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A
Socio-Economic Study of
Village
GALIBPUR

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BALDEV RAJ
Superintendent of Census Operations
Delhi.



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VOLUME XIX PART VI NO. 10

D E L H I

A

Socio Economic Study of Village

GALIBPUR

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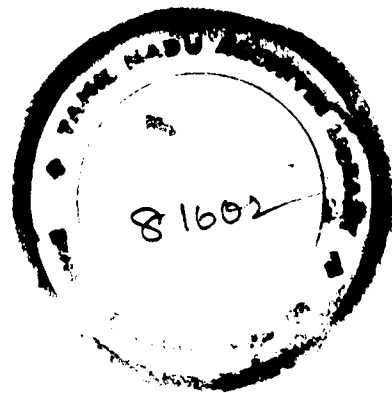
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FOREWORD

A P A R T 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.

(iii)

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

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

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g. fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.
- (b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.
- (c) The third group of villages should each be of fair size, of an old and 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 area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the enquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the

purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types, diet; dress, ornaments and foot wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', 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 inter-related 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. 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. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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 appendices IV & V.

NEW DELHI ;
July 30, 1964.

ASOK MITRA
Registrar General, India.

P R E F A C E

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 Galibpur, a small-sized multi-caste village on the Delhi-Punjab border, situated at a distance of about 27 miles south-west of the Metropolitan city of Delhi.

The primary reason for the selection of this village for our socio-economic study was its comparative isolation and its inaccessibility to any major means of transport and communication. As the report will show, the village is unapproachable by any kind of conveyance except by bicycles, bullock-carts or on foot. This three-mile kuccha track becomes all the more unnegotiable in the rainy season when it becomes slushy.

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.....”

(vii)

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, ruralurbanisation and such other related factors.

The field investigation was done by Shri R. P. Srivastava but before the report could be finalised he left us and did not care to carry out the suggestions made by the office of the O.S.D. The work had, therefore, to be carried out by Shri G. P. Mediratta, under my supervision.

Before closing, I must express my heart-felt gratitude to Sri 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
July 3, 1964.

BALDEV RAJ

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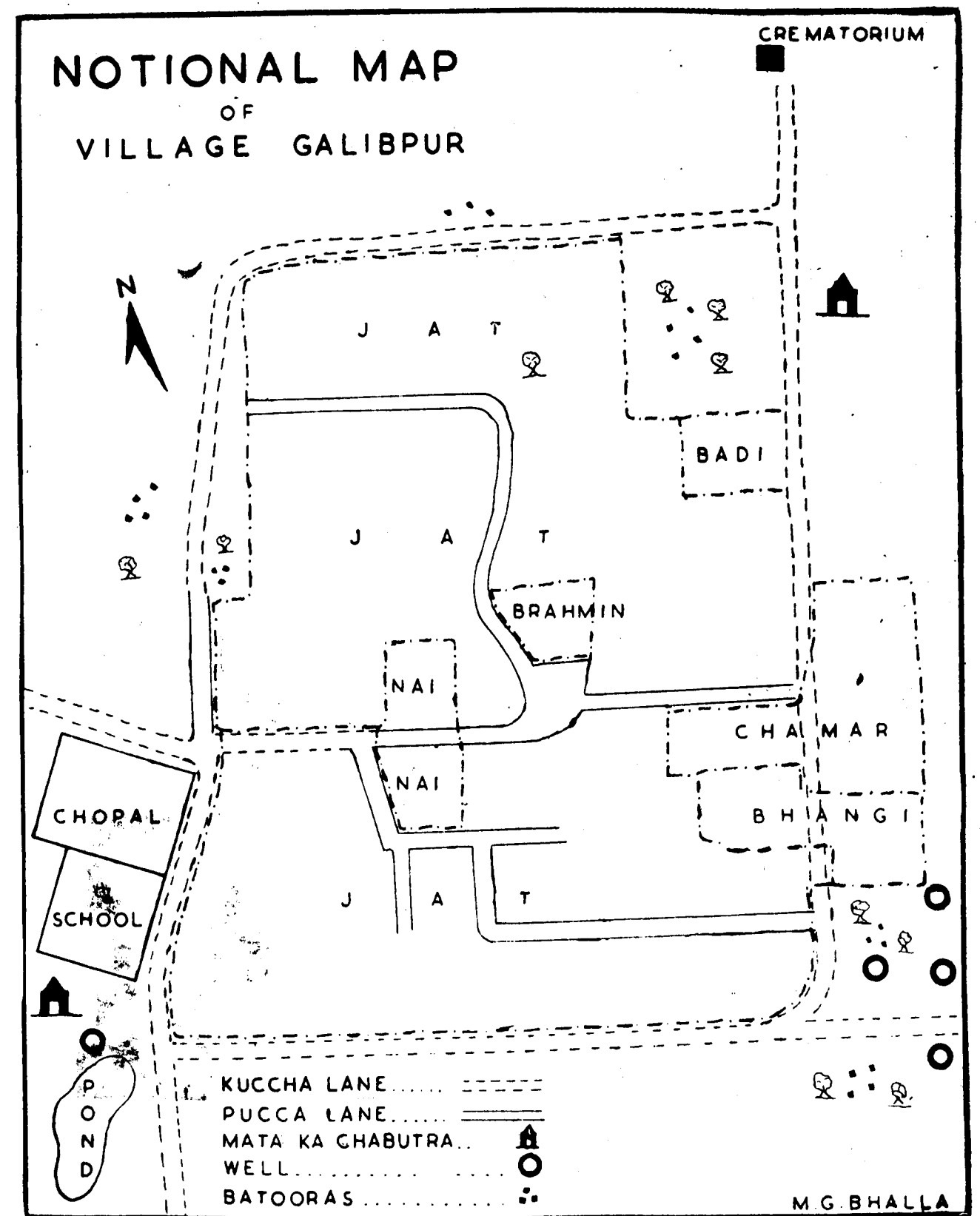
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National Map of Village Galibpur



A village lane in the cluster of the Chamars.

CHAPTER I

THE VILLAGE

GALIBPUR, a small-sized and multi-caste village on the Delhi-Punjab border, is situated at a distance of about 27 miles south-west of the Metropolitan city of Delhi.

The village lies in a remote corner of the Union Territory of Delhi, inaccessible to any major means of transportation. An uneven and circuitous *kuccha* road, about three miles long, connects the village with Dhansa (the nearest and comparatively bigger village on the Delhi-Badli Road) from where frequent and efficient bus services to Najafgarh and Delhi city are available. The village is otherwise unapproachable by any kind of conveyance except by bicycles, bullock-carts or on foot. This three-mile *kuccha* track becomes all the more unnegotiable in the rainy season when it becomes slushy.

The village is under the jurisdiction of Najafgarh Police Station. Further, village Dhansa which is three miles to its north, provides it with its nearest bus-station, market, post office and veterinary hospital.

Najafgarh and Dhansa serve as the chief marketing centres where the villagers sell their agricultural produce and buy tools, implements, manures, seeds and other consumer goods. A few of the villagers also go to Delhi for these purposes.

The village is covered by the Najafgarh Community Development Block. But it still retains all the features of backwardness.

The primary reason for the selection of this village for our socio-economic study was its comparative isolation and its inaccessibility to any major means of transport and communication.

PHYSICAL FEATURES

The sandy soil, the absence of any sort of vegetation to form the village jungle and the presence of saline water constitute the main physical features of the village. The village habitation is surrounded by thick bushes and thickly grown '*neem*' and '*peepal*' trees which give it the appearance of a grove to a distant

23 C.P.—3

eye. Further, the village lies on the '*dabar*' belt of Najafgarh (*dabar* signifies low-lying area). Whenever there is over-flow of water in the Najafgarh *Jheel* (generally in rainy season) it inundates the low-lying village land. Although most of the flood water recedes when the floods subside, yet some water remains there till September. This leads to greater extent of alkali or '*rae*' which saps the fertility of the soil (*rae* is a salt-like substance on the surface of the land which makes it almost barren). However, in order to save the village fields from the paralysing menace of flood water, the authorities are constructing an earthen *bund* (embankment) towards the western side of the village.

Most of the fields of Galibpur are facing soil erosion, thus marring the fortunes of the cultivators. Besides soil erosion, the fertility of the soil is also reduced by the presence of saline water which according to the villagers is responsible for converting fertile land into '*rae*'.

The climate of the village is similar to that of Delhi. In summer, it is hot and dusty. As the village touches the Haryana region of Punjab, it is also visited by yellow dust-storms in the afternoons, a common phenomenon in the Haryana region. In mid-day, the villagers have to face whirling clouds of sand. In winter, the climate is more pleasant than in summer. In the beginning *i.e.* in October and November, it is mild, but it becomes very cold in December and January.

FLORA

Neem and *pepal* trees constitute the most prominent flora that encompass the whole village. Beside these, there is also scattered growth of *kikar*, *babool*, *shisham*, long grass (mainly in rainy season), *beri* and other bushes in the village. Summer crops are *jowar*, *bajra* and barley while winter crops are wheat, gram and *sarson* (mustard).

FAUNA

The domesticated animals in the village are cows, buffaloes, bullocks, camel, sheep and goats. Birds like crows, sparrows, pigeons and eagle are also found in and around the village.

SIZE OF THE VILLAGE AND THE NUMBER OF HOUSEHOLDS

The village covers an area of 698 acres, out of which 3 acres are covered by the village abadi, 206 acres by cultivable waste and 487

acres are under cultivation. At the time of our investigation (i.e. during November, 1962) there were 60 households in the village, with a total population of 410, while the corresponding figures in the 1951 Census were 41 and 298 respectively.

TABLE 1.1

Showing the number of houses, households and density of population

Year	Area in acres	Density per acre	No. of houses	No. of households	No. of persons		
					Males	Females	Total
1951	576	0.51	46	46	160	138	298
1962	698	0.58	65	60	236	174	410

The table shows that over the last 11 years, the total population of the village has gone up by 37.6 per cent while the corresponding increase in the number of houses and households has been 41.3 per cent and 30.4 per cent respectively. As no household is reported to have immigrated into this village during the period under consideration, this increase in population may be attributed to natural growth. The table further shows that between 1951 and 1962, the density of population increased from 0.51 to 0.58 persons per acre which increase can be wholly attributed to the increase in population as the area of the village has remained the same.

RESIDENTIAL PATTERN

The habitation of the village is a cluster of houses and trees at one spot. Most of the structures are unplanned and little attention has been paid either to symmetry and design or to ventilation and drainage etc. However, a sort of planning can be noticed in the residential structures which manifests itself in the fact that the houses of each caste are clustering at one specific spot.

According to the village elders, the Jats who were the first to come and settle here, occupied the northern and eastern parts of the habitation site. They had brought along a few households of the Bhangis and Chamars who were allotted house sites in the southern and western corners of the village. Thus, in the beginning the village used to have two *panas* (sort of *mohallas*) belonging to the two groups of the Jat settlers. With the passage of time the population increased and the families broke up, with the result that new structures came into existence

to accommodate them. Whatever new structure came up was usually adjoining the existing ones and in between the two *panas* of the Jats, though the new structures of the Chamars and the Bhangis were allowed to come up only adjoining their old ones. The Nais and Brahmins who in-migrated into the village at a later stage were also allotted house-sites in between the two *panas* of the Jats. The village habitation site at the moment has become rather congested with no room left for more structures, and whatever structures will come up now will have to be outside the habitation site.

Incidentally with the passage of time the original two *mohallas* have outgrown themselves and now the villagers consider the village as having 3 *mohallas*, which they locally refer to as *baharle*, *beeche* and *Ganjle*, respectively. The one in the northern corner is known as *baharle* (signifying outlying), the one in the centre is called *beeche* (which means in the centre) and the one in the eastern side is known as *Ganjle*. The villagers stated that it was nicknamed after a bald person who was one of the ancestors of the Jats living in the area.

The Jats who were the first to settle here, brought along with them a few households of the Bhangis and the Chamars. The Jats themselves occupied the northern and eastern parts of the village site and allotted a plot of land each to the Bhangis and the Chamars in the south-west corner of the village. With the passage of time, population increased and the families broke, with the result that new structures came into existence to accommodate them. Thus almost all the vacant sites in the village were used up excepting a few here and there. The

Nais who came later on were given three residual scattered sites as no other single site was available for them. Thus the households of the Nais are quite apart from each other and are sandwiched between the houses of the Jats.

There are six lanes and by-lanes in the village, out of which three are pucca. These streets were made pucca with the help of the Block Development Office, Najafgarh. The villagers, in fact, approached the Block Development Officer in 1959, with the request that all the lanes and by lanes of the village be made pucca. The Block Development Officer explained to them that his office was willing to assist them in their task in the shape of meeting half the cost of making the lanes pucca, provided the villagers provide the rest of the cost and labour required. The villagers held a meeting in the village to discuss the issue and ultimately decided to accept the Block Development Officer's offer though the villagers were able to make only three lanes pucca. So far as the contribution of the villagers is concerned, none paid from his pocket. They collected the money by selling away some of the trees in the village common land (*Shamlat*). Most of the streets are too narrow even for two pedestrians to walk together. Villagers often throw the dirty water in these streets which is left to dry itself up as there are no drains in the streets. Moreover these lanes and by lanes become slushy during rainy season, thus causing great inconvenience to the passerby.

TRANSPORT AND COMMUNICATIONS

As stated earlier, the village is devoid of any major means of transport and communication. A three-mile *kuccha* sandy path connects it with Dhansa, from where frequent bus services plying between Delhi and Badli are available. Recently the Delhi Transport Undertaking has also started a bus service between Dhansa and Tilak Nagar, an outlying colony of Delhi city. Besides Dhansa, Rawta (a village to its south) also provides it with its bus services. But the villagers prefer to catch buses from Dhansa because here the frequency of bus services is several times more than at Rawta. The villagers generally make use of bullock carts to carry their surplus agricultural produce to Dhansa, and from here they take it either to Najafgarh or to Delhi by bus.

Seventeen households in the village have bicycles. These bicycles are regularly used by students, who go from the village to Dhansa for studies. A few of the villagers also use them for marketing purposes. Thirteen households also possess bullock carts which are used to carry the agricultural produce from the fields

to the village and also to the nearest *mandi* (marketing place) at Dhansa. Our investigation has revealed that these bullock carts are owned by those farmers (except one) who have got more than 50 *bighas* of land.

The village is also not well-off with regard to postal services. It does not have even a branch post office and depends on Dhansa for these services from where the postman comes only once a week to bring the post to the village and to take it from the village.

PLACES OF PUBLIC IMPORTANCE

There are several places of public importance in the village, more important among them being one *chaupal*, four *Mata ka chabutras* which are a sort of shrines named after local deities and a primary school.

Chaupal

A *Chaupal* in the village is a sort of men's club-house and plays a very significant role in influencing the day-to-day activities of the villagers. It has got its own significance in the village. All the *panchayat* meetings and other social gatherings take place here.

Prior to 1956, there was no *chaupal* in the village, and its absence caused great inconvenience to the villagers. They approached the Block Development Office, Najafgarh, and then it was constructed in the east of the village by the joint efforts of the villagers and B.D.O., Najafgarh. The villagers provided the labour and half of the cost towards its construction which was voluntary in nature. On the other hand 50 per cent of the total expenditure was borne by the Development Department of the Delhi Administration. It has one room measuring 12'X10' and a covered verandah. A *lota* (a drinking pot), a *hukka* (hubble bubble) and a few cots are the few articles usually found in the *chaupal*.

As everyone, irrespective of his caste affiliations, shared the labour and contributed towards its cost, all the villagers are allowed to make use of it. But the two Scheduled Castes of the village viz., the Chamars and the Bhangis, who are considered untouchables by the higher castes out of respect for the higher castes seldom make use of it. For example, whenever there is a meeting of the *Gaon Sabha* in the village *chaupal* they will come and sit with others in the meeting but whereas the higher caste people may use it as a resting place and for housing any incoming marriage parties of their castes, the Chamars and the Bhangis will not do so. They have to put up with the inconvenience of housing their incoming marriage parties in their

houses only, which is all the more inconvenient for them as they have no **baithaks** of their own.

During leisure hours, the villagers gather here to discuss their day-to-day problems and topics of mutual interest. In the afternoons, the village school-master who gets a newspaper, regularly reads to them a few important news items. On certain occasions, the villagers also meet in the **chaupal** to enjoy the typical village music known as *raginis* and ballads concerning the brave deeds of 'Alah and Udal'.

The **chaupal** also serves to accommodate the incoming marriage parties and guests.

Chabootras

There are four **chabootras** in the village known as **Kanthi Mata-ka-chabootra**, **Bhaiyan Mata-ka-chabootra**, **Panch-peer-ka-chabootra**, and **Gorey-wali-mata-ka-chabootra**. A **chabootra** is a brick-lined platform with one of its sides raised in the shape of tomb or slab. These **chabootras** serve as the means for the villagers to meet their devotional urge.

The **Kanthi mata-ka-chabootra** is to the south of the village and is worshipped on basora festival. It is a three-feet high platform and covers an area of about 4 square feet. **Kanthi-mata** is supposed to have power on small pox and typhoid. The villagers worship this mata to save their children from the wrath of **Kanthi-mata** which results in these diseases.

Towards the north of the village habitation lies the **chabootra** of the most widely respected and commonly worshipped local deity in the village. The deity is generally referred to as **Bhaiyan mata** or **Bhoomia mata**. According to the villagers this **chabootra** is constructed in the memory of the founder of the village and as such all people irrespective of their caste or creed respect it. Not only this; all the castes have full and free access to this **chabootra**.

The **Bhaiyan** or **Bhoomia** is supposed to have power over the fate of the people. She is also supposed to have power of granting the wishes of her devotees.

All the villagers visit this **chabootra** at least on two occasions, viz., Diwali and Holi. On the day the devotees light an earthen lamp and put it on the **chabootra** and then bow in front of it. Besides these whenever there is a bumper crop the agriculturists come and offer prayers to her and invoke her that the ensuing crops may also be like the one they reaped. Again if their crops have failed they come and pray here so that their ensuing crops may be better. Whenever a marriage party is about to leave for the bride's

village, the bridegroom accompanied by females of the household visits this **chabootra** and prays that he may return safe to the village and after he returns, he and his bride go and offer prayers at this **chabootra** for their future happiness and prosperity.

On the birth of a boy, the mother brings the infant to the **chabootra** and seeks the deity's blessings for the child as also for the whole of the family. Moreover, when a cow or buffalo in the village starts yielding milk, its first milk locally known as **khees** is offered at this **chabootra**, for the villagers believe that by doing so they ensure a regular milk supply from the cattle head. Besides these, if a person has any specific wish he may visit the **chabootra** at any time for fulfilling his wish; for example he may seek its blessings for a new venture that he intends to start or a person may visit the **chabootra** seeking a son.

The third **chabootra** known as **Panch-peer-ka-chabootra** is to the east of the village and its dimensions are very similar to those of the previous one. It is worshipped whenever some member of the family falls ill. The other members of the family, especially mother or wife of the ailing, pray that in case the illness is cured, they will go to the **chabootra** and offer a cake of *gur* (weighing about 2½ seers). The *gur* thus offered by the person concerned whose wishes are fulfilled, is further distributed as *prasad* among other households in the village.

Lastly, **Gorey-wali-mata-ka-chabootra** is to the west of the village. The villagers believe that by worshipping it, they will be saved from the out-break of measles and small-pox. They lit the sacred fire here on Holi and Diwali.

Primary School

As regards educational facilities, there is a primary school in the village. For higher studies, the students have to go to Dhansa which is about three miles from the village. The school was started by the District Board, Delhi, on 1st July 1948, in the northern outskirts of the village. But the school building was constructed in 1956 by the Block Development Office, Najafgarh, and since 1958 it is functioning under the Delhi Municipal Corporation. At present it has 76 students on its rolls to attend five primary classes taken by three teachers. Out of 76 students, 41 are boys and 35 are girls.

The Crematorium

The only crematorium in the village is about half a mile to its north, which is known as **shamshan**. As all the households in the village



The village chaupal.
(Page 3)



The village pond.
Young boys are enjoying themselves in the pond; the village well and the village school can be seen in the background.



Young girls fetching water from the village well.

are Hindus, they cremate the dead here, irrespective of their caste. The crematorium is roughly divided into different compartments and each caste is supposed to cremate the dead in its specified area. For example, the Bhangis cremate in the northern corner of the crematorium and the Jats in the southern corner. The infants are buried and not cremated.

There is a separate place for burying the dead animals which is to the west of the village at a distance of about 2 furlongs from the village *abadi*. Prior to independence, the Chamars used to deskin the dead animals. They kept the skin with them and in return they had to give one *juti* (unlaced shoe) to the owner of the dead animal. But now they do not deskin the dead animals as they hate it and consider it below their dignity. One Chamar in village Dhansa and one in village Rawta is still performing the work of deskinning the dead animals and so the people of this village call either of them for the job. He gets around two or three rupees for his services. The skin is sold to him or in the market. The remains are either buried or thrown in the open to be feasted by the birds and beasts.

SOURCES OF WATER

Before 1947, there was only one drinking water well in the village, which was owned by the Jats. There were no separate wells for the Bhangis and the Chamars. For drinking water, they depended primarily on the goodwill of the higher castes who used to draw water for them. But sometimes in case of emergency, they had to face an awkward situation if they could not find a member of the higher caste on the well. Fifteen years back, both the Bhangis and the Chamars constructed their own wells with Government help. The Government also gave financial assistance to the Jats for repairing their well eight years back. All these wells are pucca but are uncovered.

Thus, there are three drinking water wells, none in the village *abadi*, all situated at a distance of about 6 furlongs to the west of the village *abadi* and adjacent to each other. The villagers have to face great difficulty in bringing the drinking water from the wells to their houses. However, there is a pucca well near the village pond which is used by the villagers for only bathing and washing purposes as its water is saline. Out of these three drinking water wells, one each is meant exclusively for the use of the Chamars and the Bhangis and the third one is for the use of all the other castes viz., The Jats, Nais and the Brahmins.

For irrigation facilities, the cultivators depend on the persian-wheel wells and the vagaries of nature. There are 20 persian-wheel wells in the village. Out of the total irrigated land, 22 per cent is cultivated by wells, while the rest depends on the monsoons.

The abundance of persian-wheel wells is primarily due to the fact that water is available at a depth of just 9 or 10 feet, thus considerably reducing the cost of digging a well. Moreover, Government also assists the villagers to a great extent in this respect by providing taccavi loans to them.

The only pond in the village lies to its north and covers an area of about 3 acres. It provides the drinking and bathing facilities to the animals. But the standing water in it emits very bad smell. The Health authorities from Delhi Municipal Corporation sometimes sprinkle D.D.T. in it as a temporary measure to kill malarial mosquitoes.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

The Panchayat, the Multi-purpose Cooperative Society and the Block Development Office, Najafgarh, are the main welfare and administrative institutions which are striving for the betterment of the villagers (Their details are discussed in the relevant chapters)

HISTORY AND NOMENCLATURE

Two different and inconsistent versions are available about the origin of the village; one as given in the *SHAJRA-E-NASB* which was prepared in 1880 at the time of permanent settlement by the then Revenue authorities and the other as revealed by the village *bhat* and the villagers.

According to the *Shajra-e-Nasb*, which is a very well-preserved document available in the Sadar Qanungo's Office at Delhi, prior to 1642 A.D., the village was inhabited by the Bara Gujars and was known as Galibpur. Then the ruler of Jajihar granted the *jagir* of land to one of his relatives named Birjan, a Jat who got the village vacated from the Gujars and himself settled there. From that time onwards the descendants of Birjan are the owners of the village land.

On the other hand, the village *bhat* and the villagers state that this village came into existence about 500 years back when the then *zamindar* (landlord) of Sarangpur (a village about one mile to its north) gave about 2000 *bighas* of land in dowry to his daughter Bishni. The story goes that the mother-in-law of Bishni was of haughty and furious nature who often used to beat Bishni severely. One day Bishni

left the house of her husband and came back to Sarangpur. When the husband of Bishni came to take her back, she refused to go with him. Then her father persuaded his son-in-law to settle in his own village. He agreed and received the land site in the west of the village Sarangpur. A son was born to them after three years who was named Jalim Singh. It was he who named the village as Jalimpur after his name. Anyhow, no one in the village is able to recollect the name of the husband of Bishni. From then onwards, the descendants of Bishni are the owners of the village land. Moreover with the passage of time and with the twist of the tongue, Jalimpur came to be known as Galibpur.

Our investigation reveals that according to the villagers, Brigam was the grandson of Jalim Singh. Thus the two versions have not even a semblance with each other.

As regards the settlement history of the various castes in the village, all the villagers were agreed that the Jats were the original settlers of the village who also brought with them a few households of the Bhangis and the Chamars. After some time, the Jats also invited a Nai from village Badli which is about two miles from village Galibpur as they had to face great inconvenience without his services. Lastly, a Brahmin household immigrated into the village in the present generation.

TABLE 1.2

Showing settlement history of households by caste

Caste	No. of H. Hs.	Settled				
		Before 5 Gen.	Between 4-5 Gen.	Between 2-4 Gen.	One Gen.	Present generation
Jat	40	40	..	..	..	..
Chamar	10	10	..	..	..	..
Bhangi	7	6	..	1	..	..
Nai	2	2	..	..	..	..
Brahmin	1	..	..	..	..	1
TOTAL	60	58	..	1	..	1

Table 1.2 indicates the settlement history of the households by castes. All the households of the Jats, Nais and the Chamars came here more than five generations back. A Bhangi household immigrated into the village two generations back while a Brahmin household has migrated into the village only in the present generation.

NOTE.—The various castes in the village have their *bhats*, who are a sort of genealogist-cum-bards. They keep an account of the genealogy of the particular caste or castes (or *gotra* or *gotras*) to which they are attached, not only in the village under study but also in all the other villages where people of the caste/*gotras* live. They keep an account of the lineage, births, marriages, deaths, migration and settlement histories of the caste/*gotra* of which they are *bhats*. Usually each *gotra* has its own *bhat*. But in the village under study while the Jats, Brahmins and the Nais have a common *bhat*,

the Chamars and the Bhangis have separate *bhats* for their respective castes. The *bhat* for the higher castes lives in Sonapat (Punjab) and visits the village at least once in a year and takes down all the necessary details from all the households of these castes. All the households as a matter of convention offer him Rs. 1.25 for recording each marriage in their household, Re. 0.50 on occasions of birth, mundan etc. The well-to-do agriculturists may offer him 8-10 seers of grains also. Even the households who have no specific information requiring recording usually offer the *bhat* Re. 0.25 to Re. 0.50 just because he has come to the village.

The *bhat* of the Chamars similarly comes from village Badli in the Punjab and that of the Bhangis from Bahadurgarh.

Incidentally, *bhat-ship* is a hereditary occupation and after the death of the father, his son is supposed to continue his occupation.

CHAPTER II

THE PEOPLE & THEIR MATERIAL EQUIPMENT

IN THIS chapter an attempt is made to evaluate various aspects of social and cultural life of the villagers as it obtained in past and as it exists at present. Several aspects like caste composition of the people in the village, the type of houses in which they reside, their

dressess and ornaments, their household goods, their habits relating to food and drinks and their beliefs and practices relating to birth, marriage, death etc., reflect to a great extent their social and cultural state. Hence the necessity for their study in this context.

CASTE COMPOSITION

TABLE II. 1

Distribution of Households according to religion, caste, sex and average size and number of households.

Religion	Caste	Total No. of H. Hs.	Males	Females	Total	Percentage of the Total	Average size of H. Hs.	Sex Ratio
Hindu	Jat	40	172	134	306	74.6	7.6	779
Hindu	Chamar	10	35	22	57	13.9	5.7	629
Hindu	Bhangi	7	22	13	34	8.2	4.9	545
Hindu	Nai	2	6	6	12	2.9	6.0	1000
Hindu	Brahmin	1	1	..	1	0.4	1	..
TOTAL		60	236	174	410	100.00	6.8	737

All the people in the village are Hindus belonging to five different castes. Table II.1 shows that the Jats are by far the biggest single group accounting for about three fourths or 74.6 per cent of the total population. They are followed in order of numerical strength by the Chamars, Bhangis, Nais and the Brahmins, their strength being 13.9 per cent, 8.3 per cent, 2.9 per cent and 0.4 per cent respectively. Two of these castes viz., the Chamars and the Bhangis have been declared as Scheduled Castes in Delhi by order of the President. These taken together account for 22.1 per cent of the total population of the village.

The table further shows that the average size of the households for the village as a whole works out at 6.4 persons. It is lowest in case of Brahmins i.e. 1 and highest in case of Jats i.e. 7.6. Incidentally leaving aside the case of the lone Brahmin household, we can say that the

average size of the households is higher amongst the socially higher castes and lower amongst the socially lower castes.

Again the sex ratio for the village as a whole works out at 737 females per 1000 males. It varies from 545 females per 1000 males amongst the Jats to 1000 females per 1000 males amongst the Nais.

SOCIAL STRUCTURE

The institution of caste plays a vital role in the social and economic life of the village. While in the social sphere each caste has a distinct social standing economically they are traditionally associated with some occupation or the other.

The distinct social standing of each caste is generally represented by inter-dining, acceptance and offer of food, water and *hookah*, manner

of seating and greetings etc. as observed by each caste towards others. It is on the basis of these criteria that the castes have come to be known as higher castes or lower castes, for example, a person of higher caste will not accept food and water from the lower castes or offer his *hookah* to the latter and so on.

In the following paragraphs an attempt is made to classify the 5 castes of the village in order of their social standing as amongst themselves. It may, however be pointed out at the outset that this status-wise classification is only a tentative attempt to show the position of the different castes as they view it themselves in the village and the position may be somewhat different in other villages of the Union Territory.

Table II.2 shows the social position of the various castes in the village. For sake of classification and analysis, we have divided the various castes into 3 categories viz., the superior, intermediate and lower.

TABLE II. 2

Sl. No.]	Caste	Social Standings
1	Brahmin	Superior
2	Jat	
3	Nai	Intermediate
4	Chamar	Lower
5	Bhangi	

The table shows that the Brahmins and the Gujars consider themselves as superior castes in the village. As between them the Brahmins are considered higher than the Jats and this is readily conceded by the Jats themselves as also by all the other castes in the village. The Brahmins being the superior most caste do not accept food, drinks and *hookah* from any other caste while all others will accept the same from the Brahmins. Again, whenever a Brahmin visits others' place, the host will always offer the best possible seat to him and himself sit on the inferior one. The Brahmins may, however, accept *pucca khana* (fried food) from the Jats or the Nais but will not do so from the castes of the lowest social strata viz., the Bhangis and the Chamars who are considered as untouchable castes.

Similarly, while a Jat will accept food or water from the Brahmins, he will not do so from

the other castes, which are considered lower than his own. The Nais will readily accept food and water from the higher castes but not from the lower ones. The same rule applies to the lower castes. The Chamars do not accept food and water from the Bhangis while the latter will accept the same from the former. Thus, it is a sort of one-way traffic.

One very interesting feature was noticed during the course of our investigation, which it will be worthwhile to mention. It was noticed that while none of the castes was willing to share its *hookah* with the others, yet in many a cases we saw a person from lower caste coming and picking up the *chilam* of the *hookah* of a higher caste person and smoking from it. Our inquiries revealed that such a thing is done only by the people of the Chamar caste only. The higher castes who otherwise will not let them smoke from their *hookah* do not mind this.

Asked as to why this is so, they said that this does not pollute the *hookah* and so they do not mind it. This feature is, however, something of a recent origin. Previously even this practice was not allowed. Again, such a practice is resorted to only by the persons of lower castes and the higher castes will under no circumstances do so. Again, the Bhangis are not allowed even this privilege.

INTER-CASTE RELATIONS .

The recent social reforms, trend towards urbanisation and rapid economic and political changes, especially during the last decade or so have, to a certain extent, led to loosening of the rigid traditional social relations in the village. But in spite of all these changes, caste is still a dominant factor and to a great extent prescribes and regulates most of the social relations in the village. The traditional inter-caste relations still prevail in the village and the common man is generally guided by the same in many of his daily actions.

In the following analysis, a study of caste divisions according to their traditional occupations is being made. It should, however, be noted that due to several socio-economic changes like urbanisation, spread of education, improvements in transport and communications and the increased mobility of labour, some persons from almost every caste have left their traditional occupations and have taken to non-traditional callings as they found the latter to be more remunerative than the traditional ones. This is shown by the following table.

TABLE II. 3
Showing Shift from traditional occupations to non-traditional occupations

Caste	No. of households	Traditional Occupations	Occupation of the head of the household	Occupation of the youngsters
Brahmin	1	Priesthood	Beggary	..
Jat	40	Tilling of land	Agriculture	11 persons serving Army; 2 persons employed in C.O.D., Delhi Cantt.
Nai]	2	Haircutting, Intermediaries	1 person engaged in hair-cutting; 1 person is employed as chowkidar at Red Fort, Delhi.	..
Chamar	10	Shoe-making; deskin dead animals.	5 persons are shoe-makers; 6 are casual labourers. 4 are casual labourers: 1 person employed as clerk in P. & T. Delhi.	
Bhangi	7	Scavenging	1 person in Army; 1 person is a chowkidar at village school; 3 persons are sweepers in the village; 1 is casual labourer.	1 is sweeper at Delhi.

The table shows that there are five castes in the village i.e. the Brahmins, Jats, Nais, Chamars and the Bhangis. The Brahmins are traditionally associated with the functions of priesthood and are supposed to perform the more important social and religious functions amongst all other castes except the Chamars and the Bhangis. In return they would receive something in cash or kind i.e. clothes, grains etc. Although the only Brahmin living in the village has nothing to do with his traditional occupation yet in the social relations he follows his age old tradition. He will not accept *kuccha khana* (food cooked with water) but accept *seedhu* or raw materials like flour, pulses, ghee etc. He will, however, accept '*pucca khana*' (food cooked with ghee). For example, though he will not eat at a Jat's house, he will do the same on certain occasions like *mundan*, marriage and *kanagat* when he will partake of *pucca* food. He always collects raw materials like flour, pulses and ghee in the morning from the households of the Jats and cooks his food himself. He never accepts *kuccha khana* from any of the Jat's households or for that matter from any other household in the village.

Moreover, it is clear from the table that at present there is no Brahmin in the village who is engaged in his traditional calling. As such, the villagers have to call a Brahmin from village Dhansa to perform their social and religious functions in their households.

23 C.P.—4

The Jats are said to be martial race and are traditionally associated with tilling the land. The table shows that there are in all 40 households of the Jats in the village and all of them are still engaged in their traditional occupation of cultivation of land. But a trend of change can be noticed among youngsters as eleven of them are in Indian Army and two have joined the C.O.D. at Delhi Cantt. as clerks.

The Nais are traditionally associated with the task of haircutting, shaving and acting as intermediaries on certain social functions like betrothal, marriage etc. Besides this, the Nains (the female Nai) perform the duty of attending to the mothers in their postnatal period. Moreover, they are supposed to massage the woman who has given birth to a child and help her to take bath on *chhatti* (the sixth day after the birth of the child). They also perform the work of applying a mixture of oil and flour (locally known as *batna*) to girls on the eve of their marriage.

But now, except hair cutting and shaving, people do not utilise their other services to the same extent as before. This is primarily due to the recent social and economic changes in the rural areas. At present there are only two Nai households in the village. One is presently engaged in his traditional occupation of hair-cutting and shaving. In return, he gets some amount of grain of both the *rabi* and *khari*

crops. The amount of grain received from each household depends on its economic condition. The head of the family of other Nai household is a *chowkidar* at Red Fort, Delhi. But it should, however, be noted that the women of both these households are still working in the houses of the Jats.

Out of the total of 10 households of the Chamars in the village, only four are presently engaged in their traditional work of shoe-making. It is interesting to note that all of them have left their ancestral work of skinning the animals. The table shows that at present, five are casual labourers, four shoe-makers and one is employed as a clerk in the office of the Director General of Post and Telegraphs, Delhi. Amongst the youngsters, six are casual labourers and they are no longer following their traditional occupation.

The Bhangis, like the Chamars, are considered untouchables by the higher castes in the village. The Bhangis are traditionally associated with the menial task of scavenging and other related occupations. Besides this, until the recent past, the higher castes many a time used to make them work as entertainers although now they do not do so and the higher castes are no longer in a position to compel them to do any work which they are not willing to perform.

