

CENSUS OF INDIA 1961

VOL : XIX—PART VI—No. 12.

DELHI

A Socio-Economic Study of Village

SHINGHU

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315.456
1961
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Foreword

APART from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated 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 was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

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

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

A brief account of 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 foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical 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 pre-supposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

NEW DELHI;
July 30, 1964

ASOK MITRA,
Registrar General, India.

Preface

IN KEEPING with the old Indian census tradition of conducting socio-economic and other studies, the Registrar General, India, desired that each State and Union Territory should carry out surveys of a few selected villages. The present monograph contains a study of the social, economic, demographic and cultural aspects of the rural community living in village Shinghu, a medium-sized, multi-caste village, located on the Delhi-Punjab border at a distance of about 15 miles to the north of Delhi city. According to the instructions of the Registrar General, some villages selected were to be those which were far away from the means of transport and communication while others were to be those which were served by efficient means of transport and communication. In this way it was sought to highlight the contrast in the two kinds of villages. Shinghu belongs to the category of villages which are connected by an efficient transportation system. It is only half a mile away from the main Grand Trunk Road and even this half mile track is a metalled road.

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 changes, if any, brought about as a result of development activities, urbanisation, rurarbanisation and such other related factors.

The field investigation was done by Shri J.C. Bhatia and the first and final drafts were also written by him. Since, however, he left this office before the report could assume the final shape, myself and Shri G. P. Mediratta had to give it the required final shape.

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., incharge of these surveys, whose patient and unfailing guidance and advice have been of immense help to us in the preparation of this monograph.

DELHI ;
June 26, 1964.

BALDEV RAJ

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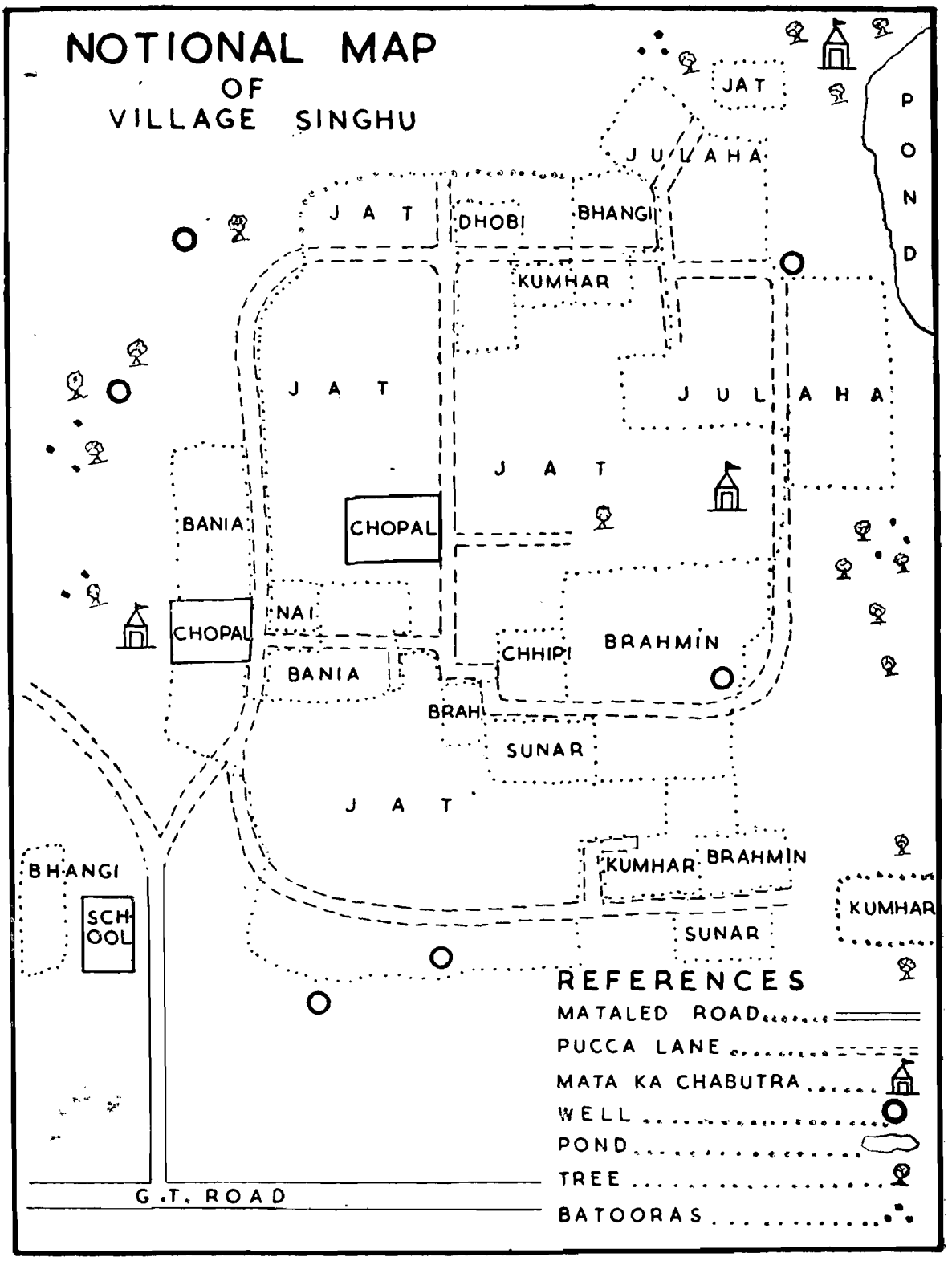
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NOTIONAL MAP
OF
VILLAGE SINGHU
JAT
JULAHA
POND
JAT
DHOBI
BHANGI
KUMHAR
JAT
JULAHA
JAT
BANIA
CHOPAL
CHOPAL
NAI
BANIA
CHHIPI
BRAHMIN
BRAH
SUNAR
JAT
BHANGI
SCH-
OOL
KUMHAR
BRAHMIN
SUNAR
KUMHAR
REFERENCES
MATALED ROAD
PUCCA LANE
MATA KA CHABUTRA
WELL
POND
TREE
BATOORAS
G.T. ROAD

Facing pp. V



Facing pp. 1 **A view of the village from a housetop.**

Chapter I

The Village

SHINGHU a medium-sized multi-caste village, is located on the Delhi Punjab border at a distance of about 15 miles to the north of Delhi city. It is predominantly a Jat village with a total population of 656. It is fairly well connected with the key centres of administration by regular and efficient means of transportation available from the Grand Trunk Road to which the village is linked by a half mile track of metalled road. Many of its inhabitants daily go to these places to earn their livelihood and for further studies leading to a constant contact with the urban life.

The village is covered by the Community Development Scheme with its headquarters at Alipur (situated at a distance of about 5 miles from the village) and is also under the jurisdiction of Alipur Police Station. However, for all practical purposes the villagers depend upon Narela, a small town located at a distance of about 2 miles from the village. Narela provides the village with its nearest Railway Station, veterinary hospital, dispensary and also serves as a marketing centre (*mandi*) where the villagers generally sell their produce and purchase tools, implements, seeds, manures and other necessities of life. Some of the villagers also go to Delhi for the disposal of their produce as by doing so they can fetch better prices.

Through these developments the village has acquired some of the features of urban life but due to the absence of any organised non-agricultural activity in the village, it still retains most of the characteristics of backwardness.

The village has been selected for socio-economic study primarily because of its multi-caste composition with the Jats predominating in numerical strength. The village has as many as 11 castes, each caste having distinctive social and cultural features and other modes of life.

Physical Aspects

The village is situated on the *khadar* belt which signifies a low lying area on the bank of a river. The river Jamuna flows at a distance of 3 miles north-east of the village. The village being on the *khadar* belt and quite near to the river is visited by recurring floods. Previously the periodicity of these floods was not much but about ten years ago a bund was constructed on the eastern side of the river to save the villages situated on that side from the menace of floods. This has exposed the villages situated on the western side to frequent floods because the water which used to flow to that side now comes to this side. In addition to this the Punjab Government has constructed a drain to pass out the rain water which used to flood vast areas in the Punjab during the rainy season. The drain flows at a distance of hardly half a mile from the village and whenever there are heavy rains its water overflows and inundates the nearby land. Its water also entered the village *abadi* (habitation site) in the year 1960 but as the habitation is situated on a somewhat higher level it normally remains protected.

Two types of soil *viz.*, sandy and sandy clay are found in the village under study. The sandy soil which requires comparatively more water for irrigation and is better suited for the cultivation of wheat, jowar, barley, etc., is predominant on the western side of the village. Sandy clay which needs less water for cultivation and is suitable for vegetables and sugarcane is found in abundance on the eastern and northern sides. On account of continuous inundation, a part of the land on the northern side of the village, near the Higher Secondary School has become alkalised and rendered unfit for cultivation.

The climate of the village is the same as that of the Union Territory of Delhi. The summers are rather hot and winters very cold. The weather in the winter, however, is usually fine and a shower of rain during this season is welcomed by the agriculturists as it is very beneficial for cultivation. The days in summer are very hot whereas nights are comparatively cooler. The rainy season usually starts in the middle of June and ends in September.

Transport and Communications

The village being at a distance of half a mile from the Grand Trunk Road, is fairly well connected with the key centres of administration

and commerce through frequent bus services. On the Grand Trunk Road regular and efficient bus services ply between Delhi-Panipat; Delhi-Karnal, Delhi-Narela, etc. The buses plying between Delhi-Narela usually stop and take the passengers at Shinghu whereas the buses going towards and coming from Panipat, Karnal, Ambala and Chandigarh do not halt at Shinghu even at the request of passengers. However, if a passenger wants to avail the services of these buses covering longer distances, he can walk down a few yards up to the Shinghu barrier on the border where all buses stop and generally accommodate the passengers provided there is a seat available. This development in the system of transport goes back to the year 1930, when the first ever bus service to ply on this road was started by a Sonepat contractor. But at that time the villagers preferred to cover the distances on foot, bullock-carts or *tongas* and rarely availed these facilities. However, when in 1946, a bus service was started between Narela and Delhi, the villagers increasingly started making use of it. On account of the ever increasing pressure of passengers after independence a second bus service began to ply on this route (Delhi-Narela) in the year 1953. To implement the programme of linking all the borders of the Union Territory of Delhi with the Delhi Transport Undertaking Bus Service, a five time daily bus service was also started between Delhi and Shinghu border by the Delhi Transport Authorities in December 1961.

Frequent train services are also available from Narela, but the villagers hardly make use of them as they have to walk down a distance of about two miles in order to catch the train. Moreover, the frequency of the trains is much lesser than that of the buses.

Most of the agriculturists in the village own bullock-carts which are mainly used for carrying the produce to Narela *mandi* (market) for disposal.

Twenty-five households in the village also possess bicycles. These are mainly used by the persons who have to go to Narela, Alipur or other places for work. A jat resident of the village also owns a tractor which he sometimes hires to co-villagers for carrying their produce to Narela *mandi*.

There are two radio sets in the village. One is possessed by the Primary School teacher who resides in the village, while the other was provided by the Britishers in the year 1939 as a war propaganda measure. After independence it was taken over by Social Education Department of the Delhi Administration which set up a branch at the Block headquarters Alipur. It also undertakes the periodical repairs of the radio set and also provides dry battery for its operation. The set was previously installed in the village *chaupal*, but due to rush in the Primary School which is located in the village *chaupal*, it was shifted to the *baithak* of one Jat named Mukhtiar Singh. The radio can be operated by any interested person and people often turn to it for listening current news and the *Dehati Bhaiyon-ka-programme* which is relayed from the All India Radio in the evenings.

Though nobody in the village contributes regularly towards newspapers, yet some of the educated persons who happen to visit Delhi or Narela bring with them Hindi daily newspapers such as 'Hindustan' and 'Navbharat Times'.

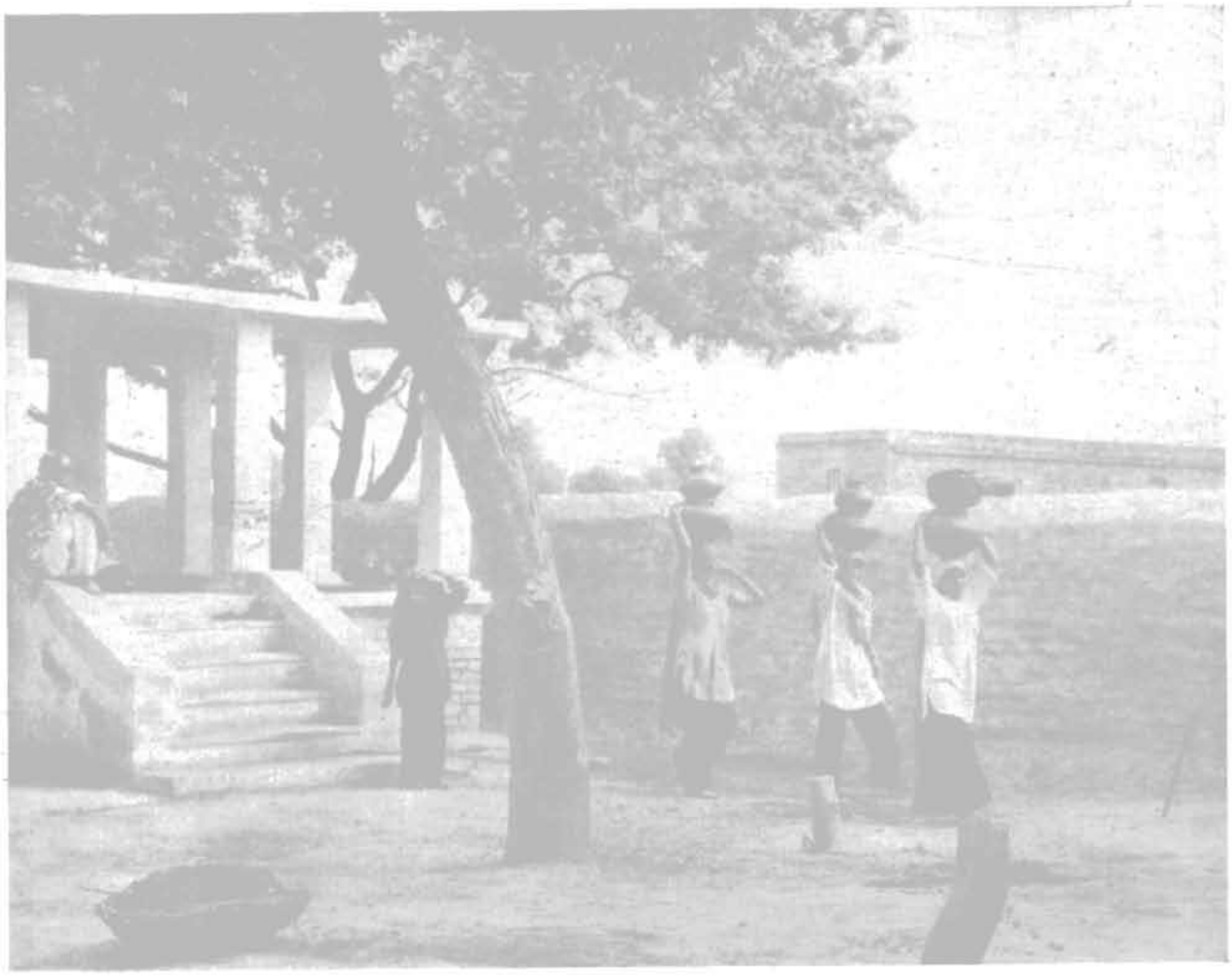
The village has a branch Post Office which was set up in the village on 10th February, 1955. It is under the charge of the Primary School teacher who maintains it at his house. A letter box has been installed in the village *chaupal*. Previously when there was no post office in the village, a postman from Narela used to visit the village once a week, but now the postal authorities have appointed a postman for this post office. The postman happens to be the resident of the village and visits Narela daily for handing over the dak and taking delivery of the post arrived there.

Flora and Fauna

There are trees like pipal, babool, kikar, teak, sheeshum, neem, ber, etc., in and around the village. Villagers have planted neem trees in the compounds of their houses as these are more shady and are considered to be the purifier of the air. Its sticks are also used by the villagers for the purpose of cleaning their teeth. In the east and west of the village near the village crematorium and Bhangi Colony respectively there are small orchards owned by the Jats, in which *amrood* (guava) and *anar* (pomegranate) trees are grown. Scattered trees of this kind are also seen in the fields of most of the Jats.

Wheat, gram, barley, sugar-cane, tomatoes, chillies, etc., are grown in winter while jowar, bajra, maize, gram, kakri, tinda, etc., are the main summer crops.

The domesticated animals in the village are cows, buffaloes, bullocks, camels, donkeys and pigs.



A scene at a village well

Facing pp. 2



Facing p . 3 **A view of the Village Pond.**

While milch cattle may be possessed by all the households, bullocks, donkeys and pigs are generally kept by the agriculturists, the Kumhars and the Bhangis respectively.

The birds which are found in and around the village are pigeons, eagles, sparrows, crows etc.

Stray dogs are also to be seen in plenty in the village streets. About three years back the Health Staff of the Delhi Municipal Corporation poisoned them but they have again multiplied and grown in large numbers.

Crematorium

All the households in the village belong to the Hindu religion and follow the traditional practice of cremating the dead. The only exceptions are the children below the age of three years who are buried rather than cremated and the two Dhobi families who were previously Muslims but later on got themselves converted into Hinduism but still continue to follow their old practice of burying their dead.

The village crematorium is situated to the east of the village at a distance of about 2 furlongs near a small guava garden. All the inhabitants of the village irrespective of their caste affiliations are allowed to cremate their dead there and unlike in several other villages of the Union Territory, where specific places are reserved in the crematorium for each caste, there is no such caste-wise demarcation in the crematorium of the village. None of the villagers was, however, in a position to suggest any reason for this peculiarity in the village. The infants are however, buried in one corner of the crematorium. The graveyard for the Dhobis is situated in the same direction at a distance of about half a furlong from the crematorium.

Though no specific place is earmarked for the burial of dead animals, they are generally buried in the open away from the fields. Previously before the burial they were deskinned by the Chamars but after independence, the Chamars have left this profession and now the animals are not deskinned before burial.

Sources of Water

There are in all 6 drinking water wells in the village. While one of these is reserved exclusively for the use of the Bhangis and two for the use of the Chamars, the rest of the wells are considered common property (*shamlat*) of the village and are meant for the rest of the village population. The Bhangis and the Chamars are not allowed to draw water from the common wells as these two castes are considered untouchable.

According to the villagers, in the beginning the Bhangis and the Chamars had no separate wells for their use and whenever they needed water they had to request somebody from the higher castes to draw water for them. This used to result in considerable inconvenience to them as many a time there was no one from the higher castes to do them this favour. Ultimately they decided to construct separate wells for themselves, which they did after making necessary contribution towards the construction of the same.

All the wells are *pucca* and two of them, one for the Chamars and one for all the higher castes, are also covered. The well which is used by all the higher castes was covered about 2 years back with financial aid of Rs. 500/- from the Block Development Office, whereas the Chamars received a subsidy of Rs. 800/- about one year back to get the well covered. The staff of the Health Department of the Delhi Municipal Corporation visits the village periodically to clean the wells with chemicals. Until about a decade ago, for drinking purposes the people had to depend solely on wells but now hand-pumps have come into fashion, as these can be conveniently installed in the houses and are also easy to operate. The first hand-pump was installed in the village about 8 years ago but they began to gain more popularity about three years back and many of the households got these pumps installed in their respective houses. At present 17 such hand-pumps are operating in the village. Out of these, 12 are owned by the Jats, 3 by the Baniyas and 2 by the Bhangis. The villagers not having such pumps in their own houses utilise the pumps installed in their neighbour's house. People generally take their bath at home but for washing of their clothes they usually go to the *nullah* (drain) situated on the north of the village near the G.T. Road. There are three ponds in the village. All of these are *kuccha* and are situated to the south of the village. They provide the drinking and bathing water for the cattle. For irrigation purposes the villagers either depend on the persian wheel wells which number 25 in the village or depend on the vagaries of nature. Many a time a persian wheel well is jointly possessed by two or more agricultural households. There are three tube wells in the village for irrigation purposes. One tube well was installed by a Baniya about two years back whereas the other two have been in operation for the last four months and are owned by the

Jats. A Baniya and one Jat met the expenditure out of their own resources, the other Jat received a loan of Rs. 9,000/- from the Government for the purpose.

Welfare and Administrative Institutions

Since indepedence many welfare and administrative institutions have come up in the village which are playing a vital role in moulding the day-to-day activities of the villagers. These institutions are *Gaon-Panchayat,* Co-operative Credit Society and the Rural Community Development Block.

Under the Delhi Panchayat Raj Act, 1954, which came into force in October 1959, the village administration is to be carried on by a two-tiered *Panchayat* set-up known as *Gaon-Panchayat* and *Circle Panchayat.* The administrative side of the village is looked after by the *Gaon-Panchayat* whereas all judicial matters go to the *Circle Panchayat.*

There is a Cooperative Credit Society in the village, the main purpose of which is to advance loans to the members at reasonable rates of interest.

The village is covered by the Rural Community Development Scheme with its Block Headquarters at Alipur and comes under the purview of the Village Level Worker whose headquarters are at the nearby Shingola village. This was the first ever Community Development Block which was set up on 2nd October, 1952 on Mahatma Gandhi's birthday. This development block has been set up for the main purpose of increasing the productive efficiency of land and for rendering necessary assistance to villagers in carrying out other welfare activities.

There is also a youth club in the village which stages plays, organises gardening in addition to doing sanitation work, in the village.

The working of these institutions has been dealt with in detail in Chapter IV.

Important Public Places

Among the important public places in the village, mention may be made of the *chaupal,* Primary and Higher Secondary Schools, idol of Lord Shiva and *Chabutras* named after deities known as *matas.* Whereas the Higher Secondary School, Primary School and *Chabutras* have been discussed in Chapter IV under the respective heads, the *chaupal* has been discussed in detail hereunder.

Chaupals

The most important of the public places in the village are the *chaupals. Chaupals* are common public places where all sorts of formal and informal meetings of the village are usually held. At the moment there are two *chaupals* in the village; the one situated to the east of the village habitation has one room measuring six feet by six feet, one *verandah* of fifteen feet by fifteen feet and one compound, whereas the other one which is located in the interior of the village has one *verandah* of the size of twelve feet by twelve feet and one compound. The former is known as *chaupal* of Dhani Ram while the latter is called *chaupal* of Phool Singh. According to the village elders, prior the coming up of these *chaupals,* the village had one common *chaupal,* which got destroyed during the 1929 floods. After this, people started talking of having another in its place. But two persons, who were taking the leading part in the move themselves fell apart as each wanted the new *chaupal* to be named after his ancestor, with the result that each backed by his supporters decided to have a separate *chaupal.* While the major expenditure towards the construction of the same was provided by these two persons *viz.,* Dhani Ram and Phool Singh, others also contributed voluntarily. Incidentally, the Chamars (Julahas) and the Bhangis were not asked to contribute anything towards the construction of these *chaupals.* Thus for social as well as practical reasons they are not allowed to make use of these *chaupals.*

The *chaupal* of Dhani Ram is full of life. It serves as a venue for all public gatherings and periodical meetings of the *Gaon Panchayat.* Marriage parties and guests are also accommodated here. Whenever officers of the Revenue and Development Block visit the village a carpet is spread on the floor of the *chaupal* to seat the villagers and a table and chairs are provided for the visiting officials. A letter box has also been installed here. The primary school which has no building of its own for the present, is also housed here. The villagers used to gather here in the evenings to listen to the radio programmes.

Size of the Village and Number of Households

The village has a total area of 714 acres out of which 8 acres are covered by the village abadi. At the time of our investigation in December 1962, there were 102 households in the village

having a population of 656, whereas the corresponding figures in the 1951 census were 86 and 503 respectively.

The following table gives the area, number of households and population of the village both in 1951 and 1962.

TABLE I.1

Showing number of houses, households and density of population.

Year	Area in acres	Density per acre	No. of H. Hs.	No. of houses	Number of persons		
					Males	Females	Total
1951	714	0·70	86	85	268	235	503
1962	714	0·92	102	103	346	310	656

From the above table it is clear that the increase in the density of population is 0·22 persons per acre from 0·70 in 1951 to 0.92 in the year 1962. Also against the population increase of 30·4% the corresponding increase in the number of houses and households works out to be 21·1 and 18·6% respectively.

RESIDENTIAL PATTERN

The village habitation lacks planning and the houses have been constructed in a most haphazard manner. Each caste has a cluster or clusters of its own: *e.g.* the Jats have several clusters, whereas the Brahmins, Baniyas, Kumhars, Nais and the Bhangis have two clusters each. Only the houses of the Julahas, Dhobis and the Lohars are located at one place and they form one cluster each.

There are two *panas* (localities or *mohallas*) in the village *i.e. pana* Dhani Ram and *pana* Phool Singh named after two Jats who are reported to be the ancestors of the present Jat population of the village. The houses of Jats are situated in both these *panas,* whereas the houses of the Baniyas, Nais and the Lohars are situated in *pana* Dhani Ram and all other castes except some of the Bhangis who form a separate cluster away from the village dwell in *pana* Phool Singh.

The primary consideration which prompted the Bhangis in having a separate cluster of their own caste is day-to-day social dealings and the convenience factor. By doing so they can easily sit, smoke, eat and discourse together. The second factor guiding the residential pattern in the village is the immigration of different castes at different periods of time. The first settlers occupied the land in the centre of the site of the village habitation and constructed their houses there whereas late comers were allotted land in the corner or wherever it was available. The last but not the least is the rapid increase in population and break-up of many a family.

The following examples and the settlement history of the village bear ample testimony to all the above points.

The two Jats who were the first settlers occupied the best land and constructed their houses at two places and later on their descendants divided themselves into two *mohallas* and formed two clusters. With the passage of time some of the families broke away from joint families and constructed their houses near the houses of their fellow castes thus forming another cluster.

The Brahmins, Kumhars, Lohars and the Julahas also settled along with the Jats. The first three occupied the land near the land possessed by the Jats but as the Julahas were considered untouchables they were allotted land a bit away where they constructed their houses. Five years back their houses were washed away by the floods, and they constructed *pucca* houses at the same place with the loan of Rs. 750/- per household from the Government.

The Bhangis who came afterwards were given land near the houses of Julahas, but when more Bhangis arrived afterwards they were given land in the other corner of the village near the village approach road. Thus they formed the second cluster of their caste. As it was a low lying area, their houses were washed away in the floods a couple of years ago and they were allotted land by the Gaon Sabha to the west of the village habitation near an orchard. The houses belonging to the Bhangis are, however, *kuccha* as unlike the Julahas they could not

get grant from the Government for the construction of *pucca* structures.

Of the two Sunar households who came to the village later on, one was accommodated near the houses of the Brahmins and the other constructed his house in the western corner of the village as no land was left near the houses of Brahmins; he thus formed a second cluster of his caste. Similar is the case of one Brahmin who migrated from some other village and was compelled to construct his house away from the houses of his fellow-caste members, due to the non-availability of land at that place. The Kumhars formed a second cluster due to the increase in their population and break-up of many a family. As all the land near the place of their first settlement was occupied, some of them constructed their houses in the western corner of the village.

There are in all eight lanes and by-lanes in the village; some are wide enough for two bullock-carts to pass through in opposite direction while others are too narrow for even two pedestrians to walk abreast. Seven of the streets were brick-lined about four years ago. The only street which is still *kuccha* leads to the houses of Brahmins which is low-lying and rain water generally stagnates there and so it always remains slushy. The main reasons advanced by the villagers including some of the members of the Panchayat for not having brick-paved this street were the financial difficulties, whereas the Brahmins allege that as they have no representation in the Panchayat no attention was paid towards their welfare so far as brick-paving of the street in question is concerned.

Leaving aside a few of the newly constructed houses of the Jats and the Julahas, the houses in the village lack ventilation and symmetry. There is no proper drainage system for letting out the water coming from the houses or collected during the rains and it is merely allowed to dry up.

The position has improved to a certain extent since last year when the village came forward to compete with other villages in the cleanliness drive. At that time all the roads were cleaned, houses were white washed and *pucca* latrines and urinals were constructed in each corner of the village. The same momentum has, however, not been kept up by the villagers. There is no arrangement in the village to clean the streets; the sweepers of the Delhi Municipal Corporation visit the village only once a week to clean the village lanes and by-lanes. There is a Youth Club in the village whose members, however, help the sweepers in the discharge of their duties. They also advise the fellow villagers to keep the village neat and clean.

History and Nomenclature

In view of the conflicting versions put forth by every caste about the origin of the village, its history is shrouded in mystery. The Jats claim that they were the first settlers in the village while similar claims are advanced by the Julaha households. According to the former a woman named Shango of village Shershah was married in village Bawana. She had two sons Umer Singh and Salu Ram. A few years after her marriage her husband was murdered and she came back to her parents' house at village Shershah along with her two sons and began to live there. As land was available in abundance near the village, the villagers gave her that land and she constructed her house there. A habitation was thus formed and was named Shinghu after the name of Shango. All the present Jat households in the village except one who migrated later on, are the descendants of the two brothers Umer Singh and Salu Ram. All the other castes came to the village afterwards.

According to the Julahas about 400 years back the present village was a forest and there used to live a lion (*singh*) in the forest who was a source of terror for the nearby villagers. The Julahas who originally belonged to Mehrauli came to Bawana to settle there as they could not get sufficient means of livelihood at Mehrauli. One of them, known for his bravery, heard about the lion and killed it. After that he, with the help of other members of his caste, cleared the forest and settled there. Thus the village was named 'Shinghu' after the lion (*singh*) which was killed there. As the Julahas did not know the techniques of agriculture, they invited a few Jats from Bawana to come and settle there. All the other castes came afterwards.

According to the '*Shajra-e-Nasb*' prepared in the year 1880 at the time of Permanent Settlement and carefully preserved in the Tehsildar's office, about 400 years back a person named Shinghu Pal used to live in village Shershah. At that time the present village land used to be a part of that village. When the ancestral property was divided the land falling in the jurisdiction of the present village came to the share of Shinghu Pal, who constructed his house and settled there. The habitation was named after him as 'Shinghu'. For three generations the property and the village land continued to be in the name of one person, after which it was equally divided by two brothers Raja Ram and Tulsi Ram who were descendants of Shinghu Pal. After sharing of property both of them constructed their houses at two different places

and the entire village came to be divided into two *thoks* (*mohallas* or localities). In the year 1840 due to continuous drought and famine all the inhabitants left the place and settled in other villages. For twelve years the land was lying vacant and barren. In the year 1852 when conditions improved they returned and every one occupied as much land as he could cultivate and became the owner of that land. All the other castes came afterwards and settled in the village.

Settlement History

The settlement pattern of different sections of the village population is traced in chronological order as follows: It is reported that 43 out of 44 Jat households are said to be the direct descendants of two Jat brothers Umer Singh and Salu Ram who settled in the village some 400 years ago. The other Jat household migrated from village Baroli in district Meerut of Uttar Pradesh as he was adopted by his maternal uncle Hari Ram who was already residing in the present village. Six out of 8 Brahman households are the descendants of Bahadur who came from village Chhatra in Uttar Pradesh to settle in the village. Out of the other two Brahmin households, one is a primary school teacher and the other a commercial singer. They migrated to the village from Karnal and Gurgaon in the years 1950 and 1959 respectively. The reason for the migration of the former was that he was posted in the village on his joining service as a school teacher while the latter used to visit the village very often to give song performances. The villagers were very much delighted with his songs and offered him land and requested him to come and settle in the village. Both the Sunar households migrated from District Rohtak in Punjab, one in the year 1910 and the other in the year 1932. Out of three Nai households two were settled in the village more than five generations before whereas the third migrated from Uttar Pradesh in the year 1910. All the remaining castes settled in the village as much as five generations before.

TABLE I.2

Showing settlement history of households by caste

Caste	No. of H. Hs.	Settled				
		Before 5 generations	Between 4-5 generations	Between 2-4 generations	One generation ago	Present generation
Jat	44	43	..	..	1	..
Julaha	17	17	..	..	..	..
Bhangi	13	13	..	..	..	..
Brahmin	8	6	..	..	..	2
Kumhar	5	5	..	..	..	..
Lohar	4	4	..	..	..	..
Baniya	3	3	..	..	..	..
Nai	3	2	..	..	..	1
Sunar	2	..	..	1	1	..
Dhobi	2	2	..	..	..	..
Chhipi	1	1	..	..	..	..
Total	102	96	..	1	2	3
Percentage		94·12	..	0·98	1·96	2·94

Table No. I.2 above sums up the settlement history of the village. It is evident from the table that 96 out of 102 or 94·12 per cent of the total households are made up of persons who migrated to the village five generations or before followed in order by 2·94 per cent households whose elders came in the present generation; 1·96 per cent who came one generation ago, whereas only 0.98 per cent settled in the village between 2—4 generations before.

Chapter 2

The People and Their Material Equipment

For sake of convenience and clarity the present chapter has been divided into three parts; the first part deals with caste composition of the people in the village, the second deals with their material equipments such as the types of houses they dwell in, dresses and ornaments they wear, household goods they possess and their food and drinking habits, and the third part gives an account of some of their beliefs, superstitions and practices connected with the various ceremonies during the life cycle.

Caste Composition

The most significant feature of the social structure of the village is its multi-caste composition. It has as many as 10 Hindu castes and each of the castes has distinctive social and cultural characteristics. Besides these there are two Muslim households in the village.

During the communal disturbances of the year 1947 when the Muslim were fleeing the village, these two Muslim (Dhobis) households got themselves converted to Hinduism by taking the sacred water of Ganges (locally referred to as *gangajal*) to escape the wrath of the Hindu community. After two or three years when the situation returned to normal these households once again began to practise their previous customs and ceremonies, and as such they are considered as Muslims by the villagers even though in addition to the observance of Muslim festivals they also participate in the Hindu festivals like Dussehra, Diwali and Holi. These two households intermarry only among the Muslims who had similarly converted themselves during partition days and are now residing in the villages of Palam (Delhi), Gunda (Punjab) etc. As such these two Muslim households have been treated as Muslims for the purpose of present study.

Table II: 1 provides the distribution of population according to caste, number of households and persons.

TABLE II.1

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

Caste	No. of H. Hs.	No. of persons			%age of the Total	Average size of household	Sex Ratio	Remarks
		Males	Females	Total				
Jat	44	163	124	287	43·8	6·5	76	..
Bhangi S.C.	13	45	40	85	13·0	6·5	89	..
Julaha S.C.	17	50	51	101	15·3	5·9	102	..
Chhipi	1	1	1	2	0·3	2·0	100	..
Brahmin	8	21	25	46	7·1	5·8	119	..
Baniya	3	9	7	16	2·4	5·3	78	..
Nai	3	5	7	12	1·8	4·0	140	..
Dhobi S.C.	2	6	6	12	1·8	6·0	100	..
Sunar	2	9	8	17	2·6	8·5	89	..
Kumhar	5	22	22	44	6·7	8·8	100	..
Lonar	4	15	19	34	5·2	8·5	127	..
Total	102	346	310	656	100	6·4	89	..

The table shows that an overwhelming proportion (98·2 per cent) of the population is Hindu, Muslim accounting for only 1·8 per cent of the total population.

The table further shows that the Jats are the biggest single group constituting over two-fifth or 43·8 per cent of the total population. They are followed in order of numerical strength by the Julahas, Bhangis, Brahmins, Kumhars, and the Lohars, their numerical strength being 15·3 per cent, 13.0 per cent, 6.7 per cent, 7.1 per cent and 5·2 per cent respectively. All the remaining castes taken individually form only an insignificant proportion of the total population.

Two of these castes *viz.*, the Bhangis and the Julahas are classified as Scheduled Castes for the Union Territory of Delhi. These two taken together account for 28.3 per cent of the total population of the village. The sex-wise classification of these Scheduled Castes has been shown in the following table.

TABLE II.2

Distribution of Scheduled Castes by number of households and sex

Caste	No. of H. Hs.	Males	Females	Total
Julaha	17	50	51	101
Bhangi	13	45	40	85
TOTAL	30	95	91	186

AVERAGE SIZE OF THE HOUSEHOLD

The average size of a household for the village as a whole works out at 6;4 persons, the minimum being 2 persons amongst the Chhipis and maximum being 8;8 persons among the Kumhars.

SEX RATIO

The sex ratio (females per 1,000 males) for the village as a whole is 890 females per 1,000 males.

SOCIAL STRUCTURE

Caste plays a vital role in determining the social status of a man in the village in-as-much as most of his religious and social activities are governed by caste sanctions and strictures. As each caste has a distinct social standing of its own quite distinct from others, the presence of many castes in the village makes its social structure complex. In order to understand the social structure of a multi-caste village, it is essential to know the position or status of each caste present there. It may again be pointed out that we have treated the two Dhobi Muslim households as a caste. Thus we have in all 11 castes in the village and they have been divided into three broad groups *viz.* higher, middle and lower, in order of their social status which is judged from their inter-dining, inter-mixing and seating arrangements. This classification is however tentative and is applicable to this village only and the position may be somewhat different in case of other villages of the Union Territory of Delhi.

TABLE II.3

Hierarchical Position of the Caste

Social Status	Caste
Higher	Brahmin Jat Baniya
Middle	Lohar-Sunar Nai Chhipi Kumhar Dhobi
Lower	Julaha Bhangi

The position as shown by table II : 3 was arrived at by interviewing about four to five persons of each caste. As is evident from the table, out of the superior castes, the Brahmins consider themselves as the superior-most and this fact is accepted by all the other castes. They have acquired their superiority over others by devoting themselves to religion, ritual performances, learning and teaching. They will not accept cooked food from any other caste. As regards second position in the upper tier of the caste hierarchy, there is some dispute. While the Jats consider themselves as superior to Baniyas, the latter claimed their superiority over the former. The general consensus of opinion in the village, however, is that the Jats are superior to Baniyas.

Some difficulty was experienced while assigning a due place to each caste shown in the middle tier, as every caste claimed to be superior to the other. Their position was, however, judged by making thorough enquiries from the villagers themselves.

There was no dispute so far as the castes mentioned in the lower tier are concerned.

There is a tradition in the village that the persons belonging to the higher castes do not accept food and drinks from those lower to them while the lower caste people generally accept the same from the members of the higher castes. Again, whenever a person belonging to the higher caste visits the house of a lower caste person, he will be offered the upper part of the *'charpai'* (cot) and the host will occupy the lower part. The members of the Scheduled Castes if they visit the higher caste people are not expected to sit on a *charpai* (cot) and have either to stand or squat on the floor.

Inter-caste Relations

The importance of the institution of caste in the village has been brought out in the preceding paragraphs. Here it is proposed to analyse the relations that exist among the different castes.

Each caste in the village is connected with a particular occupation and the ritual purity or otherwise of a caste occupation has determined its status among the others *e.g.*, an occupation like scavenging or skinning the dead animals being ritually impure entails a low status. Because of this occupational stratification each caste in the village is dependent upon the other for its services. This inter-dependence was very deep in the village in the past and the extent of it can be judged to a great extent by the Jajmani system. Under this system each caste group in the village renders some particular service to the family of some other group *e.g.* Nai cuts the hair and the Kumhar supplies the pots. The head of the family so served is called *jajman* and the person rendering such service is known as *kamin*. Each *kamin* has a number of jajmans to serve. The relations between *jajman* and *kamin* are hereditary and not of an employee and employer. The *kamins* for these services get compensation in cash and grain, reward at festivals and other social ceremonies and some financial aid on the occasion of the marriage of his daughter.

The Jats who are numerically the dominant group in the village are the principal *jajmans*. The Brahmins who are called Pandits officiate and preside at different religious and social ceremonies of different castes except the Scheduled Castes or Harijans. For such services they are paid in cash according to the paying capacity of the *jajmans*. The Lohars who repair the agricultural implements and do other blacksmithy work get about 32 seers of grain at the end of each harvest. At the time of each harvest the Nai also gets about 10 seers of grain for cutting the hair of his *jajmans*. The Nain (Nai woman) who helps the women after delivery also receives gifts of clothes, cash or grain. In addition to this the Nai is also sent out to look in for a suitable match for the daughter of his *jajman*. For such services he gets *neg jog* a compensation which generally depends upon the socio-economic condition of the *jajmans*. The Kumhars who supply earthen vessels also receive 10 seers or more grain at the time of each harvest depending upon the number of vessels supplied. For the services rendered by the Dhobi, he is paid in grain the quantity of which depends upon the number of clothes washed. Cash payments are made to the Chhipis and Sunars of the village for their services. The Julahas get paid for their services both in cash and grain. The Bhangis who prepare the cow-dung cakes, clean the streets and fields get about 10 seers of grain at each harvest. They are also given cooked loaves of bread (*chapatis*) and left-overs of vegetables and other food.

The *Jajmani* system was very much rooted in the village in the past, but in recent times due to certain socio-economic factors such as pressure of population, development in the system of transport and communication, availability of more remunerative occupations, spread of education and social awareness etc. the system has weakened to a considerable extent. The traditional occupations of each caste and extent of departure from it will clearly

bring out the present and the past relations between the different castes of the village.

