

CENSUS OF INDIA 1961

Volume XIX—Part VI—No. 6

DELHI

A

SOCIO-ECONOMIC STUDY OF

VILLAGE

SAMALKHA

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced elaborate and scholarly accounts of the variegated phenomenon of Indian life sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning of 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 hand, my colleagues thought it would be a welcome continuation 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 geograhical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and and 700.

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multiethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative 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

enthusiam 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 ancilliaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra' over and above the crushing load of 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of just enough statistics to give empirical underpinning to conclusions, at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than 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 is 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 and other studies, the Registrar General, India, desired that each State and Union Territory should carry out surveys of a few selected villages. The present monograph contains a study of the social, economic, demographic and cultural aspects of the rural community living in village Samalkha, lying on the main Delhi-Gurgaon Road, about 12 miles towards the south-west of Delhi city. Lying on the Delhi-Punjab border, it is nearer Gurgaon, (a District town of Punjab) than Delhi, Gurgaon being only 7 miles towards the south-west of the village. In fact, one of the reasons for selecting this village for socio-economic study was to see if and to what extent, the customs and manners of Punjab have influenced those of Delhi. Another—and the main—reason for selecting the village was its being a predominantly Brahmin village. The ways of living, working and cultivating of the Brahmins and their social relations with the other castes would, we thought, provide an interesting ground work for a study of this nature.

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 habitation....."

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, rurarbanisa tion and such other related factors.

The field investigation was carried out by Shri Ram Chander and the first and final drafts were also written by him. Myself and Shri G. P. Mediratta, Tabulation Officer, were throughout supervising the field work as also the writing of the draft, which was then submitted to Dr. B. K. Roy Burman, O.S.D., who made useful suggestions for improving the report. All the suggestions were duly carried out and the final report is now being presented.

Our thanks are also due to Mr. Das Gupta, Assistant Manager, Government of India Press, New Delhi who has been most co-operative and courteous to us and has printed the report in the minimum possible time.

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

DELHI
February 17, 1964.

BALDEV RAJ

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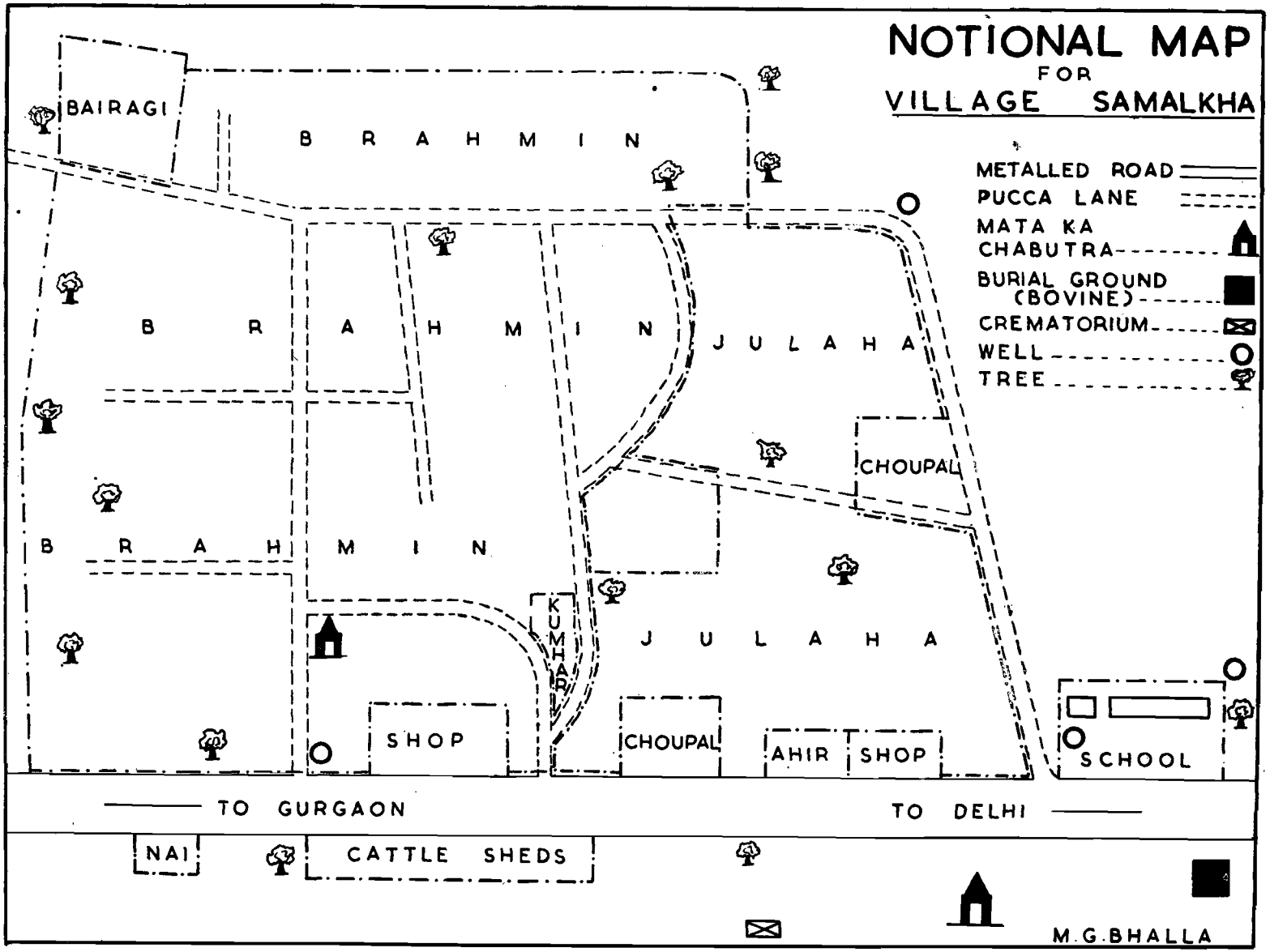
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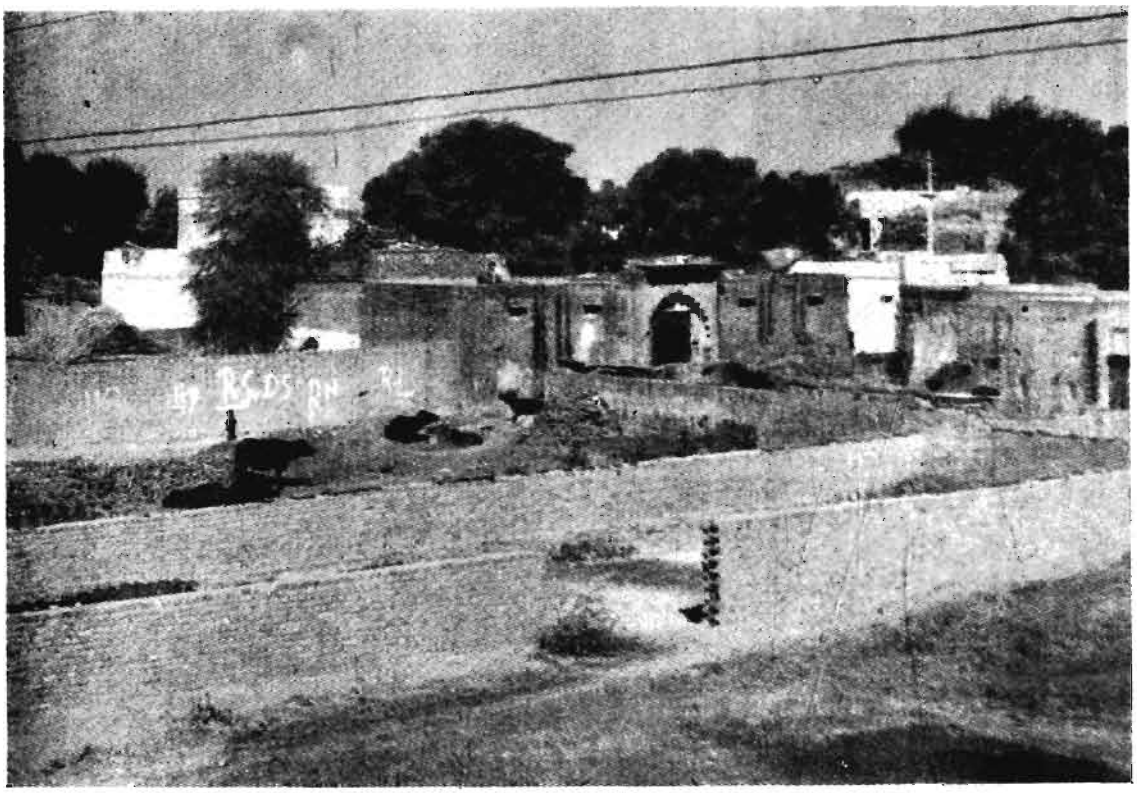
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NOTIONAL MAP
FOR
VILLAGE SAMALKHA
METALLED ROAD
PUCCA LANE
MATA KA CHABUTRA
BURIAL GROUND (BOVINE)
CREMATORIUM
WELL
TREE
BAIRAGI
BRAHMIN
BRAHMIN
JULAHA
BRAHMIN
CHOUPAL
KUMHAR
JULAHA
SHOP
CHOUPAL
AHIR SHOP
SCHOOL
TO GURGAON
TO DELHI
NAI
CATTLE SHEDS
M.G.BHALLA



An aerial view of the village

CHAPTER I

THE VILLAGE

LOCATION

Village Samaikha, with a population of more than 600 is situated on the Delhi-Gurgaon Road, about 12 miles towards the south-west of Delhi city. The village is under the jurisdiction of Mehrauli Police Station and is covered by the Community Development Scheme with its Block headquarters at Najafgarh. Qutab Minar, a historical monument, is six miles from the village. Palam Airport is two and a half miles towards north-east of the village. Najafgarh serves as the *mandi* or marketing centre for the produce of the village. It is there that the villagers go to sell their agricultural produce and to purchase tools, implements and their other necessities. Gurgaon, seven mile to its south-west, provides the village with an alternative marketing centre, both for household goods (including durable consumer goods) and tools and implements. The Post Office at Kapas Hera village two furlongs away serves it as the nearest post office and village Bijwasan, about one and a half miles from the village, serves as the nearest Railway Station. The village is well connected with Delhi by means of efficient and frequent bus services run by the D.T.U. and private bus operators.

In spite of the fact that the village has been under the Community Development Scheme for over 10 years and enjoys fairly good means of transport and communication, it still retains almost all the characteristics of backwardness.

The village was taken up for socio-economic study primarily because of its multi-ethnic composition, for it contains as many as seven 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.

PHYSICAL ASPECTS

The village land contains two types of soils *viz.*, 'bangar' and 'pahari'. Bangar signifies the sandy soil while 'pahari' represents the hilly and stony soil. More than three-fourth of the village land is sandy and the rest is stony. 'Bangar' land is more productive than 'pahari'. So far as the climate of the village is concerned, it is very hot during summer and cold in winter.

The total area of the village is 736 acres which is utilised in the following manner.

TABLE 1.1

Pattern of Land Utilization

Manner of Utilization	Acres	Percentage
1. Land under cultivation . .	616	83·7
2. Cultivable waste or fallow land .	56	7·6
3. Uncultivable waste . . .	47	6·4
4. Village abadi	17	2·3

The table shows that 616 acres or 83·7 per cent of the total land in the village is under cultivation, 56 acres or 7;6 per cent is cultivable waste which includes grazing ground and fallow lands, 47 acres of 6·4 per cent is uncultivable waste which includes the land under ponds and paths and 17 acres or 2·3 per cent of the total is under the village *abadi*.

FLORA AND FAUNA

Flora and fauna in the village under study are not different from those found in other villages in the Union Territory of Delhi. During winter season crops like wheat, gram, barley, mustard (sarson), peas, *methi* etc. are grown. In summer there grow crops and vegetables, chief among them being *jowar, bajra, gowar, maize,* brinjal and *tinda* etc. In the forestry region there grow 'Sur' grass, weeds and other plants of small growth. In and around the village there are trees of *neem, babool, peepal, shentoot, arand* etc. *Neem* trees are found in abundance and in some cases are planted inside the houses also. This is because the persons in the village believe that the *neem* tree is a purifier of the air. Besides, it is quite shady and grows quickly.

The domesticated animals in the village are cow, buffalo, bullock, donkey, horse etc. The birds found in the village are crow, sparrow, pigeon, dove, eagle, and that beautiful bird of the countryside, peacock.

TRANSPORT AND COMMUNICATION

As stated earlier, the means of communication of the village with the outside world are quite good. To reach the village from Delhi one can go either by bus or by train. While going by bus one gets down at the Samalkha bus stand on Delhi-Gurgaon Road from where frequent bus services between Delhi-Gurgaon, Najafgarh-Delhi and the buses of the Rajasthan Roadways, Punjab Roadways and Delhi Transport Undertaking ply. If one goes by train, one has to detrain at Bijwasan Railway Station and walk down one and a half miles on a zigzag kuccha path to reach the village. It is due to this reason that very few persons travel by train. Those who have to go to Delhi, Gurgaon or Najafgarh catch either the D.T.U. or private buses available from the village itself. So far as the agriculturists are concerned, they use their own bullock-carts to carry the surplus produce to the mandi at Najafgarh.

SIZE OF THE VILLAGE

TABLE 1.2

Showing Area, Population, Houses, Households and Density of Population.

Year	Area (acres)	Density per acre	No. of houses	No. of households	Population		
					Persons	Males	Females
1961 .	736	0·84	98	92	621	318	303
1951 .	736	0·57	58	62	419	221	198

Table No. 1.2 shows that the village covers an area of 736 acres and has a population of 621 persons living in 92 households. This is as compared to the 1951 figures of 419 persons living in 58 households. This shows that the population has increased by 48·2 per cent during the decade 1951-61. As the population figures for the individual intervening years are not available, it can broadly be stated that the rate of growth of population has been 4·8 per cent per annum. The average size of the household in 1951 was 6;8 persons per household; the corresponding figure in 1961 works out to 6·7, indicating a fall of 0·1 persons per household over the decade. The density of population works out at 0;84 persons per acre in 1961 as compared to 0;57 persons per acre in 1951, thus indicating an increase in density by 0·27 persons per acre.

RESIDENTIAL PATTERN

The foremost thing that strikes an observant eye on entering the village is the lack of planning in the residential structures in the village. The various structures have been put up in a most haphazard manner. In spite of this, one finds that the various castes have tended to form their own separate cluster of houses. The Brahmins, Bairagis, Baniyas, Ahirs, Nais, Kumhars and the Julahas of the village each have separate clusters of their own. The primary consideration for each caste having a separate cluster of houses as reported by the villagers is that while there is free intermixture of people of one caste especially in the matter of smoking, eating etc., it is not so with persons of different castes. Another factor guiding the residential pattern in the village is presumably the immigration of the various castes into the village at different periods of time.

As the Vats Brahmins were the first to come and settle in the village their houses are to be found in the centre of the village. The only Kumhar who came with the Vats Brahmins constructed his house towards the eastern side of the village.

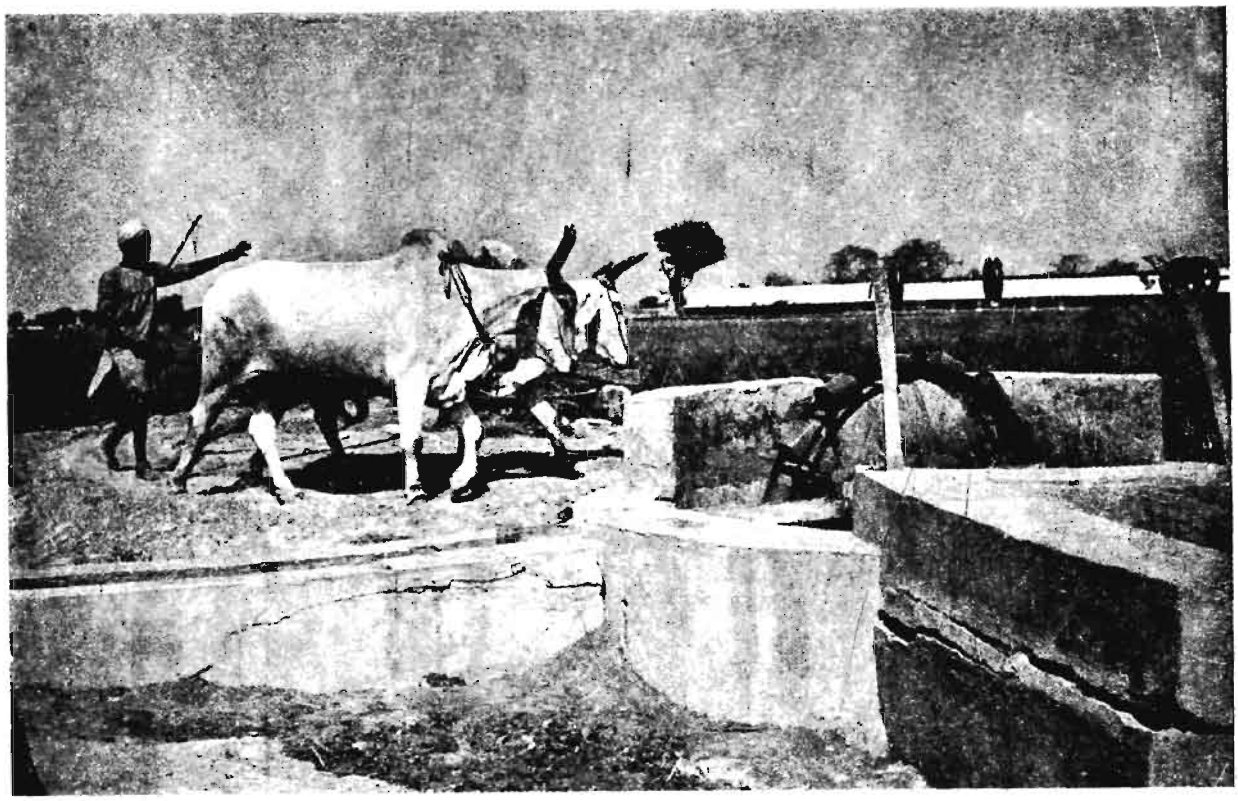
Next to come were the Bhardwaj Brahmins and they built their houses at places which were once 'Ghers' (cattle-sheds) of the Vats. The Bairagis (considered as a lower caste than the Brahmins) were given land for building their structures in a corner towards the south-west of the village. The Julahas (considered to be untouchables) were given land in the outskirts of the village habitation. The Vashists were the last among the Brahmins to come in the village and due to paucity of land site some of their houses could not be constructed in the cluster of their own caste, hence they had to construct their houses near those of the Bairagis. The Ahirs, the Nais and the Baniyas who migrated to the village later on were allotted separate sites for construction of their houses near the road, towards the eastern side of the village.

No attention has been paid to the village streets which are haphazard and unplanned. Leaving aside two big streets, from where two bullock-carts can pass easily, the remaining village streets are narrow. Although most of them are brick paved yet hardly any attention is given to keep them clean. While the streets are sweeped only once a week by the scavengers of the Delhi Municipal Corporation, the houses and other structures are sweeped by a 'Bhangi' from the nearby village Kapas Hera who comes every day.

Again there is no proper arrangement for the outflow of dirty water coming from the residential houses through well paved drains. Used water follows its own course through the streets, collects at low spots where it stagnates and gives bad smell beside breeding mosquitoes.



Returning from the well



Persian wheel in operation

PUBLIC PLACES

Village Chaupal:

A Chaupal is a public place where meetings of the villagers are generally held. There are two chaupals in the village; one is common for the village as a whole and the other is meant for the exclusive use of the Julahas. While the village chaupal was constructed through personal contributions from all the castes except the Julahas (who were left out being considered an untouchable caste) and assistance from Government, the other one was constructed by the Julahas of the village through their own contribution and by Government assistance.

The village chaupal comes handy to the villagers on more occasions than one; for example, most of the public meetings of the village are held here; it also serves as a venue for the meetings of the Gaon Panchayat. Besides from 1949 to 1954 when there was no separate building for the village school, the classes of the school were also held here.

Again at the time of a girl's marriage the village chaupal is used for accommodating the incoming marriage parties. But this latter facility was not extended to the Julahas, who are considered as untouchables by the villagers. Facing the problem, the Julahas of the village constructed their own chaupal in 1956.

History of the Village Chaupal:

The village Chaupal or Panchayat Ghar was constructed in 1947. It is said that Shri M. S. Randhawa, the then Deputy Commissioner of Delhi, visited the village and the villagers utilised the occasion by requesting him to use his good offices for procuring some government help for constructing a village chaupal and he agreed to do so. Ultimately, Government granted a sum of Rs. 8000/- for the purpose. The total cost of construction of the chaupal came to about Rs. 14,000/-.

All the households in the village except the Julahas, irrespect of their economic condition were expected to contribute Rs. 10/- per male member in the respective households. When the chaupal was ready it was inaugurated by Shri M. S. Randhawa. In 1947, on the same day Mahatma Gandhi also held a prayer meeting in the chaupal. Over 10,000 persons from the surrounding areas are said to have attended the meeting.

The total expenditure incurred on the construction of the Julaha's chaupal amounted to Rs. 5,000/-, out of which Rs. 2,000/- were contributed by Government and the rest was shared by the Julahas themselves. In order to collect this amount, it was made compulsory that each and every Julaha household would contribute Rs. 200/. It may, however, be pointed out that in spite of the fact that both the chaupals (the village chaupal and the Julaha's chaupal) are so useful to the villagers, still no attention is paid towards their cleanliness, or periodic repairs.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

A few welfare and administrative institutions like 'Panchayat' Community Development Block and the Village School have been set up in the village. They aim at the social and economic upliftment of the people.

(a) *Panchayat*:

In the village, the elected Panchayat is the most important welfare and administrative institution today. The elections of the Panchayat were held in October, 1959, under the Delhi Panchayat Raj Act. Under this Act the village administration is carried out by two Panchayats, namely the Gaon Panchayat and the Circle Panchayat.

(b) *Community Development Block*:

The village is covered by the Community Development Scheme with its block headquarters at Najafgarh. It helps the villagers in respect of agriculture and supply of new quality of seeds and artificial manures like ammonium sulphate.

(c) *The Village School.*

Another welfare agency is the Senior Basic School in the village. It has been functioning since April 1949. Until 1955 it was a Government Primary Basic School upto the 5th standard only, but in 1955 it was raised to the Senior Basic Standard.

MEDICAL FACILITIES

As there is no private doctor or Government dispensary in the village, the villagers have to depend on the mobile dispensary van of the Delhi Municipal Corporation which visits the village on alternate days. In case of serious illness the villagers have to go to a private doctor at Mola Heda village, at a distance of one and a half miles from the village. At the time of delivery a Lady Health Visitor from the Kapas Hera Social Education Centre is called for. But mostly the villagers depend on the village *dai* (untrained midwife, a Bhangi woman from village Kapas Hera.)

RELIGIOUS PLACES

Although the village does not have any temple yet it abounds in places where one can go and offer worship. There are deities called *matas* in the village and all the persons, especially the women-folk of the village, irrespective of

their caste, worship them. The villagers believe that their prosperity or other-wise depends upon the will of these deities. There are three *chabutras* of the *matas* in the village. A 'chabutra' is a brick built platform with one of its sides raised by about two feet in the shape of a dome or tower.

(A) *Bhaiyan Ka Chabutra*

This *chabutra* is located in the outskirts of the village, and is also known as Bhopal. It has been constructed in the memory of the founder of the village. This (*Bhoomia-mata*) is the most widely and frequently worshipped of all the '*matas*' in the village; for example, whenever there is a general crop failure or drought or any kind of contagious disease, fever, flu etc., the womenfolk worship this deity so that they may be spared of the sufferings from these calamities. Similarly, whenever there is a bumper crop, it is attributed to the good grace of this deity and it is worshipped for the reason that this type of prosperity should continue in the years to come. Its blessings are also sought before starting the construction of a house. Again at the time of marriage when the bridegroom with his marriage party is about to leave his own village, he visits this *mata* and seeks her blessings for his safe return. When the first male issue is born to a newly married couple, the house-wife pays a visit to the *Bhoomia mata* on the thirteenth day after the brith. Again, when a cow or buffalo gives birth to a calf, its first milk called *khis'* is offered to this *mata* so that the cow or buffalo may give substantial quantity of milk regularly.

(B) *Kanthi Mata-Ka-Chabutra*:

This *chabutra* situated towards the eastern side of the village is lying in a dilapidated condition and all that is left of it is a stone with some bricks lying near it. Although it is not as frequently worshipped as the *Bhoomia mata* yet it is widely respected by one and all in the village. It is worshipped whenever there is an outbreak of small-pox in the village. Women when they visit this *chabutra,* offer boiled sweetened rice and pray for the protection of their children against small-pox.

(C) *Chauraha Wali Mata Ka Chabutra*

This *chabutra* is located in the centre of the village where lanes from four sides form a sort of crossing and for this reason it is called the '*chauraha wali mata*'. Whenever there is an outbreak of *khasra* or typhoid (called *motijhara* by the villagers) women keep water in tumblers near the bed of the patient at night and in the morning this water with some grains is offered to this *mata.* By doing so the villagers believe that this *mata* will be pleased and the patient will recover soon.

CREMATORIUM

All the inhabitants of the village are Hindus who follow their tradition of cremating the dead. The crematorium for the village is situated at a distance of two furlongs from the village *abadi.* It covers an area of about one *kuccha bigha* (0·2 acres) of land and each caste has its own fixed corner for cremating their dead. Till 1952 the Julahas used to have a separate cremation ground, as they were regarded as untouchables, but now they are also allowed to cremate their dead on the common ground. Children below 2 years of age are generally buried. As there is no specific burial ground for them, they are generally buried out-side the village *abadi in* barren land.

Bovine Population

There is a fixed burial place in the village for cattle, covering about one '*kuccha bigha*' of land. It is located at a distance of two furlongs from the village *abadi.* Traditionally speaking it is the task of Chamars to carry the dead bodies of the animals, deskin them and bury their remains. But as there is no Chamar household in the village so whenever an animal dies one person has to rush to Donda Hera village, one mile away, in order to inform the Jatia Chamars of the village, who take out the animal with the help of bamboos and ropes to the burial place. There the animal is deskinned, and the body is left in the open to be eaten up by the eagles, jackals, and dogs. The Chamars do not charge any thing for taking out the dead cattle as they get the skin free of cost. Till recently, the village Julahas used to deskin the cattle but now they have left this profession.

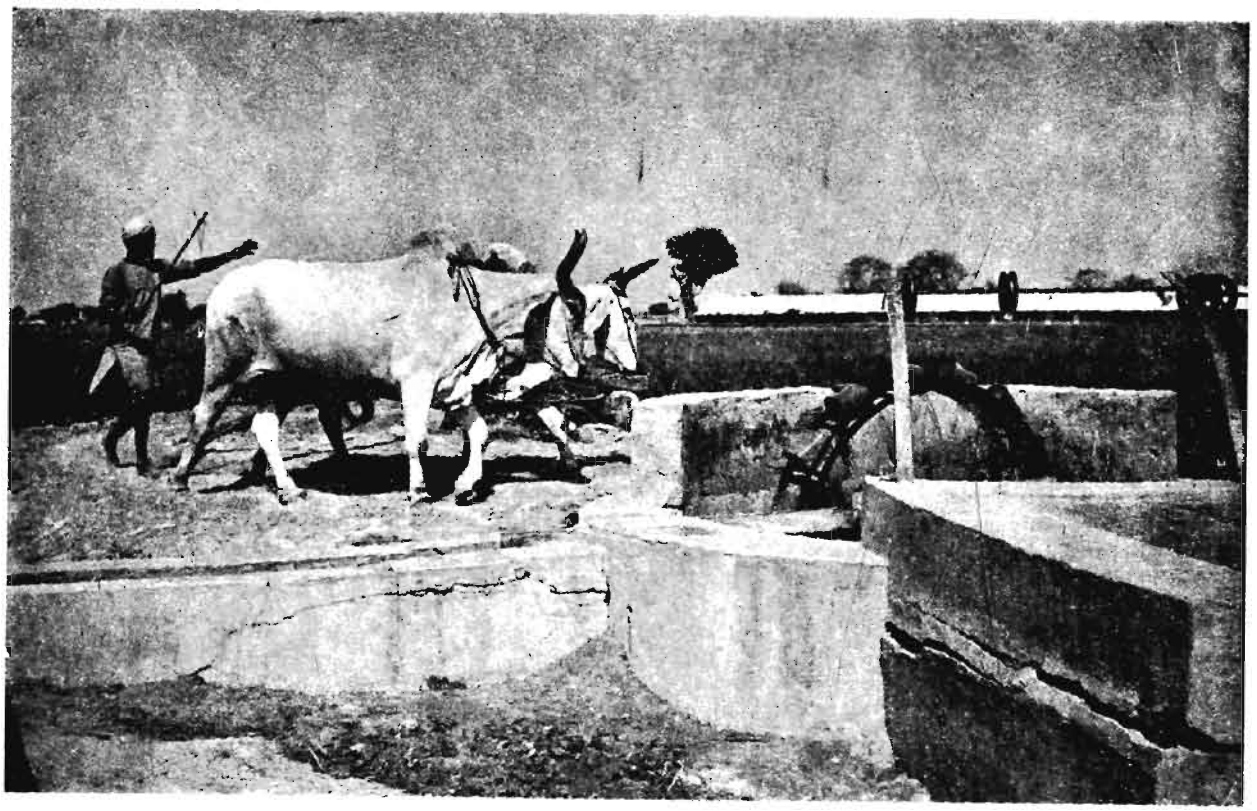
SOURCES OF WATER

Wells are the main source of water supply in the village both for drinking and bathing purposes. There are two drinking water wells in the village. While one of them is reserved exclusively for the Julahas the other provides the drinking water for the rest of the castes in the village. Formerly both these wells were open but last year (1961) the Municipal Corporation of Delhi took the initiative of covering them and have installed two hand pumps on each. It ensures comparatively clean water which is more hygienic. Recently two persons (one Julaha and one Brahmin) have got hand pumps installed in their respective houses. The villagers are of the opinion that a hand pump is more convenient to operate and its water is clean, fresh and free from germs.

There are five ponds in the village, the biggest of which covers 6 acres of land. The remaining four cover an area of 2 acres each. These pro-



Returning from the well



Persian wheel in operation

vide drinking and bathing water for the cattle. During summer months as the ponds invariably get dried the cattle drink water from a *Khail* (a small brick built tank) constructed by the side of the well by a Brahmin Shri Bhagwan Singh.

IRRIGATION FACILITIES

Wells, owned privately or jointly, fitted with persian wheels, are the only man made source of irrigation in the village. Although there are 8 such wells in the village, one of them is out of order and only 7 are utilised for irrigation purposes. Irrigation facilities are inadequate as is apparent from the fact that out of a total of 612 acres of land under cultivation, in 1960, only 125 acres or 6·5 per cent was irrigated by means of wells. The remaining 567 acres or 92 per cent depended upon uncertain rains.

HISTORY AND NOMENCLATURE OF THE VILLAGE

The only written record about the origin and history of the village is the Shajra-e-Nasb, a well preserved document in the office of the 'Sadar Quanungo' at Delhi. It was prepared at the time of the Permanent Settlement in 1880. By supplementing this information with the stories and legends narrated by the village elders it has been possible to form a fair idea about the history and origin of the village. According to these sources, about 680 years ago, the land of the present site of the village, then barren, was granted to one Ram Das, a Brahmin by King Balban of the Slave Dynasty. Although nothing is known about the place from which Ram Dass came to inhabit this village, he is believed to have brought with him some other households of the Brahmins, the Lohars and the Julahas to this village.

As for the nomenclature of the village it is believed to have been named by Ram Dass after 'Simhalu' a tree found in abundance here. It is said that the descendants of Ram Dass continued to inhabit the village for the next 500 years or so, when for some unknown reason they evacuated *en bloc* from the village around 1780 A.D. Thus the village remained completely deserted for some thirty years or so. However, around 1810 A.D. when Lord Minto was the Viceroy of India this piece of land was owned by one Muslim Nawab, Saveed Mohd. Khan. As to how the Nawab came to own this village is a mystery which no one is in a position to solve. Even the Shaira-e-Nasb from which this account is available is silent on this point. It was from him that a Brahmin named Sahaba purchased it. Incidentally the name of the village remained Samalkha in spite of so many changes in its ownership. As Sahaba had no issue he sold the land to Bakhta, a Brahmin of village Surajpur in U.P. All the present 'Vats' Brahmins in the village are the direct descendants of Bakhta.

The only Kumhar household in the village traces its origin to an ancestor who migrated from village Surajpur in U.P. with the Vats Brahmins in the village.

The Bhardwaj Brahmins were the next to come. They came around 1855 from Dera, a village at a distance of ten miles from the village under study. The reason for their migration was enmity with the Jats of the Dera village.

The Bairagis came to the village around 1860 A.D. Where they actually came from could not be ascertained because at that time their profession was begging and they had no fixed place to live. The Brahmins in the village gave them land free of cost for construction of their houses or *Ghars*.

The 14 Julahas households out of 16 claim themselves to be the direct descendants of one Parma who came to the village about a century back (around 1860) from village Kankar in Gurgaon district. They left their original village as it was not possible for them to earn their livelihood there. The *Vashists* were the last among the Brahmins to come to the village, around 1880 A.D. from village Khelva in the Punjab. The main reason for their immigration was the occurrence of famine in 1880 in their original village.

Of the remaining two Julahas households, one household of Ram Sarup migrated to the village from village Budhada, district Gurgaon, nearly 50 years ago (around 1910) and the other household of Deep Chand came from village Tekri Kera, district Gurgaon about 20 years back (around 1940).

The two Ahir households came to the village 6 years back (in 1956) from Pahari Dhiraj, Delhi. The only Nai household whose family sometimes also lives in Sajrawli village, district Rohtak, came here in 1960. It may, however, be noted that this household has not entered into *'Jajmani'* relationship in the village and works on cash payment basis. Before him, one Nai from village Kapas Hera, at a distance of 2 furlongs from the village under study, used to work on *Jajmani* system. But after the immigration of the present Nai household into the village, the villagers refused to accept the services of the previous Nai. Out of the two Baniyas households one came to the village in 1960 from Yusuf Sarai, Delhi and the other came in 1958 from village Asodha in Punjab. (The different reasons for immigration are discussed in 'migration aspects', Chapter IV).

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The purpose of this chapter is to throw light on the cultural and material development of the villagers as reflected by their types of dress, mode of living, dietary habits and the nature and types of certain material assets owned by them. Accordingly in the following pages an attempt is made to assess the existing conditions and the changes, if any, during the last few years among the villagers in respect of wearing apparel, possession of durable household goods and their food and drinks. Besides this, the latter part of the chapter deals with social ceremonies and rituals observed by the people from birth till death and the customs and beliefs prevailing amongst different sections of the population in the village.

CASTE STRUCTURE

There are seven different castes in the village. The table given below shows the caste-wise distribution of population in the village.

TABLE II.1

Distribution of households according to caste, sex, average size and number of members

Caste	No. of house-holds	No. of Members			Percentage of the total	Average size of H.H.	Sex ratio per 1000
		Males	Females	Total			
Brahmins	67	234	230	464	74·6	6·9	983
Julahas	16	57	50	107	17·2	6·7	877
Bairagis	3	11	10	21	3·8	7·0	909
Baniyas	2	6	5	11	1·7	5·5	833
Ahirs	2	5	3	8	1·2	4·0	600
Nais	1	2	..	2	0·3	2·0	..
Kumhars	1	3	5	8	1·2	8·0	1666
Total	**92**	**318**	**303**	**621**	**100·0**	**6·8**	**953**

The table above shows that the Brahmins constitute the largest single group accounting for about three fourth (74·6 per cent) of the total population of the village. It is because of this numerical strength and the facts that they were the original settlers and own all the cultivable land (616 acres) in the village, that the village is known as a Brahmin village. The only other numerically important caste in the village is the Julaha which accounts for 17·2 per cent of the total population of the village. The remaining castes taken individually form only an insignificant proportion of the total population.

AVERAGE SIZE OF THE HOUSEHOLD IN DIFFERENT CASTES.

The average size of the household works out to 6·8 persons per household for the village as a whole. The Brahmins, Bairagis and the Kumhars have a higher average than the average size of the households for the village as a whole.

INTER-CASTE RELATIONS AND SOCIAL HIERARCHY

Until a few decades back social status of a man in the village was associated mainly with his occupation which in turn was determined by his caste. Although by and large it is still the traditional caste structure which determines social status, a few other factors such as personal achievements and initiative have also come to play some part in deciding the same.