Like Nai women, the Bhangi women are also supposed to serve the women of higher castes especially at the time of child birth. For example, the Bhangi woman attends the women of the village at the time of delivery. She cuts the umbilical cord of the child and attends the mother for the next ten days.

The table shows that of the seven households of the Bhangis, 5 are still following their traditional occupation of scavenging. In return, they get one *chapati* (bread) daily and some amount of grain of *rabi* and *kharif* crops from the households in which they serve. But as this is not a whole-time job, they also work as labourers whenever they get a chance. Of the remaining two households of the Bhangis, one is in the Army and the other is employed as a *Chowkidar* in the village Primary School. Amongst the youngsters, only one Bhangi is employed in Delhi as sweeper.

THE BADIS

In the foregoing analysis, we have noticed that there are, in all, five castes in the village. But recently i.e. March 1963, 12 households of a nomadic community known as Badis have come again in the village and raised their cluster in the south-east corner of the village habitation. As the household enumeration was conducted

in November 1962, a specific study of their economic, social and cultural life could not be made. Further, it may be noted that as they move from village to village in order to earn their livelihood, they are not likely to stay long in the village. Besides this, the site on which the Badis have raised their huts belongs to the Jats, who can get it vacated at any moment, whenever they like. For example, after two months of their settling in the village, a Jat got his site vacated and constructed his house on it and in lieu of it 60 per cent of the total Badis who came to the village in March 1963 have left the village for good and are not likely to come back again unless called for business. It may, however, be mentioned that the Badis have made this village as their headquarters and even if no Badi is living in the village, they maintain at least one hut, and thus the Badis have a long association with the villagers. According to several village elders the Badis have been living in this village for as long as they can remember. That is why they come back to this village after wandering from village to village.

The cluster of the Badis is a group of 12 *kuccha* huts whose walls are of mud and ceiling is covered with mud, reeds, bamboo sticks and long grass. Most of these huts are overcrowded and in certain families as many as 19 members live in a hut measuring 16 square yards. It is interesting to note that these small huts serve almost all the purposes like kitchen, bathroom, sleeping room etc.

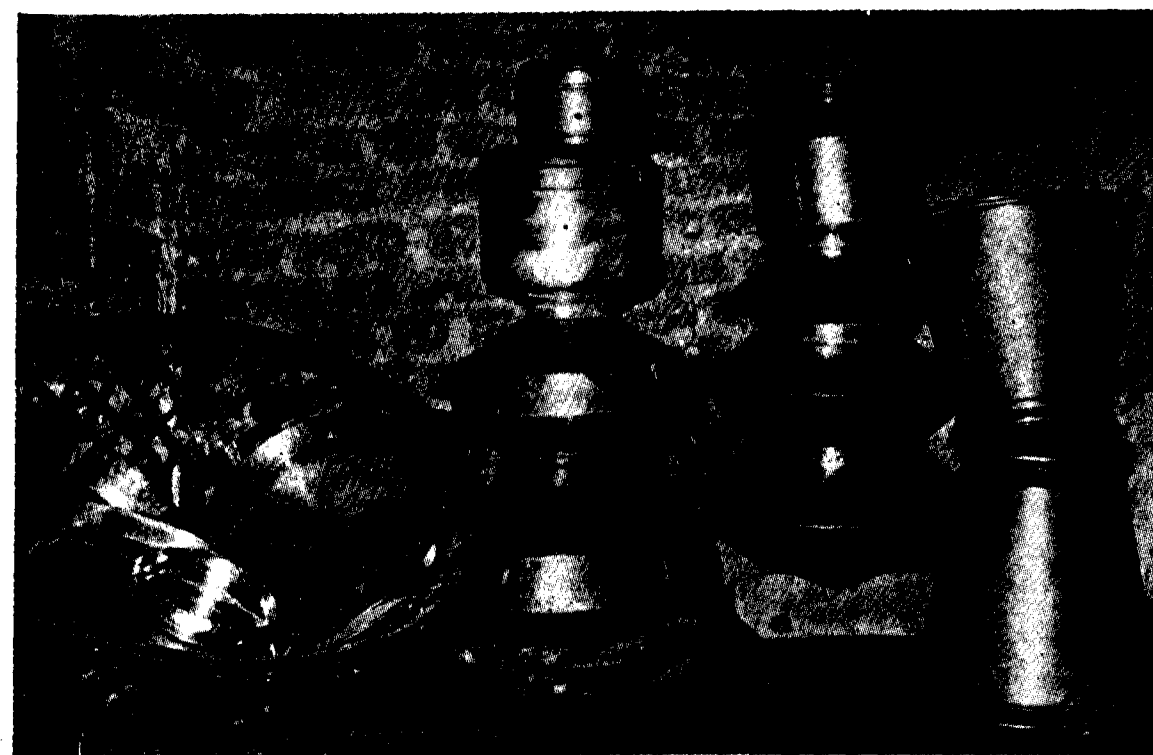
In spite of the long association of the Badis with the villagers, conflicting views prevail in the village about their origin and caste. Most of the villagers, especially Jats, hold the opinion that the Badis were originally Muslims, but after 1947 they have claimed Hinduism as their religion. But the Badis claim that they were always Hindus.

It is also worth mentioning that Badis celebrate and observe all social and religious ceremonies like festivals, marriages, births, death etc. in the same manner as they are observed by all the other villagers. For example in the marriages of the Badis, the *phere* ceremony is not performed and instead of taking seven rounds around the fire, the bridegroom and the bride just put garlands around the neck of each other.

The Badis are traditionally associated with the occupation of staging *swang* which is a kind of stageplay depicted through the media of dances, songs and humour. Various dramas like *Satyavadi Raja Harishchandra*, *Leelo Chaman*, *Nal Damayanti*, *Heer Ranjha* may be staged by them. The description of these plays is given in



A cluster of the Badis (a caste).



Some of the household utensils.
(Page 12)

Leisure and Recreation (Chapter V). Harmonium, earthen pitcher, **Dholak**, **ghungru** and **manjira** are the various instruments used by the artists. It is interesting to note that no female artist plays any role in staging *swangs*. The role of the females is also performed by males by wearing ladies clothes and affixing artificial long hair.

The *swang* party may be invited on any of the social or religious functions, but generally villagers invite it on the eve of a marriage. The cost of inviting *swang* party is generally borne by the father of the bridegroom.

Besides staging *swang*, the Badis also earn a part of their livelihood by taking alms from the higher castes of the village (the Jats and the Brahmins). For example, they get Re. 1 on each marriage in the village. Previously, they had a mare which they used to supply for celebrating the function of **ghur charhi** on the marriages of the Jats. In return, they used to get Rs. 1.25 nP. But now it is dead.

As we have already stated that the Badis do not confine to the village under study, so they move from village to village in the Union Ter-

ritory of Delhi as well as in the adjoining villages of U.P. and Punjab States in which they have *jajmani* rights. For example, they have *jajmani* rights over 200 villages in which they stage *swangs* and the names of a few of them are mentioned below:

1. Galibpur
2. Jhatikra
3. Sarangpur
4. Badli (Punjab)
5. Rawta, and so on.

Thus almost all the year round, they move from village to village and earn their livelihood.

MATERIAL CULTURE

Here an attempt is made to analyse the present position of the various households in each caste group in the village regarding the possession of various household goods like furniture, utensils, consumer goods etc., and also to highlight the changes in the acquisition of these articles of domestic use, particularly during the last five years.

TABLE II.4

Material culture—possession of furniture

Caste	Total No. of H. Hs.	No. of households possessing				
		Khatia	Chair	Table	Moodha	Bench
Jat	40	40	4	3	14	2
Chamar	10	10	4	1	5	..
Bhangi	7	7	..	..	..	..
Nai	2	2	..	..	..	..
Brahmin	1	1	..	..	..	..
TOTAL	60	60	8	4	19	2

Furniture

The table shows that chair, table, mirror, **moodha**, bench and **khatia** (string cot) constitute the only pieces of furniture available in the village. Cot, the most commonly used article of furniture, serves both for sitting and sleeping purposes and is invariably owned by every

household in the village, irrespective of their social and economic status. Moreover, whatever little other furniture there is, is owned by a few households amongst the Jats and the Chamars. Besides this, furniture is of poor quality and not well maintained.

TABLE II.5

Material culture—Furniture acquired during the last five years

Caste	Total No. of households	Furniture acquired during the last five years			
		Chair	Table	Bench	Moodha
Jat	40	2	1	..	4
Chamar	10	..	..	..	5
Bhangi	7	..	..	..	..
Nai	2	..	..	..	..
Brahmin	1	..	..	..	..
TOTAL	60	2	1	..	9

A comparison of the Table II.4 with the above table shows that except 9 *moodhas*, 2 chairs and one table acquired by the Jat and the Chamar households, hardly any change has taken place.

Our study of the economic needs of the villagers reveals that they continue to be simple and few. But due to increased urban contacts with Delhi city and spread of education in the village a few of the villagers expressed their desire to acquire some of the durable consumer goods like bicycle, table, chair, torch light etc. But their poverty is the main hindrance in the acquisition of those articles of daily use. But in case of other villagers, poverty coupled with simplicity may be taken as the main cause for the dearth of furniture in the village.

Utensils

The utensils used in the village are generally either of metal or clay. The metal utensils are used for cooking and taking food, while the clay utensils are used for storing water, milk, *ghee*, pulses and the like.

The most commonly used utensils in the village are; *tawa* (an iron plate for cooking *chapatis*), *parat* (a big brass plate for kneading flour), *patili* and *patila* (metal pot for preparing curries, vegetables and pulses), *karchi* (a big spoon), *thali* (a metal plate), *gilas* (a metal tumbler), *katori* (a metal cup), *katora* (a big metal cup), *chakla* and *belan* (wooden plate and a wooden roller), *chimta* (a pair of tongs used for picking things), *karahi* (an iron or brass pan used for preparing fried vegetables), *lota* (a metal pot), *tokni* (a metal pitcher to store water and the like), *balti* (bucket owned by only a few well-to-do households), *ghara* (earthen pitcher) and *handi* (small earthen pitcher used for boiling milk and storing *ghee* etc.).

Besides these utensils, a few of the Jat households have also acquired some pieces of pottery notably cups and saucers. The recent social and economic reforms have hardly influenced this village and most of the villagers are using the same type of utensils as about fifty years back.

TABLE II.6

Possession of consumer goods

Caste	No. of H. Hs.	No. of households possessing				
		Kerosene stove	Hurricane Lantern	Bicycle	Battery Torch Light	Dibiya
Jat	40	..	24	11	7	10
Chamar	10	..	8	6	5	..
Bhangi	7	..	..	..	..	3
Nai	2	..	1	..	1	..
Brahmin	1	..	..	..	..	1
TOTAL	60	..	33	17	13	14



A housewife in *Salvar* and *Kamiz*, the dress which has recently become popular in the village.



A Jat oldtimer in his traditional dress of kurta, dhoti and pugree.

Household goods

As regards household goods, table II.6 shows that the most commonly possessed consumer goods in the village are hurricane lanterns, *dibiya* (a small tin lamp), bicycles, and battery torches. Out of the total households of 60, 33 or 55 per cent light their homes with hurricane lanterns, while the rest of them either use small tin lamps or ordinary earthen lamps. A little over one-fourth of the households have bicycles which are mainly used either by the students who go to village Dhansa for studies or by the villagers themselves who have to go either to Dhansa or to Najafgarh in connection with some purchases. Beside these, 13 households also possess torches which are mainly used in the night time when they have to cross the three mile sandy *kuccha* path which connects Dhansa with the village.

TABLE II.7
Consumer Goods acquired during the last five years

Caste	Total No. of H. Hs.	Consumer goods acquired during the last five years		
		Bicycle	Battery torch light	Hurricane lantern
Jat	40	6	2	1
Chamar	10	5	..	..
Bhangi	7	..	..	..
Nai	2	..	..	..
Brahmin	1	..	..	..
TOTAL	60	11	2	1

A comparison of Table II.6 with the above table shows that except 11 bicycles acquired by the Jats and the Chamar households, during the last five years, for the first time, hardly any change has taken place in the possession of consumer goods. Moreover, our investigation reveals that most of the bicycles were received in dowry and the villagers purchase such things only in case of dire necessity.

DRESS AND ORNAMENTS

The quality of clothes and ornaments worn by the village-folk serves as an indicator of their social status and material prosperity. The well-to-do families of the Jats wear better clothes and ornaments, while the other castes like the Nais, the Chamars and the Bhangis are often seen in torn and dirty clothes which, in a way, speak of their poverty.

The dress of males in the village consists mainly of *safa* or *topi* (headwear), shirt, *dhoti*, *chaddar* (shawl) and *juti* (laceless shoes). In winter the *chaddar* is replaced either by a *khes* (a rough and coarse cloth) or by blanket. The students while going to school wear *pyjama* (trousers), pants, half-pants, coat, laced shoes, *juti* and shirts; otherwise they are generally seen in the village in under-wear, *pyjama* and shirt. During our investigation, a student was also seen wearing a tie. The females in the village wear veil or *odhna* (headwear), shirt and *ghaghra* (skirt). Recently, a trend of change in fashion is visible. Females have started wearing '*salvar*' and *dhoti* instead of *ghaghra* and *choli* (blouse) in place of shirts.

Following is the list of ornaments worn by the ladies in the village on different parts of the body.

Forehead :

1. *Borla* (बोरला) :—made both of gold and silver.
2. *Kalaf* (कलफ) :—stick like think which is used in hair and is made of silver.

Nose :

3. *Nath* (नथ) :—It is made of gold and is a ring.

Ear :

4. *Dande* (डण्डे) :—It is made of silver and is round in shape.
5. *Murki* (मुरकी) :—Gold and silver and in the form of ring.
6. *Kanphool* (कनफूल) :—Gold and silver. They are tops.
7. *Munh-ka-chhal* (मुह का छाला) :—Gold and silver. It is a chain sort of thing which starts from ear and is stitched with hair.

Neck :

8. *Teep* (टीप) :—It is a type of necklace.
9. *Hansli* (हंसली) :—Silver, its shape is round.
10. *Galsiri* (गैलसिरि) :—Gold and silver—it is a type of necklace.
11. *Mala* (माला) :—Gold—a necklaces-type ornament.
12. *Champakali* (चम्पाकली) :—Gold—small pieces of gold in the form of barley are connected together to give it a shape of necklace.
13. *Chandanhar* (चन्दन हार) :—It is a type of necklace made of Indian silver rupees.

Wrist:

14. *Chhail Kare* (छैन कडे):—Silver.
15. *Kangni* (कंगनी):—Silver.
16. *Kara* (करा):—Silver.
17. *Hathphool* (हथफूल):—Silver. Ornament connecting wrist with all the five fingers.
18. *Karila* (कड़ीला):—Silver. A bangle having teeth-like surface.

Waist:

19. *Tagri* (तगड़ी):—A silver belt.
10. *Nara* (नारड़ा):—A silver belt having anklets on both of its ends.

Foot:

21. *Anant* (अनन्त):—Silver.
22. *Tati-Pati* (ताती-पानी):—Silver.
23. *Bankre* (बंकड़े):—Silver.
24. *Pallu* (पल्लू):—The veil is ornamented with silver and is known as *Pallu*.

Although some of the ornaments are becoming outdated, yet a good number of them are still worn by newly wedded girls and ladies of well-to-do households. It is interesting to note that the bride wears costly ornaments while preparing dung cakes to exhibit her ornaments to other villagers and it can serve as a glaring example of their snobbery. Besides this, whenever a *devar* (the younger brother of the groom) teases the bride, she may strike with her *karila* on his back.

Fuel:

TABLE II-8

Distribution of Households According to Fuel Used

Caste	No. of H. Hs.	No. of households using		
		Uple	Wood	Phoos
Jat	40	40	39	14
Chamar	10	10	5	7
Bhangi	7	7	4	7
Nai	2	2	2	2
Brahmin	1	1	1	1
TOTAL	60	60	51	31

The table shows that *uple* (cowdung cakes), wood (sticks and reeds) and *phoos* (straws) form the principal items of fuel used in the village. *Uple* are invariably used by every household in the village. They are prepared by the womenfolk of the village from the dung of cattle. After drying them, they are stored in *bitooras*. The table further shows that out of the total of 60 households, 59 also use wood, which is obtained from the village common land and bushes. Lastly *phoos* which is obtained from the agricultural produce is used by 31 households in the village.

The fuel is made use of in three types of hearths locally known as *chulah*, *angithi* and *hara*. *Chulah* is used to cook food for the members of the household. *Angithi* is an earthen pan in which *uple* or wood is lit. It serves the function of a heater in the winter season. Lastly, *hara* is used to keep curries and *chapatis* warm. At the bottom of *hara*, fire is lit which keeps warm the things which are placed at the top of it. It should be noted that only a limited quantity of heat is made use of as the depth of a *hara* is about 1½ feet.

FOOD AND DRINKS

The consumption of meat and wine is tabooed in the village community, especially among the socially higher castes viz., the Brahmins and the Jats. Those who take to them are looked down upon by others.

TABLE II-9

Prohibited food and drinks

Caste	Total No. of H. Hs.	No. of households reporting as prohibited				No. that did not report any food to be prohibited	No. that did not report any drinks to be prohibited
		Food		Drinks			
		Meat	Onion	Wine	Bhang		
Jats	40	40	..	40	..	..	..
Chamar	10	..	..	..	..	10	3
Bhangi	7	..	..	..	..	7	3
Nai	2	2	..	2	..	..	..
Brahmin	1	1	..	1	..	..	..



Meal Time
An old lady cooking chapatis for lunch.

The table shows that excepting Bhangis and Chamars, all other castes are vegetarians. It is, however, alleged that a few of the Jats, mostly youngsters who have come into contact with people in urban areas do take meat (outside the village) and also country liquor secretly. The

table further shows that three Bhangis households and 3 Chamar households did not report any drinking to be prohibited; but their poor economic condition does not enable them to afford to drink except on certain occasions like marriage, Holi etc.

TABLE II.10
Staple diet and food habits of communities

Caste	Total No. of H. Hs.	Households taking								
		Summer				Winter				
		Wheat	Gram	Gochani	Barley	Wheat	Gram	Bajra	Gochani	Bejhar
Jat	40	39	..	30	36	19	..	38	33	38
Chamar	10	7	..	9	8	10	..	10	7	10
Bhangi	7	3	2	2	7	..	..	7	4	7
Nai	2	2	..	1	2	..	..	2	1	1
Brahmin	1	1	..	1	1	..	..	1	1	1

The table shows that while wheat, gram and *gochani* (a mixture of wheat and gram) constitute the staple food for the whole of the year, barley is consumed only in summer, and *bajra* and *bejhar* (a mixture of gram and barley) in winter. The *chapati* (bread) of these cereals is taken with *gur*, *chatni*, *potato*, onion and other seasonal vegetables and at times with *dal* (pulses). Besides this, *chhach* (butter-milk) and *rabri* (a porridge prepared

by mixing barley flour and *chhach*) are also taken in the morning by those households who possess milch cattle. Others, who do not possess milch cattle rely mainly on bread, seasonal vegetables and pulses. Sometimes, the villagers also take *dalia* (mash) and *khichri* of *bajra* in winter season. It is interesting to note that unmixed gram is given primarily to the cattle, while it is taken by the villagers only by mixing it with wheat or barley.

TABLE II.11
Staple diet and No. of meals taken in a day

Caste	Total No. of H. Hs.	Households taking No. of meals					
		Summer			Winter		
		Once a day	Twice a day	Thrice a day	Once a day	Twice a day	Thrice a day
Jat	40	..	..	40	..	40	..
Chamar	10	..	..	..	..	..	..
Bhangi	7	..	..	10	..	10	..
Nai	2	..	..	2	..	2	..
Brahmin	1	..	..	1	..	1	..

The table reveals that people in the village take meals thrice a day in summer and two times in winter. This is due to the fact that days in summer are longer than in winter and require more nourishment.

Milk is not sold by the villagers as they consider this a sin and save those households who possess milch cattle, it does not constitute a part of their staple diet in the village. Further, milk is not consumed regularly by the members of the households who possess milch cattle as its quantity is limited. Generally, a part of it is shared by a few members of the household, mainly males and children and a part of it is used to make *ghee*.

According to the villagers, wheat is used only on special occasions like marriage, *mundan* and festivals etc., otherwise, they mainly depend on *gochani* and *beihar*. Further, some special foods like *khir* (prepared by mixing milk, rice and sugar) *gulgule* (prepared by mixing wheat flour and *gur*) *chila* (an omelette of the flour of gram or pulses), *halwa* and *churma* are also prepared on special occasions like birth, marriage, *mundan* etc. Otherwise, in day-to-day life, the diet of a common man in the village is unbalanced and the dependence on one cereal or the other is quite evident from table II.11.

No significant change in the dietary habits of the people has taken place during the last decade or so. However, the increasing popularity of tea can be taken as a change in their traditional list of food and drinks. At the time of our investigation i.e. November, 1962, all the households reported as using tea. It is interesting to note that the villagers generally use *gur* instead of sugar in tea.

HOUSE-TYPE

The nature and type of the building is a fairly good indicator of the material prosperity of the villagers. The economic condition of a household can, to a great extent, be judged from the condition and type of the house which it possesses. Moreover, as the economic condition of any of the villager improves, generally the first thing which he does is to improve his residential structure.

In the following paragraphs an attempt is made to study the house types available amongst the various caste groups in the village. For the purpose of analysis we have divided the description on house-types into two parts i.e. the purpose for which the structures are used and the type of material used in their construction. Taking the purpose for which the structures are

made, investigation traces three types of structures namely:

1. *Ghar* House;
2. *Baithak* Sitting room; and
3. *Gher* Cattleshed.

1. *House*.—House or *ghar* serves as the residential structure for all the members of the family. Here food is cooked and household goods are kept. It is mainly meant for the females and except the male members of the household itself, no outsider has access to it. But the outsiders can enter the house if they are accompanied by some male members of the household and in that case the females will observe *pardah*.

2. *Baithak*.—*Baithak* is a place where the male members of the household sit, smoke hubble and bubble and gossip. Female members of the family are not expected to come here except in case of emergency. It also serves as the accommodating place for the visitors and guests and in case any one of them wishes to stay overnight, he is put up here. Thus in day time, it serves as the sitting room, and in night, it serves as a sleeping room. A *baithak* is generally a *pucca* construction with cemented flooring. It is also cleaner than the house.

3. *Cattleshed*.—This place is meant for housing cattle. It is generally constructed in the open yard of the residential structure. It is provided with pegs to tie the animals and mangers to feed the animals.

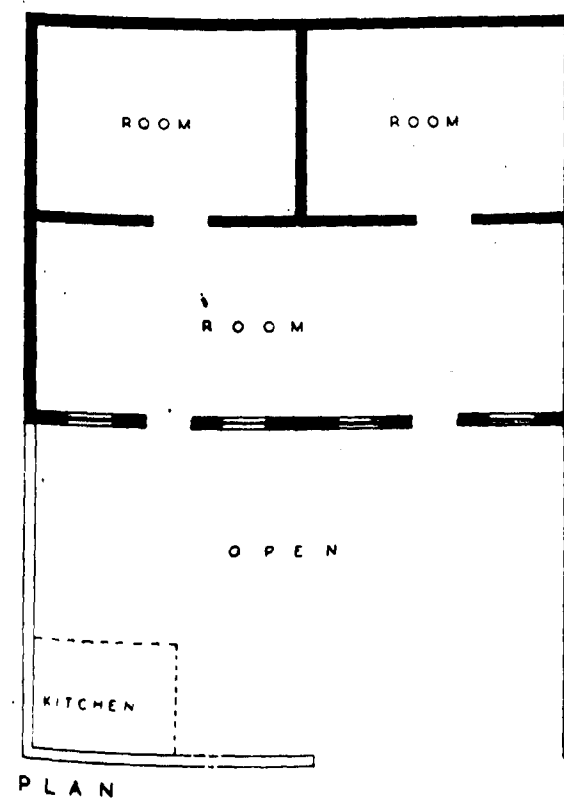
Lastly, mention may be made about *batoora*, made of straws and sticks and shaped like a dome, which is used to store dung-cakes.

This, however, does not mean that a particular structure is always exclusive. A house may also have a *baithak* and/or a cattleshed attached to it.

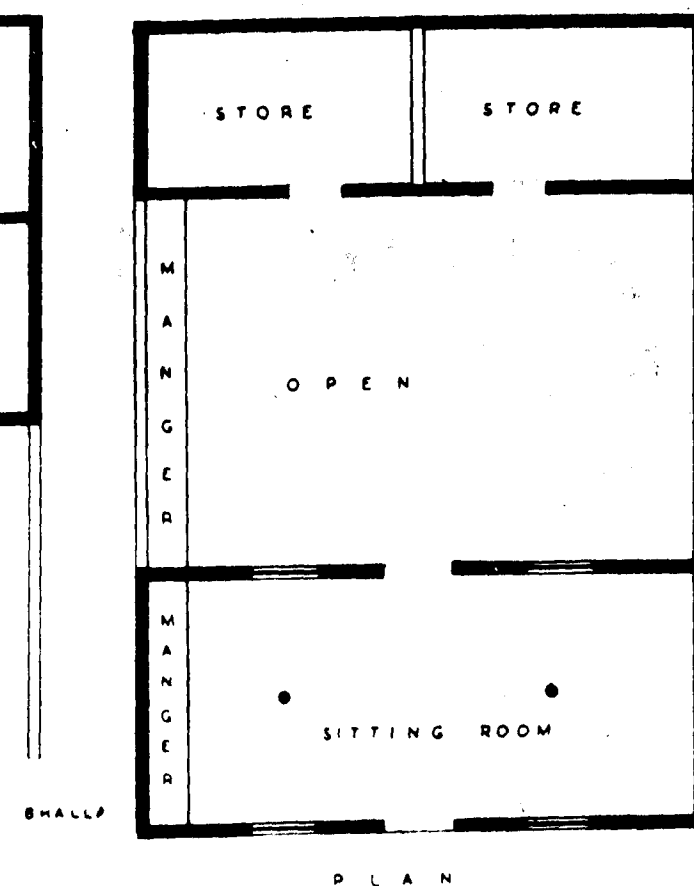
As regards the material used in the construction of these structures, we can classify them into three categories viz., *kuccha*, *pucca* and mixed.

A *kuccha* house is made of mud-walls with its roof covered with straws. The life of such a house is short and it needs regular repairing. Those villagers who possess *kuccha* houses make minor repairs before the start of the rainy season to make sure that it does not leak or fall down during the rainy season. Then, at the end of the rainy season, repairs are again carried out to make good the damage done by rains.

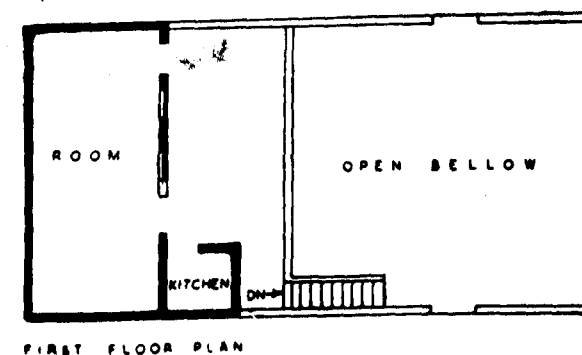
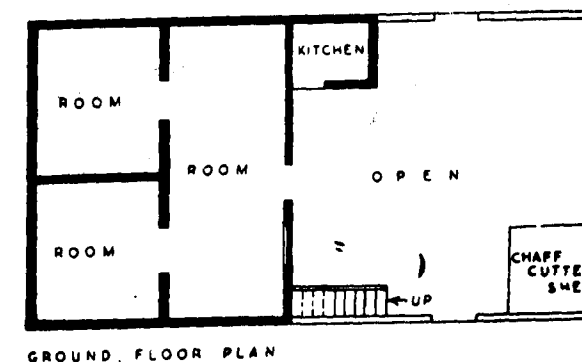
HOUSE—TYPE HOUSE OF A POOR MAN

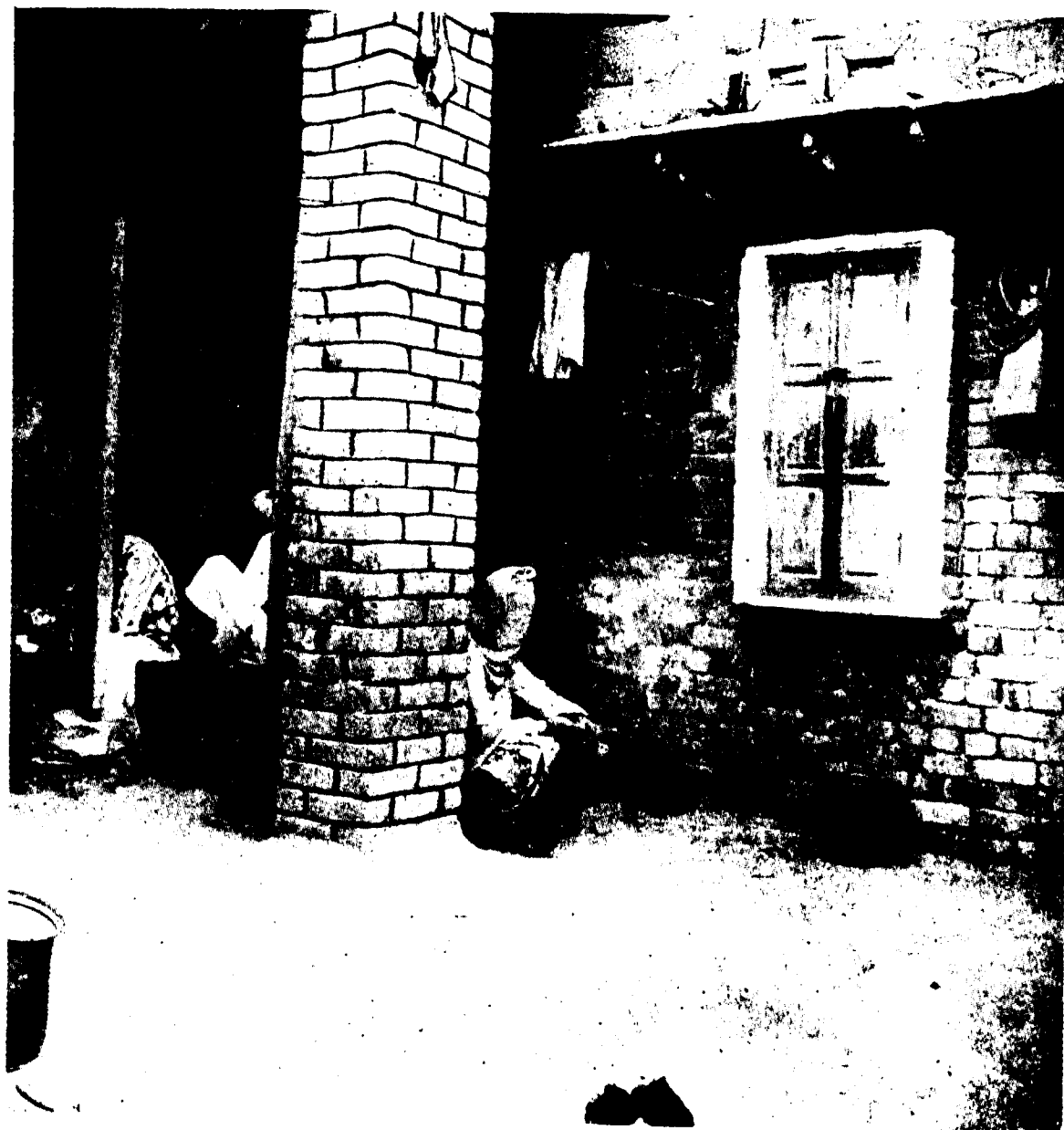


BAITHAK

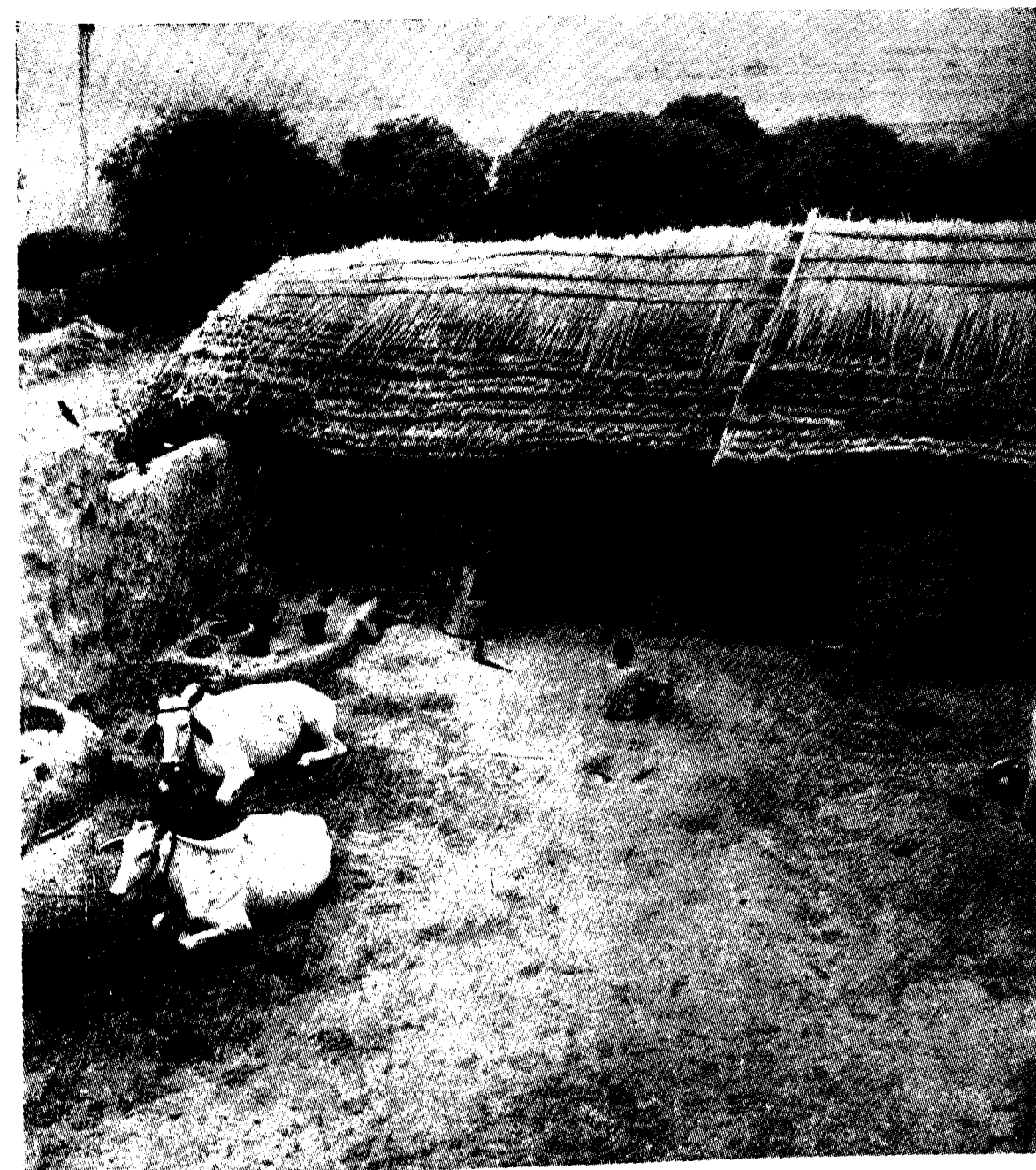


HOUSE OF A RICH MAN





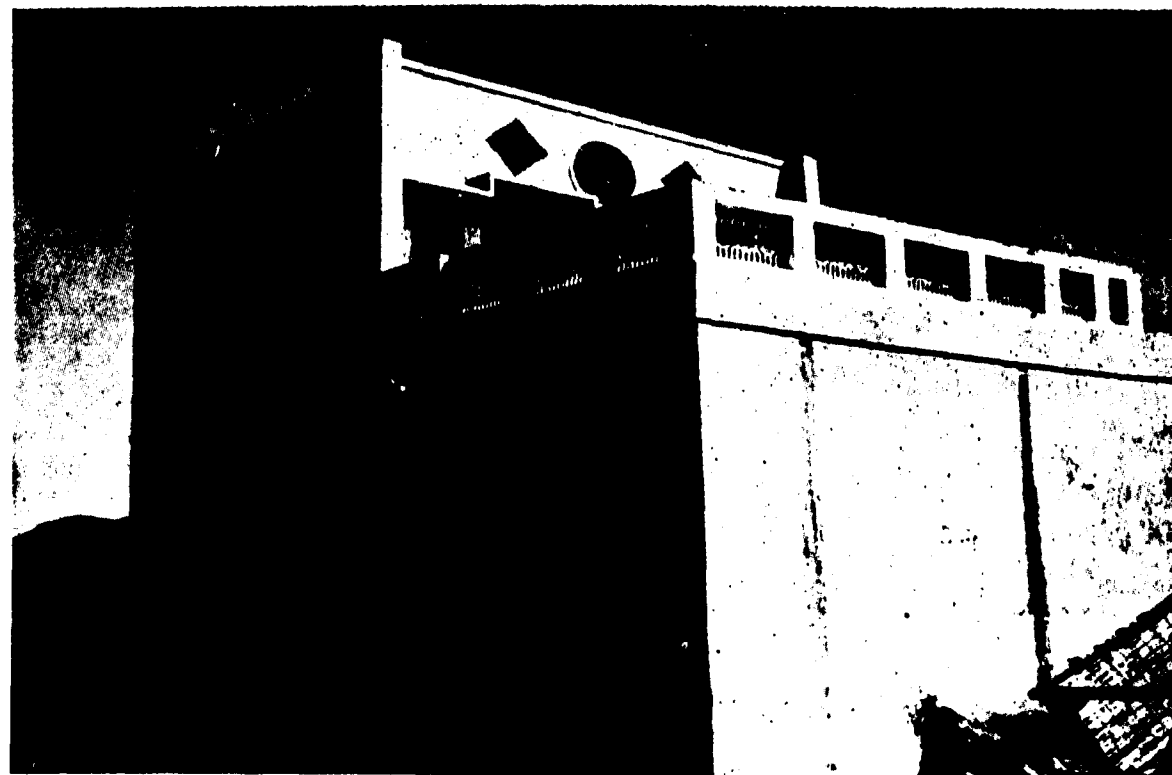
A view of the interior of a residential structure of a Jat Commuter in service.