Jats are traditionally agriculturists. Out of 44 Jat households in the village, 40 are engaged in their traditional occupations whereas 4 have taken to service occupations.

The Brahmins are traditionally devoted to the performance of religious and social ceremonies, but none of the Brahmins in the village is presently engaged in his hereditary profession. Out of 8 Brahmin households in the village 3 are owner cultivators, 3 have joined services and one each is a labourer and commercial singer respectively.

The Baniyas are associated by tradition with the occupation of trade and finance. So far as the 3 Baniya households of the village are concerned, 2 are still following their traditional calling while the third one has taken to agricultural pursuits for his livelihood.

Lohars are traditionally concerned with the work of blacksmithy such as repairing of agricultural implements and sharpening of sickles etc. There are 4 Lohar families in the village out of which only two are following their hereditary profession, the other two having changed over to casual labour.

The hereditary profession of the Nais consisted of shaving and cutting the hair. In addition to this they also used to act as intermediaries in arranging the marriages of higher caste people. Their wives shampooed the hair of women of higher social status and also rendered necessary assistance after the delivery. There are three Nai households in the village, out of which two are sticking to their traditional occupations while the third has become a casual labourer.

The Kumhars had traditionally been associating themselves with the making of earthen vessels, but out of 5 Kumhar households in the village only one is solely dependent on the occupation of his ancestors while the other four are working as casual labourers.

The single Chhipi family in the village is still following its traditional occupation of stitching the clothes.

The manufacture of gold and silver ornaments had traditionally been the work of Sunars. Out of two Sunar households in the village one is sticking to his hereditary profession while the other earns his livelihood by performing manual labour.

Prior to independence the so called Julahas of the village were known as Chamars whose traditional occupation was tanning of leather and manufacture and repairing of shoes. On account of the un-dignified nature of this profession they have totally relinquished it after the independence. As far as the village under study is concerned, there are 17 Julaha households, out of which 10 are labourers, 3 tailors, one weaver and three are in service.

To prepare the cowdung cakes, to gather sweeping, to remove dead mules and donkeys had traditionally been the work of Bhangis but at present out of 13 Bhangi households in the village only 3 are following their traditional calling, all the rest having taken to agricultural labour.

House Types

The estimation of the economic condition of a villager can to a certain extent be made from the type of house he possesses. An improvement in his financial condition also in most cases results in the improvement of his house. Here it is proposed to study the house-types and housing conditions in the village. For the purpose of analysis the buildings in the village can be classified into the following categories according to the functions they perform:

(*a*) Residential structures;

(*b*) Guest house or sitting-rooms; and

(*c*) Cattle sheds.

Residential structure is one where the members of the household dwell, cook their food and keep their household goods. This is also known as *ghar*. As it is mostly used by the womenfolk who observe *purdah* no person from outside has an access thereto except when he has prior permission or is accompanied by some male member of the household.

Sitting rooms or *baithaks* are made use of by the male members and the women as a rule never go there. The male members smoke *hookha*, gossip and rest there during the day time and sleep at night. Male guests who have to stay overnight are also accommodated here. *Baithaks* are generally *pucca*, better furnished and cleaner than the *ghars*. The *baithaks* are generally away from the *ghars*, though in some cases they are adjacent to them too.

Cattle sheds are generally *kuccha*. They have a manger for feeding and a number of pegs for tying the cattle.

It may, however, be added that a particular strutcure need not be exclusive; it may be used for more than one purpose *e.g.* a *ghar* may also include a cattle shed, a *baithak* or both.

On the basis of material used in its construction, a structure may be divided into three categories:

(a) **Pucca**
(b) **Kuccha** and
(c) **Mixed.**

A **pucca** house is one in the construction of which baked bricks mixed with lime, cement or mud constitute the material of the wall and bricks and kari (wooden lintels) or takht (slabs) are used for the roof.

In the construction of a **kuccha** building unburnt bricks or mud are made use of for the wall, while straw, *kari* (wooden lintels) or bamboo are the main materials used for the roof.

A mixed structure is of two types. Firstly a structure may be having **pucca** walls but **kuccha** roof or a house may be partly **kuccha** and partly **pucca.**

A few observations regarding the method of construction, sources of material and labour for constructing buildings in the village will not be out of place here.

So far as the material for the construction of **kuccha** structures is concerned, almost every thing is available locally. For example, for construction of walls, people dig up dried mud from the banks of the village ponds; wooden beam, reeds, straw etc. required for the roof are obtained from the village waste land or from the banks of river Jamuna.

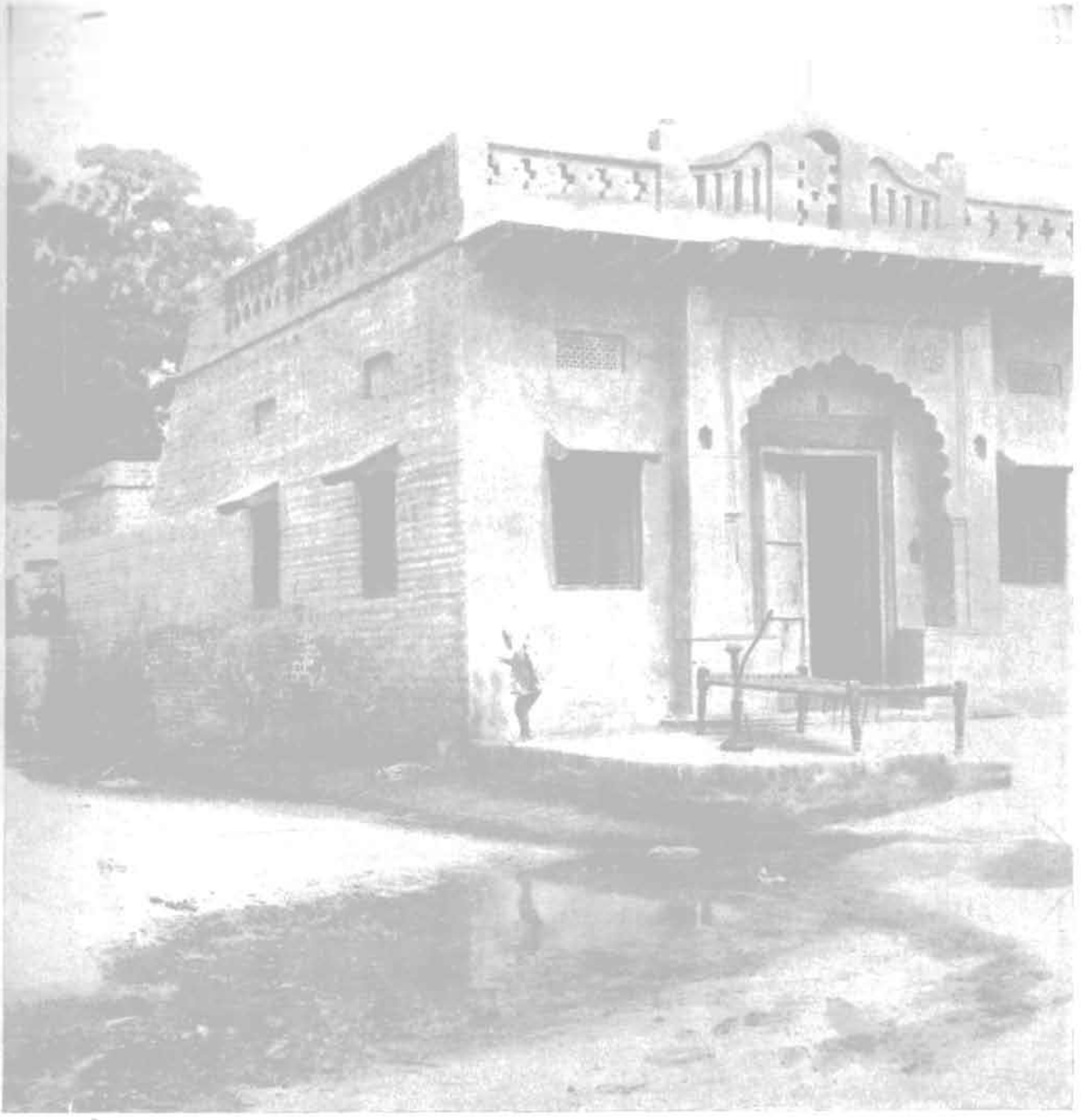
Regarding the various materials used in the construction of **pucca** houses, burnt bricks are obtained from the brick-kilns situated on the outskirts of the village. Cement is obtained from Delhi or Narela. For this, they have first to secure the necessary permits for bricks, cement etc., from the Civil Supplies Department of the Delhi Administration. The necessary wood or stone slabs are obtained from Delhi or Narela in the open market.

It is interesting to note that those who live in **kuccha** houses in the village generally acquire the skill of constructing them and so they do not require any outside help for the same.

Those who go in for the construction of **pucca** houses generally hire a **raj** (mason) for joining the bricks, laying of the roof and for other technical guidance and the rest of the work is usually done by the members of the household. If there are not enough members in the household to assist the mason, they may go in for a couple of daily wage labourers. The people usually secure the services of masons from the nearby villages of Kundli or Shershah (Punjab). The unskilled labourers are all locally available from the ranks of the landless Dhobis, Nais, Bhangis etc. in the village. Whereas the skilled labourer *i.e.* the mason charges between Rs. 5 to 6 a day, the unskilled labourer is normally paid Rs. 2 to 2·50 per day.

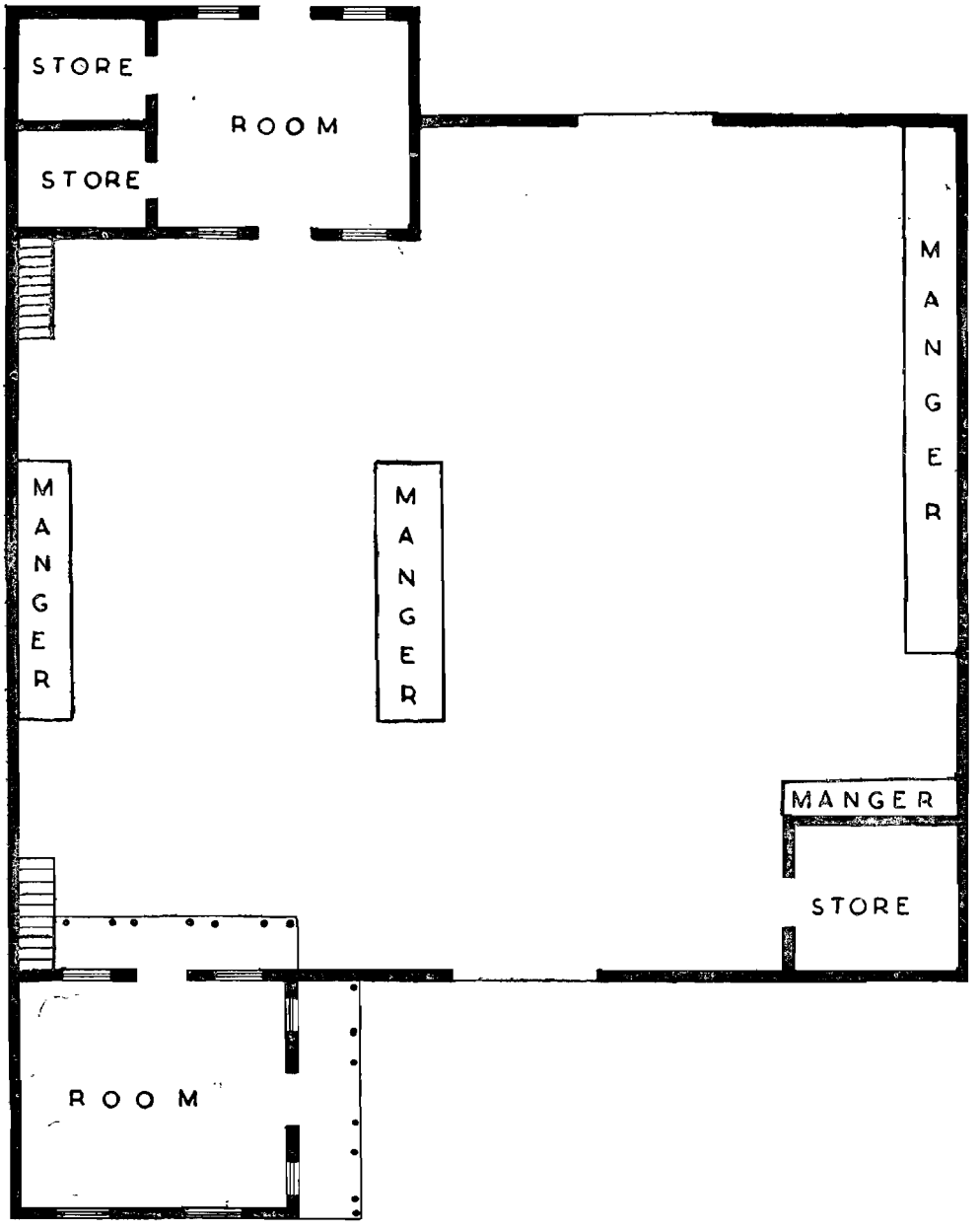
Another noteworthy feature is the fact that for construction of a house in the village, no prior permission is required either from the Municipal Corporation or from the village Panchayat. No plans are prepared or submitted for approval. Usually it is the **raj** (mason) who plays the roll of planner, architect and builder. He only inquires from the prospective house builder as to his requirements and the money that he can afford to spend. Keeping these factors in mind the *raj* explains the broad outlines of his plan and with the approval of the owner constructs the house accordingly.

While constructing houses villagers usually follow some practices based upon certain beliefs. For example whenever a person wants to construct a house, he would always start the construction of the same on an auspicious day. For this purpose Sundays are considered the most auspicious. Thus, on the Sunday so fixed, he will invite a **purohit** (officiating Brahmin) and his friends and relations. The Brahmin will chant some **mantras** (prayers) and announce that the construction may begin. Then foundation stone is laid by the eldest and most respected person in the family and the ceremony is over. Sweets or *gur* are distributed to all those present. Similarly when the front door is fixed on the foundation, margosa leaves are tied to its top for the villagers believe that it will stave off evil spirits. After the construction is over and the house is ready, the household concerned observes a ceremony known as **parvesh** (house entering). On this day, a **purohit** (Brahmin) is called to perform the rituals which he does by lighting the sacred fire and chanting from the scriptures. The daughters of the household are then asked to tie a cloth parrot on the entrance of the house. This is considered very auspicious by the villagers. Thus if the daughters of the house are married they are called to the village for this purpose. The head of the family makes presents of cash, clothing and even jewellery on the occasion to the daughters. It is only after the tying of parrot (made of cloth) is over that the household moves into the house. A feast (big or small depending upon the economic condition of the household) is usually given on the occasion, and all the near relations and friends of the household are invited to it.



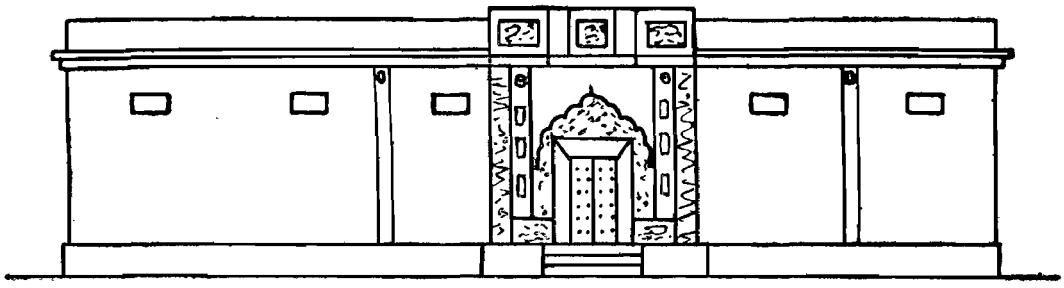
A recently constructed pucca house of a Jat, owner cultivator-cum-Police Constable. There is greater provision for ventilation. In extreme left is the improvised lavatory of the household. Facing pp. 12

BAITHAK

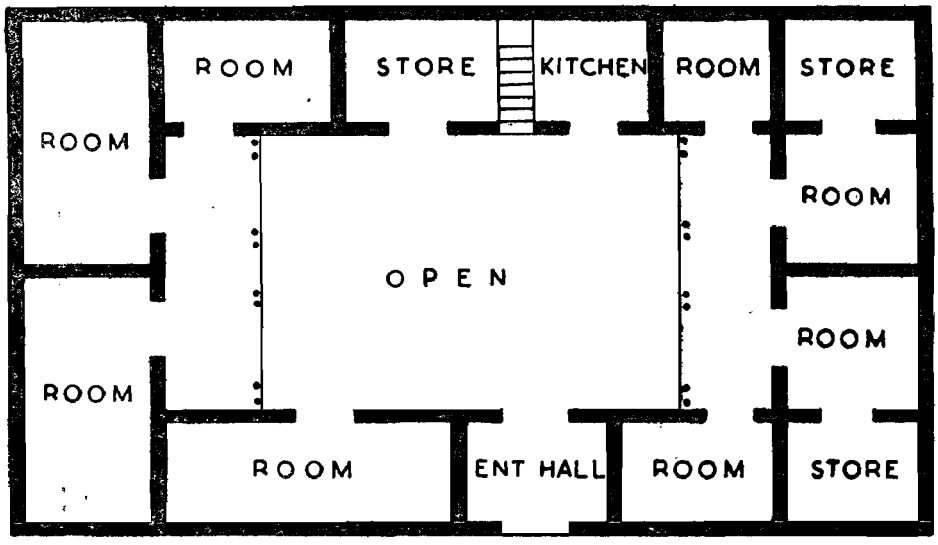


Facing pp. 12 ii

HOUSE OF A RICH MAN



FRONT ELEVATION

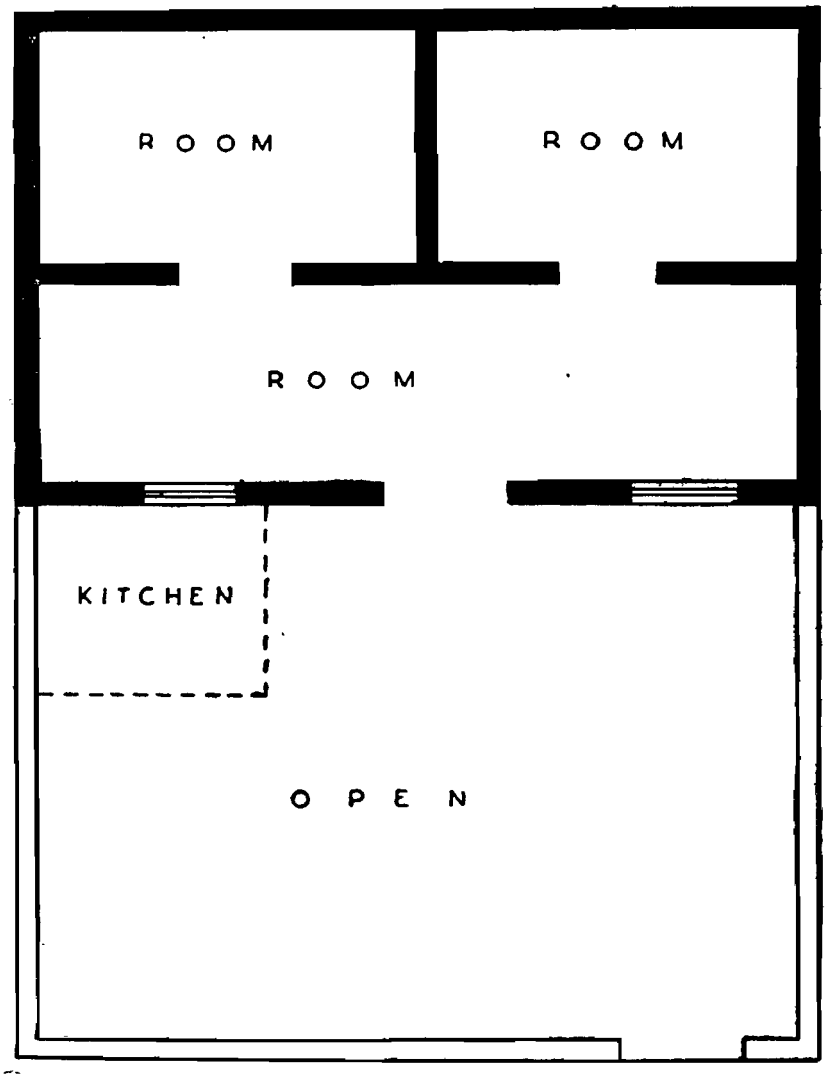


PLAN

BHALLA

Facing 12 iii

HOUSE OF A POOR MAN



Facing pp. 12 iv



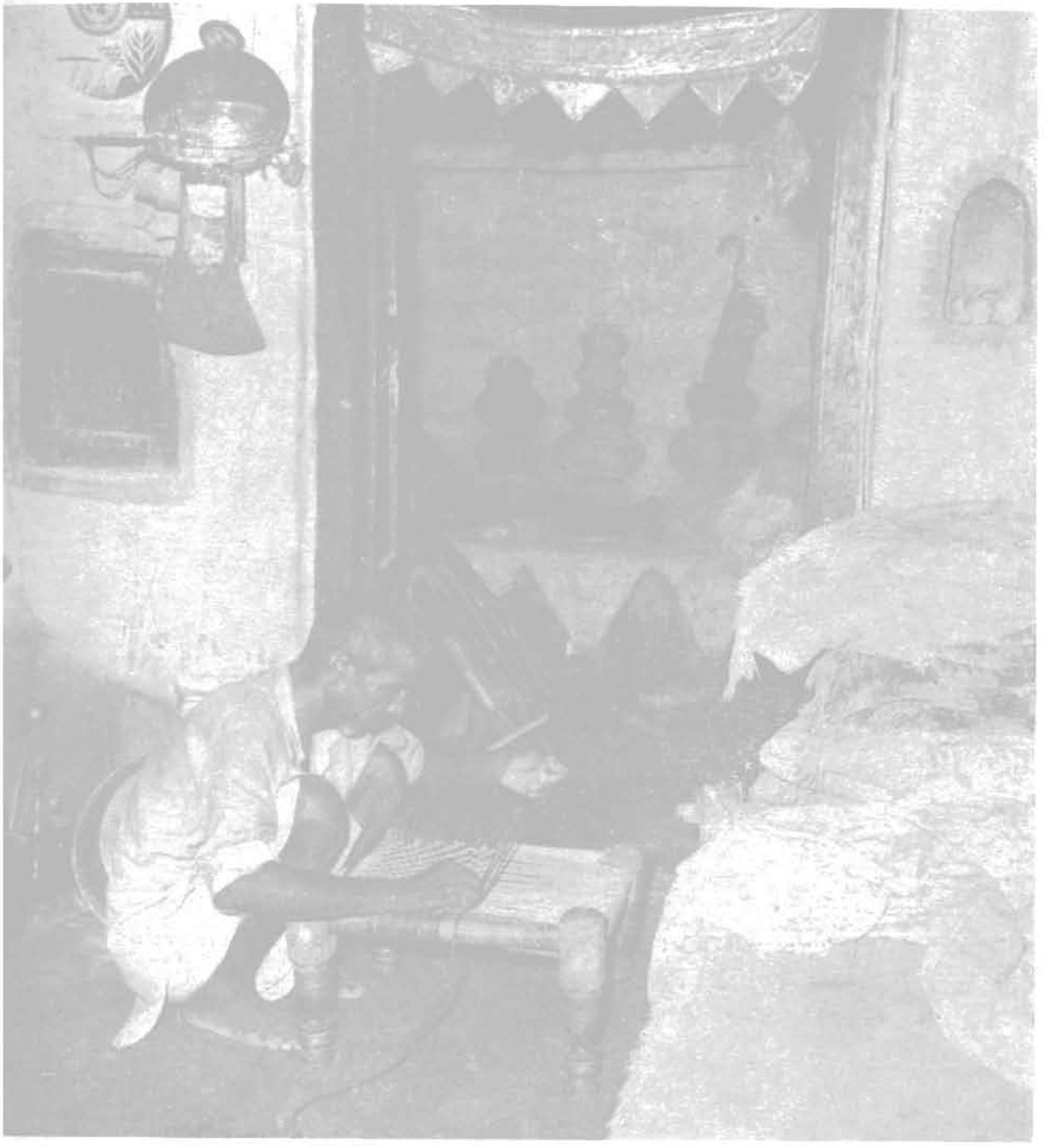
A pucca structure constructed some 40 years back. Note, there is hardly any provision for ventilation.



A kuccha and a mixed type of house in the cluster of the Chamars.



Facing pp. 12 VI **A well maintained living room of a Jat in service occupation.**



An interior view of the living room of a Dhobi household. The pitchers seen in the background are used for storing provisions.

Facing pp. 12 VII



Interior of the living room of a Jat owner cultivator. The room is not only used as a bed-room but also as a kitchen, store and granary.

Facing pp. 13

TABL II.4

Distribution of houses amongst different castes according to number of rooms, type of construction etc.

Caste	No. of H. Hs.	No. of persons	No. of buildings				No. of total rooms	Average No. of persons per household	Separate arrangement for cattle	
			No. of Houses	No. of other structures		Total			Yes	No
				Baithaks	Ghers					
Jat	44	287	44	9	16	68	93	3·08	20	24
Bhangi	13	85	13	..	1	14	18	4·7	1	12
Julaha	17	101	17	1	3	21	28	3·6	4	13
Chhipi	1	2	1	1	...	2	2	1·0	..	1
Brahmin	8	46	8	1	..	4	6	2·6	..	3
Sunar	2	17	2	..	..	2	4	4·25	1	1
Nai	3	12	3	..	..	3	4	3·0	1	2
Dhobi	2	12	2	..	..	2	3	4·0	..	2
Kumhar	5	44	5	..	4	9	13	3·38	4	1
Lohar	4	34	4	1	1	6	7	4·85	2	2
TOTAL	102	156	102	13	25	140	195	3·36	33	69

Table No. II.4 shows that of the 102 residential structures in the village 61 are pucca, 25 kuccha and 16 are of mixed type. Most of the kuccha houses belong to the Bhangis, while Jats, Brahmins and Julahas put together occupy an over-whelming proportion of the pucca dwellings. It is interesting to note that all the self-constructed houses of Julahas are pucca as these were constructed four or five years ago with financial aid from the Harijan Sewak Samaj, an organisation for the uplift of the Scheduled Castes. The table further shows that out of 140 structures in the village 102 are residential structures (ghars), 13 sitting rooms **(baithaks)** and 25 **baithak-cum-cattle-sheds.** Further while 54·5 per cent of the Jat households possess a **baithak** or **Ghar,** only 22.4 per cent households belonging to the rest of the castes have got separate sitting rooms or cattle-*cum*-sitting rooms.

The above table also shows that out of 93 households in the village who possess cattle only 35·4 per cent have separate arrangement for the cattle and the rest keep their cattle inside their residential structures.

TABLE II.5

Distribution of households by number of rooms and by number of persons occupying

Total No. of H. Hs.	Total No. of rooms	Total No. of family members	Average No. of persons per room	With 1 room		With 2 rooms		With 3 rooms		With 4 rooms		With 5 rooms	
				No. of H. Hs.	Total No. of family members	No. of H. Hs.	Total No. of family members	No. of H. Hs.	Total No. of family members	No. of H. Hs.	Total No. of family members	No. of H. Hs.	Total No. of family members
102	195	656	3·36	33	192	51	312	12	87	5	56	1	9
					(29·3) %		(47·5) %		(13·3) %		(8·5) %		(1·4) %
102	195	656	3·36	33	192	51	312	12	87	5	56	1	9

Referring to table No. II.5 we may see that there is no household in the village which has more than 5 room accommodation. All the 102 houses in the village combined together have as many as 195 rooms and the average for the village as a whole works out to be 3·36 persons per room. It varies from 1 person per room amongst the Chhipis to 4·85 persons per room amongst the Lohars. The table further shows that almost half or 47·5 per cent of the population of the village lives in 2 room houses. 29·3 per cent, 13·3 per cent, 8·5 per cent and 1·4 per cent of the population have only one room, 3 room, 4 and 5 room accommodation respectively.

Leaving aside a few newly constructed houses, most of the houses, in the village are dingy and ill-ventilated. They do not contain any latrines or bathrooms. Males usually take bath at the persian wheel wells in the fields and the females in improvised bathrooms in their houses. The villagers, both males and females, go in the fields to attend to the calls of nature.

Dress and Ornaments

No appreciable distinction could be noticed in the dresses of different caste groups in the village. The traditional dress of the male members of the village is a **kurta**[1] and **dhoti**[2] to cover the body and **pugree**[3] as a headgear. In recent times due to urban contacts the people have also started wearing **kamiz** (shirts) with collars. **Pugree** is worn by the villagers for two reasons; firstly because it gives them a certain degree of prestige and secondly because it provides protection to the agriculturists both in summer and winter. The headgear is a must specially when one is going out of the village to visit relatives or friends. Though after independence the Gandhi cap, due to its comparative cheapness, has gained some popularity with the members of Scheduled Castes and the poor, yet the villagers belonging to the higher castes stick to their traditional headgear i.e. **pugree.**

Some change is, however, noticeable in the case of persons belonging to the younger generation who are either students or are in service. Instead of the traditional dress of **dhoti** and **kurta** they generally wear pyjama (trousers), pants or half pants. Some of them also use neck-ties.

During the winter season the only addition to the above clothes is a **chadar** or **khes** which they wrap around their bodies. Those who are in a position to afford also use woollen coats and blankets. The students and those in service also put on woollen pants, coats, mufflers and sweaters.

Infants and small children cover the upper portion of the body with **kurta**, the lower portion is either covered with a loin cloth or goes naked. The main items of the ladies' dress are **kamiz** (shirt), **lehnga**[4] and **odhni**[5]. **Lehnga** is made out of 5 to 30 yards of cloth. The more the cloth used in a **lehnga**, the more durable and better it is. **Sari**, petticoat and blouse are also used by a few Jat and Bania women in the village. Below the shirt or blouse they also put on some made brassiers. After independence, due to influx of Punjabis in and around Delhi, the Punjabi dress i.e. **kamiz** and **salwar** came into fashion and has gained popularity with the young girls in the village.

The only peculiarity about the women's dresses in the village is that they do not wear anything white as it is considered inauspicious.

On the occasion of marriages and festivals the people wear new clothes and some of the clothes of women are also embroidered.

The clothes of both males and females are made of coarse cloth and are tailored in the village itself. Those who are in service also utilise the services of Narela or Delhi tailors for getting their pants, bush-shirts and coats stitched because of the non-availability of any good tailor in the village who can stitch these items of modern dresses.

Footwear

The most common footwear in the village both for males and females is the laceless pump shoe locally known as **juti.** The only difference between **jutis** of males and females is that while the former is simple and of one colour only, the latter may be of any colour with some design embroidered on it with coloured cotton and silver thread.

Before independence some of the Chamars of the village were manufacturing these **jutis** in

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1. A collarless shirt.
2. A piece of cloth measuring 5 × 1-1/4 yds. tied round the waist.
3. A piece of cloth 7 yds. in length and 1 yd. in width tied round the head.
4. A kind of petticoat.
5. A piece of cloth about 2-1/2 yds. in length which serves as headgear for the women.



An old Jat female in her traditional attire



Traditional and modern dress of the females [Facing p.p. 14



Jat female in hero traditional dress of kamiz, lengha and odhni.

Facing pp. 15



A female in the modern combination of salwar, kamiz and odhni.

the village itself, but as after the independence they have left their traditional profession of shoe-making, the shoes have to be procured now from the adjoining village of Kundli or Narela town.

Of late, **slippers, chappals** and sandals for women and shoes for men have found their way in the village. While slippers and *chappals* are gaining popularity with the village women because of their lightness, sandals are worn by the newly married women. Shoes are used by the people in service occupations who daily go outside the village for work.

The infants generally remain barefooted, while most of the school going children put on canvas shoes.

Ornaments

As regards the ornaments, a variety of them are used by the women in the village. There is no difference in the ornaments used by the women on caste basis. Leaving aside a few well-to-do families of Jats and Baniyas, who have some items of gold ornaments, most of them possess ornaments made of silver. A description of most of the ornaments worn by the village women on different parts of the body is given below:—

Neck:—

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

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

Gulsari: It is a type of locket made of silver.

Guluband: It is a sort of necklace made of either gold or silver tied close to the neck.

Ears:—

Boojni or Bunde: These are two ear rings made of gold or silver worn in ears through holes.

Kanphool: They are tops made of gold or silver.

Jhumke: These are ear-studs made of gold or silver.

Bali: Ear-rings made of gold or silver.

Nose:—

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

Nath: It is a golden ring.

Forehead:—

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.

Kalaf: Stick-like thing which is used in hair and is made of silver.

Fingers:—

Mundri: Gold or silver ring.

Chhalla: It is a silver ringlet worn on fingers.

Wrist:—

Bazoo: Silver rod round in shape worn above the elbow.

Choori: Silver, glass or gold bangles.

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

Ankles:—

Kari: A thick silver rod round in shape.

Chhail Kare: Silver.

Bichhoor: Silver.

Choori: Silver

Pati: Silver.

Nevri: Silver.

Material Culture

An attempt has been made in the following paragraphs to study the various material equipments and habits of the people with reference to their caste and economic status. Data regarding various newly acquired articles such as furniture and other consumer durables during the last 5 years has been analysed here.

TABLE II.6

Possession of furniture by households

Caste	No. of H. Hs.	Number of households possessing					
		Moodha	Chair	Table	Bench	Stool	Khatia (cot)
Jat	44	6	4	2	1	..	44
Bhangi	13	..	..	..	..	1	13
Julaha	17	3	1	1	..	..	17
Chhipi	1	1	..	..	..	..	1
Brahmin	8	3	4	1	1	1	8
Baniya	3	1	2	1	2	1	3
Sunar	2	1	..	..	..	..	2
Nai	3	..	..	..	..	2	3
Dhobi	2	..	..	..	..	..	2
Kumhar	5	..	..	..	..	..	5
Lohar	4	..	..	..	..	..	4
TOTAL	102	15	11	5	4	5	102

It can be seen from the table that except for the string cots **(khatias)** which are possessed by all the households, irrespective of their caste, there is hardly any other furniture in the village. The cot is used for sleeping as well as for sitting and resting purposes. The strings for cots are made by the villagers themselves out of hemp grown in the fields. Whatever other items of furniture are there, these are mostly possessed by a few households of the Jats, Baniyas and the Brahmins. So far as the quality of the furniture is concerned it is very poor. It is generally not well maintained.

TABLE II.7

Furniture acquired during the last 5 years

Caste	No. of H. Hs.	Furniture acquired during the last 5 years				
		Moodha	Chair	Table	Bench	Stool
Jat	44	3	3	1	1	..
Bhangi	13	..	..	..	..	1
Julaha	17	3	..	..	..	..
Chhipi	1	..	..	..	..	..
Brahmin	8	1	2	..	..	1
Baniya	3	..	1	1	1	1
Sunar	2	..	..	..	..	..
Nai	3	..	..	..	..	..
Dhobi	2	..	..	..	..	..
Kumhar	5	..	..	..	..	..
Lohar	4	..	..	..	..	..
TOTAL	102	7	6	2	2	3

A comparison of this table with the table showing possession of furniture, reveals that more than 50 per cent of the furniture which is owned by the villagers at present, was acquired by them during the last 5 years. This shows an increasing amount of urban influence on the life of the villagers.

TABLE II.8

Possession of consumer goods by Households

Caste	No. of H. Hs.	Number of households possessing						
		Hurricane lantern	Battery torch	Bicycle	Radio	Sewing Machine	Dibiya	Earthen lamp
Jat	44	24	2	8	..	1	16	44
Bhangi	13	2	1	2	..	1	11	13
Julaha	17	5	..	4	..	3	9	17
Chhipi	1	1	..	1	..	1	..	1
Brahmin	8	4	1	4	1	1	2	8
Baniya	3	3	..	3	..	..	..	3
Sunar	2	1	..	1	..	1	..	2
Nai	3	2	..	..	..	..	..	3
Dhobi	2	..	..	1	..	..	..	2
Kumhar	5	..	..	1	..	..	..	5
Lohar	4	..	..	..	..	..	3	4
TOTAL	102	42	4	25	1	8	41	102

As is obvious from table II.8 there are three means of lighting houses in the village *i.e.* hurricane lanterns, *dibiya* (small tin lamps) and earthen lamps. Whereas kerosene oil is used in the hurricane lanterns and *dibiyas,* earthen lamps are generally lit with mustard oil. Out of 102 households in the village, 42 depend upon hurricane lanterns, 41 on *dibiyas* (small tin lamps), while the rest 19 light their houses with earthen lamps. It may, however, be added that earthen lamps are possessed even by those households who have hurricane lanterns or dibiyas.

Only 4 households have battery torchlights and these are mostly possessed by service people who go out of the village for work. The only radio set in the village is owned by a Brahmin who is a Primary School teacher. 5 out of 8 sewing machines are owned by those who are tailors by profession while the other 3 were received by a Jat, a Brahmin and a Sunar household in dowry. The 25 bicycles in the village are generally used by the service class people who have to go to Narela, Alipur or Delhi for work.

TABLE II.9

Consumer goods acquired during the last 5 years

Caste	No. of H.Hs.	Acquired during the last five years			
		Hurricane Lantern	Bicycle	Radio	Sewing Machine
Jat	44	4	6	..	1
Bhangi	13	..	1	..	..
Julaha	17	..	2	..	..
Chhipi	1	..	1	..	..
Brahmin	8	..	1	1	..
Baniya	3	..	2	..	..
Sunar	2	..	1	..	1
Nai	3	1	..	..	..
Dhobi	2	..	..	..	..
Kumhar	5	..	..	..	..
Lohar	4	..	..	..	..
TOTAL	102	5	14	1	2

A comparison of the above table with table II.8 reveals that a large number of bicycles (14 out of 25) have found their way in the village during the last 5 years. This can mainly be attributed to the increasing number of persons who have joined service occupations outside the village during this period.

FUEL

The most important fuel which is used by all the households in the village is cowdung cake. The main reason for this is its free and easy availability in the village. Cow-dung is collected and cakes are prepared by women and children in any open space. These are then allowed to dry up in the sun and when fully dried are stored up in *batooras*. A *batoora* is a hut shaped stack of cow-dung cakes, plastered over with cow-dung itself so as to save the cakes from getting wet from rains. 53·9 per cent of the total households in the village mostly belonging to the higher castes reported using wood also as fuel. This wood is procured by them from the trees and bushes in barren lands.

TABLE II.10

Distribution of households according to utensils owned

Caste	No. of H.Hs.	No. of households using														
		Cooking utensils												Water-storing Utensils		
		Tawa	Chakla	Belan	Parat	Lota	Gilas	Kadchi	Patili	Thali	Katori	Chimta	Tasla	Bucket	Pitcher	Degchi
Jat .	44	44	25	25	36	14	44	18	18	21	44	44	30	16	44	12
Bhangi .	13	13	12	12	7	9	13	5	8	2	10	13	4	2	13	11
Julaha .	17	17	13	13	10	7	12	8	11	6	17	13	3	3	17	16
Chhipi .	1	1	..	..	1	..	..	..	..	1	1	1	..	..	1	1
Brahmin .	8	8	4	4	7	3	8	2	2	6	5	8	2	5	8	2
Baniya .	3	3	1	1	3	..	3	3	1	3	2	3	2	2	3	2
Sunar .	2	2	..	1	2	..	2	2	..	2	2	2	..	..	2	2
Nai .	3	3	..	..	3	..	2	2	..	3	2	3	..	..	3	3
Dhobi .	2	2	..	..	2	..	2	2	..	2	1	2	1	..	2	1
Kumhar .	5	5	1	1	5	..	4	4	1	4	3	5	2	..	5	4
Lohar .	4	4	4	4	2	3	2	2	2	1	2	4	3	..	4	1
TOTAL .	102	102	60	61	78	36	92	48	43	51	89	98	47	28	102	55

UTENSILS

Data was collected regarding the possession of household utensils and table II.10 shows that the most commonly used utensils in the village are: *tawa* (an iron plate used for cooking *chapatis*), *chakla-belan* (wooden plate and wooden roller for preparing *chapatis*), *parat* (a big metal plate for kneading the flour), *lota* (a metal pot for keeping water), *gilas* (tumbler), *thali* (a metal plate), *kadchi* (a big metal spoon), *katori* (a metal cup), *degchi* (an aluminium or brass pan for preparing tea or curries), *chimta* (a pair of tongs made of iron and used for picking things), *matka* (an earthen pitcher for storing water) and *balti* (bucket).

The only difference between the utensils possessed by the socially higher castes and those of the lower castes is that most of their utensils are made of brass, bronze and iron while the lower castes use clay and aluminium utensils for cooking their food.



A young Jat girl bringing dried cow-dung cakes from bitoora of the household.

