

CENSUS OF INDIA 1981

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HARYANA

PART X-C

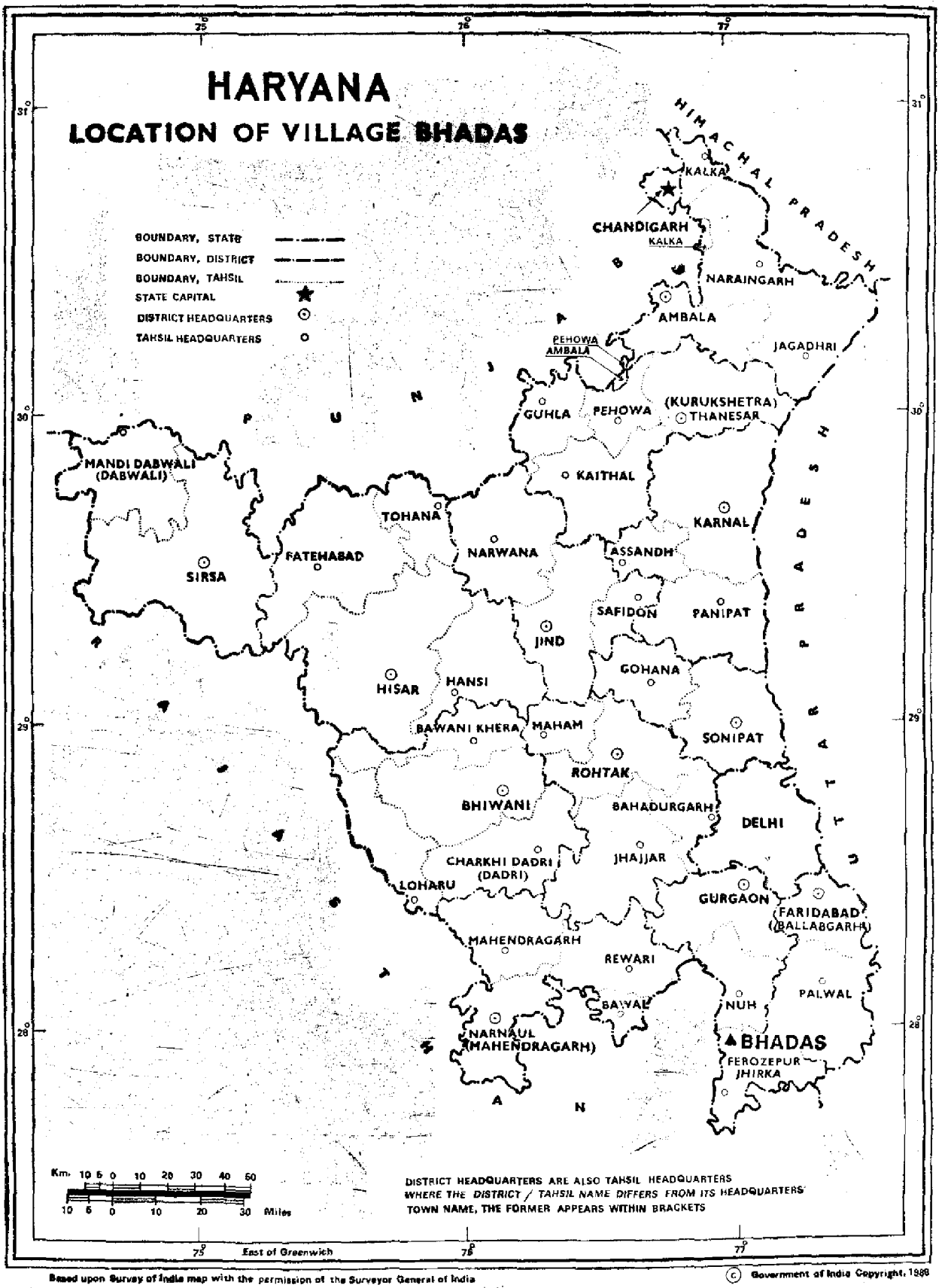
VILLAGE SURVEY REPORT

BHADAS

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DIRECTORATE OF CENSUS OPERATIONS
HARYANA, CHANDIGARH


HARYANA
LOCATION OF VILLAGE BHADAS
BOUNDARY, STATE
BOUNDARY, DISTRICT
BOUNDARY, TAHSIL
STATE CAPITAL
DISTRICT HEADQUARTERS
TAHSIL HEADQUARTERS
HIMACHAL PRADESH
KALKA
CHANDIGARH
KALKA
NARAINGARH
AMBALA
PEHOWA
AMBALA
JAGADHRI
GUHLA
PEHOWA
(KURUKSHETRA)
THANESAR
KAITHAL
MANDI DABWALI
(DABWALI)
TOHANA
KARNAL
FATEHABAD
NARWANA
ASSANDH
SIRSA
SAFIDON
PANIPAT
JIND
GOHANA
HISAR
HANSI
BAWANI KHERA
MAHAM
SONIPAT
ROHTAK
BHIWANI
BAHADURGARH
DELHI
CHARKHI DADRI
(DADRI)
JHAJJAR
LOHARU
GURGAON
FARIDABAD
(BALLABGARH)
MAHENDRAGARH
REWARI
PALWAL
BAWAL
NUH
NARNAUL
(MAHENDRAGARH)
BHADAS
FEROZEPUR
JHIRKA
PRADESH
UTTAR
Km. 10 5 0 10 20 30 40 50
10 5 0 10 20 30 Miles
DISTRICT HEADQUARTERS ARE ALSO TAHSIL HEADQUARTERS
WHERE THE DISTRICT / TAHSIL NAME DIFFERS FROM ITS HEADQUARTERS
TOWN NAME, THE FORMER APPEARS WITHIN BRACKETS
75° East of Greenwich
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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross cultural and cross regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of country was taken up for study by the Census Organisation in connection with the 1961 Census.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs.

Although 78 villages were initially identified for the re-study, due to the certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as adjunct to the 1981 Census. Besides, the re-study, a few new villages were selected to be studied for the first time especially from smaller States/Union Territories which have come up in recent years and where no villages had been studied in connection with the 1961 Census.

The new villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B. K. Roy Burman who was then heading Social Studies Division as Deputy Registrar General. These were suitably modified by his successor Dr. N. G. Nag, to be employed for undertaking fresh village studies in connection with the 1981 Census. Dr. K. P. Ittaman, present Deputy Registrar General (Social Studies), extended necessary technical guidance to those Directorates of Census Operations which had undertaken the study of villages for the first time. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M. K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K. P. Ittaman. Shri Jain was assisted in this task by Shri V. K. Jain, Investigator. I am thankful to all of them.

The present report relates to a study conducted by the Census Directorate, Haryana on the village Bhadas of Ferozepur Jhirka Tahsil and Gurgaon district. I am grateful to Shri R. K. Aggarwal, Deputy Director and his colleagues in the Directorate for the efforts taken by them for bringing out this report.

New Delhi
June, 1, 1988

V. S. VERMA
Registrar General, India

PREFACE

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

With a view to presenting a more complete picture of the people than was done at the previous Censuses, it had been decided in 1961 Census to prepare along with the main Census reports, complimentary monographs on socio-economic survey of some selected villages to study the characteristics of rural life. It was, however, felt during 1971 Census that the rural studies should be supplemented by town studies to know the impact of socio-economic processes generated by urbanisation on the rural set up. The special studies also remained part of the 1981 Census due to their importance in gaining insight into the meaning of statistical data in terms of real life situations.

In Haryana State, two villages, namely, Bhadas in Gurgaon district and Jatwar in Ambala district were selected for intensive study during 1971 Census. Field investigations for these village studies were undertaken by this Directorate during 1975-76 when Shri Arcaman Singh was the Deputy Director of Census Operations, Haryana. The data collected in the household schedules of Bhadas village study was also tabulated but for a number of reasons including the commencement of preparatory work for 1981 Census, this study could not be completed and published. The opportunity has been taken during the 1981 inter-censal period to complete this study. As there was a big time gap between the conduct of survey and the final drafting of the report, the data have been updated and the developments taken place in village Bhadas since 1975 have been incorporated to make the report more meaningful in the present situation, though the statistical analysis had to be restricted to the data collected during 1975 survey.

The schedules canvassed were designed by the Social Studies Division of the Registrar General, India's office, New Delhi. In all there were five schedules viz., three household schedules and two village schedules which are given below :—

A. Household Schedules

Type A(i) : Composition and Social Linkage

Type A(ii) : Life Cycle and Material Equipment

Type B : Economic Life

B. Village Schedules

Type A : Basic Schedule

Type B : Miscellaneous Special Items

A systematic sample of one-third households was drawn after stratification of village households castewise. Among these selected households each type of household schedule was canvassed in one-third of the total selected households to cover different ethnic groups, occupations, economic status and residential dispersal. The study was conducted in 112 households. Type A(i) household schedule was canvassed in 38 households, type A(ii) and type B household schedules in 37 households each.

Bhadas village lies on Gurgaon—Alwar road in Ferozepur Jhirka tahsil of Gurgaon district. It represents a typical village of the Mewat area (the place of Muslim Meos) which practically includes Ferozepur Jhirka tahsil and the western portion of Nuh tahsil in Gurgaon district of Haryana State and the adjacent parts of Alwar and Bharatpur districts of Rajasthan State. Although Meos form the principal community of the village, covering about two-thirds of the total households, the village population has the characteristic of multi-religion/caste composition. It is fairly backward and the population is

largely illiterate. The socio-economic study of this village was taken up with a view to portraying the community life in a Meo dominated village i.e. structure and functioning of multifarious social and economi c institutions of a medium sized, primarily agrarian, backward and multi-caste/community village. The report forms a valuable contribution to the knowledge of a particular people i.e. Meos in Haryana State.

I must record my deepest sense of gratitude to Shri P. Padmanabha, the former Registrar General, India and Shri V. S. Verma, the present Registrar General, India for their encouragement and continuous inspiration to bring out this report even though it had been delayed considerably. I am also thankful to Dr. K. P. Ittaman, Deputy Registrar General (Social Studies), Dr. B.K. Roy, Deputy Registrar General (Map) and Shri M.K. Jain, Senior Research Officer for the direction and guidance given in connection with this report.

Though this report may have certain limitations, yet it has brought out valuable information about the village life in the Mewat area of Haryana State. The data were collected and compiled by the staff in the Social Studies Section under the supervision of Shri J.R. Vashistha, Assistant Director and the maps; sketches and photographs included in this report and cover design were prepared in the Map Section of this Directorate under the supervision of Shri S.R. Puri, Research Officer. The report was drafted by Shri J.R. Vashistha, Assistant Director. I am indebted to all these officers/officials in my office for their painstaking efforts in the preparation of this report.

Chandigarh
August 31, 1988

R.K. AGGARWAL
Deputy Director of Census Operations,
Haryana

CHAPTER I

THE VILLAGE

Introduction

Bhadas is a typical village of Mewat area (the place of Muslim Meos) which practically includes Ferozepur Jhirka tahsil and the western portion of Nuh tahsil in Gurgaon district of Haryana State and the adjacent parts of Alwar and Bharatpur districts of Rajasthan State. Although Meos form the principal community of the village,covering about two-thirds of the total houscholds, the village population has the characteristic of multi-religion/ caste composition. The village is inhabited by twenty one heterogeneous castes/communities, professing Muslim, Hindu and Jain religions. The economy of the village is largely agrarian, characterised by traditional backward methods of cultivation. The most important cultivating communities are Muslim Meos and Hindu Malis. The menial and artisan classes continue to provide regular customary services of their traditional callings to the agricultural section of the village community in return for bi-annual customary payments in kind. They also get other benefits on social and religious occasions. However, the system is fastly disintegrating and the customary service (*tahl*) is being substituted by cash payment (*mol*).

Bhadas lies in a dry zone and most of the food crops are grown under rainfed conditions. Out of 638 hectares of land available for cultivation in the village, only five hectares of land is irrigated by a tubewell and a percolation well. The surface of the land is quite level and the soil is mostly alluvial with a sub-stratum of sand. Water is easily obtainable being only nine feet below the surface. It is, however, very saline and not very useful for irrigation. A formidable obstacle against sinking wells is the underlying sand-bed which becomes loose and gives way as soon as the water level is reached and does not bear the weight of the masonary cylinder.

Based on the average of five years (1970-71 to 1974-75), the annual sown area was 709 hectares, of which *rabi* formed 68 per cent and *kharif* 32 per cent which shows that *rabi* is the most important harvest of the village. The most important crop is wheat which accounts for 40 per cent of the average annual sown area. Other major *rabi* crops are pea (12 per cent), gram(8 per cent) and barley (6 per cent). In *kharif*, *jowar* (14 per cent), green fodder such as *chari* and *gowar* (12 per cent) and *bajra* (5 per cent) are important crops.

The village and cottage industries found in the village are few in number and mostly cater to the local requirements. They include flour milling, oil seed crushing, cotton carding, manufacturing of agricultural implements, cots and wooden frames of doors and windows, pot making, grain parching, tailoring and cycle repairing.

The people of the village, although largely illiterate are responding gradually to the various reform measures and welfare activities undertaken by various government agencies and signs of happy changes towards progress and prosperity are visible as will be discussed in detail at appropriate places.

Grounds for selection

As already mentioned, Bhadas is a typical village of the Mewat area, predominantly inhabited by Muslim Meos. In this report, it is intended to portray the community life in a Meo-dominated village i.e. structure and functioning of multifarious social and economic institutions of a medium sized, primarily agrarian, backward and multi-caste/community village. The report, *inter alia*, forms a valuable contribution to the knowledge of a particular people i.e. Meos in Haryana State.

Location

Bhadas is located on the Gurgaon- Alwar metalled road (State Highway No. 13) between Nuh and Ferozepur Jhirka towns of the district. The headquarters of the district, is situated 63 kilometres to the north of the village and Ferozepur Jhirka, the headquarters of the sub-division and the tahsil, 18 kilometres to the south. The office of the National Extension Scheme Block and the Police Station, covering Bhadas, were also located at

Ferozepur Jhirka. A police post was set up in 1973 at Barkali, a hamlet of Nagina village, about 2 kilometres from the village on the Gurgaon—Alwar road. In 1982, the police post was upgraded to a police station and the office of the Block Development and Panchayat Officer covering village Bhadas was also established at village Nagina in the same year. Another important town Nuh also lies at a distance of 18 kilometres to the north of the village. Before 1965, the sub-divisional office for the village was at Nuh. The location of the sub-divisional office and the tahsil office at the same place i.e. Ferozepur Jhirka have facilitated the administrative work and lessened the difficulties of the residents. The two towns of Ferozepur Jhirka and Nuh also provide commercial, educationl, medical and cultural needs of the people of Mewat region in which Bhadas lies, each having a degree college and a civil hospital besides fairly large markets and video halls for showing feature films. Ferozepur Jhirka is also known for its Ram Naumi Ka Mela which is held for four days in the month of *Chaitra* (March April) and is attended by people of all religions and castes/communities due to variety of entertainments in the form of wrestling, feats of bazigars, dramatic performances and puppet shows. The important industrial centres in the Mewat area are Faridabad Complex Administration and Gurgaon located at a distance of 81 and 63 kilometres, respectively from Bhadas.

Village Nagina serves as the nearest place catering to most of the commercial, educational, medical, postal and banking requirements of their residents of Bhadas. This village has a good number of shops selling almost everything of daily utility. The Mewat Degree College, a Government Higher Secondary School for Boys, a Government High School for Girls, a Civil Veterinary Hospital, a Primary Health Centre, a Family Welfare, Unit, a Sub Post and Telegraph Office and the branch of the Gurgaon Gramin Bank, the Central Cooperative Bank and the Oriental Bank of Commerce Ltd. are located in this village.

Delhi, the national capital city, is located at a distance of 95 kilometres from the village. Sohna, a town known for its hot sulphur springs, is 38 kilometres from the village. A Rural Artisans Training Centre which imparts training to the unskilled workers in weaving, cutting and tailoring, embroidery, soap making and in general mechanical work is located in this town. Bhadas is also connected with Hodal via Punahana and with Palwal via Nuh by metalled roads both of which are important towns of trade and commerce and the nearest railway stations from the village. The nearest Industrial Training Institute and a Government Industrial School for Girls were located in Palwal town (40 kms). However, an Industrial Training Institute has also been established at Barkali Chowk, Nagina (2 kms.) in 1980 which imparts training in trades of electricians, fitters, welders and machinists. It may, therefore, be inferred that Bhadas has an ideal location and most of the amenities are either available within the village or at a short distance.

Physical aspects

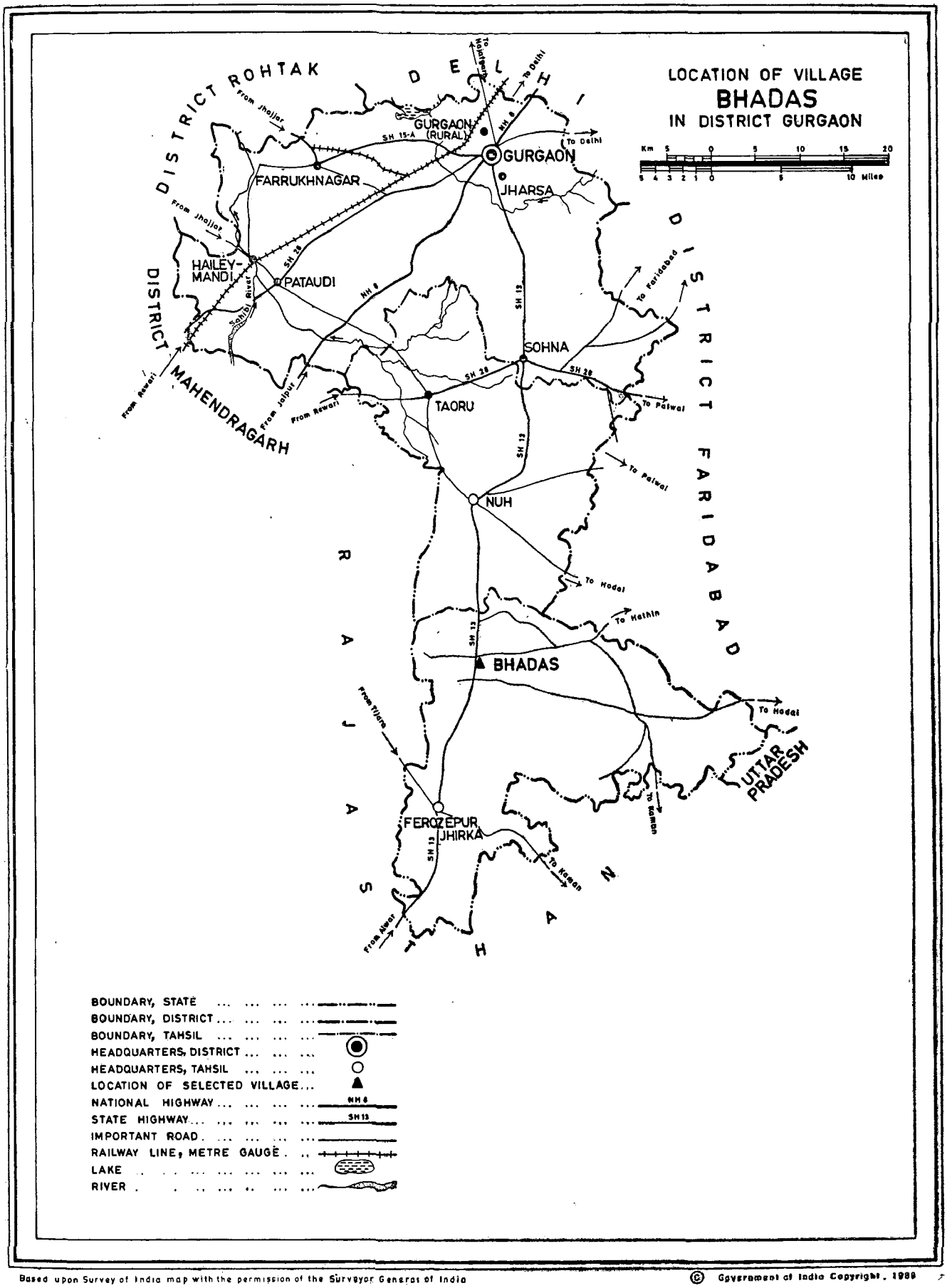
The two hill ranges which extend into Ferozepur Jhirka tahsil are called Mewat hills, which are the offshoots of the Aravallis. A long shallow valley runs through the middle of these ranges and constitutes the Mewat territory in which the village of Bhadas lies. The valley is called 'arej' which is a corruption of the word '*abrez*' meaning the area usually under water. The Gurgaon—Alwar highway runs along this valley and for miles one can see two lines of hills, those to the west being closer and more perceptible, those in the east being more distant and constituting a blue horizon. The slope in the north is towards Delhi. The influence of the two ranges on the village of Bhadas is appreciable.

Landoha Nullah, a monsoon torrent, which originates in the Alwar district of Rajasthan and is formed by the union of two streams, one flowing south from the direction of Tijara and the other joining it nearly at right angles from the west at a point near the village Kharkhara used to bring flood havoc to most parts of the Ferozepur Jhirka tahsil including the village of Bhadas and the south-east parts of the Nuh tahsil. The moderation of the Landoha floods has been made possible through Raoli-Kammeda bunds and Ujina-Kotla complex. The water stored by thet-wo bunds is released from 25th September to 15th October every year which irrigates the area with the surface flow of water and enables the farmers to cultivate *rabi* crops.

The Kotla Bund is an embankment which cuts through the north-western portion of the village and has been constructed to stop the floods coming from the Ferozepur hills during the rainy season from going to the Kotla *jhil* about 8 kilometres to the north-west; the water is drained to the east by a channel along the bund. Thus Bhadas shares with many other villages of the district the problem of inundation from foods and though the water quickly flows away, it fills many hollows which become natural breeding places for mosquitoes. A big pond exists in the north-west side of the village site.

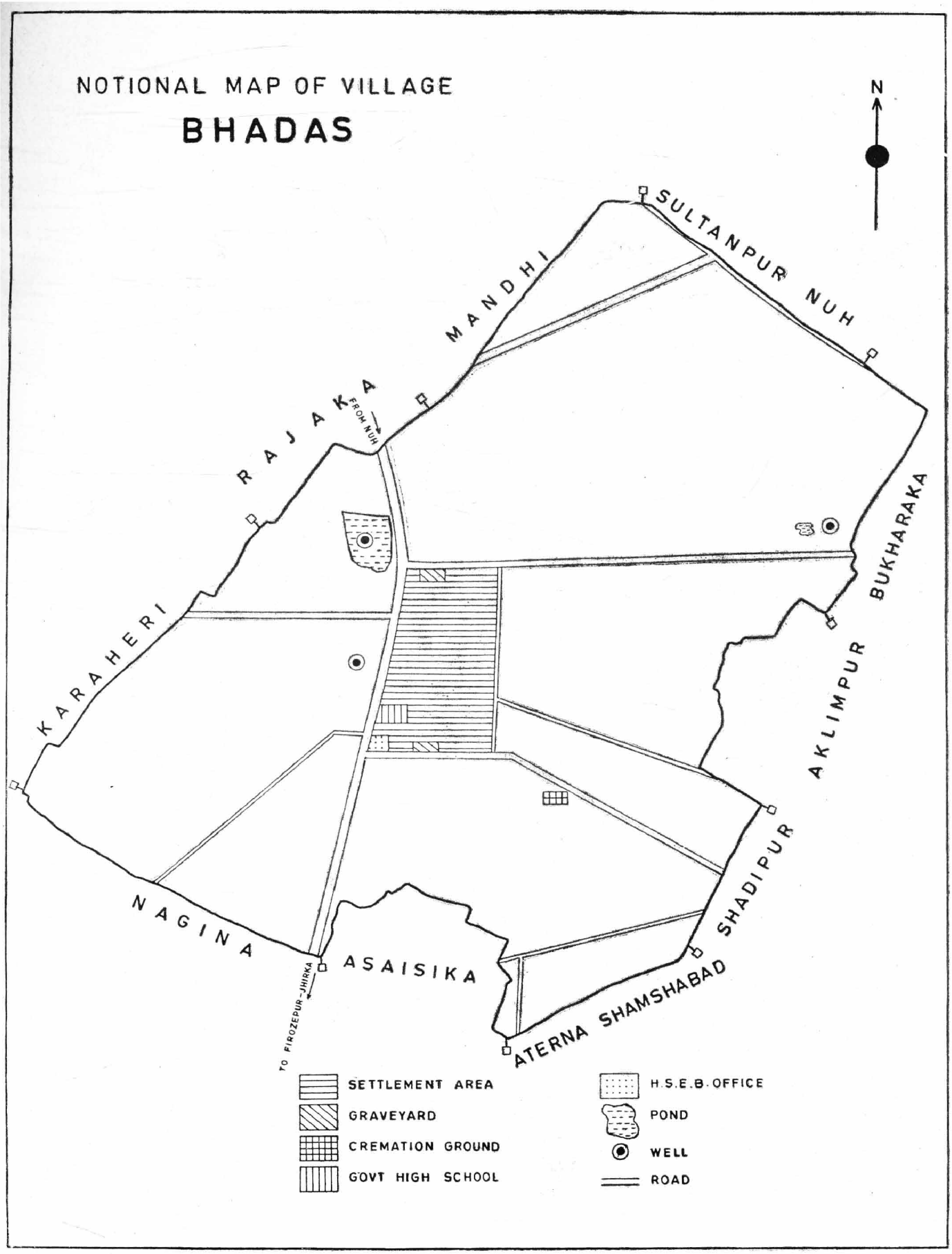
Climate

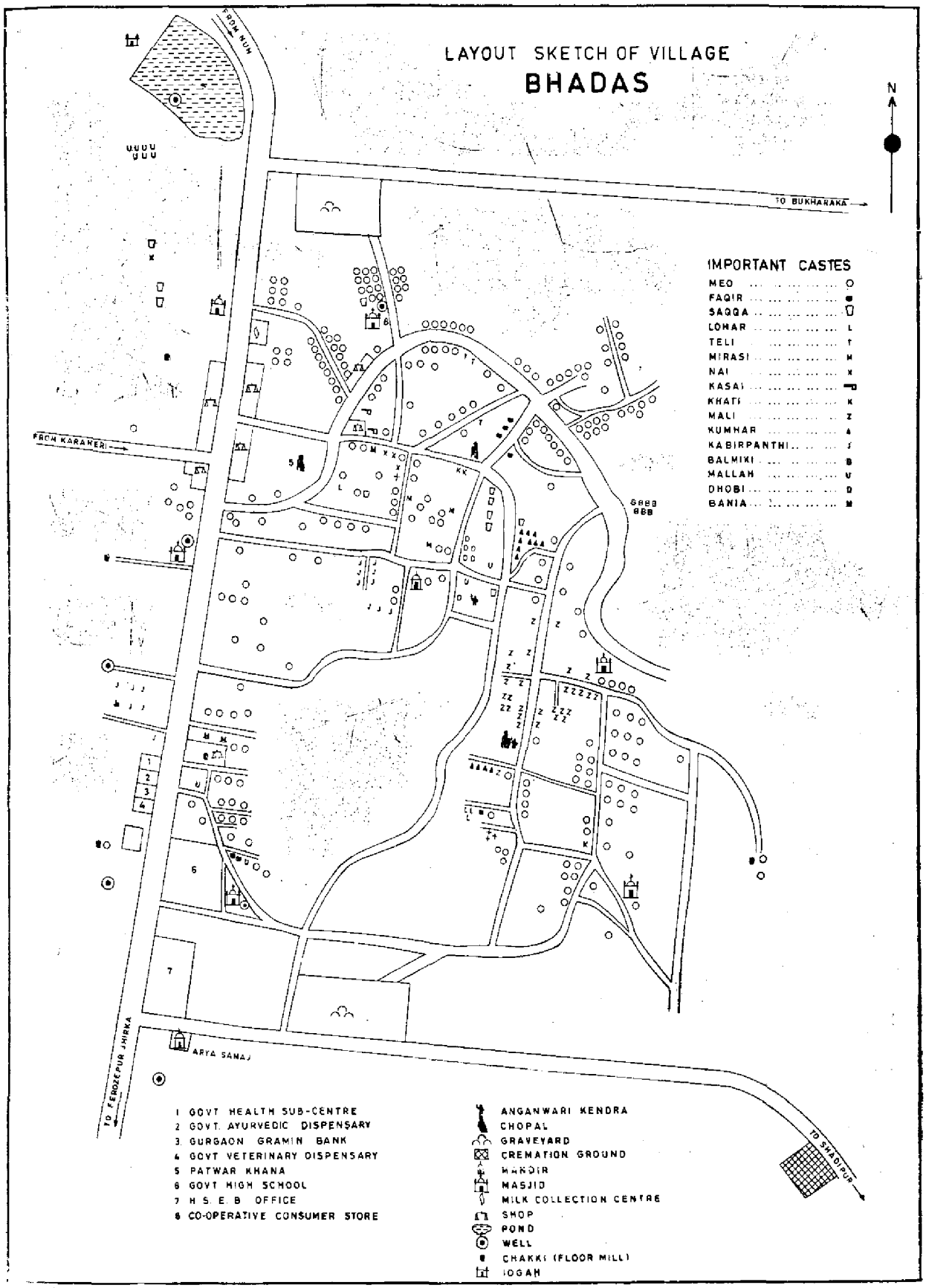
The only meteorological observatory in the district is located at Gurgaon. The climate except during monsoon is characterised by the dryness in air, a hot summer and cold winter. From about the beginning of March, temperatures begin to increase rapidly. May and June are the hottest months. The mean daily maximum temperature is about 41°C. While days are comparatively hotter in May than in June, nights are warmer in June than in May. From April onwards, hot dust laden winds blow and the weather is unpleasant. The maximum temperature may often go above 45°C. With the onset of the monsoon by about the end of June, there is an appreciable drop in the day temperature and the weather becomes cooler. But night-sare nearly as warm as during the latter part of the summer. After the withdrawal of the monsoon by about mid September, the day temperatures are more or less the



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NOTIONAL MAP OF VILLAGE
BHADAS
N
SULTANPUR NUH
MANDHI
RAJAKA
FROM NUH
KARAHERI
BUKHARAKA
AKLIMPUR
SHADIPUR
NAGINA
ASAISIKA
ATERNA SHAMSHABAD
TO FIROZEPUR-JHIRKA
SETTLEMENT AREA
GRAVEYARD
CREMATION GROUND
GOVT HIGH SCHOOL
H.S.E.B. OFFICE
POND
WELL
ROAD


LAYOUT SKETCH OF VILLAGE
BHADAS
N
TO BUKHARAKA
FROM NUH
FROM KARAHERI
TO FEROZEPUR JHIRKA
TO SHADIPUR
ARYA SAMAJ
IMPORTANT CASTES
MEO
FAQIR
SAQQA
LOHAR
TELI
MIRASI
NAI
KASAI
KHATI
MALI
KUMHAR
KABIRPANTHI
BALMIKI
MALLAH
DHOBI
BANIA
1 GOVT HEALTH SUB-CENTRE
2 GOVT. AYURVEDIC DISPENSARY
3 GURGAON GRAMIN BANK
4 GOVT VETERINARY DISPENSARY
5 PATWAR KHANA
6 GOVT HIGH SCHOOL
7 H.S.E.B OFFICE
8 CO-OPERATIVE CONSUMER STORE
ANGANWARI KENDRA
CHOPAL
GRAVEYARD
CREMATION GROUND
MANDIR
MASJID
MILK COLLECTION CENTRE
SHOP
POND
WELL
CHAKKI (FLOOR MILL)
JOGAH

same as in the monsoon months but the nights become progressively cooler. After October, there is decrease in both the day and night temperatures this being more rapid after the middle of November. January is usually the coldest month. The mean daily maximum temperature in January is about 21°C and the mean daily minimum about 7°C. During the cold season, the district is affected by cold waves in association with passing western disturbances and on such occasions, the minimum temperature sometimes drops down to about the freezing point of water.

Rainfall

The average annual rainfall as recorded at the Ferozepur Jhirka rain-gauge station during the years 1971—80 is 761 mm. On an average there are 45 rainy days (i.e. days with rainfall of 2.5 mm or more) in a year. The details of rainfall at the Ferozepur Jhirka station are given in Statement 1.1.

STATEMENT

Actual monthly rainfall and number of rainy days from 1971 to

Month/Year	1971		1972		1973		1974	
	Rainfall	Days	Rainfall	Days	Rainfall	Days	Rainfall	Days
1	2	3	4	5	6	7	8	9
January	22·3	1	4·0	1	21·8	2	..	..
February	8·7	2	..	..	14·0	1	..	..
March	..	..	..	..	44·7	2	..	..
April	7·0	1	33·6	2	..	..	..	..
May	69·7	4	..	..	6·8	2	10·7	3
June	110·4	7	..	..	21·4	4	11·1	3
July	248·8	9	100·5	5	120·7	6	235·1	16
August	298·8	14	216·7	11	213·5	12	116·0	11
September	165·4	7	30·9	2	49·9	6	16·4	2
October	47·0	1	20·6	1	18·8	2	53·9	3
November	3·6	1	34·6	1	..	..	..	..
December	..	..	..	..	..	..	..	..
Total	**981·7**	**47**	**440·9**	**23**	**511·6**	**37**	**443·2**	**38**

1·1

1980 at Ferozepur Jhirka

(Millimetres)

1975		1976		1977		1978		1979		1980	
Rainfall	Days	Rainfall	Days	Rainfall	Days	Rainfall	Days	Rainfall	Days	Rainfall	Days
10	11	12	13	14	15	16	17	18	19	20	21
1·4	1	..	..	22·5	2	..	..	29·0	4	..	..
..	..	21·0	3	..	..	11·0	2	54·0	4	1·0	1
2·0	1	..	..	0·3	1	26·0	5	3·0	1	28·0	3
..	..	17·0	2	17·0	4	6·0	2	..	..	3·0	1
..	..	80·5	6	22·5	6	..	..	15·0	3	4·0	2
6·0	2	120·0	10	13·5	7	146·5	6	153·0	4	96·0	7
91·7	15	215·0	15	455·0	28	529·0	19	315·0	12	258·5	17
279·0	14	207·0	12	86·0	3	464·7	16	14·0	2	149·5	11
457·0	11	19·0	5	187·0	13	488·1	6	12·0	2	7·5	2
37·0	2	..	..	..	..	..	..	4·0	1	8·5	1
..	..	1·5	3	..	..	16·0	1	..	..	3·0	1
..	..	..	..	2·0	1	16·0	1	..	..	11·5	2
874·1	**46**	**681·0**	**56**	**805·8**	**65**	**1,703·3**	**58**	**599·0**	**33**	**570·5**	**48**

It will be observed that most of the summer rain is in between June and September; July and August being the rainiest. During these months, the villagers face the fury of floods. The winter rains are scanty and uncertain which make *rabi* (winter crops) the principal harvest of the village, extremely precarious. The rainfall varied from year to year during the decade 1971-80. The highest annual rainfall, i.e. 1703.3 mm, was recorded in 1978 and the lowest amounting to 440.9 mm in 1972

Flora

Desi kikar (Acacia arabica), *dakini kikar* (Acacia farnesiana), *Shisham* (Dalbergia sissoo), *neem* (Azadirachta indica), *pipal* (Ficus religiosa), *jal* or *dongar* (Salvadora oleoides) and *ber* (Ziziphus mauritiana) are the most common trees growing in and around the village site. Fields are not well wooded and one usually sees only *kikar* trees growing sparsely. *Farash* (Tamarix aphylla), *siris* (Albizia lebbeck) and toot (Morus alba) trees are found growing along the *Gurgaon-Alwar* road which have been planted by the Government. The plantation of the (*dakini kikar*) had been introduced along the metalled roads by the forest department some 20 years ago as the soil and the climate of this area suited most to its growth. This tree is now found in abundance in the inhabited area of the village and serves as a major kind of fuel as a substitute of dung which is now largely used as compost. The forest department has also started planting *safeda* (Eucalyptus) tree along the Gurgaon Alwar road from the last seven years as a check against soil erosion.

Shisham and *kikar* wood is used for making beams, rafters, wooden frames of doors and windows for the houses, furniture and agricultural implements such as ploughs and handles of sickles, spades and *khurpas*. *Jal* or *dongar* has no use other than fuel. *Ber* tree is planted for the sake of its fruit. *Neem*, *pipal* and *toot* are grown principally for their shade. These trees grown in the village site are never cut because their shade is the common heaven of the village folk and animals in summer. Wood is not sold in the village by any household on commercial basis.

The most characteristic wild plants of the village are *karir* (Capparis decidua), *jharberi* or *pala* (zizphus nummularia), *ak* (Calotropis procera) and *dhatura* which grow in the uncultivable waste lands and along the village paths and roads. *Kateli* or *satyanasi* (a tall thistle like plant with yellow flower) is commonly found flourishing on poor soils. Among the different kinds of weeds, mention may be made of *jiwasa* (a thorny plant) and *piaja* (wild leek). It is said that abundance of these weeds reduces the fertility of the soil.

Fauna

The wild animals commonly found in this area include wild cat (banbilla), fox (lomari or khokti), jackal (gadra), mongoose (neola), hare (soosa), rat (moosa), *guana* (goh) and *porcupine* (seh).

The birds most commonly seen in the village include crow, kite, vulture, eagle, falcon, sparrow, tit, dove, pigeon, parrot, owl, hoopoe, woodpecker, drongo, pea fowl, bee eater, fly catcher, lark, wagtail, blue jay, myna, lapwing, babbler, warbler, weaver-bird, quail, partridge, pond heron, cattle egret, king fisher, sand grouse and some migratory birds like sarus crane and water fowls.

Snakes of various species are also found in this area. The local species are known as *kaldar*, a black poisonous snake about 4.5 feet long; *pair* a yellow poisonous snake about 3 feet long ; domo-chin, a red coloured non-poisonous snake, about 3 feet *long*, *poania*, a black coloured less poisonous snake about 1.5 feet long ; and *gohera*, a yellow coloured, less poisonous snake about one feet long.

Size

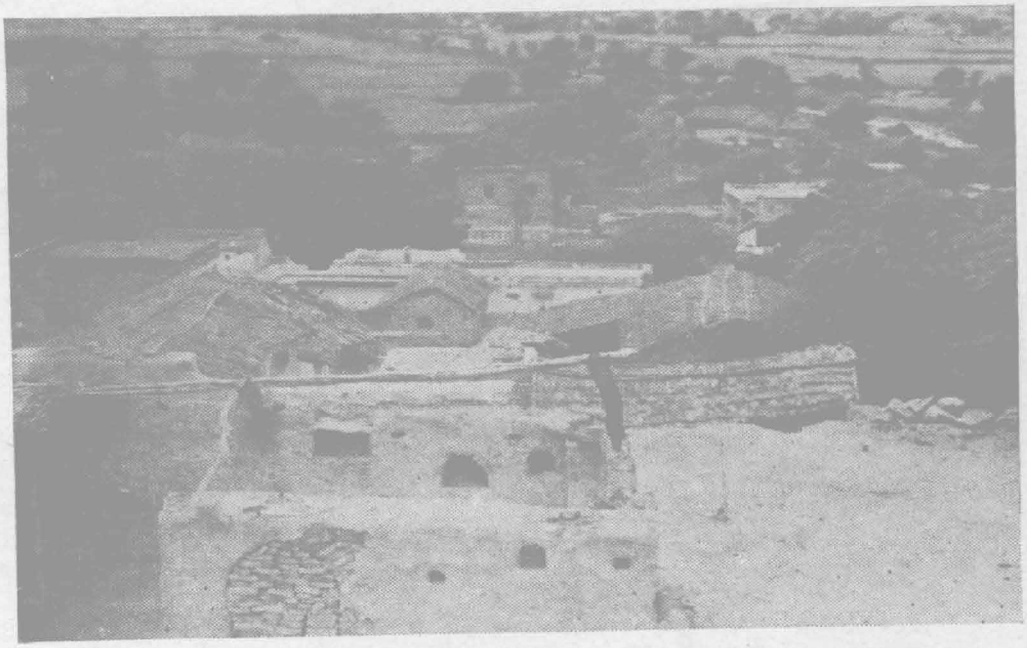
The village covers 726 hectares of land. According to 1971 Census, the total population of the village was 1,989 persons, comprising, 1,060 males and 929 females. The total number of households was 284 which were living in 217 residential Census houses. At the time of 1981 Census, the village population increased to 2,508, consisting of 1,353 males and 1,155 females. The number of households increased to 357. The number of houses was also the same.

Number of households

At the time of survey in 1975 , there were 334 households in the village, of which 257 (76.95 per cent) belonged to Muslims, 73 (21.85 per cent) to Hindus and 4 (1.20 per cent) to Jains. The Muslim households were divided into ten distinct communities. Of them, Meos claimed the largest number of 215 households, accounting for 83.66 per cent of the total Muslim households and 64·37 per cent of the total village households. Among the remaining 42 Muslim households, 15 belonged to Faqirs (Beggars), 11 to Saqqas (Water Carriers), 3 each to Lohars (Blacksmiths), Telis (Oil Pressers), Mirasis (Bards) and Nais (Barbers), 2 of Kasais (Butchers) and 1 each to Sheikh and Jogi (Snake Catcher).

Similarly, the 73 Hindu households were divided into 11 heterogeneous castes including two scheduled castes viz., Balmikis and Kabirpanthis The maximum number of 17 households are claimed by Malis or Sainis, 11 by Kumhars (Potters) and 9 each by Balmikis or Churas (Scavengers) and Kabirpanthis (Weavers), 7 by Mallahs (Boatmen) also known as Bharbhunjas (Grain Parchers), 6 by Dhobis (Washermen), 5 by Brahmans, 3 by Khatis (Wood Workers) and 1 each by Jat and Kayasth. There are 4 households belonging to Jain community.

The following statement gives the number of households in each religion and caste/community, percentage of total number of households and number of households of each caste selected for the detailed survey.