A view of the courtyard of the residential structure of a Jat agricultural household.



The village scene.



A recently constructed pucca house.



The courtyard of a house being renovated to serve the purpose of extra rooms.
Note:—Although it will lead to greater ill ventilation than before, yet the owner is not much worried on that account.



A non-agriculturist (Chamar) in his native attire entering his kuccha house.



Co-existence of men and livestock.
A balthak-cum-cattleshed, which is also used for storing grains.

In the case of a *pucca* house, burnt bricks with mud or cement or lime constitute the wall material, while stone slabs or bricks are used with lintels to cover the roof. The floor may be paved with bricks or it may be left *kuccha*. The life of such a house is much longer than a *kuccha* house and it needs little repairs every year except white-washing.

Lastly, a mixed house may be of two kinds. First, it may be partly *pucca* and partly *kuccha*. Secondly, its walls may be *kuccha* and roof *pucca* and vice versa. For example, if the roof of a mixed house is to be constructed of reeds, first of all bamboos are set on the four walls, which are made of bricks, and then reeds are spread over them. After this, the reeds are covered with long grass—which is locally available—and mud. Lastly, black mud taken from the village pond is applied on the top of the roof. In such a house, the *kuccha* portion requires frequent repairs while the *pucca* portion lasts longer.

As regards the raw material requirements of the houses, bricks, mud and labour are locally available. There is a brick kiln near the village which provides bricks to the villagers. Cement and lintels are brought either from Delhi or from Najafgarh.

Table II.12 shows that out of the total number of 65 houses, 23 are *kuccha*, 32 are *pucca*

and 10 are mixed. During the last decade, the tendency of having *pucca* and mixed houses has increased which is evident from the table which reveals that during the last ten years, 25 new

TABLE II-12

Distribution of houses according to age and type of Construction

Age of the buildings (Yrs.)	Type of Construction			Total
	Kuccha	Pucca	Mixed	
0—5	3	6	1	10
5—10	4	5	6	16
10—15	7	2	1	10
15—20	1	..	..	1
20—30	2	5	1	8
30—40	3	7	1	11
40—50	1	3	..	4
50 & above	2	4	..	6
TOTAL	23	32	10	65

structures came into existence, out of which 7 are *kuccha*, 11 are *pucca* and 7 are mixed. Our investigation further reveals that most of the Jats' households have improved their residential structures either with the help of their own resources or by taking loans from others. Similarly, the Bhangis and the Chamars have also improved their residential structures because government have provided 50 per cent of the total expenditure of making a house *pucca* as loan.

TAB II-13

Distribution of houses amongst different castes with number of rooms and number of persons

Caste	No. of H. Hs.	No. of persons	Ancstral	Con-structed	Govern-ment	No. of living rooms	No. of rooms per H. Hs.	No. of Baithaks	No. of cattlesheds
1	2	3	4	5	6	7	8	9	10
Jat	40	306	22*	24*	..	94	2.3	6	20
Chamar	10	57	3	7	..	24	2.4	..	..
Bhangi	7	34	..	6	1	9	1.1	..	3
Nai	2	12	1	1	..	3	1.2	1	..
Brahmin	1	1	CHUPAL	..	..	..	1	..	..
TOTAL	60	410	26	38	1	130	2.1	7	23

The table shows the distribution of houses amongst different castes with number of rooms and number of persons. Fifty-nine households occupy 64 houses besides one Brahmin household being housed in the village Chaupal. These 64 houses have in all 130 rooms and it gives an average of 2.1 rooms per household. It varies from 2.4 rooms per household in case

of the Chamars to 1 room per household in case of the Brahmin household. Further, out of the total of 64 houses, 26 are ancestral and 38 are self-constructed, 7 households have separate Baithaks and out of the total of 52 households who keep cattle, 23 households or 42 per cent have separate arrangements for cattle i.e. cattlesheds.

*The discrepancy between the number of residential structures and the number of households is due to fact that 4 households in the village have a separate baithak for their households.



An aerial view of the backyards of two baithak-cum-cattlesheds of the Jats.

TABLE II.14

Households with No. of Rooms

Note : One Brahmin, the 60th household, lives in the village Chaupal.

In the village, the housing conditions in general are not satisfactory. Except a few houses, all the others are poorly constructed. Little attention is paid to design and symmetry or to ventilation and drainage. This has resulted in the haphazard growth of the houses. The houses are mostly low-roofed and devoid of any open space inside.

There is no provision for latrines and bathrooms in the village houses. Both males and females go out to the fields to attend the calls of nature. The well near the village pond provides the bathing and washing place for the males. A few of them have also made arrangements at the back of their houses in the open, where they keep stone slabs on which to sit and take bath. The females take their bath inside the houses by arranging some sort of improvised bathroom.

Those households who do not maintain separate cattleshed, tie their cattle in their courtyard which makes them insanitary. Moreover, in rainy season and during the nights of winter season, these animals are also housed with the family members in the very same rooms in which they sleep. This makes the room more dirty and stinky. Thus most of the houses in the village are dirty, dark, stinky and filthy.

SOCIAL CUSTOMS, PRACTICES AND BELIEFS

Social customs, practices and beliefs are a part and parcel of the villagers' life. Their day-to-day social, economic and religious activities are, more or less, guided by them. So far as the mode of observance of these ceremonies etc. is concerned, they are more or less similar amongst all the castes irrespective of their social or economic status. The difference, if at all, arises only in the degree of observance of these practices. However, it should be noted that due to the impact of education, increased contacts with the urban areas etc. the rigidity of these social and religious ceremonies has softened down to some extent.

It may however be pointed out here that in most of the social and religious ceremonies, a Brahmin is called in to officiate and preside over the same by all the castes except the so-called untouchable viz., the Chamars and the Bhangis. As a matter of convention the Brahmins do not officiate over the ceremonies of the Chamars and Bhangis who have to depend upon someone from their own caste. For example, in the household of a Chamar, a *Chamar Bairagi* from village Dhansa will officiate on all social and religious functions. Similarly, the Bhangis call their *purohit* from village Badli (in Punjab) to perform all their social and religious ceremonies.

Birth

The life cycle in the village starts with the birth of a child. Generally, women feel shy in disclosing their pregnancy to their husbands, but they disclose it directly or indirectly to their mother-in-law or sister-in-law, who may, in course of time, spread the news to other members of the family. Otherwise also, the signs of pregnancy may become obvious by the condition of the woman, such as vomiting, laziness etc. After the completion of six months of pregnancy, the expectant mother is well looked after. She is not allowed to do any heavy work (like fetching water from the well or grinding flour). Moreover, a better diet, including increased quantity of milk, is also given to her.

At the time of labour, she is attended to by the village *dai* (untrained midwife), who is a Bhangi woman. Soon after the delivery the *dai* cuts the umbilical cord with the help of a pair of sharp scissors or knife without using any antiseptic. But sometimes their instruments are rusted and this may lead to the wound getting septic, resulting in many complications, like death of either the mother or the child. The cord is either buried in the ground or thrown into some river or canal, so that no animal should eat it; it is believed that if it is eaten by any animal, the child will die.

After the birth of the child, an earthen lamp is lit in the room which continues upto the 6th day known as *chatti* after birth. Some persons also make use of incense. It is believed that the light of this earthen lamp and the smell of the incense will keep away evil spirits from the child.

It is interesting to note that it is only the birth of a male child that is rejoiced over. Girls are considered a liability on the shoulders of their parents who have to spend large amounts of money on their marriage which more often than not is beyond their resources. Further, even after her marriage, they have to send her

gifts from time to time on different occasions. Not only this, parents are supposed to send gifts to her children even after her death. The first birth in the family is known as *palauthi* (पलौठी). Again, if the birth of a child takes place after long prayers and wishes, it is known as *dasauthan* (दसौथन). However, it is not necessary that the *dasauthan* must be of the first-born child. It may be fourth, sixth and so on. *Dasauthan* means giving feast to ten persons on the birth of a long-awaited child.

If the newly born child is a male, women of the family start singing songs and this (practice of singing songs) continues for six days. Further, bronze plates are beaten. It is believed that the sharp and resounding noise of bronze plates will make the child brave in his future life.

A Nai or Bhangi woman prints red-coloured palm features with *geru* (ruddle) on the entrance of the house in which the child is born and also on the entrances of the houses of their near relatives. This would announce to all that an addition to the male members in the family has taken place. In return, she gets Rs. 1.25 for her services.

After the delivery, the mother and the child are secluded in one corner of a room in the house for 10 days, the reason being that during these ten days, the mother and the child are attended to by the village *dai* (a Bhangi woman), who washes her dirty clothes and removes refuse etc. During these 10 days, the *dai* also applies oil on the legs of the mother, so as to give them strength. In return, she gets Rs. 1.25 for her services plus some old clothes. She may get more if the child is a first born.

As regards diet, during first three days, the mother is given only milk, boiled sugared water and a mixture of *ghee*, *gur*, *saunth* etc. known as *pat*. The child receives the mother's milk and *ghutti* which is a digestive mixture containing myrobalan, borax, king's cumin etc. After that, besides *pat*, some light food like *khichri* or *dalia* is given to the mother. In the well-to-do families, pure ghee ranging from 7 to 12 seers is given to the mother either in the shape of *halwa* or mixture of *gond*, sugar and *ghee* etc. for about 40 days. In the case of lower castes like the Chamars and the Bhangis, who cannot afford to spend money and who are non-vegetarians, pure *ghee* may be mixed with the fat of pigs.

On the third day after the birth of the child, both the mother and the child are given a bath known as *nahan bar* by the Nai woman who is paid Rs. 1.25 for her services.

Six days after birth comes *chhati*. It is believed that the fate of the child is decided on this day. All the family members keep awake the whole night and sit near the child and the mother. Cooked rice is distributed among all the households of the same caste in the village. The earthen lamp which is lit on the day of the birth is put off on this day.

The next important ceremony connected with the birth of a child is known as *nam karan sanskar* (the naming ceremony). This falls on the 10th day after the birth of the child. On this day, the *purohit* of the family is called. He is always a Brahmin in the case of all the castes except the Chamars and the Bhangis who get someone from their own castes to officiate at this ceremony. The *purohit* performs the *homm* (prayers) by chanting a few *mantras* (hymns) and offering incense and *ghee* to the sacred fire. Then he ties a red thread on the wrists of all the family members. Lastly, he suggests three names, out of which one is chosen for the child. He is paid Rs. 1.25 for his services. A feast is also given to near relatives and friends. The extent and scope of this feast depends on the economic resources of the household and whether the child is first born or not. In the case of a first born or long wished child, a grand feast may be arranged in which all the people from other villages may also be invited.

Our enquiries about the beliefs and practices in the village regarding barrenness, still birth, abortion etc. brought out a rather curious fact. We were told by the villagers that there has never been, at least in their memory, a case of barrenness of females in the village. Although we have no proof, except the words of the villagers themselves, of the same, yet if it is true it is something rather exceptional. So far as abortion is concerned the people on the whole are not in favour of it. Cases of abortion, however, occur every now and then in the village. According to an elderly Jat lady, the females of the village are loathe to go in for abortion, as it means killing a prospective life, which by itself would be a sin. The cases of abortion, whenever they occur are invariably due to natural causes.

If a woman goes on giving still births, the people say that the woman is reaping the fruits of her misdeeds of her previous life. In such cases the woman concerned usually visits the *Gurgaon-wali-mata* at Gurgaon in Punjab and prays for a child. It is believed that if the *mata* so desires the female concerned may be blessed with a live child. But if this also fails the people usually take the female to medical prac-

BIRTH



Such palm prints are imprinted on the entrance of the houses of all the relations of a family in which a birth has taken place.

Birth—Page 19

MARRIAGE



Members of a marriage party enjoying rest in the village chaupal.



Members of a marriage party enjoying the marriage feast.

tioners. According to some of the village elders so far there has been no case where a female continued to give still births.

Marriage

One of the most important social and religious obligations on the shoulders of a person in the village is to marry his daughters, for it is believed that unless he does so he will not achieve salvation after his death and his soul will hover near his house in the form of ghosts and spirits.

Marriage in the village involves many rituals and ceremonies. The process from betrothal to the consummation of marriage may cover many years. Here we have mainly explained the various ceremonies covering the marriage in a Jat household. The same pattern is followed by other castes. However, some difference may be observed in details. Whenever any difference is noticed in the marriage pattern of other castes during our survey, we have mentioned it in the following discussion.

Generally the parents of the girl take the initiative in the search for a suitable match. When the girl crosses twelve years of her age, the father of the girl requests his friends and relatives to be on the lookout for a good boy. They in turn convey the information about suitable boys in other villages. Formerly, it was the duty of the Nai to find out a suitable match in which he was helped by the Nais of other villages. But now with the advance in education, transport and communications etc., the role of the Nai in this respect has decreased considerably, so much so that only one marriage out of 16 that took place during the last three years, was arranged by a Nai. The rest were all arranged with the personal efforts of the parents of girls and boys.

While searching a boy, certain rules and regulations are observed. Inter-caste marriages are not allowed. One has to marry within one's own caste but outside one's *gotra*. For example, a Brahmin must marry a Brahmin, but not of the same *gotra*. Further, the bride must never be chosen from the same village in which the prospective bridegroom lives. This rule is extended further to include other villages which belong to the *gotra* of the bride. Besides these, one cannot marry into one's own father's *gotra*, mother's *gotra*, father's mother's *gotra* and mother's mother's *gotra*. In effect, this means that the villagers of Galibpur cannot marry into neighbouring villages which are predominantly

peopled by Jats of Dabas *gotra*, as Jats of Galibpur belong to Dabas *gotra*. In addition to these things, the economic status of the boy's family, his educational qualifications etc., are also taken into account. It may also be pointed out here that this rule applies not only to the Jats of the village but also all the other castes.

None amongst other castes is even allowed to contract marriage in any of the Dabas villages, the reason being that to the Jats of the village all persons living in any of the Dabas villages are brothers and sisters and one cannot imagine a marital relation in blood relations. It can thus justifiably be said that other castes out of sheer respect for the Jats do not contract marriage in other Dabas villages.

The Jats, however, may do so in the villages of other castes. Asked as to why it was so the Jats stated that if they start bothering about the *co-gotra* villages of all the castes then they may not be able to find suitable matches for their wards at all. But when asked that the same is true for other castes, they replied that even the other castes do not marry in the Dabas villages and that they can and do marry into the *co-gotra* villages of other castes and nobody ever objects to it.

When a suitable match is found and both the parties have agreed, the *sagai* or engagement ceremony takes place. It is a sort of reservation of the boy as a prospective match by the parents of the girl for their daughter.

On the day when the betrothal ceremony is to take place, the father of the girl, accompanied by his brothers and elder sons, reaches the village of the boy. For their reception, the house of the boy is cleaned and smeared with a mixture of cowdung, clay and straw and the *Baithak* is specially prepared for this ceremony in which a few cots are placed for elder persons. On one of the cots, a carpet is spread on which the men of the girl's family sit. A sitting board (*patra*) with a carpet is placed in the middle of the room for the boy who is to be betrothed, and opposite to it a similar seat is placed for the *purohit* who performs the ceremony. In this ceremony, the father of the girl puts 1, 11, 21 or 51 rupees—(always one rupee above a round sum) in the right hand of the boy. He also gives a rupee each to other male members of the family. The ceremony of giving a rupee to each male member is known as *mantan* for it is taken as a token of respect for them. From now onwards, no adult from

the girl's side will take food, drinks or smoke *hukkah* from the house of the boy. But in case of lower castes like the Chamars and the Bhangis, the ceremony of *mantan* is not observed. This whole ceremony is known as *Larka Rokna* (लड़का रोकना which means reserving the boy).

After the lapse of some time, varying from one month to one year or so, the parents of the girl consult their *purohit* for finding out an auspicious date for the marriage. It is called *byah nikahsa*. The *purohit*, after consulting his astrological book known as *Jantri* (जन्त्री) specifies an auspicious date on which the marriage should take place. After selecting the date, he writes out his calculations on a piece of paper which is signed by four or five elders of the girl's family. A turmeric mark and a few grains of rice are affixed to it, and it is then tied with a yellow thread. This letter is known as *pili chithi*. The *pili chithi* is then handed over to the Nai of the household who in turn goes to the boy's village in order to deliver this letter. This date is checked by the boy's family *purohit* and if his calculations tally with those of the girl's *purohit*, the date set in the letter is officially confirmed. However, if this date is not agreed upon by the boy's father due to some unavoidable reasons e.g. if the marriage date falls in the period of harvesting etc., some other suitable date is decided. The Nai who brings the *pili chithi* is given a rupee for his services and then he returns to his village with the formal acceptance of the wedding date.

It may, however, be pointed out here that the Brahmin *purohit* does not officiate and preside over the marriage ceremonies of the so-called untouchables like the Chamars and the Bhangis.

It is interesting to note that the period in which marriages take place is also specified in the astrological book. For example, marriages cannot take place between Asar (July) and Kartik (October), for it is believed that during this period the *Devas* and *Devis* (gods and goddesses) are asleep and as such will not bless the marriage if it takes place during this period.

After the date mentioned in the *pili chithi* has been accepted by both the parties, the ceremony of *lagan* takes place. The *lagan* is again a letter sent by the parents of the girl to the boy's father which is a sort of reminder of the date of marriage. Besides conveying the date, this letter consists of a few Sanskrit verses, the number of persons invited (as previously agreed upon by the two fathers) and the number of ceremonial oil-baths known as *bans* to be taken by the bride and the groom. Along with this

notification, some gifts for the members of the boy's family specially *tials* (clothes for the mother of the boy), with as much cash as was given in the *sagai* ceremony, is sent to the house of the boy through the Nai of the girl's household.

Then comes the turn of *bans*, the ceremonial oil-baths to be taken by the boy and the girl in their respective villages. Their number is determined by the Brahmin and is specified in the *lagan*. The number of oil-baths to be taken is always odd and invariably two less for the girl than for the boy. They are so arranged that the oil-baths for the boy finish on the night before the wedding procession is to start for the bride's village and for the girl on the night before the wedding.

This period over which these oil baths are taken is known as *banwara* and mainly consists of two ceremonies known as *tel chadhana* (तेल चढ़ाना) and *tel utarna* (तेल उतारना). These ceremonies are performed by the *bhabhi* (elder brother's wife) or aunt of the boy or the girl. No pregnant woman is allowed to perform these ceremonies as it is considered inauspicious. The ceremony of *tel chadhana* literally means applying the oil on the body of the groom or bride from foot to head. This process is repeated seven times with the help of *doob* (grass). The ceremony of *tel utarna* takes place on the last day of the *banwara* period. On this day instead of applying oil from foot to head, it is applied from top to bottom. The same process is again repeated seven times with the help of *doob* (grass). During *banwara* period, the boy and the girl are not expected to move out of their houses except to attend the calls of nature. They are confined to their homes where they are bathed and massaged with *batna* (a lubricant paste, consisting of gram flour, turmeric and perfumes) and curd which are supposed to give smoothness and luster to the skin. But now, most of the boys especially from lower castes do not confine to their homes. In the day time, they may come out and gossip with their friends. It was reported that during and after the *banwara* period the prospective bride and groom always carry an iron object until the day of their marriage. The people believe that by carrying any iron object they ensure safety from evil spirits to which they may become subjected, especially during these days.

On the marriage day, the maternal uncle of the boy presents *bhat* which consists of wedding clothes for the boy, his crown known as *modh*—headgear, made of bamboo sticks, silver threads and coloured paper flowers and *juti* (foot-wear). Similarly, on the girl's side, her maternal uncle provides her with wedding clothes and sometimes a ring.



A married girl accompanied by her husband and sons approaching her father's village (Galibpur) through the fields to attend her brothers wedding.

Thus, after being dressed in his wedding clothes and crown, the groom gets on a horse-back to perform the ceremony of *ghur-charhi* (horse riding). Before riding on the horse, the groom's *bhabhi* (elder brother's wife) puts some collyrium in his eyes for which she is given a rupee. His sister's husband puts the crown on his head and gets a rupee for that. The ceremony of *ghur charhi*, first of all involves a visit to 'Bhumya Mata-ka-chabootra' where the groom worships the Mata and prays for his safe return after marriage. Then he goes to the village well and also worships it. He offers a piece of bread to it. This is known as *kuan poojna* (कुआं पूजना). On these occasions, the boy is accompanied by a group of women and some drummers. The boy's sister follows him and throws rice from a dish which she carries. As the procession moves about the village, the women sing songs. After touring the village and the various shrines, the procession moves to the out-skirts of the village, where a carpet is spread for the boy to sit. At this moment, the boy symbolically sucks the breast of his mother, or if she is dead that of his aunt whom he considers as his mother. This ceremony is known as *johari* or *chuchi peena* (चुचीपीना). In return, the mother or aunt receives some money, varying between one rupee and 21 rupees. The payment of this money by the boy to his mother is considered as the price of the milk which the mother gave to her son in his childhood.

It is only when the *ghur charhi* and *johari* ceremonies are over that the wedding procession known as *barat*, consisting of friends and relatives of the boy's family, and accompanied by some drummers, sets off for the girl's village. It should, however, be mentioned here that the *barat* consists solely of males and no females except infants, may ever join the same. In the past, the marriage procession used to go in bullock-carts and on horses. But, with the increased facilities of transport and communications, the procession now, generally, goes in buses. At this moment, the women pour water over the wheels of the vehicle as a send off. The females of the boy's family stay at home after the departure of the wedding party and make preparation for the reception of the bride on return.

When the wedding party arrives at the girl's village, the Nai messenger is sent to inform the father of the girl about the arrival of the *barat*, who with his relatives comes to the out-skirts of the village to receive the *barat*. If the *barat* is not received, it is considered as an insult and it may lead to grave consequences. Here *milni* ceremony takes place under which the bride's father and groom's father exchange greetings

and the former gives the latter some money—2 to 5 rupees. However, it is not obligatory that only the fathers should meet. Any elderly males in the respective families may perform this duty.

The wedding party is then housed in the various *baithaks* or the village *chaupal* (men's rest house) where cots to sit, water to bathe and other necessities are provided.

The next important ceremony is *barat lena* (बारात लेना). After an hour or so, some members of the girl's family, accompanied by a Nai and a Brahmin approach the Panchayat Ghar to perform this ceremony. As the groom sits on a ceremonial board, a *tika* of turmeric and rice is affixed to his forehead by the Brahmin of the girl's family. Then the boy mounts a mare if available in the village. The crown is tied again on his head, which was removed previously. Accompanied by his sister's husband, brothers and a few other persons and the family Nai, he goes to the bride's house where females of the household sing songs to welcome them. When the singing stops, the bride comes to the door-way and throws two handful of rice at the boy's crown. In a few cases, especially among the Brahmins and the Jats, the bride also puts a garland around the groom's neck. Then the bride's mother prays and worships (*arti*) for the groom. Once again, a *tika* of rice and turmeric is affixed on the groom's forehead. At this moment, the boy's father also presents through his family Nai ornaments, ribbons for hair, a veil, some yarn, four wooden pegs to be used in *phera* ceremony, to the girl's family for the bride. After this, the wedding party returns to the *chaupal* where they rest, play cards or smoke hubble-bubble. The groom will eat here for until he is married, he cannot accept meals in the girl's house. But others can do so.

Then comes the most important ceremony of *phera* around the fire. In the courtyard, a pavilion is formed which is known as *mandhap*. It consists of four upright bamboo poles covered with a sheet of cloth. Beneath it is a fire hole (*havan*) on one side of which are two ceremonial sitting boards. The relatives of bride and groom sit opposite each other. The Brahmin incharge asks the boy to sit on the right board. Then he lights the fire with a piece of burning cow-dung cake and chants a few *mantras*. Then the bride is called. In the past, her maternal uncle used to bring her in his arms, for at that time, the age at marriage was 5 or 7 years. But now, she is simply led by her maternal uncle who holds her arms during the way to *mandhap*. Then she sits on the left board. At this moment, the bride is veiled, dressed in clothes provided by her maternal

uncle and ornaments, ribbons etc. given by the boy's family. The Brahmin recites some more *mantras* and then asks the bride and groom to repeat the seven vows after him. The groom holds the bride's thumb as he does so. He promises to consult his wife in all things and to take her wishes into account. The bride in her turn promises to be an obedient and devoted wife. After making these promises the boy and the girl are asked to walk around the fire seven times. The bride goes first, three times, the groom four times.

When the couple is seated again, the Brahmin recites some more *mantras* and applies a *tika* to both bride and groom. Then the bride is ceremonially lifted again by her mother's brother and taken inside the house.

After this, the groom is invited to come and eat some sweets in the bride's house. The main feature of this visit is the joking that takes place between the groom and the female relatives of the bride.

At the time of *phere* or a little later, the girl's father offers his daughter along with the dowry to the boy. This ceremony is known as *kanyadan*. At this moment most of the villagers and relatives contribute some money, varying from rupee one to five each, for *kanyadan*. This money is handed over to the father of the boy as a part of dowry.

Besides the ceremony of *kanyadan*, another very important function called *neota* (नियोता) takes place after *phere* ceremony. The father of the bride sends out a message to all persons with whom his family has previous dealings in *neota*. Under *neota* system, a donation of small amount of money is paid to the father of the girl at the time of her marriage as a sort of financial help, twice of which he shall have to return at the time of marriage of a girl in the giver's family. Even if a person dies, his son or sons will have to honour this. This amount is duly taken down in a family register which is kept by one and all without exception. The family register or the *bahi* (बही) contains besides other things, the dates of births, marriages, deaths and other financial obligations of the household. This *bahi* is supposed to be one of the pride possessions of a household. These registers in many cases are preserved for generations together.

On the following day after *phere*, the wedding party returns to the boys village. A farewell ceremony called *vida* (विदा) is held in which some money may be given by the girl's family to all the members of the wedding party.

The women sing songs as the bride sits in the palanquin, ox-cart or automobile, which takes her on her first trip to the groom's village.

When the marriage party returns to their village, the bride and the groom are received by the female folk of the household. The groom's sisters block the doorway as the couple approaches the house and do not vacate it unless the groom hands over some money or cloth to them.

The next ceremony is of viewing the bride's face known as *mukh dekhna*. Those who are present pay a rupee for this privilege. The bride is supposed to look down modestly as they examine her.

Next, some ceremonial games known as *kangna khelna* are played by the bride and the groom in front of the female members of the groom's family. The boy's *bhabhi* (elder brother's wife) performs the function of a referee for which she charges Rs. 10 from the mother of the boy. A few of the games are to remove a ring from the girl's finger after she has closed her fist tight, to untie each other's wrist bends by the bride and the groom and so on.

On the next day, the girl's brother comes and on the following day he takes back her sister. Cohabitation is not allowed during this period.

Gauna

The last step in the marriage ceremony is *gauna* which means bringing back one's wife from her parent's place for the first time after the marriage. At present there is usually an interval of about three years between the wedding and the ceremony of *gauna*. Whereas most of the girls are married at the age of twelve or thirteen and have the *gauna* at fifteen or sixteen, the corresponding ages for the marriage and *gauna* of most of the boys are fourteen or fifteen and seventeen or eighteen respectively. But a few years back the age at marriage was quite low. At that time this ceremony used to take place in seventh, ninth or eleventh year.

When the girl's parents feel that she has become mature enough for married life, they notify the groom's family to that effect. The groom with his family Nai, then pays a two-days visit to the bride's home. During this visit, the husband and wife do not speak to each other and he returns to his village without her. But on this visit, a date is fixed by the girl's parents for sending their daughter to her husband's home. On this date the bride goes with him for a short stay. The groom's brother generally accompanies them on this trip.

On the day fixed for the *gauna* ceremony, the girl is made ready for the trip. Her hair is washed and she is bathed and dressed in her best

clothes and jewellery. At this time, a trousseau is given to the girl which consists of clothes, jewellery, a spinning wheel, a *mudha* (stool), a cot, a mattress, a quilt, pillows, a mat and a big trunk. Along with these articles, some gifts for the groom's family are also sent. They consist of *chadars* (sheets) for the male members and clothings known as *tials* for female members. On this occasion, the groom also brings a set of clothings for the bride which she may wear on this trip.

On this visit, the groom's party stays for two or three days in the girl's village and then they return to their own village. On their return, the women sing songs. Now the trousseau is displayed and the elder sister of the boy may choose whatever she likes from among the bride's possessions.

The bride and groom do not share a separate room. He continues to sleep in the men's quarters. But he visits her at night, having learned where to find her cot in the women's quarters. The other women try to let them have some privacy.

Within a few days, the bride's brother comes for her again and takes her home. At the end of the year, the bride again returns to her husband's home and stays for a longer time on this occasion. But she goes back to her village again after a few months. Thus, the marriage is entered upon in easy stages, with the bride spending progressively more time in her husband's home.

Remarriage and other types of marriages

Widow remarriage is permitted by all castes except the Brahmins. But this rigidity among the Brahmins is slowly dying down due to the influence of Arya Samaj movement. If the widow agrees for remarriage, the younger brother of the deceased husband is considered as the most suitable match for her. Though junior levirate is usually desired and followed but in case the deceased had no younger brother, senior levirate is also resorted to. Incidentally it is something unique for this village, for in other villages of the Union Territory senior levirate is strictly tabooed. However, she is given full liberty to choose him or reject him. In case both agree, the younger brother only covers the widow with a sheet of cloth in the presence of near relatives, and the marriage between the two is said to have been solemnised. No regular marriage ceremony takes place in such cases. This type of remarriage ceremony is known as *kareva* or *choori pehnaia*. Generally the boy gets a small cash from the father of the girl.

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Besides remarriage, there is also marriage by purchase, generally resorted to by older men. The husband pays some money ranging between Rs. 500 to 1,000 to the father of the girl to pay off his debts and to meet other expenses of marriage. So far as divorce is concerned we were told by the villagers that so far in their living memory, there has been no case of divorce in the village.

Death

Like birth and marriage, death is also followed by many rituals and ceremonies. Generally, death is preceded by hiccupping and at the time of hiccupping, a small quantity of Ganges water and leaves of *Tulsi* i.e. basil plant are poured in the mouth of the patient before he dies as both these things are considered sacred. Then the patient is removed from the cot and he or she is placed on the floor. After death, the deceased is given a bath and some curd is applied on his head. Then his body is taken to the cremation ground on a bier to which the corpse is tied. The bier is made of bamboo sticks. Here it should be noted that as all the households in the village are Hindus, the dead are cremated and not buried. However, the infants are either buried or lowered in Jumna river at Delhi.

As a convention, the eldest son should cremate the dead. It was reported by the villagers that until recently the eldest son of the deceased used to get his head shaved by the family barber, but now this practice is not adhered to in all cases. The bachelors are cremated by their fathers or if he is dead, by some other male member of the family. Further, if a person dies issueless, he is cremated by the person who inherits his property. In case of a woman, this duty is fulfilled by her husband or if he is dead by her son. In case both are dead, she is cremated by the person who inherits her property.

If a woman dies while her husband is alive, she is considered lucky and the body is dressed in gaudily coloured clothes. Gold and silver ornaments are removed from her body. But if she is a widow, the body is very simply dressed. Again, if a very old person dies, he is considered as a blessed one for having enjoyed such a long life and leaving several grandsons and granddaughters behind him. A few well-to-do families may also cover the dead body with a woollen or silken shawl. In such cases a party of drummers, generally led by the village Bhangi, is also engaged and people in the procession say *Ram nam satya hai* (God is truth) to the beat of the drums. Lastly, if a young person dies, seven yards of new white cloth are wrapped around his body.

The bier is known as *arthi* in local dialect. Four persons, generally near relations, shoulder the *arthi* during the way to *shamshan* (crematorium), but the major share in carrying the *arthi* is of that person who is to cremate the dead. In the crematorium, before covering the *arthi* with wood, grass and cow-dung cakes, enough quantity of pure *ghee* is applied on the chest of the deceased because the ribs of the chest are supposed to be hardest among the other ribs of the body and they take time to burn. Then the son or, in his absence, the person who has to cremate the dead, lights the fire and when the bier is on fire, he moves the skull of the deceased with a bamboo because there is a possibility that skull may not burn fully if it is not moved.

On the third day after cremation, the ashes and the bones are collected by the person who lit the pyre and are taken either to the Ganges at Garhmukteshwar in U.P. or to river Jumna in Delhi. On his way back, he sprinkles the sacred water of the river which he brings from there, from time to time, so that no evil spirits follow him on his way back.

Thirteen days following the death of a person are considered as the mourning period. During this period whenever any relative or friend visits the household in which death has occurred, all the family members begin to weep to show them their attachment and reverence to the deceased. On the other hand, the expression of grief for different categories of kins of the deceased differ from relation to relation. For example, the wife of the deceased breaks her glass bangles and removes all the signs of a married woman, the eldest son of the deceased who cremated him may get his head shaved, the other members of the family just show their attachment to the deceased by weeping alone.

On the thirteenth day, called *tehrmi*, a Brahmin and other friends and relations are feasted. The *tehrmi* is observed only in case of old persons. Further, if the economic condition of the household in which death has taken place permits and if the deceased died at a ripe old age, a *kaj* (big feast) is given to near relatives, villagers and sometimes to nearby villagers. On this day the brother-in-law (wife's brother) of the person who has cremated the dead, brings a turban for him and ties it on his head. This is done so as to declare that now he is the head of the family. The other relatives contribute some amount of money ranging between Re. 1

to Rs. 5 in order to honour the dead. Lastly, a few of the rich families also give a feast to near relatives and the family *purohit* on *barsodhi* (first death anniversary). Otherwise only a Brahmin is feasted this day.

Besides these occasions, the dead are also honoured through gifts of food to the Brahmin, dog, cow etc., during *Kanagat* festivals which are the yearly rituals followed by all the households in the village.

Beliefs

A common man in the village is generally religious-minded and is strongly influenced by superstitions and beliefs. The increase in education and the influence of Aryasamaj and such like movements have affected only a negligible proportion of the total population of the village. These beliefs still occupy a significant place in the social and religious life of the villagers and are responsible, to a great extent, in influencing their day-to-day economic, social and religious activities.