Facing pp. 18



Facing pp. 19 **A Dhobi female bringing wood collected from village waste for use as fuel at home.**

TABLE II.11

Prohibited foods and drinks

Caste	No. of H.Hs.	No. of households reporting as prohibited				No. that did not report any food to be prohibited	No. that did not report any drinks to be prohibited
		Meat	Onion	Wine	Ganja		
Jat	44	44	..	44	..	..	..
Bhangi	13	..	..	2	..	13	11
Julaha	17	10	..	10	..	7	7
Chhipi	1	1	..	1	..	..	..
Brahmin	8	8	..	8	..	..	..
Baniya	3	3	..	3	..	..	..
Sunar	2	2	..	2	..	..	..
Nai	3	3	..	3	..	..	..
Dhobi	2	2	..	2	..	..	..
Kumhar	5	4	..	..	..	1	1
Lohar	4	1	..	1	..	3	3
TOTAL	102	78	..	80	..	24	22

FOOD AND DRINKS

An investigation into the food and drinking habits of the villagers reveals that their diet is very simple and most of them take vegetarian food only. As is evident from table No. II.11 out of a total of 102 households in the village 78 or 76·4 per cent are vegetarians, while the rest 24 or 23·5 per cent are non-vegetarians. The table further shows that wine is a prohibited drink for 78·4 per cent of the total households in the village. An overwhelming majority of those who take meat and liquor belong to the socially lower castes *viz.*, Julahas and Bhangis. However, due to poverty they cannot afford to take these things regularly, therefore they take them occasionally. During the course of our investigations, we were also told that a few amongst the socially higher castes have also started taking non-vegetarian food and intoxicants, but due to the fear of censure by the society, they do so only secretly.

TABLE II.12

Staple diet and food habits of communities

Caste	No. of H.Hs.	Household taking in summer				Households taking in winter					Remarks
		Wheat	Gram	Gochani	Barley	Wheat	Gram	Bajra	Maize	Gochani	
1	2	3	4	5	6	7	8	9	10	11	12
Jat	44	44	27	7	..	6	2	44	3	..	..
Bhangi	13	13	3	1	..	..	..	13	..	1	..
Julaha	17	17	6	5	3	..	..	17	..	2	..
Chhipi	1	1	..	1	..	..	..	1	..	..	..
Brahmin	8	8	5	1	..	1	..	7	..	..	..
Baniya	3	3	2	1	..	1	1	3	..	..	..
Sunar	2	2	..	2	..	..	..	2	..	..	..
Nai	3	3	1	2		..	..	3	..	..	..
Dhobi	2	2	2	..	..	..	..	2	..	..	..
Kumhar	5	5	4	..	..	..	..	5	..	..	..
Lohar	4	4	..	1	..	..	..	4	..	..	..
TOTAL	102	102	50	21	3	8	3	101	3	3	..

So far as the staple diet and food habits of the people in the village are concerned, it will appear from table II.12 that wheat, gram, *gochani* (a mixture of wheat and gram) and *bajra* are the main items of their diet both in summer and winter. Out of these, whereas wheat is taken by all the households in summer, *bajra* predominates during the winter season. Pan cakes or *chapatis* made out of these are taken with pulses, *chutni* (sauce) or vegetable. The poorer sections who cannot afford vegetables or pulses take their food with *chutni* (sauce), onions, or with a mixture of salt and red pepper.

Ordinarily the diet of the villagers is very simple and there is no variety in it. However, on some special occasions such as festivals and social ceremonies, special dishes such as *halwa* (a preparation of *ghee*, flour and sugar), *puri* and *khir* (a preparation of rice, milk & sugar) are prepared. Honoured guests are also served with special delicacies like these.

Broadly speaking, the villagers take their meals three times a day in summer and twice a day during winter. However, it is not an inflexible rule and the children may take their meals as many times as they like.

Social Customs and Beliefs

The life for an average man in the village is full of rituals and other social ceremonies. Right from birth to death and sometimes even after death many social ceremonies have to be performed. A study of these social customs and beliefs will therefore be worthwhile. The following paragraphs contain a description of the customs connected with the various ceremonies during the life cycle of the villagers. It may also be relevant to note here that the manner of observance of all these customs is more or less the same among all the castes in the village. The difference, if any, is merely in matters of detail. The Brahmin occupies a very prominent place at all these functions (except those of the Scheduled Castes) as he performs all the necessary rituals. Whenever there is a function among the Secheduled Castes someone among themselves has to do the job of a Brahmin.

Birth

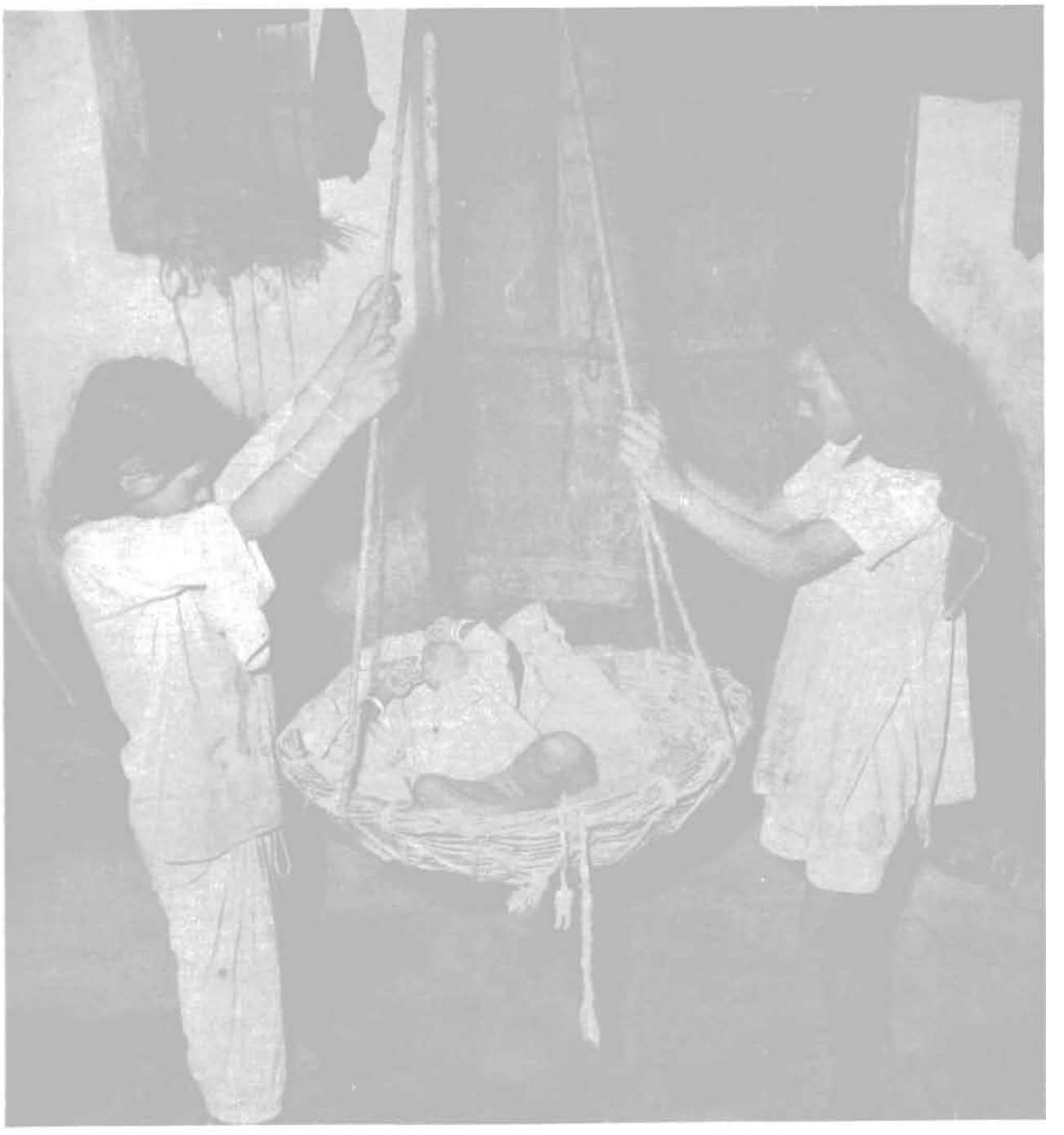
The husband is generally the person who gets the first hint of pregnancy from his wife. After this she may let it be known to her mother-in-law or sister-in-law. In due course the other relations may also come to know about it. After the sixth month of her conception the husband is discouraged from having sexual relations with her. Although she continues to perform her daily routine until the time of delivery, yet during the course of pregnancy, she is given somewhat better food to eat and lighter work to do.

No trained nurse or *dai* (midwife) is requisitioned at the time of delivery. The expectant mother is looked after by an untrained *dai* who generally is a Bhangi woman. The umbilical cord is also cut by the Bhangi woman with some sharp instrument. The cord after it has been cut is buried under the cot of the mother, as it is a general belief in the village that if it is thrown out it will be eaten by some animal which may result in the death of the child. The *dai* or the untrained midwife who attends to the expectant mother at the time of delivery generally gets from Rs. 1·25 to 5 depending upon the financial condition of the family. In case the family is rich and there has been a birth of first male child, the mother may be given gifts of clothes and silver ornaments by her parents.

After the child is born a fire is lit which keeps burning for six days, and some elderly woman in the family beats upon a bronze plate (thali) because the villagers believe that the noise created by the beating of the bronze plate will make the child brave and he/she will never be afraid of anybody throughout his or her life. Further, it may be significant to note here that it is only the birth of a male child which is rejoiced over and the people do not feel very happy over the birth of a female child. This is mainly because a female is considered a social as well as economic liability. In the event of the birth of a male child the Nai or the Bhangi woman goes round all the households which have close relations with the family in which such birth has taken place and affixes coloured palms on the door-way of their houses. This indicates that there has been an addition of a male member in that family. The woman performing such services is generally paid Rs. 1·25. Songs may also be sung by the women of the family which may continue for a period of six days after the birth and then sweets are distributed to the friends and relatives.

The mother and the new-born after the birth are secluded in a corner of the house for a period of about ten days. In case the household has sufficient accommodation, she is provided with a separate room, otherwise a cloth curtain is put to separate them from others. During this period a Nai or a Bhangi woman looks after the mother as well as the child and nobody else visits her because she is considered polluted by birth.

There is a belief among the villagers that the fate of the child is decided on the sixth day after



An infant being attended to by its sisters while the elders are away at work. Facing pp 20



An extended caste group of females and infants going towards the bus stop to see off a Daughter of the village who is going to attend her brother's marriage.

Facing pp. 21 *Marriage—Page 22*

birth which is called *chhati*. On this day all the members of the household sit around the child and keep awake for twenty-four hours. The sacred fire which is lit on the day of birth is now put out.

Immediately after the delivery of the baby, the teats washing ceremony locally known as **chuchi dhona** is performed by the sister-in-law (husband's sister) of the woman. This according to the villagers is done primarily to disinfect the teats of the mother as otherwise it may cause harm to the new born. The sister-in-law in return receives gifts of cash, clothing, even ornaments etc., depending upon the economic condition of the household.

Ten days after the birth another ceremony, namely, **nam karan sanskar** takes place. On this day the mother and the child are properly washed by the Nai woman and dressed in their best clothes. The sacred fire is again lit and with the chanting of a few *mantras* the Brahmin suggests the first alphabet of the name. The full name is, however, decided by the family itself.

After the naming ceremony the well-to-do parents in case of the birth of male child may arrange a feast in which relatives and friends are invited.

The mother is now free to move out of the house although she prefers to stay in for twenty or thirty days to follow.

Though the birth takes place at her in-laws house, yet after about a month she visits her parents' house and stays there for some time. This is done mainly in order to prevent the conception very soon.

According to several village elders barrenness of married females is a black spot on their social position in the village. Barrenness of a female is usually attributed to her misdeeds of her previous life. Until recently such females were looked down upon not only by her near and dear ones but also by all the villagers. She was invariably shunned by the newly marrieds and the pregnant ones for it was feared that any mixing up with her will have adverse effect upon the others who will either become barren or if they were pregnant their child would not survive. The barren woman on her part would usually go to **bhairon-wali mata** to offer worship in the hope that the **mata** (deity) may grant her a child. Her people might even take her to the temple of **Gurgaon-wali mata** at Gurgaon or to Garhmukteshwar in the Uttar Pradesh, where vows of visiting the place again, of offering *seedha* (uncooked food) to the Brahmins and of charity were taken in case she gets a child. But if even after this she did not bear an issue her husband coaxed by his mother, sisters, friends etc. used to remarry, so that he may get a child who would perpetuate the name of the family. Many a time, the parents of the barren women themselves used to come forward and approach their son-in-law to make him agree to marrying the younger sister of his wife. This was done with a view to save harassment, embarrassment and petty quarrels which are likely to arise between two wives of a person, for two strangers are more likely to fall out than two real sisters.

The position at the moment is somewhat different. Although a barren female is still looked down upon, her husband normally does not go in for another marriage. Again with the greater communication of the villagers with a city like Delhi, they prefer to bring their barren female to family planning doctors at Delhi rather than take them to Garhmukteshwar.

In case of women who repeatedly have still births, the villagers suggest that it is the work of some evil spirit. In such cases the female concerned takes a vow of charity and of feeding the Brahmins to appease the evil spirits. Besides, the husband of the woman, may come to Delhi and consult doctors. Cases of re-marrying in such cases are conspicuous by their absence.

Mundan

The most important ceremony after the birth takes place when the hair of the child are cut for the first time. The first hair cutting ceremony, which is called mundan sanskar, may be performed either in the first, third, fifth or even seventh year. An auspicious day for the purpose is selected and this is generally **amavasya** (the monthly new-moon day). The villagers, however, believe that **jeth ka dushehra** (the **amavasya** of the month of **jeth**) is the most auspicious day for the first hair-cutting ceremony. On the day so selected the child is either taken to village Beri in the Rohtak District of Punjab or to river Jamuna at Delhi and his hair are cut there. Previously the village Nai used to accompany the party to these places for the purpose, but now the Nai is usually available at the site. For his services, the Nai is paid Rs. 1·25 and the hair are invariably thrown in the flowing waters of river Jamuna. The father of the child also distributes some sweets and gives alms to the poor over there.

On their return sweets are distributed among the friends and relatives and gifts of cash and clothing may be given to the female members of

the family. A few well-to-do families may also arrange a feast to celebrate the occasion.

Marriage

Marriages in the village are almost universal. There is no instance in the village where a girl who has crossed her twenties is still unmarried There are, however, some cases where a few boys above the age of twenty-five are unmarried. This is either because of their infirmity or their inability to get a suitable proposal because a proposal for marriage must always come from the girl's side.

Marriages in the village are very expensive and the people spend huge amounts on such ceremonies even at the risk of going into debt The average expenses in a marriage in the village range from Rs. 1,000 to 2,500 and in some cases these may go as high as Rs. 10,000.

The groom's father has to spend money on transportation of the marriage party, on band and on feasting the relations and the villagers. The ornaments and clothes for the daughter-in-law, however account for a major portion of his total expenditure. He has also to spend money in procuring new clothes for each member of the family on such occasions. Some money is also paid to the family **kamins** the extent of which is usually fixed by conventions.

The money spent by the girl's father is much more than that spent by the groom's father. He has to provide food for the members of the marriage party and has to spend a good amount of money on dowry.

Marriage in the village is quite a cumbersome affair and many ceremonies have to be performed before it is solemnised. The following paragraphs contain a brief account of the social customs and practices relating to the marriage of Jats in the village under study. It may, however, be mentioned here that the other castes in the village also follow practically the same pattern with slight modifications here and there.

It is the sole responsibility of the father to marry off his daughter as soon as she comes of age. It is generally believed in the village that if a man dies before marrying his daughter, his soul cannot rest in peace and will hover around the house in the form of a ghost or spirit. As soon as, therefore, a girl crosses her twelveth year, her marriage is generally talked about in the family circle and her mother presses her husband to be on the look-out for a suitable match for the daughter. Previously the Nais used to act as go-betweens in arranging Jat marriages. For his services, the Nai used to get Rs. 4 or more from each side, depending upon the financial position of the families concerned. But now due to the development in transport and communications etc. the role of the Nais in this respect has diminished to a considerable extent. Instead, the girl's father is now helped by his near relations and friends residing in other villages. As soon as the girl attains the age of puberty he requests them to let him know the particulars of suitable boys and their families. In the selection of a boy certain conventional rules have to be observed. Firstly inter-caste marriages in the village are not allowed. A Brahmin must marry a Brahmin and a Jat must marry a Jat. Secondly the bridegroom must not belong to the same village in which the prospective bride lives. This rule further extends to all the villages having **gotras** of the bride's village *e.g.* the gotra of most of Jats in the village under study is Sehrawat and they cannot marry their daughters in villages which are dominated by Sehrawat Jats. Moreover, the marriage cannot take place in a village which touches the land of the bride's village. In addition to this one cannot marry into one's mother's **gotra,** father's **gotra** and grand mother's gotra.

After all these social conditions have been satisfied, the main criterion of marriage is the amount of land possessed by the boy's family. The appearance of the prospective groom is also taken into account. Recently, however, due to spread of education, the villagers have also shown a preference in contracting relations with the educated boys and those who are in service.

In order to see that the boy and girl are mutually compatible, the horoscopes of both the boy as well as the girl are also examined, but lately due to the influence of the Arya Samaj in the village under study, this custom is gradually dying out and less resort is now had to horoscopes.

When a suitable match has been found and all these conditions have been met and both parties are agreed, the engagement ceremonv takes place. This is a sort of reservation of a boy by the parents of the girl. After this reservation the girl's parents need not worry about the future of the girl as such commitments are seldom repudiated by the villagers.

The **Sagai** or betrothal takes place a few days later and this is a somewhat more complicated affair. On the day so fixed for the betrothal the women of the boy's home clean the entire house and coat the floor with cowdung, straw, and clay. A large room is vacated and prepared for the ceremonies. A few cots are placed alongside the walls for seating the older guests from the village while others squat on



Females singing marriage songs at home while their menfolk have gone away with the marriage party.



Members of marriage party enjoying hookah outside the baithak of their host.

Facing pp. 22



Sweets all around—Professional sweetmeat makers are called in at the time of marriage to prepare food and sweets for the guests.

Facing pp. 23

the floor. A carpet is also spread on one of the cots on which the members of the girl's family sit. A sitting board (*patra*) with a carpet is placed in the middle of the room for the boy to be betrothed and opposite it a similar seat is provided for the Brahmin who has to perform the ceremony. In this ceremony the father of the girl puts 1, 11 or 21 rupees (always one rupee above the round sum) in the right hand of the boy. He also gives one rupee each to the other male members of the boy's family. This is taken as a token of respect or **man tan** for them. After this the father of the girl puts a turmeric mark on the forehead of the boy and affixes a few grains of rice to it. The family Brahmin recites a few Sanskrit **mantras** and also ties a red thread on the wrist of the boy. By this ceremony the boy has been reserved by the father of the girl and this ceremony is sometimes also known as **ladka rokna.** After this the boy is allowed to go to his friends. A feast is sometimes also arranged in case the financial position of the boy's family permits. Some money is also given to the **kamins** of the family on this occasion.

From now on no adult member from the girl's side will take food, drinks or smoke *hookah* from the house of the boy.

After the lapse of about a year the father of the girl consults his Pandit for finding an auspicious date of marriage. This is also known as **biyah nikalna.** The initiative for this must be taken by the girl's family. The period which should elapse between *sagai* and the actual date of marriage depends upon the ages of the boy and the girl and also upon the availability of finance for the marriage. After a suitable date has been chosen, the **pandit** puts it on a piece of paper which is also signed by four or five elders of the girl's family. Marriages generally take place after the harvesting season in May-June because at this time the agriculturists are free and can take part in the celebrations, conveniently. Besides they have some money in hand, being the sale proceeds of their crops.

A few turmeric marks are put on this piece of paper and a few grains of rice are also affixed to it. It is then tied with a red thread and is sent to the father of the boy through the Nai of the household. This letter is also known as **pili chithi.** The date so communicated is checked by the Pandit of the boy's family in the presence of four or five elders. In case the calculations made earlier by the Pandit of the girl's side tally, the date is confirmed and conveyed to the Nai who is also given a rupee for his services. However, if the date is not agreeable to the boy's side, both the Pandits sit together and make further calculations and find another auspicious date for the marriage agreeable to both the parties.

After the date for marriage has been decided, another ceremony known as **lagan** takes place. This is a sort of reminder from the girl's side to the boy's side about the date of marriage. The letter of *lagan* contains a few Sanskrit verses followed by the date of the marriage, number of persons invited to accompany the marriage party, mode of conveyance to be used by the **barat** (marriage party) and also the number of ceremonial baths to be taken by the bride and bridegroom. Along with this letter of notification a few gifts are also sent by the father of the girl for the members of the boy's family. When the **lagan** has reached the boy's family, it is read in the presence of some elderly persons, the boy is seated on a **patra** and the presents are put in his lap and he in turn hands these over to his mother. The women sing songs and sweets are distributed to all the persons present there.

The next step in this chain of celebrations is the taking of ceremonial baths known as **bans** both by the bride and the groom. The number of baths to be taken by each are pre-determined by the Purohit of the girl's family and are communicated to the boy's father in the letter of **Lagan.** It is, however, a convention in the village that the number is always odd and is invariably two less for the girl. The period during which these baths are taken is known as **Banwara.** These are arranged in such a way that the boy finishes his baths on the night before the wedding procession is to start and the girl on the night before the actual day of wedding. During the period of such ceremonial oil baths the boy and the girl are not expected to go out of their houses except to attend to the calls of nature. During day-time they rest and relax in their respective houses while in the night they are bathed and massaged with **batna** a lubricant paste which is made out of gram flour, turmeric and perfumes. This paste is supposed to give smoothness and luster to the skin.

On the day when the actual marriage has to take place the groom is dressed in his wedding gown and crown which are provided by his maternal uncle (*mama*). The crown is put on his head by his sister's husband who gets a rupee for his services. His elder brother's wife (**bhabi**) also puts some collyrium in his eyes for which she gets a rupee. It may be relevant to note here that the maternal uncle or **mama** plays a vital role in the marriage. In addition to the above clothes, he also gives some money

to his sister and brother-in-law as contribution towards the marriage expenses. All these things provided by the **mama** are known as **bhat** in the village.

After the groom has dressed himself in the wedding dress and put on the crown he mounts on a horseback and performs the ceremony of **ghur charhi** (horse riding) and visits the places of worship particularly **bhaiyan-mata-ka-chabutra** and offers worship there. His face may be veiled by silvery threads hanging from his crown. While going to these places of worship he is generally accompanied by a group of singing women and drummers. His sisters throw rice behind him which they carry in a brass plate.

After the various **chabutras** have been visited the procession proceeds towards a corner of the village and the groom is seated on a carpet which has already been laid there for the purpose. At this stage a ceremony known as **johri** takes place under which the boy ceremonially sucks his mother's breast and in case she is dead that of his paternal uncle's wife. After this ceremony has been performed the crown is removed from the head by the person who placed it there and he gets one rupee for this. Turmeric marks are then put on the forehead of the boy by his **bhabis** (brothers' wives) and **chachi** (uncle's wife).

Now the wedding party which consists of the male relations and friends of the groom starts for the village of the bride. It is a convention that no females except infants can accompany the marriage party.

If the bride's village is nearby the party goes on bullock carts but in case it is far away buses are hired for the purpose. To give a send off to the **barat** the women pour water on the wheels of the cart or bus as the case may be. As already mentioned the women do not accompany the marriage party but stay behind to make necessary preparations for the reception of the groom and the party when they return to the village with the bride.

After the wedding party has reached the bride's village, a messenger, usually a Nai, is sent to the girl's house to inform them that the party has arrived in the village. The party has to wait on the outskirts of the village till somebody from the girl's side comes to welcome them. If nobody turns up, it is taken as a great insult and may lead to serious consequences. On hearing the news of the arrival, the father of the girl accompanied by his brother, other relations and friends visits the place and greets the party. At this stage both the fathers exchange greetings with folded hand. The father of the girl also gives some money to the boy's father varying from 2 to 5 rupees. It is not, however, necessary that only the two fathers should meet; any two elders from both sides can perform this ceremony.

The **barat** is then conducted to the village **chaupal** and/or **baithaks** where cots have already been laid for the members of the party. They are also provided with cold drinks and water and oil for massaging. The girl's side considers it a privilege to provide as many amenities to the party as is possible. After the **barat** has taken rest for about an hour, the Brahmin from the girl's side comes there and puts a turmeric mark on the forehead of the groom who is seated on a ceremonial board. Some sweets are also given to the boy and he puts them in the cloth which he is always carrying with him. This ceremony is known as **barat lena.**

Now the crown is again tied on the head of the groom by his sister's husband and he again gets on a horseback. Accompanied by his sister's husband, uncles, maternal uncles, other relations and friends he approaches the bride's home. The women from the girl's side stand there and sing songs. The girl is then brought on the door of the house and puts garland around the neck of the groom and then she rushes back inside the house. The mother of the girl or some other elderly lady now performs **aarti** of the boy and puts a turmeric and rice mark on his forehead. This ceremony is known as **barauthi.**

After the ceremony of **barauthi** is over, the father of the boy gives some presents of ornaments, ribbons for the hair, some yarn, henna and sugar and four wooden pegs to be used in the *phere* ceremony, to the family of the bride. Thereafter the members of the wedding party return to their respective places in the **chaupal** and/or **baithaks.** Some of them play cards and smoke hookah while the others take rest. The boy takes his food in the **chaupal** because he cannot eat anything in the girl's house till the actual marriage ceremony is over. The relations of the girl also take food only after the **phere** ceremony.

Next follows the actual marriage ceremony known as **phere.** For this ceremony four poles are installed in the courtyard of the girl's house which are covered by a piece of cloth. Beneath it a fire-hole is kept and two sitting boards are placed on its both sides, one for the bride and the bridegroom and the other for the Brahmin

who is to conduct the ceremony. The relatives of the boy and the girl sit opposite each other. the boy is first to seated by the Brahmin that he always faces towards the east. The sacred fire is then lit with the help of a cowdung cake and with the recitation of a few *mantras,* the Brahmin asks for the girls who is brought by her maternal uncle. She is then seated beside the groom. The girl is usually dressed in the clothes which are provided by her maternal uncle and ribbons given by the boy's family. Again a few **mantras** are recited by the Brahmin and both the boy and the girl walk round the sacred fire seven times. Promises are made by the boy as well as the girl. The boy promises to consult his wife in all things and to take her wishes into account while the girl vows to be an obedient and devoted wife.

After the **phere** ceremony is over the father of the girl sends a **neota** or message to all the persons with whom he had previous dealings, All of them give some money to the father of the girl as a contribution towards the marriage expenses which is duly entered in a **bahi** or family register. These registers are kept for generations and are most valuable possessions of the family. It is a custom in the village that the person to whom the money has been given has to return double the amount when a marriage takes place in the giver's family. In case the person to whom the money has been given is no longer alive, the responsibility of paying back double the amount has to be shouldered by his sons or the person who inherited his property.

The father of the girl then hands over his daughter together with some dowry and cash varying from Rs. 51 to 101 to the boy. This ceremony is known as **Kanya dan.** After this ceremony the girl is taken by her mother inside the house and then the boy is asked to come over there. He is offered some sweets to eat. At this stage joking starts between the boy and the female relatives of the girl. There is a custom that the boy must put his palm on the wall. But the females affix some needles there so that when the boy puts his palm there, he may get hurt. They may also steal his shoes and may not return the same till he gives some money to them.

On the following day a farewell is given to the marriage party which then returns to the boy's village. This is known as **bida.** The girl is lifted to her palanquin by her maternal uncle and the women sing songs. These songs are full of pathos and bring tears to the eyes of those who sing them and also those who happen to hear them. When the bride and the groom have seated themselves in the cart or the automobile the Brahmin enchants some mantras and applies a turmeric mark on the forehead of both of them.

On their arrival in the groom's village, a few ceremonies are held. There is a custom in the village that the boy's sisters block the doorway and do not allow them to enter the house till he pays some money to them.

Then there is a ceremony of makh dikhana. The women of the village come and lift the veil of the bride and have a glimpse of her face. For this they may pay a rupee or so to her. The bride is supposed to look down modestly as they examine her.

Soon after this both the boy and the girl affix their palms on the wall of the house.

A few ceremonial games are also played by the bride and the groom. The **bhabi** (brother's wife) of the groom acts as a referee for which she gets a remuneration of Rs. 10 from her mother-in-law. It is a general belief among the villagers that if the boy loses he will be subdued by his wife throughout the life and in case the bride loses she will be overpowered by her husband in the years to come. The most important games played are that the boy has to remove the ring from the finger when she has held it tightly. Further the ring is thrown seven times into a brass vessel filled with doob grass and whosoever finds it first for four times wins the game.

The bride and the groom then pay a visit to the various **chabutras** and other places of worship and offer prayers there.

Next day the brother of the girl comes and takes her sister back to his home.

It may be relevant to note here that cohabitation does not take place at this stage and she continues to stay at home as she was living before.

As already mentioned above the cohabitation takes place only after the **gauna** and, therefore, when the father of the girl feels that the girl has attained maturity and is fit for shouldering the burdens and responsibilities of married life he sends a word to this effect to the father of the boy. The boy accompanied by a few of his friends and relatives visits the bride's village and stays there for a couple of days. At this stage he does not speak with the girl and she is not sent with him. A date for his next visit when the girl is to be sent with him is, however, fixed. On the appointed date the boy visits the village of the bride again and this time the girl is sent along with him. A few presents of ornaments,

clothes, sweets etc. are also given to the boy by the father of the girl. On their arrival in the boy's village, the women there welcome them with the singing of songs and sweets are also distributed. After this, the boy and the girl start leading a conjugal life.

Remarriage

Widow remarriage is commonly practised in the village. In the past there were some restrictions on this type of marriage but now under the influence of the Arya Samaj such social barriers are gradually losing ground. The widows are, however, married with their full consent and no compulsion is exercised in this regard. There is a custom in the village that in case the widow wants to remain in the same house and there is a younger brother of the deceased, she is given full liberty to marry him provided he is also willing to do so. This type of marriage is known as **kareva** or **choori pehnana.** In such like marriages no regular ceremonies are performed and the brother of the deceased covers the widow with a piece of cloth in the presence of the near relatives and gets some presents and cash from the father of the girl. In this way a man may get a third or even fourth wife through **kareva.**

Divorce

Regarding divorce, we were told by the villagers that there has never been a single case of divorce in the village.

Death : (*Cremating the dead*)

It is a custom among the Hindus to cremate the dead while the Muslims bury them. Leaving aside two Dhobi households who bury their dead, all the households of the village cremate them. There is, however, exception to this rule in case of infants who are buried rather than cremated. These two Dhobi households were previously Muslims but after the partition were converted to Hinduism; they, however, still continue to follow the social tradition of Islam.

When a person is on death bed, Ganges water is put in his mouth and he/she is taken down from the cot to the floor and a lamp of dough is lit. A few verses from some holy book are also recited at this stage. After the death he/she is given a thorough bath and tied on a bamboo ladder. The ladder in case of old persons is covered with a red cloth while if the deceased was young it is covered with white cloth.

In case of the death of male member the responsibility of cremating him lies on the shoulders of his eldest son or in his absence of his younger brother while females are generally cremated by their husbands if they are alive, otherwise by their sons.

It is a custom among the villagers that the person who lits the pyre shaves off his head and sleeps on the floor till all the ceremonies connected with death are over. Previously he also used to wear special type of clothes, tell beads and sing devotional songs but now with the spread of the preachings of the Arya Samaj such customs are losing ground in the village.

The funeral pyre or **arthi** when it is ready is taken to the **shamshan** or crematorium. Four persons generally the near relatives of the deceased shoulder the **arthi** and its burden is also shared by other persons on its way to the crematorium. The major share of carrying the pyre is, however, of the person who is to cremate the dead. In the crematorium, woods are collected for the purpose and the **arthi** is covered with them. The man concerned walks round the **arthi** and lits the pyre. A few rich families also cremate the silver ornaments along with the dead, while other articles removed from the person of the dead are handed over to the family Bhangi.

Two or three days after the cremation the person concerned visits the crematorium once again and collects the bone-fires or ashes for taking them to some holy place like the Ganges or the Jamuna. After throwing the remains into the river, some money is given to the Brahmin priest who records the name of the deceased in the family register. On his way back, he brings some sacred water of the river alongwith him and from time to time sprinkles it on the way.

The period of mourning lasts for thirteen days. During this period a carpet is laid to seat the friends and relatives and other visitors. In order to express their attachment and reverence to the deceased the relatives occasionally shed tears. The very close relatives, specially women, however, weep very loudly and the wife of the deceased breaks her glass bangles (*choori*) and removes all signs of a married woman.

On the 13th day a ceremony known as 'tehrmi' is held in which a few children and the Brahmin are feasted. Then after a month or two a feast called *kaj* may be given in honour of the deceased. In case the family is well-off and the person died at a very old age, people from adjoining villages may also be invited to attend the *kaj* and the function may be more elaborate.

Henceforth, to keep the memory of the deceased fresh, the *shradh* of the deceased is held every year during *kanagat* in which the Brahmin are feasted.

Beliefs and Superstitions

Although due to the influence of the Arya Samaj movement on the villagers, their beliefs and superstitions have slackened to some extent, yet an average villager who is both illiterate and orthodox is still particular about auspicious days and movements. Whenever any important work is to be done, an auspicious day for it is selected. The villagers do not travel towards the north on Thursdays and Wednesdays, towards east on Mondays and Saturdays, towards the west on Sundays and Fridays and towards the south on Thursdays. Further while Wednesdays and Tuesdays are considered auspicious for sowing operations, harvesting always begins on Tuesdays. The villagers also believe that although Wednesdays and Sundays are inauspicious for the purchase of bullocks, yet these are good days for the purchase of buffaloes. The villagers do not shave their beards, cut their hair or use soap and oil on Tuesdays and Saturdays because they consider that by doing so they will incur the displeasure of *Hanuman* and *Shani Devta* and would lose in health, money and respect. Again whenever a house is to be constructed its *'muhurat'* is celebrated in which a feast is held and sweets are distributed to villagers. Before entry into the house a few leaves of *pipal tree* are hung on the door-way and a pitcher full of water on which a red thread is tied is kept in the room.

The villagers also have faith in certain omens some of which are considered bad while others are taken as auspicious *e.g.* while going out of the village if a black cat crosses the way of a woman carrying a basket full of cowdung appears on the way it is considered as bad. More often than not a person would delay his departure merely because one of these bad omens has appeared. But if a pitcher full of water is sighted while commencing a journey it is considered to be sign of good luck.

Again the villagers do not yoke the bullocks on *amavasya* (the new moon day) and take complete rest as they believe that on this day *chandrma devta* (god-moon) rests on the earth.

THE ARYA SAMAJ MOVEMENT

According to some of the village elders two workers (preachers) of the Arya Samaj visited the village for a number of times in 1920, preaching the main tenets of the Arya Samaj and pinpointing the shortcomings of Orthodox Hinduism (the Sanatan Dharma) which were according to them hampering their social and cultural growth. But the impact of the same on the villagers was negligible. But then it had sown seeds of heart searching and the more they thought about it the more they were impressed by the forcefulness of the ideas of the Arya Samaj. The result of this over a period of time has been that although the villagers still by and large follow the age old traditions, yet in several respects they have changed over to what can be called the Arya Samajist way of life. In fact, as one of the villagers pointed out, whereas at heart all the villagers are still by and large Sanatanists, still in several instances wherever people found it more convenient and to their liking they have taken to the Arya Samajist ideas. Following are some of the instances:

1. Although the villagers still believe in local deities and visit their **chabutras** on specific days and occasions, yet the proportion of males who visit the **chabutras** has gone down considerably.

2. They have given up several cumbersome rituals previously observed on several occasions. These rituals according to the villagers used to cost money as well as time. For example whereas people had to feed a large number of Brahmins on Kaj now-a-days their number is usually limited to one or two. Again they have given up the custom of inviting one and all in their caste/village on the occasions of feast held on the death of an old man.

3. Previously the eldest son of a person would get his head clean-shaved after the death of his father; now this practice has been totally done away with.

4. The faith of the people in superstitions, spirits etc. has gone down considerably.

The villagers suggested that the movement has affected the male population more than their female counter parts, who still stick to their age-old ideas and ways of life.

Another important impact of the Arya Samaj has been upon the lower castes, especially the Chamars of the village, who became conscious of their status and in order to improve it began to call themselves Julahas. Not only this; they gave up their traditional occupations of disposing of dead bodies of cattle, processing of leather and manufacturing of shoes.

Chapter 3

ECONOMY

THE discussion in this chapter is mainly devoted to the study and analysis of the economy of the village and factors influencing economic life of the villagers, the livelihood class and occupational structure of the people.

ECONOMIC RESOURCES

As agriculture forms the core of the village economy, land and livestock occupy a place of primary importance in the village.

LAND

The importance of land in a predominantly agricultural economy such as that of village Shinghu need hardly be emphasised.

Before proceeding further it may be useful to assess the pattern of land utilisation in the village.

TABLE III.1

Pattern of Land utilisation in the village

Land use	Area in acres	Percentage of the total
Land under cultivation	426	59·7
Cultivable waste	41	5·7
Non-cultivable waste	247	34·6
TOTAL . .	714	100·0

(Source: Tehsildar's Office, Delhi.)

Table III.1 shows that the village covers a total area of 714 acres of which 426 acres or 59·7 per cent is under cultivation, 41 acres or 5·7 per cent is cultivable waste which includes village orchards, pastures etc. The remaining 247 acres or 34·6 per cent of the total is concultivable waste which includes barren land, village abadi, crematorium, ponds, wells etc.

TABLE III·2

Distribution of cultivable area according to means of irrigation

Source of Irrigation	Area in acres cultivated					
	Rabi		Kharif		Total	
	Area	% of Total	Area	% of Total	Area	% of Total
Wells .	229	55·0	99	33·2	328	45·9
Rain .	187	45·0	199	66·8	386	54·1
TOTAL .	416	100·0	298	100·0	714	100·0

So far as irrigation facilities in the village are concerned, table III.2 shows that on the whole less than half (45·9 per cent) is irrigated by wells, the only man made means of irrigation available in the village, while the rest (54.1 per cent) depend upon the vagaries of nature. The table further shows that whereas more than half (55·0 per cent) of the rabi crop is irrigated by wells, the corresponding figure for the kharif crop is only 32·2 per cent.

As has been mentioned earlier, most of the social and financial relations in the village depend to a great extent upon the quantity of land possessed. The size and distribution of land holdings in the village may now be studied.

TABLE III·3

Size and distribution of land holdings

Area in Bighas	H.Hs. Owning		Land Owned	
	No.	% of the total	Area in bighas	% of the total
Below 5	..	..	..	..
5—10	1	1·9	8	0·3
10—15	3	5·9	30	1·1
15—20	7	13·8	112	4·0
20—30	1	1·9	25	1·0
30—40	7	13·8	235	8·7
40—50	4	7·9	171	6·3
50—75	13	25·5	743	27·4
75—100	12	23·5	963	35·5
100—150	2	3·9	225	8·3
150—200	..	..	..	..
200—300	1	1·9	200	7·4
TOTAL	51	100	2712	100

The average size of holding in the village is 53·2 bighas. Table III.3 reveals that 25·5 per cent of the total households in the village own land between 50 and 75 bighas. There is only one household in the village which owns more than 200 bighas of land. A close scrutiny of the table reveals that a little over half or 54·8 per cent of the households own more than three-fourths or 78·6 per cent of the total land of the village, while the rest 45·2 per cent share less than one-fourth, or 21·4 per cent of the total.

It logically follows from the above that on the one hand there is concentration of land in the hands of a few households, while on the other there is pressure of population in the lower range.

TABLE III·4

Castewise distribution of land in the village

Caste	No. of H. Hs.	Total land in bighas	Percentage of the total
Jat	44	2479	91·4
Brahmin	4	130	4·8
Baniya	3	103	3·8
TOTAL	51	2712	100

It is very important to know the quantity of land possessed by each caste in the village as it reflects to a great extent the socio-economic status of various castes in the village. The castewise distribution of land has been shown in table III.4. The table reveals that only three castes in the village *viz.*, Jats, Brahmins and Baniyas are land-owners, while all the other castes are landless. Out of these, Jats possess an overwhelming proportion (91·4 per cent) of the total, while the Brahmins and Baniyas possess only 4·8 per cent and 3·8 per cent respectively of the total land of the village.

TABLE III·5

Nature of acquisition

Type of land	No. of H. Hs.	Total land in bighas	Percentage
Ancestral	51	2462	90·8
Purchased	4	133	4·9
Bhoomidari	8	117	4·3
TOTAL	63	2712	100·0

So far as the nature of acquisition of the land in the village is concerned, it may be seen from table III.5 that out of a total of 2712 bighas, an overwhelming proportion (90·8 per cent) is inherited, 4·9 per cent was purchased and 4·3 per cent acquired under the Delhi Land Reforms Act, 1954 as Bhoomidari. Further all those Jats and Brahmins who purchased new land or acquired it under bhoomidari were already having some inherited land of their own.

The above discussion shows that ordinarily the villagers do not purchase more land and continue with whatever land they inherit. This may be due to lack of purchasing power or non-availability of sellers in the village.