As pointed out earlier there are seven different castes in the village, each claiming to have a distinctly separate social standing. An attempt is here made to classify these 7 castes in order of their social superiority which is symbolically represented by inter-dining, acceptance of food and water, seating arrangements and general inter-mixture. In order to simplify this classification and for purposes of analysis the various

castes have been divided into three broad groups or tiers *viz.* higher, middle and lower castes. The social hierarchy given below is based purely on the day-to-day relations of the different castes in the village and some castes may even dispute this ranking. For example, some households of the Julahas who prefer to call themselves as the 'Nihan Rajputs' regard themselves as higher in the social hierarchy than all the castes except the Brahmins and the Bairagis in the village. But this is not accepted by any other caste in the village. The rest of the castes all agree on the social hierarchy as obtained below. This hierarchy will hold good even if a lower caste man becomes economically better off; by becoming so he cannot lay claim to a higher social or ceremonial status. For instance, if a Julaha acquires riches, he will not be offered *huqqa* or the upper side of the cot when he visits a member of the higher caste. The following table provides the hierarchical grouping of the various castes in the village:

TABLE II.2

Indicating the Hierarchy formed by Seven Castes

Rank group	Castes
A.—Higher . .	Brahmin, Bairagi, Baniya.
B.—Middle . .	Ahir, Nai, Kumhar.
C.—Lower . .	Julaha.

It is clear from the table that the Brahmins, Bairagis and the Baniyas constitute the top tier of the caste hierarchy of the village. The Brahmins who are at the top of the social hierarchy are traditionally supposed to officiate at the religious and social ceremonies of all the other castes in the village, except the Julahas, who are considered as untouchables. At present they attend the social and religious ceremonies of the Bairagis, the Baniyas and the Ahirs and accept gifts in cash and kind from them but do not drink or smoke in the house of any caste. At the time of *shradhs,* marriages or other social occasions the Brahmins do accept 'khir', 'puri', *'halva'* and sweets called *'pucca khana'* in the local dialect, for the households of the Bairagis, Baniyas and the Ahirs. They also accept *'seedha'* (raw material like wheat and barley flour, pulses and vegetables) from all other castes except the Julahas in the village and cook food themselves at home. All the castes accept *'kuccha'* as well *as 'pucca khana'* from the Brahmins.

The Brahmins are followed by the Bairagis and the Baniyas. The last two mentioned castes inter-dine *'kuccha'* as well as *'pucca'* diet but do not accept food and drinks from other castes which are socially lower than their own. It may, however, be pointed out that while there may be some inter-dining, drinking, etc. yet people of one caste will neither offer their own *'hookah'* to others nor will they accept the same from other castes.

The castes which constitute the middle strata of the social structure of the village are the Ahirs, the Nais and the Kumhars. Among them the Ahirs are considered to be higher than the Nais and the Kumars, who are considered as lower in social status. The Ahirs, the Nais and the Kumhars accept food and drinks from all the castes except the socially lowest caste in the village *viz.*, the Julahas.

The Julahas, a Scheduled Caste, are placed in the lowest strata of the social hierarchy. They are not allowed to use the well from which the other castes draw their drinking water. None of the castes in the village accepts food or drinks from the Julahas though the latter accept the same from all.

In the social hierarchy we shall also discuss the seating arrangements in the village. Although all the persons in the higher and middle tier of the social hierarchy will share their cots with one another none would sit on the same cot with the Julahas. Even among the higher castes where there is a general inter-mixture, the persons of comparatively higher castes are offered the upper end and the persons of lower castes would be offered the lower end of the cot.

TRADITIONAL OCCUPATIONS OF THE DIFFERENT CASTES

As stated earlier all castes are traditionally associated with some occupation or the other. In the following paragraphs an attempt is made to find out the extent to which the people of various castes are still following their traditioinal occupations.

Brahmin

The Brahmins whose traditional occupation was to perform various religious and social ceremonies of other castes (except the Julahas) in the village, have left priestly duties. While most of them are following agricultural occupation, a few have taken to service occupations as school

teachers, peons, clerks, store keeper, motor drivers and telephone operators. There are 67 households of the Brahmins in the village none of whom is following its traditional occupation of officiating at social and religious functions. A Brahmin from Kapas Hera village is called to perform the social ceremonies.

Bairagi

Nobody in the village could say anything definite about the traditional occupation of the Bairagis, there being several versions about the origin and occupation of the caste. According to one version they were originally Brahmins and their traditional occupation was to perform various religious and social ceremonies. But once a Brahmin renounced the world and became an ascetic (*sadhu*). After some time he re-entered family life and his offsprings came to be known as Bairagis after '*vairag*'. According to another version their traditional profession was begging and they were *jogis* or *sadhus* in the past and had no fixed place to live. At present some Bairagis have joined services as peon, driver and labourer.

Baniya

The Baniyas who belong to *Vaishya Varna* carry on trade in the village. They also do money-lending business. In fact it is the only community in the village which is following its traditional occupation.

Ahir

The Ahirs are said to be the traditional *Yadavas*, direct descendants of Lord Krishna. In the past their occupation was grazing cattle and selling milk. Out of the two households of the Ahirs in the village none is following its traditional occupation. While one is engaged in cycle repair work the other has opened a tea-stall near the road.

Nai

The Nai in the village is still following his traditional occupation. He not only does hair cutting and shaving but also plays the important role of arranging matrimonial alliances in case of higher castes. On auspicious occasions in a family like *mundan*, marriage, '*mangni*', birth and '*kaj*' the Nai acts as a messenger and invites all the relatives and friends of a particular family to the feast. At '*pakki dawat*' (when *halwa, poories, khir*, etc. are prepared) the Nai serves '*poories*' and vegetables to the guests. He also helps in washing the hands of the guests before and after the feast. On such occasions the Nai calls his wife (Nain) from village Sajrawli and she serves the families of higher status like Brahmins, Bairagis, Baniyas and Ahirs, by doing various types of work. She helps in the collection of utensils and string cots and in conveying messages to the housewives to attend the ceremony in the house at the appointed time. For his services the Nai is paid in kind and cash. In case of marriage he gets between Rs. 20 to 60 from houses of different economic and social status.

Kumhar

The only Kumhar household in the village is still following its traditional occupation of providing the villagers with their requirements of earthenwares like (*Matka. Gadia, Jhakri, Handi, Jhab, Chilam and Diva*). Normally he gets 30 seers of grain per annum from every household served. The manner of payment is bi-annual and generally he is paid after rabi and kharif harvests.

Julaha

The Julahas who were weavers by tradition also used to deskin the dead animals in the village. After Independence they have left both these occupations and now work as agricultural labourers, peons, *beldars, chowkidars* and casual labourers.

MATERIAL EQUIPMENTS

In the following paragraphs an attempt is made to study and analyse the type and nature of a few material equipments like bicycles, hurricane lanterns, utensils, furniture etc. possessed by the villagers. Besides these, a study is also made of their dress, ornaments, food and drinking habits.

Household Goods

An analysis of a few consumer goods like huricane lanterns, kerosene stoves, sewing machines etc. possessed by the villagers show that they are quite well equipped with the same. This may partly be attributed to their urban contacts, for 32 persons of the village have joined service occupations at Delhi or Delhi Cantonment which brings them into close contact with the city dwellers and this has led to their adopting the use of at least some of the articles used by the latter. Table 11:3 on page 9 shows the possession of consumer goods by the various households in the village.

TABLE 11·3

Material Culture—Possession of Consumer Goods

Caste	No. of H. Hs.	No. of households possessing							
		Hurrican lantern	Battery Torch	Kerosene Stove	Bicycle	Gramo-phone	Radio-Set	Camera	Sewing Machine
Brahmin . .	67	39	22	3	23	1	2	1	3
Bairagi . .	3	1	1	1	2	1	1	..	1
Julaha . .	16	6	2	3	10	..	..	..	..
Ahir . .	2	2	1	1	2				
Nai . .	1	..	..	..	1				
Baniya . .	2	2	..	1	2				
Kumhar . .	1	..	..	..	..	..	..	..	..
Total .	**92**	**51**	**26**	**9**	**40**	**2**	**3**	**1**	**4**

It is clear from the above table that 51 or 55·4 per cent of the households have hurricane lanterns. The rest of the households either make use of '*dibia*' (tin lamp) or *divas* (earthen lamps) to light their houses. There are 26 torch lights, 9 kerosene stoves, 4 sewing machines, 2 gramophones and one camera among the household possessions of the village. There are 40 bicycles in the village out of which 33 are owned by the Brahmins and the Julahas. It must, however, be borne in mind that mere possession of a bicycle does not necessarily mean better economic condition of a household, for the people who have got one, have purchased it out of necessity. For example 23 of the persons who have got bicycles are in service occupations, 7 are students of higher classes who all have to go out of the village every day.

Household Goods acquired during last Five Years.

TABLE 11·4

Material Culture—Consumer Goods acquired during last Five Years

Caste	No. of house-holds	No. of households which have acquired during last five years							
		Hurricane lantern	Battery Torch	Kerosene Stove	Bicycle	Gramo-phone	Radio-Set	Camera	Sewing Machine
Brahmin . .	67	9	7	3	8	1	2	1	1
Bairagi . .	3	..	..	1	..	1	1	..	1
Julaha . .	16	1	1	3	2	..	..	..	..
Ahir . .	2	..	..	1	..	..	..	..	..
Nai . . .	1	..	..	..	..	..	..	..	..
Baniya . .	2	..	..	1	..	..	..	..	..
Kumhar . .	1	..	..	..	..	..	..	..	..
Total .	**92**	**10**	**8**	**9**	**10**	**2**	**3**	**1**	**2**



Some of the common household utensils

The Table No. 11:4 on page 10 shows that the kerosene stoves, radio sets, gramophones and the camera have found their way into the village only during the last five years and that none in the village possessed these previously. Apart from this the number of hurricane lanterns, torch lights and bicycles have also registered an appreciable increase over the period.

Utensils

As a general rule, it may be stated that whereas most of the utensils used for preparing food are metalwares, those used for storing edible are earthenwares. Data regarding possession of utensils by the various households in each caste is provided by table No. 11·5.

TABLE 11·5

Distribution of Households according to Utensils Owned

Caste	No. of H Hs.	No. of households owning															
		Metalware											Wooden			Earthen ware	
		Tawa	Parat	Patila	Jhab	Katori	Gilas	Patili	Balti	Kadhai	Cha-mcha	Lota	Chakla	Belan	Matka	Handi
Brahmin	67	67	63	65	73	69	75	63	42	31	67	61	59	59	67	15
Julaha	16	16	7	6	10	10	16	9	7	4	6	7	5	5	16	3
Bairagi	3	3	3	2	3	3	2	1	1	..	2	2	1	1	3	1
Ahir	2	2	1	2	2	2	2	..	1	1	2	1	1	1	2	..
Baniya	2	2	2	2	3	5	4	2	2	2	2	2	2	2	2	..
Nai	1	1	..	1	1	..	1	1	..	1	1	..	..	..	1	..
Kumhar	1	1	1	..	1	1	1	1	..	..	1	1	..	..	2	1
Total	**92**	**92**	**77**	**78**	**93**	**90**	**101**	**77**	**53**	**39**	**81**	**74**	**68**	**68**	**93**	**20**

The table shows that the most commonly used utensils in the village are *'tawa'* (an iron plate for cooking *chapatis*), *'parat'* (a big brass plate for kneading flour) *'patila'* and *'patili'* (metal pots for preparing curries), *karchi'* (a big spoon), glass (a metal tumbler), *'katori'* (a metal cup), *'chakla-belan'* (a wooden plate and a wooden roller), etc. Amongst the most commonly owned earthenwares are *'matka'* (pitcher for storing water) and *'handia'* (pan for boiling milk).

Furniture

TABLE 11·6

Material Culture—Possession of Furniture

Caste	No. of H. Hs.	No. of households possessing						
		Khatia	Moodha	Chair	Table	Bench	Stool	Remarks
Brahmin	67	92	29	19	17	2	13	..
Julaha	16	16	5	4	4	..	2	..
Bairagi	3	3	1	..	..	..	..	..
Ahir	2	2	1	1	1	1	2	..
Baniya	2	2	..	..	1	1	1	..
Nai	1	1	..	..	..	1	1	..
Kumhar	1	4	..	..	..	..	..	..
Total	**92**	**120**	**36**	**24**	**23**	**5**	**19**	..

The Table 11.6 on page 10 shows that a *'khatia'* (cot) is the only item of furniture which is possessed by all the households in the village Chairs are owned by 24 households and tables by 23 households in the village. Out of these, an overwhelming proportion (19 chairs and 17 tables) are possessed by the Brahmins. Incidentally most of the chairs and tables are of inferior quality and are not well maintained. One important item of furniture which has become very popular in the village is *'moodha'* made of straw, reeds and jute. As many as 36 or 39·1 per cent of the total households were reported to be in possession of a *'moodha'*. These too are also mostly owned (29 out of the total of 36) by the Brahmins. Whenever any visitor visits the village, while the poor offer the cots, the rich offer *'moodha'* or chair and feel proud in doing so.

Furniture Acquired during last Five Years

TABLE 11·7

Material Culture—Furniture acquired during last Five Years

Caste	No. of house holds	No. of households which have acquired during last five years						
		Khatia	Moodha	Chair	Table	Bench	Stool	Remarks
Brahmin . . .	67	10	2	3	2	..	..	..
Julaha	16	..	2	..	..	..	..	..
Bairagi	3	..	..	..	..	..	..	..
Ahir	2	..	1	..	..	..	..	..
Baniya	2	..	..	..	..	..	..	..
Nai	1	..	..	..	..	..	..	..
Kumhar	1	..	..	..	..	..	..	..
Total . .	**92**	**10**	**5**	**3**	**2**	..	..	..

The table above shows that very little furniture was acquired during the last five years and thus it can be concluded that most of the furniture was there even prior to the last five years.

Other Habits

Table No. A-1 given in the Appendix shows that as many as 66 or 71·7 per cent of the total number of households use either washing soap or bathing soap. It may, however, be pointed out that generally it is not possible to distinguish between the two as the same soap is used for both the purposes. Moreover mostly the young educated and persons in service use the soap and the old persons engaged in agricultural activities still prefer to do without it.

As there is no washerman in the village, only a few of the villagers avail the service of one from village Bijwasan who comes twice a month. Only 24 or 26·1 per cent of the households get their clothes washed by the washerman. Even these households send only a few selected clothes. Incidentally the services of the washerman are utilized mostly by those who are in service occupations. The washerman gets 20 to 45 seers of grain per annum from every household served and is generally paid after *'rabi'* harvest. No household, however, was reported to be in possession of mosquito net in the village.

Food and Drinks:

TABLE 11·8

Prohibited Food and Drinks

Caste	No. of H. Hs.	No. of households reporting as prohibited			No. of households not reporting as prohibited	
		Meat	Egg	Wine	Food	Drinks
Brahmin	67	67	67	64	..	3
Bairagi	3	3	3	3	..	..
Baniya	2	2	2	2	..	..
Julaha	16	10	9	6	6	1
Ahir	2	2	..	2	..	..
Nai	1	..	..	1	..	..
Kumhar	1	..	..	1	..	..
Total	**92**	**84**	**81**	**79**	**6**	**4**

Table No. 11·8 shows that leaving aside a few Julaha households, others in the village are all vegetarians. Taking of non-vegetrian food is looked down upon by the villagers and even those Julahas who are non-vegetarians never eat non-vegetarian food in the village and take it only where they go out of the village.

The staple diet of the people in the village is wheat, gram, bajra, barley, jowar and maize. While in summer most of the households take wheat, gram and barley, in winter they mainly take wheat, maize *bajra* and *Jowar*. While the economically better off take wheat and 'gochani' (mixture of wheat and gram) in summer and *bajra* in winter, the poor take *'bejhad'* (mixture of wheat, barley and gram) in summer and *bajra* and *jowar* in winter.

In summer, most of the households in the village take their meals either with pulses (especially gram pulse) or with *'chatni'* (sauce) prepared from crushed onion, salt and chillies. In winter, *'sag'* prepared from green mustard leaves, gram leaves and *'bathwa'* (a herb) is used almost every day by all the households, though a few among them also take potatoes. Thus a majority of the households, irrespective of their economic conditions, generally take only one dish, either pulse or vegetable, but whenever any guest comes, more than one dish is also prepared.

While the well-to-do families use pure ghee in preparing their meals, the poorer section of the population use vegetable oils like Dalda. The households which own milch cattle also take milk, butter and *'seet'* (butter-milk) but the lower castes, who generally do not own milch cattle, take *'seet'* from the well-to-do higher-caste households. On special occasions, especially when large number of persons are to be fed (for example on marriages), only vegetable oil is used.

Another thing to be noted is that throughout the year there is practically no variety in the type of diet taken by the villagers. Special dishes like *'halva'*, *'poori'*, *'khir'*, etc., are prepared only on occasions like festivals, marriages or at the time of the visit of a guest.

FUEL

Dried cow-dung cakes called *'uple'* is the most important fuel used by the villagers. It is used by all the households irrespective of their economic conditions. This is because it is easily available and costs nothing. Cow-dung is collected by the housewives or by the young girls at one place called *'gitwar'* (just in the outskirts of the village *abadi*) where the cow-dung cakes are made and left in an open space to dry up. After they are dry, they are stored in *'batooras'* (hut-shaped enclosures made of thick layers of cow-dung itself) to be taken out whenever required. The other important fuel worth mentioning is wood, which the villagers get from the fields. For fuel see Table No. A-2 in the Appendix.

MEALS

The persons engaged in agricultural activities do not take anything in the morning when they start for ploughing. The housewives take their meals which generally consists of *'chapaties'*,

'seet' (butter milk), a vegetable (curry) or *'chatni'*, to the fields, both in summer and in winter. Thus in summer the agriculturists take light breakfast in the fields, full lunch at noon and dinner at about 8 P.M. at home. In winter, they take heavy breakfast in the fields at about 9 A.M. and dinner at about 6 P.M. at home.

The non-agriculturists, like the agriculturists, take 2 meals a day in winter and three meals a day in summer. These persons have not to go to the fields and so they take their breakfast earlier. So far as the lunch and the dinner are concerned, those who are in service occupations do not take lunch in winter and take only dinner at about 6 P.M. at home. In summer, however, these persons take their lunch with them from the home and take dinner at home in the evening.

Table No. 11.9 below shows that majority (83 households out of 92) take meals two times a day during winter while 84 households take three meals a day during summer months.

TABLE 11·9

Diet

Caste	No. of H. Hs.	Total No. of H. Hs. taking No. of diets in winter			Total No. of H. Hs. taking No. of diets in summer		
		One meal a day	Two meals a day	Three meals a day	One meal a day	Two meals a day	Three meals a day
Brahmin	67	..	62	5	..	3	64
Bairagi	3	..	2	1	..	1	2
Baniya	2	..	1	1	..	..	2
Ahir	2	..	2	..	..	..	2
Nai	1	..	1	..	..	..	1
Kumhar	1	..	1	..	..	..	1
Julaha	16	..	14	2	..	4	12
TOTAL	**92**	..	**83**	**9**	..	**8**	**84**

Drinks

Taking of liquor and other intoxicants is socially looked down upon in the village. Those who take intoxicants take them secretly on special occasions like festivals and marriages. Mostly country liquor brought in from the neighbouring villages like Harjokhri and Doonda Heda is taken by the villagers.

DRESS & ORNAMENTS

The apparel worn by the persons engaged in agricultural activities are generally made of coarse mill-made cloth. They generally wear their traditional dress *viz.*, *'kurta'* (a collarless full sleeved shirt), *'dhoti'* (an unsewn piece of cloth of about 5 yards in length which they tie around their waist and loin) and turban known as *saffa* or *'mudasa'*, which consists of about 5 yards of cloth which they wrap around their heads especially because it protects them against scorching sun in summer and cold winds in winter. Those amongst them who cannot afford a turban wrap their heads with a small sized *'chadar'* (cloth) made of thick coarse yarn. In winter, in addition to the *kurta*, some of them wear *'kamri'* (a sort of jacket made of cotton wrapped in coarse mill-made cloth) while others simply wrap a quilt round their bodies. At the time of ploughing during winter as the quilt is inconvenient most of the farmers wrap themselves with a thick *'chadar'*.

The persons who are in service generally wear shirt and *pyjama* (trousers) but a few among them also wear bushshirts and pants. Most of them use Gandhi Cap as a head-gear because it is cheaper than the turban and easier to manage.

The usual dress of the females is *'kamiz'*, *'ghagra'* or *'lengha'* (skirt) and *'odhna'* or *'odhn'* (a sort of vil). A *ghagra* (skirt) is made with 10 to 50 yards of coarse printed cloth and the more the cloth used, the better it is considered. These are mostly worn by the old women in the village. The young married girls



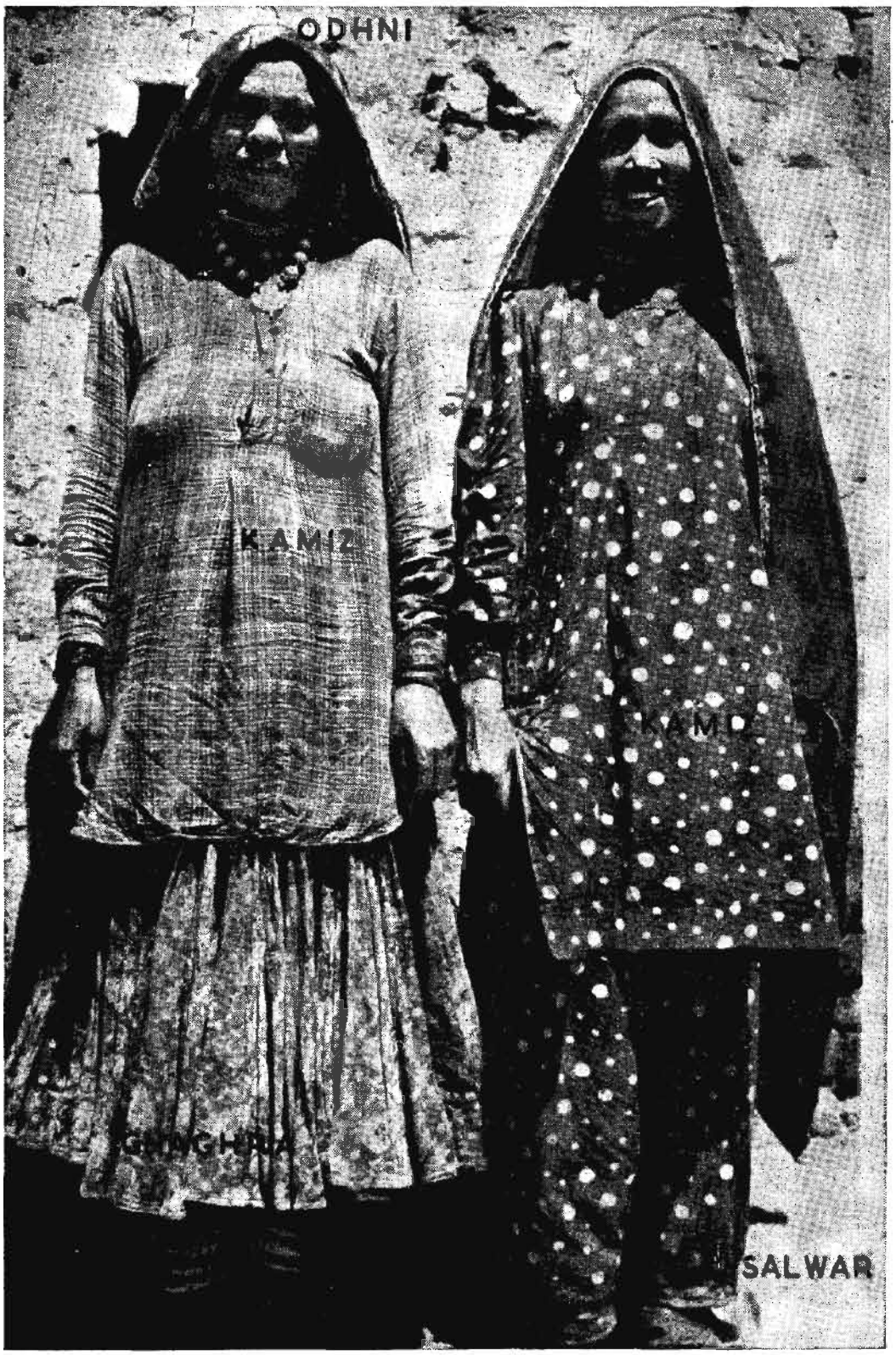
Women busy in preparing flour with the help of hand-driven stone grinder



A housewife cooking food for the family
Note:—the kitchen is in the open



A newly married girl wearing the widding dress



Village females dressed in *Ghagra* (left) and *Salwar* (right).



A Brahmin cultivator of the village in his traditional dress

generally wear dhoti, petti-coat and blouse or kamiz and salwar. Unmarried young girls mostly wear 'jumper' (full sleeved collarless shirt) and salwar. Females wear mostly coloured clothes with red, blue, black and yellow predominating. One peculiar feature about the women's dress is that they do not wear anything pure white as it is considered inauspicious. A few exceptions are, however, noticed in the case of young girls who wear a long white collarless *kamiz* but their number is very small.

Male students of the higher classes wear shirt and *pyjama* or bushshirt and pant with no headgear. School-going male children upto the middle standard wear shirt and *pyjama* or shirt and halfpants with canvas shoes in their feet. They generally remain bare-headed. School-going girls mostly wear *kamiz, salvar* and *dopatta* (veil) with *'juti'* (local shoes) or chappals as footwear. Infants are generally seen wearing only shirt without any underwear.

Only a few persons in the village wear clothes made of hand-woven *khadi* which was the common practice in the village before independence. The main reason for the change from hand-woven *khadi* to mill-made cloth can be attributed to two factors. Firstly, mill-made cloth is cheaper than hand-woven *khadi* and secondly it is no longer a common practice among the womenfolk of the village to spin yarn at home.

Foot-wear

Most of the people in the village wear locally made laceless pump shoes known as *'juti'* though a few, especially those in service occupations or the students of higher classes, also wear *'chappal'* or shoes purchased from Delhi. The womenfolk also wear the local made *'juti'* but it is embroidered with coloured cotton thread, though in some cases silver thread is also used. Sandals are worn by a few of them.

The children who mostly are noticed bare-footed, sometimes wear cheap canvas shoes.

Ornaments

Ornaments worn by the females are a sign of social status in the village. Though generally they are made of silver but the rich may also have gold ornaments. While the newly weds wear some of their ornaments like *'loung'* in nose, *'bunda'* in ears. *'hansli'* in neck and 'laccha' in feet, in their day-to-day life, the old ladies wear only *'loung'* in nose and *'kari'* and *'chailkara'* in their feet. The young unmarried girls are noticed wearing *'loung'* in nose and *'bunda'* or *'bali'* in their ears.

On certain auspicious occasions like marriage, *'sagai'* (engagement) the women mostly put on heavy silver ornaments round their neck, hands and feet. The following are the different types of ornaments, made of either gold or silver, worn by the women in village Samalkha on different parts of the body.

List of Ornaments

Forehead	1. Borla 2. Tikka	Rounded ornaments made of silver or gold.
Neck	1. Hansli 2. Kanthi 3. Har 4. Teep 5. Guliband 6. Mohar 7. Champakali 8. Mattarmala 9. Jhalra 10. Galsari 11. Patri	Rounded ornaments made of either silver or gold worn around the neck.
Ears	1. Boojni 2. Bunda 3. Jhumki 4. Bali 5. Tops	Rounded ornaments for ears made of silver or gold.
Nose	1. Loung 2. Nath	(1) A small nose ring normally made of gold worn in the right-wing of the nose. (2) A big nose ring worn in the septum of the nose.
Arms	1. Churi 2. Kadula 3. Poonchi 4. Hathphool 5. Chhan 6. Kangni 7. Bangri	(1) A light bangle made of silver, gold or glass. Bangle like ornaments for wrist made of silver or gold.

Waist	1. Tagri	Ornamental belts of silver.
	2. Nadda]	
Ankles and feet	1. Bichwa	(1) Rings for foot finger.
	2. Tati	
	3. Pati	
	4. Kari	Rounded ornaments made of silver for lower legs.
	5. Ram-zhool	
	6. Pajaib	
	7. Navri	
	8. Laccha	
	9. Chailkara	
	10. Zhangar	
	11. Ghungro-dar-churi	

HOUSE TYPES

A study of house-type can be made from two points of view *viz.*, the purpose for which a structure is used and the type of the material used for its construction. According to the purpose for which the various structures are used, the various buildings can be divided into the following categories:—

(a) Residential structures (*Ghar*)
(b) Sitting Rooms (*Baithak*)
(c) Cattle-sheds
(d) Ghers or sitting room-*cum*-cattle-sheds
(e) Shops

(a) Residential Structures (Ghar)

A residential structure is one in which the members of the family live. It is here that meals are cooked and household goods are kept. In case of well-to-do families grains sufficient for the whole family for the whole year are also kept in one of the rooms of the house. That room is called *'kotha'*. Only the male members of the household are allowed to go inside the *'Ghar'* and the outsiders including guests cannot enter, without taking prior permission from the male members of the family. In the households which have got separate *baithaks'* the male members rest there during the day time. While some of the male members sleep at night in the *'Ghar'* the other pass the night at the *'baithak'*.

Only the son-in-law or other close relatives of the family take food at the *'Ghar'* and the rest of the guests are served with food only in the *'Baithak'*.

(b) Sitting room (Baithak)

A *'Baithak'* or a sitting room is a structure where the male members of the household sit, chat, take rest and smoke *hookah* during their spare day time and may sleep at night. Male guests who want to pass the night in the village stay at the *'Baithak'*.

Possession of a *'Baithak'* adds to the prestige of the family. While 19 of the *Baithaks* in the village are away from the residential structures, the other 25 are part of the houses. Again out of the total 44 structures, 39 are *'pucca'* and the remaining 5 are *'kuccha'*. These are equipped with cots and *'moodhas'*.

(c) Cattle shed

It is a structure in which animals belonging to the household are kept. It is here that long clay mangers (10 to 12 feet) are built on which cattle are tied and fed with dry and green fodder.

(d) 'Ghers' or sitting room-cum-cattleshed

Ghers or sitting room-*cum*-cattlesheds combine the function of the two. Here generally the sitting room is in the front and the cattleshed is at the back.

(e) Shop

Any structure used for business or for sale of commodities is called a shop. In the village under study commodities which are mostly required for domestic consumption such as salt, sugar, *gur shakar* (jaggery) tobacco, *bidi*, spices, oils, pulses, soap etc. are kept in the shops.

It may however be pointed out that a particular structure need not be exclusively a shop. There are cases where a particular structure may combine the function of shop and residential structure.

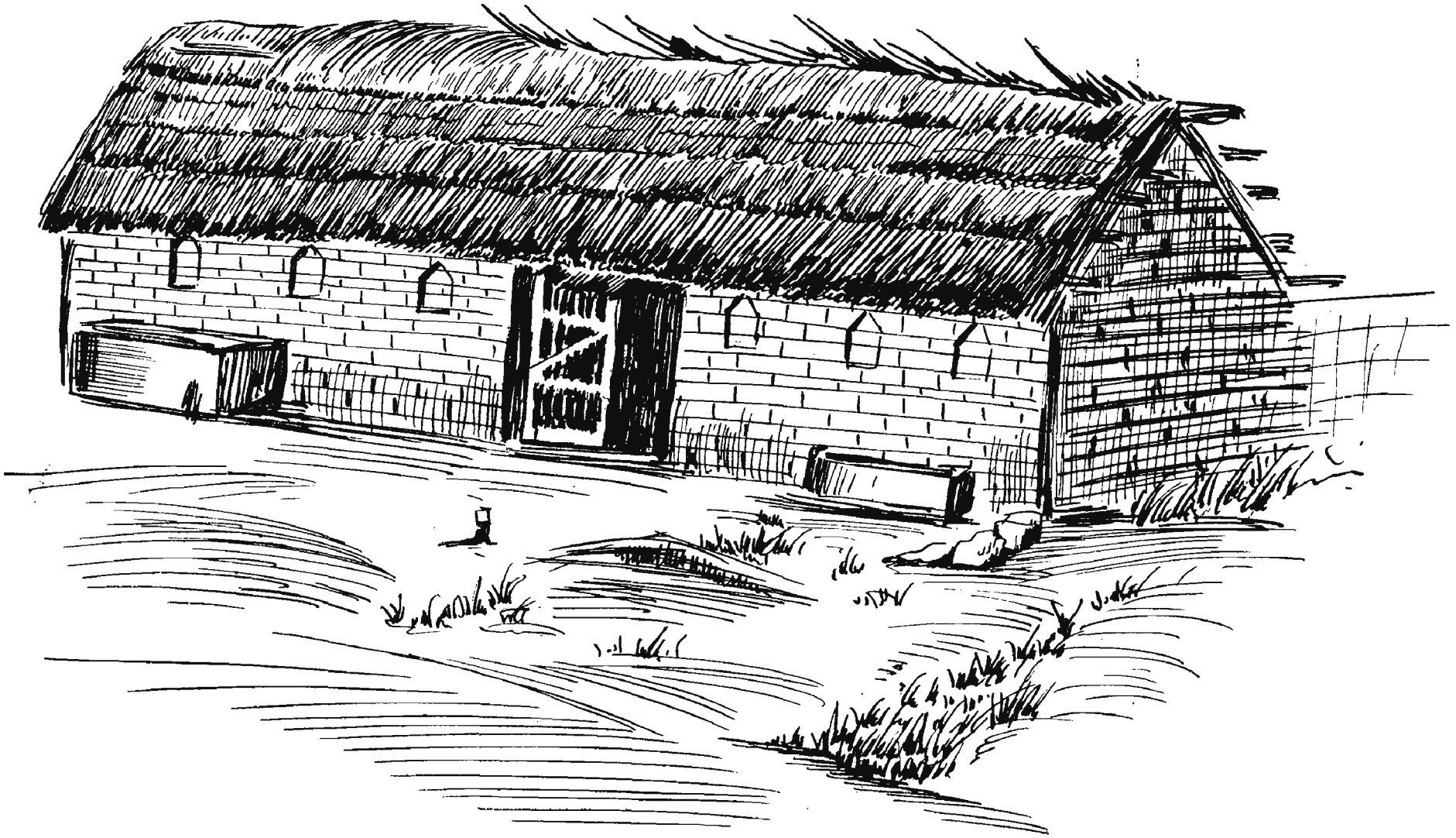
According to the type of material used, the various buildings in the village can be classified into the following three broad categories.

(1) *Kuccha*

A building in which unbaked mud bricks are used for the construction of the wall and *'toori'* and wooden lintels called *'dandas'* are used for the construction of the roof.