The following are the more important beliefs which are commonly observed in the day-to-day life of the villagers. As most of the superstitions of the villagers stems from lack of education and social awakening, they strongly believe in fate and consider certain things auspicious and certain other things inauspicious. While starting from home, if someone sneezes or if a black cat crosses the way, these things are considered as bad omens. The person concerned delays his departure by a few minutes so that the effect of these bad omens may disappear. Again, if on the way a female carrying water in two pitchers is met, it is considered auspicious. But if instead of pitchers filled with water, the woman is carrying a basket full of cowdung cakes, it is taken as bad omen. Similarly, certain persons in the village are considered ill-omened and if they are seen either in the early morning or on the way, the villagers believe that the work for which they are going will not be accomplished.

The construction of a new house generally begins either on a Saturday or a Sunday for these two days are considered auspicious. Similarly Wednesday is considered auspicious for sowing operations and Tuesday for harvesting operations. Further, whereas Wednesday and Sunday are considered inauspicious for the purchase of bullocks, the same days are considered auspicious

for buffaloes. On every *amavas* new moon day there is holiday in the village; the bullocks are not yoked and *kheer* is prepared in every household having milch cattle. Besides these things the villagers do not get shaved on Tuesday and Thursday nor do they wash their clothes on these days.

Villagers have a deep faith in evil spirits and ghosts. Whenever someone in the village is victimised by any of the evil spirits of the ghosts, a witchcraftsman is called from village Dhansa to remove the influence of these evil spirits. He tries to remove the evil effect of the spirit by applying the ash of cowdung cake on the body of the patient and by enchanting 'mantras'.

Villagers also have a staunch belief in dreams. Certain dreams are considered good and the others bad. The result of a few of them, as revealed by the villagers, is given below:

Dream	Result
1. Fat bull . . .	Sign of cheap food grains.
2. Thin bull . . .	Sign of dear food grains.
3. Death . . .	Sign of long life.
4. Refuse . . .	Sign of coming wealth or meeting with a great personality.
5. Marriage . . .	Sign of illness or death.
6. Women singing songs	Bad omen.

It should, however, be noted that no offerings are made to remove the evil influence of these dreams, though the villagers believe in giving alms. For example if rain is delayed, Re. 1 is collected from each household and out of the total amount so collected, 'puris' and 'kheer' are prepared and distributed amongst beggars and the poor. It is believed that by doing so, rain will come.

CHAPTER III

ECONOMY

THIS chapter is devoted to a detailed study of the various economic aspects of the villagers' life, especially relating to (i) economic resources, (ii) factors influencing the economic life in the village and (iii) economic activities and the nature of changes taking place in the village.

ECONOMIC RESOURCES

Among the economic resources of the village, land, livestock, houses and labour occupy a place of importance. As we have already discussed 'houses' in Chapter II, so we will confine our discussion only to land, labour and livestock.

LAND

Land is the principal source of income in the village and its ownership has its impact upon the structure of power and prestige in the village.

Table III.1, showing the pattern of land utilisation in the village, reveals that it covers a total area of 698 acres, out of which an overwhelming proportion i.e. 69.8 per cent is under cultivation, and only a negligible proportion i.e. 2.9 per cent forms the cultivable waste which serves as the common pasture for the village. Further, a little over one-fourth of the total land comes under non-cultivable waste which includes barren land, village abadi, lanes and bylanes, village pond and the like.

TABLE III.1

Pattern of land utilisation in the village

Land use	Area (Acres)	% of the total
1. Under cultivation	487	69.8
2. Cultivable waste	20	2.9
3. Non-cultivable waste	191	27.3
TOTAL	698	100.00

According to the villagers, three types of land are available in the village, viz., the most fertile land (**dabar**), land which is alkalised to some extent and, lastly, inferior land which is sandy. The first category includes the most fertile land (**dabar** or low-lying area) which gets flooded almost every year in the rainy season (June-July) due to the overflow of Najafgarh Jheel and remains under water till September. This wet land, which can only be used after September if there are floods, is most suitable for the cultivation of wheat, though other crops like gram, **sarson** (mustard) etc., can also be sown on it. Then semi-alkalised and sandy soil is cultivated only in *rabi* crop season and that too when the monsoons are favourable. This type of soil is suitable for the cultivation of sugar-cane, **bajra**, **gowar** (fodder), barley etc. Thus, we find that only fertile land can be cultivated in both the seasons leaving aside the period i.e. from July to September, when it remains under flood water.

So far as the irrigation facilities are concerned, the villagers mainly depend on the vagaries of nature as rain is the major source of irrigation in the absence of any other major man-made source of irrigation.

TABLE III.2
Showing irrigation facilities
(1960-61)

Sources of irrigation	Area irrigated by season					
	Kharif		Rabi		Total of rabi and Kharif	
	Acres	%	Acres	%	Acres	%
Well	4	1.3	135	27.7	139	17.6
Rain	298	98.7	352	72.3	650	82.4
TOTAL	302	100	487	100	789	100

Table III.2 showing the irrigation facilities reveals that both in the *kharif* crop season and *rabi* crop season, an overwhelming proportion of the total cultivated land was irrigated by rain in the agriculture year 1960-61 and according to the villagers this has always been the general trend. The only other source of irrigation in the village is the wells. But they irrigated only a negligible proportion of total cultivated land both in the *kharif* and *rabi* crop seasons i.e. 1.3 per cent and 27.7 per cent respectively.

But a mere study of the pattern of land utili-

sation and irrigation facilities may not reveal fully the economies of land in the village and for a proper appreciation of the same it appears necessary to study the crop pattern available in the village. *Kharif* and *rabi* are the two crops which are sown in the village. *Jowar*, *bajra*, sugarcane, and fodder (*gowar*) are sown in the *kharif* crop season, while wheat, gram, barley and cash crops are sown in the *rabi* crop season. Details about these crops are shown in the table below (III.3) showing the distribution of cultivated area according to the type of the crop sown in the agricultural year 1960-61.

TABLE III.3

Distribution of cultivated area according to the type of crop sown 1960-61

Type of crops	Kharif		Rabi		Total Rabi and Kharif	
	Acres	%	Acres	%	Acres	%
1	2	3	4	5	6	7
(a) FOOD CROPS						
1. Wheat	..	..	185	38.0	185	23.4
2. Gram	..	..	188	38.5	188	23.8
3. Barley	..	..	97	20.0	97	12.2
4. Bajra	150	49.6	..	..	150	19.1
5. Jowar	55	18.4	..	..	55	7.1
Sub Total.	209	68.0	470	96.5	675	85.6
(b) CASH CROPS						
1. Sugarcane	44	14.5	..	..	44	5.6
(c) FODDER CROPS						
	53	17.5	..	..	53	6.6
Sub Total for (b) & (c)	53	32.0	17	3.5	114	14.4
GRAND TOTAL	302	100.00	487	100.00	789	100.00

Table III.3 shows that there were 507 acres of cultivable land in the village. If whole of the land was sown in both *kharif* and *rabi* crop seasons, it would make a gross total of 1014 cultivable acres. But the figures obtained from the Sadar Qanungo's (Tehsildar's) office reveal that only 302 acres or 59.5 per cent was sown in the *Kharif* crop season and 487 acres or 95.8 per cent in the *rabi* crop season. Thus 225 acres or 22.1 per cent was left uncultivated partly due to the practice of rotation of crops and partly due to the lack of alternative irrigation facilities and unfavourable monsoons. It

is interesting to note that *rabi* crops claim the greater part of the total sown area. A little less than one half of the total cultivable area remained unsown during *kharif* crop season while only 5 per cent of it remained uncultivated during *rabi* crop season and that too due to the fact that this 5 per cent was left fallow so that it could recoup its fertility for the next crop. The main cause for the waste of this 40.5 per cent of the cultivable land in the *kharif* crop season is the shortage of alternative irrigation facilities other than rain, and the menace of floods. The table further shows that an over-

whelming proportion of the total cultivated area falls under food crops, and other crops like cash crops and fodder account for only a very insignificant proportion of the total cultivated land. Whereas food crops account for 85.6 per cent of the total cultivated area in both the *kharij* and *rabi* seasons, other crops account only for 14.4 per cent of the same.

Lastly, the villagers also stated that as most of the village land is either sandy or semi-alkalised and as well-water is very saline, vegetables and other cash crops which yield comparatively greater returns cannot be grown there and that accounts for the concentration of food crops on the land.

SIZE OF LAND HOLDINGS

Table III.4 shows that 40 households own

2153 bighas of cultivated land and the size of land holdings per household amongst them varies from 10 to 200 bighas. The average size of holdings is 53.5 bighas per household. The disparity in the size of land holdings and the concentration of land in the hands of a few is clearly brought out by the fact that more than about four fifth of the total households (82.5 per cent) whose holdings are below 50 bighas each, own less than half (48.8 per cent) of the total cultivated area. The remaining (17.5 per cent) of the households own more than half (51.2 per cent) of the total cultivated area. Further, only four households possess more than 150 bighas of land and incidentally, they also claim the lion's share of 839 bighas of land out of the total land of 2135 bighas. This shows the pressure of population on small holdings of land.

TABLE III.4

Showing size and distribution of holdings according to ownership

Household owning			Land owned		
Area in Bighas	No. of H.Hs.	% of the total No. of H.Hs.	Area in Bighas	Average size of households	% of the total owned
0-4	..	..	..	..	..
5-9	..	..	..	..	..
10-14	4	10.5	48	12.0	2.2
15-19	1	2.5	19	19.0	0.8
20-29	12	30.0	261	21.7	12.3
30-39	7	17.5	225	32.1	10.4
40-49	1	2.5	40	40.0	1.8
50-74	8	20.0	456	57.0	21.2
75-99	2	5.0	165	82.5	7.6
100-149	1	2.5	100	100.0	4.6
150 and above	4	10.0	839	209.7	39.0
TOTAL	40	100.00	2153	53.5	100.00

According to table III.5 these 2153 bighas of land can be divided into three types i.e. ancestral secured under *bhoomidari* and purchased. A close study of table III.5 shows that no one in this generation has purchased any land. Further out of the total of 2153

bighas, 1927 bighas or 89.5 per cent of the total land is ancestral while 226 bighas or 10.5 per cent was secured under *bhoomidari* by the implementation of the Delhi Land Reforms Act, 1954.

A table showing the castewise distribution of land will be found in the Appendix.

TABLE III.5
Type of Land

Type of land	No. of H. Hs.	%	Total land in bighas	%
Ancestral	40	78.4	1927	89.5
Bhoomidari	11	21.6	226	10.5
Purchased	..	..	..	..
TOTAL	51	100.00	2153	100.00

LAND TENURE

Table III.6 below shows the distribution of land under various tenures. Peasant proprietors, tenant cultivators and rent-receivers are the three types of tenures available in the village. The peasant proprietors who cultivate their own land, account for an overwhelming majority of 86.2 per cent of the total tenures. The tenant cultivators who get land on rent or crop share basis from others for cultivation account for 9.4 per cent of the total tenures. Lastly, the rent receivers who lease out their lands to others on rent or crop share basis account for an insignificant proportion of 3.7 per cent of the total tenures.

TABLE III.6

Showing distribution of land under different tenures

Caste	Tenure	No. of households owning							Total	%
		0-5	5-10	10-20	20-50	50-100	100-150	150-250		
JAT	Peasant Proprietor	1	4	10	18	8	1	4	46	86.2
	Tenant Cultivator	..	..	..	2	2	..	1	5	9.4
	Rent Receiver	..	..	1	1	..	..	..	2	3.7
TOTAL		1	4	11	21	10	1	5	53	100.0

It is interesting to note that out of 46 households of peasant proprietors, 11 were either tenant cultivators or were owner cultivator-cum-tenant cultivators before the implementation of the Delhi Land Reforms Act, 1954. But after 1954, all of them have secured proprietary rights to 166 bighas of land through the implementation of this Act. In return, they had to pay 16 times the amount of annual land revenue as all of them were tenants at will. It should also be pointed out that whereas tenant cultivators account for 9.4 per cent of the total tenures, the corresponding figure for rent receivers is

only 3.7 per cent. The main reason for the difference in their respective percentages is due to the fact that a few households in the village also cultivate on crop share basis the land of their near relatives who reside in adjacent villages like Dhansa and Sarangpur.

LIVESTOCK

Like land, livestock also play a very important role in the village economy. Whereas land provides the necessities of life to the villagers, livestock subsidise them.

TABLE III.7

Distribution of livestock among agricultural and non-agricultural households

Kind of livestock	No. of cattle in agricultural households		No. of cattle in non-agricultural households.		Total of the agricultural & non-agricultural H. Hs.	
	Total	%	Total	%	Total	%
Cow	64	22.2	11	16.5	75	21.0
Buffalo	50	17.3	8	11.9	58	16.2
SUB TOTAL	114	39.5	19	28.4	133	33.2
Bullock	72	24.9	..	..	72	20.3
camel	3	1.1	..	..	3	0.9
SUB-TOTAL	75	26.0	..	..	75	21.2
Youngstock						
Cow	26	8.9	8	11.9	34	9.4
Buffalo	41	14.1	7	10.4	48	13.5
Bullock	32	11.0	3	4.4	35	9.9
SUB-TOTAL	99	34.2	18	26.8	117	32.8
Others						
Horse	1	0.3	..	..	1	0.4
Sheep	..	..	30	44.8	30	8.4
SUB-TOTAL	1	0.3	30	44.8	31	8.8
GRAND TOTAL	289	100.0	67	100.0	356	100.0

Table III.7 gives statistics about the distribution of livestock amongst agricultural and non-agricultural households. Milch cattle, draught cattle, their youngstock and sheep are the different kinds of domesticated animals found in the village. Milch cattle account for 37.2 per cent, draught cattle for 21.6 per cent, their youngstock for 32.8 per cent and sheep for 8.5 per cent of the cattle wealth of the village. Milch cattle predominate over other types of animals as besides agricultural households, others also prefer to domesticate them for they provide milk, ghee and butter-milk or *chhach* (which are very important items of the staple food of the villagers) and *uple* (an item of fuel). It is interesting to note that out of the total of 356 cattle in the village, 289 or 90.2 per cent of them are owned by the agricultural households, thus clearly indicating that the keeping of livestock is closely associated with the agricultural occupation as draught cattle are a source of power in the cultivation of land and milch cattle subsidise their food. Moreover, agricul-

tural households are in a better position to maintain animals than the non-agricultural households. Whereas agricultural households get the fodder from their agricultural produce, the same has to be procured from market on money payment by non-agricultural households which according to them, their economic conditions hardly permit.

A study of the distribution of animals amongst different castes in the village reveals more interesting facts. Table III.8 shows that milch cattle are owned by all the castes excepting the solitary Brahmin household who lives on begging in the village. The reason for this is already explained. Then draught cattle are owned only by Jats, the land owner class in the village, which serve as the source of power in the cultivation of land. Lastly, 30 sheep are owned by only one Bhangi households. He occasionally sells the wool obtained from sheep and thus earns a part of his livelihood.

TABLE III.8

Livestock Statistics including Fishery

Caste	Cow		Cow Young		Buffalo		Buffalo Young		Bullock		Bullock Young		Camel		Horse		Sheep	
	No. of H.Hs.	Total No.	No. of H.Hs.	Total No.	No. of H.Hs.	Total No.	No. of H.Hs.	Total No.	No. of H.Hs.	Total No.	No. of H.Hs.	Total No.	No. of H.Hs.	Total No.	No. of H.Hs.	Total No.	No. of H.Hs.	Total No.
Jat	31	64	22	26	37	52	31	43	32	72	22	33	3	3	1	1	..	..
Chamar	5	5	6	6	3	5	3	4	..	..	2	2	..	..	..	..	..	..
Bhangi	4	6	2	2	..	..	..	..	..	..	..	..	..	..	..	1	1	30
Nai	..	..	..	..	1	1	1	1	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	40	75	30	34	41	58	34	48	32	72	24	35	3	3	1	1	1	30

However the domestication of milch cattle and draught cattle involves some problems. Firstly as the bullocks yoked in the plough are sterilised, breeding facilities have to be explored. The villagers make use of the services of the bull which is provided by the Veterinary Hospital at Dhansa. The bull is left in the village for about two months in a year.

The villagers feed it turn by turn. Likewise, the services of a he-buffalo are also provided by the Veterinary Hospital. In recent years, the authorities have taken steps to provide better quality bull and he-buffalo so that the future race of cattle wealth may be of better quality.

The next factor of importance which is related to the maintenance of cattle is that of diet. The total quantity of work done by draught cattle and the total quantity of milk given by milch cattle, more or less, depends upon the quality and quantity of diet provided to them. A milch cattle, generally, gives milk upto 8 months after delivery. But the quantity of milk given by the milch cattle is almost double in the first four months than in the latter four months. However, if she is given superior diet, she continues to give the same quantity of milk. Superior diet includes cottonseeds, *gur*, *bajra*, mash etc., besides fodder and *khal* (खल) (extract of mustard seeds) which constitute the ordinary diet. The superior diet becomes more essential when a young one of a milch cattle dies. In such a case, she stops yielding milk. But if superior diet is given, the quantity of milk produced in her body is so much that she cannot retain it within herself. At this moment, she becomes restless and, from this sign, villagers come to know that she wants to yield milk. But in certain cases the milch cattle becomes so obstinate that in spite of giving her superior diet, she can still bear the pressure of milk in her teats. In such cases, the skin of the dead child is stuffed with straw, reeds etc, to give it the shape of a calf. As the smell of the child is still there in the skin, the milch cattle starts yielding milk after smelling it.

Lastly, like human beings, the cattle are also troubled by many diseases. Most of them are treated at home by home-made medicines. But in case of serious illness, they are taken to Veterinary Hospital at Dhansa. Foot and mouth disease is the most common amongst every kind of cattle. Amongst the foot diseases, tumor is the most common. The villagers use two methods to cure it. Firstly long grass taken from the village jungle (Dhansa) is affixed to it, and secondly hot sickle is touched again and again to it. The next foot trouble is known as *bong* (बोंग) in the village in which wounds appear in the paws of the cattle. This disease is cured by pouring boiled water of the

skin of the *keekar* tree on the paws of the cattle.

Sometimes, due to bad stomach and heat pus is found in the mouth of the cattle. In such cases juice of onion and mint is given to them. Similarly, in wintry season, the cattle are also affected by cold and cough and the remedy for that is to give them a mixture of *gur*, king's cumin, dry ginger etc.

Besides these diseases, sometimes, the cattle become lazy or suddenly stop yielding milk. It is believed by the villagers that some evil spirit has badly affected them. In such cases a witchcraftman is called from Dhansa who by chanting a few *mantras* tries to remove the influence of evil spirit from the cattle.

During illness, the cattle need proper care. Generally crows sit on the back of ailing animals and scratch flesh from their body as they are unable to remove the crows with the help of their tails. These scratches may turn into pus-yielding wounds and thus may prove to be dangerous. The crows also sit on the back of the cattle to eat the leech which get stuck while bathing in the village pond. The villagers take great care to remove these leeches in order to avoid their animals from wounds done by crows.

FACTORS INFLUENCING ECONOMIC LIFE

For scores of years, the economic life of the village had been in a static state. But of late, a number of factors like land reforms, land improvements, all round development in the means of transport and communication, and increased sources of finance have affected to a certain extent in shaking the roots of this static state and are slowly but steadily infusing dynamism into it. Here we propose to evaluate the impact of these dynamic forces on the economic life of the village.

(a) Land Reforms

Prior to independence, *Zamindari* system prevailed in the village under study. *Zamindars*, who were having big land holdings used to sublet or rent out their holdings on crop share or on cash rent basis, and they being in a strong position were able to exploit their tenants. In such cases, there was no direct relation between the actual tiller of the soil and the state. So in order to do away with the evils of the *zamindari* system, Government passed the Delhi Land Reforms Act in 1954, which created a uniform body of peasant proprietors to be known as *bhoomindars*. But in certain cases where the land holders were widows, lunatics, minors or physically disabled, they were allowed to sublet or rent out their land to sub-tenants known as *asamis*. Thus a direct relationship is established between the actual tiller of the soil and the State. According to this Act, all those persons

who were tilling the land of others since 1952 or before, were declared the rightful owners of the land provided they accepted the terms and conditions laid down in the Act. In return, they had to give certain amount as compensation to the original owner of the land according to certain terms fixed by the authorities.

By another provision of this Act, all rights of an individual proprietor pertaining to waste land, grazing or collection of forest produce from forest, lands of common utility, such as customary common pasture lands, crematorium or burial grounds, *abadi* sites, path-ways, public wells etc., were vested in the Gaon Sabha. Further, if a person dies intestate his property is taken over by the Gaon Sabha who has the right to admit any person as *Asami* of such land, on a five years lease. After the termination of the 5 years lease, the position is to be examined by the revenue authorities who shall

direct the Gaon Sabha to admit the *asami* as *bhoomidar* if the *asami* has reclaimed sufficient land during the preceding 5 years.

In addition to this Act, the Delhi Land Holdings (ceiling) Act was passed in 1960 which puts a ceiling of 30 standard acres on the holdings of one family having five members. In case the members of family exceed five, the person concerned may hold five additional standard acres for each member in excess of five, so however as not to exceed sixty standard acres in aggregate. Excess land in the possession of a *bhoomidar* or *asami* is to be vested in Government. This Act has not been implemented so far and even when implemented it is not likely to affect anyone in the village as only 4 households have more than 200 *bighas* of land (or about 40 standard acres) and they have 8 and 9 family members respectively and hence do not come within the purview of the Act.

TABLE. III-9

Distribution of households according to caste and effect of land Reforms Act.

	Caste					Total	Percentage of the sub-total
	Jat	Chamar	Bhangi	Nai	Brahmin		
Lost land	4	..	..	..	..	4	6.6
No land on crop share	8	2	1	1	..	12	20.0
Sub-total (Adversely affected)	12	2	1	1	..	16	26.6
Gained land	6	..	..	..	..	6	10.0
Sub-total (favourably affected)	6	..	..	..	..	6	10.0
Not affected	22	8	6	1	1	38	63.4
Sub-total (not affected)	22	8	6	1	1	38	63.4
GRAND TOTAL	40	10	7	2	1	60	100.0

The nature and effects of the land reform measures are shown in table III.9 which reveals that while 16 households or 26.6 per cent of the total suffered due to the implementation of Delhi Land Reforms Act, 6 households or 10 per cent benefited. The rest i.e. 38 households or 63.4 per cent remained unaffected. It should, however, be noted that 134 *bighas* of land lost by the 4 households to Gaon Sabha was perpetual waste land and so their loss may not be taken to be very serious. On the other hand, 6 households have really gained 226 *bighas* of

land under the Act which people refer to as *bhoomidari*. These 6 households used to cultivate land in village Dhansa (an adjacent village) on cash rent basis and now they have become the owners of this land. It is interesting to note that while one would expect the total yield to go up, the statement of the villagers points to the contrary. This phenomenon according to the villagers has occurred because the tenant cultivators who have gained land because of the Delhi Land Reforms Act are quite poor and are unable to put in the required quantity of manure,

are not in a position to go in for better quality seeds etc. Not only this; many a time they do not have all the necessary equipments to carry on the cultivation in the manner in which the other landowners were able to do.

But due to lack of proper data it is not possible for us either to vouch for the authenticity of their statements or to refute them.

However, the villagers say that in spite of these gains, this Act has hit hard the petty land holders and tenant cultivators. Out of 17 households, who used to get land on cash rent, 12 (8 Jats, 2 Chamars, 1 Bhangi and 1 Nai) reported that they cannot get land on rent now. The rest 5 households take land from their very near relatives on personal understanding. Most of the land owners do not sublet their land as they fear that their land may not be forfeited under the Act by their tenants. Further, a large number of petty land holders stated during our survey that they were thinking of shifting to some alternative occupations as they could hardly make their both ends meet.

This Act has in a way affected adversely the big land owners too. They say that in spite of certain inconveniences of managing their farms because of lack of manpower or capital they cannot sublet or rent out their land as before. Thus, they have to put more labour on it and sometimes a part of it remains uncultivated.

(b) Land Improvement Schemes

Intensive and extensive methods of cultivation form the two broad categories of land improvement. The latter includes land reclamation projects and other quantitative efforts to bring the cultivable waste land under the plough. This work was vested in the Gaon Panchayat by the Delhi Panchayat Raj Act, 1954. But so far the Gaon Panchayat has not been able to reclaim any land under it. Thus nothing has been achieved in this respect.

On the other hand, the intensive improvements pertain to all the qualitative measures designed to increase the fertility of land such as better irrigation facilities, soil conservation schemes, use of improved tools and implements, better seeds, manures and the use of artificial fertilizers, pesticides etc. The Development Block, Najafgarh which started this scheme is providing most of these things to the villagers at nominal prices. Besides providing these facilities it has also appointed an official known as Gram Sevak or Village Level Worker who visits the village once a week or so. He gives practical demonstration to the villagers about improved agricultural practices and discusses with them the economics of better tools, manures and seeds.

Our investigation reveals that most of the villagers are satisfied with the services of the Gram Sevak and the Block Development Office. This office has so far helped 20 households to get Taccavi loans for the construction of wells, 22 for cattle and 1 for land. According to the villagers, this office has directly or indirectly helped the villagers to a great extent in increasing the fertility of the soil.

(c) Improvement in Transport and Communications

Village Galibpur is not in a happy situation as regards transport and communication. It is still unapproachable by any major means of transportation. A *kuccha* sandy path through fields connects it with village Dhansa from where frequent bus services are available for Delhi and Najafgarh. Villagers generally take their agricultural produce to Dhansa by bullock-carts and from there they take it to Delhi or Najafgarh markets by bus.

Thus the only visible improvement in transport and communication in recent years is the increased trips of private buses which ply between Delhi and Badli (Dhansa). Moreover, the Delhi Transport Undertaking has also started a new route between Dhansa and Tilak Nagar which also provides transportation facilities for villagers and their goods.

It is not possible to assess directly the favourable effects of the improvement in transport and communication on the village economy, though indirectly we can enumerate a few of them. First of all, the improved system of transport and communication has widened the scope for marketing the surplus produce of the villagers either in Delhi or Najafgarh markets where they can fetch reasonable price for their produce as the competition is keen there. Previously, they had to sell it either in the village or to the indigenous money-lenders and were thus subjected to exploitation.

Further, these improvements have facilitated the contacts of the villagers with Delhi city which, on the one hand, have brought the trend of urbanisation in the village and, on the other, have widened the scope for better alternative avocations other than agriculture, in the cities. Our investigation reveals, in this connection, that 6 persons are employed in cities while another 10 are engaged in non-agricultural occupations outside the village.

(d) Sources of Finance

Today the sources of finance to a common villager have widened to a great extent because

besides the traditional money-lenders, the Government has widened the scope of taccavi loans and the Multi-purpose Cooperative Society has also started functioning. Thus the post-independence era has reduced the scope of indigenous money-lenders to the extent of advancing loans to the villagers for their day-to-day consumption and other social and religious functions like birth, marriage and festivals. The rate of interest charged by them varies from 12 to 36 per cent, depending upon personal relationship with the borrower.

On the other hand the Multi-purpose Cooperative Society which advances loans for productive purposes only charges 9 per cent rate of interest. Further, the rate of interest charged by Government is only 6 per cent. These two institutions advance loans for sinking of wells, purchase of land, cattle, tools and implements, seeds, manures and the like. Besides these, the Multipurpose Cooperative Society also advances loans for the construction of houses and for starting new occupations against the security of some sort of property.

In spite of so many formalities and difficulties in securing loans from the Government and the Multipurpose Cooperative Society, both of them

are quite popular in the village. This is mainly due to the fact that these two institutions supply the villagers loans for productive purposes on reasonable terms. During the last three years 37 households have secured Rs. 54,075 from the Multipurpose Cooperative Society and 36 households, mostly agriculturists, have secured Rs. 47,630 as taccavi loan from the Government. In contrast to these, indigenous money-lenders have supplied only Rs. 1,233 to 9 households for non-productive purposes and that too at an exorbitant rate of interest of 24 per cent per annum.

Livelihood Classes

Broadly speaking, a livelihood class signifies the sector of economy from which one derives one's means of livelihood. A study of the livelihood class structure of an economy will reveal the importance of various sectors of the economy.

With a view to make a comparative study of the livelihood classes with those of 1951, we have adopted the same classification as was adopted by the Census authorities in 1951. Such a study will highlight the shifts in population amongst the various livelihood classes during the period 1951—62.

TABLE III.10

Distribution of population according to their livelihood class as in 1951 and 1962

Livelihood Class	1951		1961		
	No. of Persons	% of the total	No. of Persons	% of the total	
Agricultural Classes and their dependents	Cultivators of land mainly or wholly owned and their dependents	207	69.5	261	63.7
	Cultivators of land mainly or wholly unowned and their dependents	..	..	..	..
	Non-cultivators of land and their dependents	2	0.6	1	0.2
	Cultivating labourers and their dependents	20	6.7	..	..
	SUB-TOTAL	229	76.8	262	63.9
Non-Agricultural Classes and their dependents	Production other than cultivation	27	9.1	82	20.0
	Commerce	..	..	..	..
	Transport	1	0.3	..	..
	Other services and miscellaneous sources	41	13.8	66	16.1
	SUB-TOTAL	89	32.2	148	36.1
GRAND TOTAL	289	100.0	410	100.0	

At the moment, according to table III.9, 63.9 per cent of the total population is dependent on agriculture while 36.1 per cent of it derives its earnings from non-agricultural occupations. The dependence of an overwhelming proportion of the total population on agriculture indicates its prominent position in the economy of the village.

A comparison of this data with the corresponding 1951 figures reveals that whereas in 1951, 76.8 per cent of the total population depended on agriculture, the present figure stands at 63.9 per cent, this indicating a shift of 12.9 per cent from agricultural to non-agricultural sector.

Amongst the various agricultural classes, the class of cultivating labourers and their dependents has registered a sharp decline. Whereas according to 1951 census they accounted for 6.7 per cent of the total population, their percentage at present is conspicuous by its complete absence in 1962. Most of them have joined the rank of casual labourers in the construction of the 'bund' which the Government is constructing on the western side of the village to prevent recurring floods due to overflow of Najafgarh Jheel in rainy season. According to them, the returns here are more and certain than in the agricultural sector.

Cultivators of land wholly or mainly owned is the other sector amongst various agricultural classes which has suffered a decline of 5.8 per cent over the period. Whereas one would normally expect this class to register an increase in its strength, mainly because 5 households who were tenant cultivators have since become *bhoomidars*, it has still registered a fall. This is due to the fact that a large number of persons who were earlier in this class have taken to non-agricultural occupations. For example, during the last decade, 10 persons have joined the Army.

Further, with the implementation of the Delhi Land Reforms Act of 1954, the class of non-cultivating owners of land has registered a decline of 0.4 per cent for this Act puts restrictions on subletting or renting out of land except in case of widows, minors and lunatics. Thus at the moment, only one 80 years old widow has given out her land on crop share basis.

On the other hand, amongst the various non-agricultural classes, those engaged in production other than cultivation and other services and miscellaneous sources have registered an increase. The table shows that whereas in 1951, 22.9 per cent of the total population was dependent on

them, the corresponding figure for 1962 is 36.1 per cent. Most of the agricultural labourers have joined the class of production other than cultivation and most of the peasant proprietors have joined services during the last decade and hence enhanced the percentages of these two sectors from 9.1 per cent to 20 per cent and 13.8 per cent to 16.1 per cent respectively.

LABOUR FORCE AND WORKING FORCE

Here a distinction is made between labour force and working force so as to assess the extent of unemployment, the amount of surplus labour force etc., in the village economy. While working force is the sum total of the persons who are engaged in some economic activity or the other, labour force is the potential manpower resources in which persons in the age group 15—55 years are generally included. But it should be noted that as the area under study is rural, we have assumed the working age group as 15—59 years.

TABLE III.11
Labour Force and Working Force

Category	No. of Persons		
	Males	Females	Total
1. Labour Force	159	102	261
2. Working Force	115	63	178
3. 2 as % of 1	72.3	61.8	68.2

The table shows that 68.2 per cent of the labour force constitutes the working force.

Again there is preponderance of males both in the labour force as well as the working force, though it is much more marked in the latter. It should, however, be noted that the male working force of 115 includes 11 persons above the age of 59 years, who by definition are not included in the labour force.

ECONOMIC STATUS

The definition and classification of economic status adopted by the Census Commissioner of 1961 is slightly different from the one adopted by his predecessor in 1951. Whereas the 1951 classification had three categories viz., (1) Self-supporting; (2) Earning dependants, and (3) Non-earning dependents, in the 1961 classification there are only two viz., (1) Workers and (2) Non-workers.

According to 1951 Census, self-supporting persons were broadly defined as those who were ordinarily economically active and earned enough to support themselves.

Earning dependents were those who were economically semi-active only and though they did earn something, their earnings were not enough to support themselves and they had to depend upon self-supporting persons for their sustenance.

Non-earning dependents were those who were economically passive. They included persons

performing household work or other domestic or personal services for other members in the family.

But such a classification had many ambiguities. For instance, it was difficult to distinguish properly between self-supporting persons and earning dependents. In order to do away with such difficulties the Census authorities of 1961 merged the first two categories into one and termed them as workers and non-earning dependents were called non-workers. Here we have followed the classification adopted by the Census authorities of 1961.

TABLE III.12
Distribution of Population by age, sex and economic status

Age Group	Males			Females			Total		
	Workers	Non-Workers	Total	Workers	Non-Workers	Total	Workers	Non-Work	Total
0—14 %	2 (1.9)	105 (98.1)	107 (100.0)	..	80 (100.0)	80 (100.0)	2 (1.1)	185 (98.9)	187 (100.0)
15—34 %	57 (81.4)	13 (18.6)	70 (100.0)	43 (66.2)	22 (33.8)	65 (100.0)	110 (81.5)	35 (18.5)	135 (100.0)
35—59 %	41 (100.0)	..	41 (100.0)	20 (80.0)	5 (20.0)	25 (100.0)	61 (93.8)	5 (6.2)	66 (100.0)
60+ %	15 (83.7)	3 (16.7)	18 (100.0)	..	4 (100.0)	4 (100.0)	15 (68.2)	7 (31.8)	22 (100.0)
TOTAL	115	121	236	63	111	174	178	232	410
% of the Total	(48.7)	(53.3)	(100.0)	(36.2)	(63.8)	(100.0)	(43.4)	(56.6)	(100.0)

Table III.12 showing the distribution of the total population of the village by age, sex and economic status shows that out of the total population 410, 178 or 43.4 per cent are workers and the rest 232 or 56.6 per cent are non-workers. Again, whereas almost half (48.7 per cent) of the total males are workers, the corresponding proportion for females is comparatively quite low being a little over one-third i.e. 36.2 per cent only. By studying the cases of males and females separately we find that whereas amongst the males (leaving aside the age group 0-14 years), workers outnumber non-workers in all the age groups, amongst females the workers outnumber non-workers in only two age-groups i.e. in the age groups 15-35 years and 35-59 years.

OCCUPATIONAL STRUCTURE

An occupation signifies the actual work that a person is doing. In order to study and analyse the existing occupational structure in the village and its shifts in the past, all the workers have been classified according to their economic activity, age and sex.

Table III.13 shows that 74.2 per cent of the total workers are engaged in agricultural occupations thus indicating its predominant role in the village economy. Amongst the agricultural occupations, whereas owner cultivators account for an overwhelming majority of 73.6 per cent of the total working force, the corresponding figure for rent receivers is only 0.6 per cent.

TABLE III.13

Distribution of Workers according to age, sex and occupation

Occupation	Males					Females					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	
A. Owner cultivator	2	32	25	13	72	..	40	19	..	59	2	72	44	15	131	73.6
Rent Receiver	..	..	..	1	1	..	..	..	..	..	..	..	..	1	1	0.6
Sub-TOTAL	2	32	25	14	73	..	40	19	..	59	2	72	44	14	132	74.2
B. Service	..	13	5	1	19	..	3	1	..	4	..	16	6	1	23	12.9
Casual Lab.	..	8	10	..	18	..	..	..	..	..	..	8	10	..	18	10.1
Sub-TOTAL	..	21	15	1	37	..	3	1	..	4	..	24	16	1	41	23.0
C. Shoe Maker	..	4	1	..	5	..	..	..	..	..	..	4	1	..	5	2.8
Sub-TOTAL	..	4	1	..	5	..	..	..	..	..	..	4	1	..	5	2.8
GRAND TOTAL	2	57	41	15	115	..	43	20	..	63	2	110	61	15	178	100.0

As regards non-agricultural occupations, people engaged in service occupations form the biggest single group accounting for 12.9 of the total working force and 50.0 per cent of the total number of workers engaged in non-agricultural occupations. They are followed in order of numerical strength by casual labourers who account for 10.1 per cent of the total working force. Lastly artisans (Shoe-makers) account for an insignificant proportion (2.8 per cent) of the total working force in the village.