CROP PATTERN

There are two crops *i.e.* rabi and kharif in a year. The rabi crop is sown in November-December and is harvested in April, while the kharif crop is sown in May and harvested in October. The total area under cultivation varies from year to year depending upon the irrigation facilities available or favourability or otherwise of the monsoons. A gross area of 755 acres was under cultivation in both rabi and kharif crops in the year 1959-60. Out of this rabi accounted for 466 acres while the rest 289 acres was under kharif crop. The kharif crop is grown in comparatively less area, partly because it is not fit for cultivation and partly due to its dependence upon nature and fear of floods which visit the village every year.

TABLE III·6

Distribution of cultivated area according to the crops sown

Nature of crops	Rabi		Kharif		Rabi & Kharif	
	Acres	% of the total	Acres	% of the total	Acres	% of the total
A. FOOD CROPS						
Wheat	168	36·0	..	..	168	22·3
Gram	228	48·9	..	..	228	30·2
Barley	2	0·4	..	..	2	0·2
Bajra	..	..	75	26·0	75	9·9
Jowar	..	..	97	33·5	97	12·8
Maize	..	..	19	6·6	19	2·5
SUB-TOTAL	398	85·3	191	66·1	589	77·9
B. COMMERCIAL CROPS						
Sugar-cane	..	..	54	18·7	54	7·2
Fruits	..	..	28	9·7	28	3·7
Vegetables	11	2·4	..	..	11	1·5
Cotton	..	..	9	3·1	9	1·2
Tobacco	1	0·2	..	..	1	0·1
Mustard	18	3·9	..	..	18	2·4
Jute	..	..	2	0·6	2	0·2
SUB-TOTAL	30	6·5	93	32·1	123	16·3
C. OTHERS						
Fodder	38	8·2	5	1·8	43	5·8
SUB-TOTAL	38	8·2	5	1·8	43	5·8
GRAND TOTAL	466	100	289	100	755	100

It is obvious from table III.6 that the main stress in the village is on food crops. Further that in the agricultural year 1959-60, a gross area of 589 acres or 77·9 per cent of the total cultivated area was under food crops and only 16·3 per cent was under commercial crops and fodder. It may be mentioned here that the food crops are mostly grown for consumption in the village only.

Livestock

Land and livestock are complementary to each other as both of these occupy a place of primary importance in a predominantly agricultural economy. The inefficiency or inadequacy of any one of these affects the agricultural production to a great extent. As land has been discussed earlier, it is now proposed to analyse the position of livestock in the village. The possession of livestock by the different castes in the village has been shown in table III.7.

TABLE III·7

Livestock statistics including fishery

Caste	No. of H. Hs.	Cow		Buffalo		Cow/Buffalo youngstock		Bullock		Horse		Camel		Cock		Hen	
		No. of H. Hs. owning	Total No.	No of H. Hs. owning	Total No.	No. of H.Hs. owning	Total No.	No. of H. Hs. owning	Total No.	No. of H. Hs. owning	Total No.	No of H. Hs. owning	Total No.	No. of H. Hs. owning	Total No.	No. of H. Hs. owning	Total No.
Jat	44	23	30	34	54	33	63	27	55	1	1	17	17	..	..	..	..
Bhangi	13	3	3	7	10	9	15	..	..	..	..	..	..	2	2	5	6
Julaha	17	5	5	11	12	13	15	..	..	..	..	..	..	..	..	..	..
Chhipi	1	..	..	1	1	1	2	..	..	..	..	..	..	..	..	..	..
Brahmin	8	3	3	4	9	3	6	..	..	..	..	3	3	..	..	..	..
Baniya	3	2	2	1	2	2	2	..	..	..	..	1	1	..	..	..	..
Sunar	2	1	1	1	1	1	2	..	..	..	..	..	..	..	..	..	..
Nai	3	..	..	2	2	1	1	..	..	..	..	..	..	..	..	..	..
Dhobi	2	..	..	2	2	1	1	..	..	..	..	..	..	..	..	..	..
Kumhar	5	3	3	2	2	5	11	..	..	..	..	..	..	..	..	..	..
Lohar	4	1	2	2	2	3	4	..	..	..	..	..	..	..	..	..	..
TOTAL	102	40	49	67	97	72	122	27	55	1	1	21	21	2	2	5	6

TABLE III·7 (*contd*-)

Caste	Donkey		Pig		Pig young stock	
	No. of H.Hs. owning	Total No.	No. of H. Hs. owning	Total No.	No. of H.Hs. owning	Total No.
Jat	..	..	..	..	..	..
Bhangi	..	..	3	3	1	3
Julaha	..	..	..	..	..	..
Chhipi	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..
Baniya	..	..	..	..	..	..
Sunar	..	..	..	..	..	..
Nai	..	..	..	..	..	..
Dhobi	..	..	..	..	..	..
Kumhar	5	14	..	..	..	..
Lohar	..	..	..	..	..	..
TOTAL	5	14	3	3	1	3

It may be seen from the table that milch cattle are possessed by all the castes in the village as they provide milk which is an item of daily diet of the villagers. The Jats who are mostly agriculturists, possess an overwhelming proportion of draught cattle *i.e.* bullocks and camels which in the absence of any mechanical device are a source of power for agricultural operations. Bullocks are used for ploughing the fields and thrashing of corns while the camels are used for working the persian wheels. Camels are preferred for this work as they do not need constant attention as in the case of bullocks. Cocks, hens and pigs are reared by the Bhangis with a view to subsidize their income. Donkeys are kept by the Kumhars either for carrying earth from the banks of the river to the village for making pots or for loading bricks from the *bhatti* (brick klins) to the nearby villages.

Factors Influencing Economic Life

Several measures adopted by the Government and other agencies regarding land reforms, land improvements, sources of finance, transport and communications, particularly during the last decade or so, have been in operation in the economic life of the village. Here we propose to study the impact of these measures and the attitude of the people towards them.

Land Reforms

In the year 1954 the Delhi State passed an Act known as the Delhi Land Reforms Act which came into force on 20th July, 1954. The Act provided for the abolition of the Zamindari system so as to create a uniform body of peasant proprietors or Bhoomidars, without intermediaries. Under this Act all the land which was being cultivated by the tenants prior to 1952 was taken over by the Government and handed over to the actual tiller, who had however, to pay some compensation to the original owners, the rate and terms of which were to be determined by the State. The only exceptions to the rule were widows, the infirm, idiots, lunatics, army personnel etc., who could give the land on cash rent or crop share basis. The persons getting land from them were known as **assamis.**. By another provision of the Act, the proprietory rights of the waste land, grazing or collection of forest produce from forests or fish from fisheries, lands of utility such as customary common pasture lands, cremation or burial grounds, **abadi** sites, pathways, public wells etc., were vested in the **Gaon Sabha.** The **Gaon Sabha** was also given the right to take possession of the land of a Bhoomidar on his death if he had left no heirs. After taking possession of such land, the **Gaon Sabha** has the right to admit any person as assami of such land on a five years' lease. After the termination of five years' lease, the position is to be examined by the Revenue Assistant who shall direct the **Gaon Sabha** to admit the **assami** as **Bhoomidar** if he has reclaimed sufficient land during the last five years.

TABLE III·8

Distribution of households according to caste and nature of effects of Land Reforms Act

Nature of effect	Number of households amongst											
	Jat	Bhangi	Julaha	Chhipi	Brahmin	Baniya	Sunar	Nai	Dhobi	Kumhar	Lohar	Total
Lost land . . .	1	..	..	..	..	1	..	..	..	..	..	2
(*a*) Adversely affected .	1	..	..	..	..	1	..	..	..	..	..	2
Gained land . .	5	..	..	..	3	..	..	..	..	..	..	8
(*b*) Favourably affected	5	..	..	..	3	..	..	..	..	..	..	8
(*c*) Not affected . .	38	..	..	..	1	2	..	..	..	..	..	41
GRAND TOTAL . .	44	..	..	..	4	3	..	..	..	..	..	51

The effect of this Act on the village under study has not been profound. As is obvious from table III.8, out of a total of 51 households who own land in the village only 10 have been affected by these measures while the rest 41 have remained unaffected. 2 households lost 117 bighas of land to 8 persons. This shows that even before the implementation of this Act, the villagers were by and large cultivating their own land and were not giving it to the tenants for cultivation.

A few case studies in this respect will throw some light on the manner in which the land in the village passed on to the actual tillers of the soil, who were declared as Bhoomidars.

Case No. 1

Ram Singh Jat v/s. Ganpat Baniya

Ram Singh Jat was cultivating his own land but in the Patwari's records Ganpat Baniya was shown as a tenant cultivator of $2\frac{1}{2}$ bighas of land belonging to Ram Singh since 1950. At the time of enforcement of the Delhi Land Reforms Act, Ganpat Baniya was declared as the **bhoomidar** of that piece of land. However, Ram Singh refused to hand over possession to Ganpat Baniya who filed a civil suit in the court of law. As in the Patwari's records, the **girdawri** was in the name of Ganpat, the case was decided in his favour and Ram Singh had to hand over the possession to Ganpat. However, after this Ram Singh took the matter to the **Gaon Panchayat** and before the **Panchayat** Ganpat agreed to give back the land to Ram Singh provided he (Ram Singh) gave him back the amount of compensation already paid to the Government and the cost of the civil suit. As these conditions were unfavourable to Ram Singh, he voluntarily surrendered and the **bhommidari** rights in the land are still with Ganpat Baniya, who is also in possession of the land.

Case No. 2

Chandgi Jat v/s. Ram Kala Jat

In the year 1950 Chandgi Ram Jat mortgaged 10 bighas of his land with another Jat named Ram Kala. As at the time of the enforcement of the Act Ram Kala was cultivating the land and the **girdawri** entry was in his name, he paid the amount prescribed under law to the Government and became **bhoomidar** of that land. However, when the Act was in the offing, Chandgi was ready to pay back the amount of loan but Ram Kala seeing that there were prospects of his becoming **bhoomidar** under the Delhi Land Reforms Act, 1954, refused to accept the amount and instead paid the compensation to the Government and became **bhoomidar.** Chandgi is closely related to Ram Kala, and in order to maintain cordial relations did not file any suit in the court of law.

Case No. 3

The father of Mir Singh Jat took some loan from a Baniya money lender of Narela named Tota Ram Beora. As he could not pay the money back, the money lender attached that land about 20 years back. Since then Mir Singh had been cultivating that land on crop share basis. In the year 1954 when the Delhi Land Reforms Act was brought into force, Mir Singh Jat was declared **bhoomidar** of that land. The Baniya filed a civil suit in the court of law but lost the same.

Another measure known as the Delhi Land Holdings (Ceilings) Act, 1960 has been adopted by the Parliament, which fixes the maximum holding of land for a family of five members as 30 standard acres in aggregate. However, if a family has more than 5 members, they can hold an additional five acres for each member provided the total does not exceed 60 standard acres. The excess land of **assami** or **bhoomidar** will vest with the Government. The Act has not so far been implemented but even when implemented is not going to affect anybody in the village as none is possessing land above the permissible limits.

Land Improvements

Land improvements may be of two types firstly reclamation of uncultivable waste land and secondly increasing the fertility of the soil. Whereas the first entails bringing land under cultivation which has been lying waste, the second can be achieved through many ways such as use of chemical fertilisers, improved type of

tools and implements, better seeds, better irrigational facilities etc. So far as the first aspect of land improvement is concerned, nothing has been done in the village so far. The Delhi Land Reforms Act, 1954 entrusted the responsibility of reclamation of waste land to the Gaon Sabha which was given the proprietory rights for 753 bighas of land under the Act, but no steps have been taken so far by the Gaon Sabha to bring this land under cultivation. Regarding the second aspect there is some improvement in respect of some items only. For example while there has been no improvement in irrigation facilities and the villagers to a large extent depend upon the vagaries of nature, some little improvement is there so far as tools and implements are concerned. and there is definite tendency among the agriculturists towards using better types of seeds and chemical fertilisers, which they procure either from the Community Development Block, Alipur or Narela Market.

One person in the village who owns 200 bighas of land also possesses a tractor which he rents out to other persons during the sowing season.

Improvement in Transport Facilities

As has been discussed in Chapter I, there has been a remarkable improvement in transport facilities in the village especially after independence. Whereas 30 years back, the people from the village had to cover the distances to Delhi or other places on foot or by bullock carts, now buses are available for Delhi, Narela, Panipat, Karnal etc. from the G.T. Road (which is at a distance of half a mile from the village), after every ten minutes. A two hour daily bus service is also being run by the Delhi Transport Undertaking between Delhi and Shinghu.

One of the impacts of this has been that the people from the village have started joining service occupations at Delhi or other nearby places.

With the improvement in transport facility and growth of Delhi city the villagers who were formerly selling their produce to the money lender or wholesaler in the village itself or at Narela, now have a choice between Narela and Delhi wholesalers. Now they seldom sell in the village as was the practice in the past.

Regarding communication facilities, prior to 1955 there was no post office in the village and the people had to go to Narela for the same. But since 1955, the villagers are enjoying the facilities of a post office in the village itself.

Sources of Finance:-

There are at present three sources in the village from where the villagers can meet their financial requirements. These are (1) money-lenders, (2) state, and (3) Co-operative society.

Out of these the main source of finance in the village for generations has been the village money lender. He still occupies a key position in the matter of advancing loans to the villagers. The rate of interest charged by the money lenders is exorbitant and ranges from 18 per cent to 36 per cent depending upon the financial status of the borrower.

So far as the second source of finance is concerned the State grants money to the villagers in the shape of **taccavi** loans. Before independence these loans were advanced to those agriculturists who suffered from some natural calamities such as floods, drought etc; but after the independence its scope was extended so as to include land improvements such as purchase of seeds, tools, implements and fertilisers. The rate of interest charged by the Government for **taccavi** loans is only 6 per cent per annum.

Regarding the third, it may be mentioned here that to overcome the difficulties of finance a Cooperative Society was organised by the villagers, but since its inception, the membership had mostly been restricted to one caste *viz.* the Julahas. The rate of interest charged by the society is 9% per annum, but it is not functioning properly and is in a more or less defunct state.

In spite of the fact that other sources of finance are available at comparatively low rates of interest, yet the villagers generally cling to the money lenders for their financial requirements. The reasons for this tendency are that as already mentioned, the Co-operative Society is in a defunct state, while the procedure for the

grant of taccavi loans is rather cumbersome and many formalities have to be observed before the same can be obtained. Moreover this is only granted for certain specific purposes. On the other hand, the rules for the grant of loans from the money lenders are very elastic and even the persons who have no tangible assets can get it by paying a higher rate of interest. There is no time limit for its repayment and it may in many cases pass on from one generation to the other; lastly this can be granted for productive as well as unproductive purposes.

Livelihood Class

A livelihood class means that sector of economy from which a person derives his income. In order to facilitate our comparison with 1951, we have adopted the same classification of livelihood classes as was adopted by the Census Commissioner in 1951.

TABLE III·9

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

Livelihood class classification	Present Survey		1951 Census	
	No. of persons	% of the total	No. of persons	% of the total
Agricultural Classes				
I Cultivators of land wholly or mainly owned and their dependents	206	31·4	242	48·1
II Cultivators of land wholly or mainly un-owned & their dependents.	..	..	..	..
III Cultivating labourers and their dependents	35	5·3	213	42·3
IV Non-cultivating owners of land (agricultural rent receivers and their dependents)	9	1·4	..	..
Sub-Total	250	38·1	455	90·4
Non-Agricultural Classes				
I Production other than cultivation	166	25·4	12	2·4
II Commerce	8	1·2	18	3·6
III Transport	8	1·2	1	0·3
IV Service and Miscellaneous Sources	224	34·1	17	3·3
Sub-Total	406	61·9	48	9·6
Grand Total	656	100	503	100

Table III.9 shows that at the time of our survey (December, 1962) 38·1 per cent of the population drew their livelihood from agricultural occupations while the rest 61·9 per cent were engaged in non-agricultural pursuits. Out of the persons who were dependents upon agriculture 31·4 per cent were cultivators of land wholly or mainly owned and their dependents, 5·3 per cent cultivating labourers and their dependents and 1·9 per cent non-cultivating owners of land or agricultural rent receivers and their dependents. Out of those depending upon non-agricultural occupations 25·4 per cent were dependent on production other than cultivation, 1·2 per cent each on Transport and Commerce and 34·1 per cent drew their livelihood from services and other miscellaneous sources.

From the table it can further be seen that in the year 1951 an overwhelming majority *i.e.* 90·4 per cent derived their livelihood from agricultural occupations while only 9·6 per cent were depending upon non-agricultural pursuits. The break up of the above figures shows that 48·1 per cent were cultivators of land wholly or mainly owned and their dependents, 42·3 per cent cultivating labourers, 2·4 per cent were engaged in production other than cultivation,

3·6 per cent in transport and commerce respectively, while only 3·3 per cent drew their livelihood from services and other miscellaneous sources.

A comparison of the figures will reveal that during the period 1951—62, there has been a shift of 52·3 per cent of the population from agricultural to non-agricultural occupations This is due to the fact that most of the owner cultivators have taken to service occupations while a majority of the agricultural labourers have now shifted over to other occupations especially casual labour.

The reasons which have been advanced by the villagers for this change are the non-remunerativeness of the agricultural pursuits due to the pressure of population on land and development in transport facilities thus facilitating the movement of the villagers and encouraging them to join services and other occupations outside the village.

An interesting feature of the table is the emergence of a class of agricultural rent receivers which was conspicuous by its absence in 1951. This is because of the presence of one old pensioner in the village who has given out his land on crop-share basis.

Economic status

Broadly speaking economic status indicates the position of a person in the economy.

The definition and classification of economic status adopted by the Census Commissioner of 1961 is slightly different from the one adopted by his predecessor in 1951.

Whereas the 1951 classification had three categories *viz.*,

(i) Self-supporting

(ii) Earning dependents

(iii) Non-earning dependents,

in the 1961 classification there are only two *viz.*,

(i) Workers,

(ii) Non-workers.

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

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

Non-earning dependents were those who were economically passive. They included persons performing household work or other domestic or personal services for other members in the society.

Several difficulties were faced due to inherent shortcomings in the definition of the self-supporting persons and the earning dependents. For example, it was not always possible to distinguish between the two and this could lead to creeping in of personal bias of the enumerators concerned.

To do away with these difficulties the Census Commissioner of 1961 simplified the classification by combining the two economically active classes of 1951 and termed them as workers, while the non-earning dependents of 1951 were termed as non-workers.

Keeping in view the shortcomings of the 1951 classification, we have followed the simplified and more workable clssification of 1961 Census.

The following table gives the distribution of population by age, sex and economic status.

TABLE III·10

Distribution of population by age, sex and economic status

Age Group	Males			Females			Total		
	Workers	Non-Workers	Total	Workers	Non-Workers	Total	Workers	Non-Workers	Total
0—14	..	154	154	..	157	157	..	311	311
15—34	74	26	100	82	14	96	156	40	196
35—59	67	2	69	32	8	40	99	10	109
60—above	22	1	23	..	17	17	22	18	40
TOTAL	163	183	346	114	196	310	277	379	656
Percentage of the Total	24·8	27·9	52·7	17·4	29·9	47·3	42·2	47·8	100·0

Table No. III.10 shows that out of a total population of 656 in the village 277 or 42·2 per cent are workers whereas the rest 379 or 47·8 per cent are non-workers. The sex-wise composition of the workers shows that whereas a little less than half or 47·1 per cent of the males are workers, the corresponding figure for the females is 36·7 per cent. The table further shows that most of the workers (255 out of 277) are in the age group of 15—59, while an overwhelming majority of non-workers are in the age group of 0-14, being mostly infants, children and students.

LABOUR FORCE AND WORKING FORCE

The working force in an economy is usually drawn from the labour force. Whereas the labour force in a rural area includes all the able-bodied persons between the ages of 15—59 years, the working force is the sum total of persons who are actively engaged in one economic activity or the other.

TABLE III·11

Labour force and Working Force

Category	Numbers of Persons					
	Males	Percentage	Females	Percentage	Total	Percentage
1. Labour Force	169	55·4	136	44·4	305	100
2. Working Force	163	58·8	114	41·2	277	100
3. 2 as % of 1	96·4		83·8		90·8	

Table No. III.11 reveals that the labour force of the village under study consists of 305 persons, 169 males and 136 females, while the persons who are actively engaged in one economic activity or the other total 277 (163 males and 114 females). This shows that 90·8 per cent of the total labour force constitutes the working force. The sex-wise composition of the workers shows that whereas 96·4 per cent of the males are workers, the corresponding figure for the females is 83·8 per cent.

There are 22 workers in the village who are above the age of 60 years. These have been included in the working force although by definition they do not form part of the labour force.

TABLE III.12

Distribution of workers according to Age, Sex and Occupation

Occupation	Males					Females					Total					Percentage of the total
	0—14	15—34	35—59	60+	Total	0—14	15—34	35—59	60+	Total	0—14	15—34	35—59	60+	Total	
Owner Cultivators	..	25	27	12	64	..	44	14	..	58	..	69	41	12	122	44·0
Labourers	..	3	2	2	7	..	2	1	..	3	..	5	3	2	10	3·6
Rent Receivers	..	..	1	..	1	..	..	..	..	..	..	..	1	..	1	0·4
SUB TOTAL	..	28	30	14	72	..	46	15	..	61	..	74	45	14	133	48·0
Service	..	26	10	..	36	..	..	..	..	..	..	26	10	..	36	13·0
Trader	..	1	2	..	3	..	..	..	..	..	..	1	2	..	3	1·1
Casual Labour	..	7	13	1	21	..	18	6	..	24	..	25	19	1	45	16·2
Artisan	..	2	2	4	8	..	8	4	..	12	..	10	6	4	20	7·2
Beggar	..	..	1	..	1	..	..	..	..	..	..	..	1	..	1	0·4
Sweeper	..	5	1	1	7	..	7	5	..	12	..	12	6	1	19	6·9
Shephard	..	1	..	..	1	..	..	..	..	..	..	1	..	..	1	0·4
Nai	..	1	1	1	3	..	..	..	..	..	..	1	1	1	3	1·1
Dhobi	..	1	2	..	3	..	2	2	..	4	..	3	4	..	7	2·5
Tailor	..	2	5	1	8	..	1	..	..	1	..	3	5	1	9	3·2
SUB TOTAL	..	46	37	8	91	..	36	17	..	53	..	82	54	8	144	52·0
Percentage of the Total	..	45·4	41·1	13·5	100·0	..	71·9	28·1	..	100·0	..	56·3	35·7	8·0	100·0	

Occupational Structure

The distribution of workers according to occupation, age and sex has been shown in table III.12. The table shows that on the whole there are 277 workers in the village, out of whom 163 are males and 114 are females. The age-wise composition of the workers reveals that an overwhelming majority (92·0 per cent) of the total workers are in the age group of 15—59. There is no worker in the age group of 0—14 while there are 22 workers representing 8·0 per cent of the total workers who are above the age of 60 years. Among the females there are 114 workers, all of them in the age group of 15-59. So far as the occupational distribution of the workers is concerned, a little less than half (48·0 per cent) are in agricultural occupations, while the rest 52·0 per cent are dependent upon non-agricultural pursuits for their sustenance. Among the agricultural occupations, owner cultivators dominate accounting for 44·0 per cent of the total workers while agriculture labourers and rent receivers constitute only 3·6 per cent and 0·4 per cent of the total respectively.

Among the non-agricultural occupations the casual labourers form the largest single group representing 16·2 per cent of the total. It is followed in order of numerical strength by service-people and artisans whose respective percentages are 13·0 and 7·2.

The further break up of the 36 persons who are in service has been shown in table III.13.

TABLE III.13

Specific occupation of service class people

Occupation	No. of persons
(a) Government :	
V.L.W. (Village Level Worker)	1
Clerk	1
Railway Service (Ticket Collector)	1
Railway Mail Service	1
Chowkidar	1
Police Constable	8
Peon	7
Conductor (D.T.U.)	1
Teacher	4
Librarian	1
Postman	1
Total(a)	27
(b) Private :	
Clerk	4
Delhi Cloth Mills (Peon & Chokidar)	4
Booking Clerk (Cinema)	1
Total (b)	9
Grand Total (a) + (b).	36

The table shows that a majority of them are in government service. The largest single group among those who have joined government service is of sepoys in Police. The villagers especially the agriculturists prefer to join either military or police service as they belong to the martial races. Among those who are in private employment, four are clerks in private organisations in Delhi, four are working in Delhi Cloth Mills either as peons or chowkidars, while one is a booking clerk in a Delhi Cinema.

TABLE III·14

Artisans

Nature of work	No. of Persons		
	Males	Females	Total
Potter	2	2	4
Shoe-maker	..	..	..
Weaver	1	2	3
Goldsmith	1	2	3
Lohar	4	6	10
TOTAL	8	12	20

So far as the nature of activities of the 20 artisans is concerned, Table III.14 reveals that 10 are blacksmiths, 4 are potters and two each a weaver and goldsmith.

SUBSIDIARY OCCUPATION

The importance of subsidiary occupations as a means of subsidising the income of the people in an economy like that of the village under study where income of the people is rather low, need hardly be emphasised. But in spite of this, it may be mentioned here that not many people in the village have taken to subsidiary occupations.

TABLE III·15

Association of Subsidiary occupations with Primary occupation

Primary Occupation	Subsidiary Occupation			
	Owner Cultivator	Rent Receiver	Agricultural Labourer	Casual Labourer
Service	4	1	..	..
Tailor	..	..	1	..
Shop-keeping	2	..	..	..
Nai	..	..	1	..
Potter	..	..	..	1
TOTAL	6	1	2	1

Table III.15 shows that only 10 out of 167 workers in the village have one or the other subsidiary occupation. The break up of these 10 workers according to the nature of activity undertaken shows that for 6 of them cultivation of their own land is their subsidiary occupation. Out of these six, four are in service and the other two are shopkeepers in the village. Again one person an old man who is primarily an army pensioner has given out his land on crop share basis to subsidise his income. A Nai and a tailor in addition to their primary occupation of hair-cutting and stitching of clothes also work in the fields as agricultural labourers while a Kumhar in addition to his main occupation of making earthen vessels sometimes works as a casual labourer at a brick-kiln near the village.

Non-workers

The village has a total population of 656. As reported earlier, there are in all 167 workers and the rest of the population consists of non-workers. A study of the non-workers according to their nature of activities will reveal several interesting features. The relevant data is provided by Table No. III.16.

TABLE III.16

Distribution of non-workers according to age, sex and nature of activity

Nature of activity	Males					Females					Total					Percentage of the Total
	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	0-14	15-34	35-59	60+	Total	
Infants & Children	68	..	..	..	68	116	..	..	..	116	184	..	..	..	184	48·6
Students	86	14	..	..	100	39	3	..	..	42	125	17	..	..	142	37·5
Housewives	..	..	..	..	..	2	11	8	7	28	2	11	8	7	28	7·4
Unemployed	..	10	2	..	12	..	..	..	..	..	..	10	2	..	12	3·4
Old & Disabled	..	2	..	1	3	..	..	..	10	10	..	2	..	11	13	3·4
TOTAL .	154	26	2	1	183	157	14	8	17	196	311	40	10	18	379	100·0
Percentage	84·2	14 2	101	0·5	100·0	80·1	7·01	4·1	8·7	100·0	82·1	10·6	2·6	4·7	100·0	

The table shows that an overwhelming proportion (82.1%) of the non-workers are in the age group of 0—14, followed in order of numerical strength by persons in the age group 15-34, 60 years and above and 35-59 years, their respective strength being 10·6 per cent, 4·7 per cent and 2·6 per cent.

The sex-wise composition of non-workers reveals that out of a total of 379 non-workers in the village 183 or 48·3 per cent are males and the rest 196 or 51·7 per cent are females. A study of non-workers amongst males and females separately further shows that amongst males an overwhelming proportion (84·2 per cent) are in the age-group of 0-14 and these are all either infants and children or students, 15·3 per cent of them are in the age group of 15—59 and they are mostly students, unemployed and disabled persons. The last category consists of one blind and one mentally deranged person in the village. So far as the females are concerned nearly three-fifths or 59·2 per cent are in the age group of 0—14, followed by 21·4 per cent in the age group 15—34 years, 14·3 per cent in the age-group 35—59 years and 5·1 per cent in the age group 60 years and above. As regards their nature of activities, it may be mentioned that those in the age group of 0—14 are mostly infants and children, whereas housewives predominate in the age group of 15—59.

Occupational Mobility

The people in the rural areas generally stick to their traditional occupation from generation to generation and there is hardly any shift in their economic activities. The study of occupational mobility is, therefore, very important

as it means a significant change in the socio-economic conditions and outlook of the villagers. A question was, therefore, asked about the change in their occupations if any, from the villagers and has been analysed in the following paragraphs. Our study to this effect was, however, limited, to two generations only *viz.*, father and son.

TABLE III·17

The occupational mobility of the working population

Occupation	No. of Workers	Engaged in the same pursuits as the father		New Entrants	
		No. of Persons	% age	No. of Persons	% age
Owner Cultivator	65	65	100·0	..	..
Agricultural Labour	67	65	97·0	2	3·0
Rent Receiver	1	..	00·0	1	100·0
Service	36	..	00·0	36	100·0
Trader	3	3	100·0	..	00·0
Casual Labour	45	44	97·8	1	2·2
Artisan	29	26	89·6	3	10·4
Musician	1	1	100·0	..	..
Sweeper	19	19	100·0	..	..
Shepherd	1	..	00·0	1	100·0
Nai	3	3	100·0	..	..
Dhobi	7	7	100·0	..	..
TOTAL	277	233		44	

It will be seen from Table III.17 that there has been absolutely no shift in the occupation of owner cultivators, traders, sweepers, Nais, Dhobis and musician and all of them are following their paternal occupations, while in the case of others there has been some change: for instance, out of 9 agricultural labourers, 7 are following their father's occupation and 2 are new entrants. Similarly in the case of casual labourers and artisans 20 out of 21 and 14 out of 17 persons respectively are still engaged in the occupations of their fathers.

It may be interesting to note that the fathers of all the 39 persons who have joined service occupations were engaged in pursuits other than service and therefore there has been 100% mobility in this case.

It may be concluded from the above table that while in case of some there has been absolutely no mobility, in the case of others there has been a considerable change.

A question was also asked from the head of each household regarding the causes of shift from the traditional occupation for the members of their family. All the replies given by them have been divided into 3 main categories *viz.*, voluntary reasons, forced by circumstances and education. The voluntary reasons are that the persons concerned wanted to raise the standard of living of their families and thus shifted over to occupations which were more remunerative. The second reason includes insufficient income from their traditional form of occupation which could provide subsistence to the members of the family. Thirdly the shifts which have taken place due to the persons having joined some better jobs due to the fact that they got education have been included under the heading 'education'.

TABLE III·18

Showing the occupational mobility—causes of change

Caste	Total No. of H. Hs.	No. of persons who changed father's occupation	Voluntary	Forced by circumstances	Education
Jat	44	25	10	10	5
Kumhar	5	2	1	1	..
Brahmin	8	6	3	3	..
Sunar	2	2	1	1	..
Julaha	17	6	2	1	3
Bhangi	13	2	2	..	..
Baniya	3	1	1	..	..
Chhipi	1	..	..	..	..
Nai	3	..	..	..	..
Dhobi	2	..	..	..	..
Lohar	4	..	..	..	..
TOTAL	102	44	20	16	8

Table No. III.18 further shows that out of a total of 47 persons who are now engaged in occupations other than those in which their fathers were engaged, 23 have changed because of voluntary reasons, 16 forced by circumstances and 8 because of having received adequate education.

UNEMPLOYMENT

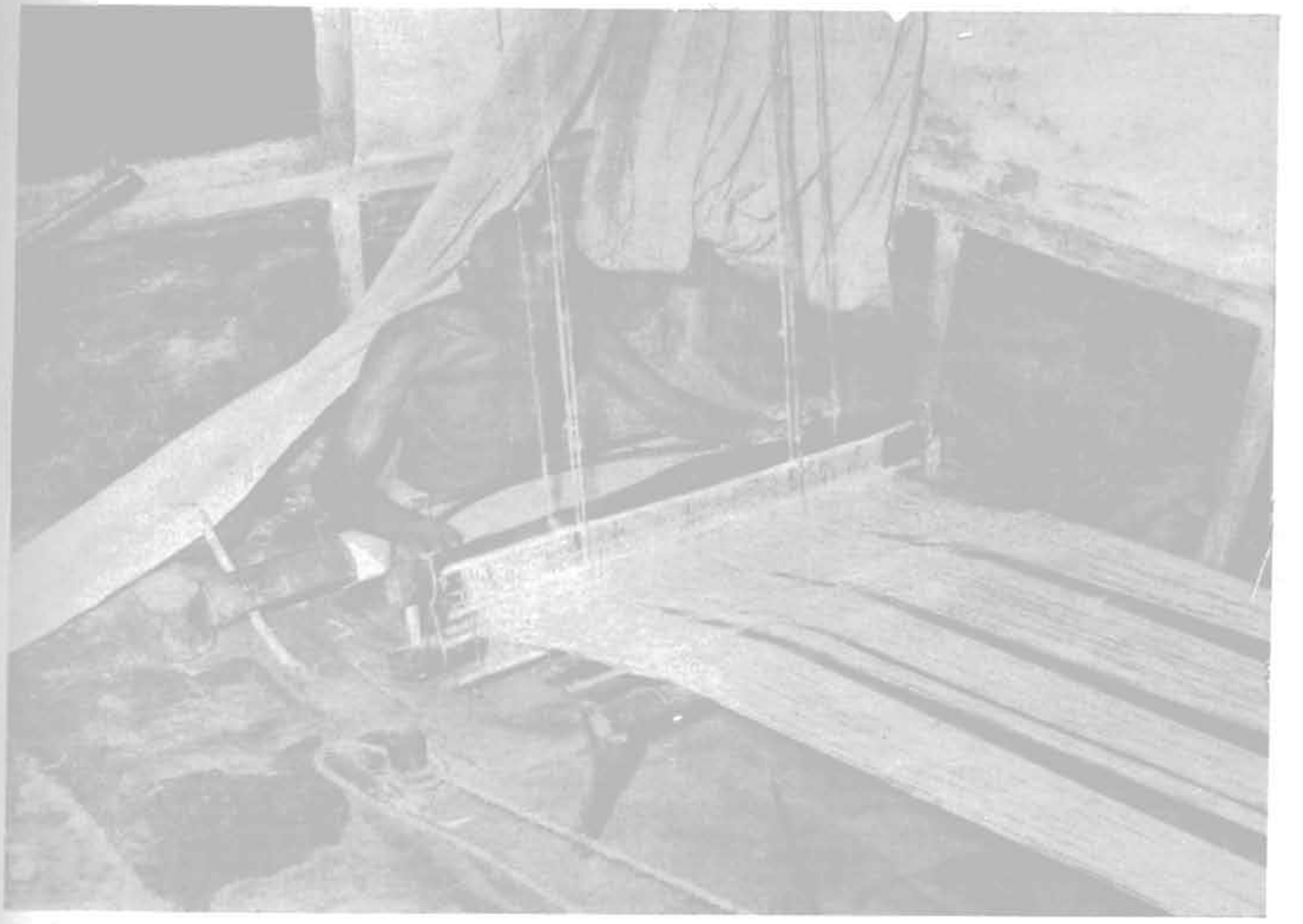
There are two types of unemployment in the village, partial and total. Partial unemployment may also be called under employment. Partial unemployment is most common in the predominantly agricultural economies like that of the village under study. Small land holdings and the absence of any subsidiary occupations are the main reasons for the existence of such unemployment in the village. At it was difficult to collect data about this type of unemployment, we have restricted ourselves to the study of unemployment proper and the factors which are responsible for its existence.

There are 12 unemployed persons in the village and their ages range between 15 and 43 years. Majority of them are, however, below 25 years of age. Out of these only three are educated and studied up to Higher Secondary, while the others have not received any education. The educated ones are in search of clerical jobs at Delhi and have got themselves registered with the Employment Exchange at Delhi for the purpose. They complain that the employment exchange has not done anything for them so far. The other unemployed persons are those who were previously agricultural labourers but are no longer so, as the land owners no longer require their services for the reason that they are now able to cope with the work themselves.

It may also be interesting to note that while educated unemployed belong to the socially higher castes, the illiterate ones belong to the socially lower castes of Julahas and Bhangis.

VILLAGE INDUSTRIES

Except for manufacture of earthenware, weaving of cloth, goldsmithy and blacksmithy, there is no other industry in the village. These are conducted by two Kumhars, one Julaha, one Sunar and one Lohar respectively, who are traditionally associated with them. In course of our inquiry in the village we came to know of a rather



The weaver at his loom.



A Julaha female preparing thread to be used in the loom of the household.

Facing pp. 42



(1) Many a female of the village have taken to stitching clothes at home.

Facing pp. 43 (2) One of the village tailors at work.

curious fact regarding the Julahas of the village. We were told by the villagers that the Julahas of the village are, in fact, Chamars, who in order to raise their social status in the eyes of others gave up their caste name and started calling themselves as Julahas. Our inquiries further revealed that although the Chamars and the Julahas are both considered as equal castes in most matters yet because of the obnoxiousness of the traditional occupation associated with the Chamars, they are considered to be on a somewhat lower social footing than the Julahas. The traditional occupation of the Chamars is deskinning dead animals, processing of leather and manufacturing of shoes, and of the Julahas is spinning of yarn and weaving of cloth.

After shedding their previous caste nomenclature the Julahas gave up their traditional occupations and took to weaving and other non-traditional callings. The position at the moment is that whereas the Julahas now call themselves as Julahas others usually refer to them as Chamar Julahas, for they state that they are not Julahas by origin but are the Chamars who have changed their nomenclature. The Julahas of the village now resent being referred to as Chamars or Chamar Julahas.

Weaving

Weaving industry in the village is primitive and is of fairly long standing. The Julahas in the village are traditionally associated with the work of weaving also but at present out of 17 Julaha households in the village 16 have changed over to more remunerative occupations and only one such household retains its traditional occupation of weaving in the village. The Julaha (weaver) has installed his handloom, in his own residential house. His total expenditure for starting the industry was about Rs. 200/-. He makes coarse cloth and coarse carpets localiy known as *Dortas* and *Kharar* on order. The villagers bring to him cotton yarn for getting their cloth manufactured and pay him grain equal to the weight of the yarn in kind and 25P per yard in case of coarse cloth and 50 P in case of carpets in cash. The yarn is spun at home on *charkha* (spinning wheel) by womenfolk in the village. Sometimes it is also procured from Narela Market.

The earnings of the weaver are very meagre and he can only earn from Rs. 30 to 45 per month. The main reasons which can be attributed to such a low income are his limited resources, low rates of wages, and fall in demand for his services because of increased tendency among the villagers to purchase coarse mill-made cloth which is comparatively cheaper.

The main components of the loom are *Hathia Nal, Raach, Tur, Dandila, Sanholi, Agal Katha, Hakti, Charela* and *Tek.*

These components are obtained either from Bahadurgarh in Punjab or from Kharkara in Uttar Pradesh.

Techniques of cloth making

As has already been mentioned above the yarn is mostly spun at home by the village ladies on the *charkha* (spinning wheel). Once the yarn is obtained it is tied on two bamboo sticks and starch is applied to it. After applying starch to it, it is left in the open to dry itself up and become stiffened. Once it is stiffened, it is fitted on the loom and the weaver weaves it with the movements of his hands and legs.

Tailoring

There are 9 persons, 8 males and one female, engaged in tailoring business. Out of these only one person is Chhipi *i.e.* tailor by caste. The other seven are Julahas. The female tailor is the wife of the Brahmin village school teacher.

The female tailor stitches exclusively women's and children's clothings, whereas the male tailors stitch clothes of men, women and children.

All of them have hand operated sewing machines and most of these are very old.

All the tailors work in their own houses and they do not have any shops or show rooms. The other members of the households also help them in putting buttons and hand stitching. These tailors have also picked up fashion stitching and the service class people who were previously getting their clothes stitched from Delhi or Narela have also started patronising them. The average earning of a tailor ranges between Re. 1 and Rs. 2 daily.

Pottery Making

The Kumhars are traditionally associated with the making of earthen wares. Out of the 5 Kumhar households in the village, two are engaged in this industry. This industry requires a small amount of capital as their tools and implements consist of only the *'chak'* (a stone-wheel) which can be procured from Narela and costs about Rs. 20 to 25 and a few wooden sticks which are obtained free of cost from the village trees. The raw material for the industry is only clay which can be had from the village

common land free of cost. The process for the making of pots may briefly be described as follows:

First of all clay is dug from the village common land by the Kumhars and is brought home on their own donkeys. But as this clay contains clods, it is first beaten into powder of uniform grains by the womenfolk of the Kumhars. Then it is mixed with water and is left to get soaked for about 20 to 24 hours. After it is fully soaked a good deal of kneading is given to it, till it becomes hard enough to be moulded into the required shape or shapes. Then the kneaded clay is placed on the *'chak'* (stone-wheel) which is balanced on an axel fixed to the earth. The *'chak'* is moved with the help of a stick and when it gets the required momentum, the Kumhar moulds it into the desired shape with his expert and deft fingers. The pots so made are kept in the sun for drying and when fully dried are baked. For the purpose of baking a pit is dug in which the earthenwares are placed with cowdung cakes and straw covering them from all sides. Then the straw is fired and the pots are allowed to be baked for 2 to 3 days. After these are fully baked they are ready for sale. The most important pots made in the village are *ghara* (a pitcher for storing water), *handia* (a pot for boiling milk), *chilam* (a pot fitted on the top of a *hookah*), *tastri* (a small plate), *sakora* (a tumbler for taking water) etc. These pots are supplied by the Kumhars to all the households in the village irrespective of their caste. They are supplied to the agriculturists according to their requirements and they have to pay 30 seers of grain in a year to the Kumhar. For pitchers however they have to pay about half a seer of grain extra for each pitcher supplied. Those in service pay in cash and the price varies according to the size and type of the pot.