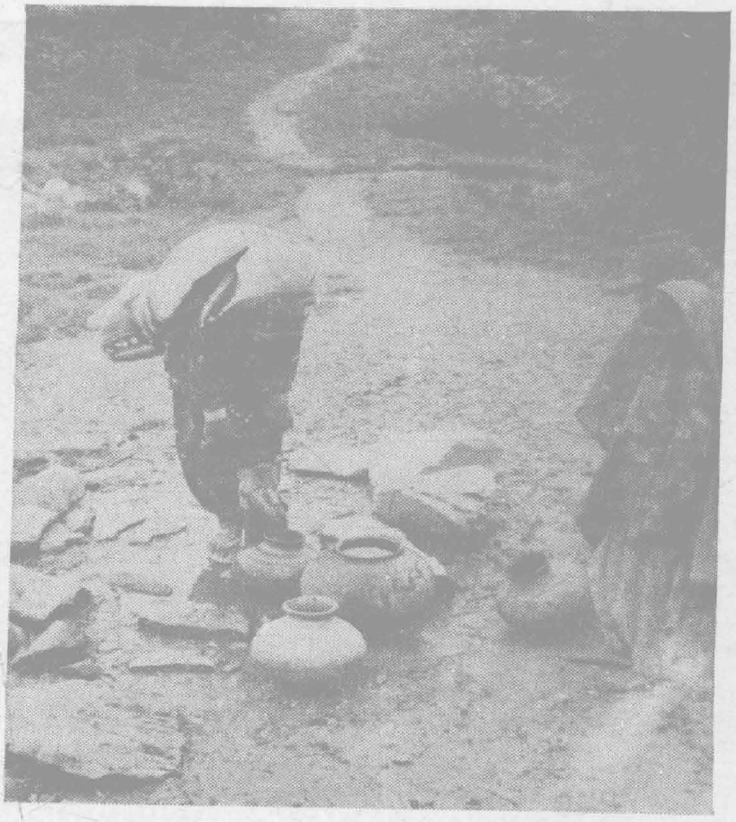
A bird's eye view of village Bhadas



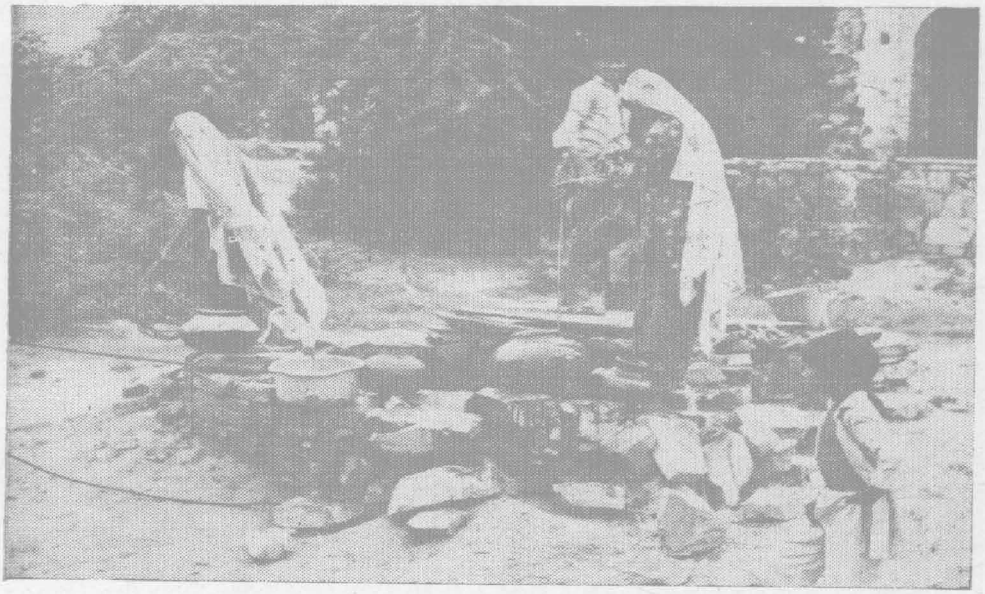
Women taking water from tap—A piped water supply scheme has overcome the scarcity of drinking water in the village.



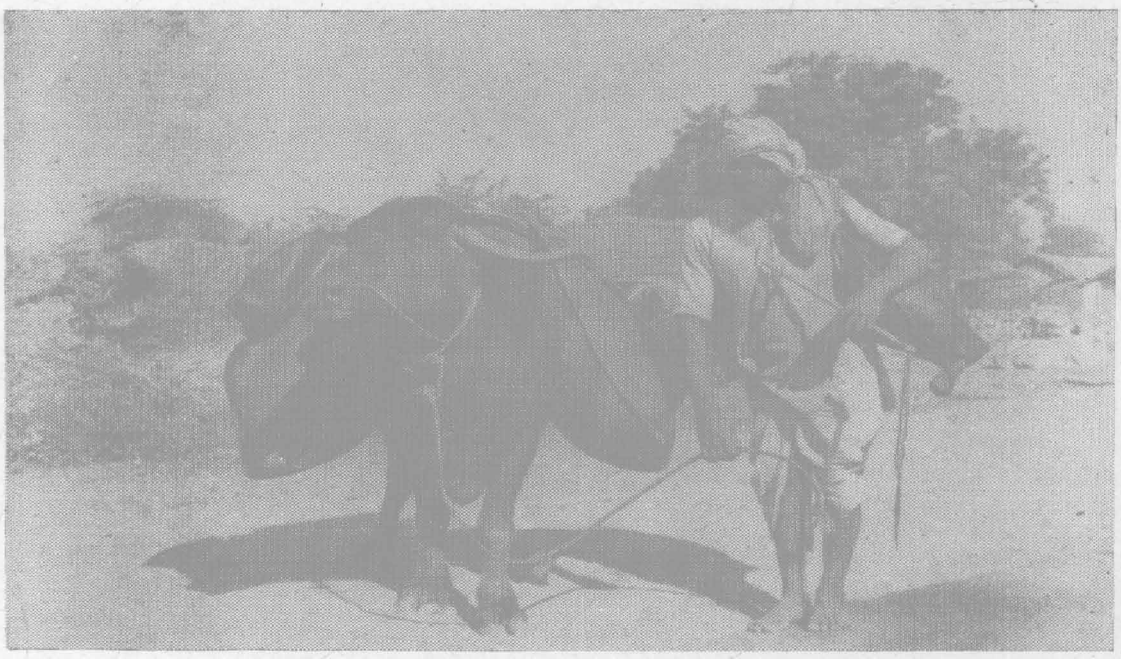
A Saqqa supplying drinking water to the households



A hand pump for getting brackish water for other uses



A scene of village well



A Saqqa with buffalo carrying drinking water for the households

STATEMENT 1.2

Number and percentage of households in each religion and caste/community and number of households in each caste selected for the survey in 1975

Serial No.	Religion/ Caste/ Community	Number of households	Percentage of households	Number of households selected for survey
1	2	3	4	5
I	MUSLIM	257	76.95	85
1	Meo	215	64.37	71
2	Faqir	15	4.49	5
3	Saqqa	11	3.29	3
4	Lohar	3	0.90	1
5	Teli	3	0.90	1
6	Mirasi	3	0.90	1
7	Nai	3	0.90	1
8	Kasai	2	0.60	1
9	Sheikh	1	0.30	1
10	Jogi	1	0.30	—
II	HINDU	73	21.85	25
1	Mali	17	5.09	6
2	Kumhar	11	3.29	4
3	Balmiki	9	2.69	3
4	Kabirpanthi	9	2.69	3
5	Mallah	7	2.09	2
6	Dhobi	6	1.80	2
7	Brahman	5	1.50	1
8	Bania	4	1.20	2
9	Khati	3	0.90	1
10	Kayasth	1	0.30	1
11	Jat	1	0.30	—
III	JAIN	4	1.20	2
Total		**334**	**100.00**	**112**

Residential pattern

The village is roughly in the shape of a quadrangle, narrow in the north and broader in the south. The village site stands on an old mound located on the Gurgaon-Alwar metalled road. It is on the left side of the road, if one travels from Gurgaon to Bhadas. Streets are unplanned and the houses have been constructed in a most haphazard manner. The southern part of the mound which is on a higher level is almost uninhabited. There is a tendency during the last 15 years to shift down from the mound to the flat ground on account of difficulty in fetching water from the village well which lies in the fields towards the south of *abadi deh*. Pattern of habitation can be classified as horse shoe type. Most of the houses are *pucca* or semi-*pucca* structures and well ventilated. About 43 per cent houses have *pucca* walls and *pucca* roofs, 41 per cent have *pucca* walls and *kachcha* roofs and remaining 16 per cent have *kachcha* walls and *kachcha* roofs. Majority of the houses have *kachcha* flooring and only about 25 per cent houses are double storeyed structures. In 1964, a new *pucca* electricity colony having 14 quarters was built up by the Haryana State Electricity Board in the south of the village site for providing lodging facilities to its employees.

The houses of Meos, the dominant community of the village, are spread all over the inhabited area but their major concentration is seen in the northern, central and western parts of the village habitation. Houses belonging to Faqirs are located in the south-eastern and north-western parts of the village settlement. Houses of Saqqas are found in the central and northern parts, of Lohars in the north-western part, of Telis, Kasais and Sheikh in the northern part, of Mirasis at the central upland, of Nais in the north-western and western parts and of Jogi in the south-eastern part of the village habitation. Houses belonging to Malis are concentrated in the eastern part, of Kumhars at the central upland, of Balmikis in the north-eastern part, of Kabirpanthis in the western part and of Dhobis and Khatis at the central upland of the village settlement. Houses belonging to Mallahs are found in the central and south-eastern part of the habitation. Houses of Jains are located in the south-western and central portions and of Banias in the north-western part of the inhabited area.

There were three mosques in the village, one on the eastern base, another on the north-western base of the mound and the third in the west of the habitation on the Gurgaon-Alwar road. During the years 1976—86, three more mosques have been constructed raising the total to six. There are two temples in the village. The Government Primary School Building (now a High School), the 33 KV Grid Sub -Station, the Cattle Pound and the Government Shoe Making Centre are all located in the south west portion of the habitation. There are two *chaupals*, one on the north-western base of the mound near the entrance of the village and the other on the northern block of the top of the mound. Another *chaupal* for Harijans has been constructed by the village panchayat on the Gurgaon-Alwar road in 1978 and the Malis have also built their own *chaupal* in their locality in the same year. The two ponds are located in the north-west and north-east of the village site. The crematorium

lies in the south-east of the *abadi-deh*, while the graveyards are scattered around the habitation area. Some area in the north is involved in the Kotla Bund.

Bhadas is bounded on the north by village Sultanpur Nûh, on the east by villages Bukharaka Aklimpur, Shadipur and Aterna, on the south by villages Nagina and Asaisika and on the west by villages Mandhi, Rajaka and Karaheri.

Transport and communications

As mentioned earlier, Bhadas is located on the Gurgaon-Alwar metalled road (State Highway No. 13), which passes through Gurgaon, Sohna, Nuh and Ferozepur Jhirka. Bus service on this road is very frequent. Other matalled roads connecting Bhadas with outer places constructed by the State Public Works Department (B & R) during the last twenty years are the two district roads viz., Nagina-Punahana-Hodal road (1956) and Bhadas-Shikrawa-Uttawar-Hathin-Palwal road (1961) and the two village approach roads viz., Bhadas-Ghaghas—Kotla road (1961) and Bhadas-Shadipur road (1973). Bhadas is thus very well connected by direct bus service with Ferozepur Jhirka and Alwar in the south ; Nuh, Sohna, Gurgaon, Delhi and Chandigarh in the north ; Nagina in the west ; and Shikrawa and Punahana in the east. The two nearest railway stations are Hodal and Palwal on the Delhi-Mathura railway line, both located at a distance of 40 kilometres from the village. Hodal is approached both by Bhadas-Punahana-Hodal road and Bhadas-Shikrawa-Uttawar-Hodal road while Palwal is also reached by two bus routes viz., Bhadas-Nuh-Palwal road and Bhadas-Shikrawa-Hathin-Palwal road.

The introduction of new roads during the last 20 years has increased the contacts of the residents with the people living outside and facilitated their visits to the various administrative and welfare institutions, market, cinema houses etc. located outside the village. Marriage parties now go to other villages by bus instead of travelling on hackneyed modes of transport such as *behli*, *rath* and *bharkas* as they used to do in the past.

As the village site is situated on a mound, the mode of travelling within the village habitation is by walking on foot. Bullock carts and donkeys are used for transporting agricultural produce and fodder from the village fields to the place of residence. Tongas and rickshaws are available on hire for short journeys to the nearby places and villages. Bicycle is the most popular mode of conveyance used by many residents while visiting Nagina and other nearby villages. There are about 150 bicycles, 63 bullock-carts, 2 camel driven carts, 5 rickshaws, 2 tongas, 1 motor cycle and 1 truck owned by the residents of the village. However, at the time of revisit in January 1987, 3 trucks, 26 rickshaws including 17 from Bhadas and 20 tongas including 3 from Bhadas were available on hire in the village.

Telephone facility is available in the village since 1972 in the 33 KV Grid Sub-Station. No account of local calls is kept in the sub-station, since these are unmetered. However, during 1974-75, as many as 119 trunkcalls were made from the sub-station to Nuh and Ferozepur Jhirka towns. There are no domestic telephone connections in the village.

There is no branch or sub-post office in Bhadas. For postal facilities, the village is covered by the sub-post office Nagina (3 kms. away) which had been upgraded from a branch post office on 4th October 1971. This post office has a jurisdiction over 97 villages i.e. 42 villages on direct account, 46 villages through branch post office Mandikhera and 9 villages through branch post office Sakras. About 35,650 letters are received and an equal number issued annually by this sub-post office, of which about 115 belong to the residents of Bhadas which means about 2 letters in a week are received by the people of this village. As the volume of postal delivery is very little in the village, mail is distributed only twice in a week by the postman.

Telegraph facilities have also been made available in the sub-post office Nagina with effect from 1st October 1973. Most of the telegrams received and issued from the telegraph office are of the residents of Nagina and Mandikhera villages. Hardly 4—5 telegrams of the residents of Bhadas are received and issued during the year from here. Normally, residents of Bhadas exchange their meassages through visitors, local persons or family members specially deputed for the purpose.

Sources of drinking water

The village has five wells for the supply of drinking water, of which three (one having sweet and two saline water) are used by all castes and communities except Malis and Balmikis, each of them having a separate well with sweet water exclusively meant for their caste households. The water is drawn with the help of iron buckets and ropes and carried in earthern pitchers and brass *tokinis*. The piped water supply scheme for Khanpur Ghati-Bhadas group of villages, covering 8 villages including Bhadas, was introduced during 1965-66. Under this scheme, the water is supplied by two wells with direct pumping at Khanpur Ghati, six kilometres away from Bhadas. Another water supply scheme Ghaghas-Rajaka Mandi group of villages, also covering 8 villages including Bhadas, was started during 1972-73 and from 1974, the village of Bhadas received water supply from this scheme. The source of water under this scheme is two tube-wells and one well at Ghaghas, seven kilometres from Bhadas. Due to power shortage and limited storage capacity, protected water is supplied for limited hours. Domestic connections have not been given. In 1975, only 10 public water taps were provided at focal points in the village which supplied water for three hours a day from 6.00 AM to 7.30 AM and 4.00 PM to 5.30 PM. The scheme is maintained and operated by the Public Health Division of the Public Works Department, Ferozepur Jhirka. The introduction of piped water supply has provided a great relief to the residents but it has adversely affected to some extent the traditional occupation of *Saqqas* (water carriers) some of whom have switched over to some other sources of livelihood.

Lighting and fuel

Lighting

Bhadas was electrified in 1962 with the installation of a 33 Kilo Volt grid sub -station with a capacity of 2 Mega Volt Ampere (4 M.V.A. from 1982) in the village by the Haryana State Electricity Board. The electricity comes from 66 Kilo Volt grid substation, Nagina. It is manned by a Junior Engineer assisted by a team of nine persons. In 1975, the village had 40 domestic, 4 industrial and 4 commercial connections. The volume of consumption of power was 8.800, 41.030 and 0.400 Kilo-Watt, respectively during the year 1974. The total charges due on account of electricity consumption were Rs. 7,104 including Rs. 1,680 for domestic, Rs. 5,184 for industrial and Rs. 240 for commercial uses. The rate per unit was 34 paises for domestic, 16 paises for industrial and 40 paises for commercial uses. It was reported by the sub office of the Haryana State Electricity Board, Nagina that there is under utilisation of the capacity of this grid sub-station on account of less demand for electricity from the local residents. At the time of survey, no application for electricity connection from village Bhadas was pending with them. The introduction of electricity has resulted in setting up of two flour milling and one flour milling cum, oil seed crushing units in the village by two Meo and one Jain households which have provided much relief to the women folk who used to grind corn each early morning in the past. However, at the time of revisit in January 1987, three more flour milling units were found to have been installed by Meos, thus raising their number to six.

As mentioned above, during 1975 only 40 households in the village had electric connections while the remaining 294 households were using traditional kerosene lanterns and lamps for lighting their houses. In the year 1986, the village had 98 domestic, 8 industrial and 10 commercial connections and the volume of consumption of power was 20 K.W., 56 K.W. and 3 K.W., respectively.

Fuel

Dakini Kikar wood found in abundance in the village, sticks of *arhar* and *dhaincha* plants and dry wood collected from the forests along the metalled roads serve as the major source of fuel. Cow-dung cakes are also used for this purpose. However, at the time of revisit, it was found that two Jain households had installed gobar gas plants in their houses, one in 1983 and another in 1985, using the gas for cooking purposes.

Administrative, religious and welfare institutions

Bhadas has a Statutory Panchayat which was first constituted in 1953. Almost every caste/community has also a *Biradari* (community) Panchayat which extends its jurisdiction over 5 to 40 villages. These panchayats regulate the community life of the members to a considerable extent. At the time of survey in 1975, there were three mosques and a temple in the village. The welfare and other institutions in the village included a Government Primary School, a Government Ayurvedic Dispensary, a 33 KV Grid Sub-Station, a Government Shoe-making centre, a Forest Guard's office, a Patwar-Khana, two co-operative societies viz., The Bhadas Cereal and Pulses Society Limited and the Bhadas Milk Supply Society Limited. At the time of revisit in January 1987, the number of mosques and temples had risen to six and two, respectively. The Government Primary School had been upgraded to Government High School. The new institutions opened in the village are a Health Sub-Centre in 1980, an Anganwari Unit in 1982 and a Gramin Bank in 1983. A Civil Veterinary Dispensary has also started functioning in the village since December 1987. Details of educational and medical institutions located in the village and those visited by residents of Bhadas in the nearby areas and other important institutions are discussed in the following paragraphs.

Educational institutions

GOVERNMENT HIGH SCHOOL, BHADAS

At the time of survey in 1975, Bhadas had a Government Primary School functioning since April 1926. There were 149 students (141 boys and 8 girls) on its rolls and of these, 123 students (115 boys and 8 girls) were local. The remaining 26 male students belonged to the adjoining two villages of Karaheri and Asaisika. Meos and other Muslim communities are averse to female education and all the eight girl students belonged to Hindu castes. There were four male, matriculate J.B.T. teachers, all from outside the village. Among them only one who belonged to village Chandpur (80 kms.) of Palwal tahsil in Faridabad district lived in the village, whereas three went back to their homes at Nagina (3 kms.) and Mandikhera (5 kms.) villages each evening. The school had four rooms. It had a library containing about 500 books. Text books were provided by the school to the children belonging to scheduled castes and other backward classes. Boiled porridge fried in *salad oil* (both items received under UNICEF Scheme) was served to each student daily during the recess under child nutrition scheme. Prior to 1979, facilities for middle, high and higher secondary school were available at Nagina.

The Government Primary School, Bhadas was upgraded to Middle School in October 1979 and raised to the level of a High School in August 1982. During the session 1986-87, the Govt. High bchool, Bhadas had 365 students (352 boys and 13 girls) on its rolls which had a staff strength of 13 teachers, including 9 men and 4 women. Statement 1.3 gives classwise details of students in Government High School Bhadas during 1986-87.

STATEMENT 1·3

Classwise details of students in Government High School Bhadas during 1986-87

Class	No. of students		No. of scheduled castes students		No. of backward class students		No. of students belonging to			
							Bhadas		Outside	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	2	3	4	5	6	7	8	9	10	11
X	25	..	7	..	1	..	6	..	19	..
IX	40	1	4	..	1	..	7	1	33	..
VIII	38	..	7	..	2	..	19	..	19	..
VII	45	1	4	..	2	..	19	1	26	..
VI	57	..	7	..	..	..	22	..	35	..
V	23	1	1	..	2	..	23	1	..	..
IV	28	1	2	..	1	..	28	1	..	..
III	39	3	1	2	..	2	39	3	..	..
II	23	4	..	..	1	2	23	4	..	..
I	34	2	2	1	4	..	34	2	..	..
Total	352	13	35	3	14	4	220	13	132	..

MEWAT COLLEGE, NAGINA

For higher education, the nearest college is Mewat College, Nagina, which was founded in 1970. The college offers courses in humanities and commerce upto degree level. In 1976-77, it had 158 students (122 boys and 36 girls) on its roll. This included 5 students (all boys) belonging to the scheduled castes and 12 students (all boys) to the backward classes. The strength of the teaching staff was 10. Stocked with 5,000 books, the college library subscribes to 30 periodicals and journals. A book bank run by the college gives books on loan to needy students. The college maintains playgrounds for games and also provides hostel facilities.

Another nearby college, namely, Yasin Meo College is located at Nuh which was established in July 1971. The recent establishment of institutions for higher education in this backward area and growing consciousness of the people for educating their wards is bound to benefit the residents in the time to come. During the post-survey period in January 1987, it was found that 3 males (2 Meos and 1 Mali) from Bhadas had graduated from Mewat College, Nagina.

INDUSTRIAL TRAINING INSTITUTE, NAGINA

The institute was established in August 1980, near Barkali chowk of village Nagina on the Gurgaon—Alwar road at a distance of 2 kilometres from Bhadas. Prior to survey, the only three Industrial Training Institutes in the composite Gurgaon district were located at Palwal (40 kms.), Gurgaon (63 kms.) and Faridabad (81 kms.) which were opened in 1963, 1959 and 1965, respectively. The institute has its own building comprising an administrative block of two rooms, three theory rooms, a meeting hall, a store and a workshop. The craft classes offered by the institute include two years course of Electrician (32 seats), 2 years course of Fitter (32 seats), 1 year course of Welder, (12 seats) and 2 years course of Machinist (12 seats). The minimum qualification for admission in these courses is matriculation. Ninety per cent seats are reserved for the bonafide residents of Haryana and 10 per cent for outsiders. In 1986-87, the institute has 97 male students on its roll against a sanctioned strength of 88 seats, including 18 students belonging to scheduled castes and 12 to backward classes. Of the total 97 students on the roll of the institute, 7 students including 3 (2 Meos and 1 Kabirpanthi) in the Fitter course, 2 (Meos) in the Electrician course and 2 (a Jain and a Kabirpanthi) in the Machinist course belonged to village Bhadas.

The institute is under the charge of a Group Instructor who is assisted by six Trade Instructors, one Mathematics Instructor, one Allied Trade Instructor, an Assistant, a Clerk and four Class IV attendants. The institute is functioning under the overall control of the Director of Industrial

Training and Vocational Education, Haryana, Chandigarh.

Medical institutions

GOVERNMENT AYURVEDIC DISPENSARY, BHADAS

For providing medical treatment to the residents of Bhadas, a Government Ayurvedic Dispensary was opened in the village on 16th June 1971. It is under the charge of an ayurvedic Medical Officer who is assisted by a dispenser. During 1974, the dispensary treated 4,890 outdoor patients.

HEALTH SUB-CENTRE, BHADAS

A wing of the Primary Health Centre, Nagina, the Health Sub-Centre, Bhadas, was established in the village in 1980. It is located on the Gurgaon-Alwar road, adjacent to the Government Ayurvedic Dispensary building. This Sub-Centre has jurisdiction over 3 villages, namely, Bhadas, Karaheri and Shadipur. An Auxiliary Nurse-Midwife posted in the Sub-Centre attends to delivery cases, provides family welfare services by distributing Nirodh, Oral pills and I.U.C.D. (Copper-T), immunises children and expectant mothers against various diseases through B.C.G. and D.P.T. vaccinations and polio drops to children and tetanus injections to expectant mothers. She also provides allopathic treatment to the locals and residents of villages under her jurisdiction for minor ailments. It is reported that on an average she attends to about 80 outdoor patients for minor ailments and 4-5 delivery cases every month.

ANGANWARI UNIT, BHADAS

The State Social Welfare Department has established an Anganwari Unit in village Bhadas in 1982 under the Integrated Child Development Services (I.C.D.S.) Scheme. The unit is functioned by two anganwari workers assisted by two helpers, who work under the charge of Child Development Project Officer Nagina at the block level and District Programme Officer, Social Welfare Department, Gurgaon at district level. Integrated Child Development Services Scheme provides early childhood services in an integrated manner, especially to the weaker and vulnerable sections of the village community with a view to minimising infant mortality and morbidity. Under this programme, malnutritioned children as well as expectant and nursing mothers are provided supplementary nutrition, immunization, health check up, nutrition and health education and referral services. Pre-education facilities are also available in this unit.

PRIMARY HEALTH CENTRE, NAGINA

The nearest Primary Health Centre and the Rural Family Welfare Centre are located at Nagina at a distance of 3 kilometres. The staff of these two centres consists of two Medical Officers, nine Auxiliary Nurse Midwives, two Dais, three Family Welfare Field Workers, eleven Basic Health Workers, two Health Inspectors, three Ward Servants, one Smallpox Supervisor, three Vaccinators, one Pharmacist and one Clerk. The staff attends to all the work connected with both preventive and curative sides. These include treatment of both outdoor and indoor cases, maternity and child health work, family welfare work, environmental sanitation, nutrition, school health services and immunisation programmes. In 1974-75, 14,740 outdoor and 325 indoor patients, including 4,890 outdoor patients from Bhadas attended the Primary Health Centre, Nagina. The following statement shows the number of outdoor and indoor patients treated due to different diseases in this centre during the year 1974-75.

STATEMENT 1.4

Serial No.	Name of disease	Number of patients treated	
		Outdoor	Indoor
1	2	3	4
1	Infective and parasitic diseases	4,401	35
2	Neoplasm	2	..
3	Allergic endocrine system, metabolic and nutritional diseases	1,568	25
4	Diseases of blood and blood forming organs	9	13
5	Diseases of nervous system and sense organs	1,388	24
6	Diseases of circulatory system	13	24
7	Diseases of respiratory system	1,562	9
8	Diseases of digestive system	1,587	8
9	Diseases of genito-urinary system	496	7
10	Deliveries and complications of pregnancy, child birth and puerperium	78	38
11	Diseases of skin and celluar tissue	1,690	20
12	Diseases of bones and organs of movement	10	4
13	Symptoms of senility and ill defined conditions	947	56
14	Accidents, poisoning and violence	989	62
	Total	**14,740**	**325**

Information was collected on special particulars of vaccination, malaria control, anti-tuberculosis measures etc. in Bhadas from the Primary Health Centre, Nagina in whose jurisdiction it lies. It was reported by the medical authorities of this institution that during the year 1974-75, all houses of village Bhadas were twice sprayed with DDT and all the five drinking wells were chlorinated. As many as 1,331 persons of the village were given small pox vaccinations. Blood slides of 103 persons were prepared to diagnose the malaria parasite and 18 cases found positive were given radical treatment. The Primary Health Centre provided anti-tuberculosis treatment to a total number of 32 patients during the year, of whom one patient belonged to Bhadas.

The nearest Government General Hospitals are located at Ferozepur Jhirka and Nuh on the Gurgaon-Alwar road at a distance of 18 kilometres from Bhadas in the reverse directions. The establishment of the above mentioned medical institutions in the last few years have provided a great medical relief and contributed to the physical well being of the residents of Bhadas as well as to the people of this region, besides checking epidemics. Residents of Bhadas visit these medical institutions quite frequently for the treatment of both minor and chronic ailments, whereas in the past they used to get such herbs or drugs as prescribed by the village quack at Nagina or resorted to the traditional medicines. During the post-survey period, a Health Sub-Centre has also been opened in the village in 1980.

For providing veterinary aid and breed improvement of cows and buffaloes, the Government had established a Stockman Centre run by a Stock Assistant with the help of Class IV attendants in the village of Bhadas in November 1969 which was wound up in December 1973 due to non-availability of suitable accommodation. A Civil Veterinary Dispensary has been opened in the village on 23rd December 1987 which is manned by a veterinary livestock and development assistant and a field assistant.

VETERINARY HOSPITAL, NAGINA

The nearest veterinary hospital is located at Nagina. Previously a veterinary dispensary, it was converted into a veterinary hospital on 25th November 1957. The hospital functions under the charge of Veterinary Assistant Surgeon, who is assisted by a team of 5 officials (one Veterinary Compounder, one Stock Assistant and three Class IV attendants). Besides providing veterinary aid, the hospital is engaged in the breed improvement of cows with artificial insemination of jersy bull's semen and of buffaloes both with murrah bulls semen and natural service under the centrally sponsored Intensive Cattle Development Project, Gurgaon and Karnal and takes steps for the control of contagious diseases. During 1974-75, 82 cows and 127 buffaloes were artificially inseminated in this hospital. The following statement shows the incidence of diseases among different animals treated during the year 1974-75.

STATEMENT 1.5

Animal	Number of animals treated for						
	Contagious diseases	Surgical cases	Digestive system	Respiratory diseases	Other non-contagious diseases	Castration	Total
1	2	3	4	5	6	7	8
Equine	1	13	7	3	4	—	28
Bovine	14	718	605	70	348	72	1,827
Others	1	82	35	4	17	2	141
Total	**16**	**813**	**647**	**77**	**369**	**74**	**1,996**

GOVERNMENT SHOE-MAKING CENTRE, BHADAS

The Directorate of Industries, Haryana had set up a shoe-making centre in the village from May 1974 for training the unskilled workers in the art of making leather shoes and attache cases. It was controlled by the Block Development and Panchayat officer, Ferozepur Jhirka and was manned by a Demonstrator, and Instructor and a Peon. The duration of the course was one year. The trainees were given a pocket allowance at the rate of one rupee per day attended by them and a trade certificate after one year by the Block Development and Panchayat officer, Ferozepur Jhirka. During 1974-75, it had 9 trainees on its rolls of which 4 belonged to village Bukharaka, 3 to village Karaheri and one each to villages Nagina and Bhadas. Similarly during 1975-76, it had again 9 trainees on its rolls, of which 7 belonged to village Nagina, 1 to village Nangal and 1 to Ferozepur Jhirka town. There was no trainee from village Bhadas which indicated that the residents of Bhadas were not enthusiastic about learning this trade although there was no shoe maker or shoe mender in the village and the shoe making and mending work could be profitable if undertaken by someone. During the year 1974-75, the centre prepared 72 pairs of shoes and 5 attache cases which were sold for Rs. 1,519. At the time of revisit in 1987, it was found that the centre was not functioning as it had been wound up due to its temporary establishment

Gurgaon Gramin Bank, Bhadas

A branch of the Gurgaon Gramin Bank which is a Joint venture of the Government of India, the Government of Haryana and the Syndicate Bank, was opened in Bhadas village on 5th December 1983. The bank is located on the Gurgaon-Alwar road in a rented building and is manned by a Branch Manager, a Field Supervisor and a Clerk-cum-Cashier. The bank provides both secured and unsecured loans to small farmers, marginal farmers, landless agricultural labourers, small businessmen, rural artisans, small scale industries and loans on deposits for the purposes of agricultural and allied activities. The balance sheet of the Gramin Bank Bhadas as on 31st December 1984 and 1986 is given below .It will be seen from the above statement that the assets and liabilities of the bank have increased from Rs. 957,350 in 1984 to Rs. 1,925,562 in 1986.

STATEMENT 1.6

Balance sheet of Gramin Bank Bhadas

Assets	As on 31 December		Liabilities	As on 31 December	
	1984 (Rs.)	1986 (Rs.)		1984 (Rs.)	1986 (Rs.)
1	2	3	4	5	6
1 CASH	36,412.00	83,978.45	DEPOSITS AND OTHER ACCOUNTS		
Cash in hand			(A) Term deposits	98,321.90	232,605.50
2 Balance with banks in current accounts	265,738.50	80,947.00	Fixed deposits	32,500.00	13,000.00
			(ii) Cumulative deposits	39,420.00	73,770.00
3 ADVANCES			(iii) Cash certificates	26,401.90	1,45,835.50
Loans	641,035.00	1,759,092.65	B. Saving bank deposits	139,463.15	365,497.00
(i) Loans to small farmers	187,253.35	381,099.30	C. CURRENT DEPOSITS	6,275.00	6,649.20
(ii)Loans to marginal farmers	100,780.65	222,420.60	(i) Current account	6,275.00	6,275.00
(iii)Loans to landless agricultural labourers	190,354.00	489,930.70	(ii) Interest payable	—	374.20
			2 Other liabilities	3,064.60	10,650.85
(iv)Loans to small business-men	38,329.40	507.052.85	i) Outstanding charges	33.00	20.00
			(ii) Accrued interest payable	3,031.60	10,630.85
(v)Loans to rural artisans	120,373.45	86,942.35			
(vi) Loans on deposits	3,944.15	19,745.35	3 Head office account (CR)	710,225.68	1,242,826.08
(vii) Staff loans	—	51,892.50			
4 OTHER ASSETS	295.35	1,543.83	4 Profit & loss account	—	76,333.00
(i) Stamps in stocks	32.10	50.00	(net profit)		
(ii) Books & stationery in stock	263.25	1,493.83			
5 PROFIT & LOSS ACCOUNT (NET LOSS)	13,869.48	—			
Total of assets (1 to 5)	**957,350.33**	**1,925,561.93**	**Total liabilities**	**957,350.33**	**1,925,561.93**

Police station, Nagina

At the time of survey, the nearest police station was located at Ferozepur Jhirka. However, on 26.1.1982 , a police station was opened at village Nagina on .Barkali-Nagina road at a distance of 2 kilometres from Bhadas village. The police station is under the charge of a Sub-Inspector who is assisted by one Assistant Sub-Inspector , three Head Constables and sixteen Constables. The following statement gives the particulars of the incidence of crime under different heads from 1970 to 1986 in Bhadas village as recorded in the Police Station records.

STATEMENT

Incidence of crime

Sr. No.	Nature of offence	Incidence of crime						
		1970	1971	1972	1973	1974	1975	1976
1	2	3	4	5	6	7	8	9
1	Murder	..	..	..	..	..	..	..
2	Hurt	..	..	..	..	..	..	..
3	Accident	..	..	..	1	..	1	..
4	Burglary	..	..	..	..	1	..	..
5	Theft	..	..	..	..	..	2	..
6	Gambling Act	..	1	..	..	..	..	1
7	Arms Act	..	..	1	..	..	..	1
8	Riot	..	..	..	..	1	..	..
9	Excise Act	..	..	..	..	..	..	3
10	Opium Act	..	..	..	..	..	..	..
11	Cow Slaughter Act	..	..	1	..	..	..	..
12	Cheating	1	..	..	..	..	..	..
13	Black marketing	..	..	..	..	..	..	..
14	Rape	..	..	..	..	..	..	..
15	Kidnapping	..	..	..	..	..	..	..
16	To women with intent to outrage her modesty	..	..	..	..	..	..	..
17	Obstructing public servant from discharging of public functions	..	..	..	..	..	..	..
18	Wrongful restraint	..	..	..	..	1	..	..
19	Cruelty to animals	..	..	..	..	..	..	..
20	Fire to crops	..	..	..	..	..	..	..
	Total	1	1	2	1	3	3	5

1.7

in Bhadas

during

1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	Total
10	11	12	13	14	15	16	17	18	19	20
..	..	..	..	..	..	..	..	..	1	1
..	1	..	1	..	..	1	..	..	..	3
..	..	2	1	..	1	2	1	2	3	14
..	..	..	..	..	1	..	..	..	..	2
..	..	1	4	2	1	2	1	..	1	14
1	..	..	..	..	..	..	..	..	..	3
2	..	..	..	..	..	1	1	..	..	6
1	..	..	..	1	..	..	..	1	..	4
..	..	..	..	..	..	..	1	..	..	4
..	..	..	..	..	..	2	1	..	..	3
..	..	..	..	..	..	..	..	..	..	1
..	..	..	..	..	..	..	..	..	..	1
..	..	1	..	..	..	..	..	..	..	1
..	..	1	..	..	..	..	..	..	..	1
..	..	..	..	..	..	..	1	..	..	1
..	..	..	..	..	..	..	..	1	..	1
..	1	..	..	..	..	1	..	..	..	2
..	..	..	..	..	..	..	..	..	..	1
..	..	..	..	..	..	..	..	1	..	1
..	1	..	..	..	..	..	..	..	..	1
4	3	5	6	3	3	9	6	5	5	65

Market

The nearest regulated market where the agriculturists of Bhadas sell their surplus produce is located at Nuh. This market was regulated in 1953. The main arrivals in the market include wheat, gram, barley, mustard seed, *bajra*, *sarson*, *moong*, *gur* and *shakkar*. There are nine small shops in the village which deal in assorted goods including grocery, general merchandise, vegetables and fruits. Besides, there are two tea stalls-cum-sweetmeat shops and one betel-bidi-cigarette shop. The location of the village on the State highway and the availability of a large number of milch cattle have attracted four milk collection centres which have been established only a few years ago. The nearest market from where the residents usually purchase goods in bulk quantities is located at Nagina, at a distance of three kilometres. However, the larger markets are situated at Ferozepur Jhirka, Nuh (both 18 kilometres), Hodal and Palwal (both 40 kilometres). All these towns are connected with Bhadas by metalled roads and are frequently visited by the people of Bhadas.

History of the village

The *abadi* or inhabited area of the village is perched on a mound which is probably the remains of an old village site and from the north has the appearance of a small town, the double storeyed houses standing together in a haphazard sort of way. Even today, when excavating for the foundations of a new house, the villagers often come across bricks, animal bones, broken utensils and the remains of implements of husbandry which lead one to think that the mound consists of the ruins of former habitations. The archaeological findings in the village include painted greyware, early historic wares, late medieval remains, terracotta balls, beads and glass bangles. Besides, a stone railing pillar of Sunga period has also been located at the site. The land owners are unable to give any account of the extinction of the old village or of the origin of the present one and Government records are also silent on the matter.

According to a legend, Bhadas served for sometime as the camping station of Bhagadatta, king of Pragjyotisa, identified with modern Assam, who was an important figure in the Mahabharata and took part in the war. Bhadas is said to be the abbreviated form of Bhag-Datta-Sthan. According to another version, Bhadanakas, obviously connected with the ancient Bhadras referred to in the Mahabharata, who fought against Chauhan rulers, belonged to this place. Bhadas is probably the corrupted form of Bhadras.

The following is a translation of a vernacular record made by a British Government official in 1877, which throws some light on the origin of the present village of Bhadas. "We proprietors know absolutely nothing about the first landowners and the time and place when and from which they migrated. About half a century ago, our ancestors, Mangarta and Mangore, two real brothers, son of Gao, caste Meo, sub-caste Gorwal, migrated from village Saretah situated in Tajara tahsil of Alwar State and got possession of the village as proprietors. But nothing is known about the ruling prince and the source from which we acquired proprietary rights. *Pattis* and *thulas* (divisions and sub divisions of an estate) came into existence according to the desire of another of our ancestors. For a long time, the village has been divided into three *pattis*(Teeha, Mehranian and Nichla) and ten *thulas*. Ownership is determined by possession".

"We (Malis, Mahajans, Blacksmiths and Potters i.e. those belonging to non-agricultural tribes) do not know in detail when or how our ancestors got proprietary rights. It is said that we have held land as proprietors from the beginning and also have a share in the *Shamlat* (common land). From time immemorial, the village has stood where it is at present and is known as Bhadas. Our ancestors peopled the same site and the village retained its old name. It has never been waste land since it was first inhabited".

For collection of revenue, Patti Mehranian has two Lambardars while Patti Teeha and Patti Nichla have one each. Patti Nichla is located in the west, Patti Mehranian in the north and north-east and Patti Teeha in the south and south-east.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

As mentioned in Chapter I, the village community is composed of Muslims, Hindus and Jains, who are further divided into twenty-one castes/communities. All the ten Muslim communities viz., Meo (215 households), Faqir (15 households), Saqqa (11 households), Lohar, Teli, Mirasi and Nai (3 households each), Kasai (2 households) and Sheikh and Jogi (one household each) and eight among the eleven Hindu ethnic groups viz., Mali (17 households) Kumhar (11 households), Balmiki and Kabirpanthi, (9 households each), Mallah (7 households), Dhobi (6 households), Bania (4 households) and Khati (3 households) are domanial groups of the village because they have been living here since its very origin. On the other hand, Brahman (5 households), Jat and Kayasth (one household each) among the Hindus and four households professing Jainism constitute the immigrant groups of the village as they have migrated into the village in the present generation or one generation ago. The scheduled castes among Hindus are represented by Kabirpanthis and Balmikis. A brief note on Muslim Meos and Hindu Malis who form the predominant groups in the village is given below.

Meos

Sunni Muslim by religion, the Meos claim to be Rajputs by descent, although this claim cannot be considered to have been definitely established. They might perhaps be descendants of some primitive Indian tribes who also became Rajputs. Many Meos believe that they are descended from the Chandravanshi, Suryavanshi and Agnikula Rajput nobility of old times. As such, they connect themselves with one or the other clan, such as the Tomaras, the Yadavs, the Chauhans and the Rathors. Meos are divided into twelve pals and fifty two *gotras*. Meos of Bhadas mostly belong to Gorwal *gotra* . Although the Meos were converted from Hindusim to Islam about four centuries back, they followed the customs and cultural practices of both Hinduism and Islam until 1947 and many of them had Hindu names. It is said that Meos began abandoning Hindu customs after 1947 and by 1964, they had adopted a good many of the Muslim practices under the influence of the *Tablighi Jamaats* who visit the Meo villages at least twice a month from *Banglawali Masjid* near the *Dargah* of Hazrat Nizamuddin Aulia, Delhi which is the centre of *Tablighi Jamaats* hailing both from within and outside the country. They have now turned to orthodox Islam. Hindu festivals and fairs are not celebrated by them any more. They have also changed their names from 'Singh' to 'Khan' Most of them offer their daily prayer (*namaz*) five times a day in the mosque. Women say *namaz* at their houses. The *Imam* is respected and given customary offerings on various occasions like births, deaths and festivals. *Jumma namaz* is held on every Friday and the Muslims assemble in the Jama Masjid.

Socially, the Meos are a well-knit community, capable of united action in an emergency. Being poor, backward and unsophisticated people, they can be easily led. They are able to eke out their living by sheer dint of hardwork in the inhospitable rainfed conditions of the area inhabited by them. Although Muslim, the Meo women do not observe *purdah*. It is said that the Meos owe, more than any other tribe of the district, a great deal to the energy of their women. They do most of the field work except ploughing and clod crushing and they would do these jobs also if there were no social stigma signifying widowhood attached to this work. Like Hindus, marriage among a Meo boy and a Meo girl belonging to the same *gotra* comes to be regarded as incest. Early marriage is another bane of the Meos. This is considered as a safeguard against sexual laxity. Further the strong community feeling leads to much waste on ceremonies like wedding or a funeral feast. The latter, known as *Kaj*, is an expensive affair as its size denotes the prosperity of the host. The custom is fortunately on the decline under the inexorable pressure of economic circumstances.