Here it should be pointed out that there has been a substantial increase in the strength of casual labourers in the last decade. Most of the agricultural labourers who were previously engaged in agriculture, have now become casual labourers working on the construction of the bund which the Government is constructing on the western side of the village so as to avoid the regular floods in the village due to the over flow of the Najafgarh Jheel.

Table III.14 shows the further breakdown of the service occupations of 19 persons engaged in different kinds of services. Amongst the different service occupations, police and military service is preferred by the villagers as most of them belong to the martial races. Out of 23 persons engaged in service occupations, 13 are in the army and police, 2 are clerks in Central Government offices in Delhi, 2 are chowkidars, 1 is a peon and 5 are sweepers.

TABLE III.14

		Service			
Occupations	Caste	Male	Female	Total	
1	2	3	4	5	
1. Clerk	Jat	1	..	1	
2. Clerk	Chamar	1	..	1	
3. Chowkidar	Bhangi	1	..	1	
4. Chowkidar	Nai	1	..	1	
5. Peon	Jat	1	..	1	
6. Sweeper	Bhangi	1	4	5	
7. Police & Military.	Jat	13	..	13	
TOTAL		19	4	23	

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NON-WORKERS

As stated earlier 178 or 43.4 per cent of the village population consists of workers and the rest 232 or 56.6 per cent of non-workers. Table III.15 provides data regarding the nature of activities of 232 non-workers.

The table shows that 47.8 per cent of the total non-workers are females and 52.8 per cent are males. Amongst the various categories of non-workers, infants and children in the age group 0-14 account for more than half or 53.9 per cent of the total non-workers. The next numerically predominant group is that of students accounting for 29.3 per cent of the total non-workers, the corresponding figures for housewives, unemployed and the old and infirm being 13.8 per cent, 1.3 per cent and 1.7 per cent, respectively.

Sex-wise study of the table reveals that amongst the male non-workers, the infants and children and students account for largest single groups accounting for 47.1 per cent each of the total male non-workers. The proportion of the unemployed and the old and infirm is insignificant.

Amongst females the infants and children account for 61.3 per cent of the total female non-workers. Housewives account for 28.8 per cent and students account for the rest i.e. 9.9 per cent of them.

UNEMPLOYMENT

All the Jat households in the village derive their means of livelihood from agriculture. And in case of a few of the Jat households, this concentration of land in the absence of any alternative means of livelihood like trade, commerce or any kind of subsidiary occupation, has resulted in under employment. For example, a Jat household with 20 family members, depends only on 12 *bighas* of land. Further, it is interesting to note that out of 20 members 5 males in the age group 15 years and above are engaged in the cultivation of these 12 *bighas* of land. Similarly, many people amongst Chamars and the Bhangis also reported, during our survey, that they do not get regular work. Thus besides under employment, seasonal and fractional unemployment is also visible in the village economy.

But as it is very difficult to assess the exact degree of these types of unemployment, we have limited our analysis to unemployment proper only.

During our survey in November 1962, out of the total of 236 males in the village, only 4

TABLE III.15

Distribution of Non-workers according to nature Activity

Nature of Activity	Males					Females					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 & Children.	57	..	..	..	57 (47.1)	68	..	..	..	68 (61.3)	125	..	..	..	125	53.9
Students	48	9	..	..	57 (47.1)	11	..	..	..	11 (9.9)	..	..	..	..	68	29.2
Housewives	..	..	..	..	..	1	22	5	4	32 (28.8)	1	22	5	4	32	13.8
Old and Infirm	..	..	..	3	3 (2.5)	..	..	..	..	..	..	..	..	3	3	1.3
Unemployed	..	4	..	..	4 (3.2)	..	..	..	..	..	..	4	..	..	4	1.7
TOTAL	105	13	..	3	121	80	22	5	4	111	185	35	5	7	232	100.0
Percentage	86.8	10.7	..	2.5	100.0	72.1	19.8	4.5	3.6	100.0	79.7	15.1	2.2	3.0	100.0	

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males in the age group 15-34 years were unemployed. Two of them, who were matriculates, belonged to the Jat community and wanted to join some Government Service as clerks. The third one belonged to a Chamar family. He too is a matriculate and wants to join some Government office in Delhi. The last one was a Bhangi. He was educated only upto 4th standard and wanted to become a Chaukidar at some suitable place. All of them are prepared to leave the village.

COMMERCE

Except money lending no activity concerning commerce can be found in the village under study. Though it was reported during our survey, by a few of the villagers, that they deal in money lending, yet most of them hesitated to disclose the exact amount of money lent out by them and the rate of interest charged on it. It is also rather difficult to find out as to whom they have lent and from whom they borrow money.

INCOME

For various reasons assessment of income in

a rural economy like that of the village under study is rather a hazardous task. Following are the more important factors which make it difficult to assess the exact amount of income for various households. For instance, the Jajmani system prevails in the village under which there is a sort of barter system of services which partly does away the necessity of money transactions, and thus it becomes difficult to assess their value. Moreover, most of the agricultural households do not keep an account of their agricultural produce and as such are able to give only an approximate idea of their income. Besides these, there is a tendency among villagers to understate their income. This may be attributed to two reasons. Firstly, they think that if they disclose the exact figure of their income, it might be taxed away. Secondly, that by reporting a lower income they will be showing their poverty which might lead to some assistance from the State. In view of these factors, our income estimates may not be very accurate.

The data regarding the distribution of households according to occupation and broad income groups is provided by table No. III.16.

TABLE III.16

Distribution of households according to occupation and broad income groups

Occupation	No. of H.H.s	Monthly income (in Rs.) of					
		0-25	25-50	50-75	75-100	100-150	150-250
Owner Cultivator	37	1	6	8	7	8	7
Rent Receiver	1	1	..	..	..	..	..
Service	7	1	4	1	..	..	1
Shoe-maker	3	..	..	..	3	..	..
Casual Labour	10	1	6	1	2	..	..
Sweeper	1	..	1	..	..	..	..
Beggary	1	1	..	..	..	..	..
TOTAL	60	5	17	10	12	8	8

The table shows that an overwhelming majority (73.4 per cent) of the total households in the village have a monthly income of less than 100 rupees. The income group of Rs. 25-50 per month constitutes the biggest single group accounting for 23.1 per cent of the total households in the village.

An occupation-wise study of the table further

shows that excepting for one household engaged in service occupation and 15 households engaged in agricultural occupations, none in the village has a monthly income of over Rs. 100. Households engaged in rent-receiving and beggary are economically worse off as their income is less than 25 rupees per month. Lastly, casual labourers belong to the monthly income group of Rs. 25-50.

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Income of different castes

Table III.17 gives the caste-wise monthly income per household in the village.

TABLE III.17

Monthly income per household by caste

Caste	No. of H. Hs.	Monthly income (in Rs.) of Hs. in the range of					
		0-25	25-50	50-75	75-100	100-150	150-200 500 & above
Jat	40	3	7	8	7	8	7
Chamar	10	1	3	1	4	..	1
Bhangi	7	..	5	1	1	..	..
Nai	2	..	2	..	..	..	..
Brahmin	1	1	..	..	..	..	..
TOTAL	60	5	17	10	12	8	8

The table shows that except for 1 Chamar household, all the households earning more than Rs. 100 per month are Jats. This shows that the Jats are better off economically than the other castes.

Amongst the lower castes, although the Chamars come in the lower social hierarchy than all other castes except the Bhangis, yet they are economically better off than most of them. For whereas 50 per cent of the Chamar households (5 out of 10) are earning more than Rs. 75 per month, none amongst the other lower castes earns more than Rs. 75 per month. Amongst all the castes, a Brahmin who depends on beggary, is worst off economically as his monthly income does not exceed Rs. 25. Lastly, an overwhelming majority of the Bhangis fall in the income group of Rs. 25-50 per month.

Source of Income

The annual income for the village, with a total population of 410, works out to be Rs. 60,156, thus giving a monthly income of Rs. 5,013. This further works out to a per capita income of Rs. 136.4 per annum or Rs. 12.12 per month.

Amongst the various sources from which the villagers derive this income, agriculture, service occupation and casual labour are predominant in the village economy, as they provide an overwhelming proportion of 93.0 per cent of the total income. Quantitatively, agriculture still occupies the most prominent position in the

village economy and contributes 69.0 per cent of the total monthly income of the village. But qualitatively, the households engaged in service occupations have the highest average monthly income i.e. Rs. 93 per household per month. The place of agriculture is only second in importance in order of the maximum yielding source of income. Further, while the monthly income from agriculture account for Rs. 86.4 per household, the respective figures for casual labour, shoe-making, rent receiving and beggary are Rs. 56, Rs. 75, Rs. 38 and Rs. 20.

INDEBTEDNESS

The poor economic conditions of the village which yield a meagre per capita income of Rs. 12.2 per month is primarily responsible for the existence of a total debt to the tune of Rs. 1,24,665, incurred by the villagers. Moreover, in an agricultural economy where agriculturists mainly depend on the vagaries of nature, the incurring of debt is but a natural phenomenon, because the agriculturists have to incur debt not only for productive purposes but also for meeting their day-to-day domestic and other social expenses.

An overwhelming proportion (95.0 per cent) of the total households in the village are under debt. The total volume of indebtedness in the village amounts to Rs. 1,24,665, thus giving an average indebtedness of Rs. 2,187 per households. Table III.18 shows the distribution of households according to broad monthly income groups and amount of indebtedness.

TABLE III.18

Distribution of households according to broad monthly income groups and amount of indebtedness

Monthly income (in Rs.)	No. of H. Hs.	No. of H. Hs. in debt	% of 3 to 2	Total debt	Average indebtedness of Households in debt
1	2	3	4	5	6
0-25	5	3	60.0	4175	1391
25-50	17	16	94.1	15520	970
50-75	10	10	100.0	30000	3000
75-100	12	12	100.0	27430	2287
100-150	8	8	100.0	25300	3163
150-250	8	8	100.0	22240	2780
TOTAL	60	57	95.0	124665	218

The table shows that an overwhelming majority (95.0 per cent) of the total households are under debt. Further it is interesting to note that households belonging to higher income groups have incurred more debt than those in the lower income groups. Lastly, all the households in the broad income group Rs. 50-250 are under debt.

Indebtedness by Causes

In the following paragraphs an attempt has been made to relate the indebtedness with causes and various occupations.

The table III. 19 shows that out of the total debt of Rs. 124665, an overwhelming proportion of 63.0 per cent has been incurred for productive purposes like the purchase of cattle, seeds and implements, construction of wells, houses and the purchase of land. The remaining 37.0 per cent was taken for non-productive purposes like domestic needs, social and religious observance etc.

Amongst the various productive purposes, money borrowed for the construction of houses accounts for an overwhelming proportion of 33.6 per cent of the total debt taken for productive purposes, the main reason being that as the economic condition of any household improves, the first thing it does is to improve the condition of his house. The next important productive item for which money is borrowed is the purchase of seeds and implements. They account for 27.6 per cent of the total debt taken for productive purposes. Further, money borrowed for the purchase of cattle accounts for 26.2 per cent. This is followed by the amount borrowed for the construction of wells and for the purchase of land and their respective percentages are 7.7 per cent and 4.9 per cent.

On the other hand, amongst the various non-productive purposes money borrowed for domestic needs and social observances claim almost equal share. The mere dependence of agriculture on the vagaries of nature which yield a meagre per capita income of Rs. 12.2 per month compels the poor villagers to borrow even for day-to-day domestic expenses. Further, as social customs and religious observances are a part and parcel of the villagers' life, they are forced to spend beyond their means on such occasions. So, they also borrow for these purposes. Lastly, only Rs. 500 or 0.5 per cent of the total debt has been taken by a shoe-maker to expand his shoe business.

An occupation-wise study of the table shows that owner cultivators who account for an overwhelming proportion of 63.7 per cent of the total population have borrowed more than four-fifths or 86.8 per cent of the total debt, both for productive and non-productive purposes. Further, persons engaged in service occupation, casual labour and shoe-making have borrowed 7.0 per cent, 4.6 per cent, 1.6 per cent of the total debt respectively.

It is interesting to note that amongst the various occupational groups, persons engaged in the cultivation of land have borrowed an overwhelming proportion of 86.8 per cent of the total debt, out of which 70.5 per cent are borrowed for productive purposes and 29.5 per cent for non-productive purposes. This is mainly due to the fact that excepting private money lenders, both the government (Taccavi loans) and the Multi-purpose Co-operative Society advance loans against the pledge of some kind of property for productive purposes only. And the owner cultivators are in a better position than others for they can mortgage their land. Other occupational groups have hardly any guarantee against which they can borrow from these two sources. Moreover, agricultural households are also better off than the other households as they can easily borrow money from private money-lenders against the security of their harvest.

Sources of Finance

Multi-purposes Cooperative Society, Government (taccavi loans) and the private money-lenders are the chief sources of finance to the villagers, which fact is shown by the table below.

TABLE III. 20
Distribution of debt by source

Source	Amount of debt (in Rs.)	Percentage of the total
Private money-lenders	37,700	30.2
Cooperative Society	46,275	37.1
Government (Taccavi)	40,690	32.7
TOTAL	1,24,665	100.0

The table shows that whereas the Multi-purpose Cooperative Society and the Government have contributed a lion's share of debt to the tune of 69.8 per cent to the villagers, the corresponding share of money-lenders is only 30.2 per cent.

TABLE III. 19
Indebtedness by causes

Occupational Group	No. of Households	Causes of Indebtedness										Total	Percentage of the total
		Productive Purposes					Non-productive purposes						
		Purchase of cattle	Purchase of seeds & implements	Construction of house	Construction of wells of land	Sub-total	Domestic expenses	Social observances	Business	Repayment of loans	Sub-total		
Owner Cultivator	37	20,050	21,565	26,500	4,400	3,900	76,415	18,600	13,300	..	31,900	108,315	86.8
Service	7	400	200	..	1,000	..	1,600	2,500	4,000	750	6,500	8,850	7.0
Casual labour	10	200	..	..	..	..	200	1,600	4,000	..	5,600	5,800	4.6
Shoe-maker	3	..	..	..	600	..	600	..	600	500	1,100	1,700	1.6
TOTAL	57	20,650	21,765	26,500	6,000	3,900	78,815	22,700	21,900	500	45,850	1,24,665	100.0
Percentage	95.0	16.5	17.4	21.2	4.8	3.1	63.0	18.2	17.5	0.5	37.0	100.0	100.0

In the post-independence era, the importance of private money-lenders has diminished to a great extent due to the widening of Government help and the starting of the Multi-purpose Co-operative Society. Now the villagers prefer to borrow from these two sources so as to avoid the payment of an exorbitant rate of interest charged by the private money-lenders. Whereas the rate of interest charged by the private money-lender is 24 per cent, the multi-purpose co-operative society and the Government charge only 12 per cent and 8 per cent respectively.

The villagers borrow money from private money-lenders only in case of emergency and for other social and religious ceremonies like birth, festival, marriage etc.

AGRICULTURE

The post-independence socio-economic changes, especially in transport and communication, education and the setting up of the N.E.S. Block, Najafgarh, have hardly affected the stagnant state of agriculture in the village. It is still by and large dependent upon the vagaries of nature. Further, although over three-fifths (63.9 per cent) of the total population derive their means of livelihood from it, yet the returns are quite low, the average monthly income per agricultural household being Rs. 34.

The primary reasons for this may be enumerated below. The village is in one of the remote corners of the Union Territory of Delhi and is devoid of any major means of communication with the outside world. Further, the water available in the village wells is mostly saline which is not conducive to high agricultural production. Again, the village land is becoming semi-alkalised due to recurring floods which visit the village almost every year due to the overflow of Najafgarh Jheel in the rainy season. These factors coupled with lack of any irrigational facilities are responsible for the existing state of affairs.

Tools and implements used for agricultural operations in the village are the traditional and outmoded ones. The agriculturists still depend upon the services of the traditional bullock-driven wooden ploughs for tilling the land and there is complete absence of mechanised farming in the village.

Here, we propose to study a few of the important agricultural practices connected with ploughing, sowing and harvesting.

Agricultural Practices

As stated earlier, there are two crops in a year viz. *asari* (rabi crop) and *savani* (kharif

crop). While wheat, gram, barley, oil seeds etc. are sown in *asari*, *bajra*, *jowar*, *pulses*, *sani*, *gowar* etc. constitute the *savani* crops. Whereas *asari* is sown in *Kartik* (November) and harvested in *Chait-Baisakh* (March-April), the corresponding time for the cultivation and harvesting of *savani* is *Savan* (July) and *asauj* (October) respectively.

Broadly speaking, agricultural operations as a whole may be divided into three parts viz., (i) ploughing, (ii) sowing, and (iii) harvesting.

Ploughing

First of all, the fields are ploughed with a view to softening the soil which helps sun-rays (i.e. heat) and water to penetrate deeper in all parts of the field. Ploughing also removes grass, harmful bushes etc. which sap the fertility of the soil. The number of times a field should be ploughed, varies with the nature and type of crop to be sown. For example, in case of wheat and gram, the fields are ploughed three to four times. Oil seeds require more ploughing, ranging from four to six times. The rest of the crops sown in the village need only two to three ploughings.

When the ploughing is over, the fields are levelled with *mehra* (discussed in tools and implements), a stone roller, pulled by bullocks. It breaks the clods and levels the earth. Now the field is ready for sowing.

Sowing

After ploughing, sowing starts. There are two methods of sowing viz. *nain* and *barsana*. In case of *nain*, an iron or bamboo pipe known as *vair* (वैर) is used. Seeds are put on its mouth and when the plough moves, the seeds get sown in the field at regular distances. In *barsana* (*barsana* literally means throwing) method of cultivation, seeds are sown by hands in the field. All the crops, excepting wheat, can be sown by both these methods, for wheat is the only crop which cannot be sown by *barsana* method. Generally, if the soil is wet enough, seeds are thrown by hand, otherwise it is sown by *nain* method so that the seeds get sown deep in the ground.

Sometimes, due to the non-availability of labour or due to the lack of irrigational facilities, all the fields are not prepared for sowing. In such cases, those fields which are sown late in the season, do not bear the stalks of the same quantity and quality as those sown in the beginning of the season, for they do not get as much nourishment as the ones which are sown earlier.

The quantity of seeds used per *bigha* for sowing varies from crop to crop. The following table gives the details about the quantity of seeds used per *bigha* in case of different crops.

TABLE III. 21

Showing quantity of seeds required for various crops

Name of the Crop	The quantity of seed required per acre.	
	Minimum	Maximum
	Seers	Seers
Wheat	40	45
Gram	20	25
Jowar	15	25
Barley	25	35
Gochni	35	40
Bejarh	20	30
Bajra	1½	1½

It is interesting to note that some of the crops are sown and harvested together. The most common among them are *gochni* (wheat and gram) and *bejarh* (barley and gram). Further, *sarson* is sown in-between the furrows of wheat, so as to avoid the inter-mixture of different furrows and to give them a better growth. Moreover, it also gives them support and saves them from frost.

Although various types of manures are used along with seeds in the cultivation of different crops, yet the most common manure used in the village is cowdung. But with the setting up of N.E.S. Block, Najafgarh, a few of the agriculturists have also started using chemical fertilizers like Ammonium Phosphate and Nitrogen Phosphate, whenever they can lay hands on them.

Besides these things, the practices of double cropping, crop rotation and leaving land fallow occupy an important place in sowing operations. Double cropping pertains to the system of cultivating the same piece of land in both the *rabi* and *kharif* crop season. As most of the households in the village have small land holdings, they resort to this method. Incidentally, it is under the double cropping system that the crops are sown in rotation. The system of crop rotation signifies the pattern of crop sowing. For example, a piece of land at one moment has all the requisite qualities and ingredients for the cultivation of wheat or gram. But once those

crops are grown and harvested, it loses most of its fertility for the cultivation of that particular crop. And, if the same thing is sown again in the next season, the quality as well as quantity is bound to be inferior. But the same piece of land has all the required qualities for the cultivation of other crops. That is why if the same piece of land is cultivated in both the seasons, different crops are sown in different seasons. The following table shows the system of crop rotation.

TABLE III. 22

Showing Crop Pattern

Piece of land	Rabi Crop	Kharif Crop
A	1. Wheat	1. Maize
	2. Sarson	2. Pulses
B	1. Gochni	1. Jowar
	2. Gram	2. Bajra
C	1. Barley	1. Gobar
	2. Bejarh	2. Fodder

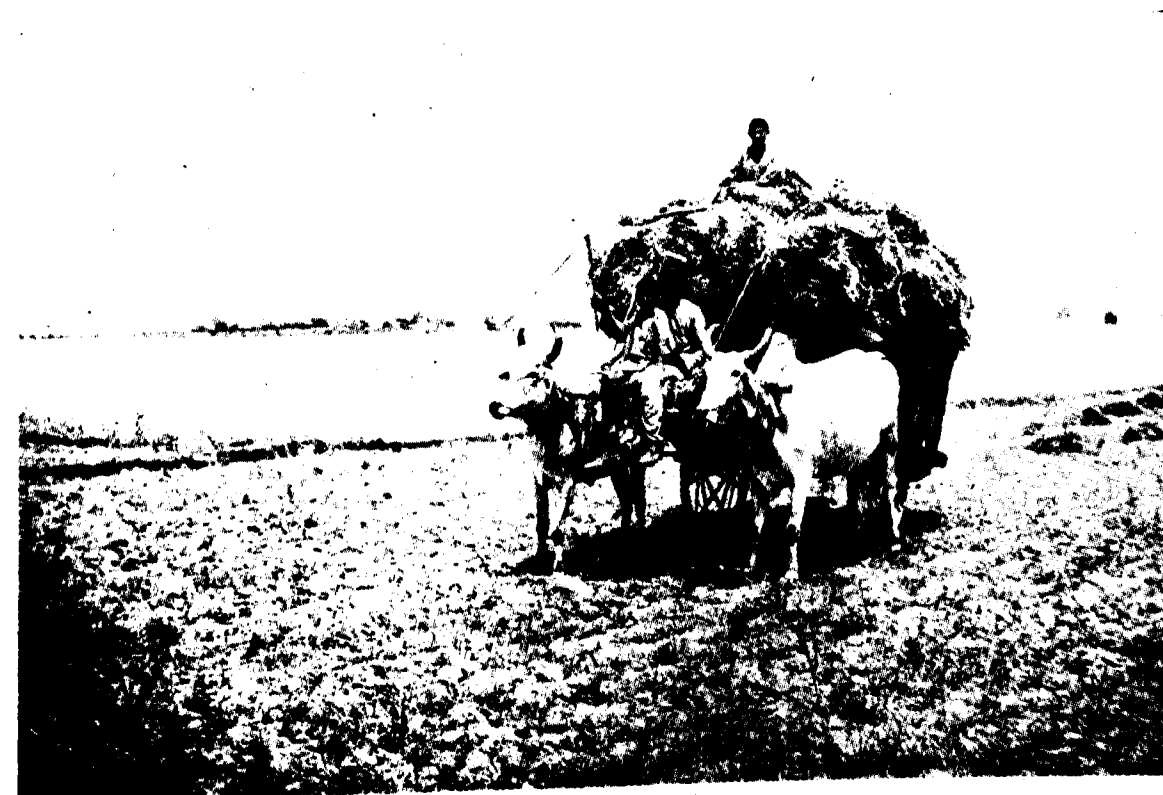
A study of the table reveals that a piece of land where maize and pulses were sown in *savani* is considered most suitable for the cultivation of wheat and sarson in *asari*. Similarly gram and gochni are sown on that piece of land which was used for the cultivation of *jawar*, *bajra* etc. in *savani*.

Lastly, the practice of keeping land fallow involves a system under which pieces of land which are cultivated in one crop season, say *asari*, are kept fallow in the next crop season viz., *savani*. But, excepting two households in the village who have more than 200 bighas of land each, none else follows this practice, for they have rather small land holdings which hardly enable them to make both their ends meet. All the three practices are supposed to increase the fertility of the soil.

Sugarcane is sown in a different manner. First of all, the piece of land in which sugarcane is to be sown is ploughed ten to twelve times. Then pieces of sugarcane known as *pories* are fixed in the field. It is said that the more the number of knots a *pori* has, the more sugarcane it will bear. It is interesting to note that these *pories* once sown are sufficient for three to four harvests. There is no need of digging



A harvesting operation.
Males, females and children are working together.



A farmer carrying corn stalks from his field to 'Pair' for thrashing.

fresh *pories* every year in the field. They are sown in *Phagun* (February) and harvested in *Poh* (December). The harvest of sugarcane is cut only once in a year. This means that no other crop can be sown on that piece of land where sugarcane is sown.

Irrigation requirements differ from crop to crop. Wheat is irrigated between four to five times, whereas barley requires water twice during the harvest and gram need not be irrigated at all. *Jowar*, *bajra* pulses, *gowar* etc. depend on the vagaries of nature as they are sown in rainy season, i.e. July. Sugarcane requires maximum of irrigation, ranging from ten to twelve times.

After sowing, crops also require weeding besides irrigational facilities. Weeding is done with a view to enable the water to reach the roots of the crops. Further, it helps in removing grass and harmful bushes which grow along with crops and sap the fertility of the soil. Weeding of wheat, gram, barley etc., is done by *khurni* (scraper). But as sugarcane requires more quantity of water than the other crops, its weeding is done by *phawra* (spade) for it digs the earth deeper and thus enables the water to reach the roots of sugarcane.

Harvesting

Normally it takes about five to six months for a crop to be ready for harvesting after sowing, though in some cases it takes less time. When the stalks become pale and dried, it is understood that the crop is ready for harvesting. Harvesting of *rabi* crop starts in *Phagun* (February) and continues upto *Chait* and *Baisakh* (April). First of all, oil seeds are cut. Then comes the turn of gram. Wheat and barley are harvested last of all. Similarly in *khari* crop season, pulses and *gowar* are harvested in September while *bajra* and sugarcane are cut in November.

But in the case of certain crops like *jowar*, the stalks are cut before they bear corn. They serve as fodder for cattle. *Sarson* leaves and green gram are also plucked before the time of harvesting, which are used as vegetables and *holzy* (fried gram) by the villagers. Further, the chopping of certain crops benefit their growth.

Harvesting operations generally start on Tuesday, as villagers consider it as an auspicious day. Stalks are cut with the help of *daranti* (sickle) and then they are tied in bundles known as *poolies*. These bundles are taken to a place known as *pair* (पैर) where they are stacked for the time being. The *pair* generally is a hard place and is made outside the fields.

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When the harvesting is over and all the crops are stored in *pair*, the thrashing operations begin. The bundles are opened and spread in a circle. Bullocks, their young-stocks or camel with *machukas* (a net made of hemp, tied around the mouth of cattle to render them unable to eat the corn) on their mouth are used to thrash the corn. The thrashing operation, known as *gahai* (गहई) is done with the help of a load known as *jhama* (झामा) which has big thorns. *Jhama* is attached with bullocks and the stalks are put on it. When it moves, it breaks the stalks and separates corn from them.

Sometimes, thrashing is also done by beating the stalks and corn with wooden rollers, if the quantity produced is very small. Most of the functionaries like Chamars and Bhangis who get stalks at the time of harvest in return of their services under *jajmani* system, thrash corn by beating stalks with sticks.

After thrashing, winnowing takes place on windy days. It is not necessary that winnowing must be done after the completion of thrashing. If during the time of thrashing, wind is favourable, winnowing is done of whatever corn is separated from stalks. *Chhachhs* (big plates made of reeds and pasted with a thick layer of cowdung and clay) serve the purpose of separating gram from the corn. The remaining small amount of unthrashed corn which cannot be thrashed out by the bullocks is thrashed by the female household members with wooden yards called *mongras*.

Firstly, the corns are dried in the sun and mixed with a little amount of ash of cowdung, *neem* tree with a view to protecting them from frosts. Then the corn is packed in *thekkas* (bags made of hemp or reeds pasted with a thick layer of mud and cowdung) which are kept in a granary known as *kotha* (room). But those households who do not have separate rooms, store them in the very room in which they sleep.

As regards marketing of their produce, villagers take their corn to village Dhansa by bullock-carts where frequent bus services to Delhi and Najafgarh markets are available. They further take this corn either to Delhi or Najafgarh markets where they can fetch better price for their produce.

VILLAGE INDUSTRY

As reported earlier in the report except for shoe-making, no other industry exists in the village. Shoe-making is the traditional occupation of the Chamars. Although there are 10 households of the Chamars in the village, only

half of them are following their traditional occupations.

All of them work in their respective houses, making *jutis* (laceless shoes) on order. As the total demand of the village for their product is for small most of the *jutis* made by them are sold in the nearby villages, especially at Dhansa. Besides making *jutis* they also undertake the work of repairing *jutis*. Whereas the new *jutis* are sold mostly for cash, inside the village as well as outside, the repair work in the village is mostly done on the basis of *jajmani*. The repairs undertaken for outsiders are invariably on cash basis.

According to information gathered each of them receives 20 seers of foodgrains in a year (10 seers at the end of each harvest) from his respective *jajmans*.

The shoe-makers are all old or middle aged people who learnt the art from their ancestors, who were also carrying on the same industry. Leaving aside one case all of them inherited most of the tools and equipment from their forefathers and as they still continue to make traditional *jutis*, they have never felt the need of going in for improved tools and equipment. On an average a shoe-maker can make a pair of *juti* in one day but as the demand for their product is limited they work rather leisurely and make on an average 8 to 10 *jutis* in a month's time.

The raw materials for the same viz., leather, nails, cord etc. are all obtained from Najafgarh, where there are several shops dealing in these articles.

The *jutis* are usually made on order and if they have no order of *jutis* they just idle away their time.

The tools and implements used by them are *teepya* (an iron stand with three legs), *santh* (iron hammer), *rampi* (iron blade with wooden handle), *jamoora*, (a pair of tongs with round corners), *pharepa* (a piece of rectangular wood) etc.

Organisation of Manpower

The importance of the role of females in the agricultural operations varies with the nature of operation. For example they do not take any part while ploughing is going on, they play a subsidiary role during sowing operations but in harvesting, thrashing and winnowing operations, they work hand in hand with their male counterparts, sharing equal if not more of the burden on their shoulders.

During the period of ploughing and sowing, the scope of the work of females does not fall beyond the routine of bringing breakfast and lunch for the males working in the fields. Sometimes, they have to bring seeds or manures from home to the fields, if their quantity falls short during sowing operations. But when thrashing and winnowing of corn takes place, they assist their males to a great extent. They cut stalks with males with the help of sickles and then carry them on their heads to the *Pair*. They generally keep a piece of cloth on their heads so as to endure the roughness of the article which they carry. In the *pair*, they work with males in separating corns from stalks with the help of *chhachhs* (winnowers) which are made of reeds and pasted with a thick layer of cow-dung and clay. Moreover, the remaining small amount of unthrashed corn which cannot be thrashed out by the bullocks is thrashed by the females of the household. They put the corn in *okhli* (mortar) which is made of either stone or wood, and beat it with *mongras* (wooden sticks). In this way grains are separated from corns.

Besides females, children also participate in agricultural operations. They may, for example, drive bullocks either when drawing water from persian-wheel wells or during ploughing or during thrashing the corn. Moreover, they also look after the harvest in the afternoons when their menfolk take rest after the morning's hard work.

Lastly, it is interesting to note that camel is also used as a source of power in agricultural operations, besides being used as a means of transportation. When a camel is yoked to drive a plough, it is somewhat lifted. This results in angular furrows which checks the growth of stalks to some extent. That is why agriculturists prefer to plough with bullocks rather than with camel.

TRENDS OF CHANGE

There has hardly been any change either in farming practices or in the nature of produce. According to table III.3 food crops still account for an overwhelming proportion of 85.6 per cent of the total crop sown in the agricultural year 1961-62, out of which more than 90 per cent was consumed by the villagers themselves. This shows that most of the crop sown was meant for self-consumption. On the other hand, cash crops account for only a negligible proportion (7.8 per cent) of the total produce. According to the villagers, the shift towards the cultivation of cash crops is retarded by the presence of saline water and semi-alkalised land, though their cultivation may fetch them more money than the cultivation of food crops. Thus most of the

villagers are adhering to their traditional pattern of crop sowing.

However, one may find an improvement in the sources of finance. After independence, besides the traditional money-lenders, the widening of Government lending facilities and the setting up of the Multi-purpose Cooperative Society in the village have further increased the borrowing facilities to the villagers.

So far as the marketing of agricultural produce is concerned, no discerning change has taken place excepting the increased trips of buses which ply between Delhi and Najafgarh. Now, the villagers can easily catch buses from Dhansa at regular intervals, and from there they can take their agricultural produce to Delhi or Najafgarh markets where they can fetch reasonable price for their produce.

Lastly, due to the setting up of N.E.S. Block, Najafgarh, in 1952, a slight change in the use of seeds, manures and types of tools and implements, may also be observed. Prior to the functioning of Block Development Office, villagers were using cowdung as the chief manure, but now chemical fertilizers like Ammonium Phosphate have come to stay and their demand and use are on the increase. Agriculturists have come to prefer the improved quality of seeds and manures and use them whenever they are able to lay their hands on them. The Block Development Office supplies seeds and manures at reasonable rates. Those agriculturists who cannot use them exclusively dig to their economic condition, mix them with cowdung.

AGRICULTURAL TOOLS AND IMPLEMENTS

Ploughing, sowing and harvesting of crops is done with the help of a large number of tools and implements. The following are the most common among them.

Plough or Hal.

The implement used for ploughing the fields is called *hal*. It is made of iron and wood. An iron blade known as *panhari* (पन्हारी) is fixed to the lower part of the *hal* and is slightly curved inside. The *panhari* consists of *kath* (काथ) *kus* (कुस) and *parata* (पराता). Whereas *kath* and *kus* dig the earth, *parata* helps in making furrows. Behind *panhari*, *pachela* (पछेला) is fixed which serves the function of a cork to tighten *panhari*. On the upper part, an oval-shaped wooden piece known as *muthia* (मुठिया) is attached. *Muthia* (a handle) is meant for controlling the direction and to apply pressure while the *hal* is in operation. In the middle a wooden shaft known as

holes (होल) is fixed with the help of *kokru*. Near *kokru* an iron or wooden nail known as *vog* (वोग) is fixed which contacts the balance of *halac*. At the other end of the *halas*, there are three iron nails known as *marel* (मरेल) to which *juwa* is attached by two bullocks.

Lastly, the seed drill known as *vair* (वैर) is also attached to the *hal* at the time of sowing, if the sowing is to be done by the method of *vair*. While sowing, the seeds are dropped through a *vair* into furrows made by the plough. It consists of a tin plate pipe and is fabricated in such a way that its diameter is reduced to half an inch, and is given a small band at the end so that seeds may ooze out constantly. To the upper end of the pipe is fixed a conical iron sheet bowl for pouring the seeds at the time of sowing.

Two types of ploughs are found in the village. The first one is called *miston* and the second one is known as *desi hal*. One of the major differences between *miston* plough and *desi hal* is that the *miston* plough has a wider *panhari* than that of *desi hal* which digs the earth deeper. Thus, if *miston* plough is used for ploughing, only one time ploughing is sufficient. On the other hand, if ploughing is done with *desi hal*, fields should be ploughed many times differing from crop to crop. But as only two households in the village possess the *miston* plough, the rest depend upon the services of *desi hal*.

Further we can also distinguish between the smaller and bigger size of *desi hal* known as *chotta hal* and *bara hal*. *Bara hal* is used for the cultivation of gram, barley, maize, fodder, oilseeds, *bajra* etc. But *chotta hal* is used for the cultivation of wheat only, for as the stalks of wheat are thinner than those of other crops, so the furrows made by the *hal* should be small. And *chhota hal* makes smaller furrows than the bigger one. On the other hand, the stalks of other crops are wider and bigger than those of wheat and thus bigger *hal* is used for their cultivation for it makes bigger furrows. Otherwise the construction of small plough and bigger plough is exactly the same.

Juwa

In ploughing, besides *hal*, *juwa* or yoke is also used. It consists of a wooden neckpiece to which a pair of draught oxen is held together. The upper portion of the wooden shaft of the *hal* containing iron nails is attached to the central portion of the *juwa* by means of hemp

rope at the time of ploughing fields. It is also used for drawing water from wells by persian-wheel wells and in thrashing the corn by tramping it with a pair of oxen and a weight drawn by them.