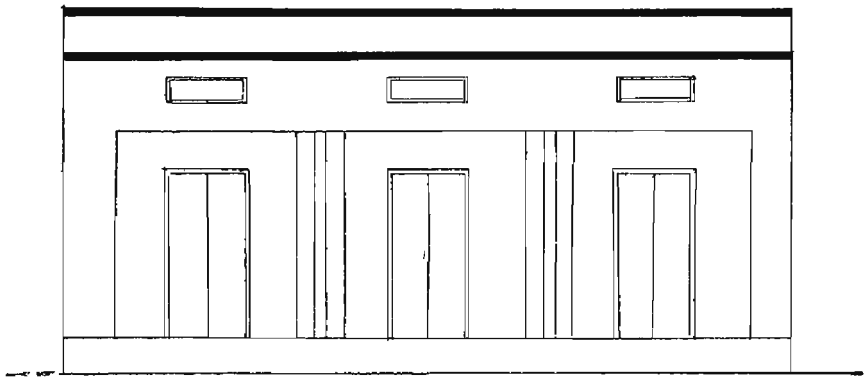
(2) *Pucca*

In this type of structure baked bricks, cement mixed with sand or mud are used for the wall and either wooden *'kari'* and *silli* or 'wooden

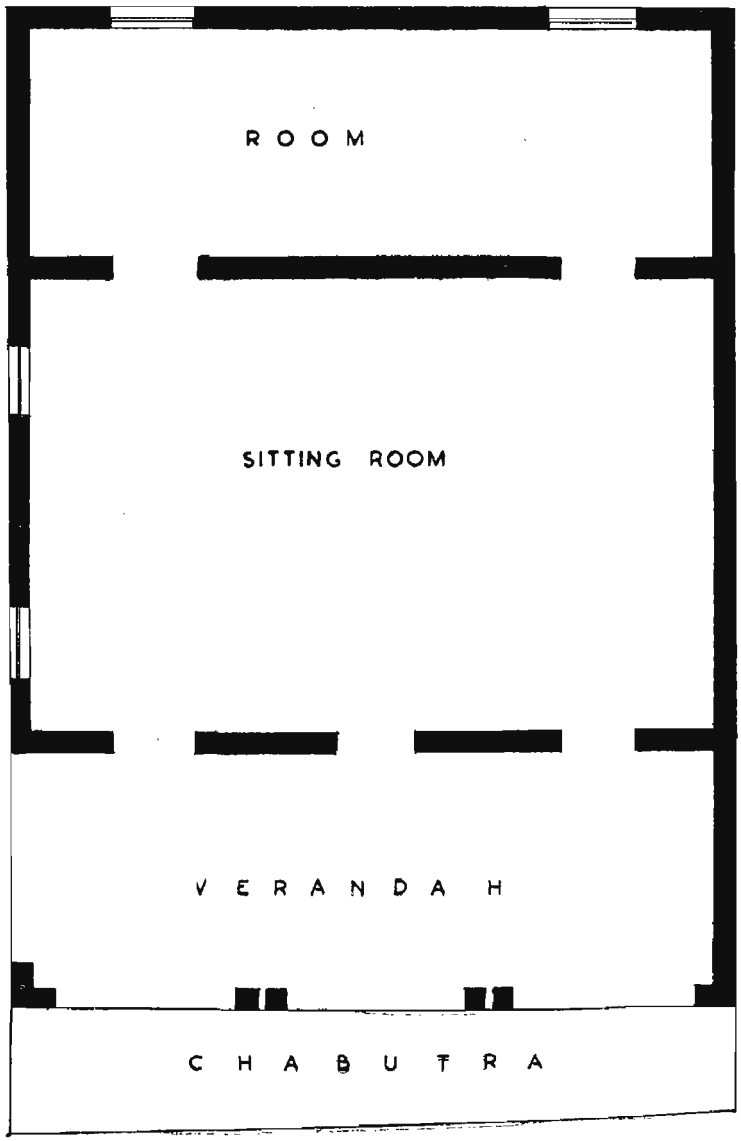


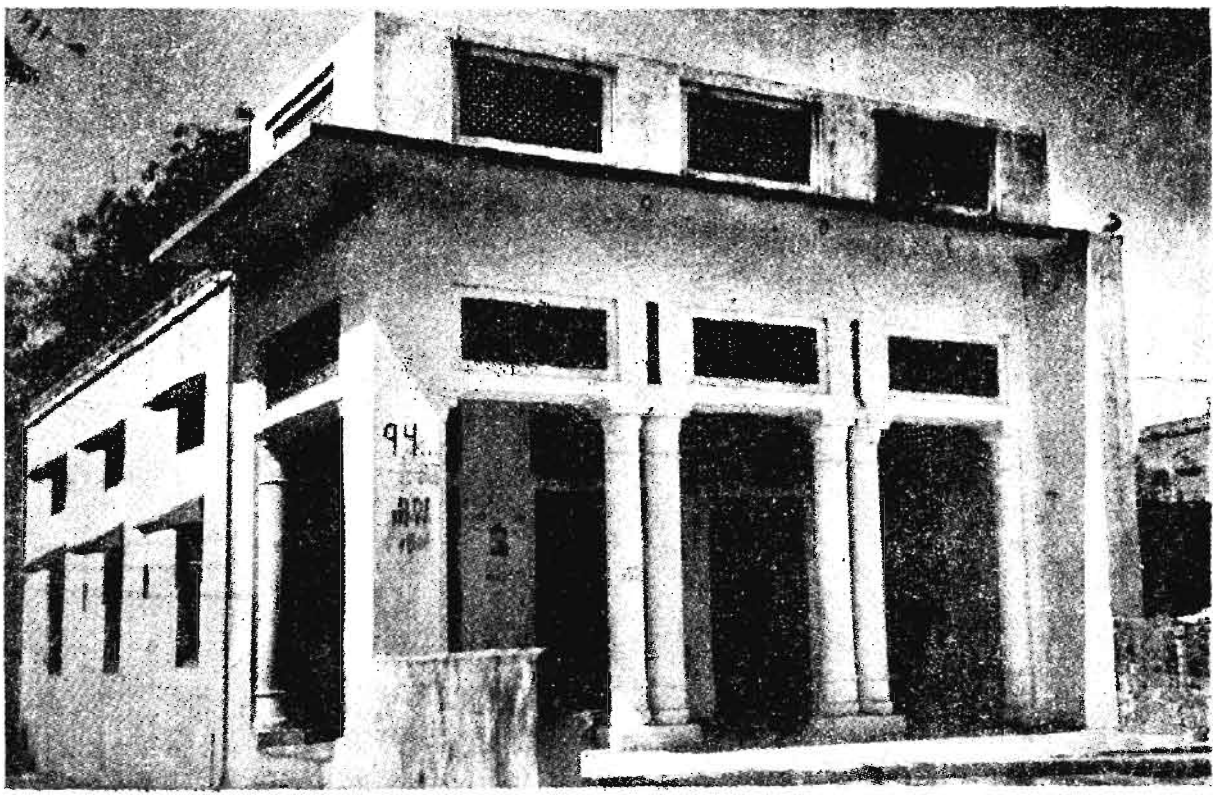
A Typical hut of the poor in the village

BAITHAK

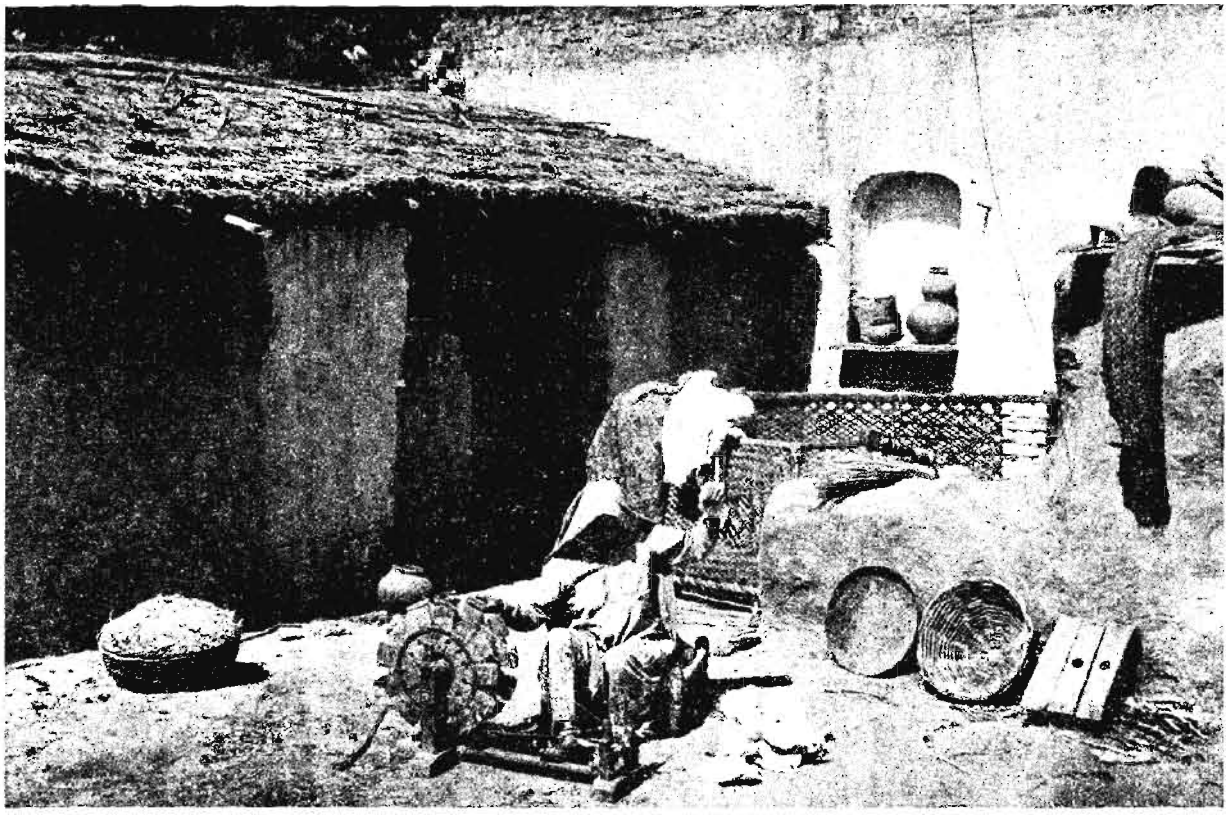


ELEVATION





Baithak-*cum*-house of a rich man



A Kucha Julaha House

kari' and bricks are used as material for the roof.

(3) *Kuccha-Pucca* (Mixed)

In this type while the walls are generally *'pucca' i.e.* made of baked bricks, cement and sand or baked bricks and mud only, the roof is generally *'kuccha' i.e.* made of straw and wooden *kari* or *'dandas'*.

According to the villagers the average life of a mud house varies from 15 to 20 years with anuual and plaster (a mixture of clay and *'toori'*) to roof and outside of the walls. The material used in the construction of a *'kuccha'* house is available locally and these houses are constructed by the villagers themselves. Cement and timber for construction of pucca houses are purchased from Delhi and Najafgarh and the bricks from the brick-kilns of the adjoining villages Kapas Hera and Harjokri. Services of skilled artisans have also to be procured from the neighbouring villages Bijwasan and Harjokri.

TABLE II·10

Showing Distribution of Structures by Nature, Type of Construction and number of Rooms

Caste	No. of H. Hs.	No. of Buildings					Rooms		Type of construction			
		No. of Houses	No. of other structures, Baithaks and Ghers	Total	Ancestral	Self constructed	No. of living rooms	Av. No. of rooms per household	Kuccha	Pucca	Mixed	Separate arrangement for cattle
Brahmin	67	71	37	108	23	85	180	2·7	10	90	8	61
Julaha	16	16	5	21	4	17	20	1·3	4	16	1	10
Bairagi	3	3	2	5	2	3	6	2·0	2	1	2	1
Ahir	2	2	..	2	..	2	4	2·0	..	2	..	..
Baniya	2	3	..	3	..	3	3	1·5	1	..	2	..
Nai	1	2	..	2	..	2	2	2·0	2	..	..	..
Kumhar	1	1	..	1	..	1	4	4·0	..	1	..	..
TOTAL	92	98	44	142	29	113	219	2·4	19	110	13	72

The table above shows the distribution of various types of houses in the village. The table points out that 77·5% of the total structures in the village are *'pucca'*, 13·4% are *'kuccha'* and 9.1% are of mixed type.

The table also reveals that the average number of rooms per household for the village as a whole is 2.4. The total population of the village is 621 persons living in 219 rooms and the average number of the person per room comes to 2.8.

78.2% households have got separate arrangement for cattle. In 7 households the cattle are tied in the same room in which the members of the household sleep.

Majority of the structures used for living or sleeping purposes are ill-ventilated and without latrines. Only 27 households have got separate bathrooms and leaving aside all the females and a few old persons, all others take bath in the open.

BELIEFS AND PRACTICES CONNECTED WITH BIRTH, MUNDAN, MARRIAGE & DEATH

The following are the important beliefs, customs and rituals observed by the villagers:

Birth

During pregnancy preparations for the delivery are made. Pure (*desi*) ghee is stored at home and in case it is not possible, relatives are informed one or two months before delivery to collect 8 to 10 seers of *desi* ghee. Two months before delivery time the woman is given only light work to do. For example she is not allowed to draw or fetch water from the well and

is forbidden to lift any heavy thing. At this time care is also taken in the matter of diet and she is given lighter food like rice, *'dalia'* (mixture of wheat flour and water) and *'khichri'* (mixture of rice, pulses and water) to eat.

At the time of labour either the *Bhangan* (sweeper's wife) or the midwife from Kapas Hera village is called into help in the delivery. Both the mother and the child are kept in a separate room of the house or if there is only one room, in a separate corner of the room. As soon as the child is born, the midwife or the *Bhangan* cuts the umbilical cord with a knife and the cord is buried at a place where no animal can eat it, for it is believed that in case an animal eats it, the child would die. At the time when the umbilical cord is cut by the midwife, some antiseptic medicine is applied but it is not so when the case is attended by the *'Bhangan'*.

Immediately after the birth of a male child the *'bela'* (a brass plate) is beaten and the women sing songs in happiness. An earthen lamp is kept burning near the mother and the child in order to safeguard them from evil spirits. The *Bhangan* attends the mother continuously for ten days and cleans the dirty linen. To celebrate the birth of a son, the womenfolk sing songs for 10 days daily in the evening and they are given *'bakli'* (boiled gram) daily in the end.

Sugared water called *gutti* is given with the help of cotton to the child and for the first three days the mother is given boiled sugared water. After three days she is given *'halva' 'dalia'* and *'khichri'* for ten days. After thirteen days she is given both *'ajvain'* and *'gaund'* (mixture of gum, flour, sugar and *desi ghee*).

On the second day after the birth of a male child, the Nai with *'bahli'* (2½ seers of gur) is sent to the mother's parents to inform them about the new born child.

The parents of the mother send a *'tial'* (skirt dress) for their daughter and clothes for the child. In case of some well-to-do households a few ornaments like artificial moon and sun, made of silver are also sent along with a few seers of pure *ghee* or with a mixture of gum, flour and *ghee*. This is called *'chuchhak'*.

On the third day there is a ceremony called *'nahanwar'*. On this day the *'Nain'* helps the mother in taking bath for which she is paid 50 nP. or one rupee and twenty five naye paise. The *'Bhangan'* receives anything from 50 nP. to Rs. 5 and three or four seers of grains for her services. In case of male birth the *'Nain'* on the *'nahanwar'* day makes palm marks on the wall of the main entrance gate. This is done because the birth of a male child is regarded as a sign of good luck.

The birth of a son is accompanied with joy because the members of every family are very particular that the name of the family must continue which is possible only through a male child. On the 6th day called *chhatti* special diet called *'lapssi'* (mixture of wheat flour and sugared water) is prepared which is distributed among the important households of the same caste.

On the tenth day, called *'hum-divas'*, early in the morning the floor of the house is given a new coating of dung. Both the mother and the baby are bather by the *'Nain'* and afterwards the Brahmin is called to officiate in the ceremony in which the name of the child is suggested by the Brahmin. In the first instance a small fire is lighted by the Brahmin with the help of mango wood in which he adds insense and pure (*desi*) ghee. The mother, the child and the father with other male members sit near the fire with the Pandit, who reads some *sanskrit* verses and suggests letters out of which one is chosen by the parents. At the end, the Brahmin ties coloured thread to the wrists of the father, the mother and the child. For his services, the Brahmin receives from Rs. 1.25 nP. to Rs. 5, depending on the financial position of the household. At this time, some well-to-do persons also give a feast to friends and neighbours. After this *'humm'* ceremony the mother is allowed to take rest for another 25 days.

Mundan

Mundan is the first hair-cutting ceremony performed only in case of male children. It always takes place either in the first year or in the third year after the birth. The Brahmin of village Kapas Hera is consulted for an auspicious day and while some take the child to some holy place outside the village either at *Mata-ka-Mandir'* in Garh-Mukteshwar or at *'Devi-ka-Mandir'* in Gurgaon, the others get it done in the village itself by the vilage Nai. The *Nai* cuts the hair and is paid in cash a sum varying from 50 nP. to Rs. 1.25 nP. However, the hair are always taken to some holy place, generally at Gurgaon and are offered on the *'Devi-ka-Mandir'*. The villagers offer *'parsad'* or sweets with the hair at the altar of the *'Mata-ka-Mandir'* at Garh-Mukteshwar or the *'Devi-ka-Mandir'* at Gurgaon.

Marriage

A marriage in the village involves many ceremonies and rituals. Certain rules and restrictions are observed before contracting a

matrimonial alliance. In the first place a marriage must always be contracted within one's caste but outside one's *'gotra' viz.*, that of father, mother and the grandmother on paternal side. Secondly, the following 12 villagers are also left out by all the castes in the village when contracting a marriage:

1. Samalkha.
2. Kapas Hera.
3. Harjokri.
4. Donda Hera.
5. Mola Heda.
6. Nathupur.
7. Sikanderpur.
8. Chakarpur.
9. Wazirabad.
10. Kanahi.
11. Bijwasan.
12. Sirool.

These villages are considered as the villages of *'bhaichara'* or brotherhood or *'wal'*. Residents of these villages consider one another as brothers and sisters hailing from the same ancestral line. If any person in the village breaks the established convention, he is either ex-communicated from the caste or other punishment is imposed upon him by the elders of these villages.

It is the parents of the girl who have to look out for a suitable match for their daughter. For this, they inform their relations to be on the look-out for a suitable match for their daughter. After locating an eligible match, the relatives inform either the father of the girl or the other elder male member of the family to initiate the negotiations with the boy's family.

When both the parties agree to each other's proposal, the date for betrothal ceremony (locally known as *sagai*) is fixed. On the day so fixed the father of the girl accompanied by his near male relations goes to the village of the groom with some sweets. The father of the boy asks his neighbours and other important persons in the village to assemble at his residence. While the women sing songs inside the house, the father of the girl or in his absence an elder male member of the girl's family applies *'tilak'* on the forehead of the boy. After applying the *'tilak'* he gives Rs. 11, 21, 51 or 101, depending on the financial position of the family and some sweets in the hands of the boy. Besides this the father of the girl also offers Re. 1 called *man-tan* to all near relations of the groom. Incidentally this practice is observed only amongst the higher castes though well-to-do households amongst the lower castes may also observe it. This whole ceremony is known as *'larka rokna'* or reservation of the boy. This ceremony signifies that the girl and the boy have got engaged and from this day onward the adult male members from the girls' family will not eat or drink anything from the house of the boy. Sometime after *'sagai'* or *'larka rokna'* ceremony the father of the girl consults his *'Purohit'* (Pandit) regarding *'mahurat'* or the date for the wedding ceremony. The Julahas who are considered as untouchables cannot approach the Brahmin for this purpose and so they have to consult a person of their own community from a nearly village Mola Heda regarding the date for marriage ceremony. The Brahmin, or the person approached by the Julahas, as the case may be, consults the *'jantri'* which is his book of astronomy and suggests the wedding date. For suggesting the date two things are taken into account. Firstly no date is suggested in between 'Asadh-Navin' (July) and 'Kartik Gyas' (October), the reason being that during this period the gods and goddesses are believed to be sleeping and so not in a position to bless the newly-weds. For this reason a marriage held during this period is considered as inauspicious. Secondly the marriage date is generally suggested after *'rabi'* harvest i.e. in the months of May and June, the reason being that *'rabi'* is the main crop and by the middle of May farmers have sold out a part of their grains and their economic condition has somewhat improved and they are in a position to meet the expenses of marriage conveniently.

The wedding date is written by the *Purohit* on a piece of paper called *'Pili Chhithi'* or *Lagan Chhithi*. In the letter, the *'bans'* (number of oil baths) are mentioned. The girls' *bans* are always less than the boy's and in case there are 9 *'bans'* for the former, the latter will be having 11. The idea behind the oil baths is to make the complexion of the skin brighter and fairer. The *banwaras* which are ceremonial baths are taken both by the boy and the girl. This *'Pili Chhithi'* is taken by the 'Nai' of the girl's household to the village of the boy. If the householder is well-to-do, he may send, besides this *'Pili Chhithi'* other articles such as a *'tial'* [It includes 15 or 20 yards of coloured cloth for *'ghagra'*, 3 yards for shirt, 3 yards for veil (*odhni*) and a pair of *'juti'* (local made shoes)] for the boy's mother a *'chaddar'* for the boy's father and a coconut.

The oil-baths are arranged in such a way that in case of the boy they end on the night before the wedding procession is to leave for the bride's village and in case of girl, on the night before the wedding or *phera* ceremony. During oil baths, a ceremony known as *'tel chadhana'* and *'tel uttarna'* is performed. *'Tel chadhana'* means applying a mixture of gram flour, mustard oil and curd, called *'batna'* on the body from feet towards the head. This mixture is applied either by the brother's wife or by the aunt. She applies the mixture with the help of *'dubs'* (a grass) first on the feet, then on the shoulders and finally on the forehead. This process as a whole is repeated seven times by

her and in the end she bows down her head slightly and washes her hands. No pregnant woman is allowed to perform the ceremony, as it is considered a bad omen. This ceremony continues upto the last but one day of the marriage. *'Tel Uttarna'* is the last oil-bath and in this case a reverse process of applying the mixture, takes place. It starts from the forehead and ends on the feet.

The next important ceremony is known as *'bhat'* i.e. presentation of clothes and a few rupees by the maternal uncle (known as *'mama'*) who comes one day earlier. He presents the clothing required by the girl for the wedding and a few rupees i.e. 11, 21, 51, 101, etc. depending on his financial position. In case of the boy the maternal uncle presents in addition a crown called *'moud'* which may be defined as a headgear, made of bamboo sticks, silver threads and coloured paper flowers worn at the time of *'phera'* (rounds) ceremony in marriage by the groom.

Early in the morning, on the day when the marriage party is to leave, the groom wears the wedding clothes i.e. white *'dhoti'*, pink shirt and white turban presented to him by his maternal uncle. The groom must possess an iron stick in his hand, which the villagers believe serves as a safeguard against evil spirits.

Before the groom and his party start for the bride's village a ceremony known as *'Ghur charhi'* (riding on a horse back) takes place. In this case the groom gets on horse back to perform the ceremony and accompanied by the womenfolk, visits the Bhoomia-mata-ka-Chabutra' to seek her blessings. At the time when the groom gets on horse back for the ceremony, either his sister-in-law (wife of elder brother) or in her absence, the wife of some cousin applies collyrium (*surma*) to his eyes, for which she is given a rupee. Finally a ceremony known as breast feeding (*chuchi pina*) takes place, before the marriage party starts for the bride's village. In this case the groom is symbolically breast-fed by his mother or in her absence by some other lady in the family whom he considers like his mother. The idea behind this ceremony is to remind the boy of the debt he owes to his mother for bringing him up and thus not to forget her after the arrival of his bride.

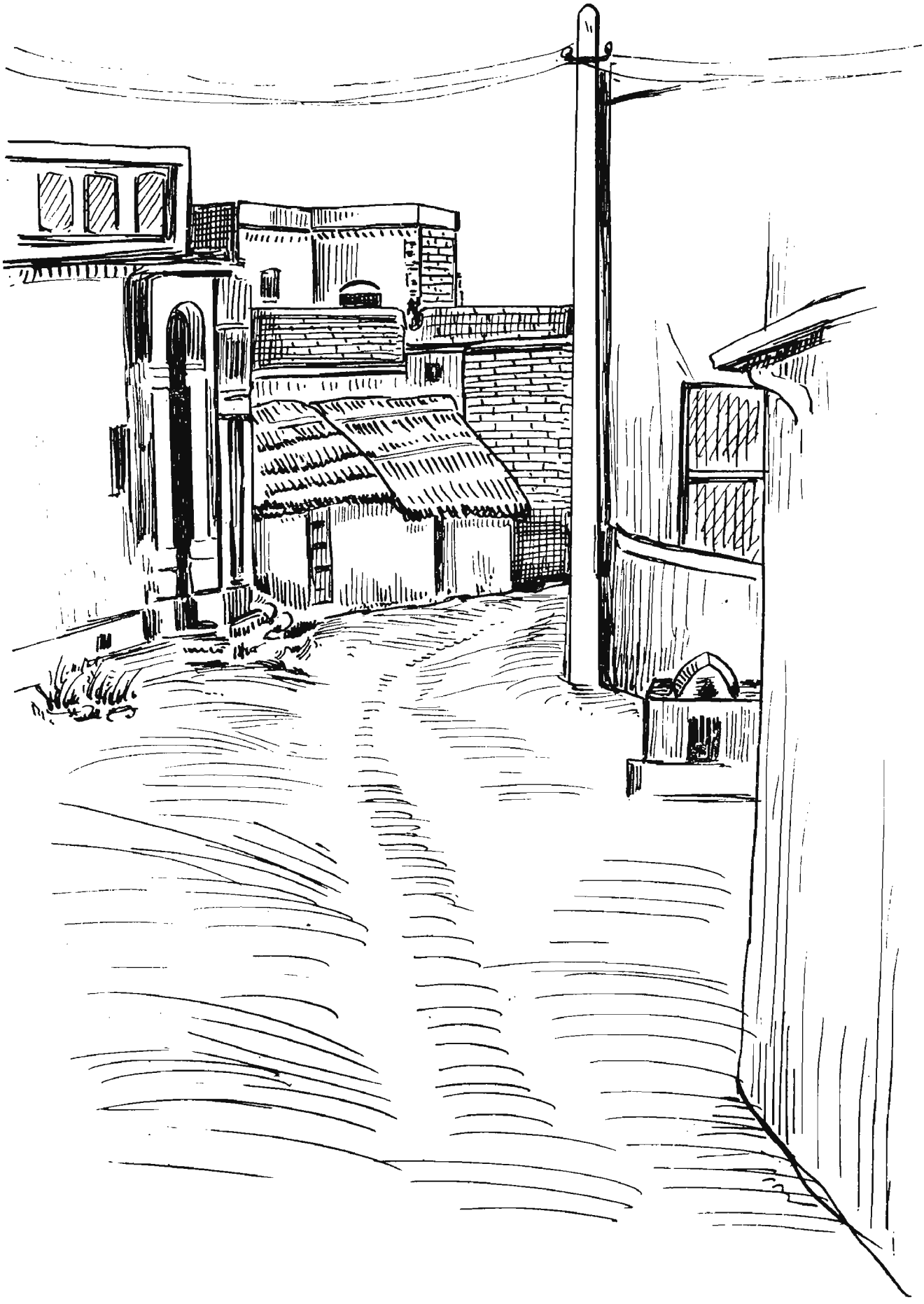
After the breast-feeding ceremony is over, the marriage procession called *'Barat'* composed solely of males and usually accompanied by drummers sets off for the girl's village. The 'Barat' consists of the father of the boy, his friends and relations. However, this *'Barat'* may consist of all castes, except where the boy belongs to the Scheduled Caste, in which case the higher castes generally do not join the marriage party. A Nai and a Brahmin must accompany a marriage party of the higher castes because without them the various ceremonies connected with marriage cannot be performed.

On arrival at the bride's village, while the marriage party waits on the outskirts of the village the Nai from the marriage party is sent to the bride's house to announce the arrival of the marriage party. On hearing the news, the girl's father, uncles and elder brothers go and receive the party. This is called the ceremony of Milni (*Milni*) or 'Barat Lena' (*Barat Lena*) At this time the father of the girl gives either one or fifty one rupees to the boy's father and the party then proceeds to the place where it has to stay which is generally the village *'Chaupal'*. Here the *'Barat'* is served with cold drinks or tea with sweets depending on the weather.

Immediately after the arrival of the *'Barat'* in the *chaupal,* another ceremony called 'Barothi' (*Barothi*) takes place. The boy is called at the girl's house and *'Tilak'* is applied on his forehead either by the elder sister or by the brother's wife of the bride. It is essential that the lady who applies the *'Tilak'* must not be a widow or pregnant. The bride throws grains of rice on the groom and the other ladies near her sing songs.

The actual marriage ceremony (known as *phera*) is performed before the marriage party is feasted in the evening. This ceremony takes place at about 6 or 7 p.m. In case of all the castes except the Julahas in the village, a Brahmin priest from a nearby village Kapas Hera is called for performing the *'Phera'* ceremony. In case of the Julahas who are considered as untouchables, no Brahmin priest of any village officiates at the *'phera'* ceremony and so a priest of their own community is called from another nearby village Mola Heda, one and a half mile away from the village under study. This ceremony takes place in the courtyard of the girl's house. Here a pavilion is built with four bamboo poles covered with a red sheet.

At this time both the bride and the groom wear the dress provided by their respective maternal uncles in *'Bhat'* ceremony. The boy also wears a crown known as *'moud'* and the girl wears a *'tial'* or dress specialy made for the *'phera'* ceremony and the ornaments, ribbons etc., given by the boy's family. The bride's *tial* consists of three things, a skirt, a veil and a shirt. The skirt is made with 10 to 15 yards of a special silken cloth called saton (*saton*) or 'kamkahn' (*kamkahn*) and is stitched at the border by



A Village Street (A Mata-ka-Chabutra is visible on the right side of the Street)

'Lavan' (*Lavan*) Magzi (*Magzi*) and 'Gotta' (*Gotta*). The veil is made with three yards of printed cloth and 'Magzi' (*Magzi*) and 'Gotta' (*Gotta*). The veil is made with three yards of printed cloth and is also stitched with 'Gotta' on all the sides. It may, however, be pointed out that none of these will be white as wearing white is considered as inauspicious.

The bride and the groom sit on wooden *'chaukies'* called *'pattras'*. Their respective parents or other relations sit with them. The priest lights the fire, recites a few *'mantras'* in Sanskrit from the holy book to sermonise the bride and the groom to be faithful to one another. Then the bride and the groom take seven *'pheras'* (rounds) around the holy fire. The priest is paid in the end anything between Rs. 1.25 nP. to Rs. 5 for his services.

At this time the ceremony of 'Kanya Dan' (*Kanya Dan*) is performed. The persons of the neighbouring villages come and give Re. 1 each to the brother or father of the bride and in return they are entertained to meals. The amount of money so collected is given to the father of the groom.

On the second day another ceremony called 'Neota' (*Neota*) or donation of small sum of money to the father of the girl as a financial aid, takes place. The subscription of money from different persons is noted in a *'Bahi'* (a family register) where the donor's name and his contributions are written. This family register (*Bahi*) is carefully kept for generations. A similar ceremony of *'Neota'* also take place in the boy's house before the departure of the marriage party for the girl's village.

On the 2nd day after lunch the *'Barat'* is called for *'Bida'* at about 4 p.m. The dowry is given and the amount of cash, varying between 51 to 1,101 rupees, depending on the financial position of the bride's family, is also given. Apart from cash, 11 utensils, 11 sets of dresses (*tial* for the bride) are also given in case of rich households. In case of the poor, number of both *i.e.* utensils and dresses is reduced. In case of well-to-do families along with money and *'tial'*, a wrist watch and a bicycle are also given. In the end the father or the brother of the girl gives farewell to the *'Barat'*.

The *'Barat'* takes dinner at night and on the third day early in the morning the party with the bride returns to the boy's village.

In case of well-to-do families either the 'Nain' (wife of Nai) or the younger brother of the bride accompanies her. As soon as the *'Barat'* reaches the groom's village, it receives a ceremonial welcome. Women sing songs to welcome the newly married couple.

The Blocking of the Doorway

When the couple approaches the house, the groom's sister blocks the way and will not allow the bride inside until she or the groom hands over some money to her. It is true in case of all the castes irrespective of their financial condition.

Mukh Dikhana

After the above ceremony, the ceremony of *'mukh dikhana'* takes place. It is a ceremony of viewing the bride's face. The groom's sister, mother, younger brothers and other female relatives pay a rupee or so and see the face of the bride. The bride looks down modestly.

Kangan Khelna

Here some ceremonial games are played by the bride and the groom in front of the female members of the groom's family. The boy has to remove a ring from the girl's finger after she has closed her fist tight. The ring is also thrown seven times into a brass vessel filled with water and the bride and groom compete as to who will be first to take it out. Again the bride and groom have to untie each other's wrist bands (kangna) while the women watch them, singing songs.

Visit to Bhoomia Mata-ka-Chabutra

The bride and the groom pay a visit to 'Bhoomia Mata-ka-Chabutra' to seek her blessings. As soon as they return home another ceremony known as 'Sauntki-khelna' (*Sauntki-khelna*—playing with sticks) takes place. In this ceremony both the bride and the groom are given tender sticks of a tree known as 'Jaal' (*Jaal*). The bride and the groom beat each other with affection and the ceremony is finished.

During this time the bride is kept in one corner of the house and she and the groom are not allowed to meet each other. On the third day generally the elder brother of the bride, with Nai in case of higher castes, comes and takes his sister back. The bride stays with her parents till she has attained puberty and is fit to enter into matrimonial relations with her husband. Then a ceremony known as *'gauna'* takes place. This ceremony is described below: (Songs sung by the ladies on various marriage ceremonies are given in the Appendix).

Gauna

When the parents of the girl feel that their daughter is mature enough for cohabitation, they inform the parents of the boy to take her away to their village. The groom accompanied by his younger brothers pays a two-day visit (called *theek karna*) for fixing the date for taking away the bride. The parents of the girl ask the groom to come on a fixed day for this purpose and the groom returns to his village without the bride.

On the date so fixed the groom, with his younger brother or with some other male member of the family, comes to the bride's village. In case of the higher castes the *Nai* of the household always accompanies the groom. Now the girl is made ready for the trip and is dressed in her best clothes and jewellery. She is presented some articles like a few pieces of jewellery (number of which depends on the financial position of the parents of the bride) *'tials'* (skirt dresses) for herself and for her mother-in-law and sister-in-law, a spinning wheel, a *'Pidha'* to sit on, a cot, a quilt, a pillow, a huge trunk (called *sanduk*) and two *'chadars'* (sheets) one for the elder brother and one for the father of the groom. It should, however, be noted that *'tials'* and a few pieces of jewellery are given by all the households irrespective of different castes in the village and the rest of the articles are given only in case of well-to-do households.

As soon as the bride comes to the boys village there is a ceremony known as (*sanduk khulai*) or opening the bride's trunk by the elder sister of the boy. She takes a view of the gifts and chooses whatever she likes from amongst the bride's possessions.

Gauna ceremony always takes place in the 1st, 3rd, 5th, 7th years and so on, after marriage. How many years after marriage the *'gauna'* takes place, depends on the age of the bride at marriage. It is said that in the past when girls were married at the age of 5 or 6 *'gauna'* ceremony always took place in 7th or 9th year after marriage. But now because age at marriage has gone up so *'gauna'* generally takes place either in 1st year or in 3rd year after marriage. It is true in all the cases in the village irrespect of different castes. It is only after *'gauna'* that the bride and the groom are allowed to meet each other. The bride stays for 15 or 20 days at the groom's house in *gauna*. After this the bride's brother comes and again takes her home.

After a month or so the groom comes at the bride's house and takes her away. Thus the marriage is entered upon in easy stages and it is only gradually that the bride spends progressively more time in her husband's home.

Death

As pointed out in Chapter I, all the inhabitants of the village are Hindus who cremate their dead, except the dead bodies of the infants, which are buried in the outskirts of the village. In the village, when a patient is about to die, a small quantity of Ganges water (if it is available) is put into his mouth. It is considered as sacred, and the villagers believe that by doing so the person after death goes to heaven.

Immediately after death, the members of the family begin to weep, the wife of the deceased breaks her glass bangles and the eldest son gets his head shaved. After this, preparations for his funeral are made. The deceased is bathed and his toes are tide with a blue thread. Some *desi* ghee is also poured on the body, the quantity of which depends on the economic condition of the household. It is done so because *desi* ghee is considered to be the purifier of the air and it stops the bad smell at the time of burning the dead body. Now, the dead body is tied over a bamboo ladder called 'arthi' (*arthi*). Then the body is covered with white cloth if the deceased is male and with red in case the deceased happens to be a female. Before starting for the crematorium (*shamshan*) cowdung cakes and wood are sent there for cremating the dead. Now the *'arthi'* is lifted by four persons (generally near relations) and on the way to the crematorium the task of lifting the *'arthi'* is shared by almost all the persons who accompany the funeral procession. In case of death of an old person, the village drummer (*Bhangi*) also accompanies the funeral procession and is given Rs. 1.25 nP. for his services.

On reaching the crematorium the *'arthi'* is lowered down, placed on the funeral pyre and covered with wood and cowdung cakes. Now the eldest son of the deceased lights the pyre. In case of a female, her husband lights the fire but in case the husband is not alive, her son does so.

So far as the period of mourning is concerned, it lasts for thirteen days after death. During this period, whenever any relative visits the aggrieved family, the females begin to weep which reflects their affection for the deceased. Three days after the cremation, either the eldest son or the husband in case of a female carries the remains (called *phool*) either to Jamuna or to the Ganges. While coming home, the man would carry a pot of the Ganges or Jamuna waters and from time to time will sprinkle some of the water along the way.