The poverty of the Meos is accentuated by their unthrifty habits. They are so lavish in their expenditure that the failure of one harvest plunges them irretrievably into debt.

Meos have a strong community panchayat which extends its jurisdiction over 30 villages.

Malis

Also known as Saini, Mali is a Hindu caste of gardeners. Constituting 17 households, they form the second largest ethnic group in the village. They are peasant proprietors. They belonged to Sanatan Dharm Sect till recently but have become staunch followers of Arya Samaj Sect now, under the influence of preachings of Arya Samaj movement of social and religious reforms. Most of them daily recite *Vedic Sandhya*. Recently, they have built an Arya Samaj Mandir and Ashram which was inaugurated on 25th June 1984. While most of the Hindu and Muslim communities of the village draw water from the common village well, they have their separate well for obtaining drinking water which is meant exclusively for the members of their community. They have a community panchayat covering 22 villages, which regulates their socio-economic life to a considerable extent.

House type

The village habitation which stands on a mound is built mostly of *pucca* or semi-*pucca* houses. The survey data reveals that about 16 per cent of the houses were constructed or reconstructed less than 5 years ago, another 33 per cent between 5 and 9 years ago, 27 per cent between 10

and 19 years ago and the remaining 24 per cent over 20 years ago which indicates that about half of the houses have been built up during the last one decade. Statement 2.1 gives the distribution of 37 sample houses by predominant material of floor and predominant material of wall and roof.

STATEMENT 2·1

Distribution of houses classified by predominant material of floor and material of wall and roof

Predominant material of floor				Total no. of houses	Predominant material of wall			Predominant material of roof				
Kacheha	Burnt bricks	Stone and lime	Cement		Mud bricks	Burnt bricks	Stone	Thatch	Wood	Brick, stone and lime	R. C. C.	R. B. C.
1	2	3	4	5	6	7	8	9	10	11	12	13
30	1	3	3	37	6	20	11	19	2	11	3	2

About 43 per cent of the houses are *pucca* having *pucca* walls and *pucca* roofs, 41 per cent are of mixed type having *pucca* walls and *kachcha* roofs and only 16 per cent houses are *kachcha* constructions having *kachcha* walls and *kachcha* roofs. The walls of about 54 per cent houses have been built of burnt bricks, of another 30 per cent of stone, while the remaining 16 per cent of the houses have adobe walls. Similarly, the roofs of 43 per cent houses are made of *pucca* material such as bricks, stone and lime (30 per cent), R.C.C. (8 per cent) and R.B.C. (5 per cent) and remaining 57 per cent houses are made of thatch, mud and wood. It will, therefore, be seen that approximately 84 per cent houses have *pucca* walls and 43 per cent *pucca* roofs. It has been gathered from the residents that there is a definite tendency among the village folk to build *pucca* houses in preference to adobe and thatched structures during the last decade. Another important feature of house construction is that the use of burnt bricks, cement and concrete is gaining much more popularity as compared to stone and lime which were being used previously in building *pucca* houses. An overwhelming majority of the houses, accounting for 81 per cent, still continues to have *kachcha* floors though their incidence has somewhat decreased during the last decade. About one-fourth of the houses are double storeyed structures.

The height of the roof in thatched houses is 10 feet at the ends of the walls and 12 feet at the centre of the ceiling. In flat roofed houses, the height of the roof is generally 12 feet from the ground floor. *Kachcha* floors are plastered with a liquid of mud and dung once a month. The plinth of the house varies from half foot to one and a half feet. It is higher in the case of *pucca* houses than that in the *kachcha* houses. The size of the door is generally 7′×4′. Ventilators are now seen in newly built *pucca* houses but in old constructions irregular holes having 8″ to 10″ circumference are provided in the walls for letting in light and air in the house. About one-fourth of the houses have windows of the size 3′×2′.

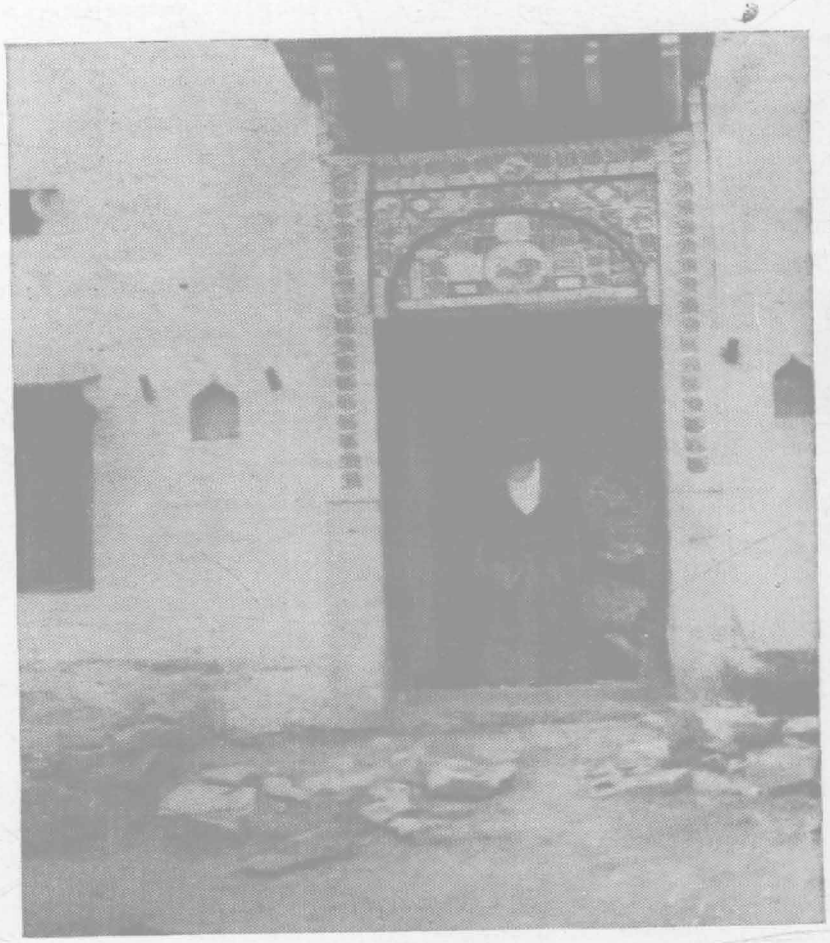
Well-to-do households possess a separate room near the house called *bangala*, where the male members spend their leisure time and enjoy hubble-bubble (*hukka*). About 10 per cent households possess *nauhra* (an enclosed open place attached to the house) where cattle are tethered during summer and rainy season. It is about 30′×30′ in size. Generally every household has an open plot about 18′×9′ in front of the house which though unenclosed is in the effective possession of the household. Kitchen called *osaari* is generally 9′ long, 6′ wide and 6′ high. There is another small covered construction called *palhendi*, 5 feet long, 3 feet wide and 3 feet high, for placing pitchers full of drinking water. The pitchers are kept either on *pucca* bricks or on wooden squares. An underground hearth called *bhatha* is made near the kitchen for simmering milk. *Kothi*, an earthen receptacle, meant for storing foodgrains stands inside every house. They are of varying dimensions but usually 6 feet long, 4 feet wide and 6 feet high.

As has been stated in the preceding paragraph, an average house consists of two rooms. The size of the bigger room is generally 24′×10′ and of the smaller one 18′×8′. About 38 per cent of the surveyed houses have separate kitchens. Arrangements for bath-rooms and latrines do not exist in the houses. However, during 1986, the village statutory panchayat has constructed forty dry latrines at convenient points in the village. Male members take bath in the open, at the wells or in the mosques. Females take bath in the corner of a room in the house. All the members of the family go to the fields to answer the call of nature. Only 14 per cent houses are electrified. An overwhelming majority of the households, constituting 95 per cent, are living in their owned houses and the remaining 5 per cent in rented houses.

The building material used in the house construction is either obtained locally or from the nearby places. There is no brick-kiln in the village. For constructing a *pucca* house, burnt bricks are purchased from village Marora and Hodal town,



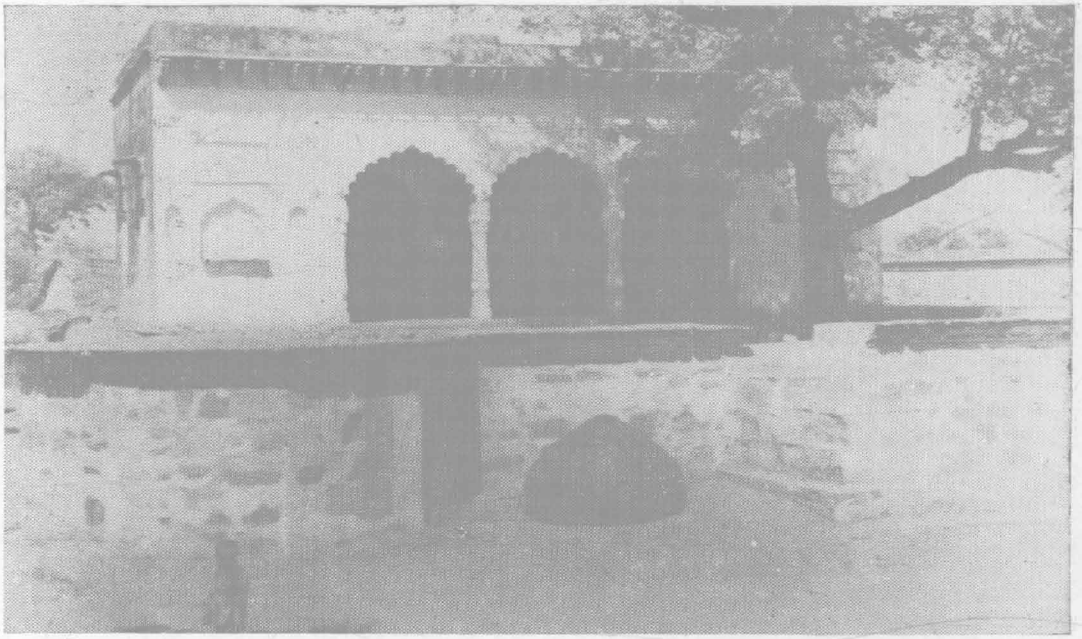
A front view of Saini house



A front view of Meo house



A haveli belonging to a Meo — specimen of traditional house of a rich farmer



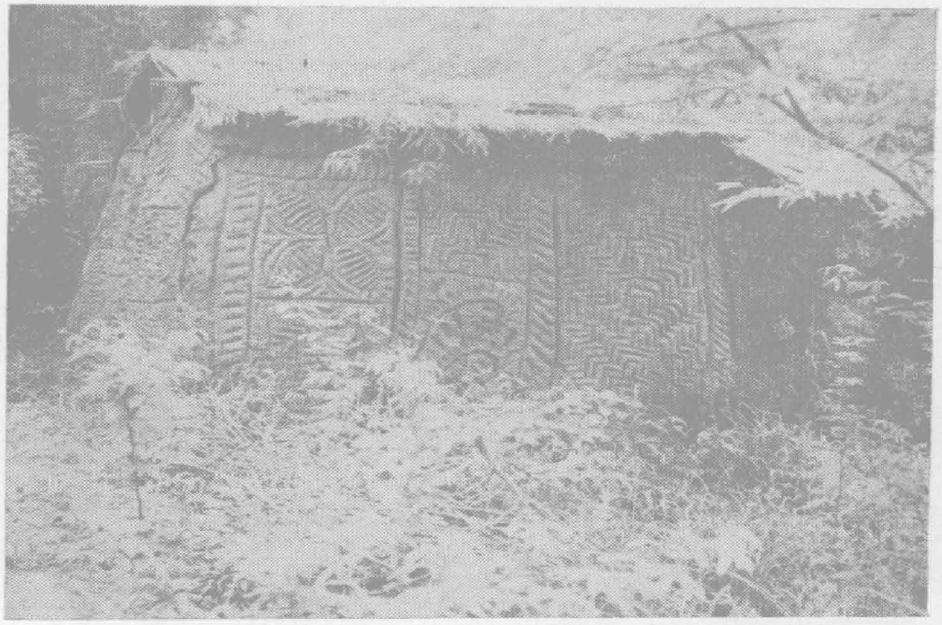
A village chaupal



A water storing place in a house



A view of the State Highway at village Bhadas



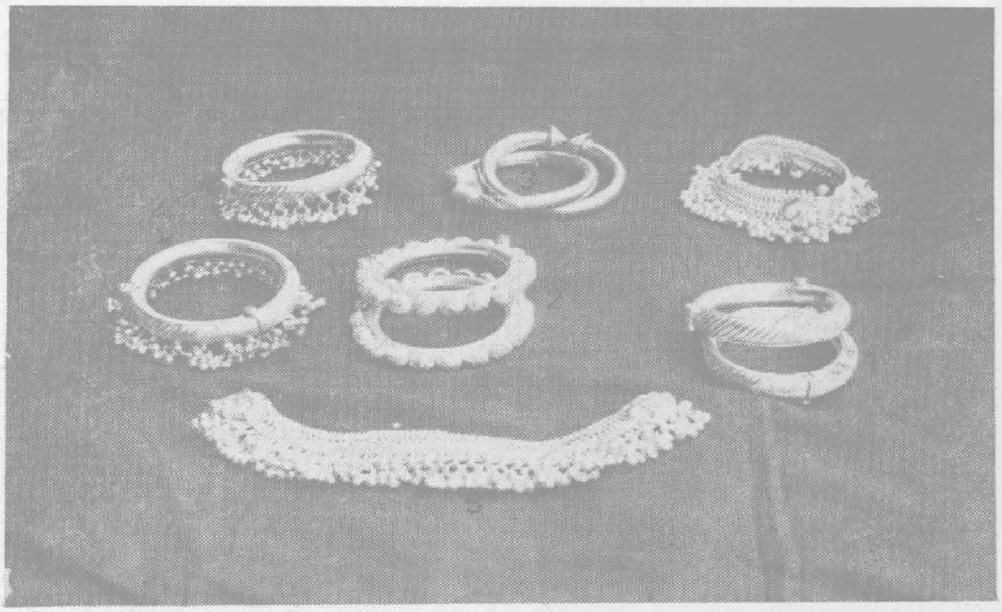
A carved structure of batyora — storing place for dry cow-dung cakes



Two bongas — storing for neera (dry fodder)



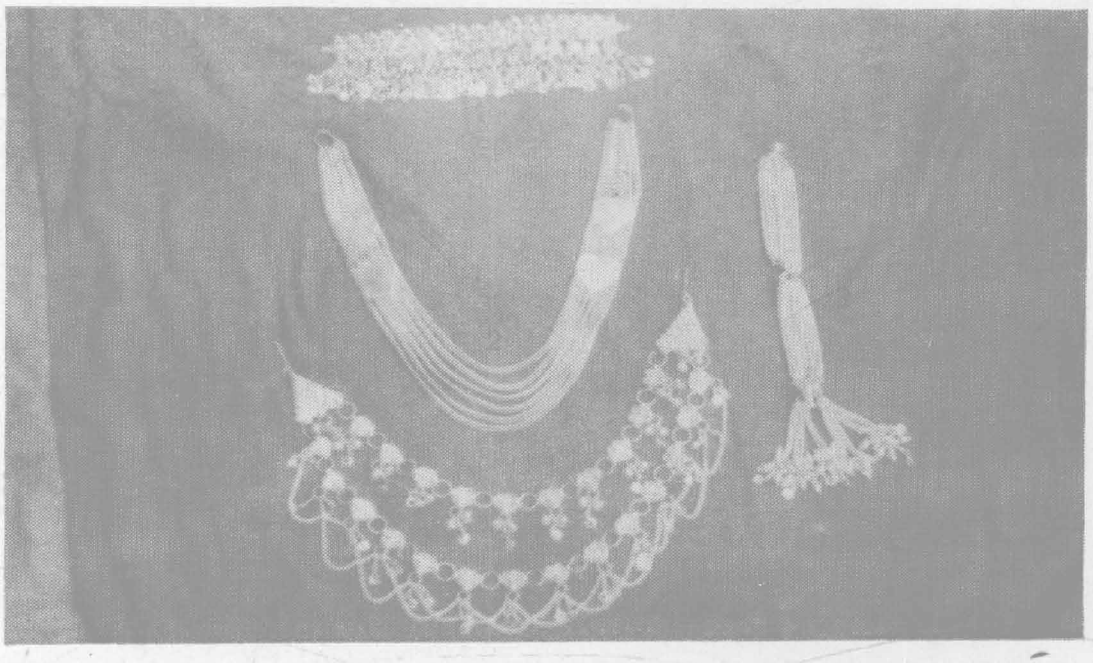
1. *Pachheli* 2. *Chhann* 3. *Baankara* 4. *Janjiri*
5. *Dastbandh*



1 *Naivri* 2. *Atgathia* 3. *Kara* 4. *Ghunghrudar*
Naivri 5. *Paizeb*



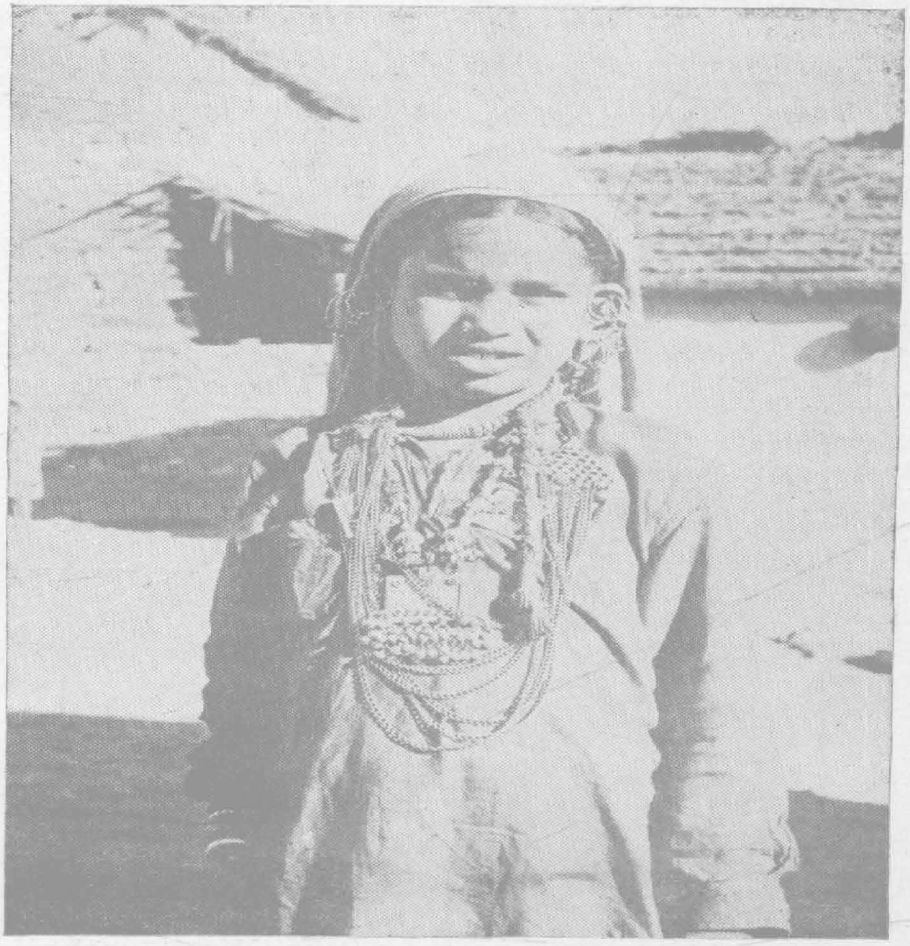
1. *Jhumka* 2. *Kundal* 3. *Baalian*



1. *Zanjira* 2. *Dor* 3. *Buttons* 4. *Jovankali*



A Meo woman in a traditional dress



A girl wearing traditional ornaments

cement from Ferozepur Jhirka town and iron from Palwal and Gurgaon towns and stones from Khanpur Ghati (8 kms). *Chaukas*, flat pieces of stone of size 3'x2', for constructing stone roofs, are brought from Palwal and Hodal. Sun dried bricks are also baked by the villagers themselves with the help of cowdung cakes and wood, which generally become available free of cost but the quality of *pucca* bricks thus prepared is hardly satisfactory. While digging out earth from the *Shamlat*, layers of *pucca* bricks are sometimes found, which are dug out by the villagers and used for constructing house walls. Lime nodules are obtained from the quarries at villages Kherli Nuh (3 kms.) and Umra (6 kms.) which are converted into slaked lime in the village. Wooden beams (*gaater*) and rafters (*soth*) of mango, *sal* or *shisham* wood are purchased from Palwal. For constructing *kachcha* houses, sun dried bricks are prepared by the villagers themselves in the months of April, May and June when the ponds are half dry. *Sarkanda* reeds used in the roofs are obtained from villages Nagina (3 kms).), Santhawari (6 kms.), Nangal (8 kms.) and Ferozepur Jhirka town (18 kms).

Dress and ornaments

The common dress worn by men of Meo and other Muslim communities consists of a loose *kurta* (collarless shirt) of cotton or linen cloth, a *tahmat* of cotton or polyster cloth or a *loongi* of linen cloth round the waist and a *phainta* (turban) of coarse cloth or muslin or a white round cap on the head. Many young male adults have started wearing *kameez* (shirt with collars) instead of *kurta* and have also discarded the use of turban or cap on the head. The dress worn by oldmen is generally made of coarse cloth while that by young male adults of finer stuff usually coloured cotton, linen or synthetic cloth. During winter season, adult males belonging to poor families cover their bodies with a *chaddar* (a thick sheet of cotton cloth) and *khes* (a thick cotton plaid) and those of the well-to-do families with woollen blanket or shawl. The use of sweaters and jackets is also becoming popular among them.

The common dress of a Muslim woman is *kurti* (a full sleeved shirt), a *churidar pyjama* (known as *khoosani* among Meos) and a *lugra* (a long scarf) to cover the shoulders and the head. The *kurti* and *khoosani* are made of chintz or poplin of fast and deep colours—red, green, yellow and black being most common. During the post-survey period, the use of *khoosani* among Meo women was found to be completely discarded which has been replaced by *salwar*. Another notable change found in their dress material was that while at the time of survey, the *kurti* and *khoosani* were made of different cloths, the *kurti* and *salwar* are made of same cloth now.

Male adults of Hindu and Jain religions wear a loose *kurta* or *kameez* (shirt), a *dhoti* (5 yards long) round the waist and a *safa* or *pagri* (turban) on the head. Some of them also substitute *pyjama* (trousers) or *tahmat*, half *dhoti* (2½ yards) for a full size *dhoti*. The young males have discarded the use of *safa* (turban) and prefer to remain bare headed with combed hair. Male children wear *pyjama* or *kachha* (lower garment). Some Malis and Banias wear *sadari* or Jawahar jacket and sometimes substitute it for shirts.

Women of both Bania and Jain Communities wear blouse and *saree* of cotton, silk or polyster cloth, *angia* (a brassiers) and a *petticoat* (under skirt) are also worn by them. Young unmarried girls of their caste wear *jampar* (shirt), *salwar* (trousers) and *dupatta* (long scarf). The common dress of women belonging to other Hindu castes is a *kurti* (a full sleeved shirt), a *ghagra* (a loose skirt) and an *orhna* (a long scarf) to cover the shoulders and the head. At the time of revisit, it was found that the use of blouse and *saree* among married women and a *jampar* and *salwar* among unmarried girls is gaining popularity among all Hindu castes.

The most common type of shoes worn by both men and women of all communities is *desi jutti*, simple or embroidered, made by the shoe makers of villages Nagina (3 kms.) and Karaheri (2 kms.). Boots and pump shoes are being increasingly adopted by the new generation.

Married women of Meo and other Muslim communities, whose husbands are alive, display a number of ornaments, the commonest among these are *guliband* (gold necklace) and *hansali*, *haar*, *tora* and *taaviz* (silver necklaces), *baalian*, *paata*, and *jhumka* (silver earrings) and *dast-band*, *baankara*, *chhann*, *pariband* and *pachheli* (silver bangles/bracelets) round the wrists; and *kari*, *atgathia*, *naivri* and *saanth* (silver anklets) about the ankles. Chained buttons to shirts are common among Meo girls *Laung* (a gold nose stud) is worn by women of Mirasi, Lohar and Teli communities only. Poor women cannot afford many ornaments and they wear silver *kara* on the wrist and *naivri* about the ankles.

Hindu married women, except those belonging to Jain community and Bania caste, wear *hansali* (silver necklace), *baankara*, *chhann* and *pachheli* (silver bangles), *kari*, *paati* and *chhailkara* (silver anklets.) *Mala* or *roophalli*, a necklace containing 10 to 15 silver rupees, *laung* (silver nose stud) and *borla* (a round silver tiny ball worn on the forehead are also their favourite ornaments. *Borla* is not worn by widows. Women belonging to Jain community and Bania caste are enamoured of gold jewellery. Their favourite ornaments are *teeka* (a gold pendant), *kanthi* (a gold necklace), gold *churian* (bangles), *koka* (a gold nose-pin) and *paizeb* (silver anklets).

Men do not generally wear ornaments. Malis and Banias wear gold *murki* in the ears. *Chhallas* (silver finger rings) are worn by male adults of almost all castes. Chained buttons to shirts are common among Meo boys.

A list of ornaments, the part of the body adorned and metal used is given below.

Part of body	Name of ornament	Metal used
1	2	3
Ornaments worn by women		
Fore head	1 *Borla*	Silver
	2 *Teeka*	Gold
Ears	1 *Baalian*	Gold or Silver
	2 *Jhumka*	Silver
	3 *Patta*	Silver
Nose	1 *Laung*	Gold or Silver
	2 *Koka*	Gold
Neck	1 *Gulibanq*	Gold
	2 *Haar*	Silver
	3 *Hansali*	Silver
	4 *Kanthi*	Gold
	5 *Mala*	Silver
	6 *Taaviz*	Silver
	7 *Tora*	Silver
Wrists	1 *Baankara*	Silver
	2 *Chhann*	Silver
	3 *Churian*	Gold
	4 *Dast-band*	Silver
	5 *Pachheli*	Silver
	6 *Paribanq*	Silver
Ankles	1 *Atqathia*	Silver
	2 *Chhail kara*	Silver
	3 *Kari*	Silver
	4 *Naivri*	Silver
	5 *Paati*	Silver
	6 *Paizeb*	Silver
	7 *Saanth*	Silver
Ornaments worn by men		
Ears	*Murki*	Gold
Fingers	*Chhalla*	Silver

Household goods

In the matter of acquisition of household goods, villagers are guided by their utility rather than by their decorative value or any social prestige that may attach to their possession. *Khatia* (ordinary stringed cot) is the only article of furniture that is possessed by all the households, irrespective of their social or economic status. *Niwar cots* (fine string beds) are owned by about 35 per cent of the households, mostly received in marriages as part of dowry. Other articles of furniture, such as chair, table and *diwan* (wooden cots) are not widely used Thus while chairs are owned by about 19 per cent households, tables and *diwans* are possessed by about 11 per cent households each. *Peerha* (low stringed stool), *patra* (flat wooden piece with small legs) and *moorah* (low stool with seat of *munj* ropes and body of *sarkanda* reeds twined with *munj* ropes) are kept by many households and offered to the guests for sitting upon.

Insofar as costly articles are concerned, about 54 per cent households possess bicycles, 43 per cent own wrist watches, 19 per cent keep radio sets or transistors, 16 per cent maintain sewing machines, 5 per cent use table clocks. Sixty five per cent households owning bicycles, 81 per cent households possessing wrist watches 86 per cent households maintaining radio sets and transistors, 67 per cent households having sewing machines and 50 per cent households keeping table clocks have acquired these articles during the last ten years. It was reported that during the post-survey period more than three-fourths of the households have acquired bicycles, wrist watches, radio sets/transistors and about one-fourth tape recorders. Two Jain households have also acquired black and white television sets in 1985. It will, therefore, be seen that people's affluence with regard to possession of costly articles has significantly increased during the last decade.

Other articles commonly found in the houses include clothes, beddings, tin or wooden boxes for storing valuables, torch lights, umbrellas, combs and mirrors, lanterns or unshaded tin lamps, *chakkis* (hand mill stones) for grinding corn, baskets, winnowing fans, hand fans, brooms, pounding appliances (*sil-batta*), stone mortars and wooden pestles, sieves, weighing scales, *hookas* (hubble-bubble) etc. *Changeri* and *dhakoli*, containers made of plaited wheat stalks, are commonly used for keeping baked *chapatis*. *Kothi*, a big earthen receptacle for storing foodgrains, is also found installed in all the households of the village. Among agricultural households, bullock-carts, fodder cutting machines and agricultural implements are a common sight.

Utensils in the kitchen for cooking include a copper *degcha*, an aluminium *degchi* and an earthen *haandi*, (kettles). While *degcha* and *degchi* are used for cooking meat, vegetable or rice, *haandi* is used for cooking *saag* or pulse, *karchhi*, a wooden ladle, for stirring and serving meat, vegetable or pulse and *paraat*, a brass, aluminium or earthen basin for kneading flour, are commonly used by every household. The commonest type of utensils for serving food are a brass or aluminium *gilas* (tumbler), *kulla* (earthen water pot) for drinking water, milk or buttermilk, *gadwa* and jug (brass pots, the latter with a spout), for serving water; *thali* an earthen, brass, copper or bronze plate for eating food; *katora* and *katori*, deep plates of earthen, brass or aluminium for eating meat, vegetable or pulse; *tabaak*, a big brass or aluminium plate for taking rice and *taash*, a copper platter for serving rice. The use of kitchen articles such as *tawa* (the iron plate on which *chapatis* are baked), *chakla* (*chapati* board), *belana* (*chapati* roller), blowers,

tongs and knife etc. is also universally found in the village households.

Other earthenwares commonly found in most of the households include pitchers for storing water, *chapti* for curdling milk, *baloni* for churning milk and *haandi* for simmering milk. Earthen wares are also widely used as storing-vessels.

Food and drinks

Wheat and *bajra* (pearl millet) constitute the staple food of the people of this village. Wheat is mostly consumed during 8 months from *Phagan* (mid-February) to *Asuj* (mid-October) and *bajra* during the remaining 4 months of *Katak* (mid-October) to *Magh* (mid-February). Other supplementary foodgrains consumed during the year include barley, gram and *jowar* (great millet). Rice, which is not a local produce, is taken on ceremonial and festive occasions only by the common villagefolk and once or twice a month by well-to-do families. Poor families take *chapatis* of mixed flour such as *go-chani* (wheat and gram), *bejhar* (barley and gram), *gojara* (wheat and barley), *tanaaja* (wheat, barley and gram) and *jowar-bajra* (millets) throughout the year, while the middle class and well-to-do families take *chapatis* of wheat or *bajra* flour during winter, single or mixed with other coarse flours depending on the harvest raised by the household. *Mehri*, which is a porridge of barley, *bajra*, or *barti* (an inferior *kharif* millet) coarsely grounded grains cooked with buttermilk and treated with salt the night before, forms the common breakfast of the villagefolk throughout the year. *Mehri* is taken with milk or buttermilk.

Locally produced pulses such as *mash* (black gram), *moong* (green gram), *moth* (kidney bean), *chana* (gram), *matar* (pea) and *arhar* (pigeon pea) are partaken of with *chapati* especially during dinner.

The villagers also consume seasonal vegetables such as *kaddu* (pumpkin), *ghia* (bottle gourd), *ghia tori* (sponge gourd), *tinda* (round gourd), *chappan kaddu* (vegetable marrow), *kerela* (bitter gourd), *shimla mirch* (capsicum), *bhindi* (lady finger) and *baingan* (brinjal) during summer and *phool ghobi* (cauli flower), *patta gobhi* (cabbage), *shalgham* (turnip), *gajjar* (carrot), *aalu*, (potato), *matar* (pea), *tamatar* (tomato) and tender leafy plants of *sarson* (mustard), *chana* (gram), *methi* (fenugreek) and *palak* (spinach) cooked as vegetable (*saag*) during winter. These vegetables are either grown in the village or purchased from the local shopkeepers or vegetable market at Nagina. Ginger, onion, garlic and green chillies are also grown in the village and consumed by the residents. Pickles of mangoes, chillies and lemon are prepared by the housewives and taken during summer either as a substitute of pulse or vegetable or as an additional item of food.

All the Muslim households and all Balmiki, Kabirpanthi, Jat and Kayasth households among the Hindus are non-vegetarian. On the other hand, all households of Bania, Brahman, Khati and Jain are vegetarian. Mali, Kumhar, Mallah and Dhobi communities have both vegetarian and non-vegetarian households. Before partition, Muslim households used to take beef and mutton. Now cow-slaughter having been given up, they have switched over to buffalo meat. Buffalo meat is partaken of by every Muslim household at least once or twice a week and that of goat once or twice a month. Poultry birds, especially cocks and hens, are also killed to serve their meat requirements. Balmikis eat both buffalo and pig-meat, both of which are abstained by all Hindu non-vegetarian communities in the village. The remaining Hindu non-vegetarian households either eat mutton, pultry birds or fish. *Murghabis*, migratory water fowls, are caught from the Kotla *jhil* and fish from the local ponds and consumed by the residents of the village. Three Muslim males including a Meo, a Saqqa and a Faqir act as butchers in the village for supply of meat. Eggs are taken by the consuming households almost on alternate days.

Most of the villagers use *desi ghee* as the cooking medium. On account of large quantity of milk being sold now, the production of *desi ghee* has decreased in the village. Consequently, vegetable oil as a cooking medium is becoming popular among many households for the last 10 years. Buffalo tallow serves as the cooking medium for cooking buffalo meat.

Two main meals are taken every day. There are no fixed hours for the two meals. But roughly speaking, lunch is over by 2.30 P.M. and dinner by 7.30 P.M.

Kheer (rice cooked in milk and sweetened with sugar) is prepared at least twice a month in almost every household. Hindus must prepare it on moonless night and Muslims on every Thursday night. *Halwa* (fried wheat flour treated with sugared boiled water), *Zarda* (sweet boiled rice), *Vermicelli* and *Shakrana* (boiled rice mixed with sugar powder (*boora*) and *desi ghee* are the other sweet dishes relished by the people of the village. *Pulao*, cooked rice mixed with bone-meat, is partaken of by Muslim households on ceremonial occasions and at the time of entertaining guests.

Milk and buttermilk constitute the favourite drinks of the residents. Almost every household rears milch cattle. However, with the introduction of milk dairies in the village, most of the households now sell major quantity of their milk produce to augment their family income, which has adversely affected the per capita milk intake of the residents. Tea, which was almost unknown in the village a decade ago, is becoming popular now among most of the families. Wine is a prohibited drink among the Muslims, whereas it is beyond the means of many Hindu communities who do not treat it as a prohibited drink. Smoking *hukka* is a common feature of almost all castes and communities in the village.

Growth of population

The following statement gives the comparative population figures and the growth rates during 1961-71 and 1971-81 of village Bhadas and the rural areas of the state, the district and the tahsil in which the village of Bhadas lies.

STATEMENT 2.2

Growth rate of population during 1961, 1971 and 1981 censuses

State/District/Tahsil/Village	Population			Percentage increase		
	1961	1971	1981	1961-71	1971-81	1961-81
1	2	3	4	5	6	7
State—Haryana (Rural)	6,282,863	8,263,849	10,095,231	31.53	22.16	60.68
District—Gurgaon (Rural)	424,070	564,263	680,409	33.06	20.58	60.45
Tahsil—Ferozepur Jhirka (Rural)	136,252	179,768	217,060	31.94	20.74	59.31
Village—Bhadas	1,457	1,989	2,508	36.51	26.09	72.13

The population of Bhadas increased from 1,457 (754 males and 703 females) in 1961 to 1,989 (1,060 males and 929 females) in 1971 and further increased to 2,508 (1,353 males and 1,155 females) in 1981. The percentage increase experienced by the village during 1961-71 was 36.51 which was higher to that of the tahsil (31.94), the district (33.06) and the state (31.53). Similarly, during 1971-81 also, the percentage increase in population in case of the village (26.09) has been higher in comparison to that of the tahsil (20.74), the district (20.58) and the state (22.16). If the growth of population is studied for the last 20 years from 1961 to 1981, it is observed that the village has recorded a much higher growth rate of 72.13 per cent in contrast to that of the tahsil (59.31), the district (60.45) and the state (60.68) which is attributable to the predominantly Muslim population of the village which is largely illiterate and averse to adoption of family planning practices, resulting in the high birth-rate among them. It is also likely that due to their anxiety to maintain themselves as a distinct social, cultural and religious entity in the midst of the overwhelming majority community of the district, the Meo Muslims prefer living at one place in joint families in their villages rather than sending their members in search of livelihood outside.

Density of population

The following statement gives the comparative figures of the density of population per square kilometre in the village and the rural areas of the state, the district and the tahsil in which the village of Bhadas lies according to 1961, 1971 and 1981 censuses.

STATEMENT 2.3

Density of population according to 1961, 1971 and 1981 censuses

State/District/Tahsil/Village	Density of population per sq. km.		
	1961	1971	1981
1	2	3	4
State—Haryana(Rural)	145	190	232
District—Gurgaon (Rural)	159	212	256
Tahsil—Ferozepur Jhirka (Rural)	170	224	270
Village—Bhadas	201	274	345

It will be seen that with the increase of population in the village and the rural portions of the tahsil, the district and the state during 1961-71 and 1971-81, their corresponding population densities have also increased. The number of persons per square kilometre in the village has gone up from 201 in 1961 to 274 in 1971 and further to 345 in 1981 It is interesting to note that the village has consistently a higher population density in comparison to the corresponding rural densities in the state, the district and the tahsil in the three census years of 1961, 1971 and 1981.

Sex ratio

Statement 2.4 gives the comparative figures of sex ratio of the population of the village and the rural sector of the state, the district and the tahsil in which the village of Bhadas lies, according to 1961, 1971 and 1981 censuses.

STATEMENT 2.4

Changes in sex ratio from 1961 to 1981

State/District/Tahsil Village	Numbers of females per 1,000 males in the Census year		
	1961	1971	1981
1	2	3	4
State—Haryana (Rural)	871	870	876
District—Gurgaon (Rural)	893	887	882
Tahsil—Ferozepur Jhirka (Rural)	913	891	891
Village—Bhadas	932	876	854

It will be noticed that the sex ratio has been generally adverse to women in the village as well as in the rural sector of the state, the district and the tahsil in which the village of Bhadas lies. It will also be noticed that the village sex ratio has much deteriorated over the last two decades from 932 in 1961 to 876 in 1971 and further to 854 in 1981. It will also be observed that while in 1961 the village sex ratio was above the sex ratio of the rural parts of the state, the district and the tahsil, the position

is reverse in 1981. Statement 2.5 gives the sex-ratio by age group.

STATEMENT 2.5

Sex ratio (number of females per 1,000 males) in Bhadas village by age-group 1975-survey data

Age groups	Males	Females	Sex ratio
1	2	3	4
0—4	83	55	663
5—9	80	59	738
10—14	65	47	723
15—19	42	36	857
20—24	26	28	1,077
25—29	23	23	1,000
30—34	24	17	708
35—44	29	34	1,172
45—54	33	32	970
55—69	18	20	1,111
70+	6	4	667
Total	**429**	**355**	**828**

Age composition

Statement 2·6 shows age distribution of the surveyed population of Bhadas village.

STATEMENT 2.6

Distribution of population of Bhadas village and its percentage by sex and age group based on surveyed households

Age groups	Persons		Males		Females	
	Number	Percentage	Number	Percentage	Number	Percentage
1	2	3	4	5	6	7
0—4	138	17.60	83	19.35	55	15.49
5—9	139	17.73	80	18.65	59	16.62
10—14	112	14.29	65	15.51	47	13.24
15—19	78	9.95	42	9.79	36	10.14
20—24	54	6.89	26	6·06	28	7.89
25—29	46	5.87	23	5.36	23	6.48
30—34	41	5.23	24	5.59	17	4.79
35—39	31	3.95	12	2.80	19	5.35
40—44	32	4.08	17	3.96	15	4.23
45—49	37	4.72	18	4.20	19	5.35
50 - 54	28	3.57	15	3.73	13	3.66
55—59	19	2 ·42	10	2.33	9	2.53
60—64	12	1.53	7	1.63	5	1.41
65—69	7	0.89	1	0.23	6	1.69
70+	10	1.28	6	1.40	4	1.13
Total	**784**	**100.00**	**429**	**100.00**	**355**	**100.00**

It will be seen that the proportion of population in the age group 0—4 is less as compared to that in the age group 5—9, indicating that fertility has declined during the last five years. It will also be observed that the proportion of population is high in the younger age groups and low in the higher age groups. With the exception of age groups 40—44 and 45—49, the proportion of population decreases in all the quinquennial age group with the increase in the size of age group due to mortality at each age.

Houses and households

According to 1971 Census, Bhadas had 217 houses, which have increased to 357 in 1981. Similarly the number of households has also increased from 284 in 1971 to 357 in 1981. It will, therefore, be seen that the position has eased in the village in 1981 when each household has a census house to live in, whereas there were 131 households for every 100 houses in 1971 . The following statement gives

the comparative figures of households per 100 houses, population per 100 houses and households in Bhadas and the rural areas of the state, the district and the tahsil according to 1981 Census :

STATEMENT 2.7

Households per 100 houses, population per 100 houses and households according to 1981 Census

State/District/ Tahsil/Village	House-holds per 100 houses	Popula-tion per 100 houses	Popula-tion per 100 house-holds
1	2	3	4
State—Haryana(Rural)	101	686	679
District-Gurgaon (Rural)	102	706	692
Tahsil—Ferozepur Jhirka (Rural)	101	679	673
Village—Bhadas	100	703	703

It will be seen that whereas in the rural areas of the state, the district and the tahsil, households outnumber the residential houses, the village has comfortable position by having a separate census house for each household to live in. It will further be observed that there is more congestion (703 persons per 100 houses) in the village as compared to that in the rural portions of the state (686 persons per 100 houses) and the tahsil (679 persons per 100 houses). However, in the rural areas of the district, the congestion has slightly gone up with 706 persons per 100 houses. The average size of household is greater in the village (703 persons per 100 households) in comparison to that in the rural areas of the state, the district and the tahsil with 679, 692 and 673 persons per 100 households, respectively.

Statement 2.8 gives the distribution of households classified by number of members, number of rooms occupied and religion or caste/community of head of household.