Khurpi or Scraper

It is a light implement for cutting grass, weeding fields of wild herbs etc. It consists of a triangular shape iron plate. The lower portion of this plate is made thin and sharp and the upper part is fixed to a wooden handle which is about two inches in diameter and nine inches in length.

Daranti or Sickle

It consists of a semi-circle iron strip whose inner side contains small iron teeth. This is attached to a wooden handle about one foot long. It serves the function of harvesting of crops and grass.

Darant

It is similar in construction to *daranti*. But its semi-circle iron strip does not have teeth. It is sharp. Villagers use it for cutting vegetables.

Phawra and Kassi (Spade)

Two kinds of spades are found in the village. One is known as *phawra*. It consists of a thin iron sheet cut in square. The lower part is thin and sharp while upper part contains an iron sheet ring of one and a half inches in diameter to which handle is fixed. The second one is known as *Kassi*. It is similar to that of

phawra. But *phawra* is used when greater digging is to be done, while *kassi* is used for smaller digging.

Kulhari

It is meant for cutting wood or branches of tree or bushes. It is made of a sharp iron blade whose upper portion contains a hole of about one and a half inches diameter and a round wooden shaft (*dasta*) is fixed to it.

Mehra or Roller

It is used for levelling the ploughed field so that at the time of irrigation water may reach in every part of the earth. It is made of heavy wooden beam of size six inches into five inches long and six inches into nine inches wide. At about two feet from each side holes are made in which *marwa* is fixed. The *marwas* are wooden pieces about half a foot long. They are fixed vertically and the ropes of the bullocks are tied to them. Two or three men stand on the *mehra* and it is drawn by a pair of bullocks.

Husking and grinding implements

Stone mortars and stone grinders are the two most important husking and grinding implements found in the village. Mortars which are made of either wood or stone, are used to break the corn with a pestle (*musal*). Substances are put into them and then pounded with a pestle in order to husk the corn. On the other hand, stone grinders are meant for grinding the flour of wheat, gram, barley, *bajra* etc. It is interesting to note that only womenfolk perform both the husking and grinding operations in the village.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

DEMOGRAPHIC CHARACTERISTICS

This chapter deals with the social and cultural life in the village. Here we propose to study not only the social and cultural life in the village as such, but also the effect of changes, especially during the last decade or so, on it.

The population of the village has been increasing, although somewhat erratically, since the last 50 years. The growth of the population has been comparatively slow in the first three decades as compared to the last two decades, which is shown by the following table, showing the rate of growth of population.

TABLE IV.I

Rate of growth of population over the period 1911-62.

Year	Population	Percentage increase or decrease
1911	211	..
1921	223	+5.6
1931	238	+6.7
1941	241	+1.2
1951	298	+23.6
1962	410	+37.5

The table shows that whereas the population of the village increased only by 1.2 per cent in the decade 1931-41, the corresponding increase in population in the decade 1941-51 has been 23.6 per cent. Again, the population of the village, according to 1951 Census, was 298. But during our survey in November 1962, a total population of 410 was recorded. Thus there has been an increase of 37.5 per cent over the period 1951-62 (the reasons for such a high increase are stated to be improved medical facilities and better sanitation). As the figures for

intervening period are not available from year to year, it may be assumed that the population increased at the rate of 3.1 per cent per annum during this decade.

(a) Population by Age and Sex

The composition of population by age and sex has a significant bearing on the economy of the village, for the greater the number of females and children *i.e.* dependents, the greater will be the pressure on the economy.

While collecting data regarding age, the main difficulty in assessing the age of the villagers was their habit of narrating their ages in round figures and generally stating somewhat lesser than the actual age. However, in spite of these difficulties, we have been able to collect fairly satisfactory returns by employing several checks and cross-checks through references to certain important dates like the influenza epidemic locally known as *kartik-ki-bimari* (कार्तिक की बीमारी) of 1918-19 and attainment of independence which is known as *martial law* in the village due to large-scale massacre of the Muslims.

For purposes of our study, we have divided the main age groups into three categories *i.e.* (i) persons below 15 years of age, to be termed as Infants & Children, (ii) those between the age 15-54 years, termed as Adults, and (iii) old persons of 55 years of age and above, termed as Old.

The following table gives the distribution in the village by age and sex.

The table shows that infants and children belonging to the broad age group 0-14 years account for 45.6 per cent of the total population. This group is followed by the adults in the broad age group 15-54 years who account for 47.8 per cent of the total population. Old persons in the age group 55 years and above form a very insignificant proportion of the total population, their strength being only 6.6 per cent of the total population.

TABLE IV. 2

Distribution of population by age and sex

Age Group	Males	Percentage	Females	Percentage	Total	Percentage of the total	Females per 100 males
0-14	39	..	25	..	64	..	..
5-9	37	..	31	..	68	..	..
10-14	31	..	24	..	55	..	..
Sub total—Infants and Children .	107	..	80	..	187	..	75
Percentage	..	45.3	..	45.9	..	45.6	..
15-19	19	..	19	..	38	..	..
20-24	18	..	16	..	34	..	..
25-29	18	..	20	..	38	..	..
30-34	15	..	10	..	25	..	..
35-39	13	..	4	..	17	..	..
40-44	9	..	8	..	17	..	..
45-49	7	..	9	..	16	..	..
50-54	9	..	2	..	11	..	..
Sub total—adults	108	..	88	..	196	..	74
Percentage	..	45.7	..	50.5	..	47.8	..
55-59	3	..	2	..	5	..	..
60	18	..	4	..	22	..	..
Sub total—Old	21	..	6	..	27	..	29
Percentage	..	9.0	..	3.6	..	6.6	..
GRAND TOTAL	236	..	174	..	410	..	58
PERCENTAGE	..	100.0	..	100.0	..	100.0	..

The preponderance of infants and children shows the high growth potential of the villagers in the productive age group.

A study of sex ratio amongst different age groups, reveals that it is highest amongst infants and children (75 females per 100 males) and lowest amongst the old (29 females per 100 males). The sex ratio amongst adults is 74 females per 100 males. The comparatively lower sex ratio amongst the adults is mainly because all the females, with the exception of one widow, are married and have migrated out of the village. But 19 males belonging to the

age group 15-54 are unmarried and five are widowers.

(b) Marital status

Here again, for the sake of analysis, we have adopted the same age groups as in the discussion on age and sex. The total population can be divided into five groups viz., (i) single, (ii) married, (iii) widowed, (iv) divorced, and (v) separated. But as there is no divorced or separated person in the village the following discussion deals only with the first three groups.

TABLE IV.3

Distribution of population according to age, sex and marital status.

Age-Group	Males				Females				Total			
	Single	Married	Widowed	Total	Single	Married	Widowed	Total	Single	Married	Widowed	Total
0-4	39	..	..	39	25	..	..	25	64	..	..	64
5-9	37	..	..	37	29	1	..	30	66	1	..	67
10-14	28	3	..	31	18	7	..	25	46	10	..	56
Sub-Total (Infants & Children)	104	3	..	107	72	8	..	80	176	11	..	187
Percentage	97.1	2.9	..	100.0	90.0	10.0	..	100.0	94.1	5.9	..	100.0
15-19	11	8	..	19	1	18	..	19	12	26	..	3
20-24	3	15	..	18	..	16	..	16	3	31	..	34
25-29	3	14	1	18	..	20	..	20	3	34	1	38
30-34	..	15	..	15	..	9	1	10	..	24	1	25
35-39	1	9	3	13	..	4	..	4	1	13	3	17
40-44	1	7	1	9	..	7	1	9	1	14	2	17
45-49	..	6	1	7	..	9	..	9	..	15	1	16
50-54	..	8	1	9	..	1	1	2	..	9	2	11
Sub-Total (Adults)	19	82	7	108	1	84	3	88	20	166	10	196
Percentage	17.5	75.9	6.6	100.0	1.2	95.4	3.4	100.0	10.2	84.7	5.1	100.0
55-59	..	2	1	3	..	2	..	2	..	4	1	5
60+	..	5	13	18	..	2	2	4	..	7	15	22
Sub-Total (Old)	..	7	14	21	..	4	2	6	..	11	16	27
Percentage	..	33.4	66.6	100.0	..	66.6	33.6	100.0	..	40.7	49.3	100.0
GRAND TOTAL	123	92	21	236	73	96	5	174	196	188	26	410
Percentage	52.1	38.9	9.0	100.0	41.9	55.1	4.0	100.0	47.8	45.8	6.4	100.0

The details regarding marital status of the population in the village are furnished by table No. IV.3.

The table shows that 196 persons or 47.8 per cent of the total population of 410 are single, 188 persons or 45.8 per cent are married, and 26 persons or 6.4 per cent are widows and widowers.

A sex-wise study of the table shows that not only on the whole, but also in all the age groups, the proportion of married females is higher than

that of males. For instance, amongst infants and children, whereas 8 (or 10 per cent) females are married, the corresponding figure for males is only 3 (or 2.9 per cent). Again, while 95.4 per cent females amongst adults are married, only 75.5 per cent males are married. Similarly amongst the olds, the proportion of married females (66.4 per cent) is higher than the males (33.4 per cent).

An age-wise study of the table further shows that marriage amongst infants and children,

specially amongst males, is rare. Out of the total of 107 male infants and children, only 3 are married. Two of them were married at the age of 14 years and one at the age of 13 years. The main reason for their early marriage was the wish of their grand-parents who wanted to see their grandsons married in their life-time. On the other hand, marriage amongst female children is not so rare. Generally girls are married between the ages of 13-17 years. Out of the total of 55 girls in the age group of 10-14 years, 8 are married and many more are likely to be married in the near future.

Again, whereas 95.4 per cent of the total females amongst the adults are married, only 75.9 per cent of males in this category are married. This is mainly because girls are married at a comparatively lower age than the males. There is only one female in the age-group 15-19 years who is not married. But her parents are very keen to marry her off, and she is likely to be married very soon. On the other hand, there are as many as 19 unmarried males in this age group. Out of these 19, 11 are in the age-group 15-19 and are students. Further, 3 belong to the age group 20-24 years and an equal number to age group 25-29 years. The first 3 males in the age group 20-24 years are engaged in agricultural work as owner cultivators and are likely to be married soon. The other three, who belong to a Jat family, are real brothers. They are said to be quarrelsome and possess only a meagre piece of 20 *bighas* of land, living in a joint family. Thus poverty, coupled with quarrelsome nature, is the main hinderance in their marriage. Lastly, the two persons belonging to the age group 35-39 years and 40-44 years are said to have been sentenced for their misdeeds in their youth. So their marriage could not take place. Now they are confirmed bachelors.

It is interesting to note that there is preponderance of male widowed over female widowed, amongst olds. For example, whereas there are as many as 14 widowers, figure for widows is only 2.

A distinction should, however, be made here between two aspects of married life. A person might be married but his *gauna* or nuptial ceremony may not have taken place. For example, according to the table, 92 males and 96 females in the village are married. This difference of 4 is due to the fact that the nuptial ceremony of three males, belonging to the age group 0-14 years, and seven females, belonging to the age group 0-19 years, have not yet taken place.

Age at marriage

While collecting data regarding age at marriage, we could not get satisfactory replies from the villagers. Most of the old persons did not remember exactly their age at marriage. But by employing checks and cross-checks and enquiring about the duration of *gauna*, the duration between *gauna* and first birth, and the age of first living child, we were able to secure reasonably fair returns.

TABLE IV.4

Mean age at marriage according to age and sex

Age at present (Years)	Males		Females	
	Number	Mean age at Marriage	Number	Mean age at marriage
Below 15	3	11.5	8	10.4
15-25	23	16.9	34	13.2
25-35	30	15.7	30	11.9
35 & above	57	13.0	29	10.7
TOTAL	113	14.4	101	11.8

This table provides data regarding mean age at marriage, according to age and sex. According to this table, the mean age works out to be 14.4 years for males and 11.8 years for females. This is mainly because of the fact that a decade or so ago, the age at marriage was quite low. But now, there is an upward trend in this direction, as is clearly brought out by table IV.13, showing that out of 19 males in the age group 15-19 years, only 8 are married. Similarly, amongst females in the age group 10-14 years, only 7 are married out of the total of 18. Thus the table clearly indicates that, on the whole, the mean age at marriage amongst males as well as females, is going up.

Again, the mean age at marriage for persons in the age group 15-25 years is highest amongst males (i.e. 16.9 per cent) as well as amongst females (i.e. 13.2 per cent). Further, with the exception of females in the age group 0-15 years the mean age at marriage is increasing with persons in the lower age group and *vice versa*,

However, in spite of this rising trend, the mean age at marriage is still lower than the statutory limit fixed by the Sarda Act of 1930. Generally, people marry their daughters at the age of 13 or 14 years and boys at the age of 17 or 18 years. There are a few cases in which marriage of males was delayed till they attained the age of 20 or even 25 years, but nobody likes the daughters of the household sitting unmarried at home after they have attained the age of 16 or 17 years. This is supported by the fact that none amongst the females above the present age of 17 years is unmarried.

(d) Education and Literacy

The remoteness of the village, coupled with the absence of any educational institution in it till 1948, are the main factors responsible for the low educational standards in the village, so much so that not a single person among the old can either read or write.

In the past, all those who wished to study had to go to village Dhansa which is about 3 miles from the village. It provided the nearest educational institution providing education upto 10th class. But while going to Dhansa, one had to cover the three-mile kuccha, sandy and circuitous path, which served as a disincentive to both the school-going children and their parents. Besides this, the poor economic condition of the villagers also dissuaded them from sending their children to village Dhansa for schooling. All these factors, coupled with a somewhat indifferent attitude towards education, resulted in mass illiteracy in the village until about a decade back.

But with the attainment of independence, the efforts on the part of the Government to provide some educational facilities to one and all, have resulted in the setting up of a primary school within the village itself, which started functioning from 1st July, 1948. To begin with, it was started by the District Board, Delhi, and was housed in the village Chaupal. But with the setting up of Block Development Office, Najafgarh, in 1956, a pucca building was constructed for the school in that year. In 1958, the school was taken over by the Delhi Municipal Corporation and since then it is running smoothly under it.

As is obvious from the name of the school, it imparts co-educational facilities upto 5th class only. Education is free and compulsory for all between the age group 6-15 years. Only a nominal subscription of 10 nP per month is charged from the students.

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At present, it has 76 students (41 boys and 35 girls) on its roll to attend the five primary classes taken by three teachers.

After primary education, those boys who want to study further go to the Higher Secondary School at village Dhansa. The girls generally do not go for higher studies, the reason being discussed further under the sub-head "School-going children".

The efforts on the part of Government have succeeded to some extent in educating people, the extent of which is represented by table No. IV.5, showing the distribution of population according to age, sex and literacy.

The table shows that according to the Indian Census which defines a literate as one who can both read and write, only 98 or 23.9 per cent of the total population is literate. This means that the extent of literacy for the village is still on the low side. However, the picture may not appear so gloomy if we exclude the 64 infants from the total population, for whom, strictly speaking, the question of literacy does not arise. Excluding them, we have 98 or 28.3 per cent literates out of the total of 346 persons. Our figure of literacy compares rather favourably with the corresponding 1951 census figures for the village when the percentage of literacy was only 14 per cent. Thus we see that although the percentage of literacy at present in absolute terms is rather low, but it has almost doubled since 1951.

A sex-wise study of the table reveals that whereas the percentage of literacy is comparatively higher amongst males (36.8 per cent), it is rather low amongst females (6.3 per cent). The corresponding figures for the 1951 census were 24.3 per cent for males and 2.1 per cent for females. This shows that while literacy is going up both amongst males as well as females, the increase over the decade is much higher (12.5 per cent) in case of males than amongst females (4.1 per cent).

Again, an age-wise study of the table shows that literacy is increasing more in the lower age groups, both in case of males and females; for example, amongst males 70.5 per cent of children, 36.1 per cent of adults and none amongst the old are educated. Similarly, amongst females whereas 20.0 per cent of children are literate, no female belonging to the age groups of adults and the old is literate.

A further breakdown of educational standards is provided by the next table, showing the distribution of literates according to the age, sex and educational standards.

TABLE IV. 5

Distribution of population according to age, sex and literacy.

Age Group	Males			Females			Total		
	Number	Literate	Percentage	Number	Literate	Percentage	Number	Literate	Percentage
1	2	3	4	5	6	7	8	9	10
0-4	39	..	..	25	..	..	64	..	..
Sub-Total (Infants)	39	..	..	25	..	..	64	..	..
Percentage	..	..	..	..	..	..	..	..	..
5-9	37	22	..	31	11	..	68	33	..
10-14	31	26	..	24	..	..	55	26	..
Sub-Total (Children)	68	48	..	55	11	..	123	59	..
Percentage	..	..	70.5	..	..	20.0	..	..	47.9
15-19	19	14	..	19	..	..	38	14	..
20-24	18	13	..	16	..	..	34	13	..
25-29	18	6	..	20	..	..	38	6	..
30-34	15	3	..	10	..	..	25	3	..
35-39	13	1	..	4	..	..	17	1	..
40-44	9	2	..	8	..	..	17	2	..
45-49	7	..	..	9	..	..	16	..	..
50-54	9	..	..	2	..	..	11	..	..
Sub-Total (Adults)	108	39	..	88	..	..	196	39	..
Percentage	..	..	36.1	..	..	..	..	..	19.8
55-59	3	..	..	2	..	..	5	..	..
60+	18	..	..	4	..	..	22	..	..
Sub-Total (Old)	21	..	..	6	..	..	27	..	..
GRAND TOTAL	236	87	36.8	174	11	6.3	410	98	23.9

The table shows that out of the total of 98 literates, 96 or 97.9 per cent have attained some educational standards or other and the remaining 2 persons learned to read and write while they were in the Army. Out of the total educated persons, 45 or 45.9 per cent are read upto pre-primary, 34 or 34.6 per cent are primary passed, 17 or 17.3 per cent are educated upto middle standard, and 3 or 3.2 per cent are matriculates. This means that an overwhelming majority of the literates (80.5 per cent) got education after the setting up of the primary school in the village.

But a very peculiar feature was noted during our survey which was that in spite of the functioning of the primary school within the village, only 59 or 47.9 per cent children out of the total of 123 were attending school. So, a specific study was made of the age group 5-15, for whom education is compulsory and free, in order to find out the various reasons which rendered them unable to attend the school. According to the data collected for this purpose, the following are the various reasons advanced for the children not going to school.

TABLE IV.6

Distributions of literate according to age, sex and educational standard

Age-group	Males				Females				Total			
	Pre-Primary	Primary	Middle	Matric	Pre-Primary	Primary	Middle	Matric	Pre-Primary	Primary	Middle	Matric
0-4	..	..	..	..	..	..	..	..	..	..	..	..
5-9	22	..	..	..	11	..	..	..	33	..	..	..
10-14	10	14	2	..	..	..	..	..	10	14	2	..
Sub-Total (Children & Infants)	32	14	2	..	11	..	..	..	43	14	2	..
Percentage	36.7	16.0	2.2	..	100	..	..	..	43.8	14.2	2.0	..
15-19	1	7	5	1	..	..	..	..	1	7	5	1
20-24	1	5	6	1	..	..	..	..	..	2	3	1
25-29	..	2	3	1	..	..	..	..	..	3	..	..
30-34	..	3	..	..	..	..	..	..	..	1	..	..
35-39	..	1	..	..	..	..	..	..	..	1	1	..
40-44	..	1	1	..	..	..	..	..	..	..	..	..
45-49	..	..	..	..	..	..	..	..	..	..	..	..
50-54	..	..	..	..	..	..	..	..	..	..	..	..
Sub-Total (Adults)	2	19	15	3	..	..	..	..	2	19	15	3
Percentage	2.3	21.9	17.3	3.4	..	..	..	..	2.1	20.4	15.3	3.2
55-59	..	..	..	..	..	..	..	..	..	..	..	..
60+	..	..	..	..	..	..	..	..	..	..	..	..
Sub-Total (Old)	..	..	..	..	..	..	..	..	..	..	..	..
Percentage	..	..	..	..	..	..	..	..	..	..	..	..
GRAND TOTAL	34	33	17	3	11	..	..	..	45	34	17	3
Percentage	39.0	37.9	19.5	3.4	100.0	..	..	..	45.9	34.6	17.3	3.2

TABLE IV. 7
Reasons for not going to School

Sl. No.	Reasons	Number	
		Boys	Girls
1	Too young to go	39	25
2	Cannot afford	10	..
3	No use of education for girls	..	4
4	Look after children at home	..	8
5	Hr. Sec. School is at a distance of 3 miles	8	..
6	Help in Agriculture work	1	..
7	No incentive for studies	1	2
8	No separate school for girls	..	30
TOTAL		59	69

The table shows that so far as boys are concerned 39 were reported to be too young to go to school, meaning thereby that they have not yet attained age of 6 years which is the minimum age fixed by law. In case of 10 boys in the age group 6—15 years, most of them belonging to the poorer section of the population, their guardians said that in spite of free education they were unable to spend money on books, stationery and other accessories. One boy, aged 14 years, does not have the aptitude for studies. Further, in case of 8 children in the age group 10—14 years, the three-mile tedious distance to the Hr. Sec. School at Dhansa is mainly responsible for their discontinuing of studies. Lastly, one boy of the age of 13 years could not study for he was helping his father in agricultural work. As far as the girls are concerned, our investigation reveals that the villagers are disinclined to educate them because, according to them, girls are meant for household work, where education is of no use. Most of the villagers reported that the greatest quality in a girl most valued in rural society is not education but efficiency and perfection in household work. This argument was advanced in case of four of the girls. Further, the villagers also felt reluctant to send their daughters for studies in a co-educational institution, particularly after they have attained the age of 8 years or more. Due to this reason, 15 girls in the age group 6—10 years and an equal number in the age group 10—14 did not attend school.

Again, most of the girls in the age group 10—14 looked mature and their parents were not willing to send them for schooling at Dhansa. In case of 2 girls in the age group 6—8 years, there was no incentive for studies. Lastly, another interesting feature was the presence of 14 girls who were not going to school, for they were generally preoccupied with looking after their small brothers and sisters at home. This was the case mainly with the large agricultural joint families where the adult members go out to fields leaving the infants with these girls.

(e) Migration

A study of mobility of population wraps within its fold both immigration and out-migration, and both of them are equally important in assessing the exact nature and extent of the study of migration.

As far as immigration is concerned, a question was asked from the head of every household regarding the birth place of all the members of his or her household. In all 95 persons were reported as having been born outside the village and having immigrated at different times. Out of the total of 95, 93 are females who came to this village by marriage which by custom cannot be contracted within the village. For the remaining two males, the time and reason of immigration was inquired.

While one of them, a Brahmin by caste, came to this village sometime after the partition of the country in 1947, the other, a Bhangi, immigrated into the village sometime in 1930's. Incidentally both of them migrated to this village as they had some relation living in the village.

From our discussion on in-migration, we can easily conclude that there is hardly any in-migration to the village. According to the villagers the economic condition of the village is so poor that no one can even think of in-migrating into the village for economic reasons.

As regards out-migration, 98 persons (17 males and 81 females) were reported to have out-migrated from the village at different times. Out of 81 females, 78 were married outside the village due to the presence of the custom under which girls cannot be married within the same village. Further, a Brahmin household consisting of four males and three females was reported to have left the village, as one of its male members got employment in the department of Posts and Telegraphs at Delhi. Lastly, 13 Jats, belonging to different age groups, who are in the Army have also out-migrated from the village in the present generation. As their families are staying back in the village, they come to the village whenever they get their annual leave.



A young school going boy resting on a bullock cart.

So far as the frequency of their visits to the village is concerned we were told by the villagers that they come at least twice every year and sometimes even more frequently if stationed somewhere near Delhi.

(f) Family

The term 'family' refers to a unit in which all the members of a household live under one roof and share the common kitchen. The size and structure of the family, influence to some extent the cultural and psychological norms of the people and affect their structural and functional relationship in the society.

Broadly speaking, there are two types of families in the village, viz., (i) nuclear families, and (ii) joint families. These two types of families can further be divided into two sub-categories i.e., (i) uni-family, and (ii) nuclear family; (i) extended family, and (ii) collateral family. These sub-categories may be defined as below:

- (i) A uni-member family consists of one male or female member alone.
- (ii) Nuclear or biological family consists of father, mother and unmarried children. A nuclear family becomes 'truncated' when either father or mother dies.
- (iii) An extended family includes father, mother, with one or more married sons and their families.
- (iv) A collateral type of family is one where the basic unit is a group of brothers and their spouses and children. A family consisting of cousins, other relatives or non-related persons is also known as collateral family.

The table reveals that whereas nuclear families account for 48.3 per cent of the total families in the village, the corresponding figure for joint families is 51.7 per cent. Amongst the nuclear families, two are uni-member. Out of these two, one is a Brahmin household and the other is an 80 year-old issueless Jat widow. The Brahmin lives on beggary while the old widow leases out her land to others on cropshare basis.

Further, out of the total families in the village, while 45.0 per cent are purely nuclear or biological families, the respective percentages of extended and collateral families are 35.0 per cent and 16.7 per cent.

It is interesting to note that none of the nuclear families consists of more than 8 persons. The average size of all the nuclear families

TABLE IV. 8

Distribution of families according to size and type.

No. of members	Type of families				Total
	Uni-members	Nuclear	Extended	Collateral	
1	2	..	..	..	2
2	..	3	..	..	3
3	..	1	1	..	2
4	..	7	2	1	10
5	..	7	2	..	9
6	..	4	4	1	9
7	..	4	1	..	5
8	..	1	2	1	4
9	..	..	1	..	1
10	..	..	..	4	4
11	..	..	4	..	4
12	..	..	3	1	4
13	..	..	..	1	1
14	..	..	1	..	1
22	..	..	..	1	1
TOTAL	2	27	21	10	60
Percentage	3.3	45.0	35.0	16.7	100
Average size of H. Holds.	1.0	4.9	8.1	10.5	6.8

works out to 4.6 persons per family. If we exclude the unimember households from them, then the average size goes up to 4.9 persons per family.

Amongst the joint families the size of the family varies from 3 persons per family to 14 persons amongst the extended type of families and their average size works out to 8.1 persons per family. The corresponding figures for collateral types of families is 4 persons to 22 persons, the average size being 10.5 persons per family.

By tentatively dividing the various families into size groups, small, medium and large corresponding to families consisting of 1 to 3 members, 4 to 9 members and 10 members or more respectively we find that medium sized families account for 38 or 63.3 per cent of the total families, the small families for 7 or 11.7 per cent and the large ones for 15 or 25 per cent.

TABLE IV .9
Size and Composition of households

Caste	No. of Total No. of		Single Member		2-3 Members		4-6 Members		7-9 Members		10 Members and above							
	Males	Females	No of Males H.Hs.	No of Females H.Hs.	No. of Males H.Hs.	No. of Females H.Hs.	No. of Males H.Hs.	No. of Females H.Hs.	No. of Males H.Hs.	No. of Females H.Hs.	No. of Males H.Hs.	No. of Females H.Hs.						
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Jat	40	172	134	1	1	..	1	1	2	18	46	43	7	27	26	13	97	63
Chamar	10	35	22	..	..	..	3	5	1	4	12	10	1	3	5	2	15	6
Bhangi	7	22	12	..	..	..	1	2	1	5	16	8	1	4	3	..	..	..
Nai	2	6	6	..	..	..	..	..	..	1	3	2	1	3	4	..	..	..
Brahmin	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	60	236	174	2	2	..	5	8	4	28	77	63	10	37	38	15	112	69

Table IV. 9 showing the size and composition of families amongst various caste groups shows that large sized households are to be found amongst the Jats and the Chamars, medium sized households are to be found amongst all castes excluding the Brahmins, the only Brahmin household consisting of a single member.

Intra Family Relationship

Family constitutes the elementary social unit in the village. It is a rather closely knit unit with all the members living in comparative harmony with one another.

Generally the eldest male member, be he old, illiterate or non-earning is invariably regarded as the head of the household. He has the last say in all family matters, his influence prevails on all other members of the family and it is he who controls all the affairs, social as well as economic, of the family

After the death of the head his eldest son succeeds him as head of the household. In case his son is minor and there is no other adult male member in the household then the eldest female in the family is regarded as the head of the household until his son attains adulthood. So far as the village under study is concerned, at the moment all the households in the village are headed by the eldest male member in each house. The last ever case of a household being headed by a female occurred some 20 years back, when the head of a Jat household expired leaving behind his widow and two minor sons aged 14 and 12 years, respectively. After his death, his widow came to be known as head of the family but as soon as her elder son attained the age of 19 and got married, he came to be known as the head of the household.

The relations between various members of the household, though normally cordial, vary according to the nature of relationship. While a daughter-in-law will mix freely with her sisters-in-law and mothers-in-law she will observe strict purdah from her father-in-law and her *leths* (elder brothers of her husband). The daughters of the house have, however, no such obligation. But her *devars* (younger brothers of her husband) are a different category altogether and she can freely talk to them.

All in all, the male members in the household are invariably given greater importance than their female counter-parts. So much so that the married females out of respect and convention will never utter their husband's, *leths* or father-in-law's name, though she will freely do the same in case of the other female members or of her *devars*. Whenever her father-in-law is to enter the house he will first of all either

knock at the door (which is already open) or sort of cough to indicate that he is coming in. She will at once go into a room or cover her face. If he wants to talk to her, he may do so but she will not answer back directly. She will tell a third person who will convey it to her father-in-law and although her father-in-law may have clearly understood what she has said, he will not take it or is not expected to take it as heard until the third person has repeated her words to him. She is expected to talk only in undertones. But she need not observe any such things with female members or with her *devars*.

As stated earlier, the relations between different members of a family are generally cordial. This is so primarily because as soon as the relations get strained, the family breaks up and separate households are set up.

According to several village elders, due to the impact of various socio-economic changes, there is a definite tendency towards the break up of the joint family system in the village. They state that whereas in the past a family would break up only after the death of the fathers, now cases of break up of families during their lifetime are not rare.

According to them the primary reasons for the break up of a joint family are mutual jealousies and petty quarrels between the females viz., the mother-in-law and daughter-in-law or between daughter-in-law and sisters-in-law. For example, if a daughter-in-law serves better food to her husband as compared to others in the family, the mother-in-law would take notice of it and feel bad about it. She would then start looking for opportunities when she can take her revenge. Such things go on multiplying and become a sort of vicious circle and then each would start nagging her husband to break up the family and set up a separate household. In the beginning the husbands may go on ignoring such things but ultimately they have to yield and set up a separate household where he would not be bothered by such petty quarrels and naggings. For example, Nate Singh, a Jat broke away from his family because according to him (rather his wife) his mother wanted to dominate over his wife a little too much. But his wife could not yield to her domination always. This resulted in petty quarrels and they ultimately thought it wise to break up.

Incidentally, the break up of a joint family, many a time, does not necessarily mean strained relations between brothers or between father and sons. Many a time, although they set up separate households, they continue to cultivate their land together or even go on sharing the

same roof, though having separate kitchens. Such in the case of Nate Singh, too.

Parents dote upon their children who in turn respect them. Generally, sons are doted upon more by father and daughters by mother.

INHERITANCE OF PROPERTY

According to the traditional custom prevailing in the village regarding the inheritance of property, the property of a deceased person is divided equally amongst his sons. In the absence of any male issue or issues, the wife of the deceased inherits the property which she can retain during her life-time. But if she remarries, the inheritance of property goes to other male relatives. Before 1937, a widow was not legally entitled to inherit the property of her deceased husband and disputes amongst the surviving relations were very common. But after 1937, a widow became legally entitled to the property of her deceased husband, provided she did not remarry. Her ownership in property was, however, limited to her life-time and she could not sell it. Further, in case the wife is already dead, and there is no male issue, the right of succession goes to the brothers of the deceased. If none of the above-mentioned relatives are alive, the nearest male relatives of the deceased inherit the property.

It will therefore be seen that before the implementation of the Hindu Succession Act 1956,

which introduced many changes, daughters—married or unmarried—could not inherit any part of the property of their parents. But in case she was unmarried, the person who inherited the property was morally and legally bound to make proper arrangements for her marriage. But now with the introduction of these changes, most of the villagers reported during our survey that they knew about the provision of equal share of daughters in the property of their father. However, no daughter so far has demanded her share in the property of the father in the village under study.

The above table shows the awareness of changes in Hindu laws of succession and adoption on the part of the villagers. The table reveals that an overwhelming majority of 37 or 61.6 per cent of the total households in the village reported themselves to be partially aware of the changes made in the Hindu Succession Act. However, they knew clearly that daughters shared equally along with their brothers the property of their father. But in case of Hindu Adoption Act, nobody excepting a Jat could even hint about the changes made in it with the result that the villagers do not observe any legal formality at the time of adoption of a child in spite of the fact that it may lead to some legal complications after the death of the person who adopted the child.

TABLE IV. 10

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 correctly	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
Jat	40	1	..	31	31
Chamar	10	..	..	1	1
Bhangi	7	..	..	4	4
Nai	2	..	..	1	1
Brahmin	1	..	..	..	..
TOTAL	60	1	..	37	37

However, in spite of the changes brought about by the Hindu Succession Act, most of the villagers are reluctant to follow them, which fact is revealed by the following table.

TABLE IV. 11

Inheritance of property for different categories of relatives

Caste	No. of households	No. indicating inheritance of property in the following manner		
		All sons get equal shares	Daughters inherit equally with sons	Wife inherits, if no son
Jat	40	37	..	..
Chamar	10	8	9	..
Bhangi	7	5	4	..
Nai	2	2	1	..
Brahmin	1	..	..	..
Total	60	52	14	..

The table shows that out of the total of 60 households, only 14 or 23.2 per cent of them were in favour of equal distribution of property amongst sons and daughters. It is interesting to note that a majority of persons, who were not in favour of daughters inheriting property were agriculturists and majority of persons in its favour were non-agriculturists. This is mainly due to the fact that the main asset of agriculturists is their land and the share of daughters in it would mean further pressure on the already small land holdings in the village. The agriculturists further pointed out that as the girls are generally married at distant places, they could hardly carry on cultivation from there. All she can do is either to sell the land or come and settle in her parent's village, both of which, they pointed out, are against the prestige and status of a family in the village.

Another line of argument put forward by the villagers was that the daughters are entitled to a share in her husband's property; they should, therefore, not be doubly benefited. Besides this, the sharing of property between brothers and sisters may lead to hostile relations between them and thus sisters will not get the same honour, respect and prestige as they enjoy a present.

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LEISURE AND RECREATION

The absence of any organised type of recreation in the village makes the hard and monotonous life of the villagers still more dull. Even if they have some spare time at their disposal, most of them do not know how to spend it usefully. Some of the villagers, who are comparatively rich, and do not have to work all the day in the fields, are equally at a loss as to how to spend their spare time. They too, like others, waste it in idle gossip or in playing cards.

During cold wintry nights, especially after 7 P.M., villagers of the same caste and age groups gather in the various *baithaks* of their relatives and friends. There they gossip and smoke hubble bubble. The conversation is rarely intellectual or serious. The common topics which are generally discussed, especially among older section of the population, are about success or failure of crops, floods, rain, draught, cattle, prevailing grain market quotations, disease, birth, marriage, death and quarrels in the village. Similarly, during summer months, after work in the fields, the males gather in the *baithaks* or in the village *chaupal* to take rest, smoke hubble bubble and exchange views. More often, during these informal talks, business transactions and disputes are also settled.

Besides this, social and religious occasions provide a good opportunity for joy and gaiety to the villagers. The coming of a festival is a signal for enjoyment to the villagers. All the villagers, both young and old, irrespective of their caste and sex, participate in the celebrations of these festivals. On the festival days, people get up early in the morning, take bath and wear new and clean clothes. Women prepare special dishes for the family. Most of the villagers especially the womenfolk, visit various shrines in the village and offer prayers and delicacies prepared on that festival. According to the villagers, these things are taken as an offering for the health and happiness of other members of the family.

Similarly, the occasion of a marriage also fills the hearts of the villagers with joy and happiness. On such occasions, they are provided with feast, meeting with other villagers and the like. A few well-to-do families in the village also invite the *swang* party which is residing in the village. *Swang* is a kind of stage play in which one of the following plays may be staged through the media of dances and songs.

