While the 1951 census gave for the village a total number of 124 households, the survey couducted by us in September 1961 gives a total of 147 households. As only one family is reported to have immigrated into the village during the last decade, it can be safely concluded that the increase in the number of families by 22 is solely due to the break-up of many joint families.

INHERITANCE OF PROPERTY

The laws of inheritance of property in the village are even today governed by custom and the various precedents set by the courts of law from time to time.

According to customary law the property is divided equally among the sons after the death of the owner of the property. In case the deceased does not leave any male issue, the property passes to his widow who acquires life interest there-in provided she does not remarry. If the deceased himself was a widower and did not leave any male issue, his property is shared by his brothers. Further, in the absence of brothers and relatives of the deceased, the property passes to the *gaon sabha*. Thus it is clear that daughters whether married or unmarried do not share property along with sons. In case she was unmarried the persons sharing the property were morally and legally under obligation both for her maintenance and marriage.

Several changes have taken place in the manner of inheritance of property as a result of the passing of the Hindu Succession Act

of 1956. According to the Act the property of a male Hindu dying intestate devolves upon the son, daughter, widow, mother, son of a predeceased son, son of a predeceased daughter, daughter of a predeceased daughter, widow of a predeceased son etc. according to the following three rules: —

(a) The widow or if there are more widows than one, all the widows shall take one share.

(b) The surviving sons and daughters and the mother of the deceased shall each take one share.

(c) The heirs in the branch of each predeceased son and each predeceased daughter of the intestate (i. e. deceased) shall take between them one share.

An enquiry was made in September, 1961 from the heads of all households in the village regarding the practice of inheritance of property. Table A—17 given in the Appendix shows that out of the total number of 147 households, 66·7 per cent reported that all sons get equal share in property, 66·7 per cent reported that the wife gets maintenance only if she does not remarry, 11·6 per cent reported that brothers get equal share and 9·5 per cent reported that wife acquires life interest in property provided she has no issue and does not remarry.

Questions were also asked from the heads of all households in the village so as to know the awareness of the villagers regarding the changes introduced as a result of the Hindu Succession Act of 1956. Our enquiry in this respect reveals that only a few households in the village i. e. 27·2 per cent were aware of the changes introduced by the Act. But the only changes they could describe was that daughters are now entitled to share property along with sons.

ATTITUDES OF THE VILLAGERS TOWARDS INHERITANCE OF PROPERTY BY DAUGHTERS

An enquiry regarding the attitude of the villagers towards inheritance of property by daughters showed that not even a single household in the village was in favour of daughters inheriting the father's property. The villagers gave several arguments in support of this. One of the arguments, advanced mainly by the agricultural households in the village, was that the inheritance of property by daughters will further accentuate the already acute problem of sub-division of holdings.

Another argument put forward by them was that after marriage daughters go and settle in their in-laws' village and if share in property especially in agricultural land is given to them, they will not be in a position to cultivate it. They will either sell it or come and settle in their parents' village both of which alternatives are regarded as opposed to the custom of the village. The last but not the least important argument put forward by them was that because the daughters are entitled to a share in their husbands' property, there is no need for them to share their fathers' property.

LEISURE AND RECREATION

The villagers have very little of organised recreation for their leisure time. Those who depend upon agriculture, remain busy for most of the time in toiling hard to earn their livelihood. Those who are engaged in service

occupations seldom get any leisure time except on holidays. Whenever the villagers have any leisure hours, they spend them in idle gossip, smoking *hookah*, playing cards and *chopar* (game played with dice on a piece of cloth cross in shape called *chopar*). Of these activities discussion over the *hookah* is the most common pastime in the village.

During summer season between 2 P. M. to 4 P. M., the villagers are seen resting, smoking *hookah* and chatting on various topics of common interest in *baithaks* of their friends or relatives. Similarly, in winter season they are found smoking *hookah* in groups after the evening meals. The common topics of their discussion are concerning all the members of the group and day-to-day problems regarding crops, floods, draught, livestock, diseases, marriages, deaths, births, quarrels etc. When any outsider happens to visit the village or any villager returns to the village after visiting Delhi then they are interested in discussing the latest news relating to local, national and international affairs.

The other recreational activities of the villagers are *swangs* (romantic dramas), *bhajans* and *kirtans* (religious meetings) and legendary songs of local *ragis* (musicians). Most important of these are the *swangs* staged by the local artists of the surrounding villages. These *swangs* are arranged at the time of marriages and are a good source of entertainment for the villagers. The person who invites these *swang* parties at marriages generally spends two or three hundred rupees in organising such *swangs* in the village. Voluntary contributions in terms of money are also made by the villagers at the time of performance of the *swangs*. The villagers also invite *bhajan mandlies* (parties which sing religious songs) from the surrounding villages generally after the harvesting of the crops. On such occasions religious songs are sung in which the villagers also participate. The *bhajan mandlies* remain in the village for 2 to 3 days. The members of the *bhajan mandlies* are given accommodation in the village *chaupal* and are fed by the villagers collectively. In return for their services they get about 50 to 60 rupees from the villagers. *Bhajans* and *kirtans* (religious meetings) are also organised by the village ladies on various religious and social occasions when they sing religious songs.

The recreation for the children and the young in the village is not very organised. Children are found mostly roaming here and there in the streets. The only games which they play are *guli-danda* (Tip-cat) and marbles. Similarly, the young in the village do not have any regular activity for passing their leisure time. The only game they play occasionally is *kabaddi*.

The most important source of recreation for the villagers are festivals. It is only on such occasions that the monotonous life of the villagers gets a change. The festivals are occasions of enjoyment for children, adults and grown-up persons alike. On such occasions songs are sung, new clothes are worn and special dishes are prepared. Everyone in the village looks cheerful and happy.

RELIGION

The common man in the village is a religious person. Ordinarily, he is indifferent to his faith in religion but when it comes to beliefs and superstitions, he sticks to them blindly. These beliefs and superstitions are deeply rooted in the social life of the villagers. The common deities in which the villagers

believe are Lord Krishna, Rama, Ganesh, Shiva, Hanuman, Sita, Parvati and Laxmi. In addition to these deities, the Scheduled Castes also worship some saints such as Raidas, Balmik and Kabir who have been closely associated with the welfare of their community. Besides, the villagers also worship some *matas* or *devis* like *devi* of Nagarkot and *bhoomia* or *bhaiya mata* etc.

The ways in which the villagers worship their gods and goddesses are mostly visiting the temples and other religious places for offering prayers and taking part in *bhajans* and *kirtans* (religious songs). Through these religious activities the villagers believe that they can please their gods and goddesses for their welfare.

The common places of worship in the village are the Lord Shiva's temple, the *bhaiya* or *bhoomia mata-ka-chabutra, kanthi-mata-ka-chabutra* and the *chorahe-wali-mata-ka-chabutra.* The exact date of construction of the village temple is not known but according to the villagers it was constructed by the grand father of one Kesho Ram, a *Brahmin* by caste. The building of the temple is in a dilapidated condition. Except on a few important festivals and social ceremonies, the village temple is seldom visited by the villagers. The members of the socially lower castes such as the *Bhangi, Chamar* and the *Dhanak* are not allowed to enter the temple at all.

In addition to Lord Shiva's temple, there are other places of worship known as *chabutras.* A brief discussion on each one of these *chabutras* is given in the following paragraphs.

Bhaiyan or Bhoomia Mata-ka-Chabutra

This *chabutra* is located in the western corner of the village. It was constructed in memory of the founder of the village. *Bhaiyan or bhoomia mata* is most commonly worshipped on various occasions by the villagers irrespective of their caste and creed. This *mata* is worshipped whenever there is any crop failure or draught or any kind of contagious disease, so that the villagers may be spared of any more suffering from these calamities. Blessings of the *mata* are also sought at the time of bumper crops, construction of a new house, purchase of land and livestock. Again, at the time of his marriage the bridegroom before leaving his village visits this *chabutra* and seeks the blessings of the *mata* for his safe return. At the birth of the first male child the mother of the child comes and worships the *mata* on the thirteenth day after the child-birth. Whenever any cow or buffalo gives birth to a calf, the first milk called *khees* in the village dialect is offered to the *mata* so that the cow or buffalo may give substantial quantity of milk.

Kanthi wali-mata-ka-chabutra

This *chabutra* is situated in the southern corner of the village. It is a small stone erected on a small platform of bricks. Although it is not as important as the *bhomia-mata-ka-chabutra,* yet it also commands great respect from the villagers. It is worshipped whenever there is any outbreak of small-pox in the village. Women, when they visit the *chabutra,* offer sweet rice and pray for the protection of their children against small-pox.

Chorahe-wali-mata

This *chabutra* is located at the crossing of four streets *(choraha)* in the centre of the village. *Chorahe-wali-mata* is worshipped

whenever there is an outbreak of *khasra* or typhoid known as *moti jhara* in the village. The women-folk keep water in a tumbler near the bed of the patient at night and offer the water and some grains to the *mata* the next morning. In doing so the villagers believe that the *mata* will be pleased and the patient will be relieved of his sufferings.

BELIEFS AND SUPERSTITIONS

The villagers are often found to have blind faith in certain beliefs and superstitions. Such a strong faith in these beliefs and superstitions has often led to many social evils which mar the progress of the villagers. Here we propose to discuss some of theses beliefs and superstitions which are connected with the day-to-day life of the villagers.

The cultivators of the village would always commence sowing and ploughing only on wednesdays. Similarly the harvesting of the crop must begin on mondays. Further, the villagers are very particular not to plough their fields on the day of *amavas*-the moonless day which occurs once in a month. On this day the oxen are given complete rest as the villagers believe that the god moon is resting on the earth.

As regards the purchase of cattle, there are some inauspicious days on which the villagers do not purchase cattle. For example, they do not purchase buffaloes on tuesdays, cows or oxen on wednesdays, camels on saturdays and horses or mares on sundays.

The villagers also consider some days as inauspicious for undertaking journeys in various directions. For example, they would not travel towards north on tuesdays and wednesdays, towards east on mondays, saturdays and sundays, towards west on fridays and towards south on thursdays. If some one has to travel on such forbidden days, he must start from his house early in the morning before the cock crows lest ill luck would befall him.

When someone has to construct a new house, he calls the family priest for the selection of an auspicious day for laying the foundation of the building. The priest finds a suitable date by consulting the horoscope of the person concerned and on the fixed day, he comes and performs the *havana*. After this, he places five copper coins with some mustard oil in one of the corners of the house. He then recites some *mantras* and distributes *parsad* (sweets) among those present. After the ceremony is over, the actual construction of the building starts. While constructing the house, care is taken not to keep the front side of the house facing south which indicates Lanka, the Kingdom of Ravana. On the completion of the construction work, *havana* or *arta* (prayer) is performed and only then the members of the family enter the newly constructed house.

