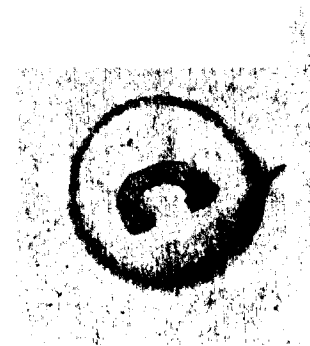


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Census of India - 1961

Delhi

VOL. 14, Part-7, No-5



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CENSUS OF INDIA 1961

VOLUME XIX—PART VI—NO. 5.

DELHI

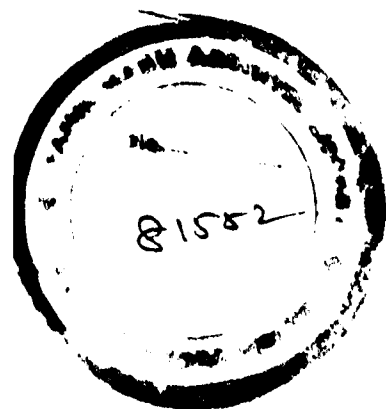
A
SOCIO-ECONOMIC STUDY OF
VILLAGE

AMBARHAI

BALDEV RAJ
Superintendent of Census Operations
Delhi

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VII
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TABULATION
PHOTOGRAPHS
MAPS & DRAWINGS
LAY-OUT & PROOF READING

A
SOCIO-ECONOMIC STUDY OF
VILLAGE

AMBARHAI

Chhotey Lal Rohatgi
H. P. Sarin
M. G. Bhalla
Chhotey Lal Rohatgi

Foreword

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

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

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

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

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, *e.g.*,

fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

- (b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 to 700.
- (c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its areas, more than one village in the district might be selected to study the special adjustments to them.

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

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

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

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

source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed as Appendix V.

NEW DELHI;
July 30, 1964.

A. MITRA
Registrar General, India.

Preface

In keeping with the old Indian Census tradition of conducting socio-economic and other studies, the Registrar General, India, desired that each State and Union Territory should carry out surveys of a few selected villages. The present monograph contains a study of the social, economic, demographic and cultural aspects of the rural community living in village Ambarhai, a village entirely cut off from all means of communications inasmuch as there is no metalled road linking it with the main road which comes upto village Palam, about three miles away from Ambarhai, a distance which has to be covered on foot to reach the village. In fact, this remoteness of the village was one of the reasons for selecting it for socio-economic study, the other reasons being its vulnerability to frequent floods and its encirclement by the overflowing waters of the Najafgarh lake. These factors create special and peculiar problems for the village which we considered necessary to study in the hope that our report may one day possibly form a base for the authorities to tackle these problems.

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

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

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

The field investigation was conducted by Shri S. S. Vasant and the first and final drafts were written by him under the constant supervision of myself and Shri G. P. Mediratta, Tabulation Officer. A good number of changes and improvements were suggested by Dr. B. K. Roy Burman, and we have made every effort to carry out those changes and improvements.

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

DELHI ;
February 17, 1964.

BALDEV RAJ.

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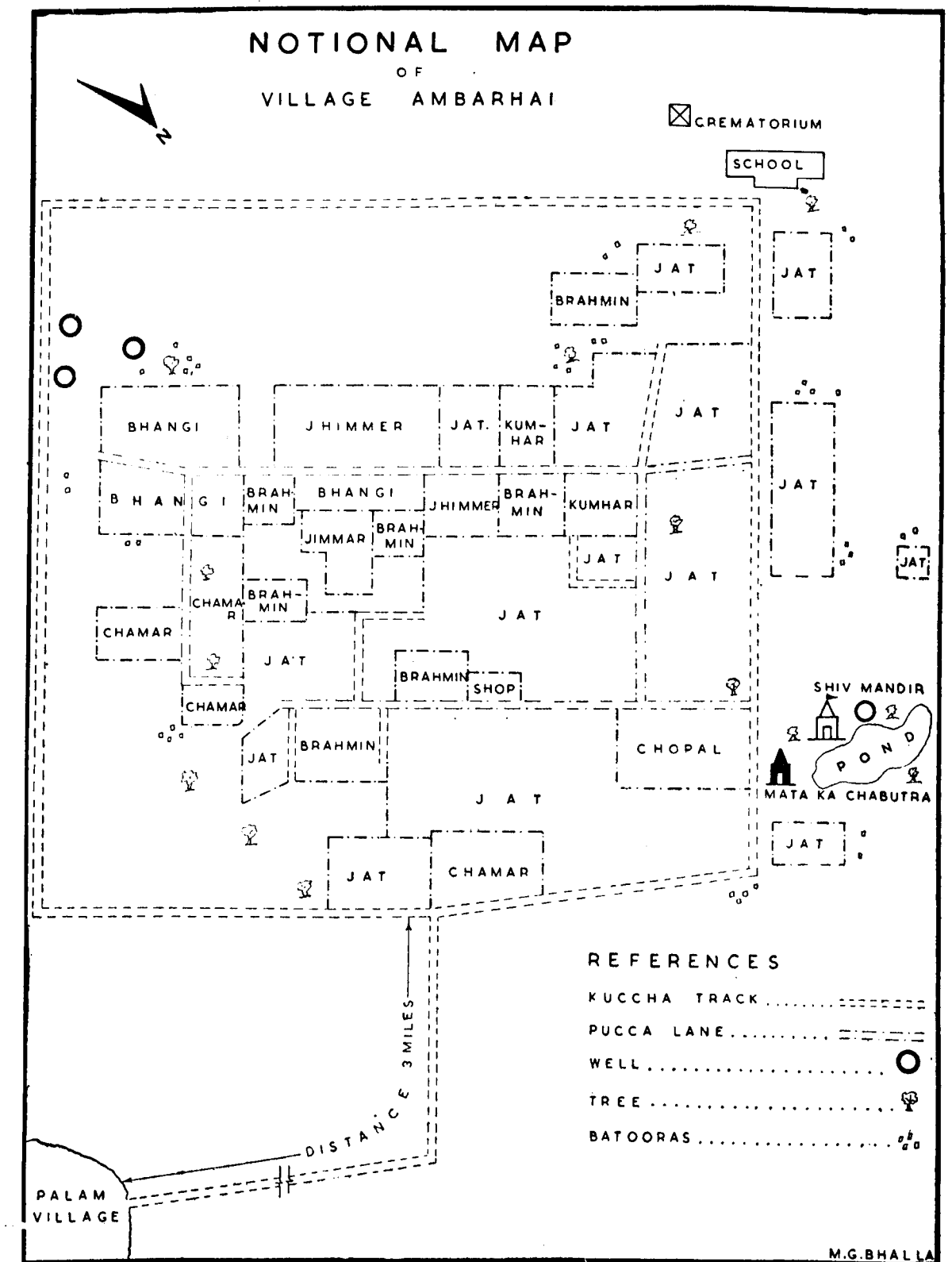
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This is a Kuccha street of the village. The building on the left is the village Chaupal.

Chapter I

THE VILLAGE

VILLAGE Ambarhai, with a total population of 478, is located in a remote corner in the south-west of Delhi. Though its distance from Delhi City is 14 miles, the location of the village is rather remote in the sense that there is no metalled road linking it with the main road which comes up to village Palam, which is about three miles from the village. The buses plying on that route take one only up to Palam, a comparatively bigger village and from there one has to trudge one's way in a serpentine fashion to reach the village. The distance that one has to cover on foot is about three miles of which the first mile is motorable, as it has been bricklined by a nearby brick kiln owner for the use of trucks transporting his bricks to other places. For the remaining two miles, the track is *kuccha*, but leads straight to the village.

In many respects Najafgarh town is a key centre for this village. The village is under the jurisdiction of Najafgarh Police Station and is covered by the Community Development Scheme, with its Block Headquarters at Najafgarh. Najafgarh further provides it with the nearest 'mandi' market for the sale of the produce of the village, and also a source of finance for the agricultural operations in the village. The alternative market for their important purchases such as ploughs, tools and implements, fertilisers, seeds, bicycles etc., is the Delhi Cantonment which is about five miles from the village. The nearest Post Office, Railway Station and shopping centre for their day-to-day requirements are at village Palam which is only three miles from the village.

On reaching the village, the first thing that strikes an observing eye is the location of the village habitation. The village abadi is located at an elevated site; at certain places this elevation is as much as 8 feet from the level of the village fields. Generally floors of the village houses are 2 to 5 feet above the level of the village land.

Another significant feature of the village is its encirclement by the water overflowing the Najafgarh lake. The situation becomes particularly serious during the rainy season. About one-third of its cultivable area remains covered by water for about 4 months in a year. As the inundation takes place

21 C.P.—3

sporadically, it is not possible to bring that area under cultivation. Numerous attempts to bring that area under cultivation have failed owing to the sudden influx of water that destroys standing crops. Thus quite a significant portion of the village land has been turned into cultivable waste. The village has been experiencing this for the last 150 years as is evident from a couplet on the tongue-tips of the village elders. It says:

डाबर डब डबवा डुबी ।

डुबी अम्बर हाई ॥

पोचनपुर का कुवां डुबिया ।

खाट तले री आई ॥

"All the low-lying areas of Najafgarh were drowned.

Even Ambarhai was inundated.

Wells of Pochanpur were also covered with water.

So much so that water was flowing under the *charpays* in the homes."

A few words about the history of the 'water' may not be out of place. The 'water' had been there playing havoc with the village economy until 1860's when a drain known as Najafgarh drain was dug by Captain Henry, an official of the then British Government and surplus water inundating the low lying areas was channelled through it into the Jamuna river. Since then the village had been prospering and it prospered quite well till the early fifties (around 1952) when the clock was put back. In 1952, the village again got inundated as more water was let loose into the Najafgarh lake from the Punjab. This has been repeated every year since then.

The primary reason for the selection of this village for our socio-economic study was its being away from any major means of transport and communication.

History and Nomenclature

Different versions about the origin and nomenclature of the village have been given by the people in the village. So far as the date of the origin of the village is concerned, some people date it back to 500 years while

others date it as far back as 1500 years. Again according to some, the nomenclature of the village is eponymous i.e. after the name of its founder Amber Singh a Jat who after having quarrelled with his brothers, left his ancestral village and took possession of the unoccupied land at the present site of the village, while others say that there is no particular reason or person behind the nomenclature of the village.

According to the *Shajra-e-Nasb* maintained in the Sadar-Kanungo's office at Delhi, which is the only available written account of the village history, the village came into existence in 1257 A.D. during the reign of Akbar Shah Gazi. Thus, according to the *Shajra-e-Nasb*, the village is about 700 years old. The first inhabitants of the village namely Man Singh, Kirpa and Daya Ram (Jats)—came from Mehrauli. With the increase in the size of their families they found the land in Mehrauli insufficient for their subsistence. Their sons looked out for new and virgin lands. The land surrounding the now village Ambarhai was then unoccupied and uninhabited and was selected by them. Their Brahmin friends also liked the site. The permission of the local authorities was secured and the village was thus established. The above mentioned three men then moved to their new village along with their families and friends. The Brahmins suggested the nomenclature of Bardi Najoom but the Pandits or the learned men disapproved of it and instead named it as Ambarhai, for reasons that are not known.

It may be added here that the *Shajra-e-Nasb* does not contain any reference to Amber Singh Jat, who is said to have founded the village and after whose name it is said by some villagers to have been named.

Settlement History

The Sehrawat—Jats were the first to come from Indraprastha Khera in Mehrauli and settle in the village. They brought along with them from their previous village a family of Dulgache-Bhangi. Soon they were joined by the Brighu-Brahmins and the Daradwal-Jhimmers from the above mentioned village (Indraprastha Khera). About 6 generations back came the Chillon-Jats and Jatia-Chamars from Nizampurgarh near Bahadurgarh. The Soratiya-Kumhars, of which there are two households at present, came to the village 3 generations ago from Mehrauli. A Mann-Jat family from Shidipur Loha (near Najafgarh) and a Bodwal-Chamar family from Dansa settled in the village only a generation back. 3 Birman-Jat households migrated from Mangalapur, a nearby village, only 15 years ago, while a Tokas-Jat family from Mehrauli settled in the village some 12 years back. Two Kumhar families, one of Birodhiya and another of Chavaria Gotra migrated to the village some 20 years back from Dojana (Tehsil Jhajhar, Distt. Rohtak) and Najafgarh respectively.

Table 1.1 on the next page gives a clear account of the settlement history of the various castes in the village.

TABLE I.1

SHOWING SETTLEMENT HISTORY OF THE VILLAGE BY CASTE AND SUB-CASTE

Caste	Total No. of H. Hs.	Sub-castes name	No. of H. Hs.
Jat	45	Chillon	7
		Sehrawat	33
		Tokas	1
		Birman	3
		Mann	1
SUB-TOTAL			45
Brahmin	8	Brighu	8
SUB-TOTAL			8
Bhangi	11	Dulgache	11
SUB-TOTAL			11
Chamar	6	Bodwal	1
		Jatia-Chamar	5
SUB-TOTAL			6
Kumhar	4	Soratiya	2
		Birodhiya	1
		Chavariya	1
SUB-TOTAL			4
Jhimmer	11	Daradwal	11
SUB-TOTAL			11
GRAND TOTAL	85		85

Residential Pattern

The residential and other structures in the village do not indicate any set pattern except that with a few exceptions structures of different castes tend to cluster at one place as this, according to the villagers, facilitates the general mix-up amongst the castes *inter se*. According to the prevailing version, the Jats and Brahmins were the first to come and settle in the village and they chose the sites they liked for their structures. The Bhangis, who joined them soon after, were asked by the higher castes to raise their structures in the north-east corner of the village. The Chamars, when they came to the village, put up their structures near those of the Bhangis. Thus almost all the structures of the Chamars and the Bhangis are clustered in the north-east corner of the village *abadi* and, according to the Bhangis, further expansion is also likely only in that direction. This may be illustrated by the fact that one Chamar household, who built his only structure this year (1963), constructed it only near the other structures of the Chamars and the Bhangis. Generally none from amongst the higher castes has erected his structure near those of the Scheduled Castes' houses. But there are a few exceptions to this. For example, a Brahmin structure is sandwiched between those of the Bhangis; and a Chamar house is sandwiched between those of the Jats. The reason for these exceptions is that the superior castes did not object to these structures.

The structures of the Kumhars are in the centre—east of the village. All these are concentrated at one place. The Jhimmers have their structures clustered in the centre of the village. But their structures are interspersed with those of the Brahmins. The houses of the Brahmins appear to be most dispersed and show absolutely no tendency to form a cluster. The reason for this was explained to be the patronage extended to certain Brahmin households by Jats and other castes in olden days and a closer acquaintance between the Brahmins and the other castes today.

The structures in the village show that not much attention has been paid to uniformity, symmetry and proper ventilation. The structures are rather heterogenous. Most of the rooms have one small ventilator besides a door—both on the same wall—and thus cross-ventilation is impossible. Then comes the arrangement for drainage. When the village came into existence, there were only a few structures, and

with a lot of vacant land around, drainage was not a problem. With the increase in population, more houses sprang up and the drainage problem came in their wake. The solution to this problem was found in erecting structures at a distance and digging drains in the streets. These drains carry the sullied water to the fields around the village *abadi*. Thus, though the arrangements for drainage are rather primitive, sullied water does not seem to be a risk for the village-folks' health. For draining out rain water, tin gurgyle is built into one corner of the roofs. This prevents the rain water from concentrating on the roofs and damaging them and also helps in pumping out the water.

The village has four *pucca* streets, 4 *kuccha* by-lanes and two *kuccha* tracks, one passing through the village *abadi* and the other touching the village *abadi* tangentially.

Flora and Fauna

The animals found in the village may be categorised into milch cattle, draught cattle and others. The milch cattle are the buffaloes, cows, goats and their youngstock. The draught cattle are the bullocks, donkeys, camels and their youngstock. In the category of 'others' come sheep, pigs and chickens. At the time of this survey (July, 1962), 2 Bhangi households owned 8 pigs. But at the time of our final round of the village (October, 1963), no one was found to be domesticating pigs. According to the villagers, as one of the pigs attacked and injured a Jat, the higher-caste men forced the Bhangis to dispose of their pigs as they were a risk for the rural folks' lives. In future, according to the Jats and the Brahmins, no one will be permitted to domesticate pigs. No other caste rears pigs. One Bhangi household was reported to be rearing sheep, 3 in number. He sells their wool to traders who come from Najafgarh. The traders bring their own shearsmen who shear off the wool from the sheep's skin on payment of Rs. 2/- per sheep. It may be added that the rearing of pigs and sheep is considered a dirty and low occupation by all castes including the Chamars, the only exception being the Bhangis. 9 households (7 Bhangis and 2 Chamars) are reported to be rearing chickens. They do not sell the eggs but the chickens are mostly hatched. The chickens are sold to traders who come to the village to purchase them. The price of chickens varies from Re. 1 to Rs. 3, depending upon their size. Besides these animals, there are a number of stray dogs

in the village. The dogs are not domesticated by any particular household but are attached to specific streets and are patronized by particular houses in those streets. At the fixed time, the dogs themselves reach the houses of their patrons and food is served to them. Broadly speaking, the dogs of a street are served only by the households in that street and not by the households in other streets. The birds found in the village are crows, sparrows, parrots, pigeons, doves, cuckoos, ducks, cocks, hens and vultures and peacocks. Trees found in the village are *neem* (*margosa*), *peepal* (*figus religiosa*), *kikar* (*acacia*), *sheesham*, *siras banyan*, *lemon*, *mulberry*, *france*, *lasewa* (one or two trees) etc. *Neem* trees are found in abundance and are planted inside the houses also, because they are quite shady, grow quickly and are believed to purify the air. Cereals grown are: wheat, barley, gram in winter and jowar, bajra, gowar in summer. Pulses grown in the village are *moong*, *moth*, *urd* in summer and *masoor* in winter. Vegetables grown in winter are *shalgam* (*turnip*), *ramtori*, pumpkin, gourd, onion and garlic. Tomato and *moolis* (*radish*) are grown in both the seasons—winter as well as summer. The only fruit grown in the village is water chest-nut (*singhara*).

Welfare Institutions

Important welfare institutions in the village are: the Gaon Panchayat, the Co-operative Society and the Junior Basic School. The present statutory Gaon Panchayat came into existence in 1959 and is responsible for executing local development projects and for the general welfare of the village. The village Co-operative Society originally came into existence as a credit co-operative in 1926. In 1949 it was converted into a multipurpose co-operative and is today known as Ambarhai Multipurpose Co-operative Society Ltd. Ambarhai, Delhi State. Even though it is supposed to be a multipurpose co-operative, actually it per-

forms only the function of granting credit to its members.

The Junior Basic School, known as M.R. Junior Basic School, Ambarhai was opened in the village in 1949.

The village is also covered by the National Extension Service Scheme, whose principal objective is to bring about a revolutionary change in the social and economic life of the village. The Village Level Worker, the chief agent of the N.E.S. Scheme, regularly visits the village once in a fortnight. The headquarters of the V.L.W. are at village Palam. Besides Ambarhai, the Village Level Worker also visits Pochanpur, Bagrola, Nasirpur, Dabri, Palam and Bandapur villages. There is no Family Planning Centre in the village. There is, however, one at Najafgarh, but no lady health visitor from there visits the village.

Sources of Water

Near the Shiva temple and the *chabutra*, is a big pond. This pond provides the drinking water for the animals. For young boys, this serves as a swimming pool in the hot noons of summer season. There are three public wells in the village providing drinking water for human beings, one each for the Bhangis and the Chamars and one for all other castes. There is only one hand-pump in the village owned by the Panchayat. For irrigation, the village depends upon rains, flood, 32 persian-wheel wells (owned by the Jats and the Brahmins) one tube-well operated by oil engine (owned by a Jat household) and 20 *dankalies* (all owned by Jhimmers) (Also see Sources of Irrigation).

Size

The village at the time of our survey in July, 1962 consisted of 85 households containing a total population of 478. The corresponding figures for 1951 are 83 and 353 respectively. A comparative study of the area, houses, households and population in 1951 and 1961 is shown by Table No. 1.2.

TABLE 1.2
SHOWING AREA, HOUSES AND POPULATION IN 1951 AND 1962

Year	Area in acres	Density per acre	No. of Houses	No. of H.Hs.	Population		Total
					Males	Females	
1962	942	0.5	87	85	264	214	478
1951	942	0.35	83	83	185	168	353

The table indicates an increase of about 35.4 per cent in the village population over the 1951 figures. The density of population per acre has gone up from 0.35 per person per acre in 1951 to 0.5 person per acre in 1962. This is partly due to increase in population and partly due to migration into the village during the decade.

Topography

Topographically, the village land may be classified as *Dabar* or low-lying, as it is situated in the *Dabar* belt of Najafgarh. As mentioned earlier, a part of the village land remains flooded with water for quite a significant part of the year. Its soil is of two types: the soil that lies between village Palam and Ambarhai which is soft and alluvial and is locally termed as *chikni mitti* and the rest of the village land, which is slightly sandy. Its climate is like the climate of Delhi—very hot during summer and quite cold during winter.

Public Places

First in importance among the public places in the village is the village *chaupal*. It is situated in the extreme south-east corner of the village habitation. It was constructed in 1943. The finances for its construction came from two sources: the sale proceeds of the village pastures and trees (Rs. 1,500), and voluntary contributions from the socially higher castes (Jat and Brahmin). Its compound is *kuccha* but quite shady. All the meetings of the *Panchayat* are held in the *chaupal* which also provides accommodation for the incoming marriage parties of all castes except those of the Bhangis and the Chamar. Previously, when the school building had not been constructed, the *chaupal* also served as the school premises.

Facing the *chaupal* is the 'Bhoomia-ka-chabutra'. This *chabutra* is also referred to by some as *Bhopal*. It is dedicated to the founder or founders of the village. All villagers, irrespective of their caste, can make their offerings here.

Near the 'Bhoomia-ka-chabutra', is the Shiva temple. It consists only of an elevated platform. Here all castes except the Bhangis and the Chamars can make their offerings.

Just in the centre of the village habitation amongst the structures of the Kumhars is "Devi Nagarkot-ka-Makan" or "Devi-ka-Mandir". It resembles the village *chabutra*. Only the Kumhars worship it.

In the north-east corner of the village is 'Mata-ka-Sthan' (or *makan*). Here all castes except the Kumhars (for they have their separate *chabutra* corresponding to Mata-ka-Makan) and the Bhangis and the Chamars make offerings on Holi, Diwali and Teej.

The Bhangis have two *chabutras* in the village: 'Dadajee' and 'Chaughani'. The mound of clay round the trunk of a *neem* tree in the centre-west of the village is Dadajee. It is believed to be the place of some ancestor of the Bhangis. None is reported to be knowing more than this about Dadajee. It is propitiated on Holi and Diwali. In the north of the village *abadi* is the *chabutra* of Chaughani, a deity of the Bhangis. No one is reported to be knowing about the mythology of this deity. The Bhangis call it their *devta* and make offerings on Holi, Diwali and Teej.

Crematorium

Another place worth mentioning in the village is *Shamshan Bhoomi*—the village crematorium. It is situated in the south-west of the village, 1½ furlongs away from it. Here, all castes except the Bhangis and the Chamars cremate their dead. The cremation ground for the Bhangis and the Chamars is nearby, but the two are separated by a pond called Ram Talah where the mourners take their baths after cremating the dead body. Incidentally, all dead bodies, whether of the infants or of the adults, are burnt and not buried. Till some ten years ago, bodies of infants used to be buried, but then some animals would dig out the body and eat it. To prevent this, people have started burning the dead bodies of infants.

In the east of the village, at a distance of about two furlongs is a place called *Hadwari*—the burial ground for the dead bodies of animals. The animals that die of some contagious diseases such as foot and mouth, hamaragica septacymia (*gale me gilti se marna*), etc. are generally buried there; sometimes, they may be buried somewhere else. For example, at the time of our survey, the village bull died and his body was buried just near the village habitation. Others, not dying of any contagious disease, are taken for skinning by the Chamars at *Hadwari*. They remove the skin, dry it up and sell the leather. There is also a grave of some unknown ancestor which according to the villagers is probably of a Muslim mendicant who died in the village some 30 years ago.

It is in a dilapidated condition and no one in the village knows how old it is.

Transport and Communication

The village links with the market and the centres of administration are rather inadequate. It does not have a post office of its own; nor does it have a *pucca* approach road. The *kuccha* road connecting the village with Palam village is not even jeepable. There are two buses that go upto village Palam—one a D.T.U. bus and another a private one. Their frequency is one in an hour. Palam village has also a railway station. The nearest post office for Ambarhai is located at a distance of 3 miles at village Palam. Thus, judging it from the transport and communication point of view, the village can be said to be a remote one. It becomes all the more inaccessible when rains set in as the track leading to the village is *kuccha* and at places low-lying which thus gets flooded all the way.

Village Calendar

Though the common man in the village is indifferent to various events happening

in the country, yet he is aware of several important events and the dates of their occurrence. Reference to these events has been found useful in the course of the investigation and these may be to constitute the village calendar. Given below is the list of these events along with their dates of occurrence and local equivalents.

Name of the events	Local equivalents	Samvat	Year
Flue Epidemic	कार्तिक की बीमारी	1975	1918
1990 Samvat	नबिया का साल	1990	1933
Floods	बाढ़	1989	1932
Partition & Independence	मार्शल ला	2004	1947

At the time of final round of the village (October, 1963) it appeared that another national event *viz.* the Chinese aggression of October 20, 1962, had found its way in the village calendar. Its local equivalent is *Chini halla* or *Chin ka halla*.

Chapter II

THH PEOPLE AND THEIR MATERIAL EQUIPMENTS

In this chapter it is proposed to study the social structure and material culture of the village as revealed by the caste system, inter-caste relations, possession of certain material goods, house types, dresses, ornaments, footwear etc., and also to highlight the changes that have taken place in them.

Caste Composition and Social Structure

The population of village Ambarhai consists of six castes, viz., the Brahmins, Jats, Kumhars, Jhimmers, Chamars and the Bhangis. The numerical strength of the various castes is shown in Table No. II.1.

TABLE II.1

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

Caste	No. of H. Hs.	No. of members			% of the total	Av. size of H.Hs.	Sex ratio per 1000
		Males	Females	Total			
Jat	45	142	111	253	52.9	5.6	782
Brahmin	8	31	21	52	10.9	6.5	677
Bhangi	11	37	28	65	13.6	6.0	757
Chamar	6	23	23	46	9.6	7.7	1000
Jhimmer	11	20	25	45	9.4	4.1	1250
Kumhar	4	11	6	17	3.6	4.2	545
TOTAL	85	264	214	478	..	5.6	811

The table shows that the Jats constitute the biggest single group in the village accounting for 52.9 per cent of the total village population. The Bhangis and the Brahmins come next in numerical strength accounting for 13.6 and 10.9 per cent respectively of the total population.

Average Size of the Households

The table further shows that the average size of households amongst the different castes in the village varies from 4.1 persons amongst the Jhimmers to 7.7 persons amongst the Chamars. The average size of a household for the village as a whole is 5.6 persons.

The reason for the low average size of the Jhimmer households appears to be the presence of a relatively large number of newly

married couples amongst them. For example, Phoolo, an octogenarian, has six sons. His own household consists of his own self, his wife and his newly married youngest son and his son's wife (without any issue). All his other sons namely, Maman, Risal, Ram Singh, Chandar and Gyani, constitute independent households. Maman and Risal, being senior in age than the others have relatively large families, but Ram Singh (30) and Chandar (24) have a baby each. Gyani has no issue. Further, Sojji, head of another Jhimmer household, is a bachelor. He, however, has brought his newly married nephew and his wife to live with him. The couple had had no issue up to the time of the survey. The household of Ziley Singh (26), who was married only a year back, consisted of only his own self and his wife (17). The household of Shib Lal, another Jhimmer of 80, consists of his own self, his

wife and his only son (20) and his wife (15). The couple were married a year back and have no issue so far. The other households have relatively larger families.

Sex Ratio

Sex ratio is defined as the total number of females per thousand males. For the village as a whole, the sex ratio is 811. Males outnumber the females in all castes except the Jhimmers in whose case the sex ratio is 1250. The very high sex ratio amongst the Jhimmers was not affected by the temporary migration of males from the village as no male was temporarily away from the village.

Caste Hierarchy

As mentioned above, there are in all six castes in the village. All these castes, separated from one another by the offer and acceptance of food, drinks, hukkah (smoking-pipe), seating arrangements and social intercourse, stand apart, each having a social standing of its own. In the table given below castes have been classified into three broad groups i.e. Higher, Middle and Lower castes depending upon the social status of each caste, the social status having been ascertained from the people of the village in general.

TABLE II.2

STATUS-WISE CLASSIFICATION OF CASTE

Higher Castes	Brahmins Jats
Middle Castes	Jhimmers Kumhars
Lower Castes	Chamars Bhangis

It may, however, be stated at the outset that the above three-tier classification is purely tentative to show the position of the different castes as reflected in their day-to-day relations *inter se* in the village and as they see it themselves.

The Brahmins and the Jats form the top tier of the caste hierarchy. Amongst them, the Brahmins are considered superior to the Jats.

The Jhimmers and the Kumhars have been put in the Middle group and these account for 13.0 per cent of the total house-

holds in the village. Of the two castes, the Jhimmers are placed above the Kumhars.

The Chamars and the Bhangis are the lower castes. The Chamars consider themselves as higher than the Bhangis, but for the higher castes, both are untouchables.

The most striking feature of the caste hierarchy is that social intercourse between the various castes is essentially a one-way traffic. Normally, there is no interdining amongst the members of the various castes in the village. It is, however, possible for a lower caste man, say a Bhangi or a Chamar, to come and eat in the house of a higher caste man. For example, the Bhangi women serving the various households accept two *chappatis* per household daily as partial payment for their services. On ceremonial occasions, a Brahmin would accept food from all castes except from the Bhangis and the Chamars, but he would accept only raw foodstuffs.

A Brahmin, however, will eat even cooked food when it is offered at the altars of the various deities in the village, the altars of Bhangi's deities being excepted. Further, a Brahmin or a Jat will not accept water from a Jhimmer, Kumhar, Chamar or a Bhangi but a Bhangi will accept water from a Jat or Jhimmer or Brahmin. In such an event, the Jat concerned will not let a Bhangi or Chamar touch his water pot; instead he himself will take out water from the pot in a vessel and from this vessel he will pour water into the cupped hands of the person concerned. Thus the principle of water acceptance is: a person will accept water only from his own caste brethren or from one whose caste is traditionally considered higher than his own. When a higher caste or middle caste man visits a lower caste man, he will be offered a better seat. For example, when a Brahmin or a Jat visits a Chamar or Bhangi, the latter if he is sitting on a cot, will immediately get up and offer the cot to the guest and himself would sit on the floor. On the other hand, when a Bhangi or Chamar visits a Jat or Jhimmer, the guest in this case will not be offered a cot and he would have to sit on the floor. The higher caste man would offer the middle caste man not an equal seat but a near-equal seat i.e. ask him to sit towards the *patan* (feet) of the cot and would himself sit towards the *sirhana* (head). The same seating arrangement is observed when a higher caste man pays a visit to a middle caste man. The village has three public wells—one for the Bhangis, one for the Chamars and one for the remaining castes.

A Bhangi is not allowed to use the well of Chamars nor will a Chamar use the well of Bhangis. But none of them is allowed to use the well that is meant for the remaining castes. The daily greeting *Jai Ram Jee Kee* (*Jai Ram Jee Kee*) with or without hand-folding is always initiated by a person belonging to a lower caste. Further, no man will share his *hukkah* (smoking pipe) with a man of another caste, higher, middle or lower. Amongst the castes in the same group (of the three broad groups) there is comparatively greater social intercourse, than there is between the castes belonging to the separate groups.

The Chamars and the Bhangis have been included in the Scheduled Castes list. As a result they have come to secure representation in the Gaon Panchayat and also certain reserved rights, such as preferential treatment in employment, free studentship or education grants etc.

Caste and Occupation

Traditionally, occupation has been a function of heredity. A caste is associated with a particular occupation and all persons belonging to that caste are supposed to follow that occupation. But the recent economic, social and cultural changes, resulting from economic development, expansion in the means of transport and communication and the spread of education have affected the traditional occupations of the various castes. Here it is proposed to discuss the various castes in the village, their traditional occupation and changes in them, if any.

Brahmins

Traditionally, the Brahmins, who are at the top of caste hierarchy, are supposed to preside over various social and religious ceremonies of all castes except the Scheduled Castes i.e. the Bhangis and Chamars. For the performance of those functions, they would get payments in cash or kind. Gifts in kind they would accept mostly in the form of *seedha* i.e. raw foodstuffs such as flour, pulses, vegetables, ghee, etc. and cook their own food or they would accept *pucca khana* only in the form of *halva*, *puri*, *kheer*, etc. The Brahmins, owing to their superior social standing, were also given some land when the village was founded but they never cultivated the land themselves to begin with. But today none of the Brahmin households in the village is engaged in its traditional occupation. Of the 8 Brahmin households in the village, 6 are owner-cultivators and 2 are in Government Service.

Jats

The Jats have been cultivators since long and even today a majority of the Jat households in the village are owner-cultivators. However, some households have abandoned their traditional occupation. Of the 45 Jat households, 36 are owner-cultivators, 7 are in service, one is a milk seller and another a casual labourer. As stated elsewhere in this report the Jats own the greater part of the village land and also form more than half of the village population. By their numerical strength and economic power, they have come to wield quite a lot of influence in the social life of the village.

Jhimmers

The traditional occupation of the Jhimmers is not definitely known. They, however, are reported to be associated with three occupations: the *kahars* or palanquin-bearers, watermen and utensil-cleaners. But now all the 8 households of them are engaged in cultivation. All of them are tenant cultivators and grow vegetables and fruits.