1. Leelo-Chaman

This play depicts true love between Leelo (girl) and Chaman (boy). Before 1947, these two lovers used to live in Lahore (Pakistan). As a present.

result of the partition a large number of refugees from Pakistan migrated into India. During the disturbances and lawlessness that followed, Leelo fell into the hands of a few *Pathans*, while the family of Chaman was able to escort itself to India. When Chaman came to know that his beloved was left in Pakistan, he journeyed back to Lahore in search of Leelo. There, he took up vegetable selling as his profession, for it served both purposes i.e. search of Leelo and means of livelihood. While selling vegetables in the streets of the city, he used to shout, "*Aalu-matar Leelo*" meaning thereby 'purchase potatoes and peas'. One day, Leelo happened to hear the loud voice of the seller who was calling her name. Out of curiosity, she came out and was astounded to see her own Chaman. The couple then planned to return to India secretly. They succeeded. On their arrival in India, Chaman's father objected to their marriage for, according to him, Leelo must have been desecrated by Muslims while in Pakistan. Chaman, however, quelled all objections and, in spite of vehement opposition by all his relatives, made Leelo his life partner by marrying her after she had undergone a little consecration and ablution.

2. Nal Damyanti

This play is taken from the ancient literature of India which depicts the story of a king called Nal who even placed his wife, Damyanti, on the dice. But Damyanti did not leave him and at last, with her help, he was able to recover his lost kingdom.

3. Satyavadi Harishchandra

This play is based on mythological legends and depicts the life of an ancient ruler of India named Harishchandra. He told a lie. One day, God Vishnu became sceptical about his truthfulness and in order to test him, asked him in the disguised form of a Brahmin to sacrifice his kingdom. He willingly did so. After that he had to face many sufferings, but he did not lose his truthfulness. At last, God became happy with him and returned him his kingdom.

4. Heer Ranjha

Again, this play is a mixture of realities and legends and depicts the love story of Heer and Ranjha. But the two lovers could not unite and at last they died.

It is interesting to note that these plays are staged not only to convey the story through the media of dances and songs, but a good amount of humour is also there. During the display, vulgar comedy is also provided at regular intervals by the actors. On such occasions, men,

women and children, not only from the village, but also from the adjoining villages gather and take keen interest in hearing the artists with enthusiasm and joviality. They are so fond of dances and plays that most of them sit and watch till late hours in the night. But the entertainment and fun which these shows provide is rustic and often vulgar.

Trends of Change

There has hardly been any change in the utilisation of leisure hours by the people in the village as compared to the last decade or two. However, with respect to festivals, the villagers have become less enthusiastic than in the past. Now, there is no more collective participation and a few of the festivals like Basant Panchmi are losing their importance.

Conversation is still an important form of past-time in the village. Sometimes, a few of the villagers who are in service and go to Delhi, also visit a movie whose theme is either religious or depicts the rural way of life. Sitting in the *baithaks*, they proudly narrate the story of the picture they saw the day before and in this way familiarise village people with modern thought and action of the city life.

Thus leisure time in the village is spent in a light-hearted, though not in a useful manner. But if it is properly organised, it is bound to contribute much to the knowledge and cultural development of the people.

FESTIVALS

A study of the festival cycle in the village will reflect, to a certain extent, the economic, social and religious adherence of the people towards them. Most of the festivals have their origin in legends associated with religion and are synonymous with joy and gaiety. As the village life follows a hard routine, nothing is more welcome to them than the prospect of a festival, for at least on these festivals they can make a change in their routine life and enjoy good and delicious food. And for this reason, everybody, especially the young folk, look forward to such occasions.

The following paragraphs contain a description of the more important festivals in the village. It may be pointed out that almost all of them are observed by all the households in the village, irrespective of their caste and economic status. A specific mention is, however, made whenever there is deviation in the pattern of observance of these festivals by different caste groups.

Basora

The festival cycle begins with the festival of *Basora* which falls on the seventh day of the Hindu month of *Chait* (March-April). The celebration of the festival is dedicated to the honour of *Kanthi Mata*. It is believed that by worshipping *Kanthi Mata*, the children can be saved from the anger of 'Kanthi Mata' which results in small-pox and typhoid.

On the eve of the 7th day of *Chait*, porridge made of milk, wheat and brown sugar is cooked. This is set aside uneaten. Early in the next morning, having bathed and dressed in their best clothes, the women of the village go to the *Kanthi Mata-ka-Chabootra* in extended family groups, each taking along her youngest child. In the way, they sing songs in praise of the *Mata*. They also offer some porridge, a few grains of rice, gram and water to the shrine. These things are taken by the family *Bhangi* women. On the way home, the women also leave some porridge at the crossroads for *Chauraha-wali-Mata* who is believed to have power over ghosts. It is only after the completion of these ceremonies, that porridge is eaten by the family members of the household. No fresh food is cooked before evening.

Jaith-ka-Dussahra

Jaith-ka-Dussahra falls on the 10th day of *Jaith* (May-June). By this time, there is little work in the fields. Most of the villagers go to bathe in the *Jamuna* river at Delhi to honour the river. This river is believed to wash away sins committed in agricultural work like beating of oxen, killing of ants and insects etc.

Teej

The festival of *Teej* is celebrated on the third day of *Sudi-Sawan* (July-August) and is mainly a festival of females. On the evening before *Teej*, the young men go to the village lands and look for trees on which to hang swings. Swings are made of thick hemp rope and are hung on the branches of trees. In the afternoon, women and children dressed in their gaudily coloured clothes go to the groves where the swings have been hung. There, they enjoy singing and swinging until late in the evening. Then they come back to their homes and enjoy specially prepared meals like *samiyan* (burnt noodles of flour mixed with milk), *kheer*, *halwa* etc. The *Bhangis* are given a share out of this meal for their regular services.

On this festival, the married girls receive gifts of clothes and sweets from their parents. But those married girls whose *gauna* ceremony has not taken place, receive these presents from their in-laws.

Pohonchi-ka-Teohar (Raksha Bandhan)

This festival comes eleven days after *Teej* on the full moon day in *Sawan* (July-August). The term *raksha bandhan* means the bond of safety. Sisters tie a coloured thread known as '*pohonchi*' on the right wrists of their brothers who are then responsible for the safety and welfare of the sisters. The day is observed with great festivity by the girls.

Janam-Ashtmi

This festival is observed in order to honour the birth of Lord Krishna which falls on the eighth lunar day in the dark fortnight of the month of *Bhadon* (August-September). Though this festival is of great importance, yet only a few persons, especially belonging to higher castes like the Brahmins and the Jats, observe it by keeping a fast on this day.

Kanagat

Kanagat which is the yearly ritual occasion, for honouring the family dead through the gift of food to the Brahmins, is spread over a sixteen-day period between the full-moon day of *Bhadon* and *Amavas* (new moon day) in the month of *Asauj* (September-October). A dead person is held in remembrance by his family (represented by the eldest son or grandson) on a particular day of this half month, according to the day of fortnight on which he died. It is interesting to note that the *kangat* of only male ancestors is observed by their male descendants.

On this day, the house is cleaned and the *prohit* of the family is called to perform the *Kanagat* ceremony. In return, he is feasted and paid some money, ranging between 31P to Rs. 1.25 for his services. Some food and water is also offered to a crow and a cow, for it is believed that by feasting the *prohit*, crow and the cow, the dead is also feasted.

Dussehra

The festival of *Dussehra* is celebrated on the 10th day of *Asauj* (September-October). The celebrations are carried out by the children and women and take place in the evening. They do not interfere with the intensive agricultural work in progress during the day. Some of the villagers also go to Delhi to see the celebrations at the *Ramlila* grounds where the effigies of *Ravana*, *Kumbhkarana* and *Meghnath* are burnt to rejoice the victory of Lord Rama over *Ravana*—the victory of Truth over Evil.

Diwali

Diwali, the festival of lights, is celebrated on *amavas* day in *Kartik* (October-November). The main feature of this festival is to clean and light the house, so that *Laxmi* (Goddess of prosperity and wealth) should visit the house. By this time, the ploughing is nearly over and there is little work in the fields. Every family is busy in house cleaning. A new coat of plaster or white-wash may be applied to the walls, while oil is administered to doors.

At about 9 P.M. in the night, every one in the family is at home to worship the Goddess *Laxmi*. The head of the family lights five small lamps and one big lamp and puts some money in a metal plate which he places before the big lamp. Then he prays the *Laxmi* to visit his house once again this year. The children of the household go and place these small lamps on various shrines of the village.

On this day, special foods like *halwa*, rice pudding, *puris* etc., are prepared which the family members enjoy after worshipping *Laxmi*. Further, the cattle are not yoked but are decorated with a reddish paste made of red oxide and oil. They are also given brown sugar and some rough cereal food to eat.

Deo Uthan Gias

Deo Uthan Gias, mainly a festival of women, which falls on the 11th day of *Sudi Kartik* (October-November) refers to the awakening of Gods who have been asleep from *Bhadhariya naumi* in *Asar* (June-July). Marriages cannot take place during this four-month period for it is believed that if a marriage takes place during this period, the gods will not bless it. Marriage season begins, therefore, after *Deo Uthan Gias*.

On this day, the women prepare *choorma* and other dishes and keep fast until evening. In the evening, the females of extended households of the same caste gather and sing songs to awaken the sleeping gods. Here they eat the *choorma* which they prepared during the day-time. The women also draw foot shaped figures, made with red earth and water on the walls of their houses.

Makar Sakranti

Makar Sakranti which falls on the 14th day of *Magh* (January) is a festival of married females alone. It is customary to patch up quarrels on this day, particularly those between a married girl and her in-laws. On this day, the daughter-in-law, before taking her first meal, bows gently at the feet of her mother-in-law and

begs pardon for her mistakes and misdoings, if any, in the preceding year and makes presents to her of clothes which are purchased for this occasion by her husband. Similarly, she presents *chadar* (a sheet of cloth) to her father-in-law, as a compensation for her bad behaviour, if any, towards him. Presents may also be given to the daughters and sisters of the household if the economic condition of the house allows.

On this day, rice pudding, *gulgle* (pancakes), *halwa*, *samminya* (burned noodles of flour sweetened with milk and sugar) etc. are prepared. A few of the villagers, especially amongst the higher castes, may also distribute alms to poor.

Sankat Chauth

Sankat Chauth, known in the local dialect as *Sakat*, is a festival of married females having son or sons for, on this day, women keep fast for the welfare of their sons. It falls on the full-moon day of *Magh* (January-February). On this day, mothers keep fast and pray to their gods to protect their children from sickness etc. In the evening, they break their fast after offering water and sweet of *til* (sesamum) to moon or the stars. A special dish known as *til-kut* (a mixture of sesamum and brown sugar) is also prepared besides *puris* and *halwa*.

Basant Panchmi

Basant Panchmi which comes on the 5th day of *Sudi-Phagun* (January-February), means yellow fifth day. Only a few households in the village belonging to the Jats and Brahmins observe this festival by wearing yellow clothes and preparing special dishes like *halwa*, *poori*, rice pudding, *kheer* etc. At this time, the fields are full of mustard seeds and yellow flowers.

Holi-Dulhendi

The celebrations of *Holi* festival start on the fifteenth day of *Sudi-Phagun* (February-March) and last upto the first day of *Chait* (March-April). As a matter of fact, the whole month of *Phagun* is a month of joy and gaiety to the villagers. Whereas in the day time, during this month, women throw water on each other, the nights are utilised for enjoyments of *Holi rags* (songs) and *ras* (dances and hoax plays).

On *Holi* day, the women fast until late afternoon, but they keep themselves busy in the morning by collecting colour pots for the next day i.e. *Dulhendi* and by preparing foods. There is a custom in the village according to which the youngsters of all castes collect wood and cowdung cakes from all the households in the village.

MEDICAL FACILITIES

The village as such does not provide any medical facilities to the villagers. The nearest allopathic, homoeopathic and ayurvedic facilities are available at village *Dhansa*. But the villagers hardly make use of them except in case of serious illness. In the first instance they try magical cures or home-made medicines. For example, in case of small pox or jaundice, a magic sorcerer is called who by chanting a few words and applying a mixture of oil, cowdung, ash etc., on the body of the patient tries to remove the wrath of evil spirits. Similarly, in case of certain diseases home-made medicines are used. For example, in case of *Cholera*, the juice of onion is given to the patient. These types of cures are made use of by all the castes in the village. It is only when these cures fail that the villagers go to *Dhansa* for allopathic, homoeopathic or ayurvedic treatment. Sometimes, a few of the villagers also go to *Irwin Hospital* or *Safdarjang Hospital* in *Delhi*, if the patient is to be operated upon. Besides this, the patients of tuberculosis also make use of the medical facilities of the *T. B. Hospitals* at *Delhi*.

There has been regular sprinkling of *D.D.T.* in the village. Medical officers from the Corporation also visit the village at regular intervals to vaccinate the villagers against diseases like small pox, cholera etc.

Village *Dhansa* also provides the veterinary facilities to the villagers with its *Veterinary Hospital*. As regards breeding facilities, the Block Development office, *Najafgarh*, provides a breeding bull to the villagers for two months in a year. Besides feeding that bull turn by turn every household having milch cattle has to contribute one rupee each for the services of this breeding bull.

As in case of human beings, the cattle are given home-made medicines in mild diseases. For example, if any cattle is affected by cold and cough, it is given a mixture of *gur*, oil, *saunth* and *ajwayan*. But if the disease is serious, they are taken to the Government *Veterinary Hospital* at *Dhansa* where they are treated free.

PANCHAYAT

Prior to the establishment of the statutory village *Panchayat* by elections, there existed in the village a local *panchayat* represented by elderly influential persons of proved ability, integrity and sagacity belonging to all the different socially higher castes. The main functions of this *panchayat* were to settle disputes amongst the villagers, receive government officials, manage affairs concerning females and maintain

then they prepare the *Holi* pyre in the village common land with the help of this wood and cowdung cakes. Our investigation reveals that the effigy of *Holika* is not burnt in this pyre. In the afternoon, the women walk in extended family groups, singing songs, as they approach the *holi* pyre. Each woman takes off here footwear and walks around the pyre once or twice, pouring water every time. After this worship, the women return singing to their homes and break their fast. Then in the evening both men and women go to the *Holi* pyre to witness the burning ceremony of this pyre which is set to fire either by the Brahmin or if he is not present, by a Jat boy.

On *Dulhendi*, the day after *Holi*, the celebration continues. The women folk who are oppressed by the men folk throughout the year symbolically take their revenge by throwing coloured water and using sticks to beat up the men including those of the higher castes. On this day even in self-defence no male dare raise his hand on the women. However, it should be noted that as a convention intercaste hoax plays and knowingly playing *Holi* with the member of the same family and with elderly male relations is strictly tabooed except on *Dulhendi* day.

Charan Paran

This festival is of minor importance and is celebrated on the day when cultivation is over. On this day special dishes are prepared and men and women show their joy by singing and dancing.

Amavas

Amavas the monthly newmoon day is observed twelve times in a year. On this day bullocks are not yoked and they are given brown sugar and some rough cereal food to eat. *kheer* (mixture of milk and rice) is the special dish enjoyed by all the households having milch cattle on this day.

If by any chance *Amavas* falls on a Monday, a sacred occasion, a few of the villagers go to *Delhi* to take bath in the *Jamuna* river. Previously it was customary amongst the Jats to feed the Brahmin on this day, but now partly due to the reluctance on the part of the Jats to feed the Brahmans and partly because the Brahmans consider charity beneath their dignity, and none in the village follows the traditional occupation of priesthood, this custom is no more observed. Some people feed a *chapati* (bread) to a cow instead.

harmonious relations amongst different sections of the population.

Besides the village *Panchayat*, the Jats of the village had their own caste *panchayat* consisting of elders of their caste. Thus while the village *panchayat* used to look after the welfare of the village as a whole, the caste *panchayat* would see to it that none of its members breaks the established customs, rituals and taboos; it would also come to the help of the members in times of need.

Both these *Panchayats* had been losing hold on the common man, the village *panchayat* due to social, economic and political reasons and caste *panchayat* due to rapid economic changes, increased migration and the trend towards the break up of joint family system.

The State, realising the important role that the village *Panchayats* can play in the village economy, has been trying to revitalise the village *Panchayat*. In order to fulfil this objective the Delhi *Panchayat Raj Act* was passed in 1954.

Though the statutory village *panchayat* superseded the traditional village *panchayat*, it had nothing to do with the caste *panchayat*. Before proceeding to study the various details regarding the statutory village *panchayat* (known as *Gaon Panchayat*) it will not be out of place to touch briefly on the caste *panchayat* of the Jats.

As stated earlier (in chapter II) the Jats of the village belong to Dabas *gotra* and the Dabas Jats have their own caste *panchayat*. There are in all 12 villages in the Union Territory of Delhi and the Punjab which are said to belong to the Dabas Jats. As such the jurisdiction of the caste *panchayat* (locally known as *baradari-ki-panchayat*) prevails over these 12 villages. They are:

1. Dhansa
2. Isapur
3. Milakpur
4. Bakarwal
5. Ghalibpur
6. Sarangpur
7. Qadipur
8. Lokiser
9. Jhuljhuli
10. Samaipur Ujwa
11. Ghumman Hera
12. Dorala.

This *panchayat* not only looks after the interest of the community but also mediates in disputes amongst its caste members.

The Jats of village Ghalibpur stated that although the elders in their caste do mediate in petty quarrels in the caste in the village there has never been occasion for them to approach the *biradari* of all the 12 villages for settling their disputes. However, they state that about 3 years back there was a dispute between two factions of Dabas Jats of Sarangpur which threatened to lead to bloodshed. The moderators in the caste approached the *biradari* and soon the elders of the caste from all the 12 villages gathered at Dhansa and the case was brought to them.

The dispute was between two cousins over a particular piece of land which each claimed to be his. From verbal claims the dispute led to a quarrel between themselves and they came to blows. Soon the Supporters of both also came forward and serious trouble was expected. The mediators were however, able to avoid immediate armed conflict. They later on brought the case to the caste *panchayat*.

The elders of the *biradari* called for all witnesses and gave hearing to the case and ultimately decided that both the cousins should take half each of the disputed land, to which both agreed and what could have been a really serious conflict was amicably settled by the caste *panchayat*.

The villagers stated that although previously every one used to pay heed to the counsel of the caste *panchayat*, now many a time its decisions are flouted without any fear of reprisals from the caste. As such its influence is on the wane.

The Delhi *Panchayat Raj Act* was passed in 1954, with a view to establish and develop local self-government in the rural areas of Delhi State through the institution of *Panchayat* and to make better provisions for village administration and development. But for certain reasons the Act could not be implemented till July 1959.

This Act stipulated a two-tiered set-up viz., (a) *Gaon Panchayat*, and (b) *Circle Panchayat*. First of all there is the *Gaon Sabha* which is constituted by all persons registered by virtue of the provisions of the Constitution and of the Representation of the People Act, 1950, as voters in so much of the electoral roll for any parliamentary constituency for the time being in force as relates to *Gaon Sabha Area*. The *Gaon Sabha* elects the members of *Gaon Panchayat* whose number varies from 4 to 10 depending on the population. Each voter has as many votes as there are candidates to be returned. The *Gaon Panchayat* serves as the executive body of the *Gaon Sabha*. Each *Gaon Panchayat* has a *Pradhan* and *Up-Pradhan*. Whereas

the *Pradhan* is elected by the members of the *Gaon Sabha*, the *up-pradhan* is elected by the members of the *Gaon Panchayat* themselves. One secretary is provided for three or four *Gaon Panchayats*. The framing of programmes of production for the village; reclamation of waste land and bringing waste land under cultivation; the up-keep, protection and supervision of property belonging to the *Gaon Sabha*; registering births, deaths and marriages; establishment, management and care of common grazing grounds; constitute the more important functions of *Gaon Panchayat*. It has also been given the power to inquire and report about the mis-conduct of certain petty village officials.

Circle Panchayat, on the other hand, consists of elected persons from a number of contiguous *Gaon Sabha* areas. Every *Gaon Sabha* in each circle elects from amongst its members a number of persons of prescribed qualifications to act as *Panches* of the *Circle Panchayat* of that area. The number of members from a *Gaon Sabha* area varies according to its population, which is two for an area having a population of less than 1000 and three if the population exceeds 1000. The panel so elected for each circle is called the *Circle Panchayat* and it elects from amongst its *Panches*, a *Sarpanch* and a *Naib-Sarpanch*.

Both the *Gaon Panchayat* and *Circle Panchayat* are elected for a period of three years. The *Circle Panchayat* can exercise its judicial powers in respect of matters civil, criminal and revenue. It tries simple judicial offences under the Indian Penal Code; the Cattle Trespass Act and the Delhi Public Gambling Act. It can impose fines upto Rs. 200/-.

The present *Gaon Panchayat* was elected in July 1959 for a period of three years. Jats are

the dominant caste in the *Gaon Panchayat*. However, it should be noted that except the Nais who account for an insignificant proportion (3.3 per cent) of the total population, all other castes are represented in the *Gaon Panchayat*.

During our survey, an attempt was made to evaluate the functioning of the *Panchayat* in the village by asking a number of questions from each household. The information so gathered is given by table IV.12.

The table shows that whereas most of the villagers (96.6 per cent) are aware of the existence of the *Gaon Panchayat*, only 13.3 per cent could tell something about its functions. Settlement of disputes amongst the villagers was considered as the main function of the *Panchayat*.

Besides this, enquiries were made during the survey to find out the type of improvements which have taken place in the village since the establishment of the present *Gaon Panchayat*. Every villager replied that it has done nothing in the village so far.

REFORM MEASURES

After independence, the State has introduced many reform measures in order to uplift the villagers, both socially as well as economically from the existing state of backwardness. The establishment of statutory *panchayat*, the village school, removal of untouchability, regulation of dowry system, desirability of inter-caste marriages and the reforms introduced by the C.D. Block, are the various measures adopted by the Government of India. As we have already discussed the functions of statutory *panchayat* and village school, an attempt is made here to evaluate and analyse the effect of other reform measures.

TABLE IV. 12
Information about main functions of *Panchayats*.

Caste	No. of Households	No. of persons aware of <i>Panchayat</i>	No. that could tell the period of existence of <i>Panchayat</i> correctly	No. of H.Hs. according to whom the main functions of <i>Panchayats</i> are		
				To make pucca streets	To settle petty disputes	To keep the village neat and clean
Jat	40	40	40	1	4	..
Chamar	10	10	10	..	2	2
Bhangi	7	6	6	..	..	..
Nai	2	2	2	..	..	..
Brahmin	1	..	..	..	..	..
TOTAL	60	58	58	1	6	2

FAMILY PLANNING

Family planning, the most important check on the growth of the population, is still unknown to the majority of the villagers interviewed during our survey. The remoteness of the village may be one of the main reasons for this ignorance of the villagers. Out of the total of 60 persons interviewed, 8 knew about the location of the family planning centre at Najafgarh and only 9 were able to tell something about prevention of conception by deliberate means. These nine persons are either in service or are young people who occasionally visit Delhi or Najafgarh. But even they did not know fully about the various means and methods of family planning.

The following table reveals a few of the important facts about the attitude of the villagers towards family planning.

TABLE IV. 13

Information and attitude towards family planning with reference to caste of the households

Caste	No. of Households	Number of Households				
		Aware of Family Planning Centre	Knowing prevention of conception by deliberate means	Wishing for more children	Wishing for no more children	Children are born by the will of God. Man is helpless
Jat	40	4	5	13	25	10
Chamar	10	2	3	..	10	..
Bhangi	7	2	1	2	5	2
Nai	2	..	..	..	2	..
Brahmin	1	..	..	..	1	..
TOTAL	60	8	8	15	43	12

Generally, the villagers are sceptic about family planning due to certain misconceptions. For example, 7 persons reported that the only means of limiting the family is through sterilisation. They stated that if they get sterilised, they will become impotent and will not be able to enjoy sexual life. Further, a few of the villagers also reported that they can take medicine only in time of grave necessity, but to use medicine with a view to limit the number of children in their family is useless.

UNTOUCHABILITY

Till recently, the Bhangis and the Chamars who are generally engaged in menial and unclean

The table shows that in spite of their unawareness about family planning or about artificial means of limiting the number of children, an overwhelming majority (71.6 per cent) of the total number of persons wanted to limit the number of children in their family because, according to the villagers, the economic resources of the village are so meagre that they cannot bear the burden of increasing numbers. Again, out of the total of 60 persons, 12 persons did not believe in limiting the number of children in their family by artificial means. According to them, children are the gift of God and no one has any control either on their birth or death. Besides this, 16 persons also wanted to have more children. A very interesting case was noticed during the survey when a Jat wished for 73 sons so that he could have his own battalion to fight back the Chinese aggressors and thus to serve the country in the best spirit of the time.

occupations, were looked down upon in the village and were declared as untouchables. But the post-independence social and religious changes and the passing of the Removal of Untouchability Act, have succeeded to some extent in improving the relations between the higher castes and lower castes in the village. Although, at present, they may not draw water from the common wells, enter the common shrines, eat, smoke or drink with others etc., not much of it is practised so far as working, sitting, or physical contacts are concerned.

Further, the people of higher castes would not attend the marriages or social ceremonies of the

untouchables. The lower castes attend the marriages and social ceremonies of the higher castes, but are served separately. Besides this, the Brahmins, who officiate at the social and religious functions amongst the higher castes will not do the same in case of the lower castes who have got a *purohit* from their own caste.

The untouchables are slowly becoming conscious of their rights. For example, during our survey in November 1962, many Bhangis and Chamars put forward their claim for the use of the Panchayat Ghar saying that they contributed money as well as labour in its construction. Further, they are also becoming conscious of equality with other higher castes. Most of them are leaving their traditional occupations and are joining other occupations like civil and military service. For example, the Chamars of the village who used to deskin the dead animals before, do not do so now. They reported during our survey that it is a dirty work and they think it below their dignity to do so.

As regards awareness of the people regarding the declaration of untouchability as illegal, a number of questions were asked from the villagers to ascertain its success or failure, the extent of which is indicated by the following table showing the awareness of Untouchability Offences Act.

The table shows that in spite of the knowledge of Untouchability Act by all the households, an overwhelming majority of 59 or 97.5 per cent of the total households are still reported to be practising untouchability in one form or the other. For example, out of the total of 40 Jat households, 37 still have objection to eating and smoking with the untouchables. The table further brings out an interesting feature. All the 7 Chamar households objected to eating and smoking with the Bhangis. This is mainly because of the fact that the Chamars consider themselves superior to the Bhangis. Thus, we find that every caste has some objection or the other in sharing their social and religious life with the castes below them.

TABLE IV. 14

Awareness of Untouchability Offences Act

Caste	No. of H.Hs.	No. aware of legal prohibition of untouchability	Practice of untouchability	Form of Untouchability practised			
				Separate eating and Hookah	Separate well	Cannot live together	Cannot touch utensils
Jat	40	40	40	37	9	24	..
Chamar	10	10	10	10	8	9	3
Bhangi	7	7	7	7	3	6	2
Nai	2	2	1	1	1	1	..
Brahmin	1	1	1	1	1	1	..
TOTAL	60	60	59	56	22	41	5

DOWRY SYSTEM

In spite of the passing of the Anti-Dowry Act which prohibits taking or giving of any kind of dowry, the dowry system still continues to occupy an important place in the social life of the villagers. At the time of the marriage of a daughter or sister in the family, one has to make adequate provisions for providing dowry to the bridegroom's family. The villagers gave different explanations regarding the system of providing dowry at the time of the marriage of a girl. Whereas a few of them believed that it is the duty of the father of the girl to provide her all

the necessities required to establish a new house, others explained that dowry is a sort of bribe to the groom's family for keeping their daughter happy and to provide her the necessary comforts of life. Besides these reasons, a few of them also reported that as the girl is a liability on the shoulders of the parents, they have to provide dowry for her marriage in order to pay off this liability. However, whatever may be the reason, the system of providing dowry is invariably practised by all castes irrespective of their economic conditions, so much so that sometimes a few of them have to borrow from others which may later on result in piling up of debt.

TABLE IV.15

Dowry

Caste	No. of H.Hs.	No. of sehods in which marriage took place	No. of H.Hs. in which marriage took place but amount of dowry not given	Dowry given on marriage by households (No.)	Amount (Rs.)	Average amount per household (Rs.)
Jat	40	14	..	14	1414	101
Chamar	10	1	..	1	101	101
Bhangi	7	1	..	1	20	20
Nai	2	1	..	1	101	101
Brahmin	1	..	..	..	..	..
TOTAL	60	17	..	17	1636	323

The table shows that during the last three years, marriage took place in 17 households of different castes and all of them provided dowry, although the amount of dowry varied from household to household. For example, whereas the highest amount of dowry given by a Jat household was Rs. 501/-, the corresponding lowest limit is set by a Bhangi household who gave only Rs. 201. However, it should be noted that besides this cash money, dowry also includes various other articles of luxury and daily use.

INTER-CASTE MARRIAGE

Inter-caste marriages are not allowed in the village. Marriage must be contracted within the same caste and outside the village. For example, the Jats of Galibpur who belong to Dabas gotra have to contract marriages within the Jat community, but outside the dabas gotra. All these restrictions are social and voluntary and are accepted by one and all, irrespective of their caste. Any deviation from these may lead to rather serious consequences.

The post-independence social and religious changes have hardly affected the rigid attitude of the villagers towards inter-caste marriages. During our survey, only 7 households out of the total of 60 (4 Chamars and 3 Bhangis) expressed no objection to inter-caste marriages. However, it should be noted that only lower castes are willing to contract marriages with the higher castes and not vice versa. The relevant table IV.18 providing data regarding permissibility and desirability of inter-caste marri-

ages and marriages with persons of same socio-economic status respectively are provided in the Appendix.

COMMUNITY DEVELOPMENT BLOCK

The village falls under the jurisdiction of Najafgarh Community Development Block and is covered by the National Extension Scheme which was started in 1954. The scheme is manifold and was formulated for rural uplift and development. It is supposed to increase the productive efficiency of workers, both in agriculture as well as in industry; to create productive outlook amongst the rural population; to initiate villagers towards cooperation and to look after health and sanitation in the village.

The work of the Community Development Block is performed by a number of functionaries, both at the Block level and at the village level. The most important functionary of the Block at the village level is the Village Level Worker or Gram Sevak who serves as a link between the villagers and the Block in carrying out the various welfare and development activities. The Gram Sevak is a multipurpose worker and assists the villagers in procuring better qualities of seeds, manures pesticides etc. He also gives them practical demonstration about improved methods of cultivation. Besides these, he also tries to arouse self-interest amongst the villagers to carry out welfare and development schemes.

In order to assess the value of the work done by the Block and to evaluate the awareness of the villagers about the functions of the Block,

TABLE IV.16

Attitude towards marriage with persons of different communities but of the same socio-economic status

Caste	No. of Households	No. having no objection to contract marriages with castes		
		Socially higher	Socially lower	With all
Jat	40	..	..	..
Chamar	10	4	..	..
Bhangi	7	3	..	..
Nai	2	..	..	..
Brahmin	1	..	..	..
TOTAL	60	7	..	..

a number of questions were asked from the villagers. The following table shows the nature and extent of benefits to the villagers by the Block.

The table shows that an overwhelming majority of the total population (91.4 per cent) reported as being aware of the Block and 39 stated that they had been directly or indirectly benefited by its functions. Again, it is evident from the table that the Block has mainly benefited the agriculturists. So far it has not been able to introduce any type of industry or other subsidiary activities.

As regards the welfare activities of the Block,

its most important achievement is the construction of the village school building and the chaupal. The primary school started functioning on 1st July 1948, but its building was constructed in 1956 by the joint efforts of the villagers—who contributed half of the cost and labour—and the Block authorities. Similarly, the village chaupal was constructed in 1956. The Block authorities have also assisted the villagers in repairing the internal streets of the village. So far, out of six streets, three were made pucca by the Block authorities. In all, so far the Block has spent Rs. 9865/- on the construction of the school building, chaupal and pavement of streets.

TABLE IV.17

National Extension Scheme Block—nature of benefit only in respect of villages covered by N.E.S. Block

Caste	No. of H.Hs.	No. aware of existence of N.E.S. Blocks	No. benefited by N.E.S. Blocks	Number benefited in the manner as below						
				Supply of seeds & manures	Helped in construction of school	Helped in construction of chaupal	Supply of implements	Repair of village common wells	Helped in procuring taccavi loans from Govt.	Repair of streets
Jat	40	39	35	23	26	25	2	1	3	20
Chamar	10	..	..	..	..	..	..	..	..	..
Bhangi	7	4	4	..	2	2	..	..	..	..
Nai	2	2	2	..	2	2	..	..	..	..
Brahmin	1	..	..	..	..	..	..	..	..	..
TOTAL	60	45	41	23	30	29	2	1	3	20

Besides welfare activities, the Block has also taken initiative in certain development activities. For instance, it helps the villagers in getting better quality of seeds, manures, fertilizers and pesticides. It also provides the facilities of better tools and implements. Besides this, the Block authorities have also helped the villagers in procuring governmental loans for development work like purchase of cattle, land and the construction of well etc.

However, in spite of the praiseworthy work done by the Block, the villagers are still not fully satisfied with its work. A few of them reported during our survey that the Block authorities do not provide the required supplies of seeds, manures and other accessories at proper time, and so ultimately they have to depend on the local fertilizers. Besides this, some of the villagers do not have any faith in the new techniques of cultivation and they think that the orthodox methods of cultivation are still the best. One of them even went to the extent of stating that the fertilizers provided by the Block authorities affected adversely the growth of the stalks. For example, he said that ammonium phosphate definitely retards the growth of the crops and results in lesser output.

THE DAILY ROUND

The dawn of the day is a signal for hard work both for men and women in the village. A housewife belonging to an agricultural household wakes up at about 4 A.M. and grinds grain for the day as there is never much flour stored ahead of time. This takes about two hours. But a pregnant woman generally lays up her stores before hand for the period of emergency. As a rule, girls do not grind at their parent's home, but they may help their mother if they are not attending school. After grinding, the housewife sweeps her house and collects cowdung from the cattleshed, which she makes into cakes for fuel. Then she milks the cattle and churns curd to separate butter-milk and butter. This butter-milk is generally consumed by all the members of the household with the bread which was pre-

pared the previous night. The last item of morning work is to bring water from the village well for cooking, drinking and other purposes.

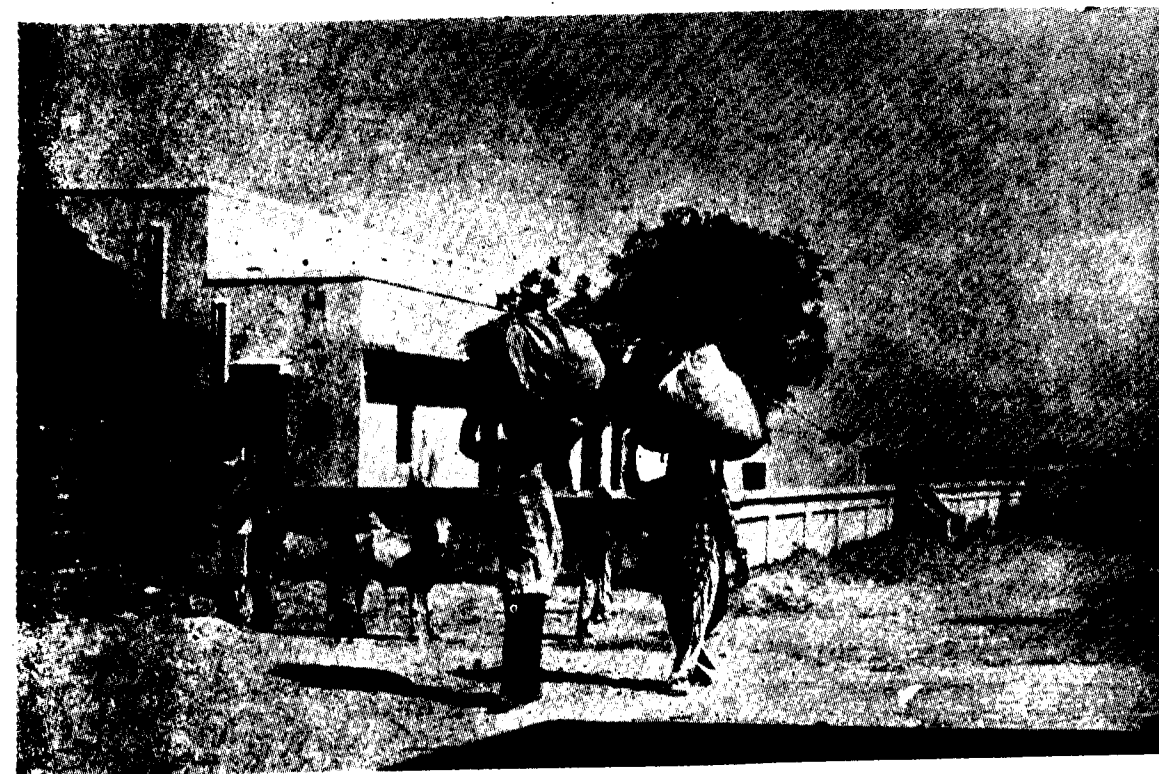
After finishing these jobs, the housewife has some time to herself. She may now either spin yarn, do some sewing, stitching or gossiping with neighbours. Then she prepares food for the next meal which is taken out to the men in the fields. By 1 P.M., she is free for an hour or two, unless the children demand attention. But again at about 3 P.M., she has enough work to do. She beats *bajra* for *raabri*, makes the fire, and sets water to boil. If there are cows, buffaloes and bullocks at home, the woman gives them fodder, and after that she goes on her second round to draw water from the well.