There are some omens both good and bad to which the villagers attach great importance. For example, sneezing before setting out on a journey or starting any work and crossing of the path by a cat are always considered bad. But to see a person carrying a pitcher full of water or a rabbit crossing the path from left to right or to hear the voice of a peacock from left before commencing a journey is always considered lucky.

MAGICAL PRACTICES

Though as a result of spread of education

and urbanisation, the blind faith of the common man in the village in religion and beliefs is changing yet we find that some villagers have faith in the practice of certain supernatural or magical powers. When a person in the village shows signs of continuing weakness or keeps silence or uses abusive language, the villagers say *bhoot sawar hogaya* or *opra ho gaya* (i. e. some evil spirit has seized the person). Under such circumstances, family members of the person concerned call a *bhagat* named Ami Lal (magician) a resident of the village. He treats the patient for about two or three days depending upon the type of the case. He fills an earthen pitcher with water and performs *jharphoos* (spraying of water on the patient with the help of a brush made of green branches of neem tree). As he sprays the water, he recites some *mantras*. He also uses psycho-analysis for the treatment of the patient. This type of treatment continues till the patient gets complete recovery.

FESTIVALS

Festivals are the most welcome events in the life of the villagers. They are the occasions when the routine life of the villagers gets a change. It is only on such occasions that the villagers give vent to their innermost feeling of joy and gaiety. Most of these festivals are celebrated owing to the prevalence of certain legends which derive their inspiration from religion.

The most important festivals which are celebrated in the village are Silone or Raksha Bandhan, Janam Ashtami, Kanagat, Dussehra, Diwali, Ganga Sanan, Basant Panchmi, Holi-Dulhendi and Amavas. A brief sketch of each one of these festivals is given here separately.

Raksha Bandhan (Silone)

This festival falls in the month of *Bhadon* (August-September). On this day, sisters tie a sacred thread called *ponchi* round the wrist of their brothers who in return take a vow to defend the former's life and honour. The sisters receive some presents or money at this ceremony.

Janam Ashtami

This festival falls on the eighth day of *Bhadon* (August-September). The festival of Janam Ashtami is celebrated in honour of the birth anniversary of Lord Krishna. On this day fasting is observed by some of the villagers commemorating the fast of those who were anxious for Lord Krishna's safety at the time of his birth. *Bhajans* and *kirtans* (devotional songs) are sung throughout the day. At midnight which is supposed to be the time of birth of Lord Krishna, the ceremony is concluded with the recitation of *mantras* and distribution of *parsad* (sweets).

Kanagat (Sharadh)

The Kanagat or Sharadh is held every year for honouring the dead of the family. This is observed during the sixteen day period between *puranmasi* (full moon day) of *Bhadon* and *Amavas* (no moon day) in the month of *Asauj*. On this day food and other gifts are given to *Brahmins* in the memory of the dead of the family.

Dussehra

The festival of Dussehra is celebrated in

honour of the victory of King Rama over the demon King Ravana. On this day the villagers either go to Narela or to Delhi to see the burning of effigies of Ravana and his brothers. A few days before the festival, the Dramatic and the Ram Lila Society of Narela starts staging of Ram Lila and other social dramas which also provide a good deal of entertainment to the villagers.

Diwali

Diwali is popularly known as the festival of lights. Two explainations for the celebration of this festival are given by the villagers. One is the yearly coming of Lakshmi (the goddess of wealth) and the other is the return of King Rama from the conquest of Lanka. On this day houses are cleaned and white washed or given a coat of cow dung. Some villagers draw flower-shaped figures on the doors of their houses. In the evening, the houses are decorated with earthen lamps and Lakshmi, the goddess of wealth is worshipped. Some women prepare special dishes like *halva*, *puri* and *kheer*. Children in the village also play small fire-works at night.

Ganga-Sanan

Fifteen days after Diwali, the villagers go to bathe in the Jamuna River at Delhi or in the Ganges River at Garh Mukteshwar. Bullock carts packed with villagers leave for the Ganga Sanan five or six days before the Sanan. It is believed that bathing in the Ganges washes away all the sins committed during ploughing including beating of the cattle. Clothes, ornaments and ploughs etc. may be purchased on this occasion. On the same day or the day following Ganga Sanan the villagers return home taking with them some Ganges water and sweets to be distributed among the neighbours.

Basant Panchami

Basant Panchmi falls on the fifth day of *Sudi Magh*. At this time, the fields are full of mustard plants and yellow flowers and there is little work to be done in the fields. The festival of Basant Panchami marks the beginning of the spring season.

Holi-Dulhendi

Holi comes on the fifteenth day of *Sudi-Phagun* (February-March) and is one of the most popular festivals amongst the villagers. The preparations for the celebration of the festival start a few days earlier. A place for the Holi bonfire is selected on the Western side of the village habitation and children start collecting wood there. On the day of Holi special dishes like *halva*, *puri*, *kheer* etc. are prepared. In the afternoon the women after finishing their household work go to the Holi pyre singing songs. Every woman carries with her a *lota* or a pitcher filled with water. On reaching the Holi pyre each woman walks round the pyre pouring water from her pot placing cow dung cakes on the wood. She also ties some yarn on the wood. After this, the women return home singing songs. In the evening at about 9 P. M. the villagers go to the Holi pyre and light it. The villagers remain at the scene till the fire is completely burnt out. They are very careful in watching the flames of the fire as they believe that the part of the country in which direction it will go will be prosperous. Singing, dancing and other merry makings are organised in different households

which last till late at night.

Dulhendi comes a day after Holi. On this day, villagers mix freely among the members of their own castes and throw mud mixed with cow dung on each other. They move in groups in the streets of the village singing songs and throwing mud and cowdung on each other. Some villagers especially the Scheduled Caste people drink and make merry on this day. The women are forbidden to throw mud or cowdung at men, while the menfolk can do so at women. But the women have the privilege of using sticks to beat the menfolk of all castes though the elderly persons are spared out of sheer respect. Five years back a *thanedar* (Station House Officer) visited the village on Dulhendi and was caught by the women. He was spared only when he paid Rs. 5/- to them. As there exists a common rivalry between a girl and her brother-in-law, the former takes this chance of beating the latter on this occasion. Dulhendi is one of the welcome events for the women in the village.

Amavas

The discussion on village festivals will be incomplete without a mention of Amavas. Amavas is the monthly dark moonless day. On this day, doing of any work, washing of clothes and selling of milk are tabooed. Even the oxen are given a holiday and not put to the yoke. On this day special meals are prepared for the family.

PANCHAYAT

The *panchayat* is one of the oldest institutions in the village. Prior to the coming up of the statutory *panchayat*, there existed two types of *panchayats* viz. (i) village *panchayat* and (ii) caste *panchayat*. The village *panchayat* used to consist of respectable, influential and elderly persons whose function it was to settle disputes among the villagers and to look after the affairs of the village as a whole. Similarly, the caste *panchayat* which consisted of elderly persons looked after the social affairs of a particular caste. All the castes in the village had separate caste *panchayats*. Whenever there was any deviation in individual behaviour from the established norms within the same caste, the caste *panchayat* applied correctives and generally succeeded in doing so as it had a large measure of social sanction behind it.

During the British regime in India, as the interest of the alien rulers could not be served by such social solidarity, the institution of *panchayat* got a rude set-back.

After Independence, the Constitution of India contained a directive to the States to organize village *panchayats* and to give them such statutory powers as may be necessary to enable them to function as units of self-government. The Delhi State Government realising its need, enacted the Delhi Panchayat Raj Act in 1954 which extends to the whole of the Union Territory of Delhi except areas owned by Central Government or Local Authority for any public purpose. The object of the Act is to establish and develop local self-government in the rural areas of Delhi State and to make better provisions for village administration and development.

The Act provides for a two-tier structure for local self-government i. e. (i) *gaon panchayat* and (ii) the circle *panchayat* or *panchayati adalat*. The *gaon panchayat* is constituted of a *pradhan* and a number of *panches* not less than four and not more than ten. The *pradhan*

and the *panches* are elected by the members of the *gaon sabha* from among them. The *gaon sabha* includes all the adults of the village having voting right under the Constitution of India.

The circle *panchayat* for each circle is to consist of persons elected from a number of contiguous *gaon sabha* areas falling within the circle. Each village in the *Gaon Sabha* area is entitled to send two representatives if the population is 1000 or less and three where the population is more than 1000.

The *gaon panchayat* looks after the executive side of the village administration and is responsible for several tasks like reclamation of waste land, construction and repair of public streets, public wells and ponds for the supply of drinking and bathing water, maintenance of sanitation and registration of births and deaths.

The circle *panchayat* or *panchayati adalat* is entitled to take care of the judicial side of the village administration. It has been empowered to settle boundary disputes and simple money suits, the value of which is below two hundred rupees. Also, it has been given power to make corrections in the Annual Register which it has been authorised to maintain under the Delhi Land Revenue Act. It is also empowered to try petty criminal cases.

It would be worthwhile to mention the few cases that were taken to the circle *panchayat* for settlement. Three cases were brought to our notice during our investigation.

Case I

In November 1961, some pigs of Surje and Rame (*Bhangis*) entered the field of Shibdayal (*Jat*) and ate away some crops. Noticing this Shibdayal called Surje and Rame and asked them to make good the loss ; both of them refused. Finding no way out Shibdayal filed a suit with the circle *panchayat*. The circle *panchayat* imposed a fine of Rs. 10/- each on Surje and Rame and warned them to take care of their pigs in future.

Case II

In July 1962, Mamman, a *Khati* (carpenter) repaired a bullock-cart and a window for Neot Ram and also sold him a cot. For all this he was to get Rs. 65/- from Neot Ram but could not get any thing for three years continuously. Ultimately he filed a suit with the circle *panchayat* and got the payment from Neot Ram.

Case III

Dippan (*Ahir*) purchased articles worth Rs. 10/- from Mahidhar a village shopkeeper. For two years Dippan did not make the payment to Mahidhar. Finally, Mahidhar filed a suit with the circle *panchayat* and got the payment from Dippan.

The elections to the *gaon panchayat* and circle *panchayat* were held in 1959 with the enforcement of Delhi Panchayat Raj Act. Out of the total of 16 contestants both for *gaon panchayat* and circle *panchayat*, 9 were elected for the *gaon panchayat* and 2 for the circle *panchayat*. The names of the elected members are given below according to their respective designation and castes.