Kumhars

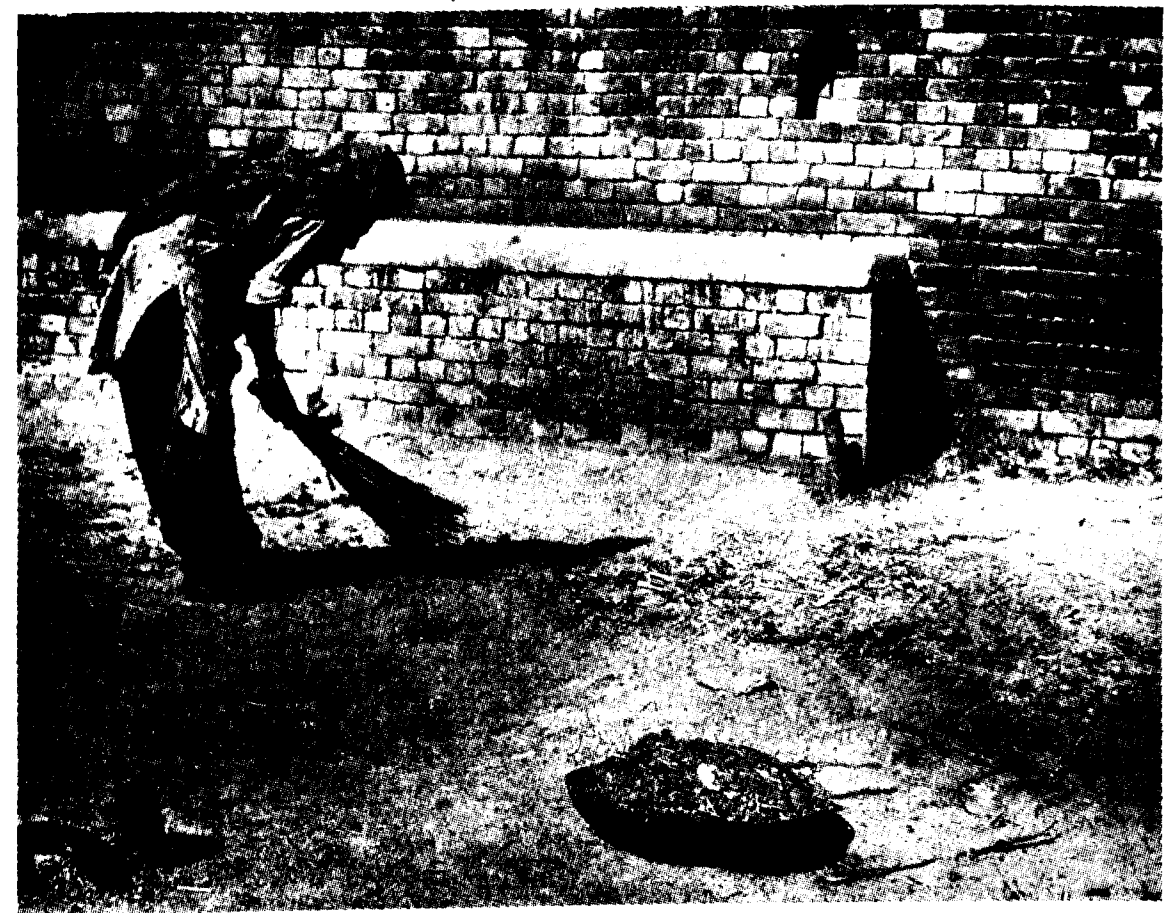
The Kumhars are traditionally the village potters. Of the 4 Kumhar households in the village, 3 are engaged in their traditional occupation of pottery and one is engaged in carpet-making. The reason for his change of occupation was that he did not learn the traditional occupation. They form a very insignificant part of the village population. The income from their occupations is very meagre. They are the poorest people in the village.

Chamars

The Chamars have been traditional workers in leather. They were engaged in skinning the dead animals, shoe-making, and preparing leather goods. But now they are engaged in only one of their traditional activities viz., skinning the dead bodies of animals and that too as a subsidiary occupation. They have abandoned their other traditional activities such as shoe-making and preparing leather goods, which provided them whole-time employment. Of the 6 Chamar households in the village, 4 are labourers, one is vegetable seller, and another is in service as a tailor.

Bhangis

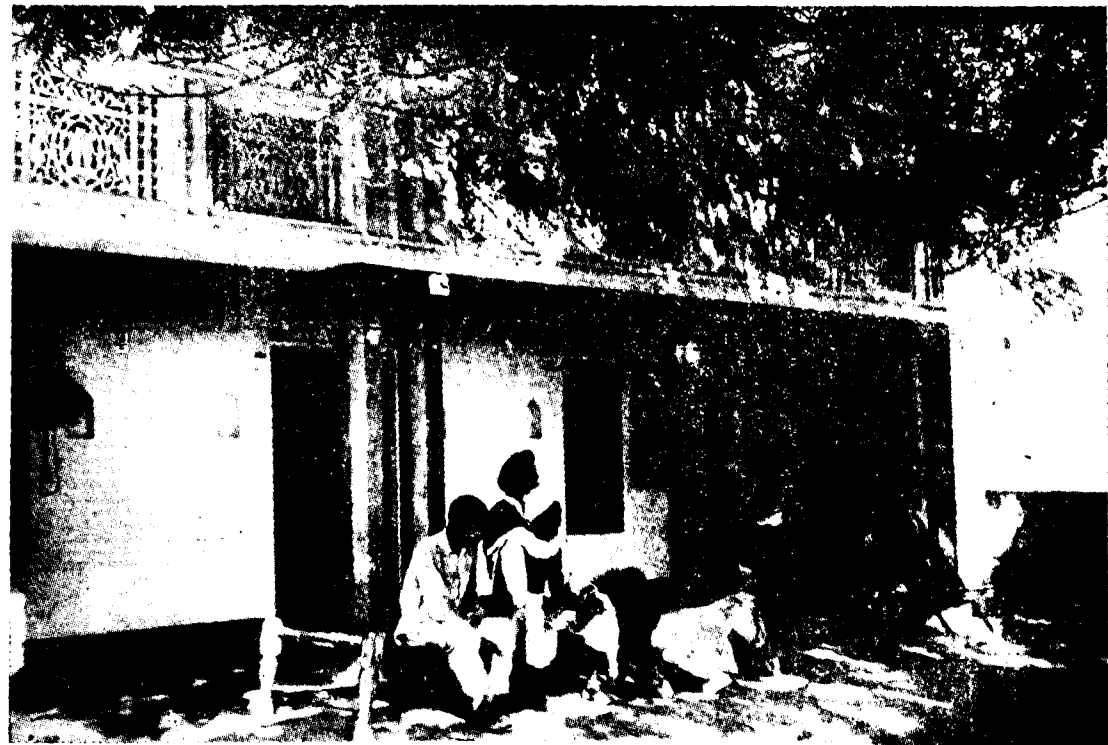
The Bhangis, the lowest caste in the social hierarchy, have been scavengers and sweepers. They have been assisting the culti-



The compound of the house locally called *Gher* is cleaned by the Bhangis. The picture shows the space around the manger being swept by a Bhangi woman.



This is a kuccha house, belongs to a CHAMAR. Walls are made of mud and the roof of straw and reeds.



The peasants gossiping outside a Baithak.

vating class of the village in cultivation and have been performing all the unclean jobs for them. At present there are 11 Bhangi households in the village; 5 are casual labourers, 2 are in service as sweepers, one rears sheep, one is an agricultural labourer, one is a village watchman and one Bhangi woman is the village dai. Their women-folk serve the various households in the village and in turn get food or foodgrains. Thus, though the Bhangis continue to be sweepers doing unclean jobs they are seeking openings outside their village i.e. in the Cantonment, at Palam or in Delhi city.

House Type

For the purpose of analysis, buildings in the village may be discussed from two angles, viz., firstly the use to which a building is put, and secondly, materials used for its construction. Considering the village buildings from the first angle, they may be categorised as under:

- (a) Residential structures;
- (b) Guest Houses or Sitting Rooms;
- (c) Cattle-sheds;
- (d) Other structures.

Residential Structure

A residential structure is one where all the members of a household live, cook meals and keep the household effects. The structure is locally called 'ghar'. Except for the male members of the household no outsider male has free access to the 'ghar' and in order to enter it, he must as a rule have prior permission of the residents or be accompanied by some male member of the household.

Baithaks

Baithaks are the drawing rooms for the male members of the household. As outsiders do not have access to a 'ghar', the need for such structures is obvious. They are mostly away from the 'ghar' though in some cases they are adjacent to them. They are meant exclusively for the use of males and no female member of the household goes there. Here the male members of the household relax during the day and may also sleep at night. These are also meant for male guests or those who want to stay overnight in the village.

As is obvious from the purpose of *baithaks*, people generally try to have the best possible *baithaks* within their means. They are invariably *pucca*, cleaner and better furnished than the residential structures.

Cattle-sheds

Cattle-sheds are structures built to house the cattle. They usually consist of a room and a compound outside the room with long mangers and pegs hammered into the earth to tie the ropes of cattle.

Other Structures

Sometimes any two of the three types of structures or all the three structures are combined into one.

Studying the village structures from the point of its building materials, they can be classified into three categories, namely *kuccha*, *pucca* and mixed.

(i) Kuccha House

A *kuccha* house is one in which the chief building ingredient is mud, or unburnt bricks. Other accompanying materials are straw, reeds, sirkis etc.

(ii) Pucca House

A *pucca* house is one which is constructed with burnt bricks. Roof is made of stone tiles, beams and sleepers. Lime or cement may also be used.

(iii) Mixed House

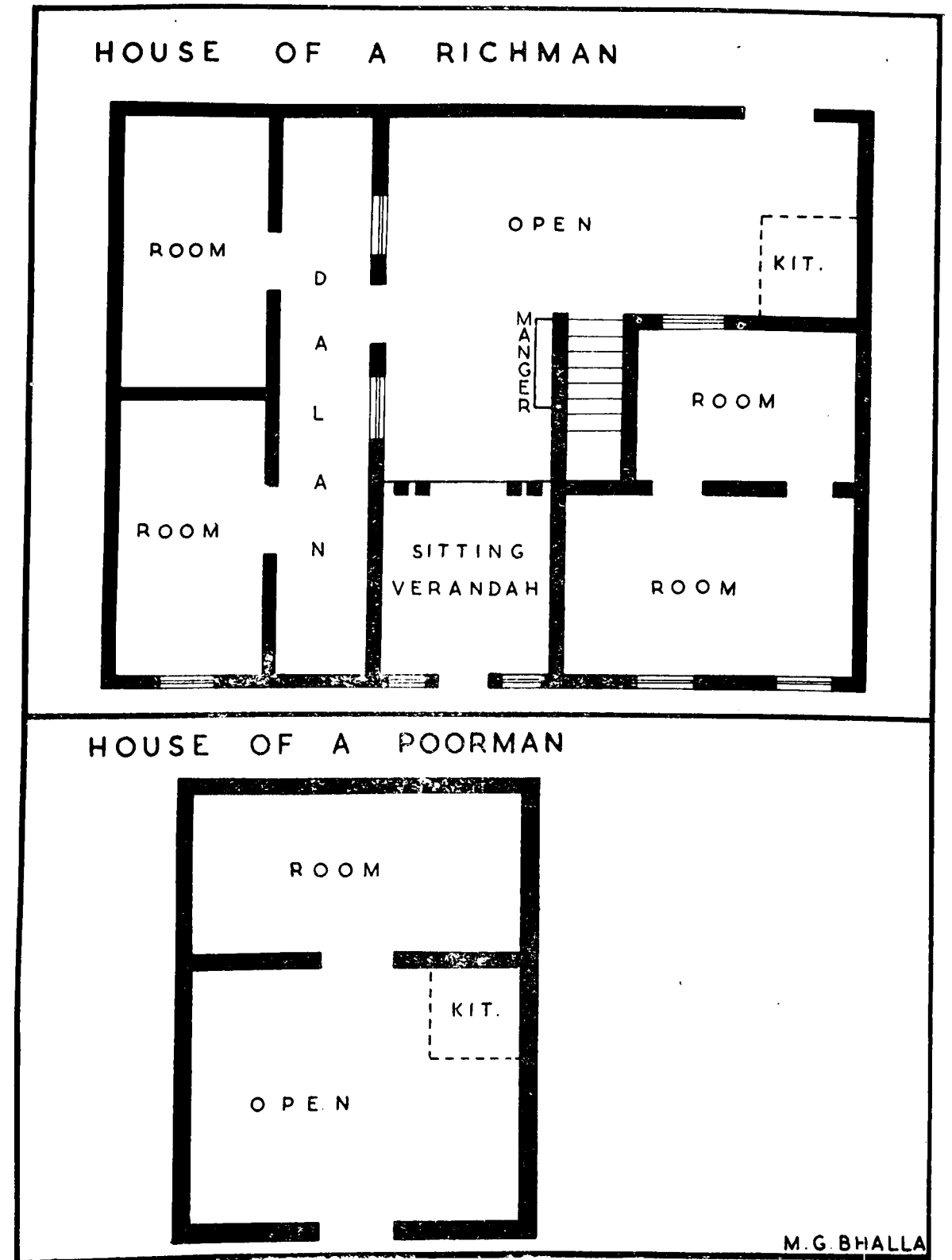
A mixed house is a mix-up of the two types mentioned above. The walls may be of *pucca* material i.e. of burnt bricks and the roof may be of sirkis and mud. Of course some wooden *kari* or sleeper is always used.

Table II.3 on page 12 shows that 60.6 per cent of the structures in the village are *kuccha*, 47.1 per cent are *pucca* and 2.3 per cent are of mixed material. It further indi-

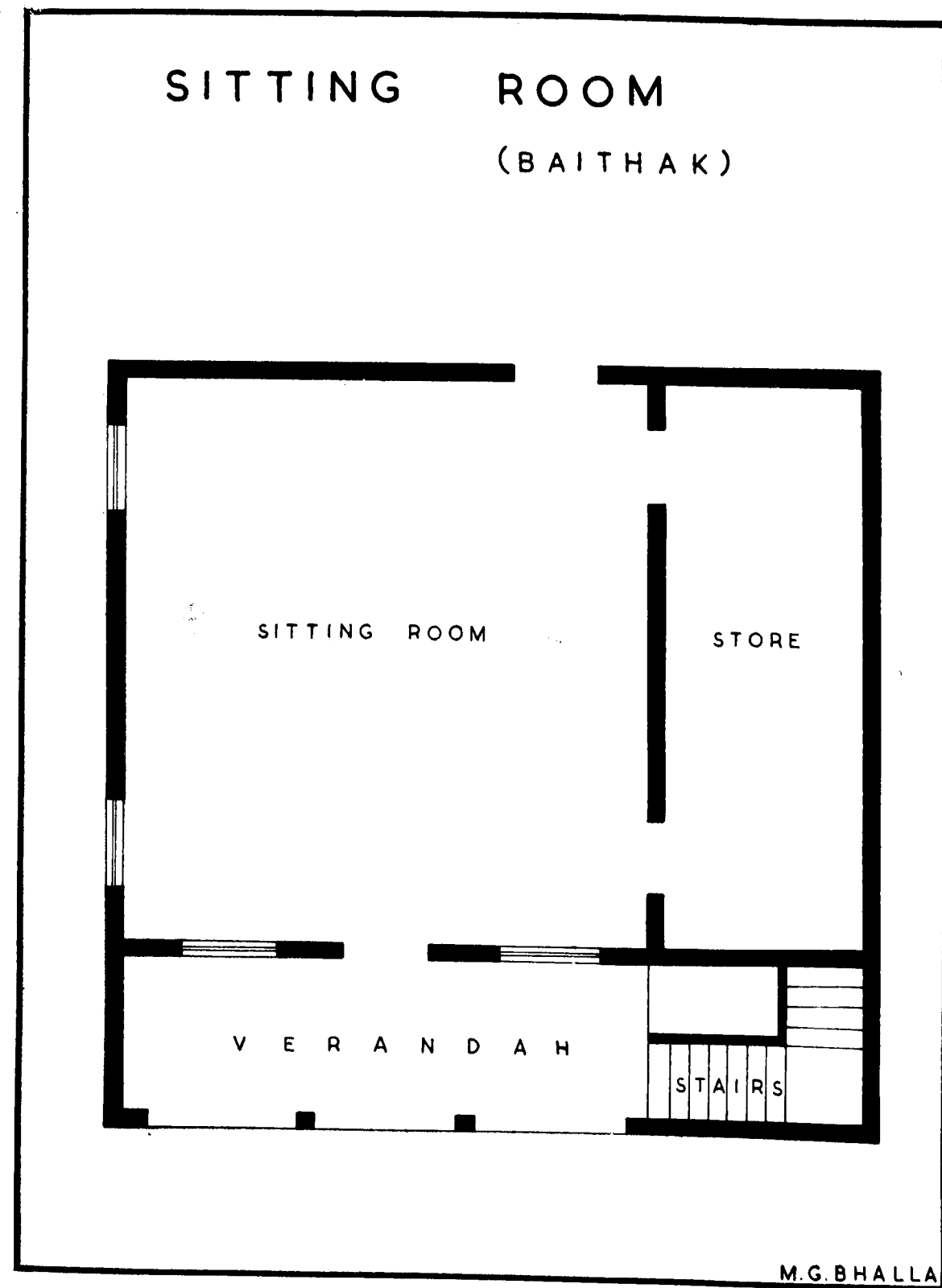
TABLE II.3
SHOWING DISTRIBUTION OF STRUCTURE ACCORDING TO NATURE OF CONSTRUCTION
AND NUMBER OF ROOMS

Caste	No. of H.Hs.	No. of houses	Number of other structures (bathak-cum-house)	Total	Access- tral	Self Con- structed	No. of rooms	Av. No. of rooms per H. H.	Kucha	Pucca	Mixed	Separate arrange- ment for cattle	Popula- tion of each caste	No. of persons per room	No. of H. Hs. keeping cattle
Jat	• • • 45	42	5	47	24	23	99	2.6	16	30	1	28	253	2.6	41
Bhangi	• • • 11	11	•	11	4	7	13	1.3	8	3	•	2	65	5.0	36
Jhimmer	• • • 11	11	•	11	4	7	11	1.0	10	1	•	4	52	4.7	4
Brahmin	• • • 8	5	3	8	2	6	23	3.0	2	6	•	3	46	2.0	8
Chamar	• • • 6	6	•	6	4	2	10	1.6	5	1	•	•	17	1.7	6
Kumhar	• • • 4	4	•	4	2	2	10	2.5	3	•	1	4	45	4.5	2
Total	• • • 85	79	8	87	40	47	166	2.0	44	41	2	41	478	5.4	66

12



M. G. BHALLA



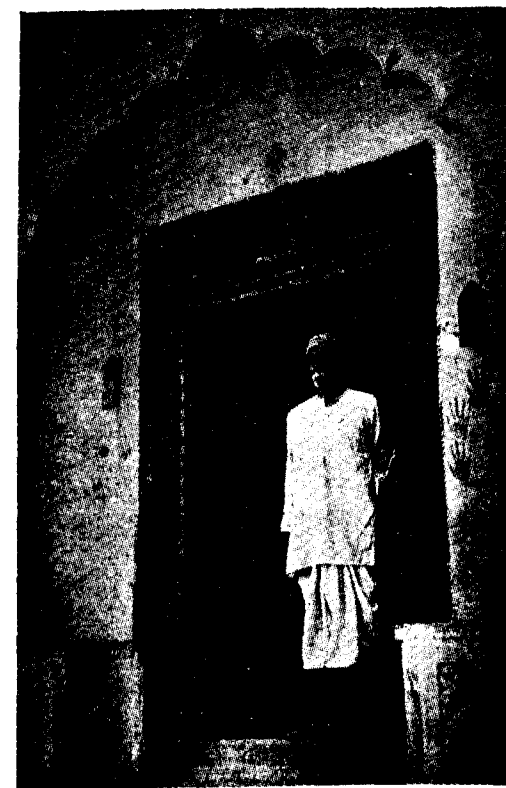
cates that about 88.0 per cent of the *pucca* households in the village are owned by the Jats and the Brahmins, the most important castes in the village. The *kuccha* houses are owned mostly by the Bhangis, Jhimmers, Chamars and the Kumhars. Only 1/3rd of the Jats do not have *pucca* houses, their domicile being *kuccha*.

The table II.3 on page 12 also gives an idea of the average number of rooms per household and average number of persons per room in the village, which are 2.0 rooms per household and 5.4 persons per room respectively. A study of the average number of persons per room for the various castes shows that the Jats have one room for 2.6 persons, the Brahmins have one room for 2.0 persons, the Chamars have one room for 1.7 persons, the Bhangis have one room for 5 persons, Jhimmers for 4.7 persons and the Kumhars for 4.5 persons. Thus the data proves that the housing conditions for the Brahmins and the Jats are better than those of any other caste. Though the Chamars have one room for 1.7 persons, the maximum accommodation rate in the village, but their structures are mostly *kuccha*. The table further shows that out of 66 households owning cattle 41 have separate arrangement for the cattle.

Doors

The doors are made of wood and are mostly plain in design. There is only one door in the village on which carving has been done. Some of the *kuccha* structures do not have a door at all. Instead they have an entrance, which on cold nights is covered by a thatch or (*chhappar*) made of straw and reeds.

While the few doors which have been recently installed are attached with the wooden frame by means of iron hinges, the old type of doors have a different mechanism. Their four extreme edges are mended into peg-shape so as to facilitate their rotation. First the upper edges are fitted into the holes provided in the upper beam of the wooden frame and then the lower edges are fitted into the two pivots fixed on the extremes of the sill.



All the doors of the houses in the village are plain but the door in the picture is a door with a distinction. It belongs to a Jat household. Note the fabulous carving on the gate.

The details about the roofing and wall materials are given in Table II-A-1 and 2 in the Appendix.

The houses in the village are not provided with latrines and all men and women go out in the open to answer the calls of nature. The open space immediately behind the structures of Jhimmers is very conspicuous as public latrine. Children use the drains in front of the houses. Women generally take water with them, but the men wash themselves either at a well or at a field channel through which water may be flowing.

Houses have also no bathrooms. Men bathe mostly at the wells; some bathe at the village pond and others take a bucketful of water on the roof of their houses and bathe there. Women and children bathe just outside their houses near the drains. The women, however, use the cover of a cot or something else to ensure privacy while

bathing. There is an improvised common bathroom for women in the north-east corner of the village, but they do not use it much.

All but two houses in the village are single-storeyed. Of the two houses that are double-storeyed, one belongs to a Jat and the other to a Brahmin.

Maintenance of Houses

The villagers say that houses are swept every day by the womenfolk early in the morning. Many times, a house is cleaned even twice. The compound of the houses locally known as *gher* is cleaned by a Bhangi and all the sweepings are thrown in the dung-manure pit called *khatta*. The *baithaks* are swept by the men themselves. The houses for cattle are cleaned by the womenfolk. The dung may be carried to a place where dung-cakes i.e. *uple* are prepared; or it may be thrown into the *khatta* or dung-manure pit of the household. All rubbish is thrown into the household's *khatta*.

Houses are never washed as the floors are *kuccha*, but the floors are plastered with cow dung at least once a week, generally on Sundays or on a day when some guest is expected. The walls are given a coating of mud and cow dung mixture on the Diwali festival and on any ceremonial occasion. Those who own *pucca* houses white-wash them every alternate year on Diwali.

Material Equipments

The possession of household goods, such as hurricane lantern, bicycle, torch-light, radio, articles of furniture etc. are a fairly good indication of the material standards of the people and also of the diffusion of modern civilisation. An inquiry was undertaken to find out the possession of the above goods and the data regarding the same is given below:—

In the village, there are two radio-sets, both of them being owned by the Jats. One of these found its way into the village about 10 years back and the other 5 years back. There are 4 sewing machines in the village; 3 of these are owned by Jat households and 1 by a Chamar household. Of the four sewing machines, acquired during the last 5 years, one was purchased from the Cantonment and the other was received in dowry. Of the other two, one was purchased second-hand from somebody in a neighbouring village (Pochanpur) and other was purchased from Delhi. It may be added that the

Chamar household owning a machine is engaged in tailoring clothes of the villagers.

50 households out of 85 in the village had a bicycle each. It may be noted that as many as 22 bicycles out of a total of 50 were acquired during the last 5 years. But this increase in the number of cycles should not be interpreted as an indicator of improvement in their standards of living as cycles are a necessity for those working in the Delhi Cantonment or Delhi City.

In the village only 54 households out of a total of 85 possess hurricane lanterns. The Jats possess 32 lanterns, the Brahmins possess 6, the Jhimmers have 8, the rest are owned by other castes. The households not possessing hurricane lanterns use only *dibias* (tin lamp with a wick). 11 households of the Jats and the Brahmins possess torch-lights. Three Jat households have a stove each, and one Chamar household has a gramophone (Table No. II-A-3 and 4).

Regarding the articles of furniture to be found in the village, cot (*khatia*) was the only item found in every household. The possession of other articles of furniture such as chair, table, *moodha*, stool, bench etc. is an exception rather than the rule. In the village of 85 households, there are only 13 *moodhas* and 13 chairs. All chairs are possessed by the Jats and Brahmins and *moodhas* are also owned mostly by them. One Bhangi household and one Chamar household also has a *moodha* each. There are also in the village 8 tables, 6 small looking-glasses attached to *palangs* (big cots), 7 stools and 2 benches. All the above mentioned articles of furniture belong to the Jats and the Brahmins. The Jhimmers and the Kumhars do not own any articles of furniture (Table II-A-5).

For cooking food, *uple* (dung-cakes) and wood are the most commonly used fuels. 84 households out of 85 in the village use *uple*, 72 use wood. *Uples* are prepared by females and children out of cow dung; they are left to dry up in the sun and then stored up in *bituras* (hut-shaped *uple* stores in the open); wood in the village is obtained from own trees. While wood is more common amongst the higher-caste households, *uples* are common amongst all the castes. 23 households in the village, mostly of middle and lower castes, also use reeds and straw gathered from the bushes in the fields, as fuel.

It may be added that three stove-owning households in the village use kerosene oil as fuel (Table II-A-6).



Rains or blazing sun may cause the roof or wall to crack. These cracks are repaired by men and women themselves. The picture above shows a woman and a boy repairing some cracks.



The New and the Old—both the types of dresses are shown in the picture. While the young girls wear Salwar (baggy trousers), Kamiz (frocks) and Dopatta (scarf), relatively older women wear Lehnga (skirt), Kurta (shirt) and Odhana (scarf).



Sitting in the sun the villagers answer our queries

Dress

The clothes worn by the villagers are usually of the mill-made coarse cloth. Garments made of hand-woven cloth which were quite common in the past are now a rarity. Hand-spun yarn is now mostly utilised in weaving bedsheets or carpets. But very little yarn is spun at home these days by the womenfolk. The reason for this change-over is obvious; cheap availability of mill manufactured cloth.

Regarding the type of dress worn by different castes, no distinction can be noticed except in the case of the educated who wear pant and shirt of modern style (shirt with collars and buttoned cuffs); villagers wear dhoti, kurta and pugree (turban). Pugree is getting out of fashion and now only the older generation wears it; youngmen and middle-aged men are not found wearing it. Those who use turban, wear it either when they are in the field or when they go out of the village. The colour of the turban is always white. The prevalent shirt is a collarless one called kurta. Pyjama is increasingly being substituted for dhoti. In winter the villagers wrap themselves either with a coarse cloth sheet (shawl) or with a thin quilt.

The boys of school-going age wear shirts and Pyjamas or shorts. As for the females, their usual dress is kamiz (shirt), lehnga (skirt) and an odhani (scarf for the head). The most peculiar feature of their dress is that they do not wear anything white as that is considered inauspicious by them. This is true even of widows. In the stitching of a lehnga five to fifteen yards of cloth is consumed; the heavier the lehnga, the better it is. But the younger generation is getting used to the typical Punjabi dress i.e. salwar and kamiz. The season for this change-over is to be found in the economics of the Punjabi dress.

Footwear

The males in the village mostly wear shoes called juti. Laced shoes are rare and where found are worn by youngmen serving either in the Cantonment or in Delhi city. The womenfolk wear jutis, whose front is embroidered with 'tilla' forming a variety of patterns. Some women wear even sandals.

Children love to loaf about bare-footed. Occasionally they wear canvas shoes.

Ornaments

Ornaments are worn mostly by the womenfolk, but sometimes men also wear them. Investment in ornaments is made not merely because they are pieces of ornamentation but also because they are an insurance against the rainy day. Further they also indicate a person's social status. Given below is the list of some of the more important ornaments worn by the womenfolk:—

Neck

- (a) Hasli.
- (b) Kainthi.
- (c) Gulsari.
- (d) Guluband.

Ears

- (a) Bunde.
- (b) Boojni (absolute).
- (c) Jhumke.
- (d) Dade (absolute).
- (e) Bali.

Nose

- (a) Laung (nose-stud).
- (b) Nath (getting absolute).

Forehead

- (a) Karanphool tage or teeka.

Fingers

- (a) Mundri.

Wrists

- (a) Kare.
- (b) Dastband.
- (c) Hathphool (absolute).
- (d) Bazoo (biceps).

Waist

- (a) Tagri (absolute).

Ankles

- (a) Kari.
- (b) Chaikare (foot's fingers).
- (c) Bichhwe.
- (d) Choori.
- (e) Jhanjar.
- (f) Pati.
- (g) Simple Nevri.
- (h) Nevri with Gungroos.

Personal Cleanliness

The villagers do not take a bath daily, but the educated ones bathe quite regularly. Soap is used only on festive occasions and that too by the well-to-do men in the village. The villagers have their hair shaved and nails pared occasionally. Generally, men do not apply oil to their hair and it is very rarely that they wash

their hair well. The women wash their hair in whig once in a week and also apply oil to them. They, however, do their hair twice a week. *Neem* (margosa) or *kikar* (acacia) tree twigs are used to clean teeth, but some of the villagers just wash their mouth with water without cleaning their teeth. People are often seen wearing dirty clothes.

Food Habits

Cereals such as wheat, barley, maize, and millet are ground into flour either at home with hand operated grinding stone or at the flour mill at Palam. The cereals are stored in jute bags and flour is stored in earthen pots and brass vessels.

Two types of food are prepared. One is known as *pakka*, which means fried food, in *ghee* or oil, and the other *kacha* food, which consists of *roti*, *dal* or vegetable. The common man takes three meals a day. In the morning he takes *basi khana*. It consists of *lassi* or *matha* or milk along with a vegetable and left-over *chappatis*. The breakfast of the rich consists of tea and *prathas*. *Rabri* with the *chappatis* is the poor man's breakfast. *Rabri* is prepared out of barley, *lassi* and water. Then comes lunch—the day's main meal. It consists of *chappatis* along with either a vegetable or a pulse and/or pickles. The pulses taken are of gram, *urd*, *moong*, and grams as such, gram pulse being the most common. The vegetables they eat are of pumpkins (*ghiya*), *tindas* (cucurbita vulgaris), *shal-gam* (turnips), *palak* (spinach), *sarson ka saag* (leaves of mustard), potatoes, etc. The *chappatis* of well-to-do men are of wheat flour and of the poor a mixture of wheat and gram flour. The dinner or evening meal is similar to lunch but sometimes *chutney* is added to it. *Chutney* is preparation from mint, onions, spices and chillies.

On special occasions, such as marriages or festivals, *kheer* (a delicacy prepared from milk and rice), *pooris*, *halva*, sweet rice, etc., are prepared.

As for meat-eating, all castes in the village except the Bhangis and the Chamars, are vegetarians. The Bhangis and the Chamars take all kinds of meat except beef. But of late, some young men of the Jats have also taken to meat-eating clandestinely. Those young men eat meat whenever they come to Delhi or go out of the village.

Drinks

The drinking of liquor is considered morally bad in the village for all castes except the Bhangis and the Chamars. Even the Bhangis and the Chamars drink rarely as they cannot afford it. The young men of the Jats and of other castes (except Brahmins) take these prohibited drinks on some important occasions such as marriage. The Brahmins do not drink at all.

Practices pertaining to Birth, Marriage and Death

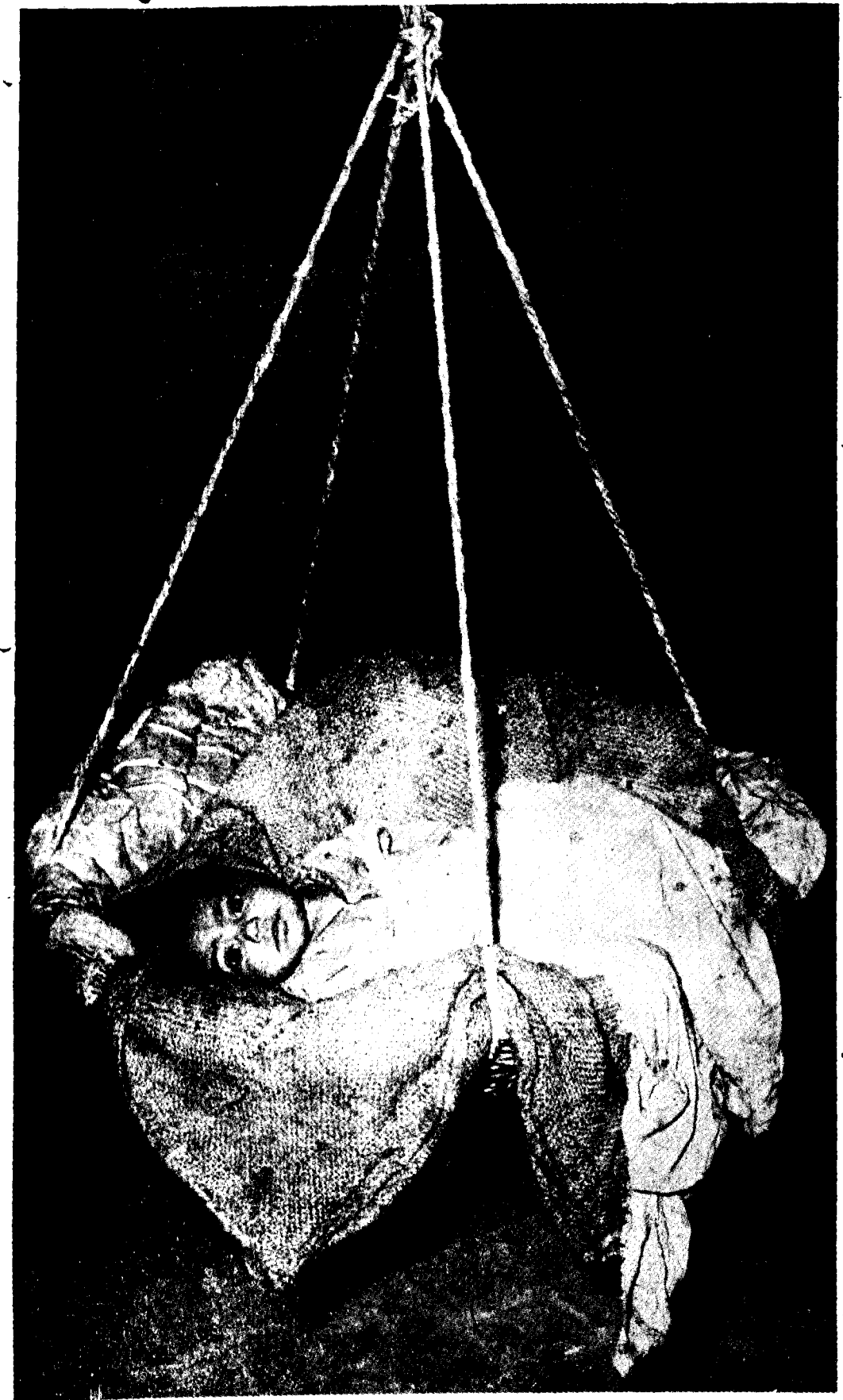
The various castes in the village have come to live together for a long time and thereby have mixed so well that their customs and beliefs have become almost identical. It is therefore proposed to cover here practices connected with birth, marriage, and death in general; variations, if any, will be indicated.

Birth

When the menstrual discharge is overdue by a few days, the woman concerned gets the first hint of her pregnancy. She may tell this to her husband's mother or some other elderly lady in the house, and thereby the news of her pregnancy may be known to the members of the family. Or else, the mother-in-law may detect it from the behaviour of the woman. Vomitting and general lethargy are considered to be symptoms of pregnancy of a woman. In case of doubt, the village *dai* may be consulted.

During pregnancy a woman develops peculiar tastes. Though she takes her usual food, she also starts eating burnt clay erased from hearths, broken pieces of unburnt pitchers, chalk and sour things. The cue for eating such things she takes from some elderly woman who found them extremely palatable during her pregnancy periods. She may do her normal work until about one month before the delivery when her work load is considerably reduced. She is asked to work less and carry less burden on her head. She would walk slowly and carefully, lest she stumbles and miscarries.

As a rule, all the deliveries take place at the husband's house. Sometimes the delivery takes place at the parents' house of the woman, which happens when her in-laws are extremely poor or have no adequate arrangements for delivery at home. The labour room chosen is such as will admit of no air at the time of birth. Almost all the women in the house, i.e., hus-



Here is a baby in the cradle. The cradle is locally known as Jhoola [झूला]. The baby is put in to it and the cradle is rocked to make him sleep.



