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CENSUS OF INDIA 1961

VOLUME XIX PART—VI.—NO. 8

DELHI

A
SOCIO-ECONOMIC STUDY OF
VILLAGE

JHATIKRA

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A
**Socio-Economic Study of
Village Jhatikra**

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Photographs.....H. P. Sarin
Lay-out & Proof Reading.....Chhotey Lal Rohatgi

Title—The idol of Lord Vishnu placed in the Lord Shiva's temple—This idol was excavated in the year 1952 from the present site of the school building.

Foreword

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

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

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

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

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

workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum 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 inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra' over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village, house types, diet, dress, ornaments and footwear, furniture and storing vessels, common means of transport of goods and passengers, domestication of animals and birds, markets attended, worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, 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 under-pinning 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 interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. 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 V & VI.

Asok Mitra,
Registrar General, India.

NEW DELHI
July 30, 1964.

Preface

In keeping with the old Indian Census tradition of conducting socio-economic and other studies, the Registrar General, India, desired that each State and Union Territory should carry out surveys of a few selected villages. The present monograph contains a study of the social, economic, demographic and cultural aspects of the rural community living in village Jhatikra, situated at a distance of about 22 miles south of Delhi city. The village was selected for such a study for a variety of reasons *viz.*, (i) It is located right on the banks of the Najafgarh lake which remains inundated practically throughout the year. For the last 15 years or so, practically the whole of its land remains under water and the villagers are very sore about it. (ii) Before April, 1962, the village was practically cut off from all means of communications and a distance of about seven miles, from the Delhi Najafgarh Road to the village, had to be covered either on foot or on a horse-driven cart. (iii) Being situated on the banks of the Najafgarh lake, it has become a kind of a miniature tourist centre for those interested in shooting or bird watching.

It was considered that the influence of these factors on the village would be a worth while study.

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

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

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

The field investigation was conducted by Shri S. K. Luthra and the first and final drafts were also written by him. Myself and Shri G. P. Mediratta, Tabulation Officer were throughout associated with the investigation and with the drafting of the report. We paid several visits to the village in that connection.

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. Our thanks are also due to Sri Das Gupta, Assistant Manager, Government of India Press, New Delhi, who has always shown utmost cooperation and courtesy and has brought out the report with the least possible delay.

DELHI,
April 28, 1964.

BALDEV RAJ

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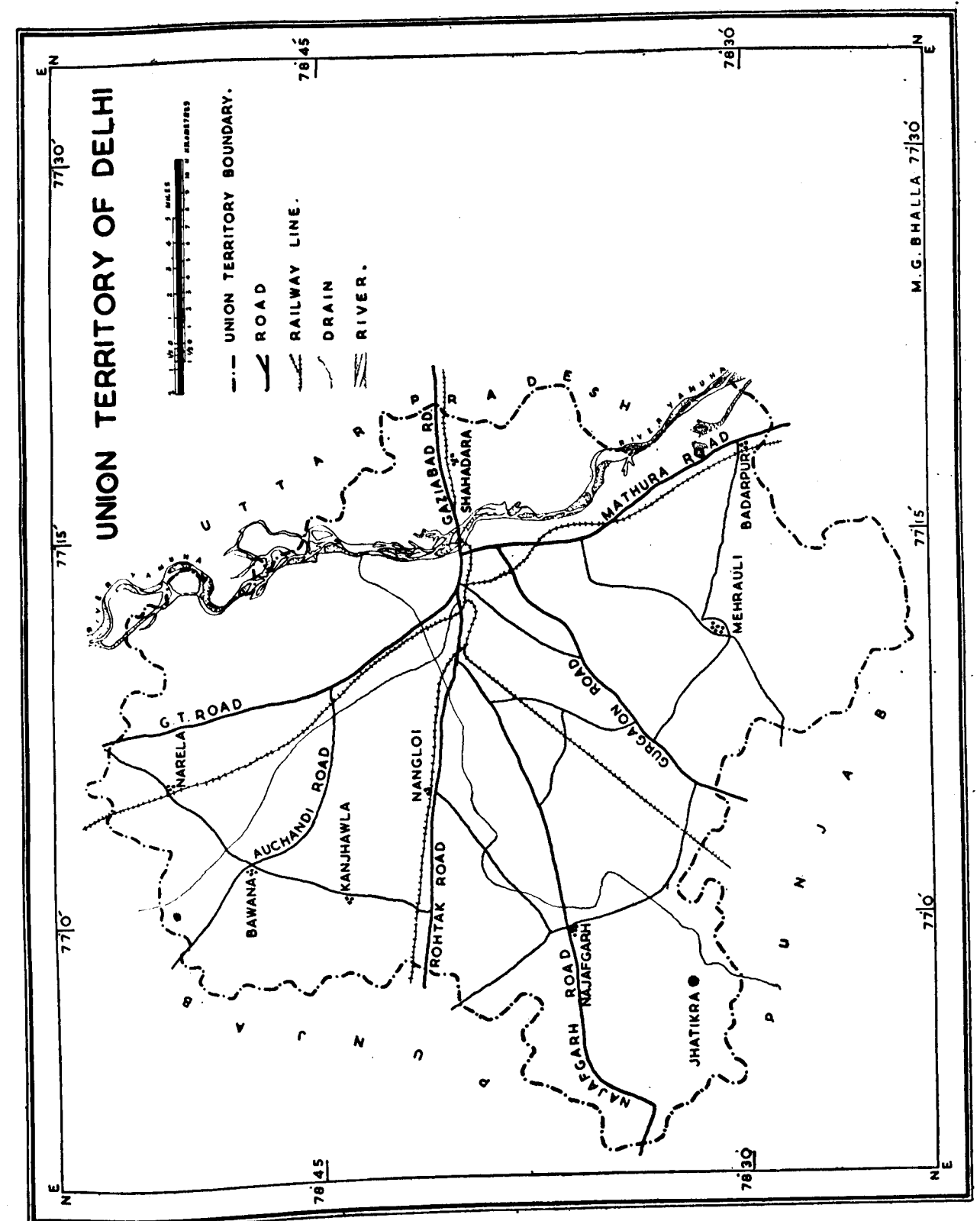
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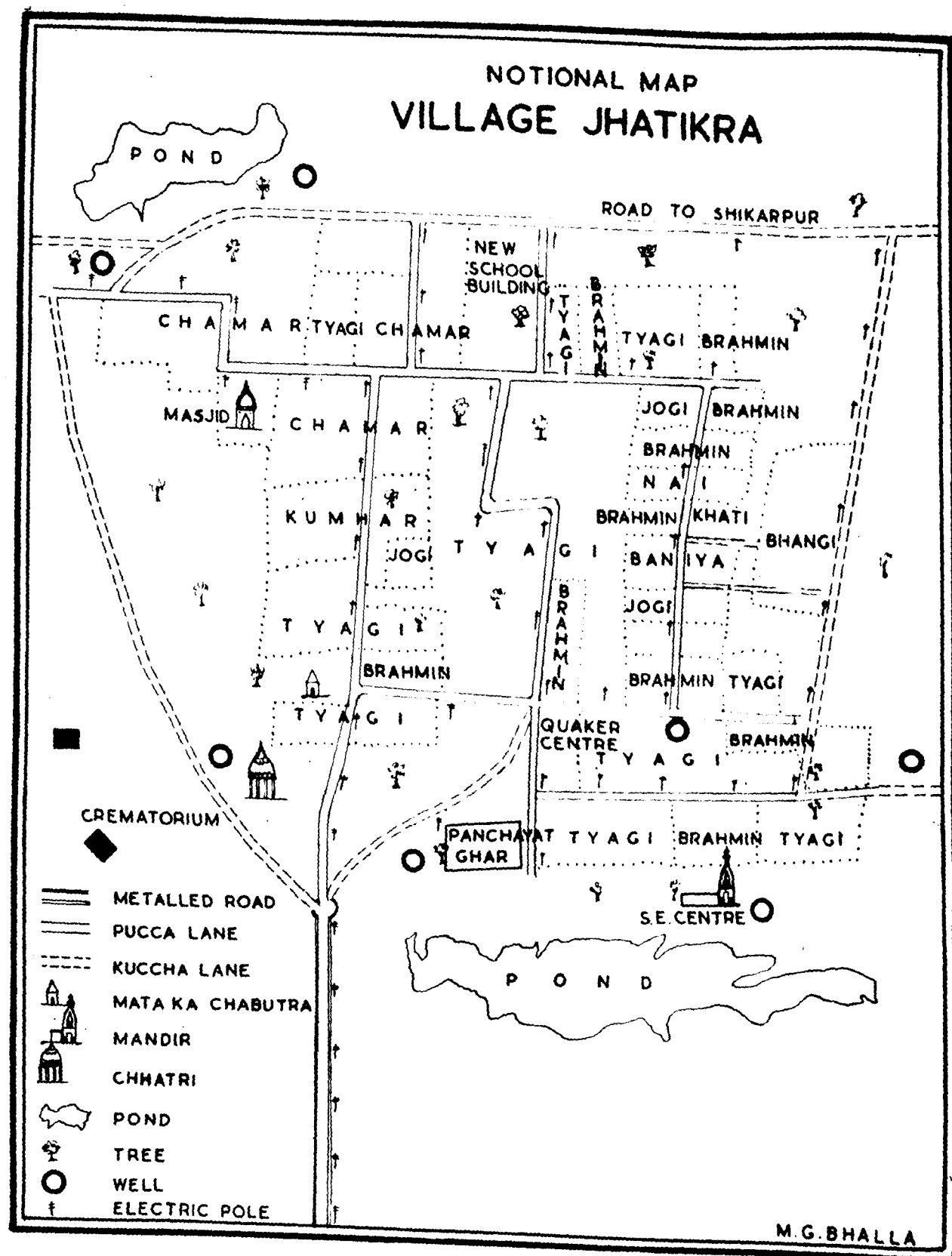
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CHAPTER I

The Village

LOCATION

Village Jhatikra in the Najafgarh Community Development Block of the Union Territory of Delhi is situated at a distance of 22 miles South of Delhi City. It is located on one side of the Najafgarh lake which remains inundated throughout the year. Till recently, it was an isolated village as no adequate means of transport and communication were available to connect it with the outside world. One had to cover a distance of 7 miles from the village either on foot or on *rehra* (a horse-driven cart) to reach Najafgarh from where bus services to Delhi, Narela, Gurgaon and Bahadurgarh were available. Only in April, 1962, a bus service from Delhi to the village was started by the D.T.U., thereby relieving the villagers of some of their problems of transport and communication.

Najafgarh town serves the village as a key centre as all the important centres of administration, commerce and trade are located there. It provides the village with the nearest Police Station, Post Office, Hospital and Marketing Centre. An alternative marketing centre available to the villagers is at Gurgaon, 3 miles away across the Najafgarh lake. It is not usually utilised by the villagers as they have either to cross the Najafgarh lake or cover a distance of 11 miles by road to reach Gurgaon both of

which are cumbersome routes. The nearest Railway Station is also at Gurgaon. While going to the Railway Station, one has to cross the lake to reach village Dharampur on the other side of the lake where bus services to Gurgaon Railway Station are available.

The Deputy Commissioner of Delhi, realising the difficulties of the villagers has provided ferry service between Jhatikra and Dharampur free of charge.

The primary considerations that weighed with us in selecting the village for socio-economic study were, firstly, its remoteness and secondly, its being visited by recurring floods during the last 14 years. It was considered that the impact of these factors on the economy of the village would be a worthwhile socio-economic study.

SIZE OF THE VILLAGE

The village has a total area of 1,551 acres out of which 21 acres are covered by village habitation. The household enumeration conducted by us in January 1962 shows that the number of households and the population of the village are 97 and 598 respectively. Table No. 1.1 gives the density of population of the village:

TABLE 1.1

Showing Area, Houses and Population

Area in Acres	Density per Acre	No. of Houses	No. of H. Hs.	Population		
				Males	Females	Total
1551	0.39	139	97	224	274	598

The density of population, as given in the above table, works out to be less than one person per acre of land.

NUMBER OF HOUSEHOLDS

As stated earlier, in January 1962, the village consisted of 97 households with a population of 598. The corresponding figures for the village in the 1951 Census were 80 and 427 respectively. The average size of the households for the village as a whole in January 1962, worked out to 6.1 persons per household as compared to 5.3 persons per household in the

1951 Census, thus indicating an increase by 0.8 persons per household over the period 1951 to 1962.

PHYSICAL ASPECTS

The village land is of two types viz, *dabar* and *bangar*. *Dabar* signifies a low-lying area liable to floods and *bangar* means sandy area. During rainy season the surplus water from the surrounding areas gets accumulated in the low-lying area turning it into a sort of lake. It is because of this that this area has come to be known as Najafgarh lake and the village can

be said to be located on the bank of the Najafgarh lake. The only existing channel for taking out the water of the lake is the Najafgarh drain which connects the lake with the Jamuna River. But as the drain has not been cleaned for the last several years it has become silted because of accumulation of mud at several places. The problem of inundation was further aggravated 14 years back because of digging of Drain No. 8 by the Punjab Government directing the flow of water towards the lake. According to the Revenue Records maintained by the Tehsildar's office, of the total cultivable land measuring 1,237 acres, 745 acres or three-fifths remain flooded. The problem of floods has been a regular feature for the last 14 years and it may be mentioned that there has not been cultivation of any crop in the low-lying belt of the village land till the time of our investigation. The main obstacle in the way of the authorities in tackling the problem of floods is the location of the fields on a lower level as compared to the level of both the drains (i.e. the Najafgarh Drain and Drain No. 8).

FLORA & FAUNA

A study of flora and fauna is useful as it gives a complete picture of the plants, trees, animals and birds to be found in and around the village. There are trees of *peepal*, *neem*, *acacia* (*kikar*), *oak* (*bardh*) and red-wood (*shisham*) which are found in abundance in the village. Some fruit trees such as banana, rose-apple, guava, mulberry and pomegranate are also found in and around the village. Because of flooding of the fields during rainy season, we also find the growth of some water-plants such as *surnali*, *kamal* (*lotus*), *patera* and *kamal kakri*. In the forestry region of the village, bushes and long grass are found. Among the various crops sown in the village, wheat, barley, gram, *gochni*, *bejar* and oilseeds form the winter crops and *bajra*, *jowar*, *gowar*, sugar-cane, cotton and vegetables constitute the summer crop.

The bovine population of the village consists of cows, buffaloes, goats, bullocks, camels, pigs, sheep and donkeys. While cows, buffaloes and bullocks, are mostly domesticated by the agricultural households, pigs and donkeys are exclusively owned by the non-agricultural households e.g. the Bhangis and the Kumhars. The common birds found in and around the village are cock, hen, sparrow, parrot, partridge, duck, goose, vulture, crow, pigeon, peacock and cuckoo.

RESIDENTIAL PATTERN

Though the village land is situated on a low-lying area, the habitation itself is located on a plateau. Such a location of the village habitation (*abadi*) protects the villagers during the rainy season when the adjoining Najafgarh lake

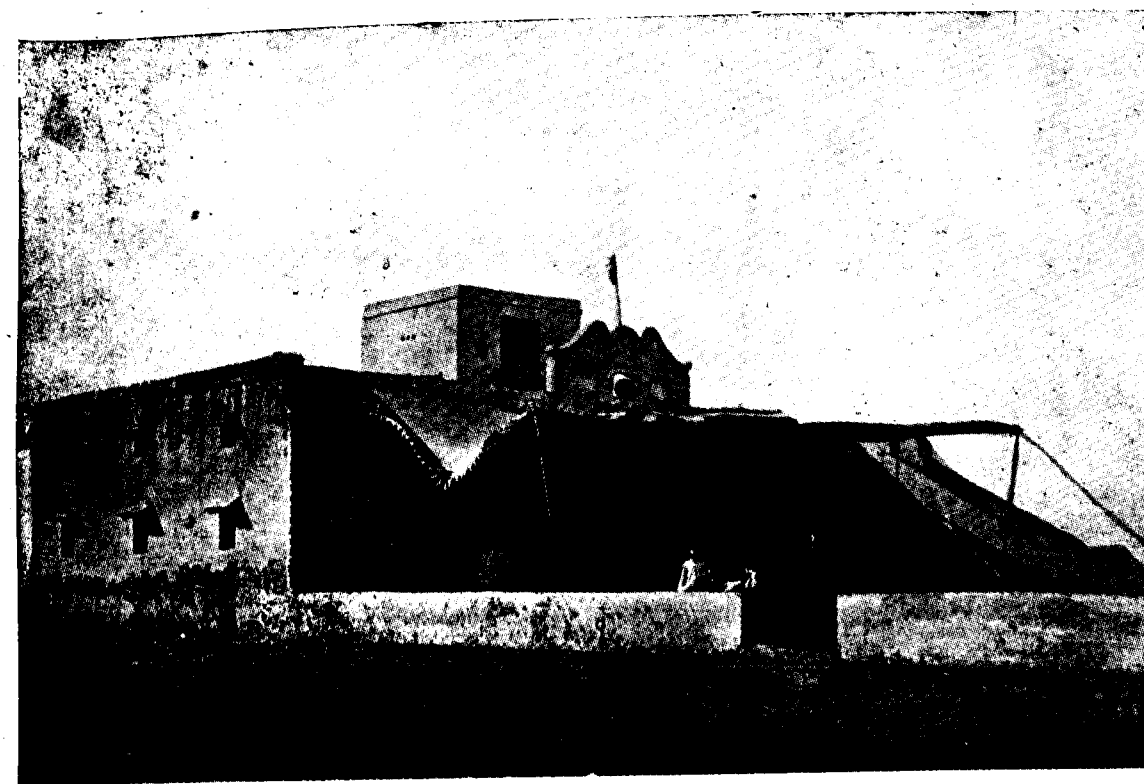
gets inundated. The residential structures in the village are haphazard and unplanned, one reason for which is that people came and settled in the village at different periods of time. As in most villages of Delhi, we find that the various castes in the village have tended to form separate clusters of their own. The main reason for each caste having a separate cluster of houses is the caste-structure which binds the villagers in their ways of living, dining, inter-mixing on various social ceremonies etc.

The settlement history of the various households in the village also lends support to the residential pattern of the village. The first settlers in the village were the Brahmins, who constructed their structures in the vicinity of the village habitation. As and when other castes came, they were allotted separate sites for constructing their houses. The Bhangis and the Chamars who were considered as untouchables, were allotted sites in the outskirts of the village. Thus as mentioned earlier, all castes tended to occupy separate clusters of structures of their own. With the increase in number in their existing households and the immigration of sixteen households, the old clusters representing different castes have tended to expand. Lately because of shortage of space, some of the households in the village have constructed their structures even outside the cluster of their own caste.

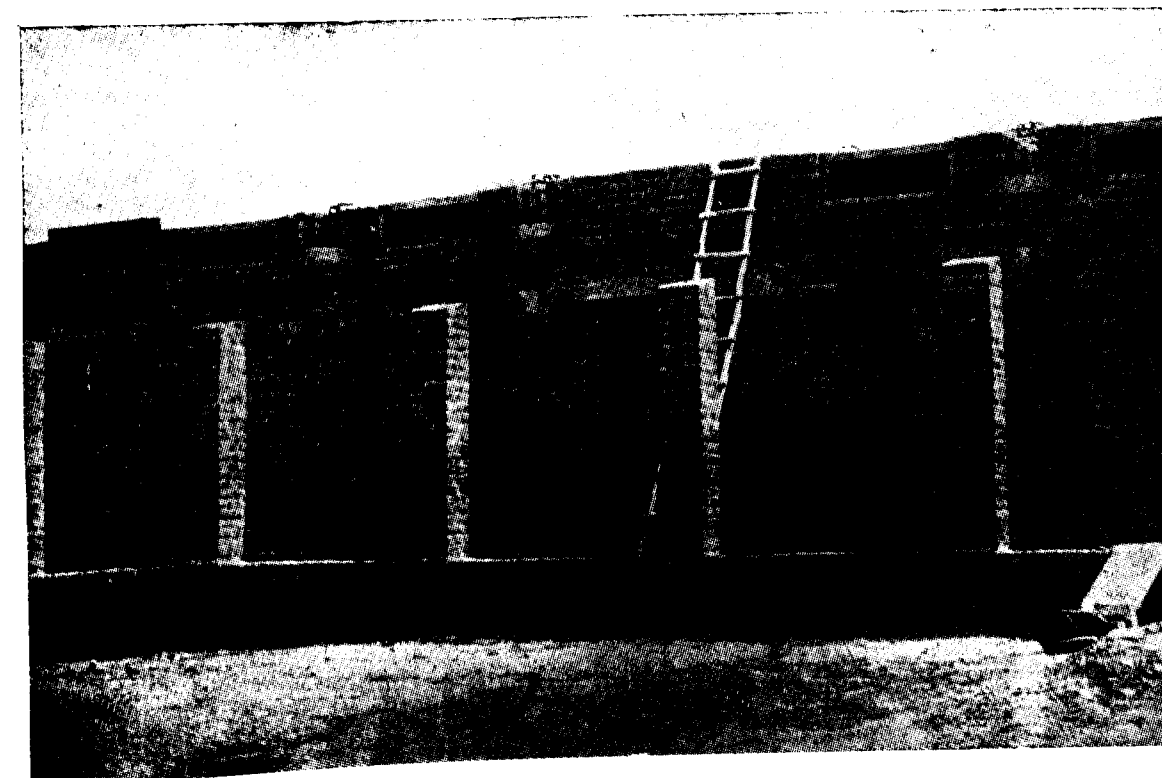
There are in all four streets connecting the different clusters in the village. As the village habitation is on a higher level, the problem of accumulation of water and mud does not generally arise. Only in some places where the streets are uneven, some water does accumulate. In order to get rid of the problem, the Najafgarh Community Development Block took up the work of paving of streets in 1956. As however these streets are not being properly maintained and cleaned, these have again got covered with mud and their condition is none too good.

TRANSPORT & COMMUNICATION

As stated earlier, the village was without any means of communication till April 1962 when the D.T.U. started a bus service between Delhi and the village. With the starting of this bus service, the transport problems of the villagers have been partly, if not wholly, solved. As there is only one bus which makes four trips per day, the villagers cannot wholly depend upon this meagre source of transport. Hence, they still have resort to *rehras*, bicycles and bullock-carts. The use of bullock carts is mainly made for taking the agricultural produce from the village to the marketing centre for its sale. The two Brahmins who possess separate tractors utilise these for carrying their agricultural produce to the marketing centre.



The village Chaupal—a place for housing marriage parties, holding school classes and meetings of the Gaon Panchayat. In the picture are shown the shamianas erected for housing a marriage party.



A new school building under construction

The communication facilities available for the villagers are also inadequate. The village does not have a Post Office in the village. The nearest Post Office is at Najafgarh 9 miles away. A postman from Najafgarh visits the village once a week to deliver the post.

IMPORTANT PUBLIC PLACES

Village Chaupal

On the northern corner of the village is located the village *chaupal* or *panchayat ghar*. It was constructed in the year 1955 with voluntary contributions of the villagers. It has two big halls, a verandah and an open compound. It is in this *chaupal* that all meetings of the *Panchayat* are held and decisions taken regarding matters concerning the village. The *chaupal* also provides accommodation to house marriage parties. As the school building is in a dilapidated condition the school classes are held in the *chaupal* building.

Junior Basic School

The Junior Basic School is located on the northern corner of the village. The school was first opened in 1928 by the District Board of Delhi. It was a lower middle school in the beginning but afterwards in 1944 it became a primary school. Upto July, 1950, it remained under the administration of the Education Department of Delhi State and with the formation of Delhi Municipal Corporation in May, 1958, it came under its administration.

When the school was first opened in the village, it was housed in the building constructed by the District Board of Delhi. Now, as the old school building is in a dilapidated condition, and does not provide sufficient accommodation, the school classes are held in the *panchayat ghar*. However, a good school building is presently under construction on the site of the old school building.

The school provides education upto 5th class both for boys and girls. At the time of our investigation in January 1962, there were 71 students on its roll and the total number of teachers in the school was three. The villagers also enjoy facilities for imparting further education to their children. After passing the 5th class from the Junior Basic School, the students can join the Daulatpur Higher Secondary School located at a distance of one mile from the village. Those who want to get still higher education can join the Matiala Agricultural College near Gurgaon or Shivaji College, Najafgarh recently opened by the Delhi University.

Village Temple & Other Places of Worship

During the period of our investigation in January 1962, a temple of Lord Shiva was

under construction on the outskirts of the village. The construction of the temple started with a decision of the members of the *panchayat* and other elderly persons in the village. Funds were raised through voluntary contributions of the villagers. It was only in August 1962, that the construction of the temple was completed. The total estimated cost of its construction, according to the villagers, is four thousand rupees.

The main building of the temple is surrounded by four walls with a main entrance facing east. In the middle of the temple is placed an idol of Lord Shiva and on the walls of the temple are engraved the idols of Hanuman, Ganesh, Parvati and Lord Krishna. From the centre of the roof of the temple hangs a bell on a long iron-chain. The roof of the temple is decorated with a *Kalas* (a monumental plate made of brass) which shines magnificently in sun. To make these more attractive the outer walls of the temple are decorated with beautiful designs and paintings.

In addition to Lord Shiva's temple there are other places of worship known as *chabutras*. The *chabutras* are brick-lined platforms with one of the sides raised in the shape of a tomb. There are many *chabutras* in the village, namely, *Bhaiyan-ka-Chabutra*, *Kanthi-Mata-ka-Chabutra* and *Chorah-Wali-Mata-ka-Chabutra*. These *chabutras* are visited on different occasions by the villagers when they pray for their welfare. The *chabutras* are discussed at greater detail in our discussion on religion in Chapter IV.

CREMATORIUM

The village has two crematoriums at a distance of a mile towards its eastern corner. As all the persons in the village are Hindus, they bring the dead to these crematoriums for cremation. Of these two crematoriums, one is used by the Scheduled Castes viz., the Bhangis and the Chamars, who are considered untouchables by the villagers and the other one by the remaining castes in the village. It is only the dead infants below the age of 6 years who are buried and not cremated. The burial ground for the dead children is at a distance of half a mile on the western corner of the village.

As regards the burial of dead animals, these are brought either by the Chamars or by the owners themselves to an open ground well outside the village habitation and away from the fields. When the Chamars carry the dead animal, they strip the skin and bury the remaining portion. As the Chamars have almost stopped this practice, the dead animals have to be carried by the owners themselves and buried without being skinned.

SOURCES OF WATER

The main source of drinking water for the villagers are three wells, one each for the Chamars and the Bhangis and the third one for the rest of the seven castes. As the Bhangis and the Chamars are considered untouchables, they are not allowed to draw water from the other well, i.e. the one commonly used by the rest of seven castes. Another source of drinking water are six hand pumps owned by six Brahmin households. Friends and relatives of these owners also use these hand pumps.

As regards drinking and bathing water facilities for the cattle, there is a village pond covering about 3 bighas of land in the northern corner of the village.

The only source of irrigation available in the village are 50 privately owned persian-wheel wells run with camels or bullocks. Of the total cultivable area of 1237 acres, 13 acres or 1.1 per cent form the irrigated area, 745 acres or 60.2 per cent form the flooded area and 479 acres or 38.7 per cent form the unirrigated portion of the whole land.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

In the village under study several welfare and administrative institutions e.g. Community Development Block, Junior Basic School, Daulatpur Higher Secondary School, Co-operative Society, Social Education Centre, Quaker Centre and the Najafgarh Rural Health Centre have been set up in recent years to improve the social and economic condition of the villagers. A detailed discussion of each of these institutions is given in the relevant chapters.

HISTORY & NOMENCLATURE

Combining the information available in the *Shajra-e-Nasb* maintained in the Quanungo's office with the stories narrated by the village elders, it is possible to form a general idea about the history and nomenclature of the village.

TABLE 1.2
Settlement History of Households

Caste	No. of H. Hs.	Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations	One Generation Ago	Present Generation
Brahmin	55	49	4	..	1	1
Chamar	20	6	..	..	4	9
Bhangi	10	10	..	..	..	..
Nai	4	3	1	..	..	..
Jogi	3	..	1	..	..	2
Kumhar	3	3	..	..	..	..
Baniya	1	1	..	..	..	..
Chhipi	1	1	..	..	..	..
TOTAL	97	73	6	1	5	12
PERCENTAGE	100.0	75.2	6.2	1.0	5.2	12.4

The village has a fairly long history and its origin dates back to pre-muslim period i.e. approximately 1200 years back. At that time a man known as Behlol from Tagga community first came from village Mohana in Punjab and settled in the village. He was given large tracts of land by the then ruling king to set up a new village. Behlol had to spend a large sum to make the barren land fit for cultivation. He then invited all his relations from Mohana in Punjab to settle here and distributed some portion of land among them for cultivation. The land gave them a good source of livelihood. For centuries the relations and descendants of Behlol remained the owners of the village. The village thus came to be known as Behlolpur Dahri. With the passage of time, the population of Behlolpur Dahri went on increasing and it became difficult for the growing population to find adequate source of livelihood from the existing land. The villagers then emigrated out of the village in large number in search of better means of livelihood. In this process, they subsequently set up three villages namely Jhatikra, Shikarpur and Dharampur, all falling within a radius of one mile from village Behlolpur. The persons who settled in Jhatikra had to clear many weeds as the land was barren and full of these types of bushes. As the original settlers toiled much in clearing these weeds, they named the village as Jhatikra after the word *jharis*. The village is also known as Behlolpur Dahri as the first settlers of the village originally belong to Behlolpur Dahri.

As regards the settlement history of other castes in the village, not much information is available on this matter except that these castes were invited at different periods of time by the original settlers i.e. Brahmins, to settle down in the village.

SETTLEMENT HISTORY OF DIFFERENT HOUSEHOLDS

Though it was not possible for us to know the settlement history of different castes in the village, yet we were able to collect some valuable information regarding the settlement history of each household in the village.



The Village well

Table No. 1.2 on page 4 shows the pattern of settlement of the households in the village. For the sake of convenience the settlement history of these households has been divided into five periods as shown in the table. This is done on the basis of the number of generations that a particular household has lived in the village. One generation has been equated to 25 years.

The table indicates that 75.2 per cent of the households belong to persons who settled more than 5 generations back, 6.2 per cent to those

who settled about 4 generations back, 1.0 per cent to those who settled more than 2 generations back, 5.2 per cent to those who settled 1 generation back and 12.4 per cent to those who have not yet completed one generation.

The table further shows that maximum number of households in case of the six castes viz., the Brahmin, the Nai, the Kumhar, the Baniya, the Chhipi and the Bhangi were settled more than 5 generations back and the other two castes namely the Jogi and the Chamar have not yet completed one generation.



The Village Pond

Chapter II

The People And Their Material Equipments

In this chapter, the subject matter is divided into two main divisions namely the study of village people and their material equipments. The study of the people will be limited to the discussion of the social structure represented by various caste groups. In the study of material equipment we shall discuss the possession of buildings, household goods, dress, ornaments, food and clothing of the people.

CASTE COMPOSITION AND SOCIAL HIERARCHY

The population of village Jhatikra consists of eight castes namely the Brahmins, Baniyas, Chhipis, Kumhars, Nais, Jogis, Chamars and the Bhangis. The numerical strength of these castes is shown in table No. II.1.

TABLE II.1

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

Caste	No. of H. Hs.	Males	Females	Total	%age of the total	Average size of H. Hs.	Sex Ratio
Brahmin	55	196	175	371	62.0	6.7	89
Chamar	20	51	48	99	16.6	4.9	94
Bhangi	10	38	25	63	10.5	6.3	65
Nai	4	20	10	30	5.1	7.5	50
Jogi	3	5	7	12	2.1	4.0	140
Kumhar	3	10	6	16	2.7	5.3	60
Baniya	1	4	2	6	1.0	6.0	50
Chhipi	1	..	1	1	0.1	1.0	100
TOTAL	97	324	274	598	100.0	6.2	84

It is evident from the table that the Brahmins are by far the biggest single group accounting for 62.0 per cent of the village population. The other numerically important castes are the Chamars and the Bhangis whose respective strength is 16.6 per cent and 10.5 per cent of the village population. The rest of the castes whose total strength is 10.9 per cent taken individually, form an insignificant proportion of the village population.

As regards the average size of the households among these castes, we find that it varies from 1 person per household in case of the Chhipi household to 7.5 persons per household among the Nai households. The average size of households for the village as a whole comes to 6.2 persons per household. It is clear from the

table that three castes namely the Brahmins, Nais and the Bhangis have more persons per household and the remaining five castes have less number of persons per household as compared to the average size of household for the village as a whole.

The sex ratio in the village varies from 50 females per 100 males among the Baniyas and the Nais to 140 females per 100 males among the Jogis. The sex ratio for the village as a whole comes to 84 females per 100 males.

An attempt is made here to place the castes in the village in order of their social superiority on the basis of their day-to-day relations in matters of inter-dining, acceptance of food, sitting arrangement and inter-mixing on various social ceremonies. The castes in the village have been

placed tentatively into three hierarchical groups or tiers namely superior, middle and lower castes by consulting the villagers as given in table No. II.2.

TABLE II.2

Showing the hierarchical division of different castes

Social Status	Castes
Superior	Brahmin Baniya
Middle	Jogi Chhipi Kumhar Nai
Lower	Chamar Bhangi

This trichotomous division of the social structure of the village places the Brahmins and the Baniyas on the top of the social hierarchy, the Jogis, Chhipis, Kumhars and the Nais in the middle tier and the Chamars and the Bhangis in the lower tier. In this respect there is practically no difference of opinion among the different castes.

INTER-CASTE RELATIONS

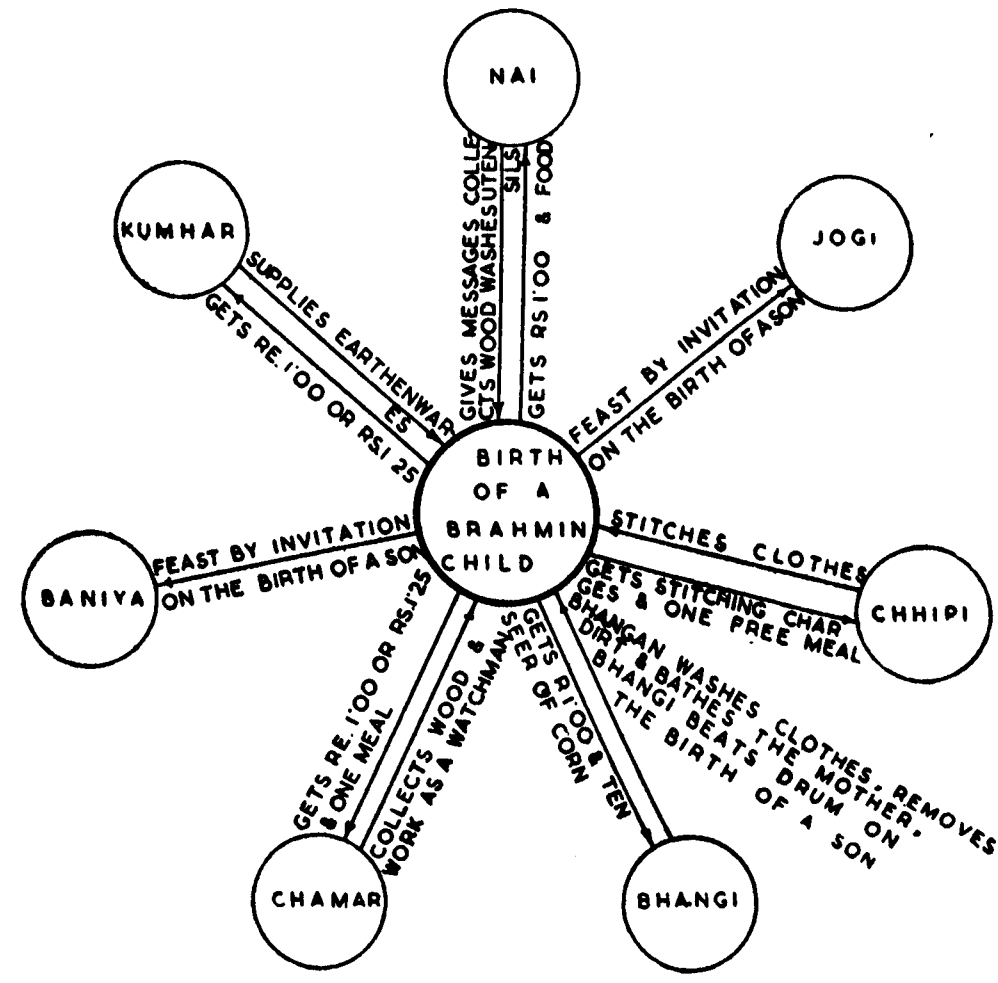
Here an attempt is made to show the difference between the traditionally prescribed relations among the members of the different castes and the relations now obtaining between them.

According to caste hierarchy, the Brahmins and the Baniyas whose combined population

comes to 63.0 per cent of the total village population, are at the top of the social hierarchy. However, these two castes, although ranking together in the social hierarchy, do not stand on equal footing vis-a-vis one another.

The Brahmins who have been traditionally associated with priesthood have now taken to agriculture as their main occupation. For performing various social and religious ceremonies in their own households they have two types of priests viz., the *gharelu purohits* and *sanskar purohits*. The *gharelu* (which literally means domestic) *purohit* is a Brahmin by caste and attends to minor social and religious ceremonies such as *hoom*, *mundan*, *amavas*, *terami*, *kanagat* etc. He is also called when some family has to serve meals to a Brahmin on some ceremony. A *sanskar purohit* is a learned person who has a detailed knowledge of various rituals to be performed on important ceremonies, especially marriage. Among the Brahmins, there are two sub-castes viz., Jaunpuria Tyagis and Padhan Gors. While for the Jaunpuria Tyagis, the *sanskar purohit* comes from Ghumanhera, located at a distance of 3 miles from the village, the *purohit* for the Padhan Gors comes from village Daulatabad located in district Gurgaon at a distance of 2½ miles from the village. The *sanskar purohit* coming from village Daulatabad also presides over the ceremonies of other castes viz., the Baniyas, Kumhars, Chhipis and the Nais.