During the marriage season the demand for earthenwares in the village is very great and the Kumhar usually receives the payment for the pots supplied in cash.

As sun is necessary for drying the pots, the work cannot be carried during the rainy season and therefore, this industry is necessarily seasonal.

So far as the techniques of pottery making are concerned, it may be mentioned here that the Kumhars of this village have not received any special training for the purpose and have inherited the skill from their forefathers. The same old and traditional tools and implements are in vogue and no improvement has been made in them. The type of articles manufactured by them also follow the same old pattern mainly because of the fact that the demand of the people in respect of the type of earthen vessels in the village has not changed to an appreciable extent.

Blacksmithy

Just as manufacture of earthenwares and weaving of cloth are traditionally associated with the Kumhars and Julahas, similarly the work of blacksmithy is associated with Lohars. There are in all four Lohar households in the village, of whom one has taken to non-traditional occupation. 4 persons from the other 3 households are presently engaged in their traditional occupation. As the demand for their services of blacksmithy in the village is limited, they do not find full time employment throughout the year. So they sometimes go out of the village to work as masons or casual labourers. Primarily the work of the lohars in the village consists of repairing the tools and implements of the agriculturists but sometimes they also manufacture a few small agricultural implements such as iron components of the *hal* (plough), *phawra* (spade), *khurpi* (scraper), *daranti* (sickle) and household goods like *kadchi* (a big spoon), *tawa* (an iron plate used for cooking *chapatis*), *chimta* (a pair of tongs) etc. It may, however, be mentioned here that they do not manufacture these goods of their own to dispose them off at a proper time, but do so only when they receive orders for the same.

Their tools and implements are few and traditional, the more important of them being hammer, axel, blower, a pair of big scissors and few iron rods. All their tools and implements cost not more than Rs. 100 or 150.

Incidentally none of the Lohars in the village has received any special training for the purpose and have only inherited the skill of their ancestors.

The techniques of production are also old and nothing has been added either in the products manufactured or in the tools and implements used.

The market for the products of the Lohar is limited to the village only and nothing is exported. Their relations with the villagers are also governed by the *jajmani* system which has been discussed in Chapter II. The agriculturists pay to them 65 seers of grain annually and in

return get their implements repaired throughout the year. However, for the new tools and implements they have to pay in cash. Those agricultural as well as non-agricultural households who get household goods from the Lohars pay in cash and the price varies depending upon the size and nature of the article.

The raw materials for the industry are iron and coal which are procured from Narela.

Goldsmithy

The work of goldsmithy is associated with the Sunars. There are two Sunar households in the village out of which only one is engaged in its traditional occupation, while the other has relinquished it and now works as a casual labourer. Before independence, there was only one Sunar household in the village who was doing the work of goldsmithy, but due to the migration of one more Sunar household from the nearby village Shershah, the former lost his business and had to change his occupation. At present only one member of a Sunar household is engaged in this occupation while most of the other members of his family have joined the ranks of service class people.

He manufactures only silver ornaments, as the villagers are poor and cannot afford to get gold ornaments. Only a few well-to-do households in the village belonging to Jats and Baniyas have a few items of gold ornaments which they got made from Delhi or Narela.

The villagers bring silver to the goldsmith which they procure either from Delhi or Narela and also old ornaments to be turned into new ones, and pay him labour charges in cash the rate of which varies from 20 to 50 Paise per tola, depending upon the nature of the ornament.

The process for the making of ornaments is that the silver is first melted in an earthen vessel and when fully melted is put in an iron instrument called *rejha*. As the silver itself is very soft some metal generally copper is mixed in it to bring stiffness. When the silver is changed into a straight thick bar, it is moulded into the required shape.

To bring lightness in the ornament, it is first smoothed with a file, and then put in nitric or sulphuric acid, to give a shine to it.

The tools and implements used by the Sunar are *hathora, katua, reti, sandasi, suhadi, gehwa, suhana, chhaini, raiha*, stove etc., which cost from Rs. 200 to 250 in all.

The ornaments manufactured by the Sunars include *kare, chail kare, nevri, pati, teti, jhanjar, choori, tapri* etc.

This industry was flourishing very well in the village in the past, but due to the spread of education and social awakening in the people, they have lost their fondness for the silver ornaments and now the business of the Sunar is rapidly declining in the village.

Trade and Commerce

The trading and commercial activities in the village are limited to shop-keeping and money lending only. So far as shop-keeping is concerned there are two grocery shops in the village being run by two Baniya households. Incidentally these shops are housed in the residential structures of the owners only.

In view of the nearness of Narela (a town and *mandi* at a distance of 2½ miles from the village) and developments in the transport facilities and contacts of the villagers with the important centres of commerce at Delhi, shop-keeping in the village is necessarily limited to a few articles of daily use. The villagers who visit Delhi or Narela prefer to get their requirements from these places instead of from the village shops as they can get these things cheaper there. Thus the village shops cater to the needs of the people only in respect of the daily necessities of life and keep provisions like wheat, wheat-flour, sugar, *gur*, tea, gram, pulses, salt, spices, soap, tobacco, *biri*, cigarettes, kerosene oil, mustard oil, match boxes and a few items of stationery such as exercise books, ink, pens, pencils, ink-pots etc.

The shops are not properly maintained and the goods lie scattered here and there; only one of the shops has facilities for keeping the things well arranged. It has a few wooden planks fixed in the wall. Most of the goods are usually stored either in gunny bags or in earthen pitchers or in tin boxes.

The shopkeepers procure the supply of goods from Delhi or Narela and for this purpose they pay regular visits to these places after about every ten days. The Baniyas generally purchase most of their requirements of cereals like wheat, gram, jowar etc. from the village itself soon after the harvesting, when the prices are low and stock them and later sell them in retail at a profit.

It is significant to note that many of the transaction in the shops are still settled through

barter system. It is a common scene to see persons bring some grain to the shop and get in turn their requirements.

So far as the requirements of the villagers as regards cloth, metalwares etc. are concerned, a number of pedlars from Delhi and Narela visit the village every day. In addition to the purchases made from these pedlars the villagers also purchase these items from Narela or Delhi whenever they happen to visit these places.

As regards money-lending activities, it may be mentioned here that all the Baniya households and many well-to-do Jat households in the village are reported to be engaged in the business of lending money on interest. As nobody in the village likes to divulge the names of the persons concerned, it is very difficult to ascertain as to how many households are engaged in this business.

AGRICULTURE

Whereas in 1951, 90·4% of the population depended on agriculture, the percentage for 1961 has gone down to 38%. However, agriculture still remains the largest single source of livelihood for the villagers. Moreover, it accounts for more than half or 53·3% of the total income of the village.

But in spite of its importance in the economy of the village, it still remains backward and near static. There has been very few changes so far as techniques of production, tools and implements and crop pattern are concerned. A few of the changes which are in the offing have, however been discussed later in this chapter.

In the following paragraphs an attempt has been made to describe the various aspects of agriculture in the village:

Agricultural Seasons

Two agricultural crops are grown in the village under study *viz. sawni (kharif)* and *asari (rabi)*. *The sawni (kharif)* crop is sown in June-July and is harvested in October-November and *asari (rabi)* is sown in November and is harvested in March-April.

In the *sawni (kharif)* apart from vegetables such as chillies, tomatoes, *tinda, ghia*, lady fingers etc., cereals like *jowar, bajra, maize, moth* and *gowar* are also grown.

Wheat, gram, sarson, *tara-meera, masur* potatoes, onions etc. are the most important asari (rabi) crops.

Sugar-cane is sown about two months after the *asari* crop.

Agricultural Operations

The different agricultural operations which are carried out at different periods of time can be divided into the following three heads *viz*:

(i) Ploughing, tilling and sowing.

(ii) Harvesting of crops.

(iii) Thrashing and winnowing.

Ploughing, Tilling and Sowing

The first step in the agricultural operations is to prepare the soil and provide favourable conditions for the growth of the crop. For this tilling is necessary. It keeps the soil in its most favourable physical state and checks the growth of weeds which might otherwise grow and undermine the fertility of the soil. As repeated ploughing is necessary for a good tilth, the land is ploughed three or four times depending upon the nature of the crop, fertility of the soil and also on the season or weather *e.g.* during the summer or dry season the land is ploughed in order to break the ground sufficiently deep and leave it in a cloddy condition so that it can be acted upon by natural factors and prepared for the absorption of the rainfall. Fine tilth at this stage is undesirable as the soil in that condition would be susceptible to erosion by wind.

After the land has been ploughed, it is levelled with the help of a wooden beam called *mehra* and if necessary stone roller is also used. At this stage cowdung manures and chemical fertilisers, the quantity of which depends upon the nature of the crop and the fertility of the soil, are spread on the land. The normal consumption of such manure in the village is however 10—20 cart-loads of cowdung or human soil and 6—10 seers of ammonium sulphate per acre. After the manures have been spread on the land, it is reploughed, re-levelled and watered. After three or four days the land is again tilled and divided into furrows (*kiaris*) and it becomes ready for sowing.

So far as sowing is concerned there are three methods of sowing in the village and the use of one or the other method depends upon the nature of the crop. The first method is called broadcasting method' locally known as *barsana*



A Boonga.—Boongas are reed structures used for storing chaff.



A persian wheel being run by a camel. Camels are preferred for the purpose as they do not need much of goading.

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Proverbially oppressed the Donkeys. They are commonly used by their owners (the Kumhars) as a means of transport for all kinds of goods.

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Under this method seed is thrown in the field at random and the method is resorted to only for the moist fields. The second method is to drop the seeds in the furrows behind the plough and the third method is to drop the seeds into furrows by hand. When the seeds have been sown the weeding operations are carried out at suitable intervals.

Crop	Quantity per acre in seers
Wheat	48
Gram	14·4
Jowar	14·4
Bajra	3·6
Maize	4·8
Sarson	1·2
Moth	3·6
Gowar	7·2
Masur	9·6
Gochni	38·4 seers of wheat plus 9·6 seers of gram.

As already mentioned above the quantity of seed differs from crop to crop and the following table shows the seeds required in the village for sowing different crops.

Seeds are kept from the crop itself or else procured from the co-villagers whose crop in the year is the best. These are seldom obtained from any outside agency.

Harvesting Operations

After the crop has become ripe it is harvested with the help of sickles and tied in *pullis* or bundles. Crops like potatoes are, however, harvested in a different way by ploughing the land with the help of a pair of oxen.

Thrashing and Winnowing

After the harvesting operations are over, the crop is allowed to lie in the sun to dry up for two or three days. Then it is taken to the thrashing ground which is comparatively cleaner. Thrashing in the village under study is commonly done by treading the crops by a team of bullocks. Hand separation by beating with a flail is also practised. After the crop is fully thrashed, the grain is separated from the chaff with the help of a winnowing basket. This process is called *barsana* in the village dialect. Good breeze or wind is necessary to carry out the winnowing operations. The grain is then stored either in earthen pitchers or gunny bags. The chaff is also kept in a room.

AGRICULTURAL IMPLEMENTS

The implements used in the above operations are of two types, *i.e.* old or conventional and the improved or modern ones. In the former category are plough (*hal*), *phawra*, wooden beam (leveller), hand-hoe (*khurpi*), axe (*kulhari*), sickle (*darati*) etc.

The improved implements under this group are mould-board ploughs, paddy weeder, seed drill, wheel hoe, blade harrow, clod breaker etc.

It may however be mentioned here that the Development Block undertakes to supply these implements to the villagers at comparatively low prices and a few of these were given to the villagers as samples for use but they are reluctant to make use of these, as their financial position is too weak to purchase them. Moreover they are not aware of the right use of these improved types of implements. They, therefore, still cling to the conventional implements which are explained below:

Hal (Plough)

The plough is the most common and important of the agricultural implements used by the cultivators. It is used for ploughing the field. The body of the plough is generally made out of a piece of wood with a bend. The ploughshare is made out of a piece of forged steel plate and fixed to the plough by two nails. At the

Cultivation

In order to provide a compact soil at the root zone, the field is ploughed twice or thrice. As *jowar* is a heavy rooter, the field is given a good amount of ploughing before sowing. The crop is sown in lines of 18 to 24 inches depending upon the fertility of the plot of land. The seeds are spread usually by hand. A fortnight after the sowing, first inter-cultivation is given by hand hoes and weeds are removed.

Harvesting

This crop takes about 4 to 5 months to mature. It is subject to attack by birds during the milk, dough and mature stages. Arrangements for scaring of birds at this time are made. After the crop has fully matured, the entire plant is cut out with the help of sickles and is allowed to lie in the fields to dry up. The ear-heads are then cut and taken to the thrashing floor. Thrashing is done by trampling the dry ear-heads under the feet of cattle.

Storage

To prevent damage from insects the grain is thoroughly dried in the sun, cleaned and stored in earthenwares. In order to prevent it from insects, some sand is also put over the top and the container is plastered with a mixture of earth and cowdung. The grain is drawn as and when required through a trap door at the bottom of the vessel.

Gram

It is a pulse crop. *Dal, besan,* flour, crushed or whole grain, boiled, roasted and cooked, salted or sweet preparations and green foliage and vegetables are the important forms in which it is consumed by the villagers. Soaked grain or husk are fed to cattle.

Rotation

This is rotated with *jowar, bajra,* wheat, Gram is grown alone or mixed with wheat.

Cultivation

Preparation of land for this crop is the same as that of wheat with the only exception that the former does not require any fine tilth. The field where gram is sown is seldom manured. The sowing is done usually in the middle of October or November. The seeds are generally spread by hand behind the plough.

This crop does not require any weeding operations or inter-cultivation. In case of failure of rains one or two waterings are given.

Harvesting

This crop takes about 150 days to mature. The plants are pulled out when leaves become reddish brown, dry up and start shedding. The plants so harvested are then taken to the thrashing ground and are allowed to dry for about a week. When they are fully dried, grain is separated either by trampling under the feet of bullocks or beating with sticks.

The grains are then stored in gunny bags or earthen pitchers.

Sugar-cane

This crop holds a pre-eminent position among the cash crops grown in the village under study.

Rotation

It is grown in rotation with maize, wheat, gram etc. It is only grown on the same plot of land once in three or four years. Sometimes it is also rotated with garden crops such as potatoes, chillies and onions.

Preparatory Cultivation

Sugar-cane requires a very thorough and clean preparation of land. One or two deep ploughings are given and it is followed by clod breaking by wooden sticks. Furrows are made at successive distances of four or five feet with help of axes. These furrows are about 1½" wide and 6 to 8 inches deep. Adequate arrangements are made before hand both for irrigation and drainage.

Planting Season

Planting of the sugar-cane crop starts in March with the advent of warm weather after the cold season and completed well before the on-slought of real summer heat.

Seeds

The canes are cut into three budded sets ranging from 15 to 24 inches in length and 8 to 12 thousand three budded sets are usually enough to plant an acre.

Planting

Shallow furrows are opened by a plough at successive distances of 3 or 4 feet and sets are placed end to end and covered with two or three inches of soil.

Irrigation

Sugar-cane requires ample irrigational facilities. Besides rain 8 to 10 days of watering is required.

Inter-cultivation and after-care

The first harrowing and weeding is given 3 to 4 weeks after planting. During these operations the furrows are gradually tilled and cane dumps earthed up. The final earthing is completed before the advent of rains.

Manuring

Prior to the commencement of harvest, the field is given a good amount of irrigation. The plants are cut with sickles and are stripped free of leaves, root and soil. The top portion locally known as *pati* or *agola* with young green leaves is also cut off. The operation of cutting leaves in the village is known as *chholna* (छोलना) After the leaves or *agola* are finally cut, canes are tied in bundles and this process is known as *poli banana*. These bundles are then carried to the *kolhu* or cane crusher for making *gur*.

As sufficient quantity of sugar-cane is produced in the village every year, there are 5 *kolhus* or cane-crushers working in the village.

The process of *gur* making is as under:—

The crushers which are used for squeezing sugar-canes are made of wood and are locally known as *kolhus*. They consist of two big wooden cylinders. These *kolhus* are run by bullocks who have to move in a circular track or in a set orbit. The sugar-canes are passed through the *kolhu* and the juice comes out of the canes. The juice so obtained is stored in drums. This juice contains impurities and dirt which is difficult to remove by filtration. In order, therefore, to remove this dirt from the juice two kilograms of powdered lady finger tree's wood is mixed with 15 kilograms of water thus giving it a shape of paste. In the beginning the paste is not very viscous but after some time it becomes very hard. Now two kilograms of this paste is mixed with about 6 tons of juice and is allowed to boil in a big frying pan. For the purpose of boiling a big kiln is prepared. When the boiling takes place a few drops of saturated solution of soda are poured over the boiling juice. As soon as the drops of the solution of soda fall on the boiling juice, a vigorous reaction takes place and the frying pan is filled with foams. These foams contain dirt and other impurities. In this way all dirt comes on the upper surface of the frying pan. These impurities are then removed by a big spoon known as *pana*. It consists of a round tin iron sheet with a diameter of approximately 1 foot having small holes. An iron handle of about 2½ feet with a wooden end is attached to it. The main advantage of the holes is that the dirt comes over the sheet while the juice remains in the frying pan or *karahi*.

The process of pouring the solution of soda continues till the whole of dirt comes up in the form of foams. When the juice is freed from all dirt, it is allowed to boil for some time. During the process of boiling a good amount of shaking is given to it so that it may not burn at the bottom. After constant heat has been applied to the frying pan the juice becomes thicker and its colour is also changed into brownish. This brown thick substance is now poured out from the frying pan and spread on a wooden *chak* having a diameter of about 3 feet and is allowed to cool for sometime. This is done with the help of a *doi* which is a cup-shaped spoon having a vertical handle. The holding capacity of *doi* is usually 2½ seers. When it has slightly cooled down, it is shaken by a wooden instrument known as *chandra* (a rectangular wooden plate of 8″×6″ attached to a one foot wooden hand known as *hathia*). It is then turned into big *bhelis* (cakes) of about 2½ seers. These *bhelis* after sometime become very stiff and are ready for marketing.

Trends of Change

In the post-independence days a few changes have taken place so far as the agriculture of the village is concerned and some of these are detailed below:

Firstly, previously the agriculturists used only cowdung as manure but now most of them have started using chemical fertilisers which they either procure from the Co-operative Society, Narela or Community Development Block, Alipur. In addition to the chemical fertilisers, they have also realised the need for good seeds and a few of them have started getting it from the Co-operative Society, Narela.

Secondly during the pre-independence days ploughing was entirely done by primitive bullock-driven ploughs but now there is one tractor in the village itself and four tractors in the adjoining village of Shinghola and these are often hired by the agriculturists for tilling operations during sowing season.

Thirdly the agriculturists here have also started growing vegetables as they have realised that this can bring them ready cash. Moreover the development in transport facilities has given them further impetus in this regard. The growth

of vegetables in the village was, however, conspicuous by its absence in the pre-independence days.

Fourthly in respect of finance there has also been some improvement. In the past the only source of finance in the village was the village money lender who used to charge exorbitant rates of interest but now there is a Co-operative Society in the village which was established in the year 1952 and covered the villages of Shinghola and Tikri besides Shinghu. Since the society was sponsored by the Julahas the higher castes did not join it. Its effect on the credit requirements of the village was only marginal. Now more members from other castes have joined it. Up-to-date it has 32 members comprising of 20 Julahas, 4 Jats, 6 Brahmins, one Lohar and one Kumhar. Out of these, one Julaha member is from village Shinghola and 4 Julaha members are from village Tikri. The rest of the members are from village Shinghu.

Out of the 32 members, 29 members have taken one share each of Rs. 10 and three members have taken two shares each for Rs. 200. The total subscribed share capital is Rs. 3,500. Each member can borrow five times the share capital he has subscribed. During the year 1962-63, the society disbursed a loan amount of Rs. 12,000. The society charges 9¾ per cent interest whereas it procures loans from the Delhi State Co-operative Bank at 6 per cent per annum. Until last year the society's activities were only credit oriented. Now it has diversified its activities and has received a quota of 67 quintals of Australian wheat @ Rs. 14 per 37·5 kilos and sells it at Rs. 14·50 per 37·5 kilos. The society also gets fertilisers from the government which it sells at cost price. Its profit consists of the commission of Rs. 8 for every 10 bags of fertilisers it sells to the cultivators. The agriculturists can also procure loans from the government at low rates of interest for carrying out development in agriculture.

Fifthly, previously when transport facilities were not adequate and there was no *mandi* (market) at Narela, the villagers had to take their produce to Delhi on bullock-carts. But now with the expansion of transport facilities and also functioning of a grain market in Narela they can dispose of the cereals in the Narela *mandi* and vegetables at Delhi thus fetching good prices and benefiting both ways.

The development in transport has also opened new vistas of employment for the villagers and has reduced the pressure on land thus raising the *per capita* income of those engaged in agriculture and also the income of the village as a whole. Whereas in 1951 Census 90·4 per cent of the total population of the village was engaged in agricultural pursuits, the corresponding figure at the time of our survey worked out to be only 38·6 per cent.

Lastly the improvements carried out by the government such as consolidation of holdings has raised the productivity of land to a considerable extent. A concrete instance in the village will easily bring out the extent of change in this regard. In the pre-independence days an agriculturist in the village had a total land of 45 bighas which was scattered in 20 different parts quite away from each other, but now after the consolidation he owns 82 bighas of land only at two different places.

Though these changes have affected the conditions of agriculture in the village to some extent yet as already mentioned earlier it still remains backward and near static. Unless the villagers adopt new tools and implements and start growing cash crops the agriculture in the village cannot be improved.

Organisation of manpower

In the village under study the males, females as well as children all help in agriculture in different ways. The females along with the males perform almost all the agricultural operations except that they do not plough the fields. In addition to this they bring meals in the afternoon for their menfolk working in the fields. This job is also performed sometimes by the children. Women also feed the cattle. Their most important work is to prepare *uplas* (cow-dung cakes) which is the most common fuel in the village.

The children usually work on the persian wheel wells and also act as watch-boys in the fields and scare away the birds when the crop is ripe. They also help their parents in procuring the wood from the jungle and the bushes. The young girls in addition to rendering necessary help in agriculture look after the children at home when both parents are away in the fields for work.

Indebtedness

An attempt has been made in the following paragraphs to study the position of indebtedness in the village and relate it with the purposes for which the same has been taken and the

income and occupation of the villagers. The importance of various sources from where the loan has been secured has also been analysed here. It may, however, be mentioned here that unlike income figures, the people in the village are generally in the habit of giving inflated indebtedness figures. Moreover in the absence of any data about the position of debt in the village, it has not been possible to relate the figures and analyse correctly whether the debt has gone up or down. For this we had to depend upon the word of the villagers.

TABLE III. 19

Indebtedness by cause

(in Rs.)

Occupation	Loans taken for productive purpose				Loans taken for unproductive purposes					Total	Percentage
	Purchase of cattle	Purchase of land	Purchase of seed & implements	Construction of buildings & wells	Social observances	Domestic expenses	Litigation	Business	Repayment of loans		
Owner Cultivator .	15,100	..	19,925	42,100	14,100	21,100	2,000	..	2,000	1,16,325	70·7
Agr. Labour .	..	..	..	1,500	..	1,000	..	..	..	2,500	1·5
Rent Receiver .	..	..	..	..	..	1,500	..	..	..	1,500	1·0
Service . .	500	..	..	1,000	..	500	300	..	..	2,300	1·4
Trade . .	..	..	..	..	..	2,500	..	..	..	2,500	1·5
Casual Labour .	1,000	..	..	4,300	1,800	..	1,500	..	..	8,600	5·2
Artisan . .	2,000	..	..	600	2,000	..	..	5,000	..	9,600	5·8
Beggar . .	..	..	..	..	..	150	..	..	..	150	0·1
Dependent .	..	..	..	3,400	..	800	..	..	..	4,200	2·6
Sweeper . .	175	..	..	..	900	1,675	..	..	..	27,50	1·7
Shepherd . .	..	..	..	1,000	..	1,000	..	..	..	2,000	1·2
Tailoring . .	..	..	..	3,000	3,600	2,500	..	..	..	9,100	5·5
Nai . . .	..	..	..	..	2,000	..	..	..	..	2,000	1·2
Dhobi . .	..	..	..	..	..	1,000	..	..	..	1,000	0·6
TOTAL . . .	18,775	..	19,925	56,900	24,440	33,725	3,800	5,000	2,000	1,64,525	100·0
Percentage . .	11·41	..	12·11	34·58	14·83	20·50	2·31	3·04	1·22	100·00	

Table No. III.19 showing the occupation-wise distribution of total debt in the village reveals that out of a total of Rs. 164525 about three-fourth or 70·7 per cent has been taken by the owner cultivators, 11·3 per cent by artisans and 5·2 per cent by casual labourers, while all the rest of the occupations account for only 12·8 per cent of the total debt in the village. The main reason for taking such a heavy loan by the owners cultivators is that they need money for agricultural operations.

A study was also undertaken about the purposes for which this debt was taken and the table further shows that 58·10 per cent has been taken for productive purposes while the rest 41·10 per cent has been secured for unproductive purposes. The productive purposes include purchase of cattle, purchase of land, purchase of seeds and implements or construction of buildings and wells, while unproductive purpose are expenses on social observances, domestic expenses, litigation, repayment of old loans etc.

The loans taken for productive purposes generally raise efficiency and productivity and in the long run repay more than the amount of loan taken, while on the contrary the loan taken for unproductive purposes is a social waste and a burden on the household taking it.

The analysis of the table further shows that 11·41 per cent of the loan has been taken for the purchase of cattle by most of the households irrespective of the occupations in which they are engaged. In the absence of any mechanical device, they are a source of power to the owner cultivators, while for others they provide milk which is an item of their daily diet. 12·11 per cent of the total loan has been incurred on the purchase of seeds and implements and as is obvious from the table, this has only been taken by the owner cultivators. Further, construction of buildings and wells account for 34·58 per cent of the total debt in the village. In the absence of any irrigational canal, wells are the only means of irrigation available in the village and as the cost of construction of a well is abnormally high and beyond their ordinary means, the agriculturists have no other alternative but to incur debt for the purpose. The people engaged in other occupations have taken loans shown under this head for the construction of their residential houses.

So far as the loans taken for unproductive purposes are concerned, the table reveals that 14·83 per cent of the total loan has been taken for social observances such as ceremonies connected with birth, *mundan,* marriage and death. The villagers spend lavishly on these ceremonies and the marriage of a daughter or sister costs between Rs. 1500 to 6000 and sometimes even more than this. Secondly the villagers have taken loans for domestic expenses which account for 20·50 per cent of the total. As the villagers are mostly economically backward, in case of any natural calamity or during the period of un-employment they have to meet the recurring domestic demands by taking loans. The loans taken for litigation, business purposes and repayment of old loans account for 2·31 per cent, 3·04 per cent and 1·22 per cent of the total respectively.

TABLE III. 20

Distribution of households according to broad monthly income groups and amount of in debtedness

(in Rs.)

Monthly Income (in Rs.)	Total No. of households	Number of households in debt	Percentage of 3 to 2	Total debt in rupees	Percentage of total indebtedness
1	2	3	4	5	6
0—25	12	9	75·0	8,300	5·0
25—50	20	15	75·0	19,575	11·9
50—75	13	10	76·9	27,900	1·70
75—100	18	9	50·0	22,200	15·5
100—150	17	13	76·5	38,450	23·4
50—250	11	9	81·8	28,200	17·2
250—500	10	8	80·0	19,900	12·0
500 and above	1	..	..	..	..
TOTAL	102	73	71·5	1,64,525	100·0

The amount of loan taken by the different income groups in the village has been shown in table III.20. The table shows that more than half or 52·6 per cent of the loan has been taken by those whose monthly income is above Rs. 100/- per month. This shows that the people in the higher income groups generally borrow more. The reason for this is that they have more borrowing power and can secure loans easily and on favourable terms, against the security of their assets.

TABLE III. 21

Distribution of debt by source

Source	Amount of debt (in Rs.)	Percentage of the total
Private Money-lenders	143400	87·2
Government (taccavi)	15100	09·2
Co-operative Society	6025	3·6
Friends and Relatives	..	..
TOTAL	164525	100·0

A study was also undertaken about the sources from which the loan has been secured and it can be seen from table III.21 that out of a total loan of Rs. 164525, 87·2 per cent has been taken from the private money-lenders while Government (taccavi) and Cooperative Society advanced 9·2 per cent and 3 6 per cent respectively of the total loans. It may be interesting to note that in spite of the functioning of a Cooperative Society in the village and widening of the scope of Taccavi loans by the Government, the role of the private money-lenders has been diminished. This can mainly be attributed to the fact that the Cooperative Society in the village is mostly monopolised by only one caste *viz.*, the Julahas and is also not functioning properly. The villagers as a rule do not go in for the Government loans as many cumbersome formalities have to be observed before the same can be secured. The only alternative, therefore, left to the villagers is the money-lender who still occupies a predominant position in the matter of advancing loans to the villagers. The rate of interest charged by different agencies may be given as under:—

Private money-lender	18 per cent to 36 per cent per annum
Government	4 per cent per annum
Co-operative Society	9 per cent per annum

INCOME

The estimation of income in an economy is very useful as it gives an indication of the existing economic conditions of the people. But to estimate the income of the people in a predominantly agricultural economy is quite a hazardous task. While estimating the incomes of the villagers, we had to face many difficulties. Firstly the people are illiterate and most of the households do not keep any account of their income and are thus not able to give the exact figures of their income. Secondly several of their transactions are still governed by the barter system and goods and services are paid for in kind without bringing money into the transactions; thirdly the agriculturists generally store their produce for domestic consumption at the time of harvest and consume it according to their day-to-day requirements and as such are not able to give an accurate idea of their incomes. Besides these the people in the village had a tendency to understate their incomes as they think that if they report their true incomes, the State may impose some taxes on them and if they under-report their income, it will show their poverty and the Government may help them in one way or the other.

In view of these difficulties our estimates of income may not be very accurate.

TABLE III. 22

Distribution of total monthly income according to source

Source of income	Total monthly income (in Rs.)	Percentage of the total (in Rs.)
Agricultural income	6083	50·1
Agricultural labour	390	3·2
Service	3665	30·2
Pension	50	00·4
Tailoring	248	2·0
Casual labour	999	8·3
Shepherd	30	0·2
Beggar	30	0·2
Trade	200	1·6
Artisan	290	2·4
Nai	58	0·5
Dhobi	92	0·9
TOTAL	12135	100·0

Table III. 22 shows that during the course of our investigation (November-December 1962), the village had a total monthly income of Rs. 12135. The monthly per capita income and income per household for its population of 656 with 102 households works out to be Rs. 18·40 and Rs. 109 respectively.

Again, a study of the sources from which this income is accrued is very important as it enables one to find out the importance of the various sectors in the economy. Data was therefore collected about sources and has been incorporated in table No. III.22.

The table shows that more than half or 50·1 per cent of the total monthly income is drawn from agriculture. This tallies with the livelihood class structure which shows that the majority of the villagers depend upon agriculture for their sustenance. Both these facts taken together clearly bring out the importance of agriculture in the economy of the village not only as the primary source of income but also as the major occupation of the people. Agriculture is followed in order of importance by service occupations which account for about one-third or 30·2 per cent of the total income of the village. All the other sources account for only an insignificant proportion of the total income.

In order to have an idea about the economic prosperity of the various castes in the village, data was collected regarding the distribution of income among the various caste groups in the village and has been analysed in the following paragraphs.

TABLE III.23

Monthly income per household by caste (in Rs.)

Caste	No. of H. Hs.	Monthly income in the range of							
		0—25	25—50	50—75	75—100	100—150	150—250	250—500	500+
Jat	44	..	3	7	8	11	5	9	1
Bhangi	13	5	2	..	3	1	2	..	..
Julaha	17	6	7	1	2	..	1	..	..
Chhipi	1	..	..	1	..	..	..	..	..
Brahmin	8	..	2	1	1	2	2	..	..
Baniya	3	..	..	..	..	2	..	1	..
Sunar	2	..	..	..	1	..	1	..	..
Nai	3	..	3	..	..	..	..	..	..
Dhobi	2	..	2	..	..	..	..	..	..
Kumhar	5	..	1	1	2	1	..	..	..
Lohar			..	2	1	..	..	..	..
TOTAL	102	12	20	13	18	17	11	10	1

Table No. III.23 reveals that out of 102 households in the village 20 have their monthly income between Rs. 25—50, 18 are in the range of 75—100, 17 between 100—150, 11 between

150—250, 10 between 250—500 and 12 have their incomes as Rs. 25 or below. There is only 1 household in the village which has its monthly income above Rs. 500. It is a joint family of two brothers who are owner cultivators and have a family strength of 15 members. The main reasons for their high income are that they possess 400 bighas of fertile land all of which is under cultivation.

It can further be brought out from the table that the Jats as they are land owners are in a better position and majority of them have their incomes above Rs. 100 per month. The Baniyas are also comparatively better off as out of 3 Baniya households in the village two have their monthly income ranging from Rs. 100 to 150 and one between 250 and 500. An overwhelming proportion of the households belonging to the other castes have their monthly incomes below Rs. 100 per month.

The relative importance of the various occupations to the villagers can easily be brought out by knowing the incomes of the people engaged in them.

TABLE III.24

Distribution of households according to occupation and broad income groups

Occupation	No. of H. Hs.	Monthly income (in Rs.) per household in the range of							
		0—25	25—50	50—75	75—100	100—150	150—250	250—500	500 and above
Owner Cultivator	44	..	3	7	9	9	5	10	1
Agr. Labour	5	1	2	..	1	..	1	..	..
Rent Receiver	1	..	..	..	..	..	1	..	..
Sub-Total	50	1	5	7	10	9	7	10	1
Service	7	..	1	..	2	3	1	..	..
Trader	5	..	..	3	..	2	..	..	..
Casual Labour	14	3	5	2	2	2	..	..	..
Beggar	1	..	1	..	..	..	..	..	..
Sweeper	5	..	1	..	2	1	1	..	..
Shepherd	2	1	..	..	..	..	1	..	..
Dhobi	2	..	2	..	..	..	1	..	..
Tailoring	4	..	2	1	..	..	..	..	..
*Others	12	7	3	..	2	..	..	..	..
Sub-Total	52	11	15	6	8	8	4	..	..
GRAND TOTAL	102	12	20	13	18	17	11	10	1

*Others include those households who are primarily dependent on relatives and friends but earn something whenever they get a chance.

Table No. III. 24 shows the distribution of income according to occupation and broad income groups. It can be seen from the table that 74 per cent (37 out of 50) and 85.7 per cent (6 out of 7) households engaged in agricultural pursuits and service occupation respectively have their monthly incomes above Rs. 75 per month while 65 per cent (26 out of 40) of the households engaged in other occupations have their income below Rs. 75 per month.

This clearly shows that agricultural and service occupations are more remunerative for the villagers than the other occupations. Among agriculturists too the owner cultivators and rent receivers earn more than the agricultural labourers.

Chapter 4

Social & Cultural Life

Demographic Characteristics

According to the 1951 census, the village had a total population of 503. During the course of our investigations in December, 1962, it was found to have gone up to 656, thus indicating an increase of 153 or 30·4 per cent over the period 1951—62. The average annual increase during the decade thus works out to be 13 persons or 2·5 per cent.

A careful study of the population figures of the village during the past 50 years will clearly show the trend of population growth in the village at different periods of time.

TABLE IV.1

Rate of growth of population 1951—61.

Year	Population	Percentage of increase
1911	373	..
1921	349	—6.4
1931	306	—12.3
1941	410	+33·9
1951	503	+22.6
1962	656	+30.4

The above figures reveal that upto the year 1931, the population had constantly been decreasing though at a very erratic rate. No plausible reasons, however, were forthcoming for this decrease, but according to some villagers it was due to the out-migration of some of the households belonging to the lower castes. Since 1931 the population is on the increase but the rate of increase here too is erratic.

Population by age and sex

A study of the composition of population by age and sex in the village will reveal the qualitative and quantitative aspects of its economy.

At the time of collecting data about age of the people in the village under study, we faced certain difficulties. The people there generally mis-stated their ages and the variations upto five years were not uncommon. These mis-statements are, however, not intentional and may either be due to ignorance or the tendency on the part of the villagers to state their ages in round numbers.

In order, therefore, to have correct estimations we applied certain checks like reference to some important dates like the influenza epidemic of 1918-19 which they refer to as *Kartik-ki-bimari* and the attainment of independence which they call as *'Martial law'* or *'Markaat'*.

TABLE IV.2

Distribution of Population by sex and age

Age group	Males	%	Females	%	Total	% of the total	Females per 100 males
0—4	60	50.8	58	49•2	118	17.9	97
5—9	46	45.5	55	54.5	101	15.3	119
10—14	48	52.1	44	47.9	52	14.1	92
Sub-total (infants & children)	154	49.5	157	50.5	311	47.3	102
15—19	30	54.5	25	44.5	55	8.3	83
20—24	31	51.6	29	48.4	60	9.1	93
25—29	20	47·6	22	52·4	42	6·4	110
30—34	19	48.7	20	51.3	39	5.9	105
35—39	20	76.9	6	23.1	26	3.9	30
40—44	11	55.0	9	45.0	20	3.1	82
45—49	12	42.8	16	57.2	28	4.2	133
50—54	18	72.0	7	28.0	25	3.8	39
Sub-total (Adults)	161	54.5	134	45.5	295	44.7	83
55—59	8	80.0	2	20.0	10	1.6	25
60+	23	57.5	17	42.5	40	6.4	74
Sub-total (Old)	31	62.0	19	38.0	50	80	61
GRAND TOTAL	346	52.7	310	47.3	656	100.0	89

For the purpose of analysis, the various age groups have been divided into the following three categories *viz.*, (i) persons below 15 years of age (to be termed as infants and children), (ii) those between the ages of 15—55 years, known as adults and (iii) old persons of 55 years of age and above.

The distribution of population by age and sex according to the above broad categories has been shown in table IV.2.

TABLE IV.3

Distribution of population according to sex, age and marital status

Age Group	Males				Females				Total			
	Sngle	Marri-ed	Widow	To al	Single	Marri-ed	Widow	Total	Single	Marri-ed	Widow	Total
0—4 .	60	..	..	60	58	..	..	58	118	..	..	118
Sub-total (Infants)	60	..	..	60	58	..	..	58	118	..	..	118
5—9 .	46	..	..	46	55	..	..	55	101	..	..	101
10—14 .	48	..	..	48	40	4	..	44	88	4	..	92
Sub-total (Children)	94	..	..	94	95	4	..	99	189	4	..	193
%age .	100.0	..	..	100.0	96.0	4.0	..	100.0	98.0	2.0	..	100.0
15—19 .	18	12	..	30	7	18	..	25	25	30	..	55
20—24 .	..	30	1	31	..	28	1	29	..	58	2	60
25—29 .	..	19	1	20	1	21	..	22	1	40	1	42
30—34 .	1	16	2	19	..	19	1	20	1	35	3	39
35—39 .	1	18	1	20	..	6	..	6	1	24	1	26
40—44 .	..	10	1	11	..	9	..	9	..	19	1	20
45—49 .	1	8	3	12	..	14	2	16	1	22	5	28
50—54 .	2	12	4	18	..	5	2	7	2	17	6	25
Sub-total (Adults)	23	125	13	161	8	120	6	134	31	245	19	295
%age .	14.3	77.6	8.1	100.0	6.0	89.6	4.4	100.0	10.5	83.1	6.4	100
54—59 .	..	6	2	8	..	2	..	2	..	8	2	10
60 & above	..	10	13	23	..	9	8	17	..	19	21	40
Sub-total (Old) .	..	16	15	31	..	11	8	19	..	27	23	50
%age .	..	51.6	48.4	100.0	..	57.9	42.1	100.0	..	54.0	46.0	100.0
GRAND TOTAL .	177	141	28	346	161	135	14	310	338	276	42	656

It is evident from table IV.2 that infants and children between 0—14 years of age account for a little less than half or 47·3 per cent of the total population of the village. This is followed by adults between the ages of 15—55 years who account for 44·7 per cent of the total population. The old persons above the age of 55 years form only an insignificant proportion of the total population and their strength is only 8·0 per cent of the total.

A comparison of the above figures with the 1951 census figures for the entire Delhi Rural Tract shows that the proportion of adults in the village under study is lower by 5·3 per cent.

The sex ratio for the village as a whole works out to be 89 females per 100 males. The sex ratio is highest (102) amongst infants and children and lowest (61) amongst old persons above the age of 55 years. The adults have 83 females for 100 males.