The dung-cakes constitute the most important fuel. The cakes are prepared by ladies and then stored in Bitauras. Two Bitauras are shown in the picture.

(See—Page 14)



This is a dung-manure-pit locally called *Khatta*. A place in open is earmarked by each cultivating household for collection of all dung and rubbish to be used as a manure.

(See—Page 14)

band's mother, husband's sister etc. are present beside the accouchment. The delivery is generally attended to by the village *dai* (untrained obstetrician). She is a Bhangi woman and caters to all castes in the village. Any Bhangi woman who learns the technique of attending the delivery becomes a *dai* or midwife. The present *dai*'s mother-in-law was also a *dai* and the former learnt the art from the latter and became the village *dai* after the latter's death. Curiously though the Bhangis are not normally allowed entry to the higher castes' households, yet at the time of delivery the Bhangi *dai* is allowed entry to the household of all castes. For this service, she is paid Rs. 1.25 nP. in case the new born is a girl and Rs. 2.50 nP. on the birth of a boy. In addition to this, she gets roughly 5 seers of food grains, some clothes etc. The above mentioned payments are made to her by the Brahmin and the Jat households. Other castes may pay less, depending upon their individual means. But she invariably gets more on the birth of a son than on that of a daughter.

It is said by the villagers that cases of difficult and protracted deliveries are rare in the village. Grinding the corn and carrying burden on the head are supposed to be fairly good jerks for the baby, and remove any obstruction to comfortable delivery. In case there is some difficulty in delivery ordinarily it may be eased by the rubbing and pressing of certain parts of abdomen by the *dai*. In case the *dai* finds herself helpless, a trained nurse from Palam Dispensary is called in. The umbilical cord is also severed by the village *dai*. The after-birth is taken out in an earthen pot and buried outside the village *abadi* and for this she gets a scarf.

Just a day after the birth of the baby falls *sethai*. On this day the womenfolk in the family plant their henna-painted palms on the "Boomia-ka-Chabutra" and light lamps there at night. This is done on the birth of a son only.

On the sixth day from the day of birth falls *chhatti*. On this day, the floor of the house is coated with a mixture of dung and clay. The mother or *zacha* and child or *bacha* are bathed and women sit around them and sing songs for the whole afternoon. From this day onwards, the *dai* stops her daily visits to the house. She may be called in if the woman experiences some trouble.

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If the child happens to be born under the influence of some inauspicious star known as *mool*, it is believed to be harmful for itself as well as for the mother. To counteract the ill effects of such a birth, the *Pandit* associated with the family recommends two measures: performance of two *havans* namely *chhota havan* and *bara havan*. *Chhota havan* refers to an ordinary *havan* performed on the 11th day. *Bara havan* is performed on the 27th day. On this day, the water of 27 wells, barks of 27 trees and pebbles from 27 villages are collected in a big vessel and heated. The woman and the child are covered with a big basket and bathed in this water. The bath is followed by *havan*. These performances are believed by the villagers to be warding off all evil feared from the birth under the inauspicious star, *mool*.

The woman remains confined to the labour room for ten days. This period is called *Siawar* (*Siawar*). During this period one person always remains by her side to assist her to be at her ease, to see that the baby may not be pressed by the weight of the mother, and to watch lest she might be frightened, for fright in this mental state is believed to be calamitous for her health. Besides, the woman sits outside the house and sing songs. During the period the woman remains confined to the bed, she is provided with special food. Ordinary *chappatis* are considered a hard stuff for her to digest, so she is given *halwa* (a preparation from flour, sugar and ghee), pure milk, *soond* (ginger) and *ajwain*. The actual food might be different for different castes but the food given must be nourishing.

Ten days after the birth of the baby comes the 'Nam-karan-Sanskara' (*Nam-karan-Sanskara*). All the dirty clothes of the woman are washed and water of the Ganges is sprinkled in the labour room and compound of the house. In case the father of the baby is a Brahmin, he will change his sacred thread also on this day; other castes do not do so. A *Pandit* from Pochanpur, a village at a distance of three miles from Ambarhai, is called in to officiate at this ceremony. He suggests the first word for the name which is then chosen by the members of the family after mutual consultation. The *Pandit* is paid Rs. 1.25 nP. for this service. He caters to all castes except the Bhangis and the Chamars, whose *Pandit* comes from a neighbouring village Sohl. He is a Bhangi by caste, eats meat, and puts on *janeyo* (sacred thread).

When the baby is 40 days old, it is taken out and well-worship (*kuan pujan*) is performed. This ceremony may be performed for 9, 11 or 15 days according to the advice of the *Pandit*. It is done like this. The mother with her babe-in-arms and other women go to the well in the evening in a retinue. The womenfolk throw wet grains of *bajra* which they carry along with them, into the well. They fold hands, prostrate at the well mound, sing songs and light an earthen lamp. Then they come back to the house. The well-worship is done only on the birth of a son.

The baby starts his or her life with a drop of mother's milk and this continues to be its mainstay till the birth of the next baby. Normally, the child continues to be suckling for about two or three years. Whenever there is less milk in the mother's breasts, the baby is given other milk. First, he is given cow's milk, then buffalo's, then *chappati* bits and so on. That is how the infant is weaned away.

The baby, when awake, is carried in arms by the mother, grandmother, grandfather, uncles and brothers etc. The father, plays with the infant only inside the *Ghar* or *Zenana*. He seldom carries his child in the arms or on shoulders outside the *Ghar*. The child when asleep is put in the cradle (*Jhoola*). While the better off people have a cradle made of cotton band (*Newar*) whose rope they tie to the sleeper of the ceiling, the relatively poor contrive a cradle by tying the ends of a bedsheet to the ends of an arm of the cot.

Then comes *Mundan*, the first hair-cut of the baby. When the child is nearly two years old, a suitable day is chosen for its first hair-cut. The boy is given a hair-cut by the *Nai* (barber) in the presence of the *Pandit* who presides on this occasion. While the higher castes call the *Nai* from Pochanpur, a neighbouring village, the Chamars and the Bhangis do it themselves. The *Nai* is paid Rs. 1.25 and the *Pandit* Rs. 1.50 for their respective jobs. No *Havan* is performed. Sweets such as *ladoo*s, *batasey* (wafery sugar cakes) are distributed amongst the households of own castes. While the higher caste households take the hair to the Gurgaon-wali-Mata (another deity widely worshipped in the village, though there is no *Chabutra* for her in the village), the Chamars and the Bhangis may immerse it into the *Ganges*.

Contraceptives

The common man in the village does not believe that contraceptives or pills can control the birth. A wit in the village remarked: "The birth or death of a person are essentially in the hands of God. You may wish but you cannot will." Abortion is not practised in the village as it is considered bad.

Barrenness

In case a woman does not become pregnant, she is shown to a lady doctor in the Palam Hospital. Before the establishment of the Palam Hospital, an indigenous *Hakeem* from Najfgarh used to prescribe some medicinal herbs to knock off the barrenness of a woman. Then there are also certain beliefs concerning the prevention or causation of barrenness. For example, a woman should not cross a road-intersection. A young and married girl should not comb the hair of a woman who has given birth to a still-born child. These, according to their beliefs, cause barrenness.

Still-birth is considered a bad thing and people are sorry for it. However, it is not supposed to have any connection with the unhappiness of any evil spirit.

Marriage

Studying the ceremonies pertaining to marriage, the first important ceremony is that of betrothal. Usually boys are engaged at the age of 14-15 years and girls at 12-14 years. Previously, the *Nai* used to see the boy, now the girl's father himself does it; the boy's father or some woman in his house may also see the girl. The negotiations are conducted mostly through the *Nai*. When both the parties consent to the proposal, the formal engagement ceremony takes place. At the boy's house, the members of his caste collect together and daughter's father also comes there. The girl's father presents the boy one rupee, 51 rupees or 101 rupees depending on his financial position, and some sweets.

Marriage takes place 2-4 years after the betrothal ceremony and the age for marriage is around 15 years for the girl and around 18 years for the boy. A mutually acceptable date for marriage is fixed and the father of the daughter finally addresses a letter called "*Peeli Chithi*" (yellow letter) that contains the date and time of wedding. Thus the communications start and a date is fixed for the marriage. Then *Lagan* is sent to the boy. It may be sent, 7, 9, or 11 days

before the marriage on the advice of the *Pandit*. *Lagan* consists of a coconut, a skirt (*lehnga*) for the mother of the boy, one rupee or fifty one rupees for the boy and also a letter that specifies the type of conveyance to be used for the wedding party and the number of ceremonial oil baths to be taken.

Pujan

Incense-burning along with recitation of some verses from the Vedas is performed by the *Pandit* in the home of the bridegroom and this marks the formal inauguration of marriage preparations. The womenfolk sing folk-lore, dance every night from the *Lagan* day till the marriage day. No *Pujan* is done amongst the Chamars and the Bhangis.

The Bans

The bans are the ceremonial oil baths taken by the boy and girl in their respective villages. The number of baths to be taken is specified in the letter of *Lagan*, but the girl must have two less than the boy. They are so arranged that the boy's baths end on the night before the wedding procession is to start and the girl's baths end a day before the marriage. During the period of ceremonial oil baths, the boy and the girl do not work during the day, and at night they are bathed and massaged by their womenfolk with *ubtan* (*ubtan*), a lubricant paste—a homogeneous mixture of mustard oil, ground turmeric and peameal, which according to the villagers, gives lustre and smoothness to the skin. On the first of these occasions henna painted hands are planted on a wall inside the house of the boy as well as of the girl and also on the *Bhoomia-ka-Chabutra*. At this time the boy's elder brother's wife massaging the boy might crack some libidinous jokes with him to which he is expected to give suitable answers.

In the girl's house the girl's mother's brother presents *bhaat* (*bhaat*) to the family. In case of higher and middle castes, the *bhaat* consists of (i) complete outfits of the boy; (ii) two *chunris* or *odhanas* (scarf or head cloth) i.e. (*chunris*) or (*odhanas*) for the girl; (iii) fifty one rupees in cash; (iv) one rupee for each of the groom's uncles from the paternal side. The poor ones may give (i) and (ii). The Chamars and the Bhangis give only a *lehnga* (petticoat type dress), *kameez* (shirt), and *odhni* (head cloth) for the girl. Nothing is given for the groom. These presents are shown around to the assembled guests.

In the groom's house, a day before the marriage party is due to start falls the *jaunara* (*jaunara*). On this day a feast is given by the groom's father to the members of his brotherhood and after this the *neota* is given to the boy. The money is received in a big metal dish and record of this is kept in the family *bahi* (*bahi*) i.e. family book. The *neota* is kept mostly within the caste, though in the village it has also been given and taken amongst the Jats and Brahmins in a few cases.

On the day the marriage procession is to start the groom is dressed in his wedding clothes i.e. *dhoti*, *kameez*, *safa* i.e. towel-size coarse cloth on the shoulders, a turban of rose colour with *maur* (*maur*) upon it and *sehra pachi* (*sehra pachi*) i.e. sparkling strands hanging before the eyes. The groom rides on a mare and goes round the village accompanied by females of the household and visits the various shrines to seek their blessings. While *Jhimmer*, *Jat* and Brahmin groom would stop at *Bhoomia-ka-Chabutra*, *Shiva Temple* and *Mata ka Sthan*, a *Kumhar* groom would stop only at the first two shrines but not at the *Mata ka Sthan*; instead he would stop at *Devi ka Makan*. The Chamar and Bhangi grooms stop at *Dada Jee*, *Changani* and at *Bhoomia-ka-Chabutra*. This is known *ghur-charhi* (*ghur-charhi*) i.e. mare ride. When this is over, the marriage party leaves the village. It is an all-male party; the female members of the boy's family stay at home after the departure of the wedding party and make preparations for the reception of the marriage party on return.

The marriage party on its arrival at the girl's village is received on the outskirts of the village by the people of the girl's side and is conducted to the village *chaupal* or wherever arrangements have been made for its stay. The marriage parties of all castes except the Chamars and Bhangis stay at the village *chaupal*. The Chamars and the Bhangis, however, make separate arrangements for reception of marriage parties in or outside the house of their own caste people. At dinner time, i.e. when the marriage party comes for dinner, a *milnee* (*milnee*) i.e. meeting takes place between the girl's father and the boy's father and the former gives the latter some money ranging from 2 to 5 rupees. After this the marriage party is served dinner.

When the dinner is over, the groom along with some of his relatives approaches the bride's house. There the womenfolk of the girl's family stand singing songs. When the

singing stops, the bride comes to the doorway and throws two handfuls of rice at the groom. This is called *barothee* (*barothee*).

Now comes the actual marriage ceremony, which is solemnised at some auspicious moment suggested by the *Pandit*. For the ceremony *manda* (*manda*) is erected. The *halas* of a plough (an 8 ft. high wooden pole) is fixed into the earth. A white piece of cloth about 5 square feet is put over the poles in such a manner that the *halas* passes through the centre of the cloth. All the four sides of the cloth are tied by cord to nails or pegs in the wall of the house. An inverted earthen pot is hung on the part of the *halas* that remains above the cloth. A piece of red cloth is tied round the pot. The *havan* i.e. incense burns in the centre. The *Pandit* and the couple sit on the opposite sides and the marriage party and the girl's people sit on the other two opposite sides. The *Pandit* reads the marriage rites and then the couple takes seven circumbulations locally known as *phere* or (*phere*) round the *havan* in a clockwise direction. At the seventh circumbulation the girl's father hands over his daughter to the groom with these words: "I give my daughter to you". This is called *Kanya Daan* (*Kanya Dann*) i.e. daughter's gift. At this time, dowry may also be given together with some money for the bride's bangles, for the groom's family is not supposed to provide her with these. The amount of cash depends upon individual means, but it is usually between Rs. 51 to 101. After this the *barat* gets ready for the departure. But just before the departure, *neota* is given to the bride by the relatives and friends of her family. The *neota* is also recorded in the family *bahi* and is returned at a similar occasion in the giver's family. The marriage party then departs and ladies sing songs.

Coming back to his own village, the bridegroom along with the bride visits the various shrines in the village. 10 to 15 days after the marriage, the girl's brother comes and takes his sister (i.e. the bride) back.

When the girl's parents consider her mature enough (16—18 years) to lead married life or as may be mutually agreed upon, the boy takes the girl to his house and their effective married life begins. This is known as *Gauna* (*Gauna*).

Death Rites

The dead body is bathed and is wrapped in white in case of men and red for women. If the dead happens to be a Brahmin by

caste, a *tilak* (sandalwood paste) is applied on his forehead and his *janeyu* (*janeyu*) i.e. sacred thread is also changed. The body is carried to the cremation ground on a bamboo bier along with the continuous "*Ram Naam Sat Hai*" utterings. It is an all male party. Pyre is lit by the father or the eldest male member of the house, if the deceased is young. In case of a woman, her husband or if he is not alive, her eldest son, set her pyre alight. In the event of a man dying, his eldest son lights his pyre. After the pyre is lit and it starts burning from all sides, the mourners leave the crematorium to take a bath in a nearby tank. Now the mourning party comes back home and all persons rinse their mouths i.e. *kula karana* (*kula karna*) with water from the house of the deceased. No fire is burnt in the house for two days. The meals are provided by the neighbours. On the third day, a few new relations of the deceased go and collect the bones, tie them in a piece of cloth of white or red colour (depending upon whether he was young or old) and immerse it in the Ganges. The *Bhangis* and the *Chamars* immerse the ashes of their dead into the *Jamuna*. The person who disposes of the ashes is generally the same who lighted the pyre.

On the third or fourth day, someone in the house keeps some ash in a flat vessel—earthen, brazen or of iron—and spreads it and leaves it in the open at night (in the compound or at the roof). In the morning some prints are found on the ashes. The print may be of clenched fist or foot of an animal. These prints, according to the belief of the villagers, indicate the next corporeal existence of the soul of the deceased.

The mourning lasts for 13 days and on the 14th day, the *Pandit* is invited to perform *havan* and purify the polluted house. This closes the life cycle of man.

It may be added that previously they used to bury the dead children, but now they cremate them, lest some animal might dig out the body from the earth and eat it up.

Festivals

The festival cycle of the village is something like this. Teej, Raksha-Bandhan, Janam Ashtmi, Durga Puja, Kanagat, Dussehra, Diwali, Gobardhan Puja, Devuthani Gias, Ganga Ashnan, Makar Sakranti, Basant Panchami and Holi-Dulehndi.

Diwali

Diwali is popularly known as the festival of lamps. It is celebrated on account of the

yearly coming of the goddess Luxmi and Rama's return to Ajudhya. On this day the villagers clean and white-wash their houses; the poor give a coat of cowdung to their structures. Sweets are exchanged and in the evening lamps of clay are lighted on the tops of the houses and other places. At night goddess Luxmi is also worshipped in some of the well-to-do houses.

Goberdhan ki Puja

Just a day after the Diwali comes the worship of Gobardhan. A cowdung bust of Hanuman is prepared and all the members of a family revolve round the bust, the womenfolk sing some hymns in chorus. When the worship is over *gur* is distributed among the members of the family.

Devuthani Gias

It falls on Kartik Sudi Akadsi or 4 days before the Ganga Snan. According to Hindu mythology, gods who have been asleep since Bhadalia Naumi in Assarh (June-July) wake up on this day. Marriages cannot take place while the gods are asleep for they are invoked at weddings. The marriage season, therefore, begins after this. The womenfolk fast until evening, but prepare *churma*, *semian* (sweet burnt needles). In the afternoon a group of girls go round to the neighbouring households singing songs. Each household gives them $\frac{1}{2}$ seer of grain, which they exchange for roasted rice. In the evening they make a bonfire of dung-cakes and enjoy *semian* and *churma*. Men do not participate in the celebration of this festival.

Ganga-Snan

This festival comes four days after Devuthani Gias or on Kartik Purnmashi. On this day, men and womenfolk go to the *Jamuna* or the *Ganges* for a bath. This bath is supposed to wash away their sins incurred during harvesting—the beating of cattle, the destruction of germs or insects affecting the cattle, etc. Those who go to the *Jamuna* or the *Ganges* eat only after bathing in the river.

Makar Sankranti

It is a festival of season and no particular god is worshipped. It falls either in the month of Poh (December-January) or Magh (January-February). Although the weather is cold on this day, everyone is supposed to get up early in the morning and bathe. Those who participate in the festival, fast the whole day. Charity is given to the

Brahmins. It is customary to patch up quarrels particularly those between a married girl and her in-laws on this day. It may be added that the festival is observed mostly by ladies.

Basant Panchami

Basant Panchami means 'yellow fifth day', that is the fifth day in the second fortnight of Magh. At this time the fields are full of mustard leaves and their yellow flowers. It marks the end of winter and the beginning of spring season. A fast is observed by some women in the village and some cook special foods.

Holi-Dulhendi

The festival of Holi falls on the last day of Phagun (February-March) which is a full moon day and is celebrated by people of all castes very enthusiastically. On this day people mingle freely and throw coloured water on each other. The villagers also make use of mud and cow-dung. In the evening people gather in the open place near the *chaupal* and a fire is lit. The women sing songs and go round the fire once or twice.

Next day after Holi is Dulhendi, which may be called a sort of ladies' revenge day. The womenfolk who are oppressed by the menfolk throughout the year, symbolically take their revenge by throwing coloured water and using sticks to beat men.

Teej

Teej falls on the third day of Savan and is a festival for young girls. Young females and children put on their best clothes and go in groups (singing songs) to the place where the swings have been hung by the males of the family. Young brides receive gifts of clothes from their fathers and in-laws.

Raksha Bandhan

This festival falls on the full moon day in Savan (July-August). On this day the sisters tie a sacred thread round the wrists of their brothers who in turn take a vow to defend the former's life and honour.

Guga Puja

Guga Puja falls on the 9th day of Bhadon and is in the honour of Guga Pir—'King of Snakes'. On this day the women of the household take the black soot from their iron griddles (*tawa*) and draw figures on

the wall of a snake and a man on horse-back. An earthen lamp is lit and placed before the drawing together with some pancakes and a little of everything else is cooked that day. Some oil and ghee are poured over a hot ember to make it flare up and burn, everyone says, "Guga has appeared". Then the worshippers fold hands and pray, "O Guga Pir, please don't appear during the coming year". The food so offered is given to the dogs.

Janam Ashtami

This day falls on the eighth day of 'Bhadon' (August-September) and is celebrated in honour of the birth anniversary of Lord Krishna. On this day devotional songs ('Kirtans' and 'Bhajans') are arranged and many persons in the village observe a fast.

Kanagat

Kanagat is the yearly ritual occasion for honouring the dead of the family. On this day food and other gifts are given to Brahmins so that the spirit of the ancestors may rest in peace. This is observed during the sixteen-day period between the full-moon day of Bhadon and Amavas (no moon day) in the month of Asauj (September-October). A dead person is held in remembrance by the family on a particular day of this half-month, according to the day of the fortnight on which he died. The dead family members who are honoured at Kanagat may include the father, mother, grandfather, grandmother and sons over eighteen. A girl cannot perform a Kanagat in memory of her father and mother; only sons can do that.

Dussehra

This day is celebrated as a day of victory of Lord Rama over Ravana. As there are no celebrations in the village itself, many persons go to Delhi and other places like Bhadurgarh to watch the Ram Lila and effigies of Ravana being burnt. Special food like *Halva*, *Puri*, *Khir* etc. is cooked by the different households.

Folk Songs

The folk songs interpret the emotional aspect of the life of the villagers. These reflect their passions, religious devotion, their joys and thrills on ceremonial occasions, internecine rivalry and even their reactions to certain events of national importance. Given below are nine songs in Hindi along with their English translation.

(१)

गीत

दापहर के जाने वाली ।
हानों के जवारे वाली ॥
तेरे रूप ने पागल कर दिया ।
चन्द्रमाशो चेहरे वाली ॥
तेरे गान में सदीं लागे ।
चादर ले ले मेरी ॥
तेरे रूप ने पागल कर दिया ।
चन्द्रमाशो चेहरे वाली ॥
तेरे गान में गर्मी लागे ।
ले ले हवा चवारे की ॥
तेरे रूप ने पागल कर दिया ।
चन्द्रमाशो चेहरे वाली ॥
तेरी गान में ठण्ड है ।
जा पी ले बाल मोडे की ॥
तेरे रूप ने पागल कर दिया ।
चन्द्रमाशो चेहरे वाली ॥
तेरे रूप में लाली आ जा ।
खा ले चाट छुआरे वाली ॥
तेरे रूप ने पागल कर दिया ।
चन्द्रमाशो चेहरे वाली ॥

Translated into English it means:—

O ye' going at noon time,
Ye, the wife of the ploughman,
Your beauty has made me crazy,
Oh ye, with a moon-like face.
You are feeling cold,
Take my cloth, please.
Your beauty has intoxicated me,
You with a moon-white face.
Oh, you are feeling the heat!
Please come and sit in my airy balcony.
I am infatuated by you,
Oh you, with a moon-white face.
Please take a bottle of soda-water,
That would cool your burning stomach.
Your beauty has intoxicated me,
You with a moon-white face.

Please take sweet sauce to excess,
It would turn your beauty red.
I have been infatuated by your beauty,
Oh Ye! with a moon-white face.

(२) बच्चे के जन्म का गीत

मेरे एक दुध्मा नन्द लाल नाम रखा रणधीर ।
उसका मर गया बाप, बहुत दुखड़ों से पला ॥
दसवीं कर लई पास हकिया ने जोर दिया ।
नदी का उठा पानी में रणधीर गया ॥
खड़े पुलिस थानेदार बीच में रणधीर खड़ा ।
हाथों में हथ-कड़ी पावों में बेड़ी गेर लई ॥
यह बता दे थानेदार कसूर में क्या किया ।
मेरे एक दुध्मा नन्द लाल नाम रखा रणधीर ॥
दसवीं कर लई पास हकिया ने जोर दिया ।
तूने भली करी रणधीर सच्चे सच्चे बयान दिये ॥
इनाम के पांच हजार, बैठने के लिये
मोटर कार दिया ॥

Translated into English it means:—

I gave birth to a son and named him
Randhir,
His father died when the child was only
an infant and he had to be brought
up with great difficulties.
Somehow, he matriculated and this
burnt the hearts of the kins.
With a plot of killing him, they took
him to the river and pushed him into
it.
(While he was being tossed by the
waters, someone rescued him) and
matter was reported to the police.
There were police officials standing and
in the centre was Randhir.
His hands were cuffed and feet were
chained.
Surprised at his lot, Randhir asked the
Thanedar (Thanedar) as to what
was his fault.
The father of my boy died and
I brought him up with great difficulty.
Somehow, he passed his matric and this
burnt the hearts of kins
(Randhir told the truth to the police
and this pleased them.)

The police officer said: You did the right
thing by telling the truth.

For this he was given Rs. 5,000 cash and
a motor car.

(३) बच्चे के जन्म का गीत

घमड़ घमड़ उठे पीड़ा, कोई मेरे पास में नहीं ।
जाग रही सास चक चाल, वह भी मेरे पास नहीं ॥
घमड़ घमड़ उठे पीड़ा, कोई मेरे पास नहीं ।
जागे जेठानी चकचाल, वह भी मेरे पास नहीं ॥
घमड़ घमड़ उठे पीड़ा, कोई मेरे पास नहीं ।
जागे नन्द चकचाल, वह भी मेरे पास नहीं ॥
छप्पर का पकड़ा बांस, पालिंग बांह पकड़ी ।
छले का पकड़ा रुमाल, भड़क हुए नन्द लाल ॥

Translated into English it means:—

There is acute pain in my abdomen,
But there is no one near me.
My clever mother-in-law is awake,
But even she is not near me.
There is acute pain in my abdomen,
But no one is at hand to help me.
My husband's elder brother's wife is
awake,
But even she is not near me for help.
There is acute pain in my abdomen,
But no one is at hand.
My husband's shrewd sister is awake.
But even she is not at hand.
My one hand at the bamboo of the roof,
Another on the arm of the cot,
Trying to pick up the handkerchief,
Just then, with a jerk, the baby was
born.

(४) शादी का गीत

बन्डे सफ़ेद स्कूल में शीशे लग रहे
तेरे दादा जी ने ले दई किताब
चला रे जाइये पढ़ने ने ।

भाता धूप पड़े, बिचे धरती तप
मेरा री गोरा बदन कुमलाये
कैसे री जाऊं पढ़ने ने !
बेटा साइकल ले दऊ चढ़ने ने
छतरी की कर दऊ छांय
चला रे जाइये पढ़ने ने !

Translated into English it means:--

O groom! the windows and ventilators
of the School are fitted with white
glasses.
Your grandpa has bought you books.
Why don't you go to the School?

He replies:

Oh mother! the blazing sun is scorching
the earth
My delicate and fair figure can't stand
this heat
How can I go to the school!

Mother-in-law replies:

O son, I shall get you a cycle to ride
on,
And an umbrella to protect you from
heat.
You, please go to the school.
The school whose ventilators and
windows are fitted with white and
beautiful glasses.

(५) शादी का गीत

बन्हे की माता दरवाजे पर खड़ी बोले ।
हरीयाले घर भावे दोपहर का समय रे ॥
हमारा बन्हा बागो मे खेले फुटबाल ।
तेरे पटों का तेल बहा जा रे ॥
बन्हे तेरा बदन कुमलाये रे ।
बन्हे तेरी भाभी दरवाजे खड़ी बोले रे ॥
हरीयाले बन्हे घर भा जा दोपहर का समय रे ।
तेरा गोरा बदन कुमलाये रे ॥
तेरे पटों का तेल बहा जा रे ।
बन्हे तेरी बहन बाहर खड़ी बोले रे ॥
हरीयाले बन्हे घर भा जा रे दोपहर का समय रे ॥

Translated into English it means:--

O groom! your mother is standing in
the doorway calling you.
O young! come home, it is noon time.
You are playing football in the garden,
See your thighs are perspiring,
O groom! your body is decaying
Your sister-in-law is standing in the
doorway and calling you.

Come home, the young groom, it is
noontime.
Your fair complexion appears to have
been dulled
Your thighs are perspiring
Oh groom! your sister is out to call you,
Come home, young groom, it is
noontime.

(६) चीन का गीत

चिटठी लिख दे बेटी शान्ति ।
पढ़ेगा मेरा ही लाल ॥
लड़ाई छिड़ रही चीन की ।
रोटी ते यों दे बेटी शान्ति ॥
जीमेगा मेरा ही लाल ।
लड़ाई छिड़ रही चीन की ॥
पानी ते गर्म कर दे बेटी शान्ति ।
स्नान करेगा मेरा ही लाल ॥
लड़ाई छिड़ रही चीन की ।
दूध सीला कर दे बेटी शान्ति ॥
पीवेगा मेरा ही लाल ।
लड़ाई छिड़ रही चीन की ॥

Translated into English it means:--

Pen a letter, dear daughter Shanti,
A letter to my son.
The war with China has begun.
Prepare the food for my darling son,
As he is going to the war with China
that has begun
Heat the water, my dear Shanti
My son has to bathe,
The war of China has begun.
Daughter Shanti! cool the hot milk.
My son is to take it.
War with China has begun.

(७)

गीत

किधर रखी है मां मेरी पाटड़ी,
किधर रखी है मां मेरी रेशम डोर !
पेटो पर रखी है धीयड़ा तेरी पाटड़ी,
खुंटी पर रखी तेरी रेशम डोर !!
गडा री हिंडोला हरियल बाग में,
किधर धरी है मां मेरी चुंदड़ी !
किधर धरी है लीली बून्द,
गडा री हिंडोला हरियल बाग में !!
डिब्बे में रखी है धीयड़ा तेरी चुंदड़ी,
खुंटी पर रखी लीली बून्द !
गडा री हिंडोला हरियल बाग में,
एक तरफ झूले ब्राह्मण बनिया !!
एक तरफ मूगल पठान,
बीच में कुल निहाल दे एकली !
पहला झोंटा है मां मेरी मैं लिया,
नन्ही नन्ही पड़े फुहार !!
इन्द्र राजा झड़ी लगाई,
दूजा झोंटा मां मैं लिया !
बर से धर्म के राम,
साथों की साथिने है मां मेरी भग लई !!
हम पर भगा न जाये,
पायल गड़ गये बालू रेत में !
मिल गया लड़का साहूकार का,
करिये डुपटे की श्रोत !!
इन्द्र राजा ने झड़ी लगा दई,
क्या जामतेड की तेरी मां मरी !
क्या तेरा निर्धन बाप,
न मेरी जामतेड की मां मरी !!
मा मेरा निर्धन बाप,
भईया भरोसे क्वारे रह गये !
क्या तेरी जामतेड की मां मरी,
क्या तेरा निर्धन बाप !!
इतनी बड़ी निहाल दे क्यों रही,
न मेरी जामतेड की मां मरी !
ना मेरा निर्धन बाप,
बाखू बरस से पति मेरे नोकर जा रहो !!

Translated into English it means:--

Where is my sitting plank?
Where are my silken ribbons, my
mother?
Your sitting plank is lying in the alcove,
On the peg are hung your silken ribbons.
There is merry-go-round in the garden,
Where is my scarf (chunni)?
And where is my lili bund (skirt)?
A merry-go-round has been installed in
the garden.
Your scarf is in the box,
And your shirt is hanging on the peg.
There is a merry-go-round in the
garden,
On one side is riding a Brahmin and
a Bania,
On the other extreme is a Mughal
Pathan,
In the centre is Nihal Devi (a woman)
alone.
When I completed the first round,
It drizzled a little,
That is, Indra, the god of rain showed
his kindness.
When I completed the second trip,
It rained in torrents, by God.
Immediately at that time, we made a
dash from that place.
But we found it very difficult to run
fast.
Our feet got stuck in the sand.
In the way we encountered the son of
(money-lender) the Sahukar.
I, however, covered my face with my
scarf.
Indra, the god of rains continued to be
kind.
Abusing the boy she said:
Did your mother die immediately after
bearing you?
Is father penniless?
The boy replied:
Neither did my mother die while
giving me birth,
Nor is my father penniless.
I remained bachelor as I was at the
mercy of my brother.

Then the girl asks:

Nihal Devi:

Did your mother die immediately after
giving birth to you?

Or was your father penniless?

Why are you single, O grown up Nihal
Devi?

Nihal Devi replied:

Neither did my mother die in the
accouchment,

Nor was my father penniless.

My husband has been away from the
home on service for the last 12 years.

Devotional Songs

(८) गीत

हरा हरा गोबर पीली मट्टी

लीप चली अंगना

भवन गढ़ ले चलो जी बलमा

आगे आगे बलमा

पीछे पीछे गोरी

गोद में लिया ललना

भवन गढ़ ले चल बलमा

देवी के भवन में भीड़ घनी

बिछड़ गये बलमा

सवा पांच सेर की कर कढ़ाई

नेता जी मास वस्त्रा

भवन गढ़ ले चलो जी बलमा

Translated into English it means:—

With green dung and yellow clay
I coated the compound of the house,
Oh my darling husband! take me to
Bhavan Garh.

The husband leads,

The woman follows,

With baby in her arms.

Oh my darling! take me to Bhavan Garh.

Bhavan Garh was very crowded,

And we got separated from each other.

Coming back home I prepared five seers

of sweets

And offered it to Devi and prayed that

my darling should return home.

Hardly had we prepared the sweets,

When my darling came home.

As the panful of sweets was ready,
So Brahmins and others were invited
to the feast,

Oh my darling! take me to Bhavan Garh.

(९) देवी का गीत

देवी के भवन चढ़त मेरा चोलना पाटा है ।

कैं गज पाटा नवल रानी

कैं गज रह गया मां

नौ गज रह गया पाटा नवल रानी

दस गज रह गया

श्याम की सुईयां मगाऊ रानी

रेशम का तागा है मां

सीमगा दरजी का लड़का

बहुत वीनानी है मां

धोले गढ़वाली

नेना रतना ली

जीवन वाली है मां

पहरेगी मेरी अदब भवानी

नेना रतना है मां

Translated into English it means:—

I am to present myself at the altar
of Devi

But the scarf is torn.

Question:

How many yards of it is torn.
my daughter-in-law,

How many yards of it remains.

Answer:

Nine yards of it is torn

But ten yards of it remain.

Ask for the needles of the tailor,

Ask for the silken thread,

Call in the tailor's son for stitching.

He is very proficient at that,

oh mother-in-law.

The scarf will be worn by my Devi

of Dholey Garh.

With brilliant eyes

And beautiful to look at.

My revered Devi, with brilliant eyes.

Chapter III

ECONOMY

TABLE III.2

SOURCES OF IRRIGATION

Sources	Acreage	Percentage of the total
Wells	83	13.6
Floods	175	28.6
Rains	353	57.8
TOTAL	611	100.0

(Source: Lal Kitab, Ambarhai, Tehsildar's Office, Delhi).

In the predominantly agricultural economy of the village, the important economic resources are: land, labour and livestock. Here it is proposed to discuss these in detail.

Land

Land is the most important of all the economic resources in the village. It is important not only as an asset or an economic resource, but also as an item of prestige and distinction. The possession of more land raises one's status in the eyes of the people. The distribution of land ownership, to some extent, also decides and determines social relations in the village.

In order to have an accurate idea of land as an economic resource, it is necessary to know about the land utilisation pattern and crop-pattern obtaining in the village.