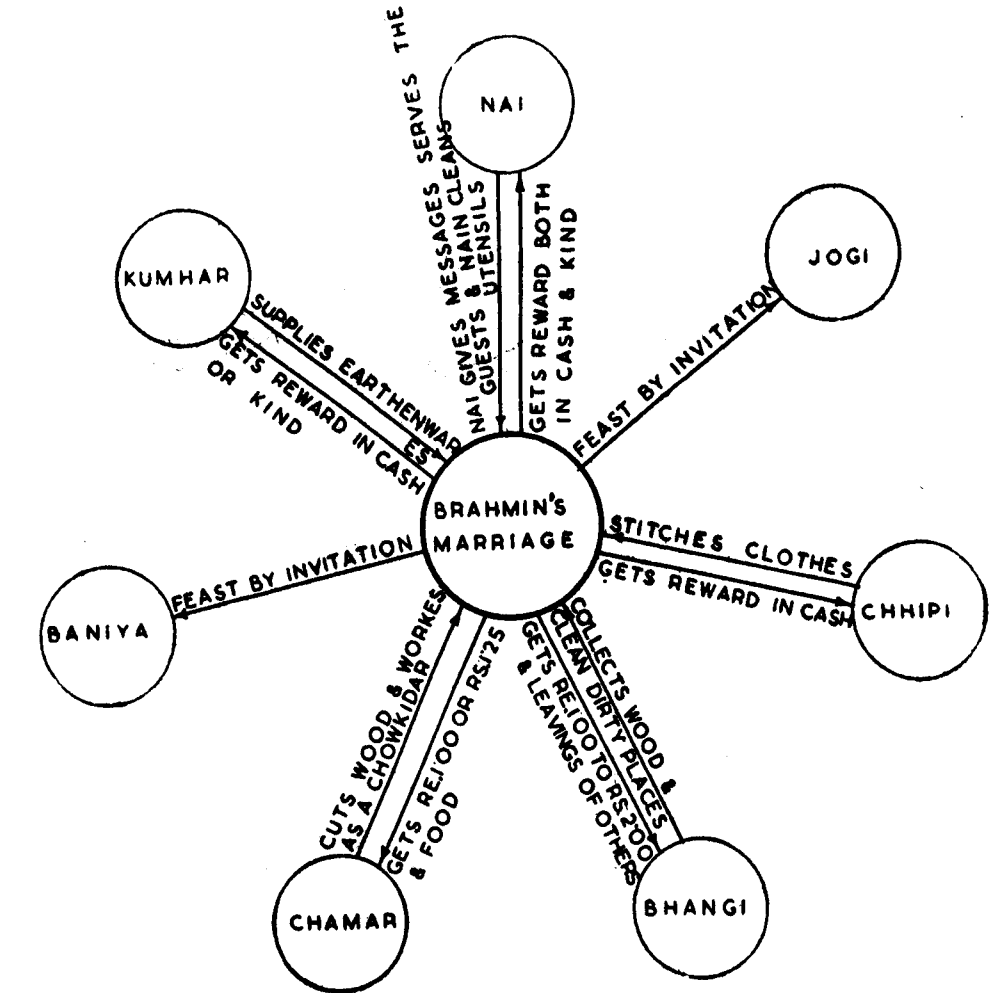
INTER-CASTE RELATIONS AT THE BIRTH OF A BRAHMIN CHILD



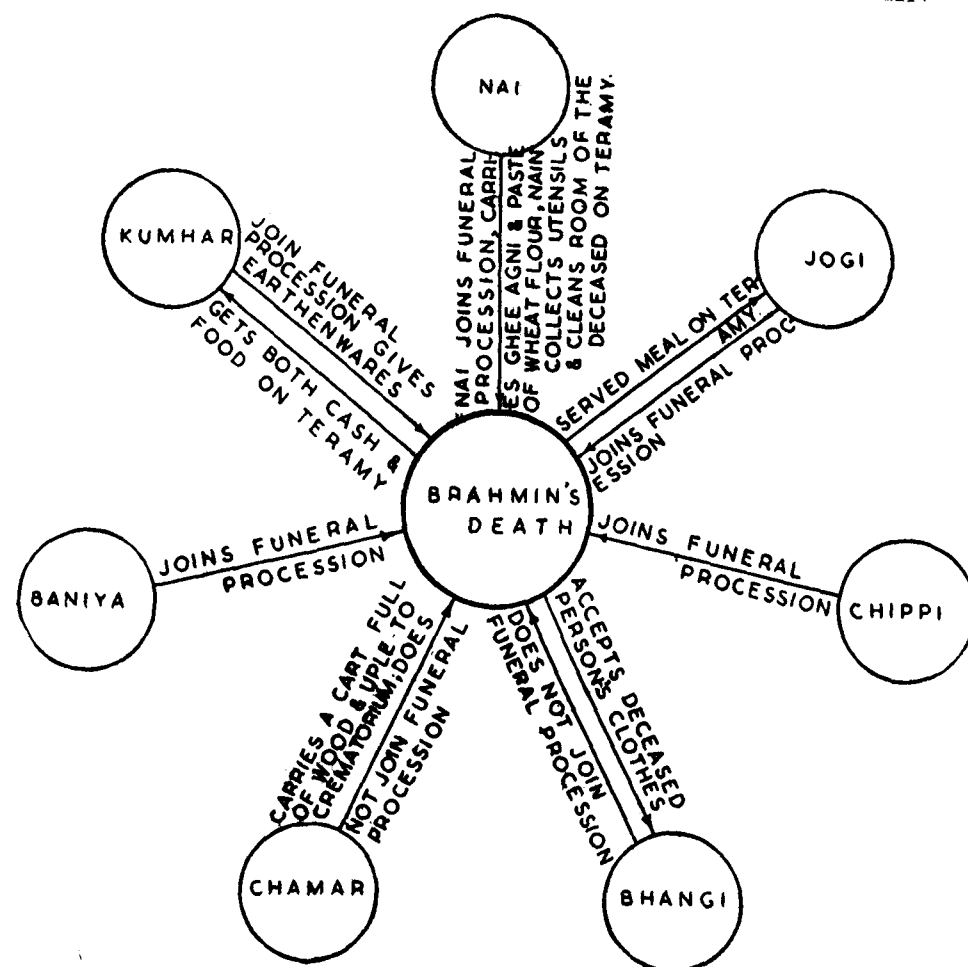
The Brahmins who are at the top of the social hierarchy maintain different relations with various castes of the village. They would participate in the social and religious ceremonies of all castes except the Chamars and the Bhangis. But they would not accept *kuccha* food (food cooked in water) given by any caste other than

their own. On certain occasions such as birth, marriage, death, *shradh*, *kaj* etc., they do accept *pucca* food or fried food which consists of *halva*, *puri* and *kheer* from the Baniyas and *seedha* (flour, pulses and vegetables) from the Chhipis, Kumhars and Nais, but will not accept the same from the Chamars and the Bhangis.

INTER-CASTE RELATIONS AT THE MARRIAGE OF A BRAHMIN



INTER-CASTE RELATIONS AT THE DEATH OF A BRAHMIN



The middle tier of the social hierarchy consists of the Jogis, Chhipis, Kumhars and the Nais who together constitute 10.0 per cent of the village population.

The Jogis enjoy comparatively higher social status in the village. They have not followed any specific occupation in the past and largely depended upon charity for their livelihood. At present, of the 3 households of Jogis, 1 is depending upon agricultural labour, 1 is engaged in milk selling and 1 depends on tailoring.

Next to Jogis come the Chhipis who are following their traditional occupation of tailoring. They stitch clothes of all castes and receive payments in cash.* The Jogis in the village possess a higher social status than the Chhipis. They have the honour of being invited and served food with Brahmins (who fall at the top of the social hierarchy) on various social ceremonial occasions like birth, marriage etc. But the Chhipis who are also invited, do not enjoy the privilege of eating with the Brahmins.

*A Chhipi gets Re. 1/- for a shirt, Rs. 1.50 for salwar and 75 nP. for pyjama as stitching charges.

They are treated as socially lower than the Jogis of the village.

The Kumhars are following their traditional occupation of making earthenwares such as *kullars*, *gharas*, *chilams* etc., for the requirements of the villagers. They have their *jajmans* (persons to whom they render their services and receive reward) in all castes except the *Chamars* and the *Bhangis*. They supply earthenwares to their *jajmans* and other customers throughout the year and get payment either in cash or in kind. They charge 50 nP. or 1 *seer* of corn for a big pitcher and 25 nP. or half *seer* of corn for small pitcher as payment. On various occasions like birth, marriage and death etc., the Kumhars are expected to supply extra earthenwares to their *jajmans* and they are paid either in cash or both cash and kind. On the birth of a child, a Kumhar gets Re. 1/- or Rs. 1.25. On the marriage of a girl, he usually gets Rs. 15/- plus one *maund* of fodder and five *seers* of corn and on the marriage of a boy he gets Rs. 3/- plus 10 *seers* of fodder and 1

seer of corn. On the death of the *jajman* he will get Re. 1/- plus food on the day of *teramy* (13th day).

The Nais fall at the lowest rung of the middle tier of the social hierarchy. Of the 4 Nai households 3 are engaged in their traditional occupation of hair-cutting and have their *jajmans* in all castes except the *Chamars* and the *Bhangis* and 1 is tailor. Both the Nai and his wife (*Nain*) play important roles at the time of all social ceremonies. At the time of *pucci dawat* arranged on ceremonies like birth, *mundan*, marriage etc., the Nai acts as messenger for inviting all relations of the family and serves the guests. On such occasions the *Nain* also collects utensils and cots from the neighbouring households, cleans utensils and conveys messages to the housewives. In return for their services they get Rs. 20/- to 25/- at the marriage of a girl and Rs. 12/- at the marriage of a boy. In addition they also get some money in the form of *charawa* (contributions) given at the time of *ghor chari*, presentation of *bhat* by uncle, *phere* etc. At the time of birth of a son the Nai and the *Nain* get Re. 1/- for the similar services as detailed earlier.

The castes falling in the middle tier of the social hierarchy accept both *kuccha* and *puccha* food from one another. Though there exists general intermixing between these castes and those falling in the top of the social hierarchy, they are not treated on the same footing by the higher castes.

On the lowest tier of the social hierarchy come the *Chamars* and the *Bhangis* who together account for 27.1 per cent of the village population.

The *Chamars* who are considered inferior to all other castes except the *Bhangis* were traditionally engaged in shoe-making, leather tanning, skinning of dead animals and weaving of cloth. Of the 20 *Chamar* households, 3 are engaged in weaving, 9 are depending upon agricultural labour, 7 are in service and 1 is working in transport.

The *Bhangis* falling at the bottom of the lowest tier of the social hierarchy were traditionally associated with cleansing of streets and removal of refuse. They have *jajmani* relations with all castes except the *Chamars* in the village. Of the 10 *Bhangi* households, 1 is engaged in its traditional occupation, 4 are depending upon agricultural labour, 3 are engaged in trade of sheep rearing and 2 are in service.

The *Chamars* are considered to be at a higher social level than the *Bhangis*. They would not accept food from *Bhangis*, while the latter accept food from them. The *Chamars* and the *Bhangis* being considered as untouchables are

not allowed to sit on the same cot with the other society of higher caste people or to draw water from their wells or take *khana* (meals) with them. Whenever they are invited by the socially higher caste people to render their services on various social ceremonies, they are asked to sit in a separate corner and are offered *khana* (meals) separately. On occasions like birth, *mundan* and marriage when some feast has to be arranged in the houses of their *jajmans*, the *Chamars* do the job of cutting wood and work as *chowkidar* (watchman) and get in return *khana* for their entire families as payment in kind and Re. 1/- or Rs. 1.25 nP. as cash payment. On similar occasions, the *Bhangis* are also called by their *Jajmans* to render their services of collecting wood and cleaning dirty places. In return for his services, a *Bhangi* gets *jhutha khana* (leavings of others) and Re. 1 or Rs. 2/- at the time of marriage and 10 *seers* of corn and Re. 1/- at the birth of a son. On the various social and religious ceremonies each of these castes call a priest of its own caste. While the *Bhangis* get a priest coming from village Daulatabad near Gurgaon, the *Chamars* get a priest from the village itself. Further, it may be noted that while the *Bhangi* priest is non-vegetarian, the *Chamar* priest is purely vegetarian. Incidentally it may be mentioned that the priest-hood among the *Bhangis* and the *Chamars* is determined by the ability of a person belonging to these respective castes to perform various rituals connected with different social and religious ceremonies and not by heredity.

DRESS

The dress worn by the villagers is simple and generally made of mill-made coarse cloth. The traditional dress worn by the menfolk in the village is *dhoti*, *kurta* or *kameej* to cover the body and *pugree* (turban) to cover the head. In recent years the use of Gandhi Cap has become popular in the village. The dress worn by young school-going boys is *pyjama* (trousers) with shirt or half pant with shirt. The use of shirt, pant and coat is also found common among the persons in service occupations who go out of the village to attend their offices.

There is no marked change in dress during the winter season. The villagers continue to wear the same garments with the only addition of a thick cotton *chaddar* to protect themselves from cold. Some persons even use light *razai* (quilt) for this purpose. The use of woollen *chaddar* or blanket is also found in some comparatively well-to-do families.

The only difference in the dresses worn normally and those worn on festive occasions is that the dresses worn on festive occasions are cleaner and new. On marriages the dress of a bridegroom consists of a shirt, *dhoti* or *pyjama*

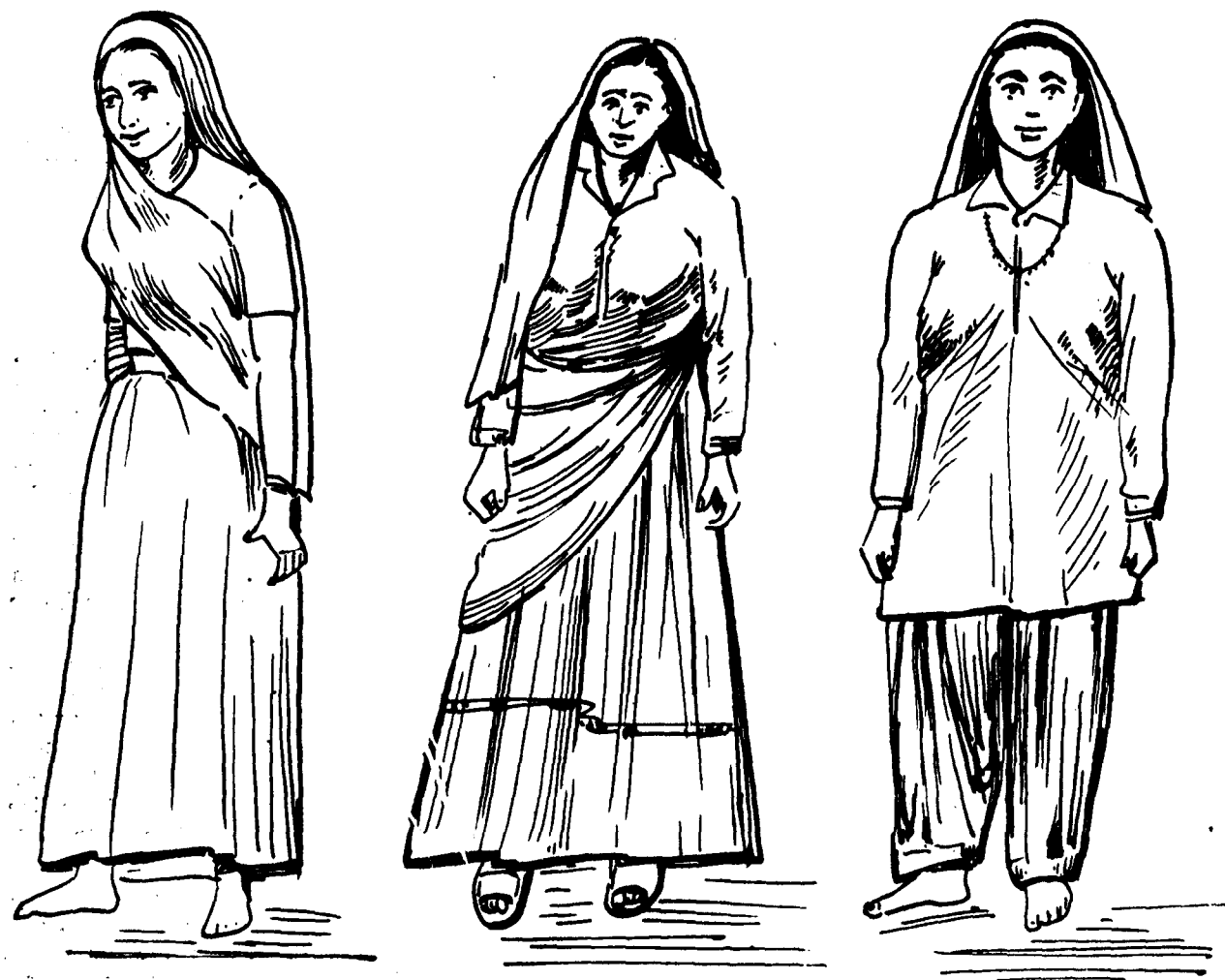
or pant, a long scarf (*orna*), *moud* मंड with a turban (as a headgear), *sehra pacchi* (सेहरा पच्ची) and an iron stick in hand. A *moud* can be defined as a headgear made of glazed papers and small bamboo sticks worn over the turban at the time of *sehra bandi*. A *sehra pacchi* is a sort of garland made of coloured paper flowers used for covering and decorating the face of the bridegroom.

As regards women's dress it was noticed that while women from the Brahmin caste wear *sari*, petticoat and blouse, the women from the rest of the castes wear *ghagra* or *salwar*, *kameej* and *dopatta*. The *ghagra* is made of 12 to 30 yards of cloth. As regards the dress of young girls we find that while the girls from the Brahmin caste

wear *sari*, blouse, petticoat or *garara* and *kameej*, the girls from the rest of the castes wear *salwar*, *kameej* and *dopatta*. No girl wears *choli* (bodice) before she reaches the age of 17 or 18 years.

As a custom no woman in the village wears anything pure white as it is considered inauspicious. The dress worn by them is generally made of coloured cloth.

The dress worn by a bride is different among different castes. While among the Brahmins and the Baniyas, her dress consists of *sari*, petticoat, blouse, bodice (*choli*), *odhna* (of red or yellow colour) and *maulli* (a sacred thread worn round the head), among the rest of the castes it consists of *ghagra* or *salwar* and *kameej* in place of *sari*, petticoat and blouse.



DRESSES OF WOMENFOLK



The common dress of menfolk

There is no specific dress for a widow, but as a convention she wears white clothes and does not decorate herself with ornaments and soot (*kajal*) in her eyes. The only ornament she wears is a pair of silver bangles.

The cloth used by the villagers for their dress is usually coarse. It is rarely that they use fine cloth for their garments. The garments both for men and women are generally stitched by a Chhipi and a Jogi households which are engaged in tailoring in the village. At the time of marriage the villagers either engage some better tailor from outside or place their orders for stitching a number of clothes in Najafgarh. The persons who are in service occupations mostly get their clothes stitched either from Najafgarh or Delhi city.

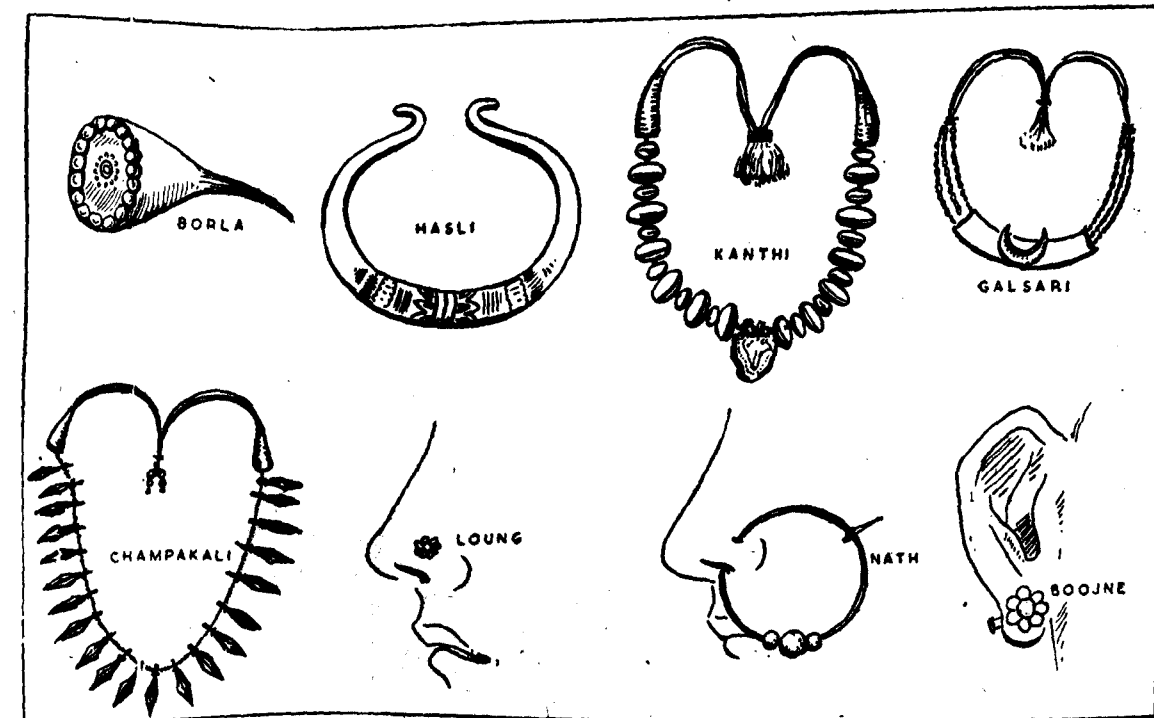
FOOTWEAR

The most common footwear both for men and women is *juti* (non-laced shoes or pump shoes). Now-a-days sandals for women and shoes for men in case of the newly married couples are becoming popular in the village. Children often remain barefooted. Only in

case of some school-going children the use of canvas shoes is becoming common.

ORNAMENTS

Women in the village attach great importance to ornaments as they consider these as a mark of beauty and prestige of their family. There are a variety of such ornaments worn on different parts of the body. Now-a-days there is a trend towards the use of light ornaments of varied designs in place of bulky ones as in vogue earlier. These are made of both silver and gold but mostly ornaments made of silver are commonly in use in the village. Ornaments for daily use of unmarried girls are *koka* in nose and *boojne* in ears. Married women wear *koka* in nose, *boojne* in ears, *hasli* and *kanthi* in neck, ring in fingers, *kangne* in arms and *chalakare* in feet. Menfolk usually do not wear any ornament. It is only in case of newly married males that the use of ring is found common. The ornaments used by the villagers are generally made by goldsmiths at Najafgarh. A brief description of some of these ornaments worn by women is given here, along with their sketches.



ORNAMENTS FOR NECK AND FACE

ORNAMENTS FOR THE HEAD

Ghunghat

It is a kind of long scarf meant for covering the face. It is made of thin coloured cloth (about 1 yard in length and $\frac{1}{4}$ yard in width) upon which silver flowers are fixed making an attractive design.

Borla

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

ORNAMENTS FOR NECK

Hasli

It is a necklace having five beads made of silver worn quite close around the neck.

Kanhi

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

Galsari & Champakali

These are silver necklaces having different designs.

Jhallar

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

ORNAMENTS FOR NOSE

Koka or Loung

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

ORNAMENTS FOR EARS

Boojne or Bunde

These are two ear rings worn on ears through holes.

ORNAMENTS FOR FINGERS

Anguthi

It is a gold or silver ringlet worn on fingers.

Chhalla

It is a silver ringlet worn on fingers.

Hath Phool

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

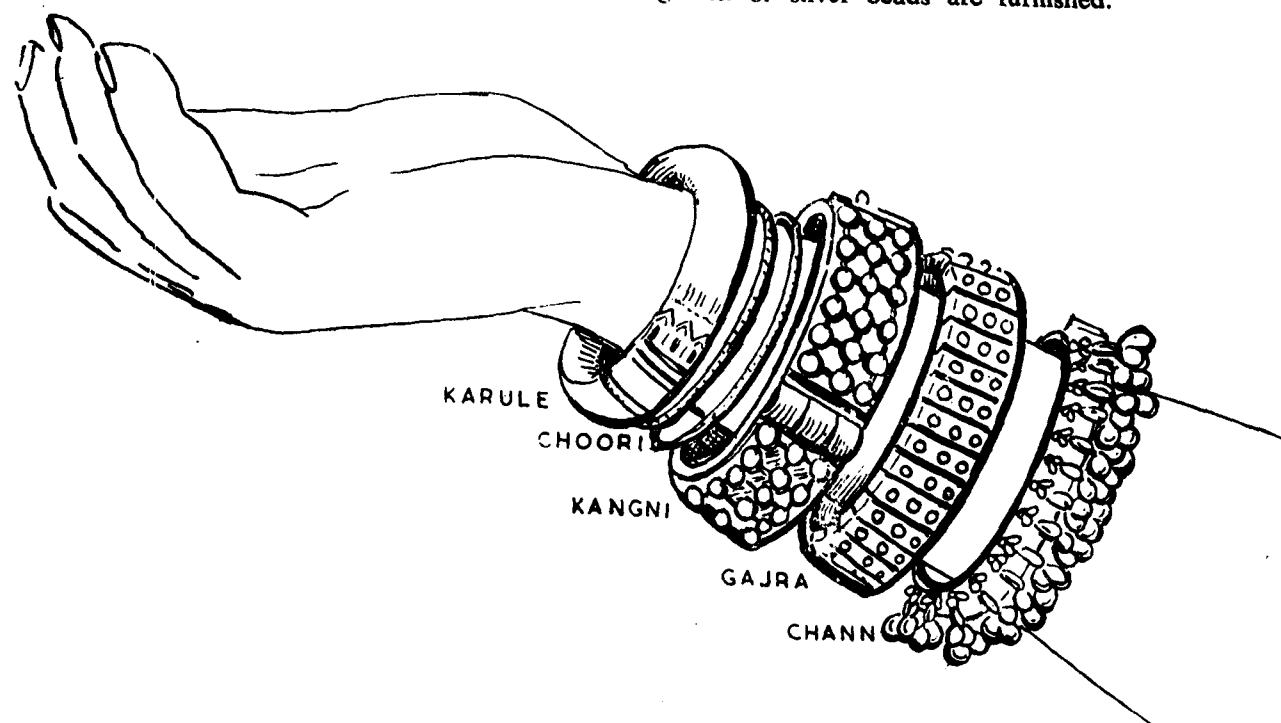
ORNAMENTS FOR WAIST

Nara

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

ORNAMENTS FOR ARMS

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



ORNAMENTS FOR ARMS

ORNAMENTS FOR ANKLES & FEET

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

FOOD & DRINKS

Leaving aside the Scheduled Castes namely

the Bhangis and the Chamars, the remaining castes are purely vegetarian. Table No. II.3 shows that of the 97 households, 74 or 76.3 per cent of them are vegetarian and the remaining 23 or 23.7 per cent are non-vegetarian. Among the non-vegetarian population use of mutton, chicken, pork and eggs is common.

TABLE II.3

Staple diet and food habits of various castes

Caste	No. of H.Hs.	No. of H. Hs. taking								No. of H.Hs.	
		Wheat	Gram	Bajra	Barley	Pulses	Rice	Maize	Jowar	Vegetarian	Non-Vegetarian
Brahmin	55	52	55	52	3	55	2	1	1	55	..
Chamar	20	10	19	16	4	20	..	..	..	7	13
Bhangi	10	3	8	9	..	10	..	..	..	2	8
Nai	4	2	3	4	2	4	..	..	..	4	..
Jogi	3	1	3	3	1	3	..	..	..	1	2
Kumhar	3	3	3	3	..	3	..	..	1	3	..
Baniya	1	1	1	1	..	1	..	..	..	1	..
Chhipi	1	..	1	1	..	1	..	..	..	1	..
TOTAL	97	72	93	89	10	97	2	1	2	74	23

PERCENTAGE . . . 100.0

76.3 23.7

The common items of diet for the vegetarian population include wheat, *gochni* (mixture of wheat and gram), *bajra*, gram, pulses and vegetables as major items of food.

The usual meals of the villagers consist of *chapatis* made of wheat or *bajra* or *gochni* (mixture of wheat and gram), *dal* or vegetable curry, curd or *seet* (a kind of butter-milk) and *chatni* made by crushing onions, salt and chillies. Though rice in place of *chapatis* is taken but it does not form the staple diet in the village.

During summer season three meals i.e. breakfast, morning and evening meals are served. In winter while the children continue to take three meals, the adults take two meals i.e. the morning and the evening meals. Breakfast which consists of *chapatis* and *seet* is taken at about 7 A.M., lunch at about 1 P.M. and the evening meals at about 7 P.M.

In winter the morning meal is cooked by 8 A.M. Some members of the family take it hot at home while others who go to the fields early in the morning have it in the fields where the children fetch it for them. The days being shorter in winter and the climate being suitable the farmers work in the fields for the whole day and usually do not come home for their morning meals. The evening meal is cooked at about 6-30 P.M. and taken shortly thereafter.

There are some occasions such as festivals, social ceremonies and visits of guests when special food is cooked. Among the special items to be served to the guests are *chapatis* made of wheat flour, rice, vegetable curry, *dal* and *ghee-bura* (raw sugar mixed with pure ghee). *Chapatis* of *bajara* or *gochni* are never served to guests, being considered inferior to wheat. Also, as far as possible *chapatis* without *ghee* are not served to guests. Sometimes, *halva*, *puri*, vegetable curry and *kheer* are prepared to entertain the guests. This type of

food is also served on important social ceremonies and festivals.

As regards the use of fats or oils as a cooking medium, while the well-to-do families make use of pure *ghee*, the poor use mustard oil and vegetable oil. On various festive occasions, the use of vegetable oil has become common. Only those who can afford make use of pure *ghee* on such occasions.

Mode of Cooking and Serving Meals

As a convention the duty of cooking meals is that of the wife of the eldest son. But at the same time all ladies in the family share the work equally. In case of joint families food is cooked in one kitchen for all its members. It is only when the joint family gets broken into nuclear families that separate kitchens are used for preparing meals.

When the food gets ready it is generally served first to the elder male members and children and then the others have their turn. Food is served by girls or ladies in the family. As regards serving of meals to guests other than relations, they are served in *baithaks* by the male members. In some households though they take these guests in their residential houses, it is the male members themselves who will serve them. Before serving meals, they assist their guests in washing their hands. Relations like sons-in-law, uncles etc. are served at home by the female members of the household.

While taking meals some persons are in the habit of washing their hands and offering some portion of *chapati* in the name of God while others start taking food without doing so.

As regards the drinking habits of the villagers we find that out of a total of 97 households, drinking is prohibited for 85 households and not prohibited for the remaining 12 households (*vide* table A-8 in Appendix). It may be further added that among the socially higher castes drinking is tabooed, while in the lower castes it is not.

FUEL

The use of cow-dung cakes and wood as fuel is found common in the village; use of coal as a fuel is found only in some households. Cow-dung cakes are prepared by the females and are dried up on the walls or in open places and then stored in special enclosures known as *batooras*. As cow-dung and jungle wood are available in plenty, so the villagers use it more commonly.

SOCIAL CUSTOMS & PRACTICES

Certain customs and practices relating to birth, marriage and death are associated with

the social life of the villagers. Here it is proposed to study some of these customs which are most common among the various castes in the village.

BIRTH CUSTOMS

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

Pre-natal Stage

Ordinarily signs of pregnancy are discovered when the menstrual discharge of a woman is overdue. In addition, vomiting, excessive motions, development of bad taste and liking for sourish eatables are also taken as signs of conception of a woman. The news of her conception is first disclosed by her to her husband and mother-in-law and other ladies come to know of this through her actions.

After a month of her conception she takes a pregnancy bath called *nahana* in village dialect. After the bath, she decorates herself and sees the face of her husband or an image of her own as it is believed that her child will resemble the person she sees first after the bath. Usually for the first two months after conception her condition remains complicated. As the time for her delivery approaches nearer, her appetite is reduced and she gets somewhat light work to do. Ordinarily, she consults an untrained *dai* coming from village Shikarpur, an adjoining village. If she develops some extraordinary pains or any other disorder, the advice of the health visitor coming from Chhawla Health and Maternity Centre is also taken. (Chhawla is a comparatively bigger village about seven miles away).

Natal Stage

As a rule delivery takes place at the husband's house. Only among some families in which there is no female to look after or the family is too poor to bear the expenses or the previous births resulted in deaths, delivery takes place at the house of the woman's parents. At the time of delivery the expectant mother is allotted a separate room or an enclosed corner of a room. She is attended to by an untrained *dai* who is a female of Dhanak family of village Shikarpur located at a distance of one furlong from the village. After the birth of the baby, the *dai* cuts the umbilical cord, bathes the baby and the mother with lukewarm water, wraps the baby in a clean piece of cloth and washes the clothes of the mother. In return for her services she gets Rs. 2/- or more at the birth of a son and Re. 1/- at the birth of a daughter. It is only when the expectant

mother develops some complications that the Health Visitor is called in or the patient is taken to Chhawla Health and Maternity Centre.

Post-natal Stage

After the birth of the child, the mother is confined to her labour room for a period of 10 days. During this period the *dai* and the elderly women of the household visit the mother and the child. No other person in the house visits the mother as it is believed that the mother gets polluted after the delivery.

For the first four days after delivery, the mother eats boiled *gur* water. Then from the fourth day to the tenth day she is given *halva* (a preparation of pure *ghee*, wheat flour and *gur*). After the tenth day she is given *ladoo* made of wheat flour, pure *ghee*, *khand* (raw sugar), *khopa* (coconut) and black pepper. It is only after a month that she starts taking the normal food with *chapatis* and kidney beans and starts doing household work. In some poor families, the mother starts work even earlier than that. Similarly, boiled *gur* water called *janam ghunti* is given to the new-born baby with the help of a wick made of cotton or a piece of cloth for the first 3 or 4 days and then the baby starts sucking the breast of the mother after the ceremony of *doodh dhulai*. On this ceremony, the sister of the mother's husband washes the nipples of the mother with *doob* (grass) and cow's milk and gets Rs. 1/- to 5/- in return. Usually, the child is weaned after a period of 2 years if the mother does not get pregnant earlier. In some cases the baby continues to suck the mother's breasts even after the new baby is born.

On the sixth day another ceremony known as *charti* is performed when the mother and the child are bathed by a *gharelu panditani* (wife of the village priest) among the socially higher castes and by a *Bhangan* (female of the Bhangi family) in case of the Scheduled Castes. On this day *pujan* (prayer) is held and those who can afford prepare special *khana*. The child puts on new clothes which are brought by the *gharelu panditani*, with money given by the child's father.

In order to purify the mother another ceremony known as *hoom* (prayer) is performed after a period of 10 days. On this day, the mother and the baby are bathed and the labour room is cleaned. While in case of the socially higher castes the *hoom* is performed by a *gharelu purohit*, in case of the Scheduled Castes this ceremony is completed by a recitation of a few *mantras* by *purohitis* who belong to their own castes. In return for his services a *purohit* gets Rs. 2 or Rs. 1.50 nP along with some

corn. On the birth of a son a feast is organised for the guests and in the evening ladies from the neighbouring houses go for worshipping the well, known as '*kuan puja*'.

One more ceremony which is performed at the birth of a much wanted son is known as *dasothan*. On this day a feast is arranged and a *neota* (invitation) is given to all friends and relatives to partake of the celebration. As a custom guests give some money to the child as present.

Next to *dasothan* is the *mundan* ceremony. This is celebrated only in case of sons when they have their first hair-cut. The main role is performed by the village *Nai* and the *gharelu purohit*. The *Nai* cuts the hair to the accompaniment of some *mantras* recited by the *purohit*. After hair-cutting some sweets are served to those who attend the function. For hair-cutting the villagers go to *Gurgaon wali Mata-ka-Chabutra* at Gurgaon.

Cases of barrenness, still birth, miscarriage, infant death and abortion in the village also deserve some attention. A barren or sterile woman in the village is known as *banjh*. A *banjh* in the family is always looked down upon and is exposed to bad remarks and criticism from elderly ladies and her husband. The villagers ascribe the sterility or barrenness of a woman to defects in her menstrual system, or the influence of some evil spirit upon her. Whenever any still birth or miscarriage takes place it is said to have occurred on account of lifting of heavy weights, jumping, falling etc., by the woman during pregnancy. It is also believed that if the corner of scarf (*palla*) of a pregnant woman is cut or her hair are cut or she passes from the centre of the crossing (*choraha*), the baby born to this woman may either be still-born or die immediately after the birth.

As a rule abortion is not considered the desirable method of doing away with an unwanted child. There is a belief among the villagers that children are willed by God and any device to destroy them deliberately is sinful and irreligious. But premarital sexual relations sometimes become a cause of social conflicts in some families of the village. Helplessness leads them to resort to abortion and save the prestige of the family. In such cases some private arrangement is made with some private doctor for abortion.