Marital Status

For analysing the marital status the population has been divided into the following categories *viz.*, married, single, widowed, divorced and separated. But as nobody in the village is divorced or separated we have limited our classification to the first three categories only.

The data regarding the age, sex and marital status is provided by table No. IV.3.

The table shows that out of a population of 656 in the village 338 or 51·5 per cent are unmarried, 276 or 42·1 per cent are married and the rest 42 or 6·4 per cent are widowed.

A study of the marital status in the various broad age-groups reveals that leaving aside four girls, all the infants and children (in the age group 0—14) are unmarried.

Among the adults 89·6 per cent of the females are married whereas the corresponding figure for the males is only 77·6 per cent.

Again in this category of adults 8 girls are unmarried. Out of these, 7 are in the age group of 15—19, while the eighth is 27 years old. The parents of the first seven girls are looking for suitable matches to marry them off in the very near future; while the 27 years old girl could not get married due to some infirmity.

This clearly indicates that marriage is universal among the females and one hardly finds a girl of 17 or 18 years of age sitting unmarried at home. So far as the males among this age-group are concerned, it can be seen from the table that there are in all 23 persons who are unmarried. Among them 18 are in the age group of 15—19, one each in the age group of 30—34, 35—39 and 45—49 respectively and 2 are above 50 years and below 55 years of age. The first 18 are mostly students and have not yet attained the age of marriage, while 2 persons who are in the age group of 30—34 and 35—39 are blind and mentally deranged and could not get married due to these infirmities. The remaining three persons could not get any offer for marriage due to poverty or other social stigmas.

It may, however, be interesting to note that due to the spread of education and urban influence, of late there has been a tendency among the males to get married at a later stage.

It may also be worth mentioning here that the *gauna* ceremony of 11 males and 3 females has not so far been performed. It is the peculiar feature of the villages of the Union Territory of Delhi that the boys and girls are married at a very early stage but are not allowed to live together till they attain the age of puberty. The ceremony which is performed at the time of sending the girl to her in-law's house for living with her husband and performing marital duties is known as *gauna*.

At present there are 141 married males and 135 married females in the village. This discrepancy is mainly due to the existence of two persons in the village who have more than one living wife. This is because of *kareva* under which the living brother marries the wife of his deceased brother.

Age at Marriage

Just as we faced difficulties while collecting data about age, we had to encounter similar difficulties in getting accurate information about the age at marriage. This was primarily because of the ignorance on the part of the villagers. However, by referring to the time of *gauna* and birth of the first child and also to certain dates such as the dawn of independence, which they refer to as *Markaat,* we were able to get some information about the age at marriage.

The data collected by us shows that the mean age at marriage in the village for boys and girls works out to be 14·8 years and 13·2 years respectively. This is much below the statutory age limits of 18 years for boys and 14 years for girls fixed under the Child Marriage Restraint Act, 1930. This is mainly because the people in the past had a tendency to marry their wards at an early age. The position is somewhat different now and the marriages at present take place at a comparatively high age.

TABLE IV.4

Mean age at marriage according to age and sex

Age at marriage (in years)	Males		Females	
	Number	Mean age at marriage	Number	Mean age at marriage
Below 15	..	..	4	13·39
15—25	43	16·20	47	15·10
25—35	38	15·80	41	12.40
35 & above	88	13·80	57	11·90
TOTAL	169	14·8	149	13·08

Table IV.4 shows that the mean age at marriage for the persons in the age group of 15—25 is somewhat higher than those of 25—15 and 35 and above. This clearly indicates that at present there is a definite tendency on the part of the villagers to get married at a late age. Still the ages at which both males and females marry at present are below the statutory age limits.

LITERACY

According to the 1961 census definition, a literate is one who can both read and write. For the purpose of our study we have adopted the same definition.

The data regarding literacy in the village has been provided by table No. IV.5.

TABLE IV.5

Distribution of population according to age, sex and literacy.

Age Group	Male			Female			Total		
	Number	Literate	%	Number	Literate	%	Number	Literate	%
0—4	60	1	1·7	58	1		118	2	
Sub-total (Infants)	60	1	1·7	58	1	1·7	118	2	1·7
5—9	46	29	63·0	55	21	38·2	101	50	49·5
10—14	48	45		44	10		92	55	59·7
Sub-total (Children)	94	74	78·7	99	31	31·3	193	105	54·4
15—19	30	23	76·6	25	6	2.0	55	29	50·9
20—24	31	22	70·9	29	..	0.0	60	22	36·6
25—34	19	10	52·6	20	1	5.0	39	11	28·2
35—39	20	10	50·0	6	..	0.0	26	10	38·4
40—44	11	8	72·7	9	..	0.0	20	8	40·0
45—49	12	..	0·0	16	..	0.0	28	..	0·0
50—54	18	7	38·8	7	..	0.0	25	7	28·0
Sub-total (Adults)	161	92	57·1	134	7	5·2	295	99	38·5
55—59	8	1	12·5	2	..	0.0	10	1	10·0
60+	23	3	13·0	17	..	0.9	40	3	7·5
Sub-total (Old)	31	4	13·3	19	..	..	50	4	
GRAND TOTAL	346	171	49·4	310	39	12.5	656	210	32·0

The table shows that out of a total population of 656 in the village 210 or 32·0 per cent are literate. By comparing these figures with the 1951 census figures where literacy in the village was only 8·9 per cent, it can be seen that during the last decade literacy in the village has gone up by 23·1 per cent. This can mainly be attributed to the increasing number of infants and children joining school and getting education.

But the total population also includes the infants between the age 0—5 for whom strictly speaking the question of literacy does not arise. Thus if we exclude the infants and children between the ages of 0—5 from the total population of the village, we are left with a population of 538 and the rate of literacy works out to be 39·0 per cent.

A sex-wise study of the table reveals that at the time of our survey (December, 1962), there were 49·4 per cent male and 12·5 per cent female literates in the village. The corresponding figures for the 1951 census for the males and females were 16·4 per cent and 0·4 per cent respectively. Thus by comparing these figures it can be seen that literacy in the village has gone up to the extent of 33·6 per cent among males and 12·1 per cent among females.

The age-wise study of the literate persons shows that while among the infants and children in the age-group 5—14, 78·7 per cent of the males and 31·3 per cent of the females are literate, the corresponding percentages for age group of 15—54 are 57·1 per cent for males and 5·2 per cent for females and in the age group 55 years and above 13·3 per cent for males and 0·0 per cent for females. One of the interesting features of the table is that among the old persons there is no female who is literate. This clearly indicates that education for the women was not appreciated in the past. The table also indicates that the people in the village are gradually realising the value of education and are keen to impart education to their children.

School-going Children

There are in all 88 children in the age group of 5—15 in the village who are not going to school. Among them 20 are boys and 68 are girls. The main reason for boys not going to school is that their parents are keen to get their help in agricultural operations or other work, while the girls are not going to school because they are required to remain at home and look after the children when both the parents are away to the fields for work.

Educational Standard

The educational standard attained by the villagers have been shown in table IV.6.

TABLE IV.6

Distribution of literates by Educational standard

Age Group	Males								Females						Grand Total
	Literate	Pre-Primary	Primary	Middle	Matric	F.A.	B.A.	Total	Literate	Pre-primary	Primary	Middle	Matric	Total	
0—4	..	1	..	..	..	..	..	1	..	1	..	..	..	1	2
5—9	..	29	..	..	..	..	..	29	..	21	..	..	..	21	50
10—14	..	24	20	1	..	..	..	45	..	5	5	..	..	10	55
Sub Total (Infants and Children)	..	54	20	1	..	..	..	75	..	27	5	..	..	32	107
15—19	..	..	10	10	2	1	..	23	..	..	3	..	2	5	28
20—24	..	3	3	3	11	2	..	22	..	..	..	..	..	..	22
25—29	1	1	5	2	2	..	1	12	..	..	..	1	..	1	13
30—34	..	..	5	2	3	..	..	10	..	..	1	..	..	1	11
35—39	..	3	3	..	3	..	1	10	..	..	..	..	..	1	11
40—44	..	2	5	1	..	..	..	8	..	..	..	..	..	..	8
45—49	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50—54	1	2	3	..	1	..	..	7	..	..	..	..	..	..	7
Sub Total (Adults)	2	11	34	18	22	3	2	92	..	..	4	1	2	7	99
55—59	..	..	..	..	..	..	..	1	..	..	..	..	..		1
60+	1	2	..	..	..	..	..	3	..	..	..	..	..	..	3
Sub Total (Old)	1	2	1	..	..	..	..	4	..	..	..	..	..	..	4
GRAND TOTAL	3	67	55	19	22	3	2	171	..	27	9	1	2	39	210

The table shows that out of a total of 171 males who are literates, 3 have learnt to read and write at home, 67 or 39·2 per cent have studied upto 4th class, 55 or 32·2 per cent are primary pass, 19 or 11·1 per cent are middle pass, 22 or 12·8 per cent are matriculates while only 5 have attended college; out of these 5, 3 are intermediates and two are graduates. Both the graduates have further received degrees in teaching and are employed as teachers in Government Higher Secondary Schools.

So far as the 39 females are concerned, it may be mentioned here that 27 are studying in primary class, 9 in the middle, 1 in matric and two girls passed the matriculation examination. Among the latter, one is sitting at home waiting to be married and the other has gone to Ajmer for teacher's training course. This clearly shows that the girls not only study in the village school, but also have crossed the age-old barriers and go out of the village to get further education.

Educational Facilities

So far as educational facilities in the village are concerned, it may be mentioned here that at present the village is quite well off in this respect. The position was however not the same a decade or so back. At present, there is a Primary and a Higher Secondary School in the village. The Primary School which was started in the village on 1st July, 1948 by the Delhi Administration is for the time being located in the village *chaupal*. A new building is, however, under construction and will cost the Government Rs. 32,000. There are 130 students in the school out of whom 20 are girls. The school runs classes from 1st to 5th and is managed by four teachers. The teacher student ratio thus comes to 1:32.

The Higher Secondary School is located in a magnificent building built at a cost of Rs. 1,70,000 and is situated near village Shershah in Punjab at a distance of about 3 furlongs from the village habitation. It has a long chequred history behind it and had to pass through many hurdles before it acquired the present position.

It was started in 1926 by one Pt. Akshva Dutta of Rohtak as a private unaided institution to prepare the students of nearby villages for the Hindi Examinations such as Sahitya Ratan and Prabhakar. At that time it was being run in a *kuccha* and thatched building and fell under the jurisdiction of Rohtak District, Punjab.

In the year 1942 during the Quit India Movement, Pt. Akshva Dutta was arrested and the school had to be closed down. It remained closed till 1948 when initiative was taken by one influential man of Hariyana late Ch. Tika Ram and a Committee was formed in the village to re-organise the school. In addition to the many members from village Shinghu, influential persons from the adjoining villages were also co-opted to this committee. Subscriptions were raised from villagers and Government help to the extent of 50 per cent of the total was also sought for. The old *kuccha* building was demolished and at the same site a *kuccha-pucca* building was constructed and a middle school was started which was known as Arya National Middle School. It got the recognition of Government in the year 1950.

The school was raised to the status of a Higher Secondary School in the year 1956 and its name was also changed to Arya National Higher Secondary School. But due to certain financial difficulties the management surrendered it to the Government who took it over on 1st December, 1958.

The construction of the present building was started in 1960 and completed in 1961 and it has cost the Government rupees one lakh and seventy thousand.

The School runs classes from 6th to 11th and at present there are 382 students on its rolls. There are in all 20 teachers in the school and the teacher-students ratio works out to be 1 : 19. The students from the adjoining villages of Shershah, Khanpur, Jati, Shinghola and Dabisara also come and study in the school.

For college education, the students from the village have to go to Delhi.

Migration

A study about the migration of population is very important as it gives an idea about the number of persons who left the village or migrated into it at different periods of time.

There are two aspects of migration *viz.*, out-migration and in-migration. But due to certain limitations such as the limited time and personnel at our disposal and non-availability of correct information, our study of migration in the village was limited to in-migration only.

The data collected by us has been shown in table IV.7 on next page.

TABLE IV.7

Period-wise distribution of in-migrants

Period	Number of persons		
	Males	Females	Total
1951—61 .	4	2	6
1941—50 .	1	1	2
1931—40 .	2	1	3
Before 1930 .	1	..	1
TOTAL .	8	4	12

The table shows that only 12 persons (8 males and 4 females) migrated in the village at different periods of time. Only one person migrated before 1930, while the number of persons who migrated during the decades 1931—40, 1941—50, 1951—61 works out to be 3, 2 and 6 respectively.

Reasons for Migration

A question was also asked from the villagers about the reasons for such migration and their replies show that two persons migrated because they were adopted by their maternal uncles who were permanent residents of the village under study, one person migrated because his relatives were already there in the village and they compelled him to come and stay with them, while all the other three persons and their dependents came in search of better opportunities of employment.

Caste structure of Migrants

A castewise study of all the migration cases was also undertaken and has been shown in the table given below:

TABLE IV.8

Caste structure of in-migrants

Caste	No. of Households
Sunar	2
Jat	1
Brahmin	2
Nai	1
TOTAL .	6

TABLE IV.9

Type of treatment

Caste	No. of H.Hs.	No. of households using the following treatment			No. of households last vaccinated				Not vaccinated
		Allopathic	Homeopathic	Ayurvedic	Upto 6 months	6—9 months	9—12 months	More than a year	
Jat	44	41	..	4	25	..	11	2	6
Bhangi	13	13	..	..	7	..	..	5	1
Julaha	17	11	2	6	4	..	10	..	3
Chhipi	1	1	..	..	1	..	..	..	..
Brahmin	8	8	..	..	7	..	..	..	1
Baniya	3	2	..	1	..	..	2	..	1
Sunar	2	2	..	..	2	..	..	..	..
Nai	3	3	..	..	3	..	..	..	..
Dhobi	2	2	..	..	2	..	..	..	..
Kumhar	5	5	..	..	4	..	1	..	..
Lohar	4	4	..	..	3	..	1	..	..
TOTAL	102	92	2	11	58	..	25	7	12

TABLE IV.10

Statistics showing the centres of treatment

Caste	No. of H.Hs.	Place of treatment			
		Alipur	Narela	Delhi at Irwin hospital	Other places in Delhi
Jat	44	36	13	1	2
Bhangi	13	13	..	..	..
Julaha	17	9	4	..	7
Chhipi	1	1	..	..	..
Brahmin	8	8	2	..	3
Baniya	3	1	3	..	..
Sunar	2	2	1	..	..
Nai	3	3	2	..	..
Kumhar	5	4	2	..	..
Lohar	4	4	1	..	..
TOTAL	102	83	28	1	12

Medical Facilities

The village lacks any regular medical facilities. For minor ailments the villagers generally depend upon their traditional medicines; it is only in case of serious illness that they go out of the village.

Regarding the type of treatment resorted to in case of illness, table IV.9 shows that 92 households depend upon Allopathic, while Homoeopathic and Ayurvedic treatment is resorted to by 2 and 11 households respectively. As the total number of households is only 102, it is evident that a few of the households are having more than one type of treatment.

A question was also asked from the villagers as to when they were last vaccinated. 58 out of 102 persons interviewed stated that they were inoculated 6 months back, 25 persons were last vaccinated, 12 or 11·8 per cent of reported that it is more than one year since they were last vaccinated. 12 or 11·8 per cent of the total households have not been vaccinated at all.

So far as the place of treatment is concerned 83 persons and their families go to, Alipur Health Centre, while 28 go to private doctors at Narela. One person reported that whenever there is illness in the family they go to Irwin Hospital, Delhi for treatment and the remaining 7 go to either private doctors or dispensaries at Delhi. Most of these seven persons are in service at Delhi.

TABLE IV. 11

Maternity Cases

Caste	No. of H.Hs.	Maternity cases during past one Year		How and by whom confined							
				Home			Health Centre			Hospital	
		No.of H.Hs.	No. of cases	Untrained dai	Old Woman	Mid-wife	Mid-wife	Doctor	Total	Mid-wife	Doctor	Total
Jat	44	20	21	21	..	..	..	..	..	..	..	..
Bhangi	13	7	7	7	..	..	..	..	..	..	..	..
Julaha	17	4	4	4	..	..	..	..	..	..	..	..
Chhipi	1	..	..	..	..	..	..	..	..	..	..	..
Brahmin	8	3	3	3	..	..	..	..	..	..	..	..
Baniya	3	..	..	..	..	..	..	..	..	..	..	..
Sunar	2	1	1	1	..	..	..	..	..	..	..	..
Nai	3	2	2	2	..	..	..	..	..	..	..	..
Dhobi	2	1	1	1	..	..	..	..	..	..	..	..
Kumhar	5	2	2	2	..	..	..	..	..	..	..	..
Lohar	4	1	1	1	..	..	..	..	..	..	..	..
TOTAL	102	41	42	42	..	..	..	..	..	..	..	..

Maternity Cases

In case of maternity, people in the village rarely go to any health centre or dispensary and such cases are mostly confined at home. An untrained dai of the village is called, who looks after all the maternity cases in the village. Table IV.11 shows that during the last year there were 41 maternity cases in the village and all of them were confined at home.

FAMILY

Families can broadly be divided into 4 categories *viz.*, uni-member, nuclear, extended and collateral.

(1) A uni-member family consists of only one member, male or female.

(2) Nuclear family consists of a couple with unmarried children. A nuclear family becomes truncated when either of the spouse dies.

(3) An extended family consists of a couple with one or more married sons and their families.

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

Whereas the former two types of families can broadly be termed as nuclear families, the latter two may be termed as joint families.

The distribution of families according to size and type has been given in table No. IV.12.

TABLE IV.12

Distribution of families according to size and type

No. of members	Type of families				
	Uni-member	Nuclear	Extended	Collateral	Total
1	..	..	..	..	..
2	..	9	3	..	12
3	..	6	1	2	9
4	..	7	3	4	14
5	..	6	4	4	14
6	..	6	3	1	10
7	..	6	1	1	8
8	..	2	5	2	9
9	..	3	5	2	10
10	..	..	3	1	4
11	..	..	1	..	1
12	..	..	3	..	3
13	..	..	3	1	4
14	..	..	1	..	1
15	..	..	1	1	2
18	..	..	1	..	1
TOTAL	..	45	38	19	102
Percentage	..	44·1	37·3	18·6	100

The table shows that out of a total of 102 families in the village, 45 or 44·1 per cent are nuclear, 38 or 37·2 per cent extended and the remaining 19 or 18·6 per cent are collateral. It is interesting to note that there is no uni-member family in the village. The maximum number of family members which a nuclear family has is 9.

TABLE IV. 13

Size and composition of households

Caste	Total No. of H.Hs.	Total No. of Males	Total No. of Females	Single member H.Hs.	Single member Males	Single member Females	2-3 members H.Hs.	2-3 members Males	2-3 members Females	4-6 members H.Hs	4-6 members Males	4-6 members Females	7-9 members H.Hs.	7-9 members Males	7-9 members Females	10 members and over H.Hs.	10 members and over Males	10 members and over Females
Jat .	44	163	124	..	..	..	7	7	9	16	40	36	15	70	54	6	46	25
Julaha .	17	50	51	..	..	..	4	3	8	9	24	19	1	4	3	3	19	21
Bhangi .	13	45	40	..	..	..	3	4	3	4	10	10	3	14	12	3	17	15
Brahmin .	8	21	25	..	..	..	2	3	1	4	10	12	1	1	6	1	7	6
Kumhar .	5	22	22	..	..	..	..	..	..	1	2	4	3	13	12	1	7	6
Lohar .	4	15	19	..	..	..	1	1	1	..	..	..	2	7	7	1	7	11
Nai .	3	5	7	..	..	..	2	3	3	1	2	4	..	..	..	..	..	..
Baniya .	3	9	7	..	..	..	2	5	3	1	4	4	..	..	..	..	..	..
Sunar .	2	9	8	..	..	..	1	2	1	..	..	..	..	..	..	1	7	7
Dhobi .	2	6	6	..	..	..	..	..	..	1	4	1	1	2	5	..	..	..
Chhipi .	1	1	1	..	..	..	1	1	1	..	..	..	..	..	..	..	..	..
TOTAL	102	346	310	..	..	..	21	24	27	38	97	89	27	115	103	16	110	91

So far as the joint families are concerned, as has already been mentioned above, there are 38 extended and 19 collateral families in the village. The maximum number of members which an extended family has is 18, whereas the corresponding figure for the collateral family is 15.

These families have also been divided into small, medium sized and large. By our definition small families are those which have 2 to 3 members, the medium sized are those whose number of family members ranges between 4 and 9, and families having 10 or more members are termed as large families. Table IV.13 shows that out of a total of 102 families, 27 or 26·4 per cent are small sized while 65 or 63·7 per cent and 10 or 9·9 per cent are medium sized and large sized respectively.

The table further shows that the Jats have generally large families as compared to other castes. This may be due to the fact that as agricultural operations require more man-power they prefer to live jointly.

INTRA-FAMILY RELATIONS

Family is one of the most important and primary units in the village. The affairs of the family are looked after by the head of the family who is generally the eldest male member. He is an influential member of the family and commands great respect from all the other members. But in case the eldest male member is very old or is unable to look after the affairs of the family due to infirmity, he entrusts the affairs of the household to his eldest son or to some other active member of his family but continues to guide him in his day-to-day activities.

In the event of a family having no male member, the eldest female acts as the head of the household.

At the time of analysis of the data about the type of families in the village, several village elders stated that at present there is a definite tendency in the village for the break-up of joint families. The main reasons which can be traced for this are the changed socio-economic conditions, development of the sense of individuality and also the increasing number of quarrels that are taking place both among females, as well as the male members of the families. A joint family can only pull on when there is a sense of mutual respect and spirit of tolerance among its members and once this atmosphere of cordiality is spoiled, the trend towards the setting up of independent families increases.

Previously a family would only break on the death of the father but now break-up of families is very common during the life time of the father or even the grandfather.

So far as the relations between different members of the family are concerned, ordinarily these are cordial, however there are a few instances where there are quarrels between the female inmates of a household but these are limited to hot words only. Disputes also arise between brothers and other blood relations over property or other money matters which sometime result in serious consequences. The husband and wife lead a peaceful and amicable life but sometimes there are dissensions over some matter which culminate in petty squabble for a short period. The husband is considered superior to wife. There are also a few instances in the village when the wife is beaten by her husband for doing something wrong but such cases are limited only to a few households of lower castes. The children get great affection from their parents and grand parents but whenever they go astray they are given mild rebukes or beating in order to give them a lesson.

Inheritance of Property

The manner of inheritance of the property of a deceased is to a large extent governed by the custom and precedents set by courts of law.

According to the prevailing custom, on the death of a person, all his sons get equal share in his property. If he leaves minor sons, the property is entrusted to his widow as a tiustee of that property till the children attain the age of majority. In case he has no male issue, the property passes to the widow of the deceased who gets only life interest in that property, provided she does not remarry. Further if the deceased was a bachelor or issueless widower, the property is inherited by his brothers and in their absence by the first cousins and other relations from the paternal side and the share of each of such relations is determined by the closeness of the relation with the deceased.

According to the above custom, the daughters take no share in the property although if the deceased had some unmarried daughters, the person inheriting the property is morally bound to provide for their maintenance and marriage.

Prior to 1937, widows were not entitled to any share in the property of their deceased husbands; it was only after 1937 that they became legally entitled to their deceased husband's property provided they did not remarry. Their ownership in the property was, however, limited and they had only a life interest in that property and were not entitled to dispose it off in case it was ancestral.

TABLE IV. 14

Inheritance of property

Caste	No. of House-holds	No. indicating that relations of the following categories are entitled to inherit property in their respective castes			
		Son	Daughter	Wife	Don't know
Jat	44	43	1	..	..
Bhangi	13	13	..	..	..
Julaha	17	17	3	..	..
Chhipi	1	1	1	..	..
Brahmin	8	8	3	..	..
Baniya	3	3	1	..	..
Sunar	2	2	1	..	..
Nai	3	3	3	..	..
Dhobi	2	2	2	..	..
Kumhar	5	5	1	..	..
Lohar	4	4	1	..	..
TOTAL	102	101	17	..	..

Inheritance of Property as in Practice

During the course of our investigations (December, 1962) a question was asked from the head of each household about the practices in vogue in regard to the inheritance and share of property.

Table No. IV.14 shows that most of the households in the village were aware of the custom of inheritance of property and their replies were similar. For example 16 of the 102 persons interviewed stated that both sons and daughters were entitled to a share in a property, whereas the replies of the heads of 85 households were that only sons are entitled to a share in the property of their deceased father. There was only one person in the village who said that only daughters get share in the property. The reply of the latter, however, is biased, as the head of this household is a widow with only one daughter and no male issue. Her property is in dispute and she is very much interested in giving it away to her daughter who is staying with her alongwith her husband.

TABLE IV.15

Share of property for different category of relations

Caste	No. of H. Hs.	No. indicating inheritance of property in the following manner			
		All sons get equal	Daughters inherit equally with sons	Wife inherits if there is no son	Don't know
Jat	44	44	1	3	..
Bhangi	13	13	..	..	..
Julaha	17	17	3	1	..
Chhipi	1	1	1	..	..
Brahmin	8	8	3	..	..
Baniya	3	3	1	..	..
Sunar	2	2	1	..	..
Nai	3	3	3	..	..
Dhobi	2	2	2	..	..
Kumhar	5	5	1	..	..
Lohar	4	4	1	..	..
TOTAL	102	102	17	4	..

So far as the share of property for different categories of relations is concerned, it is evident from table No. IV.15 that all the 102 persons interviewed stated that all sons get equal share in the property of their deceased father, whereas there were only 17 persons in the village who were of the opinion that daughters have an equal share in the property alongwith the sons. Further 4 of the persons interviewed stated that the widows also inherit the property of their deceased husbands in case there is no male issue.

TABLE IV.16

Awareness of changes in the Hindu laws of succession and adoption.

Caste	No. of H. Hs.	No. aware that there have been changes in Hindu Adoption Act	No. that could describe the changes in Hindu Adoption Act	No. aware that there have been changes in Hindu Succession Act	No. that could describe the changes in Hindu Succession Act
Jat	44	1	..	31	9
Bhangi	13	..	..	..	..
Julaha	17	..	..	5	..
Chhipi	1	..	..	1	..
Brahmin	8	1	..	7	2
Baniya	3	..	..	3	..
Sunar	2	..	..	2	..
Nai	3	..	..	2	..
Dhobi	2	..	..	2	..
Kumhar	5	..	..	3	..
Lohar	4	..	..	1	..
TOTAL	102	2	..	57	11

HINDU SUCCESSION ACT

The Hindu Succession Act, 1956 introduced many changes in the manner of succession of property by different relations after the death of a person. In order to know the awareness of the villagers towards these changes and their attitude towards it, a question was asked from the head of each household about the main provisions of the Act. Their replies have been tabulated in table No. IV. 16 which shows that the awareness of the changes brought about by the Hindu Adoption Act, in the village, was insignificant. There were only two persons in the village who had some vague ideas about these changes but none of them could tell exactly the nature of changes. So far as the changes in the Hindu laws of Succession are concerned, the above table shows that more than half or 57 per cent of the total persons interviewed were aware of the fact that some changes have been brought about by the Act, but only 11 persons could tell the main provision of the Act, that daughters have now become entitled to equal share in the property of their deceased father along with the sons. So far as the village under study is concerned, there has been only one case in which the property of the deceased father who was survived by his wife and daughter, is in dispute. The facts of the case are as under:

One Bhola Jat died 18 years ago leaving behind a widow named Jallo and a daughter, but no male issue. On his death, the agricultural land owned by him was mutated in favour of Jallo in the Revenue records. The daughter is married and she and her husband and child are all living in village Shinghu with her mother. It is alleged that about four years ago, one Desu, a distant collateral of Bhola, in collusion with the village Patwari, got the revenue entries changed in his favour in respect of 55 bighas of land belonging to Bhola. The Patwari showed Desu as the tenant of Bhola in respect of this land and Desu entered into forcible possession of this piece of land and is cultivating it since then without paying anything to Jallo. Two years ago, Jallo filed a suit in the court of O.S.D. Land Reforms (Collector I Grade) Delhi in which she claimed possession of the land in dispute on the ground that Desu was not an *asami* as he was never the tenant of this land under Jallo. The suit is still pending. In the

meantime Desu filed a suit in a civil court for a declaration that he was the *asami* of the land in dispute and was therefore not liable to be ejected therefrom. The suit of Desu was dismissed by the civil court, having been withdrawn by Desu.

TABLE IV.17

Attitude about inheritance of property by daughters equally with sons.

Caste	No. of H. Hs.	No. of persons in favour of daughters inheriting equally with sons	No. of persons not in favour of daughter inheriting equally with sons	Can't Say
Jat	44	1	42	1
Bhangi	13	..	13	..
Julaha	17	3	14	..
Chhipi	1	1	..	..
Brahmin	8	3	5	..
Baniya	3	1	2	..
Sunar	2	1	1	..
Nai	3	3	..	..
Dhobi	2	2	..	..
Kumhar	5	1	4	..
Lohar	4	1	3	..
TOTAL	102	17	84	1

So far as the attitude of the villagers about the inheritance of property by the daughters equally with sons is concerned, the table shows that very few (16·6 per cent) of the persons interviewed were in favour of the daughters getting an equal share in the property of their deceased father along with their brothers, while an overwhelming majority (83·4 per cent) were against this provision of the Act.

There was only one person in the village who was indifferent to it. It may, however, be interesting to note that majority of those who were against these provisions were agriculturists while an overwhelming majority of those in its favour were non-agriculturists.

The main reasons advanced by those who were not in favour of daughters being given any share in the property are the following:—

Firstly, the daughters after marriage have a share in the property of their husbands and they should not thus be doubly benefited. Secondly the daughters after marriage go and stay in the husband's village which is usually situated far away from the parents' village. She has thus two courses open to her *viz.* either to dispose of the land inherited by her from her father or to come and settle down in her father's village. According to the villagers both these courses are objectionable according to custom or tradition. Moreover, say the villagers, inheritance of property by the daughters will result in greater sub-division and fragmentation of holdings with all resultant consequences, besides creating bad blood between the brothers and sisters.

FESTIVALS

In the village where there is no organised type of recreation and life follows a hard and monotonous routine, the festivals are always welcomed because they provide a change in their routine life and are a source of joy and gaiety to them. On the occasions of these

festivals, they can also enjoy good and delicious food. For these reasons the villagers, especially youngsters, anxiously look forward to such occasions. Most of these festivals have their origin in the legends associated with religion and a study of these will, therefore, throw ample light on the social and religious outlook of the people in the village.

An attempt has been made in the following paragraphs to give a description of the more important festivals celebrated in the village. These festivals are observed in the village by all the people irrespective of their caste affiliations or economic status.

Basora

Basora which is also called basi roti ka **teohar** (stale bread festival) is the beginning of the festival cycle in the village. It falls on the seventh day of the month of **Chait** (March-April). As diseases like small-pox and typhoid are very common during this period, the celebration of the festival is dedicated to **Kanthi Mata** who is supposed to save the children from all such diseases.

On the sixth day of **Chait,** porridge made from milk, wheat and sugar is cooked and is set aside uneaten during the night. Early next morning, the women take bath and dress themselves in their best clothes. They then proceed to **Kanthi Mata ka Chabutra** in extended family groups, singing songs in praise of the Mata. They take their youngest child with them. They also carry the porridge, a few grains of rice, gram and water with them for offering to the **Mata.**

After they have offered their prayers at the *chabutra,* they put a turmeric mark on the forehead of their children and return home. The porridge, gram, rice etc. offered at the *Chabutra* are generally taken by a Bhangi woman of the family. On their way home they also leave some porridge at *Chaurahe wali Mata ka Chabutra* who is believed to have power over ghosts. After all these ceremonies have been performed, the members of the family take the food prepared earlier as no fresh food may be taken by anyone on this day.

Devi-ki-Karahi

This festival takes place twice in a year in the months of **Chait** (March-April) and **Asauj** (September-October). This is known as Devi **ki-Karahi** because on this day one fried dish must be prepared by the villagers. A big fair is also held at the shrine of the Devi which is located near the adjoining village of Shinghola at a distance of about half a mile from this village. People also put in a few shops and merry go rounds at the site of the fair. On this day **halwa, puris** and a few other delicacies are prepared and a part of these is set apart for the cow and the Brahmins. **Ghee** lamps are also lit and the elderly ladies pray to the Devi for keeping their children and grandchildren in good health. Special foods prepared on this day are also exchanged by the families of their own caste among themselves.

Jaith ka Dushera.

This festival comes on the tenth day of **Jaith** (May-June) and is observed in honour of river Jamuna. The villagers take bath in the river at Delhi as it is generally believed in the village that the Jamuna washes away the sins committed in agricultural work such as the beating of oxen, killing of ants and insects etc.

Teej

Teej which falls on the third day of **Sudi-Savan** (July-August) is mainly the festival of females. The rains have fully set in and the weather is very fine with a cool breeze and the people are in a jolly mood.

The most characteristic aspect of **Teej** is swinging and on the evening before **Teej** the menfolk go to the village common lands and search for suitable trees for hanging the swings. The swings are usually made of thick hemp rope and tied to the branches of the trees early in the morning. In the afternoon the children and women proceed to the groves where the swings had been hung, in extended family groups, in their gaudily coloured dresses, singing songs. They keep on swinging and singing songs till late in the evening. After that they return home and eat specially prepared dishes such as **kheer** (rice-pudding), **halwa, puri** etc.

Some food is also given to the Bhangis of the family for the services rendered to the household.

On this festival the married girls receive gifts of clothes and sweets from their parents. In case of the girls whose **gauna** has not so far taken place and who are still living with their parents, the gifts are handed over to them there out of which she distributes some of sweets to her younger brothers, sisters, nephews and nieces and the remaining are sent to her in-laws. In case of girls who are staying with their husbands, the gifts are generally sent through their brothers or cousins. Previously this work used to be performed by the Nais but now the services of the Nais have been dispensed with for this purpose.

Pohnchi ka Teohar

This festival which is also called **Silona** in the village, comes eleven days after Teej in the month of **Bhadon** (August-September).

On this day the sisters tie **pohnchi** (sacred thread) on the wrists of their brothers who in return give money to them ranging from a few annas to five rupees. Some of the well placed families also give gifts of clothes to their sisters.

The main significance of this festival according to the villagers is that whenever the sister is in trouble it is the duty of his brother to whom she has tied the **pohnchi** to come forward for her help.

Janam Ashtmi.

The festival of *Janam Ashtmi* is observed in order to celebrate the birth of Lord Krishna which falls on the eighth lunar day in the dark fortnight of the month of **Bhadon** (August-September). On this day a few members from each family especially women belonging to the higher castes of Jats and Brahmins observe fast. During the day no food is taken by those observing fast; however, some sweetened water is taken by them around 4 p.m. Food is only taken after the appearance of the moon and when the moon has appeared the persons observing fast face it and pour some water on to the floor. It may however, be mentioned here that moon on that date appears quite late after 12 night. The main significance of this according to the villagers is that before the birth of Lord Krishna it was very dark and soon after his birth which took place at 12 in the night, moon appeared and it became very bright and therefore food is taken only after the time of birth and not before that. Before the villagers break fast they are also given **charanamrit** made of milk, sugar and **tulsi** leaves.

On the day of this festival special dishes such as **chorma**, made of baked **chapatis** torn into bits and pounded with sugar and ghee are made. During the evening the villagers sit in groups and tell stories about Lord Krishna and sing songs in his praise.

Kanagat

This festival which is observed in honour of the dead persons of the household generally spreads over a period of sixteen days between the full moon day of **Bhadon** and **Amavas** (new moon day) in the month of **Asauj** (September).

The **Kanagat** of the dead person of the family takes place on one particular day during the period of sixteen days, according to the day of the fortnight in which he died. The dead family members who are held in remembrance and are honoured at kanagat are generally the father, mother, grandfather and grandmother. The *saradh* of the persons who die without any male issue is generally performed by their nephews who inherited their property.

One day before the actual ceremony the house is thoroughly cleaned and coated with cowdung and clay. The family **purohit** is called on the day of **kanagat** to perform certain ceremonies and is in return feasted with special delicacies such as **poori, halwa** and **kheer** (rice pudding). He also gets some monetary donation ranging from 31 nP. to 1:25 nP. Some of the villagers also give grains to the purohit. Some food is also left apart and is offered to the cows and crows.

Dushehra

It is observed in the village over a period of ten days following the moon less *amavas* day in **Asauj** (September-October). As the celebration of this festival is held during the night time particularly by women and children, it does not in any way interfere with the intensive agricultural operations which are in progress during this period. The stories of Rama and Ravna are generally repeated in the village and a few of the villagers also go to Delhi and the adjoining villages of Shershah and Shinghola to watch the Ram Lila in case it is being played there. About three years back a Ram Lila troop was also invited by the villagers to give its performance and its shows continued to be held for 10 days. As the effigies of Ravana are not burnt in the village, a few interested persons from here also go to Delhi to see the celebration at Ram Lila and Gandhi grounds where the effigies of Ravana are burnt.

Deewali

Deewali the festival of lights is observed in the village on the day of **amavas** in **Kartik** (October-November). A few days before Deewali the houses are cleaned and walls are coated with plaster or white washed. As the agricultural operations are almost over by this time, most of the members of each family are seen busy in cleaning their houses. In the evening earthen lamps are placed at the *chabutras* by the women of the village. Such lamps are also lit on the tops of the houses, rehras and other agricultural implements. During the night the goddess of wealth (Lakshmi) is worshipped. Lights are kept burning and doors

left open during the whole night so that Lakshmi the goddess of wealth can find her way and enter the house easily and thus bring prosperity for the household.

Special dishes like **halwa, poori, kheer** (rice pudding) etc. are prepared on this day.

Govardhan.

This festival which takes place one day after Diwali is observed to honour the cattle. On this day the cattle are not yoked and are decorated with a reddish paste made of red oxide and oil. They are also given brown sugar to eat.

The festival starts in the morning when a mound of cowdung is collected and shaped into the crude figure of a man. A cot is placed over it during the day time. In the evening a lamp is lit and the family head walks around it seven times and places water and roasted rice in each corner of the figure. After this ceremony is over roasted rice is distributed among all the family members and this is followed by meals.

Dev Uthan Gias

Dev Uthan which is celebrated on the eleventh day of **Sudi-Kartik** (October-November) is mainly a festival of women. This is observed in order to awaken the gods who are supposed to be asleep from **Bhadava Naumi** in **Asar** (June-July). The marriage season in the village only starts with this festival as it is believed that when gods are asleep, they will not be able to bless the couple.

Special delicacies such as **chorma, kheer, halwa** etc. are prepared by the women but they observe fast till the evening.

Karva Chauth

This is a festival of the married women and falls on the fourth day of **Badi-Kartik** (October-November). On this day the married women of the village observe fast and pray for the protection of their husbands.

Ganga-Jamuna-Nahan

It is customary for the villagers to go to Delhi or Garh Mukteshvar fifteen days after Diwali and have a bath in the river Jamuna or Ganges. The sowing is finished in the village by this time and agricultural operations slow down and therefore it becomes possible for the villagers to go to these places in groups. Previously they used to travel in bullock carts but now due to development in transport facilities, they have started availing of bus services for the purpose. On their return from Garh Mukteshvar they bring Ganges water and some roasted rice and candy balls for distribution to their neighbourers.

Makar Sakrant

This is mainly the festival of women and is observed on the 14th day of **Magh** (January). On this day it is customary to patch up quarrels particularly between the married girl and her in-laws. The girl accompanied by the other women goes to her parents-in-laws, touches their feet and apologises for her mistakes, and misdoings if any during the preceding year. She also gives presents of clothes which were originally brought by her from her parents, to her parents-in-law. They in return only give their blessings to her.

Special delicacies like rice-pudding **(kheer), halwa, samiyan** (burned needle of flour sweetened with milk and sugar) and **gulgule** (pancakes) etc. are prepared on this day.

A few of the villagers who are well placed also place some grains near the ponds for the cows and give alms to the poor on this festival.

Sankat Chauth.

This is a festival of the married women having children and falls on the full moon day of **Magh** (January). The mothers on this day keep fast and pray to God for protecting their children from diseases etc. The fast is broken in the evening after water and *til* (Seasum) has been offered to the moon and the stars.

On this day besides **poori, halwa** and **kheer,** a special dish known as **til kut** (a mixture of **til** and brown sugar) is also prepared by the women.

Basant Panchmi.

Basant Panchmi which falls on the fifth day of **Sudi Phagun** is a festival of minor importance in the village and is observed by only a few households belonging to the Brahmins and Baniya castes. The weather at this time is very fine and the fields are full of mustard and yellow flowers. A few of the villagers who celebrate this festival also put on yellow clothes and prepare special delicacies like **halwa, poori, kheer** etc.

Shiv Ratri

This festival is observed in honour of Lord Shiva and falls on the thirteenth day of **Badi Phagun** (February-March). It is mainly observed by the Brahmins, Jats and Baniyas in the village. On the day of Shiv Ratri the people of these castes, after taking bath, go to the statue

of Lord Shiva situated near the house of Brahmins and offer worship. A few women belonging to the above castes also keep fast on this day.