GAON PANCHAYAT

Name	Designation	Caste
Ram Singh	Pradhan	Jat
Sher Singh	Up-pradhan	Jat
Mange Ram	Member	Jat
Siri Chand	Member	Jat
Pribhu	Member	Jat
Chandgi Ram	Member	Brahmin
Gobardhan	Member	Kumhar
Ram Sawaroop	Member	Jatia
Bhartoo	Member	Bhangi
CIRCLE PANCHAYAT		
Suraj Mal	Member	Jat
Kesho Ram	Member	Brahmin

The *gaon panchayat* is the most important democratic organ in the village to arouse local initiative for any collective effort. It provides the best training in leadership to the villagers to undertake effectively the task of village development. Nothing much has been done with regard to village development by the *gaon panchayat* during the two years of its working in the village. The main reason behind this is the lack of any united effort on the part of villagers, for there are caste differences and party factions among them. The working of the *panchayat*, to a large extent, is shaped by the party decisions even though they stand for a wrong cause. The villagers being mostly illiterate, have not understood the real importance of the working of a democratic organ like the *gaon panchayat*.

Several questions were asked from each head of the household about the awareness of the functions and achievements of the *gaon panchayat*.

TABLE IV—10

GAON PANCHAYAT—NATURE OF BENEFIT

CASTE	No. of households	No. aware of the function of gaon panchayat	No. of households benefited	Number of households benefited in the manner as below					
				Approach road	Construction of well	Pavement of streets	Digging of pond & erection of bund	Construction of school building	Construction of panchayat ghar
Jat	37	32	24	22	3	7	23	16	3
Jatia	24	12	5	4	3	3	1	...	...
Brahmin	17	8	2	1	1	2	1	1	...
Bhangi	16	6	5	5	...	1	5	3	...
Chamar	11	4	5	5	4	4	1	2	...
Dhanak	9	4	5	5	...	5	5	...	...
Mali	7	2	1	1	1	1	...	...	...
Khati	5	4	3	3	...	3	3	...	...
Lohar	4	1	2	2	...	2	2	...	...
Meo	4	...	1	1	1	1	...	...	...
Baniya	3	1	1	1	...	1	1	...	...
Nai	3	...	...	...	...	...	...	...	...
Jhimmer	2	...	...	...	...	...	...	...	...
Ahir	2	...	...	...	...	...	...	...	...
Dhobi	1	...	...	...	...	...	...	...	...
Kumhar	1	...	...	...	...	...	...	...	...
Sonar	1	...	...	...	...	...	...	...	...
Total	147	74	*54	50	13	30	42	22	3
%	100·0	50·3	36·7 *100·0	92·6	24·1	55·6	77·8	40·7	5·6

Table No. IV—10 shows that out of the total number of 147 households, half of them i. e. 50·3 per cent were aware of the main functions of the *gaon panchayat* and the remaining 49·7 per cent did not know them. It was further found that only about one-third or 36·7 per cent of the total number of 147 households benefited in respect of village development from the *gaon panchayat*.

Regarding the manner of benefits arising from the developmental work of *gaon panchayat*, the table further shows that out of the total number of 54 households that have benefited from these developmental activities of *gaon panchayat*, 92·6 per cent reported to have benefited in respect of construction of approach road, 77·8 per cent in respect of construction of ponds and bunds, 55·6 per cent in respect of construction of streets, 40·7 per cent in respect of construction of school, 24·1 per cent in respect of construction of wells and 5·6 per cent in respect of *panchayat ghar*.

SOCIAL EDUCATION CENTRE

Like many other villages in the Union Territory of Delhi, village Sanoth enjoys the services of a Social Education Centre run by the Directorate of Education (Social Education Branch), Delhi Administration. The centre is served by two Social Education Workers (a male and a female) who conduct social education programmes for men and women separately.

The activities of the Social Education Centre include literacy programmes, liberary and reading room, craft work, cultural and recreational programmes and formation of voluntary organisations.

A brief sketch of the main activities of the centre is given below under separate heads :--

Literacy

As prescribed by the Social Education Department, Delhi Administration, there should be three sessions or courses of literacy work in the Centre each providing for a four month's course. Adults, who do not have any prior education or schooling are admitted in the literacy class. Normally in case of males, adults fall in the age group of 14-40 years in an adult literacy class. In case of females the girls who are unmarried and fall between the age group of 10-15 years come for the literacy class. It must be noted here that married women do not come to attend the literacy class either because of over-work at home or because of the restrictions imposed upon them by the elderly members of the family. As regards the membership in the literacy class, there are 20 male members and 5 female members in all.

Library and Reading Room

Library and reading room facilities are also being provided in the Centre. The types of books supplied in the Centre cover various aspects like agriculture, cottage industries, co-operatives, home science, health and sanitation, religion and current affairs.

The male Social Education Worker maintains a register and distributes the books to the villagers. He organises reading groups for the effective use of the books available in the Centre. Frequently, he holds group discussions in which important subjects from a few books are discussed.

As regards membership of the library and

reading room, there are 20 male members in all. The practice of reading books by the S. E. Worker and holding group discussions on important subjects is gradually being stopped. The S. E. Worker simply distributes books to the members and keeps account in the register. Thus the Library and Reading Room facilities are not being effectively availed of by the villagers.

Craft Work

The craft works like cutting, sewing, knitting and embroidery etc. are taught to the females in the village by the lady S. E. Worker. As these crafts directly benefit the village ladies by saving their expenditure on tailoring etc. so both unmarried girls and housewives come to learn these crafts with much interest.

The successful working of the craft class can partly be seen from the fact that the housewives have started purchasing sewing machines for stitching purposes. In all there are seven sewing machines in the village.

Cultural and Recreational Programmes

These programmes are vital for retaining the cultural and recreational activities in the village and also to bring people to one common level of understanding and mutual co-operation. These programmes include staging of social dramas, organising *bhajan* and *kirtan* and sports and games.

Village Organisation

The only voluntary organisation started by the Social Education Centre is the Youth Club. It was started in 1959 with a total membership of 70 on the initiative of the Alipur Community Development Block. Such an organisation aims at educating the villagers in corporate life, developing social morals in them, enabling them to utilise their leisure in socially useful ways and providing them training in leadership.

The work of the Youth Club is to organise physical activities, staging of self-composed dramas and voluntary work like digging of wells, construction of roads and paving of streets.

Out of the dramas so far staged by the Youth Club, dramas like Raja Harishchandcr, Nal Damyanti and Sarwan Kumar are the most important. Also the Youth Club has started a volley-ball club with a total membership of 20. Such cultural and recreational programmes have given an opportunity to the members of the Youth Club to promote effective participation in the matters of other construction work like digging of village pond, construction of road and paving of streets which are of common benefit to the villagers.

REFORM MEASURES

With the independence of the country, the need for rapid planned development was immediately recognised by the National Government. As a result, the scheme of Community Development assumed vital importance for the successful implementation of the development projects. National plans were framed which provided for reforms in various fields like Education, Agriculture, Village Industries, co-operation, *Panchayats*, Family Planning, abolition of untouchability and regulation of dowry system etc. The task of

introducing desirable reforms was entrusted primarily to various governmental agencies. It would be of interest to study the nature of such reform measures and their impact upon the villagers. As the *Panchayats*, the Village Industries and the Co-operative Society have already been discussed earlier the discussion here is confined to the reforms such as family planning, abolition of untouchability and regulation of dowry system.

Family Planning

In rural areas where because of extreme poverty a large number of villagers cannot provide their children with even the minimum requirements in respect of food, clothing and other amenities like proper education and proper medical treatment, the need for family planning cannot be over-emphasised. Keeping in view the vital need for family planning in rural areas, the Family Planning Association under the Directorate of Health Services has opened a Family Planning Centre at Narela which is at a distance of two miles from the village. The villagers from the surrounding villages can go to the Centre and take guidance regarding the use of family planning devices. Apart from this, the Community Development Block under its social education programmes and the Family Planning Association under the Directorate of Health Services are carrying out wide publicity on family planning in the rural areas of Delhi.

It must be mentioned here that inspite of the efforts of these agencies to educate the people about the necessity of planned families, a large number of villagers are still ignorant of family planning as a method of birth control. Even those who have come to know of these deliberate means of birth control, seldom take to such devices as most of them are conservative and are by nature fatalists. They believe that children are willed by God and they should not in any way interfere with the same. Again we find that a large number of villagers believe that the use of contraceptives is harmful, unnatural and a promoter of vice and self-indulgence. Table No. IV—11 given on the next page provides the information regarding attitudes and awareness of the villagers about family planning.

TABLE IV—11

SHOWING INFORMATION AND ATTITUDES OF THE VILLAGERS TOWARDS FAMILY PLANNING WITH REFERENCE TO THEIR CASTES

CASTE	No. of households	No. of households			
		Aware of family planning centre	Knowing prevention of conception by deliberate means	Wishing for more children	Wishing for no more children
Jat	37	1	5	16	21
Jatia	24	...	1	18	6
Brahmin	17	1	3	7	10
Bhangi	16	...	3	10	6
Chamar	11	...	1	8	3
Dhanak	9	...	...	5	4
Mali	7	...	1	3	4
Khati	5	...	3	3	2
Lohar	4	...	...	3	1
Meo	4	...	...	2	3
Baniya	3	2	3	...	3
Nai	3	...	1	3	...
Jhimmer	2	...	...	1	1
Ahir	2	...	...	...	1
Dhobi	1	...	...	...	1
Kumhar	1	...	...	...	1
Sonar	1	...	...	...	1
Total	147	4	21	79	68
Percentage	100·0	2·7	14·3	53·7	46·3

The table shows that out of the 147 households in the village, only 4 or 2·7 per cent could say that there existed a family planning centre at Narela. Regarding the use of contraceptives for family planning, out of the total number of 147 households, a majority of them i. e. 85·7 per cent were ignorant and only 14·3 per cent were aware of such devices.

Information was also collected from the heads of the households in the village about their attitudes towards limiting their families at the existing size. Out of the total number of 147 households, a little more than half i. e. 53·7 per cent wished for more children and 46·3 per cent did not wish for more children. A table showing the attitudes of the villagers on family planning according to their income level is given in the Appendix.

Untouchability

As discussed earlier in Chapter II, the social structure of the village represents a hierarcy with a few higher castes at the top, with some other castes in the middle and some at the bottom. It is from this lower strata that some of the castes are considered as untouchables. They are the *Bhangis*, the *Jatias*, the *Chamars* and the *Dhanaks* of the village. This class of untouchables has always been under-privileged, suppressed and exploited by the higher castes. The so-called higher castes used to look down upon them and did not allow them to take water from their wells, to enter the village temple and other religious places or to touch their things. It was with a view to remove these undesirable conditions that the Parliament of India declared the practice of untouchability as illegal by enacting the Removal of Untouchability (offences) Act. It was from this point of view that we made an enquiry to see how far the Act prohibiting untouchability has been effective. Table No. IV—12 shows the awareness of the legal prohibition on the practice of untouchability and the extent to which it is being observed.