MARRIAGE CUSTOMS

As reported by the villagers, the marriageable age in the village usually varies from 18 to 20 years in case of boys and from 14 to 16 years in case of girls. This age is extended only in

those exceptional cases when a suitable partner for marriage cannot be found or when the boy has to go in for higher education. Once the girl or the boy are nearing the marriageable age, the parents of both start finding the preferential mates i.e. the prospective bridegroom or bride. The rules of endogamy and exogamy are applicable in selecting these mates among all the castes in the village. Under the endogamous rules the marriage should take place within the same caste and the exogamous rules demand that marriage should take place outside the same gotra. The same gotra implies mother's gotra and father's gotra in the village. Further, some villages are left out as the villages of *laag* or *bhaichara* (brotherhood) where no matrimonial alliance can take place; for example the following villages are left out as the villages of *bhaichara* for the village under study and no matrimonial alliance can be made among the villagers of Jhatikra and these villages.

- (1) Nanakheri.
- (2) Dharampur.
- (3) Bhadusra.
- (4) Kanganheri.
- (5) Daulatpur.
- (6) Pandwala Kalan.
- (7) Pandwala Khurd.
- (8) Hasanpur.
- (9) Khavad.
- (10) Ghumman Hera.
- (11) Shikarpur.

Earlier, negotiations for marriage were made by the Brahmin *purohits* and the Nais. But now-a-days their role has declined and is confined to the performance of certain rituals at the wedding ceremony. Instead the father of the girl and her near relations make the initial enquiries and negotiations for marriage.

Another ceremony known as *sagai* or *rokna* takes place when both the parties are agreed on having matrimonial relations. On the ceremony of *sagai* the father of the girl will give some money say, 21 or 51 rupees depending upon his financial condition to the boy and reserve him for his daughter for marriage. Once the boy is reserved the *sanskar purohit* is called for selecting the date for marriage known as '*byah sadhwana*' or '*byah nikalwana*'. Generally marriages in the village do not take place from the month of July (Asadh-Nowin) to the month of October (Kartik gyas called Dev Uthni gyas). Marriages contracted during this period are considered as inauspicious as the villagers believe that gods and goddesses take rest during this period. It is also to be noticed

that concentration of marriages is in the months of May and June. This is so because after the harvesting of the Rabi crop the financial condition of the villagers gets better and they are in a position to perform the ceremony conveniently. On finalising the date and programme for the wedding ceremony it is written on a piece of paper called *lagan patra* and sent to the boy's family through the *Nai* and the *gharelu purohit*. Along with the *lagan patra* some presents such as a coconut, a pair of shoes (*jutis*) and *tiel* (dress) for the boy's mother and a piece of *gara* or *khadder* are also sent. The length of the *gara* (cloth) is as many yards as the number of days which fall between the *lagan* and the wedding ceremony. Along with *lagan* some money e.g., Rs. 1/-, 100/-, 500/- etc. is also given to the boy's family.

Before the wedding ceremony, the ceremony of oil baths known as *ban* takes place which is completed by a number of oil baths taken both by the girl and the boy in their respective villages. The number of these oil baths is decided by the *sanskar purohit* of the girl's family. The same always represent odd number such as 5, 7, 9 and the girl always takes two less than the boy. The ceremonies performed at oil baths are alike both in case of the girl and the boy. On the day of the *ban* the ladies sing songs in the morning and prepare a paste called *batna* (mixture of mustard oil, gram flour and turmeric) which gives smoothness to the skin when applied. The series of oil baths start with the ceremony of *tel charana* and end with the ceremony of *tel utarana*. On *tel charana*, four ladies of the family who are the eldest brother's wife, eldest sister, mother's brother's wife and father's brother's wife apply mustard oil and curd with a brush made of green grass called *doob*, first on feet, then on knees, shoulders and lastly on the forehead of the boy or the girl as the case may be. The ladies must not be widows or pregnant. After *tel charana*, the girl (or the boy) is seated on *pattras* and massaged with *batna* by the four ladies of the family. After massaging the body with *batna*, the *Nai* in case of the boy and *Nain* in case of the girl bathes them. *Arta* (prayer) is followed after every bath. The last oil bath is known as *tel utarna* which in case of the boy is had before *ghor chari* and in case of the girl before *phere*. The process of *tel utarna* is reverse to the process of *tel charana*. Unlike the ceremony of *tel charana*, at the ceremony of *tel utarna*, oil and curd are first applied on forehead, then on shoulders, knees and lastly on feet. After this the same process of oil bath follows as has been discussed earlier. In the end, maternal uncle in case of the boy and eldest brother's wife in case of the girl give some money. Also brother's wife (*bhabhi*) in case of the boy and eldest sister in

care of the girl puts *surma* (collyrium) in their eyes and with this the ceremony ends.

The actual marriage ceremony starts with *ghor chari* (riding on the mare's back) which is common among all castes in the village. The marriage party (*bara'*) takes a round of the village and visits the *Bhoomia-mata-ka-chabutra* before leaving for the bride's village. At the *chabutra* the females of the family who accompany the *bara'* to the *chabutra* perform *arta* and the groom seeks the blessings of the *mata*. The *bara'* consists solely of male members: a *Nai* and a *sanskar purohit* also accompany the *bara'* of the socially higher caste people. In case of the Scheduled Castes their own *purohits* and *bicholas* (middlemen) in place of *Nais* belonging to their own castes accompany the *bara'*.

On arrival of the *bara'* at the bride's village, it is received by the girl's father, her uncle, her brothers and other relatives at the outskirts of the village and greetings are exchanged. After this the *bara'* is received at the *khet* or *chaunal* (place of *bara'*'s stay). Now, the bride's father gives some money and *gara* (coarse cloth) to the groom's father. The length of the *gara* is always as many yards as the number of days which fall between the *lagan* and the wedding ceremony. Receiving the *bara'* is known as *bara' lena* or *milni* in village dialect. Some drinks and sweets are also served to the *bara'* and if it arrives before lunch time, lunch is also served. It is only after the *bara'* has been feasted that the members of the bride's family take their meals.

Another ceremony known as *baraurhi* follows the reception of the *bara'*: it is common to all the castes except the Tyagi Brahmins (a sub-caste of the Brahmins). The bridegroom is called at the bride's house and there the bride's elder brother's wife or her elder sister applies *tilak* on his forehead and gives him Re. 1/4. In the end, she also performs *arta*. The day before *phere*, the *sanskar purohit* who is an officiating priest and Brahmin by caste comes to the bride's family and fixes a *halas* (handle of the plough) in the earth and small earthen pots such as *surais* (pitchers) etc. are tied on it with ropes. The number of earthen pots is equal to the number of oil baths to be taken by the girl and the boy. Also, on the same day new pitchers (*markas*) for storing water are brought from the *Kumhar* (potter) and *Kumhar's Chak* (a stone wheel for making earthen pots) is worshipped.

The *phere* ceremony takes place either before dinner or after it depending upon the wishes of the *sanskar purohit*. The bride and the groom sit on *pattras* (low stools) in a pavilion known as *mandha*. Holy fire is burnt by the *purohit* and *mantras* are recited from the religious books 3 C.P.—8

to sermonise the bride and the groom regarding the code of conduct expected of them in their coming married life. Before *phere* (taking of rounds), the ceremony of *kanyadan* takes place. The bride's father hands over his daughter to his son-in-law and entrusts him all his responsibilities for his daughter. He also gives some clothes, ornaments and money. On this occasion the friends and relatives of the bride's family also give Re. 1 each to the father of the bride and the money thus collected is given to the groom's father immediately after the ceremony or at the time of *bida*. As a mark of the completion of the marriage ceremony the bride and the groom take three and a half rounds separately around the holy fire of *yage* to signify the solemnity of their marriage. At the time of *phere* (taking of rounds) father of the bride will not be present and other members of the bride's family shall observe *purda* and do not see the *phere* (rounds) taken by the bride and the groom as it is considered inauspicious. After the *phere* the bride and the groom go inside the house to a special place known as *thappa* (a place where palm shaped drawings are made on the floor with cow-dung and lime). It is here that the groom puts off his *moud* and the bride her *maulli* worn at the time of wedding to the accompaniment of some *mantras* read by the *sanskar purohit*. After this the groom joins other members of the *bara'* at the *khet* or *chaupal* and the bride stays at her home.

The day following the *phere* is known as *baddar* or *basor*. This day, the bridegroom and the children go to the bride's house and take stale food as their breakfast. The bridegroom also gets some money from his father-in-law. The *baratis* get their breakfast at the *chaupal*.

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

After serving lunch to the *baratis*, *bida* ceremony takes place. On this occasion, dowry and the money collected at the time of *kanyadan* (if not given earlier) are given to the groom's father. The dowry consists of cast, ornaments, *tiel* (dress of the bride and the groom) and other household goods required in daily life. After *bida*, the couple will go to the *thappa* and seek the blessing of gods and goddesses for a happy life.

After this the wedding party departs for the boy's village. Sometimes, if the evening meals

are to be offered, the departure takes place next morning.

When the married couple and the wedding party arrive at the boy's village, they receive a hearty reception by the women of the village. They sing marriage songs and perform *arta* before providing entrance to the couple in the home. Next day the brother of the bride comes and takes his sister back. The bride stays at her parent's home for a period of 2 to 3 years till the *gauna* ceremony.

It is after the *gauna* that nuptial relations between husband and wife are permitted. The date for *gauna* is selected after an interval of 1, 3, 5 years after the marriage depending upon the age at marriage of the married partners. On the ceremony of *gauna* the husband accompanied by his brother, uncle and a *Nai* goes to his in-law's village to bring his wife. He gets a warm reception and after staying there for 2 days he comes back on the third day. On this occasion he also gets some gifts from his in-laws which consist of clothes, *gara* (coarse cloth) and sweets.

The practice of widow remarriage is found only among the Chamars and the Bhangis of the village. A widow is quite independent in the matter of choosing her future career. She can either remain with her in-laws or remarry any person belonging to the lineage of her in-laws provided he is willing to accept her. Her first preferential mate is the younger brother of her deceased husband even though he is married and has his wife alive. Second in preference comes the elder brother of her deceased husband and in the absence of both she can select any cousin brother of her late husband. She can even choose the latter in preference to the real brothers but that will be against the wishes of her family members as it is taken as an insult of the family.

There is no regular ceremony for the remarriage of a widow. The would be husband covers her with a *orna* or *chadder*, puts his toe over her toe and looks into her eyes and with this the marriage is solemnised. This type of marriage is called *choori pahnana* or *kareva* (levirate).

DEATH RITES

The last social ceremony in the life of a person is performed at death. According to Hindu customs the dead body is cremated and not buried. Only the dead infants below the age of 6 years are buried. On the death of a person a funeral is arranged which is attended by family members, relatives and other villagers known to the deceased. The body is first of all laid down on a bed of *phoos* (dry grass) spread on the ground and bathed and prayers are offered to God. Now, the body is covered with a new cloth and placed on a bier called *arthi* along

with the bed of *phoos*. An earthen pitcher called *ghara* is filled with water and the *arthi* is carried on shoulders by four persons to the crematorium. All persons who accompany the procession remember God and one throws fresh well-water on the *arthi*. On reaching the first *choraha* (crossing) the procession stops for a moment and the pitcher containing water is broken. After placing one *paisa* (coin), some *phoos* (dry grass) and small pieces of wheat flour paste, the procession moves on to the crematorium. On reaching the crematorium, the *arthi* is placed on the pyre made of wood and cow-dung cakes which are collected from various households in the village free of charge. Now, the *gharelu purohit* recites some *mantras* and the nearest of kin of the deceased (generally his eldest son) sets fire to the pyre. All present at the funeral pray for rest and peace for the departed soul. Some who join the funeral take bath while others only wash their hands, faces and feet. When the head of the deceased catches fire, all attending the funeral return back to the deceased's house. The room of the deceased is cleaned and his clothes and bedding, etc. are given to the Bhangi. Usually after two days of the funeral the ashes are collected and taken to be immersed in the Ganges either at Garh Mukteshwar or at Hardwar. Under no circumstances the ashes are immersed on Saturdays as it is considered inauspicious.

On the thirteenth day in case of a male and eleventh day in case of a female after the death a ceremony known as *terami* or *kaj* is performed. This ceremony is attended by all friends and relations of the deceased. On this day the *gharelu purohit* comes and performs *havan* or *pua*. In case of the death of the father, the eldest son is made to wear a *pugree* (turban) which implies that from then onwards he shall shoulder all the responsibilities of his late father.

MATERIAL EQUIPMENTS

HOUSE-TYPE

Buildings constitute one of the major assets of the people in the village. It is the type of dwelling of a household that indicates to a certain extent its social and economic status in the village. Here it is proposed to study the type of buildings and housing conditions in the village. The type of buildings or structures can be studied from two points of view, viz., the purpose for which a building or structure is used and the type of material used in its construction. According to the purpose for which a particular building or structure is used, the various clusters in the village can be classified into three broad categories, which are as follows:

1. Residential Structures (*ghars*).
2. Sitting Rooms (*baithaks*).
3. Cattle sheds (*ohars*).



The roof of a chhappar
The picture shows the material used in the construction of the roof.



A cluster of both kuccha and pucca residential structures



A type of kuccha structure called chhappar



A type of Kuccha structure called usaras

A residential structure (or *ghar* as it is called) is one where members of the household live. It is here that the household goods are kept and food is cooked. A residential structure is mainly meant for women and children of the household and except for the male members of the household no male from outside has access into it. The agricultural households may also store their agricultural produce in a *kotha*, a store room in the back side of the residential structure.

A *baithak* is a sitting room mainly meant for the male members of the household. It is here that menfolk while away their time in smoking *hookah*, playing cards and gossiping during their free hours, and sleep at night. Whenever any male guest comes and wants to stay overnight, he is accommodated in the *baithak*. Every well-to-do family prefers to have a *baithak* as it adds to its social prestige. The *baithak* is mostly *pucca*, cleaner and better furnished as compared to the residential structure.

A *cattleshed* is meant for housing cattle. There are three types of such structures in the village, viz., separate cattlesheds, residential structures-cum-cattlesheds and sitting rooms-cum-cattleshed. A separate cattleshed is that which is constructed away both from the residential structure and the sitting room and is exclusively meant for tying cattle and storing fodder. The residential structure-cum-cattleshed is a residential house which has a separate enclosure or shed for housing cattle. In such a type of structure, cattleshed is constructed in front of the house. Those who cannot afford to have separate cattlesheds or sitting room-cum-cattleshed have such structures. A sitting room-cum-cattleshed is one which combines the functions of a *baithak* (sitting room) and cattleshed. Such a structure is most common in the village.

The buildings or structures can also be classified into the following four types according to the material used in their construction.

1. *Chaappars* and *Usaras*.
2. *Kuccha* structures.
3. *Pucca* structures.
4. Mixed structures.

Chhappars and Usaras

Chhappars are made of mud-bricks and mud as wall materials and reeds, *phoos* and *ballis* (wooden beams) as roof materials.

A word may be added on the technique of construction of such structures. For constructing walls, first of all, a thick mud paste is prepared and it is put into a wooden die called *sancha* to get *kutchas* bricks. Now these are left in the open sun for one or two days to dry up and get hardened. Once the bricks are dried up, these are used for erecting walls. Sometimes *dale* (hardened pieces of mud) which are taken out from a dry pond or the dried portion of the Najafgarh lake are also used in place of mud bricks for constructing walls. These mud bricks or *dale* are erected in the shape of a wall with the help of a mud paste called *gara*. While constructing a *chhappar* four walls are built in such a way that the height of the side walls is always more than the height of the front and the rear walls. Side walls represent a pentagon shape.

As regards roof making, a big *balli* (wooden beam) is placed on the tops of the side walls in a horizontal manner. This *balli* is further supported by two *ballis* called *ghorat* (गोरत) and *plumbe* (पलुंबे) fixed on the front and the rear walls. Now upon this structure, small bundles of tied reeds known as *bathe* are spread over the big *balli* and front and the rear walls in a sloping fashion. After tying *bathe* with the supporting *ballis*, *phoos* (straw) is spread and tied with rope making a layer of 8" to 10".

The *usaras* are made of same materials as used in the construction of *chhappars* and the method of construction is also the same. The only difference is in their shapes. While a *chhappar* has a roof sloping on two walls, i.e., the front and the rear walls, an *usaras* has a roof only sloping towards the front wall from the rear wall as given in the photograph.

Such structures remain habitable for about 2 to 3 years. The materials especially for roof making used in constructing such structures are obtained from village Badshahpur (near Gurgaon) or Najafgarh. For constructing such structures labourers are hired from the village itself on a daily wage of Rs. 1:50 nP or Rs. 2. Some villagers who know the art of constructing such structures construct these themselves. Such structures are owned mostly by economically weaker sections of the village community.

Kuccha Structures

Kuccha structures are made of unbaked mud bricks or *dale* (hardened pieces of mud) and mud as wall materials and thatch (*theda*) or

straw (*phoos* or *sirki*), *balli* (wooden beam) or *kari*, *bathe* (small bundles of tied reeds) as roof materials.

The method followed in construction of walls is the same as used in the construction of *chhapars*. As regards roof, first of all *karis* (wooden beams) are fixed on the four walls, which are equal in height, in a horizontal manner. Upon the *karis*, *bathe* (small bundles of tied reeds called *sar*) are spread. Then a thin layer of *phoos* or *sirki* (straw) is laid over them. Now, some mud is thrown on the roof, making a layer of about 6" to 10". Finally a thick mud paste called *gara* mixed with *phoos* (straw) is applied on the roof and thus the roof is complete. Such structures are constructed and repaired by the owners themselves but the services of one or two hired labourers are also sought from the village itself. *Kuccha* structures are generally low-roofed and lack ventilation. Majority of such structures are owned by the Chamars, Kumhars, Jogis and the Bhangis.

Pucca Structures

Pucca structures are made of baked bricks, cement, sand, lime, mud as wall materials and tile or stone slabs (*sillis*) and wooden *kari* as roof material. The materials used in such constructions are obtained from Najafgarh.

The walls of such structures are erected with baked bricks and a paste of mud (*gara*) or lime and ash (*rakh*) or cement and sand. Once the walls are erected, a plaster of sand and cement is done over these. Sometimes *teep* (plaster) is done only in the joints of the bricks as it is more economical. While constructing the roof, a *kharanja*—a large wooden or iron beam is fixed on two side walls and on this wooden *karis* (small beams) are fixed joining the front and the rear walls. Then tiles or stone slabs (*sillis*) are placed on the *karis* and a plaster of cement and *badarpur* is done to complete the roof.

Such structures are built by masons brought on daily wages of Rs. 5 from Najafgarh or Gummanhera near Gurgaon. The members of the households also assist them in their work. *Pucca* structures are owned by well-to-do people in the village.

Mixed Structures

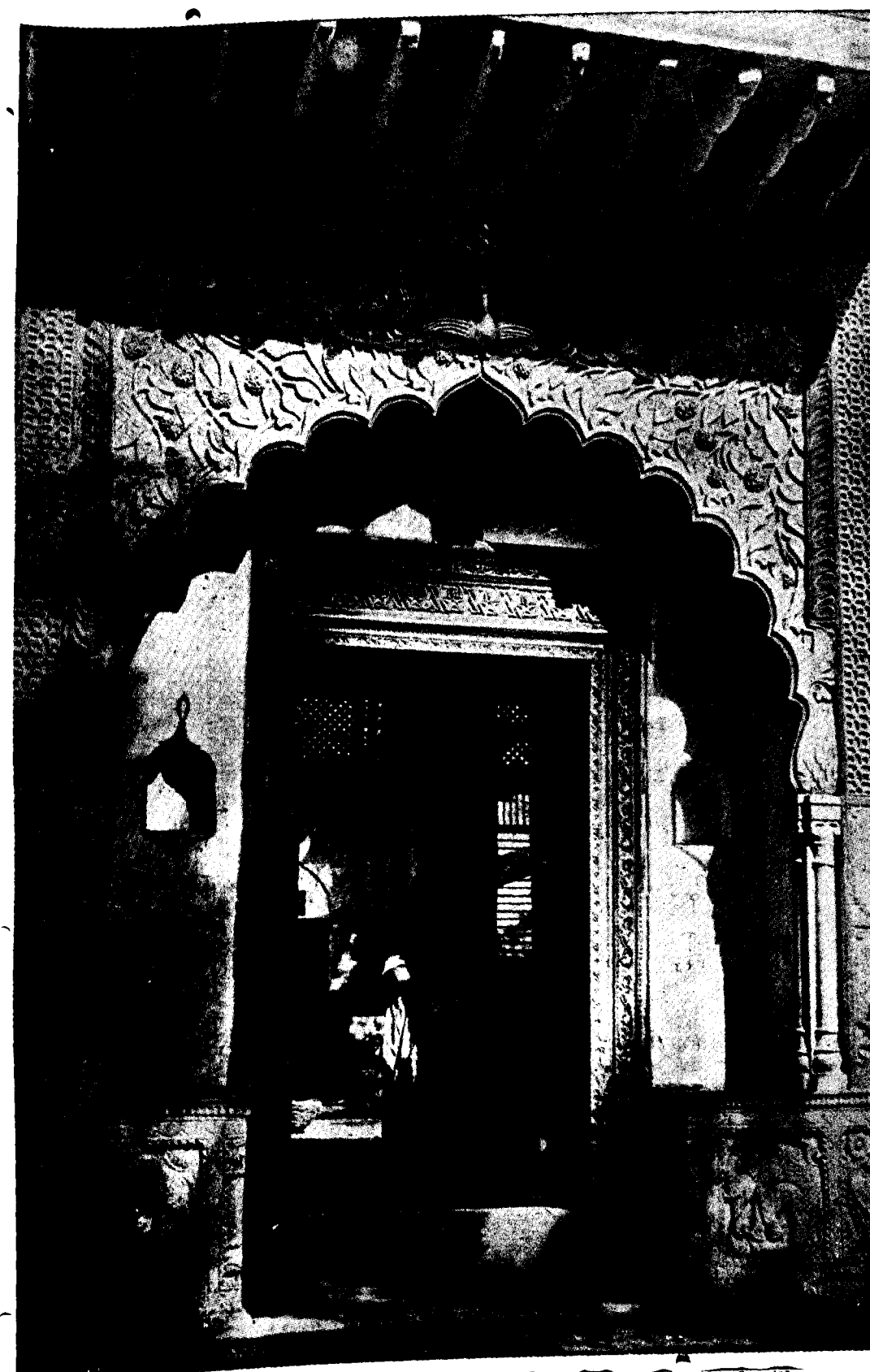
This type of structures may be of two types. Firstly, a structure of this type may be partly *pucca* and partly *kuccha*. Secondly, such a structure may have *pucca* walls and *kuccha* roof.

TABLE No. II.4

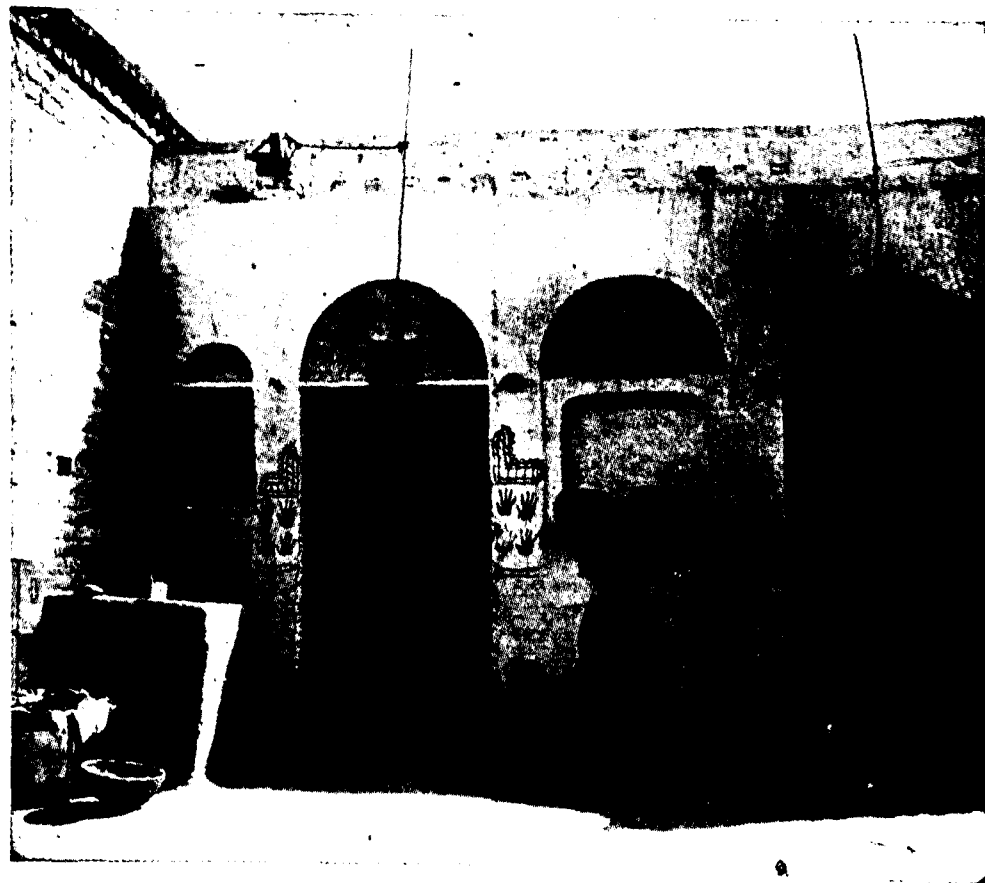
Showing the distribution of total structures according to nature and type, number of living rooms and facilities for separate arrangement for keeping cattle

Caste	No. of H. Hs. houses	No. of living structures (Baithaks & Baithak-cum-cattle-sheds)	Total No. of structures	No. of living rooms		Type of construction			Total	Separate arrangement of keeping cattle		
				No. of living rooms	Av. No. of rooms per H.H.	Kuccha	Pucca	Mixed		No. of H. Hs. keeping cattle	No. of H. Hs. having separate arrangement for keeping cattle	
Brahmin	55	55	31	86	124	2.2	14	56	16	86	51	38
Chamar	20	20	2	22	32	1.6	19	3	..	22	9	6
Bhangi	10	10	7	17	14	1.4	13	2	2	17	9	8
Contd												

Contd



A pucca residential structure having front walls and doors decorated with engraved designs



Interior of a pucca residential structure



TABLE No. II-4—contd.

Showing the distribution of total structures according to nature and type, number of living rooms and facilities for separate arrangement for keeping cattle

Caste	No of H. Hs.	No. of living houses	Other structures (Bathaks & baithaks-cum-cattle sheds)	Total No. of structures	No. of living rooms		Type of construction				Separate arrangement for keeping cattle	
					No. of living rooms	Av. No. of rooms per H.H.	Kuccha	Pucca	Mixed	Total	No. of H. Hs. keeping cattle	N. of H. Hs. having separate arrangement for keeping cattle
Nai	4	4	1	5	8	2.0	5	..	..	5	3	1
Jogi	3	3	1	4	6	2.0	2	2	..	4	2	1
Kumbhar	3	3	..	3	3	1.0	3	..	..	3	1	3
Baniya	1	1	..	1	2	2.0	1	..	..	1	1	..
Chhipi	1	1	..	1	1	1.0	1	..	..	1	1	..
TOTAL	97	97	43	139	190	1.9	58	63	18	139	76	57
				100.0			41.7	45.4	12.9	100.0	100.0	48.7
PERCENTAGE												

The method of their construction is the same as discussed under *kuccha* structures and *pucca* structures.

Statistics regarding the buildings and structures in the village according to type of materials used in their construction is given in table No. II. 4.

The table reveals that of the 139 residential structures 63 or 45.4 per cent are *pucca*, 58 or 41.7 per cent are *kuccha* and 18 or 12.9 per cent are mixed. Another significant fact to be noted is that while most of the *pucca* structures are owned by the Brahmins, the *kuccha* structures are mostly owned by the rest of the castes in the village.

A question was asked from all heads of households owning cattle whether they had any separate arrangement for keeping their cattle. Of the 76 households possessing cattle only 37 or 48.7 per cent maintained separate cattlesheds or *baithaks-cum-cattlesheds*. The remaining households had these sheds attached to their *ghars*

or residential structures. Further, it can be noted that of the seven castes possessing cattle only six has separate cattlesheds or *baithaks-cum-cattlesheds*.

It can be further seen from the table that there are 97 households occupying 139 houses with 190 rooms. The reason for the discrepancy in the number of houses and the number of households is that several households are also maintaining separate *baithaks* and *baithaks-cum-cattlesheds* in addition to their residential houses. These separate structures are owned mostly by the Brahmins who are the economically better-off section of the village population. The table further provides data regarding average number of rooms per household in the village. The average number of rooms per household varies from 1 room per household in case of the Chhipi household to 2.2 persons per household among the Brahmin households. The average number of rooms per household for the village as a whole comes to 1.9 room per household.

TABLE No. II.5

Distribution of households with No. of houses and by No. of persons occupying

Caste	No. of H.Hs.	No. of rooms	Total No. of family members	No. of persons per room	Number of households with											
					One room		Two rooms		Three rooms		Four rooms		Five rooms		Six rooms	
					No. of H.Hs.	No. of family members	No. of H.Hs.	No. of family members	No. of H.Hs.	No. of family members	No. of H.Hs.	No. of family members	No. of H.Hs.	No. of family members	No. of H.Hs.	No. of family members
Brahmin	55	124	371	3.0	13	66	25	184	9	61	7	43	..	..	1	17
Chamar	20	32	99	3.1	9	34	10	57	1	8	..	..	..	..	..	..
Bhangi	10	14	63	4.5	6	38	4	25	..	..	..	..	..	..	..	..
Nai	4	8	30	3.8	..	..	4	30	..	..	..	..	..	..	..	..
Kumhar	3	6	12	2.0	1	2	1	2	1	8	..	..	..	..	..	..
Jogi	3	3	16	5.3	3	16	..	..	..	..	..	..	..	..	..	..
Baniya	1	2	6	3.0	..	..	1	6	..	..	..	..	..	..	..	..
Chhipi	1	1	1	1.0	1	1	..	..	..	..	..	..	..	..	..	..
TOTAL	97	190	598	3.1	33	157	45	304	11	77	7	43	..	..	1	17
%100.0					34.1		46.4		11.3		7.2		1.0			

Table No. II.5 gives further details regarding housing facilities in the village. It shows that an overwhelming proportion, i.e., 80.5 per cent of the total number of households with 77.0 per cent of the village population reside in one to two roomed houses. As regards the average

number of persons per room in the village, it varies from 1 person per room in case of the Chhipi household to 5.3 persons per room among the Jogi households. The average number of persons per room for the whole village comes to 3.1 persons per room.

TABLE II.6

Distribution of the residential structures according to age and nature of construction

Age of Buildings	Nature of construction			Total	Percentage
	Kuccha	Pucca	Mixed		
Years					
0-5	..	..	..	..	..
5-10	..	..	..	..	..
10-15	..	..	..	..	..
15-20	..	..	..	..	..
20-30	..	..	..	..	..
30-40	..	..	..	..	..
40-50	..	..	..	..	..
50 & above	..	..	..	..	..
TOTAL	58	63	18	139	100.0

Table No. II.6 gives the distribution of structures in the village according to age and nature of their construction. The table shows that construction of houses is taking place at a fast rate especially during the last 15 years or so. About 60.0 per cent of the total structures have been constructed during this period. The increase in the construction of these structures can mainly be attributed to the overall improvement in the economic conditions of the villagers. On the basis of our observation, it can be said that there is a tendency towards construction of pucca houses during the last 15 years.

As regards the general condition of the residential structures, it may be mentioned that in the construction of pucca houses a bit more care is taken for the provision of ventilation and light. As far as the old houses are concerned, they

were found to be dark, ill-ventilated and low-roofed. Both the old and the pucca structures lack facilities of bath-rooms and latrines. While the men take their bath at the well, the women do so with some kind of improvised bath-rooms inside the homes. As regards the calls of nature all persons go out in the open fields. Lack of proper drainage system makes the housing conditions still worse as the water flowing out of the houses stagnates in the streets making these streets breeding grounds of mosquitoes.

HOUSEHOLD GOODS

A study of household possessions will give us an idea of the economic and social position of a household in the village. Questions were asked from all heads of households regarding their possession of consumer goods, furniture and types of utensils and their consumption habits.

TABLE II.7

Material Culture—Possession of Consumer's Goods

Caste	No. of H. Hs.	No. of H.Hs. possessing					
		Hurricane lantern	Kerosene stove	Bicycle	Radio	Sewin machine	Torch light
Brahmin	55	43	..	17	..	6	..
Chamar	20	8	..	8	..	..	..
Bhangi	10	8	..	5	..	..	..
Nai	4	2	..	..	..	..	..
Jogi	3	1	..	1	..	..	..
Kumhar	3	1	..	1	..	..	..
Baniya	1	1	..	..	..	..	..
Chhipi	1	1	..	..	..	..	..
TOTAL	97	65	..	32	..	6	..

TABLE II.8

Material Culture—Possession of furniture

Caste	No. of H.Hs.	No. of households possessing						
		Moodha	Chair	Table	Mirror	Bench	Stool	Cot
Brahmin	55	29	15	15	26	..	..	55
Chamar	20	10	6	4	7	..	..	20
Bhangi	10	6	1	..	5	..	..	10
Nai	4	2	..	..	..	..	..	4
Kumhar	3	..	..	..	..	..	..	3
Jogi	3	1	..	..	1	..	..	3
Baniya	1	1	..	..	1	..	..	1
Chhipi	1	..	..	..	..	..	..	1
TOTAL	97	49	22	19	40	..	..	97

Table No. II.7 on page 25 shows that of the total number of 97 households, 65 of them possess hurricane lanterns, 32 bicycles and 6 sewing machines. The rest of the 32 households use earthen lamps instead of hurricane lanterns. Further, it may be mentioned that 20 bicycles are owned by the office goers and twelve by the agriculturists. The possession of 6 sewing machines by six Brahmin households also indicates that some housewives in the village have started economising their expenditure on stitching cloth.

Table No. II.8 on page 25 presents data regarding the possession of furniture by households in the village. The table reveals that of the 97 households, 97 possess cots, 49 *moodhas*, 22 chairs, 19 tables and 40 mirrors. It may be mentioned here that the cots are used both for sitting and sleeping purposes. The furniture of the latest type e.g. chairs and tables are rare in use. The few households who own such furniture belong to the economically better off sections of the village population.

As regard the use of household utensils, we find that *parat*, *patila*, *thall*, *tawa*, *belan*, *glass*

lota, *handia* and *karai* form the common cooking utensils and pitcher, *kalas* and bucket are mainly used for storing water. The only noticeable point in the possession of these utensils is that while the socially and economically higher castes use utensils made of brass, *kansi* and iron, the lower (socially and economically) usually use utensils made of clay.

CONSUMPTION HABITS

As regards the use of soap, 47 or 48.4 per cent of the total households were reported to be using washing soap and 5 or 5.0 per cent reported to be using toilet soap. Further, it is important to observe that persons who have attained higher social and economic status in the village have started using soap more frequently. Majority of such persons incidently belong to the Brahmin caste. As there is no washerman in the village, only four households get their clothes washed from a washerman at Najafgarh. The persons patronising the washerman are the office goers.

Regarding the use of mosquito net, only one household in the village reported to be using it.

Chapter III

Economy

ECONOMIC RESOURCES

Land

Land, labour and livestock constitute the major economic resources in the village economy. Here, it is proposed to discuss each of these subjects in detail.

A study of the pattern of land utilisation in the village reveals the common features of a predominantly agricultural economy.

TABLE III.1
Showing the land utilisation in the village

Use of land	Area in Acres	% of the total land
Cultivable land	1,237	79.8
Cultivable waste land . .	67	4.3
Non-cultivable land . . .	226	14.6
Village <i>abadi</i>	21	1.3
TOTAL	1,551	100.0

Source; Revenue Records,
Tehsildar's Office, Delhi.

Table No. III.1 shows that cultivable land accounts for about four-fifths (79.8 per cent) of the total land. Non-cultivable land, culti-

vable waste land and village *abadi* account for 14.6 per cent, 4.3 per cent and 1.3 per cent respectively of the total land.

TABLE III.2
Size and distribution of ownership of land holdings

Size groups (in bighas)	Households Owning			% of the total
	No. of H. Hs.	% of total No. of H.Hs.	Land owned (bighas)	
Below 5	1	1.8	4	0.1
5-10	2	3.7	15	0.3
10-15	..	..	..	..
15-20	..	..	..	..
20-30	3	5.5	65	1.1
30-40	1	1.9	30	0.5
40-50	6	11.1	274	4.8
50-75	11	20.4	630	10.9
75-100	5	9.3	411	7.2
100-125	5	9.3	505	8.8
125 & above	20	37.0	3,805	66.3
TOTAL	54	100.0	5739	100.0

Size and Ownership of Land Holdings

Table No. III.2 gives data regarding size and distribution of land holdings as found on the basis of our survey in the village.

The table shows that 54 households in the village own 5739 *bighas* of land and the average size of land holdings for the village as a whole comes to 106.3 *bighas* per household. It is significant to note that 29 or 54.7 per cent of the landowning households whose land holdings are below 100 *bighas* each own 24.9 per cent of the total land and the remaining 25 or 46.3 per cent of the households whose land holdings are above 100 *bighas* each own 75.1 per cent of the total land. This shows the concentration of land in a few households.

Land Tenure

At the time of the present enquiry three types of land tenures viz. the peasant proprietors, rent receivers and tenant cultivators were to be found in the village. Peasant proprietors are those who are tilling their own land, rent receivers are those who have let out their land to others either on rent or on crop-share basis and tenant cultivators are those who hold land from tenure holders either on rental or on crop-share basis. The terms and conditions of crop-sharing are as follows: If the rent receiver provides his own bullocks, seeds and irrigation charges for cultivating the land then the total produce is distributed in the ratio of 2 : 1 between the rent receiver and the tenant cultivator; in case he meets only half of the cultivating costs then the produce is distributed in the ratio of 1 : 1 between them, lastly, if all the cost of cultivating the land is borne by the

tenant cultivator then the produce is distributed in the ratio of 1:2. Under the rental system, a fixed amount of rent is charged which varies from Rs. 10 to 50 per *bigha* of land depending upon the type of land. Rent is also collected in kind viz. 1 maund of crop and 1 maund of fodder per *bigha* of land for one crop.