STATEMENT 2·8

Households classified by number of members, number of rooms occupied and

Religion and caste or community	Total no. of house-holds studied	Total no. of members		Average size of house-hold	Total no. of rooms	Households with one room		
		M	F			No. of house-holds	No. of members	
							M	F
1	2	3	4	5	6	7	8	9
I MUSLIM								
1 Meo	23	81	78	6·9	46	8	24	20
2 Faqir	2	7	5	6·0	2	2	7	5
3 Kasai	1	1	..	1·0	2	..	..	..
4 Mirasi	1	5	4	9·0	1	1	5	4
5 Saqqa	1	5	4	9·0	2	..	..	..
II HINDU								
6 Mali	2	14	11	12·5	6	1	7	6
7 Balmiki	1	4	3	7·0	2	..	..	..
8 Dhobi	1	3	2	5·0	1	1	3	2
9 Kabirpanthi	1	3	4	7·0	2	..	..	..
10 Kayasth	1	1	..	1·0	1	1	1	..
11 Kumhar	1	1	1	2·0	1	1	1	1
12 Mallah	1	1	1	2·0	2	..	..	..
III JAIN	1	8	3	11·0	2	..	..	..
Total	**37**	**134**	**116**	**6·8**	**70**	**15**	**48**	**38**

MENT 2.8

religion and caste or community of head of household

Households with two rooms			Households with three rooms			Households with four rooms			Households with five rooms		
No. of households	No. of members		No. of households	No. of members		No. of households	No. of members		No. of households	No. of members	
	M	F		M	F		M	F		M	F
10	11	12	13	14	15	16	17	18	19	20	21
10	39	36	3	10	14	1	5	4	1	3	4
..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
1	5	4	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	1	7	5
1	4	3	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
1	3	4	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
1	1	1	..	..	..	..	..	..	..	..	..
1	8	3	..	..	..	..	..	..	..	..	..
16	**61**	**51**	**3**	**10**	**14**	**1**	**5**	**4**	2	**10**	**9**

The survey of 37 households having 250 persons reveals that the average household size among three segments of population is 6.8 persons for Muslims, 6.1 persons for Hindus and 11.0 persons for Jains. As regards the community wise differentials, though it is not feasible to draw any inference, yet it is noted that Jains are having chomparatively larger household size than the Muslims and Hindus. Forty one per cent households comprising about 34 per cent inhabitants live in one roomed houses, 43 per cent households covering 45 per cent residents reside in two roomed houses 8 per cent households containing 10 per cent inmates stay in three roomed houses, 3 per cent households accounting for 4 per cent population live in 4 roomed houses and the remaining 5 per cent households having the residual 7 per cent residents reside in 5 roomed houses. On an average, a household consists of 7 persons in the village. The size of the household increases with the increase of rooms in the dwelling. It is 6 persons for households having one room accommodation, 7 persons in two rooms accommodation, 8 persons in three rooms accommodation, 9 persons in four rooms accommodation and 10 persons in five rooms accommodation. It has been informed by the villager that a decade ago, single roomed houses were the most common type of houses in the village whereas at the time of survey, two roomed houses are found to be the most popular, indicating that the residents are enjoying somewhat better living conditions and privacy now as compared to the recent past.

Marital status

The following statement gives the distribution of surveyed population of Bhadas village and their percentage by sex and marital status.

STATEMENT 2..9]

Distribution of surveyed population of Bhadas village and their percentages by sex and marital status

Marital status	Population			Percentages		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
Never married	401	240	161	51·15	55·94	45·35
Married	351	180	171	44·77	41·96	48·17
Widowed	30	8	22	3·83	1·87	6·20
Divorced or separated	2	1	1	0·25	0·23	0·28
Total	**784**	**429**	**355**	**100·00**	**100·00**	**100·00**

While taking the total population into consideration it will be seen that the percentage of never married persons at 51.55 is the highest : 55. 94 per cent among the males and 45.35 per cent among the females fall under this category. A smaller proportion of never married females as compared to that of never married males may be due to polygamy among Muslims who are in majority in the village. Married persons constitute 44.77 per cent of the total population. Among the males, 41. 96 per cent are married and among the females 48.17 per cent. Widowed persons account for only 1.87 per cent among the males as against 6.20 per cent among the females. The greater proportion of widows compared to widowers indicates a trend for more men to remarry than women. Divorced or separated persons account for only a fringe of the total population i.e. 0.25 per cent. The following statement gives the distribution of surveyed population of Bhadas village by age, sex and marital status,

STATEMENT 2.10

Distribution of population in surveyed households of Bhadas village by age, sex and marital status

Agègroup	Sèx	Population	Marital status							
			Nèvèr marrièd		Marrièd		Widowèd		Divorcèd or Sèparatèd	
			Numbèr	Pèrcèntagè	Numbèr	Pèrcèntagè	Numbèr	Pèrcèntagè	Numbèr	Pèrcèntagè
1	2	3	4	5	6	7	8	9	10	11
0—4	M	83	83	100·00	..	..	..	..	..	..
	F	55	55	100·00	..	..	..	..	..	..
5—9	M	80	80	100·00	..	..	..	..	..	..
	F	59	59	100·00	..	..	..	..	..	..
10—14	M	65	58	89·23	7	10·77	..	..	..	..
	F	47	42	89·36	5	10·64	..	..	..	..
15—19	M	42	16	38·10	24	57·14	1	2·38	1	2·38
	F	36	5	13·89	31	8·11	..	..	..	..
20—24	M	26	2	7·69	24	92·31	..	..	..	..
	F	28	..	..	28	100·00	..	..	..	..
25—29	M	23	1	4·35	21	91·30	1	4·35	..	..
	F	23	..	..	23	100·00	..	..	..	..
30—34	M	24	..	..	24	100·00	..	..	..	..
	F	17	..	..	16	94·12	1	5·88	..	..
35—44	M	29	..	..	28	96·55	1	3·45	..	..
	F	34	..	..	32	94·12	2	5·88	..	..
45—54	M	33	..	..	31	93·94	2	6·06	..	..
	F	32	..	..	28	87·50	3	9·38	1	3·12
55—69	M	18	..	..	17	94·44	1	5·56	..	..
	F	20	..	..	8	40·00	12	60·00	..	..
70+	M	6	..	..	4	66·67	2	33·33	..	..
	F	4	..	..	..	..	4	100·00	..	..
Total	M	**429**	**240**	**55·94**	**180**	**41·96**	**8**	**1·87**	**1**	**0·23**
	F	**355**	**161**	**45·35**	**171**	**48·17**	**22**	**6·20**	**1**	**0·28**

It will be seen from the above statement that children of both sexes in the age group 0—9 are unmarried. No boy remains unmarried after the age of 29 and no girl after the age of 19 years. The earliest age group when both males and females are married is 10—14. Seven boys and five girls who are married in this age group come under the category of child marriage. In the age groups 15—19, 20—24 and 25—29, married females are far in excess of the married males in the corresponding age groups which indicates that females in the village enter matrimony at the early age. In the higher age groups with the exception of age group 35—44, married males outnumber married females. This is mainly because the female partners are comparatively younger than their husbands. In the surveyed population, only 8 males are widowers as against 22 females. It appears that social conditions favour the remarriage of widowers. Though there is no prohibition against the remarriage of widows, they find it more difficult to get life partners. The incidence of divorce or separation is low in the village as only one male and one female are found in this category.

Statement 2.11 gives an idea about age at marriage and duration of marriage.

STATEMENT 2.11

Age at marriage and duration of marriage

Duration of marriage		Number of males/females married at the age of									
		Below 10 years	10—12 years	13—15 years	16—18 years	19—21 years	22—24 years	25—29 years	30—34 years	35+ years	Total
1		2	3	4	5	6	7	8	9	10	11
Within 15 years	M	3	2	7	14	4	3	2	1	..	36
	F	1	9	11	6	3	1	1	..	..	32
15—29	M	..	..	5	5	3	..	1	..	..	14
	F	..	3	6	4	1	..	..	..	..	14
30+	M	..	1	5	3	4	1	..	..	..	14
	F	1	3	9	2	1	..	..	..	..	16
Total	M	**3**	**3**	**17**	**22**	**11**	**4**	**3**	**1**	..	**64**
	F	**2**	**15**	**26**	**12**	**5**	**1**	**1**	..	..	**62**

A sample study of 64 married males and 62 married females reveals the prevalence of child marriage in the village. As many as 36 per cent males and 69 per cent female were married before attaining the age of 16 years. The popular nubile age group for males is 16—18 years and for females 13—15 years.

Literacy

Literacy is defined as the ability to read and write with understanding in any language. A person who can merely read but cannot write is not classified as literate. It is not necessary that a person who is literate should have received any formal education or should have passed any minimum educational standard. For instance, many children in Bhadas who read in *makatabs* (religious schools) in mosques and have acquired proficiency in reading and writing with understanding, have been classified as literates. Children of below 5 years of age are classified as illiterates. The following statement gives the comparative figures of literacy rates in village Bhadas and the rural areas of the state, the district and the tahsil according to 1981 Census.

STATEMENT 2.12
Literacy rates in 1981

(The percentages have been calculated on the total population inclusive of the population in age group 0—4)

State /District/Tahsil/ Village	Literacy rates among		
	Persons	Males	Females
1	2	3	4
State – Haryana (Rural)	30.33	43.44	15.37
District—Gurgaon (Rural)	29.18	43.57	12.87
Tahsil—Ferozepur Jhirka (Rural)	18.23	30.35	4.63
Village—Bhadas	19.54	34.15	2.42

It will be observed from the above statement that Bhadas as well as the Ferozepur Jhirka tahsil are very backward in education especially in female education. The general literacy rates are much lower in the village (19.54 per cent) and the rural parts of Ferozepur Jhirka tahsil (18.23 per cent) as compared to those in the rural areas of the State (30.33 per cent) and the district (29.18 per cent). The disparity in the literacy rates among females is most striking. Among females only 2.42 per-cent in the Bhadas village and 4.63 per cent in the rural parts of Ferozepur Jhirka tahsil are literate. The corresponding rates for all the villages of Haryana State and Gurgaon district are 15.37 per cent and 12.87 per cent, respectively. The low rates of literacy in the village and the tahsil are attributable to the attitude of Meos, the predominant community of the Mewat region, who are averse to education of the children, especially girls.

Survey data on literacy and education

According to survey of sample households, the general literacy rate in the village is 23.72 per cent. Among males, 35.9 per cent and among females 9.01 per cent are literates. These literacy rates are higher as compared to the 1981 Census figures which may partly be due to sample selection of households and partly due to under-recording of literates without educational level, especially those reading in *makatabs* (religious schools) at the time of 1981 Census. If children below 5 years of age are excluded, the effective literacy rates work out to be 28.79 per cent, 44.51 per cent and 10.67 per cent for the total, male and female population, respectively. The survey figures also confirm the low literacy rates in Bhadas village. The following statement gives the distribution of the surveyed population of the village by age, sex and educational level.

STATEMENT 2.13

Distribution of population in surveyed households by age, sex and educational level in Bhadas village

Educational level		All ages	Age group							
			0—4	5—9	10—14	15—19	20—24	25—34	35—49	50+
1		2	3	4	5	6	7	8	9	10
Illiterate	M	275 (64·10)	83 (100·00)	64 (80·00)	31 (47·69)	18 (42·86)	11 (42·30)	16 (34·04)	27 (58·70)	25 (62·50)
	F	323 (90·99)	55 (100·00)	52 (88·14)	40 (85·11)	33 (91·61)	24 (85·71)	33 (82·50)	48 (92·31)	33 (100·00)
Literate without educational level	M	86 (20·05)	— (—)	16 (20·00)	28 (43·08)	6 (14·29)	6 (23·08)	12 (25·53)	11 (23·91)	7 (17·50)
	F	25 (7·04)	— (—)	7 (11·86)	4 (8·51)	2 (5·55	3 (10·72)	6 (15·00)	3 (5·77)	— (—)
Primary	M	44 (10·26)	— (—)	— (—)	5 (7·69)	11 (26·19)	6 (23·08)	10 (21·28)	6 (13·05)	6 (15·00)
	F	6 (1·69)	— (—)	— (—)	3 (6·38)	1 (2·78)	1 (3·57)	— (—)	1 (1·92)	— (—)
Middle	M	13 (3·03)	— (—)	— (—)	1 (1·54)	5 (11·90)	— (—)	5 (10·64)	— (—)	2 (5·00)
	F	1 (0·28)	— (—)	— (—)	— (—)	— (—)	— (—)	1 (3·50)	— (—)	— (—)
Matriculation/Higher Secondary	M	9 (2·10)	— (—)	— (—)	— (—)	2 (4·76)	3 (11·54)	3 (6·38)	1 (2·17)	— (—)
	F	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)
Non-technical diploma not equal to degree	M	1 (0·23)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	1 (2·17)	— (—)
	F	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)
Technical diploma not equal to degree	M	1 (0·23)	— (—)	— (—)	— (—)	— (—)	— (—)	1 (2·13)	— (—)	— (—)
	F	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)
Total	M	**429 (100·00)**	**83 (100·00)**	**80 (100·00)**	**65 (100·00)**	**42 (100·00)**	**26 (100·00)**	**47 (100·00)**	**46 (100·00)**	**40 (100·00)**
	F	**355 (100·00)**	**55 (100·00)**	**59 (100·00)**	**47 (100·00)**	**36 (100·00)**	**28 (100·00)**	**40 (100·00)**	**52 (100·00)**	**38 (100.00)**

Note.—Figures in brackets indicate percentages

The extent of illiteracy for the total population of the village is 76.28 per cent. It is 64.10 per cent among males and 90.99 per cent among females. Children are sent to school when they are at least six years old and it takes them a few years to be able to read and write with understanding to qualify themselves as literates without educational level. The age group 5—9, therefore, shows the high incidence of illiteracy both among males and females. It is significant to note that among other age groups, the maximum incidence of illiteracy is to be found in the age group 35 and above both in males and females. All women in the age group 50 and above are illiterate.

Considering the distribution of literate persons on the basis of their levels of education, it is found that 55.84 per cent of the males and 78.13 per cent

of the females have been reported as literates without educational level. They are found in all the age-groups as most of them have received education in the *makatabs* (religious schools) or if admitted to school discontinued their studies before attaining the primary level of education. Again among the literate persons, 28.57 per cent males and 18.75 per cent females have attained the primary level of education and 8.44 per cent males and 3.12 per cent females have studied upto middle standard. This shows that about 93 per cent of the male literate population and 100 per cent of the female literates did not go beyond middle standard of education.

Meos do not send the girls to village school and a few of them are imparted only religious education in the *makatabs* by the *maulvis* in the mosques. Among Hindu castes also, female education becomes almost sealed at primary stage and only in rare cases, a girl is got admitted in middle standard. Over and above this, 5.85 per cent of the total literates among males are matriculates or higher secondary pass. No male of the village had received college education. However, one male (0.65 per cent) among the literates has received Junior Basic Training and another one male (0.65 per cent) has acquired technical diploma not equal to degree.

Statement 2.14 gives an idea about households defaulting in enrolling school going children by caste or community of head of household.

STATEMENT 2·14

Households defaulting in enrolling school going children by caste or community of head of household

Caste/community of head of household	No. of households having children of school going age (5—14)			No. of households with only male children of school going age and failing to send them to school	No. of households with only female children of school going age and failing to send them to school	No. of households having both male and female children of school going age and failing to send them to school	No. of households with both male and female children of school going age and failing to send male children only to school	No. of households with both male and female children of school going age and failing to send only female children to school
	Male only	Female only	Male and female both					
1	2	3	4	5	6	7	8	9
1 Meo	11	4	26	5	4	11	..	8
2 Faqir	2	..	1	2	..	1	..	..
3 Kasai	..	..	1	..	..	..	..	1
4 Mirasi	..	..	1	..	..	..	..	..
5 Saqqa	..	..	2	..	..	2	..	..
6 Mali	2	..	2	1	..	1	..	1
7 Balmiki	..	..	2	..	..	2	..	..
8 Dhobi	1	..	1	1	..	1	..	..
9 Kabirpanthi	..	1	1	..	..	..	..	1
10 Kumhar	..	..	1	..	..	..	..	1
11 Mallah	1	..	..	1	..	..	..	..
12 Bania	1	..	1	..	..	..	..	..
Total	18	5	39	10	4	18	..	12

The survey conducted in 112 sample households in the village revealed that 62 households had children of school going age, of which 18 had only male children, 5 had only female children and the remaining 39 had children of both sexes of school going age. Of the 18 households having only male children of school going age, 10 failed to send them to school. Four out of five households having only female children of school going age also failed to send them to school. Similarly, among the 39 households having both male and female children of school going age, 18 failed to send them to school and another 12 failed to send the female children to school. The reasons given by the households for not sending their children to school were evasive such as no custom, not interested in study, carelessness and

will send them to school next year, domestic work, low income, too young etc.

Workers and non-workers

Work is defined at the 1981 Census as participation in any economically productive activity. Such participation may be physical or mental in nature. Work involves not only actual work but also effective supervision and direction of work. Workers are mainly considered on the basis of work as main workers and marginal workers. Main workers are those who have worked for major part of the preceding year i.e. for 6 months or 183 days or more in one or more than one activity. Marginal workers are those who have not worked for major part of the preceeding year but nevertheless have done some work during any time in the last year. Total workers include main workers plus marginal workers. On the other hand, a non-worker is a person who is not engaged in any economically productive work throughout the year but is basically non working. Persons engaged in household duties, students, retired persons or rentiers, dependents, beggars, inmates of institutions and persons in search of work are included in the group of non-workers.

The following statement gives the percentage distribution of total, male and female population into total workers, main workers marginal workers and non-workers of Bhadas village and the rural areas of Haryana state, Gurgaon district and Ferozepur Jhirka tahsil according to 1981 Census.

STATEMENT 2.15

Percentage distribution of total male and female population into total workers, main workers, marginal workers and non-workers according to 1981 Census

State/District/Tahsil/Village	Persons/ Males/ Females	Total population	Total workers	Main workers	Marginal workers	Non-workers
1	2	3	4	5	6	7
Haryana state (Rural)	P	10,095,231 (100·0)	3,261,195 (32·3)	2,847,391 (28·2)	413,804 (4·1)	6,834,036 (67·7)
	M	5,380,966 (100·0)	2,681,608 (49·8)	2,617,081 (48·6)	64,527 (1·2)	2,699,358 (50·2)
	F	4,714,265 (100·0)	579,587 (12·3)	230,310 (4·9)	349,277 (7·4)	4,134,678 (87·7)
Gurgaon district (Rural)	P	680,409 (100·0)	222,551 (32·7)	190,573 (28·0)	31,978 (4·7)	457,858 (67·3)
	M	361,530 (100·00)	180,316 (49·9)	175,740 (48·6)	4,576 (1·3)	181,214 (50·1)
	F	318,879 (100·0)	42,235 (13·2)	14,833 (4·6)	27,402 (8·6)	276,644 (86·8)
Ferozepur Jhirka tahsil (Rural)	P	217,060 (100·0)	81,926 (37·7)	67,731 (31·2)	14,195 (6·5)	135.134 (62·3)
	M	114,776 (100·0)	61,720 (53·8)	60,351 (52·6)	1,369 (1·2)	53,056 (46·2)
	F	102,284 (100·0)	20,206 (19·8)	7,380 (7·2)	12,826 (12·6)	82,078 (80·2)
Bhadas village	P	2,508 (100·0)	1,048 (41·8)	678 (27·0)	370 (14·8)	1,460 (58·2)
	M	1,353 (100·0)	668 (49·4)	665 (49·2)	3 (0·2)	685 (50·6)
	F	1,155 (100·0)	380 (32·9)	13 (1·1)	367 (31·8)	775 (67·1)

Note.—Figures in brackets indicate percentages.

It will be noticed that while the overall and female work participation rates in the village are well above the corresponding rates of the rural sectors of the state, the district and the tahsil, the work participation rate for males in the village is below the state, district and tahsil levels. In other words, the womenfolk in the village of Bhadas are economically more active than their counterparts in the rural parts of the state, the district and the tahsil while the position is reverse in the case of male population.

The wide disparity between the work participation rates of main workers between males and females is attributable to the fact that a majority of the women workers have been returned as marginal workers while most of the male workers have been recorded as main workers. It will be seen that while the work participation rates for the total and female main workers are below the state, district and tahsil levels, the work participation rate for male main workers in the village is somewhat higher than the corresponding state and district figures but lower than the tahsil figure.

Among the male population in the village, the marginal workers are only 0.2 per cent as compared to 1.2 per cent in the rural sectors of the state and tahsil and 1.3 per cent in the district. In sharp contrast to this, the proportion of marginal workers among the female population is as high as 31.8 per cent in the village as compared to 7.4 per cent in the state (rural), 8.6 per cent in the district (rural) and 12.6 per cent in the tahsil (rural).

Workers by industrial categories

With a view to knowing the nature of working force, it will be worthwhile to have a look into the figures for the workers participation in different industrial categories. The following statement gives distribution of main workers by sex and industrial categories in the village and the rural sectors of Haryana state, Gurgaon district and Ferozepur Jhirka tahsil according to 1981 Census.

STATEMENT 2.16

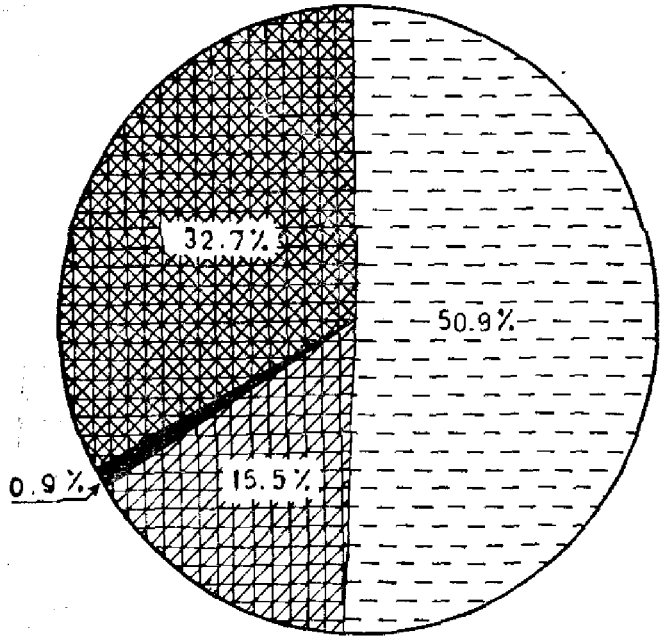
Distribution (per cent) of total workers by sex and broad industrial categories as per 1981 Census

State/District	Persons/ Males/ Females	Total main workers	Cultivators	Agricultural labourers	Household industry	Other workers
1	2	3	4	5	6	7
Haryana state (R)	P	2,847,391 (100·0)	1,588,842 (55·8)	560,289 (19·7)	73,256 (2·6)	625,004 (21·9)
	M	2,617,081 (100·0)	1,452,053 (55·6)	501,066 (19·2)	68,448 (2·6)	595,514 (22·7)
	F	230,310 (100·0)	136,789 (59·4)	59,223 (25·7)	4,808 (2·1)	29,490 (12·8)
Gurgaon district (R)	P	190,573 (100·0)	109,082 (57·2)	23,809 (12·5)	5,220 (2·8)	52,462 (27·5)
	M	175,740 (100·0)	99,661 (56·7)	20,579 (11·7)	4,914 (2·8)	50,586 (28·8)
	F	14,833 (100·0)	9,421 (63·5)	3,230 (21·8)	306 (2·1)	1,876 (12·6)
Ferozepur Jhirka tahsil (R)	P	67,731 (100·0)	43,300 (63·9)	7,313 (10·8)	2,332 (3·5)	14,786 (21·8)
	M	60,351 (100·0)	38,040 (63·0)	6,000 (10·0)	2,175 (3·6)	14,136 (23·4)
	F	7,380 (100·0)	5,260 (71·3)	1,313 (17·8)	157 (2·1)	650 (8·8)
Bhadas village	P	678 (100·0)	345 (50·9)	105 (15·5)	6 (0·9)	222 (32·7)
	M	665 (100·0)	343 (51·6)	100 (15·0)	6 (0·9)	216 (32·5)
	F	13 (100·0)	2 (15·4)	5 (38·5)	— (—)	6 (46·1)

Note.—Figures in brackets indicate percentages.

Since agriculture is the main source of livelihood of the majority of the people in the villages of Haryana, a majority of the male main workers in Bhadas village (51.6 per cent) as well as in the rural sectors of the State (55.5 per cent), the district (56.7) per cent and the tahsil (63.0 per cent) are cultivators. The very low percentage of female cultivators in Bhadas village (15.4 per cent) is attributable to the fact that an overwhelming majority of the female workers, which is actually engaged in cultivation work, has been returned as marginal workers at the time of 1981 Census as had been seen in statement 2.15.

DISTRIBUTION OF TOTAL MAIN WORKERS IN VILLAGE BHADAS BY BROAD INDUSTRIAL CATEGORIES 1981



CULTIVATORS

AGRICULTURAL LABOURERS

HOUSEHOLD INDUSTRY

OTHER WORKERS

The incidence of agricultural labourers both among males and females in Bhadas village is above the corresponding district and tahsil levels but below the state level. Since large tracts of the agricultural land in the rural areas of the district including Bhadas are unirrigated and depend on rainfall for the maturity of crops and there is active participation of women in the household cultivation, there is comparatively lesser demand of agricultural labour in this district than in some other districts of the state.

Household industry as main activity in Bhadas village is undertaken by only male members of the household. The proportion of males engaged in household industry at 0.9 per cent in the village is also low as against the corresponding figure of 2.6 per cent, 2.8 per cent and 3.6 per cent in the rural areas of the state, the district and the tahsil, respectively.

In the absence of irrigational facilities in the village, the maturity of crops largely depends on the timely and adequate rainfall. Besides non-agricultural households, many people in the agricultural households also resort to other avenues of employment to cover the risk. Consequently, the incidence of other workers at 32.7 per cent in the village is higher than in the rural sectors of the state, the district and the tahsil.

The comparative figures of work participation rates (per cent) for main workers of Bhadas village according to survey data and 1981 Census are summarised in statement 2.17.

STATEMENT 2.17

Work participation rates (per cent) for main workers according to survey data and 1981 Census in Bhadas village

Category	Persons	Males	Females
1	2	3	4
Survey data	25.77	44.76	2.82
1981 Census	27.04	49.15	1.13

It will be seen that the percentages of main workers in both survey and census data are more or less uniform. Statement 2.18 gives the distribution of workers by sex into three broad age groups based on the survey data.

STATEMENT 2.18

Distribution of workers and non-workers by sex and broad age group (survey data)

Broad age group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	784 (100·00)	429 (100·00)	355 (100·00)	202 (25·77)	192 (44·76)	10 (2·82)	582 (74·23)	237 (55·24)	345 (97·18)
0—14	389 (100·00)	228 (100·00)	161 (100·00)	11 (2·83)	11 (4·82)	— (—)	378 (97·17)	217 (95·18)	161 (100·00)
15—59	366 (100·00)	187 (100·00)	179 (100·00)	182 (49·73)	173 (92·51)	9 (5·03)	184 (50·27)	14 (7·49)	170 (94·97)
60+	29 (100·00)	14 (100·00)	15 (100·00)	9 (31·03)	8 (57·14)	1 (6·67)	20 (68·97)	6 (42·86)	14 (93·33)

Note.—Figures in brackets indicate percentages.

Out of a total sample population of 784 (429 males and 355 females), 202 (192 males and 10 females) or a little over one-fourth of the total population has been recorded as workers. The work participation rate is about 45 per cent among males and 3 per cent among females, indicating a big disparity between male and female participation rates. Lack of employment opportunities coupled with high degree of illiteracy are the major factors attributable to the low female participation rate in the village. With the increase in population, the pressure on land is heavy and the womenfolk have been rendered unemployed. Even in the working age group 15—59, only 5 per cent women have been returned as workers as compared to 93 per cent male workers in this age group. Male workers account for about 3 per cent in the age group 0—14, which has no female worker. Among the ripe aged persons in the age group 60 and above, the work participation rate is about 57 per cent among males and only 7 per cent among females. Statement 2.19 gives the distribution of non-workers by nature of activity in 112 surveyed households.

STATEMENT 2.19

Distribution of non-workers by their nature of activity in Bhadas village

Nature of activity	Persons	Males	Females
1	2	3	4
1 Students	69 (11·86)	57 (24.05)	12 (3.48)
2 Household duty	200 (34·37)	1 (0·42)	199 (57·68)
3 Dependents	302 (51·89)	172 (72·58)	130 (37·68)
4 Infants	7 (1·20)	3 (1·27)	4 (1·16)
5 Rentiers	2 (0·34)	2 (0·84)	—
6 Others	2 (0·34)	2 (0·84)	—
Total	582 (100·00)	237 (100·00)	345 (100·00)

Note: Figures in brackets indicate percentages.

About 52 per cent of the non workers are dependents, about 35 per cent are engaged in household duties and about 12 per cent are students. Among male non-workers, dependents form the highest proportion (72.58 per cent), followed by students (24.05 per cent). In respect of female non-workers, as one would expect, the highest proportion (57.68 per cent) is of those engaged in household duties, followed by dependents (37.68 per cent).

Migration

Migration pattern of the village has been studied both with reference to place of birth and place of last residence of head of household as well as of individuals It may, however, be stated that analysis of data on migration has been confined to inmigrant households/individuals, as data relating to outmigrant households/individuals are not available. Statement 2.20 gives the distribution of 75 sample households by number of members and migration status and place of birth of head of household.

STATEMENT 2.20

Distribution of households by number of members and migration status and place of birth of head of household

Magration status	No. of households having members				
	Single	2—5	6—10	11 & above	Total
1	2	3	4	5	6
A Non-migrants (Born in the village)	..	19	34	9	62
B. Migrants—					
I Born outside the village in the same tahsil	..	1	3	..	4
II Born in other tahsils of the same district—Tahsil Nuh	..	2	2	..	4
III Born in other districts of the same state	..	..	..	..	..
IV Born in other states 1. Rajasthan	..	..	2	..	2
2. Uttar Pradesh	2	1	..	..	3
Total	2	23	41	9	75

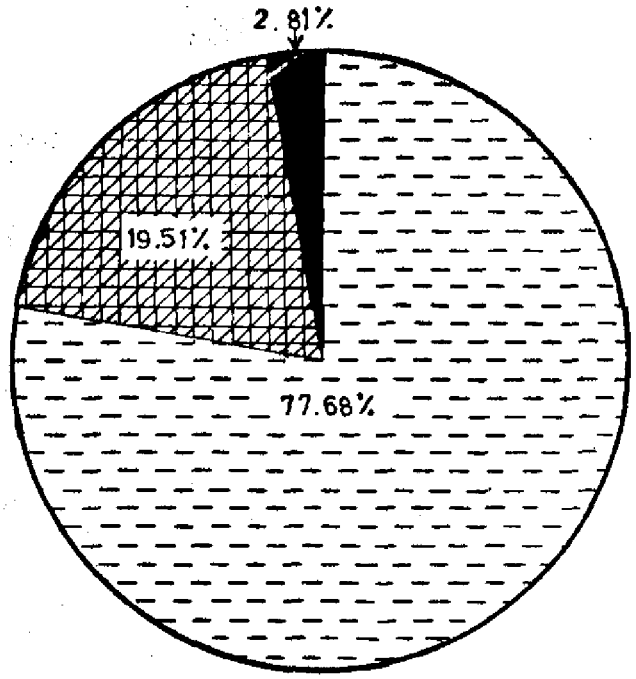
The migration data reveal that heads of only 13 households out of 75 (17.3 per cent) are migrants with reference to place of birth of head of household. Among them heads of 4 households were born within the same tahsil and another 4 in the neighbouring Nuh tahsil of the same district. The remaining 5 heads were born in the neighbouring states of Uttar Pradesh (3) and Rajasthan (2), Again out of the 13 migrant households, 2 are single member households, 4 have 2 to 5 members and 7 have 6 to 10 members. Statement 2.21 gives the distribution of migrant households with reference to the place of last residence of head of household and duration of stay in the present residence.

STATEMENT 2.21

Distribution of households with reference to place of last residence of head of household and duration of stay in present residence

Migration status and last residence of head of household	Duration of stay in present residence					
	Less than 1 year	1—5 years	6—10 years	11—20 years	20+ years	Total
1	2	3	4	5	6	7
Non-migrant (Born in the village including those who do not have place of last residence)	..	..	..	..	61	61
I Outside the village but in the same tahsil	1	..	..	1	3	5
II Other tahsils of the same district—Nuh tahsil	1	1	..	2	3	7
III Other districts of the same state	..	..	..	..	..	..
IV Other states 1 Rajasthan	..	..	..	..	1	1
2 Uttar Pradesh	..	..	..	1	..	1
Total	2	1	..	4	68	75

DISTRIBUTION OF SURVEYED POPULATION OF VILLAGE BHADAS BY RELIGION



DIVERSITY OF RELIGION

- MUSLIM
- HINDU
- JAIN

If the concept of place of last residence of head of household is taken, the number of migrant households increased to 14. Among them, 5 heads last resided in other places of the same tahsil, 7 in the neighbouring Nuh tahsil and 1 each in Rajasthan and Uttar Pradesh. Two households have migrated to the village less than a year ago, one between 1—5 years ago, four between 11—20 years ago and sixty eight (including 61 non-migrant households) more than 20 years ago. Statement 2.22 gives the distribution of sample population by migration status with reference to place of birth.

STATEMENT 2.22

Distribution of population by migration status with reference to place of birth

Migration status with reference to place of birth	Population		
	Persons	Males	Females
1	2	3	4
A Non-migrants (Born in the same village)	384	271	113
B Migrants	132	14	118
I Born within the same tahsil	50	7	43
II Born in other tahsils of the same district	42	2	40
III Born in other districts of the same state	..	..	..
IV Born in other states	40	5	35
Total	**516**	**285**	**231**

Migration data on population with reference to place of birth reveals that about three-fourths of total population (74.4 per cent) constitutes of native residents. Sex-wise, migrants account for 51.1 per cent among females and only 5.0 per cent among males. The larger proportion of female migrants is due to the element of marriage migration as brides are brought invariably from outside the village. Out of 14 male migrants, 7 born within the same tahsil, 2 in other tahsils of the same district and 5 in other states of India. Among the 118 female migrants, 43 are born within the same tahsil, 40 in other tahsils of the same district and 35 in other states of India. Statement 2.23 gives the distribution of population by place of last residence.

STATEMENT 2.23

Distribution of population by migration stat us with reference to place of last residence

Migration status with reference to place of last residence	Population		
	Persons	Males	Females
1	2	3	4
A Non-migrants (Born in the village including those who do not have place of last residence)	379	271	108
B Migrants	137	14	123
I Last residence outside the village but in the same tahsil	47	4	43
II Other tahsils of the same district	56	9	47
III Other districts of the same state	—	—	—
IV Other states	34	1	33
Total	**516**	**285**	**231**

Migration data of population by place of last residence show that 26.6 per cent of the population comprises migrants. Sex-wise, migrants account for 53.2 per cent among females and only 4.9 per cent among males. It will be noted that a majority of the migrants accounting for 75.2 per cent has migrated from within the district and the remaining 24.8 per cent from other states of India.

Religious composition

Religion is an important and perhaps the basic cultural characteristic of the population. Muslims constitute a large bulk of the total population in the village. According to the survey conducted in 112 sample households, they represent 77.7 per cent of the total population. Hindus and Jains are the minority communities of the village, accounting for 19.5 per cent and 2.8 per cent of the total population of the village, respectively. The following statement gives the distribution of the surveyed population of Bhadas village by religion.

STATEMENT 2.24
Distribution of surveyed population of Bhadas village by religion

Religion	Number of				Percentage of			
	House-holds	Persons	Males	Females	House-holds	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Muslim	85	609	334	275	75·89	77·68	77·85	77·46
Hindu	25	153	83	70	22·32	19·51	19·35	19·72
Jain	2	22	12	10	1·79	2·81	2·80	2·82
Total	**112**	**784**	**429**	**355**	**100·00**	**100·00**	**100·00**	**100·00**

Caste/community structure

The caste system with all its ramifications is observed both among Muslims and Hindus. The survey of 112 households reveals that among Muslims, Meos form the predominant community in the village followed by Saqqas and Faqirs. Other Muslim communities recorded in the village during the survey were Lohar, Teli, Mirasi. Nai, Kasai and Sheikh. Among the Hindus, Mali, Kumhar, Kabirpanthi and Balmiki are the numerically important castes of the village. Other Hindu castes include Mallah, Dhobi, Brahman, Bania, Khati and Kayasth. Again, among the Hindu castes, Kabirpanthis and Balmikis represent the scheduled castes in the village. The following statement gives a synoptic view of the position.

STATEMENT 2.25

Distribution of surveyed population of Bhadas village by caste

Religion	Caste/community	Households	Persons	Males	Females
1	2	3	4	5	6
Muslim		85	609	334	275
	Meo	71	503	273	230
	Faqir	5	25	16	9
	Saqqa	3	35	19	16
	Lohar	1	12	6	6
	Teli	1	5	2	3
	Mirasi	1	9	5	4
	Nai	1	6	3	3
	Kasai	1	13	9	4
	Sheikh	1	1	1	..
Hindu		25	153	83	70
	Mali	6	48	25	23
	Kumhar	4	22	15	7
	Kabirpanthi	3	24	12	12
	Balmiki	3	13	7	6
	Mallah	2	10	7	3
	Dhobi	2	13	7	6
	Bania	2	12	5	7
	Khati	1	6	1	5
	Brahman	1	4	3	1
	Kayasth	1	1	1	..
Jain		2	22	12	10

Language

The language of the people is Mewati. It represents Rajasthani fading off into Braj Bhasha. One curious form of the past participle active may be noted, namely *karhanni* for the usual Urdu *kar* e.g. *lekarhaani* for urdu *lekar*, having taken.

Customs and practices related with birth, marriage and death

Birth

The first delivery of a woman usually takes place at her husband's house. There are two untrained *dais* or midwives in the village belonging to Saqqa and Balmiki castes. No restrictions are imposed in the beginning on the routine household chores and activities of the pregnant woman but as the pregnancy advances, she avoids sexual intercourse and arduous works involving exertion and lifting of heavy load. About one month before the delivery, she starts consuming more nutritive diet, especially milk and *desi ghee*. When the gestation period draws to a close and she begins to feel labour pains, one of the two untrained *dais* or midwives is called for obstetrical attendance who is assisted by two or three ladies of near kinship or neighbourhood. From 1980 onwards, an auxiliary nurse midwife posted in the Health Sub Centre in the village also

attends to delivery cases. Only in rare cases, a woman is taken for delivery to the nearby Primary Health Centre at Nagina and the Government General Hospitals at Ferozepur Jhirka and Nuh towns. During accouchement, the woman is made to lie on a *gudri* (soft cushion of worn out clothes) or oil cloth spread on the ground. Immediately after the delivery, the midwife severs the umbilical cord of the new born with a sharp blade or scissors boiled in hot water. The *naal* (placenta) put into an earthen bowl is buried either within or outside the house. The midwife massages the bodies of mother and child with *desi ghee* or mustard oil and washes their polluted clothes for 5 to 7 days. The mother and the child are bathed on the 3rd, 5th and 7th day. At the birth of a son, the midwife is paid ten rupees and of a daughter five rupees with a set of 3 new clothes, $2\frac{1}{2}$ kilograms foodgrains and $\frac{1}{4}$ kilogram *gur* (jaggery) each time she bathes the child and mother and clothes of the mother worn at the time of delivery.

People welcome the birth of a male child and distribute *laddoo* sweets or *gur* to celebrate the occasion. Among Muslims, the *Imam* or father utters *azaan* in the infant's ears saying '*Allah hoo Akbar*' (Allah is supreme). The Mirasi offers *dub* grass to the male adults of the family, beats drum and sings joyous songs. He is paid some cash, foodgrains, *gur* and cloth according to the status of the household. Among Hindus, the word 'ॐ' is written with honey on the tongue of the new born. An article of iron such as sickle or knife is kept near mother's bedding to ward off evil influence and a mark of soot is applied on the infant's cheek or forehead to avert evil eye. A smouldering dungcake is kept at the entrance gate of the house as a guard against malevolent spirits. Leaves of mangoes or *siris* tree are hung on the entrance gate to announce the birth in the family which is locally called *bandarwal*.

The parents of the mother send *chhoochak* which comprises cash, some ornaments and clothes for the mother and the child.

For 40 days, the mother is considered to be impure and is not allowed to cook meals unless warranted by domestic circumstances. She is forbidden to recite the *namaz* or touch the holy Quran. Ritual impurity in the family continues for at least 7 days and a maximum period of 13 days after a child birth. To end the ritual impurity in the family, *sohar* ceremony is performed. *Sohar*, the room in which the delivery takes place, is purified by plastering its floor with a thick paste of clay and cowdung. The woman and the new born are bathed and worn new clothes, all household utensils are scoured and clothes are washed. The facade of the house or at least the place around the entrance door is whitewashed. Among Hindu households, a Brahman priest from Havanagar or Nagina village is called to perform *huvana* (a fire sacrifice). After the infant is 40 days old, the mother accompanied by some ladies goes to the village well for *kuan pooja*, worship of well. She deposits turmeric, sesame, *bajra* and rice grains there and pays obeisance to the water god. She also places some flour on the ant-hills, throws some grains on the ground for birds and gives a ball of dough to the cow. In the evening, the infant is taken outside the house and shown stars in the sky. The ladies sing in chorus to felicitate the new arrival. *Gur* and soaked grains are distributed among them. Feasts are held to entertain friends and relatives on this day and married sisters and daughters who bring clothes and ornaments for the child are in turn offered gifts in the form of cash and clothes. Friends and relatives, who attend the feasts, offer some cash to the child.

Well-to-do Muslim households perform *aqiqa* ceremony on the 7th, 14th or 21st day. Buffalo or goats are sacrificed and feasts are held on this day. Married sisters and daughters who bring clothes, toys and ornaments for the child are in turn offered gifts in the form of cash, cloth and animals by the family.

Among the Muslim households *soonat* or *khutna* (circumcision) ceremony takes place in the case of a male child within 5 years. Some people perfer to circumcise the boy right on the day of birth to make him a complete Musalman from the very start of his life. This is considered to be one of the religious ceremones and is a must according to Islam. *Gur* or *laddoo* is distributed among those who attend the ceremony. On this occasion friends and relatives are invited and feasted on rice and meat. The village barber who circumcises the boy is paid five or ten rupees besides foodgrains and *gur*. Mirasi is also given two to five rupees.

Among all Hindu castes (except Malis) the *mundan* (tonsure) ceremony of the boy is performed at any time after 40 days but before attaining the age of 5 years. The Dhobi household performs it at the temple of Giri Raj on the Goverdhan *pahar* within one year of the birth. The Jain Banias go to the temple of Lord Mahavira at Chandanpur village in Jaipur district of Rajasthan state for this purpose. Among other castes, some go to the temple of Shiamji at Tijara and those who cannot afford to go outside the village perform this ceremony at home. The Hindu barber, called from one of the neighbouring villages to shave the boy's head, is paid five rupees. *Laddoo* sweets or *Gur* is distributed among the community households.