Holi-Dulhendi

The festival of Holi is celebrated in the village over a period of about 15 days starting from the 15th day of **Sudi Phagun** (February-March) and ending on the 1st day of **Chait** (March-April). During this period in the day-time the women throw water on each other and in the night they sing songs. A few dances and hoax plays are also played by the women of the village in the night and these are most enjoyable moments for the villagers.

It is thus one of the very important festivals of the village and provides enjoyment to the villagers over a long period.

Right from the beginning of the festival the youngsters of the village start collecting wood and cowdung cakes from each household for burning the pyre on the day of **Holi.**

On the day of the actual celebration of the festival, the women keep fast until late afternoon. Special delicacies such as **halwa, puri, pan cakes** etc. are also prepared by women on this day.

In the afternoon, dressed in their best clothes and ornaments, they proceed to the village common land in extended family groups where the Holi pyre is to be burnt with the help of the wood and cowdung cakes already collected by the youngsters of the village. The pyre is burnt to signify the escape of Parhlad who sat in the lap of his aunt Holika in a blazing pyre. The story goes that Parhlad was a great devotee of Lord Rama but his father Hirnakashyap who was an athiest and a very proud king tried to persuade him to abandon the worship but could not succeed in his efforts. He also utilised the services of his sister Holika who took Parhlad in her lap and sat in the blazing pyre so that he may get burnt, but in turn Holika herself got burnt and the boy escaped unhurt. It may, however, be mentioned here that the effigy of Holika is not burnt in the pyre.

Each woman walks round the pyre bare-footed once or twice pouring water every time and places cowdung wreaths on each corner of the pyre. They also tie some red yarn on the pyre and place turmeric marks on it. These turmetic marks are also put on the forehead of the children. After all these ceremonies have been performed, they return home again in extended family groups singing songs and break the fast.

Again in the evening men, women and children go to the **Holi** pyre to witness the burning ceremony. The pyre is lit by a Brahmin or in case he is not there by a Jat boy of the village. When the pyre has been set to fire all the persons shout with joy and throw colour on each other.

The celebration of the festival continues on **Dulhendi** the day after Holi. On this day the men continue throwing water on the women, but the women do not do so. However, the women who are oppressed by the men throughout the year have the privilege of taking their revenge by using sticks and beating up the men. On this day even the members of the higher castes and outsiders are not spared and they cannot dare to raise their hand on women even in self defence. The women belonging to the lower castes, however, stand on the way side and catch hold of a person and continue the beating till he gives some money or presents to the women.

It may, however, be mentioned here that as a convention, inter-caste hoax plays and playing Holi with members of the same family and with elderly male relations is not allowed in the village except on the **Dulhendi** day.

Amavas.

Amavas *i.e.* the monthly new moon day is observed in the village every month. On this day the people take complete rest and bullocks are not yoked. Special dishes like **poori** and **kheer** are prepared by almost all the households. In case, however, the festival falls on Monday, which is considered very auspicious, a few of the people from the village go to Delhi to take bath in the river Jamuna.

Previously it was a custom in the village to feed the Brahmins on this day but now as the Brahmins of the village have left their occupation as **purohit** they are not fed now and a loaf of bread is served to the cow instead.

Leisure and Recreation

The villagers generally lead a dull and monotonous life and the absence of any organised type of recreation in the village adds further to their monotony. Most of the villagers do not have any spare time from their work but even those who have it do not spend it usefully. The most common forms of recreation in the village are playing of cards and group discussions.

In the cold winter nights, the villagers gather around a hookah in different groups. Each caste and age group has a separate gathering of its own. They continue to sit there for hours together and engage themselves in idle and non-constructive gossips. The topics of discussion

differ for the people of different age groups. While the old people generally discuss past and present events, religious affairs, success or failure of crops, floods, rains, drought, mythologies of old kings and queens, the prevailing grain market quotations, birth, mundan, marriage, death and quarrels in the village, the young men generally discuss their adventures in life, sexual relations between a husband and a wife and also the latest pictures seen by them. These days the topics of discussion have also extended to the Chinese aggression. While the old persons discuss its nature and consequences, the young men have a serious discussion about joining the Army. Most people also gather around a blind man in the village and hear from him the stories of kings and emperors. One educated man of the village who is a teacher in the Higher Secondary School also sometimes brings a language newspaper with him and tells them local, national and international news.

Similarly during the summer in the evenings the villagers sit in the *Baithaks* and exchange views and ideas over a hubble bubble.

Besides this, both in summer and winter the villagers also gather in the *Chaupal* to listen to the Radio broadcast. The programmes which delight them most are the 'Goshti' broadcast from the All India Radio, Delhi. This is a programme for the agriculturists and in it generally the agricultural development in the past is reviewed and steps for further development are suggested. Better type of seeds, manures, agricultural implements and techniques of production are made known to the villagers and their use and practice is stressed. Many other ways for improving the fertility of the soil are also suggested. One other programme in which the villagers are interested is the 'Dehati Bhaiyon ka programme' relayed from the All India Radio, Delhi.

The publicity van of the Delhi Administration also visits the village once in 3 months and displays documentary films. Whenever any such van arrives in the village the people, especially children, throng with joy and gather around it with great enthusiasm.

The drama parties from the Development Block, Alipur also visit the village, though not very often, to stage plays in the village the themes of which are generally instructive and range from development of agriculture, child marriage, untouchability, evils of Zamindari system, prohibition, to co-operation, cleanliness and sanitation. The youth club of the village also organises plays on similar themes.

The Youth Club also assists the municipal scavengers who come to the village once a week to sweep the streets and collect and remove refuse. The club members during the rest of the week advise and assist various households in keeping the streets clean and throwing garbage etc. in the dust-bins kept at different corners of the village.

They have a plot in the outskirts of the village wherein they grow vegetables and flowers.

They also engage themselves in recreational activities and generally help the Block Development Staff in their day-to-day activities.

During Dushehra days sometimes parties from outside also visit the village to stage Ram Lila (story of Ramayana) which continues for about 10 days.

Sometimes in the evenings the young folk of the village gather in the open and play *kabadi* and wrestling matches and the villagers gather there to watch the show with great enthusiasm.

The adjoining villages of Shershah and Kundli are very much interested in inviting the song and *natak* parties from outside to their village and whenever such shows are organised, a few persons from this village also visit these places to witness the show.

In addition to this, social and religious occasions also provide a good opportunity for joy and gaiety to the villagers. The festivals are most enjoyable to the villagers and all of them both young and old irrespective of caste and sex participate in the celebrations of these festivals. On the day of the festival people usually are in high spirits. They get up early in the morning, take bath and put on clean clothes. Those who can afford wear new clothes. Special dishes are prepared on that day, visits are paid to the *chabutras* and other places of worship and songs are sung by the womenfolk. The occasion of marriage is also very much enjoyed by the villagers because on such occasions a variety of delicacies are served to them. Sometimes song and dance parties also accompany the *barat* and add further charm to their pleasure.

The educated persons who are in service in Delhi also sometimes visit cinema house to see the pictures. Other villagers who visit Delhi for litigation or business purposes have also become interested in picture but their number is very small.

Above all there is a Brahmin in the village who gives song performances to the villagers and earns his living by doing so. The songs relate to many old mythologies and sometimes

last for hours together. The themes of a few of the favourable songs most often sung by him are reproduced below:—

Tara Chand.

This is the story about a Seth of Delhi named Tara Chand who used to give ample money in alms to the poor but was always rebuked by his elder brother for wasting money like this. Later on he lost money in business and became a pauper. His condition became so miserable that in order to run the domestic expenses he had to mortgage his son for Rs. 200 to another Seth of Hapur in U.P. His son was very charming, obedient and hard-working. Once when he was witnessing a marriage procession of a wealthy man, he was forced to impersonate for the bridegroom who was an ugly looking man. After all the religious ceremonies were over, the girl refused to go with the ugly man and in turn accompanied that boy. She was the only daughter of a wealthy man and thus the boy earned a great fortune and once again he and his parents united to lead a peaceful and happy life.

Lakadhara.

The story is that a king was annoyed with the queen over some matter and turned her out of the palace. The queen went to the jungles and began to pass her life there. At the time of coming away from the palace, she was pregnant and gave birth to a son. When the boy was 12 years old, she expired. The boy used to cut sandal wood from the jungle and give it to some Seth who in turn provided him with two meals. Many years passed when another king who was annoyed with his younger daughter because she believed in fate and did not acknowledge his benevolences, gave her daughter in marriage to that Lakadhara in order to teach her a lesson. After the marriage the princess, who was a very wise lady, somehow managed to get the entire amount of sandal wood supplied to the Seth by her husband during the past so many years and thus became rich. Thus the conclusion is that everything depends upon luck and man cannot do anything about it.

Heer Ranjha.

This is a love theme about the love affairs between Heer, a woman, and Ranjha, a man. They were deeply in love with each other but the religious customs and the laws of society did not allow them to unite and at last they had to sacrifice their lives.

Satyavadi Harish Chander.

The story is about an ancient ruler of India who was very truthful and never told a lie in his life. During his life he had to leave his kingdom and face many other hardships, but never gave away the path of truthfulness. The kingdom was at last restored to him, when God had fully tested him in this regard.

Nal Damayanti.

This is about a king whose kingdom was lost and his wife even in his worst days did not leave him. At last she helped him to get back his kingdom.

Many other such themes are repeated in songs and each story has a definite lesson behind it. But the main aim of the above songs is to convey the story through the media of song and monoacting and also to provide humour to the person watching it. These stories are sung in the village at short intervals or whenever there is a request from any villager who is ready to pay money to the Brahmin.

Trend of Change

Though conversation over a *hookah* is still an important form of pastime in the village, yet during the past one or two decades, considerable change has been noticed in the village as regards the spending of spare time. The people, unlike in the past, have become less enthusiastic to the festivals and some of the festivals are losing much of their importance. Many of the people in the village have now become interested in some constructive discussion and hearing to the local, national and international news either broadcast from the All India Radio or from the educated persons in the village. They watch the constructive plays staged either by the parties from the Government or the Youth Club in the village and documentary films displayed by the Publicity Departments, with a great interest and have many a time taken initiative to invite these parties and vans to their village.

As already mentioned above a few persons in the village for whom cinemas were unknown before have also started seeing pictures whenever they happen to visit Delhi.

The number of persons who take initiative or try to spend their spare time in a useful way is not however encouraging; revolutionary change can be brought about in case all the villagers spend their leisure time in a useful way. It can also prove a forceful weapon in the matter of developing their knowledge, cultural and social life.

Religious Outlook

In order to know the religious outlook of the villagers, a question was asked regarding the possession of special objects of worship. The most important objects of worship possessed by the people of different castes in the village are the pictures of Lord Rama, Lord Shiva and Lord Hanuman and also stone deities of Lord Rama, Lord Shiva and Lord Krishna but the number of persons who possess them is very small (7 out of 102). In addition to this, some of the households have also got some religious pictures in their houses but these are kept by them for decoration rather than for worship purposes and thus have not been taken into account. Those who possess pictures of god or stone deities for worship stand before it early in the morning with folded hands and light incense (agarabati) and chant some religious words or *mantras*. Some of them also pray for the fulfilment of their wishes.

Pandit Ashma Dutt a Arya Samajist of Rohtak Distt. in Punjab who started a school in the neighbouring village of Shershah in the year 1926 had great influence among the villagers. Due to his preachings many of the villagers specially the Jats became Arya Samajists. The Baniyas and Brahmins, however, continued to remain Sanatan Dharmis.

The different faiths among the Hindus, however, do not interfere with their day to day relations and there is perfect harmony among the followers of different sects.

There is however, no temple in the village, but this does not mean that the villagers do not believe in God. An average villager is a religious man and a staunch believer in the ways of God. There are many places in the village where they go and offer worship. Most important of these places are the statue of Lord Shiva and Mata-ka-Chabutras. Chabutras are brick-raised platforms with their sides raised from 2' to 6'. These are given as under.

Murti of Lord Shiva.

As there was no temple in the village, initiative for its construction was taken about six months back by one Brahmin named Hukam Chand and the land was also donated by the people of his own caste. Due to certain financial difficulties the scheme for the construction of a temple could not materialise and instead a platform was raised on which an idol of Lord Shiva was installed near the houses of the Brahmins. All the inhabitants of the village except the Scheduled Castes locally known as Harijans, who are not allowed to go there, visit the place and offer worship.

Chabutras.

As already mentioned above there are 6 chabutras in the village named after different deities. These are as under:—

1. *Sadhon Mata-ka-Chabutra.*

It is situated to the north of the village near the guava orchard and nala. It used to be the biggest chabutra 6' high but was partially destroyed during the last rains. People belonging to all castes go there on different festivals such as Dushehra, Diwali, Holi, and light the lamps of dough for the fulfilment of their wishes.

2. *Dada-Devta-ka-Chabutra.*

It is also known as Panchpur Dada-ka-chabutra, after the name of a Sadhu who used to visit the village very often and offered his advice and blessings to the villagers in case of suffering. It is a common belief among the people that whosoever was blessed by him was saved from all evils. It is situated to the south of the village near the pond. Many people go to this chabutra on sunday to offer worship. On the day of Dushehra all the villagers go there in a procession with the beating of drums and a fair is held there in the evening.

3. *Chorahe Wali Mata-ka-Chabutra.*

It is located on the back of the village *chaupal* and is worshipped by the people mostly women in case of difficulties. Women generally go to this chabutra to light the Jotis (lamps) and offer *churi* (sweets) at about 10 or 11 in the night.

4. *Kanthi Mata-ka-chabutra.*

It is located to the south of the village and is worshipped whenever there is outbreak of small-pox, khasra (measles) etc. in the village.

5. *Bhiyon-ka-Chabutra.*

It is installed in the house of Man Singh, a Jat who previously renounced the world and went away from the village but later on joined back his family. This is a *chabutra* of the whole village and is worshipped not for individual benefits but for bettering the condition of the entire village.

Panchayat

Panchayat is the oldest of all the political institutions in existence in the village. In the village there used to be two types of Panchayats *viz.*, Gaon Panchayats and caste Panchayats. Whereas the Gaon Panchayats looked after the general welfare of the villagers, and decided petty disputes arising in the village, the caste Panchayats



The idol of Lord Shiva has temporarily been installed on a platform. (It is proposed to construct a temple for the purpose)



Dada Devta-ka-Chabutra

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Three Jat owner cultivators enjoying midday nap in their baithak. The Community Radio set can be seen in the back ground.

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looked after the welfare of the people of their respective castes and decided cases arising among the members of their own caste. The jurisdiction of the Gaon Panchayats was limited to the village only but the caste Panchayats had wider jurisdiction ranging from one village to several villages of the Union Territory of Delhi and even outside Delhi.

Before the passing of the Delhi Panchayat Raj Act in 1954 and the establishment of the statutory Panchayats in the year 1959, these Panchayats were in existence in the village for quite a long time.

As already mentioned, the Gaon Panchayat was a voluntary organisation whose function was to mediate in disputes arising in the village. Its members used to be elders from the socially higher castes, who were well known for their foresightedness, integrity, sagacity and sound judgment. Whenever a case was to be decided these elders of the village would sit together in the *chaupal* and decide the case on its merits in the presence of all the interested persons.

According to the villagers, this Panchayat used to play a very vital role in their day-to-day lives. Its importance can easily be gauged from a case decided by it almost 20 years back.

X, a Nai young man of this village was married to a Nai girl of another village about 21 years back. After the marriage, his wife began to have clandestine love affair with another young man Y and eloped with him. Some of the villagers and the in-laws of the girl suspected Z, another Nai of the village of having helped in the elopment of that girl. A village Panchayat was called which consisted of 4 Jats and a Brahmin. Its meetings continued to be held for a number of days. Z, the suspected person, was called before the Panchayat and was given full opportunity either to tell the whereabouts of the girl or to prove his innocence in the matter. On his failure to do so, he was socially boycotted for a period of three year and the entire village accepted the verdict of the Panchayat. After having undergone the penance of social boycott for a period of three years, he was asked to give a feast to the villagers and some money in alms before he was taken back. The girl, however, could not be traced.

However, with the passage of time and changes in the economic and political conditions of the village, the Panchayat lost much of its importance. As the people of the lower castes had no representation in there Panchayat, their faith in them gradually dwindled and they became almost extinct. Again in the year 1953, initiative was taken by one Jai Lal a V.L.W. to improve the sanitary conditions and the general welfare of the village. With this end in view, the villagers gathered in the chaupal and a panchayat was constituted in which two Jats, one Baniya and one Julaha were unanimously nominated as its members.

It may be very important to note here that it was only for the first time in the history of the village that a person from a socially lower caste got representation in the village Panchayat. But as this Panchayat did not meet with any success, it had to be disbanded after some time.

So far as the caste Panchayats are concerned, their main aim was to see that no member of its caste breaks the rituals and taboos prescribed by that particular caste. It also mediated in the disputes arising among the members of its own caste. All minor disputes *e.g.* between a father and his son or between brother and brother over some trifling matter, could be decided by the caste Panchayat of the village and if the dispute was a serious one, the elders of that caste from many villages may sit together to decide that case. The caste Panchayats also used to render necessary help to the needy persons of their own caste.

A very interesting case came before the caste Panchayat of Jats held at Shershah (a border village of Punjab hardly at a distance of one mile from the village under study) and later on at Jati (also in Panjab at a distance of $1\frac{1}{2}$ miles from Shinghu) about 42 years back to decide a case the facts of which are given below:—

In the year 1921, a person X, belonging to the State of Uttar Pradesh visited village Shershah and had some religious discussions with a person Y, a Jat belonging to this village. X asserted that Balmika was Brahmin by birth, whereas Y expressed the view that he was the son of a low caste woman. They came to heated discussions which culminated in a bet of rupees one thousand. A day was fixed and a Panchayat of Jats of nearby villages was held at Shershah. Some persons suggested that the money be kept with one person named 'A' of Shinghu while others suggested that it be kept with B of Shershah. As the latter proposal was acceptable to the majority of the persons present, it was decided by the Panchayat that both the parties should keep Rs. 1000 with B. A date was fixed when Pandits were to be called by both sides to argue the matter and arrive at a conclusion. The Tehsildar Sonepat was also called there as an oyserver. A meeting was called on the scheduled date, when the Pandits from both sides argued the matter for many

hours without any concrete result. After they had prolonged discussions, the Tehsildar observed that none has won and therefore each party may take back its money. With these observations the Tehsildar went away. After he had gone X and his associates proceeded to the house of B in a procession shouting that they had won the case. Assuming that they have won the matter, B gave them the whole money and after getting the money all of them took to their heels. Soon after that Y and few of his friends went to the house of B and demanded their money back but were told that the entire amount has been given to those persons as they had won the bet. Thereupon hot words were exchanged between B and Y and his friends. From the demeanour of B, all of them suspected him to be an accomplice of X. As Y and his associates were all elders and respected by the community, they convened a caste Panchayat of the entire villages of the Union Territory of Delhi at Jati to decide the matter. On hearing this B got a case of trespass and decoity registered against X and his friends but could not succeed in getting them convicted. A very big Panchayat was held at Jati and a messenger was sent to Shershah to ask B to present himself before the Panchayat and explain his behaviour, but he declined to come. Thereupon the Panchayat decided that B and his associates be socially boycotted by the entire Jat community and no future relations be cultivated with them. The verdict was accepted by the Jats of most of the villages of the Union Territory of Delhi and uptil now the people of Shershah are looked down upon by the Jat community and they find it very difficult to find matrimonial alliances in the nearby villages and have therefore to go far away for the purpose.

Similarly a very big caste Panchayat of Chamars was also held at Shinghola (neighbouring village of Shinghu) about 20 years back to decide a very interesting case the facts of which are as under:—

A Chamar girl from Shinghola was married in village Baghpat (Meerut) in Uttar Pradesh. After the marriage when she visited her parent's house, they got some money from a person X and sold her to him. When the in-laws of the girl came to know about this incident, they moved some influential persons of their caste and on the initiative of the latter a very big caste Panchayat of Chamars of almost all the villages of the Union Territory of Delhi was convened at Shinghola. After holding its meetings for a number of days and ascertaining the facts, the Panchayat came to the conclusion that the parents of the girl had committed a heinous crime and should therefore be given a severe punishment which should serve as a lesson to others.

Their legs and hands were tied with ropes and they were thrown away in the scorching heat of the sun in the presence of a big gathering. The girl was taken back from those who purchased her and handed over to her legitimate in-laws.

The other castes such as Nais and Bhangis have also similar caste Panchayats whose jurisdiction runs over many villages.

With the passing of time and due to certain economic and political reasons both the Gaon Panchayats and caste Panchayats have lost much of their hold upon the common man.

In view of the utility of the Panchayats the State has taken a few measures to improve and revitalise the Panchayat system. Accordingly the Panchayat Raj Act was passed for the Union Territory of Delhi in the year 1954. But as some of its provisions were in conflict with the Delhi Land Reforms Act, 1954, it could not be implemented until July, 1959 when necessary amendments were made to bring it in line with the Delhi Land Reforms Act, 1954.

Under this Act, the village administration was to be carried out in all the villages of the Union Territory of Delhi by a two tiered Panchayat set up *viz.* Gaon Panchayat and Circle Panchayat.

A comparative study of the old Panchayats with the statutory Panchayats will reveal that whereas the former was purely a voluntary organisation deriving its powers from the social conscience of the people, the latter is a statutory organisation with some legal force behind it. Secondly whereas the Scheduled Castes had no representation in the old Gaon Panchayats, some seats have been reserved for them in the new set-up and their representation has been made compulsory. Thirdly while the sphere of activities of the old Panchayats was more or less limited to the settling of disputes only, the scope of the new Panchayats is much wider. Fourthly whereas there were no regular members of the old Panchayat and whenever a case was to be decided the elders of the village were asked to come and sit, regular elections are held on the basis of adult franchise to elect the members of the new Panchayats. Lastly while for meeting its financial obligations the old Panchayats had to look to voluntary contribution from the people the new Panchayats have been given powers to impose taxes to meet their expenditure.

So far as the formation and the sphere of activities of the new set-up is concerned, it may be mentioned here that the Gaon Panchayat was to be elected by the Gaon Sabha which consists of the entire population of the village who have voting rights under the Constitution. The number of members of the Gaon Panchayat varies from 4 to 10 depending upon the population of that village. Each voter has as many votes as there are candidates to be elected. Each Gaon Panchayat has a Pradhan and a Up-Pradhan. Whereas the Pradhan is elected directly by the Gaon Sabha, the Up-Pradhan is elected by the elected members of the Gaon Panchayat.

Whereas the jurisdiction of the Gaon Panchayat is limited to the village only, the Circle Panchayat serves many villages. Each village is entitled to send 2 to 3 members to the Circle Panchayat.

While the Gaon Panchayat looks after the administrative side of the village, the judicial aspect of it is taken care of by the Circle Panchayats. The more important functions of the Gaon Panchayat are: Framing of programmes of production in the villages, framing budget of requirements for supply and finance needed for carrying out the programmes; reclamation of waste land and bringing waste land under cultivation; registration of births, deaths and marriages; regulation of such fairs and markets which are not organised by the Government; construction, repair and maintenance of village streets and other properties under the Gaon Panchayat; sanitation, regulation of cremation and burial grounds for human as well as bovine population. Alongside with the powers and duties of the Gaon Panchayat, a provision has been made for imposing a penalty for causing loss, wastage and mis-appropriation of money or property of the Gaon Sabha, if such loss or wastage is the direct consequence of the neglect on the part of any member of the Gaon Panchayat.

A Gaon Panchayat has been given powers to impose two kinds of taxes *viz.* a tax on rent payable by an Asami under the Delhi Land Reforms Act, 1954 and a tax on land revenue payable by a Bhoomidar on account of land held by him.

The Gaon Panchayat shall hold two general meetings in each year, one soon after the harvesting of kharif crop and the other soon after harvesting the rabi crop in which it will consider the bi-annual reports of business submitted by the Pradhan. The programme and budget for a year commencing from 1st day of April next is presented at the general meeting which is held soon after harvesting the kharif crop.

So far as the duties of the Circle Panchayats are concerned, they have been empowered to try simple money suits of which the value does not exceed Rs. 200. They have also been empowered to maintain an annual register under the Delhi Land Reforms Act and all boundary disputes in a village are also decided by the Circle Panchayat. Petty offences under the Indian Penal Code, Cattle Trespass Act and Delhi Public Gambling Act, 1955 have also been made triable by the Circle Panchayat. In addition to the above duties, the Chief Commissioner may utilise the services of the Circle Panchayats as a representative elected body of the constituent Gaon Sabhas, for the purpose of development projects and general superintendence.

Each Circle Panchayat elects from amongst its members a Sarpanch and Naib Sarpanch. The term of office for both the Circle Panchayat and Gaon Panchayat is 3 years.

The elections to the statutory Panchayats in the village under study were held in October, 1959, by secret ballot on the basis of adult franchise. 12 candidates contested the election for one post of Pradhan, one Up-Pradhan, 5 members of the Gaon Panchayat and two members of the Circle Panchayat. Out of these 3 were for the post of Pradhan, 6 for Gaon Panchayat membership and 3 for the membership of Circle Panchayat. The elections were held under the supervision of the Panchayat Officer of the Union Territory of Delhi. Convassing was mostly done from door to door and also by holding meetings in the village.

Voting was conducted according to the rules prescribed for the purpose and the results were announced. Pradhan and two other members belonged to Jats, while the Scheduled Castes were represented by two members, one of which a Julaha by caste was elecetd UP-Pradhan, and the other a Bhangi as member of the Gaon Panchayat. The other Backward Classes in the village were represented by a Kumhar member.

In the circle Panchayat one Jat and one Julaha were elected as members.

It can be seen from the above that all the important castes of the village except Brahmins and Baniyas have due representation in these Panchayats. The Baniyas could not be represented as their numerical strength is not much, and there was only one Brahmin candidate in the field who was defeated because he lacked the backing of other castes in the village.

Achievements of the Gaon Panchayat.

Conflicting versions were giving by different persons so far as the achievements of the Gaon

Panchayat are concerned. Those who are in favour of the Gaon Panchayat assert that it has achieved a good amount of success in improving the general condition of the village and providing it with several community facilities. As against these, there are those who are opposed to it and say that nothing has been done by the Panchayat since its inception to improve the lot of the villagers. They further complain that the main aim of the members of the existing Gaon Panchayat is merely to get elected and once they are elected they do not bother about the welfare of the people. They further allege that the Pradhan (the most important person in the Panchayat) is busy most of the time with his personal affairs and is not able to devote proper attention to the affairs of the Panchayat. They further state that whatever little has been done in respect of improving the sanitary conditions and providing brick-lined lanes, wells etc. has been done at the initiative of the persons who are outside the Panchayat and are free from party-politics. But those who are in favour of the Gaon Panchayat claim that it was due to the initiative of the Panchayat that the sanitary conditions in the village have improved to a considerable extent, lanes and by-lanes have been brick-lined, drains constructed and wells for drinking purposes made *pucca* and covered. Again, it was on its initiative that the village competed for the cleanliness drive and stood first among all the villages of Community Development Block, Alipur and won a shield and a cash prize of Rs. 1,100 (the prize money has however not been made available to the village). They further claim that all this has been achieved without burdening the people. For example, to meet its expenditure no tax has so far been imposed by the Panchayat. Voluntary contributions were, however, solicited from each household when the work was started for the construction of roads, wells etc. and these contributions amounted to Rs. 2,000. An equal sum was contributed by the Government (B.D.O's Office) in this direction. Efforts were also made by the Gaon Panchayat to move the authorities for the installation of electricity in the village and as a result of these efforts of the Panchayat electric poles have since been installed and electric connection is going to be given shortly.

Steps were also taken by the Gaon Panchayat to allot the village common land to the villagers. As some of the villagers were not satisfied with the way the Panchayat has distributed the land, they petitioned the Deputy Commissioner, Delhi for its redistribution. The Deputy Commissioner visited the village and deputed the Tehsildar, Delhi, and Block Development Officer, Alipur, to look into the matter and distribute the land afresh. A period of more than one year has elapsed but these authorities have not done anything so far in this respect and the case is still pending.

It has also been claimed by the Panchayat that since its inception, the village disputes have been minimised and most of the cases arising in the village are settled there itself.

Some of the cases decided by the Panchayat in recent years are given below:

Case I.

About a year back an amount of Rs. 200 was stolen from the house of X, a Julaha by caste. A few of the neighbours of X saw Y another Julaha, going towards the house of X around the time when the alleged theft took place. Hence they all suspected Y of having committed the theft. The matter was referred to the Gaon Panchayat which held its meeting to decide the case. Y was summoned by the Panchayat and was told that as some of the villagers had seen him going towards the house of X at the time of the theft, he should clear his position. Y pleaded his ignorance in the matter but the Panchayat after weighing the versions of both the sides asked him to pay Rs. 100 to X; the remaining loss of Rs. 100 was left to be borne by X. This was readily accepted by both the parties.

Case 2

A buffalo was purchased by X, a Julaha from Y, a Jat. Later on when Y demanded the price of the buffalo from X, the latter refused to pay the same on the plea that he has already paid the requisite amount. Y reported the matter to the Panchayat and a Panchayat was thereupon convened to decide the case. As X could not produce any documentary or other proof of having paid the money, the buffalo was taken back from him and handed over to the original owner.

Case No. 3.

X, a Jat by caste, occupied the village common land and started constructing a house on it. On a complaint from the other villagers that the land on which the house was being constructed is village common land, a meeting of the Gaon Panchayat was called and facts of the case ascertained. X was asked to stop further construction and remove the materials from there.

The Circle Panchayat of the village under study is a common one for 12 villagers with its

headquarters at Alipur. During its tenure of office it has decided only one case relating to this village. The facts of the case are as under:

X, a Baniya by caste constructed a compound wall outside his house. His neighbour Y a Jat objected to it on the plea that the wall has been advanced to the street side thus causing obstruction and inconvenience. The matter was taken to the Circle Panchayat. Evidence of the villagers was recorded in the Circle Panchayat and the Sarpanch alongwith some other members visited the village and after seeing the site and measuring the wall delivered his verdict that the wall constructed by X was on his own land and in no way obstructed the traffic and need not therefore be demolished.

Attitude regarding working of the Gaon Panchayat.

An attempt has been made here to study the attitudes and opinions of the villagers about the functioning of the Gaon Panchayat. A number of questions were asked from the villagers about the awareness of the Panchayat and its main functions. The replies given by the respondents show that the extent of awareness of the functions of the Gaon Panchayat on the part of the villagers was very meagre. The replies of most of the persons interviewed were rather vague, and most of them had only general rather than any precise ideas about the functioning of the *Panchayat*. Table IV·18 will corroborate the above statement.

TABLE IV. 18

Information about main functions of panchayat

Caste	No. of House-holds	No. of persons aware of Panchayat	No. that could tell the period of existence of Panchayat correctly	No. according to whom the main functions of the Panchayat are			
				To do welfare activities for the village	To settle petty disputes	To keep the village neat and clean	Don't know
Jat	44	44	44	9	15	15	5
Bhangi	13	13	13	..	..	..	13
Julaha	17	17	17	..	2	1	14
Chhipi	1	1	1	..	..	..	1
Brahmin	8	8	8	1	3	...	4
Baniya	3	3	3	..	1	1	1
Sunar	2	2	2	...	...	..	2
Nai	3	3	3	...	2	1	..
Dhobi	2	2	2	...	1	1	..
Kumhar	5	5	5	..	1	..	4
Lohar	4	4	4	...	..	1	3
TOTAL	102	102	102	10	25	20	47

The Table shows that a little less than half (46·1 per cent) of the total number of persons interviewed were totally unaware of the main functions of the Gaon Panchayat. 10 or 9·8 per cent stated that its main function was to look to the general welfare of the village. Settlement of petty disputes as the main function of the Gaon Panchayat was attributed to it by 25 or 24·5 per cent of the total persons interviewed; another 20 or 19·6 per cent said that the Panchayat was there to keep the village neat and clean.

The extent of awareness and the false notions which the people in the village have about the main functions of the Gaon Panchayat will become clear if we compare the above replies with the actual functions of the Gaon Panchayat.

Another question asked from the villagers was to find out the type of improvements which have been carried out by the existing Gaon Panchayat. It may also be mentioned here that

while replying to these questions the villagers were mostly swayed by caste consciousness and party politics.

The data regarding the improvement made by the Gaon Panchayat in the village has been provided in table IV. 19.

The table shows that 79 or 74·4 per cent of the persons interviewed stated that the Panchayat has carried out some improvement or the other while 23 or 22·6 per cent replied that the Panchayat has done nothing towards improving the conditions of the village.

TABLE IV. 19

Opinion about improvement through panchayat

Caste	No. of H.Hs.	Whether improvement		If yes how					
		Yes	No	Street Pavement	Construction of road & well	Construction of well	Disputes have been minimised	Electricity is coming (hope for street light)	Cleanliness
Jat	44	39	5	35	36	8	2	3	2
Bhangi	13	13	..	12	13	2	..	1	..
Julaha	17	12	5	11	11	1	..	..	2
Chhipi	1	..	1	..	..	..	..	..	..
Brahmin	8	4	4	4	4	1	..	..	..
Baniya	3	2	1	2	2	..	..	..	..
Sunar	2	..	2	..	..	..	..	..	..
Nai	3	2	1	2	2	..	..	..	..
Dhobi	2	1	1	1	1	..	..	..	..
Kumhar	5	2	3	2	2	..	..	..	..
Lohar	4	4	0	4	4	1	..	..	..
TOTAL	102	79	23	73	75	13	2	4	4

REFORM MEASURES

The social and economic structure of the village had for long been static and suffering from many social evils. These social evils were hampering their economic progress and were a great hinderance in the way of developing their outlook. The dowry system, iliteracy, untouchability, child marriage etc. were such social evils which were ruining the village economically and were also spoiling the atmosphere of co-operation and cordiality in the village. After independence, steps were taken by the State to improve the social outlook and social conditions prevailing in the village. Several legislative and other measures were taken by Government which touch upon the different aspects of social and economic life in the village. Most important of such measures are the introduction of the Community Development Scheme, spread of education, anti-dowry laws and implementation of Panchayat Raj etc. All these measures when fully implemented are expected to bring about a revolutionary change in improving the lot of the villagers economically as well as socially.

As steps taken in respect of Panchayat, industries, education etc. have already been discussed in the preceding paragraphs of this Chapter, here we propose to limit our study to the discussion of measures like removal of untouchability, regulation of dowry system, various reforms brought about by the Community Development Scheme, family planning etc. The attitudes of the people in the village towards these measures have also been dealt with here.

DOWRY SYSTEM

Giving of dowry at the time of marriage of a daughter or sister is very common in the village. The reasons advanced by the villagers for giving dowry are two-fold. Firstly they say that it is generally expected that after the

marriage the couple will have to establish a new house for which he should be given everything right from a needle to a residential house to lead a happy and peaceful life. Secondly it is also the view of some people in the village that by giving dowry the bridegroom and his parents are in a way bribed so that they should treat their daughter well after marriage.

In dowry all sorts of articles such as clothes, ornaments, utensils, household goods, etc. are given, the quality and quantity of which depends upon the social status and financial position of the household giving it. Everyone in the village irrespective of caste affiliations, social and financial status must give something in dowry at the time of marriage of one's daughter or sister. Those who fail to do so are looked down upon by the society and their social status and prestige in the eyes of their relatives and other villagers is lowered and sometimes non-compliance with the requirements of the bridegroom and his parents also results in unharmonious relations after the marriage between the couple and may even lead to the break of matrimonial relations. It is because of these reasons that people generally spend extravagantly for providing dowry and cases are not rare when they incur a debt or have to sell a portion of their land or other immovable property for providing a suitable dowry.

The extent of dowry system prevalent in the village can be seen from table No. IV. 20.

TABLE IV. 20

Dowry.

Caste	No. of H. Hs.	No. of households in which marriage took place	No. of households who gave dowry	Amount of dowry given by the households (in Rs.)	Average amount per dowry (Rs.)
Jat	44	17	17	25670	1510
Bhangi	13	13	—	—	—
Julaha	17	7	7	7910	1130
Chhipi	1	..	—	—	—
Brahmin	8	2	2	2630	1315
Baniya	3	2	2	3480	1740
Sunar	2	1	1	1360	1360
Nai	3	1	1	725	725
Dhobi	2	..	—	..	..
Kumhar	5	1	1	480	480
Lohar	4	1	1	690	690
TOTAL	102	45	32	42945	1342

TABLE IV.21

Awareness of Untouchability Offences Act

Caste	Total No. of H. Hs.	No. of H. Hs. aware of legal prohibition of untouchability	Practice of untouchability	Form of untouchability practised		
				Sep. eating, hookas and utensils	Separate wells	Cannot sit and live together
Jat	44	44	19	19	14	10
Bhangi	13	13	7	7	..	3
Julaha	17	17	6	6	..	4
Chhipi	1	1	..	—	..	..
Brahmin . . .	8	8	2	2	2	2
Baniya	3	3	—	..	—	..
Sunar	2	2	1	1	—	..
Nai	3	3	..	..	—	..
Dhobi	2	2	—	..	..	..
Kumhar . . .	5	5	1	1	..	..
Lohar	4	4	2	2	—	..
TOTAL . .	102	102	38	38	16	19

Table No. IV. 20 shows the total number of families in which marriage took place during the last year and the amount of money spent for providing dowry. It may, however, be noted here that this is not the sum total of all the expenditure incurred on the barriages. As is evident from the table the average cost of dowry given varies from Rs. 480 in the case of a Dhobi household to Rs. 1,740 in case of a Baniya household. The average for the village as a whole works out to be Rs. 1,342 which as compared to their per capita income is rather high.

In spite of the fact that the Anti-dowry Act has been passed and giving or receiving of dowry as a consideration of marriage made punishable by law, the position has not improved so far. Verbal enquiries were made from the villagers regarding the awareness of the Act, but during the course of our investigations, it was noted that more than two-third or 75% of the persons interviewed were totally unaware of it.

UNTOUCHABILITY

The practice of untouchability is prevalent in the village under study for quite a long time. Before independence it was practised to a much greater extent and the condition of the so-called untouchables who are Julahas (previously known as Chamars) and Bhangis in the village under study, was miserable. They were socially as well as economically depressed and were being ruthlessly exploited by the people of higher castes. They were not allowed to draw water from the village common wells, to attend the marriages of higher castes people, sit and mix with the people of higher castes, take part in discussions and other affairs of the village, attend the places of worship and utilise the services of the village Nai and Purohit. In some cases the so called untouchables were not allowed to have physical contacts with the people of higher castes. However, in recent years with the efforts of certain social organisations like the Arya Samaj, Harijan Sewak Samaj etc. and legislative measures taken by the Government against untouchability conditions have been gradually improving. Urbanisation, migration, education and contacts of the villagers with the outside world had also their impact in mitigating to some exent the evils of untouchability in the village. However progress in this direction has been rather slow and it will take some time before the practice of untouchability disappears in the village altogether.

In order to improve the conditions of the so called untouchables, Government has taken several measures after independence to give them due representation in the local bodies (Panchayats), legislative assemblies and Government services. The students belonging to these classes are being given monetary aid in the form of scholarships to pursue their studies.

In order to find out the awareness of the people in regard to the legislative measures taken by the Government in this respect and the extent to which it is at present practised in the village, a number of questions were asked from the villagers. Table No. IV. 21 shows that almost all the persons interviewed were aware that practice of untouchability has been declared illegal and punishable by law. In spite of the awareness of the Act, it will was reported by 38 or 37·2 per cent of the persons interviewed that it is still practised in the village in one way or the other. The manner in which the same is practised has also been shown in the above table.

Inter-caste Marriage

Inter-caste marriage in the village is totally prohibited and any deviation from it is viewed seriously. It is the social custom in the village among all the castes that marriage must be contacted within the same caste though not in the same village.

In view of the changing economic conditions and their impact upon the social and cultural life in the village, a number of questions were asked from the villagers regarding permissibility and desirability of inter-caste marriages. The types of replies given by the villagers reveal that leaving aside 12 persons who mostly belong to the socially lower castes, all the rest of them do not think that inter-caste marriage is either permissible or desirable. Even those persons who stated that inter-caste marriage is desirable were only prepared to contact matrimonial relations with persons of higher castes and were not at all willing to have marriages with persons lower to them in social hierarchy.

Incidentally, it may be mentioned here that none of the persons interviewed has heard of any inter-caste marriage taking place in the village under study or in any other village of the Union Territory of Delhi.

In view of the strong views held by the villagers against inter-caste marriages, nobody even dares to think of such marriages.

The data regarding the desirability and permissibility of inter-caste marriage and attitudes of the people towards it has been provided in the Appendix tables.

Community Development Block

In order to make alround improvements in the living conditions of the people a number of steps were taken by the National Government after independence. With this end in view a programme of Community Development was launched in India on 2nd October, 1952 *i.e.* on Mahatma Gandhi's birthday. The programme is not new to India and has been practised by many other countries for years. The 1948 Cambridge Conference defined the programme as "A movement designed to promote better living for the whole community, with the active participation and if possible on the initiative of the community, but if this initiative is not forthcoming spontaneously, then by the use of the techniques and stimulating it in order to secure its active and enthusiastic response to the movement."