On the thirteenth day called (*terahmi*) a ceremony is held at which a Brahmin in case of male

deceased or a Brahmini (Brahmin's wife) in case of female is feasted. At this time the Brahmin is given the male dress *i.e.* a *dhoti* a shirt and a pair of *'juti'* (local-made shoes) and Brahimini is given the female skirt-dress. In case the male deceased happened to be an old man, a ceremony called *'kaj'* is also held and friends and relatives from this and the neighbouring villages are feasted. After a year, another ceremony called *'Barsodhi'* is also held to honour the old man. On this day only the Brahmin is feasted.

Beliefs

Although in recent years because of the spread of education, the faith of the villagers in some of the beliefs is gradually dying out yet even now these beliefs play a very vital role in their day-to-day activities. Some days are considered auspicious for the commencement of various tasks. For example, the farmers always start sowing on Wednesdays; Mondays are considered auspicious for the start of harvesting of the crop. The villagers believe that nobody should travel towards the east on Mondays and Saturdays; towards the west on Sundays and Fridays; towards the south on Thursdays and towards the north on Tuesdays and Wednesdays. In case one has to travel on any of the forbidden days, he has to leave his house early in the morning before dawn lest ill luck would befall him.

While starting from home for journey, if a black cat crosses the path or someone sneezes, it is considered inauspicious and the person generally delays his departure for a few minutes, because of one of these bad omens. Again if somebody is going out of the village and a female carrying two filled pitchers on her head comes in the way, it is regarded auspicious. While Wednesdays and Sundays are considered inauspicious for the purchase of bullocks, they are considered auspicious for the purchase of buffaloes. On new moon day (*Amavasya*) the bullocks are given complete rest.

When someone has to construct a new house, he consults the Brahmin and the latter after consulting the *'Jantri'* suggests the date and time when the foundation should be dug. On the day when the foundation is laid, at one of the corners of the foundation, five copper coins with some mustard oil are placed. At the conclusion of the ceremony *'Gur'* is distributed amongst those present. After this ceremony the masonry work of the building starts. Saturdays and Sundays are always considered good for starting the construction of a new house. When the building is complete, *'Havan'* is usually performed in the newly built house and five unmarried girls of the same caste are given feast. Besides, the friends and relatives invited on the occasion are also feasted.

FESTIVALS

Festivals provide the villagers with a relief from the hard routine of life. As such the people always look forward to such occasions. Most of the festivals have their roots in legends associated with religion. The following are the important festivals observed by the people in the village.

Makar Sankrant

It may fall either in the month of 'Poh' (December-January) or 'Magh' (January-February). It is the festival of the season and people do not worship any god on this occasion. Although the festival falls in the cold weather, all the females must take bath before sun-rise. Females in the village observe fast up to 3 P.M. and offerings are made to the Brahmins. The object behind this festival is to develop harmonious relations between the daughter-in-law and the mother-in-law. It is customary to patch up quarrels between them. The mother-in-law goes out of the house and waits at an appointed place. The daughter-in-law accompanied by other women of the village goes to meet her and bring her back. She gives *tial* (skirt dress) to her mother-in-law, which originally has been brought by her from her parent's home.

Basant Panchmi

It always falls on the fifth day in the second fortnight (*Sudi*) of Magh (February-March). At this time the fields are full of mustard seed and yellow flowers. On this day wood is collected for 'Holi' and a pole or 'Holi-ka-danda' (symbolic stick) for the bonfire is also kept at one fixed place. Some old ladies of the Brahmin caste in the village also observe fast on this day.

Holi

The actual festival of Holi falls on the last day of Phagan (February-March) which is a full moon day. The festival has a special appeal for the lower castes and younger age groups. On this day the women observe fast until late afternoon, but they keep themselves busy in the morning by collecting colour pots and by preparing food like *'khir'*, *'puri'* and *'halva'*. During day time people mingle freely among others of their own caste. They throw coloured water and rub *gulal* on each other.

Dulhendi

Next day after Holi is Dulhendi, which is called by the villagers as 'ladies day'. The womenfolk oppressed by the menfolk throughout the year, take their revenge and use sticks to beat the men. The men-folk throw coloured water on their sisters-in-laws and the latter beat the former with sticks. No male can dare to raise his hand on the women on this day. (Song sung by the ladies on the occasion of this festival is given in the Appendix).

Jaith ka Dussehra

On the tenth day in the first fortnight of Jaith (May-June) is observed the Dussehra. Some families from the village go to bathe in the Jamuna river, to honour the river and to wash away sins incurred in agricultural work like the beating of oxen, killing of ants, etc.

Teej

This festival is celebrated on the third day in the first fortnight of Sawan (August). It is mainly a festival for the girls. On this day swings are set up early in the morning, but the swinging begins later in the day. In family groups, the womenfolk go singing to the place where the swings have been hung. On this festival the young bride living in her husband's house receives from her father gifts of clothings. (Song sung by the ladies on the occasion of this festival is given in the Appendix).

Kanagat

It is the ritual occasion for honouring the family dead through gifts of food to Brahmins, so that the soul of the dead may rest in peace. Kanagats always fall in the first fortnight of Asoj (September) for 15 days continuously. A dead person is remembered by his family according to the day of fortnight on which he died. On the particular day, the house is cleaned and the floor is plastered with cowdung.

Karva Chouth

This festival falls on the fourth day of 'Kartik' (October-November) and is celebrated by the married women of Brahmin and *Nai* castes to honour their husbands. As the males do not take part in the festival, it may be called as the festival of the ladies who observe fast upto 1 P.M.

Diwali

This festival which falls on the Amavasya day in 'Kartik' (October-November) is celebrated with great pomp and show. Special diet like *'halva', 'puri'* etc. are prepared and in the evening people decorate their houses with earthen lamps and worship goddess Laxmi. On this day nobody ploughs the field and all the things in the house are cleaned. Coat of cowdung is applied on the floor and many persons also whitewash their houses.

Ganga Nahan or Snan

This festival falls after fifteen days of Diwali on the full moon day of 'Kartik' (November). By this time the farmers have finished the sowing of rabi crop and the work in the fields is slowed down. Two days before the bath, persons in bullock carts start for Gar Mukteswar. It is believed that due to holy dip in river Ganges all the sins committed by peasants at the time of ploughing are washed away. Those who do not go to Gar Mukteswar take a dip in the river Jamuna. When the persons return home from *'Ganga Snan'* they bring Ganges water and roasted rice grains for distribution among the neighbours.

Amavasya

It is the new moon day which falls in the middle of every *'desi'* month. It is regarded as a sin if the oxen are not given complete rest on this day.

CHAPTER III

ECONOMY

In an agricultural economy like that of village Samalkha, land, labour and livestock are the major economic resources. Here it is proposed to discuss various aspects of these resources in detail.

LAND

Land is by far the most important source of livelihood in the village. The relevant data on land utilization is provided by Table No. III. 1.

TABLE III. 1.

Showing the land utilization in the village

Use of land	Acres	Percentage of the total land
Cultivable land	616	83·7
Cultivable waste land . . .	56	7·6
Non-cultivable land . . .	47	6·4
Village Abadi	17	2·3
Total . . .	736	100·0

(Source: Revenue Records, Tehsildar's Office, Delhi).

The table shows that an overwhelming proportion (83·7%) of the total land is under cultivation. Cultivable waste land, non-cultivable land and the village *abadi* account for 7·6%, 6·4% and 2·3% respectively of the total land.

IRRIGATION FACILITIES

The only man-made source of irrigation in the village is the persian wheel well. Although there are 8 such wells in the village, only 7 of them are in working order. Again while 5 of these are owned by individual households, the other 3 are owned jointly by several Brahmin households (who had one common ancestor) and whose land holdings are small. So far as the terms of using these joint wells are concerned, they are decided mutually and are flexible and not fixed. The distribution of the total cultivated land for 1960-61 according to the source of irrigation is given in table III. 2.

TABLE III. 2

Showing the Sources of Irrigation

Source of irrigation	Rabi Crops		Kharif Crops		Rabi and Kharif Crop	
	Average	% of the total	Average	% of the total	Average	% of the total
Well . . .	27	21·6	13	2.7	40	6·5
Rain . . .	98	78·4	474	97·3	572	93·5
Total . .	**125**	**100·0**	**487**	**100·0**	**612**	**100·0**

(*Source* : Revenue Records of Tehsildar's Office, Delhi.)

It is clear from the Table that the village lacks in irrigation facilities, for only 6·5% of the total cropped area is irrigated by means of wells and the remaining 93·5% depends upon the vagaries of monsoon.

SIZE AND DISTRIBUTION OF LAND HOLDINGS

A study of the size and distribution of land holdings in the village is of vital importance, for it has its own impact not only on the total agricultural output but also to a great extent determines the techniques of production. Due to sub-division and fragmentation, the size of land holding before consolidation was rather small and most of the plots were scattered over a wide area. But under the programme of the consolidation of holdings which took place in the village in the years 1953-54, the scattered pieces of land were brought at one place. Again when the farmers found that their scattered small pieces of land had been brought at one place, they also built wells for irrigation purposes. Thus after consolidation of holdings five new wells were built in the village for irrigation purposes. Under the programme of the consolida-

tion of holdings, big land-lords were allotted land at not more than 4 places and the petty land-owners were given pieces of land at 2 or 3 places. In order to see the impact of consolidation of holdings on the villagers it would be worthwhile to give a few case studies:

Case I

Haria, a Brahmin in the village is the owner of 100 Bighas of land. Before the programme of the consolidation of land holdings his land was scattered at 8 different places. But after the consolidation of holdings he was allotted land at 4 places, the effect of which has been that he has built one well for irrigation purpose. This well he would not have built if his land had not been consolidated at 4 places.

Case No. II

Bhim Singh another Brahmin in the village is the owner of 35 bighas of land. Before the programme of the consolidation of holdings his land was scattered at 5 different places. But after the consolidation of holdings he was allotted land at 2 places. As a result he has been able to build one well for irrigation purpose.

The data regarding size and distribution of land holdings in the village is provided by table No. III.3.

TABLE III.3

Size and Distribution of Holdings according to Ownership

Area in *bighas*	No. of H. Hs.	% of the total	Total area in *bighas*	% of the area	Av. size of the holdings (*bighas*)
0—5	5	15·7	16	0·8	2·0
5—10	7	13·7	51	2·6	7·3
10 15.	2	3·9	21	1·1	10·5
15—20.	6	11·8	105	5·4	17·5
20—25.	3	5·9	65	3·4	21·7
25—30.	4	7·8	105	5·4	26·2
30—35.	3	5·9	95	4·9	31·7
35—40.	2	3·9	76	3·9	38·0
40—45.	2	3·9	86	4·5	43·0
45—50.	3	5·9	143	7·4	47·7
50—55.	1	2·0	53	2·7	53·0
55—60.	2	3·9	111	5·8	55·5
60—65.	3	5·9	182	9·5	60·7
65—70.	..	..	..	..	..
70—75.	1	2·0	74	3·8	74·0
75—80.	..	..	..	..	..
80—85.	..	..	..	..	..
85—90.	..	..	..	..	..
90—95.	..	..	..	..	..
95—100	..	..	..	..	..
100 & above	4	7·8	750	38·8	187·5
Total	**51**	**100·0**	**1933**	**100·0**	**37·9**

The table indicates that 51 households in the village own 1933 *bighas* of land. The average size of the holdings works out at 37:9 *bighas* per household. Again the table shows that out of the total number of 51 households owning land, the biggest single group or 27·5% have their land holdings in the range of 25—50 *bighas*. The table further throws light on a very important fact *i.e.* concentration of land holdings in the hands of a few. For example, whereas 40 or 78·4% of the land-owning households whose holdings are 50 bighas or below own only 39·4% of the total land, 11 or 21·6% of the land owning households, whose land holdings are above 50 *bighas* own 60.6% of the total land. In case we group those households whose land holdings are above 100 *bighas* each, we find that they constitute only 7·8% of the total households and own about two-fifths or 38·8% of the total land.

CROP PATTERN

The most important type of land-use is cultivation of *rabi* and *kharif* crops. Due to lack of irrigation facilities the area under *rabi* and *kharif* crops varies from year to year, depending on the rainfall. As reported earlier, the total land under cultivation in the village is 616 acres. If both *rabi* and *kharif* crops are grown over the entire area it will make a total of 1232 gross acres. The figures regarding the distribution of the actual cultivated area according to the crop sown for the year 1960-61 as obtained from the Tehsildar's office, Delhi, are provided by table No. III.4.

TABLE III.4

Distribution of Cultivated Area according to the Crop Sown for 1960-61

Type of crops	Rabi Crop		Kharif Crop		Rabi and Kharif Crops	
	Average	%age of total Area	Average	%age of total Area	Average	%age of the total Area
A. *Food Crops*						
Wheat	24	19·2	..	..	24	3·9
Gram	16	12·8	..	..	16	2·6
Barley	27	21·6	..	..	27	4·4
Bajra	..	..	389	79·9	389	63·6
Jowar	..	..	66	13·5	66	10·8
Gowar	..	..	32	6·6	32	5·2
Sub-total	67	53·6	487	100·0	554	90·5
B. *Commercial Crops*						
Cotton	..	..	..	..	..	..
Sugar-cane	..	..	..	..	..	..
Oil seeds (Tara and Sarson)	4	3·2	..	..	4	0·7
Sub-total	4	3·2	..	..	4	0·7
C. *Others*						
Fodder etc.	54	43·2	..	..	54	8·8
Sub-total	54	43·2	..	..	54	8·8
GRAND TOTAL	125	100·0	487	100·0	612	100·0
TOTAL CULTIVABLE AREA (Gross)	..	..	..	..	1232	..
Percentage		100·0			49·7	

The table shows that 612 bighas of land were brought under cultivation in the year 1960-61. This works out at 49·7% of the total gross area. Again, while during *rabi* only 125 acres or 20·4% of the total area was sown, the corresponding figure for *kharif* stands at 487 acres or 79·6%, thus indicating that land utilization in the *rabi* and *kharif* crops was in the ratio of about 1 : 4. It was reported by the villagers that this is the usual pattern for all the years. The main reason for this is that there is lack of irrigation facilities in case of *rabi* crop, which is not so in case of *kharif* due to the availability of rains.

A further study of the table indicates that agricultural production in the village is primarily for consumption purposes for as much as 90·5% of the total land was under food crops. Another 8:8% was taken up by other crops like *'Methi'* or *'Jaee'* (fodder) for the cattle. The share of the cash crop was negligible *i.e.* 0:7% of the total area under cultivation.

Among the food crops sown during the *rabi* season, barley occupied the most predominant place as it accounted for 21·6% of the total cropped area. This is primarily because, on the whole there is lack of irrigation facilities in the village and barley crop does not require much of irrigation. In case of *kharif* crop, *bajra* is the most important crop and 389 acres or 63·6% of the total cropped area was under this crop in 1960-61. A study of the commercial crops reveals that only oil-seeds like mustard and 'Tawa' were sown.

MANNER OF LAND ACQUISITION

TABLE III. 5

Nature of Acquisition

Type of land	No. of I. Hs.	percentage	Total land in bighas	percentage
Ancestral .	48	94·1	1783	92·2
Purchased .	3	5·9	150	7·8
Bhoomidar .	..	..	..	..
TOTAL .	51	100·0	1933	100·0

It is evident from the table that 94·1% of land owned by 48 households was ancestral and the remaining 5·9% was by way of purchase by 3 households in the village.

LAND TENURE

Our investigation revealed the existence of only one type of land tenure in the village viz., the peasant proprietors. The distribution of 1933 *bighas* of land among the villagers is given in table No. III.6.

TABLE III. 6.

Showing type of land tenure

Types	Area in bighas
Peasant Proprietors	1933
Rent Receivers . .	..
T.C. . . .	..
TOTAL . .	1933

It is evident from the above table that all the cultivable land is held by the peasant propiretors themselves.

It may, however, be pointed out that before the enforcement of the Delhi Land Reforms Act 1954, 6 Julaha households in the village used to take land on crop share basis from the Brahmins. But after 1954, the owners of the land stopped letting out their land to the Julahas for fear that they may loose their land to the latter who may become Bhoomidars. The Brahmins now invariably cultivate their land themselves.

LIVESTOCK

Livestock play an important role in the economy of the village. They not only serve as source of power in agricultural operations but also provide milk to the villagers.

Table No. III.7 on the next page shows that out of a total of 314 livestock in the village 254 or 80·9% are owned by the agricultural households. A closer study of the table shows that the milch cattle, along with their youngstock, account for 61·8% of the total livestock in the village. This shows clearly the importance attached to the milch cattle in the village, which is due to the fact that milk and its byproducts form an important part of the diet of the villagers.

TABLE III.7

Distribution of Livestock according to Ownership

Kind of Livestock	Agricultural H.Hs.		Non-agricultural H. Hs.		Total	
	No. of cattle	Percentage	No. of cattle	Percentage	No. of cattle	Percentage
Milch Cattle.						
Cow . .	31	12·2	15	25·0	46	14·7
Buffalo . . .	37	14·7	17	28·3	54	17·1
Sub-total . . .	68	26·9	32	53·3	100	31·8
Draught Cattle						
Bullock . . .	117	46·0	..	..	117	37·3
Donkey .	..	..	3	5·0	3	0·9
Sub-total . . .	117	46·0	3	5·0	120	38·2
Young stock						
Cow . . .	27	10·6	16	26·7	43	13·7
Buffalo . . .	42	16·5	9	15·0	51	16·3
Sub-total . . .	69	27·1	25	41·7	94	30·0
GRAND TOTAL . .	254	100·0	60	100·0	314	100·0

NOTE.—Apart from the above-mentioned cattle, there is one he-buffalo and one bull which are being jointly maintained by the villagers to serve she-buffaloes and cows respectively.

Again the table shows the distribution of the kind of livestock among the agricultural and non-agricultural households in the village. The livestock owned by the agricultural households are cows, buffaloes, bullocks and the youngstock of cows or buffaloes. Among the livestock owned by the non-agricultural households, 53·3% of the total are milch cattle, 5·0 per cent are draught cattle and 41·7% are cow and buffalo youngstock.

Bullocks are owned by the agricultural households alone which shows the importance attached to bullocks as a source of power in the agricultural operations in the absence of any mechanical device.

Table III.8 shows the distribution of livestock according to caste. It is clear from the table that all the donkeys are owned by the Kumhar households who use them to carry earth from a nearby village Kapas Hera, for making pots and pans.

TABLE III.8

Showing the distribution of Livestock according to the Caste

Caste	Milch cattle		Cow, buffalo, and youngstock		Bullock		Donkey	
	No. of H. Hs. owning	Total No.	No. of H.Hs. owning	Total No.	No. of H.Hs. owning	Tota No.	No. of H. Hs. owning	Total No.
Brahmin . . .	57	75	48	74	51	117	..	..
Julahas . . .	9	15	6	14	..	..	..	..
Bairagi . . .	1	3	1	2	..	..	..	..
Ahir	1	3	1	2	..	..	..	..
Nai	..	..	..	..	..	..	..	..
Kumhar . . .	1	2	1	1	..	..	1	3
TOTAL . .	71	100	58	94	51	117	1	3

FACTORS INFLUENCING ECONOMIC LIFE

Of the several factors influencing economic life in the village, the most important are the land reforms. Land improvement, trend towards urbanisation, improvement in transport and communications with the outside world, marketing facilities and provision of finance etc.—these factors have considerably changed the structure of the village economy during the last decade.

Land Reforms

Since Independence a number of legislative measures have been adopted by the various States with a view to improve the lot of actual tillers. The most important of such measures adopted in the Union Territory of Delhi is the Delhi Land Reforms Act of 1954. Prior to the enactment of the Delhi Land Reforms Act in 1954, there used to be a number of land tenures in the village, such as rent receivers, peasant proprietors, peasant proprietors-*cum*-tenants, tenants with various class of intermediaries between the land-lord and the tenant cultivator etc.

The Delhi Land Reforms Act which came into force in 1954 recognised only one class of tenure holders, *i.e.* the 'Bhoomidar' (person having ownership rights) and one class of sub-tenure holder *i.e.*, the '*Assami*'. All the persons who were in cultivating possession of land as tenants either on lease (fixed rent) or on *batai* (crop share basis) in the year (1st July 1953 to 30th June 1954) just before the commencement of the Act in 1954 were admitted as 'Bhoomidars'. In lieu they had to pay some compensation the terms and conditions of which were laid down by the State.

A special study was undertaken in the village in order to find out the impact of this Act on the people in the village. The study reveals that none of the households lost or gained land due to the implementation of this Act. This is so because the landlords in the village who incidentally were all Brahmins, came to know the provisions of the Act before it was actually passed and they managed to get the 'Girdawri' (record) for the year 1953-54 entered in their own names (as owner cultivators). For getting it done they had to request their tenants (Jullahas) not to press their rights and thus none of the Jullaha cultivating tenants could become a 'Bhoomidar'.

Ever since the passing of this Act none of the land owners lets out his land either on crop share or rental basis for fear that the land may not pass to the tenant cultivators.

Four Brahmins households, however, reported that prior to the implementation of this Act they used to let out their surplus land on crop share basis, but now they do not do so as they might loose the land altogether. In this way they have suffered from the loss of additional income. Some villagers also pointed out that the implementation of the Act has adversely affected the agricultural output of the village, because the persons having surplus land prefer to have one crop in a year, rather than to give the land on crop sharing.

Under the Delhi Land Reforms Act, the proprietary rights of all the waste lands in the village were vested in the Gaon Sabha. The following types of village land (including its yield) were put under the control of Gaon Sabha:

1. Waste land and pasture land including the produce from such land.
2. Ponds or '*jhil*' including sale proceeds of fish and '*singharas*'.
3. Cremation or burial ground and village *abadi*.
4. Pathways, public wells and water channels.
5. Other land of common public utility or land which was not brought under cultivation up to 1953 *kharif* season and 1954 *rabi*. But so far there is no clear demarcation of such land and the villagers pointed out that many persons have illegally brought the Gaon Sabha land under cultivation.

Another measure of land reforms was the fixation of ceiling on land holdings for the Union Territory of Delhi. The Delhi Land Holdings (Ceiling) Act was passed in 1960. Under this Act "No person either by himself or, if he has a family, together with any other member of the family shall, whether as a Bhoomidar or an Assami or partly in one capacity and partly in another, hold land in excess of thirty standard acres in the aggregate."

This Act however is yet to be implemented.

Land Improvement

By land improvement we mean reclamation of waste land, improving the quality of land by provision of irrigation facilities, adoption of soil conservation measures etc. So far as the reclamation of the cultivable waste land is concerned, it was expected of the Gaon Panchayat that the land would be put to more effective use. But no attempt has been made in this direction by the Gaon Panchayat so far.

The use of better types of manures has been increasing. Some of the cultivators use better seeds and artificial manures like Ammonium Sulphate. Only one household was reported to be using insecticides to protect the plants from various crop diseases. The peasants get these seeds, chemical fertilizers and insecticides from the Block Development Authorities at Najafgarh. For land improvement two improved types of ploughs were given to the villagers by the Block Authorities, Najafgarh. While one was purchased by Bhagwan Singh (Pardhan) the other was given for trial. For sometime the villagers used both types of ploughs but later on they gave up their use, the reason given being that these ploughs proved inferior to the Desi Hal (*Desi Hal*) or wooden plough. According to the villagers, these two types of ploughs do not dig the earth as deep as is done by the '*Desi hal*'. Thus the villagers complained that in case the fields are prepared and sown from these two types of ploughs, the water does not reach the roots of the plants. They also pointed out that while preparing the fields for sowing through the wooden plough locally known as Desi hal (*Desi hal*) although more ploughing is required as compared to the two types of ploughs mentioned above, but the returns are definitely better. Thus the use of the wooden plough is still prevalent in the village. Even the big landlords who have got sufficient land for cultivation do not have tractors. This analysis shows that much is yet to be done regarding land improvement in the village.

Improvements in Transport and Communications

As mentioned earlier in Chapter I the means of Communication of the village with the outside world are comparatively good. The village is well connected with the important centres of business and trade like Gurgaon, Delhi and Najafgarh. Moreover transport facilities have made it possible for the villagers to go out of the village for higher studies and to avail of better medical facilities. Some of the persons in service also make use of the bus service. The villagers carry their surplus farm produce in bullock-carts to Najafgarh which serves as a *Mandi*. Carriers like D.T.U. and private bus, *tonga*, bullock-cart etc. which ply on the *pucca* road help the frequency of traffic from the village. The Post Office at Kapas Hera is at a distance of one furlong from the village and the postman visits the village every Wednesday to deliver the post. This has enabled the residents of the village to have rapid personal and business communication with the outside world.

Expansion of Marketing and Credit Facilities

With the increase of population of Delhi Cantt. and coming up of residential colonies nearby, a great demand has been created for cereals, fodder, vegetables, milk and milk products. It has enabled the peasants to sell some of the surplus farm products in the nearby colonies. Villagers do not sell their total agricultural surplus in the nearby colonies because sometimes price of agricultural commodities is not as high as in '*Mandi*' (Najafgarh).

There is a Central Co-operative Marketing Society at Najafgarh and the villagers can become its members. In this way they can avail of all the benefits of the society. After becoming members they can sell their surplus farm produce at the most competitive price and take loans on the security of the produce. But in spite of all benefits provided by the society, no farmer in the village has become its member so far and they go to the 'Baniyas' for marketing purposes. This can safely be attributed to the lack of desire on the part of the villagers for a change.

Milk vendors supply milk in the morning and evening to the 'Halwais' (*Halwais*) and individual families residing in the colonies. Household goods like utensils, tin boxes etc. and farm implements including chaff cutters (*toka machine*) persian wheels and hand-pumps are obtained from Najafgarh; ornaments are procured from Delhi.

Credit Facilities

As regards credit facilities, the most important source of finance available to the peasants both for personal use and business purposes, is the village money-lender. The rate of interest charged by the latter varies from 24 to 36 per cent per annum. There is no Co-operative Society in the village from which they could get loans at lower rates of interest.

The other source of finance known as 'Taccavi' (*Taccavi*) is given by the Government to the Bhoomidars and to the persons who possess cattle. 'Taccavi' loan includes loans to provide for relief measures to those agricultural households which suffer from natural calamities like floods, famines etc. and for the purchase of bullocks, improved seeds, tools, implements and for sinking of well etc.

The rate of interest on 'Taccavi' loan is 4 per cent per annum. But whereas a 'Taccavi' loan is given for specific purposes, the money-lenders advance loans both for productive and

unproductive purposes. Majority of villagers take the loan for unproductive purposes for which they have to go the money-lenders. There are 3 money-lenders in the village and the villagers also have to resort the money-lenders of the other villages like Harjokri, Kapas Hera and Nathupur.

Trade and Commerce

The trading and commercial activities in the village have assumed a rather prominent position in the economy of the village. Although these activities are still limited to shopkeeping and milk selling, yet due to several factors the extent of these activities has increased several times.

This is primarily due to the fact that 7 Julahas and 5 Brahmins households have left their traditional occupations and have now taken to milk-selling as their primary source of livelihood. Besides this the shopkeeping activities have increased several times because of the setting up of five *brick kilns near the village. Whereas in 1957 there was only one tiny shop, now there are two rather well stocked shops in the village.

Milk-selling

As reported earlier 5 Brahmins and 7 Julahas have taken to milk-selling in the village as their primary source of livelihood. However there are 12 other households which have taken to milk-selling as their secondary occupation. Two milk vendors of two nearby villages namely Harjokri and Nathupur collect milk from the village which comes to about 5 maunds daily. Both the milk vendors visit the village twice every day, once in the morning at 4 A.M. and again in the evening at 3.30 P.M.

Regarding the terms for the sale of milk the whole year is divided into three parts called different '*Bandhis*' in the village. The first part covers the period from April to July, the second from August to November and the third from December to March. The rates at which milk was sold last year by these households to the milk vendors were as follows:

Period	*Rate per maund*
April to July	Rs. 19 to 23
August to November	Rs. 18 to 21
December to March	Rs. 16 to 18

Thus the table shows that the price of milk varies from season to season depending upon the law of demand and supply. For example the supply of milk in summer is less, as buffaloes yield less during the season.

As against this, the demand for by products of milk like butter milk, curd etc. is higher in summer and that is why milk is sold at a higher price. In winter and rainy season, when buffaloes yield more milk, the price goes down. The profits taken by the milk vendors vary between two to four rupees per maund.

It is however interesting to note that in case of Brahmin households cow's milk is not sold as it is considered a sin.

Village Shops

There are two grocery shops run by two Baniya households in the village. Both the Baniyas deal in commodities which are required by the villagers in their day-to-day life, like wheat, flour, pulses, gram, *bajra*, sugar, *gur*, salt and spices, soap, tobacco, biri, cigarettes, kerosene oil and mustard oil etc. Besides these the Baniya shopkeepers also keep some stationery articles like exercise books, pencils, ink etc. for the school children. A few snacks like fried pulses, parched ground-nut and gram etc. are also kept by them.

There are no proper storage facilities in the shops and generally the articles are kept in gunny bags or in ordinary pitchers or tin or wooden boxes.

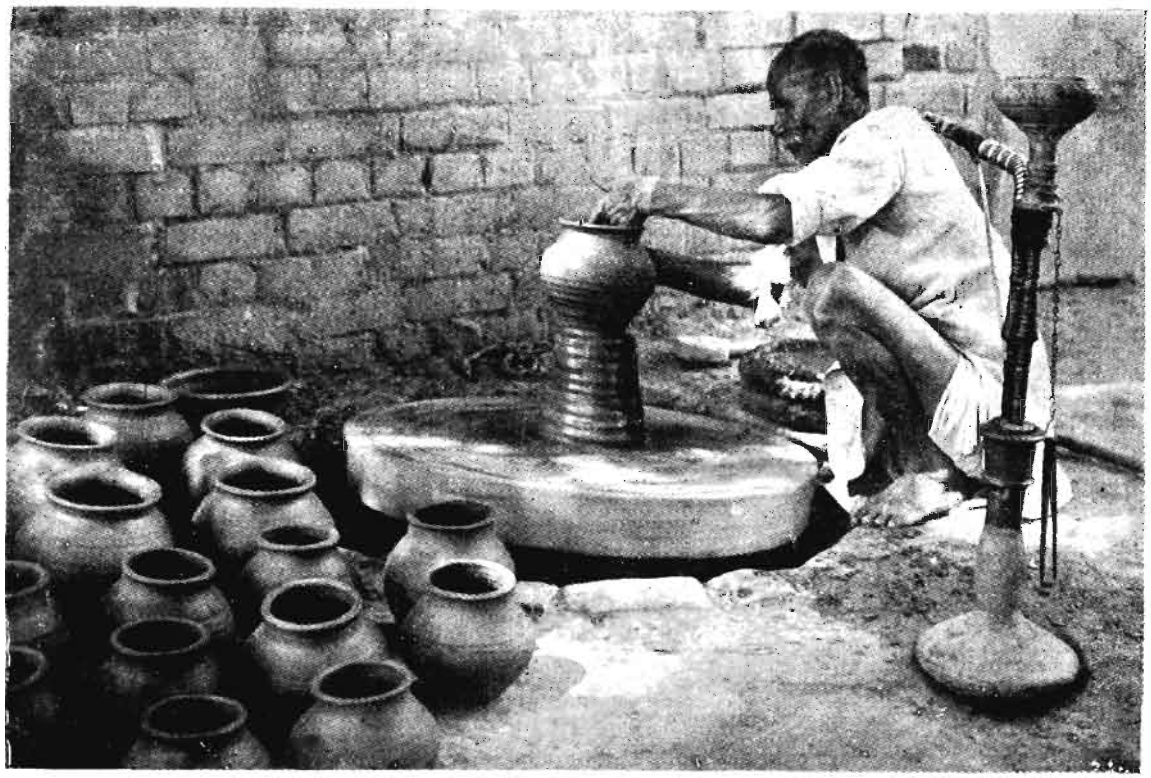
Both the traders purchase these things either from Najafgarh (at a distance of six miles from the village) or from Gurgaon (at a distance of 7 miles from the village).

So far as grains are concerned, the Baniyas purchase the same from the agriculturists in the village, when they are cheap, store them away and sell them when the prices go up. One interesting thing to note about shop keeping in the village is that villagers do not purchase the commodities in bulk from the shopkeepers. The transactions are generally small because persons in the village go either to Najafgarh or Gurgaon whenever they want to purchase eatables or other necessities in large quantities. A particular feature of the transactions is that some of them are still covered by barter i.e. the buyer brings some grains from his home, gives

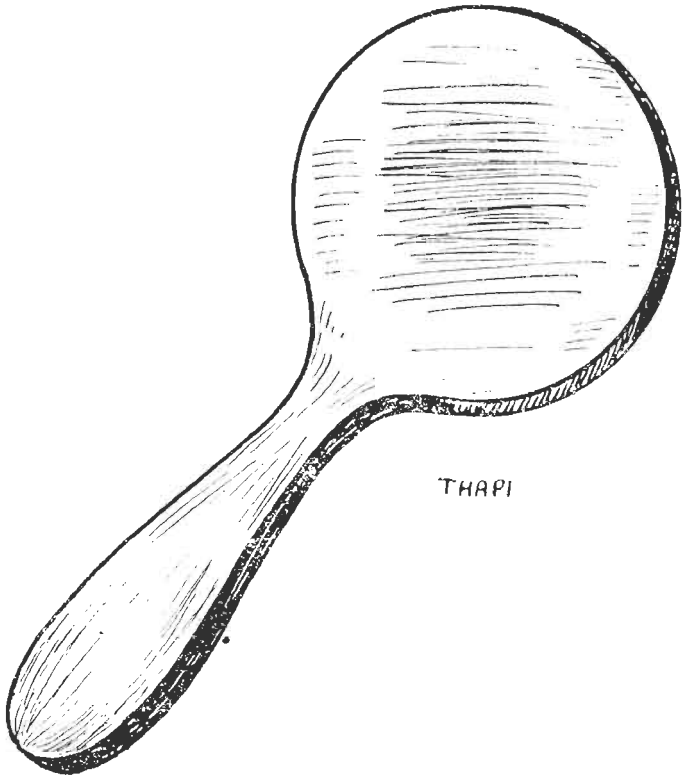
* It may here be pointed out that the setting up of five brick kilns near the village has not affected the labour force in the village in any way. The labourers working on the brick kilns are engaged only in making bricks and they are not hired by the villagers as agricultural labourers. These persons come from Rajasthan and work on these brick kilns for about 9 months i.e. from October to June. In July they go to their respective villages because in the rainy season i. e. from July to September brick making is not possible. These labourers come back again in October.