The distribution of 5,739 *bighas* of land among the various tenure holders is given in table No. III.3.

TABLE III.3

Showing the distribution of land under land tenure

Type of tenure	Area in bigha	% of the total
Peasant proprietors	5,654	98.5
Rent receivers	75	1.3
Tenant cultivators	10	0.2
TOTAL	5,739	100.0

The table shows that the peasant proprietors own almost the whole of the total land, the share of the rent receivers and tenant cultivators being insignificant (1.3 per cent and 0.2 per cent respectively). The discrepancy that exists between the land under rent receivers and the land under the tenant cultivators is that some of the rent receivers have given some portion of their land to the tenant cultivators residing outside the village.

TABLE III.4

Distribution of cultivated area according to crops sown in 1961-62

Types of crops	Rabi Crops		Kharif Crops		Rabi & Kharif Crop	
	Acreage	Percentage of the total area	Acreage	Percentage of the total area	Acreage	Percentage of the total area
1	2	3	4	5	6	7
A. FOOD CROPS						
Wheat	67	16.8	..	..	67	7.7
Gram	142	35.5	..	..	142	16.4
Gochni	179	44.8	..	..	179	20.6
Befar	3	0.7	..	..	3	0.3
Barley	4	1.0	..	..	4	0.5
Jowar	..	..	127	27.1	127	14.6
Bezi a	..	..	268	57.3	268	30.9
Grass	..	..	4	0.8	4	0.5
SUB-TOTAL	395	88.8	399	85.2	794	91.5

1	2	3	4	5	6	7
B. CASH CROPS.						
Cotton	..	..	20	4.3	20	2.3
Sugar-cane	..	..	45	9.6	45	5.1
Oilseeds	5	1.2	..	..	5	0.6
Vegetables	..	..	4	0.8	4	0.5
Sub-total	5	1.2	69	14.7	74	8.5
GRAND TOTAL	400	100.0	468	100.0	868	100.0
	46.1		53.9		100.0	

Source : Revenue Records of the Tehsildar's Office.

Cropping Pattern

There are two main crops, namely, the *rabi* and the *kharif* which are grown during an agricultural year. The total area cultivated under these crops during the agricultural year 1961-62 was 868 acres. Figures relating to the distribution of actual cultivable area sown crop-wise for the same period are given in table No. III.4.

It is evident from the table that out of the total of 868 acres of cultivated area, 400 acres or 46.1 per cent was under the *rabi* crop and the remaining 468 or 53.9 per cent was under the *kharif* crop.

The table further shows that out of the total cultivated land of 868 acres, 794 acres or 91.5 per cent was under food-crops and the remaining 74 acres or 8.5 per cent was under cash crops. It shows that the cultivated land was mainly used for the production of food crops and the proportion of land used for cash crops constituted only an insignificant portion of the cultivated land.

Irrigation

The only man-made source of irrigation in the village is the wells fitted with persian wheels. The distribution of the total cultivated land for 1961-1962 according to the source of irrigation is given in table No. III.5.

TABLE III.5

Showing the sources of irrigation

Source of Irrigation	Rabi Crops		Kharif Crops		Rabi & Kharif Crops	
	Acreage	% of the total	Acreage	% of the total	Acreage	% of the total
Well	85	21.2	172	36.8	257	29.1
Rain	315	78.8	296	63.2	611	69.9
TOTAL	400	100.0	468	100.0	868	100.0

Source : Revenue Records of the Tehsildar's office.

The table shows that out of the total cultivated land of 868 acres, 780 acres or 89.9 per cent depended upon the monsoons and the remaining 88 acres or 10.1 per cent was irrigated by wells.

Labour Force and Working Force

Labour force is the pool of manpower resource from which the working force is drawn. While the former includes all adults (males and

females) in the working age groups, which in rural areas usually range from 15 to 59 years,

the latter is the total of all persons who are actually engaged in different occupations.

TABLE III.6
Working Force and Labour Force

Category	Males	Females	Total
Working Force	134	77	211
% age of the total	63.5	36.5	100.0
Labour Force	145	136	281
% age of the total	51.6	48.4	100.0
Working force as %age of labour force	92.4	56.6	75.1

TABLE III.7
Showing the distribution of livestock according to occupational groups

Type of Livestock	Agricultural Households	% of the total	Non-Agricultural Households	% of the total	Agricultural & non-agricultural Households	% of the total
Milch Cattle						
Cow	42	8.7	4	5.3	46	13
Buffalo	71	14.8	8	10.5	79	24.2
Goat	182	37.8	40	52.6	222	39.8
Sub-total	295	61.3	52	68.4	347	62.3
Draught Cattle						
Bullock	84	17.5	..	..	84	15.1
Camel	1	0.2	..	..	1	0.2
Donkey	..	..	9	11.8	9	1.6
Horse	..	..	4	5.3	4	0.7
Sub-total	85	17.7	13	17.1	98	17.6
Young Stock						
Cow	42	8.7	2	2.6	44	7.9
Buffalo	52	10.8	5	6.6	57	10.2
Bullock	7	1.5	..	..	7	1.3
Sub-total	101	21.0	7	9.2	108	19.4
Others						
Pig	..	..	4	5.3	4	0.7
Sub-total	..	..	4	5.3	4	0.7
GRAND TOTAL	481	100.0	76	100.0	557	100.0

* The table only refers to the domesticated livestock in the village.

Table No. III.6 on page 80 reveals that almost three-fourths i.e. 75.1 per cent of the labour force is in the working force. Although the strength of males and females in the labour force is almost equal (their strength being 51.6 per cent and 48.4 per cent respectively), males outnumber females by a big margin in case of the working force, their respective figures being 63.5 per cent and 36.5 per cent. It should, however, be noted that the working force of 211 persons includes 1 male below the age of 15 years and 14 males above the age of 59 years who are by definition not included in the labour force.

Livestock

Among the cattle wealth, the bullock and the camel are the main sources of power for agricultural operations while the milch cattle provide

milk both for self-consumption and sale, giving the villagers an additional source of income. The manner of possession of livestock by agricultural and non-agricultural households is given in table No. III. 7.

The table shows that out of the total number of 557 livestock, 87.8 per cent belong to the agricultural households and 12.2 per cent to the non-agricultural households. The table further shows that milch cattle account for 62.3 per cent of the total cattle population. This shows the extent to which the villagers depend upon cows and buffaloes as source of milk. As regards the possession of draught cattle it is noticed that while the bullocks and camels are exclusively owned by the agricultural households, the donkeys, horses and pigs are owned by the non-agricultural households.

TABLE No. III.8
Distribution of Livestock according to caste

Caste	Milch Cattle		Cow and buffalo Youngs Stock		Bullock		Bullock Young		Donkey		Horse		Goat		Camel		Pig	
	No. of H. Hs.	No. of H. Hs. owning	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.	No. of H. Hs.
Brahmin	55	48	93	38	67	45	84	6	7	..	..	..	..	..	1	1	..	..
Chamar	20	6	10	9	17	..	..	..	..	..	1	2	..	..	..	..	..	..
Bhangi	10	4	10	6	11	..	..	..	..	..	2	2	4	222	..	..	1	4
Nai	4	3	4	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Jogi	3	2	5	1	4	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumhar	3	1	2	..	..	..	..	..	..	3	9	..	..	..	..	..	..	..
Baniya	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chipi	1	1	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	97	65	125	56	101	45	84	6	7	3	9	3	4	222	1	1	1	4

Table No. III. 8 gives distribution of livestock in different castes of the village. Regarding the possession of milch cattle, it can be seen that a large number of these are owned by the Brahmins as compared to the remaining castes. Further, it reveals that the bullocks and camels are exclusively owned by the Brahmins, donkeys by the Kumhars, horses by the Chamars and Bhangis and goats and pigs by the Bhangis.

It may, however, be pointed out that none

of the households in the village possesses a bull or a male buffalo, the reason being that male youngstock of cow are either sold or castrated to get bullocks to be used as source of power for agricultural operations and the male youngstock of buffaloes are never fed properly with the result that they die for lack of proper feeding. For purposes of procreation, the department of animal husbandry has provided a bull and a male buffalo which are maintained by the Gaon Panchayat.

FACTORS INFLUENCING ECONOMIC LIFE

Land Reforms

The Delhi Land Reforms Act was promulgated on the 20th July 1954 "to provide for modification of *zamindari* system so as to create an uniform body of peasant proprietors without intermediaries....". Under this Act all the land which the landlords had given to others on rental or crop-share basis since 1952 or before was taken over by the state and handed over to the actual tillers. Thus all such cultivators came to be known as *bhoomidars*. As an exception to the rule widows, minors, lunatics etc. who could not cultivate their own land were permitted to give their land to others on crop sharing. The persons who held land from such persons came to be known as *Asamis*. Another measure under this Act was that ownership rights of all the perpetual waste lands, forests, ponds, *abadi* sites etc. of the village was vested in the *gaon sabha* for purposes of management.

In order to study the impact of the Act on the villagers, a question was asked from the head

of each household about the manner of its effects on them. The opinion of the villagers has been given in table No. III. 9 which shows that out of a total of 97 households, 11 or 11.4 per cent reported to have been adversely affected, 27 or 27.8 per cent reported as having benefited and the remaining 59 or 60.8 per cent reported that they have been unaffected by the Act.

A study of the nature of loss or gain consequent upon land reforms will enable us to evaluate fully the impact of the Act.

Those who have reported to have benefited as a result of the passing of the Act are the 27 households of tenant cultivators who have gained in terms of getting ownership rights in land.

As a result of the abolition of *zamindari*, land owners who had given their land to others for cultivation on rent or crop-share basis since 1952 or before were deprived of their ownership rights. One land-owner also got involved in litigation. It would be interesting to take up his case study.

TABLE III.9
Showing the Effects of Land Reforms

Caste	No. of H. Hs.	No. of H. Hs. benefited by abolition of Zamindari	No. of H. Hs. adversely affected by abolition of Zamindari	No. of H. Hs. neither benefited nor harmed
Brahmin	55	26	11	18
Chamar	20	..	..	20
Bhangi	10	..	..	10
Nai	4	..	..	4
Jogi	3	..	..	3
Kumhar	3	..	..	3
Baniya	1	..	..	1
Chhipi	1	1	..	..
TOTAL	97	27	11	59
PERCENTAGE	100.0	27.8	11.4	60.8

Shiv Ram (Brahmin) vs. Khima (Brahmin)

Shiv Ram, Bhartoo and Ramu were joint owners of a piece of land measuring 20 *bighas* bearing one khasra No. Shiv Ram owned 4 parts and Bhartoo and Ramu owned one part each of the land. Ramu who originally owned about 3½ *bighas* of land in this number was able

to own the share of Bhartoo also (3½ *bighas*) by surrendering 4 *bighas* of land to Bhartoo in some other field by mutual agreement. Now he gave this 7 *bighas* of land to one Khima for cultivation on crop-share basis. Khima continued to cultivate the land till 1952 when he purchased it from Ramu on payment of

Rs. 500. As a result of the passing of the Delhi Land Reforms Act in 1953-54 Khima was by mistake or deliberately declared *bhoomidar* of the 14 *bighas* land owned and cultivated by Shiv Ram in addition to the 7 *bighas* actually cultivated by him. However, the possession of these 14 *bighas* of land remained with Shiv Ram. On learning that Khima had been entered as *Bhoomidar* in respect of his 14 *bighas* also, Shiv Kant unsuccessfully moved the *gaon panchayat* to ask Khima to give statement in favour of Shiv Ram before the Revenue Authorities, as the land belonged to him. Then he managed to hold a combined meeting of *gaon panchayats* of three villages, namely Jhatikra, Shikarpur and Dharampur. The members of the *gaon panchayats* persuaded Khima to state that he was not the *bhoomidar* of the said land. In the meeting Shiv Ram also offered to pay Rs. 500 to Khima as compensation but the latter was not agreeable. In 1959 Shiv Ram filed a suit against Khima in the Civil Court for a declaration of his rightful ownership of the said land. The court decided that the *bhoomidari* right conferred upon Khima were correct. Shiv Ram then appealed to the District Judge challenging the *bhoomidari* rights of Khima. The District Judge also gave his decision in favour of Khima. After this Shiv Ram filed an appeal in the Punjab High Court. The case has been admitted by the High Court and a stay order has been granted to Shiv Ram to hold possession of the land till the final decision of the case.

Another factor connected with the land reforms was the provision in the Act vesting all perpetual waste land of the village with the *gaon sabha*. Though the *gaon sabha* has declared its ownership rights it has not actually taken possession of the land as a large portion of the land remains inundated because of recurring floods in drain No. 8. As such many cultivators are not certain of the land from which they have been evicted. It is quite likely that when the water recedes from this area, the problem of demarcating the land owned by the villagers and by the *gaon sabha* may crop up.

The abolition of *zamindari* has also adversely affected the crop sharers. Prior to the implementation of the Act some persons used to take land from others on rental or crop share basis but now their number has been reduced. Such persons have resorted to agricultural labour as their new occupation. It may be pointed out that the practice of crop sharing still exists in practice though not on papers as is evident from our study of land tenures.

Land Improvement

By land improvement we mean increasing the fertility of land i.e. yield per acre of land. The

improvement of land depends upon various factors, the most important of them being reclamation of the cultivable waste land, consolidation of holdings, availability of better irrigational facilities, and provision of better seeds, manures, and tools and implements for cultivation. As regards the reclamation of the cultivable waste land and consolidation of the land holdings no attempt has been made in this direction by the authorities concerned. Of the total cultivable land measuring 1,237 acres about three-fifths i.e. 60.2 per cent remains unfit for cultivation. As far as the availability of irrigational facilities are concerned, we note that a major portion i.e. 89.9 per cent of the total 868 acres of cultivated land (under *kharif* and *rabi* crops) goes unirrigated (see the inset table III. 3). The use of better types of seeds, manures, tools and implements has been increasing. While most of the cultivators irrespective of the size of their holdings are going in for better seeds, those with comparatively larger land holdings are going in for better types of tools and implements. The use of the wooden plough is still found common among the cultivators. By the advancement of loan by the Najafgarh Community Development Block, two big landlords have acquired tractors. These two tractors are used by the owners and are also available to others on hire. Moreover, as a result of demonstrations carried out by the Community Development Block, many villagers have started using chemical fertilisers and insecticides both to increase the fertility of land and to protect the plants from various crop diseases.

All the above analysis show that much has yet to be done regarding land improvement in the village.

Improvement in Transport and Communication

As mentioned earlier in chapter first, the village was an isolated community till April, 1962 when the D.T.U. started a bus service between Delhi and the village. With the starting of this bus service the villagers are relieved of much of their transport problems. The new bus service directly connected the village with Najafgarh which acts as a link to all important centres of administration and commerce. As a result of this improvement in transport facilities, the villager can go out of the village for higher education, can avail of better medical facilities and take up service in Delhi. However, as there is only one bus provided on this route the villagers cannot wholly depend upon this meagre source of transport. Hence, they still use *rehras*, bicycles and bullock-carts. The only two Brahmin households who own tractors also use them for carrying agricultural produce to the markets.

As regards communication facilities, there is no marked improvement in this respect.

Expansion of Marketing and Credit Facilities

One of the important factors on which agricultural economy depends is the availability of good marketing and credit facilities. A big *mandi* where the villagers go for the sale of their agricultural produce is located at Najafgarh. Due to the opening of the Central Co-operative Marketing Society at Najafgarh, the villagers can become its members and avail of all the benefits of the society. They can sell their produce at the most competitive price and take loans on the security of their produce. In spite of these benefits provided by the society, many farmers of the village still go to the *Mahajans* and *Baniyas* for marketing purposes.

As regards credit facilities too, a large number of villagers still depend upon the *Mahajans* or the indigenous money-lenders. The rate of interest charged by them varies from 18 per cent to 36 per cent per annum depending upon the social and economic condition of the borrowers.

The other two sources of finance for the villagers are the Government which advances loan in the form of *taccavi* and the Multi-purpose Co-operative Society of the village. As regards the latter, its membership is limited only to the agricultural households in the village who

alone can receive credit facilities from it. The other source of finance known as *taccavi* is only available to *bhoomidars*. *Taccavi* loan includes loans to provide for relief measures to those agricultural households which suffer from natural calamities like floods, famines etc. and for the purchase of bullocks, improved seeds, tools and implements, sinking of wells etc. The rate of interest charged on *taccavi* loan is 4 per cent per annum. But in spite of this low rate of interest, the villagers still prefer to get loans from the former the reason being that the *Mahajans* always oblige the farmers when the latter go to him with a request for loan. Their methods of giving loans are simple. Moreover, they give loans both for productive and unproductive purposes.

As against these, the *taccavi* loans are given for specific productive purposes. The methods followed in giving *taccavi* loans are complicated for the villagers which they cannot understand easily. Moreover, the villagers cannot get loans as and when their needs arise.

LIVELIHOOD CLASSES AND OCCUPATIONAL STRUCTURE

Broadly speaking livelihood class denotes that sector of economy from which one derives one's source of livelihood and occupation signifies the actual work in which one is engaged.

TABLE III. 10

Showing the Livelihood Classification of the Population

Livelihood Classes	Figures of 1961 Socio-economic Survey				Figures of 1951 Census Report			
	Males	Females	Total	%	Males	Females	Total	%
Agricultural Classes								
Owner Cultivators and their dependants	173	155	328	54.9	117	138	255	59.7
Tenant Cultivators and their dependants	..	..	..	..	3	2	5	1.2
Agricultural labourers	51	43	94	15.7	51	39	90	21.1
Rent Receivers and their dependants	..	..	..	..	..	..	..	..
SUB-TOTAL	224	198	422	70.6	171	179	350	82.0
Non-Agricultural Classes along with dependants								
Production other than Cultivation	27	14	41	6.9	13	17	30	7.0
Commerce & Trade	5	3	8	1.3	8	10	18	4.2
Transport	11	7	18	3.0	..	..	..	..
Miscellaneous and other Services	57	52	109	18.2	19	10	29	6.8
SUB-TOTAL	100	76	176	29.4	40	37	77	18.0
GRAND TOTAL	324	274	598	100.0	211	216	427	100.0

For the purpose of our study of the livelihood classes we have followed the same classification that was followed by the Census Commissioner in 1951. The main reason for doing so is that it will enable us to make a reasonably satisfactory comparison between the livelihood class distribution as in 1951 and at present, thus bringing to the fore the shifts, if any, in livelihood classes.

Table No. III. 10 on page 34 shows that whereas according to the 1951 census a little over four-fifths or 82.0 per cent of the total population was deriving its means of livelihood from the agricultural sector and 18.0 per cent from the non-agricultural sector, the corresponding figures for January 1962 stand at 70.6 per cent and 29.4 per cent respectively. This shows a shift from agricultural to non-agricultural sector by 11.4 per cent of the population over the last 11 years.

Again amongst the various agricultural classes, while the number of owner cultivators and agricultural labourers and their dependants has declined, the tenant cultivators and their dependants have disappeared altogether. The respective figures for the decline in number of the owner cultivators and the agricultural labourers are 4.8 per cent and 5.4 per cent of the total population respectively. One of the possible reasons for the decline can be attributed to the fact that as a result of insufficiency and instability of income arising from land because of recurring floods, people depending upon agriculture have started taking to non-agricultural occupations outside the village. Further, the main reason for the disappearance of the tenant

cultivator's class and their dependants is the enactment of the Delhi Land Reforms Act of 1954 as a result of which the tenant cultivators who were cultivating land of others since 1952 or before were declared rightful owners of the same.

Similarly among the non-agricultural classes, while the number of persons depending upon transport and miscellaneous and other services for their livelihood has increased by 3.0 per cent and 11.4 per cent respectively, the number of persons depending upon production other than cultivation and trade and commerce has declined by 0.1 per cent and 2.9 per cent respectively.

ECONOMIC STATUS AND VILLAGE POPULATION

At the time of 1951 census, the census authorities classified economic status into three categories which are as follows:

- Self-supporting person
- Non-earning dependant
- Earning dependant.

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

Non-earning dependants were defined as those persons who were economically passive. They included persons performing housework or other domestic or personal services for other members of the same family but did not include unpaid family workers or persons who took part along with members of the family in carrying on cultivation or home industry as a family enterprise.

TABLE III. 11

Workers and Non-workers by Sex and Broad Age Groups

Age groups	Workers				Non-workers				Total			
	Males	Females	Total	%	Males	Females	Total	%	Males	Females	Total	%
0-14	1	..	1	0.5	160	128	288	74.4	161	128	289	48.3
15-34	57	46	103	48.8	24	35	59	15.3	81	81	162	27.1
35-59	62	31	93	44.1	2	24	26	6.7	64	55	119	19.9
60+	14	..	14	6.6	4	10	14	3.6	18	10	28	4.7
TOTAL	134	77	211	100.0	190	197	387	100.0	324	274	598	100.0
PERCENTAGE			35.2				64.8				100.0	

Earning dependants were defined as those who were economically semi-active only. They contributed some amount to the family income, but their contribution was so meagre that it was not enough for their maintenance, and they had to depend for their sustenance on the self-supporting person or persons in the family.

As several difficulties were faced while distinguishing between a self-supporting person and an earning dependant, the census authorities in 1961 modified the old classification and adopted a simplified classification by combining the two economically active classes of 1951 and called them workers. The non-earning dependants of the 1951 census were termed as non-workers.

For the study of economic status of the population we have followed the simplified classification of 1961 census. Table No. III.11 shows

that of the total population a little more than one-third or 35.2 per cent constitute the workers and a little less than two-third or 64.8 per cent account for the non-workers.

A study of the workers according to age groups shows that the maximum number i.e. 82.9 per cent fall in the broad age group 15-59 years. Their numbers in age group 0-14 years and 60 years and above are 0.5 per cent and 6.6 per cent respectively.

As regards the strength of the non-workers according to age groups, the table shows that largest of them (i.e. 74.4 per cent) fall in the age group 0-14 years, followed in that order by 15.3 per cent in age group 15-34 years, 6.7 per cent in age group 35-59 years and 3.6 per cent in age group 60 years and above.

TABLE III. 12

Distribution of workers according to age, sex and their occupations

Occupation	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	
Owner Cultivators	1	25	37	10	73	..	36	25	..	61	1	61	62	10	134	63.5
Service	..	..	11	10	21	..	3	1	..	4	..	14	11	..	25	11.8
Trade	..	..	1	1	2	..	..	..	..	..	..	1	1	..	2	0.9
Transport	..	..	2	..	2	..	..	..	..	..	..	..	2	..	2	0.9
Artisan	..	..	3	4	8	..	..	2	..	2	..	3	6	1	10	4.8
Agricultural Labourers	..	17	8	3	28	..	7	3	..	10	..	24	11	3	38	18.1
TOTAL	1	57	62	14	134	..	46	31	..	77	1	103	93	14	211	100.0
PERCENTAGE	0.8	42.5	46.3	10.4	100.0	..	59.7	40.3	..	100.0	0.5	48.8	44.1	6.6	100.0	..

TABLE III. 13

Showing the specific occupations of the working force

Serial No.	Specific Occupations	Males	Females	Number of Workers
A.	<i>Agricultural Occupations :</i>	73	61	34
	Owner Cultivator	28	10	38
	Agricultural Labourer	..	..	..
B.	<i>Commerce & Trade :</i>	2	..	2
	Shop Keeper	..	..	..
C.	<i>Artisan :</i>	2	1	3
	Tailor	3	..	3
	Nai	3	1	4
	Potter	..	..	..
D.	<i>Transport :</i>	1	..	1
	Bus Conductor	1	..	1
	Tonga Driver	..	..	..
E.	<i>Services :</i>	1	..	1
	Chowkidar	3	..	3
	Clerk	1	..	1
	R.M.S. (fitter)	8	..	8
	Peon	3	..	3
	Army Soldier	1	..	1
	Teacher	2	4	6
	Sweeper	1	..	1
	Compounder	1	..	1
	Sales Agent	..	..	..
	TOTAL	134	77	211

TABLE III. 14

Distribution of Non-workers by Sex, Broad Age Groups and Specific Nature of Activities

Nature of Activity	Males					Percentage	Females					Percentage	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	
Dependant	84	6	1	..	91	47.9	110	8	2	..	120	60.9	194	14	3	..	211	54.5
Student	76	13	..	..	89	46.9	15	..	..	..	15	7.6	91	13	..	..	104	26.9
Housewives	..	..	..	..	..	..	3	27	18	5	53	26.9	3	27	18	5	53	13.7
Unemployed	..	5	..	..	5	2.6	..	..	..	..	..	..	..	5	..	..	5	1.3
Old and infirm	..	..	1	4	5	2.6	..	..	4	5	9	4.6	..	..	5	9	14	3.6
TOTAL	160	24	2	4	190	100.0	128	35	24	10	197	100.0	288	59	26	14	387	100.0
PERCENTAGE	84.2	12.6	1.1	2.1	100.0	..	65.0	17.8	12.2	5.0	100.0	..	74.5	15.2	6.7	3.6	100.0	..

While studying the sex-wise distribution of the workers and non-workers we find that amongst the males, the workers outnumber non-workers in all the age groups except one (*i.e.* in the age group 0-14 years) and amongst the females, non-workers outnumber workers in all age groups except in the broad age group of 15-59.

Distribution of Workers by their Occupations.

Table No. III 12, on page 36 reveals that four-fifths of the workers (*i.e.* 81.6 per cent) are engaged in agricultural occupations. The numerical strength of those who are engaged in non-agricultural occupations *viz.*, service, production other than cultivation (artisan), trade and transport is 11.8 per cent, 4.8 per cent, 0.9 per cent and 0.9 per cent respectively of the working population.

The breakdown of the 211 workers according to their specific occupations is provided by Table No. III. 13 on page 36.

Distribution of Non-workers by their Nature of Activity

So far we have discussed the occupational distribution of the workers consisting of 211 persons. The same for the remaining 387 persons constituting the non-workers is discussed here. Table No. III. 14, on page 37 gives the

distribution of the non-workers by their nature of activity.

It is evident from the table that out of the total of 387 non-workers, 211 or 54.5 per cent are dependants, 104 or 26.9 per cent students, 53 or 13.7 per cent housewives, 14 or 3.6 per cent old and infirm and 5 or 1.3 per cent unemployed.

A study of male non-workers according to their nature of activity reveals that nearly half of them (*i.e.* 47.9 per cent) are dependants. They are followed in order of numerical strength by students, unemployed and old and infirm and their respective figures are 46.9 per cent, 2.6 per cent and 2.6 per cent. Similarly in case of the female non-workers, the largest percentage of them *i.e.* 60.9 per cent are dependants followed in order by 26.9 per cent housewives, 7.6 per cent students and 4.6 per cent old and infirm.

OCCUPATIONAL MOBILITY

The study of occupational mobility is confined to the last two generations, namely the father and the son. The purpose of the study is to find out the extent to which the workers of the present generation have changed from their father's occupation. The relevant data is presented in Table No. III.15.

TABLE III. 15

Showing the Occupational Mobility of the Working Population

Occupational groups	No. of Workers	Engaged in the same occupation as that of father		New Entrants	
		No. of Persons	Percentage	No. of Persons	Percentage
Owner Cultivator	134	134	74.5	..	..
Agricultural Labour	38	33	18.3	5	16.1
Artisan	10	8	4.4	2	6.5
Trade	2	1	0.6	1	3.2
Transport	2	..	..	2	6.5
Service	25	4	2.2	21	67.7
TOTAL	211	180	100.0	31	100.0
PERCENTAGE	100.0	85.3		14.7	

The table reveals that out of the total working population of 211 persons, more than four-fifths or 85.3 per cent are engaged in the same occupations as that of their fathers and only 14.7 per cent have taken up new occupations. Among those who are adhering to their fathers'

occupations, the owner cultivators are reported to be highest in number (*i.e.* 74.5 per cent). Following them in order of numerical strength are the agricultural labourers (18.3 per cent), artisans (4.4 per cent), servicemen (2.2 per cent) and traders (0.6 per cent).

Similarly the distribution of new entrants among the various occupations shows that service occupations have attracted the maximum number of them (67.7 per cent). The other occupations that have attracted workers from other occupations are agricultural labour (16.1 per cent), production other than cultivation (6.5 per cent), trade (3.2 per cent) and transport (6.5 per cent).

A study of occupational mobility according to agricultural and non-agricultural occupations shows that the former have attracted lesser number of new entrants than the latter, their respective figures being 16.1 per cent and 83.9 per cent of the total new entrants.

Reasons for Shifts in Occupations

Those who have shed their fathers' occupation have given various reasons for their doing so.

TABLE III. 16

Occupational Mobility—Causes of Change

Reasons for shifts in occupation	Distribution of responses	Percentage
Desire to increase money income	7	22.6
Desire to attain security of employment	4	12.9
Education	7	22.6
Lack of adequate source of livelihood	8	25.8
Lack of ability to follow the father's occupation	5	16.1
TOTAL	31	100.0

Table No. III.16 gives data regarding causes of shifts in occupations of sons from those of their fathers' occupations. The table shows that of the total of 31 persons who have shifted from their fathers' occupations 25.8 per cent have done so because of lack of adequate source of livelihood, 22.6 per cent because of desire to increase money income, 22.6 per cent because of their education, 16.1 per cent because of lack of ability to follow their fathers' occupation and 12.9 per cent because of desire to attain security of employment.

ASSOCIATION OF SECONDARY OCCUPATIONS WITH PRIMARY OCCUPATIONS OF THE WORKING FORCE

According to the definition that we have adopted, a primary occupation signifies that occupation from which a person derives his main source of income and secondary occupations refer to those occupations which serve as a supplementary sources of income. Data regarding the association between the secondary and primary occupation is given in Table No. III.17.

TABLE III. 17

Showing the Association of Secondary Occupations with Primary Occupation of the Working Force

Primary Occupations	Persons engaged in primary occupation	Number of Persons with Secondary Occupations										Total	
		Owner Cultivator	Rent Receiver	Tenant Cultivator	Agricultural Labourers	Artisan	Trade	Transport	Servicemen	Crop Watchmen	Grazing cattle	Milk Selling	No. %age
Owner Cultivator	134	..	..	1	..	..	..	..	..	2	..	7	10 52.5
Tenant Cultivator	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent Receiver	..	..	..	..	..	..	..	..	..	..	..	..	..
Agricultural Labourer	38	..	..	..	..	..	..	..	..	..	4	..	4 21.1
Artisan	10	..	..	..	..	1	..	..	..	..	..	..	1 5.3
Trade	2	..	..	..	..	..	..	..	..	..	..	..	..
Transport	2	..	..	..	..	..	..	..	..	..	..	..	..
Service	25	2	2	..	..	..	..	..	..	2	4	7	19 100.0
TOTAL	211	2	2	1	..	..	..	..	..	10.5	21.1	36.8	100.0
PERCENTAGE		10.5	10.5	5.3	5.3	..	..	..	..	10.5	21.1	36.8	100.0

The table shows that out of the total of 211 workers, only 19 or 9.0 per cent had resorted to some secondary occupation or the other.

It can also be seen that out of the 19 workers reported to be engaged in secondary occupations more than one-third, i.e., 36.8 per cent were associated with milk selling, followed in order by cattle grazing* (21.1 per cent), owner cultivation (10.5 per cent), rent receiving (10.5 per cent), crop watchmen@ (10.5 per cent), tenant cultivation (5.3 per cent) and agricultural labourers (5.3 per cent).

Further we find different forms of associations between primary and secondary occupations. For example, milk selling, tenant cultivation, and crop watchmen are the secondary occupations of the owner cultivators, grazing cattle for the agricultural labourers, agricultural labour for the artisans and owner cultivation and rent receiving for the servicemen.

AGRICULTURE

The village economy is predominantly agricultural in nature. As much as 70.6 per cent of the village population derive its livelihood from agriculture. Here, it is proposed to study the farming practices connected with the cultivation of various crops.

Two main crops are grown during an agricultural year viz., the *kharif* (or *savani*) and *rabi* (or *asari*). In *kharif* are grown crops like *jowar*, *Bajra*, *gowar*, sugar-cane, etc., and in *rabi* crops like wheat, gram, *gochni* (mixture of wheat and gram) *bejar* (mixture of barley and gram), barley, pulses, oil-seeds and cotton are sown. The sowing of the *kharif* crop is done in the months of Asadh-Sawana (July-August) and its harvesting in the month of Asvina-Kartik (October-November). Sowing of the *rabi* crop is done in the month of Asvina-Kartik and its harvesting in the month of Chaitra-Vaisakha (April).

KHARIF CROPS

Bajra

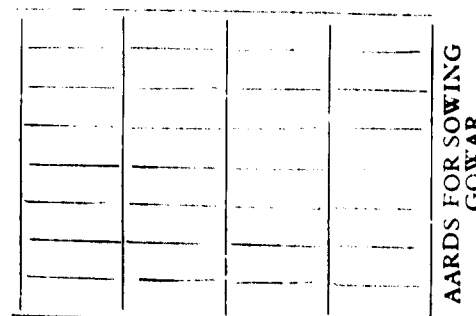
Generally, fields on a relatively higher level are selected for the cultivation of this crop. The tract of land chosen for this crop is that on which wheat or peas had been cultivated in

the *rabi* crop season. Before sowing the land, it is ploughed 2 or 3 times and manure is mixed in the soil. Generally half a seer of seed is required for a *kuccha bigha*. The yield per *bigha* of *bajra* is 1 to 5 maunds.

Gowar

Gowar is grown on dry land separately or along with *Bajra*. When it is grown along with *bajra* then the field is sown in such a way that *bajra* is sown in furrows called *khurs* and *gowar* in furrows called *aards* as is shown in the sketch. Generally 1 or 1½ seers of seeds are required for a *kuccha bigha*.† In cultivation of *gowar* the land is ploughed for 2 or 3 times after spreading manure in the soil. Yield per *bigha* is 2 to 5 maunds.

KHURS FOR SOWING BAJRA



Jowar

The field used for the cultivation of *jowar* is the one which was used for the cultivation of peas, *gochni*, gram, *jai*, etc., or left fallow in the *rabi* crop season. The soil should be moderately fertile and moist. Ploughing the field is done for 4 or 5 times. Generally, 2½ seers of seeds are required for sowing one *kuccha bigha*. If there are no rains, irrigation is done for 3 or 4 times. Its yield per *kuccha bigha* is 1 maund.

Sugar-cane

As regards sugar-cane crop, it may be mentioned that it is not sown every year, because while harvesting the crop, its roots are left in the soil and like this it continues to give sugar-cane crop for 3 to 4 years. Before sowing the crop the land is first of all tilled for 10 or 12 times and then small pieces of sugar-cane one foot in length called *porees* are fixed into the earth in

*The job of cattle grazing is done by persons coming from the Bhangi and the Chamar castes in the village. These cattle grazers are known as *palis* in the rural dialect. They take cattle from different household in the village for grazing and charge Rs. 2/- per buffalo and Re. 1/- per cow as wages per month.

@The crop watchmen known as *rakhalas* are the persons mostly coming from the Brahmin caste. They look after the crops during night and charge Rs. 30/- plus two times meals as wages per month.

Bejar (Mixture of Barley and Gram)

Generally sandy land is chosen for cultivation of *bejar*. *Bejar* is a mixed crop of barley and gram. It requires 15 seers of mixed seeds of barley and gram per *kuccha bigha* to sow this crop. The land chosen for cultivating *bejar* is ploughed seven times and irrigated 2 times. The yield of *bejar* is 3 to 4 maunds.

Barley

For cultivating barley, sandy land is chosen which is not fertile enough to prove good for other crops. The land thus chosen is ploughed 4 or 5 times before sowing. In sowing 1 *kuccha bigha* usually 4 or 5 seers of seeds are needed. The yield per *kuccha bigha* is 5 to 6 maunds.

Vegetables

The village is famous for vegetable cultivation in the Najafgarh rural tract. The village fields being near to the Najafgarh lake, a large area of this is suitable for cultivation of vegetables. Vegetables like *tindas*, little fingers, peas, potatoes, tomatoes, pumpkins, cabbages, spinach (*palak*), onion, brinjal, chilli, radish etc. are grown both for domestic and marketing purposes. A few fruits like musk-melon (*kharbuj*), cucumber (*kakri*) are also cultivated during *rabi* crop season.

Now, it is proposed to study some common farming practices relating to sowing, harvesting and winding-up operations of the cultivation of cereals.

Sowing Operations

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

While discussing sowing operations, the practice of crop rotation may also be mentioned. In order to maintain the fertility of the soil, the practice of crop rotation, i.e., sowing of crops

rows. For sowing one *kuccha bigha* 8 maunds of *porees* are needed. These are sown in such a manner that every alternative row of furrows is left vacant. Now, the land is levelled with the help of *maira* (roller). After a month, the land is scraped with a *khurpa* so as to bring the top of these pieces of sugar-cane on the surface and then the crop is left to reap. A sugar-cane crop is irrigated for 2 or 4 times. The yield per *kuccha bigha* is 40 maunds of sugar-cane.

RABI CROP

Wheat

Wheat is sown on the most fertile land. The tract of land which was left fallow or on which *gowar* was sown in *kharif* is chosen for the cultivation of wheat. Before sowing wheat, land is ploughed for 7 or 8 times and manure weighing 60 or 70 maunds per one *kuccha bigha* is mixed in the soil. As regards seeds, generally the cultivators require 9 or 10 seers of wheat for sowing one *kuccha bigha*. Irrigation for the crop starts 20 or 21 days after sowing. The yield of wheat per *kuccha bigha* is 3 or 4 maund. It may be mentioned that in fields used for cultivating wheat, *sarsoo* (oil-seed) is also cultivated by providing *aards* (furrows) as is discussed in the cultivation of *gowar* and *bajra*. In a wheat field there are about 4 or 5 *aards* for cultivation of *sarsoo* (oil-seed). It requires about ¼ seer of *sarsoo* seeds to cultivate a *bigha* of *sarsoo* crop.