TABLE III.1

LAND UTILISATION PATTERN

Land Use	Acreage	Percentage of the total
Culturable land (or Land under cultivation)	611	64.8
Abadi, cart tracks, ponds, pathways etc.	54	5.7
Barren	277	29.5
TOTAL LAND	942	100.0

(Source: Lal Kitab, Tehsildar's Office, Delhi).

Irrigation

There are, in all, three sources of irrigation i.e. wells, floods, and rains. The following table contains information concerning the relative importance of the various sources of irrigation.

The table reflects the dependence of the village agriculture on rains for irrigation. It shows that 57.8 per cent of the total land under cultivation depends upon the precarious monsoons—the monsoons that fail at least once in three years. 28.6 per cent of the total area under cultivation depends upon the flood-water. The flow of flood water is often uncertain and not under control, and thus hardly a help in irrigation. At times it is known to have destroyed the standing crops. The wells, the only steady source of irrigation, account for only 13.6 per cent of the area under cultivation. The wells in the village are of three types: Tube-well, Persian-wheels and Dhenkali (Dhenkali). There is one tube-well in the village. It is operated by an oil engine and is owned by a Jat household. There are 32 persian-wheel wells and 20 Dhenkalis. As the tube-well and persian-wheel wells are well known, they will not be described here. The mechanism of Dhenkali, however, deserves some description. Near an ordinary well, a wooden pole, about 8-10 ft. high, is fixed into the earth. The upper end of the pole should be bifurcated or groined. Generally for this a young fallen tree or the branch of a big tree is used. Another wooden beam of the same length, from its middle, is fitted into the groin with an axle or an iron rod passing through this beam as well as the prongs of the groin. With this mechanism, the ends of the second beam can go up and down alternatively or

in a seesaw manner. One end of the beam is above the well, the other end is in the opposite direction. To the beam end towards the well is tied a rope to which a bucket is tied. To the other end is tied a stone weighing about 15 seers and with this the balance of the beam always remains tilted towards the stone end of the beam. Now one man pulls the rope and dips the bucket into the well-water. Seeing the bucket full, he would relieve the rope. As the weight of the stone is more than the bucketful of water, the stone-end of the beam goes down and the bucket comes up. The man empties out the water bucket into the water channel and again pulls the rope and dips the bucket into the well water. Then he relieves the rope and bucketful of water comes up again. That is how the *Dhenkali* works.

Size and distribution of Land Holdings

One of the drawbacks of the agricultural sector of the village economy is the rapidly increasing pressure of population on its land resources, resulting in smaller and smaller holdings which generally tend to become uneconomic.

This aspect of the problem is brought out clearly by table III.3.

TABLE III.3

SIZE AND DISTRIBUTION OF THE LAND HOLDINGS ACCORDING TO OWNERSHIP

Area in bighas	No. of H. Hs.	% of the total	Total area (Bighas)	% of the total	Average size of the Holding (Bighas)
0-5	—	—	—	—	—
5-10	4	9.3	22	1.0	5.5
10-15	1	2.4	13	0.6	13.0
15-20	1	2.4	15	0.7	15.0
20-25	3	6.9	67	3.1	22.3
25-50	20	46.5	689	31.7	31.6
50-75	5	11.6	260	11.9	52.0
75-100	3	6.9	230	10.6	77.0
100-above	6	14.0	880	40.4	146.6
TOTAL	43	100	2176	100	50.6

The table shows that in all 43 households in the village own 2,176 bighas of land, giving an average size of the land-holding to be 50.6 bighas per household. Of the 43 land-owning households, 20 belong to the category of those holding 25-50 bighas of land. This is its modal group. The modal size of the land-holdings works out to be 30.6 bighas per household.

Further study of the table reveals that the land ownership is concentrated in a few hands. For example, 6 households or 14 per cent of the land-owning households, belonging to the size group of 100 bighas and above, own 40.4 per cent of the total land. Again, 41.9 per cent (or 18 households), belonging to 50 bighas and above size-group, own 63 per cent of the village land.

Land by Caste

As pointed out earlier, land is not only an economic asset but is also an item of prestige and distinction in the village. Persons owning more land are usually held in esteem and respected by people. Land also influences the pattern of leadership in the village.

Only two of the 6 castes in the village own cultivable land. Table III.4 shows the caste-wise distribution of land in the village.

TABLE III.4

OWNERSHIP OF LAND BY CASTE

Caste	No. of H.Hs.	No. of H.Hs. owning land	Land owned (Bighas)	Percentage of the total
Jat	45	37	2021	92.8
Bhangi	11	..	..	..
Brahmin	8	5	155	7.2
Chamar	11	..	..	..
Jhimmer	6	..	..	..
Kumhar	4	..	..	..
TOTAL	85	42	2176	100.00

The table indicates that although the Jats constitute a little over half of the total households in the village, they own an overwhelming proportion of land. This coupled with the fact that they form a substantial proportion of the population gives them the status of leaders of the village.

Manner of Acquisition of Land

A study of the manner of acquisition of land is likely to reveal certain interesting features. Table III.5 presents data regarding the manner of acquisition of land by various castes in the village.

TABLE III.5

LAND ACQUISITION BY CASTE

Caste	Total No. of H.Hs.	Ownership of Ancestral land		Ownership by purchase		Ownership by Bhoomidari		Grand total by ownership		
		Amount of Land (Bighas)	No. of H.Hs.	Amount of Land (Bighas)	No. of H.Hs.	Amount of land (Bighas)	No. of H.Hs.	Amount of Land (Bighas)	Percentage of total	No. of H.Hs.
Jat	45	1,712	34	302	8	7	2	2,021	92.8	37
Bhangi	11	..	..	..	..	..	..	..	..	..
Brahmin	8	20	4	133	4	2	1	155	7.2	6
Chamar	11	..	..	..	..	..	..	..	..	..
Jhimmer	6	..	..	..	..	..	..	..	..	..
Kumhar	4	..	..	..	..	..	..	..	..	..
TOTAL	85	1,732	38	435	12	9	3	2,176	100	43

The table shows that the greater part of the land in the village is ancestral and a very small part of it is self-acquired. The villagers own a total of 2,176 bighas, out of which 1,712 bighas are ancestral and 435 bighas were purchased by the existing households. Only 9 bighas were acquired under the Bhoomidari rights.

The 435 bighas of land acquired by purchase belong to 12 households in the village, of which 8 are Jats and 4 Brahmins. The details of land acquisition by purchase are given below in the Table No. III.6.

A word may be added about the reasons for land sale. As the table shows the land purchased by the villagers was sold by Muslim landlords. They had let the land to the tenants and were themselves putting up in Delhi city. As their newly started business got going, they started losing interest in land, which according to the villagers, yielded them relatively little income. Gradually the land was sold out little by little. The two Jats, who had

TABLE III.6

LAND ACQUIRED BY PURCHASE

Name	Caste	Year	Bighas purchased	From whom
S. Singh	Jat	1910	75	A Jat relative
S.R.	Brahmin	1925	32	1. Kh. (Muslim)
K.	Brahmin	1925	23	Do.
St. R.	Brahmin	1925	35	Do.
M.C.	Jat	1928	8	Do.
Nd.	Jat	1935	12	Do.
Bt.	Jat	1937	60	M. Kh. (Muslim)
R.S.	Jat	1937	50	Do.
B.S.	Jat	1938	15	1. Kh. (Muslim)
N.S.	Jat	1938	12	Do.
C.L.	Jat	1951	80	A Jat relative
P.	Brahmin	1953	33	Sh. F. s/o 1 Kh.
TOTAL			435	

purchased land from their relatives, had already taken their land on mortgage. Finding that the owners needed more money, the lending Jats purchased their land with a little extra payment.

Land Tenures

In the village most of the land-owning households cultivate their land holdings themselves. In other words, they are mostly owner-cultivators who are known as Bhoomidars under the Delhi Land Reforms

Act, 1954. Previously, many of them gave land for cultivation to crop-sharers. But since the passing of the Act, which converted all the tenant-cultivators into owner-cultivators on payment of certain compensation, few lease out their land lest it becomes the property of the lessee. And those who let it out, do it secretly and without reporting it to the Patwari.

The data of our study of land tenures other than that of owner-cultivators has been shown in the table below:—

TABLE III.7

HOUSEHOLDS WHO HAVE TAKEN LAND FROM OTHERS FOR CULTIVATION

Caste	Nature of interest in land	No. of H. Hs. and extent of land			
		Below 5 bighas	5—10 bighas	10—20 bighas	20—25 bighas
Jat	Cash-rent	..	1	1	..
	Crop-sharing	..	1	2	..
Jhimmer	Cash-rent	9	1	..	..
	Crop-sharing	..	1	..	..
Brahmin		..	..	..	..
Kumhar		..	..	..	..
Chamar		..	..	..	..
Bhangi		..	..	..	..
TOTAL		9	4	3	..

The table above shows that 16 households in the village have taken land on crop-sharing. Of them 11 are Jhimmer households and 5 are Jat. Six Jhimmer households (all of them are real brothers) have taken 6 bighas of land belonging to the Junior Basic School of the village on cash-rent of Rs. 110/- per annum. Two Jhimmer households have taken 9 bighas of land belonging to the Mandir (of Bawa) on an annual cash-rent of Rs. 150/-. One Jhimmer has taken four bighas of land and another has taken 5 bighas from two different Jats on 50:50 basis. Both the Jats giving land for cultivation are owner-cultivators. In this case, the landlord provides the manure and

water-well but watering, ploughing and harvesting is done by the tenant, who also provides the seed. As Jhimmers grow mostly vegetables, the landlord accompanies the tenant when he carries the produce to the market for sale and takes half the sale proceeds. Another Jhimmer household has taken 5 bighas of land from the Gaon Sabha of Ambarhai on cash-rent of Rs. 9/- per bigha for six months. Two Jats have taken 15 and 10 bighas of land from one Jat owner-cultivator on a 50:50 basis. In this case the landlord comes to the *khalan* (i.e. thrashing ground) and carries half of the grains, straw etc. One Jat household has taken 10 bighas and another 7 bighas on

cash-rent of Rs. 7/- per bigha and Rs. 8/- per bigha respectively. One Jat is reported to have taken 6 bighas of land at village Palam from an owner-cultivator on a 50:50

basis. Other terms of the crop-sharing are similar to those described above in other cases of crop-sharing.

TABLE III.8

CROP PATTERN

Sl. No.	Crops	Kharif Acreage	Rabi Acreage	Total Kharif and Rabi acreage	
				Acreage	Percentage of total
A. Food Crops					
1.	Wheat	..	95	95	14.1
2.	Barley	..	10	10	1.4
3.	Gram	..	142	142	21.1
4.	Gochani (a mix-up of wheat & gram)	..	100	100	14.9
5.	Bajra	116	..	116	17.2
6.	Jowar	121	..	121	18.0
7.	Maize	1	..	1	0.2
8.	Pulses	..	..	..	..
9.	Vegetables & Fruits etc.	1	3	4	0.6
SUB-TOTAL		239	350	589	87.7
B. Cash Crops					
1.	Sugarcane	14	..	14	2.08
2.	Mustard Plants	..	10	10	1.40
3.	Sani	1	..	1	0.20
4.	Spices	..	1	1	0.20
SUB-TOTAL		15	11	26	3.9
C. Fodder Crops					
1	Gowar	44	..	44	6.6
2	Jyee	6	6	12	..
SUB-TOTAL		50	6	56	8.4
GRAND TOTAL		304	367	671	100

(Source : Lal Kitab, Tehsildar's Office, Delhi)

It is evident from the table on page 31 that crops are sown twice a year i.e. *rabi* and *kharif* crops. The *kharif* is sown in June or July and the *rabi* in October or November. The total land under cultivation being 611 acres, if both the *rabi* and *kharif* crops are sown, these taken together should cover an area of 1,222 gross acres. But the data reveals that only a little more than half of it (671 acres or 54.9 per cent) is actually cultivated.

In regard to the crop pattern, the table reveals that 87.7 per cent of the total cultivated land is devoted to food crops, 8.4% to fodder, 3.9% to cash crops such as sugarcane, mustard etc. and only 0.6% to vegetables and fruits etc.

The conclusion that emerges from this analysis is that only a little more than half

of the culturable land is actually cultivated, and that a substantial portion of the cultivated area is devoted to the cultivation of food crops and fodder.

It may be added that the extensive cultivation of food and fodder is not a recent trend and, according to the villagers, it has always been so, as far as their memory goes.

Livestock

Next to land and labour, livestock is the most important of the economic resources of the village. The cattle in the village not only turn the soil and move the persian-wheels but also serve as a mode of transport. Besides, milch cattle also provide the much-needed nutritive food, namely milk.

TABLE III.9
DISTRIBUTION OF LIVESTOCK ACCORDING TO AGRICULTURAL AND NON-AGRICULTURAL HOUSEHOLDS

Kind of Livestock	Agricultural Households			Non-Agricultural Households			Total	Percentage of the total
	No. of H. Hs.	No. of cattle owned	Percentage	No. of H. Hs.	No. of cattle owned	Percentage		
Milch Cattle								
Cow	26	48	18.6	14	15	18.3	63	18.5
Buffalo	36	57	22.1	12	12	14.6	69	20.3
Goat	..	..	..	1	1	1.2	1	0.3
SUB-TOTAL	62	105	40.7	27	28	34.1	133	39.1
Draught Cattle								
Bullock	38	54	21.0	..	..	..	54	15.9
Camel	2	2	0.8	..	..	..	2	0.6
Donkey	..	..	..	3	17	20.7	17	5.0
SUB-TOTAL	40	56	21.8	3	17	20.7	73	21.5
Young Stock								
Cow	28	48	18.6	9	9	11.0	57	16.8
Buffalo	25	38	14.7	6	8	9.7	46	13.5
Bullock	9	11	4.2	1	1	1.2	12	3.5
Donkey	..	..	..	2	6	7.4	6	1.8
SUB-TOTAL	62	97	37.5	18	24	29.3	121	35.6
Others								
Sheep	..	..	..	1	3	3.7	3	0.8
Pig	..	..	..	1	10	12.2	10	3.0
SUB-TOTAL	..	..	..	2	13	15.9	13	3.8
GRAND TOTAL	..	528	100	..	82	100	340	100

The table III.9 on page 33 shows that the total bovine population of the village is 340 and nearly three-fourths of it is owned by agricultural households.

The milch cattle (cows and buffaloes) form 39.6 per cent of the total livestock population. There is only one goat. Almost all castes keep milch cattle.

The draught cattle consisting of bullocks, camels and donkeys form 21.5 per cent of the total livestock population. Bullocks and camels are owned mostly by the agricultural households i.e. of Jats and Brahmins. It may be noted that 38 agricultural households have only 54 bullocks. For cultivation, it is necessary that a household must have at least a pair of bullocks, if it has to plough the land itself. But the number of bullocks (54) shows that all agricultural households do not have bullocks. This may be explained by a few case studies. 6 Jhimmer brothers, forming separate households, have taken land on cash-rent basis jointly and have only one pair of bullocks. Some Jats, who are either in service or for certain other reasons are unable to plough the land themselves, get it ploughed on cash payment from others. The usual charges for this vary from Rs. 2 to 3 per bigha.

There are three donkeys in the village, all owned by the Kumhars. At the time of the final round of the village in October, 1963, it was found that the Kumhars had also acquired 5 mules. There are in all 10 pigs and 3 sheep in the village. The pigs and wool of the sheep are sold to the traders coming from Najafgarh. At the time of our final round, it was found that the pigs were sold as one of them had attacked a Jat and another a bullock. Thus there was no pig left; instead it was found that the number of sheep had increased to 15.

Diseases of Cattle

In the following paragraphs an attempt is made to describe some of the more common diseases and ailments from which the livestock in the village suffer. Local cures or precautions have also been mentioned wherever possible.

1. *Ol Uturna*.—The swelling of the chin of the animal is the symptom of the disease. It is caused by the eating of infected blades of grass either of *surnali* or *dhoob*. The animal dies within two or three days of eating it. There is no cure for it, but it can be prevented. The prevention is:—the

animal shall never be the victim of this disease if it is given dry fodder instead of green fodder.

2. *Moonh Khur*.—Moonh Khur is foot and mouth disease. The symptoms are: infected or injured insides of the feet, boils on the tongue and constant running of foam from the mouth. Locally, it is remedied by making the animal stand in the hot sand, pouring of hot water boiled in acacia bark into the insides of the affected feet. The scales of onions may also be rubbed on the tongue of the animals.

3. *Gararua*.—Gararua is symptomatized by a knot on any part of the body of the animal. The animal dies within 8–10 hrs. of the growth of the knot unless treated in time. A heated piece of iron is applied on the knot.

4. *Akra*.—Akra refers to the abnormal tauntness of the limbs of the animals. It may be caused by the eating of a poisonous insect. *Gur* and *ajwain* are boiled in water and are administered to the animal by means of a pipe. The animal becomes all right within 3 or 4 days.

5. *Jowand Bajra*.—When the bajra crop dries up owing to the paucity of water an insect called *bhauree* (*bhauree*) is born. If the animal happens to eat a *bhauree*-affected plant its body begins to flatten. The animal dies within two or three hours of eating it. The only local cure for this is to administer dung-ash dissolved in water to the sick animal.

6. *Pet Chalna*.—Pet Chalna refers to the frequent passing of loose motions. Butter milk locally called *chha* (*chha*) mixed with mustard oil is administered to the cattle as a cure for this.

7. *Biliya*.—Biliya refers to small swelling all around the neck of the animal forming a sort of garland. It can be cured by touching the swelling with a red hot thick needle. This treatment is locally known as *daag dena* (*daag dena*).

8. *Likasa*.—Likasa refers to the swelling of any part of the animal's body. *Gobi* (*Gobi*) a type of grass is boiled and applied on the affected place.

There is an indigenous doctor at Navada village, 4 miles from Ambarhai who is called in if the disease is beyond the treatment of the villagers. Alternately, they may take the animal to the veterinary hospital at Bijwasan.

Factors Influencing Economic Life

Several factors have been at work especially during the last decade or so influencing and shaping the economic life in the village. They are: the recent land reform measures, land improvement work, transport and communications and sources of rural finance. Here it is proposed to discuss these factors in detail.

Land Reforms

Important measures of land reforms are: The Delhi Land Reforms Act, 1954, Consolidation of Land-holdings, and the Delhi Land-holding (Ceiling) Act, 1960. The last of the three measures, though passed by the legislature, has not yet been implemented.

The Delhi Land Reforms Act passed in 1954 abolished different types of tenures and created "an uniform body of peasant proprietors without intermediaries". It created one class of tenureholder i.e. Bhoomidar and one class of sub-tenure holder, that is to say, "Assami". All persons who were cultivating the land of others since 1952 or before were declared Bhoomidars and they became owners of the land they cultivated as

tenants as against certain compensation (to be decided by the State) either in lumpsum or in instalments. No one can now let out his land either on cash-rent basis or on crop-sharing basis. Exceptions, however, were made in some cases such as an unmarried or widowed woman, a person incapable of cultivating land owing to some physical infirmity etc. In the above mentioned cases, a person may let the whole or any part of his holding.

There is, however, another important provision of the Act which pertains to the ownership of the village common land. It lays down that all rights of individual proprietors pertaining to perpetually waste land, grazing or collection of forest produce from forest or fish from fisheries, lands of common utility such as customary pasture lands, cremation or burial grounds, *abadi* sites, pathways, public wells, tanks and water channels, shall with effect from the commencement of the Act, be terminated and rest in the Gaon Sabha.

An enquiry was undertaken to study the impact of land reforms upon the village economy. The results of our investigation are contained in Table III.10.

TABLE III.10

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO CASTE AND NATURE OF EFFECTS OF LAND REFORMS ACT

Caste	Total No. of H. Hs.	Those who lost land		Those who gained land	
		No. of H. Hs. that lost land	Loss (Bighas)	No. of H. Hs. that gained land	Gain (Bighas)
Jat	45	25	1524-1/2	Tenant belonging to Pochanpur	752
Bhangi	11			Goan Sabha (Ambarhai)	740
Brahmin	8			One Jat H.H.	30
Jhimmer	11			One Bhangi	2-1/2
Kumhar	4				
TOTAL	79	25	1524-1/2		1524-1/2

The table shows that in all 25 households (all Jats) have been affected. 1524½ bighas of land have changed hands. Of this, 725 bighas went over to the residents of a neighbouring village i.e. Pochanpur as most of the tenants of the village land of Ambarhai were the inhabitants of that village who became Bhoomidar under the Act; 740 bighas went to the Gaon Sabha (Ambarhai); and the rest to one Bhangi household and one Jat household in the village.

It may be added that 4 Jhimmer households are reported to have lost the land they cultivated before the implementation of the Act as tenant-cultivators. As a rule, on the enforcement of the Act, they should have been declared Bhoomidars. But there was no official record showing them as tenant cultivators, so they did not get the benefit of the Act.

Another measure of land-reforms is the consolidation of land-holdings. Consolidation of land-holdings in Ambarhai was done under the East Punjab Holding (Consolidation and Prevention of Fragmentation) Act, 1948 as extended to the Union Territory of Delhi. The work of consolidation started in 1951 and ended in 1952 and the consolidation was confirmed on 7th January, 1953. The manner in which land-holdings were consolidated may now be explained.

First of all, an Advisory Committee of the villagers was formed under the supervision of the Consolidation Officer. The Committee may consist of 1-13 members. The Committee for the village Ambarhai had seven members (6 Jats plus one Bhangi). The function of the Committee is to advise the Consolidation Officer on the evaluation of land.

The land was classified into six categories according to their special characteristics. The categories were: Chahi (Chahi) i.e. well-irrigated, dahri (dahri) i.e. low-level, banjar 1 (banjar) i.e. culturable waste, rosali (rosali) i.e. sandy soil, bhood (bhood) i.e. soil at a higher level, and banjar 2 (banjar) i.e. uncultivable waste. After this, the land is evaluated in terms of Annas, according to the yield of the land, the excellent quality of land being of 16 annas value. After evaluation, the soils are graded.

The land valuation and grading may be seen from the table given below for village Ambarhai, prepared at the time of the consolidation of land-holdings.

TABLE III.11
LAND VALUATION CHART OF
AMBARHAI

Kind of Soil	(In annas)			
	Grade I	Grade II	Grade III	Grade IV
Rosali	16	14	12	..
Chahi	16	12	..	..
Bhood	12	..	..	..
Dahri	14	12	..	..
Banjar 1 (cultivable waste)	14	12	8	4
Banjar 2 (uncultivable waste)	12	8	4	..

(Source : Khatauni Ishtmaal Tehsildar's Office, Delhi).

With the help of the above Chart, the total value of the land of each land-owner is determined and then the landlord is allotted land of the same value either at one place or at two places. Only one landowner in the village has been allotted land at three places. At the time of allotment, the land-owners are consulted.

Prior to consolidation, there were reported to be 248 fragments, but after consolidation only 137 fragments remained in the village. However, no information could be obtained about the preferences of the land-owners for better quality soil but smaller area, or low quality soil and larger area.

Land Improvements

Another factor that influences economic life in the village is land improvement. Land improvement is of two types. Firstly, it may mean bringing more land under cultivation by reclaiming land that has been lying barren or covered with flood-water. Secondly, it may mean improving the quality of land and thus making it more productive. It includes, for instance, irrigation facilities, consolidation of holdings, better manures and seeds etc.

Considering the land reclamation aspect first, there has been little improvement. No attempt has been made to reclaim either the barren land or the land under flood-water. Regarding land-improvement from the second aspect, some changes can be noticed. An important step in this direction has been taken for the consolidation of land-holdings. This measure has helped to consolidate a person's land at one place,

instead of its being dispersed at various places in small fragments. (It has been discussed above under the Land Reforms). For manuring the land, the village depends mainly upon cow-dung as it is freely available and in adequate quantity, but chemical fertilisers have also come to be used here and there. Our investigation revealed that 12 households in the village use ammonium sulphate as manure, and 9 households also use pesticides. Chemical fertilisers were supplied either by the B.D.O.'s office or the individual peasants themselves purchased them from Najafgarh. Pesticides were supplied free by the Gram-Sevak and in one case by the Health Department. It may be added that the V.L.W. or Gram-Sevak even sows model plots in the village to demonstrate to the farmers the use of fertilisers and seeds. No improvement, however, was reported in regard to irrigation.

Transport and Communication

Transport and communication is another factor that has some effect upon the economic life of the people of the village. Though buses do not go upto village Ambarhai, they do go upto Palam village. This is quite a facility for their contact with the Cantonment and Delhi city. This facility affects their economic life in two ways. Firstly, it increases their awareness of the market and accessibility to it. They may sell their produce in the most profitable market and purchase their necessities from a relatively cheap market. But this facility does not appear to be fully exploited as some of the peasants in debt have to sell their produce to their creditor (Sahukar of Najafgarh) at a price slightly below the market price. That a peasant should sell his produce to his creditor is not a precondition of the loan but just a moral obligation on the part of a peasant.

Secondly, transport and communications help the villagers in seeking new avocations in the city. As their contacts with the city multiply, naturally they become aware of new avocations. Thus as many as 25 out of 27 in service have found employment in Delhi city or Cantonment.

There is however, another way in which the transport and communication facilities may influence the economic life of the villagers. By coming into contact with the city people, they might even absorb new ideas concerning co-operation, method of cultivation etc. But this influence does not appear to be significant in the village under study.

Expansion of Marketing Facilities

Whatever expansion in marketing facilities has taken place has resulted from the improvement in transport and communication facilities and has been discussed above.

Sources of Finance

According to the village peasant while the area of his soil and its yield continue to be the same year after year, the same cannot be said of his expenses. The prices of oil cakes or khal (khal), cotton seeds or binola (binola), agricultural implements, bullocks, and other recurring charges of agriculture continue to rise steadily. To this has also to be added the rising price of cloth, footwear and also the cost of educating the young. Then there are some occasional expenses such as on marriage celebration, birth ceremonies and death rites. And if there is also a crop failure, as happened in 1959-60 in the village, the peasant finds himself in a very sorry financial plight. The only course then left to the peasant is to borrow. The need for credit for the village peasant is thus obvious.

The main sources of the village finance are: Relatives, Sahukar (of Najafgarh), Government and Co-operative Society. Relatives and the Sahukar are the oldest suppliers of finance. Of the two, the Sahukar has been the more important. Till some ten years back he was the most important supplier of finance. Government as a money-lender appeared on the scene only once in a while i.e., it lent only on some emergent occasions such as floods, famines etc. But now it has emerged as the most important supplier of rural credit. The Co-operative Society, though in existence for more than 35 years in the village, has come into the field as an important supplier of finance only recently.

The relatives and Sahukar lend to the villagers for all purposes: productive as well as unproductive. Productive purpose means loans granted for the purpose of carrying on agricultural operations, such as purchase of cattle, seeds and manures, sinking of wells etc. Loans granted for non-productive purpose refer to the loans for consumption i.e., to keep body and soul together during the periods of crop failure, for marriage and other social ceremonies. The rate of interest on loans taken from the Sahukar and relatives varies from 18 to 30 per cent.

The Government as an important money lender came on the scene only more than a decade back. It lends in the shape of taccavi loans. The system of taccavi loans is actually quite an old one but previously they used to be granted only at the time of famines, crop failures, destruction of crops by floods and locusts. Then, the procedure for the grant of these taccavis was also very complicated. Of late, the taccavis have come to be granted even for less urgent and productive purposes such as house construction, sinking of wells etc. The interest rate charged on these loans is fairly reasonable (5 per cent to 6 per cent per year) and the loans have to be returned in easy instalments.

Last in line comes the Co-operative Society of the village. The society grants loans to its members. It charges only 9 per cent interest on the money lent. The membership of the society is only 47 persons from 32 households, while the village consists of 85 households. This credit institution has not been fully exploited by the villagers. According to the villagers, one Jat family has come to dominate the society and it does not allow others to join the society and share in the benefits flowing from it.

Labour Force and Working Force

While working force is the sum total of all persons who are engaged in some economic activity or the other, labour force is the total of man power resources, which is generally confined to persons between 15—55 years of age in urban areas and 15—59 years of age in rural areas.

The area under study being a rural area, we have assumed the working age group as 15—59 years of age.

TABLE III.12
LABOUR FORCE AND WORKING FORCE

Serial No.	Category	Number of persons		
		Males	Females	Total
1	Labour Force	119	99	218
2	Working Force	115	72	187
3	2 as percentage of 1	96.6	72.7	85.8

The table shows that the village has a labour force consisting of 218 persons, 119 males and 99 females. The working force consists of 187 persons or 85.8 per cent of the labour force. Of 187 persons constituting the working force, 115 or 61.5 per cent are males and 72 or 38.5 per cent are females. The table further shows that while 96.6 per cent of the males in the labour force are also part of the working force, the corresponding percentage for the females is 72.7.

Livelihood Classes

For the purpose of comparison, our definition and classification of livelihood classes is the same as the one in the 1951 census. According to that definition, livelihood classes may be divided into five broad categories. They are:

- (i) Agricultural classes;
- (ii) Production other than cultivation;
- (iii) Trade and commerce;
- (iv) Transport; and
- (v) Miscellaneous including service.

TABLE III.13
SHOWING THE LIVELIHOOD CLASSIFICATION OF THE POPULATION

Livelihood Agricultural Class	Figures relating to 1962 Socio-economic Survey				Figures relating to 1951 Census			
	Males	Females	Total	Percentage	Males	Females	Total	Percentage
Agricultural Class								
1. Owner Cultivators and their dependents	126	89	215	45.0	95	91	186	52.7
2. Tenant cultivators and their dependents	1	23	24	8.8	10	10	20	5.7
3. Agriculture labourers and their dependents	2	3	5	1.0	11	9	20	5.7
4. Rent-receivers and their dependents	..	..	..	..	13	11	24	6.7
SUB-TOTAL	147	115	262	54.8	129	121	250	70.8
Non-Agricultural Classes along with Dependents								
5. Production other than cultivation	6	2	8	1.6	23	23	46	13.0
6. Trade and Commerce	3	7	10	2.1	..	..	..	..
7. Transport	..	..	..	..	1	..	1	0.3
8. Miscellaneous and other services	108	90	198	41.5	32	24	56	15.9
SUB-TOTAL	117	99	216	45.2	56	47	103	29.2
GRAND TOTAL	264	214	478	100	185	168	353	100

A comparison of livelihood classes over a period of a decade (1951—62) shows that the agricultural sector—the dominant sector in 1951—still continues to be the dominant sector in the village economy although its importance has been considerably reduced. For instance, table III.13 shows that in 1951 no less than 70.8 per cent of the village inhabitants were engaged in agriculture but today (in 1962) only 54.8 per cent of them derive their livelihood from agriculture. Thus the importance of agriculture has gone down in the village economy.

Another important point made by the Table is the phenomenal expansion of the tertiary sector, viz., persons in Trade and Commerce, Transport and Miscellaneous

and other services and their dependents. Among these, the greatest change has taken place in Miscellaneous and other services. In 1951, only 15.9 per cent belonged to this class in the village; today (1962) it accounts for no less than 41.5 per cent of the village population. Furthermore, in 1951, nobody was engaged in Trade and Commerce, today 2.1 per cent of the total persons are engaged in it.

The table further shows that as compared to 1951 fewer persons are engaged in 'production other than cultivation' now (1962). In 1951, 13.0 per cent of the population was dependent upon this sector, but now only 1.6 per cent the village people depend upon it. This is due to the Chamars shedding their traditional occupation.

Another point brought out by the Table is that the rent-receivers' class has become extinct in the village. This is due to the implementation of the Delhi Land Reforms Act 1954. All those who were cultivating the land of others were declared Bhoomidars (owners of land they cultivated) as against certain compensation to be paid. Nobody can now legally let out his land-holding wholly or partly.

But there is an interesting paradox in the Table. The Act has illegalised the letting out of land and thus there should be no rent-receivers in the village and according to the Table, there are none. Logically there should also be no tenant-cultivators. But this is not the real position. 7 households of the village (6 Jats and 1 Brahmin) who cultivate their own land themselves have also given a part of their land on crop-sharing or cash-rent. In the Revenue records, the land is shown as self-cultivated. The rent receiving households have also not reported this to our investigator. This was disclosed by the tenants themselves and they also, in most of cases, have not disclosed the names of the land-lords. An owner-cultivator of Palam village has also let out his land to a household of Ambarhai. Further the Act also permits letting out under special circumstances. Thus 6 Jhimmer households have taken the land belonging to the village Junior Basic School on cash-rent basis. Also 2 Jhimmer households have taken land belonging to a Mandir on cash-rent basis (See also Land Tenures).

Economic Status

Speaking roughly, the term 'economic status' is used to describe a person's position in the economic system. It indicates whether he is an earner or a dependent or possesses some other attribute. In 1951,

the then Census Commissioner distinguished between three types of economic status.

- (i) Self-supporting;
- (ii) Earning dependents; and
- (iii) Non-earning dependents.

Self-supporting were defined as those persons who were ordinarily economically active and earned enough to maintain themselves.

Earning dependents were those who, economically, were only semi-active, that is, they earned but did not earn enough to maintain themselves, and so for part of their maintenance they depended upon others.

Non-earning dependents were economically passive i.e. they were not engaged in any economic activity and for their maintenance, they depended upon others. They included persons such as housewives, students, children.

This definition had a drawback i.e. the distinction between the self-supporting persons and earning dependants was rather brittle. There were many border-line cases and it was rather difficult to decide where to put a person.

To overcome the above difficulty the Census Commissioner in 1961, modified the old classification and combined the categories (i) and (ii). Thus there were only two classes in 1961 viz.,

- (i) Workers.
- (ii) Non-workers.

According to the data collected by us, out of the total population of 478 persons, 187 or 39.1 per cent are workers and the rest 291 or 60.9 per cent are non-workers. Further details regarding workers and non-workers in the village are provided by Table III.14.

TABLE III.14

WORKERS AND NON-WORKERS ACCORDING TO AGE AND SEX

Age Group	Males			Females			Total		
	Wks.	N-Wks.	Total	Wks.	N-Wks.	Total	Wks.	N-Wks.	Total
0—14 %age	..	125 100.0	125 100.0	1 0.9	106 99.1	107 100.0	1 0.4	231 99.6	232 100.0
15—34 %age	50 68.5	23 31.5	73 100.0	40 66.7	20 33.3	60 100.0	90 67.7	43 32.3	133 100.0
35—59 %age	46 100.0	.. 0.0	46 100.0	30 67.9	9 33.1	39 100.0	76 89.4	9 10.6	85 100.0
60 & above %age	19 95.0	1 5.0	20 100.0	1 12.5	7 87.5	8 100.0	20 71.4	8 28.6	28 100.0
Total %age	115 43.6	149 56.4	264 100.0	72 33.6	142 66.4	214 100.0	187 39.1	291 60.9	478 100.0

The table reveals that nearly two-fifths or 39.1 per cent of the village inhabitants are workers and the rest 60.9 per cent are non-workers. Breaking up these figures sex-wise, it is to be found that among females, workers account for 33.6 per cent and non-workers for 66.4 per cent of their total population. But amongst the males 43.6 per cent are workers and 56.4 per cent are non-workers.

All this boils down to an obvious conclusion: workers among the males are in greater number than workers among the females. This is true of the village population as a whole and also of each age-group. There is only one exception, that is, in the age group of 0—14 years where there is one female worker, while among the males in

the corresponding age-group there is no worker.

Occupational Structure

Here it is proposed to discuss the occupational structure in the village. The term occupation may be distinguished from the livelihood class. Occupation refers to the type of work a person is doing while livelihood class referred to the sector from which a person derives his income.