A Village Shop

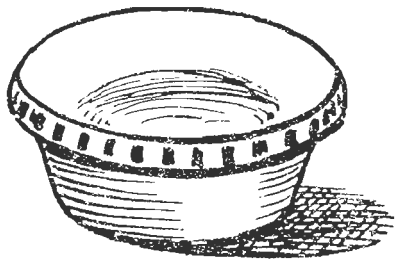


Potter at work

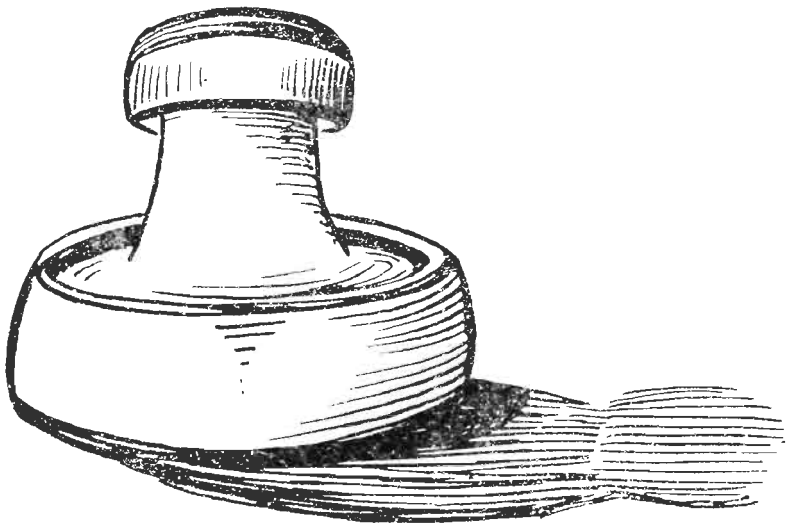


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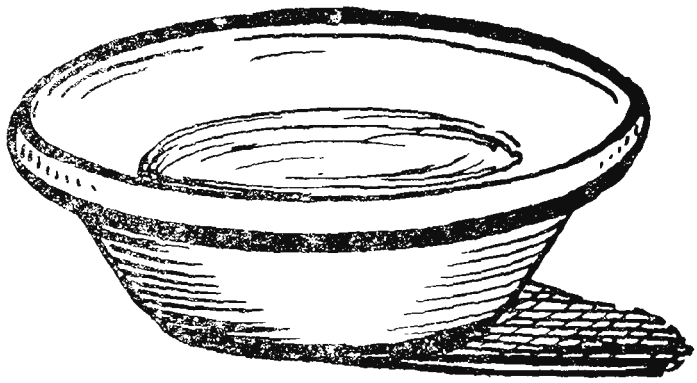
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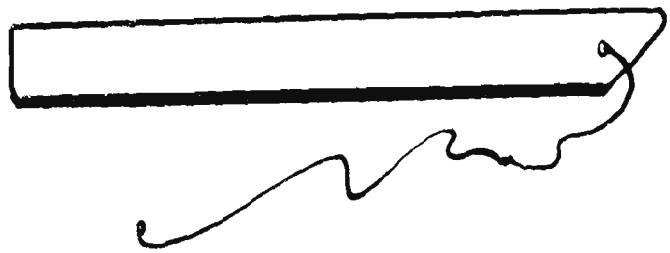
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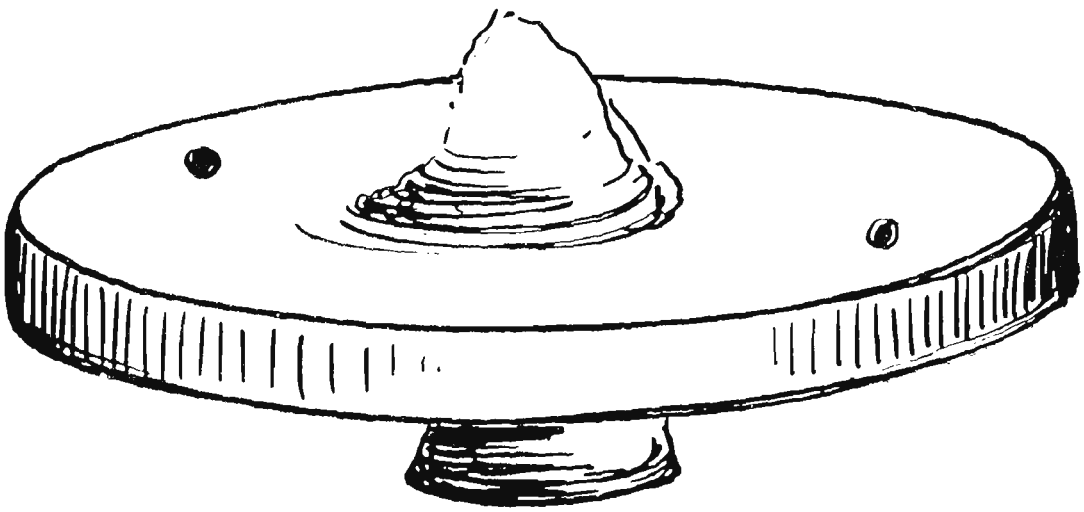


CHAKAT



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it to the shop-keeper and in return receives his requirements. Some of the persons who go out of the village for service every day, mostly to Delhi Cantt., purchase their necessities from there.

VILLAGE INDUSTRY

Except for the manufacture of earthenwares no other industry exists in the village. This industry is traditionally associated with the Kumhar caste. The only Kumhar household which is engaged in this work in the village supplies earthenwares to all the households irrespective of their caste. In return he receives grains from the agriculturists and cash from others. The former give 15 to 20 seers of grains per household after *rabi* crop. On certain ceremonial occasions like marriage, *kaj* etc. when extra earthenwares are required, they are supplied against cash and in case of rich households extra grains may also be given.

Here we propose to give a brief account of the industry particularly with reference to tools and implements, techniques used, source of finance and raw materials etc.

Tools and implements used in Pottery :

1. Stone-wheel (*chak*).
2. Wooden sticks.
3. Thread.
4. Thappa.
5. Chhina.

A total capital of about Rs. 60 is required for tools and implements out of which the stone-wheel alone costs Rs. 30. Wooden sticks are procured free of cost from the trees nearby. So far as the raw material is concerned only earth is required which is dug up from the two adjoining villages, Baj Garha and Palam, both at a distance of about four miles from the village under study. The Kumhars have to go to these villages to dig up the clay soil required for making the pots, as the required quality of soil is not found in the village itself. The clay is obtained free of cost. The articles made by the potter are earthen wares like *'matka' 'gaddia'* (pitcher) *'jakri' 'handi' 'jhab', 'gilddi', 'sakora', 'chilam', 'diwas'* etc. all required by the villagers for their daily use.

So far as technique of productions is concerned no change whatsoever has taken place since the olden times. The Kumhars are using the traditional tools implements and technique. The technique may be described as follows:—

> First of all clay is soaked in water for about 24 hours. When completely soaked, it is kneaded for about 2 hours till it becomes hard enough to be moulded into any shape. When ready, it is put on the stone-wheel (*chak*) which is fixed on an axle. The are burnt in the *'Ava'* (furnace) and wheel is moved with the help of a wooden stick and as soon as it attains the required speed the potter with his hands works on the clay and moulds it into the required shape. Now the potter with the help of a long thread lifts the pot from the stone wheel and puts it on the ground. Thus the process continues and in the end the products are left to dry themselves up. When completely dried up they are burnt in the 'Ava' (furnace) and are then ready for sale.

Due to the very nature of the industry it is seasonal because it requires lot of sun for drying the earthenwares. These are therefore not made during rainy season. So far as learning the art of making the earthenwares is concerned, the Kumhar household has inherited it from its ancestors.

LABOUR FORCE AND WORKING FORCE

For our purposes we have defined labour force as the pool of manpower. Thus labour force includes all adults (males and females) in the working age-group which in rural areas usually ranges from 15 to 59 years of age. The working force is the sum total of all persons who are actually engaged in some economic activity or the other.

TABLE III·9

Showing Working Force and Labour Force

Category	Males	Females	Total
1. Working force	125	63	188
Percentage of the total	(67·5)	(32·5)	(100·0)
2. Labour force	140	138	278
Percentage of the total	(50·3)	(49·7)	(100·5)
3. Working force as Percentage of the labour force.	(89·2)	(45·7)	(67·6)

The table shows that 67·6 per cent of the labour force is in the working force. Again whereas in the labour force the strength of the males and females is almost equal (50·3 per cent and 49·7 per cent respectively) the males outnumber females in the working force, their respective share being 67·5 per cent and 32·5 per cent respectively.

LIVELIHOOD CLASS AND OCCUPATIONAL STRUCTURE

Livelihood class denotes that sector of economy from which one derives one's source of livelihood. A study of the livelihood pattern would reveal the importance of the various sectors in the village economy.

For the purpose of comparison we have adopted the same classification of livelihood as was adopted by the 1951 Census authorities. According to the latter definition livelihood classes may be divided into five broad categories. They are :—

(i) Agricultural Classes.
(ii) Production other than cultivation.
(iii) Trade and Commerce.
(iv) Transport.
(v) Miscellaneous sources including services.

The livelihood class pattern of the village is provided by table No. III. 10.

TABLE III·10

Distribution of Population according to Livelihood Class as in 1951 & 1961

Livlihood Class	1951		1961	
	No. of Persons	% of the Total	No. of Persons	% of the Total
Cultivators of land wholly or mainly owned and their dependents	211	50·3	260	41·9
Wholly or mainly unowned and their dependents	..	..	..	..
Agrl. labourers & their dependents	..	..	41	6·6
Rent receivers & their dependents	..	..	..	..
Production other than cultivation	16	3·8	8	1·3
Commerce	2	0·5	53	8·5
Transport	..	..	..	..
Other services & misc. services	190	45·4	259	41·7
TOTAL	419	100·0	621	100·0

The table shows that at the time of our survey (August 1961) 48·5 per cent of the total population was deriving its means of livelihood from the agricultural sector and the remaining 51·5 per cent from the non-agricultural sector of the economy. This is as compared to 50·3 per cent and 49·7 per cent of the total population which derived their means of livelihood from agriculture and non-agricultural sectors respectively in 1951. This shows that the livelihood pattern over the decade has remained almost unchanged as there has been a negligible shift of population (only 1·8 per cent) from the agricultural to the non-agricultural sector.

Among the agricultural classes the most striking feature is the emergence of the class of agricultural labourers and their dependents. This class was altogether absent in 1951 but accounts for 6·6 per cent of the total population in 1961. The emergence of this class can be attributed to the fact that some persons have shifted from miscellaneous service occupations and from artisans (production other than cultivation) to this class, because of the increased demand for agricultural labour in the village after the passing of the Delhi Land Reforms Act 1954. With the passing of this Act, landlords in the village do not leave the land barren lest it might be taken over by the Goan Panchayat. Consequently, the land-owners have brought more area—previously lying barren—under cultivation, for which they have to employ more labourers than before. Again whereas previously agricultural labour was employed only during busy season, now some of them are also employed throughout the year. They are hired on a daily wage rate of Rs. 2/- or Re. 1/- plus food (three times in summer and two times in winter). The payments are made daily or monthly depending on the conditions of employment.

Again we find that there is a fall of 8·6 per cent among the owner-cultivators and their dependants, the probable cause for which appears to be that small land-owners have sold their land and have taken to milkselling, thus resulting in an increase in the number of those engaged in trade and commerce by 8·0 per cent.

ECONOMIC STATUS

The term 'economic status' is used to describe the economic position of a person in the village economy. We have adopted the same classification of economic status as was adopted by the Census authorities in 1961. Thus 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. Workers are the total of all

persons of all ages actually engaged in different occupations and pursuits. Non-workers are the persons who are not engaged in any occupation and are dependent on the working force.

Table III-11 shows that out of the total population about one-third or 30·3 per cent are workers and the remaining 69·7 per cent are non-workers.

TABLE III·11

Workers and Non-workers by Sex and Broad Age Groups

Age group	Workers				Non-workers				Total Population			
	Male	Female	Total	%	Male	Female	Total	%	Male	Female	Total	%
0—14 .	4	..	4	2·1	153	154	307	70·9	157	154	311	50·0
15—34 .	51	33	84	44·7	32	59	91	21·1	83	92	175	28·2
35—59 .	53	29	82	43·6	4	17	21	4·8	57	46	103	16·7
60 & above	17	1	18	9·6	4	10	14	3·2	21	11	232	5·1
TOTAL .	125	63	188	100·0	193	240	433	100·0	318	303	621	100·0
			30·3				79·2					

A study of the workers according to age-group shows that most of them *i.e.* 88.3 per cent fall in the age group 15—59 years. The percentages in the age group 0—14 years and 60 years and above are 2·1 and 9·6 respectively.

So far as the strength of the non-workers according to age-groups is concerned, the table reveals that most of them (i.e. 70·9 per cent) are in the age group 0—14 years, followed in order of numerical strength by 21·1 per cent in age group 15—24 years, 4·8 per cent in age group 35—59 years and 3·2 per cent in age group 60 years and above.

A study of the sex-wise distribution of workers and non-workers shows that amongst males the workers outnumber the non-workers in all the age group except one (*i.e.* in the age group 0—14 years) and amongst the females, non-workers outnumber the workers in all the age groups, except in the age group 35—59 years.

OCCUPATIONAL STRUCTURE

The distribution of 188 workers (125 males and 63 females) according to their age, sex and occupation is given in table No. III. 12. The table shows that 72·9 per cent of the total number of workers are engaged in agricultural occupations and the remaining 27·1 per cent are engaged in non-agricultural occupations. Among the agricultural occupations 66·9 per cent are owner cultivators and 6·9 per cent are agricultural labourers. Out of the remaining 17·0 per cent are engaged in various service occupations, 7·4 per cent are traders and 2·7 per cent are artisans.

TABLE III·12

Distribution of Workers according to Age, Sex and Occupation

Occupation	Males					Females					Total					
	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	Total Percentage
Agriculture	4	21	29	13	67	..	30	27	..	57	4	51	56	13	124	66·0
Agl. Labour	..	5	3	1	9	..	2	1	1	4	..	7	4	2	13	6·9
Service occupation .	..	18	13	1	42	..	..	..	..	..	..	78	13	1	32	17·0
Trade & Commerce	..	6	7	1	14	..	..	..	..	..	..	6	7	1	14	7·4
Artisans .	..	1	1	1	3	..	1	1	..	2	..	2	2	1	6	2·7
TOTAL .	4	51	53	17	125	..	33	29	1	63	4	84	82	18	188	100·0
Percentage	3·2	40·8	42·4	13·6	100·0	..	52·4	46·0	1·6	100·0	2·1	44·7	43·6	9·6	100·0	..

The table further shows that 44·7 per cent of the total number of workers are in the age group 15—34 years, followed by 43·6 per cent in the age group 35—59 years, 9·6 per cent in the age group 60 years and above and 2·1 per cent in the age group 0—14 years.

Table III. 13 given below shows the break-up of the 129 workers according to their specific occupations.

TABLE III·13

Showing the Specific Occupation or Working Force

Serial No.	Specific occupations	No. of workers
A.	**Agriculturists**	67
	Agricultural Labourers	13
B.	**Commere and trade**	
	Shopkeeper	2
	Milk seller	12
C.	**Artisan**	
	Potter	3
D.	**Service**	
	Clerk	10
	Teacher	4
	Army Soldier	5
	Compounder	2
	Telephone operator	1
	Driver	2
	Electric wireman	1
	Peon	5
	Postman	1
	Chowkidar	1
	TOTAL	129

NON-WORKERS

So far as we have discussed the occupational distribution of workers consisting of 188 persons. Now we shall try to throw light on the occupational distribution of the remaining 433 persons who are non-workers. Table No. III. 14 shows that out of 433 non-workers, 188 or 43·4 per cent are infants and children, 120 or 27·7 per cent are students, 94 or 21·7 per cent are housewives, 16 or 3·7 per cent unemployed and 15 or 3·4 per cent old and infirm.

A study of the male non-workers according to their nature of activity reveals that 47·1 per cent are infants and children, 42·0 per cent are students, 8·2 per cent unemployed and 2·7 per cent old and infirm. Similarly in case of female non-workers the largest percentage i.e. 40·4 percent consists of infants and children followed in order by 39·2 per cent housewives, 16·3 per cent students and 4·1 per cent old and infirm.

Regarding the unemployed, it would be worth while to give a few case studies:

Case No. 1

Ram Kumar, a Brahmin in the village has passed the Intermediate Examination and wants to be a clerk somewhere. Last year he got himself registered with the Employment Exchange. Since then he has received only one interview call from the Exchange. There were certain posts of clerks vacant in the Delhi Central Co-operative Bank. He was interviewed but could not be selected because more qualified persons were competing with him. He is, however, trying his level best to get a clerical job in private or Government undertakings. The minimum salary accpetable to him is Rs. 120/-.

Case No. II.

Narain, a Kumhar boy, is middle passed. Last year he got himself registered with the Employment Exchange for the post of a peon/chowkidar or factory worker. Since then he received only one interview call from the Employment Exchange. There were a few posts of peons vacant in the office of the Life Insurance Corporation. He was interviewed but could not be selected. He is, however, trying his best to get a job in private or in Government undertakings. The minimum salary he is prepared to accept is Rs. 60/-.

TABLE III·14

Distribution of Non-workers according to Age, Sex and Nature of Activity

Nature of Activity	Males						Females						Total					
	0—14	15—34	35—59	60+	Total	%	0—14	15—34	35—59	60+	Total	%	0—14	15—34	35—59	60+	Total	%
Infants & Children	81	10	..	..	91	47·1	97	..	..	..	97	40·0	178	10	..	..	188	43·4
Students	72	9	..	..	81	42·0	21	18	..	..	39	16·3	93	27	..	..	120	27·7
Housewives	..	..	..	..	..	..	36	41	11	6	94	39·2	36	41	11	6	94	21·7
Unemployed	..	13	3	..	16	8·2	..	..	..	..	..	..	..	13	3	..	16	3·7
Old and disabled	..	..	1	4	5	2·7	..	..	6	4	10	4·1	..	..	7	8	15	3·5
TOTAL	153	32	4	4	193	100·0	154	59	17	10	240	100·0	307	91	21	14	433	100·0

SECONDARY OCCUPATIONS

For purpose of our study a primary occupation has been defined as that which is the main source of livelihood for a person and secondary occupations signify those occupations which serve as supplementary sources of income. Data regarding the association between the Primary and Secondary occupations is given in Table No. III. 15.

TABLE III·15

Statistics Showing association of Secondary Occupation with Primary Occupation of the Working Force

Primary Occupations	Persons engaged in Primary occupations	No. of persons with secondary occupations				
		O.C.	Service	Trade	Total	Percentage
Owner Cultivators	67	..	2	5	7	41·2
Agr. Labourer	13	..	..	3	3	17·6
Service]	32	3	..	4	7	41·2
Trade & Commerce	14	..	..	..	..	..
Artisan	3	..	..	..	..	..
TOTAL . . .	129	3	2	12	17	100·0
Percentage . . .	..	17·6	11·8	70·6	100	..

The table shows that out of the total 129 workers, only 17 or 13·2 per cent had secondary occupations. It further shows that out of the 17 workers reported to be engaged in secondary occupations, 70·6 per cent were associated with milk-selling, followed in order by owner-cultivation (17·6%) and service (11·8%).

AGRICULTURE

Agriculture continues to be the most predominant occupation in the village. As much as 48·5% of the total population derives its means of livelihood from this occupation alone. In spite of this, it is in a backward state, the reason being the lack of irrigation facilites in the village. Only 6·5% of the total cropped area is irrigated by means of wells and the remaining 93·5% depends on the vagaries of monsoons. Tools and implements in use are old and outmoded. In spite of the fact that 4 households have got enough land for a tractor, none is in possession of the same. The oxen-driven plough is the only implement by which fields are ploughed.

Agricultural Practices

The total crops sown are divided into two periods *i.e. 'Asari'* (*Rabi* crop season) and *Savini* (*Kharif* crop season). While wheat, gram, barley, oil seeds and fodder like *zai* and *maithi* are sown in *rabi* crop season, *bajra, jowar* and *gowar* are sown in *kharif* crop season.

Rabi crops are sown in October-November (*Asoj-Kartik*) and harvested in March-April (*Chait-Baisakh*); *kharif* crops are sown in July-August (*Asar-Savan*) and cut in September-October (*Asoj-Kartik*).

Many means are adopted by the farmers in the village to increase the fertility of the soil, the most important being crop rotation, keeping the land fallow and use of cow-dung and ammonium-sulphate as manures.

In case of crop rotation, crops are sown alternatively. For example a piece of land where in *rabi* season wheat had been sown, is considered as most suitable for *Jowar* and *Bajra* sowing in *kharif* season. In the same way in rabi crop season gram is sown on that piece of land on which *Jowar* was sown in the *kharif* season.

On the other hand those few households who have got enough land, keep a part of their land fallow to increase its fertility. Land is kept fallow on alternative years and the piece of

land which remains fallow is not sown after *kharif* harvest. Thus this piece of land is generally kept fallow from November of one year to October of another year. In some cases fodder like *'zai'* and *'Maithi'* are sown on this fallow piece of land in December and cut in February or March. Thus the piece of land which is kept fallow is used for sowing the wheat crop in the rabi season. Although keeping the land fallow is most important for increasing the fertility of the soil, the petty land-owners cannot afford to do so due to their meagre incomes.

We can divide the agricultural operations into three parts:—

1. *Ploughing.*
2. *Sowing.*
3. *Harvesting.*

For the *kharif* crops as a whole ploughing is done two to three times. First ploughing which is done in the month of May or June is called *'phar'* or digging the earth on low depth. This is done with the purpose of destroying the grass and weeds like *'kateli'* and *jhunwasa* which come up with the wheat-crop. Moreover, the soil is softened and it helps the sun rays to go deep into all parts of the field—so very essential and useful for the fertility of the soil. Second time ploughing is done in the month of July with the first shower of monsoon and lastly the field is ploughed at the time of sowing.

In case of *rabi* crops the ploughing depends on the nature of the crop. For example, in case of wheat, a field is ploughed from 6 to 8 times but in case of barley ploughing is done only 4 to 5 times depending upon the nature of the soil. In case of gram the field is ploughed only two to three times. In fields which are kept fallow during the *kharif* crop, the farmers for the sake of convenience, start ploughing the field right from July onwards for the *rabi* crop.

After ploughing when the field is ready *i.e.* fit for sowing, it is sown by either of the two ways *viz.*, *'vair'* (seed-drill) or *'bakher'* (throwing process). In case of the former an iron or bamboo contained known as *'vairna'* is tied with a light plough called *'nain'*. Seeds are put in its mouth and when the plough moves the seeds fall in furrows (made by the plough) and are covered automatically by the earth of the furrow. In case of the latter, seeds are just thrown in the fields with hands and then the field is ploughed. In case of the *kharif* crops while *Jowar* is sown by throwing process, *Bajra* is sown by 'vair' (seed-drill) process.

The main advantage of sowing the seeds by *'vair'* is that seed germination becomes quite good, the reason being that the moisture required for seed germination is found in abundance in the depth of the soil and it is only through *'vair'* process that seeds go deep in the soil.

In case of *rabi* crop while wheat is always sown by *'vair'*, barley, gram *gochhni* (mixture of wheat and gram) and *'bejhar'* (mixture of wheat, gram and barley) are either sown by 'vair' or by *'bakher'* depending upon the availability of moisture. Further, oil-seeds like *'sarson'* and *'para'* are always sown by *'vair'*. *'Sarson'* is sown in between the furrows of wheat and gram.

The quantity of seeds sown per bigha is as follows:—

TABLE III·16

	Crop	*Seers or Chhatak per bigha.*
Kharif	Jowar	3 to 5 seers per bigha
	Bajra	6 chhataks to 12 chhataks per bigha.
Rabi	Wheat	8 to 10 seers per bigha.
	Barley	4 to 6 seers per bigha.
	Gram	4 to 5 seers per bigha.
	Gochni	7 to 8 seers per bigha (Generally 5 seers of wheat mixed with 2 or 3 seers of gram).
	Bajra	4 to 6 seers per bigha (mixture of wheat barley and gram in equal proprotions).

The manures used in the village are cow-dung and 'Amonium Sulphate'. However, mostly the farmers use only the former because the latter is not easily available and is also a little bit costly, costing Rs. 14 to 16 per maund, which the petty cultivators cannot afford. Moreover this manure also requires a lot of irrigation which the villagers are not in a position to do. Those who make use of this artificial manure get it from N.E.S. Block (Najafgarh) and use it only in wheat crop. The villagers use it in two ways. Some of them mix it with wheat seeds at the time of sowing (8 seers of wheat mixed with 5 seers of ammonium sulphate—which is sufficient for one bigha) and the others throw it on the wheat fields when the plants are only one month old and irrigate the field on that very day.

Irrigation requirements vary from crop to crop. Due to lack of irrigation facilities wheat is irrigated only once or twice, while actually it should be irrigated three or four times. *'Gochni'* is irrigated only once and the rest of the crops are not even irrigated once. In *kharif* season, *Jowar, bajra,* pulses, *gowar* etc. depend on the vagaries of nature as they are sown at the time of rainy season.



A Mechanical chaff-cutter

Crops like *'jowar'*, *'maithi'* and *'zai'* are sown for fodder for the cattle and thus their stalks are cut before they bear corn. In case of certain other crops like gram and *'sarson'* their leaves are plucked in the very beginning which benefits their growth.

After sowing another important operation is weeding (*nalai*). The main advantage of this operation is that harmful weeds like *'bathwa'* (a herb) and grass are thrown outside the field. In both the crops *i.e. rabi* and *kharif*, only weeding of wheat is done in the village and that too not in case of all the fields. Weeding is done by a scrapper (*'khurpa'*).

Kharif crop is harvested in the month of September-October (*Asoj-Kartik*). First of all *gowar* is harvested and then comes the turn of *bajra* and *jowar*. In case of *rabi* crop harvesting starts in March (*Phalguna*) and continues up to end of April (*Chaitra-Baisakha*). In the first instance oil seeds (*'sarson'* and *'tara'*) are harvested and later on comes the turn of gram, barley and wheat.

Harvesting operations mostly start on Tuesdays as it is considered as a good day for this purpose. The sickle (*daranti*) is used for cutting the stalks. These stalks are tied together in bundles and the bundles so made are known as *'poolies'*. Generally harvesting operations are done by the members of the family but in case of big land-lords agricultural labourers (both males and females) are also employed for the purpose. They are given one *'pooli'* after every twenty. After this these poolies are stored in the field which is called 'pahi' (*pahi*). Later *on with the help of* bullock-carts they are taken to a place known as *pair* (*pair*). This *'pair'* is always on a hard place and generally near the village but outside the fields. Storing of *'poolies'* in the pair is known as 'chhor' (*chhor*) or 'paral' (*paral*).

After storing all the *'poolies'* in the *'pair'* preparations for thrashing (*gaharai*) are made. For this purpose *'poolies'* are spread in a circle. Then the thrashing is done by either of the two ways. In the first process a *'chhika'* (a net made of hemp) is tied around the mouth of the cattle to render them unable to eat the corn. Then two or three bullocks are tied together with a rope in such a way that they continuously take rounds of the 'pair'. They are driven by a person from behind. Thus with the feet of bullocks the corn is separated from the stalks and the stalks are turned into little pieces called (*bhoonsa*). The second process of thrashing is through 'phalsi' (*phalsi*). According to it either a part of 'kair' (*kair*) a bush having big thorns or (*jhama*) (a branch of the *kikar* tree is brought from the fields and some *'poolies'* are kept on it. These *'poolies'* are tied with the help of a rope to this part of *'kair'* or *'kikar'* tree in such way that when the *zhama* moves with the help of bullocks, they do not fall down. The bullocks push the 'zhamas' (*jhama*) and take rounds of the pair". Thus the corn is separated from the stalks.

After thrashing, the mixture of the corn and the small pieces of stalks (*bhoonsa*) called *'pair'* is callected in a long line called *'silli.'* Later on winnowing takes place on windy days. For winnowing there is no auspicious day and it is started at any time, any day, depending upon the wind. A *'chhaj'* (a big plate made of iron or reeds pasted with a thick layer of cow-dung and clay) is used for winnowing and in this process the corn is separated from the *'bhoonsa'*. The remaining unthrashed corn which cannot be thrashed out by the bullocks is thrashed by the household members with wooden long pieces called *'moogras'*. Thrashing of gram is done by the wooden or stone roller.

In the end the corns are dried in the sun. They are mixed with a little amount of cowdung and leaves of *neem* trees. This is done with a view to safeguarding the corn from the pests. Finally, the corn is packed in *'thekas'* (bags made of hemp or reads, pasted with a thick layer of mud and cowdung). The *'thekas'* are finally stored in the granary known as *'kotha'* (room). But a majority of the households do not have separate rooms and store them in the very room in which they sleep.

As regards marketing, the villagers take the corn to Najafgarh (which serves as the *mandi*) in bullock-carts where they sell it. Due to immediate need of money the farmers do not generally store their produce at home to be able to fetch a good price at the profit time. But in case of rich cultivators most of them store their produce in *'thehas'*. These persons sell the *rabi* crop (corn) mostly in the month of January and February when the price of corn is high and thus earn a good amount of profit. In this connection it would be worthwhile to give a few case studies:—

Case No. I

Sheo Ram, Brahmin in the village, is the owner of about 100 *bighas* of land. Last year his total *rabi* crop yield was about 300 maunds

of wheat. He kept 100 maunds for his domestic consumption and stored away 200 maunds in *'thekas'* to sell in the months of January February. He pointed out that he sold these 200 maunds in the month of February at Najafgarh (*mandi*). The difference in price of wheat in May-June and February was Rs. 4/- per maund. Thus by selling 200 maunds of wheat in the month of February he was benefited to the extent of Rs. 800/-.

Case No. II.

Jawahar Singh, another rich cultivator in the village is the owner of about 120 *bighas* of land. Last year his total *rabi* crop yield was 400 maunds of wheat. He kept about 150 maunds of wheat for domestic consumption and stored 250 maunds in *'thekas'* to sell it in the months of January-February. He pointed out that he sold these 250 maunds in the month of January at Najafgarh (*mandi*). The difference in price of wheat in May-June and January was Rs. 4/- per maund. Thus by selling the 250 maunds of wheat in January he was benefited to the extent of Rs. 1000/-.

Organisation of Man Power

The females also play an important role in the agricultural operations especially in winnowing and thrashing operations. At the time of ploughing, the females take the breakfast and lunch for the farmers in the fields. At the time of sowing when it is not possible for the farmers to take the bullocks at home at noon, the females also bring fodder for the cattle in the fields. At the time of sowing sometimes they have to bring seeds from home to the fields in case the quantity fall short during sowing operations.

At the time of *'kharif'* crop the females cut the *jowar* stalks (which serve as fodder) from the fields with the help of a sickle and take it home. At the time of harvesting the *rabi* crop they cut the wheat and barley stalks along with males. In the *'pair'* they drive the pair of bullocks and thus help in separating corn from stalks. In winnowing they give 'chhaj' (*chhaj*) full of mixture of *'bhoonsa'* and corn to male members. The remaining small amount of unthrashed corn which cannot be thrashed out by the bullocks is thrashed by the females of the household. They beat this unthrashed corn with the *'mogras'* (long thick sticks) and separate the grains from the corns. Females and children also help in driving the bullocks at the persian wheel.

Agricultural Tools and Implements

Most of the agricultural tools and implements used by the agriculturists in the village are traditional ones. Hardly any change has taken place so far as the quality of the tools is concerned. For this reason there has been no change in the techniques of production. Here it is proposed to discuss some of the more important tools and implements used by the villagers.

1. Hal (Plough)
2. Juwa (Yoke).
3. Phawla (Spade)
4. Khurpa (Scrapper)
5. Kulhari (Axe)
6. Dranti (Sickle)
7. Hath ka Gandasa (Hand Gandasa)
8. Verna (Seed drill)
9. Jantra
10. Maij
11. Kolhari (Roller)

The tools and implements from serial No. 1 to 8 are indispensable in agricultural operations and are owned by all the agricultural households irrespective of the size of their land holdings. The others are not so indispensable and are owned only by the few households which have comparatively larger holdings. The households not possessing these tools and implements get these from others on loan (free of any obligation) at the time of agricultural operations. So far as the cost of the various tools and implements is concerned, the indispensable ones *viz.*, plough, yoke, spade, scrapper, axe, sickle, hand gandasa, seed drill cost about Rs. 70 in all and the others all taken together cost about Rs. 110/-.

There are two types of ploughs used in the village *i.e.* one used for ploughing and the other for sowing purposes, called *'naini'* in village dialect. The major difference between the two is that the former is heavier than the latter.

Following are the main components of a wooden plough:

(i) *'Halas'*, (ii) *'Hal'*, (iii) *'Panhari'*, (iv) *'Kat'*, (v) *'Kush'*, (vi) *'Pachhala'*.

The *'halas'* is a wooden beam which is fixed in the handle of the plough called *'hal'*. The *'panhari'* is a triangular wooden piece which is fixed on a triangular iron frame called *'kat'*. The latter is fixed into the pointed handle called *'hal'*. The *'kush'* which is also called *'saira'* is an iron bar (It is made pointed by the blacksmith of village Bijwasan) which passes through

the handle and its pointed end reaches at the other end of the *hal*. The '*pachhala*' is like a peg which is one foot long and two inches wide. It keeps the '*kush*', '*panhari*' and the '*kat*' in balance.

Yoke or Juwa

Juwa is a wooden neck piece by which a pair of bullocks is held together while ploughing the field. The upper portion of the wooden shaft of the '*hal*' containing iron *narools* is attached to the central portion of *juwa* by means of hemp rope at the time of ploughing the fields. *Juwa* is also used for drawing water from the well by the persian wheel and thrashing the corn by trampling it with a pair of oxen and weight drawn by them.

Spade or Phawla

It is used for digging earth and consists of a thin iron sheet cut in square. The lower part of the iron sheet is made thin and sharp. This lower part is fitted in a round wooden handle of about three feet in length.

Khurpa

It is used for cutting grass or weeding the fields of wild herbs. It consists of a triangular shaped iron plate whose flat portion is made thin and sharp. Iron plate is fixed with a round wooden handle of 6 inches in length.

Axe or Kulhari

It is used for cutting bushes or repairing the plough. It consists of a sharp iron blade whose upper portion contains a hole about 1½" in diameter and a round wooden shaft ('*dasta*') is fixed in it.

Sickle or Daranti

It is used for harvesting the crops. It consists of a semicircle iron strip, the inner side containing small iron teeth and a wooden handle is fixed to the lower end.

Hand Gandasa

It is used for cutting chaff as feed for the cattle. It consists of a sharp iron blade attached to a wooden shaft.

Seed drill or 'Verna'

It is attached to the back side of the *hal* and is used for sowing the fields. In sowing, the seed is dropped through '*verna*' into furrows made by the plough. It consists of a tin plate pipe which is fabricated in such a way that its diameter is reduced to half an inch and given a small bend at the end so that seed may ooze out constantly.

Jantra

It is used for dividing the sown fields in small parts, called 'Kairis', so that at the time of irrigation, water may reach every part of the field. Its lower part consists of a sharp wooden blade which is attached to a wooden rod 7 feet in length.

Maij

It is a rectangular log about four feet long, two feet wide and four to six inches thick, with two pegs for the attachment of ropes. It is used for destroying the grass and a pair of bullocks draws it.

Roller or Kolhari

It is made of stone and used for crushing the mud lumps formed in a field after ploughing.

If we analyse carefully the tools and implements owned by the agricultural households in the village, we arrive at the conclusion that there is no marked change in their use from their traditional pattern. The reason for this can be attributed to the lack of capital and apathy on the part of the villagers for a change in their methods or techniques for cultivation of land.

INCOME

Calculation of the incomes of the households in the village is a difficult and ticklish task because the major part of the village economy represents a non-monetised sector. Several goods and services are paid for in kind and not in cash and thus sometimes it is not easy to assess the value of the same. Again most of the agriculturists in the village do not maintain any account or record of their total produce. They simply store away their produce and take it out whenever it is required for consumption or for payment of goods and services.

Another problem faced by us while collecting data about incomes was the under-reporting of the incomes by the villagers. This was because of the fear that Government may impose taxes on them if they reported their incomes on the high side. Again some of them thought that by under-reporting their incomes they might get some assistance from Government.

In view of these considerations it is possible that our income estimates may not be very accurate. Moreover we have taken into account only the gross incomes.

TABLE III. 17

Showing the Annual Income Estimates and the Source of Income

Occupation	No. of H. Hs.	Agriculture	Milk-selling	Agricultural Labour	Artisan	Trade	Service	Total	Percentage
Owner-cultivator	51	36675	9923	..	..	..	3376	49971	55·8
Agricultural Labour	9	..	352	4465	..	..	2720	7537	8·4
Artisan .	1	..	..	..	540	..	..	540	0·6
Trade . .	14	..	12887	..	..	2620	..	15507	17·3
Service . .	17	1261	1292	773	..	..	12615	15941	17·8
TOTAL . .	92	37936	24454	5238	540	2620	18711	89499	100·0
Percentage . .	..	42·3	27·4	5·9	0·6	2·9	20·9	100·0	..

The table above shows the annual total income of all the 92 households which comes to Rs. 89,499/-. The average annual income per household comes to Rs. 972·8 and per capita income comes to Rs. 144.

The table further shows that out of the total annual income of Rs. 89,499/-, the maximum *i.e.* 42·3 per cent accrued from agriculture followed in order of importance by milk-selling (27·3%), service (20·9%), agricultural labour (5·9%), trade (2·9%) and production other than cultivation (0·6%).

So far as the distribution of total income according to occupations is concerned, we find that the largest share *i.e.* 55·8% accrued to the owner cultivators followed in order by service (17·8%), trade (17·3%), agricultural labour (8·4%) and production other than cultivation (0·6%).

Table III.18 below shows that 60·6% of the total number of households have their monthly incomes below Rs. 100/- and the remaining 30·4% households have their monthly incomes above Rs. 100/-.

TABLE III-18.

Distribution of Households by Occupation and Income

(Income in Rs.)

Occupation of the H. Hs.	No. of the H.Hs. in the occupation	Monthly income per households								Percentage
		0—25	26—50	51—75	76—100	101—150	151—250	251—500	501 & above	
Owner cultivators	51	2	3	3	23	6	8	4	2	55·4
Agricultural labourers	9	1	3	4	1	..	..	..	..	9·8
Milk-selling	12	..	3	5	4	..	..	..	..	13·0
Shopkeeping	2	..	..	2	..	..	..	..	..	2·2
Service	17	..	..	5	4	8	..	..	..	18·5
Artisan	1	..	1	..	..	..	..	..	..	1·1
TOTAL	92	3	10	19	32	14	8	4	2	100·0
Percentage	100·0	3·2	10·9	20·7	34·8	15·2	8·7	4·3	2·2	..