It is clear from the table that out of the total number of 147 households, nearly one-third i.e. 32·0 per cent were aware of the legal prohibition of untouchability and 55·8 per cent reported that untouchability was being practiced in the village. Too much reliance cannot be placed upon these figures on the practice of untouchability, as many of the villagers belonging to socially higher castes were afraid of saying that untouchability was being practiced lest they might be penalised for disregarding the Act.

TABLE IV—12

SHOWING AWARENESS OF VILLAGERS REGARDING THE UNTOUCHABILITY (OFFENCES) ACT OF 1955 AND PRACTICE OF UNTOUCHABILITY IN THE VILLAGE

CASTE	No. of H. Hs.	No. of H. Hs. aware of legal prohibition of untouchability	Practice of untouchability	Form of untouchability as practiced in the field of							
				Dining	Drinking water	Sitting arrangement	Smoking hookah	Touching H. Hs. utensils	Forbidding lower castes to enter temple	Forbidding lower castes to touch member of higher castes	Inter-mixing on various social ceremonies
Jat	37	12	12	12	12	12	12	...	...	...	12
Jatia	24	5	22	22	22	22	22	...	...	...	22
Brahmin	17	13	7	7	7	7	7	...	...	...	7
Bhangi	16	2	16	16	16	16	16	16	...	16	16
Chamar	11	...	11	11	11	11	11	...	...	...	11
Dhanak	9	6	9	9	9	9	9	...	...	...	9
Mali	7	2	...	...	...	...	...	...	...	...	...
Khati	5	3	2	2	2	2	2	2	...	...	2
Lohar	4	...	...	...	...	...	...	...	...	...	...
Meo	4	...	...	...	...	...	...	...	...	...	...
Baniya	3	3	3	3	3	3	3	3	...	...	3
Nai	3	...	...	...	...	...	...	...	...	...	...
Jhimmer	2	...	...	...	...	...	...	...	...	...	...
Ahir	2	1	...	...	...	...	...	...	...	...	...
Dhobi	1	...	...	...	...	...	...	...	...	...	...
Kumhar	1	...	...	...	...	...	...	...	...	...	...
Sonar	1	...	...	...	...	...	...	...	...	...	...
Total	147	47	82	82	82	82	82	21	...	16	82
Percentage	100·0	32·0	55·8	55·8	55·8	55·8	55·8	14·3	...	10·9	55·8

Further, the manner of practice of untouchability was reported equally in respect of dining, drinking water, sitting arrangement, smoking *hookah*, touching the household utensils and inter-mixing on various social ceremonies. The number of those who reported the manner of practice of untouchability in respect of forbidding the lower castes to enter the temple and to touch the members of the socially higher castes physically, was insignificant.

Dowry System

Dowry system is one of the major evils of our society. While marrying daughters, one has to spend a large sum of money for providing dowry to the bride-groom's family. Giving of dowry on marriage has become a convention among the villagers both because of the exacting demand from the bride-groom's family and because they want to maintain their prestige and status. Such a system is one of the main obstacles in the way of poor parents to choose the right partners for their daughters. The worst part of the system is that while negotiating for marriage, the form and value of dowry has to be fixed.

In order to eradicate the evils of dowry system the Anti Dowry Act has been passed by the Parliament according to which giving and taking of dowry at the time of marriage is made an offence. Inspite of the passing of this Act villagers still spend large amounts of money on dowry which in most cases is beyond their means. Unless the villagers themselves take the initiative, it is unlikely that the institution of dowry shall disappear altogether in the near future.

A more realistic approach to eradicate the problem of dowry would be to educate the masses against the evil effects of such a system. It can be hoped that with the spread of education, the institution of dowry may die its natural death.

Community Development Block

The village is covered by the Community Development Block with its headquarters at Alipur. The Community Development Block has been set up with a view to assist the people in increasing their productive efficiency by increasing production in agriculture and industries and also to help them through various welfare projects in the field of Co-operation, *Panchayats*, Social Education, Animal Husbandry and Health. The work of the Community Development Block is performed by a number of functionaries both at the block level and village level. One of the important functionaries at the village is the *gram sevak* or village level worker who serves as a link between the villagers and the Community Development Authorities. He functions as a multi purpose village extension worker in so far as he seeks to arouse in village people interest in all-round social and economic development of the village. He is supposed to advise and demonstrate to the villagers about improved methods of cultivation and to assist them in procuring improved quality of seeds, manures, pesticides, tools and implements etc. Table IV—13 shows the awareness of the villagers about the Community Development Block and the nature of its work done in the village.

It is clear from the table that out of the 147 households in the village, 100 or 68.0 per cent were aware of the existence of the Community Development Block. Further out

TABLE IV—13

SHOWING THE AWARENESS OF THE VILLAGERS REGARDING THE EXISTENCE AND WORKING OF THE COMMUNITY DEVELOPMENT BLOCK

CASTE	No. of H. Hs.	No. aware of the existence of C. D. Block	No. of H. Hs. who say no work has been done	No. of H. Hs. who benefited from C. D. Block	No. of households benefited in the field of				
					Construction work	Agriculture	Education	Health	Taking taccavi loan
Jat	37	28	16	12	12	10	9	8	10
Jatia	24	16	12	4	4	...	2	2	2
Brahmin	17	14	6	8	8	8	8	8	...
Bhangi	16	12	8	4	4	1	3	4	...
Chamar	11	3	2	1	1	...	...	...	...
Dhanak	9	4	3	1	1	...	1	1	...
Mali	7	3	2	1	1	...	1	1	...
Khati	5	4	3	1	1	...	2	2	...
Lohar	4	3	1	2	2	2	1	2	...
Meo	4	4	4	...	...	...	...	...	...
Baniya	3	2	...	2	2	...	2	2	...
Nai	3	3	2	1	1	...	...	...	...
Jhimmer	2	1	1	...	...	...	...	...	...
Ahir	2	1	1	...	...	...	...	...	...
Dhobi	1	1	1	...	...	...	...	...	...
Kumhar	1	1	...	1	1	...	...	...	...
Sonar	1	...	...	...	...	...	...	...	...
Total	147	*100	62	*38	38	21	29	30	12
Percentage	100·0	68·0 *100·0	62·0	38·0 *100·0	100·0	55·2	76·3	78·9	31·6

of these 100 households, 62·0 per cent reported that no work had been done by the C. D. Block and 38.0 per cent reported otherwise. Out of the 38 households reporting that Community Development Block had done some work for the village, all reported that street pavement, construction of wells etc. had been done, 30 or 78·9 per cent reported benefit in respect of health measures, 29 or 76·3 per cent in respect of education, 21 or 55·2 per cent in respect of agriculture and 12 or 31·6 per cent in respect of grant of *taccavi* loans.

We have seen the important role that a *gram sevak* is supposed to play in the village in order to carry out the developmental programmes of the Community Development Block. Let us see how far he has been effective in performing his work in the village. For this purpose a question was asked from the head of each household about the awareness of the *gram sevak* and his functions.

It is seen that out of the total number of 147 households, less than half i. e. 63 or 42·9 per cent could say that a functionary of Community Development Block known as *gram sevak* comes to the village. The rest were ignorant about it. The main reason for this as reported by the villagers was that the *gram sevak* seldom took care to reach a large number of villagers when he visited the village. His contacts were mainly confined to agricultural households and a large number of non-agricultural households went unattended. Moreover, he visited the village casually more so on important occasions when some enquiry had to be made by the higher authorities.

It was also found that out of the total 147 households only 25 or 17·0 per cent could describe the functions of the *gram sevak* correctly. To them they meant giving advice and demonstration on improved methods of cultivation and improvement of village industries and procuring of improved quality of seeds, manures, pesticides and tools and implements.

CHAPTER V

CONCLUSIONS

In the preceding chapters, various aspects of social and economic life of village Sanoth have been discussed in detail. Our attempt has been to study not only the social and economic conditions in the village as they are but also to find out the changes in them. Our study of dynamism has been possible to the extent that corresponding data relating to two or more periods of time has been found available. After all the end of any research is constructive planning. It would be useful here to view things in their right perspective and to arrive at appropriate and constructive conclusions. These will be of great value to our planners.

Our study of demography revealed that there has been a great upsurge in the village population over the last few decades. While the average rate of growth of population of the country as a whole during the last decade (1951-61) comes to 2·1 per cent, the same for the village under study comes to 3·5 per cent.

During the last decade there have been changes in the composition of livelihood classes. On account of spread of education, better transport and communication facilities and some opportunities for attractive jobs in the cities, there has been a shift of population from agricultural to non-agricultural pursuits.

In spite of the fact that the number of persons depending upon agriculture has gone down, the agricultural sector still retains its predominance in the village economy. Some revealing facts about agriculture are worth mentioning. To start with, it may be mentioned that an overwhelming part of the total land is under cultivation. As regards irrigation facilities only a little more than half of the total cultivated land is having such facilities. Further, our study of cropping pattern reveals that a major proportion of total area sown during 1959-60 was devoted to the cultivation of food crops and further three-fifths of the total produce was used for self-consumption. As regards the methods of cultivation, there has not been any change in this respect. As far as the use of better seeds, manures, tools and implements is concerned we noticed a definite tendency among the villagers to use them to improve the efficiency of land.

There have been a number of significant developments in the economic system, the most important among them being the Land Reforms Act of 1954 which abolished *zamindari* and the National Extension Service which has been trying to raise agricultural production in the village. As regards the land reforms measures, two opposite effects were noticed ; firstly, some of the persons who hitherto were tenant cultivators got ownership rights in the land they cultivated which resulted in the elimination of the intermediaries. Secondly, the households who were affected by the land-reforms measures reported to have suffered because of loss of land and litigation. As regards the National Extension Service, the eff-

ects were noticeable more in the opinions and attitudes of the villagers than in the functioning of the system. These developments are too recent to enable a complete assessment of their effects which are gradual in nature.

Another significant change to be noted is that the joint families which have been the common form of family organisation, are breaking up. This is largely because of the economic strains in the family and growing sense of individuality which has made it difficult for the members of a large family to get along together. This has resulted in further sub-divisions of the property among the sons even in the life-time of the father. Such a division especially in case of the already small land holdings will certainly lead to a fall in agricultural production.

One more noticeable change in the economic life of the village that deserves mention is the gradual shift from barter to the cash economy as a result of the impact of urbanisation and the resultant change in the outlook of the villagers. The cash or money consciousness is revealed in respect of business transactions, payment of wages to the agricultural labourers and artisans and job preferences.