Among Hindu households (except those of Malis) the appearance of the first tooth in the upper jaw of the child is regarded ominous for the maternal uncle. As a remedy to this omen, the maternal uncle who visits the village throws a *katori* (metal cup) and a blue coloured *kurta* (shirt) and a *topi* (cap) in the courtyard from the back of the house. The infant is draped in these clothes and made to drink water from the *katori*. After this, the maternal uncle is allowed to see the baby.

In the families where the children die in infancy, a *nakash* (amulet) is obtained from the *Imam* or *Pandit* and tied round the infant's neck. Amulets are also worn by the women in cases of still births of children or barrenness. In case of protracted pregnancy, the *Imam* chants *kalma* on *gur* which the expectant mother is made to eat.

Marriage

Vivah (Hindu or Jain marriage and *Nikah* (Muslim marriage) are the two forms of marriage solemnised in the village. *Karewa*, another form of widow marriage, is also prevalent. The search for a suitable match and preliminary negotiations are always initiated by girl's parents but sometimes the help of a Nai (barber) is traditionally sought to arrange negotiations between the parents of the boy and the girl.

MARRIAGE AMONG HINDUS

Teeka ceremony :—Once matrimony is agreed upon between the two parties, the parents of the girl send *teeka* (turmeric or *roli* powder and a few grains of rice), Rs. 11 or Rs. 21 for the boy either directly or through their Nai and the ceremony marks the settlement of marriage which is announced. Betrothal (*sagai or rishta*) follows the teeka ceremony.

Betrothal ceremony :--The father of the girl along with a few close relatives visits the boy's house on the day of betrothal. The boy's father invites his relatives, friends and selected persons of the village community. The boy is seated on a low stool and the *pandit* (priest) who performs *pooja* (worship) gets Rs. 11 for his service. In the presence of relatives and elderly persons of the village, the girl's father applies a *teeka* (sacred mark) on the boy's forehead and puts a piece of sweetmeat in his mouth. He puts one or eleven rupees or more, five clothes, a coconut and *laddoo* sweets or candy drops in the scarf of the boy. Friends and relatives offer two or more rupees each to the boy. The girl's father also delivers one or two rupees to each of the boy's relatives as a *milni* ceremony and a rupee each to the barber and Brahman priest. The father of the boy sends clothes, a pair of shoes and toilet goods for the girl and distributes *laddoo* sweets or candy drops among the persons attending the betrothal ceremony.

Peeli Chitthi or Biah Niklana :—After the betrothal, an auspicious date for the wedding is fixed by the Brahman priest of the girl's family. About one month before the marriage date, *peeli chitthi* (a letter smeared over the turmeric liquid) bearing the proposed wedding date and a *swastik* mark is sent by the girl's parents which is usually confirmed by the boy's parents. Negotiations in respect of the number of guests in the marriage party and other details regarding marriage are settled directly or through a Nai or some common friends and relatives.

Lagan Ki-Chitthi :—A few days before the marriage *lagan ki chitthi* containing the details of the wedding ceremonies such as the time at which the wedding party should reach the girl's village, the *lagan* or *muhurt* (auspicious moment) of *phere* ceremony (circumambulations round the sacred fire by the bride and bridegroom) and the number of *batna* (cleansing ceremony) required to be anointed to the would-be bride and bridegroom is prepared by the *pandit* (priest) of the girl's family. The *lagan* tied in a *mauli* (red thread) along with 11 or 21 or more rupees, a finger ring for the boy, five clothes for the boy and four clothes and bangles for his mother, 5 utensils, a coconut, laddoo sweets and dry fruits is sent to the boy's house through girl's brother or Nai or *pandit*. The boy's father pays 11 rupees to the *Nai* or *pandit* as messenger's fee and distributes *gur* among the community households

Bhat Nautana :—15 to 20 days before the wedding ceremony, the boy's and girl's mothers visit their respective brother's house and offer him a lump of *gur* (*bheli*), candy drops and clothes for the small children to invite them on the wedding ceremony.

Batna ceremony :—For 3, 5 or 7 days preceding the marriage, as specified in *lagan ki chitthi*, the body of the bridegroom is rubbed over and washed off by the sisters, sister-in-laws, father's sister and father's brother's wives with a paste (*batna*) of flour, turmeric and *sarson* oil. Similarly, the bride receives 1, 3 or 5 *batnas* at her parents's house, the number of *batnas* being 2 less than given to the boy. The *batnas* are so planned that the last *batna* of the girl falls on the wedding day and of the boy one day before the marriage date. During the ceremony, women sing songs. *Gur* or candy drops are distributed among them.

Kangna ceremony.—On the day of first *batna* (cleansing ceremony), a *Kangna* or a coloured thread containing a piece of red cloth tied over mustard seeds, a betel nut, a cowrie, a lac ring and an iron ring is tied round the right wrist of the bridegroom and the left wrist of the bride, by the sister or father's sister in their respective houses.

Nauta.—One day before the departure of marriage party, the bride's and bridegroom's fathers give a lunch called *maandha* to his friends and relatives at their respective houses. The persons attending the feast offer them voluntary monetary contributions. The maternal uncle brings *bhaat* which consists of 51,101 or more rupees and clothes for the bridegroom and his mother. Similar ceremony takes place at bride's house.

Sehra ceremony.—On the day of departure of marriage party, the bridegroom wears the clothes brought by his mother's brother. Brother's wife (*bhabhi*) applies collyrium in his eyes and is paid five rupees. The sister's husband or father's sister's husband ties *sehra* (wedding crown) on his head and receives five rupees.

Chakk Pooja.—The women from bridegroom's house go to potter's house where they worship the potter's wheel and offer 5 kilogram foodgrains, $1\frac{1}{4}$ kilogram *khichri* (rice and moong pulse), 250 grams *gur*, 250 grams *sarson* oil, a scarf and Rs. 1.25 paise.The potter's wheel is worshipped in token of the Sudarshan Chakkra of Lord Krishna which was a great defence against evils. The potter delivers them 7 small and 7 big earthen pitchers.

Ghori Charhna ceremony.—Prior to the marriage party proceeding to the bride's village, the ceremony of *ghori charhna* (mare riding) takes place. The bridegroom rides a mare and takes a round of the village accompanied by ladies singing songs and worships gods in a temple.

At the time of departure of the marriage party, the bridegroom symbolically sucks his mother' milk and touches her feet. Friends and relative

deliver one or two rupees each to him. The father offers a rupee or two to each of the girls. The marriage party arrives with the bridegroom and is accorded a reception by the bride's parents and taken in a procession to *janwasa* or *dharamsala* where arrangements for the stay of the marriage party are made. Refreshments are served to them. After an hour or so, the bride's father comes to *janwasa*. The bridegroom is seated on a *chowki* (wooden stool). The bride's father applies a *teeka* on the forehead of the bridegroom, puts a piece of sweetmeat in his mouth and delivers him Rs. 21, 51 or 101, five clothes, a coconut and a brass pitcher.

Barothi (threshold) ceremony: After the reception of the marriage party, the bridegroom mounted on a mare, goes to the threshold of the bride's house. The bridegroom, dismounting from the mare, stands on a wooden stool and strikes the *toran* (wooden sparrows suspended over the door) with an iron stick. The bride's mother arrives there and performs *aarti* around the bridegroom's face, puts a *teeka* on his forehead and delivers him five rupees. The bride's sister also stands there holding on her head a *kalash* (brass pitcher) containing a *lota* (brass bowl) and a coconut over it. The bridegroom's father puts a rupee in the *lota*. The bride and bridegroom put flower garlands round each other's neck. After *barothi* ceremony, the marriage party is invited to take dinner at brides' house through the Nai. The bridegroom does not attend dinner party and his food is sent at *janwasa*.

Phere ceremony: *Phere*, the actual wedding ceremony, takes place at night according to *lagan* or *muhurt* (auspicious moment). In the courtyard, a canopy (*mandap*) is erected under which the family priests of both the parties, the bride and the bridegroom assemble with their relatives. The priest lights the sacred fire. The worship of *nav-grahas* is first performed, followed by recitation of 30 *mantras* of *swasti vachan* and 28 *mantras* of *shanti parkaran*. Among Malis, who are Arya Samajis, the priest chants 8 *mantras* of *Ishwar upasana* instead of worship of *nav-grahas*. The father of the bride places the right hand of the bride in the right hand of the bridegroom which is known as *kanyadan*. The bride's priest ties the end of the bride scarf (*dupatta*) to the bridegroom's scarf. This ceremony is known as *granthi bandhan*. The wedding couple goes round four to seven times around the sacred fire. In the first three rounds of the fire, the bride leads and in the next the bridegroom. During the course of the wedding, the tenets of married life are read out to the wedding couple, the main principles being chastity, sincerity, faithfulness to each other and promises to stick together through thick and thin. Among Jains, the marriage *mantras* and worship are according to injunctions in the Jain scriptures, while the ceremonies are almost similar.

The bride and the bridegroom are taken inside the bride's house where ladies collect. The sister-in-laws of the bridegroom cut jokes with him. The bridegroom is offered sweets and 5 or 11 rupees by the mother-in-law. After that, the bridegroom is conducted to the *janwasa*.

Next morning, light refreshments of tea and sweets are served to the marriage party in the *janwasa* and after that lunch is served to it at bride's house. After lunch, the marriage party returns to *janwasa*.

The Nai and a few relatives of the bride go to *janwasa* to bring *vari* (trousseau) from the bridegroom's father which consists of bride's costume, ornaments, hair tape, antimony container, toilet set, myrtle and dry fruits. The bride wears these clothes and ornaments and applies toilette on her body at her house. The Nai's wife styles her hair. The dry fruit are distributed among the women assembled there.

The marriage party is invited at bride's house. The bride's father presents a rupee or a coconut or a utensil to each member of the marriage party. The priest applies turmeric mark on their foreheads. The bride's father applies *teeka* with turmeric on the bridegroom's forehead and delivers him 21,51 or 101 rupees and a similar amount to his father. The dowry which consists of clothes, ornaments, utensils, articles of furniture and in some cases a radio set, a bicycle a wrist watch, etc. according to the economic status of the bride's father, is also given to the bridegroom.

Vida (Send off): The *vida* or the send off ceremony is the last function to be performed at the house of bride's parents. It is a very touching and emotional scene as one would see the bride's relations weeping and tears trickling down their eyes. The marriage party then returns to the bridegroom's village. The bridegroom and the bride are escorted by ladies to their house. The sisters of the bridegroom check their entry and allow them to enter the house only after accepting certain amount of money. The bride is seated inside the house. Every woman who unveils the bride to see her face offers her two to five rupees.

The next morning, the newly wedded couple along wih ladies of the house go to the nearby fields. The sister's or father's sister's husband unknots the scarf of the bridegroom from the bride's scarf and gets two to five rupees. After reaching home, the bride and bridegroom untie each other's *kangna* in the presence of *bhabi*. On third day, the brother of the bride takes her back to the paternal house where she stays till the *gauna* or *chola* ceremony (final return of the wife to her husbands' house).

MARRIAGE AMONG MUSLIMS

Meos and other Muslims marry early. The usual age of marriage is between 12 and 14 years for girls and between 15 and 17 years for boys. Although polygamy is permissible in Islam, a Meo usually has one wife. As widow marriage is allowed in Islam, a young widow is generally married to the brother of the deceased husband. This is done so that the family property is not divided or does not go out of the family. Earlier, a bride price was charged. According to tribal customs, anything between Rs. 200 and Rs. 5,000 was demanded and paid for a girl. The price depended on the age. This was due to economic

importance of women who work in the fields. The custom is almost extinct now and instead parents give a dowry and entertain big marriage parties. Previously, the customs of marriage among Muslims were similar to those of the Hindus of the area but with the increasing influence of Islamic preachings, these have now been almost abandoned. Though endogamy is permitted in Islam, Meos do not marry a woman of their father's or mother's *gotra*. The marriage in the same village or the village from which the mother or grandmother comes is also avoided as it is believed that the boys and girls residing in the village are brothers and sisters. Among Meos, a man may not marry.

1 A woman of his own *got* or *pal* ;

2 A woman of the village his mother belonged to, even though of a different *gotra* ;

3 A woman of the village his father's mother belonged to ;

4 Any woman whose relationship with him is close enough to be traceable ; and

5 The daughter or descendant through males for two generations only of a woman of his own *gotra*.

These restrictions are now giving way to some extent and the suitability of match becomes sometimes the criterion for the marriage alliance. The Meos do not marry with non-Muslims because they do not want to lose their distinctiveness as a religious and cultural group. Meo marriages are generally held in the months of May and June after the crops have been harvested.

Among Meos and other Muslims, no *teeka* ceremony takes place. About eight days after the acceptance of the matrimonial alliance, the girl's parents send their Nai and Mirasi to the boy's house who deliver them on their behalf a wrist watch for the boy and presents of cash for the boy and other family members and 1 or 11 rupees each for the Nai and Mirasi of their household to mark the betrothal ceremony. Next day, the boy's father invites members of his brotherhood and some selected members of the community and gives them and the Nai and Mirasi visitors a sumptuous feast of *shakrana* (rice, *desi ghee*, and *boora* or sugar powder) and cock's or goat's meat. At the time of departure of the Nai and Mirasi visitors, the boy's father gives each of them 11 rupees and three clothes as a tip (*vidaigi*).

Lagan: The marriage rituals begin with *lagan*. About one month before the wedding, the father of the girl sends to the boy's father a formal marriage invitation called *biah ki chitthi* or simply *biah or lagan* bearing the dates and times of marriage ceremonies, the time at which the wedding party should reach the girl's village and the approximate number of persons in the marriage party. The Nai who brings the *lagan*, stays there for a day and is feasted on dishes of boiled rice, *ghee* and sugar and cooked meat by the boy's family. He is paid 11 rupees as a *vidaigi* (messenger's tip). Marriage preparations begin to be made from this day on both sides.

Oil ceremony: Eight days before the marriage, the Nai of the girl's side takes mustard oil in an earthen bowl, a piece of turmeric, betal nut and 11 21 or 52 rupees to the boy's house. He is served rich food at boy's house and paid 11 rupees as *vidaigi* (messenger's tip).

Nauta ceremony: Four days before wedding, the father of the boy invites his friends and relatives and selected persons of the community and entertains them with a feast of boiled rice, *ghee* and sugar. After feast, each invitee delivers *nauta*, a sort of voluntary monetary aid, ranging between rupees 5 and 400 to the household whose relation is being married. The maternal uncle brings *bhaat* consisting of 800 to 1,600 rupees and clothes for the boy and boy's mother as a contribution towards the marriage expenses.

At the time of departure of the marriage party, elderly female relatives offer 2 to 5 rupees to the bridegroom. On the other hand, the bridegroom's father pays 5 or 11 rupees to each of the married sister and daughter and 1 to 5 rupees to each menial rendering customary services to the household.

The marriage party arrives in the bride's village on the day of marriage at about 8 a.m. Rich and poor both take marriage parties in taxies and tractor trollies. The social status of the bridegroom is judged from the number of taxies hired for taking the marriage party. The marriage party is welcomed by the bride's people on the outskirts of the village. The bride's father gives Rs. 11 to Rs. 400 to the bridegroom's father as *khat*. The marriage party is conducted to a *chaupal* for stay. Satisfactory arrangements for the stay of *baraat* is a matter of respect and dignity for the whole village. Breakfast consisting of sweet *boondi*, *basin* snacks and tea is served to the members of the marriage party in the *chaupal*.

The *Nikah* is performed in the village mosque according to Islamic customs. The *Imam* of the mosque recites some *khutba* from the holy 'Quran. *Mehar*, the amount fixed between the parties which the bridegroom agrees to pay in case of a divorce taking place later, is presented to the bride. As soon as the bride's consent is received, the *Imam* asks for the bridegroom's consent and the *nikahnuma* is signed. The legal ceremony does not take more than 10 minutes. After this, dry dates are distributed among the guests. The bridegroom's father delivers 5 or 11 rupees and 3 clothes to the *Imam* for officiating the *Nikah* ceremony. The brides father offers 11 to 400 rupees to the bride groom who offers him *salaam*.

After this, lunch is served to the marriage party which consists of *shakrana* (boiled rice, *ghee* and sugar) and buffalo's meat dish. The marriage party returns to *chaupal*.

The Nai and a few relatives of the bride go to *chaupal* to bring *vari* from the bridegroom's father which consists of bride's costume, some ornaments, a pair of shoes, hair tape, toilet set, antimony container and dry fruit. The bride wears these clothes and ornaments and applies toilet on her body in her house. The Nai's wife styles her hair and is paid 5 to 21 rupees as *sir gundhai*. The dry fruit is distributed among the women assembled there. The dowry is presented according to the status of the family. It consists of Rs. 101 to 1,600, a gold finger-ring, silver ornaments weighing 5 to 7 kilograms, one to three suits of clothes, utensils and some articles of utility such as a bed stead, a wrist watch, a bicycle, etc.

The marriage party leaves in the evening. The bride's relatives go to the groom's village and bring her back after a couple of days. The girl remains in her house for 3 to 8 days or a year or two till she attains maturity. Her departure to her husband's house is called *gauna*.

Karewa (widow marriage) : A woman of marriageable age seldom remains a widow and she is readily accepted as a wife by one of the brothers of the deceased husband. This type of marriage is called *karew*. *Karewa* is not accompanied by any ceremony. The woman merely resumes her ornaments and coloured clothes which she ceased to wear on her husband's death. A widow can not be compelled to marry but the influence of the family is strong enough to make her yield to their wishes.

Divorce ; Divorce is not much prevalent. There is a general tendency to suffer hardship resulting from ill matched marriages. This is particularly true of uneducated and conservative people. They prefer to lead a miserable life rather than to dissolve the marriage. Another practice has been to leave the girl with her parents and never recall her.

Death

DEATH AMONG HINDUS AND JAINS

Among Hindus and Jains the dead are cremated, when a person is about to die, he is taken off the cot and placed on the ground which is coated with a liquid of cowdung and mud. Foodgrains touched by the dying person are given in charity to the poor. Jains recite *katha* from their scriptures for the benefit of the departing soul. When a person dies, the ladies of the house start weeping and wailing. This collects the people. The dead body is given a cremonial bath and wrapped in a 12¾ metres long white cotton cloth (*kafan*.) While the shroud of a widow is of white cotton cloth, that of a currently married woman is of red coloured cloth. A bier (*arthi*) is made of bamboo and wood branches and the dead body is laid on it in supine position. A sheet of cloth is placed on the bier. The widow breaks her glass bangles and removes metal toe-rings of her feet which are placed on the bier along with toilette (*shingar*). The bier is carried by four persons who are near male relatives of the deceased, one of them being son.

As the funeral procession leaves the home, a *pinda* or ball of barley flour and a small coin are placed on the door of the house by the chief mourner who is usually the son of the deceased or a nearest male relative while the Brahman priest recites mantras (incantations). On its way to the cremation ground, the *arthi* (bier) never stops within the inhabited area of the village, lest the spirit may attack the young ones. At the outskirt of the village habitation, the *arthi* (bier) is rested on the ground and another *pinda* known as *vishram pinda*, of barley flour and a small coin are deposited. Persons carrying the bier change their shoulders and again proceed to the cremation ground.

At the crematorium a pyre of wood and cowdung cakes is prepared and the dead body is placed on it. A third *pinda* of barley flour and a small coin are placed on the pyre. The Balmiki takes off the sheet of cloth from the dead body. *Ghee* and *samagri* (incensed material) are poured on the body of the corpse and more wood and dung cakes are arranged on it. The son or the chief mourner who performs the ceremonies sets the pyre on fire. The mourners throw wood sticks on the burning pyre. In case the deceased being a Jain, his each relative strikes one stone with another stone, signifying that his relation with the deceased has ceased after his/her death. The practice of *Kapal Kirya* (breaking of skull of the deceased) has been abandoned by the residents. The mourners return and wash their face and hands and get themselves shaved as a mark of mourning. On reaching the house of the deceased, every mourner is given *neem* leaves, on which water is sprinkled by a person. After this the people disperse. At the house of the deceased, the place of expiry is again coated with a liquid of cow dung and mud and a lamp or fire is kept burning for 12 days there.

On the third day after funeral, the bones and ashes of the deceased are collected and washed and taken to Garh Mukateshwar for immersion into Ganga river. The poor immerse the bones and ashes in the nearby spring. The Jains bury the bones and ashes under a tree. Now they have also started immersing the bones and ashes of the deceased in the nearby spring at Ferozepur Jhirka. During 12 days, the chief mourner gives a *chapati* to a cow. Mourning is observed for a period of 10 to 12 days from the date of death. During this period, friends and relatives visit the bereaved family for offering condolences.

Kirya Karm ceremony is performed on the 11th day after death in the case of a widow, the 12th day in case of male and the 13th day in case of a currently married woman. The *pandit* performs a *havana* ceremony on the place of death for ending the ritual impurity and chants incantations for the peace of the soul of the deceased. Twelve Brahmans are fed on this day. At about 10 a.m. friends and relatives assemble at the house of the deceased. The inlaws of the chief mourner tie a *pagri* on his head and deliver him cash, sweets and clothes. Each relative delivers 5, 11 or 21 rupees or more to the chief mourner. The chief mourner gives 11, 21 or 51 rupees or more.

sweets and utensils to the husbands of his sisters and father's sisters. Among Jains, the family members of the deceased go to Jain temple at Nagina for paying obeisance to Lord Mahavira.

DEATH AMONG MUSLIMS

Unlike Hindus, Muslims bury their dead. Also they do not place the dying person on the ground. *Kalma* is repeatedly read in the ears of the dying person by an elderly relative or a friend. When it is certain that the person would die at any moment, a goat, a sheep or a buffalo calf is sacrificed and distributed among friends, relatives and poor people. This is perhaps done to avert the death in the household or as an act of alms giving in the name of the dying person. This custom is known as *sadaqa.* After the expiry, a *Faqir* and some other members of the community are sent to inform kiths and kins living in nearby villages and towns about the death so as to enable them to participate in the funeral rites of the deceased. The Balmiki is sent to inform the villagers about the death. The corpse is bathed and wrapped with four pieces of 18 yards long white cloth in the case of male and 5 pieces of 22 yards long white cloth in case of a female. The dead body is placed on a cot which serves as a bier (*janaaza*). A 2½ yards sheet of cloth is spread over it which at the time of burial is taken off by the Faqir. The funeral procession led by persons carrying the dead body sets out for the graveyard. At the outskirts of the village, the bier is placed on the ground and the mourners read *namaz* prayer for the benefit of the departed soul. It is then again carried to the graveyard where a pit is already dug to receive the body. The dead body is placed in the pit with its head towards Kaba i.e. the West. Stone slabs are placed over the corpse. The pit is covered with earth and each mourner throws three handfuls of earth in the pit reading the *dua* (prayer) from the Quran which means that you were born out of dust, you are returning to dust and you will rise from dust again. Then they disperse. At the house of the deceased, the *Imam* recites verses from the Quran for about 1 to 3 days in the name of the departed soul and on completion of the prayer, he is paid 11 to 21 rupees and three clothes. The celebration *kaj* is vanishing among Meos. It is a feast which is held sometimes between the third and the fourth day after the death of a person. The most ordinary *kaj* involves inviting relatives and friends and entertaining them for three days. In a few cases, a whole circle of villages constituting *pal* was invited and thousands of rupees were spent on entertainment.

CHAPTER III

ECONOMY

Economic resources

Being predominantly an agricultural village, the entire fabric of economy of Bhadas village is woven around farming. Land and livestock constitute the principal economic resources of the people, which are being discussed separately.

Land

PATTERN OF LAND UTILISATION

The village of Bhadas has a total area of 726 hectares. The pattern of land utilisation in the village since 1969-70 as recorded in the village *Lal Kitab* is given in the following statement.

STATEMENT 3.1

Pattern of land utilisation in Bhadas village

(In hectares)

Year	Total area	Land not available for cultivation			Type of land	Area under cultivation		
		Land put to non-agricultural uses	Barren uncultivable land	Total		Net area sown	Fallow land	Total
1	2	3	4	5	6	7	8	9
1969-70	726	87	1	88	*Chahi*	3	..	3
					Dehri	220	31	251
					Ala barani	358	..	358
					Bhur	26	..	26
					Total	607	31	638
1970-71	726	87	1	88	*Chahi*	3	..	3
					Dehri	214	37	251
					Ala barani	358	..	358
					Bhur	26	..	26
					Total	601	37	638
1971-72	726	87	1	88	*Chahi*	3	..	3
					Dehri	221	30	251
					Ala barani	349	9	358
					Bhur	26	..	26
					Total	599	39	638
1972-73	726	87	1	88	*Chahi*	3	..	3
					Dehri	225	26	251
					Ala barani	358	..	358
					Bhur	23	3	26
					Total	609	29	638
1973-74	726	87	1	88	*Chahi*	3	..	3
					Dehri	250	1	251
					Ala barani	358	..	358
					Bhur	26	..	26
					Total	637	1	638
1974-75	726	87	1	88	*Chahi*	3	..	3
					Dehri	250	1	251
					Ala barani	358	..	358
					Bhur	26	..	26
					Total	637	1	638

The total area of Bhadas according to village revenue records measures 726 hectares of land in 1974-75. A sizeable portion of the village land measuring 638 hectares (87.88 per cent) is available for cultivation, of which 637 hectares are actually under plough representing net sown area, while the remaining 1 hectare accounts for fallow land. It will be seen that the area under fallow land which was 31 hectares in 1969-70, 37 hectares in 1970-71, 39 hectares in 1971-72 and 29 hectares in 1972-73 has been reduced to only 1 hectare in 1973-74 and 1974-75, thus increasing the net sown area in the village.

The total cultivated area consists of four types of land known as (a) *chahi* or well irrigated land (b) *dehri* or naturally flooded land (c) *ala barani* or land solely dependent on rainfall for irrigation and (d) *bhur* or sandy soil growing very inferior crops.

It is seen that irrigation facilities, which have a great bearing on agricultural output, are practically non-existent in the village. There is only one percolation well, owned by a Mali household, which irrigates only 3 hectares of land which has been classified as *chahi*. A Meo has recently installed a tubewell bringing another 2 hectares of land under this category but this has not been accounted for in the *Lal Kitab* of the village. *Dehri* is considered as the next best soil where water collects during rains and moisture enables *rabi* crops to be sown. *Ala barani* covers the major share of the net sown area and *narmote* forms the most important type of this soil.

Land not available for cultivation accounts for 86 hectares or 12.12 per cent of the total area of the village. Of these, 14 hectares are under village site, 45 hectares under mettaled roads, circular road and village paths, 12 hectares under village ponds, 7 hectares under graveyards, 3 hectares under *gait* (plots for extension of village site), 2 hectares under masonary wells, and the remaining 5 hectares under miscellaneous uses such as *khadana* (site for digging earth), power house, compost pits, *gora deh* (site for animals), school building, cremation ground, Arya Samaj Mandir, veterinary dispensary, *haddarori* (site for flaying dead animals) and public latrines.

OWNERSHIP AND OCCUPATION OF CULTIVATED LAND

Information regarding ownership and occupation of cultivated land inside Bhadas village reveals that out of 638 hectares of cultivated land, 536 hectares (84 per cent) are under the ownership and occupation of the residents of the village, 74 hectares are owned by non-residents ; 41 hectares by non-residents living within 10 kilometres and 33 hectares by non-residents living beyond 10 kilometres from Bhadas village. Cultivated land owned by Gram Panchayat measured 23 hectares and by Government Departments and public institutions 4 hectares. Most of this land was also available to the residents on rent or on *batai* which is one-half of the total produce. Distribution of landholdings by size and caste/community of owners during 1974-75 is presented in the following statement.

Ownership of holdings by ethnic category

STATEMENT 3.2

Distribution of holdings by size and caste/community of owners during 1974-75

Size group	Number of holdings	Private holdings				Institutional holdings			
		Scheduled caste Hindus	Non-Scheduled caste Hindus	Jains	Muslims	Central Government	State Government	Gram Panchayat	Public Institutions
1	2	3	4	5	6	7	8	9	10
Less than 1 acre	184	12	45	18	109	—	—	—	—
1 to 2.5 acres	115	—	16	6	91	1	—	—	1
2.5 to 5 acres	73	—	5	2	66	—	—	—	—
5 to 7.5 acres	42	—	5	5	31	—	—	—	1
7.5 to 10 acres	26	—	—	—	25	—	—	1	—
10 to 12.5 acres	19	—	2	—	16	—	1	—	—
12.5 to 15 acres	4	—	1	1	2	—	—	—	—
15 to 20 acres	8	—	1	—	7	—	—	—	—
20 to 25 acres	4	—	1	—	3	—	—	—	—
25 acres and above	3	—	—	—	2	—	—	1	—
Total	**478**	**12**	**76**	**32**	**352**	**1**	**1**	**2**	**2**

It is seen from the above statement that holdings in the village are essentially small. 78 per cent of the owners had less than 5 acres of cultivated land. While considering the size group less than 10 acres, it comes to 92 per cent. Holdings owned by Muslim owners accounted for 73.7 per cent of the total holdings, by Hindus 18.4 per cent and by Jains 6.7 per cent.

Land tenure system

At the time of survey, out of 638 hectares of total cultivated land a sizeable portion of 502 hectares (78.7 per cent) was being cultivated by *biswedar kashatkars* or peasant proprietors; 6 hectares (0.9 per cent) by *bhaundedars* i.e. tenants-at-will belonging to menial classes who are given some land to cultivate from village common land free of rent and revenue rate in lieu of certain services to the village proprietary body; 16 hectares (2.5 per cent) by *lagaandar muzaara* or tenants-at-will paying revenue rates only i.e. rentals only equivalent to Government dues; 8 hectares (1.3 per cent) by *pattedar muzaara* or tenants-at-will paying cash rent; and 106 hectares (16.6 per cent) by *bataidar muzaara* or tenants-at-will paying *batai* rate or one-half of the total produce raised from the land taken on lease

Land tax

Land resources of the village are a source of income to the Government also. From *Kharif* 1973-74, land revenue has been replaced by land tax. Land revenue was charged at the rate of 95 paise per *bigha* (0.625 acre) irrespective of quality of land. The rates of land tax are as given below.

Rates of land tax

Type of land	Land tax for land (in Rs.)		
	Upto 1 hectare	Next 4 hectares	More than 5 hectares
1 Canal irrigated	14	20	27
2 *Chahi*	12	18	24
3 *Ala barani/Dehri*	8	10	12
4 *Bhur*	5	8	10
5 Old fallow	2	3	4

During 1971-72, the Government collected the following land revenue from the village.

Name of harvest	Land revenue (in Rs.)	Local rate (in Rs.)	Lambardari (in Rs.)	Total
Kharif 1971	1,165·00	582·50	58·25	640·75
Rabi 1972	1,165·00	582·50	58·25	640·75
Total	2,330·00	1,165·00	116·50	1,281·50

Land tax collected by the Government from the village during 1973-74 is as follows.

Name of harvest	Land tax (in Rs.)	Lambardari (in Rs.)	Total
Kharif 1974	2,837·00	85·11	2,922·11
Rabi 1975	2,837·00	85·11	2,922·11
Total	5,674·00	170·22	5,844·22

Thus in a normal year like 1974-75, the Government gets a total income of Rs. 5,674 from the village.

However, from the harvest of *kharif* 1986, the land revenue/land tax along with surcharges thereon has been abolished *vide* notification No. Leg. 17/86 dated 16th October, 1986 *published in Haryana Government Gazette* (Extraordinary) on 16th October, 1986.

Livestock

Livestock form another important economic asset of the villagers. The village possesses a fairly large number of cattle, buffaloes, sheep, goats, donkeys, pigs and others. Cows are reared for milk and their male produce i.e. bullocks which provide chief power for agricultural operations, buffaloes and goats for milk and meat, sheep for wool and meat, pigs for meat and horses, ponies, mules, donkeys and camels as beasts of burden. Broadly dealing, the livestock population of Bhadas village as per 1966, 1971 and 1976 livestock Censuses is as under.

Livestock	Number		
	1966	1971	1976
1	2	3	4
Cattle	370	394	430
Buffaloes	446	722	726
Sheep	6	71	51
Goats	57	65	65
Horses and Ponies	1	2	2
Mules	1	—	—
Donkeys	36	29	30
Camels	—	2	—
Pigs	40	55	63
Poultry birds	176	888	890

It will be seen that livestock population of Bhadas village as per 1966 Census was 957 and poultry

birds 176. Their population increased substantially at the time of 1971 and 1976 livestock Censuses when the total number of livestock and poultry birds in the village rose to 1,340 and 888 in 1971 and 1,367 and 890 in 1976, respectively, indicating the importance attached to livestock and poultry birds by the residents. Among livestock, buffaloes figure as the most important animal reared by the residents for sale of milk and milk products and to meet their family requirements of milk and meat. Their number has registered a sharp increase from 446 in 1966 to 722 in 1971 and 726 in 1976. On the other hand, the number of donkeys has decreased from 36 in 1966 to 29 in 1971 and 30 in 1976 and of mules from 1 in 1966 to nil in 1971 and 1976. Similarly, the raising of poultry birds is also gaining popularity for meeting domestic and commercial requirements of eggs and their meat which is evident from the increase in their number from 176 in 1966 to 888 in 1971 and 890 in 1976. Statement 3.3 gives the detailed livestock population of Bhadas village for the years 1966, 1971 and 1976.

STATEMENT 3.3

STATEMENT

Statistics of livestock

Year	Breeding bulls	Bullocks	Cows more than 3 years old			Cow calves between 1 and 3 years			Cow calves less than 1 year old			Buffalo bulls	Buffalo bullocks
			Milch cows	Drought cows	Total	Males	Females	Total	Males	Females	Total		
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1966	1	237	45	17	62	18	8	26	31	13	44	—	—
1971	—	262	32	27	59	21	6	27	28	18	46	2	—
1976	—	278	45	27	72	25	10	35	25	20	45	2	—

Goats						Horses and Ponies					
More than 1 year old			Less than 1 year old			1 to 3 years old			Less than 1 year old		
Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total
30	31	32	33	34	35	36	37	38	39	40	41
12	26	38	9	10	19	—	—	—	—	1	1
11	42	53	5	7	12	1	1	2	—	—	—
11	42	53	5	7	12	2	—	2	—	—	—

3.3

and poultry birds

Buffaloes more than 3 years old			Buffalo calves between 1 and 3 years			Buffalo calves less than 1 year old			Sheep					
Milch buffaloes	Dry buffaloes	Total	Males	Females	Total	Males	Females	Total	More than 1 year old			Lass than one year old		
									Males	Females	Total	Males	Females	Total
15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
187	58	245	7	27	34	72	95	167	3	2	5	—	1	1
286	84	370	8	97	105	115	130	245	9	46	55	7	9	16
275	84	359	8	97	105	115	145	260	4	31	35	6	10	16

Mules	Donkeys			Camels			Pigs	Poultry Birds			
	Males	Females	Total	Males	Females	Total		Cocks	Hens	Chickens	Total
42	43	44	45	46	47	48	49	50	51	52	53
1	35	1	36	—	—	—	40	37	23	116	176
—	23	6	29	1	1	2	55	116	285	487	888
—	21	9	30	—	—	—	63	101	285	504	890

Economic activities and nature of changes

Livelihood classes

In 1961 Census, a person was classified as worker if engaged in seasonal work and worked for at least an hour a day throughout the greater part of the working season. If engaged in any trade, profession or service, the basis of work was satisfied, if the person was employed during any part of the fifteen days preceding the enumeration. Of course, the concept of work covered also supervision and direction of work. At the time of 1971 Census, only those persons who participated in any economically productive work as their main activity had been treated as workers. On the other hand, who for most of his time was engaged in any economically non-productive work had, from the point of view of main activity, been considered as a non-worker. Based on these definitions Bhadas returned 794 workers (54.50 per cent) out of a total population of 1,457 in 1961 Census and 518 workers (26.0 per cent) out of a total population of 1,989 in 1971 Census. The following statement classifies the workers of Bhadas village into nine industrial categories in 1961 and 1971 Censuses.

STATEMENT 3.4

Classification of workers of Bhadas village by nine industrial categories in 1961 and 1971 Censuses

Industrial category	Number and percentage of workers in 1961 Census			Number and percentage of workers in 1971 Census		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
I Cultivators	595 (75·0)	308 (72·3)	287 (78·0)	323 (62·4)	323 (64·3)	— (—)
II Agricultural labourers	97 (12·2)	45 (10·6)	52 (14·1)	101 (19·5)	93 (18·5)	8 (50·0)
III Livestock, forestry, fishing, hunting & plantations, orchards and allied activities	— (—)	— (—)	— (—)	19 (3·7)	19 (3·8)	— (—)
IV Mining and quarrying	— (—)	— (—)	— (—)	— (—)	— (—)	— (—)
V (a) Manufacturing, processing, servicing and repairs—household industry	20 (2·5)	16 (3·7)	4 (1·1)	10 (1·9)	10 (2·0)	— (—)
(b) Manufacturing, processing, servicing and repairs—other than household industry	— (—)	— (—)	— (—)	2 (0·4)	2 (0·4)	— (—)
VI Construction	31 (3·9)	24 (5·6)	7 (1·9)	8 (1·5)	8 (1·6)	— (—)
VII Trade and commerce	8 (1·0)	8 (1·9)	— (—)	14 (2·7)	14 (2·8)	— (—)
VIII Transport, storage and communications	— (—)	— (—)	— (—)	1 (0·2)	1 (0·2)	— (—)
IX Other services	43 (5·4)	25 (5·9)	18 (4·9)	40 (7·7)	32 (6·4)	8 (50·0)
Total	**794** (100·0)	**426** (100·0)	**368** (100·0)	**518** (100·0)	**502** (100·0)	**16** (100·0)

Note.—Figures in brackets indicate percentage.

It will be seen that number of workers, especially female workers, at the time of 1971 Census is much less as compared to 1961 Census figures which can safely be attributed to the change in the concept of work adopted at the 1971 Census. In 1961 Census, even such family members who had only put in marginal work in cultivation were also returned as cultivators but at the 1971 Census, with the application of main activity approach, such persons were eliminated from the category of workers, thereby reducing the number of cultivators as also the number of workers in many other categories.

The 1981 Census classified the population according to main workers, marginal workers and non-workers and the classification of main workers was

restricted to only four categories viz., cultivators, agricultural labourers, workers engaged in household industry and other workers. In 1981 Census, the total village population of 2,508 comprised 678 main workers, 370 marginal workers and 1,460 non-workers ; main workers accounting for 27.0 per cent of the total population. The following statement classifies the workers into four industrial categories in 1981 Census.

STATEMENT 3.5

Classification of main workers of Bhadas village by four broad industrial categories in 1981 Census

Industrial category	Number and percentage of workers					
	Persons	Percentage	Males	Percentage	Females	Percentage
1	2	3	4	5	6	7
1 Cultivators (I)	345	50·9	343	51·6	2	15·4
2 Agricultural labourers (II)	105	15·5	100	15·0	5	38·5
3 Household industry—Manufacturing, processing, servicing and repairs (Va)	6	0·9	6	0·9	—	—
4 Other workers (III, IV, V(b) & VI to IX)	222	32·7	216	32·5	6	46·1
Total	**678**	**100·0**	**665**	**100·0**	**13**	**100·0**

It will be seen from statements 3.4 and 3.5 that while the work participation rate in case of main workers has increased during the decade 1971—81 from 26.0 per cent in 1971 to 27.0 per cent in 1981, the percentage of cultivators has decreased from 62.4 in 1971 to 50.9 in 1981, of agricultural labourers from 19.5 in 1971 to 15.5 in 1981 and of workers engaged in household industry from 1.9 in 1971 to 0.9 in 1981 resulting in the high increase in the proportion of other workers from 16.2 per cent in 1971 to 32.7 per cent in 1981. The trend of change from agriculture and household industry sectors of economy to other sectors of economy is indicative of much pressure on land and meagre agricultural and industrial resources in the village.

Primary and subsidiary occupations

Investigation on this topic has yielded further details. It has been found that out of a total surveyed population of 784 persons (429 males and 355 females), 202 persons (192 males and 10 females) or 25.8 per cent are main workers, 79 persons (7 males and 72 females) or 10.1 per cent are marginal workers and the remaining 503 persons (230 males and 273 females) or 64.1 per cent are non-workers. Besides, out of 202 main workers, 79 persons (75 males and 4 females) or 39.1 per cent also practise subsidiary occupations. Statement 3.6 depicts position regarding various primary and subsidiary occupations practised by main workers belonging to different communities in 112 surveyed households of the village. Statement 3.7 classifies the marginal workers according to the occupations followed by them.