Gochni (Mixture of Wheat and Gram)

Gochni is cultivated on a tract of land which is not fertile enough for the cultivation of wheat or profitable for the cultivation of gram. For example, land used for the cultivation of *jowar* or *bajra* in the *kharif* crop season is mostly used for the cultivation of *gochni* in the *rabi* crop season. It requires 10 seers of mixed seeds of wheat and gram for sowing a *kuccha bigha*. The ploughing is done as extensively as in the case of wheat crop. As regards irrigation, it is done for 2 to 4 times during the entire cultivation period. The yield of *gochni* per *kuccha bigha* is 3 to 4 maunds.

Gram

The tract of land which is not suitable for the cultivation of wheat or *gochni* is used for the cultivation of gram. Before sowing gram, land is ploughed for 2 times. The seeds required for sowing one *kuccha bigha* are 4 or 5 seers. It does not require any manuring and irrigation facilities to cultivate this crop. The yield of Gram per *kuccha bigha* is 3 to 4 maunds.

alternatively, is adopted. For example, as has been mentioned earlier, the tract of land which was used for the cultivation of wheat in the *rabi* crop season would be used for the cultivation of *gowar* or else left fallow in the *kharif* crop season. Some big land-owners who can afford to leave a part of their land fallow, do so during one agricultural season and cultivate it during the next season.

As regards the sowing of seeds there are two methods. Firstly, the seeds may be thrown in the field at random when the soil is quite moist. This method is known as *bakherna*. Secondly, these may be dropped through a *berna* (pipe) attached to the plough.

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

HARVESTING OPERATIONS

The first step in harvesting is the cutting of the crop and tying it into small bundles known as *gath* or *pulli*. These bundles are then stacked at a place called *pair* (पैर). The bundles are then opened and the crop is placed in suitable quantities on hardened earth and bullocks are made to walk over them in a circle to separate the corn stalks from the stems. This process is repeated until the whole of the crop has been thrashed. Now the corn stalks and the stems

are gathered at one place and the next process of winnowing known as *barsana* starts. The corn stalks are put in a *chajj* (winnow) and are thrown downwards from a height of about 7 to 10 feet in the air while standing on a *teapoy* (three legged stool). The whole process is repeated again and again till the grains are separated from the chaff. As regards sugar-cane crop it is harvested and tied into small bundles and carried to the *kohlu* (cane-crushing machine) on bullock-carts. Now the sugar-cane is fed into the crusher run by camel and sugar-cane juice is prepared. Then the juice is thickened to make *gur* by boiling it in large iron pans.

WINDING-UP OPERATIONS

After harvesting of the crop, the agricultural produce that has to be kept for self-consumption is carried home on bullock-carts or camels and stored in a *thekka*, a jute bag pasted with cow-dung paste from outside, which is generally kept in a *kotha*—an interior room towards the back side of the residential house. The chaff is stored in *boongas* which are constructed near the *pair* or in the cattle-sheds (*gher*). Marketable agricultural produce is carried loose or in gunny bags on bullock-carts to the market from the fields direct.

It would not be out of place to give the times at which the various agricultural activities are carried out in the village.

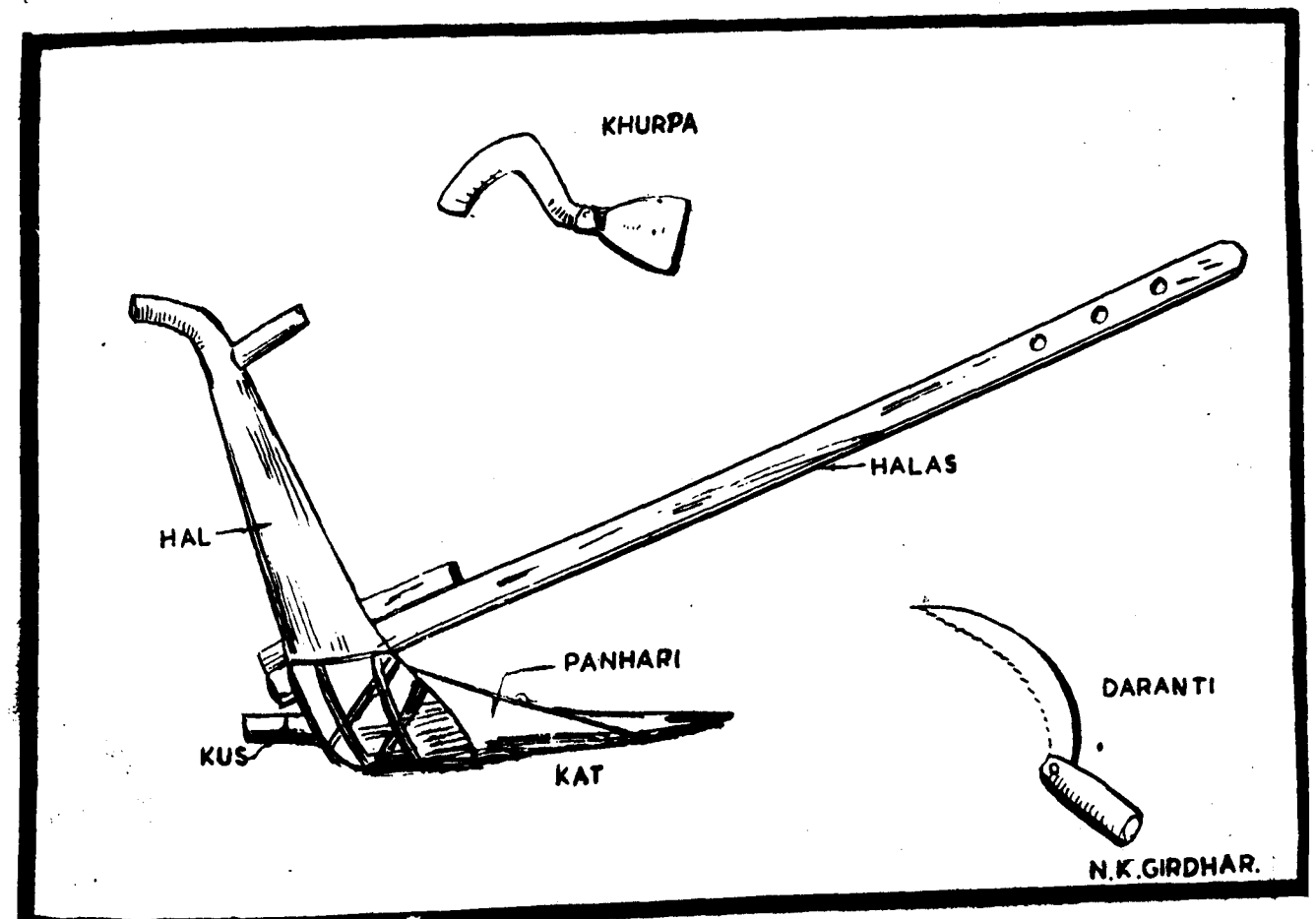
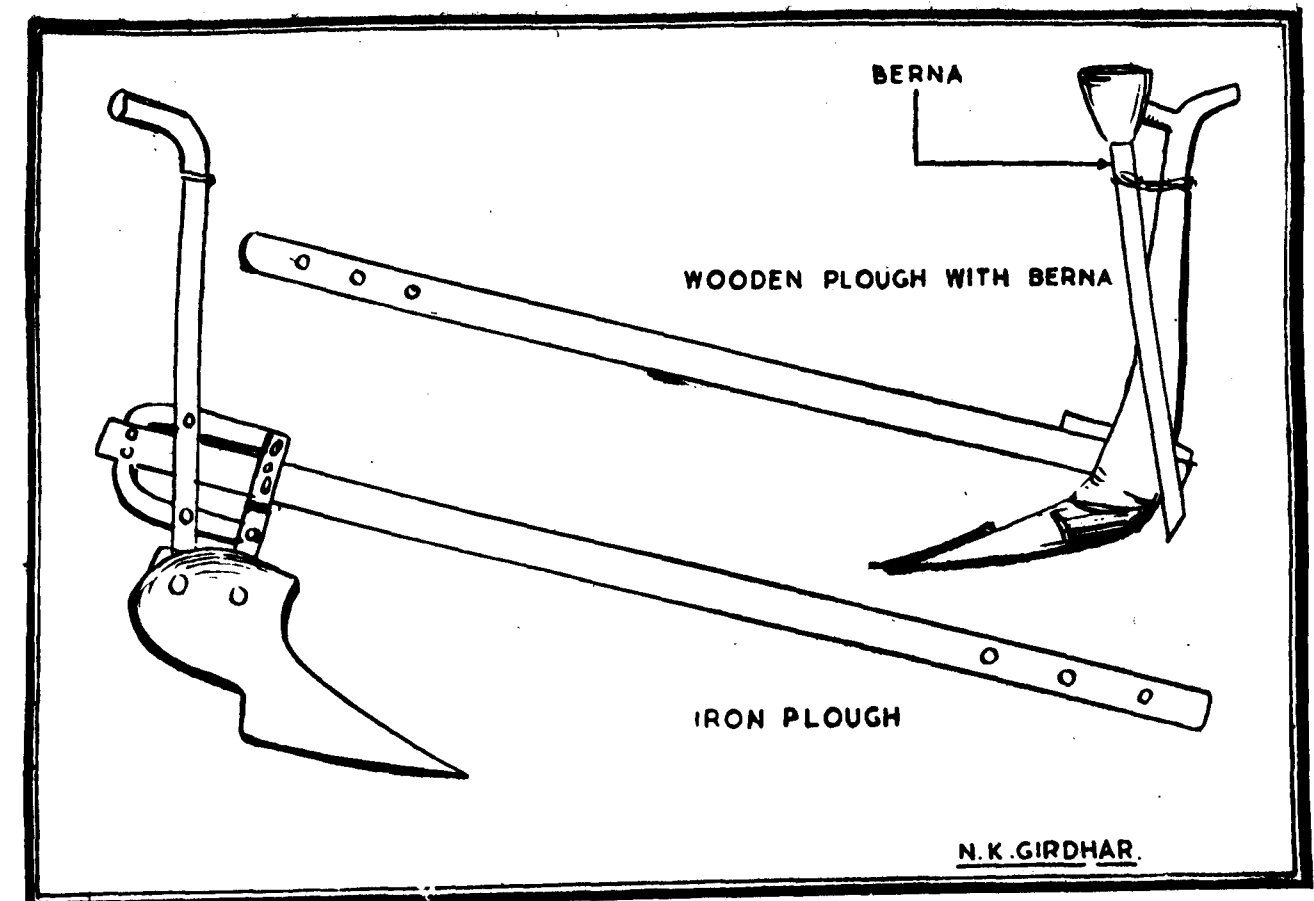
Agricultural Calendar

Name of the month	Name of the operations carried out
January	Preparation of <i>gur</i> .
February	Preparation of <i>gur</i> and its marketing.
March	Harvesting of gram, <i>bejar</i> and barley crop and sowing of sugar-cane crop.
April	Harvesting of wheat and <i>goahni</i> crop.
May	Thrashing operations for <i>rabi</i> crop and its marketing.
June	Tilling land for <i>kharif</i> crop.
July	Sowing <i>jowar</i> , <i>bajra</i> and <i>gowar</i> .
August	Preparing land for <i>rabi</i> crop.
September	Do.
October	Harvesting of <i>bajra</i> , <i>jowar</i> and <i>gowar</i> and sowing of <i>rabi</i> crop.
November	Irrigating <i>rabi</i> crop and thrashing of <i>bajra</i> , <i>jowar</i> and <i>gowar</i> .
December	Harvesting of sugar-cane crop.

Organisation of Manpower

In almost all agricultural operations except ploughing, all adult members of the household, including females, work together. The role of females in carrying out agricultural operations is as important as that of the male members.

Their role in assisting the male members is mainly confined to weeding, harvesting and winnowing operations. During busy agricultural operations like ploughing, harvesting and thrashing, the services of agricultural labourers are also hired if the work is more than the members of the household can cope with. In return



for his services an agricultural labourer gets one bundle of crop for every 20 such bundles as payment in kind or Rs. 2/- or Re. 1/- plus meals per day as cash payment.

Mostly the agricultural households carry on their farm operations independently. However, in some families where after the death of the father the joint family has been divided into many households, the agricultural operations are still carried on collectively.

TOOLS & IMPLEMENTS

There are some indispensable tools and equipments for cultivation of land. These are the plough, spade, scraper (*khurpa*), sickle (*daranti*), maiz, roller (*kulhari*), nai, bullock-cart and the mechanical chaff cutter. A brief description of each one of these is given below:

Plough

The plough is of two types namely iron plough and wooden plough. While the iron plough is only used for tilling land, the wooden plough is used both for tilling land and sowing seed. It is the wooden plough which is most commonly used in the village. There are only 9 households in the village using the iron plough.

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

- (1) *Halas*.
- (2) *Kai*.
- (3) *Panhari*.
- (4) *Kus*.
- (5) *Hal*.
- (6) *Orna*.
- (7) *Jua*.

The *halas* is a wooden beam which is fixed in the handle of the plough called *hal*. The

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

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

Spade

The spade is of two types, the one on which iron blade is fixed in the end of the wooden rod and the other which is entirely made of wood. The former is called *pawla* and the latter *pawra*. It is used for digging earth and levelling the uneven land. It is also used for removing weeds.

Scraper (Khurpa)

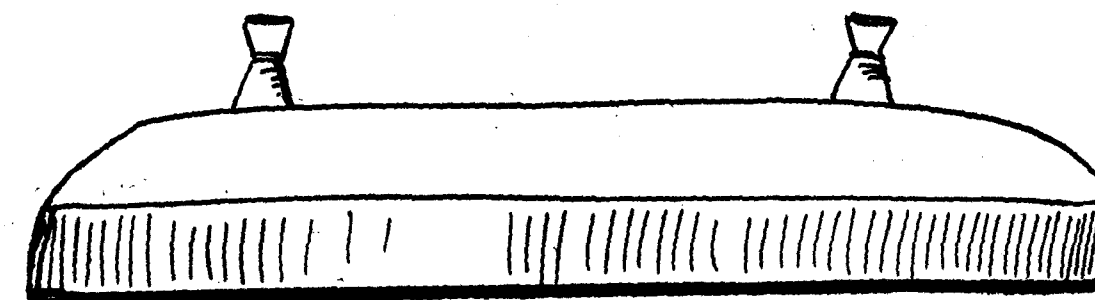
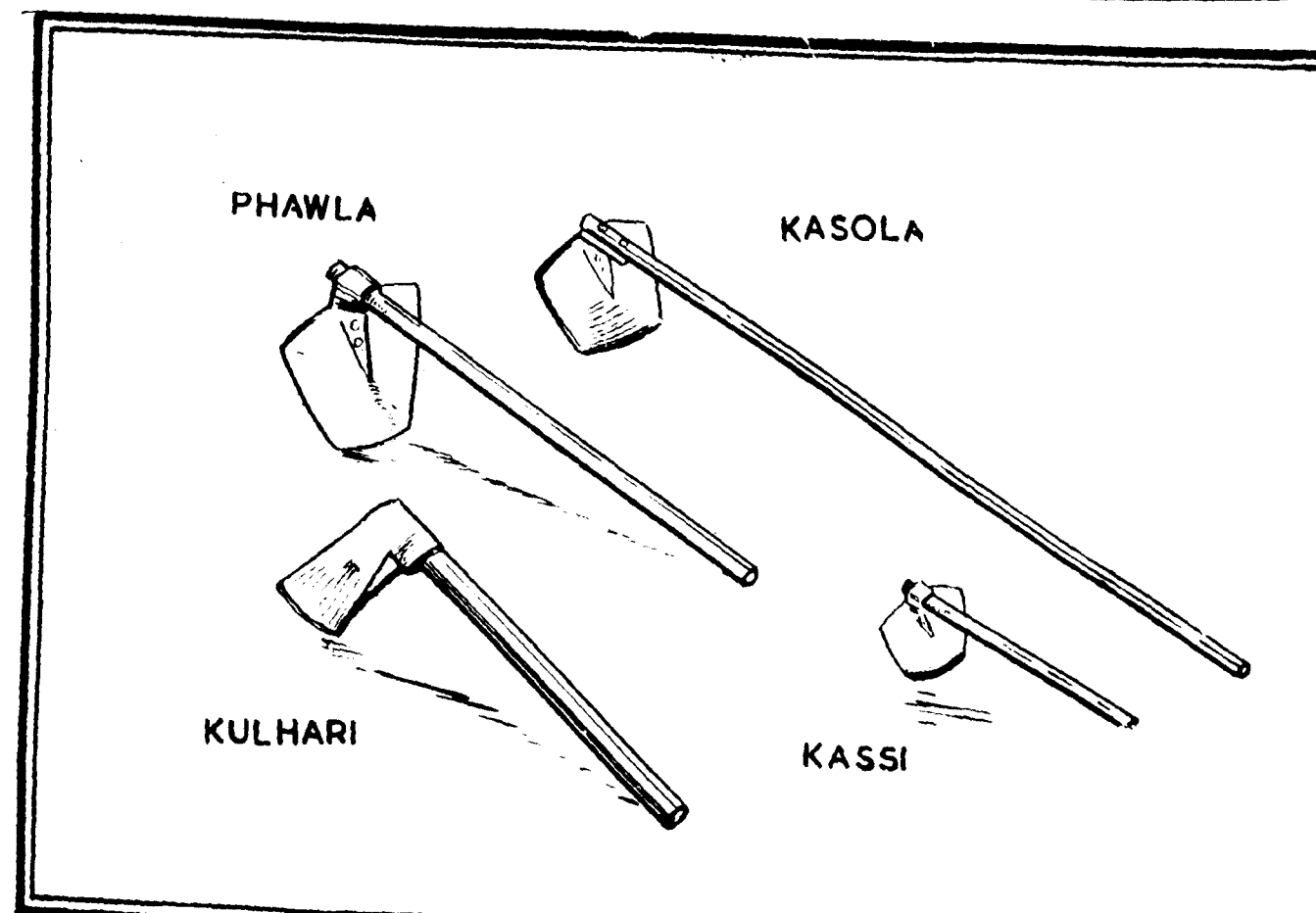
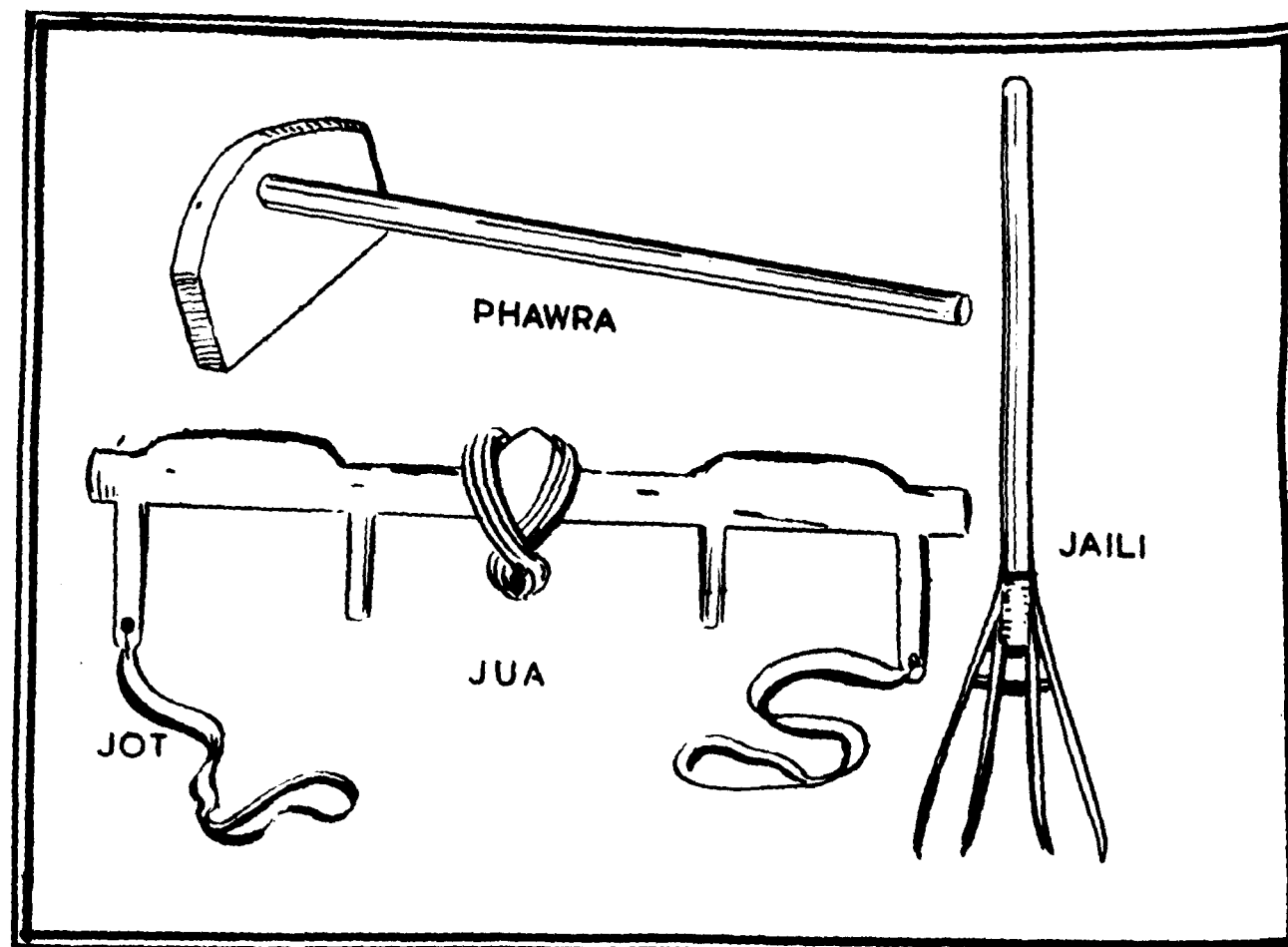
A scraper is used for cutting grass and weeds grown near the plants.

Sickle (Daranti)

The sickle is used for cutting crops.

Maiz

The *maiz* is a rectangular log, 4 feet in length and 1½ feet in width and is used for destroying the grass.

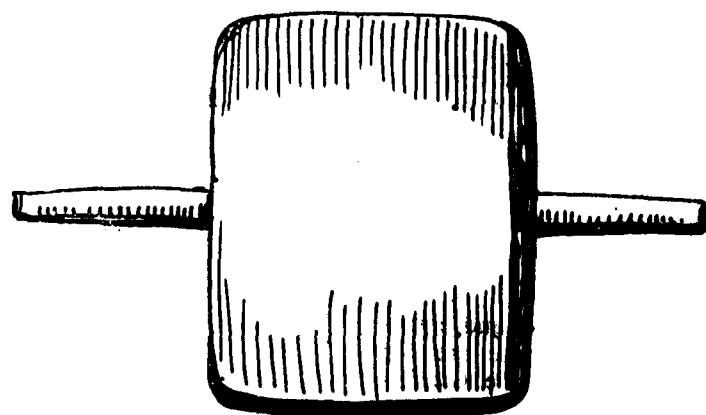


MAIZ

Roller (Kulhani)

This is a roller made of stone. When the

land is turned into stony moulds after the rains, the *kulhani* is used to crush them.



KULHANI

Nai

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

Bullock-cart

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

Mechanical Chaff-cutter

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

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

VILLAGE INDUSTRIES

The Chamars and the Kumhars are traditionally associated with weaving and pottery respectively. While weaving engaged 3 out of 20 Chamar households, pottery engaged all the 3 Kumhar households in the village. Further of the total of 22 persons dependent on such industries weaving supports 11 persons and pottery supports the other 11 persons. A brief study of each of these industries is given below:

Weaving

The weavers in the village have installed their *khaddis* (hand-loom) in their residential houses. The articles they manufacture are *khes*, *khadi*, *gara* (thick cloth) etc. Mostly they supply

cloth on orders from their customers in the village. The yarn required in manufacturing cloth is either supplied by their customers or is directly purchased by the weavers themselves from Najafgarh. The yarn supplied by the customers is prepared at home by their housewives on *charkhas*. In return for the services rendered for their customers, the weavers get payment of Rs. 2-50 nP. per seer of yarn woven as cash payment or corn of equivalent value in kind. It is rarely that these weavers do this work for the outsiders. Their approximate monthly income comes to Rs. 60/-.

The tools and implements used by the weavers are traditional and out-moded. These are *khaddi* (hand-loom) *bahana* (brush), *nall* (shuttle), *charkha* (spinning machine) and a number of bamboo sticks.

The needs for finance for this industry are not very large. The weavers need a small amount of money varying from Rs. 150/- to Rs. 200/- initially to start the industry. Once the weaving plant is set up, they do not require much of working capital for running the industry. The weavers themselves are the workers and they are supplied the raw material (yarn) by their customers. In case they require some loan, they borrow from some money lenders in the village or at Najafgarh at rates of interests varying from Rs. 12/- per cent to 36 per cent per annum.

Technique of Weaving

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

Preparation of Yarn

Cotton is spun to make yarn in almost all households in the village by the ladies with the

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

Weaving of Cloth

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

The role of females in the weaving industry cannot be overlooked. It is mainly confined to spinning cotton to make yarn, applying starch on the yarn and revolving the yarn around the sticks before it is fixed on the loom for weaving cloth. The weaving of cloth is essentially done by the male members of the weavers' households.

POTTERY

The potters make earthenwares such as *ghara* (pitcher), *handia*, *kullar* (tumbler), plate, *chilam*, etc., to meet the domestic requirement of the villagers. Mostly they supply these earthenwares to their *jajmans* who are the members of the socially higher castes and receive in return some reward either in cash or in kind. On some special occasions such as birth, *mundan*, marriage, etc., they receive some extra reward from them. They also sell these earthenwares to other villagers for cash or kind. The details of their *jajmani* relations are given in chapter II.

As pottery does not provide work for the whole year especially during rainy season, the Kumhars also do the work of carrying load on donkeys as their secondary occupation from which they make approximately Rs. 30 per month each.

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

There are three stages in making earthenwares which are as follows:—

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

Preparing the Loam

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

Making the pot

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

Burning the Pot

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

The female members of the potters' households in the village also help their male members in making earthenwares. In the process of preparing loam all members of the potter's family work together. The earth brought from the pond is mostly in the shape of clods. These clods are broken with the help of logs of wood and the powder is soaked in water to make a paste which is finally used for making earthenwares. The role of females is mainly confined to the preparation of the loam.

COMMERCE & TRADE

The commerce and trade of the village is confined to shop-keeping, milk-selling and money-lending. While shop-keeping and money-lending are mainly carried on by one Baniya household, milk-selling is carried on by almost all the households in the village owning milch cattle, their number being 20. A brief description of each of these commercial activities is given below:

SHOP-KEEPING

There is only one shop in the village run by a Baniya household. The shopkeeper supplies

commodities for domestic requirements, e.g., food grains wheat, flour, sugar, gur, spices, oil, tobacco, bidi, cigarette, soap and fodder. Most of these commodities are brought from the Najafgarh market. But the shopkeeper also buys some of the food-grains from the villagers at the time of harvest and stores them for future sale. The purchases of other commodities for sale are made weekly or fortnightly.

MONEY-LENDING

Most of the households belonging to the socially and economically higher castes of the village are carrying on the business of money-lending. They provide loans for various purposes and charge 18 per cent to 36 per cent per annum as interest. As much as 29.2 per cent of the total loan of the villagers has been provided by them.

MILK-SELLING

Milk-selling is the secondary occupation for most of the households keeping milch cattle. There are two licensed milk vendors in the vil-

lage who collect milk from the villagers and carry it to Najafgarh for sale. The milk is sold generally at the rate of Rs. 16/- per maund.

INCOME

While estimating the incomes of the households in the village, several formidable difficulties were faced. Some of them were due to the unorganised nature of the agricultural economy and some others were due to the biases of the villagers which prevented them from giving their actual income estimates. The major sector of the large unorganised village economy represented a non-monetised economy. A major portion of the total output is either consumed by the producers or exchanged for other commodities or services. Further, the farmers were not sure of the exact quantity and value of the product they produced. This was because of the non-maintenance of accounts and records. The other problem that made the assessment quite difficult was the under-reporting of incomes by the villagers, with a view to avoid the imposition of excessive revenue and to invite governmental help.

TABLE III-18

Showing the Income Estimates and the Sources of Income

Occupational Groups	No. of H. Hs.	Sources of Income							Total	%
		Agriculture	Milk Selling	Agricultural labourers	Artisan	Trade	Transport	Service		
Owner Cultivator	49	16,104	31,448	..	..	..	..	4,680	52,532	56.5
Agricultural Labourer	22	273	1,920	5,445	360	2,180	..	3,660	13,838	14.8
Artisan	8	..	..	720	2,400	..	..	..	3,120	3.3
Trade & Commerce	2	..	672	..	..	1,500	..	..	2,172	2.3
Transport	1	..	..	..	..	..	1,440	..	1,440	1.5
Service	15	1,633	1,728	600	..	..	..	16,140	20,101	21.6
TOTAL	97	18,310	35,768	6,765	2,760	3,680	1,440	24,480	93,203	100.0
PERCENTAGE		19.6	38.4	7.3	3.0	3.9	1.5	26.3	100.0	

TABLE III-19

Showing the Occupational Distribution with Relation to the Income Groups of the Households

Occupational Groups	0-25	26-50	51-75	76-100	101-150	151-250	251-500	Total	Percentage
Owner Cultivators	9	6	9	6	11	8	..	49	50.5
Agricultural Labourers	8	9	2	1	..	1	..	22	22.7
Artisan	3	4	1	..	..	..	..	8	8.2
Trade & Commerce	..	..	..	1	..	..	..	1	1.1
Transport	..	..	..	..	1	..	..	1	1.0
Service	..	1	2	6	3	2	1	15	15.5
TOTAL	20	20	14	14	16	11	2	97	100.0
PERCENTAGE	20.6	20.6	14.4	14.4	16.6	11.3	2.1	100.0	

In view of these difficulties our income estimates may not be very accurate. Further, it may be mentioned that these relate to gross income only.

Table No. III.18 on page 46 shows that the annual income of the total 97 households comes to Rs. 93,203/-. This gives an average monthly income per household of Rs. 80/- and per capita income of Rs. 156/- per annum.

The table further shows that out of the total annual income of Rs. 93,203/- the maximum, i.e., 38.4 per cent comes from milk-selling followed in order of importance by service (26.3 per cent), agriculture (19.6 per cent), agricultural labour (7.3 per cent), trade (3.9 per cent), production other than cultivation (3.0 per cent) and transport 1.5 (per cent).

As regards the distribution of total income according to occupations we find that the largest share, i.e., 56.5 per cent comes from owner cultivation, followed in order by service (21.6 per cent), agricultural labour (14.8 per cent), production other than cultivation (3.3 per cent), trade (2.3 per cent) and transport (1.5 per cent).

Table No. III.19 on page 46 shows that a little more than half, i.e., 55.5 per cent of the total number of households have their monthly incomes below Rs. 75/- and the remaining 44.4 per cent households have their monthly incomes above Rs. 75/-. From this we see that 55.6 per cent of the households have incomes below the average income per household in the village which is Rs. 80/- per month.

TABLE III-20
Showing the Causes of Indebtedness according to Occupational Group

Occupational Groups	Causes								Total	age
	Purchase of cattle	Purchase of land	Purchase of seeds	Social observances	Domestic expenses	Construction of house	Litigation	Business Repayment of loan		
Owner cultivation	3,750	..	99,700	6,550	20,400	1,500	..	..	131,900	65.2
Tenant Cultivation	..	..	..	..	..	..	..	..	..	..
Rent Receiver	..	..	..	..	..	..	..	..	..	..
Agricultural Labour	3,300	..	200	3,700	4,400	750	..	..	12,350	6.1
Artisan	..	..	..	1,600	2,600	..	..	..	4,200	2.1
Trade and Commerce	500	..	..	..	..	..	15,000	..	15,500	7.7
Transport	1,000	..	..	..	..	..	..	..	1,000	0.5
Service	2,600	..	28,600	1,000	2,776	2,300	..	..	37,276	18.4
TOTAL	11,150	..	128,500	12,850	30,176	4,550	15,000	..	202,226	100.0
Percentage	5.5	..	63.6	6.4	14.9	2.2	7.4	..		

TABLE III-21
Average Indebtedness of Households by Income Groups

Income Group (in Rupees)	Total No. of H. Hs. in different income groups	Total No. of H. Hs. in debt	Percentage of 3 to 2	Amount in debt	Average per household
0-24	16	14	87.5	21,150	132.2
25-49	20	18	90.0	24,350	121.8
50-74	15	12	80.0	17,000	113.3
75-99	12	10	10.0	15,376	128.1
100-149	20	18	90.0	72,050	360.3
150-249	12	12	100.0	37,300	310.8
250-499	2	2	100.0	15,000	750.0
500 & Above	..	..	..	..	..
TOTAL	97	86	88.7	202,226	2,084.8

INDEBTEDNESS:

The problem of indebtedness is very acute in the village. Due to non-availability of data on the indebtedness of the villagers for the years before 1962, it is not possible for us to say whether the indebtedness has increased or decreased. But it may be mentioned that the villagers themselves reported at the time of our survey that the debt had been increasing because of many crop failures resulting from recurring floods during the last few years. In our study of indebtedness it is intended to include the purpose, extent and source of loan taken by the villagers.

Table No. III.20 on page 47 shows that the total amount of debt at the time of our survey was Rs. 202,226. Again the table reveals that a little more than one-fifth or 21.3 per cent of the total debt was taken for consumption purposes and the remaining four-fifths or 78.7 per cent for productive purposes.

TABLE III.22
Showing the Sources of Loan

Sources	Amount (in Rupees)	Percentage
Zamindar & Baniya	60,326	29.2
Co-operative Society	5,950	2.9
Governmental Agencies	135,950	67.9
TOTAL	202,226	100.0

Table No. III.22 shows the distribution of debt according to the sources from which loan is taken. It shows that a major proportion, i.e., 67.9 per cent of the total amount of loan is supplied by the governmental agencies followed in order by 29.2 per cent supplied by the agriculturists and the village Baniya and 2.9 per cent by the Co-operative Society. The reason for the comparatively large amount of loan supplied by the governmental agencies was the frequent occurrence of crop failures for the last 14 years as a result of which the villagers had

The distribution of debt according to occupational groups shows that the highest percentage (i.e., 65.2 per cent) was taken by owner cultivators, followed in order by servicemen (18.4 per cent), traders (7.7 per cent), agricultural labourers (6.1 per cent), artisans (2.1 per cent), and persons engaged in transport (0.5 per cent).

Table No. III.21 on page 47 gives the distribution of debt according to income groups. It reveals in the first instance that out of the total number of 97 households in the village, 86 or 88.6 per cent are in debt. Further the table shows that the average amount of debt per household is less in case of households in the lower income groups and more in case of households in higher income groups.

Sources of Loan

The various sources of loan are the comparatively better-off agriculturists, the village Baniya, the Co-operative Society of the village and the Governmental agencies.

been getting liberal aid in the form of *taccavi* loan.

The rate of interest charged by each source is different as given below:—

1. Baniya and Zamindars 12—36 per cent per annum.
2. Co-operative Society 9½ per cent per annum.
3. Governmental Agencies (*taccavi*) 4 per cent per annum.

Chapter IV

Social and Cultural Life

DEMOGRAPHY

According to the survey conducted by us in January, 1962, the total population in village Jhatikra was 598. The 1951 census gave for the village a total population of 427. This indicates an increase of 40.0 per cent over the period 1951—1962. As the data for the intervening years is not available it may be said that

the population has been growing at the rate of 3.6 per cent per year during the last 11 years.

POPULATION GROWTH

The statistics relating to the population growth from 1911 to January, 1962 are presenting in the following table.

TABLE IV.1

Showing the Population Growth

Year	Population	Increase or decrease in percentage	Growth rate per year
*1911	682	..	..
*1921	553	—18.9	—1.8
*1931	521	—5.8	—0.5
*1941	564	+8.3	+0.8
1951	427	—24.3	—2.4
Jan, 1962	598	+40.0	+3.6

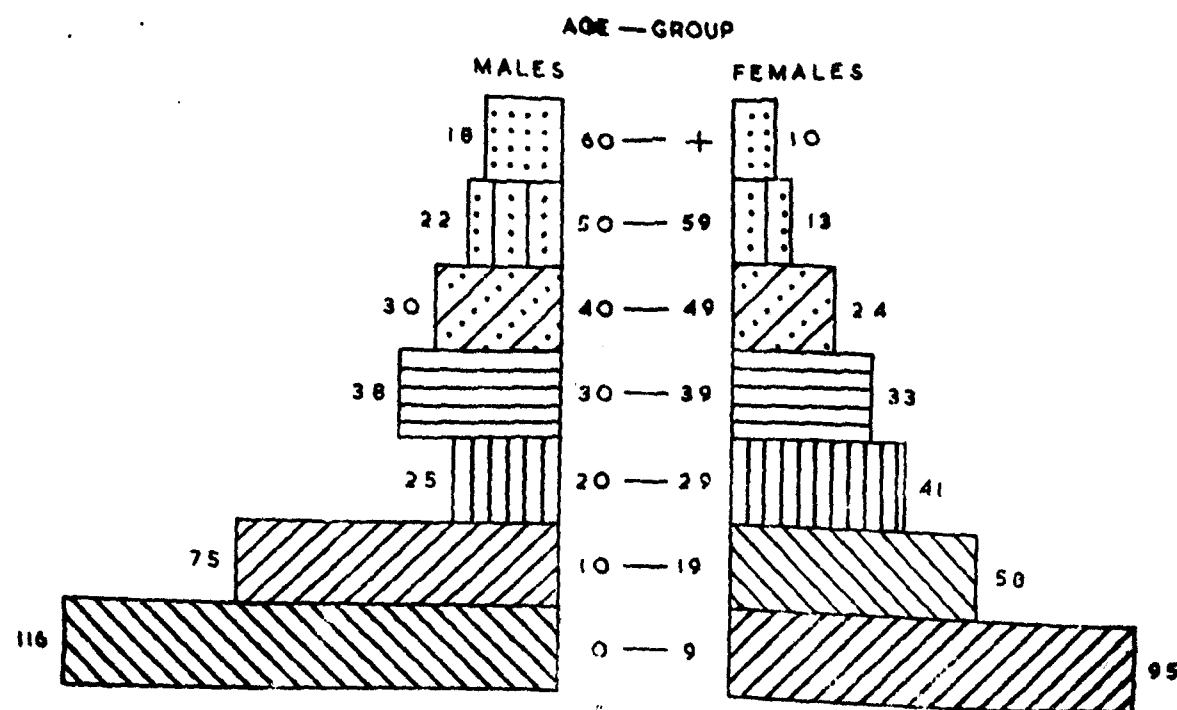
*Source: Town Planning Organisation.