The nature of consumption in the village shows signs of gradual change. As revealed from our study of household goods, we find that there has been a considerable increase in the demand for consumer goods like bicycles, torch-lights, sewing machines and kerosene lamps. Besides, there has also been increase in the expenditure on clothing, education and other medical facilities as a result of change in the outlook of the villagers.

There have also been noticeable changes in respect of basic amenities such as educational, medical and housing facilities which have influenced the social and economic life of the village.

As regards the improvement in educational facilities, we find that school registeration has increased during the last five decades. This shows that the need for education has come to be widely recognised by most sections of the population. But the spread of education among the lower socio-economic groups consisting of the Scheduled Castes and others has not been very high in spite of the fact that they have been given many privileges and concessions. This is mainly because of their general poverty.

In the field of medical facilities available to the villagers, we find a marked improvement. The villagers get free medical help from both Narela Government Hospital and the Medical Unit attached to the Alipur Community Development Block. It must be mentioned here that adequate medical facilities have not reached all the people in the village as the number of villages to be covered under these hospitals etc. is too large.

As regards the general housing conditions in the village, it may be said that the construction of houses is taking place at a fast rate especially during the last 15 years. There is also a tendency towards the construction of *pucca* houses. So for as the *kuccha* houses are concerned they are dark, ill-ventilated and low-roofed. Besides, in all the types of residental structures, the provision of latrines and bathrooms is invariably denied.

Another noticeable feature of the social structure is its multi-caste composition,

dividing the social organisation into several distinct groups. Although the rigidities in following the traditional roles by the villagers have slackened due to improvement in education, transport and communication and changes in the economic system, caste still plays a very important role in the social life of the village. It determines to a large extent all social relations and status of individuals in the village social organisation. Further, the confering of special rights and privileges upon the Scheduled Castes by the Constitution has created a feeling of jealousy and contempt for them among the socially higher castes with the result that the practice of untouchability has become deeply rooted in the social life of the village. One can only hope that this is a temporary phase.

Two important institutions viz., the *gaon panchayat* and the Co-operative Society have been set up to bring about improvement in the life of the villagers. As is evident from the study of attitudes and opinions of the villagers, the *gaon panchayat* whose responsibility it is to settle disputes and carry out developmental and welfare activities in the village has not been very effective. This was reported to be because of the lack of united efforts on the part of the villagers on account of deep-rooted caste differences and party factions. The villagers being mostly illiterate, have not understood the real importance of a democratic organ like the *gaon panchayat*. As regards the village multipurpose co-operative society, it may be mentioned that it has not gained much popularity among the villagers. Its membership is largely held by the non-cultivating households in the village. Even among its members, confidence in the society is gradually getting shattered.

To conclude, one can say that though the wind of change has been blowing over the village, yet it has not undergone a thorough metamorphosis. Social and economic changes will take some time till they really become discernible as the process of change is evolutionary, gradual and continuous. In spite of the small changes that have occurred, it is extremely difficult to say that the villagers are happier or that life is better for them than before.

APPENDICES

APPENDIX—I

TABLE A—1

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO THE CASTE AND SUB-CASTE

CASTE	Gotra	No. of H. Hs.	No. of Persons		
			Males	Females	Total
HINDU					
Jat	Nirwal	12	64	71	135
	Nowal	6	28	20	48
	Attal	7	31	31	62
	Kazle	4	15	13	28
	Chahal	3	15	12	27
	Mauvri	3	17	8	25
	Kadle	1	10	12	22
	Bhure	1	9	7	16
Jatia	Raidasi	24	71	55	126
Brahmin	Bacches	11	36	22	58
	Gor	3	15	20	35
	Bhardwaj	2	14	18	32
	Kaushik	1	1	3	4
Bhangi	Bhot	12	35	28	63
	Deeka	3	9	8	17
	Dhingia	1	3	3	6
Chamar	Kabirpanthi	11	23	26	49
Dhanak	Indora	8	25	23	48
	Surliya	1	2	1	3
Mali	Pawar	7	32	19	51
Khati	Not known	5	19	21	40
Lohar	Gulsatria	4	20	12	32
Baniya	Garg	2	8	6	14
	Goel	1	12	7	19
Nai	Maniaria	3	13	13	26
Jhimmer	Karanwal	2	8	7	15
Ahir	Kathodia	2	5	7	12
Kumhar	Bhoria	1	3	2	5
Sonar	Sandras	1	2	3	5
MUSLIM					
Meo	Sacca	4	10	10	20
Dhobi	Sacca	1	1	...	1
	Total	147	556	488	1044

TABLE A—2

DISTRIBUTION OF SCHEDULED CASTES BY NUMBER OF HOUSEHOLDS AND SEX

CASTE	Gotra	No. o H. Hs.	Number of Persons		
			Males	Females	Total
Bhangi	Bhot	12	35	28	63
	Dhingia		3	3	6
	Deeka		9	8	17
Jatia	Raidasi	24	71	55	126
Chamar	Kabirpanthi	11	23	26	49
Dhanak	Indora	8	25	23	48
	Surlia	1	2	1	3
TOTAL		60	168	144	312

TABLE A—3

DISTRIBUTION OF HOUSES ACCORDING TO TYPE OF ROOFS

CASTE	Mud Roof		Pucca Roof		Thatched Roof	
	With Slope	Without Slope	With Slope	Without Slope	With Slope	Without Slope
Jat	...	...	...	49	...	7
Jatia	...	...	...	16	...	10
Brahmin	...	...	...	17	...	7
Bhangi	...	13	...	4	...	...
Chamar	...	...	...	6	...	4
Dhanak	...	...	...	7	...	5
Mali	...	1	...	8	...	...
Khati	...	...	...	6	...	...
Lohar	...	...	...	3	...	2
Meo	...	...	...	4	...	...
Baniya	...	...	...	4	...	...
Nai	...	...	...	4	...	...
Jhimmer	...	...	...	...	...	2
Ahir	...	...	...	2	...	...
Dhobi	...	...	...	...	...	1
Kumhar	...	...	...	...	...	1
Sonar	...	...	...	1	...	...
Total	...	14	...	131	...	39

TABLE A—4

DISTRIBUTION OF HOUSES ACCORDING TO TYPE OF WALLS

CASTE	Number of houses with		
	Mud Wall	Brick Wall	Mixed-Mud and Bricks
Jat	7	41	8
Jatia	10	13	3
Brahmin	7	13	4
Bhangi	13	3	1
Chamar	4	4	2
Dhanak	5	3	4
Mali	1	7	1
Khati	...	6	...
Lohar	2	2	1
Baniya	...	4	...
Meo	...	4	...
Nai	...	4	...
Ahir	...	2	...
Jhimmer	2	...	...
Kumhar	1	...	...
Dhobi	1	...	...
Sonar	...	1	...
Total	53	107	24

TABLE A—5

SHOWING MATERIAL CULTURE AND POSSESSION OF CONSUMER GOODS ACQUIRED DURING LAST FIVE YEARS

CASTE	No. of H. Hs.	No. of H. Hs. which have acquired in last five years							
		Hurricane lantern	Tin lamp	Torch light	Kerosene stove	Bicycle	Radio set	Sewing machine	Gramo-phone
Ahir	2	...	...	...	...	...	...	...	...
Brahmin	17	3	...	1	...	2	...	1	...
Baniya	3	...	...	...	...	...	...	...	...
Bhangi	16	...	...	...	...	...	...	...	...
Chamar	11	...	...	...	...	3	...	...	...
Dhobi	1	...	...	...	...	...	...	...	...
Dhanak	9	...	...	...	...	1	...	...	...
Jat	37	3	...	...	...	5	...	1	...
Jhimmer	2	...	...	...	...	1	...	...	...
Jatia	24	1	...	...	...	5	...	...	...
Khati	5	2	...	2	...	2	1	2	...
Kumhar	1	...	...	...	...	...	...	...	...
Lohar	4	...	...	...	...	1	...	...	...
Mali	7	2	...	1	...	1	...	...	...
Meo	4	...	...	...	...	...	...	...	...
Nai	3	...	...	...	...	...	...	...	...
Sonar	1	...	...	...	...	...	...	...	...
Total	147	11	...	4	...	21	1	4	...

TABLE A—6

SHOWING MATERIAL CULTURE AND POSSESSION OF FURNITURE ACQUIRED DURING LAST FIVE YEARS

CASTE	No. of H. Hs.	No. of households which have acquired in last five years						
		Khatia	Chair	Table	Mirror	Bench	Moodha	Stool
Ahir	2	...	...	...	...	...	...	...
Brahmin	17	...	2	2	2	...	1	1
Baniya	3	...	...	...	...	...	...	...
Bhangi	16	...	...	...	...	...	...	...
Chamar	11	...	...	...	...	...	...	...
Dhobi	1	...	...	...	...	...	...	...
Dhanak	9	...	...	...	3	...	1	...
Jat	37	...	...	...	...	...	...	...
Jhimmer	2	...	...	...	...	...	...	...
Jatia	24	...	...	...	...	...	...	...
Khati	5	...	2	2	2	...	2	...
Kumhar	1	...	...	...	...	...	...	...
Lohar	4	...	...	...	...	...	...	...
Mali	7	...	1	1	1	...	1	...
Meo	4	...	...	...	...	...	...	...
Nai	3	...	...	...	...	...	...	...
Sonar	1	...	...	...	...	...	...	...
Total	147	...	5	5	8	...	5	1

TABLE A—7

SHOWING HOUSEHOLD UTENSILS BY CASTE

CASTE	No. of H. Hs.	No. of households using the following cooking utensils									Utensils for storing water		
		Parat	Patila	Thali	Tawa	Belan	Glass	Lota	Handi	Karai	Pitcher	Kalas	Bucket
Jat	37	37	37	37	37	37	37	37	...	37	37	20	37
Jatia	24	24	24	24	24	24	10	14	12	20	24	...	24
Brahmin	17	17	17	17	17	17	17	17	...	17	17	17	17
Bhangi	16	11	11	11	11	16	11	6	...	13	16	...	16
Chamar	11	11	11	11	11	11	11	...	11	10	11	...	11
Dhanak	9	9	9	9	9	9	9	...	9	9	9	...	9
Mali	7	7	7	7	7	7	3	4	...	7	7	...	7
Khati	5	5	5	5	5	5	5	5	...	5	5	...	5
Lohar	4	4	4	4	4	4	4	...	...	4	4	...	4
Meo	4	4	4	4	4	4	4	4	...	4	4	...	4
Baniya	3	3	3	3	3	3	3	3	...	3	3	...	3
Nai	3	3	3	3	3	3	3	...	...	3	3	...	3
Jhimmer	2	2	2	2	2	2	...	2	...	2	2	...	2
Ahir	2	2	2	2	2	2	2	2	...	2	2	...	2
Dhobi	1	1	1	1	1	1	1	1	1	...	1	...	1
Kumhar	1	...	1	1	1	1	...	1	1	...	1	...	1
Sonar	1	1	1	1	1	1	1	1	...	1	1	...	1
Total	147	141	142	142	142	147	121	97	34	137	147	37	147

TABLE A—8

SHOWING PROHIBITED FOOD AND DRINKS AMONG THE HOUSEHOLDS BY CASTE

CASTE	No. of H. Hs. reporting as prohibited				No. of H. Hs. reporting not prohibited	
	Food			Drinks	Food	Drinks
	Meat	Fish	Egg	Wine		
Jat	37	37	37	37	...	...
Jatia	3	3	3	10	21	14
Brahmin	17	17	17	17	...	...
Bhangi	...	...	...	...	16	16
Chamar	...	...	...	5	11	6
Dhanak	...	...	...	6	9	3
Mali	7	7	7	7	...	...
Khati	5	5	5	5	...	...
Lohar	4	4	4	...	...	...
Meo	...	...	...	4	4	...
Baniya	3	3	3	3	...	...
Nai	3	3	3	3	...	...
Jhimmer	2	2	2	2	...	...
Ahir	2	2	2	2	...	...
Dhobi	...	...	...	...	1	1
Kumhar	1	1	1	1	...	...
Sonar	1	1	1	1	...	...
Total	85	85	85	103	62	40

TABLE A—9.