STATEMENT 3.6

Classification of main workers by primary and subsidiary occupations in the surveyed households of village Bhadas

Broad industrial category	Type of occupation	Number of workers engaged in various occupations noted in column 2							
		Primary occupation				Subsidiary occupation			
		Persons	Males	Females	Workers by caste/ community	Persons	Males	Females	Workers by caste/ community
1	2	3	4	5	6	7	8	9	10
Cultivator	Cultivator	103	102	1	Meo (92M, 1F), Mali (8M), Kumhar (2M)	7	7	—	Meo (4M), Mali (1M), Mallah (1M), Jain (1M)
Agricultural labourer	Agricultural labourer	2	2	—	Meo (1M), Saqqa (1M)	7	6	1	Meo (3M), Mali (1M), Kumhar (1M), Khatri (1F), Balmiki (1M)

1	2	3	4	5	6	7	8	9	10
Livestock, forestry, fishing, hunting and plantations, orchards and allied activities	Dairy farmer	3	1	2	Meo (1M,2F)	15	15	—	Meo (15M)
	Cattle rearer	3	3	—	Meo (3M)	10	7	3	Meo (6M, 1F), Balmiki (1M, 1F), Jain (1F)
Household industry	Tailor	5	5	—	Faqir (2M), Saqqa (2M), Kumhar (1M)	—	—	—	—
	Blacksmith	4	4	—	Lohar (4M)	—	—		—
	Yarn spinner	3	1	2	Kabir-panthi (1M), Bania (1F), Jain (1F)	—	—	—	—
	Flour miller	2	2	—	Jain (2M)	—	—	—	—
	Potter	1	1	—	Kumhar (1M)	2	2	—	Kumhar (2M)
	Processor of hides & skins	1	1	—	Kasai (1M)	—	—	—	—
	Grain parcher	1	1	—	Mallah (1M)	—	—	—	—
	Cycle repairer	1	1	—	Kumhar (1M)	—	—	—	—
Non-household industry	Turner	1	1	—	Khati (1M)	—	—	—	—
Construction	Labourer in PWD	27	25	2	Meo (8M), Faqir (4M), Mali (3M,1F), Balmiki (3M), Kumhar (2M) Mirasi (1M), Saqqa (1M), Teli (1M), Kabirpanthi (1M),Khati (1F), Mallah (1M)	15	15	—	Meo (6M), Lohar (4M), Faqir (2M), Mallah (1M) Saqqa (1M), Dhobi (1M)
	Mate in PWD	1	1	—	Kabirpanthi (1M)	—	—	—	—
	Beldar in Agricultural Department	1	1	—	Kabirpanthi (1M)	—	—	—	—
	Mason	—	—	—	—	2	2	—	Meo (1M), Faqir (1M)
Trade and commerce	Grocer	5	5	—	Jain (2M) Kasai (2M), Mali (1M)	5	5	—	Jain (2M), Meo (2M), Mali (1M)
	Vegetable seller	4	3	1	Meo (3M,1F)	—	—	—	—
	Milk seller	3	3	—	Meo (2M), Saqqa (1M)	11	11	—	Meo (9M), Khati (2M)
	Animal dealer	—	—	—	—	2	2	—	Meo (2M)
Transport, storage and communications	Transporter of goods on donkeys	3	3	—	Dhobi (2M), Kumhar (1M)	—	—	—	—
	Rickshaw puller	2	2	—	Meo (2M)	—	—	—	—
Other services	Milk collectors in rural dairy farm/ private dairies	11	11	—	Meo (7M), Saqqa (2M), Mirasi (1M), Kabirpanthi (1M)	2	2	—	Meo (2M)
	Sub-station attendant, H.S.E.B.	1	1	—	Sheikh (1M)	—	—	—	—

1	2	3	4	5	6	7	8	9	10
Other services	Lineman, HSEB	1	1	—	Brahman (1M)	—	—	—	—
	Team mate, HSEB	1	1	—	Brahman (1M)	—	—	—	—
	Labourer, HSEB	1	1	—	Mallah (1M)	—	—	—	—
	Clerk in tahsil	1	1	—	Meo (1M)	—	—	—	—
	Demonstrator, shoe making centre	1	1	—	Kayasth (1M)	—	—	—	—
	Teacher	1	1	—	Jain (1M)	—	—	—	—
	Barber	2	2	—	Nai (2M)	—	—	—	—
	Scavenger	2	—	2	Balmiki (2F)	—	—	—	—
	Water bearer	2	2	—	Saqqa (2M)	—	—	—	—
	Village sarpanch	1	1	—	Meo (1M)		—	—	—
	Village chowkidar	1	1	—	Faqir (1M)	—	—	—	—
	Bard	—	—	—	—	1	1	—	Mirasi (1M)
	Total	**202**	**192**	**10**	—	**79**	**75**	**4**	—

STATEMENT 3.7

Classification of marginal workers by occupation

Type of occupation	Number of workers			Workers by caste
	Persons	Males	Females	
1	2	3	4	5
Cultivator	26	—	26	Meo (26 F)
Agricultural labourer	4	1	3	Meo (1F), Kumhar (1F), Mallah (1F), Faqir (1M)
Dairy farmer	11	—	11	Meo (5F), Kabirpanthi (3F), Lohar (2F), Nai (1F)
Cattle rearer	28	2	26	Meo (17F), Saqqa (3F), Mali (2F), Mallah (1M, 1F), Faqir (1M, 1F), Khati (1F), Balmiki (1F)
Tailor	2	—	2	Kasai (2F)
Yarn spinner	1	—	1	Meo (1F)
Grain parcher	1	1	—	Mallah (1M)
Labourer in PWD	3	1	2	Mali (1M), Faqir (1F), Mirasi (1F)
Grocer	1	1	—	Jain (1M)
Animal dealer	1	1	—	Mali (1M)
Scavenger	1	—	1	Balmiki (1F)
Total	79	7	72	

It will be seen that cultivation is the principal occupation of the people which is followed by about one half of the total main workers i. e. 103 out of 202 workers as their main work, by 7 persons as subsidiary occupation and by 26 persons as marginal work. Labour work connected with the construction and maintenance of roads by State Public Works Department is the second largest occupation which offers employment to substantial number of workers of this village.

Oocupational diversity

If different members of a household follow different occupations, it is termed as occupational diversity. Out of 112 households, 26 households have more than one occupation in them, 25 have two occupations and one has three occupations. Statement 3.8 shows distribution of households by occupational diversity on the basis of primary work of the main workers.

STATEMENT 3.8

Distribution of households by occupational diversity

Description of occupational diversity	Number of households with occupational diversity	Caste/Community to which households belong
1	2	3
1 Cultivator and employee in dairy farm	3	Meo(3)
2 Cultivator and dairy farmer	2	Meo(2)
3 Cultivator and cattle rearer	1	Meo(1)
4 Cultivator and sheep rearer	1	Meo(1)
5 Cultivator and labourer, road construction	2	Meo(1) Mali(1)
6 Cultivator and grocer	1	Mali (1)
7 Cultivator and milk vendor	1	Meo(1)
8 Cultivator and village Sarpanch	1	Meo(1)
9 Agricultural labourer and labourer, road construction	1	Saqqa(1)
10 Cycle repairer and tailor	1	Kumhar(1)
11 Potter and labourer, road construction	1	Kumhar(1)
12 Grain parcher and labourer in H.S.E.B.	1	Mallah(1)
13 Turner and labourer, road construction	1	Khati(1)
14 Water bearer and milk vendor	1	Saqqa(1)
15 Employee in dairy and tailor	1	Saqqa(1)
16 Teacher and yarn spinner	1	Jain(1)
17 Employee in dairy and labourer, road construction	1	Mirasi(1)
18 Sweeper and labourer, road construction	1	Balmiki(1)
19 Village Chowkidar and labourer, road construction	1	Faqir(1)
20 Lineman and team mate in H.S.E.B.	1	Brahman(1)
21 Grocer and processor of hides and skins	1	Kasai(1)
22 Employee in dairy, yarn spinner and beldar in Agricultural Department	1	Kabirpanthi(1)

Changes from the traditional occupations

A casual glance at statements 3.6 and 3.7 reveals that there are no caste barriers in the adoption of occupations and in several cases, different communities in the village are no longer clinging to their traditional occupations. On the other hand, members of different communities are entering into new fields of their choice and the younger generation does not mind the change in occupation by a member of a particular community in the changing environment. Restricting our discussion to primary and subsidiary occupations practised by main workers of the surveyed households, the study reveals many interesting changes in the occupational pattern of the village community.

The traditional occupation of the members of Meo community is cultivation which is still followed by an overwhelming number of their working members. The new occupations now being practised by them are labourer, road construction and maintenance, dairy farming, cattle rearing, milk vending, sale of grocery goods and vegetables, agricultural labour, rickshaw pulling, house construction and clerical jobs. Similarly, the members of Mali community whose traditional occupation is also cultivation still largely practise this occupation but some of their members have switched over to labourer, road construction, agricultural labour and sale of grocery goods.

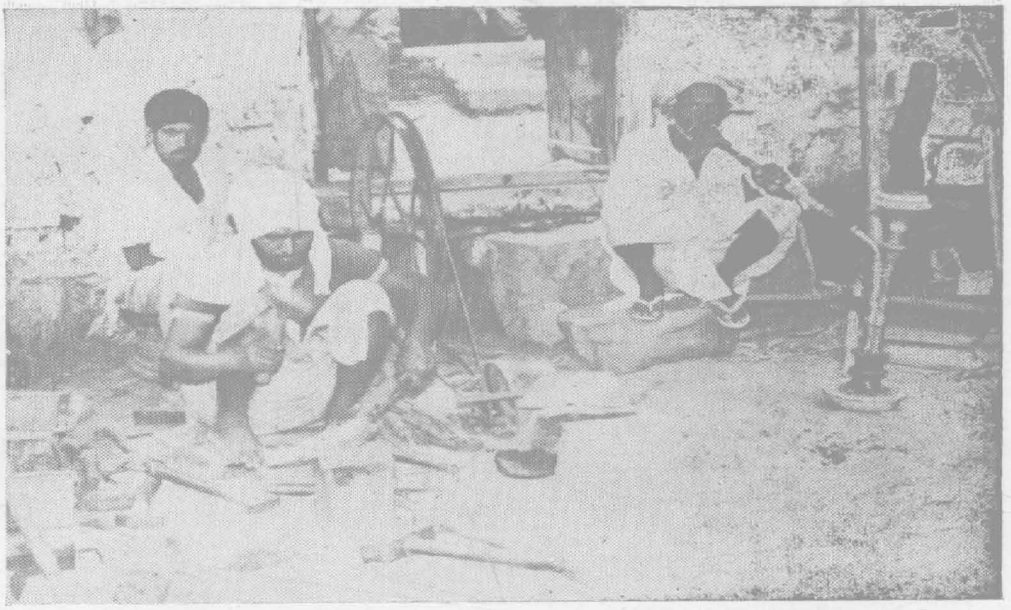
Faqirs are traditionally beggars. Although they have not left this work altogether but some of their members have adopted some more honourable jobs like labourers, road construction, tailors, village chowkidar and mason. Most of the members of Saqqa community who are traditionally water bearers have left their traditional occupation due to the introduction of piped water supply scheme in the village and have taken over the work of milk vendors, labourers, road construction, agricultural labourers, tailors and milk collectors in the rural dairy farm. Many members of the Kumhar community also, who are traditionally potters and donkey pliers, have given up their occupation and are now working as cultivators, labourers, road construction, agricultural labourers, tailor and cycle repairer. The Kabirpanthis, who originally belong to Chamar community and whose primary occupation in the past used to be leather industry, have now left this work altogether and are now engaged as yarn spinners,



A scene of the milk collection centre



A Meo girl making colourful changeri
(chapati box)



A Lohar (Blacksmith) at work



A Khati (carpenter) at work



A Kumhar rotating the Chak



A Kumhar making earthenware

labourers and mate in the State Public Works Department, *beldar* in agricultural department and milk collectors in the rural dairy farm. Similarly, some members of Balmiki community whose traditional occupation is scavenging are now found to be working as labourers, road construction, agricultural labourers and pig rearers. Many members of the Mallah community also known as Bharbhunjas or grain parchers have left their traditional work of grain parching and are now working as labourers, road construction in the State Public Works Department and Haryana State Electricity Board and as cultivators. A few members of Dhobi community, who are traditionally washermen, are now engaged as labourers, road construction and donkey pliers. The primary occupation of Banias and Jains is shopkeeping but some of their members are also found as cultivators, flour millers, teachers and some as cattle rearers and yarn spinners. The two members of Brahman community who originally belong to priestly class are now engaged as a lineman and a team mate in Haryana State Electricity Board. The solitary member of Teli or oil presser community is working as labourer, road construction. The members of Mirasi community who are traditionally bards have, though not left this work altogether, made it their secondary occupation and their main workers have returned their occupations as labourers, road construction and milk collectors in the rural dairy farm. The two working members of the Khati community whose primary occupation had been wood work till recently are, after the death of their father, working as a turner in a private factory and labourer, road construction. One of their females works as agricultural labourer during some part of the year. The members of Kasai community who were butchers in the past are working as shopkeepers and one of their members is engaged in the processing of hides and skins. The solitary member of Kayasth caste is working as a demonstrator in the Government Shoe Making Centre. Similarly, the solitary working member of the Sheikh household is employed as substation attendant in the local power house run by the Haryana State Electricity Board. The Nais (barbers) and Lohars (blacksmiths) have, however, not changed their traditional occupations.

Functional relations between different occupational communities

The village organisation subserves the ends of agricultural economy which still forms the most predominant source of livelihood in the village Most of the artisan and menial classes continue to provide regular customary services of their traditional callings in return for biannual customary payments in kind in addition to other cash and kind benefits on social and festival occasions. This aspect indicates the interplay of relationships among the communities in socio-economic life of the village. The Khati (carpenter) makes and repairs wooden implements of husbandry and household things. At marriage, he supplies a wooden board to sit on during the bridal bath. Customary payments to carpenter include one maund of threshed grain per plough after *rabi* ; 5 seers of grains per plough at the time of sowing as *dangai* (for attending to ploughs in fields at sowing time) ; 5 *pulis* (sheaves) containing about 5 seers grains at the time of harvesting ; two rupees, 2 seers rice, 5 seers grains and 1 seer *boora* at a daughter's marriage and 2 rupees and 5 seers grains at a son's marriage. The Lohar (blacksmith) makes the *phala* (shear of the plough) and repairs iron implements and household things. (iron is supplied by the cultivator in every case). His customary payments include one maund of threshed grains per plough after *rabi* harvest ; 5 seers of grains per plough at the time of sowing ; 5 sheaves containing about 5 seers grains at the time of harvesting and two rupees and food at the time of a daughter's or a son's marriage.

The menial castes providing customary menial services to the farmers include Nai (barber), Mirasi (bard), Saqqa (water bearer) and Balmiki (scavenger). The customary duties of a Nai are shaving and hair cutting, arranging weddings, acting as a messenger to relatives and similar duties in connection with marriages and deaths. The remuneration and privileges enjoyed by him include grains weighing 15 seers to $1\frac{1}{4}$ maunds per household after the *rabi* harvest depending upon the number of male members in the household ; $1\frac{1}{4}$ to $2\frac{1}{2}$ seers of grains at the time of sowing ; 5 to 7 sheaves according to the state of harvest at the time of harvesting ; a big bundle of *bhusa* after *rabi* threshing and of *karvi* after *kharif* harvest ; and food and cash at a marriage or betrothal according to the social status of the household. The village Mirasi acts as a messenger to relatives in connection with marriage or death ceremonies, sings songs on marriages and washes earthen vessels at the time of a marriage or a feast or on the occasion of general alms giving. In lieu of his customary services, he is paid 5 to 7 sheaves of unthreshed corn per household after the *rabi* harvest, one seer corn at the time of sowing ; 5 rupees at the betrothal of a girl and 20 rupees and food at her marriage, 2 rupees at the betrothal of a boy and 60 rupees and food at his marriage ; and 5 rupees and food at *fatiha*. The Saqqa (water bearer) supplies water for drinking and sprinkling on floors and receives two *chapatis* each morning from each household to whom renders service, one maund grains after *rabi* harvest, 1/4 to 3/4 seer grains at the time of *rabi* sowing each day he takes drinking water to the fields, one sheaf of unthreshed corn daily during the harvesting period for taking drinking water to the fields, and 10 to 15 rupees at a marriage for supplying additional water for drinking and sprinkling on floors. The Balmiki (scavenger) removes dirt from houses, supplies wicker baskets at a marriage and carries away dead animals. His remuneration and privileges include one *chapati* each morning from a house where he sweeps, some sheaves of unthreshed corn at the time of *rabi* harvest ; a rupee or two at boy's marriage and 5 to 10 rupees at a girl's marriage in addition to food and skins and hides of dead animals.

The institutions rendering traditional services are, however, undergoing gradual transformation and loosening of different bonds sustaining the various relationships is evident. The peasants, the artisans and the menials individually confirm that their mutual relationships are not as binding, firm and unchangeable as they used to be in the past. For example, the village Kumhar (potter) has ceased

to be menial in the usual connotation of the term. It is alleged by the Kumhars that the peasants demanded more earthen vessels from them than their actual household requirements and supplied the same to their kiths and kins outside the village. Now a potter provides earthenwares against instant payment in cash or kind. The Kabirpanthis (previously Chamars) who used to repair shoes and cover pitch fork handles with leather in addition to rendering other menial services to the agriculturists have left their traditional occupation long ago. The Dhobis (washermen) have also abandoned their traditional work of washing clothes of the villagers and supplying *dastarkhan* (table cloth) at the time of a daughter's marriage and are now no longer menials in the usual sense. Similarly, the Faqirs (beggars) are no longer looking after the village common rooms (*chaupals*) and performing duties connected with marriages and deaths including guarding a fresh tomb for the first 10 days as they used to do in the past. Most of them have also left begging and have taken up some more honourable occupations. With the installation of flour and oil extraction mills in the village after the introduction of power supply, the Telis (oil pressers) have been forced to leave their traditional work of oil pressing in *kohlus* and some of them have taken up the job of cotton carding, for which service they get ready payment in cash from their clients. The introduction of piped water supply scheme has adversely affected the traditional work of Saqqas (water bearers) and many peasants have dispensed with their services. The Balmikis (scavengers) allege that they are not receiving full remuneration from the households to whom they render service as are fixed by the customs. From 1983, the village Panchayat has given contract of carrying away dead animals to a local Kasai and as such they have been deprived of this customary duty and their privilege of getting skins and hides of dead animals in lieu thereof. The dependence on Nais (barbers) and Mirasis (bards) in arranging weddings has considerably declined as most of the villagers search suitable matches for their girls themselves and directly negotiate with the parents. Out of six local barbers, only two rendered customary service of shaving and hair cutting to some households at the time of revisit in the village while the remaining four worked on cash payment. The village Lohar (blacksmith) has lost much of the traditional importance as many farmers prefer to purchase ready-made implements from the markets at Nagina, Nuh and Ferozepur Jhirka and only get their implements repaired from them on cash payment. At the time of revisit only one Lohar and one Khati rendered customary services of their callings to some 20 households of their choice.

There is no longer monopoly of the village Bania in shop-keeping. Some other communities like Meo, Teli and Kasai have entered into this field. These shopkeepers cater to the ordinary requirements of the residents, relating to grocery goods, general merchandise, electric goods, shoes, glass bangles, fruit and vegetables. Relations between the shopkeepers and other members of the village community are quite cordial. The shopkeepers are polite in their dealings to increase their clientage. Some of them also supply goods on short credit to needy persons. Villagefolk assemble in front of their shops to spend their leisure. The dairy farming practices started by the cattle rearers have introduced the new institutions of milk vendors and milk collection centres in the village. With the construction of new roads connecting the village with the neighbouring areas and Bhadas being an approved bus stoppage for all buses plying on the Delhi-Alwar road, several persons have started the professions of rickshaw pulling, tonga driving and cycle repairing. These persons have become an important part of the village organisations who provide transport facilities to the residents for covering short distances, while the confectioners, tea stall owners and betel cigarette-*bidi* sellers cater to the refreshment facilities to them.

The installation of 33 Kilo Volt Grid Sub-Station and the construction of an electricity colony, the opening of a Government Ayurvedic Dispensary, a Government Shoe Making Centre, a branch of the Gurgaon Gramin Bank and a Government High School have introduced a new class of white collared persons in the village organisation, who provide services to the residents connected with their jobs.

The six *Imams* appointed in the six village mosques serve the members of the Muslim community in the performance of religious functions both in the mosque and at homes. The residents look on them reverently. Each Muslim household contributes grains to the mosque after the harvesting operations as a religious duty. Similarly, the two Hindu priests appointed in the Sanatan and Arya Samaj Mandirs serve the members of Hindu households in the performance of religious activities.

Two untrained *dais* of Muslim Saqqa and Hindu Balmiki castes and an Auxilliary Nurse Midwife posted in the village render midwifery services to the pregnant women of the village, irrespective of their communities. After child birth, it is the duty of the *dais* to massage and bathe the child and the mother. They are paid in cash and kind by the households utilising their services. The two anganwari female workers posted in the anganwari unit in the village render services to the villagers relating to integrated child development programme.

Relations between different communities of the village are based on cordiality, amity and co-existence. No occasion of any conflict or tension among them has been reported. Events of happiness and sorrow of a member of a particular community are shared not only by the other members of his community but also by those belonging to all other communities of the village.

Description of different occupations

AGRICULTURE

Agriculture is the mainstay of the village economy but it is in backward condition. With

over 99 per cent of the land being *barani* (dependent on rainfall), the prosperity and failure of each harvest depends on the rains and these are most capricious. The village has the distinction of all types of soils right from clay to sand. The total cultivated area of 638 hectares in the village has been classified as under.

1 *Chahi* or well irrigated land. It occupies only 0.5 per cent of the total cultivated area of the village.

2 *Dehri* or naturally flooded land where water collects during rains and moisture enables *rabi* crops to be sown. It covers 39.3 per cent of the total cultivated area of the village.

3 *Chiknote* heavy or hard clay, black earth which is usually the best soil from an agricultural point of view. It, however, requires much water and as water is scarce the cultivators do not always covet it. It occupies about 6.3 per cent of the total cultivated area.

4 *Narmote,* clay loam or soft earth which covers 43.9 per cent of the cultivated area. It requires less water and is, therefore, more popular with the cultivators. It does not fail to produce a crop of some kind, even in seasons of excessive drought.

5 *Magda* or sandy loam. It is even softer than *narmote.* It cannot stand much water but since the r ainfall is seldom heavy, it ranks in quality next to *narmote.* It covers 5.9 per cent of the cultivated area.

6 *Bhur* or sandy soil is the least valuable type and covers 4.1 per cent of the cultivated area. The soil suffers from erosions by wind and its shifting nature makes the raising of crops very difficult.

The crops grown in the village are divided into two main categories, viz., *kharif* and *rabi.* The former is the autumn harvest or monsoon or summer crop and the latter is the spring harvest or winter crop. On an average of five years (1970-71 to 1974-75), the annual sown area was 709 hectares. *Rabi* crops predominate in the village and account for more than two-thirds of the average annual sown area i.e. *kharif* sowing 31.7 per cent and *rabi* sowing 68.3 per cent. *Kharif* crops were sown on an area of 225 hectares or 35.3 per cent of the total cultivated area of the village. In the *kharif* harvest, *jowar* occupies the principal place, covering 14.4 per cent of the average annual sown area. After *jowar* comes fodder crops. The two items that come under this heading (*chari* and *jowar*) together make up 11.9 per cent of the average annual sown area. *Bajra* occupies the next place with 4.9 per cent. Other crops in this harvest, from the point of view of area, are of minor importance. Again out of the total area of 638 hectares under cultivation,on an average of five years, 484 hectares (75.9 per cent) were devoted to *rabi* crops. Among *rabi* crops, wheat sown singly not only comes first, but is the most important crop of the village with 35.3 per cent of the average annual sown area. Other important rabi crops are peas (11.6 per cent), *gochani* or wheat and gram sown together (8.5 per cent), barley (5.3 per cent) and gram (5.2 per cent). The only other crop of importance in this harvest as regards area is *sarson* (1.7 per cent).

Over the five years, the average *kharaba* (area failed to mature) on sown areas has been 5.8 per cent in the *kharif,* 7.0 per cent in the *rabi* and 6.6 per cent for both harvests. The average area cropped (662 hectares) and the average area sown (709 hectares) represent 103.8 per cent and 111.1 per cent, respectively of the total cultivated area of the village (638 hectares). Statement 3.9 shows the fluctuations in cropping from 1970-71 to 1974-75.

STATEMENT 3.9

Fluctuations in cropping from 1970-71 to 1974-75 in Bhadas village (hectares)

Crops	1970-71	1971-72	1972-73	1973-74	1974-75	Average sown area 1970-71 to 1974-75	Percentage of annual sown area
1	2	3	4	5	6	7	8
Khorif :							
Jowar	156 (2)	—(12)	98	173	67 (2)	102	14·4
Bajra	25	17 (22)	21 (1)	34	52 (4)	35	4·9
Sugarcane	..	..	5	3	—(3)	2	0·3
Chari	17	127	64	48	70	65	9·2
Gowar	30	4 (16)	21	14	8	19	2·7
Dhaincha	..	..	..	2	1	1	0·1
Rice	..	1	—(1)	..	..	N	N
Vegetables	..	..	..	2	..	1	0·1
Sub Total *Kharif*	228 (2)	149 (50)	209 (2)	276	198 (9)	225	31·7

1	2	3	4	5	6	7	8
Robi :							
Wheat	341	58	352	215 (24)	258 (2)	250	35·3
Barley	31	19	24	34 (12)	67 (1)	38	5·3
Gram	36 (4)	48	2	—(26)	57 (13)	37	5·2
Wheat-gram	15	221	5	46 (13)	..	60	8·5
Wheat-barely	..	6	1	..	5	2	0·3
Wheat-gram-barley	1	..	..	..	..	N	N
Peas	100 (1)	65	66	– (57)	112 (9)	82	11·6
Arhar	6	..	5	..	4	3	0·4
Sarson	7	..	11	– (6)	33 (1)	12	1·7
Taramira	..	..	..	..	1	N	N
Sub total *Rabi*	537 (5)	417	466	295 (138)	537 (26)	484	68·3
Total both harvests	765 (7)	566 (50)	675 (2)	571 (138)	735 (35)	709	100·00

Notes : 1 Figures in brackets show the additional area which failed to come to maturity (*kharaba*)

2 'N' means negligible

It is seen from the above statement that (i) more land is put under *rabi* crops than under *kharif* crops and (ii) food crops claim a major portion of the cultivated area. The annual sown area, cropped area and *kharaba* fluctuate from year to year due to vagaries of nature. It is doubtful whether a period of five years is long enough to bring out fully the extent of these variations. It will, however, be seen that during the five years 1970-71 to 1974-75, the maximum sown and cropped areas were 772 hectares and 765 hectares, respectively in 1970-71 and the minimum 616 hectares and 566 hectares, respectively in 1971-72, the very next year. Thus there was a big difference of about 200 hectares in the annual cropped areas of 1970-71 and 1971-72 due to drought conditions in 1971 which brings out a big difference of about 200 hectares in the annual cropped area of two immediate next years. Similarly, the *kharaba* was as high as 138 hectares in *rabi* 1974 and 50 hectares in *kharif* 1971 while it was nil in *rabi* 1972, *rabi* 1973 and *kharif* 1973. Farming practices connected with different *rabi* and *kharif* crops are described in the succeeding paragraphs.

IRRIGATION

At the time of survey, only 5 hectares of land was being irrigated with the help of a percolation well and a tubewell by a Meo and a Mali peasants in the village. The monsoon flood water stored in the Kammeda and Raoli bunds, located at a distance of 4 and 11 kilometres from Ferozepur Jhirka town and with water storage capacity of 21,000 and 20,000 acre feet, respectively, is released from 25th September to 15th October every year with a maximum discharge of 500 cubic feet per second to provide surface flow irrigation to the area including Bhadas which enables the farmers to sow *rabi* crops. However, at the time of revisit, it was informed that about 80 pumping sets, operated by diesel, had been installed in the village by Meos, Malis and Jain farmers, mostly in 1985 and 1986, which irrigated a large area of the cultivated land. Since the records maintained in the *Lal Kitab* were deficient and undependable, no reliable estimate of the total irrigated area could be made.

MANURE

Compost prepared in the manure pits from ashes, cowdung, night soil and general rubbish is commonly used to enrich the soil. The bulk of the manure is usually spread in the fields in the middle of May, before starting the first ploughing of land for *rabi* sowing and in the plots meant for *bajra* sowing in the middle of July. Wheat, barley, *sarson* and *bajra* fields are manured at the rate of 40 quintals per acre. Chemical fertilisers viz., urea and *kisan khad* are used only by a few cultivators on irrigated plots at the rate of 15 kilograms per acre. However, at the time of revisit, it was gathered from the cultivators that the consumption of fertilizers has increased considerably as a result of the increase in the irrigated area of the village with the installation of a large number of pumping sets by them. The laying of demonstration plots of different crops at various places with application of package practices, particularly fertilizers and water by the Small Farmers Development Agency, Gurgaon has also made the cultivators realise the benefits of manure and chemical fertilizers.

SEEDS

Seeds used for sowing various *rabi* and *kharif* crops are generally of *desi* variety. However, a few progressive farmers have started sowing W 47, Sonalika and C 306 varieties of wheat seed, Kabali variety of pea seed and BK 560 and Hisar No. 4 varieties of *bajra* seed .

INSECTICIDES/PESTICIDES

Spraying of insecticides to protect the plants from various diseases was not done by the cultivators at the time of survey. However from 1978 onwards, many farmers have started spraying pesticides on *sarson* crop infected with *champa* pest. The requisite machinery is brought from the office of the Agriculture Department at Nagina against refundable security of Rs. 80, while the medicine is purchased by them from the market. When the disease to this crop is wide spread, the Agriculture Department itself sprays pesticides on *sarson* fields in the area with the help of helicopters from 1981 onwards. For protecting the standing crops from damage by the rats, rat-killing pills are commonly put by farmers in the rat holes at the rate of 2 pills per hole. About 100 pills are sufficient for one acre of land. The rat killing poison-is supplied free of cost to the cultivators by the block agency through the village level worker and the pills are prepared by them from a mixture of 20 grams poison, 500 grams flour and 30 grams *gur*.

RABI CROPS

Wheat

Wheat is the principal crop of the village. It is sown both as a single crop and mixed crop with gram (*gochani*), the latter due to the fact that if rainfall, which is deciding factor in the tract, is deficient, wheat may wither but gram, which does not require much water, would prosper. The cultivation of *gojara* (wheat mixed with barley) and *tanaaja* (wheat mixed with gram and barley) has almost been abandoned because barley crop matures earlier than wheat and gram crops which creates difficulties in harvesting operations, whereas wheat and gram crops mature simultaneously. Wheat and wheat-gram crops are also mixed with *sarson* crop because *sarson* plants grow faster and taller than wheat and gram plants, and protect them from being damaged by frost in winter season. Wheat is sown on plots which mostly remain fallow during the *kharif* harvest. The preparation of land starts in June and continues upto the end of October. During these five months, the fields are ploughed with a wooden or an iron plough 6 to 8 times at regular intervals, usually after rainfalls when the soil is soft. After the last ploughing, clod crushing and levelling of the fields are done, with the help of *maij* (clod crusher and leveller) and *gori* (leveller). Sowing is done with *orna* (seed drill) in early November. About 50 kilograms of wheat seeds are used per acre and in the case of mixed crop of wheat, gram and *sarson*, the seeds are used in the proportion of 40 kilograms wheat, 10 kilograms gram and 750 grams *sarson*. The weeds which grow in the wheat (and other rabi crops) are *bathua, khandi, hiran khuri, gobhi, doob kakkar dudhi, khartva, bowli, chatri-matri, piaja, kateli* and *jiwasa*. Except the last mentioned three weeds, which are allowed to grow, others are uprooted from December to February and are fed to livestock. The outturn of these green weeds used as fodder is about 4 quintals per acre. *Sarson* plants are reaped in the beginning of March while wheat and gram crops are harvested in the beginning of April. After harvesting, the crop is allowed to dry in the field itself for three days and thereafter transported to pair(threshing floor) where it is threshed in May by bullocks made to walk over them. After winnowing the grains, the produce is carried home. The yield varies from 4 quintals to 10 quintals per acre.

Barley

The timings and techniques of barley cultivation are similar to those described above in the case of wheat crop. Like wheat crop, barley is sown on plots left fallow during the *kharif* harvest. The fields are ploughed 6 to 8 times at regular intervals from June to October and seeds are sown with the help of seed drill in November. The crop ripens in March and is harvested by the end of the month. Threshing and winnowing operations are carried out in the beginning of May. The crop is trodden by bullocks in order to separate the grains from the husk. Grains are obtained after winnowing and the *bhusa* is used as fodder. About 50 kilograms of seeds are required for one acre while the yield varies from 6 quintals to 12 quintals per acre.

Gram

It is also an important *rabi* foodgrain crop and forms a good item of diet for both human beings and cattle. It is consumed right from the time of germination to grain development stage and is used for a variety of purposes. It is sown on plots in which *kharif* crops have been harvested. The land is not manured. After ploughing the fields once or twice in October the seeds are sown with the help of a drill in November. When gram plants are in blossom, the crop is liable to suffer from lightning and frost. The crop is harvested in April. At the threshing floor, the grains are separated from the pods by bullocks made to walk over them in May. About 20 kilograms of seeds are required for sowing one acre of gram field and the yield varies from 4 to 7 quintals per acre.

Peas

Next to wheat crop, peas is the second most important *rabi* crop of the village. Like gram crop, peas are also sown on fields in which *kharif* crops have been harvested. After ploughing the fields once or twice, the seeds are sown with the help of drill in October. The crop is harvested in March and the grains are separated from the pods by bullocks made to walk over them on the threshing floor. About 15 kilograms of seeds are required for sowing one acre of land while the yield varies from 6 to 8 quintals per acre.

Sarson

Sarson is sown mostly as a single crop but also mixed with other *rabi* crops. It is sown on plots which are kept fallow during the last *kharif* harvest. Before sowing the seeds, the fields are ploughed 8 to 10 times from June to October with a plough while the last three ploughings are also levelled with *maij* (clod crusher and leveller) and *gori* (leveller). The seeds are sown in the middle of October. *Agola* is an additional weed found in the *sarson* crop. The

crop is harvested in March. Seeds are sown at the rate of 2 kilograms per acre and the yield varies from 4 quintals to 8 quintals per acre. The crop is liable to get damaged from frost and excessive rainfall as the proverb goes

पाला पडे तो बहुत बिगाडे। सरसों, तरा, चणों को मारे।।

(Frost is injurious to *rabi* crops, it especially destroys mustard, sesame and gram).

KHARIF CROPS

Jowar and Chari

Jowar is grown both for grains and dry fodder while *chari* is grown wholly for green fodder to feed the animals. The field in which *jowar* or *chari* is to be sown is ploughed once or twice in June or July after the rainfall and the crop is sown in the same month. *Chari* is cut green in September and October and fed to cattle as green fodder. *Jowar* crop is harvested in October-November. Weeds which grow in *jowar* (and other *kharif* crops) include *doob*, *siroli*, *luhswa*, *mothar* and *santhi*. All these weeds are uprooted during August and September for feeding the livestock. The outturn of these green weeds is 6 to 8 quintals per acre. Seeds used per acre are 12 kilograms for *jowar* crop and 20 kilograms for *chari* crop which are sown by broadcasting (*chhitta*) method. The produce of *jowar* crop is 2 to 4 quintals grains and 12 quintals dry fodder, while the *chari* crop yields approximately 120 quintals green fodder in an acre of cultivated land.

Bajra

Bajra is another important *kharif* crop. Like *jowar* crop, the fields are ploughed once or twice in June-July after the rainfall and the seeds are sown by broadcasting method (*chhitta*) in the same month. The crop is harvested from the end of October and beginning of November. The seeds used are 2 kilograms per acre while the yield varies between 3 and 5 quintals per acre.

Other minor crops grown by the villagers are *gowar*, sugarcane, *dhaincha*, rice, *til*, *barti*, hemp and vegetables.

Pulses

Mash, *moong* and *moth* are sown either single or in *bajra* and *gowar* crops in *kharif* harvest and *masoor* in *rabi* crops. *Arhar* is sown in July and harvested in May.

TRENDS OR CHANGES IN FARMING PRACTICES

The cultivation of some minor crops such as maize and cotton in *kharif* and tobacco in *rabi* harvest has been abandoned a few decades ago. The cultivation of barley with gram (*bejhar*) and wheat-gram (*tanaaja*) has also been abandoned altogether while its cultivation with wheat (*gojara*) has reduced to nominal.

AGRICULTURAL PRODUCE

The total agricultural produce in the village is given in statement 3.10 below with the break up of details regarding household consumption and quantity sold in 1974-75.

STATEMENT 3.10

Agricultural produce in Bhadas village in 1974-75

(In quintals)

Commodity	Approximate quantity produced	Approximate consumption	Approximate quantity marketed	Approximate quantity sold by producers direct to	
				Middlemen within the village	Middlemen outside the village
1	2	3	4	5	6
Wheat	3,100	1,600	1,500	1,350	150
Barley	1,650	800	850	765	85
Gram	250	250	..	..	..
Peas	2,240	400	1,840	1,655	185
Arhar	80	75	5	5	..
Sarson	160	150	10	10	..
Bajra	500	500	..	..	..
Jowar	26	26	..	..	..
Gowar	30	30	..	..	..
Total	**8,036**	**3,831**	**4.205**	**3,785**	**420**

It will be seen that while gram, *arhar*, *sarson*, *bajra*, *jowar* and *gowar* are mostly sown for consumption, surplus of wheat, barley and pea is sold away. About 90 per cent of the surplus agricultural produce is sold by producers direct to middlemen within the village and the remaining 10 per cent is marketed through the middlemen in the regulated market at Nuh.

AGRICULTURAL IMPLEMENTS

The old type of simple agricultural implements are in common use due to their low initial cost, simple construction and easy availability. Particulars of agricultural implements in common use are given below in statement 3.11.

STATEMENT 3.11

Particulars of agricultural implements

Name of implement	English equivalent	Material used	Use
1	2	3	4
1 *Desi hal*	Plough	*Kikar* wood with iron blade	Ploughing land
2 *Jua* or *joora*	Yoke	*Kikar* wood	Yoking bullocks
3 *Orna*	Seed drilling tube	Bamboo	Sowing seeds
4 *Malj*	Flat clod crusher and leveller	*Kikar* wood	Clod crushing and levelling
5 *Gori*	Leveller	*Kikar* wood	Levelling land
6 *Santa*	Whip	Bamboo and leather	Whipping bullocks
7 *Dranti*	Sickle	Wood & iron	Reaping crop
8 *Khurpa*	Trowel	Iron with wooden handle	Weeding
9 *Kassi*	Mattock	Iron with wooden handle	Digging earth and embanking fields
10 *Gadala*	Spade	Iron	Picking the earth or refuse
11 *Jeli* or *Sanga*	Four pronged fork	Wood with iron forks	Turning and spreadding stalks of corn during threshing operations
12 *Med*	Stake	Wood	Bullocks move rouhd it during threshing operation
13 *Chajj*	Winnowing basket	Upper parts of *sarkanda* seeds	Winnowing
14 *Gaadi*	Bullock cart	Wood	Transporting agricultural produce and manure
15 *Kutti ki* machine	Chaffcutter	Iron	Chaf cutting

Modern agricultural implements are being gradually adopted by the farmers in accordance with their utility and scope for use. Modern implements include iron plough, *gahni* machine (iron thresher driven by bullocks) and *anaj nikalney wali* machine (power thresher). Brief particulars about these implements are given below.

1 Iron plough.—Iron plough is purchased from Alwar (Rajasthan) and costs Rs. 45. It digs the soil deep and eradicates weeds and grasses properly. This implement is in use for the last 12 years and is possessed by about 70 Meo and 1 Mali cultivating households. Their number has increased to 200 by 1986.

2 Power thresher.— Locally known as *anaj nikalney wali* machine and worked with electricity, power thresher was introduced in the village by a Meo landlord about six years ago and is now possessed by 2 Meo and 1 Jain cultivating households. It is purchased from Ghaziabad at a cost of Rs. 3,000. The owners also render service to the needy cultivators and charge 2 kilo grains for every 40 kilo grains separated from the chaff. At the time of revisit, the number of power threshers was six.

3. Gahni machine

Due to the high cost of power thresher, 10 Meo households of the village have started using *gahni* machine (iron thresher) driven by bullocks for threshing the harvested crop. The implement was introduced only last year and is purchased from village Nangloi near Delhi at a cost of Rs 565. By the end of 1986, about 50 households are said to possess this machine.

A few households plough their fields with hired tractors brought from village Nagina. The owner charges Rs. 20 for ploughing one acre of land. At the time of revisit, it was found that the village had 5 tractors, all possessed by Meo households.

ORGANISATION OF MANPOWER

Generally, all adult members of the cultivaing households actively engage themselves in fields at the time of various agricutural operations. The womenfolk, besides carrying meals and refreshments. to fields assist actively during sowing, weeding, harvesting, threshing and winnowing operations but they do not plough the fields, which work is exclusively confined to male adults. Some well-to-do cultivators employ *haalis*, attached agricultural labourers, mostly belonging to local menial castes, for six months from June to November at Rs. 100 per month plus free meals and refreshment. Casual agricultural labourers are also available locally at Rs. 4 per day for ploughing and threshing operations, Rs. 3 per day for sowing operation and Rs. 2 per day for cutting the corn cobs from the stalks of *bajra* and *jowar* crops, besides meals. Harvesting of crops, especially *rabi* crops, is a hectic operation when all available labour force in the village is fully engaged besides agricultural labourers from other villages of Ferozepur Jhirka, Nuh and Palwal tahsils and the neighbouring areas of Rajasthan who come to the village during March- April every year. The wages paid for harvesting operation are paid in kind and according to the labour put in by the labourer i.e. 5 sheaves for every 100 sheaves harvested by them.

SOURCE OF FINANCE

The chief source of agricultural finance for the peasants is personal savings, However, finances, required to be borrowed for agricultural operations mostly come from well-to-do *zamindars* and money lenders of the village and of village Nagina, though they charge exorbitant rate of interest, viz., 3 per cent per month or 30 to 36 per cent per annum. Though some peasants, whose credibility and capacity to repay loans is high, manage to get loan from them on the basis of personal surety, others

are advanced loans only against surety of ornaments or other valuables. The opening of a branch of the Gurgaon Gramin Bank in the village on 5th December, 1983 has extended the credit facilities to the needy peasants at a lower interest of 10 per cent per annum.

AGRICULTURAL CALENDAR

In the following statement, the various agricultural practices undertaken during the year are grouped month-wise.

STATEMENT 3.12

Calendar of agricultural practices

Month	Agricultural practices
Chet (March-April)	Harvesting of wheat, barley and gram crops is started. If possible threshing and winnowing of peas and *sarson* is performed
Baisakh (April-May)	Harvesting of wheat, barley and gram crops is completed. Threshing and winnowing of peas and *sarson* are done, if not undertaken in *Chet*
Jeth (May-June)	Threshing and winnowing of wheat, gram and barley are undertaken. Ploughing and sowing of *kharif* crops are started. Manuring the fields meant for sowing *rabi* crops is done. *Rabi* ploughing is started
Asarh (June-July)	Ploughing and sowing of *kharif* crops are completed. *Rabi* ploughing continues.
Sawan (July-August)	*Rabi* ploughing continues. Cutting of green fodder is started
Bhadon (August-September)	*Rabi* ploughing and cutting of green fodder continue
Asuj (September-October)	*Rabi* ploughing and cutting of green fodder continue
Katak (October-November)	*Rabi* ploughing and sowing and cutting of green fodder are completed. Harvesting of *jowar*, *bajra* and *gowar* crops is undertaken
Maghar (November-December)	Plucking of *jowar*, *bajra* and *gowar* cobs is undertaken. Threshing and winnowing of *jowar*, *bajra* and *gowar* are done
Posh (December-January)	Weeding of *rabi* crops is started.
Magh (January-February)	Weeding of *rabi* crops is completed
Phagan (February-March)	Harvesting of peas and *sarson* is undertaken.