As mentioned in the preceding paragraph, 187 persons (115 males and 65 females) or 39.1 per cent of the total population are engaged in some economic activity or the other.

The following table gives the occupational structure of these 187 persons.

TABLE III.15
DISTRIBUTION OF WORKERS ACCORDING TO AGE, SEX AND OCCUPATION

Occupation	Males					Females					Total					Total Percent- age
	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	
Owner Cultivator	..	12	26	14	52	..	22	16	..	38	..	34	42	14	90	48.2
Tenant Cultivator	..	8	4	1	13	..	9	7	..	16	..	17	11	1	29	15.5
Casual Labour	..	5	7	1	13	1	4	3	..	8	1	9	10	1	21	11.2
Service	..	20	7	2	29	..	3	4	..	7	..	23	11	2	36	19.3
Trade & Commerce	..	2	..	..	2	..	1	..	1	2	..	3	..	1	4	2.1
Lawyer	..	1	..	..	1	..	..	..	..	..	..	1	..	..	1	0.5
Artisan	..	1	2	1	4	..	1	..	..	1	..	2	2	1	5	2.7
Agr. Labour	..	1	..	..	1	..	..	..	..	..	..	1	..	..	1	0.5
Total	..	50	46	19	115	1	40	30	1	72	1	90	76	20	187	..

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The most significant feature that emerges from the study of the Table is the predominance of agricultural occupation in the village. Out of a total of 187 workers 120 or 64.2 per cent are engaged in some agricultural occupation or the other.

Further study of the Table reveals that amongst the agricultural occupations, owner cultivators account for by far the biggest single group accounting for 90 or 48.2 per cent of the total workers. Tenant cultivators account for 15.5 per cent of the total population.

Non-agricultural occupations pursued by the villagers are service, trade, artisanship, or other professions. Amongst the non-agricultural occupations, service constitutes the biggest single group. In all 36 persons of the total workers in the village are employed in various services. The break-up of these 36 persons in service occupations, according to their specific jobs, is provided by the following Table:—

TABLE III.16
PERSONS IN SERVICE OCCUPATIONS

Occupation	Males	Fe- males	Total
Postman	1	..	1
Teacher	1	..	1
Clerk	3	..	3
Sanitary Assistant	1	..	1
Supervisor	1	..	1
Policeman	1	..	1
Military-man	5	..	5
Painter	1	..	1
Peon	4	..	4
Watchman	2	..	2
Motor Driver	2	..	2
Motor Cleaner	1	..	1
Tailor	1	..	1
Sweeper	5	7	12
TOTAL	29	7	36

Apart from the persons in service, there are five artisans: four males and one female. 3 of the four male artisans are potters and one is a carpet-maker. The only female artisan in the village is a tailor.

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Six persons in the village are engaged in trade and commerce. 4 owner-cultivators sell milk to the milkman coming from Palam and one female who is a casual labourer, also sells vegetables during a part of the year. One Bania, who lives at Bijwasan (five miles from the village) runs a shop in the village.

There is also a practising lawyer in the village who lives in the village but practises at Gurgaon. But at the time of final round of the village (October, 1963) it was found that the lawyer had migrated to Gurgaon, though his parents continued to live in the village.

Secondary Occupations

A study of secondary occupations along with the primary occupations would reveal the extent to which the people resort to non-primary occupation for their livelihood in the village. Primary occupation is one from which a person derives the greater part of his income; other occupation or occupations yielding less income than the primary is or are secondary.

TABLE III.17

SHOWING THE ASSOCIATION OF SECONDARY OCCUPATION WITH PRIMARY OCCUPATION

Primary Occupation	No. of male Workers	Secondary Occupation			
		Owner Cultivator	Tenant Cultivator	Trade & Commerce	C.L
Owner-cultivator	53	..	3	4	1
Services	27	1	..	..	..
Trade and Commerce	2	..	..	..	..
Tenant Cultivator	13	..	..	..	..
Casual Labour	14	..	..	1	..
Agricultural Labour	1	..	..	..	..
Artisan	4	..	..	..	..
Lawyer	1	..	..	..	..
TOTAL	115	1	3	5	1

TABLE III.18

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

Nature of Activity	Males					Females					Total					Total Percentage
	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	
Infants	60	..	..	..	60	97	..	..	..	97	157	..	..	..	157	54.0
Students	64	17	..	..	81	9	..	..	..	9	73	17	..	..	90	30.9
Housewives	..	..	..	..	..	..	20	8	..	28	..	20	8	..	28	9.6
Old & Invalid	..	..	..	1	1	..	..	1	7	8	..	..	1	8	9	3.1
Unemployed	1	6	..	..	7	..	..	..	..	..	1	6	..	..	7	2.4
Total	125	23	..	1	149	106	20	9	7	142	231	43	9	8	291	100.0

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The Table shows that of 115 male workers in the village, only 16 have a secondary occupation. It further shows that there is a tendency on the part of owner-cultivators to seek a secondary occupation to supplement their income. Either they want more land or service in an office. For instance the Table shows that 3 owner-cultivators have tenant-cultivation as their secondary occupation. It indicates that their own land is insufficient for them and they have taken some land from others for cultivation. One person who was originally an owner-cultivator is now in service. As his income from service is more than his income from land, so owner-cultivation has become his secondary occupation. 4 owner cultivators sell milk and one casual labourer has vegetable selling as his secondary occupation.

Non-Workers

Having studied the nature of activities of workers, now an inquiry into the activities of non-workers will be attempted. Such an inquiry will bring out the nature and extent of unemployment in the village. Table III.18 is the relevant table.

In the village under study, there are 187 workers and 291 non-workers. Of the 291 non-workers, 157 persons i.e., 54.0 per cent are infants, 30.9 per cent are students and 9.6 per cent are engaged in household work. The rest come either in the class of old and infirm or are unemployed.

Of the 90 non-workers who are students, 81 are males and only 9 are females.

Further study of the Table reveals that the male non-workers outnumber female non-workers. While males constitute 51.2 per cent of the total non-workers, females are 48.8 per cent of them.

Unemployment

There are in all 7 unemployed persons in the village; one of them is below 14 years of age and the other six are in the age-group of 15-34; 5 of them are Jats, one Brahmin and Chamar each. But for one person who is a non-literate, all are under matriculates and they want service under the Government. Two Jats and one Brahmin would like to join the police force as constables; one Jat and a Chamar boy would like to seek a peon's or *daftri's* job in a Government Office; one Jat would like to go in for army as a sepoy. The only illiterate unemployed wants a labourer's job in a factory or somewhere else. Four of them have got themselves registered with the Employment Exchange but so far without any fruit.

Occupational Mobility

Here it is proposed to present a picture of the dynamics of occupational structure, as observed from the shifts in the past. The object of this study is to assess the number of persons who are following an occupation different from their fathers' and to derive therefrom, if possible, the trend of occupational change. The data here presented relates to two generations, namely, father and son. Statistics of these are presented here in Table III.19.

TABLE III.19

OCCUPATIONAL MOBILITY—NATURE OF CHANGE FROM FATHER'S GENERATION TO PRESENT GENERATION

Occupation	No. of persons in the occupation	No. of persons whose father's occupation was					
		O.C.	T.C.	A.L.	C.L.	Service	Industry
O.C.	53	..	..	..	..	1	..
Artisan	4	..	..	..	..	..	..
Service	27	6	1	..	..	..	..
Trade & Commerce	2	1	..	..	..	..	..
T.C.	13	1	..	..	..	..	..
C.L.	14	..	..	..	..	..	3
A.L.	1	..	..	..	..	..	..
Lawyer	1	1	..	..	..	..	..
TOTAL	115	9	1	..	..	1	3

N.B.—In the table father's occupations of only those persons have been given who are following an occupation which different from their fathers'.

The table shows that there is tendency on the part of owner-cultivators to move to the service sector and other occupations. In the village, at present, there are in all 53 owner-cultivators, and 7 persons are those whose fathers were owner-cultivators but who are now in service. Two owner-cultivators have changed their occupations; one of them is a practising lawyer, the 2nd is a tenant-cultivator. Had there been no change, there would have been 63 owner-cultivators but actually there are only 53 owner-cultivators. This is the measure of occupational mobility amongst the owner-cultivators. (The Jats and the Brahmins).

Further, the caste that has witnessed the maximum occupational change is the Chamar. There is not a single Chamar household in the village engaged in shoe-making. One has turned a tailor and is in service and another has taken to vegetable selling. 4 are casual labourers, though they also skin the dead bodies of animals in the village.

In the village under study, in all 15 persons are following occupations different from their fathers' occupation. But in the relevant table only 14 persons are shown to have changed their occupations. This is so as one Kumhar has turned a carpet-maker and he comes under the category of artisan. Thus one case of occupational change has been concealed in the table.

The reasons for the occupational mobility may now be examined. These have been put under two broad heads: (i) Voluntary (ii) Forced. Voluntary change in the traditional occupation means that either the

person concerned did not learn the traditional skill, or got educated and thus adopted an occupation different from the traditional occupation. 'Forced by circumstances' means what impelled the man to abandon his occupation was something external to him, something beyond his control, such as shortage of land, or competition of modern industry. Table No. III-A-1 in the Appendix shows that 10 persons have abandoned their traditional occupation voluntarily and 5 persons did so by force of circumstances. The 10 cases of voluntary change include 3 interesting cases of Chamars; two of them have turned casual labourers, the change being due to their ignorance of traditional skill which they did not learn as it did not yield enough to keep their body and soul together. The third Chamar has turned a tailor and is serving in the Central Ordnance Depot in that capacity.

Occupational Aspirations

Another aspect of the problem is the nature of occupational aspirations of the people. This means the sort of careers people have in their minds about their children. Actually, occupational aspirations are very difficult to know. Some villagers have never given any thought to the problem and are of the view that it depends upon the stars of an individual. However, many desire an occupation for their children different from their own. The occupation that interests them most is service: service either in the Police, Army, Air Force or under any other department of Government. For purposes of analysis, we have collected the information according to various types of services desired.

TABLE III.20

OCCUPATIONAL MOBILITY—NATURE OF ASPIRATION

Occupation	No. of persons in the occupation	No. of persons who want their sons to be										
		In the same occupation	Police	Advocate	Military	Air Force	Officer in Office	Service	Teacher	Government Service	Doctor	Peon
O.C.	53	9	3	1	11	2	1	6	6	..	1	5
T.C.	13	..	1	..	..	..	..	1	..	..	..	3
A.L.	1	..	..	..	..	..	..	..	..	..	..	..
C.L.	14	..	1	..	4	..	..	..	..	3	..	3
Service	27	..	..	..	4	..	..	5	3	..	1	1
Trade and Commerce	2	..	..	..	..	..	..	..	..	..	..	1
Artisan or Industry	4	1	..	..	..	..	..	..	..	..	..	..
Lawyer	1	..	..	..	..	..	..	..	..	..	..	..
TOTAL	115	10	5	1	19	2	1	12	9	3	2	13

Table III-20 shows that the people have furnished information on occupational aspirations about 78 of their youngsters. Out of these 82.5 per cent relate to one type of service or another. About 14.1 per cent (11 cases) of them want the same occupation for their sons as their own. 3.4 per cent want a professional career for their children, either as a doctor or as a lawyer. Thus the table clearly demonstrates the preference of the villagers for a service career.

Agriculture

Agriculture which is the backbone of the village economy and the main occupation of the majority of the villagers continues to be backward and near static. Although the village was covered by the National Extension Scheme with its block headquarters at Najafgarh in 1953, yet there has not been

any appreciable improvement in the state of agriculture in the village. Variations in agricultural output are still dependant largely on the vagaries of nature.

In the following paragraphs, we intend to throw some light on the various aspects of agriculture and agricultural activities in the village.

There are two main crops in a year known as *savani* (kharif) and *asarhi* (rabi). Whereas the *asarhi* is sown in *Kartik* (November) and harvested in *Chait-Baisakh* (March-April), the corresponding time of sowing and harvesting of the *savani* is *Savan* (June-July) and *Asauj* (November-October) respectively.

The following paragraphs contain a brief description of the various crops and related matters in each of the two crops.

Crops

Rabi (Asarhi)

Wheat.—For wheat, the soil is prepared in October or in the beginning of November. As the wheat crop makes heavy demands upon the mineral potentialities of the soil, so it is generally sown on the soil which was either left fallow during the *kharif* season or on which crops such as *maize*, *gowar* or *dals* (pulses) were grown. Such crops are supposed to eat up very little of the fertility of land. The soil is ploughed for about 7 to 8 times and wheat is sown during the November rains. In the absence of rains, the land is watered once and then the seed is sown. The seed required is about 10 seers per bigha. A month after that, the soil is watered every fortnight and this continues upto the middle of March. After this no water is given. In April, the crop becomes ready for harvesting, which is done in *baisakha* (April-May).

Barley.—Sowing of barley is similar to the sowing of wheat with some minor variations. For barley the soil is ploughed 4 to 5 times and is given one or two waterings less than those given to wheat. The quantity of seed required is about 10 seers per bigha. It is harvested in March or at least 20 days before the harvesting of wheat.

Gram (Channa).—Gram can be grown either by canal irrigation or by rains. Well water does not help grow them. As there is no canal irrigating the village land, grams can be grown only by rains. If rains come in December or January, land is ploughed once or twice and the seed is sown. The seed required is 5 seers per bigha of land. It is harvested in March along with barley.

Masturd (Sarson).—For mustard, the soil has to be ploughed 5 to 6 times and watered once before sowing the seed. It requires $\frac{1}{4}$ seer seed for a bigha. After the seed has been sown, the crop requires to be watered twice only. Though some part of the crop is plucked in the form of green mustard leaves used as a vegetable (called *sarson ka saag*), the rest of the crop is harvested in March-April in the same manner in which wheat and barley are harvested.

Fodder: Jyee.—Jyee is essentially a fodder crop. It is fodder for the cattle in the green as well as in the ripe form. The land is ploughed 4 to 5 times and watered once before sowing. It is sown in November-December (*Maghar*). The soil is watered 4-5 times. The greater part of it is harvested when it is green; the quantity of seed required is 5 seers for a bigha.

Masoor.—Masoor is the only pulse grown in rabi season. For this, land has to be ploughed twice. The quantity of seed required is 5 seers per bigha. It should be watered 4 or 5 times. It is harvested in April-May in the same way as the above mentioned crops.

Vegetables: Turnips (Shalgam).—Turnips are sown in the month of *Asuj* (September-October). For this vegetable, the soil should be ploughed at least 10 times. The seed required for this is one *chhattak* (about 60 grammes) per bigha. It requires to be watered 5 or 6 times. Turnips are pulled out in December-January.

Cucumber (Kheera).—Cucumber is sown in *Poh* (December-January). For this the soil requires to be ploughed 5-6 times. It should be watered about 20 times. The quantity of seed required is $\frac{1}{4}$ seer per bigha. It is plucked in February-March.

Tori.—It is sown at the same time at which cucumber is sown i.e. in *Poh* (December-January). The soil requires to be ploughed six times before sowing the seed and the quantity of seed required is $\frac{1}{4}$ seer per bigha. The soil should be watered 20 times till the vegetable is ready in *Phalguna* (February-March) for plucking.

Onions (Pyazi).—Onions are sown in the month of *Kartik* (October-November). The soil should be ploughed 5 to 8 times and the seed required is one seer per bigha. The soil should be watered continuously for at least 20 times. Onions are pulled out in *Phalguna* (February-March).

Gochni.—Gochni is a mixture of wheat, gram and barley grains. It is relatively a poor men's staple diet. For this, the soil has to be ploughed 4 to 5 times before sowing

the seed. The seed required is about 10 seers per bigha. It requires two or three waterings. Sown in October, it is harvested in March.

Kharif Crops (Savni)

Maize (Makki).—For maize, the soil is ploughed 4 times in June (*Jaistha*). When the rains come (towards the end of June or in the beginning of July), the seed is sown by *chhatta* (*chhatta*) method. (The various methods of sowing seed are explained in the technique of cultivation). The seed required is about 5 seers per bigha. For irrigation, it depends entirely upon the rains. Maize may be harvested green, in which case it serves as fodder, or it may be harvested when it is fully ripe, (in October-November).

Millets: Jowar and Bajra.—While Jowar is sown in the middle of June (early *Asadha*), Bajra is sown a month later (in *Sravana*). For both of these, the soil should be ploughed two or three times. The seed is sown by *chhatta* method. The requirement for each of the two is 4 to 6 seers per bigha. For irrigation, the crops depend upon rains. The crops are harvested in October-November (*Asvina-Kartika*).

Gowar.—Gowar is a fodder crop. For this the soil should be ploughed 2 to 4 times. The seed required is 3 to 4 seers per bigha and is sown by *chhatta* method. It may be harvested when still green or when it is ripe in October. In both these forms, it serves as fodder.

Pulses.—The pulses grown are of Moong (black gram), Moth (Kidney-beans) and Urd (horse-bean). For all these the soil is ploughed twice and the quantity of seed required is about 4 seers for a bigha. For irrigation these depend upon rains. Harvesting is done in October-November.

Vegetables: Tomato (Tamatar).—Tomatoes are grown in both the seasons—rabi as well as *kharif*. While in rabi season, they are sown in the month of *Asvina* (September-October), in the *kharif* they are sown in the month of *Asadh* (July). For growing tomatoes firstly seeds are sown in a small track of land to grow seedlings (*peyond*) which grow in about a fortnight.

For growing tomatoes, the soil is ploughed for about 6 times. The seed required for growing seedlings for one bigha is 2 *chattaks* (120 grams). These seedlings are then transplanted into the soil prepared for tomatoes. The vegetable requires to be irrigated 15 to 16 times. It is plucked in January-21 C.P.—9

February during the rabi season, and in September-October during the *kharif* season.

Radish (Muli).—For radish, soil is prepared one month before sowing the seed. During this one month, it is ploughed 10 times. The seed is sown by *Pora* method. It requires 2 *chhattaks* (about 120 grammes) of seed per bigha. It is sown in *Asauj* (September-October) and pulled in November and December. According to the growers of radish, the minimum period required for it to grow, after the seed is sown, is 25 days.

Diseases of crops

Amongst the diseases of the various crops, the following are the more common ones. An attempt has also been made to describe the local cures, if any, of such diseases.

1. **Kansua.**—Kansua is an insect that damages the spike of jowar, bajra, sugarcane and gram plants. It sticks to the bottom of the spike of the plant and damages the grains. There is no local cure for it. It is peculiar to rabi crops.

2. **Chaipa.**—The chaipa insect attacks mustard, gram and peas. It spreads all upon the plant and makes it starchy. Though the plant does not fall, the yield is considerably reduced. Rains would stem the infection of chaipa.

3. **Rolli or Kooke.**—Rolli means the rusting of the leaves of plants. The leaves develop yellow spots. This happens when it rains heavily and the atmosphere is very close. The grains in the spike are damaged. There is no local cure for it.

4. **Sundee.**—It is a red insect that settles on the leaves of the plant. The leaves soon fall and the yield is also reduced. The crops susceptible to sundee are: wheat, barley, gram, peas and mustard. The rains, however would decimate them *en-masse*.

5. **Kaua.**—The disease of kaua starts from the seed. The infected seed grows into blackspike. There are no grains in it. There is no local cure for it.

6. **Mroria.**—Mroria refers to the twisting of the saplings. This happens owing to the blowing of storm or oblique rainfall. These twist the plants, sap their vitality and thus reduce the yield. Sometimes, when the plant or its leaves turn turmeric, the ailment is known as *haldua*.

7. *Deemak*:—Owing to paucity of water numerous harmful bacteria come into existence upon the plant. These are locally known as *deemak* and they finish the plant completely. It is a general disease and not specific to any crop.

8. *Al*:—*Al* is a small insect that settles over the yellow flower of the mustard plant, with the result that the spike bears no grains. The disease is peculiar only to mustard plants.

9. *Gheghla*:—The trouble starts from the bad seed. The plant of the defective seed is very similar to that of wheat. So it is very difficult to distinguish good wheat plant from that of *gheghla* at the early stage.

At the later stage the *gheghla* is distinguished from wheat plant, by its relatively thick hair. There are very few grains in its spike. Its very existence amongst the wheat plant reduces the yield. The disease is peculiar only to wheat crop.

Technique of Cultivation

So far as the actual agricultural operations are concerned, there are innumerable of them. But for sake of simplicity we have divided them into three broad stages viz.:—

- (i) Sowing Operations;
- (ii) Harvesting Operations; and
- (iii) Winding-up operations.

Sowing Operations

First of all, the soil is prepared for sowing. The land is tilled with a plough and the soil is turned upside down. This is levelled by a wooden leveller called *Maira*. The cultivated land is then divided into small plots called *Kiariyan* and subsidiary water-channels are also carved out. The land is then watered. After a few days, the above operations are repeated once again. The operations may be repeated even a third time, if necessary. Cow-dung manure, green manure or chemical fertiliser may be dropped into the soil before the tilling of the land begins so as to mix it well with the soil. Thus the land becomes ready for sowing the seed.

The seed may be thrown in a random fashion in the field. This method is called *Chhatta*. It is resorted to where the soil is quite moist. Another method of sowing seed is to drop the seed through a pipe attached to the plough. This is called *Kera*. This

method is adopted mostly when the land cultivated is quite dry. The third method is of dropping the seeds carefully from handfuls of seeds. This method is called *Pora*. This is rarely tried as it requires a lot of labour.

After the seeds are sown, the crop is regularly watered at suitable intervals. The length of interval depends upon the crop and soil.

Harvesting Operations

When the crop is ripe, harvesting begins. The main crop-cutting implement is sickle or *therati*. After cutting the crop, it is bound in sheafs and those sheafs are collected at one place in a circle. Then the bullocks are made to walk over them till they are reduced to little bits. Then the grains and chaff are separated with the help of winnowers by men and women. This applies to all the food crops except vegetables which are simply plucked and sold in the market. Fodder is simply cut and put before the cattle. Jute is produced to make ropes for domestic use.

Winding-up Operations

All the grains that are to be kept for self-consumption are put into gunny bags and are carried home. Marketable grains are carted loose to the market. The chaff is carried to some secure place and stored in *boongas*.

For the construction of a *boonga*, the land is dug about 1½ feet deep in a circular form, its diameter being about 6 ft. Then *jhoond ka sar* (*jhoond ka sar*) i.e. long and sharp grass is fixed in the earth on the boundary-line, thus forming an enclosure. The grass remains 4-5 ft. above the earth and *bhoosa* (chaff) is put into it. From the above it is covered by a grass cover prepared by tying the ends of a small bundle of grass with a rope and spreading the blades of grass in a circular manner. A hundred sheafs of grass costing Rs. 12, locally available, are required for one *boonga*.

Farming Beliefs

There are a few beliefs connected with sowing and harvesting. For example, a peasant would begin sowing on Wednesday and Sunday and on no other day; but he would not do it even on Sunday and Wednesday, if they were to fall on 1st and 11th of Desi month (of Saka year). Harvesting would begin on Tuesday and on no other day.



Men and women join hands at the time of harvesting. The harvested crop is tied in sheaves called *Poolis* (पूली). The picture above shows a harvesting scene.



The ploughman is ready to begin ploughing the field.



The picture above shows heaps of dung-manure in the fields ready for mixing up with the soil.

Organisation of Manpower

Actual tilling of land is done by the adult male members of the household. In case the work is more, labourers may be hired. Tilling the land, carving out small plots from them, watering the fields, are some of the operations performed by males. The womenfolk help in weeding, seeding and harvesting operations and in looking after the cattle.

Tools and Implements

Tools and implements constitute another important asset in the village economy. They are, so to say, tools of trade so far as agriculture is concerned. Indispensable tools for an agricultural household are: a plough (hal), a spade, khurpi (scraper), a Therati (sickle), Maij, Kolari of stone etc.

(i) *Plough*:—A plough is a soil-digging instrument. It may be of wood or of iron. All the ploughs in the village are wooden. Iron ploughs are available at a concessional price from the B.D.O.'s office to the Panchayat. But this facility has not been availed of so far except for one household.

There are seven parts of a plough. First of all, there is a wooden beam (Halas). One end of the beam (Halas) is fixed into the handle of the plough (made of wood). Then Panhari, a triangular wooden piece rounded on the side, is further fixed into the handle. Then there is a triangular iron frame called Kat that fixed on the Panhari. An iron bar with pointed end called Kus passes through the handle and its pointed end reaches at the other end of the Halas (wooden beam). Another instrument that does not always form part of the plough is sower or Orna or Vairana. It is tied to the plough only at the time of sowing the seed. Through the orna, seeds are dropped into the soil.

(ii) *Spade or Phawara*:—Phawara is an iron blade fixed on the end of a wooden rod. This is used to dig earth here and there and to make minor adjustments of water drains. (iii) *Khurpi*: Khurpi (scraper) is a weed-remover. (iv) *Therati (sickle)*: Therati is a sickle used for cutting crop.

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(v) *Maij*:—Maij is a wooden ground leveller. It is a rectangular log 4 ft. long, 1½ ft. wide, 4 ft.-6" thick with two pegs for the attachment of ropes. Every household does not have it; only some have it. (vi) *Kulhari of stone*: Kulhari is made of stone. When the land becomes hard, the stone-hard moulds of soil have to be crushed. Kulhari is put to that use. As kulhari is used rarely, only few people in the village have it. (vii) *Santa or Lash*: A lash consists of a few leather stripes tied to a bamboo stick and is used for steering the oxen.

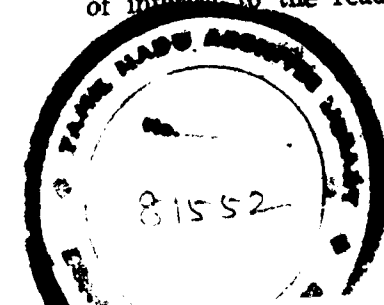
Another agricultural necessity is the bullock cart. It is not necessary that each agricultural household should have one; rather it is lent to or borrowed from another household. The bullock cart has two wheels, and is largely made of wood, except for the axles, and stripes for strengthening the joints, which are made of iron.

Another instrument worthy of mention is 'loka or the mechanical chaff-cutter. These have found their way into the village during the last 20 years. In the village, there are in all 32 chaff-cutters, owned mostly by the Jats and the Brahmins.

Looking at the tools and implements, we find that there has hardly been any change from the age old instruments. The reason for this is poverty and lack of capital. Even the facility of B.D.O.'s office of selling steel ploughs at a concessional price has remained un-utilised except in the case of one Jat household who has purchased four ploughs from there.

Calendar of Agricultural Activities

As is obvious from the preceding paragraphs, agriculture plays an important role in the economy of the village. The people engaged in agriculture lead a comparatively hard life. Moreover, their day to day activities are not very regulated in the sense that for each crop sown or to be sown they have to adjust and regulate their activities accordingly. The same happens when the crops grown are to be irrigated, harvested or marketed etc. As such it will not be out of place to mention some details regarding their activities during an agricultural year. The information has been presented in a tabular form in the hope that it will be of interest to the reader.



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CALENDAR OF AGRICULTURAL OPERATIONS

Deshi Months	Months	Operation	
ASADH	(June-July)	Jowar is sown Maize is sown Tomatoes are planted	
SAVANA	(July-August)	Bajara is sown	
BHADON	(August-September)	Gowar is sown Pulses (<i>Moong, Urd, Meth</i>) are sown Radish planted	
ASUJ	(September-October)	Turnips are planted Tomatoes planted in Asadh are plucked and sown again	
KARTIK	(October-November)	Gowar and Maize harvested. Pulses are harvested. Radish is pulled. Onions, garlic and Gochani are sown	Soil ploughed for wheat and barley
MAGHAR	(November-December)	Wheat, barley and Jyee are sown Soil ploughed for mustard.	
POH	(December-January)	Turnips are pulled. Grams and Mustard are sown. Cucumber and <i>Tori</i> sown.	
MAGH	(January-February)	Tomatoes are plucked <i>Masoor</i> pulse is sown.	
PHALGUN	(February-March)	Cucumber is plucked. <i>Tori</i> is plucked. Onions are pulled.	
CHAIT	(March-April)	Barleys, Grams, Mustard, <i>Jyee, Masoor</i> and <i>Gochani</i> are harvested.	
BAISAKH	(April-May)	Wheat is harvested	
JAISTH	(May-June)	Soil ploughed for growing Maize	

Village Industry

There are three industries at present functioning in the village viz. pottery, ear-pet-making and tailoring. Shoe-making industry has disappeared from the village as the only Chamar engaged in this industry died some 10 years back and his sons did not learn the traditional skill.

Pottery.—As an industry, pottery is the most important in the village. Traditionally, this industry has been associated with the Kumhars. Of the 4 Kumhar households, two are engaged in this industry.

The capital requirements of this industry are few and simple. In all three things are needed: A stone-wheel with a hole in the centre, an iron axle and a wooden stick. The stone-wheel is called Chak and it costs about Rs. 15. The iron axle is fixed into the earth and on it rests the stone-wheel. This axle is about one foot high and costs about a rupee. Sticks may be had free of cost from the twigs of trees. It may also be necessary to have an animal or two for transporting clay and earthenware.

There are three stages in the manufacture of earthenware, which are as follows:

- (i) Preparing the loam;
- (ii) Making the pot;
- (iii) Burning the pot.

(i) **Preparing the loam:** Firstly, the earth is dug out from land near village Palam and is transported on donkeys. No payment, however, is required for the clay. The earth thus brought contains clods. All these clods are broken by the womenfolk with logs of wood, until the whole of the clay is reduced to a powder of uniform density. After this uniformity has been attained, water is poured over it and it is allowed to remain in that condition for 18 to 24 hours. Then the clay is kneaded and loam is ready for preparing the pot.

(ii) **Making the Pot.**—Now the potter is ready for his real job. He puts the chak (stone-wheel) on the axle and rotates it with a wooden stick and continues to give it jerks till it gathers momentum. The potter now puts a lump of loam in the centre of the chak, and then with his deft hands moulds the clay into the various shapes of pots.

(iii) **Burning the pot.**—These pots are then kept in the sun to dry up. When they have dried up, they are collected and put in a pit with lot of fuel, such as dry grass,

cow-dung cakes etc. Then the fuel is set on fire. This remains burning for one night and smouldering for three or four days until the whole of the fuel is consumed and the pots are fully burnt. Then these pots are gradually taken out of the pit and are ready for disposal.

The main products of the industry are:—*Sakor*s, *handias* (kettle), earthen lamps, toys, pitchers of various sizes and shapes, *koonda*s etc. Some 20 years back, these products used to be disposed of in accordance with the Jajmani system i.e. every potter had a fixed number of houses attached to him to whom he supplied all their earthenware requirements for the year. For this, the agricultural households used to pay the potters 10-15 sheafs of grains at the time of harvest. Now, however, their relations have undergone a change. Potters sell the earthen wares to various households in the village. Payments are, however, made in terms of grains. The quantity of grains demanded in exchange for a pot depends upon the size of the pot. For instance, the price of *handia* (kettle) is $\frac{1}{2}$ seer of grains. For a bigger pot they demand more, and for smaller ones less.

It may be added that the industry is seasonal and workers engaged in this industry have nothing to do during the rainy season. The income from the occupation is extremely low as one household earns Rs. 7.00 per month and the other Rs. 10.0 per month from this craft. One of the households is reported to be engaged in casual labour during the off season.

Carpet-Making

Another industry that deserves mention is carpet-making. One Kumhar household is engaged in this industry. It may be stated that the weaver does not manufacture his own carpets for sale, but people bring yarn to him and he makes the carpet on payment.

Technique of carpet making.—Its process of manufacture is something like this. There is a cot-shaped wooden frame called *Adda* with its legs only 1 foot in height. The yarn is brought to the artisan who winds it round the short arms of the wooden frame. Threads are crossed into the threads in the opposite direction and sometimes threads are run round the threads and thus a certain pattern is formed. A large comb called '*Hata*' combs and tightens the woven thread. These operations are repeated again and again till the carpet is ready.

The only household engaged in this craft derives from it an income of Rs. 24 per month.

Tailoring

A Chamar household is reported to be a tailor in C.O.D. service. While the head of the household tailors clothes in the C.O.D., his wife stitches clothes of the people in the village. Sometimes, she sells ready-made clothes to people, though mostly people bring cloth to her for tailoring. She tailors clothes with a sewing machine. Income from her profession has been reported to be Rs. 17 per month.

Trade and Commerce

The trading activities in the village are limited to five households of the village and one household belonging to Bijwasan. 4 Jat households sell milk to milkmen coming from Palam and one Chamar woman sells vegetables. A Bania of Bijwasan village (5 miles from the village) runs a shop in the village. He keeps salt, spices, sugar, pulses, kerosene oil, sweets etc.

Animal Husbandry

As the bullocks in the village are castrated so that their energies may be spared for work in the fields, the need for a stud bull for animal husbandry is obvious. The Veterinary Hospital at Bijwasan provides the village with two stud bulls i.e. a bullock and an ox. The bulls are looked after by the Gaon Pachayat. They move about the village and mate with any cow and buffalo

that is brought before it. At the time of our survey, the *Jhota* (bullock) as well as the ox had died. Now the cows and buffaloes are taken to Pochanpur or Palam for being covered.

Income

Estimation of income in a village economy raises a number of problems. While some problems arise from the very nature of the village economy, others arise from the ignorance and bias of the informants. As regards the nature of the Village economy, there are a number of transactions that are conducted in terms of barter. For example, the Kumhars are paid for their pots in terms of grain. The services of the village *Dai* are also paid partly in kind. This makes it very difficult to assess the value of these transactions, in terms of money.

Apart from these, there are the difficulties of income estimation of various households. The villagers do not have an exact idea of their incomes, as no accounts are maintained. Again even when a person knows his income accurately, he is inclined to report it on the low side either for fear of some new tax levy or with a view to expecting governmental help by reporting incomes on the low side.

In view of the above mentioned difficulties encountered in income calculation, it may be stated that our estimate of income may not be accurate and is at best only an approximation. Again, income-estimates are of gross income and not of net income.

TABLE III.21
MONTHLY INCOME PER HOUSEHOLD BY SOURCE OF OCCUPATION

Occupation	No. of H.Hs.	Monthly income per household in the range of							
		Less than Rs. 25	Rs. 25-50	Rs. 50-75	Rs. 75-100	Rs. 100-150	Rs. 150-200	Rs. 250-500	Rs. 501 & over
O.C. . . .	42	3	4	9	6	11	8	..	1
Service . . .	13	..	2	5	2	..	3	1	..
Trade and Commerce . . .	3	2	1	..	..	..	..	..	..
T.C. . . .	11	2	9	..	..	..	..	..	..
C.L. . . .	12	2	4	3	2	1	..	..	..
A.L. . . .	1	..	1	..	..	..	..	..	..
Artisan . . .	3	3	..	..	..	..	..	..	..
TOTAL . . .	85	12	21	17	10	12	11	1	1
PERCENTAGE . . .		14.1	24.7	20	11.8	14.1	12.9	1.2	1.2

Monthly Income by Occupation of the Head of the Household

Table III.21 on page 54 shows the monthly income of the households in the village classified according to occupation.

The table shows that more than two-fifths (41.2%) of the households in the village have monthly incomes of Rs. 75 and above. The remaining households have monthly incomes below Rs. 75. The table further shows that the maximum number of households (24.7% of the total) are concentrated in the income-brackets of Rs. 25-50.

It may be further noted from the table that 12 households or 14.1% of the total households have a monthly income of less than Rs. 25/-. These include 3 Kumhar households (who are the poorest in the village), two casual labourers and two tenant-cultivators. Of the remaining five, three are owner-cultivators and two engaged in trade and commerce.