SHOWING THE NUMBER OF TIMES THE HOUSEHOLDS TAKING DIET

CASTE	No. of H. Hs.	Number of times the households taking diet in					
		Winter			Summer		
		Once	Twice	Thrice	Once	Twice	Thrice
Jat	37	...	37	...	...	...	37
Jatia	24	...	24	...	...	...	24
Brahmin	17	...	17	...	...	...	17
Bhangi	16	...	16	...	...	...	16
Chamar	11	...	11	...	...	...	11
Dhanak	9	...	9	...	...	...	9
Mali	7	...	7	...	...	...	7
Khati	5	...	5	...	...	...	5
Lohar	4	...	4	...	...	...	4
Meo	4	...	4	...	...	...	4
Baniya	3	...	3	...	...	...	3
Nai	3	...	3	...	...	...	3
Jhimmer	2	...	2	...	...	...	2
Ahir	2	...	2	...	...	...	2
Dhobi	1	...	1	...	...	...	1
Kumhar	1	...	1	...	...	...	1
Sonar	1	...	1	...	...	...	1
Total	147	...	147	...	...	...	147

TABLE A—10

SHOWING THE TYPE OF FUEL USED

CASTE	No. of H. Hs.	Number of Households using		
		Uple	Wood	Coal
Jat	37	37	37	...
Jatia	24	24	24	...
Brahmin	17	17	17	...
Bhangi	16	16	16	...
Chamar	11	11	11	...
Dhanak	9	9	9	...
Mali	7	7	7	...
Khati	5	5	5	...
Lohar	4	4	4	...
Meo	4	4	4	...
Baniya	3	3	3	...
Nai	3	3	3	...
Jhimmer	2	2	2	...
Ahir	2	2	2	...
Dhobi	1	1	1	...
Kumhar	1	1	1	...
Sonar	1	1	1	...
Total	147	147	147	...

TABLE A—11

SHOWING CONTRAVENTION OF MARRIAGE RULES

CASTE	No. of H. Hs.	Number of marriages in contravention of caste	Frequencies of each types of contravention
Jat	37	...	...
Jatia	24	...	...
Brahmin	17	...	...
Bhangi	16	...	...
Chamar	11	...	...
Dhanak	9	...	...
Mali	7	...	...
Khati	5	...	...
Lohar	4	...	...
Meo	4	...	...
Baniya	3	...	...
Nai	3	...	...
Jhimmer	2	...	...
Ahir	2	...	...
Dhobi	1	...	...
Kumhar	1	...	...
Sonar	1	...	...
Total	147	...	...

TABLE A—12

NO. OF THOSE WHO CONSIDER IT DESIRABLE TO FORM MARITAL ALLIANCE WITH OTHER CASTES

CASTE	No. of H. Hs.	Jat	Jatia	Brahmin	Bhangi	Chamar	Dhanak	Mali	Khati	Lohar	Meo	Baniya	Nai	Jhimmer	Ahir	Dhobi	Kumhar	Sonar	Total
Jat	37	...	...	...	...	...	...	...	2	...	...	...	...	...	5	...	...	...	7
Jatia	24	...	...	...	...	5	...	...	...	...	...	...	...	...	...	...	...	...	5
Brahmin	17	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhangi	16	2	...	...	...	...	2	...	...	2	...	...	...	...	...	1	1	...	8
Chamar	11	...	4	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...	8
Dhanak	9	...	...	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	3
Mali	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Khati	5	2	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	2
Lohar	4	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	3
Meo	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Baniya	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nai	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jhimmer	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ahir	2	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Dhobi	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kumhar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sonar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	147	6	4	...	...	8	6	...	3	2	...	...	...	...	6	1	1	...	37
Percentage		16·2	10·8	...	...	21·6	16·2	8·2	5·4	...	...	...	...	...	16·2	2·7	2·7	...	100·0

TABLE A—13

SHOWING THE NATURE AND SALE OF PRODUCT OF THE VILLAGE INDUSTRIES

ASTE	No. of H. Hs.	Nature of product	Particulars of the product that is sold in the village	Particulars of the product that is sold in the market
Dhanak	6	Khase, Khadder & Gara	6	...
Lohar	4	Plough, Phawla, Katli, Khurpi, Dranti etc.	4	...
Jatia	3	Shoes	3	...
Chamar	2	Shoes	2	...
Kumhar	1	Clay Utensils	1	...
Meo	1	Plough, Phawla, Katli, Khurpi, Dranti etc.	1	...
Khati	1	Doors, Thresholds, Cots, Stools, Wooden Plough, Phawra, Bullock-carts etc.	1	...
Total	18		18	...

TABLE A—14

SHOWING INDUSTRIES AND TOOLS ADOPTED DURING LAST FIVE YEARS

Industry	Particulars of households that adopted village industries for the first time during the last five years	Particulars of households that adopted the ancestral industries	Particulars of households that adopted for the first time modern tools in the last five years	Particulars of households that adopted the ancestral tools
Carpentry	...	1	...	1
Weaving	1	5	...	6
Pottery	...	1	...	1
Shoe-making	...	5	...	5
Black-smithy	...	5	...	5
Total	1	17	...	18

TABLE A—15

SHOWING THE ATTAINMENT OF PROFICIENCY BY VILLAGERS IN INDUSTRY

Industry	No. of persons that have earned proficiency through home apprenticeship	No. of persons who earned proficiency through apprenticeship in the place of relations or neighbourers	Formal training from some institution	No. of workers who require further training	Nature of training wanted
Carpentry	1	...	...	...	...
Weaving	6	...	...	...	...
Black-smithy	5	...	...	...	...
Shoe-making	5	...	...	...	...
Pottery	3	...	...	...	...
Total	20	...	...	...	...

TABLE A—16

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO THEIR AGRICULTURAL PRODUCTION THEIR SELF-CONSUMPTION AND SALE OF THE MARKETABLE SURPLUS

Crops	Agricultural Production			Sales			Consumption	
	Quantity in maunds	Value in Rs.	No. of H. Hs.	Quantity in maunds	Value in Rs.	No. of H. Hs.	Quantity in maunds	Value in Rs.
FOOD CROPS								
Wheat	2,607	39,139	64	631	9 501	15	1,976	29,638
Gram	427	5,978	34	45	630	4	382	5,348
Gochani	3	30	2	...	...	...	3	30
Bajra	124	1,662	21	...	...	...	124	1,662
Barley	89	902	11	10	100	1	79	802
Rice	685	5,928	40	89	890	6	596	5,038
Pulses	5	50	1	...	...	...	5	50
CASH CROPS								
Cotton	23	598	6	4	104	1	19	494
Gur	829	9,588	30	343	4,076	11	486	5,512
Oil Seeds	22	495	12	2	44	1	20	451
Others	32	375	4	2	11	1	30	364
Fodder	920	2,760	18	...	...	...	920	2,760
Milk	6,152	98,428	80	3,672	58,752	44	2,480	39,676
Total	11,918	165,933	323	4,798	74,018	84	7,120	91,825
Percentage	100·0			40·3			59·7	

TABLE A—17

SHOWING THE SHARE OF PROPERTY AS FOUND IN PRACTICE

CASTE	No. of H. Hs.	No. of H. Hs. indicating the relations of these categories who inherit property in their respective caste					
		All sons get equally	Daughter inherits equally with sons	Wife inherits equally with sons	Wife gets maintenance only if she does not remarry	Wife acquires life interest in property if there is no child and provided that she does not remarry	Any other manner (Brothers equally etc.)
Jat	37	25	...	...	25	6	1
Jatia	24	17	...	...	17	1	3
Brahmin	17	10	...	...	10	2	3
Dhanak	9	6	...	...	6	...	2
Baniya	3	3	...	...	3	...	...
Lohar	4	2	...	...	2	1	...
Nai	3	1	...	...	1	...	...
Khati	5	3	...	...	3	1	...
Jhimmer	2	2	...	...	2	...	...
Chamar	11	9	...	...	9	...	...
Bhangi	16	9	...	...	9	2	4
Mali	7	7	...	...	7	...	...
Meo	4	2	...	...	2	...	2
Dhobi	1	1	...	...	1	...	...
Ahir	2	1	...	...	1	1	...
Kumhar	1	...	...	...	...	...	1
Sonar	1	...	...	...	...	...	1
Total	147	98	...	...	98	14	17
Percentage	100·0	66·7	...	...	66·7	9·5	11·6

TABLE A—18

SHOWING AWARENESS OF CHANGES IN HINDU LAWS OF SUCCESSION AND ADOPTION

CASTE	No. of H. Hs.	Adoption Act			Succession Act of 1956		
		No aware that there have been changes	No. that could describe change correctly	Feature	No. aware that there have been changs	No. of H. Hs. that could describe changes correctly	Daughters can inherit equally with sons
Jat	37	9	...	...	15	4	15
Jatia	24	3	...	...	9	2	9
Brahmin	17	4	...	...	10	3	10
Bhangi	16	...	...	...	...	...	...
Chamar	11	1	...	...	4	1	4
Dhanak	9	...	...	...	2	...	2
Mali	7	2	...	...	2	...	2
Khati	5	2	...	...	3	1	3
Lohar	4	1	...	...	2	...	2
Meo	4	...	...	...	...	...	...
Baniya	3	1	...	...	2	1	2
Nai	3	...	...	...	1	...	1
Jhimmer	2	...	...	...	1	...	1
Ahir	2	1	...	...	1	...	1
Dhobi	1	...	...	...	...	...	...
Kumhar	1	...	...	...	...	...	...
Sonar	1	...	...	...	...	...	...
Total	147	24	...	...	52	12	52
Percentage	100·0	16·3	...	...	35·4	8·1	35·4

TABLE A—19

NO. OF H. Hs. IN FAVOUR OF INHERITANCE OF PROPERTY BY DAUGHTERS ALONG WITH SONS

CASTE	No. of H. Hs.	Inheritance by daughters	% 2 to 3
Jat	37	...	...
Jatia	24	...	...
Brahmin	17	...	...
Bhangi	16	...	...
Chamar	11	...	...
Dhanak	9	...	...
Mali	7	...	...
Khati	5	...	...
Lohar	4	...	...
Meo	4	...	...
Baniya	3	...	...
Nai	3	...	...
Jhimmer	2	...	...
Ahir	2	...	...
Dhobi	1	...	...
Kumhar	1	...	...
Sonar	1	...	...
Total	147	...	...