TABLE IV.2

Sex-wise distribution in different Age Groups

Age-Group	Males	%	Females	%	Total	%
0—4	53		47		100	
5—9	63		48		110	
10—14	45		33		78	
SUB-TOTAL	161	49.7	128	46.7	289	48.3
15—19	30		25		65	
20—24	14		16		30	
25—29	11		25		36	
30—34	26		15		41	
35—39	12		18		30	
40—44	19		15		34	
45—49	11		9		20	
50—54	9		8		17	
SUB-TOTAL	132	40.7	131	47.8	263	44.0
55—59	13		5		18	
60 & ab.	18		10		28	
SUB-TOTAL	31	9.6	15	5.5	46	7.7
GRAND TOTAL	324	100.0	274	100.0	598	100.0
PERCENTAGE	52.2		45.8		100.0	

The table shows that with the exception of two decades viz. 1931-41 and 1951-62, the population of the village has been declining since 1911. During the decades 1911-21 and 1941-51 the decline rates were high i.e. 18.9 per cent and 24.3 per cent respectively. The high rate of decline during the decade 1911-21 was due to influenza epidemic known as *kartik-ki-bimari* which spread in the village during the year 1919 when a large number of persons died. Similarly, the decline during the decade 1941-51 can be attributed to the emigration of 60 Muslim households as a result of partition of the Country in 1947. Only during the last decade i.e. 1951-62, the population figures showed a major increase of 40.0 per cent and an average increase of 3.6 per cent per annum.



As regards the sex-wise distribution of the population we find that males account for 324 or 52.2 per cent and females for 274 or 45.8 per cent of the total population. This gives a sex-ratio of 87 females per 100 males. It may

CLASSIFICATION OF POPULATION BY AGE AND SEX:

For the purpose of studying the village population by age and sex, three broad age-groups have been formed viz. (a) persons below 15 years of age to be termed as infants and children (b) persons between the ages of 15 and 55 years to be termed as adults and (c) old persons of 55 years of age and over.

Table No. IV.2 reveals that infants and children account for almost half i.e. 48.3 per cent of the total population, followed in order of numerical strength by adults (44.0 per cent) and old persons (7.7 per cent).

be mentioned here that the sex-ratio in the 1951 census worked out to be 102 females per 100 males. This shows that there is a marked decrease in the number of females (i.e. 15 females per 100 males) over the period 1951 to 1962.

TABLE IV.3

Marital Status in different age groups

Age group	Males					Females					Total				
	Single	Married	Widowed	Total	Percentage	Single	Married	Widowed	Total	Percentage	Single	Married	Widowed	Total	Percentage
0-4	53	..	..	53	..	47	..	..	47	..	100	..	..	100	..
5-9	63	..	..	63	..	48	..	..	48	..	111	..	..	111	..
10-14	45	..	..	45	..	30	3	..	33	..	75	3	..	78	..
Sub-total	161	..	..	161	49.7	125	3	..	128	46.7	286	3	..	289	48.3
% age	100.0	..	..	100.0	..	97.7	2.3	..	100.0	..	99.0	1.0	..	100.0	..
15-19	18	12	..	30	..	6	19	..	25	..	24	31	..	..	..
20-24	2	12	..	14	..	..	16	..	16	..	2	28	..	..	..
25-29	2	9	..	11	..	..	25	..	25	..	2	34	..	36	..
30-34	..	25	1	26	..	..	14	1	15	..	..	2	41	..	..
35-39	..	12	..	12	..	..	15	3	18	..	..	3	30	..	..
40-44	1	18	..	19	..	..	13	2	15	..	1	2	34	..	..
45-49	2	9	..	11	..	..	9	..	9	..	2	1	..	20	..
50-54	..	8	1	9	..	..	4	4	8	..	..	12	..	..	..
Sub-total	25	105	2	132	40.7	6	115	10	131	47.8	31	220	12	..	..
% age	1.9	79.6	1.5	100.0	..	4.6	87.8	7.6	100.0	..	11.7	83.7	4.6	100.0	..
55-59	..	11	2	13	..	..	3	2	5	..	..	14	4	18	..
60 & above	3	12	3	18	..	..	5	5	10	..	3	17	8	28	..
Sub-total	3	23	5	31	9.6	..	8	7	15	5.5	3	31	12	46	7.7
% age	9.7	74.2	16.1	100.0	..	53.3	46.7	100.0	..	..	6.5	67.4	26.1	100.0	..
Grand total	189	128	7	324	100.0	131	126	17	274	100.0	320	254	24	598	100.0
% age	58.3	39.5	2.2	100.0	..	47.8	46.0	6.2	100.0	..	53.5	42.5	4.0	100.0	..

MARITAL STATUS

In studying marital status of the village population, we have classified the population into three categories, namely (a) the single, (b) the married and (c) the widow or widower. Similarly, the population has been classified into three broad age groups as done before.

Table No. IV.3 shows that out of the total population, 320 or 53.5 per cent are single, 254 or 42.5 per cent are married and 24 or 4.0 per cent are widows or widowers.

A study of marital status according to sex shows that both among the males and females the single outnumber the persons falling in the 3 C.P.—9

various categories of marital status. As regards the proportion of married persons, females represent a higher percentage as compared to males. Similarly the percentage of widows is more as compared to the percentage of widowers. Of the total of 24 widows and widowers taken together 29.1 per cent are widowers and 70.9 per cent are widows indicating that the custom of widow marriage is not very much prevalent in the village.

Studying the marital status according to the three broad age groups, we find that out of the total persons falling in the broad age group 0-14 years, 99.0 per cent are single and 1.0 per cent are married. It must be mentioned that these 3 married persons (1.0 per cent) are all females.

In case of persons falling under the broad age group 15-54 years, while the married persons account for 83.7 per cent, the single and the widows or widowers account for 11.7 per cent and 4.6 per cent respectively. Further, it can be seen that out of the 52 single persons in this broad age group 25 or 48.1 per cent are males and 6 or 11.5 per cent are females. It is important to mention here that all the six unmarried girls are below the age of 16 years i.e. between 15-16 years and are likely to be married soon. This shows that the villagers marry their daughters at a young age. In comparison, 25 unmarried males are to be found in the age bracket 15 to 49. It may be pointed out that three of these 25 unmarried males falling between the ages of 40 to 49 years have not been able to marry

because they are crippled. So it can be said that males in the village generally marry at an average age of 25 years or so.

In the third broad age-group, we find that out of the persons falling in this age group, a majority, i.e. 67.4 per cent are married, 26.1 per cent are widows or widowers and 6.5 per cent are single. It may be explained that the 3 single persons in this broad age-group are those who have not been able to marry as they are crippled.

LITERACY & EDUCATION

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

TABLE IV.4
Literacy by Age group and Sex

Age-group	Males		Females		Total	
	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
0-4	..	53	..	47	..	100
5-9	41	22	10	38	51	60
10-14	37	8	11	22	48	30
15-19	25	5	5	20	30	25
20-24	10	4	1	15	11	19
25-29	4	7	..	25	4	32
30-34	6	20	..	15	6	35
35-39	3	9	..	18	3	27
40-44	7	12	..	15	7	27
45-49	3	8	..	9	3	17
50-54	2	7	..	8	2	15
55-59	2	11	..	5	2	16
60 & above	..	18	..	10	..	28
TOTAL	140	184	27	247	167	431
Percentage	83.8	42.7	16.2	57.3	100.0	100.0
					27.9	72.1

Table No. IV.4 reveals that out of the total population of 598, 167 or 27.9 per cent are literates and the remaining 431 or 72.1 per cent are illiterates. While comparing these figures with the corresponding figures of 1951 Census, we find that out of a total population of 427, 35 or 8.1 per cent were literates and

the remaining 392 or 91.9 per cent were illiterates. This shows that the percentage of illiterates has fallen from 91.9 to 72.1 per cent.

It may be pointed out here that the question of literacy does not arise for infants and children

below the age of 5 years and such persons should be excluded while calculating literacy figures. Thus we are left with 498 persons out of which 167 or 33.5 per cent are literates and 331 or 66.5 per cent are illiterates.

Further, while comparing the literacy figures among the males and females, we note that the figures for females present a gloomy picture. This is evident from the fact that 83.8 per cent of the total literates are males and the remaining 16.2 per cent are females. Similarly among the illiterate population the figures bring out the same result. This shows that while among the literates, the females show a small proportion,

they constitute a major proportion of population among the illiterates.

While discussing educational standards of the literates, it may be pointed out at the very outset that of the total literates all may not have achieved any educational standard by going to school or college. Some of them have learnt to read and write by attending some adult literacy class or by other informed ways. This is clear from the fact that out of a total of 167 persons reported as literate, 163 have attained some educational standard. This means that 4 persons have learnt to read and write without going to any school or any other formal institution for learning. Of these 4 persons, 1 is male and 3 are females.

TABLE IV.5
Distribution of Literates by Educational standards

Age-group	Males					Females			Total				
	Pre-Primary	Primary	Mid-dle	Mat-ric	Total %	Pre-Primary	Primary	Total %	Pre-Primary	Primary	Mid-dle	Mat-ric	Total %
0-4	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	41	..	..	..	41	10	..	10	51	..	..	..	51
10-14	19	16	2	..	37	8	2	10	27	18	2	..	47
Sub-total (Infants)	60	16	2	..	78	18	2	20	78	18	2	..	98
% age	76.9	20.5	2.6	..	100.0	90.0	10.0	100.0	79.6	18.4	2.0	..	100.0
15-19	1	7	12	5	25	2	1	3	3	8	12	5	28
20-24	1	2	5	2	10	1	..	1	2	2	5	2	11
25-29	1	..	2	1	4	..	..	..	1	..	2	1	4
30-34	1	3	..	1	5	..	..	..	1	3	..	1	5
35-39	..	2	1	..	3	..	..	..	..	2	1	..	3
40-44	2	..	1	..	3	..	..	..	..	2	5	..	7
45-49	2	..	1	..	3	..	..	..	2	..	1	..	3
50-54	..	1	..	1	2	..	..	..	..	1	..	1	2
Sub-total (Adults)	6	..	26	10	59	3	1	4	16.7	9	18	26	63
% age	10.2	28.8	44.1	16.9	100.0	75.0	25.0	100.0	42.2	28.6	41.3	15.9	100.0
55-59	1	..	..	1	2	..	..	..	1	..	..	1	2
60 & above	..	..	..	..	..	..	..	..	..	..	..	..	..
Sub-total (Old)	1	..	..	1	2	..	..	..	1	..	..	1	2
% age	50.0	..	..	50.0	100.0	..	..	..	50.0	..	..	50.0	100.0
Grand total	67	33	28	11	139	21	3	24	88	36	28	11	163
% age	48.3	23.7	20.1	7.9	100.0	87.5	12.5	100.0	54.0	22.1	17.2	6.7	100.0

The educational attainments of the villagers can be classified into four categories, namely (i) Pre-primary, (ii) Primary (iii) Middle and (iv) Matric.

Table No. IV.5 shows that out of the total of 163 educated persons more than half i.e. 54.0 per cent are educated upto pre-primary, 22.1 per cent upto primary, 17.2 per cent upto middle and 6.7 per cent upto matric.

While comparing the educational standards among the males and females, we find the number of educated persons among males is higher than the number of females. As regards the educational attainments of the village population both among the males and females, we find that while the males are educated upto matric, the females are educated upto primary class only.

MIGRATION

Migration includes two aspects namely immigration and emigration. Our study of migration in this village relates to those households which have immigrated to this village for some reason or the other. Of the total of 97 households in the village 16 households have reported to have immigrated to this village. Further out of these immigrant households, 1 came from Delhi State itself and 15 from outside.

As regards the year of immigration of the 16 households, 4 of them immigrated before the year 1931, 1 between 1931—41, 9 between 1941—51 and 2 between 1951—1962.

A study of immigrant households according to caste would show that of the total of 16 households, 12 were Chamars, 2 Jogis and 2 Brahmins.

Information was also collected from the heads of these households regarding the reasons for immigration. Of the total of 16 respondents, 1 reported to have immigrated because he was allotted land in this village by the revenue authorities, 8 because they were adopted and given land by their issueless relatives who were residents of this village and 7 because of the partition of the country in 1947.

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

FAMILY COMPOSITION

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

Statistics showing different types of families in the village is given in table No. IV.6. It is evident from the table that of the 97 families, 61 or 62.9 per cent are of the nuclear type and 36 or 37.1 per cent are of the joint family type. A noticeable feature of the nuclear families is the presence of 5 uni-member families in the village. It may be pointed out that four of these individuals are Brahmins and the remaining one is a Chhipi and while the first four are issueless widowed persons (three females and one male), the last one is a physically handicapped male who could not get married and so remained single. Further, the purely nuclear families (i.e. excluding uni-member families) constitute the largest single group i.e. 57.7 per cent of the total families. As far as the extended and collateral types of families are concerned they constitute 24.7 per cent and 12.4 per cent of the total families respectively.

It may be mentioned here that in all the castes, nuclear type of families are larger in number. The reason for this is the breaking up of joint families and the growing sense of individualism on the part of the villagers. The increase in the number of households from 80 in 1951 to 97 in 1962 also lends support to this change as only 2 households immigrated to the village in this period.

TABLE IV. 6
Statistics showing types of family

Caste	No. of H. Hs.	Types of family			
		Uni-Member	Nuclear	Extended	Collateral
Brahmin	55	4	22	18	11
Chamar	20	..	17	3	..
Bhangi	10	..	8	1	1
Nai	4	..	4	..	..
Jogi	3	..	2	1	..
Kumhar	3	..	2	1	..
Baniya	1	..	1	..	..
Chhipi	1	1	..	..	..
TOTAL	97	5	56	24	12
Percentage	100.0	5.2	57.7	24.7	12.4

Size of the Family

For the purpose of our study, the size of the family has been tentatively divided into three

size groups namely small, medium and large corresponding to families consisting of 1 to 3 members, 4 to 9 members and 10 or more members respectively.

TABLE IV.7
Size of Households

Caste	Single Member		2-3 Members		4-6 Members		7-9 Members		10-12 Members		12 Members & above														
	No. of Hs.	Hs. Total	H. Ma-les	Fem-ales	H. Ma-les	Fem-ales	H. Ma-les	Fem-ales	H. Ma-les	Fem-ales	H. Ma-les	Fem-ales													
Brahmin .	55	4	2	2	4	8	11	8	19	22	68	53	121	10	34	44	78	6	37	27	64	5	44	41	85
Chamar .	20	..	..	..	..	6	8	9	17	11	33	23	56	3	10	16	26	..	..	..	..	..	..	..	..
Bhangi. .	10	..	..	..	..	2	3	1	6	5	14	14	28	1	5	2	7	2	16	6	22	..	..	..	..
Nai .	4	..	..	..	..	..	..	..	..	..	..	..	..	4	20	10	30	..	..	..	..	..	..	..	..
Jogi. .	3	..	..	..	..	2	2	2	4	..	..	..	..	1	3	5	8	..	..	..	..	..	..	..	..
Kumhar .	3	..	..	..	..	..	..	..	..	3	10	6	16	..	..	..	..	..	..	..	..	..	..	..	..
Baniya .	1	..	..	..	..	..	..	..	..	1	4	2	6	..	..	..	..	..	..	..	..	..	..	..	..
Chhipi .	1	1	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL .	97	5	2	3	5	18	24	22	46	42	129	98	227	19	72	77	149	8	53	33	86	5	44	41	85
Percentage	100.0	5.2	18.6	43.3	19.6	8.2	5.1																		

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Table IV.7 shows the distribution of households by size and caste. Out of 97 households in the village, the maximum number i.e. 61 or 62.9 per cent are medium sized households, followed in order by 23 or 23.8 per cent small sized households and 13 or 13.3 per cent large sized households. It may further be pointed out that the Brahmins who are the cultivating households in the village, form 12 or 52.2 per cent of the total households falling in the size group of 1-3 persons per household, 32 or 62.7 per cent in the size group of 4-9 persons per household and 11 or 84.6 per cent in the size group of 10 persons and above per household. The study clearly shows that comparatively larger sized households are those of the Brahmins as compared to any other caste in the village.

Intra Family Relationship

The primary social unit in the village is the family. The family may be nuclear consisting of husband, wife and their unmarried children or it may be joint comprising of persons related as fathers and sons or brothers along with their spouses and children.

The villagers reported that joint family system as a type of family organisation which prevailed for quite some time in the past was showing a tendency towards disintegration and instead nuclear families were coming up. Under the joint family system, the family forms a single producing unit. The property of all is commonly held under the trusteeship of the head of the family who is generally the eldest male member. Every male child is entitled to share the family's property. All members of the joint family eat from a common kitchen. Again, among the cultivating households all the members work together for agriculture.

Generally, it is the head (who invariably is the eldest male member of the family) who has the final voice among the other family members. He runs all the affairs of the family and his decisions are final in all important matters connected with the family, so much so that a family in the village is always known by the name of the head of the family.

In day-to-day life, normally there exist cordial relations between the husband and wife. The husband is regarded superior to the wife but the wife being an equal partner in the family also enjoys due respect. The wife in turn respects her husband and never calls him or her father-in-law or her husband's brother by name. Children in the family are treated with love and affection. When the sons grow up the opinion of the eldest son is given due weight. In agricultural households as the sons and fathers work together they come closer to

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each other. The work is carried out with the co-operation of all family members.

The joint family can flourish only if there are amicable relations among the members of the family. The size of the family being large, strains are apt to develop among them. The main reason for this is that womenfolk generally do not get on together. There arise frequent quarrels on trivial matters such as lack of proper division of household work, inadequate distribution of food among the children and the common amenities among the members of the family. Another factor that deserves mention relates to inheritance of property. Earlier, the property was shared by the sons after the death of the father but now the sons seek for separation and division of property even in the lifetime of the father. One more factor responsible for a regular tendency towards the formation of nuclear families is the desire on the part of the villagers to live separately. All these factors have resulted in the formation of many nuclear families.

BELIEFS AND SUPERSTITIONS

The villagers are often found to have blind faith in certain beliefs and superstitions. Here, it is proposed to discuss some of these beliefs and superstitions connected with the day-to-day life of the villagers.

Beliefs relating to Agriculture

The cultivators in the village do not plough their fields on the day of *amavas* as it is considered a day of rest from the religious viewpoint. Similarly, the sowing of crop is considered good on *astami*, *puranmasi*, *treodsi* and Wednesdays. The harvesting of the crop should begin on Tuesdays.

Beliefs relating to Commencing Journeys

The villagers also consider some days as inauspicious for undertaking journeys in various directions. For example they would never travel towards east on Saturdays and Mondays. It is well known in village dialect *शनीवार पूर्व वासा*. Also, the day following *amavas* is not considered good for travelling towards east. Similarly they would not travel towards west on Sundays, towards north on Tuesdays and towards south on Wednesdays. If someone has to travel on such forbidden days he must start from his home early in the morning before the cock crows lest ill luck would befall him.

Beliefs relating to Purchase of Cattle

As regards the purchase of cattle, there are some inauspicious days on which the villagers do not purchase cattle. For example, they do not purchase buffaloes on Tuesdays, cows or

oxen on Wednesdays, camels on Saturdays and horses or mares on Sundays.

Beliefs relating to Construction of a New House

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

Common Beliefs

There are some omens both good and bad to which villagers attach great importance. For example, sneezing, calling by a person from behind, meeting a dog scratching his ears, meeting a widow or issueless lady called *banjh aurat* and meeting a *telee* (oil extractor) or *acharaj*, (a Brahmin who accepts money on the death of a person) are all considered bad when a person has to set out on a journey or commence any work. But on the other hand to see ladies carrying pitchers full of water, a deer crossing the path from right hand side, a Bhangi carrying refuse and to hear the voice of peacock or *neelkanth* (magpie) are all considered good.

MAGICAL PRACTICES

Beliefs in evil spirits are gradually changing in the village as a result of education and urbanisation. But we find that some villagers especially the Bhangis and Chamars have strong faith in the practice of magical powers. When a person in the village shows signs of continuous weakness or keeps awake throughout the night or indulges in singing irrationally, the villagers call the person as '*bhoot sawar hogao*' or '*opra hogaya*' (i.e. some evil spirit has seized the person). Anyone in the village suffering on this account is treated by a *bhagat* named Harlal, a Chamar by caste and resident of the village. He treats the patient for 2 or 3 days. He would first of all fill an earthen pitcher with water and perform *ghar-jhapti* (spraying of water on the patient with the help of a brush made of green branches of neem tree). As he sprays the water he recites some *mantras*. It is believed that by so doing the evil spirit relieves the person from his or her sufferings.

FOLK SONGS

The people of Jhatikra are fond of songs which are sung for social, religious and entertainment purpose. The songs sung in the village are not unique to the village and are also sung in most of the villages falling in the Delhi rural tract. Some of the songs have also been composed by the people of Jhatikra itself. The songs are composed in *khariboli* dialect and mostly sung in chorus. Here, a few songs with their translation in English sung on various occasions have been reproduced.

A song sung at the time of a birth of a son known as *Jaccha*:

(१) गीत

सजी है राखे सी जच्चा तमासा हमबी देखेंगे
जच्चा के माथे का टीका मेरे मुँह से इसल्ला है
इलल्ले वाली लड़ियों का नजारा हमबी देखेंगे
सजी है राखे सी
जच्चा के कान के कुन्डल मेरे मोतीयों से इसल्ला है
इलल्ले वाली लड़ियों का नजारा हमबी देखेंगे
सजी है राखे सी
जच्चा के सीने का कोलर मेरे लोकिट से इसल्ला है
इलल्ले वाली लड़ियों का नजारा हमबी देखेंगे
सजी है राखे सी
जच्चा के हाथ की बूड़ियाँ मेरे गूठी से इसल्ला है
इलल्ले वाली लड़ियों का नजारा हमबी देखेंगे
सजी है राखे सी

Translation:

The mother of the new-born baby is looking like Radha and we are all going to see her.

The head locket of the mother is looking like my ear-rings.

We shall all witness the sight of ornaments worn by the ladies.

The mother of the new born baby is looking like Radha.....

The ear-rings of the mother are looking like my pearls.

We shall all witness the sight of ornaments worn by the ladies.

The mother of the new born baby is looking like Radha.....

The collar of the mother is looking like my necklace.

We shall all witness the sight of ornaments worn by the ladies.

The mother of the new-born baby is looking like Radha.....

The bangles of the mother are looking like my ring.

We shall all witness the sight of ornaments worn by the ladies.

The mother of the new born baby is looking like Radha.....

A song sung on the marriage of a boy known as *Banna*:

(२) गीत

बन्ना आया अन्धेरी रात रोशनी बिजली की
उसके भाई ने बिजली जला दी रे
उसकी भाभी ने खँच लिया तार
बन्ना आया अन्धेरी रात
उसके चाचा ने बिजली जला दी रे
उसकी चाची ने खँच लिया तार
बन्ना आया अन्धेरी रात

Translation:

The boy came to his house in dark night and found the arrangement of electric light.

His brother lighted the lamp but his brother's wife put it off.

The boy came to his house.....

His uncle lighted the lamp but his aunt put it off.

The boy came to his house.....

A song on the marriage of a girl known as *Lado*:

(३) गीत

मेरी अजब हठीली लाडो मैं प्राण निछावर कर दूंगी
नजरे तो हटा कर देख जरा तेरे नैनो में काजल भर दूंगी
इस काजल की सलाई का मोल करेगे बस एक बाबाजी
इस काजल की सलाई का मोल करेगे बस एक ताऊ जी
मेरी अजब हठीली लाडो मैं प्राण निछावर कर दूंगी
नजरे तो उठा कर देख जरा तेरे नैनो में काजल भर दूंगी
इस काजल की सलाई का मोल करेगे बस एक चाचा जी
इस काजल की सलाई का मोल करेगे बस एक भैया जी
मेरी अजब हठीली लाडो मैं प्राण निछावर कर दूंगी
नजरे तो उठा कर देख जरा तेरे नैनो में काजल भर दूंगी

Translation:

Oh my strange and obstinate dear I shall sacrifice my life for you.

Just look up, I shall apply soot to your eyes.

The only admirer of the soot shall be girl's *babaji* (grandfather).

The only admirer of the soot shall be girl's *tauji* (father's elder brother).

3 C.P.—10

My strange and obstinate dear I shall sacrifice my life for you.

Just look up I shall apply soot to your eyes.

The only admirer of the soot will be girl's father's younger brother and her brother.

My strange and obstinate dear I shall sacrifice my life for you.

Just look up I shall apply soot to your eyes.

Song sung on the festival of *Tij*:

(४) गीत

कच्चे नीम की निबोली सावन जल्दी आईयो रे
सईया दूर मत ब्हाईयो भाभी नाय मंगाने की
बीबी रेल की सवारी करके सट मंगा लूंगा
बाबा दूर मत ब्हाईयो चाची नाय मंगाने की
बेटी मोटर की सवारी कर सट मंगा लूंगा
कच्चे नीम की निबोली सावन जल्दी आईयो रे
बाबा दूर मत ब्हाईयो दादी नाय मंगाने की
बेटी रेल की सवारी कर सट मंगा लूंगा
मामा दूर मत ब्हाईयो भाभी नाय मंगाने की
बेटी रेल की सवारी कर सट मंगा लूंगा।
कच्चे नीम की निबोली सावन जल्दी आईयो रे।

Translation:

Oh the raw fruit of *neem*, Savan has come, how about you.

Brother, do not marry me far off, Bhabhi (brother's wife) will not call me.

Sister, I shall call you at once by rail.

Uncle (father's brother), do not marry me far off, aunt (father's brother's wife) will not call me.

Daughter, I shall call you at once by motor.

Oh, the raw fruit of *neem*, Savan has come, how about you.

Grandfather, do not marry me far off, grandmother will not call me.

Daughter, I shall call you at once by rail.

Uncle (mother's brother), do not marry me far off, aunt (mother's brother's wife) will not call me.

Daughter, I shall call you at once by rail.

Oh, the raw fruit of *neem*, Savan has come, how about you.

Song sung at the time of Folk Dance on marriage of a boy or girl:

(५) गीत

इस ना पहल चमता कीर ।
दोमड़ ठाय मैं तो पनिया को बली ॥
ये रन्डवा आया हमारे साथ ।
बोवड़ तार मैंने कुए पर रखी ॥
ये रन्डवा बिने हमारा ठोल ।
मटकी उठाय मैं तो घर को बली ॥
ये रन्डवा चल दिया हमारे साथ ।
तू क्यों रोवे रन्डवा बिचारे ॥
तो मेरे घर आइयो बरबाजा कोल ।
आधी रात पहर का तड़का ॥
ये रन्डवा आया बिड़किया कोल ।
जयदी से भगजा रन्डवे बिचारे ॥
हाय मेरा राजा सोने मछरिया साथ ।
तू तो री तिरिया बड़ी छल बलिबा ॥
तैने मरवाया मैं बुड़ा लोण ।
मैं भव न पहल चमता कीर ॥

Translation:

Now, I shall not put on any scarf with gaudy colours.

When I went to the well carrying two pitchers, a widower followed me.

When I put down the pitchers on the well the widower started drawing the drum full of water for me.

When I lifted my pitchers and left for my home the widower followed me.

Oh poor widower, why you are bothering unnecessarily, you come to my home by opening the door.

At late midnight, the widower came by opening windows.

Oh poor widower, run away at once.

You do not know my husband is sleeping inside by hanging mosquito net.

You lady have proved to be very cunning.

You have troubled an old man like me.

I shall not put on any scarf with gaudy colours.

A song sung on Religious Occasions:

(१) गीत

बहनो सुनो लगा कर ध्यान पहली नारी कैसी बी ।
हरिश्चन्द्र गये मरकर लेके बिके काशी में कुन्ने को लेके ॥
सय में बेच गई सनतान तारा बिचारी कैसी बी ।
बीचह बरब बन मे पुष मोने छोड़ दिया बहनों का रहना ॥
हां जी, जिनके पती प्राय भगवान सीता बिचारी कैसी बी ।
पती अपने को ये समझावे बेदो के बे धर्म बतावे ॥
लंका नगरी के दरबार की मन्धोवरी बिचारी कैसी बी ।
बहनों सुनो लगा कर ध्यान पहली नारी कैसी बी ॥

Translation:

Sisters listen carefully, how a lady was in earlier days.

Harish Chandra who went along with shekhar to Kashi sold himself and his family.

How was Tara (wife of Harish Chandra) who tolerated the selling of her child.

How was Sita who suffered along with her husband in jungles for 14 years in place of leading a royal life.

How was Mandodri (wife of Ravana) of the royal court of Lanka who used to explain her husband the meaning of Vedas.

A song sung on Religious Occasions:

(७) गीत

हुई कोल बता हमसे भगवान भारत आना भूल गये ।
ये जुलूम किया हिरणाकुम ने सोह के बच्चे गरम किये ॥
जब प्रह्लाद उसी में बाध दिये क्या प्राण बचाना भूल गये ।
ये जुलूम किये कैकई ने राम लछमन को बन को भेज दिया ॥
जब जनक दुलारी संग बली क्या बाधित लौटना भूल गये ।
ये जुलूम किये दुर्योधन ने द्रोपत का कीर उतार लिया ॥
जब सी गज कीर उतार लिया क्या लाज बचाना भूल गये ।
हुई कोल बता हमसे भगवान भारत आना भूल गये ॥

Translation:

What wrong we did that you have forgotten to come to Bharat.

It was the cruelty of Harana Kush who heated the iron poles.

Did you forget to save Prahlad's life when he was tied with these.

It was the cruelty of Kakai who made Rama and Laxman to go to jungles.

Did you forget to call them back when Janak Dulari accompanied them.

It was the cruelty of wicked Ravana who stole Rama's Sita.

Did you forget to save her life when she reached the gardens (Ashok Vatika).

It was the cruelty of Duryodhan who pulled down one end of the scarf* of Dharopati.

Did you forget to save her honour.

When he pulled down 100 yards of the scarf.

MULTIPURPOSE CO-OPERATIVE SOCIETY

The Jhatikra Multipurpose Co-operative Society started functioning on 21st July, 1929, with a total membership of 17 and paid up share capital of Rs. 294. The value of each

share was Rs. 10. The purpose of starting this society was to create a common fund to be used for various productive purpose to supplement the incomes of the villagers. The area of operation of this society is confined to the village itself.

The society has a total membership of 30 persons of which 5 are the office bearers of the management committee. The particulars of the office bearers are given below:

Name	Designation	Charge	Qualification
Banwari	President	Typal Bhamini	Literate
Khajan	Secretary	Do.	Do. (Present Pradhan of the Geon Panchayat).
Imrat	Cashier	Do.	Literate. (Ex-Pradhan of the Geon Panchayat).
Tales Ram	Member	Do.	Literate. Member of the Circle Panchayat.
Mam Raj	Member	Do.	Illiterate

The Inspection Report of the Inspector of Co-operative Societies prepared on 25th September,

1932 reveals the following facts regarding the financial position of the society.

Balance Sheet of the Society

Liabilities	Amount in Rupees	Assets	Amount in Rupees
1 Paid up share capital	1,923.00	1 Loan given to Members	8,229.19
2 Deposit member's money	34.57	2 Delhi State Co-operative Bank shares	600.00
3 C. C. B. (Central Co-operative Bank) Loan	5,095.17	3 Central Co-operative Stores shares	50.00
4 Reserve Fund	254.00	4 Furniture (its depreciated value)	1.00
5 Bad Debt Fund	90.00	5 Advances	20.00
6 Common Good Fund	41.52	6 Cash in hand	219.96
7 Profits	1,681.69		
TOTAL	9,119.95	Total	9,119.95

LIABILITY SIDE

Membership & Share Capital

There are 30 members in the society. The paid up share capital is Rs. 1,923/-. Five

members of the society have not paid their share money so far.

Deposit Member's Money

Members have been advised to contribute Rs. 2/- per month compulsorily towards the

*One end of a sari acts as a cover of the petticoat while the other as a scarf.

society with a view to create a habit of thrift among the members and build up the finances of the society. This head represents a balance of Rs. 34.57 nP.

Co-operative Bank Loan

The society has taken a loan of Rs. 5,095.17 nP. from the Co-operative Bank, Najafgarh Branch.

Funds

The society has created three funds namely the Reserve Fund, Bad Debt Fund and the Common Good Fund. The money collected against these funds is shown in the balance sheet.

The Reserve Fund represents a 25 per cent deduction from the net profit. It was created only to make up any deficits of the society on account of non-payment of loans taken by the members. The Bad Debt Fund has been formed out of 15 per cent deduction from the net profit after excluding the Reserve Fund. When any member dies and it is not possible to get repayment from his property or his sureties then the money owing from that man is taken out from the Bad Debt Fund with the approval of the Registrar, Co-operative Societies.

A Common Good Fund represents a 10 per cent deduction from the net profit after excluding both the Reserve Fund and the Bad Debt Fund. It is created to meet out expenditure on any local development work or for any other work meant for serving the common cause of the villagers.

ASSETS SIDE

Loan given to Members

The society has advanced loans to its 19 members and the total amount of loan thus advanced comes to Rs. 8,229.19 nP. No loan has been stated as overdue against any member.

Shares of the Co-operative Bank and Central Co-operative Store Ltd.

The society is stated to be a member of the Co-operative Bank, Najafgarh Branch and the Central Co-operative Store Ltd., Delhi. It has purchased shares of Rs. 600/- from the former and of Rs. 50/- from the latter.

Present Position

The society can give loans upto 5 times the paid-up share capital of the members on the security of their property. The maximum credit limit of the society is Rs. 6,000/- as fixed by the Assistant Registrar of the Co-operative

Societies. There is a proposal by the Department of Co-operative Societies that the society should start sale and purchase of agricultural commodities required by the villagers.

It may be mentioned here that the Society has not gained much popularity among the villagers. Its membership is held only by the cultivating households. Further, the credit worthiness of a large number of the existing members has been shaken as they are defaulters on account of non-payment of loans once taken. Under such conditions as reported by the villagers there exists no co-operation among the members of the society to run the society smoothly.

PANCHAYAT

The existing Panchayat set-up came into force with the implementation of Delhi Panchayat Raj Act in 1959. The Act was passed in 1954 by the Delhi State Legislature to set up units of Local Self Government in the rural areas to make better provisions for village administration and development.

The Act provides for a two-tier structure for local self-government i.e. (1) *gaon panchayat* and (2) *circle panchayat* or *panchayati adalat*. The *gaon panchayat* is constituted of a *pradhan* and a number of *panches* not less than four and not more than ten. The *pradhan* and the *panches* are elected by the *gaon sabha*. The *gaon sabha* includes all the adults of the village having voting right under the Constitution of India.

The *circle panchayat* for each circle is to consist of persons elected from a number of contiguous *gaon sabha* area falling in the Khera circle. Each village in the *gaon sabha* area falling within a circle is entitled to send two representatives if the population is 1,000 or less and three where the population is more than 1,000.

The *gaon panchayat* looks after the executive side of the village administration. Its main functions are: the framing of programmes of production for the village, preparing an annual budget of supplies and finance needed for carrying out the programmes, reclamation of waste land, protection and supervision of property belonging to the *gaon sabha*, construction and repair of public streets, public wells and ponds for the supply of drinking and bathing water, maintenance of sanitation and registration of births and deaths.

The *circle panchayat* or *panchayati adalat* is expected to look after the judicial side of the

village administration. It has been empowered to settle boundary disputes and simple money suits, the value of which is below two hundred rupees. Also, it has been given power to make corrections in the Annual Register which it has been authorised to maintain under the Delhi Land Revenue Act. It is also empowered to try petty criminal cases. So far no case has been taken to the *circle panchayat* for settlement.

The elections to the *gaon panchayat* and *circle panchayat* were held in 1959 with the enforcement of the Delhi Panchayat Raj Act. Out of the seven contestants both for *gaon panchayat* and *circle panchayat* 5 were elected for *gaon panchayat* and one for *circle panchayat*. The names of the elected members are given below according to their respective designation and castes.

Gaon Panchayat

Name	Designation	Caste
1 Imrat	Pradhan	Brahmin
2 Ram Narayan	Up-pradhan	Brahmin
3 Tek Chand	Member	Brahmin
4 Muni Ram	Member	Brahmin
5 Ram Diya	Member	Chamar

Circle Panchayat

1 Tulsi Ram	Member	Brahmin
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Several questions were asked from each head of the household to study the awareness and achievements of the *gaon panchayat*.