INDEBTEDNESS

For a variety of reasons, it is very difficult to have a clear picture of indebtedness in the village. At the time of our investigation we found that the poor gave exaggerated figures of their indebtedness as they thought that this would enable them to get some assistance from the Government. The problem became very acute in case of the middle class families as for them disclosing the extent of indebtedness meant loosing their prestige. In view of these considerations it is not unlikely that our estimates of indebtedness may not be very accurate.

In our study of indebtedness we have included the purpose, extent and source of loan taken by the villagers. No. III Table-19 below shows that the total amount of debt at the time of our investigation was Rs. 42,450. The table also shows that 60·4 per cent of the total debt was taken for consumption purposes and the remaining 39·6 per cent for productive purposes. The distribution of debt according to occupational groups shows that the highest percentage (*i.e.* 40·0%) was taken by the servicemen, followed in order by traders (33.2 per cent), owner cultivators (21.3 per cent), artisans (2·4 per cent), casual labourers (2.4 per cent) and agricultural labourers (0.7%).

TABLE III. 19.

Average Indebtedness of Households By Income Groups.

Income groups (in Rupees)	Total No. of H. Hs. in different income groups	Total No. of H. Hs. in debt	Percentage of 3 to 2	Amount of debt	Average per Household
1	2	3	4	5	6
0—25	6	3	50·0	3800	633·3
25—50	8	2	25·0	800	100·0
50—75	9	4	44·4	3200	355·5
75—100	11	2	18·1	4500	409·0
100—150. . . .	18	8	44·4	10000	555·5
150—250. . . .	26	6	23·0	11400	438·5
250—500. . . .	10	5	50·0	6750	675·0
500+above . . .	4	1	25·0	2000	500·0
TOTAL . .	92	31	..	42450	..

Distribution of Debt according to Income groups

Table No. III. 20 on page 44 shows that out of the total number of 92 households in the village, 31 or 33·7% are in debt, and that the average amount of debt per household is more in case of the households in the higher income groups and less in case of the households in lower income groups.

TABLE No. III. 20.

Showing the Cause of Indebtedness according to Occupationl Groups.

Occupational Groups	Purchase of cattle	Purchase of seeds	Social obser-vances	Domestic expen-ses	Const. of house	Business	Total	Percen-tage
1	2	3	4	5	6	7	8	9
Owner Cultivator . .	900	400	3800	1450	2500	..	9050	21·3
Service	..	..	11000	..	6000	..	17000	40·3
Trade	..	..	7200	1900	3000	2000	14100	33·2
Artisan	..	..	..	..	1000	..	1000	2·4
Agri. Labourer. . .	..	..	..	300	..	..	300	0·7
Casual Labour . .	..	..	..	..	1000	..	1000	2·4
TOTAL	900	400	22000	3650	13500	2000	42450	100
Percentage of the total .	2·1	·9	51·8	8·6	31·8	4·8	..	..

CHAPTER IV

SOCIAL AND CULTURAL LIFE

DEMOGRAPHIC CHARACTERISTICS

The population of the village according to 1951 census was 419. The household survey conducted by us during August 1961 showed that it had since gone up to 621 indicating an increase in population of 48·2% over the decade. As the figures for the individual intervening years are not available, we can broadly generalise and say that there has been an increase in population at the rate of 4·8% per year during the decade.

POPULATION BY AGE AND SEX

A study of the composition of population by age and sex is important for estimating the labour force and composition of persons into productive and non-productive age-groups.

At the time of collecting data regarding age we faced a peculiar problem *viz.*, mis-statements regarding age especially by the old persons. In order to overcome this difficulty we had to apply checks and cross-checks by relating their ages to the time of some important events like the Influenza epidemic कार्तिक की बिमारी of 1918-19 and attainment of independence (which people recall as year of मार काट or as 'Martial Law' due to large-scale massacre of the Muslims around the area) which they invariably remember.

For the purpose of simplicity and analysis the various age-groups have been divided into three broad categories:

1. Persons below 15 years of age, to be termed as infants and children.
2. Those between the ages 15 to 54 years, termed as adults and
3. Old persons of 55 years of age and above.

It may be pointed out the larger the proportion of adult population as compared to the other two age-groups of children and old persons who by definition are economically inactive, the lesser will be the burden on them, so far as the question of supporting the latter is concerned.

TABLE IV. 1

Distribution of Population by Sex and Age.

Age Group	Males	Percentage	Females	Percentage	Total	Percentage of the total	Sex ratio Females to 100 Males
0—4	48		66		114		
5—9	57		46		103		
10—14	52		42		94		
Sub-total (Infants & children)	157	49·4	154	50·8	311	50·1	98
15—19	25		29		54		
20—24	28		23		51		
25—29	16		17		33		
30—34	14		23		37		
35—39	17		14		31		
40—44	14		7		21		
45—49	10		10		20		
50—54	14		10		24		
Sub total (Adults)	138	43·4	133	43·9	271	43·7	96
55—59	2		5		7		
60 & Above	21		11		32		
Sub total (Old)	23	7·2	16	5·3	39	6·2	70
Grand Total	318	100·0	303	100.0	621	100.0	95

The table IV. 1 on page 45 shows that the infants and children (in the broad age group 0—14 years) account for a little over one-half or 50·1% of the total population. A greater proportion of population in this age-group is an indication of the growth potential of the population in the village. This group is followed by the adults in the broad age-group 15 to 54 years who account for over two-fifths or 43·7% of the total population. Old persons in the age group 55 years and above form a very insignificant proportion of the total population, their strength being only 6·2% of the whole.

The sex ratio amongst the different age groups varies widely. It is highest amongst the infants and the children (98 females per 100 males) and lowest (70 females per 100 males) amongst the old, of the age of 55 years and above.

Marital Status

For the purpose of analysis of marital status we have adopted the same broad age-groups as in the discussion of age and sex. We have divided it into three categories *viz.*, single, married and widowed.

TABLE IV. 2.

Distribution of Population according to Sex, Age and Marital Status.

Age group	Males				Females				Total			
	Single	Married	Widowed	Total	Single	Married	Widowed	Total	Single	Married	Widowed	Total
0—4 .	48	..	..	48	66	..	..	66	114	..	..	114
5—9 .	57	..	..	57	46	..	..	46	103	..	..	103
10—14 .	52	..	..	52	38	4	..	42	90	4	..	94
Sub-total Infants & children	157	..	..	157	150	4	..	154	307	4	..	311
Percentage	100·0	..	..	100·0	97·4	2·6	..	100·0	98·7	1·3	..	100·0
15—19 .	13	12	..	26	3	26	..	29	16	38	..	54
20—24 .	8	20	..	28	..	23	..	23	8	43	..	51
25—29 .	..	16	..	16	1	16	..	17	1	32	..	33
30—34 .	..	14	..	14	..	23	..	23	..	37	..	37
35—39 .	..	17	..	17	..	14	..	14	..	31	..	31
40—44 .	..	14	..	14	..	7	..	7	..	21	..	21
45—49 .	..	9	1	10	..	10	..	10	..	19	1	20
50—54 .	..	13	1	14	..	8	2	10	..	21	3	24
Sub-total (Adults)	21	115	2	138	4	127	2	133	25	242	4	271
Percentage	15·2	83·3	1·5	100·0	3·0	95·5	1·5	100·0	9·2	89·3	1·5	100·0
55—59 .	..	1	1	2	..	4	1	5	..	5	2	7
60+ .	..	16	5	21	..	5	6	11	..	21	11	32
Sub-total (Old)	..	17	6	23	..	9	7	16	..	26	13	39
Percentage	..	74·0	26·0	100·0	..	56·3	43·7	100·0	..	66·7	33·3	100·0
Grand Total	178	132	8	318	154	140	9	303	332	272	17	621
Percentage	56·0	41·5	2·5	100·0	50·8	46·2	3·0	100·0	53·5	43·8	2·7	100·0

The table IV.2 on page 46 shows that out of the total population of the village (621 persons), 53:5% are single, 43:8% are married and 2·7% widowed. The proportion of widows to widowers is larger (9:8). The existence of a comparatively higher proportion of widows is partly explained by the fact that the village under study is a Brahmin village and the practice of remarriage is tabooed among the Brahmins whose combined strength comes to 73·0% of the total households in the village. An analysis of the marital status of the population by broad age-groups and sex shows that in the age group 0—15, 98:7% of the total population is unmarried and the remaining 1·3% is married. This latter population consist of married females only. In the next age group 15—54 with 271 adult population, 9·2% are unmarried, 89·3% are married and 1·5% are widowed. In this age-group there are 138 males and out of them 83·3% are married, 15·2% are unmarried and 1·5% are widowers. Among 133 females, in this age group 95·5% are married, 1·5% are widows and only 4 or 3·0% are unmarried. Out of the 4 unmarried girls two are 16 years old and one has just attained the age of 17 years. All the three had already been betrothed and their respective parents were eager to marry them as early as possible. Only one girl in the age-group 25—29 could not be married as she is suffering from T.B. Thus the conclusion that emerges from our analysis is that marriage is universal for females and one hardly finds an unmarried female above the age of 18 years in the village. Thus the practice of marriage at fairly young ages is still common in the village especially among the females.

So far as the male adults are concerned, the table reveals that 21 or 15·2% of them are unmarried. While 13 of them are in the age group 15—20 years, 8 are in the age group 20—25 years. Again out of the total 21, 15 are students and 6 are in various service occupations. The latter want to marry at a later stage because they have got the urban touch and their views have been moulded by their friends in Delhi Cantt., where they go every day for duty in various offices.

In the study of marital status it is necessary to distinguish between two aspects of married life. A person might be married but his *gauna* or nuptial ceremony (discussed in detail in Chapter II) may not have taken place. For example there are 140 married males and 149 married females in the village, but the *gauna* or nuptial ceremony of 6 females and one male has not so far taken place. In case we leave them out, we shall be having only 139 males and 143 females. This is due to bigamy. There are 4 cases in the village where a man has 2 living wives with him. This can be due either to direct marriage or to *'kareva'*.

At the time of investigation one case of *'kareva'* or *'churi pahenkana'* with brother's widow, came to our notice. This type of marriage differs from ordinary marriage in the sense that no formal marriage ceremony takes place. The male who is the deceased's brother takes his brother's widow into his own house and both start living together as husband and wife. The *'kareva'* must however be performed with the mutual consent of the man and the widow's parents or other relations.

AGE AT MARRIAGE

According to the data collected by us the mean age at marriage for the village as a whole works out to be 13·0 years. Sex-wise study of the same reveals that it is 14·0 years for males and 11·8 years for females. It is interesting to note that both are well below the minimum age limits *viz.*, 18 years for boys and 14 years for girls fixed by the Sarda Act of 1930. The reason for such a low mean age at marriage is that until recently *i.e.* till about 15 years to 24 years back people used to marry off their children at a comparative young age. At the time of investigation it was, however, noted that most of the people in the village are no more in favour of early marriages and the trend at present is definitely towards marriage at a higher age. This trend is well brought out by the table given below.

TABLE IV. 3

Showing Mean Age at Marriage

Age group	Number (Males)	Mean age at marriage	Number (Females)	Mean age at marriage
0—15 .	..	..	4	11·7
15—25 .	32	16·3	49	13·2
25—35 .	30	14·7	39	12·1
35 & above	78	12·9	57	10·3
Total .	140	14·0	149	11·8

The table shows that on the whole the mean age at marriage both amongst the males as well as females is going up. The mean age at marriage is highest in the age group 15—25 years,

both among the males (16·3 years) and the females (13·2 years). Again we find that in case of females in the age group 0—15 years the mean age at marriage is 11·7 years which is due to the fact that in case of Julahas child marriage is still more or less the rule. These four Julaha's girls were married at a fairly young age. the reason being that the parents of these girls, in order to cut down their expenditure, married them at the time when their elder sisters were married. With the exception of females in the age group 0—15 years, the mean age at marriage is increasing with persons in the lower age group and *vice versa.*

Although the trend is towards marrying at a higher age yet it is still below the minimum age fixed by the Sarda Act. Mostly the people of the village get their daughters married at the age of 15 to 16 years. However, in a few exceptional cases marriage of males is delayed even up to 24 or 25 years but nobody in the village likes his daughter to remain unmarried after she attains 16 or 17 years of age. It is only in rather exceptional cases that a girl might remain unmarried even after she has attained the age of 16 or 17 years. This is also supported by the table on marital status. There is also a solitary case of an unmarried girl aged 23 years. but that is an exceptional case as the girl is suffering from tuberculosis.

FAMILY

Families can broadly be divided into 4 categories *viz.* uni-members, nuclear, extended and collateral. These can be defined as follows:—

1. A uni-member family consists of only one member.
2. A nuclear family consists of a couple with unmarried children. A nuclear family becomes 'truncated' when either of the spouses dies.
3. An extended family consists of a couple with one or more married sons and their families.
4. A collateral family is one where the basic unit is a group of brothers and their spouses with children. Moreover, any family consisting of cousins, other relations or non-related persons is also known as collateral family.

Thus broadly speaking the uni-member and nuclear' families may be called 'biological' or 'nuclear' families. Extended and collateral families may be termed as joint families.

TABLE IV. 4

Distribution of Families according to Size and Type.

No. of Members	Uni-member family	Nuclear family	Extended family	Collateral family	Total
1	1	..	..	..	1
2	..	4	..	..	4
3	..	6	1	..	7
4	..	10	..	2	12
5	..	6	2	1	9
6	..	7	1	1	9
7	..	11	5	..	16
8	..	8	3	4	15
9	..	..	3	1	4
10	..	..	4	..	4
11	..	..	4	1	5
12	..	..	1	1	2
13	..	..	1	1	2
14	..	..	..	1	1
15	..	..	..	..	..
16	..	..	..	..	..
17	..	..	1	..	1
TOTAL	1	52	26	13	92
Percentage	1·0	56·5	28·3	14·2	100·0
Average	1	5·4	9·0	8·5	6·8

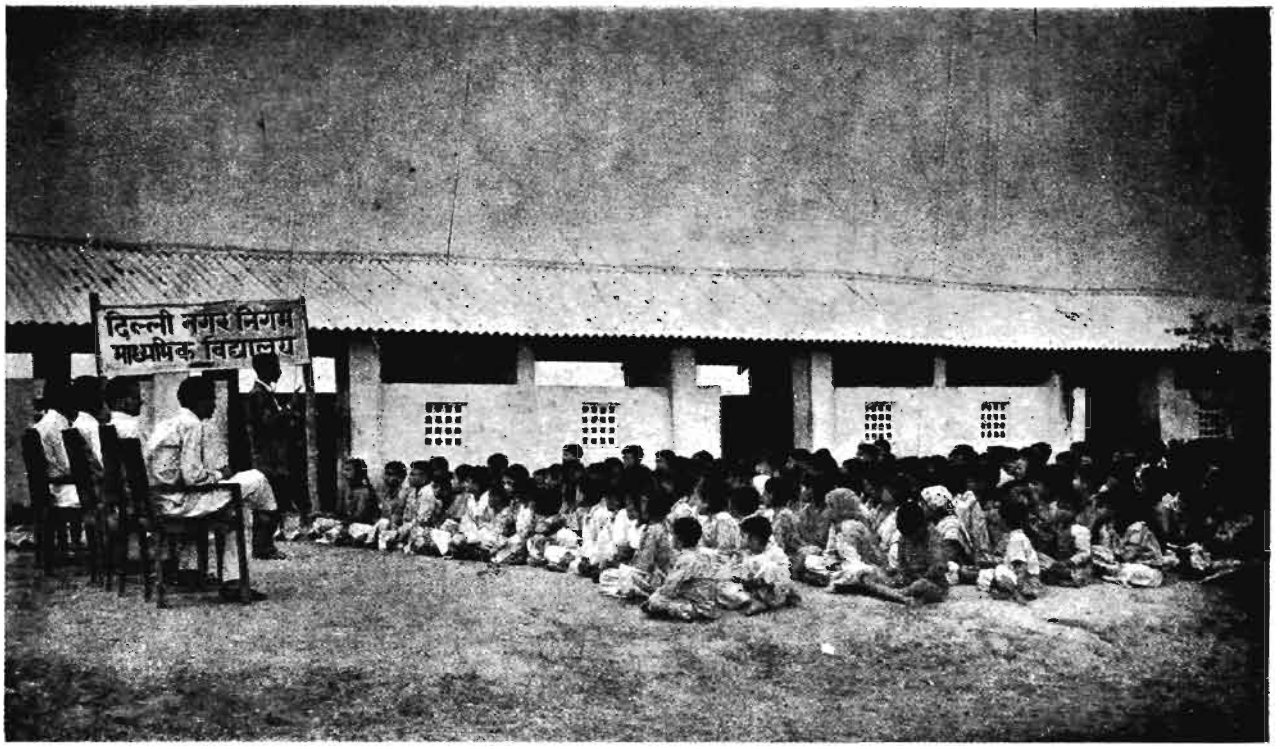
The data regarding type and size of families in the village is provided by table No. IV.4.

The table shows that 53 or 57·5 per cent of the total 92 families are of nuclear type and the remaining 39 or 42·5 per cent are of joint type. Out of the 53 nuclear families only one is uni-member and the remaining 52 families are 'nuclear' or purely biological type and none consists of more than 9 members. The average size of the nuclear family works out at 5·4 persons per family. The average size of a collateral family is 8·5 persons and that of an extended family is 9·0 persons. Thus it is apparent that a nuclear family is smaller in size than a joint family.

LITERACY AND EDUCATIONAL STANDARD

According to Census instructions of 1961, a literate is one who can both read and write. The same definition was followed by us in our questionnaire.

Table No. IV.5 shows the extent of literacy in the village.



The Teachers and the taught



The village School Teacher checking note books

TABLE IV. 5

Distribution of Population according to Age, Sex and Literacy

Age Group	Males			Females			Total		
	No.	Literate	Percentage	No.	Literate	Percentage	No.	Literate	Percentage
0—4 . .	48	..	..	66	..	..	114	.	..
Sub-total (Infants)	48	..	..	66	..	..	114	..	..
5—9 . .	57	27	..	46	11	..	103	8	..
10—14 . .	52	38	..	42	10	..	94	48	..
Sub-total (Children)	109	65	..	88	21	..	197	86	.
Percentage			59 6			23 9			43 7
15—19 . .	25	19	..	29	4	..	54	23	..
20—24 . .	28	19	..	23	2	..	51	21	..
25—29 . .	16	11	..	17	1	..	33	12	..
30—34 . .	14	11	..	23	2	..	37	13	..
35—39 . .	17	10	..	14	2	..	31	12	..
40—44 . .	14	2	..	7	1	..	31	3	..
45—49 . .	10	6	..	10	..	..	20	6	..
50—54 . .	14	5	..	10	..	..	24	5	..
Sub-total (Adults).	138	83	..	133	12	..	271	95	..
Percentage .			60 1			9 0			35 0
55—59 . .	2	1	..	5	..	..	7	1	..
60+ . .	21	6	..	11	..	..	32	6	..
Sub-total (Old) .	23	7	..	16	..	..	39	7	..
Percentage .			30 4						17 9
Grand Total .	318	155	48 7	303	33	10 9	621	188	30 2

It is evident from the above table that out of the total population of 621 persons only 188 or 30·2 per cent reported themselves to be literate. It should, however, be noted that the total population includes infants (below the age of 5 years) also, for whom strictly speaking the question of literacy does not arise. So in case we exclude the 114 infants from the total population of 621 persons then we have 188 or 37·1 per cent literates.

A sex wise study of the figures of literacy both among males and females shows that the percentage of literates is higher among the males *i.e.* 48·7 per cent as compared to the females where the percentage is only 10·9 per cent. The corresponding figures of 1951 Census are 39·0 per cent for males and 5·0 per cent for females, clearly indicating that literacy has gone up both amongst the males as well as the females.

Analysis of the table according to age groups shows that whereas the extent of literacy amongst the old males is 30·4 per cent, it is 60·1 per cent among the adults and 59·6 per cent amongst the children. In case of females percentage of literacy is increasing more with the lower age groups. For example whereas all the old ladies are illiterates, the extent of literacy amongst the adult ladies is 9·0 per cent and it is 23·9 per cent amongst the children.

Education Standard by Age and Sex

There are 188 literates in the village, out of which 23 learnt to read and write through the adult literacy drive in the village which was in operation from 1955 to 1959. So far as the educational standard of the remaining 165 literates is concerned it is shown by table No. IV. 6.

TABLE IV. 6

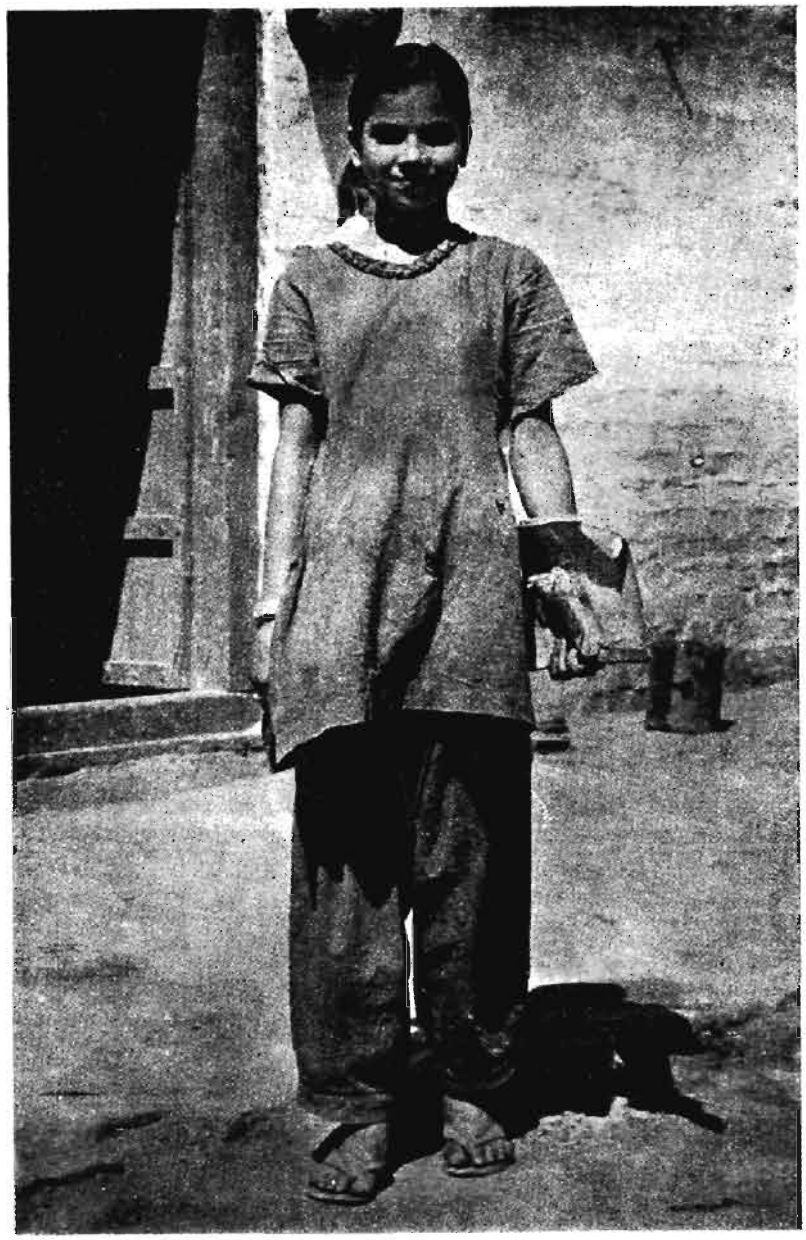
Distribution of Literates according to Age, Sex and Educational Standard

Age group	MALES						FEMALES						TOTAL						
	Pre Primary	Primary	Middle	Matric	B.A.	Total	Pre-Primary	Primary	Middle	Matric	B.A.	Total	Pre-primary	Primary	Middle	Matric	B.A.	Total	%
0—4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—9	27	..	..	..	..	27	11	..	..	..	..	11	38	..	..	..	..	38	
10—14	13	25	..	..	..	38	6	4	..	..	..	10	19	29	..	..	..	48	
Sub-total. infants & children.	40	25	..	..	..	65	17	4	..	..	..	21	57	29	..	..	..	86	52·0
%	61·5	38·5	..	..	..	100·0	81·0	19·0	..	..	..	100·0	66·2	33·8	..	..	..	100·0	
15—19	..	15	..	4	..	19	..	4	..	..	..	4	..	19	..	4	..	23	
20—24	..	15	..	4	..	19	..	2	..	..	..	2	..	17	..	4	..	21	
25—29	..	7	..	3	..	10	..	..	..	..	..	..	..	7	..	3	..	10	
30—34	1	2	..	3	1	7	..	1	..	..	..	1	1	3	..	3	1	8	
35—39	..	1	..	2	..	3	..	2	..	..	..	2	..	3	..	2	..	5	
40—44	..	2	..	..	..	2	1	..	..	..	..	1	1	2	..	..	..	3	
45—49	..	2	..	1	..	3	..	..	..	..	..	..	..	2	..	1	..	3	
50—54	..	1	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	1	
Sub-total (Adults)	1	45	..	17	1	64	1	9	..	..	..	10	2	54	..	17	1	74	45·0
%	1·6	70·3	..	26·5	1·6	100·0	10·0	90·0	..	..	..	100·0	2·7	73·0	..	23·0	1·3	100·0	
55—59	..	1	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	1	
60+	..	4	..	..	..	4	..	..	..	..	..	..	..	4	..	..	..	4	
Sub total (Old)	..	5	..	..	..	5	..	..	..	..	..	..	..	5	..	..	..	5	3·0
%	..	100·0	..	..	..	100·0	..	..	..	..	..	..	..	100·0	..	..	..	100·0	
GRAND TOTAL	41	75	..	17	1	134	14	13	..	..	..	31	59	88	..	17	1	165	100·0
%	30·6	56·0	..	12·7	0·7	100·0	58·0	42·0	..	..	..	100·0	35·8	53·3		10·3	0·6	100·0	..

The table shows that 59 or 35·8 per cent are pre-primary, 88 or 53·3 per cent are primary, 17 or 10·3 per cent are matriculates and only 6 per cent or one is a graduate.

Again among 134 male literates, 30·6 per cent are pre-primary, 56·0 per cent are primary, 12·7 per cent are matriculates and only 7 per cent or 1 is graduate. In case of 31 literate females, 58·0 per cent are pre-primary, 42·0 per cent are primary and none is middle and above.

An analysis of the literates by age shows that out of the 165 literates, 52·0 per cent are in the age group 0—14 years, another 45·0 per cent are in the age bracket 15—54 years and the remaining 3·0 per cent are in the bracket 55



A Young school-going girl

years and above. This shows that spread of education among the persons in the village is of recent growth.

EDUCATIONAL FACILITIES

Until April 1949 there was no school in the village and the students of the village had to go to the Primary school at Kapas Hera, two miles away from the village, for education. It was in July 1949 that a primary Basic School was set up in the village by the erstwhile District Board authorities. At that time the school had no separate building and it was temporarily housed in the village *chaupal*.

After passing the Primary standard those who wished to continue their studies further used to go to Palam Middle School at a distance of three miles from this village. After middle standard they had to go Ramjas No. 2 Higher Secondary School, Delhi. In 1954 the village approached the District Board authorities to raise the school to the Senior Basic Standard and to provide funds for constructing a separate building for the school. The villagers succeeded in their efforts and the modern building of the school was constructed in 1955. Moreover the school was raised to the Senior Basic Standard in the same year. The villagers also allotted 12 Bighas (about 2½ acres) of land for the school and also constructed a separate room out of their own voluntary contributions. In 1959 the school was taken over by the Municipal Corporation and was renamed as Municipal Corporation Senior Basic School, Samalkha.

The school is a co-educational institution and teaches up to the 8th standard. Education is free up to primary standard and only a nominal subscription of 9 nP. locally known as *'chanda'* is charged from all the students. After the primary standard the tuition fee from the students of higher castes like Brahmins and Baniyas is charged and the rest of the students who belong to the Backward Classes do not have to pay anything. Not only this, the students of all the backward castes are also given stipends to meet their annual expenses on books, stationery etc.

At the time of our investigation *viz.*, August 1961 there were in all 127 students (111 boys and 16 girls) on the rolls of the Senior Basic School Samalkha. It may, however, be noted that all of them are not from village Samalkha and some also come from the nearby villages Kapas Hera, Dunda Hera, Mola Heda and Harjokhri.

After passing the Middle School Examination those students who wish to continue their studies further have to go either to Mahipal Pur or to Shabad Higher Secondary Schools both situated at a distance of 2 miles from the school. For college education students either go to the various colleges in Delhi city or to Gurgaon. The girls of the village do not study beyond 8th class. Their parents feel that study up to middle is more than enough for the girls. There is not a single girl in the village who has studied beyond the middle standard.

School-going Children

In course of the survey it was noticed that quite a large number of boys and girls of the school-going age *viz.* 5 to 15 years were reported as not going to school. This was in spite of the fact that education is free and compulsory up to primary standard. Moreover the children of the Backward Classes are not only exempted from the school fee, but provision of scholarship to meet all the expenses of books, stationery etc. also exists. Besides this, extra incentive in the shape of free distribution of milk to all children in the school is also provided. In view of this a specific study of the children in the age group 5 to 15 years was undertaken to find out as to whether they go to school or not and in case they do not, what were the reasons for the same.

The study reveals that only 65 of the 109 boys and 21 of the 88 girls in this age group were going to school and the remaining 44 boys and 67 girls were not going for some reason or the other.

Table No. IV.7 given below shows the different reasons for not going to school.

TABLE IV·7

Reasons	Number	
	Boys	Girls
Cannot afford	29	3
Does not go	15	2
No separate school for girls . .	..	8
No appreciation of education for girls .	..	31
Too old to go	..	11
Looks after children at home . .	..	12
TOTAL	44	67

The table shows that in case of 29 boys economic condition of their parents is responsible for not attending the school. It may be explained that among the poorer section of the population, children are of some assistance to the family. For example, they can take the cattle of the rich

households to the grazing field or they can feed the cattle in their absence at home thus earning something for the family. Thus it becomes difficult for the parents to spare them for education because in that case the parents would not only be deprived of some earnings, howsoever small, but they would be required to spend something for their education.

Again, education is not always considered as a useful asset when there are some educated unemployed in the village and thus in the case of those who do not go to school, the parents do not force them to go.

So far as the girls are concerned one thing that came to our notice at the time of investigation was that there is a lack of appreciation for educating them. The parents of 31 girls strictly opposed the very idea of female education. 8 girls were not going to school as there is no separate school for them. 11 were not going as they look mature enough and their respective parents do not like them to go to school any more. 12 were not going because their presence at home is required to look after the younger brothers and sisters at home. This is specially true of the agricultural joint families where the adult members go out to the fields and leave the infants with these girls.

MIGRATION

It covers two aspects *viz.*, immigration and emigration.

Immigration

Our study of immigration is related to those households who have immigrated to the village for some reason or the other. The information obtained from the head of each household in the village shows that in all seven households migrated into the village during the present century. Out of the two Julaha households, one household of Ram Sarup migrated to the village from village Budheda, district Gurgaon, nearly 50 years back *i.e.* around 1910. The other household of Deep Chand came from village Teekri Khera, district Gurgaon, about 20 years back (around 1940). Both these households migrated into the village because they had developed strained relations with the inhabitants of the previous villages.

The two Ahir households came to the village in 1956 from Pahari Dheeraj, Delhi, on account of domestic quarrels which developed among brothers. The only Nai household immigrated from village Sajrawli, district Rohtak in 1960. He migrated into the village because of economic stringencies. In his previous village, he had very low income because of the shortage of *'jajmans'*. Moreover, Samalkha villagers were also interested in his migration as they had to depend on the Nai of a nearby village Kapas Hera for performing various religious and social ceremonies. They offered him land for the construction of a house and asked him to settle there. Out of the two Baniya households, one came to the village in 1958 from village Asodha in Punjab and the other came to the village in 1960 from Yusaf Sarai, Delhi. Both of them migrated into the village from business point of view, and at present both of them have opened two shops near the village.

Emigration

As regard emigration, no such case in the present (20th century) was reported by the villagers.

INHERITANCE OF PROPERTY

Custom in the village governs the mode of inheritance of property after the death of the owner in the village.

According to custom when the head of a household dies, his property passes to his sons who get equal share in it. In case the sons are minors the property passes to the widow who becomes a trustee of the property till the sons attain majority. When the sons become major the property is divided equally amongst all the sons. The widow remains with the youngest son and does not claim any separate share in the property. In the absence of male issues the property is inherited by the widow of the deceased who acquires life interest in the property provided she does not remarry. After the death of the widow the property passes to the next of kin of the deceased male and the share of each depends on the closeness of relationship with the deceased. In case the deceased was a widower and without any male issue, his property is shared by his brothers and in their absence by his other paternal relations whose share in the property again depends upon the closeness of relationship. Surviving real brothers get equal shares. Thus according to custom, daughters whether married or unmarried are not entitled to any share in the property of the deceased. But in case the daughter is unmarried the person who inherits the property is morally bound to make proper provision for her maintenance and marriage.

It may also be noted that in case of dispute among the surviving relations as to the share of the property left by the deceased, court judgments were in line with the prevailing custom according to which the share of the property among the rival claimants was largely

based on the nearness of the relationship to the deceased. It was only from 1937 onwards that a widow became legally entitled to the property of her deceased husband provided she did not remarry. Her ownership right in the property was however limited to her life time and she was also not entitled to dispose of the whole or any part of the property. Thus her ownership was a limited ownership.

It was only by virtue of the Hindu Succession Act which came in force in 1956, that the widow and the daughters (married or unmarried) became equally entitled along with the sons to the share of the property left by the deceased head of the household.

An inquiry was made in August 1961 from every head of the household as to the inheritance and share of property in practice in the village. Table No. IV.8 shows the mode of inheritance and share of property among the surviving members as in practice. 73·9% of the heads of the households pointed out that all sons get equal share to the exclusion of other relatives; only 10·9% replied that daughter inherit equally along with the sons, although no case in which the daughter may have demanded or got her share in the property came to our notice during the time of investigation. Another 16·3% replied that daughters inherit only if there is no son. Further 39·1% of the heads of the households replied that the wife gets equal share along with the sons. 79·3% of the heads of households replied that wife inherits if there is no child provided she does not remarry.

TABLE IV.8

Inheritance of Property in Practice

Caste	No. of H. Hs.	Households indicating that relations of following categories are entitled to inherit property in their respective castes.							
		All sons get equal share	Daughters inherit equally with sons	Daughter inherits if there is no son	Wife equally with sons	Wife acquires life interest if there is no child provided that she does not remarry	Wife gets maintenance only if she does not remarry	Son/ daughter/ wife equal	Sons/ brother/ equal
Brahmin . .	67	51	5	9	23	57	19	6	3
Julaha . .	16	10	4	3	7	12	9	2	1
Bairagi . .	3	2	..	2	2	2	1	..	..
Ahir . .	2	1	..	1	1	..	1	..	..
Baniya . .	2	2	1	..	1	1	2	..	1
Nai . .	1	1	..	..	1	1	1	..	..
Kumhar . .	1	1	..	..	1	..	..	..	..
Total . .	92	68	10	15	36	73	33	8	5
Percentage . .		73·9	10·9	16·3	39·1	79·3	35·9	8·7	5·4

A study of the inheritance of the property shows the following significant features :

Firstly that after the death of the head of the household, all sons get equal share.

Secondly daughters are entitled equally to inherit the property along with the sons, but majority of the heads of the households are against it. The main reason which they put forward is that the main asset of villagers is land and the share of daughters would mean further pressure on the already small holdings in the village. Thus it would result in the division of the land in small pieces which would be quite unprofitable to cultivate.

Again they point out that daughters are entitled to a share of their husband's property and should not be doubly benefited. They say that this clause of the Hindu Succession Act will lead to bad blood between sisters and brothers and the sisters will not enjoy the same respect which they enjoy at present.

Thirdly wife inherits the property if there is no child provided she does not remarry. In

short the Hindu Succession Act of 1956 is being observed rather in its breach and little notice is being taken of it in practice.

So far as the Hindu Adoption Act of 1955 is concerned no head of the household in the village was aware of it. At the time of investigation no case of adoption came to our notice.