There are two households earning more than Rs. 350 per month, out of whom one earns more than Rs. 500 p.m.

The data further reveals that almost all people in the higher income brackets are

either owner-cultivators or in service. Only three casual labourers have reported their monthly incomes to be above Rs. 75/-.

Monthly Income by Caste

Table III.22 given below shows monthly income per household according to caste.

The table shows that the castes that are high up in the social hierarchy such as the Jats and Brahmins are also high up in the income brackets. It shows that one-third of the Jat and the Brahmin households have monthly incomes of more than Rs. 100/-. Only 7% of the Jat households have monthly income of less than Rs. 25; but no Brahmin household has a monthly income of less than Rs. 25.

Further study of the table reveals that the castes down below in the social hierarchy such as the Jhimmers, Kumhars and the Chamars, are also down below in the low income-brackets. The Bhangis are relatively better off; out of the 11 Bhangi households in the village, only one has a monthly income of less than Rs. 25. This is due to the fact that the Bhangis are taking more and more to service occupations.

TABLE III.22
MONTHLY INCOME PER HOUSEHOLD BY CASTE

Caste	No. of H.Hs.	Monthly income in the range of							
		Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Rs. 101-250	Rs. 251-350	Rs. 351-500	Rs. 501 & over
Jat . . .	45	3	5	10	7	5	9	..	1
Bhangi . . .	11	1	2	5	2	1	1	..	..
Brahmin . . .	8	..	2	2	1	2	..	1	..
Jhimmer . . .	11	2	8	..	..	..	1	..	..
Chamar . . .	6	3	3	..	..	..	..	..	..
Kumhar . . .	4	3	1	..	..	..	..	..	..
TOTAL . . .	85	12	21	17	10	12	11	1	1

Indebtedness

Data pertaining to indebtedness in the village was collected with a view to relating

it to the caste, income and occupation of the households in debt, the purpose for which it was incurred and the source from which the loan was taken.

TABLE III.23
INDEBTEDNESS BY CASTE

Caste	No. of H.Hs.	No. of H.Hs. in debt	Percentage	Total amount of debt Rs.	Percentage of the total	Av. indebtedness per H.H. in debts Rs.
Jat	45	42	93.3	68480	70.9	1630.4
Bhangi	11	11	100.0	10515	10.9	956.0
Jhimmer	11	10	90.9	4090	4.2	904.0
Brahmin	8	7	87.6	10080	10.4	1440.0
Chamar	6	5	83.3	650	0.1	130.0
Kumhar	4	4	100.0	2650	2.7	662.5
TOTAL	85	79	..	96465	..	1221.0

The table shows that the total debt of the village is Rs. 96,465 and the average debt of a household in debt is Rs. 1,221.

The table further shows that 79 households or 93% of the households in the village are in debt and the maximum burden of

debt is on the Jats and the Brahmins. These two castes account for 62.0% of the total households in debt and 81.4% of the total village debt. Average indebtedness per household in debt is Rs. 1,630.4 amongst the Jats and Rs. 1,440 amongst the Brahmin households.

TABLE III.24
INDEBTEDNESS BY OCCUPATION AND PURPOSE (in Rs.)

Occupation	Productive Purpose					Unproductive Purpose			Total	Percentage of total
	Purchase of cattle	Purchase of land	Purchase of seeds and implements	Construction of house	Construction of well	Purchase of bicycle	Social observances	Domestic expenses	Litigation	
O.C.	7,850	1,350	7,765	1,500	33,600	..	6,880	5,300	1,500	65,745 68.1
Service	400	..	1,885	6,850	400	..	7,030	220	..	16,785 17.4
Milk-selling	..	..	..	..	..	..	..	780	..	780 0.8
C.L.	1,200	..	200	..	..	125	3,800	1,640	..	6,965 7.2
T.C.	..	..	670	..	..	..	3,080	700	..	4,450 4.6
A.L.	..	..	..	..	..	..	450	..	..	450 0.5
Artisan	..	..	..	..	..	..	1,000	250	..	1,250 1.3
Business	..	..	40	..	..	..	..	..	..	40 0.1
TOTAL	9,450	1,350	10,560	8,350	34,000	125	22,240	8,890	1,500	96,465
PERCENTAGE	9.8	1.4	10.9	8.6	35.3	0.3	23.0	9.2	1.5	100.00

Indebtedness by Occupation and Purpose

While collecting data regarding purposes of loans, it was found that there was considerable overlapping i.e. a loan taken for one purpose was also put to another use. For instance a loan taken for marriage was also used for meeting domestic expenses. Or a loan taken for sinking well was also used for purchasing cattle or repairing the house. There were also instances of loans taken for more than one purpose. In such cases a precise purpose-distinction of indebtedness becomes difficult. And in spite of all the care to classify the debt accurately, some overlapping might have gone undetected. The relevant data is provided by table III.24.

The Table III.24 on page 56 shows that two-thirds or 66.3 per cent of the total loans were taken for productive purposes and the rest for unproductive purposes. Amongst the productive purpose loans, the most important is the one incurred for sinking a well. This item alone accounts for 35.3 per cent of the total debt of the village. Next in importance comes the purpose of seeds and implements and cattle. Very little (1.4 per cent of the total debt) was incurred to purchase land.

Amongst unproductive loans, the most important is the one incurred for social observances such as marriage, Kaj (death rites) etc. These account for 23.0 per cent of the total debt. Very little of debt has been incurred for litigation.

So far as the debt according to occupational groups is concerned the heaviest burden is on the owner-cultivators. They account for more than two-fifths or 68.1 per cent of the total village debt. Next come those in service (17.4 per cent of the total debt); casual labourers (7.2 per cent of the total debt). The rest of the occupations individually account for only a very small part of the village debt.

Indebtedness by Income Groups

Table III.25 shows that the greatest debt burden is on households in the income-bracket of Rs. 100—250. These households constitute 26.6 per cent of the households in debt. Thus 26.6 per cent of the households in debt account for 48.9 per cent of the total indebtedness. The households in the highest income brackets from Rs. 250 and above account for only an insignificant portion of the debt.

TABLE III.25
INDEBTEDNESS BY INCOME GROUP

Income Group	Total No. of H. Hs.	No. of H. Hs. in debt	Amount of debt (in Rs.)	Percentage
0—25	12	12	9560	9.9
25—50	21	17	8190	9.5
50—75	17	16	14940	15.5
75—100	10	11	13295	13.8
100—150	12	12	25720	26.7
150—250	11	9	21460	22.2
250—500	1	1	3150	3.3
500 and above	1	1	150	0.5
TOTAL	85	79	96465	..

TABLE III.25 (a)
INDEBTEDNESS BY SOURCE

Source of money borrowed	No. of H. Hs. in debt	Total amount (Rs.)	Percentage
Relatives	6	4790	4.9
Government	89	46300	48.0
Money-lender	55	40675	42.2
Co-operative Society	10	4700	4.9
TOTAL	160	96465	..

*The records of the Co-operative Society show that the members of the society owe it Rs. 6200. This under statement may be due either to ignorance or to fear of exposing their liabilities.

The table above shows that there are four sources of rural finance: Government, Money-lender, Co-operative Society and Relatives. Of these, the Government and the money-lender are most important sources of rural finance. For example, the Government advanced nearly half or 48.0 per cent of the total loan of the village and the money-lender accounts for 42.2 per cent of the total indebtedness. The Co-operative Society and the relatives account for only a small portion of the village debt.

Trends in Indebtedness

It has not been possible to study the trends in rural indebtedness as data con-

cerning rural indebtedness was not available for any of the previous years for the village as a whole. The only available evidence is the record of loans given by the Co-operative Society. Table III.25 (b) shows the borrowings of the villagers from the Co-operative Society during the last six years.

TABLE III.25 (b)
BORROWING FROM THE CO-OPERATIVE SOCIETY DURING THE LAST SIX YEARS

Year	Amount (Rs.)	Percentage increase (+) or decrease (—)
1958-59	1845	..
1959-60	3500	+ 89.7
1960-61	No loan given	..
1961-62	2650	— 24.3
1962-63	6200	+ 134.4
1963-64	6500	+ 4.8

The table shows that the credit given to the villagers during 1959-60 was 89.7 per cent more than that of 1958-59. But as the crops failed in the year 1959-60, so the loans taken could not be paid back. As the loans taken during the year have to be paid back (at the end of the year) before fresh advances are made, so no loans were issued during 1960-61. It was only in 1961-62 that the loans were issued. Since then the loans issued have been steadily increasing: loans issued in 1962-63 were higher by 134.4 per cent than those issued in 1961-62 and loans issued during the first half of 1963-64 were higher by 4.8 per cent than the loans issued during the year 1962-63.

Chapter IV

SOCIAL AND CULTURAL LIFE

Population

The population of Ambarhai, according to 1951 Census, was 353. The enumeration conducted by us in July 1962 shows that it has since gone up to 478. This indicates an increase of 35.4 per cent over the period 1951-62. As the data for the intervening years is not available, it may be assumed that the population has been growing at the rate of 3.2 per cent per year during the last 11 years.

TABLE IV.1
POPULATION GROWTH BETWEEN 1911-62

Year	Population	Percentage increase or decrease	Growth rate per year
1911	222	..	..
1921	171	—23.0	—2.3%
1931	195	+14.0	+1.4%
1941	N.A.	..	..
1951	353	+81.2	+4.1%
1962	478	+35.4	+3.2%

The table shows that except for the decade 1911-21, the village population has been increasing during the past five decades. The population, however, declined by 23.0 per cent during the decade 1911-21. The decline may be due to the flu epidemic of 1918-19 when several persons (60 to 80) are reported to have died because of that. Again some (15 to 20) people are reported to have migrated from the village during the World War I. Further the growth rate is highest (4.1 per cent per year) during the period 1931-51. This increase in population is mostly due to natural growth as there was very little in-migration of the people into the village.

During this period (1931-51) 8 families migrated to this village. Taking stock of the population trend over the past 50 years, it appears that the population has more than doubled or increased by 115.3 per cent. The growth rate per year works out to be 2.3 per cent.

Sex and Age Composition of Population

While collecting data for age, ascertaining the ages of persons accurately was a problem. This becomes particularly difficult when the population is composed mostly of illiterate persons, who for all their efforts, cannot easily calculate or guess their ages exactly. Yet by references to certain historically significant dates such as the influenza epidemic of 1918-19, World War II, (1938), and Independence (1947) etc. attempts were made to secure satisfactory returns. Again, there is a tendency among the villagers to state their ages in round number such as 45, 55, 60, 30 etc. Thus discrepancies upto 2 to 3 years are quite common.

For the purpose of our study, we have grouped the various age-groups in three categories:

- Those in the age-group of 0-15 years, who have been termed infants and children;
- Those in the age-group of 16-55 years, who have been termed adults.
- Old persons, 56 years of age and above.

Adults are the most active part of the population and the burden of supporting the old persons and infants and children falls upon them.

Table IV.2 on the next page provides data, regarding age and sex composition of the population.

TABLE IV.2
DISTRIBUTION OF POPULATION BY SEX AND AGE

Age Group	Males	%	Females	%	Total	% of Total	Females per 1000 Males
0—5	38		44		82		
5—10	44		43		87		
10—15	43		20		62		
Sub-Total (Infants & children)	125	47.3	107	50.0	232	48.5	856
15—20	27		22		49		
20—25	18		14		32		
25—30	17		18		35		
30—35	11		6		17		
35—40	7		14		21		
40—45	12		9		21		
45—50	9		10		19		
50—55	14		4		18		
Sub-Total (Adults)	115	43.6	97	45.3	212	44.4	843
55—60	4		2		6		
60+	20		8		28		
Sub-Total (Olds)	24	9.1	10	4.7	34	7.1	417
GRAND TOTAL	264		214		478		810

The table shows that the infants and children (belonging to age group 0—15 years) constitute almost half or 48.5 per cent of the total population. They are followed in order of numerical strength by the adults (of the age group 15-55 years) who account for over two-fifth or 44.4% of the population. The old persons (above 55 years of age) form only 7.1% of the population.

A study of the sex ratio of the population shows that the sex ratio for the village is 810. It is the highest (856) for persons in 0—15 years age-group and for persons in 15—55 years age-group and in 55 and above age-group it is 843 and 417 respectively.

Marital Status

For purposes of study of marital status it is advisable to adopt the same broad age groups as were followed in the discussion on age and sex. Further, four types of marital status have been distinguished, i.e. Single, Married, Widowed, Divorced or Separated. The relevant data has been shown in the Table No. IV.3 on the next page.

The table shows that out of the total population of 478, 252 or 52.7 per cent are single, 205 or 42.8 per cent are married and 21 or 4.5 per cent are widowed. No one is either separated or divorced.

TABLE No. IV.3
DISTRIBUTION OF POPULATION ACCORDING TO SEX, AGE AND MARITAL STATUS

Age Group	MALES				FEMALES				TOTAL			
	Single	Married	Widowed	Separated or Divorced	Single	Married	Widowed	Separated or Divorced	Single	Married	Widowed	Separated or Divorced
0—5	38	..	..	..	44	..	..	..	82	..	..	..
5—10	44	..	..	..	43	..	..	..	87	..	..	..
10—15	39	4	..	..	20	59	4	..	63	4	..	..
TOTAL (Infants & Children)	121	4	..	..	107	228	4	..	232	4	..	..
PERCENTAGE	96.8	3.2	..	..	100	98.3	1.7	..	100	..	..	..
15—20	14	13	..	..	27	2	..	..	49	16	33	..
20—25	2	16	..	..	18	2	..	..	32	2	30	..
25—30	2	15	..	..	17	1	..	..	32	2	30	..
30—35	..	11	..	..	11	..	..	..	17	..	17	..
35—40	..	6	..	..	7	..	..	..	14	..	19	..
40—45	..	9	..	..	12	..	..	..	18	..	18	..
45—50	..	8	..	..	9	..	..	..	18	..	18	..
50—55	..	11	2	..	14	2	..	..	24	1	13	4
TOTAL (Adults)	21	89	5	..	115	2	91	4	212	23	180	9
PERCENTAGE	18.3	77.4	4.3	..	100	2.0	93.8	4.2	100	10.8	84.9	4.3
55—60	..	3	1	..	4	..	1	..	6	..	4	2
60+	..	12	7	..	20	..	5	3	28	1	17	10
TOTAL (Old)	1	15	8	..	24	..	6	4	34	1	21	12
PERCENTAGE	4.1	62.5	33.4	..	100	..	60.0	40.0	100	3.1	61.7	35.2
GRAND TOTAL	143	108	13	..	264	109	97	8	478	252	205	21
PERCENTAGE	54.1	40.9	5.0	..	100	50.9	45.3	3.8	100	52.7	42.8	4.5

It further shows that so far as marital status of the infants and children is concerned, marriage amongst them is very rare. 98.3 per cent persons in this age-group are single and only 4 persons or 1.7 per cent (all males) are married.

Further study of the table shows that amongst adults the proportion of married persons is higher among the females (93.8 per cent) than among the males (77.4 per cent). Out of a total of 91 females in this age group only 2 are unmarried, both of whom are in the 15—19 years age-group, are already betrothed and are to be married soon. Thus marriage amongst the females is universal. Among the male adults, there are in all 21 unmarried persons, of whom 16 are in the age group of 15—25 years who are either students or have recently got employment and in their case marriage is likely. Out of the remaining five, one Brahmin boy was not married as he was a known bad character, one Jat was not married owing to his mutilated hand, another Jat could not marry owing to poverty and dark complexion, the third Jat did not marry of his own volition, and the only Jhimmer bachelor was not married owing to his lameness.

Educational Facilities

Until about 15 years back, no schooling facilities were available in the village itself. All those who wanted to study had to go to Palam Village school, which is at a distance of about 3 miles from the village. In 1949, however, a Primary School was established in Ambarhai. The school was started in the first instance by the District Board. Later on, it was taken over by the Delhi Municipal

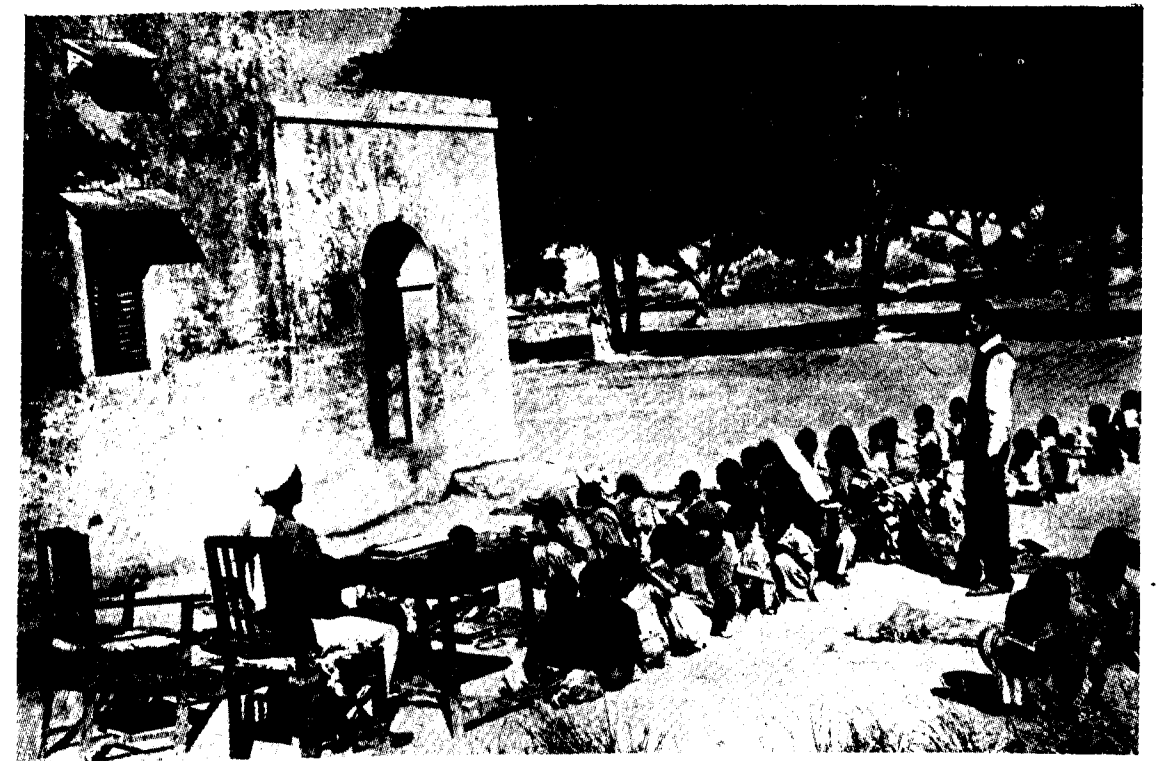
Corporation and since then it has been known as Junior Basic School, Ambarhai.

Till recently the school was housed in the village *chaupal*. It was in 1959 that a building for the school was constructed. It consists of a hall, a verandah and a small room.

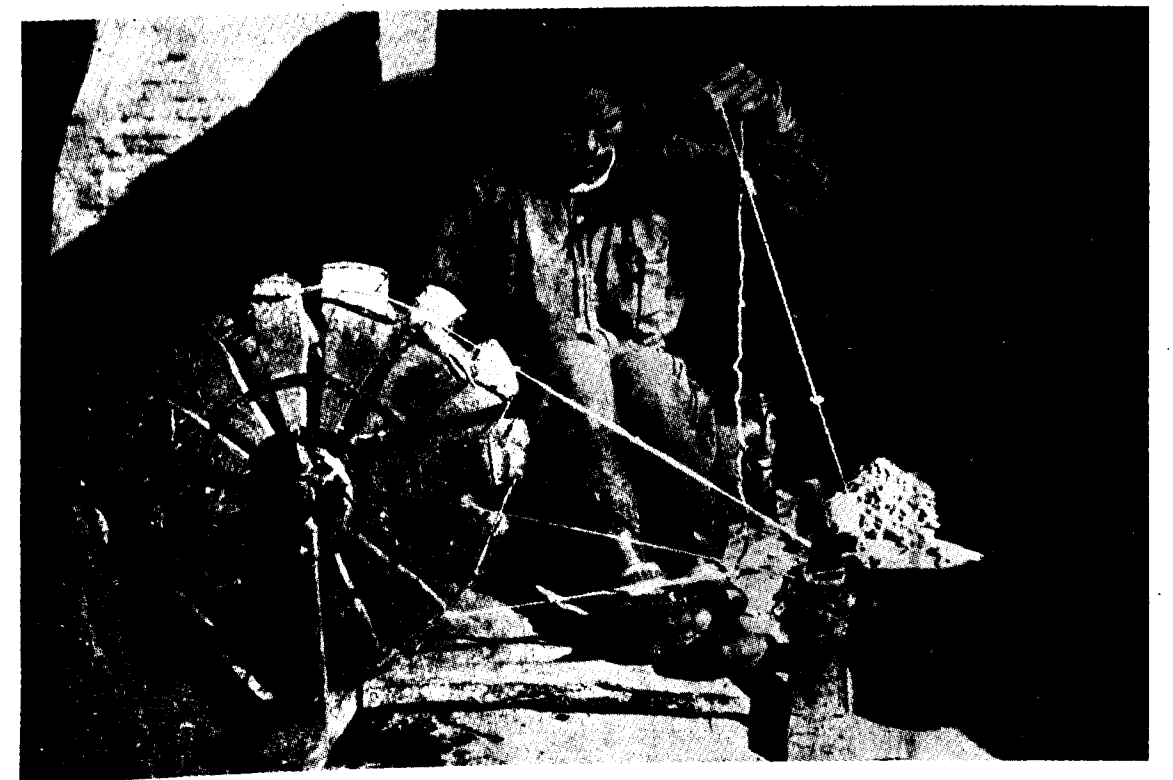
As is obvious from the very name of the school, it imparts education upto fifth class. Education is free and compulsory for all children between the ages of 6 to 15 years. Only a nominal subscription of 10 nP. per month, called "Chanda" i.e. Red Cross subscription is charged from the students. Students belonging to the Backward classes studying in fourth and fifth classes, are entitled to an annual grant of Rs. 30. At present, one student in the school is receiving this grant. Recently a scheme to provide books and exercise books free of cost to the students of the first three primary classes has been launched by D.M.C. and the first consignment of books and exercise books had just arrived (December 1962). The school has 82 students, of which 56 are males and 26 females. The caste and class-wise break up has been shown in the Table No. IV-A-4. One teacher is a matriculate with training in Basic education and the second is Middle educated with Refresher course in basic education.

After passing the Junior Basic examination, students desirous of studying further have to go to the Higher Secondary School at Palam village.

The people of the village desire a Higher Secondary School to be established in the village, preferably with separate arrangements for boys and girls.



In winter classes are held in the sun in the open space attached to the school.



The womenfolk, especially the older generation, spin yarn in their spare time.

Literacy and Educational Standard

The 1961 Census defines 'literate' as a person who can read and write. We have

adopted the same definition of 'literate' in our study.

TABLE No. IV.4

DISTRIBUTION OF POPULATION ACCORDING TO AGE, SEX AND LITERACY

Age Group	Males			Females			Total		
	Number	Literate	Percentage	Number	Literate	Percentage	Number	Literate	Percentage
0-4	38	—		44	—		82	—	
Sub-Total (Infants)	38	—	—	44	—	—	82	—	—
5-9	44	23		43	6		87	29	
10-14	43	41		20	3		63	44	
Sub-Total (Children)	87	64	73.5	63	9	14.2	150	73	48.6
15-19	27	21		22	3		49	24	
20-24	18	11		14	2		32	13	
25-29	17	6		18	1		35	7	
30-34	11	5		6	..		17	5	
35-39	7	3		14	..		21	3	
40-44	12	2		9	1		21	3	
45-49	9	6		10	..		19	6	
50-54	14	5		4	..		18	5	
Sub-Total (Adults)	115	59	51.3	97	7	7.2	212	66	31.3
55-59	4	1		2	..		6	1	
60+	20	6		8	..		28	6	
Sub-Total (Olds)	24	7	29.1	10	..	0.0	34	7	20.6
GRAND TOTAL	264	130	49.2	214	16	7.5	478	146	30.5



The village CHAUPAL. Marriage parties stay here. It also serves as a venue of Panchayat meetings.

(See- Page 6)

The table above shows that about one-third or 30.5 per cent of the village population is literate. Further, maximum literacy is amongst the persons in 5-15 years age group and minimum literacy is amongst persons above 55 years. This is due to the establishment of a Municipal Junior Basic School in the village some 10 years ago and a greater realization of the necessity and importance of education on the part of the villagers.

Studying literacy according to sex, we find that it is greater among the males than among the females. The table shows that while 49.2 per cent of the total males are literates, the corresponding percentage among the females is only 7.5. The table further shows that 73.5 per cent of the males in the 5-15 years age-group are literates but the corresponding percentage for females is 14.2. Male literacy is higher for the other age-groups as well.

TABLE No. IV.5
DISTRIBUTION OF EDUCATED PERSONS ACCORDING TO AGE, SEX AND EDUCATIONAL STANDARD

Age Group	Males				Females				Total			
	Pre-Primary	Primary	Middle	Matric	B.A.	Total	Pre-Primary	Primary	Middle	Matric	B.A.	Total
0-4	..	..	..	..	..	..	..	..	..	..	..	..
5-9	19	4	..	..	..	23	..	..	..	..	..	..
10-14	3	35	3	..	..	41	..	..	..	..	..	29
SUB-TOTAL (Infants & Children)	22	39	3	..	..	64	6	3	..	..	..	73
15-19	1	2	18	..	..	21	..	..	..	..	..	24
20-24	..	1	9	..	..	11	1	..	..	..	..	13
25-29	1	3	..	1	..	6	..	..	..	..	..	7
30-34	1	1	2	1	..	5	..	..	..	..	..	5
35-39	..	..	1	1	..	3	..	..	..	..	..	3
40-44	1	..	1	..	..	2	..	..	..	..	..	3
45-49	1	1	2	2	..	6	..	..	..	..	..	6
50-54	..	2	2	1	..	5	..	..	..	..	..	5
SUB-TOTAL (Adults)	5	10	35	7	2	59	1	6	..	..	..	66
55-59	..	..	..	1	..	1	..	..	..	..	..	1
60+	5	..	1	..	..	6	..	..	..	..	..	6
SUB-TOTAL (Olds)	5	..	1	1	..	7	..	..	..	..	..	7
GRAND TOTAL	32	49	39	8	2	130	9	16	..	..	..	145
Percentage	24.6	37.6	30.0	6.1	1.7	100	..	26.7	39.7	24.7	5.4	100

64

65

The table shows that out of those who are literates, one-fourth or 26.7 per cent are Pre-primary, over one third or 39.7 per cent are Primary, about one fourth or 26.7 per cent are Middle and 8 persons or 5.4 per cent are Matriculates. Two persons (both males) hold university degrees (B.A.). One of them is a clerk in Railway and the other is a practising lawyer.

It may be added that out of 16 females who are literates, none of them is above Primary. 7 are Pre-primary and 9 are Primary.

Family

Families have been broadly divided into four classes; Uni-member family, Nuclear Family, Extended Family and Collateral Family. They are defined as follows:

- Uni-member:** A Uni-member family consists of one member, female or male.
- Nuclear Family:** A nuclear family consists of a couple or a couple with unmarried children. A nuclear family becomes a truncated nuclear family when either of the spouses dies.

TABLE No. IV.6
DISTRIBUTION OF FAMILIES ACCORDING TO SIZE AND TYPE

No. of Members	Type of Family				Total
	Uni-Member	Nuclear	Extended	Collateral	
1	6	..	..	..	6
2	..	10	..	..	10
3	..	10	..	1	11
4	..	1	2	..	3
5	..	9	3	..	12
6	..	8	2	..	10
7	..	4	3	..	7
8	..	6	3	1	10
9	..	1	5	..	6
10	..	1	4	1	6
11	..	..	2	1	3
12	..	..	..	..	..
13	..	..	..	1	1
14	..	..	..	..	..
TOTAL	6	50	24	5	85
Percentage	7.10	58.8	28.2	5.9	100

(iii) **Extended Family:** An extended family means a couple with one or more married children.

(iv) **Collateral Family:** A collateral family is one where the basic unit is a group of brothers and their spouses with children. Moreover, any family consisting of cousins, other relations or non-related persons is also known as collateral family.

Table IV.6 shows that whereas 56 or 65.9 per cent of the total families are nuclear, 29 or 34.1 per cent are what may be termed joint families.

A noticeable feature amongst the nuclear families is the presence of 6 Uni-member families; 3 of them are issueless widowers; two are bachelors; and one is an issueless widow. While 4 of them are owner-cultivators, one is a peon in the forest department, another is a pensioner-cum-owner cultivator. All the uni-member families belong to the Jats.

Besides these 6 uni-member families, there are 50 other nuclear or biological families. 8 of these consist only of husband and wife with no issue. 3 are truncated nuclear families as in their cases the wives of the heads of the households are dead. The average size of all the nuclear families (including uni-member families) works out to be 4.4 persons. If we exclude the uni-member families from them, then the average goes up to 4.8 persons per family. It may be added that none of the nuclear families consists of more than 10 persons.

Out of the 29 Joint families, 24 are Extended families and 5 are Collateral. The size of the Extended family varies from 4 to 11 persons per family, while the average size of the family works out to be 7.2 persons. Amongst the Collateral families the size varies from 3 to 13 persons and the average size of the family works out to be 9.4 persons. The average size for all the Joint families taken together works out to be 8.0 persons.

By tentatively dividing the various families into various size-groups such as small, medium and large families consisting of 1 to 3 members, 4 to 9 members and 10 members and more respectively we find that medium size families account for 48 or 56.4 per cent of the total families, small families for 31.8 per cent and the large families for 9.7 per cent of the total families.

TABLE No. IV.7
SIZE AND COMPOSITION OF HOUSEHOLDS

Sl. Caste No.	Total No. of H.Hs.	Single Member Family		2-3 Members		4-6 Members		7-9 Members		10 & above Members	
		H.Hs.	No. of Persons	H.Hs.	No. of Persons	H.Hs.	No. of Persons	H.Hs.	No. of Persons	H.Hs.	No. of Persons
1 Jat . . .	45	6	6	7	17	14	74	13	102	5	52
2 Bhangi . .	11	..	..	4	10	1	6	5	41	1	10
3 Jhimmer . .	11	..	..	6	15	3	15	2	15	..	..
4 Brahmin . .	8	..	..	2	5	3	17	1	9	2	21
5 Chamar . .	6	..	..	..	..	3	16	1	8	2	22
6 Kumhar . .	4	..	..	2	6	1	4	1	7	..	..
TOTAL . . .	85	6	6	21	53	25	132	23	182	10	105

Table IV.7 showing size and composition of families amongst various castes shows that the few large sized households are to be found amongst the Jats and the Chamars; the Brahmins and the Bhangis have two large-size families, respectively. Interestingly enough, all the six single-member households also belong to the Jats. Rest of the families in the various castes are of medium size.

Panchayat

Prior to the establishment of the present statutory Gaon Panchayat, there were two types of Panchayats in the village; (i) the Village Panchayat and (ii) the Caste Panchayat. The Village Panchayat consisted of some influential and elderly persons of high castes in the village. Even though this led to the domination of Panchayats by the higher castes, the Panchayat was known for its impartiality, fairness and effectiveness.

In accordance with Government's policy of reviving and revitalising the village Panchayats in order to enable them to function effectively as units of local self-government, the Delhi Panchayati Raj Act, 1954, was passed. But owing to certain legal difficulties, the Act could be implemented only in July, 1959. The Act stipulated a two-tiered set up for it viz., (i) Gaon Panchayat, and (ii) Circle Panchayat, for all the villages of the Union Territory of Delhi. The Gaon Panchayat of the village is elected by the Gaon Sabha. The Gaon

Sabha of the village consists of all the persons in the village having voting rights under the Constitution. Thus every Gaon Sabha will have an executive body known as Gaon Panchayat. Each voter has as many votes as there are members to be elected.

The Gaon Panchayat of Ambarhai came into existence in 1959 and consists of following persons:

Name	Caste	Office Held
Siri Chand . . .	Brahmin	Pradhan
Chuni Lall . . .	Jat	Up-Pradhan
Khusi Ram . . .	Jat	
Chiranji Lall . .	Bhangi	
Marnan	Jhimmer	
Other Office Bearers (non-members) are :—		
Mool Chand . . .	Jat	Treasurer
Rattan Singh . .	Jat	Secretary

While the Pradhan (President) is elected by the Gaon Sabha, the Up-Pradhan is elected by the members of Gaon Panchayat from amongst its own members.

The functions of the Gaon Panchayat are: framing programmes of production for the village, preparing an annual budget of supplies and finance needed for carrying out the economic programmes; reclamation of waste land and bringing waste land under cultivation; registration of births, deaths

and marriages; construction, repair and maintenance of village streets; sanitation; regulation of cremation and burial grounds for human as well as bovine population.

The Gaon Panchayat has the power to impose two kinds of taxes, viz., a tax on rent payable by an Asami under the Delhi Land Reforms Act, and a Tax on land revenue payable by a Bhoomidar on account of land held by him.

The Gaon Panchayat holds two general meetings in a year; one after harvesting the kharif crop, and the other after harvesting the Rabi crop in which the biannual reports of its work are considered. The programme and budget for a year commencing from 1st April of a year is presented at the general meeting after harvesting the Kharif crop.

In order to study the awareness of the functions of the Gaon Panchayat a question was asked from each household. The investigation revealed that the people in the village are only vaguely aware of its functions. The data collected is contained in Table IV.8 on the next page.

The records of the Gaon Panchayat show that it has carried out the following pro-

jects, namely brick-lining of streets, installation of a water-pump (hand-operated), building of a Piao for the cattle, sinking of a well and cleaning of the village pond. But the queries from the villagers about the improvements through the Gaon Panchayat show that only the caste dominating the Panchayat has reported them. Out of the 22 households who reported the various improvements effected by the Gaon Panchayat, 19 belonged to the Jats. 8 households reported that the Gram Panchayat had harmed the village. The remaining 55 households reported that the Panchayat had neither done any good nor any harm to the village (see Table IV.9 on page 69).

Information was also collected about the main parties in the Panchayat and the dominant caste in it. The investigation revealed that the Jats and the Brahmins are the main parties in the Gaon Panchayat. The Bhangis and the Jhimmers have only a small importance. The Kumhars and the Chamars have no importance in the Gaon Panchayat. Further, the Jats are the dominant caste in the Gaon Panchayat and the Brahmins come next to them in importance. For details, see Table IV.10 on page 70.