Table No. IV.8 shows that out of the total number of 97 households, 76.2 per cent were aware of the main functions of the *gaon panchayat* and the remaining 23.8 per cent did not know them. It was further found that only 45.4 per cent of the households benefited in respect of village development from the *gaon panchayat*.

Regarding the manner of benefits arising from the developmental work of *gaon panchayat*, the table further shows that out of the total number of 44 households that have benefited, 100.0 per cent reported to have benefited in respect of construction of wells, 84.1 per cent in respect of pavement of streets, 63.6 per cent in respect of construction of temple, 36.4 per cent in respect of *panchayat ghar*, 22.7 per cent in respect of school building and 9.1 per cent in respect of approach road.

TABLE IV.8

Gaon Panchayat — Nature of Benefit

Caste	No. of H. Hs.	No. of H. Hs. aware of the function of Gaon Panchayat	No. of H. Hs. benefited	Number of Households benefited in the manner as below					
				Const. of Well	Pave-ment of Streets	Const. of Temple	Const. of Panchayat Ghar	Const. of School building	Approach Road
Brahmin	55	47	37	37	32	24	13	8	4
Chamar	20	16	3	3	2	1	1	1	..
Bhangi	10	6	1	1	1	1	1	..	..
Nai	4	2	1	1	1	1	..	..	..
Jogi	3	2	1	1	..	..	1	..	..
Kumhar	3	..	..	..	..	..	..	..	..
Baniya	1	1	1	1	1	1	..	1	..
Chhipi	1	..	..	..	..	..	..	..	..
TOTAL	97	74	44	44	37	28	16	10	4
PERCENTAGE	100	76.2	45.4	100.0	84.1	63.6	36.4	22.7	9.1

Information was also collected about the main parties in the *panchayat* and the dominant caste in it. Our investigation revealed that Brahmin was the main party in the *gaon panchayat* and the most dominant caste in it.

LEADERSHIP

How a person comes to hold a position of authority in the village is a matter of great interest for a social study. Elections are held for the *gaon panchayat* and the circle *panchayat* and some people get elected for having some quality or the other. It would be of interest to know what sort of people are elected. There are some qualities like wealth, age, education, intelligence, honesty, social nature of a person etc. by the possession of which a man earns for himself a position of authority in the village. A more realistic approach to study qualities of leadership would be to pick out a few of the accepted leaders and see why they are respected.

Imrat

He is a Brahmin by caste and is the *pradhan* of the *gaon panchayat*. He owns 200 *bighas* of agricultural land and a tractor. He is an old man of 60 and is held in high esteem by the villagers. He has five sons and all of them are well settled. Prior to the setting up of the statutory *panchayat* in the village, he was a *lamberdar*. During the tenure of *lamberdarship* he took active interest in village welfare work. Whenever there was any dispute or quarrel in the village he was the first person to be called. Also, before the elections for the *gaon panchayat*, he was a member of the village development council opened by the Block Development Office at Najafgarh. In this capacity he was successful in carrying out various building projects like *panchayat ghar*, *bhetiya wala kuan* for cattle and pavement of streets. He is very sociable and intelligent too. It is because of these qualities that he was elected unanimously *pradhan* of the *gaon panchayat*.

Tek Chand

He is a Brahmin by caste and a member of the *gaon panchayat*. He owns 250 *bighas* of land and a tractor. He is a man of 45 years of age. He has four sons, one is in service and three are studying. As regards his personal qualities, he is social, simple and an honest man. It is because of these qualities that the villagers reposed trust in him by electing him as a member of the *gaon panchayat*.

Muni Ram & Banwari

They are brothers and both wield influence in the village. They are honest, frank and helpful. Muni Ram has read upto matric and is in service. His brother Banwari is engaged

in agriculture and owns 150 *bighas* of land. Their economic condition is quite sound. They have a say in all affairs concerning the village. Muni Ram because of his education and family status got elected as the member of the *gaon panchayat*.

Tulsi Ram

He is a Brahmin by caste and a member of the circle *panchayat*. He is a man of 45 years of age and has a say in village affairs. His father was a *lamberdar* in the village because of which his family still enjoys good social status. He is economically well off, well-behaved and intelligent and enjoys the support of a large number of Tyagi Brahmins. At the elections to the circle *panchayat* no other person in the village contested against him.

Ram Diya

He is a Chamar by caste and is a member of the *gaon panchayat*. He is quite influential among the Harijans. He has been a strong upholder of Harijans' cause in the village. He is elderly, sociable and honest. It is mainly because of his work for his community that he was elected to the *gaon panchayat*.

SOCIAL EDUCATION CENTRE FOR FEMALES

At the time of our investigation, a Female Social Education Centre under the Directorate of Education (Social Education Branch) was running in the village. The centre was started on 20th May, 1961 on the initiative of the villagers and the Social Education Department of the Directorate of Education. It had a female worker who conducted literacy class, craft class and *balvadi* (a type of nursery class) and advised the womenfolk on cleanliness and family planning. The Social Education Centre worked well till 12th August, 1962 and thereafter, it was replaced by a quaker centre.

QUAKER CENTRE

The Social Education Centre which was replaced by another centre of a voluntary organisation called Quaker Centre (a religious society of friends, London) began its work in the village in April, 1962.

The 'Quakers' is an international organisation which ventures to create a place where people of different nations can meet in an atmosphere of mutual understanding. The Quaker Centre is housed in the building of Laxmi Chand a Brahmin by caste. There are three lady workers working in the centre, one incharge of the centre and two others crafts teachers. The activities of the centre include literacy work,



Females in the craft class learning the art of making bags with plastic-lace.



The Social Education Centre for males—some villagers are seen drawing books, while others are engaged in reading books.



A nursery class of the Quaker Centre in session

crafts work, holding nursery class, family planning and sanitation. A brief sketch of some of these activities is given below under separate heads.

Literacy Work

In the literacy class, female adults who do not have any prior education or schooling are admitted. Normally, girls who are unmarried and do not have any prior schooling come to attend the literacy class. It may be noted that married women do not attend the literacy class either because of overwork at home or because of restrictions imposed upon them by the elder members in the family. There are at present 29 members in the literacy class.

Craft Work

The craft work includes teaching of knitting and sewing to village ladies. An arrangement is made by the centre to sell out the knitted products in the market. Under this arrangement a woman can earn about Rs. 5/- or Rs. 6/- per week by knitting sweaters etc. As this scheme has directly benefited the village ladies in saving the expenditure of tailoring and earning a little, so both unmarried girls and housewives are taking interest in this activity of the centre.

Nursery Class

In the nursery class, children between the ages of 3 to 6 years are admitted. The class is held for two hours in a day i.e. from 9 A.M. to 11 A.M. This facility is at present enjoyed by 30 children. In the nursery class children are taught toilet habit, games and good manners. They are also distributed milk and porridge.

Apart from these activities the lady worker in the centre has also organised a women's club called *sri sabha* which meets 4 times in a month. They are given instructions on family planning, child care and sanitation.

SOCIAL EDUCATION CENTRE FOR MALES

In May, 1963 a Social Education Centre for males started functioning in the village. At present the centre is housed in the newly constructed temple building. The various activities organised by the centre are literacy class, library and reading room, radio listening group and games. A brief mention may be made of these activities.

Literacy Class

The literacy class consists of 15 members who fall within the age group of 15 to 45 years. The members are those adults who did not have any prior schooling.

Library & Reading Room

The library provides books on various subjects like history, fiction, religion, current affairs, health and sanitation, agriculture and village industries. Some books on autobiographies of great men are also maintained in the library. The members come and draw books from the library and after reading the same discuss them with the Social Education Worker in the centre. There are in all 15 members of the library.

The centre also provides the facility of a reading room. Members come and read newspapers, magazines and other books available in the library.

Radio Listening Group

The centre has a radio-set which is only switched on for listening news and *Dehai Bhayon-ka-karya-kram*. The radio set is a big attraction for the villagers. The radio listening group consists of 25 members.

Games

The Social Education Worker has organised a volley ball team consisting of 14 members. The team includes the school going boys and some office goers. Apart from playing volley ball, the members also do some physical exercises in the morning.

INHERITANCE OF PROPERTY

Though several far-reaching changes have been introduced in regard to inheritance of property as a result of the passing of the Hindu Succession Act of 1956, the manner of inheritance of property in the village even today is governed by the customary law.

The provisions of the Hindu Succession Act of 1956 are worth noting. According to this Act the property of a male Hindu dying intestate devolves upon the son, daughter, widow, mother, son of a predeceased son, son of a predeceased daughter, daughter of a predeceased daughter, widow of a predeceased son etc. according to the following three rules:

- The widow or if there are more widows than one all the widows shall take one share.
- The surviving sons and daughters and the mother of the deceased shall each take one share.
- The heirs in the branch of each predeceased son and each predeceased daughter of the intestate (i.e. deceased) shall between them take one share.

TABLE IV.9

Showing the Inheritance of Property in practice

Caste	Sons got equal share	Wife got maintenance when she did not remarry	Wife got life interest in property if she did not remarry and was issueless	Brothers got equal share	Daughters got share in property	Total No. of H. Hs.
Brahmin	40	13	2	..	..	55
Chamar	19	1	..	..	..	20
Bhangi	10	..	..	..	..	10
Nai	4	..	..	..	..	4
Jogi	3	..	..	..	..	3
Kumhar	3	..	..	..	..	3
Baniya	1	..	..	..	..	1
Chhippi	..	..	1	..	..	1
TOTAL	80	14	3	..	..	97
PERCENTAGE	82.5	14.4	3.1	..	..	100.0

According to the customary law still prevailing in the village the property of a deceased is divided equally among the sons to the exclusion of the daughters or the widow. In case the deceased does not leave any male issue, the property passes to his widow who acquires life interest therein provided she does not remarry. If the deceased himself was a widower then the property is shared by his brothers or sons of the predeceased brothers as the case may be.

An enquiry was made in January, 1962 from the heads of all the households in the village regarding the practice of inheritance of property. Table No. IV.9 shows that of the total 97 households in the village 82.5 per cent reported that all sons got equal share in property, 14.4 per cent reported that the wife gets maintenance allowance in case she does not remarry and 3.1 per cent reported that wife acquires life interest in the property if she was issueless and did not remarry.

Questions were also asked from the heads of all households in the village so as to know the awareness of the villagers regarding the changes introduced in the Hindu Succession Act of 1956 and the Hindu Adoption Act. Our enquiries in this respect showed that all the households were only partially aware of the changes introduced in the former Act. As regards the Hindu Adoption Act only 4 or 4.1 per cent of the households were aware of the changes.

Attitudes of the villagers towards inheritance of property by Daughters

Our enquiry about the attitudes of the villagers regarding the inheritance of property by daughters showed that not even a single household in the village was in favour of daughters inheriting the father's property. The villagers gave several arguments in support of their contention. One of the arguments, advanced mainly by the cultivating households in the village, was that inheritance of property by daughters will further accentuate the already acute problem of sub-division of land holdings. The other argument put forward by them was that after marriage daughters settle in their in-law's village and if share in property especially in agricultural land is given to them, they will not be in a position to cultivate it properly. They will either sell it or come and settle in their parents' village and both of these alternatives are contrary to the customs of the villagers. The last argument was that because daughters are entitled to a share in their husband's property there is no need for them to share their father's property.

MEDICAL FACILITIES

So far as medical facilities are concerned the village is quite well off. Adequate medical facilities are available to the villagers e.g. The Najafgarh Rural Health Centre, the Chhawla Health and Maternity Centre and the Daulatpur

Dispensary. The Najafgarh Rural Health Centre is located at a distance of 9 miles from the village and is equipped with the latest surgical instruments and medicines. The Chhawla Health and Maternity Centre is located at a distance of 3 miles from the village. It has a special significance for the villagers as a mobile medical unit from this centre visits the village on every alternate day. Largely, the villagers depend upon this centre for their medical requirements. The Daulatpur Dispensary is located at a distance of one mile from the village. The dispensary being nearest of all the medical centres is visited the most by the needy. Moreover, the villagers can also avail the services of private qualified doctors for their treatment. In case of very serious illness or disease, the Najafgarh Rural Health Centre also refers cases to some public hospitals at Delhi for better treatment.

The disease of cattle are cured by a mobile veterinary dispensary of the Najafgarh Community Development Block. An extension officer called Assistant Veterinary Surgeon incharge of this veterinary dispensary. The mobile van visits the village once in a week and the surgeon treats the ailing cattle. He distributes medicines and instructs the villagers regarding their treatment. In his absence it is the V.L.W. who distributes medicines as directed by the Asstt. Veterinary Surgeon. Sometimes when the disease of the cattle is more serious, the veteri-

nary surgeon advises the villagers to take their cattle to the veterinary dispensary at Najafgarh. It would be worthwhile to mention some of the common diseases of the cattle and the type of treatment provided for curing them.

Foot & Mouth disease (Muh khur ki bimari)

This is a virus disease and is caused when the cattle moves in dirty water and other dirty places contaminated by germs. The germs attack the cattle in feet and mouth. These parts of the body become sore and render the cattle unable to walk and eat. Various medicines like alum, potassium permanganate, vese-line and stomach powder are given for curing this disease.

Rinderpest

It is a malignant and contagious disease of cattle. Cattle suffering from this disease start vomiting blood and their body aches. Various medicines like oxide of mercury, boric acid, Ammonium Chloride are given for curing the cattle. Prophylactic and curative vaccinations are also performed against rinderpest.

Haemorrhage

This is a disease which causes discharge of blood from blood vessels. It badly affects the throat of the cattle. Vaccinations are performed to cure this disease.

TABLE IV.10

Treatment and vaccination

Caste	No. of H. Hs.	No. of H. Hs. following			Vaccination	
		Allopathic	Ayurvedic	Homoeopathic	Before one year	After one year
Brahmin	55	55	17	..	55	..
Chamar	20	20	7	..	20	..
Bhangi	10	10	..	..	10	..
Nai	4	4	2	..	4	..
Jogi	3	3	1	..	3	..
Kumhar	3	3	..	..	3	..
Baniya	1	1	..	..	1	..
Chhippi	1	1	..	..	1	..
TOTAL	97	97	27	..	97	..
PERCENTAGE	100.0	100.0	27.8	..	100.0	..

While studying medical facilities available for the villagers an attempt was made to know their attitudes regarding the type of medical treatment. Table No. IV.10 on page 67 shows that all the 97 households in the village depend on Allopathic treatment and only 27.8 per cent of them also depend on Ayurvedic or other indigenous treatment. It can be seen from the table that the villagers are remarkably changing from the indigenous to Allopathic treatment. Further, it is also found that all inhabitants of the village got vaccinated during last year.

Maternity

In spite of the fact that the village enjoys all kinds of maternity services both from the Najafgarh Rural Health Centre and the Chhawla Health and Maternity Centre, the villagers still by and large depend on the services of the un-

trained village *dai* at home at the time of child birth.

Table No. IV.11 shows the number of maternity cases occurred last year and the type of treatment provided for the women. It is evident from the table that out of the total of 25 maternity cases that occurred last year (i.e. 1961) 18 or 72.0 per cent received the treatment of village *dai* at home and 7 or 28.0 per cent received the treatment of trained health visitors at Chhawla Health and Maternity Centre. The above data reveals that majority of women at the time of delivery received the treatment of untrained village *dai* rather than that of trained health visitors. This is so because delivery at home has been customary in the village. It is only when the case is very serious that the villagers resort to the treatment of trained health visitors at one of the maternity centres.

TABLE IV. 11
Health and Maternity Cases

Caste	No. of H. Hs.	No. of maternity cases	Village Dai	Hospital	Health visitor or trained doctor
Brahmin	55	14	10	4	..
Chamar	20	4	3	..	..
Bhangi.	10	5	3	2	..
Nai	4	2	2	..	..
Jogi	3	..	..	..	..
Kumhar	3	..	..	..	..
Baniya	1	..	..	1	..
Chhipi	1	..	..	..	..
TOTAL	97	25	18	7	..
PERCENTAGE	100.0	25.8	72.0	28.0	..

LEISURE & RECREATION

The villagers have very little of 'organised recreation for their leisure time. As most of the villagers i.e. (70.6 per cent) are dependent on agriculture they remain busy for most of the time in toiling hard to earn their livelihood. Whenever they have any leisure hours they spend it in idle gossip, smoking *hookah*, playing cards and *chopar* (game played with dice on a piece of cloth cross in shape called *chopar*) in the village. Of these activities, discussion in various *hookah* smoking groups is the most common pastime in the village.

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



The mobile medical unit of the Chhawla Health and Maternity Centre engaged in distributing medicines to the patients



Some villagers are seen sitting over a hookah in the *baithak* of Khacheru—a Brahmin

news relating to local, national and international affairs.

The other recreational activities of the villagers are *swangs*, *bhajans* and *kirtans* and legendary songs of local *ragis* (musicians). Most important of these are *swangs* (romantic dramas) staged by the local artists of the surrounding villages. The *swangs* are arranged at the time of marriages and are a good source of entertainment for the villagers. People who invite the *swang* parties at marriages generally spend one to two hundred rupees in organising such *swangs* in the village. The villagers also invite *bhajan mandlies* (parties which sing religious songs) from the surrounding villages generally after the harvesting of the crops. On such occasions religious songs are sung in which all the villagers participate.

The *bhajan mandlies* remain in the village for 2 to 3 days. The members of *bhajan mandlies* are given accommodation in the village *chaupal* and are fed by the villagers collectively. In return for their services they get about 50 to 60 rupees from the villagers. *Bhajans* and *kirtans* are also organised by the village ladies on various social and religious occasions.

The recreation for the children and the young in the village is not very organised. Children are found mostly roaming here and there in the streets. The only games which they play are *gulli danda* and marbles. Similarly, the youths of the village do not have any regular activity for passing their leisure time. The only game that they play occasionally is *kabbadi*.

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

RELIGION

Religion plays a vital part in the social life of the villagers. The common man in the village is generally religious. Not only he has faith in religion but he also strictly believes in certain rituals and superstitions. A few deities are generally worshipped by the villagers. They are *Ganesh*, *Vishnu*, *Shivji*, *Krishna*, *Rama*, *Hanuman*, *Parvati*, *Lakshmi* and *Sita*. In addition to these deities the villagers also worship some *matas* and *devis* such as *Bhoomia-mata*, *Kanthi mata*, *Beri-wali-mata*, *Gurgaon-wali-mata* and *Devi of Nagarkot*.

The manner in which the villagers worship their gods and goddesses consists mostly of visiting the temples and other religious places for offering prayers and taking part in *bhajans* and *kirtans* (religious songs). Some villagers also worship their gods and goddesses at home early in the morning after taking bath or at sunset time. The villagers believe that through these religious activities they can please their gods and goddesses for their welfare.

The common places of worship in the village are the Lord Shiva's temple, *Bhaiyan* or *Bhoomia-mata-ka-chabutra*, *Kanthi-mata-ka-chabutra* and *Chorahewali-mata-ka-chabutra*. The Lord Shiva's temple is visited by the members of the socially higher castes in the village who come and offer their prayers. On important festivals and social ceremonies, the villagers come in large numbers at the site of the temple and organise *bhajans* and *kirtans*. It may be noted that the members of the Scheduled Castes such as *Bhangis* and *Chamars* are not allowed to enter the premises of the temple.

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

Bhaiyan or Bhoomia Mata ka Chabutra

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

Kanthi-wali Mata ka Chabutra

This *chabutra* is situated in the southern corner of the village. It is a small stone erected on a small platform of bricks. Although it is not as important as the *Bhoomia-mata ka chabutra*, yet it also commands great respect of the villagers. It is worshipped whenever there is



A lady worker in the Quaker Centre demonstrating the technique of knitting with an imported knitting machine

any outbreak of small-pox in the village. Women when they visit the *chabutra* offer sweet rice and pray for the protection of their children against small-pox.

Chorahe-wali Mata

This *chabutra* is located at the crossing of four streets (*choraha*) in the southern corner of the village. *Chorahe-wali-mata* is worshipped whenever there is an outbreak of *kharsa* (chicken-pox) or typhoid known as *matijhara* in the village. The womenfolk keep water in a tumbler near the bed of the patient at night and offer the water and some grains to the *mata* the next morning. In doing so the villagers believe that the *mata* will be pleased and the patient will be relieved of his sufferings.

FESTIVALS

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

The most important festivals which are celebrated in the village are *Tij*, *Silone* or *Raksha Bhandan*, *Janam Ashtami*, *Kanagat*, *Dussehra*, *Karva Chauth*, *Diwali*, *Gobardhan*, *Ganga Sanan*, *Basant Purnimi*, *Shiv Ratri* and *Holi Dulhendi*. A brief sketch of each one of these festivals is given below:—

Tij

The festival of *Tij* falls on the third day of *Sudi-Sawan* and marks the beginning of festivals which come to an end with *Holi*. At the time of this festival, monsoon rains set in and the air is cool and everything in the fields is green. The crops of millet and sugar-cane have been cultivated and the villagers are in their best spirits. The villagers celebrate this festival to express their happy mood. On the day of *Tij* young men go to the village common lands early in the morning and look for trees on which to hang swings. The swings are set up early in the morning but the swinging does not begin till afternoon.

Children start using swings even early in the morning, while the men work in the fields and women at home preparing various festive dishes. At noon the men come home from their fields and after taking meals all young women and children put on their best clothes. They go singing in family groups to the places where swings have been hung. They continue enjoying swings till sunset when they return home

to take the festive meals. Food is also given to *Bhangis* in the village on *Tij*.

Raksha Bandhan

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

Janam Ashtami

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

Kanagat (Shradhs)

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

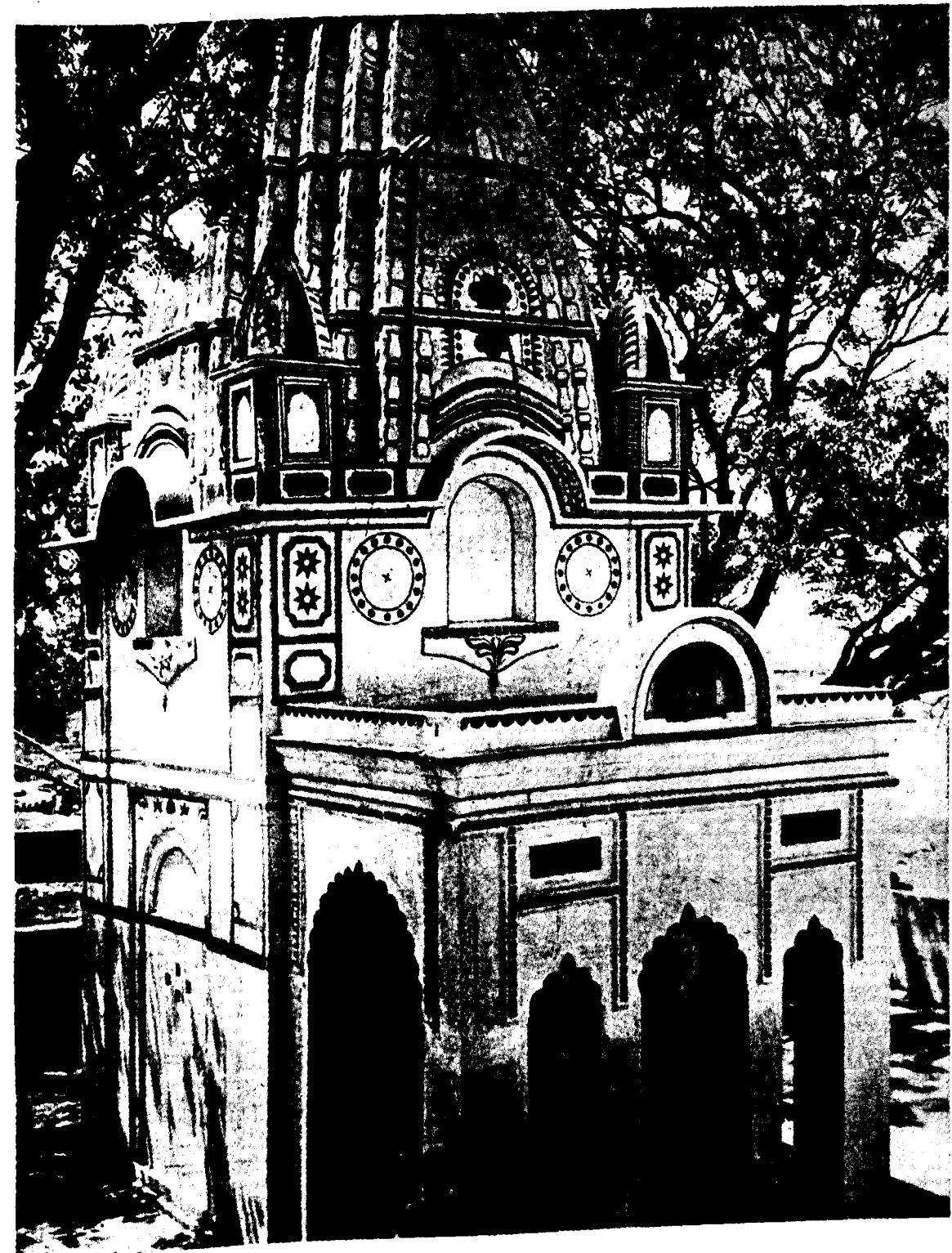
Dussehra

The festival of *Dussehra* is celebrated in the month of *Asauj* in honour of the victory of King Rama over the demon King Ravana. On this day the villagers either go to Najafgarh or to Delhi to see the burning of effigies of Ravana, Kumbh Karna and Meghnatha. A few days before the festival the villagers start staging of Ram Lila and other social dramas which provide a good deal of entertainment for the villagers.

Karva Chauth

The festival of *karva chauth* is celebrated on the fourth day of *Badi-Kartik* (October-November) by married women of Brahmin, Baniya, Kumhar and the Nai castes to honour their husbands. It is most popularly known as the festival of women as no male has any part to play in it.

On the day of *karva chauth*, the married women observe fast. In the morning they bathe, fill a water pitcher and offer water to the sun. At about 10 or 11 A.M. they listen to a story



The temple of Lord Shiva



The Bhoomia-Mata-Ka-Chabutra



The priest and the Children offering prayer in the temple. In the centre lie the stone carved idols of Lord Brahma, Parvati and Shivalingha.

narrated by an elderly Brahmin lady. The story runs as follows:—

Once upon a time there was a family of seven brothers, one sister and their mother. The sister was very much liked by her seven brothers. One day as usual their sister did not join them in taking the morning meals. On enquiring the reason for her not joining, the mother replied that their sister was observing a fast of *karva chauth* and shall not take food without having a glimpse of the moon. It is said out of sheer ignorance, the brothers climbed upon a tree and made an artificial moon. Now they called their sister to offer water to the moon and break her fast. On seeing the artificial moon she broke her fast and joined her brothers in taking food. On this while taking the first morsel, the first brother found an hair in it, the second found a bee in it and the third got a news that their brother-in-law had collapsed. On hearing this all family members were taken aback and the sister rushed to her in-law's house. On her way she met an old lady who was limping. The lady asked for her help in removing the thorn which had stuck in her foot. The girl removed the thorn with her mouth. In return for this noble deed, the lady wished for her a long and happy married life and a son. The girl expressed her inability to lead such a life as her husband had died. The lady suggested her to go home and to spray water on her husband's body by cutting one of her fingers. On reaching home, the girl did as suggested. Thus she got back the life of her lost husband and afterwards observed the fast of *karva chauth* regularly.

In the evening the ladies observing fast prepare *kari*, *phoolka* (*chapati*) and *pakkori* and pray for the *karva* known as *karva puja*. All ladies sit together taking one earthen pitcher each full of water, some grains and the cooked food as mentioned above. After the prayer they offer the food to their respective mothers-in-law, husband's sisters and husband's elder brother's wives. At night after having a glimpse of the moon they break their fast.

Hoi

The festival of *Hoi* falls three days after *karva chauth* on the seventh day of Badi-Kartik. Like *karva chauth* it is also a festival of women who fast on that day, the only difference being that while *karva chauth* is celebrated in honour of their husbands, *Hoi* is celebrated in honour of their children. Only those who have children observe fast. In the morning, women bathe, take *sharbat* (sweet cold drink) and listen to a legendary story narrated by an elderly woman. The story runs as follows:—

Once upon a time a King had one daughter and one son. One day the princess and her

sister-in-law had to go and dig some mud from a pond. On reaching the pond when the princess started digging mud she discovered *Hoi Mata's* son. When her sister-in-law started digging mud she killed *Hoi Mata's* son unwittingly. *Hoi Mata* got angry and took away her womb. On reaching home she told her mother-in-law that she had lost her womb to *Hoi Mata*. On learning this, her mother-in-law turned her out of the house as she was no more capable for bearing children. In her wanderings, the daughter-in-law came across *Hoi Mata* who was limping as a thorn had stuck her foot. On seeing this the daughter-in-law took out the thorn. *Hoi Mata* got pleased and returned her womb to her. When the mother-in-law came to know of this she called her daughter-in-law back.

In the evening special dishes like *poora*, *puri* and *kheer* are prepared. All ladies observing fast sit together and draw figures of *Hoi Mata* on the wall and each takes a pitcher full of water. Now every woman places eight *pooras* on the pitcher and offer the food to *Hoi Mata*. After this the women break their fast by seeing the stars in the sky.

Diwali

Diwali is popularly known as the festival of lights. It falls on the *Amavas* day in Kartik. On this day houses are cleaned and white-washed or given a coat of cow-dung. Some villagers draw flower shaped figures on the doors of their houses. In the evening the houses are lit with earthen lamps and Lakshmi the goddess of wealth is worshipped. Some women prepare special dishes like *halva*, *puri* and *kheer*. Children in the village play small fireworks at night.

Govardhan

The *Govardhan* festival comes a day after *Diwali*. In the morning the courtyard of the house is washed. Here a mound of cow-dung is accumulated and shaped into the figure of a man. At about sunset the head of the family takes a metal plate on which he places a rupee or ornaments, a few roasted rice grains and turmeric. He lights a lamp placed in the middle of the cow-dung man and pours some butter-milk in the mouth of the man-shaped creature. Then he takes seven rounds around the figure. He pours some water and roasted rice on four corner of the figure. The reason given by the villagers for celebrating this festival is that cow-dung (*govar*) is wealth (*dhan*) for it is used for various purposes.

Ganga Sanan

Fifteen days after *Diwali* the villagers go to bathe in the Jamuna River at Delhi or in the Ganges river at Garh Mukteshwar. Two or three days earlier the villagers in large number

leave for the *ganga-sanan*. It is believed that bathing in the Ganges washes away all the sins committed during ploughing and beating of the cattle. Clothes, ornaments, ploughs etc. may be purchased at this time. On the same day or the day following *ganga-sanan* the villagers return home taking with them some Ganges water and sweets to be distributed among the neighbours.

Basant Panchmi

Basant Panchmi falls on the fifth day of Sudi-Magh. At this time the fields are full of mustard plants and yellow flowers and there is little work to be done in the fields. The festival of Basant Panchmi marks the beginning of spring season. On this day womenfolk in the village wear yellow clothes and sing songs.

Shivratri

Shivratri which falls on the thirteenth day of Madi-Phagun is celebrated in honour of Lord Shiva. Early in the morning those who fast take bath. The fast lasts upto 12 P.M. and in fast no cereals are eaten. At about 1 P.M. women in groups walk to the village temple. At the temple each woman worships Shiva's phallic called *linga*. After the phallic worship they return home and break their fast by taking *why* (a mixture of fresh water and milk). Fasting is observed in a few Brahmin households.

Holi-Dulhendi

Holi comes on the fifteenth day of Phagun (February-March) and is one of the most popular Hindu festivals. The preparations for the celebration of the festival start a few days ear-

lier. A place for Holi bonfire is selected where woods and cow-dung cakes are collected by the young boys in the village. On the day of Holi special dishes are prepared. In the afternoon, the womenfolk after finishing their household work go to the Holi pyre singing songs known as *Phaag*. On reaching the holy pyre each woman walks round it pouring water and placing cow-dung cakes. After this the women return home. In the evening at about 6 P.M., the villagers go to the Holi pyre and light it. They remain there till the fire is completely burnt out. Singing, dancing and other merry makings are organised in some of the households which last till late at night.

Dulhendi comes a day after Holi. On this day villagers mix freely among the members of their own castes and throw mud mixed with cow-dung on each other. Some villagers especially the Scheduled Castes, viz., Bhangis and the Chamars drink and make merry on this day. The women are forbidden to throw mud or cow-dung on men, while the menfolk can do so at women. But the women have the privilege of using sticks to beat the menfolk of all castes though the elderly persons are spared. Dulhendi is one of the welcome events for the women in the village.

SOCIAL REFORM MEASURES

Several reform measures in the field of abolition of untouchability, regulation of dowry system, family planning and Hindu adoption and succession practices have been undertaken in the village under study. The following paragraphs contain a study of the nature of such reform measures, their impact upon the villagers and their attitudes towards these measures.

TABLE IV. 12

Showing awareness of Untouchability (Offences) Act and practice of Untouchability

Caste	No. of Hs.	No. of Hs. aware of legal prohibition of Untouchability	Practice of Untouchability	Forms of Untouchability practiced				
				Eating	Drink-ing	Sitting	Smok-ing	Social Cere-monies
Brahmin	55	5	10	10	7	9	6	8
Chamar	20	1	4	4	4	3	3	3
Bhangi	10	..	..	..	..	..	..	..
Nai	4	2	2	2	2	1	2	1
Jogi	3	1	..	..	..	..	..	..
Kumhar	3	..	1	1	1	1	1	..
Baniya	1	..	..	..	..	..	..	..
Chhipi	1	..	..	..	..	..	..	..
TOTAL	97	9	17	17	14	14	12	12
PERCENTAGE	100.0	9.3	17.5	17.5	14.4	14.4	12.4	12.4

Untouchability

Our discussion earlier in Chapter II revealed that the social structure of the village represents an hierarchy with a few higher castes at the top, with some other castes in the middle and some at the bottom. It is from this lower strata that some of the castes are considered as untouchables. They are the Bhangis and Chamars of the village. The socially higher castes look down upon them and do not allow them to take water from their wells, to dine, sit and mix with them on various social ceremonies. It was with a view to remove these undesirable conditions that the Parliament of India declared the practice of untouchability as illegal, by enacting the Removal of Untouchability (Offences) Act 1955. It was from this point of view that we made an enquiry to see how far the Act had been effective. Table No. IV.12 shows the awareness of the legal prohibition on the practice of untouchability and the extent to which it is being observed.

It is clear from the table that out of the total number of 97 households, only 9.33 per cent were aware of the legal prohibition of untouchability and only 17.5 per cent reported that untouchability was being practiced in the village. Too much reliance cannot be placed on these figures as many of the villagers belonging to the socially higher castes were afraid of saying that untouchability was being practiced lest they may be penalised for dis-regarding the Act.

Further, the manner of practice of untouchability was largely reported in respect of dining, drinking water, sitting arrangement, smoking *hookah* and inter-mixing on various social ceremonies.

Dowry System

At the marriage of daughters, one has to spend

TABLE IV. 13

Information and attitude towards Family Planning of the heads of households

Caste	No. of Hs.	No. of Hs. aware of family planning centre	Knowing preventicnof conception by deliberate means	Wishing for more children	Wishing for no more children
Brahmin	55	18	11	10	45
Chamar	20	3	2	4	16
Bhangi	10	..	2	1	9
Nai	4	..	..	2	2
Jogi	3	..	..	..	3
Kumhar	3	..	..	..	3
Baniya	1	1	1	..	1
Chhipi	1	..	..	..	1
TOTAL	97	22	16	17	80
PERCENTAGE	100.0	22.7	16.5	17.5	82.5

large sums of money for providing dowry to the bridegroom's family. Giving of dowry on marriages has become a convention among the villagers both because of the exacting demands from the bridegroom's family and because the girl's parents want to maintain their prestige and status. Such a system is one of the main obstacles for the poor parents to choose right partners for their daughters.

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

Family Planning

The village is served by three family planning centres namely Najafgarh Rural Health Centre, Chhawla Health and Maternity Centre and the Quaker Centre of the village. The villagers can go to any one of the centres and take guidance regarding the use of family planning devices. The village women also get the services of Health Visitors from Najafgarh Rural Health Centres regarding family planning.

It must be mentioned that in spite of the efforts of these centres to educate the people about the necessity of planned parenthood, a large number of villagers are still ignorant of family planning as a method of birth control. Table No. IV.13 provides the information regarding attitudes and awareness of the villagers about family planning.

The table shows that out of the 97 households in the village, only 22 or 22.7 per cent could say that there existed any family planning centre.

Regarding the use of contraceptives for family planning, only 16.5 per cent of the total households in the village were aware of such devices.

TABLE IV. 14

Attitude towards Family Planning with reference to Monthly Income

(In Rupees)

Caste	Number wanting more children having monthly income of						Number wanting no more children having monthly income of					
	Above 150	101-150	76-100	51-75	26-50	25 and less	Above 150	101-150	76-100	51-75	26-50	25 and less
Brahmin	2	5	1	..	..	2	10	8	6	9	6	7
Chamar	1	1	1	..	..	1	..	1	4	1	6	4
Bhangi	..	..	..	..	1	..	..	1	2	2	3	1
Nai	..	..	..	1	1	..	..	..	..	..	..	2
Jogi	..	..	..	..	..	..	1	..	1	..	..	..
Kumhar	..	..	..	..	..	..	..	..	..	..	2	1
Baniya	..	..	..	..	..	..	..	1	..	..	..	..
Chhipi	..	..	..	..	..	..	..	..	..	..	..	1
TOTAL	3	6	2	1	2	3	11	11	13	12	17	16

Information was also collected from the heads of the households in the village about their attitudes towards limiting their families at the existing size. Out of the total of 97 households, 17 or 17.5 per cent wished for more children and the remaining 80 or 82.5 per cent did not wish for more children.