TABLE A—20

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO CASTE AND SPECIAL OBJECT OF WORSHIP

CASTE	No. of H. Hs.	Ram, Krishan, Ganesh, Shivji, Hanuman	Worship saint by joyoti	Religious books	Tulsi tree	Worshipping dead
Jat	37	15	1	1	...	...
Jatia	24	7	8	...	...	...
Brahmin	17	9	2	...	...	16
Bhangi	16	...	...	...	...	...
Chamar	11	2	3	...	...	...
Dhanak	9	2	1	...	...	...
Mali	7	1	...	...	...	...
Khati	5	4	...	...	...	...
Lohar	4	2	...	...	...	...
Meo	4	...	...	...	...	...
Baniya	3	2	...	...	...	...
Nai	3	...	...	...	...	...
Jhimmer	2	...	1	...	...	...
Ahir	2	2	...	...	...	...
Dhobi	1	...	...	...	...	...
Kumhar	1	...	1	...	...	...
Sonar	1	...	...	...	...	...
Total	147	46	17	1	...	16

TABLE A—21

SHOWING ATTITUDES AND OPINIONS OF THE VILLAGERS REGARDING FAMILY PLANNING ACCORDING TO INCOME GROUPS

CASTE	No. of H. Hs.	No. of heads of H. Hs wanting more children having monthly income of (in Rs.)							No. of heads of H. Hs. wanting no more children having monthly income of (in Rs.)						
		0—25	25—50	50—75	75—100	100—150	150+	No. of H. Hs.	0—25	25—50	50—75	75—100	100—150	150+	No. of H. Hs.
Jat	37	...	...	...	1	5	10	16	1	1	1	1	3	14	21
Jatia	24	...	7	1	4	6	...	18	...	2	...	2	1	1	6
Brahmin	17	...	...	...	...	1	6	7	...	...	3	1	...	6	10
Bhangi	16	2	3	...	2	1	2	10	...	1	1	2	1	1	6
Chamar	11	...	2	2	1	2	1	8	...	1	...	1	1	...	3
Dhanak	9	...	4	...	...	1	...	5	...	3	...	...	...	1	4
Mali	7	...	...	...	...	1	2	3	...	...	...	...	2	2	4
Khati	5	...	...	...	1	...	2	3	...	...	...	...	...	2	2
Lohar	4	...	...	...	...	1	2	3	...	...	...	1	...	...	1
Meo	4	...	1	...	...	1	...	2	...	2	...	...	...	...	2
Baniya	3	...	...	...	...	...	...	...	..	...	...	...	...	3	3
Nai	3	1	...	...	1	...	1	3	...	...	...	...	...	...	...
Jhimmer	2	...	...	1	...	...	...	1	...	...	...	...	1	...	1
Ahir	2	...	...	...	...	...	...	...	...	...	1	...	1	...	2
Dhobi	1	...	...	...	...	...	...	...	...	1	...	...	...	...	1
Kumhar	1	...	...	...	...	...	...	...	...	...	...	1	...	...	1
Sonar	1	...	...	...	...	...	...	...	...	...	1	...	...	...	1
Total	147	3	17	4	10	19	26	79*	1	11	7	9	10	30	68*
% Percentage	100·0	3·7	21·5	5·1	12·7	24·1	32·9	53·7 100·0*	1·5	16·2	10·3	13·2	14·7	44·1	46·3 100·0*

TABLE A—22

SHOWING THE AWARENESS OF VILLAGERS ABOUT THE FUNCTION OF GRAM SEVAK AND THE NATURE OF BENEFIT FROM HIM

ASTE	o. of . Hs.	No. aware of gram sevak	No. aware of functions of gram sevak	No. that could describe the functions of gram sevak			No. of visits of gram sevek in village			No. benefited in the field of		
				Fully satisfactory	Satisfactory	Unsatisfactory	2 times	4 times	8 times	Agriculture	Chemical fertiliser	Seeds
Jat	37	27	16	...	14	2	...	18	3	3	3	4
Jatia	24	5	...	...	...	...	...	1	...	...	...	...
Brahmin	17	11	9	...	5	4	...	1	...	...	...	...
Bhangi	16	5	...	...	...	...	...	1	1	...	...	...
Chamar	11	...	...	...	...	...	...	...	...	...	...	...
Dhanak	9	4	...	...	...	...	...	...	1	...	...	...
Mali	7	1	...	...	...	...	...	1	...	...	...	...
Khati	5	4	3	...	...	...	1	1	...	...	...	...
Lohar	4	1	...	...	...	...	...	...	...	...	...	...
Meo	4	...	...	...	...	...	...	...	...	...	...	...
Baniya	3	1	...	...	...	...	...	...	...	...	...	...
Nai	3	3	...	...	...	...	...	...	...	...	...	...
Jhimmer	2	...	...	...	...	...	...	...	...	...	...	...
Ahir	2	...	...	...	...	...	...	...	...	...	...	...
Dhobi	1	...	...	...	...	...	...	...	...	...	...	...
Kumhar	1	1	...	...	...	...	...	1	...	...	...	...
Sonar	1	...	...	...	...	...	...	...	...	...	...	...
Total	147	63	28	...	19	6	1	24	5	3	3	4

TABLE A—23

SHOWING NO. OF H. Hs. HAVING INFORMATION OF POLICE STATION, CIRCLE PANCHAYAT AND NAME OF RIVER FLOWING NEAR THE VILLAGE

CASTE	No. of H. Hs.	No. of households		
		Aware of Police Station	Aware of circle panchayat and its meeting place	Knowing name of principal river
Jat	37	31	22	36
Jatia	24	22	8	21
Brahmin	17	17	10	17
Bhangi	16	16	6	15
Chamar	11	11	...	11
Dhanak	9	9	2	9
Mali	7	7	3	7
Khati	5	5	4	5
Lohar	4	4	1	4
Meo	4	4	1	4
Baniya	3	3	3	3
Nai	3	2	2	3
Ahir	2	2	1	2
Jhimmer	2	2	...	1
Kumhar	1	1	...	1
Dhobi	1	1	...	1
Sonar	1	1	...	1
Total	147	138	63	141
Percentage	100·0	93·9	42·9	95·9

TABLE A—24

GAON SABHA AND ITS MAIN AND LEADING PARTIES

CASTE	No. of H. Hs.	No. of H. Hs. naming main parties as		No. of H. Hs. naming leading parties
		Jat	Brahmin	Jat
Jat	37	37	...	37
Jatia	24	24	...	24
Brahmin	17	17	...	17
Bhangi	16	16	...	16
Chamar	11	11	...	11
Dhanak	9	9	...	9
Mali	7	7	...	7
Khati	5	5	...	5
Lohar	4	4	...	4
Meo	4	4	...	4
Baniya	3	3	...	3
Nai	3	3	...	3
Jhimmer	2	2	...	2
Ahir	2	2	...	2
Dhobi	1	1	...	1
Kumhar	1	1	...	1
Sonar	1	1	...	1
Total	147	147	...	147

APPENDIX—II

GLOSSARY OF KINSHIP TERMS

Relationship	Local Term
Father's father's father	Pardada
Father's father's mother	Pardadi
Father's father	Dada
Father's mother	Dadi
Father's elder brother	Tau
Father's younger brother	Chacha or Kaka
Father's elder sister	Buwa
Father's younger sister	Buwa
Father's elder brother's wife	Tai
Father's younger brother's wife	Chachi or Kaki
Father's elder sister's husband	Phoopha
Father's younger sister's husband	Phoopha
Father	Bapu
Mother	Maan
Mother's father	Nana
Mother's mother	Nani
Mother's elder brother	Mama
Mother's younger brother	Mama
Mother's elder sister	Mausi
Mother's younger sister	Mausi
Mother's elder brother's wife	Mami
Mother's younger brother's wife	Mami
Elder brother	Bara Bhai
Younger brother	Chhota Bhai
Elder sister	Bari Behan
Younger sister	Chhoti Behan
Elder brother's wife	Bari Bhabi
Younger brother's wife	Chhoti Bhabi
Elder sister's husband	Jija
Younger sister's husband	Jija
Wife	Gharwali or Birbani
Husband	Gharwala or Marad
Wife's elder brother	Sala
Wife's elder brother's wife	Salaij
Husband's elder brother	Jaith
Husband's elder brother's wife	Jaithani
Wife's elder sister	Sali
Wife's elder sister's husband	Sarhoo
Husband's elder sister	Nanad
Husband's elder sister's husband	Nandoia
Wife's younger brother	Sala
Wife's younger brother's wife	Salaij
Husband's younger brother	Devar
Husband's younger brother's wife	Devrani
Wife's younger sister	Sali
Wife's younger sister's husband	Sarhoo
Husband's younger sister	Nanad
Husband's younger sister's husband	Nandoia

Relationship	Local Term	Relationship	Local Term
Wife's father	Susra	Brother's daughter	Bhatiji
Wife's mother	Sasoo	Son's wife	Bahoo
Husband's father	Susra	Daughter's husband	Jamai
Husband's mother	Sasoo	Son's son	Pota
Son	Beta	Son's daughter	Poti
Daughter	Beti	Daughter's son	Dheota
Brother's son	Bhatija	Daughter's daughter	Dheoti