TABLE No. IV.8
INFORMATION ABOUT MAIN FUNCTIONS OF PANCHAYAT

No. according to whom main functions of Panchayat are														
No. of H.Hs. that could tell the period of Panchayat correctly	To re-move the difficulties of village	Helping of Harijans in getting loans	Const. and looking after the streets	Vill- age welfare	To dig sepa- rate well for Hari- jans	Const. and looking after wells	Settle- ment of disputes under culti- vation	To Cle- aning of Tank to make pucca houses	To Start- ing of a school for girls	Remov- ing of bad things	To ask Govt. to stop water of Najaf- garh lake	To award barren land to Harijans	To dig sepa- rate well for cattle	To improve the sanitary condi- tion of the village
Jat 45 45	..	4	7	6	4	8	18	2	1	1	10	3	..	1
Bhangi 11 11	..	..	..	2	..	2	6	..	..	..	..	..	..	..
Brahmin 8 8	1	1	1	..	..	2	5	1	4	..	..	..	..	..
Jhimmer 11 9	..	..	1	..	..	1	5	..	..	..	..	2	..	..
Chamar 6 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumhar 4 1	..	..	..	..	..	1	1	..	..	..	..	..	..	..
TOTAL 85 77	1	5	9	8	4	14	36	3	1	2	14	3	2	1

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TABLE No. IV.9
OPINION ABOUT IMPROVEMENT THROUGH PANCHAYAT

Caste	No. of H.Hs.	No. according to whom after establishment of Statutory Panchayat there have been following improvements										Harm after establish- ment of Panchayat	No. of H.Hs. according to whom neither harm nor improve- ment
		Const. of pucca Streets	Fitting of hand pump	Establish- ment of Piao	Cleaning and re- pairing of tank	Establish- ment of school	Barren land has been brought under cul- tivation	Settlement of disputes	Const. of well	Untouch- ability has been abolished			
Jat . .]	45	3	1	2	1	3	1	2	6	..	4	22	
Bhangi . .	11	..	..	..	..	..	..	..	..	..	..	11	
Brahmin . .	8	..	..	..	..	..	..	..	..	1	1	6	
Jhimmer . .	11	..	..	..	..	..	..	1	1	..	2	7	
Chamar . .]	6	..	..	..	..	..	..	..	..	..	..	6	
Kumhar . .	4	..	..	..	..	..	..	..	..	..	1*	3	
TOTAL . .	85	3	1	2	1	3	1	3	7	1	8	55	

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*One Kumhar H. H. says that four houses Kumhars paid Rs. 40/- (each house) to Panchayat has not yet constructed pucca streets for them.

TABLE No. IV.10

INFORMATION ABOUT THE FACTIONS IN THE GAON PANCHAYAT

Caste	No. of H.H.s	No. of informants according to whom main parties are					No. of informants according to whom dominant castes are						
		Jat	Bhangi	Brahmin	Jhimmer	Chamar	Kumhar	Jat	Bhangi	Brahmin	Jhimmer	Chamar	Kumhar
Jat	..	45	44	4	39	3	..	..	28	..	17	..	..
Bhangi	.	11	11	7	11	2	..	..	4	..	7	..	..
Brahmin	.	8	8	2	8	6	..	..	7	..	1	..	..
Jhimmer	.	11	11	5	10	5	..	..	6	..	5	..	..
Chamar	.	6	6	3	4	1	..	..	4	..	2	..	..
Kumhar	.	4	4	1	4	3	..	..	4	..	..	..	..
TOTAL	.	85	84	22	76	20	..	..	53	..	32	..	..

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TABLE No. IV.11

CO-OPERATIVE SOCIETY

Name of the Co-operative Society	No. of members belonging to				Number that have not become members because of										
	Jat	Bhangi	Brahmin	Chamar	Jhimmer	Kumhar	Unable to walk & attend Society	Only educated persons can understand the Society	Not interested in Society	Poverty	No advantage of the Society	Society is the root cause of quarrels	No time to attend the Society	Did not know ledge of the member of Society	
Ambarbai Co-operative Multipurpose Society Ltd.	27	..	3	1	1	..	3	2	8	7	3	4	4	10	12

A few words about the Circle Panchayat may be said. The Circle Panchayat consists of the elected representatives of a number of contiguous villages. The Gaon Sabha of each village is entitled to send two or three representatives of some prescribed qualifications to the Circle Panchayat who form a panel of Judges for Panchayati Adalats.

While the executive side of village administration is entrusted to the Gaon Panchayat, it is the responsibility of the Circle Panchayat to administer justice in the village. It has the power to try simple money suits involving a sum of not more than Rs. 200. It has also to maintain Annual Register under the Delhi Land Reforms Act and to make corrections of any mistakes in that Register. All disputes regarding entries in the Annual Register and all boundary disputes in a village are settled by the Circle Panchayat. Petty offences under the Indian Penal Code, Cattle Trespass Act and Delhi Public Gambling Act (1955) have also been made triable by the Circle Panchayat. In addition to providing a panel of Judges for Panchayati Adalats, the Chief Commissioner of Delhi may utilise the services of the Circle Panchayat as a representative elected body of the constituent Gaon Sabhas for purposes of executing their common schemes of development and their general superintendence.

The Circle Panchayat elects from amongst its members a Sarpanch and a Naib-Sarpanch.

The term of office of the Circle Panchayat as well as Gaon Panchayat is three years.

Migration

The problem of migration has to be studied in two aspects i.e. in-migration and out-migration. Our study of the first aspect reveals that during the last 22 years (1940-62) 7 households (5 Jats and 2 Kumhars) have migrated to the village under study. Whereas the in-coming Jat households were attracted to this village by the cheap availability of land here and the presence of some of their friends in the village, the two Kumhar households migrated to the village on the invitation of their kins and in search of employment.

As regards out-migration, only one Jhimmer household is reported to have left the village some 8 years ago. As the woman in the family was reported to be of loose morals and the man was in the habit of drinking, their conduct was severely censured by the village people. The social dis-

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approval of their conduct compelled them to leave the village.

Co-operative Society

There is a Co-operative Society in the village which was registered with the Registrar of Co-operative Societies on 22nd October, 1926 under the name of Ambarhai Co-operative Thrift and Credit Society, Ambarhai. Subsequently on 10th June, 1949 the Society was transformed into a multi-purpose society and was named as Ambarhai Co-operative Multipurpose Society Ltd., Ambarhai, Delhi State.

47 persons from 32 households are reported to be the members of the Society. According to the bye-laws of the Society, every member shall hold at least one share of the value of Rs. 10. The 47 members of the Society are at present holding 216 shares, thus making the paid-up capital of the Society to be Rs. 2,160.

Admission to the Society is open to all persons satisfying the above condition. But before a new member is admitted to the society, the majority of the members must vote for his admission. The loans given during the last 6 years are shown below:

Year	Amount (Rs.)
1958-59	1845
1959-60	3500
1960-61	No loan was issued as previous loans were not paid back.
1961-62	2650
1962-63	6200
1963-64 (Half Year)	6500

A study was undertaken with a view to ascertaining the reasons for not joining the Society. It revealed that 12 households did not join the society as they were not aware of the procedure for becoming member, 10 households did not become member as none asked them to do so; 4 households had no time to attend the society; another 4 households consider the society as the root cause of all quarrels and so did not join it; 7 did not join owing to poverty; 8 did not join as they had no interest in the society. In sum, it is the indifference resulting from lack of education coupled with poverty that explain the tardy growth of the Society.

Diseases of Men

During the last 20 years the village has not been visited by any epidemic such as cholera, malaria, small pox etc. Sporadic cases of cholera and malaria, however, have been reported. The ailments affecting the villagers are:—smallpox, malaria, cholera, bad cold, *aankh dukhna*, *khansi*, *bai* etc.

1. Small pox—Locally small pox is called *mata* (*mata*). Every year the population of the village is vaccinated by the staff of the Health Department of D.M.C. There has been no case of small pox during the last 6-7 years. Prior to the regular vaccination programme of the Corporation, people used to go to Mata-ka-Maund on Sundays and pray. If the affected person got cured, they offered *prashad* (*prashad*) there in the form of *batasey* (wafery sugar), (*kheer*) etc.

2. Malaria (*Malaria*)—is preceded by fever and cold. The local cure for this is:—cover yourself with a sheet of cloth and go to bed for a number of hours. Sweating would cure you of the ailment. However, there has been no case of malaria during the last 2 years.

3. Zukaam (*Zukaam*)—means bad cold. The constant running of the nose is its symptom. The local cure for this is the sipping of the *garah* (*garah*), which is prepared by boiling ginger, tea leaves, basil plant leaves and *batasey* (wafery sugar) in water.

4. Aankh Dukhna (*Aankh Dukhna*)—Aankh Dukhna means eye-sore. The symptom is red eye-balls. It is usually treated by two methods.

A little cotton wool is arranged rectangularly. The piece is big enough to cover the eye completely. On this is scattered a little ground turmeric and a few drops of water are put upon it. The cotton wool piece is called *phai* (*phai*). As turmeric has been scattered over it, it is called *haldi-ki-phai* (*haldi ki phai*). Generally two such pieces are prepared to be placed on both the eyes and over it a band of cloth is wrapped. Instead of ground turmeric heated *gur* or *malai* (cream of milk) may be placed on the cotton wool. In that case it is called *gur-ka-phai* (*gur-ka-phai*) or *malai-ka-phai* (*malai-ka-phai*) as the case may be.

Another cure is to take two or three fresh leaves of margosa tree, a little *gob* (cotton burnt in mustard oil) a few drops of *lassi* (buttered milk) of cow's milk and put them into a brass vessel and grind it

with a bamboo stick for more than an hour. This solution is put into the eyes. It may be added that if all the ingredients are not properly ground the solution can harm the eyes.

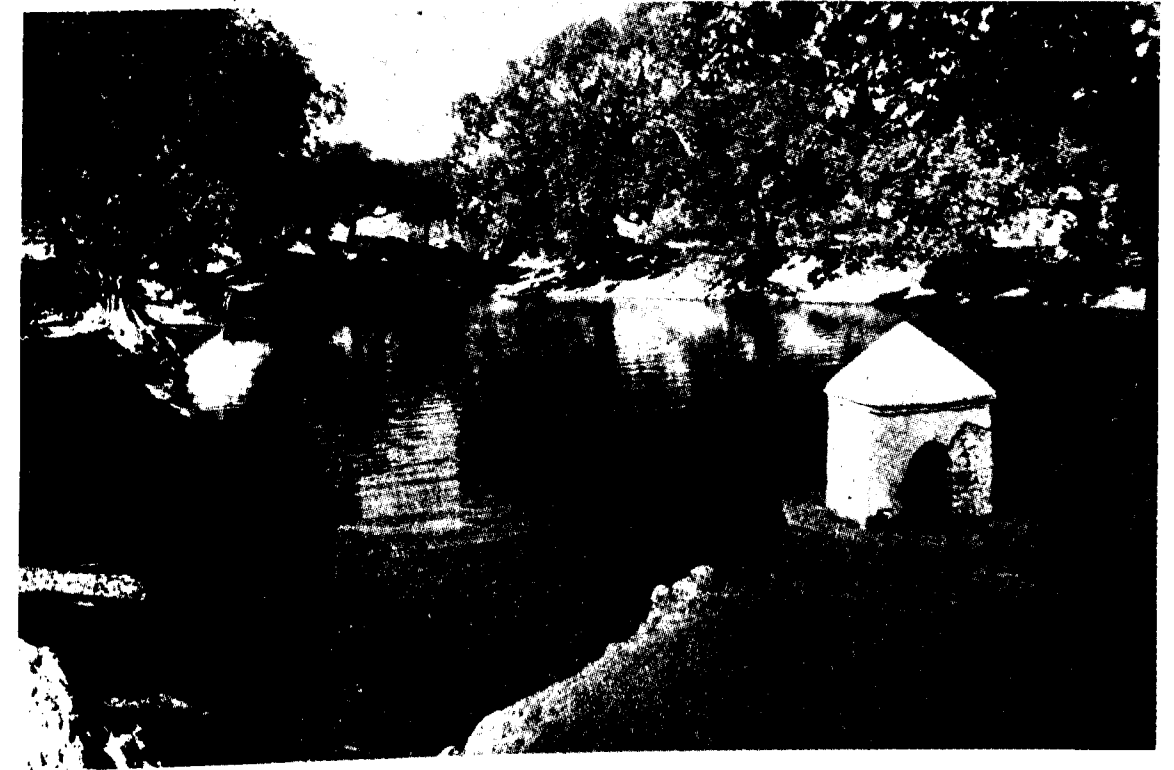
5. Haija (*Haija*)—means cholera. Its symptom is vomiting. The local cure for this is the taking of onion juice and water mixed with ground mint.

6. Khansi (*Khansi*)—is cough. Taking of tea, chewing of *malathi* (*malathi*) and licking of a piece of salt clod are the local cures for it.

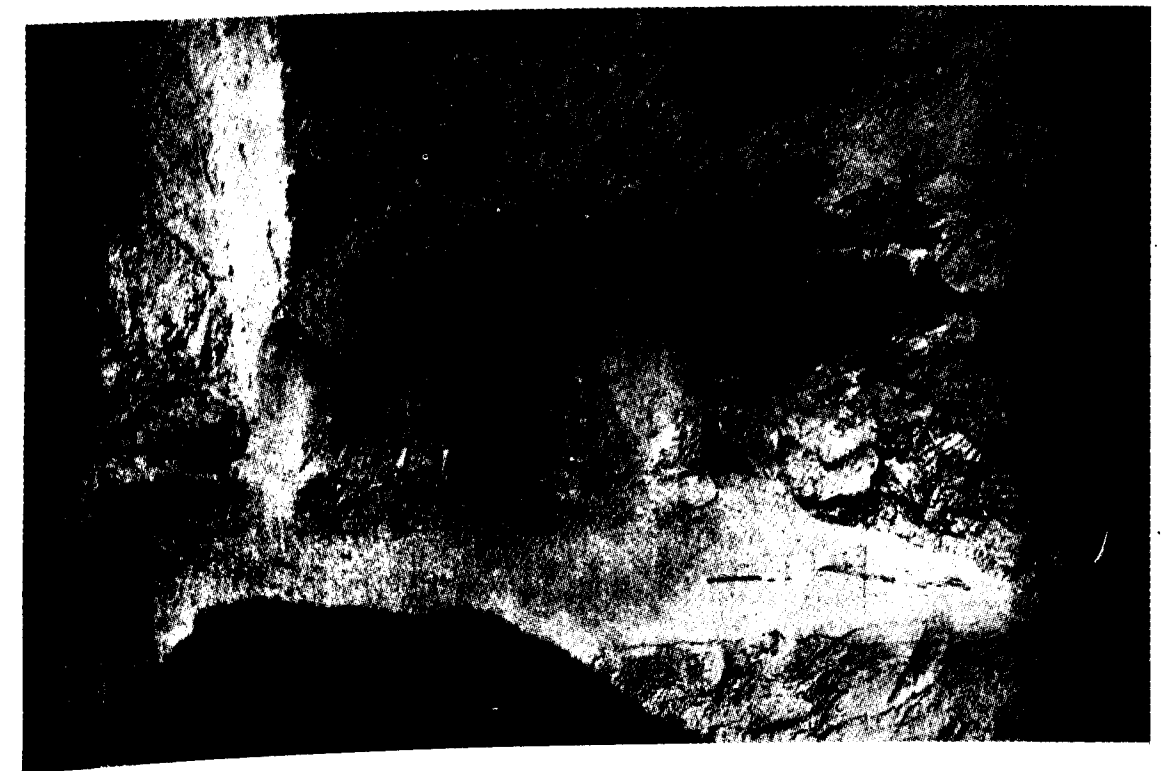
Religion

The common man in the village is religiously inclined. Though ordinarily he may seem to be indifferent to religion, yet when it comes to rites and rituals, beliefs and superstitions, he observes them very devoutly. These beliefs and superstitions form an integral part of the cultural life of the villagers. The common deities in which the villagers believe are:—Hanuman, Sannarain, Devi, Shivji. Besides these some persons also worship some Mata or Devi such as Devi of Nagarkot, Kalkaji etc. Then there are places of worship in the village i.e. Bhoomia-ka-Chabutra, Mata-ka-Asthan or Shiva Temple. It may be added that though the Bhangis believe in Balmik and Chamars believe in Raidas, they do not worship any of them on the ground that they are too poor to do so. The manner in which the people perform religious worship is by visiting the temples and other religious places for offering prayers and taking part in Bhajans (hymns) and Kirtan (Chorus songs). Through such activities they believe they can please the deities for their personal well-being.

The places of worship in the village are: Bhayan or Bhoomia-ka-Chabutra, Mata-ka-Asthan and Shiva Temple. The Bhoomia-ka-Chabutra was constructed before any other building was constructed in the village. In fact, the construction of the Chabutra is considered as the foundation of the village. All married persons visit the Chabutra on the 14th of the Desi Month, and Purnmashi (full moon light) and offer all sorts of food preparations. On the first Chaudas (14th day of Desi month) after the birth of a son, the baby is taken to the Chabutra, some sweets are offered there and 5 seers of sweets are also distributed among the families in one's circle of acquaintance. Every newly wedded couple visits the Chabutra a day after their marriage.



In the north-east of the village is a pond. In the foreground is Bhainya Mata ka Chabutra dedicated to the founders of the village.



The Chabutra in the picture is Devi-ka-Makan consecrated to the Devi of Nagarkot. Only Kumhars worship it.

Mata-ka-Asthan is in the south of the village. This too, has been in existence since the beginning of the village. Every Sunday, it is cleaned and bathed. Men and women prostrate themselves before it. A newly born baby (son) is also taken there and the father of the baby distributes 5½ seers of shirnee (sweets) among the children of the village.

The Shiva temple in the village is just an elevated platform built of bricks and lime. It was constructed at the time of the setting up of the village. The men and women folk of the Jats visit it almost every evening and light pure ghee lamps, prostrate and blow conchshells. It may be added that though the Shiva temple is open to all castes except the Scheduled Castes, actually only the Jats visit it.

Medical Facilities

The village never had any medical facilities available within itself. Whenever somebody was sick in the village, he was taken either to Najafgarh or to Delhi Cantt. for medication. It was only in 1958 that a dispensary was established at Palam village, which is just 2½ miles from the village. Since then the inhabitants of Ambarhal have been going there for medication. The maternity cases in the village are attended by the village Dai (untrained nurse). In the event of a serious case, a nurse from Palam Dispensary is called in.

Family Planning

Inquiries were made about the attitude and awareness of the people towards family planning and its methods. Here it is proposed to analyse the data so collected.

The table IV.12 shows that out of the 85 households in the village, who were interviewed only 12 were aware of the fact that conception can be controlled by artificial methods. It may be added that relatively more households among the Bhangis (i.e. 27.3%) were aware of this fact than amongst any other caste (i.e. 13.3% amongst the Jats and 25.0% amongst the Kumhars). However, none of the households was aware of any method of birth control.

The table further shows that of the 85 households interviewed, 62 households did not desire any more child but the remaining 23 households desired children.

TABLE No. IV.12
INFORMATION AND ATTITUDE
TOWARDS FAMILY PLANNING WITH
REFERENCE TO H.Hs.

Caste	No. of H.Hs.	No. of Households			
		Aware of family planning method	Know- ing of preven- tion of concep- tion by deliberate means	Wish- ing for more children	Wish- ing no more children
Jat	45	..	6	9	36
Bhangi	11	..	3	5	6
Brahmin	8	..	1	2	6
Jhimmer	11	..	..	4	7
Chamar	6	..	1	3	3
Kumhar	4	..	1	..	4
TOTAL	85	..	12	23	62

Attitude towards Family Planning with
reference to monthly income.

The table IV.13 on page 75 shows that 23 households wanted more children, while 62 households did not want them. Of the 23 households desiring children 6 belong to Rs. 51—75 income group and 5 to Rs. 76—100 income group, 5 to Rs. 0—25 income group; 4 to Rs. 26—50 income group; 1 to Rs. 101—150 income group and 2 to Rs. 150 and above income group.

Of the 62 households not desiring children, 13 households are in monthly income group of Rs. 26—50; 11 are in the income group of Rs. 25 and less; 11 are in the income group of Rs. 51—75; 12 are in the income group of Rs. 150 and above; 10 are in the income group of Rs. 101—150 and 5 belong to Rs. 76—100 income group.

Considering both the categories (i.e. those who want more children and those who do not) together it is to be found that amongst the households in income-bracket of Rs. 101—150 only 9.0% want more children and this is the minimum percentage of all the income-brackets. Amongst the households in the Rs. 150—and above income group 14.3% want more children; in the

Rs. 76—100 income group, 50.0% want more children; in the Rs. 51—75 income-group 35.3% want more children; in Rs. 26—50

income group, 23.5% desire more children; and in Rs. 25 or less, 31.3% desire more children.

TABLE No. IV.13

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO MONTHLY INCOME

Caste	No. wanting more children having monthly income of						No. wanting no more children having monthly income of					
	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less
Jat	1	1	2	4	2	..	10	8	4	7	4	2
Bhangi	..	..	2	2	1	..	..	1	..	3	1	1
Brahmin	1	..	1	..	..	..	2	1	..	1	1	1
Jhimmer	..	..	..	..	..	3	..	..	..	..	5	3
Chamar	..	..	..	..	1	2	..	..	1	..	1	1
Kumhar	..	..	..	..	..	..	..	..	..	..	1	3
TOTAL	2	1	5	6	4	5	12	10	5	11	13	11

Table IV.14 on the next page divides the households according to the age of the head of the household and then their attitude towards family planning.

Of the 23 heads of households desiring more children, 17 belong to 20 years or less age-group; 3 to 31—40 years age-group; 2 to 41—50 years age-group; and 1 to 51—60 years age-group. No one above 50 years wants a child.

Of the 62 heads of households desiring no more children, 17 belong to 21—30 years

age-group; 12 to 20 years or less age-group; 11 households to 41—50 years age-group; 11 households to 31—40 years and 8 households to 50 years age-group. It may be seen that three heads of households are bachelors.

The conclusion that emerges from the table is that no head of the households in the age-group 50 or above wants a child. Amongst the other groups the maximum family planning desire is amongst the heads of households in the age-group of 21—30 years where 17 households out of 18 would like to limit their families.

TABLE No. IV.14

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO AGE OF THE HEAD OF THE HOUSEHOLD

Caste	No. wanting more children, the age of the head of household (male) being					No. wanting no more children, the age of the head of household (male) being					REMARKS
	Above 50 yrs.	41—50 yrs.	31—40 yrs.	21—30 yrs.	20 or less	Above 50 yrs.	41—50 yrs.	31—40 yrs.	21—30 yrs.	20 or less yrs.	
Jat	..	..	2	..	8	4	8	8	9	4	There are two Jat bachelors and one Jhimmer is also a bachelor.
Bhangi	..	1	..	1	3	2	1	1	..	2	
Brahmin	..	1	..	..	1	1	1	2	2	..	
Jhimmer	..	..	..	..	3	1	..	..	2	4	
Chamar	..	..	1	..	2	..	..	..	2	1	
Kumhar	..	..	..	..	..	..	1	..	2	1	
TOTAL	..	2	3	1	17	8	11	11	17	12	3

Table IV.15 on the next page shows the attitude towards Family Planning according to the duration of marriage of the heads of the households.

Of the 23 households desiring more children, 7 belong to the marriage duration 16—20 years, 6 belong to over 20 years of marriage duration, 3 belong to 11—15 years of marriage duration, 3 to 6—10 years of marriage duration and 4 households to 5 years or less of marriage duration.

Of the 62 households no more desiring a child, 47 are in 20 years or over marriage

duration, 4 each in 16—20 years and 11—15 years of marriage duration, 2 each in 6—10 years and 5 years or less of marriage duration. Three persons are bachelors.

Considering both the categories together it is to be found that 88.7% heads of households not desiring a child are those whose marriage duration is over 20 years, and this is the maximum of the all marriage duration group. In 5 years or less marriage duration group only 2 households or 3.3% want to limit their families, the percentage for 6—10 years is 40, for 11—15 years is 57.1 and for 16—20, it is 36.3.

TABLE No. IV.15

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO DURATION OF MARRIAGE

Caste	No. wanting more children, the duration of marriage being (in years)					No. wanting no more children, duration of marriage being (in years)					REMARKS
	Over 20	16-20	11-15	6-10	5 or less	Over 20	16-20	11-15	6-10	5 or less	
Jat	2	5	1	1	1	29	2	2	..	..	There are two heads of H.Hs. of jats which are bachelor and one Jhimmer household is also a bachelor.
Bhangi	2	2	..	..	1	4	..	1	1	..	
Brahmin	1	..	1	..	..	6	..	..	..	..	
Jhimmer	..	..	..	1	2	3	1	..	1	2	
Chamar	1	..	1	1	..	2	..	1	..	..	
Kumhar	..	..	..	..	..	3	1	..	..	..	
TOTAL	6	7	3	3	4	47	4	4	2	2	

The above discussion about the attitude and awareness of the people about family planning and its methods shows that most of the people are absolutely ignorant of it. Only 12 or 14.1% of the 85 persons interviewed were reported to be aware of the fact that conception can be controlled by some artificial means but none of them knew of any particular method of doing the same. Regarding their attitude towards family planning, 62 or 73.0% of the persons interviewed favoured the limitation of their families at the existing size, but even these persons had not taken away concrete steps to limit their families. This was due partly to their ignorance of family planning methods and partly to their belief that the children are willed by God. (See Table IV. 13).

Inter-Caste Marriage

Traditionally, a union between the spouses of two different castes, say Brah-

min and Jat or Bhangi and Jhimmer, is tabooed. Investigation about such marriages shows that not a single marriage has taken place in contravention of the traditional marriage rules. Further, the study of the people's attitude towards inter-caste marriage shows that most of the people are against it; only 25 or 20.4% of the heads of households interviewed thought that there should be no objection to such a marriage. For example, 5 jat informants would not mind a matrimonial alliance with the Brahmins, 3 Jats with the Rajputs and one Jat with the Baniyas. Again, two Jhimmer households would not mind a matrimonial alliance with the Jats, Brahmins or with any caste except the Bhangis and the Chamars. It is interesting to note that all informants having no objection to marriage of a person of their own caste with a person belonging to another caste, have invariably referred to caste/castes higher up in the social hierarchy. (See Table IV.16 on the next page).

TABLE IV.16

PERMISSIBILITY OF INTERCASTE MARRIAGE

Caste	No. of households interviewed	Number of persons who consider it permissible to form marital tie with					
		Jat	Brahmin	Rajput	Baniya	Julaha	Any other caste leaving Chamar & Bhangi
Jat	45	..	9	5	3	..	..
Bhangi	11	..	..	..	..	..	..
Brahmin	8	..	..	..	..	..	..
Jhimmer	11	2	2	..	1	..	..
Chamar	6	..	..	..	..	1	2
Kumhar	4	..	..	..	..	..	..
TOTAL	85	2	11	5	4	1	2

Daily Round

For the peasant the day begins before dawn (an hour before sun-rise) when he gets up and goes to the fields along with a pair of bullocks and some agricultural implements. At home, his wife sweeps the room, grinds corn for flour if necessary, and prepares breakfast for the children. After this she takes her husband's breakfast to the fields (10.00 A.M. in winter and 7.30 A.M. in summer). While the husband is busy eating the breakfast, the wife may prepare cow-dung cakes.

The peasant returns home at noon in summer and around 2 P.M. in winter. Thereafter he sleeps and takes rest. His wife after winding up her culinary operations, takes the foodgrains to the flour mill at Palam Village for grinding. Alternatively, she goes to the fields to collect fodder for the cattle. Old ladies and some young women also spend their afternoons by operating the spinning-wheel in the company of friends (neighbouring women). The women who have nothing else to do would sit in beries under the shades of a tree (in summer) or in the sun (in winter) and gossip. Their talks cover husband's treatment of his wife, inter-family relations, domestic problems, economic conditions etc.

In the evening, the peasants after feeding the cattle, gather in the Baithaks (drawing-rooms) of some well-to-do person and gossip. Their discussion covers all sorts of topics such as, rains, work of the Panchayat, marriage and even national problems. Back at home, his wife milks the milch cattle, prepares the dinner and feeds all the members of the family. Around 9 P.M. all go to bed, while the woman is still busy winding up her kitchen. At 9.30 P.M. she also goes to bed.

Social Reform Measures

Various legislative and other measures, touching upon the different aspects of social and economic life in the village, have been taken by the Government in recent years. Here it is proposed to discuss the effects of such measures as abolition of untouchability, anti-dowry legislation, law of succession and adoption, community development etc. upon the socio-economic life of the people and their attitudes towards these reforms.

Untouchability

Untouchability is still practised in the village though not with the old strictness. Until about a decade ago a Harijan could not visit the Chabutra or bathe in the

village pond. Nor was he allowed admission into the higher-castes' houses. Furthermore, he could not draw from the village well. All this was accepted as a "way of life" by all—higher as well as lower castes.

Increased mobility of the village labour resulting from the expanding transport facilities, spread of education and increased consciousness among the Harijans has helped remove some of the above disabilities. Now, Harijans can say prayers and make offerings at the Chabutra and also bathe in the village pond. They are now in some cases allowed to enter the houses of higher-castes. Moreover, they are also represented on the village Panchayat.

An inquiry undertaken to test the awareness of the people about the 'Abolition of Untouchability Act' and the form in which untouchability still exists, shows that 65.8% of all the households in the village were aware of the law on the subject. Regarding the form in which it is practised, it has been found that some of the old disabilities still continue. For instance, the Bhangis and the Chamars cannot draw water from the wells of higher-castes; a Bhangi cannot even draw water from the wells of the Chamars. The higher castes men do not attend the ceremonies of the lower castes nor do they invite them to theirs. For details see Tables IV-A-1 and IV-A-2.

It may be added that the result of these changes has been a certain disharmony in the social structure of the village. Higher-castes are bitter over the changed attitude of the Harijans resulting from the increased consciousness among them and jealous of the conferment of some reserved rights upon them by the State.

Dowry

In the village it is almost obligatory on the part of a person marrying off his daughter to give some presents in kind as well as in cash. During the one year for which enquiries were made, 14 girls of the village were married and on these marriages, dowry was invariably given. There is, however, no practice of bride-price in the village among any caste.

Gifts in cash are of the figures of Rs. 21 and onwards in the series of Rs. 21, 51, 101, 151, 201. The value of dowry in kind is not fixed; the expenditure on dowry on the 14 marriages came to Rs. 12,032; thus the average expenditure on a marriage works out to Rs. 958.4.

It may be added that the expenditure on dowry depends upon individual income and also upon the demands of the bridegroom's parents. But as dowry is a prestige matter, people do not hesitate to take a loan to give a rich dowry. Details of dowry given may be seen in the Appendix Table IV-A-3.

Community Development Blocks

The village was brought under the N.E.S. Scheme with its Block Headquarters at Najafgarh on 2nd October, 1952. The main object of the scheme is to increase agricultural production and to orient the outlook of the people towards economic development and cultural change. In other words, its aim is all-round development of the village.

The main functionary responsible for executing the community development programme in the village is the V.L.W. or Gram Sevak. He serves as a link between the Block Headquarters and the village. His function is to acquaint the villagers of Government's economic policy and the facilities offered to them by various governmental agencies. He also educates them as to how best to utilise the facilities available to them for increasing agricultural production and all round rural development. Further, he also helps them to obtain pesticides, insecticides etc. free of charge from the Block Headquarters and seeds, chemical fertilizer etc. from the government sales depots at fixed prices.

In order to assess the degree of awareness of the functions of the Gram Sevak and his work in the village, a number of questions were asked from all the house-

holds. Results of our investigation are given below.

TABLE No. IV.17
AWARENESS OF THE FUNCTION OF
GRAM-SEVAK

Caste	No. of Households	No. aware of the Gram-Sevak	No. that describe the function of Gram-Sevak	could the Gram-Sevak advise on	
				agricultural and related matters	To inform the villagers about the functions of Block Development Officer
Jat	45	32	6	3	10
Bhangi	11	6	..	..	..
Brahmin	8	4	2	..	..
Jhimmer	11	5	2	..	..
Chamar	6	..	..	..	..
Kumhar	4	1	..	..	..
TOTAL	85	48	10	3	10

The table shows that 48 or 56% of the households were aware of the presence of the Village Level Worker in the village. Only 23 households could describe his functions. 10 households stated that his function was to provide information concerning the availability and use of manures, seeds, and agricultural implements. Another 10 households thought that his function was to advise the villagers on agriculture and related matters. 3 households said that his function was to educate the villagers about

TABLE IV.18
OPINION ABOUT THE SERVICES OF
GRAM SEVAK

Caste	No. of Households	No. who have been following his advice	What he has advised			
			Const. of Plot	Pesticides	About seed and manure	To advise on agricultural and related matters
Jat	45	22	7	10	..	10
Bhangi	11	..	..	..	..	..
Brahmin	8	1	..	..	1	..
Jhimmer	11	2	..	..	..	..
Chamar	6	..	..	..	..	..
Kumhar	4	..	..	..	..	..
TOTAL	85	25	7	10	1	10

the objectives of community development projects. Thus it is evident from the above that almost all functions attributed to the V.L.W. relates to agriculture. Only three households had a vague idea that the V.L.W. explains the objects and schemes of the Community Development programme.

Opinion about the Services of the Gram Sevak

The data collected about the services rendered by the Village Level Worker to the villagers in the various spheres shows that 7 households were advised regarding the sowing of model plots by him on their land. 10 have reported that the V.L.W. provided them with pesticides free of charge, another 10 households are reported to have received advice on the use and availability of seeds and manures.

The data further reveals that he has also been available to the Panchayat for consultation and advice, whenever it undertook any community work. For example, in planning a Piao and cleaning up the village pond, the V.L.W. offered his services as a consultant. Moreover, when the villagers collected some money for the construction of pucca streets, the V.L.W. obtained some funds from the Block Development Office, Najafgarh, which supplemented the funds for brick-lining the streets.

In short, the work of the V.L.W. or Gram Sevak has benefited the village in general and the agricultural households in particular. Nothing, however, has been done to help develop the small-scale industries in the village (Table IV. 18).

Laws of Succession and Adoption

In recent years a number of changes have taken place in the Hindu Laws of Succession and Adoption as a result of the passing of the Hindu Succession Act and Hindu Adoption Act. According to the Hindu Law or Custom as obtaining in the villages heretofore only sons inherited the property of the deceased, but now according to the Hindu Succession Act the property of a male Hindu dying intestate devolves upon the sons, daughters, widows, mother, etc. Similarly under the Hindu Adoption Act an unmarried female or a widow can adopt an heir to herself.

An inquiry was undertaken to test the level of awareness of the people in the village about the recent changes in the laws

of Succession and Adoption. Only 3 households in the village (of 85 households) were aware of the changes in the Hindu Adoption Act, and only one household, whose head happened to be a practising lawyer, could describe the changes correctly. About the changes in the Hindu Succession Act, the level of awareness was greater. 60 households or 70.5 per cent of the households in the village were aware of the changes and almost all of them could describe those changes more or less accurately. It may be added that 14 or 23.3 per cent of the households who were aware of the changes in the Hindu Succession Act, favoured the share of daughters in father's property along with the sons. Interestingly enough, the maximum support came from the Jhimmers, Kumhars and the Chamar castes characterised by relative economic backwardness in the village. For details see Table IV.19.

TABLE No. IV.19

AWARENESS OF CHANGES IN HINDU LAWS OF SUCCESSION AND ADOPTION

Caste	No. of H.Hs.	No. aware that there have been changes in Hindu Adoption Act	No. that could describe the changes in Hindu Adoption Act correctly	No. aware that there have been changes in Hindu Succession Act	No. that could describe the changes in Hindu Succession Act correctly	No. of persons in favour of inheritance by daughters equally with sons
Jat	45	3	1	32	31	3
Bhangi	11	..	..	9	9	..
Brahmin	8	..	..	8	8	..
Jhimmer	11	..	..	5	5	5
Chamar	6	..	..	2	2	2
Kumhar	4	..	..	4	4	4
TOTAL	85	3	1	60	59	14

Leisure and Recreation

The village does not have a Recreation centre or community listening centre. During their spare time the villagers collect in the Baithak of some well-to-do man, sit round the smoking pipe and chat. In winter they will have a furnace in the centre in addition to the smoking pipe. It may be added that the persons belonging to a particular caste would collect in the Baithaks of some well-to-do man of their own caste only and of no other caste. Their discussion covers many and varied topics. The most common topics are: rains, Panchayat functions, internecine quarrels, national and international problems. This is also a forum for malicious gossip and intrigues. Scandals, thefts and dacoities in the neighbouring villages of Delhi are specially narrated and attentively listened to. Sometimes even disputes are settled here. Whatever they discuss they do it in a light-hearted fashion and their discussion radiates subtle humour.