Like women, men also wake up early in the morning. First of all they cut fodder for the cattle. Then at about 6 A.M., after taking their breakfast consisting of bread prepared the previous night and butter milk, they go to the fields where they work the whole day except taking rest for an hour or two in the afternoon. Around sunset they come home and take their meals. At the same time, the cows and buffaloes which were out in the pasture for grazing also return. They are put into their sheds and given some fodder to eat.

After taking dinner, the members of the household sit in a room where an earthen lamp is lit. They gossip here for some time. Then the cots are pulled out for sleeping. Now it is dark. Some members of the family may take a bath in the dark, but it is not a regular habit. Women may go out into the fields to defecate.

Menfolk spend most of their time outside the home. During day time they work in the fields and any spare time that they have is spent in *baithaks*, i.e. men's sitting rooms, where they chat and smoke hubble bubble. The men sleep in the *baithaks* too, visiting their wives briefly at night.

Thus after taking dinner, the front door is bolted and the village sleeps.



Domestic Chores (women belonging to agricultural households bringing fodder for cattle from the fields).



A housewife spinning yarn in her spare hours.



An aerial view of the backyards of two balthak-cum-cattlesheds of the Jats.

CHAPTER V

CONCLUSIONS

THE concluding chapter, as a final review, aims to gather the loose ends about rural changes observed and described in the earlier chapters. These changes have brought to some extent an element of dynamism in almost every aspect of the villagers' life. Most of these changes in economic, social, religious and cultural fields have primarily occurred due to the functioning of the various government and private agencies set up for the welfare of the villagers, while the villagers themselves have played only a small role in bringing about these changes.

In the last four chapters, an attempt has been made to study not only the existing state of economic, social, religious and cultural life of the villagers, but also the changes that have taken place during the last few decades. The following paragraphs contain a summary of the more important changes.

Agriculture is the main occupation in the village. It provides livelihood to 63.9 per cent of the total population whose per capita monthly income is Rs. 13.2. Due to the presence of certain unfavourable factors like sandy soil, saline water, inaccessibility of the village to any major means of transportation, recurring floods in the rainy season and dependence of agriculture on rains etc., no fundamental change in the technique or organisation of agriculture has taken place. Thus, the agricultural output still depends, by and large, on the vagaries of nature. The crops suffer when there is a drought, and whenever there are heavy rains, most of the fields get flooded. After the rainy season when floods recede, most of the flood water seeps into the earth and it results in making the fields semi-alkalised which is not conducive to high agricultural output. Beside these things, the lack of transportation facilities coupled with saline water discourage the agriculturists from cultivating cash crops and vegetables which are supposed to give rich dividends. As a result of this, very little change has taken place in the cropping pattern and food crops still account for an overwhelming proportion of 85.6 per cent of the total cultivated area.

But in spite of these difficulties, a few changes have made inroads into the backward nature of agriculture which are expected to improve the agricultural output for the better in the long run. For example, a 'bund' has been constructed towards the western side of the village in order to save it from the paralysing menace of flood water. Besides this, chemical fertilizers have now come to be used quite commonly. Again, the agriculturists also prefer improved quality of seeds. A few of the agriculturists have also taken to better types of farm tools and equipments. The Community Development authorities of the Najafgarh Block are mainly responsible for bringing about these changes. It has also helped many villagers to procure Taccavi loans from Government for development activities. Our investigation reveals that during the last 5 years, 16 agricultural households have taken loans for the construction of persian-wheel-wells out of which 13 have already made them.

Amongst the other changes that have affected the economic system of the village, the rapid increase in population is one of the most significant factors. The demographic study of the village shows that there has been an increase of 37.5 per cent in the total population of the village during the last 11 years. If we compare the rate of growth of population in the present decade with the last three or four decades, we find that the population increase during the decade under consideration has been rather high. For example, the rate of growth of population was only 1.2 per cent in the decade 1931-41 and 23.6 per cent in the decade 1941-51. There has been no out-migration and significant immigration (except of a Brahmin household in the village) over the period 1951-62. As no specific study about death rate and birth rate could be made, such a high rate of growth of population may be attributed to the decline in death rate owing to the availability of better medical facilities like eradication of malaria by regular sprinkling of D.D.T. in the village, periodic vaccination of the village population against epidemics like small-pox, chicken pox and

cholera, and availability of medical facilities at village Dhansa.

The high rate of growth of population in the period under study has increased the pressure of population on land which is evident from the fact that whereas the increase in population over this period is 37.5 per cent the corresponding shift from agricultural to non-agricultural sector over this period is only 12.9 per cent of the total population. The size of the land holdings is becoming smaller and smaller and the problem is further aggravated because of concentration of land-holdings in the hands of a few.

Besides these changes in the economic set-up of the village, the shift from barter system to money transactions is worth mentioning. Due to the impact of ruralisation, expansion of Delhi city and ever increasing contacts of the villagers with nearby towns etc., the villagers have become money-conscious which is reflected from their actions in respect of hiring labour, marketing of crops, job preferences etc.

Our study of the economic needs of the villagers reveals that they continue to be few and simple. While the consumption pattern of the villagers in regard to food and wearing apparel has changed only negligibly, there is considerable change so far as their use of some durable consumer goods like bicycle, torch-light, fountain-pen, *moodha* etc., are concerned. This, too, can be safely attributed to the impact of urbanisation and increasing contacts with nearby cities. Again, as far as saving is concerned, a greater part of it is invested in the construction of better residential structures and improvements in existing ones.

The changes in the social structure of the village are also notable. The activities of the State have brought improvement in respect of education, sanitation, medical facilities, setting up of the Gaon Panchayats etc.

The first ever primary school was set up in the village in 1947, but its building was constructed in 1956 by the joint efforts of the villagers and the Community Development authorities of Najafgarh. Here education has been made free and compulsory for children between the ages of 6 to 14 years. As a result of this, the figure for literacy has gone up from 14.0 per cent of the total population in 1951 to 23.9

per cent of the total population in 1961. Apart from this, the need for education, especially in respect of boys, has come to be widely recognised by the villagers.

Medical facilities were scarce in the past and only *ad hoc* measures were taken whenever any epidemic fell out. But now the medical personnel of the Municipal Corporation of Delhi periodically visit the village to vaccinate the villagers against diseases like small pox, chicken pox and cholera. They also sprinkle D.D.T. in the village to save the villagers from malaria. Beside these facilities, the villagers are now in a better position to enjoy the increased Ayurvedic, Homeopathic and Allopathic services available at village Dhansa. They can also make use of veterinary services, available at Veterinary Hospital at Dhansa.

The institution of Gaon Panchayat was set up with a view to dynamise the social and economic life of the villagers. But this institution has not been very successful in the village as is evident from the discussion on Gaon Panchayat. Party politics seems to be the major hindrance in its success.

Lastly, one of the most notable features in the social fabric of the village is its multi-caste composition, which has divided the social organisation into several distinct groups. Although in recent years, due to various economic and social changes like spread of education, increasing contacts with urban areas etc., there have been some significant changes from traditional to non-traditional occupations, yet caste remains the basic factor which determines and regulates the social relations in the village.

As regards other social evils like untouchability, caste hierarchy, dowry system etc., nothing definite has been achieved. However, due to the impact of various legislations regarding the abolition of these evils the rigid adherence of the villagers towards them has softened down to some extent.

In religious and cultural fields, too, very little change has taken place. Broadly speaking, the common man in the village is still a devoutly religious man, but he does not follow the various rituals and ceremonies connected with religion as rigidly as before. Factors like expansion of education, increased contacts with Delhi city etc., may be held responsible for this change.

APPENDICES

APPENDIX I—Tables

TABLE A.1
Distribution of households according to religion, caste and sub-caste

Caste	Religion	Sub-caste	No. of households	Number of Persons			Percentage of the total
				Males	Females	Total	
Jat	Hindu	Dabas	40	172	134	306	74.6
Chamar	Hindu	Bawalia	6	22	14	36	13.9
		Bhorwal	3	11	8	19	
		Merhis	1	2	0	2	
Bhangi	Hindu	Dekar	2	5	3	8	8.3
		Janghala	1	4	1	5	
		Lalbegi	1	4	3	7	
		Thirah	3	9	5	14	
Nai	Hindu	Gurhia	1	3	4	7	2.9
		Badalwar	1	3	2	5	
Brahmin	Hindu	Pachoriya	1	1	..	1	0.3
TOTAL			60	236	174	410	100.0

TABLE A.2
Distribution of Scheduled Castes by households and number of members

Caste	Sub-caste	No. of households	No. of persons		
			Males	Females	Total
Chamar	Bawalia	6	22	14	36
	Bhorwal	3	11	8	19
	Merhis	1	2	0	2
Bhangi	Dekar	2	5	3	8
	Janghala	1	4	1	5
	Lalbegi	1	4	3	7
	Thirah	3	9	5	14
TOTAL			17	57	91

TABLE A.3

Distribution of houses according to type of walls

Caste	No. of households living in houses where material of walls is					Total
	Mud	Mud & bricks	Bricks & lime	Bricks, mud & cement	Bricks & cement	
Jat	8	26	9	3	..	46
Chamar	9	1	..	..	..	10
Bhangi	6	..	..	..	1	7
Nai	2	..	..	..	..	2
Brahmin	(Living in Chaupal)					
TOTAL	25	27	9	3	1	65

TABLE A. 4

Distribution of houses according to type of roofs

Caste	No. of households living in houses where material of roofs is								Total
	Kari & Sill	Kari & Kariya	Kari & Phoons	Kari & Bricks	Kari & Mud	Kari, Brick & Cement	Kari, Sill & Planks	Phoons & Mud	
Jat . .	3	24	2	7	6	1	1	2	46
Chamar . .	..	..	..	..	10	..	..	..	10
Bhangi . .	..	..	..	..	3	1	..	3	7
Nai . .	..	1	..	..	1	..	..	..	2
Brahmin . .	(Living in Chaupal)								
TOTAL . .	3	25	2	7	20	2	1	5	65

TABLE A-5.

Material Cultural—Habits

Caste	No. of H.Hs.	No. of H.Hs. using mosquito net										No. of H.Hs. using toilet/washing slop having monthly income of										No. of H. Hs. not using toilet/wash- ing slop having monthly income of
		150 (Rs.)	& 101-150 (Rs.)	51-100 (Rs.)	50 or less (Rs.)	150 & above (Rs.)	101-150 (Rs.)	51-100 (Rs.)	50 or less (Rs.)	150 & above (Rs.)	101-150 (Rs.)	51-100 (Rs.)	50 or less (Rs.)	150 & above (Rs.)	101-150 (Rs.)	51-100 (Rs.)	50 or less (Rs.)					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18					
Jat . . .	40	..	2	..	..	7	6	15	10	..	1	1	1	7	7	14	9					
Chamar . .	10	..	..	..	2	1	..	5	2	1	..	4	2	..	..	1	2					
Bhangi . .	7	..	..	..	..	..	..	2	5	..	..	..	..	..	..	2	5					
Nai . . .	2	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	2					
Brabmin . .	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1					
TOTAL	60	..	2	..	2	8	6	22	20	1	1	5	3	7	7	17	19					

TABLE A.6

Material Cultural—Habits

Caste	Total No. of H.Hs	No. of households that send clothes to washerman having monthly income of rupees				No. of households that do not send clothes to washerman having monthly income of rupees			
		150 & above	101—150	51-100	50 or less	150 & above	101-150	51-100	50 or less
Jat . . .	40	..	..	..	..	7	8	15	10
Chamar . . .	10	..	..	..	..	1	..	5	4
Bhangi . . .	7	..	..	..	..	..	..	2	5
Nai . . .	2	..	..	..	..	..	..	..	2
Brahmin . . .	1	..	..	..	..	..	..	..	1
TOTAL . . .	60	..	..	..	..	8	8	22	22

TABLE A.7

Occupational mobility—causes of change.

Caste	No. of persons who changed father's occupation							
	Voluntary	Got the job by chance	Preferred service to agriculture	Death of husband	On account of education	Family is big, land is insufficient	For more income	Poverty
Jat . . .	4	..	3	1	..	2	1	3
Chamar . . .	1	..	..	..	1	..	1	..
Bhangi . . .	..	1	..	..	..	..	1	..
Nai . . .	..	..	..	..	..	..	1	..
Brahmin . . .	..	..	..	..	..	..	..	..
TOTAL . . .	5	1	3	1	1	2	4	3

TABLE A.8

Occupational mobility—nature of change from father's occupation

Occupation	No. of persons in the occupation	Number of persons whose father's occupation was						
		Owner Cultivator	Tenant Cultivator	Agricultural Labour	Casual Labour	Service	Shoe-making	Pottery Shop-keeping
Owner Cultivator.	72	72	..	..	..	..	..	..
Tenant Cultivator	..	..	..	..	..	..	..	..
Rent Receiver .	1	1	..	..	..	..	..	..
Agricultural Labour	..	..	..	..	..	..	..	..
Casual Labour .	18	1	..	..	17	..	..	..
Service . . .	19	..	..	..	..	3	..	..
Shop-keeping .	..	..	..	..	..	..	..	..
Pottery . . .	..	..	..	..	..	..	..	..
Shoe-making .	5	..	..	..	1	1	3	..
TOTAL . . .	115	74	..	..	18	4	3	..

TABLE A.9

Reciprocal aid in Agricultural practices.

Caste	No. of H.Hs.	No. of H.Hs. practising agriculture	No. of H.Hs. that borrow agricultural implements from others at the time of cultivation	No. of H.Hs. that take help of neighbours at the time of sowing or harvesting	No. of H.Hs. that assist neighbours and receive help at the time of cultivation in the shape of manual labour,
Jat . . .	40	39	15	33	35
Chamar . . .	10	..	..	..	..
Bhangi . . .	7	..	..	..	..
Nai . . .	2	..	..	..	..
Brahmin . . .	1	..	..	..	..
TOTAL . . .	60	39	15	33	35

TABLE A.10

Distribution of households according to agricultural production, sale and disposal of income.

Crops	Agricultural Production			Agricultural Sales			Consumption	
	Quantity (Mds.)	Value (Rs.)	No. of H.Hs.	Quantity (mds.)	Value	No. of H.Hs.	Quantity (Mds.)	Value
Wheat . . .	1405	@ 16	22480	38	127	@ 16	2032	4
Barley . . .	130	@ 3	1690	10	..	..	1278	@ 16
Bajra . . .	306	@ 15	4590	31	..	..	130	@ 13
Peas (others) . . .	..	..	..	..	..	..	1690	..
Sugarcane . . .	15	@ 5	75	2	1	@ 5	306	@ 15
Fodder . . .	2398	@ 3	7194	38	..	..	4590	..
Gram . . .	478	@ 14	6692	33	..	..	..	..
Gochani . . .	156	@ 15	2340	10	..	..	14	@
TOTAL . . .	4888	45061	..	128	..	2037	70	..
							2398	@ 3
							7194	..
							478	@ 14
							6692	..
							156	@ 15
							2340	..
							4760	..
							43024	..

TABLE A.11

Indebtedness by caste.

Caste	No. of H.Hs.	No. of H.Hs. in debt	Total Amount of debt (Rs.)	Average indebtedness per household in debt (Rs.)
Jat . . .	40	39	110515	2833
Chamar . . .	10	9	5800	644
Bhangi . . .	7	7	4500	643
Nai . . .	2	2	3850	1925
Brahmin . . .	1	..	..	..
TOTAL . . .	60	57	124665	2187

TABLE A.12

Caste structure of immigrants.

Caste	Number of households
Brahmin	1
Bhangi	1
TOTAL	2

TABLE A.13

Health—type of treatment.

Caste	No. of Households	No. of households using the following			No. of households last vaccinated				Not vaccinated
		Allopathic	Homeopathic	Ayurvedic	upto 6 months	6—9 months	9—12 months	1 year & above	
Jat j . . .	40	18	1	27	29	..	..	11	..
Chamar . . .	10	6	..	4	10	..	..	..	..
Bhangi . . .	7	..	2	6	5	..	..	..	2
Nai . . .	2	2	..	1	1	..	..	..	1
Brahmin . . .	1	1	..	..	1	..	..	..	..
TOTAL . . .	60	27	3	38	46	..	..	11	3

TABLE A. 14

Distribution of households according to caste, Object of worship or deity

Caste	No. of H. Hs.	Object of worship						
		Ram	Devi	Krishna	Laxmi & Ganesh	Hanuman	Dadaji	Shivji
1. Jat . . .	40	..	2	2	..	..	..	..
2. Chamar . . .	10	..	..	..	1	..	..	..
3. Bhangi . . .	7	..	..	..	..	1	..	..
4. Nai . . .	2	..	..	..	..	..	..	..
5. Brahmin . . .	1	..	..	..	..	..	..	..
TOTAL . . .	60	..	2	2	1	..	1	..

TABLE A. 15
Maternity cases

Caste	No. of H. Hs.	Maternity cases during past one year		How and by whom confined							
				Home		Health Centre		Hospital			
		No. of H. Hs.	No. of cases	Untrain- ed Dai	Old Woman	Midwife	Doctor	Total	Midwife	Doctor	Total
Jat . . .	40	20	21	21	..	..	..	..	..	..	..
Chamar . .	10	6	6	6	..	..	..	..	..	..	..
Bhangi . .	7	2	2	2	..	..	..	..	..	..	..
Nai . . .	2	..	..	..	..	..	..	..	..	..	..
Brahmin . .	1	..	..	..	..	..	..	..	..	..	..
TOTAL . .	60	28	29	29	..	..	..	..	..	..	..

TABLE A. 16

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

Caste	Number wanting more children, the age of the head of the household (male) being					Number wanting no more children, the age of the head of the household (male) being				
	Above 50 years	41-50 years	31-40 years	21-30 years	20 or less years	Above 50 years	41-50 years	31-40 years	21-30 years	20 or less years
Jat . . .	2	1	5	5	..	13	6	5	3	..
Chamar . .	..	..	..	..	..	2	3	1	3	1
Bhangi . .	..	..	..	2	..	1	1	2	1	..
Nai . . .	..	..	..	..	..	..	1	1	..	..
Brahmin . .	..	..	..	..	..	1	..	..	..	..
TOTAL . .	2	1	5	7	..	17	11	9	7	1

TABLE A. 17

Attitude towards family planning with reference to monthly income

(in Rs.)

Caste	Total No. of H. Hs.	Number wanting more children having monthly income of rupees							Number wanting no more children having monthly income of rupees						
		above 150	101- 150	75-100	51-75	26-50	25 or less	Total	above 150	101- 150	76-100	51-75	26-50	25 or less	Total
Jat	40	1	2	3	3	2	2	13	6	6	4	5	5	1	27
Chamar	10	..	..	..	..	..	..	..	1	..	4	1	3	1	10
Bhangi	7	..	..	..	..	2	..	2	..	..	1	1	3	..	5
Nai	2	..	..	..	..	..	..	..	..	..	..	..	2	..	2
Brahmin	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1
TOTAL	60	1	2	3	3	4	2	15	7	6	9	7	13	3	45

TABLE A. 18

Attitude towards family planning with reference to duration of marriage

Caste	No. wanting more children, duration of marriage being (years)						Number wanting no more children, duration of marriage being (years)					
	Over 20	16-20	11-15	6-10	5 or less	Total	Over 20	16-20	11-15	6-10	5 or less	Total
Jat . . .	3	5	4	1	..	13	22	1	2	2	..	27
Chamar . .	..	..	..	..	..	..	6	1	1	1	1	10
Bhangi . .	..	..	..	2	..	2	4	1	..	..	..	5
Nai . . .	..	..	..	..	..	..	2	1	..	..	..	3
Brahmin . .	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL . .	3	5	4	3	..	15	34	4	3	3	1	45

TABLE A. 19

Inheritance of property as in practice

Caste	No. of H. Hs.	No. indicating that relations of the following categories are entitled to inherit property in their respective castes			
		Son	Daughter	Wife	Do not know
Jat	40	37	..	..	3
Chamar	10	9	..	..	1
Bhangi	7	5	..	..	2
Nai	2	2	..	..	..
Brahmin	1	..	..	..	1
TOTAL	60	53	..	..	7

TABLE A. 20

Share of property for different categories of relatives

Caste	No. of H. Hs.	No. indicating inheritance of property in the following manner		
		All sons get equal share	Daughters inherit equally with sons	Wife inherits if there is no son
Jat	40	37	..	..
Chamar	10	8	9	..
Bhangi	7	5	4	..
Nai	2	2	1	..
Brahmin	1	..	..	..
TOTAL	60	52	14	..

TABLE A. 21

Desirability of inter-caste marriage

Caste	No. of H. Hs.	No. of households who consider it desirable to form marital tie with			
		All castes	Same caste	Socially higher caste	Socially lower caste
Jat	40	..	40	..	..
Chamar	10	..	10	..	..
Bhangi	7	..	7	..	..
Nai	2	..	2	..	..
Brahmin	1	..	1	..	..
TOTAL	60	..	60	..	..

TABLE A. 22

Permissibility of Inter-caste marriage.

Caste	No. of H. Hs.	No. of persons who consider it permissible to form marital tie with			
		Socially higher castes	Socially lower castes	All castes	Same caste
Jat	40	..	..	..	40
Chamar	10	..	..	..	10
Bhangi	7	..	..	..	7
Nai	2	..	..	..	2
Brahmin	1	..	..	..	1
TOTAL	60	..	..	..	60

TABLE A. 23

Opinion about improvement through panchayats

Caste	No. of H. Hs.	Whether Improved		If yes							Do not know
		Yes	No	Recon-struction and pave-ment of streets	Settle-ment of disputes	Cleanli-ness of the village	Welfare activi-ties	Uplift-ment of the village	Don't know	Whether benefit-ed per-sonally	
Jat	40	..	40	..	..	..	..	..	..	..	..
Chamar	10	..	10	..	..	..	..	..	..	..	..
Bhangi	7	..	7	..	..	..	..	..	..	..	..
Nai	2	..	2	..	..	..	..	..	..	..	..
Brahmin	1	..	1	..	..	..	..	..	..	..	..
TOTAL	60	..	60	..	..	..	..	..	..	..	..

TABLE A. 24

Attitude towards marriage with persons of different communities but of the same socio-economic status.

Caste	No. of H. Hs.	Number having no objection to contract marriage with		
		Socially higher castes	Socially lower castes	With all castes
Jat	40	..	..	..
Chamar	10	4	..	..
Bhangi	7	3	..	..
Nai	2	..	..	..
Brahmin	1	..	..	..
TOTAL	60	7	..	..

TABLE A. 25

Attitude about inheritance of property by daughters equally with sons

Caste	No. of H. Hs.	No. of persons in favour of daughter inheriting equally with sons	No. of persons not in favour of daughter inheriting equally with son
Jat	40	..	40
Chamar	10	9	1
Bhangi	7	4	3
Nai	2	1	1
Brahmin	1	..	..
TOTAL	60	14	45

APPENDIX II

Glossary of Kinship Terms

Relationship	Local Term	Relationship	Local Term
Father's Father's father	Pardada	Elder brother's wife	Bari Bhabhi
Father's father's mother	Pardadi		
Father's father	Dada	Younger brother's wife	Chhoti Bhabhi
Father's mother	Dadi	Elder sister's husband	Jija
Father's elder brother	Tau	Younger sister's husband	Jija
Father's younger brother	Chacha or Kaka	Wife	Gharwall or Birbani
Father's elder sister	Buwa		Gharwala or Marad
Father's younger sister	Buwa	Husband	
Father's elder brother's wife	Tai		
Father's younger brother's wife	Chachi or Kahi	Wife's elder brother	Sala
Father's elder sister's husband	Phoopha	Wife's elder brother's wife	Salaij
Father's younger sister's husband	Phoopha	Husband's elder brother	Jaiith
Father	Bapu	Husband's elder brother's wife	Jaiithani
Mother	Maan	Wife's elder sister	Sali
Mother's father	Nana	Wife's elder sister's husband	Sarhoo
Mother's mother	Nani	Husband's elder sister	Nanad
Mother's elder brother	Mama	Husband's elder sister's husband	Nandola
Mother's younger brother	Mama	Wife's younger brother	Sala
Mother's elder sister	Mausi	Wife's younger brother's wife	Salaij
Mother's younger sister	Mausi	Husband's younger brother	Devar
Mother's elder brother's wife	Mami	Husband's younger brother's wife	Devrani
Mother's younger brother's wife	Mami		
Elder brother	Bara Bhai	Wife's younger sister	Sali
Younger brother	Chhota Bhai	Wife's younger sister's husband	Sarhoo
Elder sister	Bari Behan	Husband's younger sister	Nanad
Younger sister	Chhoti Behan	Husband's younger sister's husband	Nandola
Wife's father	Susra	Brother's daughter	Bhatiji
Wife's mother	Sasoo	Son's wife	Bahoo
Husband's father	Susra	Daughter's husband	Jamai
Husband's mother	Sasoo	Son's son	Pota
Son	Beta	Son's daughter	Poti
Daughter	Beti	Daughter's son	Dhota
Brother's son	Bhatija	Daughter's daughter	Dhoti

A Glossary of Native Terms

<i>Abadi</i>	Village habitation site	<i>Dasauthan</i>	Ceremony concerning the birth of a long wished child
<i>Adalas</i>	Courts		Full draped trouser
<i>Amavasya</i>	New moon day of every month	<i>Dhoti</i>	Scarf
<i>Arhar</i>	A pulse	<i>Dopatta</i>	Tenth
<i>Arvi</i>	Ceremony of worship or mean ^s of honouring someone by rotating before him/her a tray bearing lights and incense.	<i>Dussehra</i>	Nuptial ceremony
		<i>Gauna</i>	Skirt
		<i>Ghagra</i>	House
<i>Babool</i>	Acacia	<i>Ghar</i>	Clarified butter
<i>Bigha</i>	A unit of measurement of land	<i>Ghee</i>	Cattle shed
<i>Bahi</i>	Family register	<i>Gher</i>	Ceremony of horse riding
<i>Baithak</i>	Sitting room	<i>Ghur Charhi</i>	Eleventh
<i>Bajra</i>	A kind of millet	<i>Gias</i>	Tumbler
<i>Bans</i>	Ceremonial oil baths and massage given to both bride and groom before wedding.	<i>Gilas</i>	A mixture of wheat and gram
		<i>Gochni</i>	Red-oxide powder thrown at Holi
		<i>Gulal</i>	A crude brown sugar which includes molasses.
<i>Banwara</i>	A period during marriage when boy and girl take ceremonial oil baths.	<i>Gur</i>	Cow-dung.
		<i>Gobar</i>	Non-localised patrilinear clan
<i>Barat</i>	Wedding party.	<i>Gotra</i>	Cow
<i>Barat Lena</i>	A ceremony in which groom is honoured by the members of the bride's family.	<i>Gow</i>	Plough
		<i>Hal</i>	Turmeric
		<i>Haldi</i>	Ploughman
<i>Barauthi</i>	A ceremony in which groom is honoured by the members of the bride's family.	<i>Hali</i>	A delicacy made of wheat flour, syrup and ghee
		<i>Hakwa</i>	Hand chaff-cutter
<i>Basi</i>	Stale food.	<i>Hand Gandasa</i>	A clay pot for boiling milk
<i>Batna</i>	A paste made with perfumes, turmeric and flour.	<i>Handia</i>	Fire-hole
		<i>Havan</i>	Patron
<i>Beri</i>	Plum bush	<i>Jajman</i>	Patronage
<i>Bhoomidars</i>	Land holders	<i>Jajmani</i>	Blackberry
<i>Batoora</i>	A heap of dried cow-dung cakes	<i>Jamun</i>	A native bush
<i>Byah</i>	Marriage	<i>had</i>	A native bush
<i>Byah Nihalna</i>	Selecting the marriage date	<i>Jhoond</i>	Ritual at marriage period involving ceremonial suckin ^g of his mother's breast by groom
<i>Chadar</i>	Sheet or covering	<i>Johari</i>	A kind of millet
<i>Chak</i>	Stone wheel fixed on an axle.		Laceless shoes
<i>Chanda</i>	Subscription	<i>Jowar</i>	Yoke
<i>Chapoti</i>	A thin wheat cake of unleavened flour.	<i>Juti</i>	A native tree
		<i>Jawa</i>	Lamp-black, soot
<i>Charpai</i>	A cot.	<i>Kabli Mher</i>	Menial servant
<i>Chauka</i>	Cooking place	<i>Kajal</i>	Blouse, shirt
<i>Chaupal</i>	Men's meeting house	<i>Kamis</i>	A thread tied around the wrist involved in the games played when a bride visits the groom's village.
<i>Cauth</i>	Fourth	<i>Kamis</i>	
<i>Chatni</i>	A ceremony on the 6th day after birth	<i>Kangra</i>	
<i>Dai</i>	An untrained midwife		

<i>Kanya Dan</i>	Part of wedding ceremony, involving bestowal of bride and dowry by father of bride.	<i>Nala</i>	Nullah
<i>Kareva</i>	Marriage with elder brother widow	<i>Pagri</i>	Turban
<i>Katori</i>	A small metal cup.	<i>Palauthi</i>	First birth
<i>Kharif</i>	Rainy-season crop	<i>Palta</i>	Iron spoon
<i>Khas</i>	A cot	<i>Parat</i>	A big vessel
<i>Khr</i>	A pudding made of rice and milk	<i>Patra</i>	Ceremonial sitting board
		<i>Pyjama</i>	Trouser
<i>Khurpa</i>	Weeding blade	<i>Phawra</i>	Spade
<i>Khurpi</i>	Scraper	<i>Phere</i>	Circumambulation of fire by bride and groom.
<i>Kuccha</i>	Raw, uncooked, unfinished		A native tree
<i>Kulhari</i>	<i>Axe</i>	<i>Pipal</i>	President
<i>Kurta</i>	Collarless shirt	<i>Pradhan</i>	Priest
<i>Laddoo</i>	A sweetmeal	<i>Purohit</i>	A thin cake fried in ghee or oil
<i>Lagan</i>	Formal reminder of wedding day	<i>Poori</i>	Fried food
<i>Lehnga</i>	Skirt	<i>Pucca</i>	Wintry season crop
<i>Lota</i>	Brass jug	<i>Rahi</i>	Alkali
<i>Mandi</i>	Market	<i>Rae</i>	Cake of bread
<i>Mantra</i>	Spell, charm	<i>Roti</i>	Engagement
<i>Mehra</i>	Roller	<i>Sagai</i>	Baggy trousers worn by women
<i>Milni</i>	Greetings, reception of wedding party	<i>Salwar</i>	Flex bush
		<i>Sani</i>	Sweet burnt noodles or macroni
<i>Moodha</i>	A settee or chair made of reed ^s	<i>Saviyan</i>	Crown
<i>Moong</i>	Kidney beans	<i>Sehra</i>	Reeds
<i>Mukh-dikhana</i>	Viewing of bride's face by groom's relatives.	<i>Sirhi</i>	A kind of butter-milk
		<i>Seet</i>	Collyrium
<i>Mundan</i>	Ceremony of first hair cutting	<i>Surma</i>	Governmental loans.
<i>Nala</i>	Coloured cotton skein.	<i>Taccavi</i>	A big metal plate
<i>Namkaran Sanskar</i>	Ceremony concerning the naming of the child.	<i>Thali</i>	Sickle
		<i>Darati</i>	A turmeric mark on forehead
<i>Neota</i>	Contribution to a wedding ceremony	<i>Tilak</i>	Vice President.
<i>Nsem</i>	A native tree	<i>Up-pradhan</i>	Seed drill
		<i>Vair</i>	Leave-taking (sending one's daughter to the husband's house).
		<i>Vida</i>	

APPENDIX IV

MINISTRY OF HOME AFFAIRS SOCIO-ECONOMIC SURVEY OF VILLAGES

VILLAGE SCHEDULE

1. General Features

(a) *Name of the Village.*—Local legends, if any, about its origin. Is the origin of the village known? If so, give the approximate date of its origin.

Village 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 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 provisions 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. Family

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

IV. Social Customs

A brief account of the social customs and ceremonies.—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.

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

V. Educational facilities available in the village

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

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

VI. Housing

Type of house in different settlements—their material—whether locally manufactured or im-

ported 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 grains.

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? What is the influence of their ideas on the general village?

X. Panchayats

Is there a village panchayat? Who are the members? Which community they belong to? How were they elected? What sort of work has the Panchayat been doing? Are the people satisfied with it? Are there any community or caste panchayats? Give a brief account of their working.

XI. Co-operative Societies

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

XII. Material Culture

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.

MINISTRY OF HOME AFFAIRS
SOCIO-ECONOMIC SURVEY OF VILLAGES

IDENTIFICATION

1. Village _____
2. Household No. _____
3. Name of the head _____
4. Father's/Husband's name _____
5. Occupation _____
6. Religion _____
7. Caste _____
8. Whether born in the village Yes/No _____
9. If no, State from which migrated _____

10. Reasons for migration _____

11. The year of migration _____

[illegible]

OCCUPATIONAL MOBILITY

S.No. II	Present occupation	Father's occupation

What are the reasons for change if any ? _____

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

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

1. 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	
Bullock		Bullock	
Camel		Camel	
Horse		Horse	
Donkey		Donkey	
Pig		Pig	
Other		Other	
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 arrangements for cattle ? Yes/No _____
5. No. of rooms in the house _____
6. Ground Plan, rectangular, square, oval, or circle _____
7. Whether built on : stilt/platform _____
8. Whether built on high plinths. Yes/No _____
9. Building material for the wall _____
10. Building materials for the roof _____

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INDUSTRY

1. Do you conduct any industry?

Yes/No

If Yes, give details

(a) What are the products?

(b) (i) Sold in the village

(ii) Sold in the market

(c) When did you start it?

(d) Have you adopted any new tools or implements

during last 5 years? If so give details.

(e) Do you get raw materials in the village?

Yes/No

If no, mention the source

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INDEBTEDNESS

1. 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?

MISCELLANEOUS

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

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

3. If no, give reasons _____

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

(a) If yes, how long has the present Panchayat been in your village? _____

(b) What are the main functions of the Panchayat? _____

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

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

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

(a) If yes, what has it done in your village? _____

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

(a) If yes, describe his functions. _____

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

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

7. What sort of manures do you use ? _____

(a) Source from which you procure it? _____

8. Do you use any pesticides ? Yes/No

If yes, the source from where you get it? _____

FURNITURE AND 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 etc.
(Cross out those not found)

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

SUPPLEMENTARY HOUSEHOLD SCHEDULE
SOCIO-ECONOMIC SURVEY

RELIGION

1. (a) Is there a deity or object of worship or a sacred plant in the house ? Yes/No

(b) If yes, give name of the deity or object of worship and what is the form of worship ?

(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/HOME
DOCTOR/MIDWIFE/UNTRAINED
DAI/ELDERLY WOMAN IN THE
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>				
TOTAL				

Average Monthly income of the household.
Sources(a)
(b)
(c)
(d)Rs.
Average Annual Income
Average Annual Income
Average Annual Income
Average 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 neighbours at the time of sowing or harvesting ? Yes/No

(c) Do you assist your neighbours and receive help at time of cultivation in the shape of manual labour ? Yes/No

(d) How much 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 _____
- daugh _____

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 ? _____



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