APPENDIX—III

GLOSSARY OF NATIVE TERMS

Aari	Saw
Abadi	Habitation
Adalat	Court
Amavas	Moonless day
Amrud	Guava
Arta	Prayer
Arthi	Bier
Badh	Flood
Bahi	Family register
Bahna	A kind of brush used by weavers
Bail	Bullock
Bail-gari	Bullock-cart
Baithak	Sitting-room
Balli	Wooden beam
Bangar	Sandy area
Ban	Oil-bath
Barat	Marriage party
Barat lena	Reception of the marriage party
Barauthi	First ceremonial reception of the groom at the bride's house
Barsana	Winnowing
Basola	Axe
Bateu	Guest
Batna	A mixture of mustard oil, gram flour and turmeric
Began	Brinjal
Ber	Plum
Berna	A pipe attached to the plough for dropping seeds
Bhains	Buffalo
Bhajan	Religious song
Bhajan mandli	Party for singing religious songs
Bhatti	Furnance
Bhumidar	Land holder
Bichola	Middleman
Bida	Departure of the marriage party after the wedding ceremony
Bidi	Indigenous smoke
Bigha	One-fifth of an acre
Birbani	Woman
Biswa	One-twenteeth of a bigha
Boonga	An enclosure for storing chaff
Burma-kamani	Borer
Chabutra	A religious place for worshipping deities
Chaddar	A cotton sheet
Chak	Stone wheel used by potters
Chhalni	Grille
Chana	Gram
Chappal	Sandal
Chhati	A ceremony observed on the sixth day of childbirth
Chaupal	Mens' common sitting house
Chawal	Rice
Chhipi	Tailor
Charkha	Spinning wheel
Chhaj	Winnower
Chilam	An earthern pot for filling tobacco & fire for smoking
Chimta	Fork

Chita . .	Funeral pyre
Choli . .	Bodice
Choori-pahnana	Leverette
Chopar . .	A game played with dice on a piece of cloth cross in shape.
Choraha . .	A crossing of four paths
Chowki . .	Low stool
Chowkidar .	Watchman
Chuna . .	Lime
Chunni . .	A long scarf put on shoulders by females
Dadar . .	Low-lying area
Dakshina .	Offerings made in cash or kind
Dai . . .	Untrained mid-wife
Dal . . .	Cereal
Dalla . .	Clod
Danda . .	Stick
Darwaja . .	Door
Dasothan .	A ceremony arranged on the birth of a much wanted son
Dhoti . .	A cotton cloth worn by males round the waist
Dopatta . .	A scarf worn by females
Dulha . .	Bridegroom
Dulhan . .	Bride
Eekh . .	Sugarcane-crop
Eant . .	Brick
Gadha . .	Donkey
Gae . .	Cow
Gahana . .	Threshing of crop
Gajar . .	Carrot
Gandha . .	Sugarcane
Garha . .	Coarse cloth
Gauna . .	Nuptial ceremony
Gehun . .	Wheat
Ghagra . .	Petticoat
Ghar . .	House
Ghee . .	Clarified butter
Gher . .	Cattle-shed
Ghee bura .	A mixture of ghee and sugar
Gobar . .	Cow-dung
Ghonkni . .	Bladder pump used for airing the oven by blacksmiths
Ghor chari .	Riding on the mare's back at the marriage ceremony by the bridegroom
Girmat-ka-Burma	A type of borer to make big holes in wood.
Gochani . .	Mixture of wheat and gram
Gond . .	A preparation of gum, wheat flour, sugar and pure ghee
Gotra . .	Clan
Guli Danda .	Tip-cat
Gunia . .	A type of measure used by carpenters
Hakim . .	Indigenous doctor
Hal . . .	Plough
Halai . .	Small plots made in a cultivable land at the time of cultivation of a crop
Halva . .	A preparation of ghee, wheat flour, water & sugar
Handia . .	An earthen pitcher used in cooking
Hathora . .	Hammer
Hookah . .	Hubble-bubble
Jaili . .	A fork shaped implement used for collecting fodder at one place
Jajman . .	Persons receiving services from barbers, coblers, blacksmiths, potters, sweepers, carpenters on payment in kind under the traditional social system
Jamur . .	A pair of tongs with round corners

Janampatra	Horoscope
Jau	Barley
Jhari	Bush
Juwa	Yoke
Juti	Non-laced shoes
Kajal	Soot
Kalas	A brass pitcher
Kambal	Blanket
Kameej	Shirt
Kansi	Alloy of copper and tin
Kanya dan	Money given to the bride by friends & relatives of the bride's family
Karhai	Cauldron
Karchhi	Spoon
Kareva	Leverette
Kari	Rafter
Kasola	Spade
Kassi	Spade
Katanni	Iron needle with wooden handle
Khad	Manure
Khaddi	Handloom
Khadi	A coarse cloth
Kharif	Rainy season crop
Khasra	Itches
Khaprel	Tile
Khat	Cot
Kheer	A preparation of milk, rice and sugar
Khees	The first milk of a cow or buffalo after calving
Khes	A thick sheet for wrapping on the body
Khurpa	Scraper
Kirtan	A religious meeting
Kirya	A ceremony on the thirteenth day after the death of a person
Kohlu	Cane crushing machine
Kotha	An interior room in a residential house
Kulhani	Roller
Kulhari	Axe
Kuccha khana	Unfried food
Kullar	Tumbler
Kursi	Chair
Kumhar	Potter
Kurta	A collarless shirt
Laltain	Lantern
Legan patra	A piece of paper containing information regarding the date of wedding
Lehanga	Petticoat
Loha	Iron
Lohar	Blacksmith
Lota	Bowl
Maij	Table
Maira	Roller
Maiz	A rectangular log used for destroying the grass
Makki	Maize
Mali	Gardener
Mandi	Marketing Centre
Mandir	Temple
Marad	Man
Mattar	Peas
Mauli	Sacred thread worn round the head
Maveshi	Cattle
Milni	Recedtion of wedding party
Moodha	A stool made of reeds
Moud	A headgear made of glazed papers and small bamboo sticks
Muli	Radish
Mullaji	A muslim priest
Mundan	A ceremony at the time of first hair-cut of a boy
Nai	Barber
Nai	A small plough
Nain	Barber's wife

Nahan . . Broad iron blade with wooden handle used by coblers

Nall . . Shuttle

Nayar . . Fodder

Neota . . Invitation

Nikkar . . Half pant

Odhna . . A long scarf put on shoulders by famales

Pair . . Hardened earth where threshing of crop is done

Parautha . . A kind of chapati made in ghee

Parkar . . Compass

Parsad . . Sweets distributed following a religious ceremony

Patloon . . Pant

Phareya . . A piece of rectangular wood used by coblers

Phawla . . Spade with iron blade

Phawra . . Spade with wooden blade

Phere . . Rounds taken by bride and groom around the holy fire at the wedding ceremony

Phoos . . Straw

Pital . . Brass

Ponchi . . A sacred thread worn round the wrist

Poree . . Small pieces of sugarcane

Pucca khana . Food cooked in ghee (fried food)

Pucki dawat . A feast in which fried food is served to guests representing different castes

Puranmasi . Full-moon night

Pugree . . Turban

Puri . . A kind of fried food

Purohit . . A Hindu priest

Pyjama . . Trousers

Rabi . . Winter season crop

Ragi . . Musician

Raj . . Mason

Rampi . . Steel blade with wooden handle

Rokna . . Reserving of boy for girl for marriage

Roti . Bread

Sagai . . Betrothal

Salwar . . A pair of baggy trousers worn by females

Santh . . An iron hammer used by coblers

Sarson . . Mustard

Seet . . A kind of buttermilk

Sehra bandi . A marriage ceremony for wearing sehra pacchi

Sehra Pacchi . A sort of garland made of coloured paper flower used for covering and decorating the face of the bridegroom

Shisa . Mirror

Shradh . . Propitiatory rite

Silli . . Stone slab

Sirki . . Straw

Soot . . Yarn

Suar . . Pig

Swang . . Humorous drama

Taggai . . A loan given by government for relief and
or . . productive purposes
Taccavi . .

Tawa . . An iron plate used for baking chapati

Teepoy . . Three legged stool

Thanedar . Station House Officer

Thekka . .	An utensil for storing grains
Tilak . .	A turmeric mark on forehead
Tonga . .	A horse-driven cart used for carrying passengers
Uple . .	Cow-dung cakes
Vedi . .	A special enclosure for seating of the bride and the groom at wedding ceremony
Yage	A prayer made by burning holy fire
Zharphoos	Spraying of water on a mental patient with the help of a brush made of green branches of neem tree

APPENDIX—IV

A BRIEF DESCRIPTION OF ORNAMENTS

ORNAMENTS FOR THE HEAD

Ghunghat

A kind of long scarf meant for covering the face. It is made of thin coloured cloth (about 1 yard in length and ½ yard in width) upon which silver flowers are fixed making an attractive design.

Borla

A round silver or golden band worn on forehead with *jhallar* (frill) tied with ears and a *tagga* (string) with the lock of hair in the back.

ORNAMENTS FOR NECK

Hasli

A necklace having five beads made of silver worn quite close around the neck.

Kanthi

A necklace made of golden rings called *manee* (मनी) and *shisha* (glass) knitted in a string called *tagga*. In the centre of the necklace hangs a golden disc known as *tikka*.

Galsari & Champakali

These are silver necklaces having different designs.

Jhallar

A necklace made of silver coins (usually of Queen Victoria's Stamp) knitted in a string called *tagga*.

ORNAMENTS FOR NOSE :

Koka or Loung

A golden nose-pin having red or blue or white stone in the centre.

ORNAMENTS FOR EARS

Boojne or Bunda

These are two ear rings worn on ears through holes.

ORNAMENTS FOR FINGERS

Anguthi

A gold or silver ring worn on fingers.

Chhalla

A silver ringlet worn on fingers.

Hath Phool

It is made of five silver rings connected with a beautifully designed *jhallar* (frill). Rings are worn on fingers and the *jhallar* is spread on the outer portion of the palm.

ORNAMENTS FOR WAIST

Nara

It is a beautifully designed silver clip tied to a lace worn round the waist.

ORNAMENTS FOR ARMS

These are a number of ornaments worn on arms such as *kangane, chann, paccheli, chann kangan, karule, gajra* and *choori*. While *kangne, chann, paccheli, chann kangan* are bracelets having different designs, *karule* and *choori* are bangles. *Gajra* is a kind of wrist belt on which golden or silver beads are furnished.

ORNAMENTS FOR ANKLES & FEET

The various ornaments worn on ankles and feet are *kari, chalakare, patti, tati, nevri, jhanjan* and *gajeria*. All such ornaments are made of silver and are heavy as compared to other ornaments worn on upper portion of the body.

APPENDIX—V

LIST OF HINDU MONTHS

Month	Month
Chait	March—April
Baisakh	April—May
Jaith	May—June
Asar	June—July
Savan	July—August
Bhadon	August—September
Asauj	September—October
Kartik	October—November
Aghain	November—December
Poh	December—January
Magh	January—February
Phagun	February—March