PANCHAYAT

The existing statutory Panchayat was set up in the village in 1959 with the implementation of the Delhi Panchayat Raj Act of 1954. Although the Act was passed in 1954 but it could not be implemented until July 1959 as some of its provisions were in conflict with the Delhi Land Reforms Act of 1954. Necessary amendments had to be made in order to reconcile it with Delhi Land Reforms Act before it could be implemented.

The purpose of the Act was to set up units of Local Self Government in the rural areas to make better provisions for village administration and development. It stipulated a two tiered structure for Local Self Government *i.e.* (i) Gaon Pancahyat and (ii) Circle Panchayat. The Gaon Panchayat is elected by the Gaon Sabha which is constituted of all adults of the village who have voting rights under the Constitution of India. The Gaon Sabha elects from amongst itself a Pradhan and a number of members not less than four and not more than ten, depending upon the size of the village.

The executive side of the village administration is entrusted to the Gaon Panchayat, and the judicial to the Circle Panchayat. The more important functions of the Gaon Panchayat are: framing of programmes of production for the village; framing budget of requirements for supplies and finance needed for carrying out the programmes; reclamation of waste land and bringing waste land under cultivation; registration of births, deaths and marriages; regulations of such fairs and markets which are not organised by Government; construction, repair and maintenance of village streets, public wells and ponds for the supply of drinking and bathing water, sanitation, regulation of crematorium and burial grounds for human as well as for bovine population. Alongside with the powers and duties of the Gram Panchayat, a provision has been made for imposing a penalty on the members for causing loss, wastage or misappropriation of money or property of the Gaon Sabha if such loss or wastage is a direct consequence of the neglect of the Gaon Sabha.

Moreover the Gaon Sabha has been empowered to impose two kinds of taxes *viz.*, a tax on rent payable by an *'Asami'* under the Delhi Land Reforms Act and a tax on land revenue payable by a Bhoomidar on account of land held by him.

The Circle Panchayat has been given powers to settle boundary disputes and simple money suits, the value of which is below Rs. 200/-. It has also been empowered to make corrections in the Annual Register which it has been authorised to maintain. Petty offenes under the Indian Penal Code, Cattle Trespass Act, and Delhi Public Gambling Act of 1955 have also been made triable by the Circle Panchayat. As pointed out earlier the members of the Circle Panchayat also form a panel of judges for Panchayati Adalats. In addition to this, the Chief Commissioner may also utilize the services of Circle Panchayats as a representative elected body of the constituent Gaon Sabha for the purpose of executing the common schemes of development projects and their general superintendence.

In the village under study the old Panchayat which had its members from three villages namely Harjokhri, Kapas Hera and Samalkha came to an end in 1959, and a new one was set up after elections in the same year. While the elections to Gaon Panchayat drew 7 contestants to the field, the elections to the Circle Panchayat were unopposed.

The following persons were elected to the various posts :

(a) Gaon Panchayat

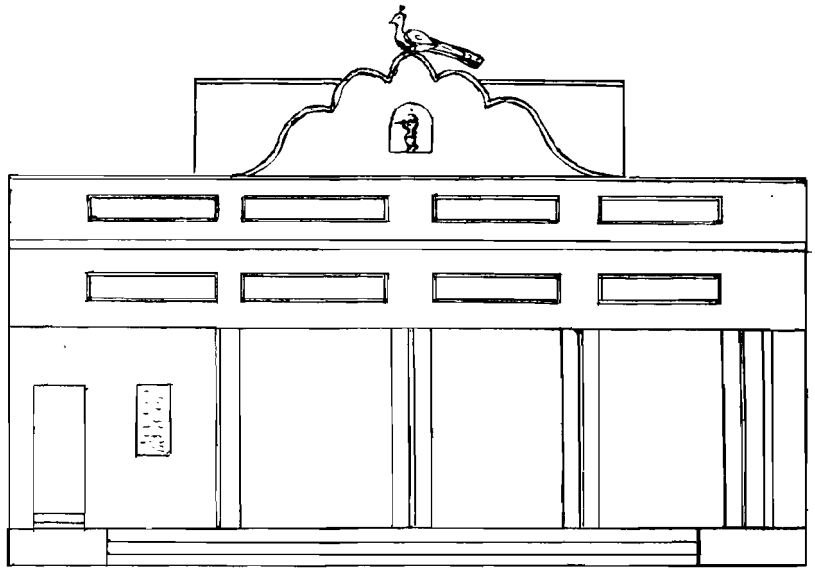
Name	*Designation*	*Caste*
1. Bhagwan Singh	Pardhan	Brahmin
2. Lakhi Chand	Up-Pradhan	Brahmin
3. Agri Lal	Member	Brahmin
4. Ram Narain	Member	Brahmin
5. Deep Chand	Member	Julaha

(b) Circle Panchayat

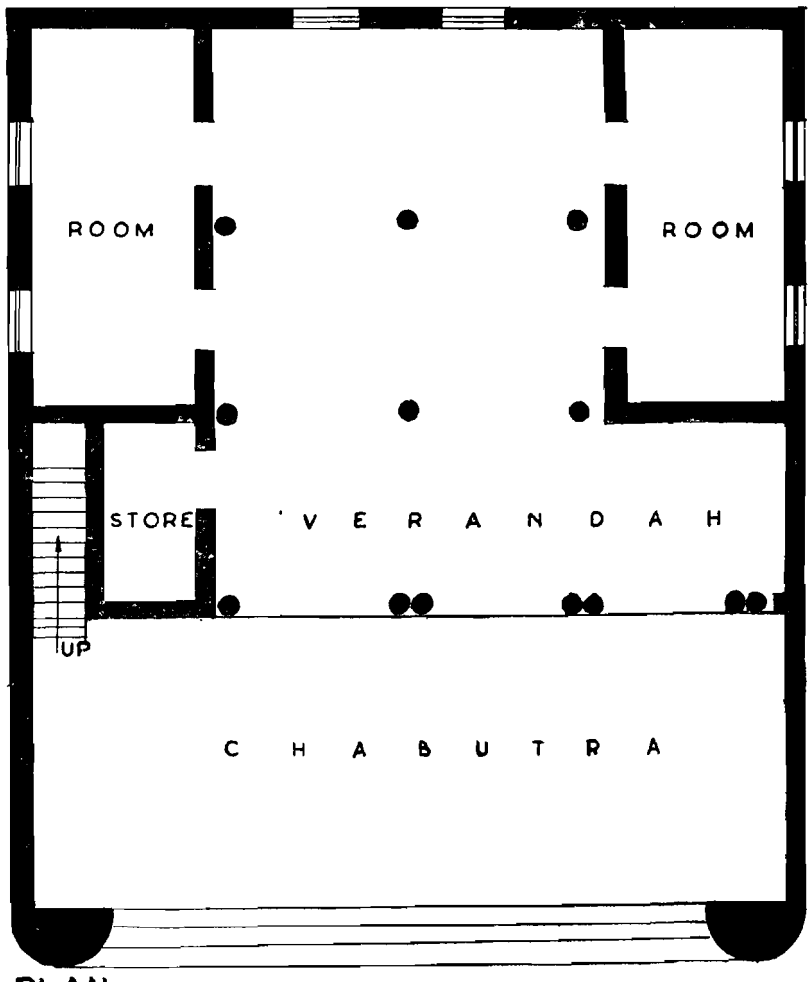
1. Bihari	Member	Brahmin
2. Shri Krishan	Member	Brahmin

In order to evaluate the functioning of the Panchayat in the village a number of questions regarding the awareness and achievements of the Gaon Panchayat were asked from all the heads of the households. So far as the awareness of the people about the purpose and function of the Gaon Panchayat is concerned, it is provided by table No .19 on page 55.

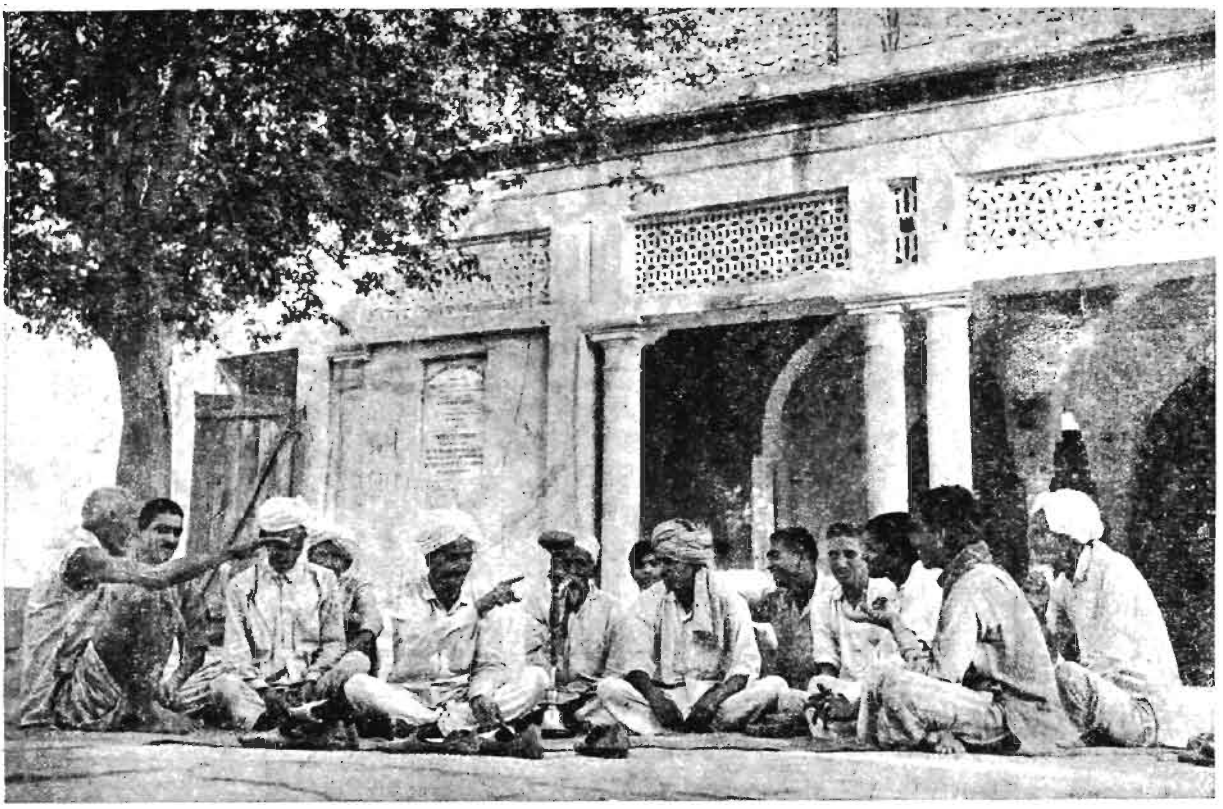
PANCHAYAT GHAR



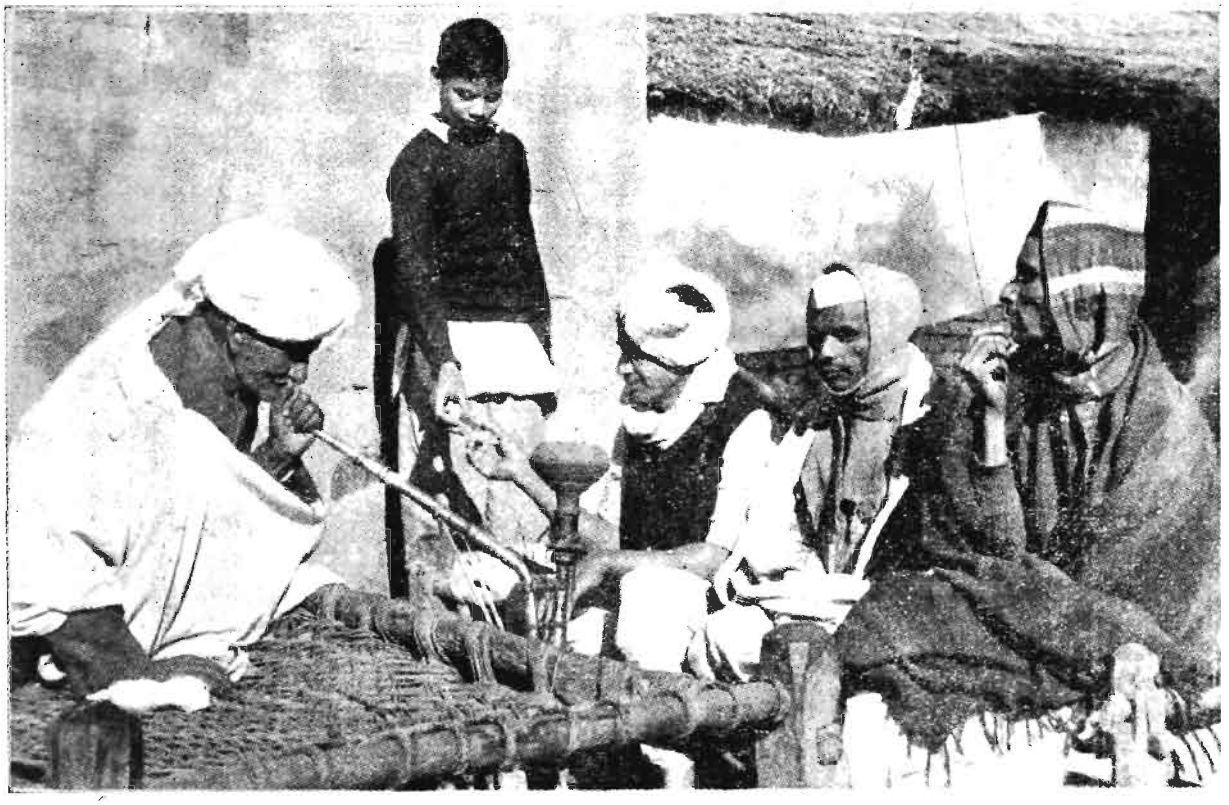
ELEVATION



PLAN



A meeting of the Gaon Panchayat



A Group of Brahmins sitting in the sun and discussing the prospects of forthcoming Gaon Panchayat Elections

TABLE IV 9

Information about Main functions of Panchayat

Caste	No. of H. Hs.	No. of persons aware of Panchayat	No. of the heads of the H. Hs. that could tell period of existence of Panchayat correctly	Number according to whom the main functions of the Panchayat are:—						
				Street pavement	Settlement of disputes	Upliftment in the village and general welfare	School facility	To provide light	Cleanliness	Do not know
Brahmin	67	67	67	13	12	10	7	4	3	12
Julaha	16	16	14	5	6	3	3	1	1	6
Bairagi	3	3	2	1	..	1	..	..	..	1
Baniya	2	2	2	..	..	2	..	1	.	..
Ahir	2	2	2	..	..	..	..	..	..	..
Nai	1	1	1	..	1	..	..	..	1	..
Kumhar	1	1	1	..	1	..	..	..	..	..
Total	92	92	89	19	20	16	10	6	5	19
Percentage			96·7	20·7	21·7	17·3	10·9	6·5	5·4	20·7

The table shows that 20·7 per cent of the total number of persons interviewed were totally unaware of its main functions. 21·7 per cent said that its main function was to settle disputes. Having the streets paved was attributing to it by 20·7 per cent. General welfare and uplift of the village was attributed to it by 19·6 per cent and 17·3 per cent respectively. 10·9 per cent said that its function was to provide educational facilities, 6·5 per cent believed it to be for providing light (electricity) and 5·4% said it was there to make the village cleaner.

So far as the question of the settlement of disputes by Gaon Panchayat is concerned, it would be worthwhile to give a few case studies.

Case No. I

Last year in rainy season dirty water got collected at low spots in front of the house of Bansi, a Bairagi in the village. The latter tried to dig a small channel in the land of Fatooh (a Brahmin) for draining ou the water. But Fatooh did not allow Bansi to do the same because there was enmity between the two. This resulted in a quarrel and while Bansi was digging the channel. Fatooh gave him a severe beating. Bansi reported to the Police, but there was no arrest because before the Police came, a hurried meeting of the village Panchayat settled the dispute in favour of Bansi. Bansi dug out the channel and Fatooh allowed the water to pass through his land.

Case No. II

Chhaju, a Brahmin in the village, constructed a new house last year. In rainy season water from Chhaju's roof used to fall in the verandah of Sundu, another Brahmin of the village. Sundu objected to it and asked Chhaju to change the direction of the water. The latter refused to listen and gave a threat of beating to the former. Sundu reported to the Police. Police arrested both of them under section 107 Criminal Procedure Code to prevent a breach of peace. In the meanwhile, a meeting of the Gaon Panchayat was held in which the case was decided in favour of Sundu. Chhaju accepted it and changed the direction of the water falling from his roof.

With the passing of the Delhi Land Reforms Act, all the waste land in the village was vested in the Gaon Sabha which was to manage it through the Gaon Panchayat. When the Statutory Panchayat was elected in 1959 and tried to get possession of that land from the former owners, it resulted in several civil suits. A few case studies in this respect would be worthwhile to give :

Case No. I.

Bhim Singh, Devi Singh, Hari & Fateh Singh etc.
Vs.
Gaon Sabha

With the implementation of the Delhi Land Reforms Act, the Gaon Sabha became the owner of the barren land of Bhim Singh, Devi Singh, Hari, Fateh Singh etc., measuring 50 *bighas*. In 1959 when the Statutory Panchayat was elected it tried to take possession of that land. But by that time all the persons had brought all their barren land under cultivation and refused to leave the land when asked by the Panchayat to do so. Not only this, they also filed a suit in a Delhi Civil court against the Gaon Sabha to secure Bhoomidari rights of the disputed piece of land. At present, the case is pending trial in the Civil court, Delhi, and the land is still in possession of the parties.

Case No. II.

Umrao Singh and Jawahar Singh
Vs.
Gaon Sabha

Umrao Singh and Jawahar Singh took illegal possession of 45 bighas of barren land, which belonged to them before the implementation of the Delhi Land Reforms Act. The Pardhan and the members of the Gaon Panchayat objected to it and asked them to leave the land which they had forcibly brought under cultivation. However, they refused to leave the land and filed a civil suit against the Gaon Panchayat to secure Bhoomidari rights of the disputed land. At present, the case is pending trial in a Civil court at Delhi and the land is in possession of these persons.

The Gaon Panchayat at present does not hold any land in the village under study.

REFORM MEASURES

Untouchability

Being predominantly a Brahmin village the practice of untouchability plays a prominent role in the day-to-day relations of the people in this village. For example the *Julahas*, who are considered as untouchables suffer many disabilities. They cannot draw water from the common well and are not allowed to eat food or sit on the same cot, with the other castes. No other caste in the village accepts food and water from their hands, while they themselves accept the same from all. Again, among the higher castes, at the time of social ceremonies like marriage and kaj, when group dining takes place, the *julahas* are excluded from participation in them. They are also denied the privilege of utilizing the services of the *'Purohits'* and the *'Nais'* and they have to procure the same from someone from their own caste. Their *'Purohits'* and *'Nai'* come from the adjoining village of Mola Heda.

The 'Untouchability Offences Act' was passed in 1955. Under this Act the practice of untouchability in any form or shape is illegal and punishable by law. Moreover, seats have been reserved for this section of the community in local Panchayats, State Assemblies, Union Parliament and Government Services.

At the time of our survey each and every head of the household was asked a number of questions about the awareness of the declaration of untouchability as illegal and the extent and manner of untouchability practised in the village.

Table No. IV. 10 shows that although a large number of persons are aware of the fact that untouchability is prohibited by law, yet it is practised in several ways. As is clear from the Table 90 or 97·8% of the total households are reported to be practising untouchability in the village in some form or the other.

TABLE IV. 10

Awareness of Untouchability Offences Act.

CASTE	Total No. of H. Hs.	No. of H. Hs. aware of legal prohibition of untouchability.	Practice of untouchability	Form of Untouchability Practised					
				Separate Eating	Separate Drinking Wells	Separate Smoking	Cannot touch utensils	Cannot live/sit together	Cannot participate in ceremonies
Brahmin	67	57	67	41	67	51	19	14	17
Julaha	16	5	16	10	10	7	3	9	..
Bairagi	3	2	2	1	2	1	1	1	2
Ahir	2	1	2	2	1	2	..	..	..
Baniya	2	2	1	1	1	2	..	..	..
Nai	1	1	1	..	..	1	..	..	..
Kumhar	1	1	1	..	..	1	..	..	..
TOTAL	92	69	90	55	81	65	23	24	19

COMMUNITY DEVELOPMENT BLOCK

The village has the distinction of being one of the first villages to be covered by the Rural Community Development Programme. One of the first ever Community Development Block was set up on October 2, 1952 at Najafgarh and the village under study being under the Najafgarh Community Development Block was also covered by the scheme. The scheme is manifold and covers several aspects of rural life *viz.*, agriculture, communication, irrigation, cottage industries, Panchayats, minor public works, sanitation and health, social education, co-operation and animal husbandry. The development programme is performed by a number of functionaries both at the Block level as well as the village level. The 'Gram Sevak' (Village Level Worker) is one of the most important functionaries at the village level and serves as a link between the Block Development Office and the villagers in carrying out the constructive functions in all aspects of village life.

It may, however, be mentioned that the 'Gram Sevak' is a multi-purpose worker. He seeks to arouse enthusiasm in the villagers for all-round social and economic development of the village. He is also supposed to advise the villagers in procuring chemical fertilizers, pesticides, improved quality of seeds, tools and agricultural implements and to preserve cow-dung in the manure-pits for use in the fields. Again, it is his duty to bring to the notice of the farmers the latest developments in agriculture and demonstrate improved methods of cultivation in the village. Thus he is supposed to organise the people in carrying out some of the developmental and welfare schemes through self-help.

As the village under study has been covered by the Community Development Block a specific study was made in order to assess the awareness of the people about the functions of the Block and the type of the work done by it in the village.

TABLE IV. 11

N.E.S. Block—Nature of benefit only in respect of Village concerned by N.E.S. Block

Caste	No. of H. Hs.	No. aware of existence of N.E.S. Block	No. benefited by N.E.S. Block	No. benefited in the manner as below						
				Construction of well	Get Pesticides	Help in getting loan	Help in seeds & manure	Pavement of streets	Agricultural improvement	Welfare activities
Brahmin	67	62	23	1	1	3	12	8	14	10
Julaha	16	14	5	..	..	..	..	3	..	4
Bairagi	3	2	1	..	..	..	..	1	..	..
Ahir	2	2	1	..	..	..	..	..	..	1
Baniya	2	2	..	..	..	..	..	..	..	..
Nai	1	1	..	..	..	..	..	..	.	.
Kumhar	1	1	..	..	..	..	..	1	..	1
TOTAL	92	84	30	1	1	3	12	13	14	16

The Table IV. 11 on page 56 shows that whereas 84 households out of the total of 92 were aware of the existence of the Community Development Block, only 30 or 32:6 per cent of them said that they have been benefited in some shape or the other from the activities of the Block. The remaining 67·4 per cent said that they have not in any way been benefitted by it. The general complaint of the villagers against the Block authorities was that better quality seeds and artificial manures like Ammonium Sulphate are not provided at the appropriate time *i.e. sowing* season.

A similar enquiry was made from each head of the household regarding the awareness and functions of the 'Gram Sevak' and the relevant data is provided by table No. IV. 12.

TABLE IV. 12.

N.E.S. Block Awareness and Functions of Gram Sevak

Caste	No. of H. Hs.	No. of H. Hs. aware of the functions of Gram Sevak	No that could describe the functions of Gram Sewak		
			Satisfactory	Unsatisfactory	Incorrectly and Don't know
Brahmin	67	59	28	10	21
Julaha	16	12	2	6	4
Bairagi	3	2	1	..	1
Ahir	2	1	..	..	1
Baniya	2	..	..	..	..
Nai	1	..	..	..	..
Kumhar	1	..	..	..	..
TOTAL	92	74	31	16	27

The Table shows that out of 92 persons interviewed only 74 or 80·4% were aware of the 'Gram Sevak' of the village and the rest 18 or 19·6 per cent did not know about him at all. The reason for this lack of knowledge was that the activities of the Gram Sevak are limited primarily to the agricultural households and some of those who are not aware of them are non-cultivating households. 31 households or 33·7% of the persons who knew about his existence were satisfied with the work done by him and the rest 43 or 46·7% complained of his incompetence in carrying out his duties. Most of the persons who were not satisfied with the work done by the 'Gram Sevak' alleged that he favoured those who were able to please him. Some of the respondents also alleged that the 'Gram Sevak' visited the village only once in a while and never advised them regarding improvement in agriculture.

FAMILY PLANNING

An enquiry was made from every head of the household to find out the extent of their knowledge of family planning. The relevant statistics is provided in the following table:

TABLE IV. 13

Information towards Family Planning of the Head of the Households

Caste	No. of H. Hs.	No. of H. Hs. aware of Family Planning Centre	Do not believe in Family Planning as Children are ordained by God	Wishing for more children	Wishing for no more children
Brahmin	67	7	10	27	41
Julaha	16	1	3	9	3
Bairagi	3	..	2	3	.
Ahir	2	..	..	1	1
Nai	1	1	1	..	1
Baniya	2	..	..	..	1
Kumhar	1	..	..	..	1
TOTAL	92	9	16	40	52
Percentage		9·8	17·3	43 5	56 5

The Table IV.13 on page 57 shows that 67 or 72·9% of the persons interviewed replied that they do not know of the existence of the family planning centre at Najafgarh. Another 16 or 17·3% reported that they do not believe in family planning because children are ordained by God and it is a sin to restrict the number of children by deliberate means *i. e.* by various artificial means. Finally 9 or 9·8% heads of the households who had knowledge of family planning centre at Najafgarh never paid a visit to the centre either for operation or information and advice on planned parenthood. It may, however, be noted that those who know something about family planning are either in service occupations and go to Delhi Cantt. daily or are the young people of the village. But even these persons are not fully aware of the various means and methods of family planning.

It is interesting to note that in spite of the fact that so many persons were found unaware about family planning, a very large number of persons showed a keen desire towards limiting the number of children in their family. It is clear from Table No. IV.13 that 52 or 56·5% of the 92 persons interviewed said that they do not want any more children, although none of them was reported to be doing anything about it. This may be due to two reasons: either they are not aware of the means of family planning and birth control or they find the cost of contraceptives beyond their means. One very peculiar thing that came to our notice at the time of our investigation was that due to certain misconceptions many of the villagers, even though aware and desirous of family planning are not doing anything towards it. Those persons are enlisted in the category who believe that children are ordained by God (17·3%), and it is a sin to go against the will of the Almighty. Again 19 persons pointed out that the only means of family planning is through getting operated *i.e.* sterilization. They say that if they get themselves sterilized, they will become impotent and will not be able to enjoy sexual life.

The information regarding the attitude of the persons interviewed towards family planning with reference to their age, duration of marriage and income are provided by Table No. A-3 A-4, A-5 in the Appendix.

INTER-CASTE MARRIAGE

Inter-caste marriage is forbidden in the village under study as in other villages of the Union Territory of Delhi. Marriage is always negotiated within the same caste, outside the village and always in a different *gotra*. This is true for all the castes in the village and any deviation from this is likely to bring about serious consequences. None in the village has so far deviated from this principle.

An attempt was made to find out how far in view of the changing socio-economic conditions the people desired or permitted inter-caste marriages.

Table A-6 of the Appendix shows that except 8 households (6 Julahas, one each Ahir and Kumhar) no other caste would permit inter-caste marriage. But it is interesting to note that they would permit inter-caste marriage in their family only if it is with persons of socially higher castes and not with lower castes. For example, the Ahir is prepared to allow or permit inter-caste marriage if it is contracted with the Brahmins, Baniyas or Bairagis and not with other castes in the village. Table No. A-7 given in Appendix shows the desirability of inter-caste marriage.

The Table shows that one Julaha, one Ahir and one Kumhar heads of households stated that inter-caste marriage is desirable. However, it may be pointed out that no head of the household belonging to socially higher castes, reported either permissibility or desirability of inter-caste marriages.

In fact no head of the household reported as having heard of a case of inter-caste marriage in the village. Table A-8 of the Appendix shows the attitude towards marriage with persons of different castes but of the same socio-economic status.

DOWRY SYSTEM

Dowry system is very much prevalent in the village. It includes the money and the articles given by the parents of the bride to the bride and groom at the time of marriage and *gauna*.

Whenever the father of the bride sets out to find out a suitable match for his daughter, he takes into account his own finanacial position and in case it is low it becomes an extremely difficult job to find a good bridegroom. The father of the bridegroom may not demand dowry directly but he may settle the term through the middleman. In marriage, in case the father of the bride fails to give sufficient dowry sometimes it results in quarrels and unhealthy relations between the couples and it also brings disgrace to the family as a whole.

At the time of conducting the survey it was noted that the households who do not have sufficient money for dowry have to borrow it

from the money lenders, sometimes at very high rates of interest, to meet these obligations. At the time of survey each and every head of the household was asked about the awareness of the Anti-Dowry Act. It was found that only 22 heads of households (out of a total of 92) were aware of the Anti-Dowry Act. But in spite of the Anti-Dowry Act, custom of giving dowry still persists in the village.

LEISURE AND RECREATION

There is no organised type of recreation for the villagers for their leisure time. The agriculturists remain busy most of the time in agricultural activities to earn their livelihood. Whatever spare time they have, they spend in idle gossip, playing cards and smoking *'hookah'*. These activities are generally carried on either in the village *'Chaupal'* a public place where the meetings of the villagers are generally held or in private *'baithaks'* (sitting-rooms). During summer months the agriculturists work only upto noon and gather in the afternoon in the *baithaks* of their friends to take rest, play cards, smoke *'hookah'* and exchange views. These persons mostly pass their time by conversation which is generally not intellectual or serious and never concentrated on the same subject for more than half an hour.

In the evening after dinner the villagers are seen sitting round a *'hookah'* chatting on various topics relating to success or failure of crops, rains, drought, cattle, disease, marriage, death, birth, and quarrels etc. Their talks continue till late in the night and sometimes short stories of fiction are also narrated. While some of the young agriculturists enjoy the company of the old persons, the others gather at one place and some of them sing local songs called *'Raginis'*. Any villager who visits Najafgarh or Delhi collects the latest news (local, national or international) from the city and it is invariably shared with the other villagers in their evening talks.

Other occasions on which the people in the village enjoy and recreate themselves are during the visits of the groups of artists, *'swang'* parties, *'bhajan mandlis'* etc. *'Swangs'* or the romantic dramas are staged by the local artists of the surrounding villages. They are mostly arranged at the time of marriages and are a good source of entertainment for the villagers. Men, women and children of the village with the other persons of the adjoining villages, gather, take keen interest and hear the artists with enthusiasm. Villagers are so fond of dance, held in a *'swang'* that most of them sit and watch till late hours in the night. The entertainment and fun which these *'swangs'* provide is no doubt rustic and vulgar but still the villagers enjoy it. On marriage occasions it is always the father of the bridegroom who pays from Rs. 100 to 200 to the *'Swang'* party.

The *'bhajan mandlis'* from the nearby villages of Kapas Hera and Harjohri are also invited either in marriages or after the harvest of the *'rabi'* crop. These *'mandlis'* sing only religious songs in which all the villagers participate. They remain one or two days in the village and are provided accommodation in the village *'chaupal'* where they are fed by the villagers collectively. In return for their services they get 50 to 60 rupees. *'Kirtans'* are also organised by the village ladies on various social and religious occasions.

Recreation for the children and the young is not very organised in the village. The games played by the children are *'guli danda'* and hockey with the local sticks and hand-made cloth ball. Similarly the youth of the village do not have any regular activity for passing their leisure time. The only game that they play is *'kabaddi'*.

Other important occasion which breaks the monotony of hard routine life in the village is the approach of some festival. The latter brings thrill, joy and gaiety to the people. All the villagers, both young and old, irrespective of sex and caste participate in the celebration of the festival. On these occasions, people get up early in the morning, take bath and wear new clothes. Women sing songs and prepare special foods for the family. Farmers do not entirely stop work on the festival day but perform only light and essential work.

INTRA-FAMILY RELATIONSHIP

The primary social unit in the village is the family. The latter may be defined as a group of persons with blood relations irrespective of the fact whether they stay together or not. Another term similar to the family is the 'household' which includes all the members of a family, putting up together and having a common kitchen. The family may be nuclear or joint and in case it is nuclear it consists of members of the conjugal family of husband, wife and the children. On the other hand joint type includes father, mother, married sons with their wives and children and unmarried sons and daughters.

All the members of an agricultural household work together for agricultural production. The eldest male member is the head and his influence prevails on the other members of the



Gulli-Danda is a popular game amongst the Youngsters in the village



Chatting over a 'Hookah'

household. Decisions taken by him are final in all the matters connected with the household. All the property belongs to him and the household in the village derives its name from him for example, 'Pandit Bhagwan Singh's family'.

In day-to-day life, cordial relations prevail between husband and wife. The husband is the owner of the house and is regarded as superior to the wife. But the wife being an equal partner in the family is treated with respect. The wife in turn respects her husband and never calls her husband by name or tells any outsider her husband's name.

Parents treat their children with love and affection. Love is more intensive particularly when the children are young. Generally the father has the sons as his helpers more and the mother the daughters. This may be attributed to the fact that agricultural occupation is of such a nature that operations in the fields bring the father and sons together and domestic work at home demands close co-operation between the mother and the daughters.

The father shows his affection towards the children in various ways as by providing them with good food and clothing. When sons grow up, the eldest son's opinion is given due weight on family matters.

Relations between mother-in-law and her daughters-in-law depend on their temperaments. In case they have cordial relations, the family flourishes. In fact when a daughter-in-law enters her new home, for some time everything in the family goes on well but when the monther-in-law does not treat the former with affection quarrels start. When the daughter-in-law tries to have upper hand in family affairs, in which it is always the mother-in-law who tries to dominate due to her experience, it results in constant bickering. Again when a woman gives slightly better food to her own children than to the other children in the family, it results in unhealthy relations among the women folk. Thus the main reason of the break-up of the joint family in the village, is that women folk in the house do not get on together.

Another factor that deserves mention is related to the inheritance of property. Earlier the property after the death of the father was shared by the sons but now the sons seek for separation and division of the property even in the lifetime of the father because they desire to live separately. The new bride wants to avoid homely duties and asks her husband in '*gauna*' to live separately from the family. All these factors have resulted in the formation of many nuclear families in the village.

MEDICAL FACILITIES

The villagers do not have any medical facilities in the village itself. For their treatment of minor ailments they depend on the mobile dispensary van of the Delhi Municipal Corporation which visits the village every Monday and Thursday. In case of serious illness they either go to the Government Dispensary at Bijwasan (about one and a half miles away) or to a private allopathic medical practitioner at Mola Heda, a village at a distance of two miles from the village.

For the treatment of cattle the villagers take their ailing cattle to the Bijwasan Veterinary dispensary being run by the Government. There the villagers get free treatment of the cattle.

While studying medical facilities available for the villagers, an attempt was made to know the type of treatment in case of illness.

TABLE IV. 14

Number of Households following Treatment

Caste	No. of H.Hs.	Allopathic	Ayurvedic	Homeopathic
Brahmin	67	65	34	2
Julaha	16	15	8	1
Bairagi	3	2	2	..
Ahir	2	2	1	..
Baniya	2	1	2	1
Nai	1	1	1	
Kumhar	1	1	..	..
TOTAL	92	87	48	4
Percentage	..	94·6	52·1	4·3

The Table shows that out of the 92 households, 87 or 94·6% reported that they depend on Allopathic treatment, 48 or 52·1% on Ayurvedic, for which they have to go to the Mola Heda village, and 4 or 4·3% upon Homaeopathic medicines (which they procure from a private practitioner of village Bijwasan) for the cure of their diseases.

Maternity

There is lack of maternity facilities in the village. The village has no trained or untrained

midwife. At the time of delivery some persons call for a lady Health Visitor from the Kapas Hera Social Education Centre. But mostly they depend on the village *'dai'* (untrained midwife) a *'Bhangi'* woman from village Kapas Hera (about $\frac{1}{2}$ mile from the village). Table No. IV.15 shows that the majority of the cases were attended by the untrained *'dai'* (midwife).

TABLE IV·15

Health and Maternity Cases

Caste	No. of H.Hs.	No. of Maternity cases	Untrained Dai	Hospital	Cases attended by health visitor
Brahmin .	67	15	12	2	1
Julaha .	16	3	3	..	..
Bairagi .	3	1	1	..	..
Ahir. .	2	..	..	..	..
Baniya .	2	2	1	..	1
Nai . .	1	..	..	..	..
Kumhar .	1	1	1	..	..
Total .	92	22	8	2	2
Percentage	..	100·0	81·8	9·1	9·1

The Table shows that out of the total 22 maternity cases in 1960-61, 18 or 81·8% were attended by the untrained dai, 2 or 9·1% received the treatment in the Irwin Hospital in Delhi and another 2 or 9·1% were attended by the lady Health Visitor.