Table No. IV.14 shows the attitudes of the heads of the households on family planning according to their income level. It reveals the fact that persons wishing for more children are more in the higher income groups and less in the lower income groups. Similarly, persons wishing for no more children are more in the lower income groups and less in the case of higher income groups.

Community Development Block

The village is covered by the Najafgarh Com-

munity Development Block. The function of the Community Development Block is to assist the villagers in increasing their agricultural and industrial production and also to help them through various welfare projects in the field of co-operation, *panchayats*, social education, animal husbandry and health. The work of the Community Development Block is carried out by a number of functionaries both at the block level and village level. The most important functionary at the village level is the *gram sevak* who serves as a link between the villagers and the Community Development Authorities. He is a multipurpose extension worker who seeks to arouse in village people interest in all round social and economic development of the village. His function is to advise and demonstrate to the villagers about improved methods of cultivation, and assist them in procuring improved quality of seeds, manures, pesticides, tools and implements etc.

TABLE IV. 15

Showing the awareness of the Villagers regarding the existence and working of the Community Development Block

Caste	No. of H. Hs.	No. aware of the existence of C. D. Block	No. of H. Hs. who say no work has been done	No. of H. Hs. who benefited from C. D. Block	No. of households benefited in the field of				
					Construction work	Agriculture	Education	Health	Loan
Brahmin	55	40	18	22	15	11	9	3	17
Chamar	20	7	7	..	..	..	..	..	..
Bhangi	10	5	3	2	2	..	1	1	..
Nai	4	1	..	1	..	1	..	..	..
Jogi	3	2	1	1	1	1	..	..	..
Kumhar	3	..	..	..	..	..	..	..	..
Baniya	1	1	..	1	1	..	1	..	..
Chhipi	1	..	..	..	..	..	..	..	..
TOTAL	97	*156	29	*27	19	13	11	4	17
PERCENTAGE	100.0	57.7	29.9	27.8	70.4	48.1	40.7	14.8	63.0
		*100.0	51.8	*100.0					

TABLE IV.16

Showing awareness of the functions of Gram Sewak

Showing awareness of the function of Gram Sewak

Caste	No. of H. Hs.	Number aware of the function of Gram Sewak					No. of H. Hs. benefited				Visit in a month		
		No. of H. Hs.	Agri- cultural Advice	Edu- cation guid- ance	Voca- tional guid- ance	Liti- ga- tion	Vill- age Indus- tries	No. of H. Hs.	Seeds, Cre- manu- dit re & fac- methods of cul- tiva- tion	Edu- cation	Liti- gation	4 Times	8 Times
Brahmin	55	29	29	..	..	..	17	17	2	..	..	..	6
Chamar	20	..	..	..	..	..	..	..	..	..	..	..	..
Bhangi	10	..	..	..	..	..	..	..	..	..	..	..	..
Nai	4	..	..	..	..	..	1	..	..	1	..	..	1
Jogi	3	1	1	..	..	..	..	..	..	..	..	..	..
Kumhar	3	..	..	..	..	..	..	..	..	..	..	..	..
Baniya	1	..	..	..	..	..	..	..	..	..	..	..	..
Chhipi	1	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	97	*30	30	..	..	..	*18	17	2	1	..	..	7
PERCENTAGE	100.0	30.9	..	..	..	..	18.6	94.4	11.1	5.6	..	..	..
		*100.0	100.0	..	..	..							

Table No. IV. 15 on page 75 gives the awareness of the villagers about the Community Development Block and the nature of its work done in the village.

The table reveals that out of the 97 households in the village, 56 or 57.7 per cent were aware of the existence of the Community Development Block. Further, of these 56 households 51.8 per cent reported that no work had been done by the Community Development Block and 27 households or 48.2 per cent reported that they had been benefited from the Block. Out of these 27 households reporting as having benefited, 19 or 70.4 per cent reported as having benefited in respect of construction of wells, pavements of streets, 17 or 63.0 per cent in respect of getting loan, 13 or 48.1 per cent in respect of agriculture, 11 or 40.7 per cent

in respect of education and 4 or 14.8 per cent in respect of health.

We have seen the important role that a *gram sevak* is supposed to perform in carrying out the programme of the Community Development Block in the village. We may see how far his work has been effective in the village under study.

Table No. IV.16 reveals that out of the 97 households in the village 30 or 30.9 per cent were aware of the functions of the *gram sevak* and 18 or 18.6 per cent reported as having benefited from his work. Of these 18 households, 17 or 19.4 per cent benefited in procuring better seeds and manures and learning better methods of cultivation, 2 or 11.1 per cent in getting credit facilities and 1 or 5.6 per cent in getting guidance on education for the children.

In the foregoing chapters various aspects of socio-economic life of village Jhatikra have been dealt with in detail. Our approach has been not only to study the existing socio-economic conditions but also to find out the trend of change in them, if any. But our study of dynamism is necessarily limited to the extent of availability of comparative data for some earlier periods. Here, it is proposed to summarize appropriate conclusions on our discussion in the previous chapters.

During the last decade there have been changes in the composition of livelihood classes. As a result of instability of incomes from land, spread of education and availability of better transport facilities, a large number of villagers have taken up non-agricultural pursuits. However, in spite of the fact that the number of persons depending upon agriculture has gone down, the agricultural sector still retains its predominance in the village economy.

Agriculture which is the main source of livelihood for most of the villagers shows all signs of backwardness. Firstly, out of the total area of 1,237 acres of cultivable land, about three-fifths or 745 acres gets flooded every year which renders this portion of the land unfit for cultivation. No attempt has been made so far by the authorities to tackle this problem. As regards the irrigational facilities, a major portion i.e. 89.9 per cent of the total 868 acres of cultivated land depends upon the vagaries of nature. Our study of cropping pattern reveals that a major proportion i.e. 91.5 per cent of the cultivated land is devoted to the cultivation of food crops. Further no significant improvement was noticed in regard to the use of better seeds, manures, tools and implements, except in the case of two households who own tractors and their accessories. The extent of poverty of the agricultural classes is manifest from the fact that a large number of villagers were depending upon 'taccavi' loans given by the Government. Our study of indebtedness bears testimony to this fact and reveals that 67.9 per cent of the total loan of the village was taccavi loan.

There have been a number of significant developments in the economic system, the most important among them being the Land Reforms Act of 1954 which abolished zamindari and the National Extension Service which has been

Chapter V

Conclusion

trying since its inception in 1953 to improve agricultural production in the village. These developments are too recent to enable a complete assessment of their effects which are gradual in nature. In fact their effects were noticeable more in the opinions and attitudes of the villagers than in their functioning in the economic system.

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

The nature of consumption in the village shows signs of gradual change. As revealed from the study of household goods we find that there has been a considerable increase in the demand for durable goods like bicycles, sewing machines, hurricane lanterns, tables and chairs, among a few households who are economically better off. Besides, there has also been increase in the expenditure on clothing, education, housing and medical facilities as a result of change in the outlook of the villagers.

As regards improvements in educational facilities we find that school registration has increased in the last decade (1951-1961). This shows that need for education has come to be widely recognised by a majority of the villagers. But the spread of education among the so called lower groups consisting of the Scheduled Castes and the backward classes has not been very high in spite of the fact that they have been given many privileges and concessions. This is largely due to general poverty.

In the field of medical facilities available to the villagers, we noticed a marked improvement. The villagers get free medical help from the Najafgarh Rural Health Centre, the Chhawla Health and Maternity Centre, Daulatpur Dispensary and the mobile medical unit that visits the village twice a week.

Personal hygiene in the village is very much neglected. The villagers are ignorant of the

value of cleanliness. The practice of allowing dirt to accumulate in the streets and of tying of cattle inside the living rooms certainly spoils the sanitary conditions in the village.

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

Although the rigidities in following the traditional occupations have slackened due to improvement in transport and communication, education etc., caste still plays a very important role in the social life of the village. It determines to a large extent all social relations and status of individuals in the village social organisation. Further, the conferring of special rights and privileges upon the Scheduled Castes by the Constitution has created a feeling of jealousy and contempt for them among the socially higher castes.

Another significant feature to be noted is that joint families which have been the common form of family organisation are breaking up into nuclear families. This is purely because of the economic strains in the family and the growing sense of individuality both of which have made it difficult for members of large families to live together. This has resulted in the sub-division of property even in the life-time of the father. Such a division of property will certainly lead to sub-division of land holdings which are already small and uneconomic.

Several institutions like the Gaon Panchayat, Social Education Centre, Quaker Centre, Co-operative Society etc. have been set up to bring

about changes in the socio-economic conditions in the village.

The *gaon panchayat* being responsible for settling disputes and carrying out the developmental and welfare activities in the village has not been very effective. The most striking feature of set-up of the *gaon panchayat* is that *Brahmins* form the most dominant group in it. It is their decisions which rule supreme in all matters of the *gaon panchayat*. So some of the villagers feel that the interests of the minorities are generally being overlooked and this further leads to party factions and caste differences.

The Quaker Centre and the Social Education Centre for males which have been started recently are carrying on social welfare activities for the villagers. It will take some time before we shall be in a position to feel the improvements brought about by the centre.

As regards the Village Co-operative Society, it may be mentioned that it has not gained much popularity among the villagers. Its membership is largely held by the cultivating households in the village. Even among its members, the confidence in the society is gradually getting shattered. A large number of members who have taken loans have become defaulters by not repaying the loans once taken.

In conclusion it may be said that whatever changes have taken place in the social and economic life of the village can by and large be attributed to the work of outside agencies. The villagers themselves have shown little initiative of their own for the said changes. It may be mentioned that as these changes are of recent origin, it is difficult to say that life for the villagers is getting better for them as the process of change is slow and gradual.

APPENDICES

APPENDIX I

Tables

TABLE No A-1
Distribution of Households According to Caste and Gotra

Caste	Gotra	No. of H. Hs.	No. of persons		
			Males	Females	Total
Hindu					
Brahmin					
(a) Tyagi	{ Bharedwaj	39	145	129	274
(b) Gor	{ Bacches	16	51	46	97
Chamar	Kachvia	3	7	7	14
	Kachwa	5	12	8	20
	Saroia	9	26	25	51
	Tawar	2	4	7	11
	Kavai	1	2	1	3
Bhangi	Bhot	10	38	25	63
Nai	Khandwan	4	20	10	30
Jogi	{ Khazan	2	2	2	4
	{ Pawar	1	3	5	8
Kumhar	Malvia	3	10	6	16
Baniya	Goel	1	4	2	6
Chhipi	Churiapel	1	..	1	1
TOTAL		97	324	274	598

TABLE No. A-2
Distribution of Scheduled Castes by No. of H. Hs. and Sex.

Caste	Gotra	No. of H. Hs.	No. of persons		
			Males	Females	Total
Chamar	Kachvia	3	7	7	14
	Kachwa	5	12	8	20
	Saroia	9	26	25	51
	Tawar	2	4	7	11
	Kavai	1	2	1	3
Bhangi	Bhot	10	38	25	63
TOTAL		30	89	73	162

TABLE NO. A-3

Distribution of Houses According to Types and Roof

Caste	No. of H. Hs.	Number of Households with					
		Kari & Brick Roof	Mud & Kari Roof	Kari, Phoos & Mud Roof	Mud, Theda & Brick Roof	Mud & Theda Roof	Mud & Phoos Roof
Brahmin	55	70	2	1	..	7	6
Chamar	20	2	1	..	2	10	7
Bhangi	10	4	1	..	..	1	11
Nai	4	..	..	..	..	5	..
Jogi	3	2	..	..	..	2	..
Kumhar	3	..	..	..	..	3	..
Baniya	1	..	..	..	..	1	..
Chhipi	1	..	..	..	..	..	1
TOTAL	97	78	4	1	2	29	25

TABLE NO. A-4

Distribution of Houses According to Type of Walls

Caste	No. of households with		
	Mud-walls	Brick-walls	Mixed-mud and brick walls
Brahmin	14	10	62
Chamar	16	..	6
Bhangi	13	..	4
Nai	5	..	..
Jogi	2	..	2
Kumhar	3	..	..
Baniya	1	..	..
Chhipi	1	..	..
TOTAL	55	10	74

TABLE NO. A-5

Showing Household Utensils by Caste

Caste	No. of H. Hs.	No. of Households using cooking utensils:											Utensils for Storing Water			
		Parat	Patila	Thali	Glass	Tawa	Belan	Handi	Lota	Katora	Cham- cha	Burket	Pitcher	Others		
Brahmin	55	53	55	45	55	55	55	10	47	55	15	45	55	..		
Chamar	20	20	19	20	17	20	20	20	15	20	3	9	20	..		
Bhangi	10	10	9	10	10	10	10	10	10	7	1	7	10	1		
Nai	4	4	4	4	4	4	4	..	4	4	1	2	4	..		
Jogi	3	3	3	..	3	3	3	1	3	3	1	2	3	..		
Kumhar	3	3	2	2	3	3	3	3	3	1	..	2	3	..		
Baniya	1	1	1	1	1	1	1	1	1	1	1	1	1	..		
Chhipi	1	1	1	1	1	1	1	1	1	1	..	1	1	..		
TOTAL	97	95	94	83	94	97	97	46	84	52	22	68	97	1		

TABLE NO. A-6

Material used for Utensils

Caste	No. of H. Hs.	Brass	Kansi	Clay	Iron	Copper	Silver	Tin
Brahmin	55	51	46	53	19	4	1	..
Chamar	20	14	1	20	9	6	9	..
Bhangi	10	7	..	10	7	..	6	4
Nai	4	4	1	4	1	..	1	..
Jogi	3	2	2	3	1	1	..	..
Kumhar	3	2	1	3	..	1	..	..
Baniya	1	1	..	1	..	..	1	..
Chhipi	1	1	1	1	1	..	..	..
TOTAL	97	82	52	95	38	12	18	4

TABLE NO. A-3

Distribution of Houses According to Types and Roof

Caste	No. of H. Hs.	Number of Households with					
		Kari & Brick Roof	Mud & Kari Roof	Kari, Phoos & Mud Roof	Mud, Theda & Brick Roof	Mud & Theda Roof	Mud & Phoos Roof
Brahmin	55	70	2	1	..	7	6
Chamar	20	2	1	..	2	10	7
Bhangi	10	4	1	..	..	1	11
Nai	4	..	..	..	..	5	..
Jogi	3	2	..	..	..	2	..
Kumhar	3	..	..	..	..	3	..
Baniya	1	..	..	..	..	1	..
Chhipi	1	..	..	..	..	..	1
TOTAL	97	78	4	1	2	29	25

TABLE NO. A-4

Distribution of Houses According to Type of Walls

Caste	No. of households with		
	Mud-walls	Brick-walls	Mixed-mud and brick walls
Brahmin	14	10	62
Chamar	16	..	6
Bhangi	13	..	4
Nai	5	..	..
Jogi	2	..	2
Kumhar	3	..	..
Baniya	1	..	..
Chhipi	1	..	..
TOTAL	55	10	74

TABLE NO. A-5

Showing Household Utensils by Caste

Caste	No. of H. Hs.	No. of Households using cooking utensils:											Utensils for Storing Water			
		Parat	Patila	Thali	Glass	Tawa	Belan	Handi	Lota	Katora	Cham- cha	Burket	Pitcher	Others		
Brahmin	55	53	55	45	55	55	55	10	47	55	15	45	55	..		
Chamar	20	20	19	20	17	20	20	20	15	20	3	9	20	..		
Bhangi	10	10	9	10	10	10	10	10	10	7	1	7	10	1		
Nai	4	4	4	4	4	4	4	..	4	4	1	2	4	..		
Jogi	3	3	3	..	3	3	3	1	3	3	1	2	3	..		
Kumhar	3	3	2	2	3	3	3	3	3	1	..	2	3	..		
Baniya	1	1	1	1	1	1	1	1	1	1	1	1	1	..		
Chhipi	1	1	1	1	1	1	1	1	1	1	..	1	1	..		
TOTAL	97	95	94	83	94	97	97	46	84	52	22	68	97	1		

TABLE NO. A-6

Material used for Utensils

Caste	No. of H. Hs.	Brass	Kansi	Clay	Iron	Copper	Silver	Tin
Brahmin	55	51	46	53	19	4	1	..
Chamar	20	14	1	20	9	6	9	..
Bhangi	10	7	..	10	7	..	6	4
Nai	4	4	1	4	1	..	1	..
Jogi	3	2	2	3	1	1	..	..
Kumhar	3	2	1	3	..	1	..	..
Baniya	1	1	..	1	..	..	1	..
Chhipi	1	1	1	1	1	..	..	..
TOTAL	97	82	52	95	38	12	18	4

TABLE No. A-7

Consumption Habits of Different Households According to Income Groups

Caste	No. of Hs.	Households using washing soap				Households using toilet soap				Using Dhobi for washing clothes				Using mosquito net			
		Less than 50				Less than 50				Less than 50				Less than 50			
		50-100	100-150	150-200	200-250	50-100	100-150	150-200	200-250	50-100	100-150	150-200	200-250	50-100	100-150	150-200	200-250
Brahmin	55	5	6	8	9	..	25	..	..	..	..	..	3	..	..	..	..
Chamar	20	3	5	9	1	..	3	..	..	..	..	..	..	..	..	..	..
Bhangi	10	1	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Nai	4	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Jogi	3	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumhar	3	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Baniya	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chhipi	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	97	11	15	17	10	..	30	..	..	..	..	3	..	..	..	..	..

TABLE No. A-8

Showing Prohibited Food and Drinks according to Caste

Caste	No. of H. Hs. reporting as prohibited		No. of H. Hs. reporting not prohibited	
	Food-meat	Drink-wine	Food-meat	Drink-wine
Brahmin	55	55	..	..
Chamar	7	12	13	8
Bhangi	2	8	8	2
Nai	4	4	..	..
Jogi	1	1	2	2
Kumhar	3	3	..	..
Baniya	1	1	..	..
Chhipi	1	1	..	..
TOTAL	74	85	23	12

TABLE No. A-9

Showing Number of Times the Households Taking diet

Caste	No. of H. Hs.	Households taking in					
		Winter			Summer		
		One meal a day	Two meals a day	Three meals a day	One meal a day	Two meals a day	Three meals a day
Brahmin	55	..	55	..	..	..	55
Chamar	20	..	20	..	..	..	20
Bhangi	10	..	10	..	..	..	10
Nai	4	..	4	..	..	..	4
Jogi	3	..	3	..	..	..	3
Kumhar	3	..	3	..	..	..	3
Baniya	1	..	1	..	..	..	1
Chhipi	1	..	1	..	..	..	1
TOTAL	97	..	97	..	..	..	97

TABLE No. A-10

Showing the Type of Fuel Used

Caste	No. of H. Hs.	No. of households using		
		Uple	Wood	Coal
Brahmin	55	55	30	..
Chamar	20	20	5	..
Bhangi	10	10	..	..
Nai	4	4	2	..
Jogi	3	3	3	..
Kumhar	3	3	..	..
Baniya	1	1	..	..
Chhipi	1	1	..	..
Total	97	97	40	..

TABLE NO. A-11
Contravention of Marriage Rules

Caste	No. of H. Hs.	No. of marriages in contravention of caste	Frequency of each types of contravention
Brahmin	55	..	..
Chamar	20	..	..
Bhangi	10	..	..
Nai	4	..	..
Jogi	3	..	..
Kumhar	3	..	..
Baniya	1	..	..
Chhipi	1	..	..
Total	97	..	..

TABLE NO. A-12
Desirability of Inter-Caste Marriage

Caste	No. of H.Hs.	No. of persons who consider it desirable to form marital tie with		
		No other caste	All castes	Castes of equal status
Brahmin	55	55	..	..
Chamar	20	..	..	12
Bhangi	10	..	..	1
Nai	4	4	..	..
Jogi	3	3	..	..
Kumhar	3	..	..	..
Baniya	1	1	..	..
Chhipi	1	..	..	1
Total	97	63	..	14

TABLE NO. A-13
Land Reclamation and Developments

Caste	No. of H.Hs.	No. of families benefited by land reclamation and development measure	Brief description of the land reclamation & development measure
Brahmin	55	..	..
Chamar	20	..	..
Bhangi	10	..	..
Nai	4	..	..
Jogi	3	..	..
Kumhar	3	..	..
Baniya	1	..	..
Chhipi	1	..	..
Total	97	..	..

TABLE NO. A-14

Households owning or possessing land or have given out land to others for cultivation.

Caste	Nature of Interest on land	Number of Households and extent of land					
		Below 5 Bighas	5-10 Bighas	10-20 Bighas	20-50 Bighas	50-100 Bighas	100 & above Bighas
Brahmin	Land owned	1	2	..	7	16	25
Brahmin	Land held direct from Govt. a tenure less substantial than ownership	..	..	..	..	..	..
Brahmin	Land held from private persons or institutions	..	..	..	1	..	..
Brahmin	Land given out to private persons or institutions	..	..	..	2	..	..
TOTAL		1	2	..	10	16	25

TABLE NO. A-14

Change in Ownership of Land during one generation

Caste	No. of H.Hs.	No. of H.Hs. that suffered loss of Land after the time of death of the father or the head of the H.H.	No. of H.Hs. that have gained land after the time of death of the father or the head of the household
Brahmin	55	15	39
Chamar	20	..	..
Bhangi	10	..	..
Nai	4	..	..
Jogi	3	..	..
Kumhar	3	..	..
Baniyo	1	..	..
Chhpi	1	..	..
Total	97	15	39

TABLE NO. A-16

Distribution of H. Hs. according to their Agricultural Production, their self-consumption and sale of the marketable surplus

Crop	Agricultural Production			Sales			Consumption	
	Quantity in maunds	Value in Rupees	No. of H. Hs.	Quantity in maunds	Value in Rupees	No. of H. Hs.	Quantity in maunde	Value in Rupees
<i>Food Crops</i>								
Wheat	272	4,016	13	110	1,650	4	162	2,366
Gram	113	1,570	6	50	700	3	63	870
Gochni	814	11,335	36	195	2,730	6	619	8,605
Bajra	121	1,439	18	10	140	1	111	1,299
<i>Cash Crop</i>								
Fodder	10	30	1	..	..	..	10	30
Milk	2,256	36,072	37	1,182	18,912	19	1,074	12,160
TOTAL	3,586	54,462	111	1,447	24,132	33	2,039	25,330
PERCENTAGE	100.0			40.3			59.7	

TABLE NO. A-17

The Quantitative and Qualitative Evaluation of Agricultural Production and sale by different castes

Caste	No. of H. Hs.	Agricultural production					
		Wheat		Gram		Mixed	
		Qty.	Value	Qty.	Value	Qty.	Value
Brahmin	55	272	4,016	113	1,570	814	11,335
Chamar	20	..	..	..	..	..	..
Bhangi	10	..	..	..	..	..	..
Nai	4	..	..	..	..	..	..
Jogi	3	..	..	..	..	..	..
Kumhar	3	..	..	..	..	..	..
Baniya	1	..	..	..	..	..	..
Chhipi	1	..	..	..	..	..	..
TOTAL	97	272	4,016	113	1,570	814	11,335

TABLE No. A-17-contd.

Agricultural Production				Agricultural Sales							
Bajra		Fodder		Wheat		Gram		Mixed		Bajra	
Qty.	Value	Qty.	Value	Qty.	Value	Qty.	Value	Qty.	Value	Qty.	Value
121	1,439	10	30	110	1,650	50	700	195	2,730	10	140
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
121	1,439	10	30	110	1,650	50	700	195	2,730	10	140

TABLE NO. A-1.

Awareness of Changes in Hindu Laws of Succession and Adoption

Caste	No. of H. Hs.	Adoption Act		Succession Act of 1950	
		No. aware that there have been changes in Hindu Adoption Act	No. that could describe the changes in Hindu Adoption Act correctly	No. aware that there have been changes in Hindu Succession Act	No. that could describe the changes in Hindu Succession Act correctly
Brahmin	55	7	3	35	20
Chamar	20	2	..	12	6
Bhangi	10	3	..	4	1
Nai	4	..	..	4	2
Jogi	3	..	..	2	1
Kumhar	3	..	..	1	..
Baniya	1	1	1	1	1
Chhipi	1	..	..	1	..
TOTAL	97	13	4	60	31

TABLE No. A-19

Distribution of Households according to Caste and Special Object of Worship

Caste	No. of H.Hs.	No. of H.Hs. who worship	Shivji	Ganesh	Ram	Krishan	Vishnu	Hanuman	Devi	Durga	Balmiki	Berwali Mata
Brahmin	55	47	47	..	..	8	..	..	..	..	..	..
Chamar	20	7	..	..	..	..	..	..	6	1	..	..
Bhangi	10	10	..	..	..	..	..	..	..	..	10	..
Nai	4	1	1	..	..	..	1	..	..	..	..	..
Jogi	3	3	..	..	2	..	1	1	..	..	..	..
Kumhar	3	2	..	..	..	..	..	..	2	..	..	1
Baniya	1	1	1	1	..	..	..	..	..	..	..	..
Chhipi	1	1	1	..	..	..	..	..	..	..	..	..
TOTAL	97	72	50	1	2	8	2	1	8	1	10	1

TABLE No. A-20

Showing No. of Households having Information about Police Station, Circle Panchayat and name of Rivers

Caste	No. of H. Hs.	No. of households		
		Aware of Police Station	Aware of Circle Panchayat and its meeting place	Knowing name of principal Rivers flowing in the District
Brahmin	55	27	35	54
Chamar	20	11	11	20
Bhangi	10	5	5	10
Nai	4	3	3	4
Jogi	3	2	2	3
Kumhar	3	1	1	3
Baniya	1	1	1	1
Chhipi	1	..	..	1
TOTAL	97	50	58	9

APPENDIX II

Glossary of Kinship Terms

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

APPENDIX III

Glossary of Native Terms

Abadi	Habitation	Chhaj	Winnower
Achara)	A brahmin who accepts money on the death of a person.	Chhappar	A kind of kuccha structure made of mud bricks, phoos and ballis.
Adalat	Court	Chhipi	Tailor
Agni	Fire	Chilam	An earthen pot for filling tobacco and fire for smoking.
Amavas	New moon day	Chimta	Fork
Amrud	Guava	Chita	Funeral pyre
Arta	Prayer	Choli	Bodice
Arthi	Bier	Choori Pahnana	Levirate
Aurat	Woman	Chopar	A game played with dice on a piece of cloth cross in shape.
Babool	Acacia	Choraha	A crossing of four paths
Badh	Flood	Chowki	Low Stool
Bahi	Family Register	Chowkidar	Watchman
Bahna	A kind of brush used by weavers.	Chuna	Lime
Bail	Bullock	Chunni	A long scarf put on shoulders by females.
Bail-gari	Bullock-cart	Dabar	Low-lying area
Balkhak	Sitting room	Dakshina	Offerings made in cash or kind.
Bali	Wooden beam	Dai	Untrained midwife
Baki	Bucket	Dal	Cereal
Banger	Sandy area	Dalla	Clod
Ben	Oil bath	Danda	Stick
Barat	Marriage party	Darwaja	Door
Barat lena	Reception of marriage party	Dasathan	A ceremony arranged on the birth of a much wanted son.
Barh	Banyan	Dhoti	A cotton cloth worn by male round the waist.
Barauthi	First ceremonial reception of the marriage party	Dhan	Wealth
Barana	Winnowing	Dopatta	A scarf worn by female
Basola	Axe	Dulha	Bridegroom
Basi	Stale	Dulhan	Bride
Bateu	Guest	Eekh	Sugarcane-crop
Batna	Mixture of mustard oil gram flour and turmeric.	Gadha	Donkey
Bathakh	Duck	Gae	Cow
Begun	Brinjal	Gahana	Thrashing of crop
Bejar	Mixture of barley and gram	Gajar	Carrot
Ber	Plum	Gandha	Sugarcane
Berna	A pipe attached to the plough for dropping seeds	Gara	A thick paste of mud
Bhains	Buffalo	Garha	Coarse cloth
Bhajan	Religious song	Gauna	Nuptial ceremony
Bhajan Mandli	Party for singing religious songs	Gehuon	Wheat
Bhatti	Furnace	Ghagra	Petticoat
Bhoomidar	Land-holder	Ghar	House
Bichoia	Middleman	Ghee	Clarified butter
Bida	Departure of the marriage party after the wedding ceremony	Gher	Cattleshed
Bidi	Indigenous smoke	Ghee bura	A mixture of ghee and sugar
Bigha	One-fifth of an acre	Gobar	Cow-dung
Birbati	Woman	Ghor Chari	Riding on the mare's back at the marriage ceremony
Biwa	One-twentieth of a bigha	Gidh	Vulture
Boonga	An enclosure for storing chaff	Gilas	Tumbler
Chabutra	A religious place for worshipping deities.	Gochani	Mixture of wheat & gram
Chaddar	A cotton sheet	Gond	A preparation of gum, wheat flour, sugar and pure ghee.
Chak	Stone wheel used by potters	Gotra	Clan
Chahni	Grille	Guli danda	Tip-cat
Chana	Gram	Gur	A crude brown sugar which includes molasses.
Chappal	Sandal	Hakim	Indigenous
Chhati	A ceremony observed on the sixth day of child birth	Hal	Plough
Chaupeal	Men's common sitting place		
Chawal	Rice		
Charkha	Spinning wheel		

Halai	Small plots made in a cultivable land at the time of cultivation of a crop.	Loha	Iron
Haldi	Turmeric	Lota	Bowl
Halva	A preparation of ghee, wheat flour, water and sugar	Maij	Table
Handia	An earthen pot used in cooking.	Maira	Roller
Jaili	A fork shaped implement used for collecting fodder at the place.	Mais	A rectangular log used for destroying the grass.
Jajman	Patron receiving services from barbers, potters, sweepers etc. on payment in kind under the traditional social system.	Makki	Maize
Janam ghuti	Boiled gur water	Mandi	Marketing centre
Janampatra	Horoscope	Mandir	Temple
Jau	Barley	Marad	Man
Jhari	Bush	Matka	Pitcher
Jhutha khana	Leavings of others	Mattar	Peas
Juwa	Yoke	Mauli	Sacred thread worn round the head
Juti	Non-laced shoes	Maveshi	Cattle
Kajal	Soot	Milni	Reception of wedding party
Kakri	Circumber	Moodha	A stool made of reeds
Kalas	A brass pitcher	Motijhara	Typhoid
Kali mirach	Black pepper	Moud	A headgear made of glazed paper and small bamboo sticks.
Kambal	Blanket	Muli	Radish
Kameej	Shirt	Mundan	A ceremony at the time of first haircut of a boy.
Kansi	Alloy of copper and tin	Nai	Barber
Kanyadan	Money given to the bride by friends and relatives of the bride's family.	Nai	A small plough
Karai	Couldron	Nain	Barber's wife
Karchhi	Spoon	Nall	Shuttle
Kareva	Levirate	Nayar	Fodder
Kari	Rafter	Neota	Invitation
Kasola	Spade	Odha	A long scarf put on shoulders by females.
Kassi	Spade	Pair	Hardened earth where thrashing of crop is done.
Kela	Banana	Paraatha	A kind of chapati made in ghee
Khad	Manure	Parsad	Sweets distributed following a religious ceremony.
Khaddi	Handloom	Phawla	Spade with iron blade
Khadi	A coarse cloth	Phere	Rounds taken by bride and groom around the holy fire at the wedding ceremony
Khand	Raw Sugar	Phoos	Straw
Kharif	Rainy season crop	Pital	Brass
Kharbuja	Musk-melon	Ponchi	A sacred thread worn round the wrist.
Khasra	Itches	Poree	Small pieces of sugarcane
Khat	Cot	Pucca khana	Food cooked in ghee (fried food).
Kheer	A preparation of milk, rice and sugar.	Pucci dawat	A feast in which fried food is served to guests representing different castes.
Khees	The first milk of a cow or buffalo after calving	Puranmasi	Full moon night
Khes	A thick sheet for wrapping on the body	Pugree	Turban
Khopa	Coconut	Puri	A kind of fried food
Khurpa	Scraper	Purohit	A Hindu priest
Kirtan	A religious meeting	Pyjama	Trousers
Kirya	A ceremony on the thirteenth day after the death of a person	Rabi	Winter season crop
Kikar	Acacia	Ragi	Musician
Kotha	An interior room in a residential structure	Raj	Mason
Kohlu	Cane-crushing machine	Rokna	Reserving of boy for girl for marriage
Kuan pujan	A ceremony of worshipping the well.	Roti	Bread
Kulhani	Roller	Sagai	Betrothal
Kulhari	Axe	Salwar	A pair of baggy trousers worn by females.
Kuccha khana	Unfried food	Sarson	Mustard
Kullar	Tumbler	Seet	A kind of butter milk
Kursi	Chair	Sehra bandi	A marriage ceremony for wearing Sehra Pacchi.
Kumhar	Potter	Shisa	Mirror
Kurta	A collarless shirt	Shradh	Propitiatory rite
Laltain	Lantern	Silli	Stone slab
Legan patra	A piece of paper containing information regarding the date of wedding.	Sirki	Straw
Lehang	Petticoat	Soot	Yarn
		Suar	Pig
		Swang	Humorous drama

Taggai or Taccavi	A loan given by Govt. for relief and productive purposes	Tilak	A turmeric mark on forehead
Tawa	An iron plate used for baking chapati	Tonga	A horse driven cart used for carrying passengers
Teeboy	Three legged stool	Uple Vedi	Cow-dung cakes
Teramy	A social ceremony observed on the 13th day after the death of a person	Yage	A special enclosure for seating the bride and the groom at wedding ceremony.
Thekka	An utensil for storing grains		A prayer made by burning holy fire

APPENDIX IV

List of Hindu Months

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

I. IDENTIFICATION

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BLOCK II

[illegible]

BLOCK III

[illegible]

BLOCK IV.

LAND

- IV.
- | | Yes/No |
|--|------------------|
| 1. Do you own land ? | (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. | |

BLOCK V**LIVESTOCK**

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

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

2. Do you sell milk? Yes/No. If yes, the Agency to whom the milk is sold.
3. Quantity of milk sold
4. Rate at which milk sold

Details of the dry cattle owned by the household.

Kind	No.	Kind	No.
Bullocks		Bullocks	
Camels		Youn stock	
Horses		Camels	
Donkeys		Horses	
Pigs		Donkeys	
Others		Pigs	
		Others	
Total		Total	

BLOCK VI**HOUSE**

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

BLOCK VII**INDUSTRY**

Yes/No.

1. Do you conduct any industry?

If Yes :—

- (a) What are the products?
- (b) (i) Sold in the village
- (ii) Sold in the Market
- (c) When did you start it?
- (d) Have you adopted any new tools or implements during last 5 years?
- If so give details
- (e) Do you get raw materials in the village? Yes/No.
- If no, mention the source.
- (f) Did you have any prior training or apprenticeship before taking up this industry?
- Yes/No.
- (g) If no, do you intend to get any further training? If so, in what way.

BLOCK VIII**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?

BLOCK IX.

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.
 - (a) The source from where you get it ?
.....

9. Do you send clothes to washerman ?

Fuel :—

What are the main items of fuel used in your house wood/coal/cow-dung cakes/ kerosene oil/others (specified).

Furniture & Consumer Goods :—

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

SUPPLEMENTARY HOUSEHOLD SCHEDULE
SOCIO-ECONOMIC SURVEY

RELIGION

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

MARRIAGE

- (a) Has any marriage in contravention of caste law taken place in this household ? Yes/No
 If yes, give details.
- (b) With what castes other than the caste of the household is marriage permissible ?
- (c) With which caste such marriage would be desirable ?
- (d) Have you any objection to contract marriage 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/MID WIFE/UNTRAINED
 DAI/ELDERLY WOMAN IN THE
 FAMILY.
 ALLOPATHIC/AYURVEDIC/
 HOMEOPATHIC.
- (c) On what type of medical treatment the household usually depend ?
- (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.)
Cereals				
1. Wheat				
2. Gram				
3. Wheat & Gram				
4. Barley				
5. Bajra				
6. Rice				
7. Pulses				
8. Others (Specify)				
Cash Crops				
1. Cotton				
2. Sugarcane				
3. Oil seeds				
4. Others (Specify)				
Vegetables and Fruits				
Fodder				
Total				

Average Monthly income of the household. Rs.

Sources :

- (a) Average Annual Income
- (b) Average Annual Income
- (c) Average Annual Income
- (d) 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 of craft concerned ?
 (1) Home Apprenticeship.
 (2) At the place of neighbours.
 (3) In technical institute.
 (4) Others.
- (e) Do you consider further training necessary ? Yes/No
- (f) If yes, describe the type of training you desire.

COMMUNITY

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

ABOLITION OF ZAMINDARI

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

PANCHAYAT

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

FAMILY PLANNING

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

DIET

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

UTENSILS

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

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APPENDIX VI SOCIO-ECONOMIC SURVEY OF VILLAGES

Village Schedule

I. 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) Types of soil.

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

Land Use:—

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

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

(e) Internal Road (Kuccha or Pucca).

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

II. Religion and Caste structure of the Village:—

Give some general observations regarding inter-caste relations, their deities and festivals. What

is the extent of observation of untouchability or other social disadvantages suffered by the Harijans.

III. Type of Families:—

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?

Reliefs and superstitions regarding:—

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

V. Educational facilities available in the village:—

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

Are there any incentives for the children to study or for the parents to send their children to school?

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

How do the people utilise its services?

Was there any adult literacy drive in the village?

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

VI. Housing:—

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

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

What is the provision for shelter of cattle?*

Are the house sanitary and well ventilated? Provision for storage of foodgrain.

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 shop provide almost all daily needs of the village? How many people go out of the village to earn their livelihood. Where are they employed? Is the work seasonal; temporary or permanent?

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

X. Panchayats:—

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

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

XI. Co-operative Societies:—

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

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

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

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