Games of Boys and Girls

Boys and girls, whenever they are off from the school and domestic chores, play various games. While boys play tip cat, golam gole, peetum peetoo, taarm bari, jutna, kabbadi (sada or langri), girls play rasi kood, teen tang kee daur, bijo bandri, dala lakoi etc. The games may be explained here as follows:

1. Tip cat:—Tip cat in local dialect is called gulee danda (gulee danda). Gulee is a 4" to 6" long wooden circular rod whose edges are mended like those of a pencil. The diameter of the circular rod is from 3/4" to 1". The danda is a round wooden rod from one foot to 1½ ft. long.

For the game a 6" × 1" pit is dug called khuti (khuti) and the gulee is placed above it horizontally and the end of the danda is pushed under the gulee into the pit. The other end of the danda is in the hands of the player who throws away the gulee. The opponent player stands at a distance to receive the coming gulee. If he catches the gulee in the air, the player is out. If the gulee is not caught, the opponent will pick it up and aim at the danda, now lying on the khuti. If he succeeds in striking the danda on the khuti, the player will be out; otherwise the player will have the right to strike the gulee twice and drive it away. The opponent will again aim the gulee at the danda on the khuti. If he fails to hit, the player will again strike it away

twice with the danda. The opponent will again aim gulee at the danda. This will go on till the opponent either catches the gulee in the air or hits the danda with gulee. Once either of two things happen, the player is out and the opponent will have his turn at the game.

2. Golam Gole (Golam Gole):—It is a game of wooden sticks and ball. Normally, the players divide themselves into two parties of equal numerical strength. The ground is also divided into two equal halves—the extremes of the ground forming the goal-line, which if crossed means that a goal has been scored. The party whose goal-line has been crossed is the loser. The players hit the ball in the opposite directions. The side that scores more goals than the other wins.

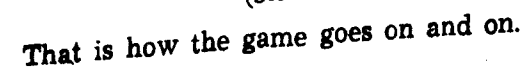
3. Peetam Petoo (Peetam Petoo):—This game requires one ball and 5 pieces of broken earthenpot or broken brick called theekar (theekar) that are arranged vertically i.e., one upon the other. On one side at a distance of about two yards from the heap stands the player and on the other side at the same distance from the heap of theekars stands the opponent. The player aims the ball at the theekars, if they are hit and scattered, the opponent tries to catch the ball. If the opponent catches the ball in the air immediately after the theekars are struck down, the player is out. In the event of ball not being caught as described above, the opponent will run to pick up the ball and aim it at the player. The player on his part tries to collect the scattered theekars and rearrange them vertically. If he accomplishes it before he is hit, he will play again; otherwise he is out and the opponent will play. A rule of the game is that a player may hit only when he is either standing or running, and not if he is sitting. Hitting a player while he is sitting will not terminate his turn at the game.

The game may be played by two persons or more than two persons, who may divide themselves into two parties of equal numerical strength.

4. Taaram Bari (Taaram Bari):—In this game, boys freely beat one another with a ball. To begin with, a boy aims the ball at the other boy. It may hit him or miss him. Anyone who picks up the ball next will aim it at someone else. The one who gets hold of the ball shall also try to hit someone else with it. That is how the game goes on and on. At the end no one wins, nor anyone loses.

The kabbadi described above is called *sada Kabbadi* (*sada Kabuadi*) or simple kabbadi. There is also a *langri kabbadi* (*kabbadi*). In *langri kabbadi*, points are not counted. Instead the persons involved i.e., the player and the person touched, in deciding a point are affected. Suppose a player goes to the other side, touches a person and comes back, the touched person is

3. *Dala Lakoi (Dala Lokai)*:—For this game at least five girls are necessary. The three squat on the ground and fold the skirt of the *kameez* to form a knapsack. One girl takes a piece of stone and conceals it in the knapsack of one of the girls. Now another girl, who stayed at a distance when the stone was being concealed, is asked to guess the possessor of the stone. If she guesses rightly, the possessor of the stone vacates her seat. The vacated seat is now occupied by the girl who hid the stone, and the girl who guessed the stone-possessor will now conceal the stone, the girl vacating the seat has now to guess the possessor. The movement in the position of players



Now as the game starts, no rectangle is occupied by any one. The player now puts a *theekar* in the 1st and skips over it, keeps her foot in 2nd, 3rd, 6th. In the 7th and 8th, 4th and 5th, she would keep one foot in the 4th and the other in the 5th, simultaneously. So in the case of 7th and 8th. From the 7th and 8th she would turn about with a skip and come back in the same manner as she went. While she is in number two (2nd), she would lean down and pick up the *theekar* and jump over the 1st and be out of *bijobandri*. Then she would throw the *theekar* in 2nd and would pass through all the rectangles in the same manner as described above. She however, would skip number two. Similarly she would finish 3rd, 4th, 5th, 6th etc. When she finishes all the numbers, she would throw the *theekar*

beyond the 8th called paar (*paar*). Passing through all the numbers one by one she reaches in the 7th and 8th with a foot in each of the two simultaneously and leans down to pick up the theekar. Having picked up the theekar she would go out of the 7th and 8th and with her back towards the rectangles, throw back the theekar, so that it falls in one of those rectangles. If it falls in a rectangle, that rectangle becomes hers. This is what is meant by the word "occupied" used in the beginning of this note. She can keep her both feet in that number, while the opponent cannot keep even one foot. But if sometimes, the opponent finds it impossible to continue the play owing to the surrounding numbers be-

ing occupied by the other girl, the player may demand from the opponent a little route. The way given is often just sufficient to place a foot. The way is always given in the true sportsman's spirit. Similarly, both the players occupy all the numbers and the one who occupies more than half of the numbers or more than the other, wins.

The turn of a player may be terminated if the theekar falls into the wrong number, or on the boundary line, or out of the *bijo bandri*. Also if she fails to pick up the theekar while finishing a number, or if her second foot also touches the ground, her turn is terminated at the game.

VARIOUS aspects of village life, such as its social structure, economy, religion, practices and beliefs and the impact of various reform measures on the village have been discussed in detail, supported by relevant data and description. The present chapter purports to be a summing up of our various findings—aspects in which the social and economic life has experienced a change and aspects in which it has remained unchanged.

The last three decades have witnessed a rapid increase in its population. Between 1931–51 the population of the village has increased at the rate of 4.1 per cent per year. This period was marked by immigration in the village; in the following decade (1951–62), the growth rate was 3.2 per cent per year. Compared with the 5.2 per cent annual growth rate of Delhi during the last decade (1951–61), 3.2 per cent per year growth rate apparently does not appear to be very high. But this comparison is not valid as large-scale immigration has taken place into Delhi but little into the village under study.

Another striking feature is the change in the livelihood-class-composition of the population. Though agriculture—dominant sector in 1951—still continues to be the dominant sector, but its importance has been substantially reduced. On the other hand, tertiary sector has expanded phenomenally. Rent-receivers as a class have been more or less eliminated as a result of the implementation of the Delhi Land Reforms Act.

Agriculture—the main industry in the village—continues to be in a backward state. About one-third of the culturable area in the village remains covered with water and is thus unfit for cultivation. Mostly fodder and food-crops are grown, little land being devoted to cash or commercial crops. For irrigation, the village still depends upon rains and floods; wells irrigate only a small proportion of land under cultivation. For finance the common man depends mainly upon the moneylender and the Government; the Co-operative

Chapter V CONCLUSION

Society supplies only a fraction of the total rural finance. As regards the techniques of cultivation, once again, there is little change. The villager's plough is the same plough which the great grandfather used; none of the households owns even a steel plough.

The co-operative movement which started in the shape of Multipurpose Co-operative Society 36 years ago has not made much headway. Its work has consisted of only one activity viz., advancing loans. An inquiry into the effects of the implementation of the Delhi Land Reforms Act shows that in all 25 households have been affected and 1524½ Bighas of land have changed hands. 752 Bighas have passed over to the residents of Pochanpur, as the tenants cultivating the land were the residents of that village; 740 Bighas have gone to the Gaon Sabha (*Ambarhai*) and the rest to the two households (one Jat and one Bhangi) in the village. There are three industries in the village viz., Pottery, Carpet-making and Tailoring. Shoe-making industry has disappeared from the village as the only Chamar engaged in shoe-making died some 12 years ago.

Our study of social structure in the village reveals that the economic realities are imposing new strains on the caste structure. Many persons have abandoned their traditional occupations. As members of the various castes came to abandon their traditional occupations, caste distinctions got blurred.

During the last decade a few important welfare institutions have sprung up in the village. A Junior Basic School has been opened in the village by the Municipal Corporation. The old Village Panchayat has been replaced by a statutory Gaon Panchayat and the higher castes people are piqued at the Scheduled Castes' representation on it. For medication, a dispensary at Palam village has been set up, where villagers can go for medical aid.

The awareness and attitude studies of the recent social reform measures reveal that many in the village are aware of the Abolition of Untouchability Act and this has created a social consciousness among the Harijans resulting in a certain disharmony in the social life. Many desire to limit the

size of their families, but few knew the 'know-how' of doing the same. There was general awareness of the Hindu Succession

Act but little of the Hindu Adoption Act. Dowry was invariably given in spite of awareness of the Anti-Dowry Act.

Appendices

APPENDIX I

TABLES

TABLE No. II-A-1

DISTRIBUTION OF HOUSES ACCORDING TO TYPE OF ROOF

Caste	No. of houses with								Chhapper
	Sleeper, Beam & Reeds	Stones and Tiles	Bamboo and Sirki	Kari and Silli	Kari and Kariya	Ladda type	Kari and Straw	Stone, Tiles, Sleeper & Cement	
Jat	7	3	8	14	10	3	1	..	..
Bhangi	5	1	3	..	..	..	..	2	..
Brahmin	..	..	..	6	2	..	..	..	..
Jhimmer	4	..	1	..	..	..	..	..	6
Chamar	2	..	4	..	..	..	..	..	..
Kumhar	2	..	2	..	..	..	..	..	..
TOTAL	20	4	18	20	12	3	1	2	6

Total No. of Houses is 86

TABLE II-A-2

DISTRIBUTION OF HOUSES ACCORDING TO TYPE AND MATERIAL
OF WALL

Caste	Material of wall			
	Mud & Bricks	Cement & Bricks	Cement, Lime & Bricks	Bricks & Lime
Jat	29	3	1	13
Bhangi	9	..	..	2
Brahmin	8	..	..	..
Jhimmer	11	..	..	..
Chamar	6	..	..	..
Kumhar	4	..	..	..
TOTAL	67	3	1	15

TABLE II-A-3

MATERIAL CULTURE—POSSESSION OF CONSUMER GOODS
ACCORDING TO CASTE

Caste	Hurricane Lantern	Stove	Bicycle	Gramo- phone	Radio	Sewing Machine	Gas	Battery
Jat	32	3	27	..	2	3	..	7
Bhangi	3	..	7	..	..	..	..	..
Brahmin	6	..	7	..	..	..	..	4
Chamar	1	..	3	1	..	1	1	..
Jhimmer	8	..	5	..	..	..	..	..
Kumhar	4	..	1	..	..	..	..	..
TOTAL	54	3	50	1	2	4	1	11

TABLE II-A-4

STATISTICS SHOWING THE CONSUMER GOODS ACQUIRED DURING
LAST FIVE YEARS

Caste	No. of H. Hs.	No. of H. Hs. having acquired			
		Battery	Bicycle	Radio	Sewing Machine
Jat	45	..	13	1	2
Bhangi	11	..	4	..	..
Brahmin	8	1	2	..	..
Chamar	6	..	1	..	..
Jhimmer	11	..	2	..	..
Kumhar	4	..	..	..	..
TOTAL	85	1	22	1	2

TABLE II-A-5

POSSESSION OF FURNITURE

Caste	No. of H. Hs.	No. of H. Hs. having the following furniture						Cot (Khatia)
		Moodha	Chair	Table	Mirror	Bench	Stool	
Jat	45	8	9	5	4	2	5	..
Bhangi	11	1	..	..	..	..	..	..
Brahmin	8	3	4	3	2	..	2	..
Jhimmer	11	..	..	..	..	..	..	..
Chamar	6	1	..	..	..	..	..	..
Kumhar	4	..	..	..	..	..	..	..
TOTAL	85	13	13	8	6	2	7	..

TABLE II-A-6

DISTRIBUTION OF HOUSEHOLDS
ACCORDING TO FUEL USED

Caste	No. of House- holds	No. of households using			
		Wood	Uple	Reeds & straw	Kerosene oil
Jat	45	44	45	3	3
Bhangi	11	6	11	6	..
Brahmin	8	8	8	..	..
Chamar	6	5	6	2	..
Jhimmer	11	9	11	4	..
Kumhar	4	..	3	8	..
TOTAL	85	72	84	23	3

TABLE III-A-I

REASONS FOR CHANGE IN THE
TRADITIONAL OCCUPATION

Caste	Voluntary	Force of Circums- tances
Jat	5	1
Brahmin	1	..
Jhimmer	..	..
Kumhar	1	..
Chamar	3	4
Bhangi	..	..
TOTAL	10	5

TABLE IV-A-1

AWARENESS OF THE ABOLITION OF UNTOUCHABILITY

Caste	No. of persons	No. of persons aware of prohibition of untouchability under Law	Remarks
Jat	45	28	
Bhangi	11	9	
Brahmin	8	6	
Jhimmer	11	7	
Chamar	6	2	
Kumhar	4	4	
TOTAL	85	56	

TABLE IV-A-2

PRACTICE OF UNTOUCHABILITY-FORM

Caste	No. of persons interviewed	Sep. well	Sep. Hukkas	Marriage in own caste	Brahmin cannot take meal with Harijan	No entry to the temple	Brahmin did attend the ceremonies of Harijan	Harijans are not allowed to sit on <i>charpai</i> before Jat, Baniya & Brahmin	Harijans cannot enter the house of higher caste	Inter-caste marriages are not allowed
Jat	45	15	19	..	4	7	2	9	1	2
Bhangi	11	9	..	..	1	9	..	1	..	2
Brahmin	8	2	..	..	4	..	..	3	..	..
Jhimmer	11	2	5	1	..	3	..	2	1	..
Chamar	6	5	..	1	1	1	..	1	..	..
Kumhar	4	4	..	..	1	1	..	..	..	2
TOTAL	85	37	24	2	11	21	2	16	2	6

TABLE IV-A-3

DOWRY GIVEN

Caste	No. of H.Hs.	No. of marriages performed	Dowry given on the occasion of marriages in (Rs.)	Dowry given on the occasion of marriages in kind
Jat	45	6	1,054	5,200
Bhangi	11	3	303	2,150
Brahmin	8	1	101	1,000
Jhimmer	11	1	21	450
Chamar	6	1	51	700
Kumhar	4	2	102	900
TOTAL	85	14	1,632	10,400

TABLE IV-A-4

STUDENTS OF THE JUNIOR BASIC SCHOOL ACCORDING TO CASTE AND SEX

Caste	Class I		Class II		Class III		Class IV		Class V		Total	
	M	F	M	F	M	F	M	F	M	F	M	F
Jat	8	8	5	7	6	2	2	..	8	..	29	17
Brahmin	2	..	1	..	..	..	3	1	..	..	6	1
Kumhar	..	1	..	..	..	..	..	..	1	..	3	2
Jhimmer	2	2	..	..	..	..	..	..	1	..	7	2
Chamar	5	2	1	..	..	..	3	..	1	..	11	3
Bhangi	7	1	..	2	..	..	3	..	1	..	56	26
TOTAL	24	14	7	9	6	2	8	1	11	..	56	26

APPENDIX II

GLOSSARY OF KINSHIP TERMS

Relationship	Local Term	Relationship	Local Term
Father's father's father	Pardada	Daughter	Beti
Father's father's mother	Pardadi	Brother's son	Bhatija
Father's father	Dada	Elder brother's wife	Bari Bhabi
Father's mother	Dadi	Younger brother's wife	Chhoti Bhabi
Father's elder brother	Tau	Elder sister's husband	Jija
Father's younger brother	Chacha or Kaka	Younger sister's husband	Jija
Father's elder sister	Buwa	Wife	Gharwali or Birbani
Father's younger sister	Buwa	Husband	Gharwala or Marad
Father's elder brother's wife	Tai	Wife's elder brother	Sala
Father's younger brother's wife	Chachi or Kaki	Wife's elder brother's wife	Salaij
Father's elder sister's husband	Phoopha	Husband's elder brother	Jaith
Father's younger sister's husband	Phoopha	Husband's elder brother's wife	Jaithani
Father	Bapu	Wife's elder sister	Sali
Mother	Maan	Wife's elder sister's husband	Sarhoo
Mother's father	Nana	Husband's elder sister	Nanad
Mother's mother	Nani	Husband's elder sister's husband	Nandoia
Mother's elder brother	Mama	Wife's younger brother	Sala
Mother's younger brother	Mama	Wife's younger brother's wife	Salaij
Mother's elder sister	Mausi	Husband's younger brother	Devar
Mother's younger sister	Mausi	Husband's younger brother's wife	Devrani
Mother's elder brother's wife	Mami	Wife's younger sister	Sali
Mother's younger brother's wife	Mami	Wife's younger sister's husband	Sarhoo
Elder brother	Bara Bhai	Husband's younger sister	Nanad
Younger brother	Chhoti Bhai	Husband's younger sister's husband	Nandoia
Elder sister	Bari Bahen	Brother's daughter	Bhatiji
Younger sister	Chhoti Bahen	Son's wife	Bahoo
Wife's father	Susra	Daughter's husband	Jamai
Wife's mother	Sasoo	Son's son	Pota
Husband's father	Susra	Son's daughter	Poti
Husband's mother	Sasoo	Daughter's son	Dheota
Son	Beta	Daughter's daughter	Dheoti

APPENDIX III

A GLOSSARY OF NATIVE TERMS

Abadi	Village habitation site.	Chaupal	The village house.
Ajwain	Thyme, a kind of aromatic seed.	Chauth	Fourth.
Assami	Sub-tenure-holder of land.	Chhatti	A ceremony on the 6th day after the birth of the baby.
Amavas	Moonless day or night.	Churma	See Halva.
Arhar	A pulse.	Chatta	Seeds thrown in a random fashion.
Artec	Ceremony of worship or means of honouring by rotating before him/her a tray carrying lights and incense.	Chhappar	Thatched roof.
Asadhi	Local equivalent or rabi crop.	Chutney	A spicy preparation from onion, spices, and chillies.
Babool	Acacia tree	Chaudas	14th day of the months of the Saka year.
Bigha	A unit of measurement of land.	Dai	An untrained midwife.
Bahi	Family register.	Dasuthan	A feast given to a large number of persons on the birth of a child.
Baithak	Sitting room.	Dhoti	A muslin sheet wrapped round the waist and lower part of the body.
Bajra	A millet crop.	Dopatta	Scarf.
Bans	Ceremonial oil baths and massage given to both bride as well as the groom before wedding.	Dabar	Low-lying areas of Najafgarh.
Banwara	That period of marriage celebrations during which the boy and the girl take ceremonial oil baths.	Dayankali	A type of well.
Barat	Wedding party.	Desi	Indigenous.
Berauthi	A ceremony in which the groom is honoured by the members of the bride's family.	Desi month	Month of Saka year.
Barat lena	Reception of Barat.	Dahri	Low-level.
Basi khana	Stale food.	Ekadashi	Eleventh day after the Amavas or Purnmashi.
Batna	A paste made of mustard oil and ground turmeric.	Gauna	Nuptial ceremony.
Boonga	A store-house of chaff.	Gher	Compound of the house.
Bitaura	A heap of dung cakes coated with dung.	Ghagra	Skirt.
Binola	Cotton seed.	Ghar	House.
Bhajan	Hymns.	Ghur-charhi	Ceremony of horse-riding.
Bhat	Presents given to the girl by her mother's brother at the time of marriage.	Gias	Eleventh.
Bhoomidars	Land-holders.	Gilas	Tumbler.
Byah	Marriage.	Gochni	A mixture of wheat and gram.
Bhood	High level soil.	Gulal	Red farnaceous powder which Hindus throw on each other's person during the Holi festival.
Banjar	Barren.	Gur	Brown sugar.
Chahi	Well-irrigated.	Gobar	Cow-dung.
Chadar	A sheet of cloth.	Gotra	Clan.
Chak	Stone wheel fixed on an axle.	Gau	Cow.
Chanda	Subscription.	Gandasa	Hand Chaff-cutter.
Chapati	A thin wheat cake of unleavened flour.	Hal	Plough.
Charpai	A cot.	Haldi	Turmeric.
Chauka	Kitchen.	Hali	Ploughman.
		Halva	A delicacy prepared out of wheat flour syrup and ghee.
		Handia	A clay pot for cooking pulse or green vegetables.

Havan . . .	Incense-burning along with the recitation of verses from Vedas.
Hukka . . .	Smoking-pipe
Hakeem . . .	Indigenous doctor
Hatta . . .	A comb
Jyee . . .	A folder crop
Jajman . . .	Patron
Jaimani . . .	Patronage
Jhad . . .	A native bush
Jhoond . . .	A native bush
Jowar . . .	A millet crop
Juti . . .	Laceless shoes
Jua . . .	Yoke
Kajal . . .	Lamp-black soot
Kammi . . .	A mental servant
Kamiz . . .	Shirt
Kanya-dan . . .	Part of wedding ceremony involving bestowal of bride and dowry by her father.
Kareva . . .	Marriage with elder brother's widow.
Katori . . .	A small metal cup
Kharif . . .	Rainy season crop
Khat . . .	Cot or charpay
Khir . . .	A pudding of rice and milk
Khurpa . . .	A weeding instrument
Khurpi . . .	Scraper
Khalyan . . .	Thrashing ground
Kucha . . .	Raw, uncooked, unfinished
Kulhari . . .	Axe
Kurta . . .	Collarless shirt
Kari . . .	Wooden sleeper
Khatta . . .	Dung-manure pit
Kiariyan . . .	Soil divided into small plots for purpose of cultivation.
Khal . . .	Oil cakes
Keertan . . .	Hymn songs sung in a chorus to the accompaniment of some musical instruments.
Kaj . . .	A feast given to the brotherhood on the death of a very old man or woman.
Kera . . .	Sowing the seed through a pipe
Koonela . . .	An earthen pot for grounding mint, onion, etc.
Laddoo . . .	A sweetmeat
Lagan . . .	Some clothes sent by the bride's mother for the bridegroom's mother.
Lota . . .	Brass jug
Mandi . . .	Market
Mantras . . .	Incantations
Milnee . . .	Meeting between fathers of the bride and the groom at the time of reception of the wedding party.
Moodha . . .	A settee or chair made of reeds

Moong . . .	Kidney beans
Maira . . .	Wooden-leveller
Mukh-dikhana . . .	Viewing of bride's face by groom's relatives.
Mundan . . .	First hair-cut of the baby.
Nala . . .	Cotton cord for trousers
Namkaran Sanskar . . .	Ceremony associated with naming the baby.
Neota . . .	Cash contribution at the time of marriage.
Neem . . .	Margosa Tree
Naib-Sarpanch . . .	Vice-chairman of the Circle Panchayat
Up-Pradhan . . .	Vice-President of the Gaon Sabha.
Odhni . . .	Scarf
Pratha . . .	A buttered chapati (cake)
Pora . . .	Sowing the seeds carefully with handful of seeds
Pagri . . .	Turban
Palauthi . . .	First birth
Palta . . .	Iron spoon
Parat . . .	A big vessel for kneading flour
Patra . . .	A ceremonial sitting board
Pyjama . . .	Trousers
Phawra . . .	Spade
Phere . . .	Circumvolution around the burning incense by the bride and the groom.
Peepul . . .	Ficus religiosa
Pradhan . . .	President of the Gaon Sabha
Purohit . . .	Priest
Poori . . .	Peameal wafers
Pucca khana . . .	Fried food
Peeli chithi . . .	A yellow letter which is formal invitation to the boy's father to bring the wedding party.
Pujan . . .	Worship
Rosli . . .	Sandy soil
Rabri . . .	A preparation of barley & lassi
Rabi . . .	Winter season crop
Rae . . .	Alkaline salt
Roti . . .	Cake of bread
Sawani . . .	Local equivalent of Kharif crop.
Sagai . . .	Betrothal
Salwar . . .	Baggy trousers of women
Sari . . .	Flex bush
Semiyan . . .	Burnt needles of dough or macroni.
Sehra . . .	Crown of the bridegroom
Sinki . . .	Reeds
Seet, mathi, lassi . . .	Buttered-milk
Surma . . .	Collyrium
Sethai . . .	The planting of henna palms on the Chabutra.

Sawar . . .	The period for which the woman remains confined to accouchment.	Therati . . .	A sickle
Soond . . .	Ginger	Tilak . . .	Mark on the forehead in sandal wood paste.
Sakora . . .	Small earthen tumbler	Takua . . .	Iron griddle of the spinning wheel.
Sahukar . . .	Money-lender	Uple . . .	Dung cakes
Taccavi . . .	Government loans	Vairna . . .	Seed-pipe
Thal . . .	A big metal plate in which meal is served.	Vida . . .	Departure of the Barat

APPENDIX IV
LIST OF DESI MONTHS

Desi Months	English Months
Chait	March-April
Baisakh	April-May
Jaith	May-June
Asar	June-July
Savan	July-August
Bhadon	August-September
Asauj	September-October
Kartik	October-November
Aghain	November-December
Poh	December-January
Magh	January-February
Phagua	February-March

APPENDIX V
SOCIO-ECONOMIC SURVEY OF VILLAGES
(HOUSEHOLD SCHEDULE)

1. IDENTIFICATION

1. VILLAGE

2. HOUSE HOLD No.

3. Name of the head

4. Father's /Husband's name.

5. Occupation

6. Religion

7. Caste.....

8. Whether born in the village Yes/No

9. If no, state from which migrated.....

10. Reasons for migration

.....

.....

11. The year of migration

[illegible]

OCCUPATIONAL MOBILITY

[illegible]

What are the reasons for change if any?

BLOCK IV

LAND

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

How did you acquire the land owned?

1. Ancestral,
2. Purchased,
- or
3. Secured under Bhoomidari.

LIVESTOCK

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

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

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

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

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

HOUSE

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

INDUSTRY

1. Do you conduct any industry.

Yes/No

If Yes :—

- (a) What are the products
- (b) (i) Sold in the village
- (b) (ii) Sold in the Market
- (c) When did you start it?
- (d) Have you adopted any new tools or implements during last 5 years. If so give details.
- (e) Do you get raw materials in the village? Yes/No
- If no, mention the source.

INDEBTEDNESS

I. Do you owe any debt. Yes/No, if yes

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

2. By how much has it gone up or down during the last year?
3. What steps have been taken to repay the debt?

BLOCK V**MISCELLANEOUS**

1. Is there a co-operative society in your village? Yes/No
2. Are you a member of the same? Yes/No
3. If not give reasons _____
4. Is there a Panchayat in your village? Yes/No
 - (a) If yes, how long has the Present Panchayat been in your village _____
 - (b) What are the main functions of the Panchayat : _____

 - (c) Has there been any improvement in your village since the establishment of this Panchayat? _____
 - (d) Have you in any way, benefited from its activities? _____

5. Is there a N.E.S. Block in your area? Yes/No
 - (a) If yes, what has it done in your village _____
6. Do you know the Gram Sevak of your village? Yes/No
 - (a) If yes, describe his functions _____
 - (b) What has he been advising you and have you been following them _____
 - (c) How often does he come to your village? _____
7. What sort of manures do you use? _____
 - (a) Source from which you procure it? _____
8. Do you use any pesticides? Yes/No
 - (a) The source from where you get it? _____

Furniture & Consumer Goods :

- (a) Does the household possess Moodha/Chair/Table/Mirror/Bench/Stool (Cross out those not found).
- (b) Does the household possess Hurricane Lantern/ Battery torch light/ Kerosene Stove/Bicycle Gramophone/Radio Set/Camera/Sewing Machine?
- (c) Has any of these items been acquired for the first time in the last five years? If yes, which are these articles?

SUPPLEMENTARY HOUSEHOLD SCHEDULE**SOCIO-ECONOMIC SURVEY****RELIGION**

1. (a) Is there a deity of object of worship or a sacred plant in the house?
 - (b) If yes, give name of the deity or object of worship and what is the form of worship?
- (a) Do you know that untouchability in any form has been prohibited under law? Yes/No
- (b) Whether it is practised in the village? Yes/No
- (c) If yes, in which form, describe:

MARRIAGE

- (a) Has any marriage in contravention of caste law taken place in this household? Yes/No
 - If yes, give details.
- (b) With what castes other than the caste of the household is marriage permissible?
- (c) With which caste such marriage would be desirable?
- (d) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other castes? NAME OF CASTES
- (e) Was dowry given on the occasion of marriage of your daughter? Yes/No
 - If yes, mention the amount. Rs.

INHERITANCE ETC.

- (a) Do you know that there have been changes in recent years in the HINDU ADOPTION ACT? Yes/No
 - If yes, can you describe its salient features?
- (b) Do you think that there have been changes in recent years in the HINDU SUCCESSION ACT? Yes/No
 - If yes, what are its salient features?
- (c) Which relatives, including male members and widows and daughters married and unmarried, inherit property on the death of a male person belonging to the same caste as your household?
- (d) What is the share of each such member?
- (e) Are you in favour of inheritance of property by daughters equally with sons? Yes/No

HEALTH

- (a) How many maternity cases occurred in the household during the last year (AFTER DIWALI 1960) ? Number
- (b) How the case confined ?
If at home whether attended by HOSPITAL/HEALTH CENTRE/H
DOCTOR/MIDWIFE/UNTRAINED
DAI/ELDERLY WOMAN IN
FAMILY
- (c) On what type of medical treatment the household usually depend ? ALLOPATHIC/AYURVEDIC/
HOMOEOPATHIC
- (d) Which Hospital/Health Centre/Dispensary, the household consults in the event of serious illness ?
- (e) When were the members of the household last vaccinated ?

AGRICULTURAL PRODUCTION

Name of crop	Quantity obtained last Year (Mds.)	Value (in Rs.)	Quantity Sold (Mds.)	Value (in Rs.)
<i>Cereals</i>				
1. Wheat				
2. Gram				
3. Wheat & Gram				
4. Barley				
5. Bajra				
6. Rice				
7. Pulses				
8. Others (Specify)				
<i>Cash Crops</i>				
1. Cotton				
2. Sugarcane				
3. Oil seeds				
4. Others (Specify)				
<i>Vegetables and Fruits</i>				
<i>Fodder</i>				
<i>Total</i>				

Average Monthly income of the household. Rs.

Sources :
(a)Average Annual Income.....
(b)Average Annual Income.....
(c)Average Annual Income.....
(d)verage Annual Income.....

RECIPROCAL AID IN AGRICULTURAL PRACTICES

- (a) Do you borrow agricultural implements from others at the time of cultivation ? YES/No
- (b) Do you take help of neighbourers at the time of sowing or harvesting ? YES/No
- (c) Do you assist your neighbourers and receive help at times of cultivation in the shape of manual labour ? YES/No
- (d) How much land did your father own at the time of his death ? BIGHAS.....

INDUSTRY

- (a) Have you taken up this industry for the first time in the course of last five years ? YES/No
- (b) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.
- (c) Name the art or craft in which you have earned proficiency.
- (d) How did you learn the art or craft concerned ?
 (1) Home Apprenticeship.
 (2) At the place of neighbours.
 (3) In technical institute.
 (4) Others.
- (e) Do you consider further training necessary ? YES/No
- (f) If yes, describe the type of training you desire.

COMMUNITY

- (a) Does the head of the household know the Police Station, State in which it is located ? YES/No
- (b) Does the head of the household know the name of the river flowing through the State ? YES/No

ABOLITION OF ZAMINDARI

- (a) Do you think that abolition of Zamindari has resulted in any good to you ? YES/No
- If yes, indicate how you have benefited.
- If no, why have you not benefited.
- (b) Could you get yourself recorded as a share-cropper in the revisionary settlement ? YES/No
- (c) Have you been evicted from your land as a result of recent land reforms ? YES/No
- If so, give particulars.
- (d) Have you benefited from any scheme of land development or land reclamations ? YES/No
- If yes, explain how you have benefited.

PANCHAYAT

- (a) What are the leading parties in your panchayat and which caste is leading the panchayat.
- (b) Has there been any improvement in your village since the panchayat was established ? YES/No

FAMILY PLANNING

- (a) Is there a Family Planning Centre in your area ? YES/No
- (b) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so ? YES/No
- (c) Do you wish to have more children ? YES/No
 If yes, sons
 daughters

DIET

- (a) How many times a day do the members of the household take meals ?
- (b) What are the usual items of diet at each meal ? (Staple Diet) Winter
 Summer
- (c) What are the prohibited foods or drinks ?

UTENSILS

- (a) What utensils are used for preparing food and storage of drinking water ?
- (b) Of what materials are important utensils made ?

SOCIO-ECONOMIC SURVEY OF VILLAGES

(VILLAGE SCHEDULE)

I. General Features

(a) Name of the Villages

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

Village calendar if any

(b) Location:

Distance from :—

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

(c) Type or types of soil :

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

Land Use :

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

(d) The pattern of grouping of settlements in the village—

reason for such a grouping—whether social or topographical.

(e) Internal Roads (Kuccha or Pucca)

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

II. Religion and Caste structure of the village :

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

III. Are the families of the village generally joint families or others :

Is there any tendency for the breaking up of joint families. Rights, duties and obligations of different members in a family.

IV. Social Customs :

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

Are there any auspicious days or months for these.

(b) Beliefs and superstitions regarding :—

- Sowing, ploughing, reaping, thrashing and other agri-cultural operations
- Starting of a new business venture
- Beginning of a journey ;
- Regarding travel abroad ;
- Constructions of a new house ;
- Completion of a new house ;

(c) Legends, if any, connected with some local objects.

V. Educational facilities available in the village :

Are they adequate—if they are adequate, are the people satisfied with it ?

Are there any incentive for the children to study or for the parents to send their children to school ;

Is there any social welfare centre ? What has it been doing ?

How do the people utilise its services ?

Was there any adult literacy drive in the village ?

If there was one, how did the people respond to it ?

VI. Housing :

Type of house in different settlements—their material—whether locally manufactured or imported from other villages.

The labour engaged in construction, whether local or imported from outside.

What is the provision for shelter of cattle

Are the houses sanitary and well ventilated. Provision for storage of food grain ?

VII. Agriculture :

Fertility of the soil. Total average under cultivation crop-wise distribution.

Irrigational facilities available.

Type of manures used

System of cultivation

Double cropping or not

Tools, and implements used, whether local or imported from outside

Does any one family or a group of families own a Tractor and its accessories in the village.

Main crops grown and their corresponding period

VIII. Industry :

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

IX. Others :

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

Are there some persons who are employed in police or army?

X. Panchayats :

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

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

XI. Co-operative Societies :

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

XII. What are the types of clothes, footwear, ornaments, food, utensils and furniture etc. generally used by the villagers.**XIII. Some attitudes towards developmental work, co-operative movement, joint farming, family planning, birth control etc.**