Thus it is only in case of serious complications that they visit a hospital at Delhi or call the lady Health Visitor. Majority of the maternity cases were attended by the untrained midwife because it is the custom to have the delivery at home and it is cheap also.

RELIGION

The village being predominantly inhabited by the Brahmins, the inhabitants are quite religious-minded. They stick to certain beliefs and superstitions as discussed in Chapter II. These beliefs and superstitions are deeply rooted in their social life. The common deities in which the villagers believe are: Lord Krishna, Ram, Shiva, Ganesh, Hanuman, Laxmi, Parbati etc. However, in addition to these deities the Julahas, a Scheduled Caste, also worship some saints such as Raidas and Kabir, who have been closely associated with the welfare of the community. Besides this, the villagers also worship some *'Matas'* like 'Bhoomia Mata', 'Kanthi Mata' and 'Chorahe-wali-Mata' (discussed in Chapter IV).

It may, however, be pointed out that there is no temple in the village and the ways in which the villagers worship their gods and goddesses are mostly by visiting the *'chabutras'* of 'Matas' and by 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 DAILY ROUTINE

Both the men and women of village Samalkha work hard. A house wife belonging to an agricultural household gets up at about 4.30 A.M. and grinds flour for the family by an indigenous hand-driven flour grinder. This takes about two hours because there is never much flour stored ahead of time and she has to grind the flour sufficient for the family for a day at least. An expecting mother lays up sufficient store of flour beforehand because after delivery she requires some rest.

The farmers also get up early at about 5 A.M. cut the fodder into little pieces with the help of a mechanical chaff-cutter and give fodder to the bullocks. After this, they smoke *'hookah'* and leave for ploughing the fields without taking anything.

At dawn the housewife stops grinding and does other domestic works such as cleaning the rooms, collecting the cowdung from the cattle-shed and preparing cow-dung cakes for fuel. After that she goes to get water from the well, carrying two large pitchers on her head. In case the family is large, she makes two trips to the well and brings enough water to last until her evening trip. In case the children do not attend school they work with their parents. The daughter shares work with the mother and the son works with the father in the fields.

The woman may go to work in the fields but if there are children to look after, she stays at home. Either the housewife herself or the daughter takes the food (which contains vegetable cooked on the night before and freshly prepared *roti*') for the men folk in the field. She does light agricultural operations like weeding etc. and while coming back from the fields she generally brings fodder for the cattle.

After coming from the fields she prepares the food for the next meal. By 1.30 P.M. she is free for about two hours during which she generally gossips with the neighbours. At about 3.30 P.M. she begins to work again on the various household jobs, beats *bajra* in *okhli* (mortar) made either stone or wood with the help of *'musal'* (which may be defined as a two yards long and thick wooden rod) especially made for this purpose. While *bajra* is beaten in winter for preparing the *'khichri'*, barley is beaten in summer for preparing *'rai'* (curds and barley flour).

If there are buffaloes in the house the woman takes them to drink water at about 5 P.M. and gives them fodder. After that she goes on her second trip to the well.

Around sun-set the men return home from the fields. The cattle which are left out to pasture in the morning also return and they are put into sheds and then the men eat their dinner. A few farmers also take hot bath (though it is not a habit) in the evening before taking dinner. The housewife takes dinner after serving the husband and the children. The members of the family sit around the dim light of a tin lamp (*dibia*) containing kerosene oil and a cotton-wick where they eat, chat and laugh. After dinner the woman pulls out the string cots for sleeping. Now it is dark and the women go out in the fields to *defecate*.

Men generally do not remain in the houses during day time and whatsoever spare time they have, they spend it in the *baithaks* where they meet to chat, to take rest and smoke the *'hookah'*. Almost all the males sleep in the *'baithak'*.

After bolting the front door, the lights are put out and every one goes to sleep. There is hardly any noise at night and the only noise that is heard is of the children crying.

CHAPTER V

[CONCLUSIONS]

The preceding chapters attempt a fairly detailed study of the socio-economic and cultural aspects of village life. Our analysis has mainly been limited to the conditions of the village prevailing at the time of our survey. Wherever possible, a comparative study of the existing conditions and the conditions obtaining in the past has also been attempted. Here it is proposed to sum up the various findings of our study.

The analysis of the population figures shows a high rate of population growth during the last decade. According to the 1951 Census figures the population of the village at that time was 419. The household enumeration conducted during August 1961 showed that it had since gone up to 621. Thus the growth rate for the village during the decade 1951—61 works out to be roughly 4·8% per annum, which is more than double the corresponding growth rate for the country as a whole *i.e.* 2·1% in the 1961 Census.

A study of the age at marriage indicates a trend towards marriage at a comparatively higher age in respect of males as well as females.

Noticeable improvements have taken place in respect of literacy among the villagers. Whereas in 1951 only 23·0% of the population was literate, the corresponding figure for the year 1961 is 30·2% of the total population. School registration and attendance has also increased over the decade both among the males and the females, though more so among males. Incidentally the level of literacy in this village (30·2%) compares quite favourably with that of the Delhi Rural Tract as a whole which in 1961 was 25·1%. Educational facilities have also increased to a great extent; for example, the primary school of the village has been upgraded and made a Senior Basic School. Moreover, two Higher Secondary Schools at Mahipal Pur and Shabad, two adjoining villages, both about two miles away from the village under study, have also come up during the period.

So far as the attitude of the people towards the need of education is concerned, it is well recognised by all sections of the population in the village. For example, at the time of negotiations of marriages, although the family's status is by and large judged on the basis of land owned, yet education is also given some importance.

The village under study is deprived of the services of a Social Education Centre. In 1955 the Social Education Department of Delhi Administration started a Social Education Centre in the village. But after four years *i.e.* in 1959 both the male and lady social education workers had to leave the village due to lack of sufficient response from the villagers.

Analysis of the livelihood pattern shows only a negligible shift of population from agriculture to the non-agricultural sector, being only 1·8% during the decade 1951 to 1961. The occupational structure of the village shows that the trend is towards joining service occupations because they ensure comparativeiy more stable income.

So far as agriculture is concerned, it is still the main occupation of the people and 48·5% of the village population derives its livelihood from this sector. Predominance of small-sized farm units and old techniques of cultivation with the traditional and out-moded tools, are the main features of this sector of economy. Again, there is lack of irrigation facilities and only 6·5% of the total cropped area in the village is irrigated by means of wells and the remaining 93·5% depends on the vagaries of monsoons.

However, some improvement was reported in respect of better quality of seeds, manures and fertilizers in the village, primarily due to the efforts of the Block Development Authorities.

So far as medical and health facilities are concerned, significant improvements have taken place. These facilities are provided by the mobile dispensary of the Health Department of Delhi Corporation. Malarial parasites have been eradicated by regular use of D.D.T. in the village by the Health staff of the Delhi Municipal Corporation. Epidemics like cholera and small-pox have been controlled by the periodic inoculation of the village population.

In case of diseases of livestock like rinderpest and foot-and-mouth diseases the villagers have to take their ailing cattle to the Bijwasan veterinary dispensary being run by Government. No veterinary doctor visits the village.

The trading activities in the village are limited mostly to milk-selling and shopkeeping. The sale of milk provides the villagers with stable income and supplements their fluctuating income from agriculture. From the last few years two grocery shops, which are run by two Baniya households, have been established in the village. It may, however, be pointed out that village traders push forward only one way traffic of urban goods into rural consumption and thus in no way expand the market of rural products.

As regards the condition of the buildings the last few years have seen the construction of some very good *'pucca'* houses. Although these structures are high roofed as compared to the old ones, and have ample light and ventilation arrangements, they still lack the facilities of a bath or a latrine.

Regarding indebtedness the postition does not seem to be very happy. Most of the debt *i.e.* 60·4% of the total, was taken for consumption purposes and the remaining 39·6% for productive purposes.

There has hardly been any change in the food habits of the people in the village and whatever little change is there is due to the impact of urbanisation. For example the consumption of sugar and tea is increasing; demand for durable consumer goods like bicycles, kerosene stoves, *moodhas,* torch, hurricane lanterns etc. has been increasing steadily especially during the last 5 years or so.

The village economy is gradually becoming monetised which is again due to the impact of urbanisation and expansion of communication with the outside world. Cash transactions were increasingly noticed in milk trade and the wages paid to the agricultural labourers by the owner cultivators.

But in spite of the various socio-economic changes mentioned above caste system still holds sway over the village social organisation. Caste divisions still decide and determine, to a great extent, social relations and status of the villagers amongst themselves. Although due to spread of education and improved means of communications the traditional caste rigidity in the village has slackened to a certain extent yet by and large the institution of caste plays a very important role in the day-to-day relations of the villagers. Due to inter-caste rivalry the Gaon Panchayat has not been able to work effectively. The Brahmins who are economically and socially the dominant caste in the village are in majority in the Gaon Sabha and the other castes complain that they favour only the Brahmin community. The members of the Gaon Panchayat on the other hand complain that they have not been very successful in fulfilling their objectives due to non-co-operation of the other castes.

In conclusion, it can be stated that almost all the changes that have taken place so far, are due mostly to the activities of various Governmental agencies and the initiative of the villagers themselves is so far sadly lacking.

APPENDICES

APPENDIX I

TABLE A-1

Type of Fuel Used

Caste	No. of H.Hs.	Number of households using		
		Cattle dung cakes	Wood	Coal
Brahmin	67	67	56	..
Bairagi	3	7	1	..
Julaha	16	16	7	..
Baniya	2	2	1	..
Ahir	2	2	2	..
Nai	1	1	1	..
Kumhar	1	1	1	..
TOTAL	92	92	69	..

TABLE A-2

Material Culture—Habits

(Monthly income in Rs.)

Caste	No. of H. Hs. using mosquito-curtains having monthly income of				No. of H.Hs. not using mosquito-curtains having monthly income of				No. of H.Hs. using toilet soap/washing soap having monthly income of				No. of H.Hs. not using toilet soap/ washing soap having monthly income of				No. of H.Hs. sending clothes to washerman having monthly income of				No. of H.Hs. not sending clothes to washerman having monthly income of			
	150+	101-150	51-100	50 & less	150+	101-150	51-100	50 & less	150+	101-150	51-100	50 & less	150+	101-150	51-100	50 & less	150+	101-150	51-100	50 & less	150+	101-150	51-100	50 & less
Brahmin	..	..	..	..	28	13	14	12	27	8	7	2	1	5	7	10	18	4	..	..	10	9	14	12
Julaha	..	..	..	..	5	..	9	2	4	1	9	1	..	..	..	1	1	..	..	..	4	..	9	2
Bairagi	..	..	..	..	1	2	..	..	1	1	1	..	..	..	..	..	1	..	..	..	..	1	1	..
Ahir	..	..	..	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..	..	..	1	1	..
Baniya	..	..	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..	..	..	1	1	..	..
Kumhar	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1
Nai	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
TOTAL	..	..	..	..	35	17	25	15	33	12	18	3	1	5	8	12	20	4	..	..	15	12	26	15

TABLE A-3

Attitude towards Family Planning with reference to duration of Marriage

Caste	Number wanting more children duration of marriage being					Number wanting no more children duration of marriage being				
	Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years
Brahmin	11	5	4	1	2	18	15	3	4	1
Julaha	6	2	4	2	..	5	1	..	..	..
Bairagi	1	..	..	1	..	..	1	..	..	..
Ahir	..	1	..	..	..	..	..	..	..	..
Nai	..	..	..	..	..	1	..	..	..	..
Baniya	..	..	..	..	..	2	..	..	..	..
Kumhar	..	..	..	..	..	1	..	..	..	..
TOTAL	18	8	8	4	2	27	17	3	4	1
Percentage	..	43·5	..	..	..	..	56·5	..	..	..

TABLE A-4

Attitude towards Family Planning with reference to Monthly Income

Caste	Number wanting more children having monthly income of						Number wanting no more children having monthly income of					
	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less
Brahmin	12	3	5	3	4	..	1	5	18	10	3	3
Julaha	..	..	4	4	1	..	..	2	3	1	1	..
Ahir	..	..	..	1	..	..	..	1	..	..	..	..
Baniya	..	..	..	..	..	..	..	1	..	..	..	..
Kumhar	..	..	..	..	..	..	..	..	..	..	1	..
TOTAL	12	3	9	8	5	..	2	9	21	11	5	3

TABLE A-5

Attitude towards Family Planning with reference to Age of the Head of the Household

Caste	Number wanting more children, the age of the head of household (Male) being					Number wanting no more children, the age of the head of household (Male) being				
	Above 50 Yrs.	41—50 Yrs.	31—40 Yrs.	21—30 Yrs.	20 or Less Yrs.	Above 50 Yrs.	41—50 Yrs.	31—40 Yrs.	21—30 Yrs.	20 or Less Yrs.
Brahmin	1	6	5	15	1	9	14	12	4	1
Julaha	2	1	4	2	..	1	2	3	..	..
Bairagi	1	..	..	1	..	..	..	2	..	..
Ahir	..	..	1	..	..	..	..	..	..	..
Nai	..	..	..	..	..	..	..	1	..	..
Baniya	..	..	..	..	..	..	..	2	..	..
Kumhar	..	..	..	..	..	..	1	..	..	..
TOTAL	4	7	10	18	1	10	17	20	4	1

TABLE A-6

Permissibility of Inter-caste Marriage

Caste	No. of house-holds	No. of house-holds inter-viewed	No. of households who consider it permissible to form marital tie with						
			Brahmin	Julaha	Bairagi	Ahir	Baniya	Nai	Kumhar
Brahmin	67	..	..	..	..	..	..	..	..
Julaha	16	16	6	..	6	6	6	6	6
Bairagî	3	3	..	..	..	..	..	..	..
Ahir	2	2	1	..	1	..	..	..	..
Baniya	2	2	..	..	..	..	..	..	..
Nai	1	1	..	..	..	..	..	..	..
Kumhar	1	8	1	..	1	1	1	1	..
TOTAL	92	42	8	..	8	7	7	7	6

TABLE A-7

Desirability of Inter-caste Marriage

Caste	No. of house-holds	No. of house-holds inter-viewed	No. of households who consider it desirable to form marital tie with						
			Brahmin	Julaha	Bairagi	Ahir	Baniya	Nai	Kumhar
Brahmin . .	67	67	..	..	..	..	..	..	..
Julaha . .	16	16	9	..	9	9	9	9	9
Bairagi . .	3	3	..	..	..	..	..	..	..
Ahir . . .	2	2	1	..	1	..	1	..	..
Baniya . .	2	2	..	..	..	..	..	..	..
Nai . . .	1	1	..	..	..	..	..	..	..
Kumhar . .	1	1	1	..	1	1	1	1	..
TOTAL .	92	92	11	..	11	10	11	10	9

TABLE A-8

Attitude towards Marriage with Persons of different Castes but of same Socio-Economic Status

Caste	No. of house-holds inter-viewed	No. of Households having no objection to marriage with						
		Brahmin	Julahas	Bairagi	Ahirs	Baniyas	Nai	Kumhar
Brahmin	67	..	..	..	..	..	..	..
Julaha	16	..	..	..	..	..	..	..
Bairagi	3	..	..	..	..	..	..	..
Ahirs	2	..	..	..	..	..	..	..
Baniyas	2	..	..	..	..	..	..	..
Nai	1	..	..	..	..	..	..	..
Kumhar	1	..	..	..	..	..	..	..
TOTAL . . .	92	..	..	..	..	..	..	..

APPENDIX II

GLOSSARY OF KINSHIP TERMS

Relationship	Local Terms
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	Chota Bhai
Elder sister	Bari Behan
Younger sister	Chhoti Behan
Wife's father	Susra
Wife's mother	Sasoo
Husband's father	Susra
Husband's mother	Sasoo
Son	Beta
Daughter	Beti
Brother' son	Bhatija

Relationship	Local Terms
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	Nanandoia
Wife's younger brother	Sala
Wife's younger brother's wife	Salaij
Husband's yourger brother	Devar
Husband's younger brother's wife	Devrani
Wife's younger sister	Sali
Wife's younger sister's husbard	Sarhoo
Husband's younger sister	Nanad
Husband's younger sister's husbard	Narandoia
Brother's daughter	Bhatiji
Son's wife	Bahoo
Daughter's husband	Jamai
Son's son	Pota
Son's daughter	Poti
Daughter's son	Dheota
Daughter's daughter	Dheoti

APPENDIX IV

LIST OF ORNAMENTS

Bali, Bunde	Different kinds of ear-rings	Jhumki	A kind of ear stud
Chhailkara	Gold or silver bangles	Kadula	Armlet
Champakali	Necklace.	Loung	Nose-pin
Chhan	Wristlet	Mala	Wreath, Chaplet
Dana	Nose-pin	Nath	Nose-ring
Galsari	Locket	Poonch	Armlet
Har	Necklace	Tagri	Waistlet
Hasli	Necklet	Teep	Neckband

APPENDIX V

LIST OF HINDU MONTHS

Hindu months	*English months*	*Hindu months*	*English months*
Chait	March-April	Asauj	September-October
Baisakh	April-May	Kartik	October-November
Jaith	May-June	Aghain	November -December
Asar	June-July	Poh	December-January
Savan	July-August	Magh	January-February
Bhadon	August-September	Phagun	February-March

SOME FOLK SONGS

Song (1)

Song sung by the ladies at the time of the departure of the 'Barat' from the bridegrooms' village.

Hindi Version

बनड़े के कपड़े सजे है सुरत लगे बड़ी प्यारी जी ।
चार वेद छः शास्त्र पठरहा गुरुकुल का ब्रह्मचारी है ।।

बनड़े के वदन मे जनेऊ धर्म बेल लहराई है ।
बनड़े की तो बुआ धर्म की आरते की थाली लाई है ।।

बनड़े की तो भावज धर्म की स्याही घालन आई है ।
बनड़े की तो मां धर्म की चूची प्यावन आई है ।।

चाचा ताऊ चढ़े बराती, भाईयो की शोभा न्यारी है ।
अर्थ मंजोली मोटर गाड़ी घोड़ियों की लार लगाई है ।।

जा समधी की सीम दबाई चाब लगा बड़ा भारी है ।
चाची ताई बुआ भतीजी खुशी हुई सारी है ।।

English Version

The bridegroom looks very charming in his dress.

He was educated at 'Gurukul' where he learnt all the four *'Vedas'* and six *'Shastras'*.

He is still a *Brahmchari.*

He is wearing the *'Janavo'* (sacred thread) round his body which is a symbol of religion.

The aunt of the bridegroom is a religious minded lady and has brought the metal plate to perform the *'Arti'* (worship).

Likewise, the sister-in-law of the bridegroom is also religious minded and has brought collyruim to apply in the bridegroom's eyes.

Lastly the affectionate mother has come to perform the ceremony of symbolical breast feeding.

The *'Barat'* consists of uncles' brothers and relatives and their glory is unique.

This uniqueness is increased by the presence of great number of bullock-carts, horses and fast moving motor cars.

Now the *'Barat'* has reached into the territory of the girl's parents.

The arrival of the *'Barat'* has given pleasure to the aunt, maternal aunt and the parents of the bride.

Song (2)

Song sung by the ladies in the month of 'Phagun' specially on the day of 'Dulendhi'.

The following paragraphs contain the conversation between the bride and her in-laws.

Hindi Version

काची ईमली गदराई फागुन में ।
बुढ़ी लुगाई मस्ताई फागुन में ।
कहियो रे उस सुसर मेरे नै बिन घाली ले जाये फागुन में ।
कहियो रे उस बहु मेरी नै सात बरस गम खाये पीहर में ।।
कहियो रे उस जेठ मेरे नै बिन घाली ले जाये फागुन में ।
कहियो रे उस बहु म्हारी नै पांच बरस गम खाये फागुन में ।।
कहियो रे उस देवर मेरे नै बिन घाली ले जाये फागुन में ।
कहियो रे उस भावज म्हारी नै तीन साल गम खाये पीहर में ।।
कहियो रे उस कनथ मेरे नै बिन घाली ले जाये फागुन में ।
कहियो रे उस गौरी म्हारी नै सात खसम करजा पीहर में ।।
बुढ़ी लुगाई मस्ताई फागुन में ।
काची ईमली गदराई फागुन में ।।

English Version

The raw tamarind has become ripe in the month of 'Phagun'.

Even the old ladies are filled with thrill and romance in the month of 'Phagun'.

Bride: Oh messenger! Convey my message to my father-in-law that he must take me from my parents' home, even without their consent, in the month of 'Phagun'.

Father-in-law: Oh messenger! Convey it to my daughter-in-law that she should remain at her parents' home for seven years more.

Bride: Oh Messenger! Convey it to my husbands' elder brother that he should take me from my parents' home, even without their consent, in the month of 'Phagun'.

Husband's elder brother: Oh messenger! Convey it my sister-in-law that she must remain at her parents' home for 5 years more.

Bride: Oh messenger! Convey it to my husband's younger brother to take me from my parents' home, even without their consent, in the month of 'Phagun'.

Husband's younger brother: Oh messenger! Convey it to my sister-in-law that she should remain at her parent's home for 3 years more.

Bride: Oh messenger! Convey it to my husband that he must take me from my parent's home, even without their consent, in the month of 'Phagun'.

Husband: Oh messenger! Convey it to my wife that he shall not come to take her and thus she may have illicit relations with seven person at her parents' village.

The raw tamarind has become ripe in the month of 'Phalgun'. Even the old ladies are filled with thrill and romance in the month of 'Phagun'.

Song (3)

Song sung by the ladies on the occasion of 'Teej' festival.

This song represents a scene where the son is asking the mother to make necessary arrangement for a few presents, to be presented to his sister in the month of 'Savan' on the occasion of Teej festival.

Hindi Version

कर दे री अम्मा मीठी कोथली ।

अरी अम्मा जायेंगे बहना के देश तीजों पे ।।

पपैया बोला बाग़ में ।

बेटा पपैया बोला बाग़ में ।।

काहे की कर दूं कोथली ।

काहे की मकर कसार।।

गेहूं की करदे री अम्मा कसार ।

मक्का के कर दे गुल गुले ।।

कितरी उतारूं बहना कोथली ।

कितरी उतारूं भारी तील ।।

पलंग पर धर दे भय्या कोथली

खुंटी पर धर दे भारी तील ।।

पपैया बोला बाग़ में ।

English Version

Son: "Oh affectionate mother arrange a few presents for my sister as I shall go to her on the occasion of 'Teej' festival."

Nightingale is singing in the garden.

Mother: Dear son though it is correct that nightingale is singing in the garden but I have got no resources for the presents.

Son: *Oh* mother! prepare *'Kasar'* (contents of flour of wheat and sugar) and pan-cakes of maize.

On reaching sister's home, brother asks his sister as to where he should place the presents.

The sister tells the brother to place the presents on the cot and to hang the *'tial'* on the peg.

Nightingale is singing in the garden.

Song (4)

Song sung by the ladies at the time of 'Barothi' ceremony in marriage is given below.

Hindi Version

पंसैरे ब्यावहण आये री, पंसैरे ।

अपनी बुआ दादी ने छोड़ के म्हारी ब्यावहण आये ।।

हमने बुलाये भूरे भूरे, काले काले आये री ।

हमने बुलाये पठ्ठों वाले गंजे गंजे आये री ।।

हमने बुलाये छोरे छोरे, बूढ़े बूढ़े आये री ।

हमने बुलाये जुल्फों वाले, खंडवे वाले आये री ।।

पंसैरे ब्यावहण आये री, पंसैरे ।

हमने बुलाये सुथरे सुथरे, भुन्डे भुन्डे आये ही ।।

पंसैरे ब्यावहण आये री, पंसैरे ।

English Version

The 'Barat' with the bridegroom has come for marriage. They have come to marry our daughter after leaving their grand mother and aunt.

Oh! we invited fair complexioned persons but only black persons have turned up.

Further we invited persons with hair on the head but only bald persons have come.

Again, we invited young persons but all the old have turned up.

We invited persons without turbans but all the *'Baratis'* are having turbans.

The *'Barat'* with the bridegroom has come for marriage.

Lastly we invited handsome persons but only ugly have turned up.

The *'Barat'* with the bridegroom has come for marriage.

APPENDIX VII

SOCIO-ECONOMIC SURVEY OF VILLAGES

(HOUSEHOLD SCHEDULE)

1. IDENTIFICATION

1. VILLAGE _____

2. HOUSEHOLD No. _____

3. Name of the head _____

4. Father's/Husband's name _____

5. Occupation _____

6. Religion _____

7. Caste _____

8. Whether born in the village Yes/No.

9. If no, state from which migrated _____

10. Reasons for migration.

_____

_____

_____

_____

11 The year of migration _____

II. COMPOSITION OF THE HOUSEHOLD

Serial No.	Name	Relation	Sex	Age	Martial Status	Age at Marriage	Education	Economic Status	Main Occupation	Subsidiary occupation	Place of works in out at both	Means of Transport	Remarks

BLOCK : III **OCCUPATIONAL MOBILITY**

I

S. No. II	Present occupation	Father's occupation

What are the reasons for change if any ?

BLOCK IV. **LAND**

1. Do you own land ? Yes/No _____
   (If yes, Bighas)
2. How much of it is under cultivation ? _____
   (Bighas)
3. Have you given any on crop share ? _____
   (If yes, bighas)
4. Have you taken any on crop share ? _____
   (if yes, bighas)

How did you acquire the land owned ?

1. Ancesteral,
2. Purchased,

   or

3. Secured under Bhoomidari.

LIVESTOCK

1. Do you own milch cattle. ? Yes/No, If yes

Kind	No.	Kind	No.
Cow		Cow youngstock	
Buffalo		Buffalo	
Goat		Goat	
Others		Others	
Total		Total	

Do you sell milk ? Yes/No. If yes, the Agency to whom the milk is sold.

2. Details of the dry cattle owned by the household.

Kind	No.	Kind	No
		Youngstock	
Bullocks		Bullocks	
Camels		Camels	
Horses		Horses	
Donkeys		Donkeys	
Pigs		Pigs	
Others		Others	
Total		Total	

HOUSE

1. Do you own the house you are living in ? Yes/No.....
2. Type of house Kuccha/Pucca/Mixed .....
3. Year of construction .....
4. Is there a separate arrangement for cattle ? Yes/No.....
5. No. of Rooms in the house.....
6. Ground Plan-rectangular, square, oval, or circle.....
7. Whether built on : stilts/platforms.....
8. Whether built on high plinths ? Yes/No..... .....
9. Building material for the wall.....
10. Building materials for the roof.....

INDUSTRY

1. Do you conduct any industry ? . . . Yes/No.

If Yes :—

(*a*) What are the products. ?

(*b*) (i) Sold in the village . . . . . ———————————

(ii) Sold in the market . . . . . ———————————

(*c*) When did you start it ? . . . ———————————

(*d*) Have you adopted any new tools or implements during last 5 years. ? If so give details. . ———————————

———————————

(*e*) Do you get raw materials in the village ? Yes/No.

If no, mention the source

INDEBTEDNESS

A—Do you owe any debt. ? Yes/No. If Yes

Purpose	Source	Amount	Terms
(1) Purchase of Cattle . . .			
(2) Purchase of Land . . .			
(3) Purchase of Seeds Implements etc. .			
(4) Social observances . . .			
(5) Domestic expenses . . .			
(6) Construction of House . . .			
(7) Litigation			
(8) Business			
(9) Repayment of loans . . .			
(10) Other specified . . .			
Total			

2—By how much has it gone up or down during the last year ?

3—What steps have taken to repay the debt ?

BLOCK V :—MISCELLANEOUS

1 Is there a co-operative society in your village ? . Yes/No.

2 Are you a member of the same ? . . . Yes/No.

3 If no, give reasons. . . . . _____

4 Is there a Panchayat in your village ? . Yes/No.

(*a*) If yes, how long has the Present Panchayat been in your village . . . . . _____

(*b*) What are the main functions of the Panchayat : ?

_____

_____

(*c*) Has there been any improvement in your village since the establishment of this Panchayat ? .

_____

(*d*) Have you in any, way, benefited from its activities ? . . . . .

_____

_____

_____

5 Is there a N.E.S. Block in your area ? . Yes/No.

(*a*) If yes, what has it done in your village. .

6. Do you know the Gram Sevak of your village ? . Yes/No.

(*a*) If yes, describe his functions. . . .

(*b*) What has he been advising you and have you been following them ? . . .

(*c*) How often does he come to your village ? .

7. What sort of manures do you use ?

(*a*) Source from which you procure it ?

8. Do you use any posticides ? . . . Yes/No.

(*a*) The source from where you get it ?

Furniture & Consumer Goods :—

(*a*) Does the household possess Moodha/Chair Table/Mirror/Bench/Stool.
(Cross out those not found)

(*b*) Does the household possess Huricane Lantern/ Battery torch light/Kerosene Store/Bicycle/ Gramophone/Radio Set/Camera/Sewing Machine ?

(*c*) Has any of these items been acquired for the first time in the last five years ? If yes, which are these articles ?

SUPPLEMENTARY HOUSEHOLD SCHEDULE

SOCIO-ECONOMIC SURVEY

RELIGION	
1. (*a*) Is there a deity or object of worship or a sacred plant in the house ?	YES/NO
(*b*) If yes, give name of the deity or object of worship and what is the form of worship ?	.....
2. (*a*) Do you know that untouchability in any form has been prohibited under law ?	YES/NO
(*b*) Whether it is practised in the village ?	YES/NO
(*c*) If yes, in which form, describe.	.....
MARRIAGE	
(*a*) Has any marriage in contravention of caste law taken place in this household ?	YES / NO
If yes, give details	.....
(*b*) With what castes other than the caste of the household is marriage permissible ?	.....
	.....
(*c*) With which caste such marriage would be desirable ?	.....
(*d*) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other castes ?	NAME OF CASTES
	.....
	.....
(*e*) Was dowry given on the occasion of marriage of your daughter ?	YES / NO
If yes, mention the amount	Rs. .....
INHERITANCE ETC	
(*a*) Do you know that there have been changes in recent years in the HINDU ADOPTION ACT ?	YES / NO
If yes, can you describe its salient features ?	.....
(*b*) Do you think that there have been changes in recent years in the HINDU SUCCESSION ACT ?	YES / NO
If yes, what are its salient features ?	.....
(*c*) Which relatives, including male members and widows and and duaghters married and unmarried, inherit property on the death of a male person belonging to the same caste as your household ?	.....
	.....
	.....
(*d*) What is the share of each such member ?	.....
(*e*) Are you in favour of inheritance of property by daughters equally with sons ?	YES / NO
HEALTH	
(*a*) How many maternity cases occurred in the household during the last year (AFTER DIWALI 1960) ?.	NUMBER .....
(*b*) How the case confined ?	HOSPITAL/HEALTH CENTRE/HOME
If at home whether attended by	DOCTOR/MID-WIFE/UNTRAINED DAI/ELDERLY WOMAN IN THE FAMILY.
(*c*) On what type of medical treatment the household usually depend?	ALLOPATHIC/AYURVEDIC/ HOMEOPATHIC.
(*d*) Which Hospital/Health Centre/Dispensary, the household consults in the event of serious illness ?	.....
	.....
(*e*) When were the members of the Household last vaccinated ?	.....

ABOLITION OF ZAMINDARI	
(*a*) Do you think that abolition of Zamindari has resulted in any good to you ?	YES / NO
If yes, indicate how you have benefited	.....
If no, why have you not benefited.	.....
(*b*) Could you get yourself recorded as a share-cropper in the revisionary settlement ?	YES / NO
(*c*) Have you been evicted from your land as a result of recent land reforms ?	YES / NO
If so, give particulars	.....
(*d*) Have you benefited from any scheme of land development or land reclamations ?	YES / NO
If yes, explain how you have benefited.	.....
PANCHAYAT	
(*a*) What are the leading parties in your panchayat and which caste is leading the panchayat ?	....
(*b*) Has there been any improvement in your village since the panchayat was established ?	YES / NO
FAMILY PLANNING	
(*a*) Is there a family planning centre in your area ? . . .	YES/NO
(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so ?	YES/NO
(*c*) Do you wish to have more children ?	YES/NO
	If yes, sons .....
	daughters .....
DIET	
(*a*) How many times a day do the members of the household take meals ?	.....
(*b*) What are the usual items of diet at each meal ? (Staple Diet) .	Winter..... Summer .....
(*c*) What are the prohibited foods or drinks ?	.....
UTENSILS	
(*a*) What utensils are used for preparing food and storage of drinking water ?	....
(b) Of what materials are important utensils made ?	....

SOCIO-ECONOMIC SURVEY OF VILLAGES

Village Schedule

I. (*a*) Name of the Village :

Local legends, if any, about its origin. Is the origin of the village known ? If so, give the approximate date of its origin.

Village Calender if any.

(*b*) Location :

Distance from :—

1. Delhi
2. Main Road
3. Railway Station
4. Mandi
5. Police Station
6. Post Office
7. The Jamuna River
8. Irrigation Canal.

(*c*) Type or types of soil.

Give area-wise distribution of the types of soil available in the village.

Land Use :—

1. Village Abadi
2. Cultivated Area (*a*) Irrigated
   (*b*) Non-Irrigated
3. Fallow land
4. Cultivable waste
5. Common Land
6. Non-cultivable land
7. Others (specify).

(*d*) The pattern of grouping of settlements in the village—reason for such a grouping—whether social or topographical.

(*e*) Internal Roads (Kuccha or pucca)

(*f*) Misc.—Source of drinking water. Tanks, ponds, etc. the provision for bathing and drinking water for the cattle.

II. Religion and Caste structure of the village :

Give some general observations regarding inter-caste relations, their dieties and festivals. What is the extent of observation of untouchability or other social disadvantages suffered by the Harijans?

III. Are the families of the village generally joint families or otherwise?

Is there any tendency for the breaking up of joint families?

Rights, duties and obligations of different members in a family.

IV. Social Customs :

A brief account of the social customs and ceremonies amongest the different communities from birth to death : *e.g.*, birth, mundan, marriage, gauna, death, sharadhs etc.

Are there any auspicious days or months for these?

(*b*) Beliefs and superstitions regarding :—

Sowing, ploughing, reaping, thrashing and other agricultural operations;
Starting of a new business venture;
Beginning of a journey ;
Regarding travel abroad ;
Constructions of a new house ;
Completion of a new house ;
Legends, if any, connected with some local objects.

V. Educational facilities available in the village :—

Are they adequate—if they are adequate, are the people satisfied with it ?
Are there any incentives for the children to study or for the parents to send their children to school ?
Is there any social welfare centre ? What has it been doing ?
How do the people utilise its services ?
Was there any adult literacy drive in the village ?
If there was one, how did the people respond to it ?

VI. Housing :—

Type of house in different settlements—their material—whether locally manufactured or imported from other villages.
The labour engaged in construction, whether local or imported from outside.
What is the provision for shelter of cattle?
Are the houses sanitary and well ventilated? Provision for storage of food grain.

VII. Agriculture :—

Fertility of the soil. Total average under cultivation crop-wise distribution.
Irrigational facilities available.
Type of manures used.
System of cultivation.
Double cropping or not.
Tools and implements used, whether local or imported from outside.
Does any one family or a group of families own a Tractor and its accessories in the village?
Main crops grown and their corresponding period.

VIII. Industry :—

Is there any cottage or small scale industry in the village?
What are the goods produced? How are the goods marketed?
What tools or implements are used in manufacturing? From where are they procured?

IX. Others :—

Are there any families engaged in shop-keeping only? What are the goods traded? Do the shops provide almost all daily needs of the village? How many people go out of the village to earn their livelihood? Where are they employed? Is the work seasonal, temporary or permanent?

Are there some persons who are employed in police or army ? What is the influence of their ideas on the general village?

X. Panchayats :—

Is there a village panchayat? Who are the members ? Which community they belong to ? How were they elected ? What sort of work has the Panchayat been doing ? Are the people satisfied with it ?

Are there any community or caste panchayats ? Give a brief account of their working.

XI. Co-opertive Societies :—

Is there any co-operative society in the village ? What is the purpose ? What are its functions ? Is it functioning properly ?

XXI. What are the types of clothes, footwear, oranaments, food, utensils and furniture etc. generally used by the villagers?

XIII. Some attitudes towards developmental work, co-operative movement, joint farming, family planning, birth control etc,

GMGIPND—M—22CP J C 6157—3-8-64—350