PROVERBS AND RURAL ADAGES* REGARDING AGRICULTURE :

1. खेती करो तो हल जोतो, आंधी करो तो साथ रहो
   घर बैठे जै पूछोगे, तो बैल दे के छूटोगे
   (The best way of cultivation is to plough it yourself, if you have a tenant, watch him; enquiries made sitting at home will yield nothing; you may have to sell your bullocks as the tenant will misappropriate most of the harvest)
2. जिस खेती पै खसम न जावे,
   वोह खेती खसमां नै खावे ।
   (A field which is not supervised by the farmer reaps no harvest; the expenditure incurred will prove ruinous)
3. खेती तो थोड़ी करे मेहनत करे सवाई ।
   राम चाहे उस मानस को टोटा कभी न आई ।
   (A farmer who handles a small area but puts in hard labour, God willing, shall never be in want)
4. छोले मोठ ,बाजरा,
   ये सैं रेत के लाडला ।
   (Sandy soils suit the cultivation of *gram*, *moth* and *bajra*)
5. कल्लर का क्या खेत,
   कपटी का क्या हेत ।
   (The salt infested land is of no use like a deceitful friend)
6. जमीन कल्लर, सदा फक्कार ।
   (The alkaline soils keep the cultivator in perpetual poverty)
7. ऊंचा गांव भला, नीवां खेत भला
   (A village is good if at high level, a field if at low level)
8. रोही भौम, सपूत धर, अर सतवन्ती नार ।
   घोड़ों प चढ़णा, ये चार सुरग संसार । ।
   (A heavy soil, meritorious son, virtuous wife and horse to ride, these are just for heavens on earth)
9. खेती तो रेती भली जिसमें डाली खात ।
   कर जोडे कामन कहे, कान्त, बाह लगादे सात । ।
   (Even a sandy field is good if manure has been added to it. The farmer's wife coaxes him to plough it seven times for amp harvest)
10. अच्छा बीज चोखी खाद, मालिक खुश मुजारा शाद
    (Good seeds and enough manuring benefit both the landlord as well as the tenant)
11. चार मास न बरखा सोका बूंद ।
    मंगसिर चैत बैसाख और चौथा जेठ को ढूंद । ।
    इन चारों को छोडकर, बरखा आठों मास ।
    तो पूरी होवे तेरी आस । ।
    (Four months *Mangsir*, *Chet*, *Baisakh* and *Jeth*—you do not need rains even of gold drops. The rain is welcome rest of the year. This ensures bumper harvests and safe threshing periods)

12. डूम भला जो बोलणा, बहू भली जो चुप ।

सावण भला जो बरसणा, जेठ भलेरी धूप ।।

(For the bards, it is good to speak and sing; for the daughter-in-law to be bashful and to speak less; rains are good for *Sawan* but hot sunshine is necessary for *Jeth* to mature crops)

13. भड लग्या जो चैत, न घर न खेत ।

(Rain during the month of *Chet* (March-April) ruins the harvest and consequently the household)

14. साढ़ दो और सावण नित ।

भादों चार और असोज एक ।।

(Two falls of rain in *Sadh*, daily falls in *Sawan*, four falls in *Bhadon* and one in *Asoj* constitute the ideal rainfall of summer)

15. जब चमके पच्छम उत्तर की ओर ।

तब जाणो पानी का जोर ।।

तित्तर पंखी बादली, विधवा काजल रेख ।

वा बरसे वा घर करे, इस में मीन न मेख ।।

(Lightning flashes in the northwest and a partridge feather shaped cloud indicates certainty of rain, just as a widow who puts collyrium in her eyes is sure to find a husband)

16. पाला पड़े तो बहुत बिगाड़े ।

सरसों तरा चणों को मारे ।

(Frost is injurious to *rabi* crops, it especially destroys mustard, sesame and gram)

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*Journal of Haryana Studies Vol. II., Nos. 1-2 January-December, 1970, pages 75—80."

ANIMAL HUSBANDRY

The village possesses a fairly large number of animals, As discussed earlier in this chapter under the heading economic resources, the livestock population of the village according to 1976 Livestock Census is 1,367 including 430 cattle, 726 buffaloes, 51 sheep, 65 goats, 2 horses, 30 donkeys and 63 pigs in addition to 990 poultry birds. Cattle raising is done primarily to meet the family requirements of milk and its by-products and as a sideline of agriculture. As cow is a low milk yielder, it is mainly reared for male calves, which when grown into bullocks supply the required animal power for agricultural operations including transport by carts. Buffaloes are preferred to cows with a view to selling the milk on commercial basis and as such they figure as the most prominent livestock of the village. Their male young stock, locally known as *padda*, cater to the meat requirements of the local non-vegetarian Muslim population. While bullocks are mostly, maintained by cultivating households of Meos, Malis and Jains, cows and buffaloes are reared by households belonging to almost all communities in the village. Goats in small number are domesticated by many households for milk and meat, sheep by 4 Meo households for wool, horses by another 2 Meo households for driving tongas, donkeys by Kumhar and Dhobi households as beasts of burden and pigs by Balmiki households for sale and obtaining pork for domestic consumption.

The facilities of breed improvement of cows with exotic semen of Jersy bulls and of buffaloes both with exotic semen of Murrah bulls and by natural service are available in the adjoining village of Nagina at a distance of 3 kilometres in the veterinary hospital under the Intensive Cattle Development Project, Gurgaon, which is a centrally assisted project, administered by the State Animal Husbandry Department. About 125 buffaloes and 20 cows of Bhadas village have been artificially inseminated so far under the Intensive Cattle Development Project, Gurgaon. The residents of the village being illiterate and backward in their outlook have not utilised the breed improvement facilities to the desired extent.

Many livestock rearing households rear animals both for commercial and domestic purposes. The transactions of animals take place both within the village and outside as well as in the cattle fairs which are held from time to time. The following fairs are held in the district which are attended by by residents of Bhadas for purchase and sale of animals.

	Name of place	*Tahsil*	*Annual frequency*	*Remarks*
1	Doha	Ferozepur Jhirka	2	
2	Tauru	Nuh	2	
3	Badshahpur	Gurgaon	3	
4	Patli	Gurgaon	1	
5	Pataudi	Gurgaon	6	
6	Hajipur	Palwal	3	(Now in Faridabad District)
7	Dharuhera	Rewari	2	(Not in Mahendragarh District)
8	Rewari	Rewari	2	
9	Dahina	Rewari	3	
10	Manethi (Kund)	Rewari	3	
11	Jatusana	Rewari	1	
12	Gurawara	Rewari	2	

Besides, the villagers also attend the cattle fairs held at Ramgarh, Bansur, Kot Putli and Kosali in Rajasthan State and Kosi in Uttar Pradesh.

A buffalo with a life span of 15—20 years gives 7—8 issues and yields milk for 310 days in a year after delivering its calf. The cost of a buffalo yielding on an average 8 kilograms of milk per day ranges from Rs. 2,000 to Rs. 2,500. The cost of a cross bred pregnant heifer is Rs. 1,200 to Rs. 1,500 while that of a non-pregnant heifer is Rs. 700 to Rs. 1,000 according to the age of the animal. A heifer gets pregnant at the age of 2 or 2½ years. A cross bred cow, like a buffalo, has a life span of 15—20 years but it gets pregnant almost every year.

thus giving the maximum of 10 issues. It yields milk for 276 days in a year. The cost of a cross bred cow, yielding 10—12 kilograms milk per day, on an average varies from Rs. 2,500 to Rs. 3,000. The local bred cow gets pregnant at the age of 4½ years and yields about 3—4 kilograms milk per day. Its price ranges from Rs. 500 to Rs. 600. The local bred heifer fetches only Rs. 100 or so, as nobody wants to feed it for 4½ years to get only a small quantity of milk. The male calves are, however, carefully nurtured as they turn into good bullocks. The price of such a pair of Haryana bullocks ranges from Rs. 2,500 to Rs. 3,000. The maximum life span of a bullock is said to be 15 years. Camels from Rajasthan are fetched at the price of Rs. 2,200 to Rs. 2,500 . The price of a she-goat is about Rs. 200, of a he-goat Rs. 150 and of a sheep and a pig Rs. 75 each. A male donkey costs about Rs. 250 and a female donkey Rs. 200.

Bullocks having horns curved forward and downward are called *jhunga* bullocks and are considered to be the best breed. Small ears, short neck, small muzzle, majestic horns and brinjal coloured hoofs are also said to be the mark of good bullocks. White, black and blue coloured bullocks are regarded as superior breed, whereas the yellow and brown coloured bullocks are rated as inferior breed.

For keeping a milch animal in productivity stage for a long period, it is necessary to provide it with a properly balanced diet. Since the grazing areas have almost all disappeared in the village due to pressure on land, the animals are being increasingly stall fed. Green fodder crops comprising *chari* and *gowar* are sown in the village in about 12 per cent of its annual sown area. Some grassy patches of land along the metalled roads are auctioned by the Government every year in the month of *Asarh* (June-July) for a period of 5 months i.e. upto *Katak* (October-November) and the contracts are taken individually or jointly by some livestock rearing households of the village. The contractors are, however, not allowed to graze their livestock on these lands lest the animals may destroy the young trees growing along the road. The grass from these lands is cut with the help of *khurpa* (trowel) and fed to animals at home. Weeds growing in the *rabi* crops are also uprooted in the months of December, January and February and in the *kharif* crops during September and October months and are fed to livestock as green fodder. The animals are fed on green fodder of *chari* and *gowar* for five months from *Asarh* (June-July) to *Katak* (October-November), dry *kutti* of *jowar, bajra* and *gowar* mixed with soaked oil cakes and boiled or soaked *gowar* grains for 3 months from *Maghar* (November-December) to *Magh* (January-February) and *bhusa* (straws) of wheat and barley mixed with soaked or boiled *gowar* grains, oil cakes, gram or barley flour for the remaining four months from *Phagun* (February-March) to *Jeth* (May-June). The bullocks are served *sambhar* salt once a week throughout the year. It was reported that a bullock is given one kilogram of salt in a month. *Sarson* oil is also given to bullocks at the rate of 2 kilograms per month per pair of bullocks for 3 months from *Asuj* to *Maghar* every year. Mustard oil is poured in their mouths with a hollow bamboo pipe called *naal*. During the month of *Jeth* (May-June), the bullocks are also given *siarha gruel* which is prepared from the following items : bark of *kikar* (2 kilograms), bark of *dhak* (2 kilograms), bark of *pipal* (3 kilograms), bark of *ronjh* (2 kilograms), *gur* 3 kilograms), salt (3 kilograms) and *amia* turmeric (500 grams). These commodities are put together in an earthen vessel which is filled with 15—20 kilograms of water. The vessel is covered with a lid and plastered with earth. The liquid is boiled on fire for one hour daily for three consecutive days. For the next three days, the earthen vessel is kept uncovered and on the sixth day, the liquid is sieved with the help of cloth. About 500 grams of this gruel is given to each bullock every evening with the help of a hollow bamboo pipe called *naal*. On every fourth day, 250 grams of *desi ghee* is also served to a bullock along with this gruel. It is believed that *siarha* gruel, if given to bullocks throughout the month of *Jeth*, will give them enough strength for the whole year. The raw grains which the bullocks consume while threshing the *rabi* crops are also said to be digested by them with the taking of this gruel.

Almost every household owning livestock possesses a cattle shed attached to the residential building or close to it. During winter they are kept inside at night and in the open during the day, if the weather is clear, so that they may remain warm in the sunshine. During summer, they are tethered in the *nauhra* (an enclosed open place) attached to the house or open compound in front of the house at night and in the cattleshed or under the shade of trees in day time. Except bullocks and camels, all other livestock are grazed in the fields during summer season.

The work of grazing cattle is either taken up by a boy of teenage who is not sent to school or by an old man above 50 years of age who is unfit for doing arduous agricultural operations. Those households which cannot spare a person of their own household entrust the work of cattle grazing to a paid grazier. There are about 10 paid graziers in the village who charge Rs. 4 for a buffalo, Rs. 2 for a cow and Re. 1 for a calf per month in lieu of their services. No other payment in kind is made to them. The services of paid graziers are availed of for five months in the year from *Asarh* (June-July) to *Katak* (November-December) when the fields in which the *rabi* crops are to be sown lie vacant. During winter season most of the land is cultivated with *rabi* crops and there is hardly any grazing land in the village. There is no pasture in the village owned by the Panchayat.

Tools and equipments used in the animal husbandry are largely old fashioned. *Lhas* is an earthern manger in which *bhusa* and *kutti* are served to the livestock. *Daal*, a big basket knitted of soft sticks of *arhar* plant or *kikar* tree is used for the same purpose when the cattle are tethered under shady trees or in the open compound where there are no mangers. *Tokra*, a small basket made of *arhar* or *kikar* sticks, is used for pouring *bhusa* or *kutti*

in the *Ihas* or *daal* . Mobile wooden mangers are being gradually substituted by a few animal rearing households for the *Ihas* (earthen mangers) which are immobile. *Praat* or *tasla* (large shallow pans of metal) are used for making the cattle drink water while *baalti* (iron bucket) is used for drawing and puring water into the *tasla*. *Khoonta*, a small wooden rod of *kikar* wood, is fixed in the ground for tethering animals. In addition to *khoonta*, it has been noticed that the livestock were also commonly tethered to the roots of the trees, wooden logs or rafters lying in the open ground, iron bars of windows of houses or bullock carts standing nearby. *Jaiora*, a thick string of *san* or *munj* grass is tied round the necks of cows and bullocks for tethering them with *khoonta*, while a *bail* or an iron chain is substituted for *jaiora* for tethering buffaloes. *Machhiki* is a small net of *munj* strings which is tied round the mouths of buffalo and cow calves to check them from eating earth and sucking their mother's milk. *Nath* of *san* is put in the nostrils of bullocks which is tied to *mundela* of leather worn round their horns, which is further attached to *jaiora* string, used for tethering purpose. *Phawari*, a wooden spade is used for clearing the cattle dung and offal. Iron *khurera* is used for lessening the itching on the bodies of bullocks and horses. Besides, a hollow bamboo pipe called *naal* is used for serving gruel, *ghee* or *sarson* oil to bullocks. Chaff cutting machines are owned by a number of households for converting dry fodder into chaff (*kutti*) . No other mechanical equipment is used in the animal husbandry in this village.

A large quantity of milk produced in the village is sold away at the rate of Rs. 1.50 per kilogram. The average yield of milk per day in the village is about 20 quintals, of which 18 quintals are sold away, leaving only 2 quintals or 10 per cent of the total produce for consumption by the owner households of milch cattle. All surplus milk in the village is sold to milkmen of village Bhadas or nearby villages who personally collect the milk from them. The milkmen in turn supply the milk collected by them to the Milk Collection Centres of Bhadas and Ram Avtar Milk Dairy, Barkali. There are four milk collection centres in Bhadas itself. The milk from these centres is further supplied to Delhi Milk Supply Scheme, Sohna, Saharanpur Cavendars and Dalmia Milk Supply Factory, Bharatpur. Delhi Milk Supply Scheme proposes to establish a milk collection and chilling centre at Bhadas in the near future. The village has a Bhadas Milk Supply Society Limited, Bhadas with 48 members on its rolls which was set up on 17th September 1970. Previously, the milk was marketed through this society but it has stopped the collection and supply of milk with effect from 16th October 1974, due to non-availability of suitable accommodation. The particulars of the society as on 17th October 1974 reveal that it had a share capital of Rs. 5,320, members deposits amounted to Rs. 60.30 and risk fund Rs. 1,080. The Central Cooperative Bank had also advanced Rs. 11,385 as loan. As against this, a sum of Rs. 4,954.32 was given as loans and Rs. 6,332.41 as advances to members for the purchase of milch cattle and supply of milk. The State Bank of India account amounted to Rs. 11.83, Central Bank Share Rs. 50 and Milk Union Gurgaon share Rs. 200 The Society had purchased a milk testing equipment for Rs. 1,050 while the remaining amount of Rs. 6,246.80 was shown as cash in hand.

Mostly family resources are utilised for the purchase of livestock, feed and concentrates. The government gives *taccavi* loans for the purchase of bullocks to the poor peasants. An amount of Rs. 5,200 was advanced as *taccavi* loan to 26 persons of village Bhadas during 1969-70, Rs. 800 to 4 persons during 1970-71, Rs. 2,200 to 9 persons during 1972-73, Rs. 2,500 to 9 persons during 1973-74 and Rs. 250 to a single person during 1974-75. For the purchase of milch cattle, i.e., buffaloes and cows, small loans are available from the milkmen and the Milk Supply Society Limited, Bhadas.

VILLAGE INDUSTRIES

The village and cottage industries found in the village are few in number and mostly cater to the local requirements. They include flour and oil milling, cotton carding, manufacturing of agricultural implements and wooden frames of doors and windows, pot making, grain parching, tailoring and cycle repairing.

Flour and oil milling:

There are one flour milling-cum-oil seed crushing unit and two flour milling units in the village which are worked with 15 HP electric motors. Two of these are owned by Muslim Meos and one by a Jain. The residents of Bhadas and of the adjoining villages of Karaheri, Rajaka Mandhi and Asaisika come to these units for getting their foodgrains ground into flour and extraction of oil from oil-seeds. The grinding charges of foodgrains are 2 paise per kilogram and oil extraction charges are Rs. 4 per 40 kgs of *sarson*. During the post survey period, four more flour milling units have been started in the village by Meos, thus raising their number to seven. The grinding charges and oil extraction charges had been revised to 5 paise per kilo and Rs. 10 per 40 kgs., respectively.

Cotton carding:

Three households of Teli community are engaged in the cotton carding household industry. The industry flourishes only for two months from mid *Katak* to mid *Posh* i.e. November and December. The cotton is carded on a *taant* (a bow shaped implement) with the help of a *muthia* (a hand instrument). The charge of carding 1 kilogram of cotton was 3 rupees in 1975 and 5 rupees in 1987.

Agricultural implements:

Manufacturing and repairing of agricultural implements are undertaken by three Muslim Lohar and two Hindu Khati households in this village against customary payments in kind or instant payments in cash. Khatis prepare wooden ploughs, carts and handles of agricultural implements in addition to wooden frames of doors and windows, cots

and wooden appliances of domestic use, while Lohars manufacture and repair iron parts of agricultural and domestic implements. In the case of customary services, wood and iron are supplied by the patron clients households. The instruments used by the Lohars are *kharad* (lathe), *ghan* (hammer), *chauka* (anvil), *sandasi* (pincers), *chhaini* (chisel) and *pankha* (fan) and those used by the Khati include *burma* (auger), *vasola* (adze), *randa* (smoothing implement), *hathori* (a small hammer), *nihaani* (an instrument for making big holes in the wood) and *aari* (hand saw). At the time of revisit, only two Lohar and one Khati households were engaged in the manufacture of agricultural implements. While one Lohar was rendering service against cash payment only, the Khati and other Lohar households worked both on cash payment (*mol*) and customary service (*tahal*). Each of them rendered customay service to about 20 households only of their choice.

Pot making:

Four households of Hindu Kumhar community are engaged in the manufacture of earthenwares. This industry is carried on for six months from June to November. The raw material required for earthen vessels consists of black clay and ash for moulding the ware and dung cakes for eharring it. The important tools required in pot making are *chakk* or potter's wheel, made of stone, on which vessels are shaped and *chaklandi*, the potter's rod used for revolving the potter's wheel. The interior of the raw pot is supported by *peendi* when its exterior is beaten into shape with the wooden *thaapa*. A *tat* cloth is used for colouring the burnt earthenwares. The potters no longer render customary services to the residents of Bhadas as they used to do before 1947. Now they sell their earthenwares against instant payment in cash or kind. Details of the potters' products are given delow.

Article	Use	Number of articles produced annually		
		Total number produced	Approximate number sold within the village	Approximate number sold outside the village
1	2	3	4	5
1 *Matka*	Large pitcher for storing water	1,200	500	700
2 *Ghara*	Small pitcher for storing water	600	200	400
3 *Haandi*	Earthen cooking pot	2,400	800	1,600
4 *Thoksi*	Small earthen plate for serving vegetable	24,000	8,000	16,000
5 *Dhoomri*	Large earthen plate for serving food	24,000	8,000	16,000
6 *Kulla*	Earthen cup for serving water or tea	24,000	8,000	16,000
7 *Deewa*	Earthen lamp	2,000	800	1,200
8 *Chilam*	The earthen pot of hubble-bubble which contains the fire and tobacco placed on it	1,000	600	400
9 *Baloni*	For churning milk	250	100	150
10 *Kaarhni*	For simmering milk	250	100	150

Grain parching:

The household industry relating to grain parching is carried on in the village by five Mallah or Bharhoonja households. About one third of the food-grains brought by the customers for parching are retained by the grain parchers as parching charges. The cash charges for parching 1 kilogram grains is one rupee in 1987.

Tailoring:

Eighteen persons in the village are engaged in the tailoring industry. The tailors include 9 Meo, 3 Faqir, 2 Mali, 1 Saqqa and 1 Kumhar males and 2 Bania females. The tools used in the industry are sewing machine, scissors and measuring tape. The stitching charge for both lady and gent shirt and lady trousers is 1 rupee per garment, for gent trousers 75 paise for vest and underwear 50 paise each and for cap 25 paise. At the time of revisit, the number of tailors has risen to 30 persons and the revised rates are Rs. 15 for lady's suit, Rs. 10 to 12 for shirt, Rs. 5 for trousers, Rs. 2 for underwear, Rs. 5 for blouse and Rs. 35 for pant.

Cycle repairing:

At the time of survey, only one Kumhar was engaged in the cycle repair work in the village while at the time of revisit 7 males including 4 Meos, a Kumhar, a Mirasi and a Nai worked as cycle repairers.

None of the craftsmen or apprentices has undergone training in any industrial institute. The tools and equipments used by them are old fashioned. The potters, blacksmiths and carpenters adopt indigenour designs without seeming to realise that the continuous use of traditional designs would make them monotonous. The produce of these crafts is sold locally to the villagers and to the residents of surrounding villages. The tailors stitch time honoured and old fashioned garments worn by the villagers since decades.

Shoe mending:

At the time of survey, there was no shoe mender in the village but during the revisit, it was found that 3 males from the adjoining villages were rendering shoe mending service in the village.

COMMERCIAL ACTIVITIES

There is no regular market in the village. Only nine scattered shops exist in the village but they carry very small stocks, mostly of commodities of everyday household use. Among the nine shopkeepers, 3 belong to Meo community, another 3 to Jain community, 2 to Teli community and 1 to Kasai community. Commodities stocked and sold by these shopkeepers include grocery goods like pulses, rice, sugar, *boora*, *gur*, tea, tobacco, *bidi*, match box, *sarson* oil, vegetable oils, salt, chillies, turmeric, vegetables and fruit ; general merchandise like soap, comb, mirror, toys, ear-ring, finger ring, bulbs, exercise book, pencil etc. and animal feeds like oil cakes, cotton seeds, *gowar-ki-choori* etc. Except *gur* which is brought by a few Meos from some villages near Punahana, all other items are brought by the shopkeepers from the wholesale dealers of Nagina and Ferozepur Jhirka and resold in the village at profit. Commodities are sold mostly against cash payment but the system of barter is also prevalent to some extent. The shops remain open on all days of the week. The resident shopkeepers are not patronised to any great extent by the villagers, partly because commodities can be bought cheaper at village Nagina (3 kms.) which has a fairly good market with a large number of shops selling almost everything of daily utility and from which market, the shopkeepers of Bhadas generally replenish their stocks. The residents of Bhadas visit this market quite frequently to purchase articles of grocery, general merchandise, cloth, shoes, vegetable oil, medicines, school books, and other articles which are not available in the village at reasonable rates. Purchases are also sometimes made from Ferozepur Jhirka (18 kms.), if the villager happens to be attending a court there or some other business. It is a larger market than Nagina and goods are a slightly cheaper. The place has a local reputation for the manufacture of earthen vessels and these are sometimes purchased. Nuh also serves the nearest regulated market where the agriculturists of Bhadas market their agricultural poduce. The agriculturists who visit Nuh to sell their produce sometimes also make purchases there but this market is not so important from the point of view of purchase as it is from that of sale. With the development of animal husbandry as a commercial activity, a good number of persons are now engaged in the cattle trading and milk vending business in the village. Besides, there are two tea stalls-cum-sweetmeat shops and one betel-*bidi*-cigarette shop in the village. At the time of revisit, the number of shops dealing in grocery goods, general merchandise, fruit and vegetables had increased from 9 to 16 ; three new shops each dealing in shoes, electric goods and glass bangles have come up in the village. Two more tea stalls have been set up in the village during this period.

OTHER OCCUPATIONS

The State Public Works Department (B&R) provides employment to a large number of persons of both sexes of this village throughout the year as labourers for the construction and maintenance of roads. The 33 Kilo Volt grid sub-station of the Haryana State Electricity Board, Government High School, Gurgaon Gramin Bank, Government Ayurvedic Dispensary, Government Shoe Making Centre and the four milk collection centres have also employed a fairly good number of persons in the village. With the constructiion of new roads connecting Bhadas with the surrounding villages, a couple of persons have taken up rickshaw pulling and tonga driving as their source of livelihood.

Indebtedness

Out of 37 sample households, in which the questions relating to indebtedness were canvassed in the village, 24 or a majority of 64.86 per cent reported as being under debt. The total amount of debt incurred by them at the time of survey was Rs. 1,07,725. This gives an average indebtedness of Rs. 2,911.5 for the total 37 households and Rs. 4,488.5 per indebted household. The debt is incurred by the people for vaious economic and social necessities of life, both for productive purposes such as purchase of bullocks and buffaloes, agricultural implements, truck, sewing machine, current farm expenses, release of land, starting of business and house construction and for meeting unproductive expenditure in connection with marriage ceremonies, home consumption, medicines, litigation and repayment of old bebt. The following statement shows the reasons for which the money was borrowed.

STATEMENT 3.13

Indebtedness by reasons of borrowing

	Reason	Amount of debt (Rs.)	Percentage
1	Current farm expenses	7,000	6·50
2	Purchase of bullocks	2,625	2·44
3	Purchase of buffaloes	5,900	5·48
4	Purchase of agricultural implements	650	0·60
5	Release of land	2,000	1·86
6	House construction	12,450	11·56
7	Purchase of truck	14,000	12·99
8	Purchase of sewing machine	200	0·19
9	Starting business	200	0·19
10	Marriage ceremonies	21,900	20·33
11	Medicines	150	0·14
12	Domestic consumption	18,600	17·26
13	Litigation	9,000	8·35
14	Repayment of loans	13,050	12·11
	Total	**1,07,725**	**100·00**

It is seen that 41.8 per cent of the total debt was incurred for productive purposes and the remaining 58.2 per cent for unproductive purposes. The largest amount of debts of Rs. 21,900 or 20.33 % were borrowed for marriage ceremonies. The next important reason for debt was domestic consumption, for which Rs. 18,600 or 17.26 per cent of the total debts were borrowed. Among the other unproductive reasons for indebtedness, Rs. 13,050 or 12.11 per cent were borrowed for repayment of old loans, Rs. 9,000 or 8.35 per cent for meeting expenses on litigation and Rs. 150 or 0.14 per cent for purchase of medicines. Among the debts incurred for productive purposes, the maximum incidence of debt amounted to Rs. 14,000 or 12.99 per cent of the total for the purchase of a truck, followed by Rs. 12,450 or 11.56 per cent for the house construction, Rs. 7,000 or 6.50 per cent for current farm expenses and Rs. 5,900 or 5·48 per cent for purchase of buffaloes. Smaller sums were borrowed for the purchase of bullocks (Rs. 2,625), release of land (Rs. 2,000), purchase of agricultural implements (Rs. 650), purchase of sewing machine (Rs. 200) and starting business (Rs. 200).

INDEBTEDNESS BY SOURCE

There are three principal sources of credit in the village, viz., moneylenders, friends and relatives and taccavi loans. The total share of these is shown in the following statement.

STATEMENT 3.14

Indebtedness by source

Source of money borrowed	Total amount (Rs.)	Percentage
1	2	3
Money lenders within the village	61,300	56·90
Money lenders outside the village	45,125	41·89
Friends and relatives	700	0·65
Taccavi loans	600	0·56
Total	**107,725**	**100.00**

It is noticed from the statement above that moneylenders form the most important source of debt, accounting for 98.79 per cent of the total borrowing in the village. Moneylenders within the village contributed 56.90 per cent of the total debt and moneylenders outside the village 41.89 per cent. The annual rate of interest charged by the moneylenders varies from 30 to 36 per cent depending upon the personal relations and credit worthiness of the borrower. Friends and relatives shared only 0.65 per cent of the total borrowings and Government by way of *taccavi* loans 0.56 per cent only.

INDEBTEDNESS BY CASTE/COMMUNITY

Statement 3.15 shows indebtedness by caste/community.

STATEMENT 3.15

Indebtedness by caste/community

Caste/Community	No. of households	No. of households in debt		Percentage of indebted households in the same caste/community	Total amount of debt (Rs.)	Percentage of the total debt	Average indebtedness per household in debt (Rs.)	Average of the total households in caste/community (Rs.)
		No. of households	Percentage of the total					
1	2	3	4	5	6	7	8	9
Meo	24	16	66·66	66·66	73,875	68·58	4,617·2	3,078·1
Saqqa	1	1	4·17	100·00	4,850	4·50	4,850·0	4,850·0
Nai	1	1	4·17	100·00	3,150	2·93	3,150·0	3,150·0
Lohar	1	1	4·17	100·00	1,200	1·11	1,200·0	1,200·0
Faqir	1	1	4·17	100·0	300	0·28	300·0	300·0
Mali	2	2	8·32	100·0	19,700	18·29	9,850·0	9,850·0
Bania	2	1	4·17	50·00	4,000	3·71	4,000·0	2,000·0
Khati	1	1	4·17	100·00	650	0·60	650·0	650·0
Kumhar	2	—	—	—	—	—	—	—
Balmiki	1	—	—	—	—	—	—	—
Kabirpanthi	1	—	—	—	—	—	—	—
Total	**37**	**24**	**100·00**	—	**107,725**	**100·00**	**4,488·5**	**2,911·5**

It will be seen from the above statement that all households of Malis, Saqqas, Nais, Lohars, Faqirs and Khatis, two-third households of Meos and half of the households of Banias are under debt, whereas Kumhar, Balmiki and Kabirpanthi households are free from debt. A major share of the debt, accounting for 68.58 per cent of the total, has been borrowed by Meos alone. Of the total indebtedness, Malis share 18.29 per cent, Saqqas 4.50 per cent, Banias 3.71 per cent, Nais 2.93 per cent and Lohars 1.11 per cent, Khatis 0.60 per cent and Faqirs 0.28 per cent. On an average, the incidence of indebtedness is fairly high among Malis (Rs. 9,850), Saqqas (Rs. 4,850), Nais (Rs. 3,150) and Meos (Rs. 3,078), moderate among Banias (Rs. 2,000) and Lohars (Rs. 1,200) and low among Khatis (Rs. 650) and Faqirs (Rs. 300).

REPAYMENT OF DEBT

Details of households showing amount of debt repaid by source have been furnished in statement 3.16.

STATEMENT 3.16

Households showing amount of debt repaid yb source

Caste	No. of households under debt	No. of households repaid debt	Amount of debt repaid (Rs.)	Source of repayment				
				Sale of agricultural produce (Rs.)	Sale of milk (Rs.)	Government grant (Rs.)	Land mortgage (Rs.)	Fresh loan (Rs.)
1	2	3	4	5	6	7	8	9
Meo	16	6	9,030	3,130	1,350	700	3,850	—
Saqqa	1	1	1,300	—	—	—	—	1,300
Lohar	1	1	1,040	—	1,040	—	—	—
Mali	2	—	—	—	—	—	—	—
Faqir	1	—	—	—	—	—	—	—
Nai	1	—	—	—	—	—	—	—
Bania	1	—	—	—	—	—	—	—
Khati	1	—	—	—	—	—	—	—
Total	**24**	**8**	**11,370**	**3,130**	**2,390**	**700**	**3,850**	**1,300**

The above statement reveals that the total amount of debts repaid during the year, 1974-75 works out to only 10·55 per cent of the total amount borrowed in the village. Only one-third of the households under debt repaid a part of the total amount borrowed by them. The communities which repaid their debts included Meos, Saqqas and Lohars only. A study of the various sources of repayment shows that 33.86 per cent of the repayments were made by mortgage of lands, 27.53 per cent by sale of agricultural produce, 21.02 per cent by sale of milk, 11.43 per cent by taking fresh loans and 6·16 per cent by *taccavi* loans.

FAMILY BUDGETS

In a rapid survey like this, it is very difficult to prepare family budgets having any semblance of accuracy but enquiries reveal that by and large deficits are a regular feature of family budgets due to general rise in the cost of industrial products and changes in the consumption habits of the people.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Family type

A family represents the basic unit of village community. The joint family system in the village, though traditionally prevalent, is slowly breaking away under the stress of social and economic circumstances. Disregarding old values and customs, family life is becoming more and more individualistic giving rise to nuclear families. Statement 4.1 gives the distribution of households and members by type of family in the 112 surveyed households of the village.

STATEMENT 4.1

Distribution of surveyed households and members by type of family in Bhadas village

Type of family	Number of house-holds	Percen-tage	Number of members	Percen-tage
1	2	3	4	5
1 Nuclear	47	41.96	256	32.65
2 Supplemented nuclear	17	15.17	118	15.05
3 Sub-nuclear	2	1.79	5	0.64
4 Single person	3	2.68	3	0.38
5 Supplemented sub-nuclear	2	1.79	14	1.79
6 Collateral joint	2	1.79	17	2.17
7 Supplemented collateral joint	3	2.68	37	4.72
8 Lineal joint	22	19.64	164	21.17
9 Supplemented lineal joint	2	1.79	18	2.30
10 Lineal-collateral joint	11	9.82	137	17.47
11 Supplemented lineal-collateral joint	1	0.89	13	1.66
Total	112	100.00	784	100.00

Type of family

1 Nuclear family : a couple with or without unmarried children

2 Supplemented nuclear family : a nuclear family plus one or more unmarried, separated or widowed relatives of the parents, other than their unmarried children

3 Sub-nuclear family: a fragment of a former nuclear family. Typical examples are the widow with unmarried children, or the widower with unmarried children, or siblings—whether unmarried or widowed, separated or divorced—living together

4 Single person household

5 Supplemented sub-nuclear : a group of relatives, members of a formerly complete nuclear family, plus some other unmarried, divorced or widowed relative who was not a member of the nuclear family. For example, a widow and her unmarried children plus her widowed mother-in-law

6 Collateral joint family : two or more married couples between whom there is sibling bond—usually a brother—brother relationship—plus unmarried children

7 Supplemented collateral joint family : a collateral joint family plus unmarried, divorced, or widowed relatives. Typically such supplemental relatives are the widowed mother of the married brothers, or the widower father, or an unmarried sibling

8 Lineal joint family : two couples between whom there is a lineal link, usually between parents and married son, sometimes between parents and married daughter

9 Supplemented lineal joint family : a lineal joint family plus unmarried, divorced, or widowed relatives who do not belong to either of the lineally linked nuclear family ; for example, the father's widower brother or the sons' wife's unmarried brother

10 Lineal-collateral joint family : three or more couples linked lineally and collaterally. Typically, parents and their two or more married sons, plus the unmarried children of the three or more couples

11 Supplemented lineal-collateral joint family : a lineal - collateral joint family plus unmarried, widowed, separated relatives who belong to none of the nuclear families lineally and collaterally linked ; for example, the father's widowed sister or brother, or nephew of the father

12 Others : those not covered above.

Although joint family system is gradually disintegrating, it still accounts for 37 per cent of the total families covering about one-half the total population of the village. On the other hand nuclear, supplemented nuclear, sub-nuclear, supplemented sub-nuclear and single person families together comprise 63 per cent of the total families covering the remaining half of the total population of the village. Among the different types of nuclear families, simple nuclear families form the most popular type of families, accounting for 41.96 per cent of the total households and 32.65 per cent of the total population of the village. Among the joint families, lineal joint families are the principal type of families which account for 19.64 per cent of the total households and 21.17 per cent of the total population of the village. In simple and intermediate type of families, intra-family relationship is quite smooth as there is no internal friction among their members. However, in joint families, the intra-family ties and cohesion begins to loosen as the head of the household advances in age and among agricultural families in particular, the family bond weakens after the death of the head of the household. The result is the division of the ancestral land and property and disintegration of family into smaller and independent units.

Inheritance of property

The traditional type of inheritance among Hindus and Jains prevailed before the enforcement of the Hindu Succession Act, 1956 when sons used to inherit the intestate property after the death of the father and if there was no son, the widow of the deceased inherited it. The widow had, however, only life interest in the property and she was not legally entitled to dispose it of as she liked. Except *stridhana*, a woman was not supposed to be the last owner of the property ; nor could a married daughter claim share in her father's property.

Now according to the Hindu Succession Act, 1956, sons and daughters, the mother and the widow along with other heirs of the deceased as specified in clause I of the Schedule,—*vide* Section 8 of the Act inherit the intestate property simultaneously. A daughter has as good claim to her father's property as a son, provided the father does not debar her by law (in case of his self-acquired property only). However, in spite of the right conferred by law, it appears to have become a general practice for the girls not to claim any part of the intestate property. In the absence of a brother, a girl may sometime give her land to her near relations though in such cases she usually retains her right to property.

Leisure and recreation

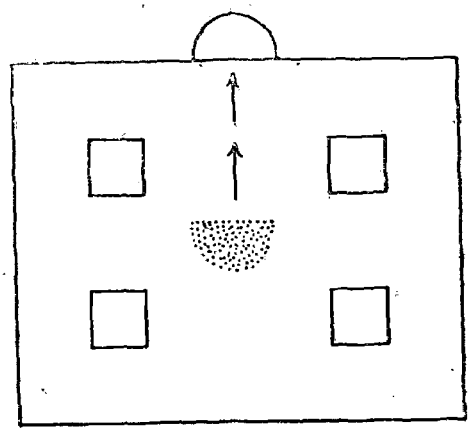
Amusements and recreations among the villagefolk are too few to be distinctly recognised as separate from their daily routine. The life of the menfolk is terribly monotonous and is full of hard and wearisome toil which may be described as a continuous round of work and sleep. Women work as hard, if not harder. In the evening, persons returning from the fields and other non-workers gather in the village *chaupals* or in the private *bangalas* (rooms meant for sitting of males) possessed by well-to-do people or in front of the shops, where they indulge in a great deal of gossiping over the puff of a *hookah* (hubble-bubble) or with the inhaling of *bidis*. The topics of conversation range from exchange of information on the weather , current affairs, the prices of agricultural produce in the market, livestock and day's work to idle gossip, loose talk and sometimes even scandals. The periodical fairs and festivals at fixed places and the occasional wedding ceremonies, when bards regale them with folk songs and folk tales, provide them chief diversion from the dull routine chores and opportunities to spend some days in relaxation. At the time of revisit, it was found that over three-fourths of the households in the village had acquired radios and transistors and about one-fourth of the households possessed tape recorders. Listening to the radio and recorded film songs on tape recorder had become the common past time and marked the change in the pattern of recreation in the village. Two Jain households in the village have acquired black and white television sets in 1985 and regularly see Hindi serials, *chitrahaar*, dramas, feature films, news and *krishi darshan* programmes. Many residents of the village gather at their houses to watch these programmes. Children, of course, have a lot of leisure time which they spend in playing various indigenous games, like cards, *kabaddi, khulia* (hockey), *gulli danda* (tip cat), *uqich balla, pitthu, noon-shikari* (salt hunters), *leeli-wala* (mare owner), *sher-bakari* (lion and goat), *koera* (a guessing game) and *dhai dhukla* (hide and seek). Girls play *aai abno* and the game of five round pebbles (*gitte*). A brief description of some of the local games is given below.

Khulia : It is the indigenous version of the game of hockey and is played with a stick and a ball made of threads.

Uqich balla: The game is played like *gulli danda* (tip cat) with the help of a stick and a thread ball. The players divide themselves into two equal teams. By toss, one of the team starts the game with one of its members throwing the ball placed on a hole with the hard push of the stick. If the ball is caught in the air before touching the ground by any member of the opponent team, the player throwing the ball is treated to be out, otherwise the ball is required to be hit at the stone slab placed behind the hole from a distance where it touches the ground. If a member of the opponent team succeeds in hitting the stone slab with the ball, the player throwing the ball is regarded to be out. If he fails to do so, the player holding the ball in his left hand and a stick in his right hand tosses up the ball a little and lashes it with the stick to throw it at a long distance, counting one. The members of the opponent team try either to catch it in the air or strike it at the stone slab. In case, they fail both ways, the player gets one score and repeats the process counting 2,3 and so on and can play as many additional games as he makes the scores or transfer his additional games to other members of his team. The team continues to play till all of its members

are out, after which the opponent party takes its turn.

Noon-shikari (Salt hunters)



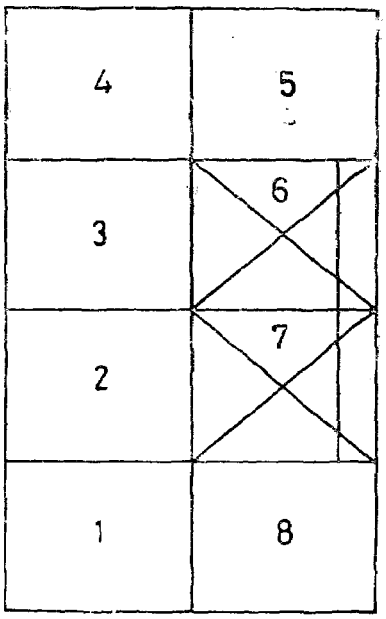
A big square, called a salt house, is drawn on the ground in which four small squares, called stables, are made. A heap of dust called *noon* (salt) is deposited in the centre of the salt house. One of the players acts as a caretaker of the salt, while the remaining players who play as salt hunters (*noon-shikari*) keep on strolling within the salt house but outside the stables. The hunters try to steal away the salt from the heap and escape through the arrowed route jumping over the semi-circle on the gate of the salt-house without being touched by the caretaker. Those salt hunters who are touched by the caretaker within the salt house while stealing away the salt are required to sit within the stables and act as horses, while those who succeed in escaping out of the salt-house without being touched by the caretaker are considered to be riders. If the caretaker manages to touch at least three salt thieves, he gets the benefit of a rider, failing which he is also treated as a horse. The horses are asked to come out of the stables, run and touch a tree or a fixed object lying at a distance and then to return back to the salt-house. When the horses are returning back after touching the fixed object, the riders catch them in the way and enjoy ride on them up to the salt-house.

Leeli-wala (Mare owner) : Leeli is the name given to a mare. By hand toss, one of the players is chosen as leeli (mare), Supporting his arms against a tree or a wall, he bends upper half of his body to act as a mare. Another playmate plays the role of owner. He rides on the back of the mare. The rest of the playmates ask the owner, "Leeli-wale, Leeliwale, what is the price of Leeli ?" The owner replies, "Rs. 500". The playmates mock at him saying repeatedly, "It is not worth even a *kaani-cowry*". This gets the owner infuriated who dismounting from the mare runs after the players to catch them. One who is caught first serves as a mare and the player who was previously acting as a mare becomes owner and the game continues.

Sher-bakari (Lion and goat) : Two players act as lion (*sher*) and goat (*bakari*), while the rest of the players make a hand circle. The lion chases the goat. The players making the hand-circle allow the goat to go out or come inside the hand-circle to save her from the catch of the lion but they do not give way to the lion who makes his passage through force of strength. If the lion touches the goat, then the lion plays as a goat and the goat as a lion. After their turn is over, a new pair starts playing as a lion and a goat and the game continues till all the pairs have exhausted their turns.

Koera : Koera is played by 6 to 8 children or more of both sexes sitting on the ground forming a circle. They are not allowed to see behind. One of the players hiding a *koera* (twisted cloth strip) under his shirts and uttering some words makes rounds of the circle. While doing so, he silently drops the *koera* behind the back of one of the sitting players. If the player behind whose back the *koera* has been placed fails to guess and pick it up, the player placing the *koera* picks it up after the completion of his round and lashes it at the back of the unattentive player who gets up from his seat and runs round the circle, followed by the player holding *koera* and lashing him till he resumes his seat. In the event, the sitting players correctly guesses and picks up the *koera*, he runs after the player who had dropped it behind his back and continues to lash him till he occupies the seat vacated by him.

Aai abno: The game is played by two girls on a rectangular area marked on the ground and divided into eight equal columns, called *kothas*, in the form illustrated below.



The girl who plays first starts the game by throwing a small potsherd in *kotha* No. 1 and entering in this *kotha* on one foot, she gives a hard push to the potsherd with her toe to get it out of *kotha* No. 1. In the second step, she throws the potsherd in *kotha* No. 2. She enters in *kotha* No. 1 on one foot and jumps to *kotha* No. 2 on the same foot and from there she again gives a hard push to the potsherd to take it out from *kotha* No. 2 and *kotha* No. 1. She continues to throw the potsherd in the successive *kothas* and each time she takes out the potsherd from the *kotha* where it has been thrown and the *kothas* already covered by her in

the same way as described above. In each step, the placement of the foot or potsherd on the lines marking the *kothas* is regarded as a foul and renders the player out. In this way, when all the *kothas* have been played by a girl without making a foul, she becomes entitled to possess one of the *kothas* of her choice by putting a cross in it as shown in *kotha* No. 6 in the illustration and repeats the game once again. Now onwards, she enjoys the privilege to rest in her *kotha* by standing there on her both feet at the time of crossing it while the other player will have to jump over her *kotha*. If any of the two players possesses two or more adjoining *kothas*, it becomes difficult for the other playmate to jump over them on one foot. In this event, the other player makes a request to the possesser of the *kothas* to give a corridor to pass through these *kothas* which is generally accépted by making a corridor as shown in *kothas* No. 6 and 7. As the players make frequent fouls, they play the game one after the other. The player who is able to possess more *kothas* wins the game.

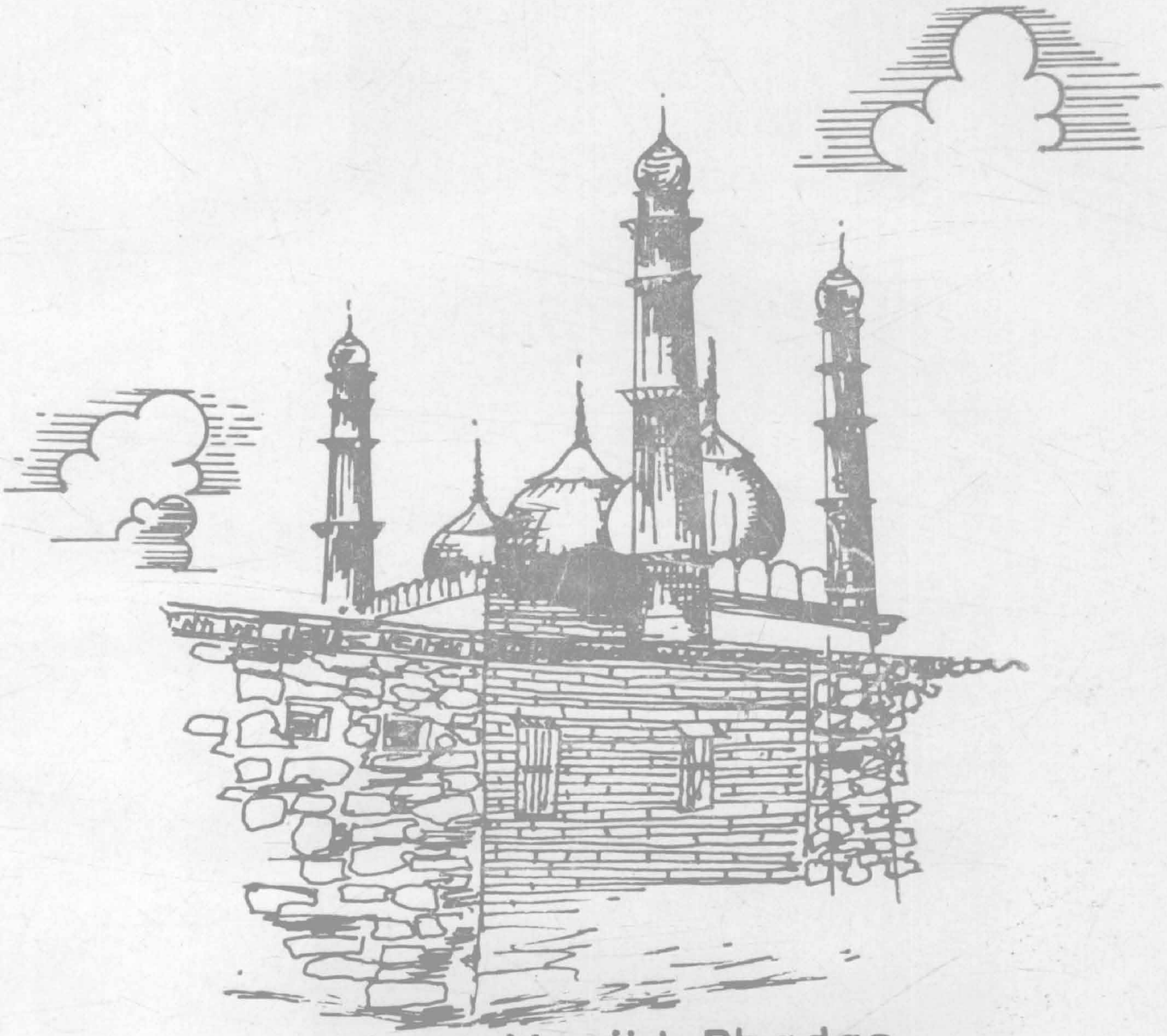
Religious institutions

At the time of survey, Bhadas had three mosques which have increased to six by the end of 1986. Jama (or Jumma) Masjid, located in Patti Meharanian, is the principal and the oldest mosque in the village, constructed about 90 years ago with stone and lime mortar. Its entrance gate is flanked by four shops which have been leased out on a monthly rent of Rs. 50 per shop. Over two shops on the left of the entrance gate, there is a chamber, used as a *makatab* (school for imparting religious education) having 30 students (21 boys and 9 girls) on its rolls which are taught by a qualified *Maulavi* of Meo community. At the time of revisit, the number of students had increased to 101 (41 boys and 60 girls). The mosque has a big courtyard and a well with saline water and provisions for *wuzu* (lesser lustration) and *ghusal* (greater lustration). The prayer hall (*liwan*) has three arched openings in its facade and a verandah in front. In the middle of the back wall of this hall is a prayer niche (*mihrab*), ornamented with a chandelier (*phanoos*), which indicates the direction of Kaba in Mecca, in which all the Muslims must turn their faces while offering prayer. The *Imam* as the leader of the prayer stands just without this niche. Beside the *mihrab* stands the pulpit (*mimbar*), consisting of a platform approached by straight flight of three steps. The preacher (*Imam*) stands on it while delivering the sermon (*khutba*) which is an integral part of the Friday prayer. The prayer hall has a wall clock and is fitted with electric fans, electric light and a public address system. Carpets (*durris*) have been spread to cover the floors of the prayer hall and verandah. The prayer hall is flanked by two rooms called *hujras*. One of these serves as the residence of the *Imam* while the other is used for storing paraphernalia belonging to the mosque. Three domes (*gumbad*) and two minarets (*meenar*) over them add mystic charm and beauty to the mosque. It is in this mosque that the *salaat-ul-jumma* (Friday prayer) is performed jointly by a congregation of about 250 persons including about 200 residents and 50 outsiders. The normal attendance in a *namaz* prayer is about 90 persons. The annual income and expenditure of the mosque is as follows.

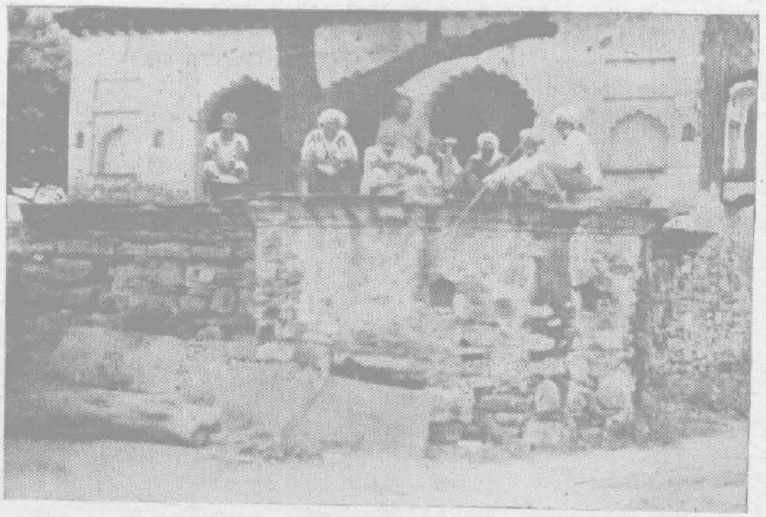
Income			Expenditure		
Source		Amount (Rs.)	Item		Amount (Rs.)
1	Rent of 4 shops @Rs. 50 per shop	2,400	1	Salary of *Imam* @Rs. 50 per month	600
2	Foodgrains contributed by villagers—12 quintals	1,200	2	Clothes given to *Imam* twice a year	200
			3	Foodgrains given to *Iman*—12 quintals annually	1,200
			4	Electricity bill @Rs. 15 per month	180
			5	Payment to Saqqa (water carrier) @ Rs.10 per month	120
			6	Maintenance of mosque and purchase of paraphernalia	1,300
	Total	3,600		Total	3,600

The second mosque was built about 40 years ago by the Muslim community residing in Patti Teeha in their habitation as the Jama Masjid is distantly located. The mosque has neither domes nor minarets. It is a box shaped construction with a swollen roof, flat on the top but slanting on the sides. Like the Jama Masjid, the prayer hall is flanked by two rooms (*hujras*). One of these is used as a store and the other as a *makatab* (religious school) which has 20 students (4 males and 16 females) on its rolls. The number of students at the time of revisit had increased to 45 (20 boys and 25 girls). It has a courtyard and a well with saline water for lustration (*wuzu* and *ghusal*). The mosque is looked after by an unqualified *Imam* of Faqir caste who has read Urdu and Arabic languages and the holy Quran privately. Besides a monthly salary of Rs. 50 per month, he is paid 6 quintals of foodgrains annually and clothes twice a year. The average attendance of worshippers is about 25 persons in a *namaz* prayer.

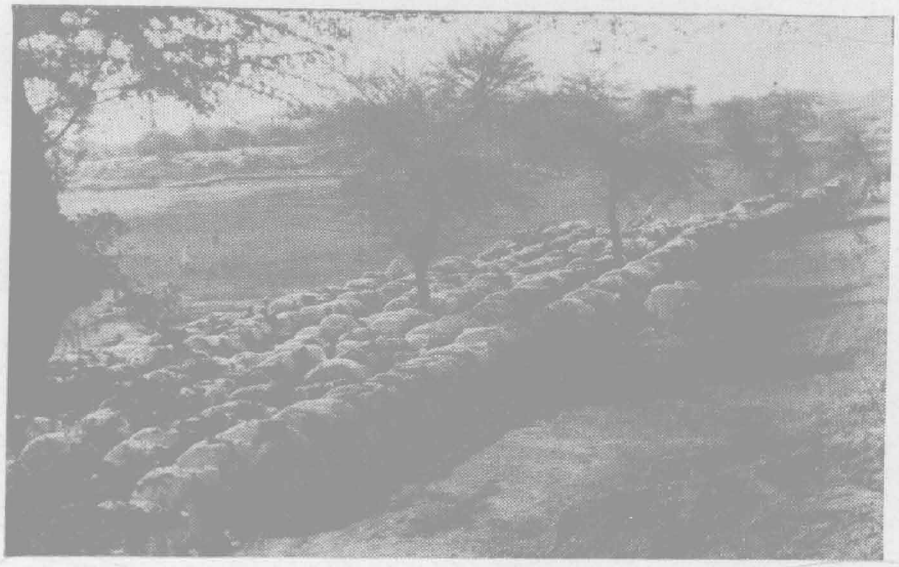
The third mosque has been constructed in Patti Nichla on the Gurgaon—Alwar road, 11 years ago, by a local *haji* out of his own expenses. The builder of this mosque is issueless and believes that



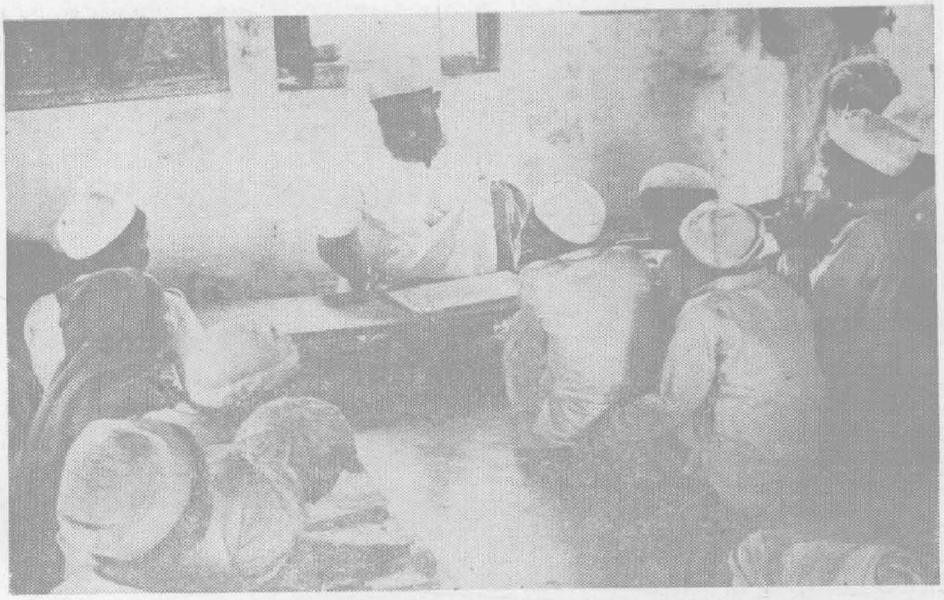
Jama Masjid, Bhadas



A scene at village Chaupal



A scene at Idgah



A makatab at Jama Masjid



Children at makatab happy at being photographed

the construction of a mosque is a meritorious act. This mosque has also no domes or minarets. Besides the prayer hall, the mosque has 2 *hujras*, a courtyard and a well with sweet water for lustration. It is looked after by a qualified *Imam* of Meo community who works in an honorary capacity and depends on the voluntary offerings of the worshippers The mosque has also the facility of a *maktab* (religious school) which had 15 students (4 males and 11 females) on its rolls at the time of survey and 70 students (30 boys and 40 girls) at the time of revisit. The average attendance of worshippers in a *namaz* prayer is 30.

Sanatan Dharam Mandir

Located in Patti Mehranian, this temple is managed by a Babaji of Kabirpanthi caste. The temple has two small idols of Hanuman, kept in a niche of the rear wall and wall calendars of Hindu deities. Two cots spread with bed sheets have also been placed there as a *gaddi* of a Sadhu of Ramanand Sampradaye, who originally built it. The temple has a courtyard and an entrance room. The daily activities in the temple include *aartis* in the worship of Lord Krishna and Hanuman by moving a lighted lamp and burning incense, both in the morning and the evening, which are attended by 5 to 10 males of Hindu castes. *Bhajan-Kirtan* is arranged in the temple on each Hindu festival which is participated by 50 persons of both sexes. The temple owns about one and a half acres of land which is cultivated by a person of Kabirpanthi caste. The income from the sale proceeds of the land after accounting for the expenditure is spent for the maintenance of the temple and the priest.

Arya Samaj Mandir

Located in the south of the village habitation, this temple was built by Malis in 1984. It has four rooms on the ground floor and a chamber and a verandah on the first floor. A big hall with a verandah and two rooms are under construction. The rooms on the ground floor have been rented out to teachers and students at the monthly rent of Rs. 60 per month, while the upper chamber is used as a residence by the founder of the temple, a Swami, who presides over the religious activities conducted in the verandah of the first floor, which is fitted with electric fans, electric light, a wall clock and a public address system. The ten main principles of the Arya Samaj sect have been written in Sanskrit and Hindi on its walls. The daily religious activities include the recital of *Vedic Sandhya* from 7.00 A.M. to 8.00 A.M. in the morning and from 6.00 P.M. to 7.00 P.M. in the afternoon and weekly *havana* on Sunday from 6.00 A.M. to 7.00 A.M. The *Swami* delivers a lecture daily to the audience from 6.00 A.M. to 7.00 A.M.

Fairs and festivals

Festivals are an integral part of religious life. Meos, till recently, used to celebrate Hindu festivals and fairs but now they have turned to orthodox Islam. The celebration of Muslim festivals like Id-ul-Fitr, Id-ul-Zuha and Shab-a-Barat is gaining more popularity among them. The common festivals celebrated by Hindus are Shivratri, Holi, Ram Naumi, Teej, Solono (Raksha Bandhan), Janam Ashtami, Dussehra, Diwali and Valmik's Birthday.

The important fairs attended by the people of Bhadas village are Mela Ram Naumi (also called Mela Ravan) and Mela Jhirka both held at Ferozepur Jhirka town and Jal Jholni and Jain Mela (or Kshamavani Parb) at village Nagina. A brief description of these fairs is given below.

Mela Ram Naumi or Mela Ravan

Religious and recreational in character, this fair is held for four days starting on *Chet Sudi* 9 (March April) at Ferozepur Jhirka. It is also associated with Ravana whose effigy is burnt on *Chet Sudi* 12. It is attended by about 8,000 persons. Wrestling, feats by Bazigars, dramatic performances and puppet shows are some of the attractions at the fair

Mela Jhirka

This religious fair, which is dedicated to Lord Shiva, is held twice in the year from *Sawan Badi* 13 to *Amavas* (July-August) and from *Phagan Badi* 13 to *Amavas* (February-March) at Ferozepur-Jhirka. It is attended by several thousand persons. People take bath at the *jhar* (spring) and offer prayers and offerings in Lord Shiva's temple where *bhajans* (religious songs) are sung and *kirtans* held.

Ikadashi Jal Jholni

It is also a religious fair, dedicated to Lord Krishna and is held on *Bhadon Sudi* 11 (August-September) at Nagina village. Idol of Krishna is taken out in procession and worshipped. The fair is attended mostly by Hindus.

Jain Mela or (Kshamavani Parb)

Religious in character, the Jain mela is held on *Bhadon Puranmashi* (August—September) for one day at village Nagina. The ten rules of conduct are complied within ten days. On the eleventh day the fair is held and there is a community resolve to forgive all those for whom any feeling of animosity might have arisen. *Bhajans* and *kirtans* are sung and religious discourses are delivered by scholars in the Jain temple. About 2,000 Jains of the local and neighbouring villages attend this fair.

Religious beliefs and practices

According to the Muslim code, there are five articles of faith which are believed to be the pillars of religion and are considered obligatory (*farz*) for every Muslim. The first article which embodies the very spirit of Islam is the recital of *Kalima*. "*La ilaha illa 'llahu Muhammad Rasulu' llah*" which means there is no god but Allah and Muhammad is the Apostle of Allah. The *kalima* is daily recited by the Muslims of Bhadas at the time of recitation of *namaz* prayer. The second article of faith is the

performance of five daily prayers (*namaz* or *salaat*), at the appointed five times in the course of the day-dawn, meridian, afternoon, sunset and night. A majority of the Muslims of the village perform these daily prayers in congregation led by an *Imam* in the six mosques of the village while ladies perform these at home. A prayer offered in congregation is considered to be more meritorious than the one offered in private. The Friday prayer at noon is held collectively in the Jama Masjid. The third article of faith which is incumbent on every Muslim is the observance of Ramzan fasting, the thirty days abstinence from food, drink, smoke and cohabitation from sunrise to sunset and is practised by an overwhelming majority of the people of Muslim community. The fourth article of faith lays down *zakaat* or alms giving. Every Muslim household of Bhadas contributes foodgrains to one of the six mosques in the name of religion and gives charities to Faqirs and Jogis of the village after the threshing of Rabi harvests, besides on social festive occasions. The fifth and the last article of faith is the pilgrimage to the House (Kaaba or Mecca) called *Hajj*. About fifty living Muslim residents of the village have performed *Hajj* during their lifetime and are reverently called *Haajis*. Among the other important practices, followed by Muslims of Bhadas, which are based on the Islamic code, include the following :—

1 Circumcision

2 Friday prayer in the form of gettogether ;

3 The prayer over the dead made before the burial which is believed to be a duty to every dead Muslim ;

4 Shaving off the head and making *kalams* on the whiskers ;

5 Non-charging of interest on loans advanced. Most of the Meo moneylenders, however, indirectly charge interest on kind loans in terms of higher prices and all pay interest on cash loans taken from Hindu moneylenders and Government agencies ;

6 Abstinence from wine ;

7 Eschewing off pork ;

8 Slaughtering of animals by *halaal* method by repeating *Bismillah.*

Some orthodox Muslims, mostly *Haajis*, count *Easbih* (rosary of one hundred glass or wooden beads) daily in the morning and evening repeating '*Allah Hu Akbar*', or the *Kalima*, "*La ilaha illa 'llahu Muhammad Rasulu' llah*". The Meos and other Muslim communities of Bhadas and indeed of this region are no longer, "half Hindus in mind and rite" as before 1947. Muslim religious thoughts have been greatly influenced during the last few decades by the *Imams* and *Haajis* but largely by the various religious *tablighi jamaats* which frequently visit this village and others in the Mewat region. The system of religious preachings through *tablighi jamaats* is said to have been started by Maulana Mohammad Ulyas with his headquarters at Nizammudin Delhi. All *jamaats* from different parts of the country and abroad first visit Nizammudin Delhi. Their tour programme is chalked out by the programme committee. The *jamaat* which usually consists of 7 of 15 persons is headed by an *Amir*, who is a qualified *Maulvi*. The travelling and other expenses are incurred by the members of the *jamaat* themselves but in the village they stay in the mosques free of charge and their boarding arrangement is made by some local Muslim who volunteers himself. In Bhadas such *jamaats* visit 3 to 4 times a month. The *amir* delivers a religious discourse after *Isha ki namaz* for about an hour.

Hindus repose faith in all gods and goddesses of Hindu pantheon. They celebrate all Hindu festivals and many among them observe fasts on these days. *Katha* of Satyanarayana on full moon days especially in the month of *Asarh* is arranged by many Hindu caste households. A *pandit* of village Havanangar or Nagina is invited on this occasion to recite this *katha* after necessary worship. *Prashad* is distributed among the audience. Some Kabirpanthis observe fast on Tuesday and worship Hanuman. *Kheer* is cooked in all Hindu households (except Malis) on every *amavas* (moonless day). Sweet dishes are also prepared on *Magh Ki Sankraant* and the first day of the new *Sanwat*. Charity is offered to the poor and destitute at the time of solar and lunar eclipses. Balmikis of the village beg charity on these occasions. Some Hindu castes repose great faith in Sitla-Mata, the goodness of small pox to escape her fury visit the Mela Masani Mata, which is held in village Gurgaon, suburb of Gurgaon town, at the temple of Sitla Mata. The fair is held here on two days in a week i.e. Monday and Tuesday. The attendance of the pilgrims in the fair is at its peak during the months of *Chet* (March-April) and *Asoj navratras* (September-October). Hindu castes also pay obeisance to Gugga, the snake god, on the Gugga-Naumi day, which falls on *Bhadon Badi* 9 (August-September). The Balmikis place bunch of peacock feathers hung on a tall bamboo stick at a clean place in the courtyard. Other Hindu castes people offer wheat *chapatis*, sweet boiled rice and some coins at this place in the name of Gugga and invoke his blessings. Kabirpanthi households offer a sweet thick cake of wheat to Hanuman, burn light and incense in his name twice a year. Pieces of the cake are distributed among the persons present there.

Like Hindu philosophy, Jain doctrine includes the existence of the soul, rebirth and *karma*. It emphasises the soul's reality and permanence. It stresses the importance of right moral conduct. Five vows enjoined on men are truth, *ahimsa*, celibacy, restraint of passions and non-stealing. The Jain priests are required to observe these vows strictly. All Jains of Bhadas belong to Digambar sect and are vegetarian. They visit the temples of Mahavira at Nagina (3 kms.) and Mandi Khera (5 kms.) on *Anant Chaudash*, 14th lunar day in the month of *Bhadon* (August-September) and worship the Jain Tirthankaras by making prayers and offerings and keeping fast on this day. Some orthodox Jains observe fasts for full 10 days from 5th to 14 th lunar day of *Bhadon* when they take only one meal a day at 12 noon.

Statutory Panchayat

The first Statutory Panchayat in Bhadas was elected in 1953. The present Statutory Panchayat has seven members but it has no Panchayat Ghar. Six of the members are Muslims by religion, of whom five are Meos and one is a Teli. Hindus are represented by a Kabirpanthi (Scheduled Caste) member. The only female member in the Panchayat is a co-opted member. The oldest member, who is a Sarpanch, is 68 years old while the youngest member is of 38 years age. Among the seven members, one is matriculate, one has attained the middle standard of education, one has passed the 7th class, whereas the remaining four members, including the sarpanch, are illiterate. As for the occupations of the members are concerned, three are cultivators (rich peasants). Among another three members, who may be classified in the category of 'other middle', one is a clerk in the Wakf Board, one runs a milk dairy besides doing small farming and one is engaged in cotton carding and cattle trading. The Kabirpanthi member who is a casual labourer, engaged in the construction and maintenance of roads, falls in the category of 'other poor'. All the members are supporters of the Congress Party.

The sources of finance of the statutory panchayat are house tax and leasing out common land of the village on contract basis. During 1975-76, the annual income from the former source was Rs. 1,995 and from the latter Rs. 11,595.

Besides settling local disputes, the Panchayat has done some useful work in the form of pavement of streets and circular road, digging of compost pits, digging of ponds, extension of school building, construction of public water taps, repair of village wells and construction of 2 buildings for Gramin Bank and Veterinary Dispensary and provision of the facility of bus stop for all buses plying on the Gurgaon-Alwar road at the Bhadas bus stop.

Community Panchayats

Many communities of the village have reported the existence of their community panchayats which exercise their jurisdictions over 5 to 40 villages. Among the Muslim communities, the headquarters of the community Panchayat of Meos is at Ranyala Patakpur (8 kms.), of Faqirs at Uleta (4 kms.), of Saqqas at Nuh (18 kms.), of Lohars at Rahepwa (8 kms.), of Telis at Bhadas (0 km.), of Mirasis at Khanpur Nuh (9 kms.), of Nais at Papra (8 kms.), of Kasais and Sheikhs at Sakras (8 kms.) and of Jogis at Baded (25 kms). Among the Hindu castes, Malis have headquarters of their community panchayat at Kasehra Ferozepur (5 kms.), Kumhars at Pinagwan (14 kms.), Balmikis, Kabirpanthis and Banias at Nagina (3 kms.), Mallahs at Nawli (9 kms.), of Dhobis at Nuh (18 kms.) and of Khatis at Ferozepur Jhirka (18 kms.). The community panchayat of Jains is located at Nagina (3 kms). The head of a community panchayat is called Chaudhary, whose office is hereditary and his decision is considered final. The most important functions of the caste panchayat are the settlement of disputes, both of criminal and civil nature, reported by the community members and taking up effective steps for raising the socio-economic status of the community in the region. With the introduction of the Panchayati Raj, the community Panchayats are, however, degenerating and their meetings are held very rarely.

Family Planning

The actual impact of family planning programme on the people in this Muslim dominated village is quite negligible. At the time of survey in 1975, out of 37 persons interviewed on this topic, 28 are Muslims, 8 Hindus and 1 Jain. Among them only 6 persons viz., 3 Muslims, 2 Hindus and 1 Jain know that conception can be prevented through family planning measures. This shows that while the knowledge about the practice of family planning measures is only 11 per cent among Muslims and 25 per cent among Hindus, it is cent per cent among Jains. Again, out of 37 persons, 5 consider two sons and one daughter and 1 thinks three sons and one daughter as the desirable number of children for a couple. The remaining 31 persons expressed the view that the number of children is predestined and beyond the control of human beings. Even among the six persons having knowledge of family planning measures, only one person belonging to Jain community who has already 6 children (4 sons and 2 daughters) is using *nirodh* as family planning measure. He is aged 29 years, has read upto 7th class and runs a flour mill in the village. His spouse who is a matriculate desires her husband to undergo vasectomy operation. However, the husband feels that instead her wife should have tubectomy operation. In the absence of any compromise, the husband is using *nirodh* for the last two years to avoid any additional birth.

Allotment of house sites under 20-point programme

House sites measuring 100 square yards were allotted free of cost on 31st August, 1975 to the members of scheduled castes, backward classes and economically weaker sections of the village who had no residential accommodation of their own. For this purpose, the *shamlat* land in the village was utilised. The total number of beneficiaries of this programme were as many as 98 persons including 17 Kabirpanthis, 14 Saqqas, 11 Faqirs, 8 Balmikis, 8 Kumhars, 7 Lohars, 7 Meos, 6 Mirasis, 6 Telis, 5 Dhobis, 3 Nais, 3 Kasais, 1 Jogi, 1 Mallah and 1 Khati.

Social disabilities

There are two scheduled castes in the village, namely, Kabirpanthis and Balmikis. Earlier these communities were known as Chamars and Churas (Bhangis), respectively. In the wake of the reformist movements, Chamars left their profession of leather work and became Kabirpanthis. Gradually all forms of social disabilities associated with this caste disappeared in the post independence period. Now, they freely mix up with other communities. They can draw water from the common village well. They can enter into any of the two temples in the village. They can visit the tea-stalls, sweetmeat shops etc. and eat/drink in the utensils which are used by the

local people. Although there is certain amount of liberty on the part of higher castes, yet they do not accept the cooked food and drinking water from the people belonging to Kabirpanthis. As compared to Kabirpanthis, the people belonging to the other scheduled caste, namely, Balmikis are suffering from a certain amount of social disabilities on account of their continuance of traditional occupation, i.e., sweeping and scavenging and in the normal circumstances, they have to fetch water from a separate well. However, under the emergency conditions such as drought, they are provided water from the common well used by the other communities. Apart from this, other forms of social discrimination are now disappearing. They can now enter temple and their children can study in the local schools like the children of other communities and they can also visit the local tea-stalls and take tea etc. along with other people.

CHAPTER V

CONCLUSION

The village of Bhadas represents a typical village of the Mewat area of the Haryana state. It is predominantly inhabited by Meos, the principal community of the Mewat territory. A great transformation has taken place in the religious life, customs and cultural practices of this community in the recent years and they have turned to orthodox Islam. It has been reported that the Meos started abandoning Hindu customs after 1947 under the influence of the preachings of the Muslim ecclesiasts, who frequently tour the countryside and by 1964, they had adopted a good many of the Muslim practices. Hindu festivals and fairs are not celebrated any more by them, although they still attend the Hindu fairs held at the neighbouring places as spectators to enjoy the recreational activities there. Hindu gods and goddesses have now lost attraction for them. Most of them now offer their daily prayers (*namaz*) five times a day in the mosque or at home. Women say *namaz* in their homes. The *Imam* is respected and given customary offerings on various occasions like births, deaths and festivals. However, they still retain their *pals* and *gotras*. Marriage between a Meo boy and a Meo girl belonging to the same *gotra* is regarded as incest. Partap C Aggarwal records the following observations about the customs and cultural practices of Meos[1] "Although the Meos were converted from Hinduism to Islam about four centuries back, their adoption to Islamic cultural practices, even the religious injunctions prescribed in the Koran, remained until 1947 at best nominal and did not advance beyond male circumcision and burial of the dead". He further writes[2], "The customs of the Meos were predominantly Hindu and were performed under the guidance of Brahman priests. They were Mewati versions of the Ramayana and Mahabharata, the two great epics of the Hindus. The Meos regarded the Hindu mythological heroes as their ancestors".

Among the Hindus, the Malis, greatly influenced by the Arya Samaj movement of social and religious reforms, have become staunch followers of Arya Samaj sect of Hindus. They have built an Arya Samaj Mandir and *Ashram* in the village in 1984 where they daily perform *vedic sandhya* in the morning and evening and a weekly *havana*.

The village wears a much better look as compared to the one it had a few decades ago. Most of the *kachcha* houses have been replaced by *pucca* structures. The provision of some modern amenities such as electricity in 1962 and piped water supply in 1965 have brought about a great change in the daily life of the residents, especially of their womenfolk, who have been relieved much of their arduous duties such as fetching water from a distantly located village well and grinding of corn each morning at a hand-mill at home, after the installation of seven electricity operated flour mills in the village, The medical and health services extended by the recently established medical institutions such as the Government Ayurvedic Dispensary, Bhadas (1971), the Primary Health Centre in the adjacent village of Nagina and the two Government General Hospitals at Ferozepur Jhirka and Nuh towns (18 kms. each) have contributed much to the physical well-being of the residents who visit these institutions quite frequently for the treatment of both minor and chronic ailments. Besides, there are three private medical practitioners in the village. The opening of the Health Sub-Centre, Bhadas under the charge of an Auxiliary Nurse Midwife in 1980 has extended family welfare, midewifery, immunisation and allopathic medical services to the residents locally and the establishment of an Anganwari Unit in the village in 1982 has benefitted them with integrated child development programme. The conversion of the Veterinary Dispensary, Nagina into a Veterinary Hospital in 1957 has helped the residents of Bhadas also by providing facilities of veterinary aid and cattle-breed improvement. The amenity of primary middle and high school education is now available in Bhadas itself while that of higher secondary school and industrial training institute education is available at Nagina. An important development in the sphere of higher education is the recent establishment of Mewat college, Nagina (1970) and Yasin Meo college, Nuh (1971), which have attracted and benefitted the students of village Bhadas also. The construction of new roads linking Bhadas with the surrounding areas and the increased transport facilities extended to the village, by making it a regular bus stop for all buses passing through the village, has increased the contact of the residents with the outside world and facilitated their visits to the various administrative and welfare institutions, markets, cinema houses etc. located outside the village. Marriage parties now go to other villages by motors and taxies instead of travelling on hackneyed modes of transport such as *behli, rath* and *bharkas*, as they used to do in the past. During the years 1975-86, the number of rickshaws has increased from 5 to 17, of tongas from 2 to 3 and of trucks from 1 to 3 in the village. Bhadas has no branch of Sub Post Office. The upgradation of the Branch Post Office to a Sub Post Office at Nagina in 1971, which covers the village of Bhadas and the opening of a Telegraph Office there in 1973 have resulted in the improvement of communication facilities to the residents of Bhadas also. The establishment of branches of the Gurgaon Gramin Bank in Bhadas and Nagina (1983) and of the Oriental Bank of Commerce Ltd. in 1970 and the Central Cooperative Bank in 1971, two kilometres away on the State Highway at a place known as Barkali, have extended the banking facilities to the people of the area including Bhadas which were not available previously.

Agriculture is the mainstay of the village economy but at the time of survey, it was in a backward state and the village was exposed to droughts. Only one Mali and one Meo households irrigated five hectares of land by means of a percolation well and a tubewell and the rest of the cultivated area was *barani* (dependent on rainfall). However, development of agriculture has made much headway during the post-survey period. At the time of revisit to the village in January 1987, it was found that the farmers had installed about 80 diesel operated pumping sets, mostly in 1985 and 1986 by taking loans from the local Gramin Bank for irrigating their cultivated fields. The use of compost for fertilising wheat,

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[1]Caste, Religion and Power, 1971, p.1

[2]*Ibid*, p. 42

barley, *sarson* and *bajra* fields is universal among the local farmers. The consumption of chemical fertilisers has also increased considerably as a result of the increase in the irrigated area of the village with the installation of a large number of pumping sets by them. The laying of demonstration plots of different crops at various places with application of package practices, particularly fertilisers and water, by the Small Farmers Development Agency, Gurgaon has also made the cultivators realise the banefits of manure and chemical fertilisers. Sowing of seeds by broadcasting method has been abandoned by the peasants. Seeds are now sown in the fields with the help of a drill (*orna*). Seeds used for sowing various crops are generally of *desi* variety but many progressive farmers have started sowing improved varieties of seeds in their fields such as W 47, Sonalika and C 306 varieties of wheat seed, kabali variety of pea seed and BK 560 and Hisar No. 4 varieties of *bajra* seeds. Spraying of insecticides to protect the plants from various diseases was not done by the cultivators at the time of survey. However, from 1978 onwards, many farmers have started spraying pesticides on *sarson* crop infested with *champa* pest. The requisite machinery is brought from the office of the Agriculture Department at Nagina against refundable security. When the disease to this crop is widespread, the Agriculture Department itself sprays pesticides on *sarson* fields in the area with the help of helicopters since 1981. Rat killing pills are commonly used by farmers in the rat holes to protect their standing crops from the menace of rats. Weeding of the crops is largely done to obtain some of the weeds as green fodder for feeding the livestock. A large number of cultivating households has started using iron ploughs in place of the old wooden ploughs. Power threshers (*Anaj nikalney wali machine*) is now owned and used by six households and *gahni* machine (iron thresher driven by bullocks) by 50 households in the village. Five cultivating households plough their fields with their tractors. Dairy farming as a sideline of agriculture has been adopted by many cultivating households in the village.

The village has also witnessed an appreciable increase in the commercial and industrial activities also. The total number of shops dealing in grocery goods, general merchandise, shoes, electric goods, glass bangles, vegetables and fruit has increased from 9 in 1975 to 19 in 1986. The traditional industries carried on by the village craftsmen include cotton carding, manufacturing of agricultural implements, pot making and grain parching. The new type of industries include flour and oil milling, tailoring, cycle repairing and shoe mending. During the years 1975 to 1986, the number of flour milling units has increased from 3 to 7, of tailors from 18 to 30, of cycle repairers from 1 to 7 and of shoe menders from nil to 3.

The social and economic structure of the village community has also undergone much change in the fast changing evironment. Individualism as a feature of the family organisation is replacing the age old joint family system. The mutual relationships between the agriculturists on the one hand and artisans and menials on the other are also fastly loosening. Instant payment in cash or kind is being substituted for the traditionally established system of biannual payments in kind. As a consequence the traditional institution of organised manual labour is decaying. Different castes are no longer clinging to their traditional occupations and members of different communities are branching out in other directions. There is no taboo on the adoption of a particular occupation by members of any community. Different sections of the village population are progressing towards readjustments on the basis of social equality. The acquisition of radios and transistors by a majority of the households and television sets by two households in the village is exposing them to the modern happenings and developments in various fields and has brought about a change in the mode of their entertainment.

Inter-caste relationships within the village are generally cordial. The less numerous castes also occupy respectable position. Kabirpanthis, previously Chamars, who have long ago abandoned menial services of their traditional calling of shoemending and are now following some more honourable occupations have been able to get themselves recognised as a distinct entity on the basis of social equality, but the Balmikis, who are still following traditional occupation of scavenging, are somehow not as fortunate as the Kabirpanthis in this regard.

The *biradari* panchayats used to settle most of the village disputes of the members of their communities and regulate their socio-economic life in the past. The panchayat raj, which has replaced this traditional institution, has introduced secular and democratic character in the Statutory Panchayat. The Statutory Panchayat, Bhadas has not only settled many disputes, both of criminal and civil nature reported by the residents, but has also successfully undertaken a number of developmental activities in the village.

The following demographic statistics will show how this village, Bhadas has progressed in different fields, during the last 20 years. In 1961, the village has a population of 1,457 (754 males and 703 females) in 231 households. It rose to 2,508 (1,353 males and 1,155 females) with a simultaneous increase of households to 357. It would be interesting to note here that the number of occupied residential houses in 1961 and 1981 remained the same as the number of households in respective censuses. The percentage increase in population during these two decades viz, 1961 to 1981 comes to 72.13 (males 79.44 per cent and females 64.30 per cent). The increase in the number of occupied residential houses as well as households is 54.54 per cent.

Although the scheduled caste population in the village has increased from 82 in 1961 to 104 in 1981, yet their percentage to total population has gone down from 5.63 in 1961 to 4.15 in 1981. As for the sex-ratio (females per 1,000 males), it may be mentioned that it has gone down from 932 in 1961 to 854 in 1981. The reason for this fall may be inmigration to this village of male population for service in various institutions like 33 K.V. Grid Sub-Station, Government Ayurvedic Dispensary, Government High School etc. Population density in this village has gone up from 201 persons per square kilometre in

1961 to 345 persons per square kilometre in 1981 due to increase in population during these two decades while the area remained the same i.e. 7.26 square kilometre.

The number of toal workers has increased from 794 (426 males and 368 females) in 1961 to 1,048 (668 males and 380 females) in 1981. The workers in 1981 include main workers as well as marginal workers. The work participation rate according to the above figures of workers comes to 54.50 per cent in 1961 (56.50 per cent for males and 52.35 per cent for females). The work participation rate has gone down to 41.79 per cent in 1981 (49.37 per cent for males and 32.90 per cent for females). The reasons for this decline may be attributed firstly to conceptual change of worker in 1961 as compared to 1981. Secondly, the avenues of employment in the village are limited. Agriculture is the main source of employment. Area of land remaining the same and the population of the village going up there is likelihood of unemployment. Thirdy, the people of this village are not so mobile as to seek jobs outside at distant places. All these factors are responsible for the fall in the work participation rate.

Insofar as literacy is concerned, it is encouraging to note that it has gone up from 11.60 per cent in 1961 to 19.54 per cent in 1981. Among males, the literacy rate has increased from 21.22 per cent in 1961 to 34.15 per cent in 1981, whereas among females, it has not gone up to that extent. The increase in literacy rate among females is from 1.28 per cent in 1961 to 2.42 per cent in 1981. The main reason for lower rate of increase in the female literacy is the unfavourable attitude towards female education of Muslims, who constitute an overwhelming majority of the village population.

It may be concluded that like any other village, the wind of change has exerted its influence on the village of Bhadas also. The village community has witnessed a great transformation in its religio-cultural and socio-economic life. The signs of progress and prosperity are clearly visible and the residents are on the path which leads from ignorance to knowledge, from social differentiation to social equality and from poverty to plenty.

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ERRATA

VILLAGE SURVEY REPORT
BHADAS

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VII		3rd para, 6th line	opportunty	opportunity
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