Again the United Nations defined the programme as "The process by which the efforts of the people themselves are united with those of the Government authorities to improve the economic, social and cultural conditions of the communities, to integrate these communities into the life of the nation and to enable them to contribute fully to national progress."

Thus in short Community Development has been described as "a process of change from the traditional way of living of rural communities to progressive way of living, as a method by which people can be assisted to develop themselves on their own capacity and resources, as a programme for accomplishing certain activities in fields concerning the welfare of the rural people and as a movement for progress with certain ideological content."

On Mahatma Gandhi's birthday (2nd October 1952) the first ever Community Development Block was set up at Alipur under whose jurisdiction the present village falls. Delhi was divided into five Community Development Blocks with headquarters at Shahdara, Mehrauli, Najafgarh, Khanjawala and Alipur. The present village falls under the jurisdiction of Alipur Development Block.

The block is under the charge of a Block Development Officer who is assisted by a number of extension officers for different fields of work *viz.*, agriculture, animal husbandry, irrigation and works, co-operation, Panchayat, social education, public health, village industries and women and children welfare. Below

the extension officers are Village Level Workers (Gram Sewaks) each having a jurisdiction of 10 or so villages. They are multipurpose workers to attend to all fields of development. They take instructions from and are helped by the Block Development Officer and all the extension officers.

Gram Sewak

As already mentioned above the most important functionary of the Development Block at the village level is the Village Level Worker, popularly known as Gram Sewak. He seeks to arouse the people's initiative and enthusiasm for social and economic development of the village. He helps the agriculturists in procuring chemical fertilisers, pesticides, improved quality of seeds and better types of tools and implements. He tells the villagers that cowdung is the best form of manure and advises them to preserve it and use it in the fields. He brings home to the farmers the latest developments in agriculture and demonstrates improved methods of cultivation in the village.

As the village has the pride of having been served by the first ever Community Development Block started in India, a specific study of its working was made during the course of our investigation and a number of questions were asked from the persons interviewed about its working and the way in which they have been benefited by its activities.

Table IV. 22 shows that only two-third or 74·5 per cent of the persons interviewed were aware of the Community Development Block, while the rest 25·5 per cent were totally unaware of its existence.

TABLE IV. 22

N.E.S. Block—Nature of benefit only in respect of village covered by N.E.S. Block

Caste	No. of H. Hs.	No. aware of existence of N.E.S. Block	No. benefited by N.E.S. Block	Number benefited in the manner as below				
				Construction of well	Get pesticides	Help in getting loan	Help in seeds & manures	Welfare activities
Jat	44	42	15	1	3	6	8	3
Bhangi	13	4	1	..	..	..	..	1
Julaha	17	7	4	..	..	..	..	2
Chhipi	1	1	..	..	..	..	..	1
Brahmin	8	7	4	1	..	1	..	..
Baniya	3	3	1	..	..	..	..	..
Sunar	2	2	1	..	..	..	..	..
Nai	3	3	1	..	..	..	..	..
Dhobi	2	2	..	..	..	..	..	..
Kumhar	5	4	..	..	..	..	..	..
Lohar	4	1	..	..	..	..	..	..
Total	102	76	27	2	3	7	8	7

So far as the benefits accruing to the villagers from the activities of the Community Development Block are concerned, the table shows that only 27 or 26·4 per cent of the total persons have been benefited. It may, however, be mentioned here that the replies given by the villagers were generally biased as those who have been directly benefited admitted this, but those who have not drawn any direct benefit from its activities assert that it has not done anything to

improve the conditions in the village. Our enquiries show that majority of the villagers are sceptical about the usefulness of the Community Development Scheme. They complain that the block officials have failed to provide better type of seeds, manures, implements in time. There are instances in the village where the agriculturists have applied for seeds and manures about 2 to 3 months in advance but were sanctioned the same after two to three months of the sowing of crops. Due to this red-tapism, the villagers have now almost stopped taking these items from there and instead procure them from Narela.

The manner in which the above mentioned have been benefited from the Community Development Block, has also been shown in the table.

TABLE IV. 23

Knowledge about the Gram Sewak.

Caste	No. of H. Hs.	No. of households knowing the Gram Sewak	No. of households knowing about the visits of Gram Sewak				
			Twice a week	Once in a week	Once in ten days	Once in a fortnight	Once in 3 weeks
Jat	44	42	..	17	..	16	1
Bhangi	13	..	..	..	..	..	..
Julaha	17	6	..	6	..	..	..
Chhipi	1	..	..	..	..	..	..
Brahmin	8	6	..	1	..	2	..
Baniya	3	3	..	3	..	..	..
Sunar	2	2	..	1	..	..	..
Nai	3	3	..	2	..	1	..
Dhobi	2	1	..	..	..	..	..
Kumhar	5	3	..	1	..	..	..
Lohar	4	1	..	..	..	1	..
TOTAL	102	67	..	31	..	20	1

So far as the knowledge about the Gram Sewak is concerned, it may be mentioned here that most of the persons were not familiar with him. Only 67 of the 102 persons interviewed stated that they knew him and most of them were agricultural households. It is so because the Gram Sewak restricts his activities to the sphere of agriculture only. Even those who reported to be knowing him were not aware of the periodicity of his visits to the village and gave different answers. 31 stated that he comes to the village once in a week while 20 persons reported that he is paying visit to the village after every fortnight. There was one person who stated that he visits the village after every three weeks. The rest 16 persons who knew him were totally unaware of the periodicity of his visits.

TABLE IV. 24

Awareness about the main functions of Gram Sewak

Caste	No. of H. Hs.	No. aware of the functions of Gram Sewak	No. that could describe the functions of Gram Sewak			
			Fully satisfactorily	Satisfactorily	Unsatisfactorily	Incorrect
Jat	44	30	..	30	..	..
Bhangi	13	..	..	..	..	..
Julaha	17	..	..	..	..	..
Chhipi	1	..	..	..	..	..
Brahmin	8	1	..	1	..	..
Baniya	3	1	..	1	..	..
Sunar	2	..	..	..	..	..
Nai	3	..	..	..	..	..
Dhobi	2	..	..	..	..	.
Kumhar	5	..	..	..	..	..
Lohar	4	..	..	..	..	..
TOTAL	102	32	..	32	..	..

N.B.—Only 32 households could describe the functions of Gram Sewak correctly. 22 say that Gram Sewak suggests about better seeds and manures while 10 say that Gram Sewak suggests for improved techniques of agriculture.

Table IV. 24 showing the awareness about the main functions of the Gram Sewak further brings out that most of the people in the village are totally unaware of the functions of the Gram Sewak. Even those who know him are unable to tell the functions which he performs. Less than one-third or 31·3 per cent of the persons interviewed were able to tell his functions. Out of this 22 stated that he suggests better seeds and manures whereas main functions of the Gram Sewak according to the remaining 10 were to tell the villagers improved techniques of agriculture.

On the whole the Community Development Scheme represents a bleak picture and has not met with much success so far as the village under study is concerned.

FAMILY PLANNING

Realising the need for family planning in the village, during the course of our investigation, a number of questions were asked from the villagers, in order to know their attitude and awareness in regard to family planning. Our investigation reveals that an overwhelming majority of the villagers are totally ignorant about family planning and have not even heard about it. Only 28 or 27·4 per cent of the persons interviewed know that conception can be prevented by deliberate means. Most of these persons are educated and are in service outside the village and fall mostly in the young age group. However, even this small group of persons do not exactly know the various techniques of family planning.

So far as the location of the Family Planning Centre is concerned, table No. IV. 25 shows that only an insignificant proportion (7 out of 102) of the persons interviewed knew that there is a family planning centre at the Block Headquarters at Alipur. It may, however, be of interest to note here that in spite of the fact that people in the village lack any knowledge about

the methods of family planning and location of the family planning centre, they have shown a great interest in it and are rather keen to limit the number of their children. The table below shows that an overwhelming majority of the persons interviewed (92 out of 102) stated that they do not want any more children, whereas only 10 persons showed a desire to have more children. It may however be noted here that in spite of the fact that a majority of the persons in the village want less children, they are not doing anything about it, mainly because they are not aware of the means of birth control and even those who know it are not practising it as contraceptives are rather costly and beyond their limited means.

A careful study of the table will further reveal that some of the people in the village though knowing about family planning and desirous of limiting their families are not doing anything about it due to the prevailing misconception in their minds that children are ordained by God and man cannot do anything about it. The number of persons who have such wrong notions is only 15 out of 102.

TABLE IV. 25

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

Caste	No. of house-holds	Number of households				
		Aware of family planning centre	Knowing of conception by deliberate means	Wishing for more children	Wishing for no more children	Children are God's gifts ; we cannot do anything about it
Jat	44	4	15	6	38	8
Bhangi	13	..	..	1	12	1
Julaha	17	..	1	2	15	2
Chhipi	1	..	..	..	1	..
Brahmin	8	3	6	..	8	2
Baniya	3	..	1	..	3	..
Sunar	2	..	1	..	2	..
Nai	3	..	2	..	3	1
Dhobi	2	..	..	..	2	..
Kumhar	5	..	1	..	5	..
Lohar	4	..	1	1	3	1
TOTAL	102	7	28	10	92	15

Chapter 5

Conclusions

THE PRECEDING chapters of the report contain an ecology of the village along with the changes which have been brought about in it in recent years. The facts have been presented together with statistical data and an account of the forces which have precipitated these changes have also been given.

In the following paragraphs it is proposed to summarize the various economic, social and political aspects of the village as described earlier.

DEMOGRAPHY

The demographic study of the village shows that the population has increased at a more rapid rate during the decade 1951—61 than during the decade 1941—51. Whereas it increased by 22·6 per cent during the period 1941—51 the corresponding increase in the year 1951—61 works out to be 30·6 per cent. In the absence of any incoming or outgoing migration this can safely be attributed to the decrease in the death rate due to measures taken by the Government to eradicate epidemics like malaria and small-pox which used to result in high-scale mortality in the village. The average rate of population growth of the village and the country as a whole was 3·1 per cent and 2·9 per cent per annum respectively. The growth of population in the entire rural tract of Delhi was negative because of urbanisation in many village during the decade 1951—61.

A study of sex ratio further reveals that there are 890 females per 1,000 males in the village, while the corresponding figure for the entire rural tract of Delhi and the country as a whole is 847 and 941 respectively.

LIVELIHOOD CLASS

The livelihood class pattern in the village shows that there has been a shift of 52·3 per cent of the population from agricultural to the non-agricultural occupations over the period 1951—62. This is because of the fact that most of the owner cultivators have taken to service occupations while a majority of the agricultural labourers have now shifted over to other occupations, mainly as casual labourers.

The reasons for this change-over are the non-remunerativeness of the agricultural pursuits due to the pressure of population on land and development in transport and communication which has facilitated the contact and the movement of the villagers and has encouraged them to join service and other occupations outside the village.

AGRICULTURE

Although the village is covered by the Community Development Scheme for the last about ten years and is very well connected with the sprawling city of Delhi by regular and efficient means of transportation, yet no significant change has taken place in the organisation of agriculture in the village. The same primitive and outmoded techniques of production and implements are in vogue. Agricultural production still to a large extent depends upon the vagaries of nature. In the event of failure of rains the crops suffer while during heavy rains the Drain No. 6 in the east of the village overflows and inundates the nearby land and damages the standing crops. Sometimes whenever river Jumna (which is hardly 3 miles away from the village) is in spate the entire land of the village comes under water. In this way most of the land of the village has become alkalized and rendered unfit for cultivation. Nothing has been done so far either by the authorities or the villagers themselves to eradicate this evil.

The cropping pattern follows the same old lines and food crops account for more than three-fourth or 77·9 per cent of the total area sown. The area sown under cash crops has increased only negligibly.

But in spite of all this a few changes have taken place in the agricultural sector of the village economy during the past decade or so. The most important of these changes are that whereas about a decade ago the agriculturists used only cow-dung as manure, now most of them have started using chemical fertilisers. In addition to this they have also realised the need of good seeds and have started making use of them whenever they are able to get them at reasonable rates.

Further a few measures have also been taken by the Government to consolidate the scattered holdings in the village.

The most significant changes in the village in this respect have been brought about by the Delhi Land Reforms Act, 1954 and the Community Development Scheme.

Delhi Land Reforms Act 1954

The Delhi Land Reforms Act which came into force in July, 1954 aimed at abolishing the Zamindari System and creating a class of peasant proprietors. The effect of these measures on the village, however, has not been very significant in-as-much as only 10 households (8 favourably and 2 adversely) were effected by the implementation of this Act. This clearly indicates that before the enactment of these measures not many people in the village were giving out their land to others for cultivation.

Community Development Scheme

The main aim of the Community Development Scheme which was set up in October, 1952 is to help the agriculturists to raise the productivity of land. The effects of these measures are gradual in nature and cannot be fully measured at this stage. The more apparent effects of the scheme, however, are the use of better type of seeds and chemical fertilisers by the agriculturists.

Village Industries

There is no organised industry in the village. Weaving, manufacture of earthen vessels, blacksmithy and goldsmithy are however undertaken in the village by a few Julahas, Kumhars, Lohars and Sunars respectively and these persons are traditionally associated with these professions.

Trade and Commerce

Trading and commercial activities in the village are limited to shop-keeping and money-lending only. Though the money-lender continues to hold the same prominent place in the village in the matter of advancing loans to the villagers, yet to some extent his business has slackened down due to the availability of other sources of finance to the villagers. The mode of shopkeeping in the village almost remains un-changed with the only exception that whereas previously most of the transactions were governed by the barter system, now money has come to play an important part in buying and selling.

Pattern of Consumption

The pattern of consumption in the village in regard to food etc. remains almost the same. There has, however, been a considerable change so far as consumer durables like bicycle, fountain pen, table, chair, hurricane lanterns, torches etc. are concerned.

So far as the dresses worn by the villagers are concerned no appreciable change has taken place in the village except that people have also started wearing shirt with collars instead of *kurta* (collar-less shirt) and Gandhi Cap in place of *pugree*. Some change is also noticeable in the case of the younger generation who are either students or are in service. Instead of the traditional dress of *dhoti* and *kurta* they have started putting on *pyjama* (trousers) pants or half pants. A few of them also use neck-ties.

As regards the women a few of them belonging to the Jat and Baniya households have started using *sari*, petti-coat and blouse instead of the traditional dress of *lehnga* and *odhni*. The Punjabi dress *i.e. salwar* and *kameez* (shirt) has also gained some popularity in the village with young girls.

There has also been some change so far as the footwear is concerned. Whereas about a decade ago the only footwear both for men and women in the village was *juti* (a laceless pump shoe), now a few of the males have started using shoes with laces and the women *sandals* and *chapals*.

All these changes can mainly be attributed to the impact of urbanisation and close contact of the villagers with the metropolitan city of Delhi.

Assets & Liabilities

The most important economic assets of the villagers are land, livestock and houses. Leaving aside 8 households who got land under the Delhi Land Reforms Act, 1954, nobody in

the village has either purchased or acquired land during the last decade or so.

As regards livestock, milch cattle are possessed by almost all the households in the village and draught cattle are kept mostly by the agriculturists.

The construction of *pucca* houses in the village is going on at a very rapid rate particularly during the post-independence period.

So far as liabilities of the villagers are concerned it can be seen from the indebtedness figures that almost everybody in the village is under debt. The most discouraging feature of this however, is that most the debt incurred by them is for unproductive purpose. The money lender still occupies a prominent place in the matter of advancing loans to the villagers in-as-much-as the loans taken from him account for more than three-fourth or 87·2 per cent of the total loan of the village. All the other sources combined together account for an insignificant proportion of the total debt. From this it seems evident that the villagers are not yet fully aware of the benefits of Government agencies which advance loans at reasonable rates of interest. This may be due to the fact that the villagers can procure loans from the money-lender easily and without any tangible security.

From Barter to Money Economy

Because of the impact of urbanisation, development in transport and communication and increasing contacts of the villagers with the outside world the cash and money consciousness of the villagers is rapidly increasing and the barter system is giving place to the monetary economy. The villagers have begun to sell their produce for cash and the labourers and other people now prefer jobs where the remuneration is paid in hard cash.

Social Structure

One of the most significant features of the village is its multi-caste composition which has divided the social organisation into several distinct groups. Although due to several social and economic changes such as spread of education, urbanisation, development in transport and communication, which are taking place in the village, the rigidities of caste have slackened down and there has been large scale shift from the traditional occupations, still caste plays a significant role in determining and regulating social relations in the village.

Untouchability

The practice of untouchability is still observed in the village though not to the same extent as it was observed before. The higher castes in the village feel jealous about the special rights and privileges granted to the Scheduled Castes by the Constitution.

Joint Family System

Joint families which used to be the common form of family organisation in the village are breaking up and giving place to nuclear families. This is mainly because of growing sense of individuality. This has resulted in the further sub-division and fragmentation of already uneconomic holdings, which in turn has affected agricultural production adversely.

Social Customs, Beliefs, and Festivals

The customs connected with the various social ceremonies during the life cycle such as birth, marriage, death etc. and festivals are almost the same as in the past. But the rigidity and enthusiasm with which they were observed during the pre-independence days have slackened down to a considerable extent. This can chiefly be attributed to the spread of education and the influence of the preachings of the Arya Samaj on the villagers.

Political Changes

In order to bring about a change in the socio-economic outlook of the villagers certain institutions like the Gaon Panchayat and Co-operative Society etc. have also been set up in the village in recent times.

Gaon Panchayat

The Gaon Panchayat whose main function is to settle disputes and carry out the developmental and welfare activities in the village has not yet found its feet. The Brahmins have no representation in the panchayat and are its main critics, the main factor which hampers its smooth working.

Co-operative Society

The main purpose of the Co-operative Society is to advance loans to its members at reasonable rates of interest. But since its inception, the membership had mostly been restricted to one caste *viz.* Julahas only. It is at present not functioning properly and is more or less in a defunct state. This is mainly because of the alleged favouritism in the grant of loans and their non-repayment.

Civic Amenities

After independence, especially after the creation of the Community Development Block,

many civic amenities such as educational and medical facilities, sanitation etc. have been made available to the villagers.

Educational Facilities

During the last decade there has been considerable improvement so far as the educational facilities in the village are concerned. During the period 1951—62, literacy in the village on the whole has gone up by 23·1 per cent. Whereas in the year 1951 there were 16·4 per cent educated males and 0·5 per cent literate females in the village the corresponding percentages at the time of our survey worked out to be 49·4 per cent and 12·5 per cent. This clearly indicates that the need for education has come to be widely recognised in the village. Education has been made free and compulsory for those in the age-group of 6—14 years and during the past few years ample educational facilities have been made available to the villagers. There exists in the village a primary and a Higher Secondary School which are run by the Municipal Corporation and the Directorate of Education, Delhi, respectively. Previously these schools had no buildings of their own but now two magnificent buildings have been constructed to house them.

Medical Facilities

So far as medical facilities in the village are concerned, the villagers avail of the services of the Health Centres at Alipur and Narela. In case of serious illness, however, they go to hospitals and dispensaries at Delhi for treatment. The mobile dispensary of the Medical and Health Department of Municipal Corporation Delhi also visits the village occasionally. In order to eradicate epidemics like malaria and

many civic amenities such as educational and medical facilities, sanitation etc. have been made vaccinate the villagers.

Sanitation

The sanitary conditions of the village have improved a lot in recent years. About two years back the village competed for the cleanliness drive and had the pride of standing first in the entire villages of the Union Territory of Delhi. At that time lanes and by-lanes were made *pucca,* latrines and urinals were constructed, streets cleaned, houses white-washed and dust-bins provided in different corners of the village for collection of dirt. The initiative for this was taken by a few youngmen of the village who organised a Youth Club at that time the main purpose of which was to look after sanitation and other welfare activities of the village. Some monetary aid was also provided by the Government for the purpose.

The sweepers of the Delhi Municipal Corporation also visit the village once in a week to clean the streets.

Drinking Water Facilities

Monetary aid was also provided by the Community Development Block for making the drinking wells *pucca* and covering them. The staff of the Delhi Municipal Corporation visit the village once in a year to clean the wells with potassium permanganate.

Electricity

Electric poles have already been installed in the village streets by the Electricity Department of the Municipal Corporation and the connection is going to be given shortly.

endices

Appendix I — *Tables*

TABLE A-I

Distribution of Households According to Religion, Caste and Sub-caste

Caste	Sub-caste	No. of H. Hs.	No. of Persons			% of total
			Males	Females	Total	
Jat	Sehrawat	42	150	115	265	40·5
	Dabar	2	13	9	22	3·4
Bhangi	Jhingola	8	31	29	60	9·2
	Ridlan	5	14	11	25	3·8
Julaha	Dubran	17	50	51	101	15·4
Chhipi	Rohilla	1	1	1	2	0·3
Brahmin	Gaur	4	13	13	26	4·0
	Indona	3	6	9	15	2·3
	Kaushak	1	2	3	5	0·7
Baniya	Singhal	3	9	7	16	2·5
Sunar	Bagesar	1	2	1	3	0·5
	Lathas	1	7	7	14	2·2
Nai	Darbaria	2	3	3	6	0·8
Dhobi	Powar	2	2	4	6	0·8
Kumhar	Kubal	3	13	12	25	3·8
	Sarbatia	2	9	10	19	2·8
Lohar	Nangi	4	15	19	34	5·3
	TOTAL	102	346	310	656	100·0

TABLE A-2

Material Culture—Habits

Caste	No. of households using mosquito net having monthly income of				No. of households that do not use mosquito net having monthly income of				No. of households that use toilet/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 50-or less	Rs. 51-100	Rs. 101-150	Rs. 150 & above	Rs. 50-or less	Rs. 51-100	Rs. 101-150	Rs. 150 & above	Rs. 50-or less	Rs. 51-100	Rs. 101- 150	Rs. 150 & above	Rs. 50 or less	Rs. 51-100	Rs. 101-150	Rs. 150 & above
Jat	..	..	..	2	3	15	11	13	2	12	7	15	1	3	4	..
Bhangi	..	..	..	..	7	3	1	2	7	3	1	1	..	..	..	1
Julaha	..	..	..	..	13	3	..	1	11	1	..	1	2	2	..	..
Chhipi	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..
Brahmin	..	..	..	1	2	2	2	1	1	1	2	2	1	1	..	..
Baniya	..	..	..	..	..	..	2	1	..	..	2	1	..	..	..	..
Sunar	..	..	..	..	..	1	1	..	..	..	1	..	..	1	..	..
Nai	..	..	..	..	3	..	..	..	3	..	..	..	..	..	..	..
Dhobi	..	..	..	..	2	..	..	..	2	..	..	..	..	..	..	..
Kumhar	..	..	..	..	1	3	1	..	1	3	1	..	..	..	..	..
Lohar	..		..	..	1	3	..	..	1	3	..	..	..	..	..	..
TOTAL	..		..	3	32	31	18	18	28	24	14	20	4	7	4	1

TABLE A-3

Distribution of houses according to type—Wall

Caste	No. of houses with walls of					
	Brick and cement	Brick and chuna	Mud	Brick and mud	Brick, mud and chuna	Total
Jat	1	1	5	36	1	44
Bhangi	..	..	10	3	..	13
Julaha	1	..	3	13	..	17
Chhipi	..	..	1	..	..	1
Brahmin	..	..	1	7	..	8
Baniya	1	..	..	2	..	3
Sunar	1	..	1	..	..	2
Nai	..	..	2	1	..	3
Dhobi	..	..	2	..	..	2
Kumhar	..	..	1	4	..	5
Lohar	..	..	..	4	..	4
TOTAL	4	1	26	70	1	102

TABLE A-4

Distribution of houses according to house type—Roof

Caste	No. of households with roof made of									
	Kari & wooden planks	Mud, kari and silly	Phoons (straw)	Kari and brick	Mud and kari	Mud and phoons	Wood and phoons	Mud and brick	Mud	Total
Jat	11	7	4	16	6	..	..	..	..	44
Bhangi	1	..	9	1	..	2	..	..	..	13
Julaha	9	..	1	1	4	..	2	..	..	17
Chhipi	..	..	..	..	1	..	..	..	..	1
Brahmin	1	..	1	..	4	..	..	1	1	8
Baniya	2	..	..	..	1	..	..	..	..	3
Sunar	..	..	..	..	2	..	..	..	..	2
Nai	..	..	1	..	2	..	..	..	..	3
Dhobi	..	..	..	..	2	..	..	..	..	2
Kumhar	..	1	..	..	4	..	..	..	..	5
Lohar	2	..	..	..	2	..	..	..	..	4
TOTAL	26	8	16	18	28	2	2	1	1	102

TABLE A-5

Distribution of households according to fuel used

Caste	No. of House-holds	No. of households using the fuel		
		Cow-dung	Wood	Coal
Jat	44	44	34	..
Bhangi	13	13	2	..
Julaha	17	17	3	..
Chhipi	1	1	1	..
Brahmin	8	8	6	..
Baniya	3	3	2	..
Sunar	2	2	1	..
Nai	3	3	1	..
Dhobi	2	2	..	..
Kumhar	5	5	3	..
Lohar	4	4	2	..
TOTAL	102	102	55	..

TABLE A–6

Indebtedness by caste

Caste	No. of House-holds	No. of house-holds in debt	Total Amount of debt in (Rs.)	Average in-debtedness per household in debt
Jat	44	30	1,03,000	3,433
Bhangi	13	9	6,450	716
Julaha	17	15	23,525	1,568
Chhipi	1	..	..	..
Brahmin	8	4	5,650	1,412
Baniya	3	3	8,500	2,833
Sunar	2	1	1,500	1,500
Nai	3	2	2,000	1,000
Kum har	5	4	4,400	1,100
Lohar	4	4	8,500	2,125
TOTAL	102	73	1,64,525	2,253

TABLE A-7

Distribution of households according to caste and special object of worship

Special deity or object of worship	Caste										
	Jat	Bhangi	Julaha	Chhipi	Brah-min	Baniya	Sunar	Nai	Dhobi	Kumhar	Lohar
Picture of :											
Lord Rama	1	..	..	..	..	..	..	..	..	..	..
Lord Shiva	1	..	..	..	..	..	..	..	..	..	..
Lord Hanuman	..	..	..	..	1	1	..	..	..	..	..
Stone of deity of :											
Lord Rama	..	..	..	..	..	..	..	..	..	..	..
Lord Shiva	..	..	..	..	1	..	1	..	..	..	..
Lord Krishna	..	..	..	..	1	..	..	..	..	..	..
Tulsi Plant	1	..	..	..	2	..	..	..	..	..	..
Murti of Lord Shiva	..	..	..	..	..	8	2	..	..	..	..
Mata	36	..	..	..	8	3	..	..	..	..	..
TOTAL	39	..	..	..	13	12	3	..	..	..	..

TABLE A-8

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

Caste	No. of H. Hs.	Having no objection to marry with castes		
		Socially higher castes	Socially lower castes	with all castes
Jat	44	..	..	..
Bhangi	13	4	..	..
Julaha	17	6	..	..
Chhipi	1	..	..	..
Brahmin	8	..	..	..
Baniya	3	..	..	..
Sunar	2	..	..	..
Nai	3	..	..	..
Dhobi	2	..	..	..
Kumhar	5	1	..	..
Lohar	4	1	..	..
TOTAL	102	12	..	..

TABLE A-9

Desirability of inter-caste marriage

Caste	No. of H. Hs.	No. of households who consider it desirable to form marital tie with		
		Socially higher castes	Socially lower castes	with all castes
Jat	44	..	..	..
Bhangi	13	4	..	..
Julaha	17	6	..	..
Chhipi	1	..	..	..
Brahmin	8	..	..	..
Baniya	3	..	..	..
Sunar	2	..	..	..
Nai	3	..	..	..
Dhobi	2	..	..	..
Kumhar	5	1	..	..
Lohar	4	1	..	..
TOTAL	102	12	..	..

TABLE A-10

Permissibility of inter-caste marriage

Caste	No. of H. Hs.	No. of persons who consider it permissible to form marital ties with		
		Socially higher castes	Socially lower caste	All castes
Jat	44	..	..	..
Bhangi	13	..	..	..
Julaha	17	..	..	..
Chhipi	1	..	..	..
Brahmin	8	..	..	..
Baniya	3	..	..	..
Sunar	2	..	..	..
Nai	3	..	..	..
Dhobi	2	..	..	..
Kumhar	5	..	..	..
Lohar	4	..	..	..
TOTAL	102	..	..	..

TABLE A-11

Attitude towards family planning with reference to monthly income

Caste	Total No. of H. Hs.	No. wanting more children having monthly income of						No. wanting no more children having monthly income of					
		Rs. 25 or less	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101—150	Rs. 150 & above	Rs. 25 or less	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101—150	Rs. 150 and above
Jat	44	..	..	2	..	2	2	..	3	5	8	9	13
Bhangi	13	..	..	..	..	1	..	5	2	..	3	..	2
Julaha	17	..	3	..	..	..	..	6	4	1	2	..	1
Chhipi	1	..	..	..	..	..	..	..	..	1	..	..	1
Brahmin	8	..	..	..	..	..	..	..	..	1	1	2	2
Baniya	3	..	..	..	..	..	..	..	2	..	..	2	1
Sunar	2	..	..	..	..	..	..	..	..	..	..	..	1
Nai	3	..	..	..	..	..	..	..	3	..	..	..	..
Dhobi	2	..	..	..	..	..	..	..	2	..	..	..	..
Kumhar	5	..	..	..	..	..	..	..	1	1	2	1	..
Lohar	4	1	..	..	..	..	..	1	..	1	1	..	..
TOTAL	102	1	3	2	..	3	2	12	17	10	17	14	21

TABLE A–12

Distribution of Households according to Agricultural Production, Sales and Disposal of Income

Crops	Agricultural production		Sales		Consumption	
	Quantity (in mds.)	Value (in Rs.)	Quantity (in mds.)	Value (in Rs.)	Quantity (in mds.)	Value (in Rs.)
Wheat	2,461	39,376	683	10,928	1,778	28,448
Gram	652	9,128	75	1,050	577	8,078
Gochni	34	510	..	..	34	510
Barley	25	325	2	..	25	325
Bajra	299	4,186	10	28	297	4,158
Maize	92	1,380	94	150	82	1,230
Gur	133	3,325	..	2,350	39	975
Veg. & Fruit	161	1,610	..	..	161	1,610
Fodder	3,881	9,577	..	..	3,831	9,577
Pepper	10	200	10	200	..	..
TOTAL	7,698	96,617	874	14,706	6,824	54,911

Appendix 2 — *Glossary of Kinship Terms*

Relationship	Local Terms
Father's Father's father	*Pardada*
Father's father's mother	*Pardadi*
Father's father	*Dada*
Father's mother	*Dadi*
Father's elder brother	*Tau*
Father's younger brother	*Chacha or Kaka*
Father's elder sister	*Buwa*
Father's youger sister	*Buwa*
Father's elder brother's wife	*Tai*
Father's younger brother's wife	*Chachi or Kaki*
Father's elder sister's husband	Phoopha
Father's younger sister's husband	*Phoopha*
Father	*Bapu*
Mother	*Maan*
Mother's father	*Nana*
Mother's mother	*Nani*
Mother's elder brother	*Mama*
Mother's younger brother	*Mama*
Mother's elder sister	*Mausi*
Mother's younger sister	*Mausi*
Mother's elder brother's wife	*Mami*
Mother's younger brother's wife	*Mami*
Elder brother	*Bara Bhai*
Younger brother	*Chhota Bhai*
Elder sister	*Bari Behan*
Younger sister	*Chhoti Behan*
Wife's father	*Susar*
Wife's mother	*Sasoo*
Husband's father	*Susar*
Husband's mother	*Sasoo*
Son	*Beta*
Daughter	*Beti*

Relationship	Local Terms
Brother's son	*Bhatija*
Elder brother's wife	*Bari Bhabi*
Younger brother's wife	*Chhoti Bhabi*
Elder sister's husband	*Jija*
Younger sister's husband	*Jija*
Wife	*Gharwali or Birbani*
Husband	*Gharwala or Marad*
Wife's elder brother	*Sala*
Wife's elder brother's wife	*Salaij*
Husband's elder brother	*Jaith*
Husband's elder brother's wife	*Jaithani*
Wife's elder sister	*Sali*
Wife's elder sister's husband	*Sarhoo*
Husband's elder sister	*Nanad*
Husband's elder sister's husband	*Nandoi*
Wife's younger brother	*Sala*
Wife's younger brother's wife	*Salaij*
Husband's younger brother	*Devar*
Husband's younger brother's wife	*Devrani*
Wife's younger sister	*Sali*
Wife's younger sister's husband	*Sarhoo*
Husband's younger sister	*Nanad*
Husband's younger sister's husband	*Nandoi*
Brother's daughter	*Bhatiji*
Son's wife	*Bahoo*
Daughter's husband	*Jamai*
Son's son	*Pota*
Son's daughter	*Poti*
Daughter's son	*Dhoota*
Daughter's daughter	*Dhooti*

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Appendix 3 —*Glossary of Native Terms*

Abadi . . . Village Habitation site
Adalat . . Court
Amavasya . . New moon day or every month
Arhar . . A Pulse
Arti . . . Ceremony of worship or means of honouring someone by rotating before him/her a tray bearing lights and incense.
Babool . . Acacia
Bigha . . A unit of measurement of land
Bahi . . . Family register
Baithak . . Sitting room
Bajra . . A kind of millet
Bans . . Ceremonial oil baths and massage given to both bride and bride groom before wedding.
Banwâra . . A period during marriage when boy and girl take ceremonial oil baths.
Barat . . . Wedding Party
Barat Lena . . A ceremony in which groom is honoured by the members of the bride's family.
Barauthi . . A ceremony in which groom is honoured by the members of the bride's family.
Basi Stale food
Batna . . A paste made with perfumes, turmeric and flour.
Beri . . . Plum bush
Bhoomidars . . Land holders
Batoora . . A heep of dried cow-dung cakes
Byah . . . Marriage
Byah Nikalna . Selecting the Marriage date.
Chadar . . Sheet or covering
Chak . . . Stone wheel fixed on an axle
Chanda . . Subscription
Chapati . . A thin wheat cake of unleavened flour
Charpai . . A cot
Chauka . . Cooking place
Chaupal . . Men's meeting house
Chauth . . Fourth
Chatti . . . A ceremony on the 6th day after birth
Dai . . . An untrained midwife
Dasauthan . . Ceremory concerning the birth of a long wished child
Dhoti . . . Full draped trouser
Dopatta . . Scarf
Dussehra . . Tenth
Gauna . . . Nuptial ceremony
Ghagra . . Skirt
Ghar . . . House
Ghee . . . Clarified butter
Gher . . . Cattle shed
Ghur Charhi . . Ceremony of horse riding
Gias . . . Eleventh
Gilas . . . Tumbler
Gochni . . A mixture of wheat and gram
Gulal . . . Red oxide powder thrown at Holi
Gur . . . A crude brown sugar which includes molasses.
Gobar . . . Cow-dung
Gotra . . . Non-localised patrilinear clan
Gow . . . Cow
Hal . . . Plough
Haldi . . . Turmeric
Hali . . . Ploughman
Halwa . . A delicacy made of wheat flour, syrup and ghee
Hand Gandasa . Hand Chaff-cutter
Handia . . A clay pot for boiling milk
Havan . . Fire-hole
Jajman . . Patron
Jajmani . . Patronage
Jamun . . Blackberry
Jhad . . A native bush
Jhoond . . A native bush
Johari . . . Ritual at marriage period involving ceremonial sucking of his mother's breast by groom
Jowar . . . A kind of millet
Juti . . . Laceless shoes
Juwa . . . Yoke
Kabli Kikar . . A native tree
Kajal . . . Lamp-black, soot
Kamin . . . Menial servant
Kamiz . . . Blouse, shirt
Kangna . . A thread tied around the wrist involved in the games played when a bride visits the groom's village
Kanya Dan . Part of wedding ceremony involving bestowal of bride and dowry by father of bride
Kareva . . Marriage with elder brother widow
Katori . . A small metal cup
Kharif . . . Rainy-season crop
Khat . . . A cot
Khir . . . A pudding made of rice and milk
Khurpa . . Weeding blade
Khurpi . . . Scraper
Kuccha . . Raw, uncooked, unfinished
Kulhari . . Axe
Kurta . . Collarless shirt
Laddoo . . A sweetmeal
Lagan . . Formal reminder of wedding day
Lehnga . . Skirt
Lota . . . Brass jug
Mandi . . Market
Mantra . Spell, charm
Mehra . . . Roller
Milni . . . Greetings, reception of wedding party
Moodha . . A settee or chair made of reeds
Moong . Kidney beans
Mukh-dikhana . Viewing of bride's face by groom's relatives.
Mundan . Ceremony of first hair cutting

Nala . . . Coloured cotton skein
Namkaran Sanskar Ceremony concerning the naming of the child
Neota . . . Contribution to a wedding ceremony
Neem . . A native tree
Nala . . . Nullah
Pagri . . . Turban
Palauthi . . First Birth
Palta . . . Iron spoon
Parat . . . A big vessel
Patra . . . Ceremonial sitting board
Pyjama . . Trousers
Phawra . . Spade
Pheere . . . Circumambulation of fire by bride and groom
Pipal . . . A Native tree
Pradhan . . President
Purohit . . . Priest
Poori . . . A thin cake fried in ghee or oil
Pucca . . . Fried food
Rabi . . . Wintry season crop
Rae . . . Alkali
Roti . . . Cake of bread
Sagai . . . Engagement
Salwar . . Baggy trousers worn by women
Sani . . . Flex bush
Saviyan . Sweet burnt noodles or Macroni
Sehra . . . Crown
Sirki . . Reeds
Seet . . . A kind of butter-milk
Surma . . . Collyrium
Taccavi . . Government loans
Thali . . A big metal plate
Daranti . . Sickle
Tilak . . A turmeric mark on forehead
Up-Pardhan . Vice President
Vair . . . Seed drill
Vida . . . Leave-taking (sending one's daughter to the husband's house).

Appendix 4—*List of Ornaments*

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

Appendix 5—*List of Hindu Months*

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

APPENDIX VI

MINISTRY OF HOME AFFAIRS

SOCIO-ECONOMIC SURVEY OF VILLAGES

(HOUSEHOLD SCHEDULE)

BLOCK I. IDENTIFICATION

1. VILLAGE _____

2. HOUSEHOLD No. _____

3. Name of the head _____

4. Father's/Husband's Name _____

5. Occupation _____

6. Religion _____

7. Caste _____ Gotra _____

8. Whether born in the village Yes/No

9. If no, State from which migrated _____

_____

10. Reasons for migration

_____

_____

_____

_____

11. The year of migration _____

12. Since how long, counting from the present head of the household, has this household been living in this village ? _____

BLOCK II

COMPOSITION OF THE HOUSEHOLD

S. No.	Name	Relation	Sex	Age	Marital Status	Age at Marriage	Education	Economic status	Main Occupation	Subsidiary occupation	Place of work in/out at both	Means of Transport	Remarks

BLOCK III **OCCUPATIONAL MOBILITY**

S. No.	Present Occupation	Father's Occupation

What are the reasons for change if any? _____

BLOCK IV **LAND**

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

_____ (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	

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

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

Kind	No.	Kind	No.
		Youngstock	
Bullock		Bullock	
Camel		Camel	
Horse		Horse	
Donkey		Donkey	
Pig		Pig	
Others		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

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

If Yes :—

(*a*) What are the products ?

(*b*) (*i*) Sold in the village _____

(*ii*) Sold in the Market _____

(*c*) When did you start it ? _____

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

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

If no, mention the source _____

BLOCK VIII

INDEBTEDNESS

1—Do you owe any debt Yes/No., if yes

Purpose	Source	Amount (in Rs.)	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 Sewak 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 ? _____

BLOCK X

FURNITURE AND CONSUMER GOODS

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

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

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

SUPPLEMENTARY HOUSEHOLD SCHEDULE
SOCIO-ECONOMIC SURVEY

RELIGION

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

MARRIAGE

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

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 ? HOSPITAL/HEALTH CENTRE/HOME
If at home whether attended by DOCTOR/MID-WIFE/UNTRAINED DAI/ELDERLY WOMAN IN THE FAMILY
(*c*) On what type of medical treatment the household usually depend ? ALLOPATHIC/AYURVEDIC HOMEOPATHIC
(*d*) Which Hospital/Health Centre/Dispensary, the household consults in the event of serious illness ? _____
(*e*) When were the members of the household last vaccinated ? _____

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 neighbourers at the time of sowing or harvesting ? YES/NO

(*c*) Do you assist your neighbourers and receive help at times of cultivation in the shape of manual labour ? YES/NO

(*d*) How much land did your father own at the time of his death ? BIGHAS .....

INDUSTRY

(*a*) Have you taken up this industry for the first time during the course of last five years ? YES/NO

(*b*) Have you adopted any new tools or instruments for running this industry ? If so, name the details of the tools and instruments .....
.....

(*c*) Name the art or craft in which you have earned proficiency .....

(*d*) How did you learn the art or craft concerned ?
(1) Home Apprenticeship
(2) At the place of neighbours.
(3) In technical institute.
(4) Others

(*e*) Do you consider further training necessary ? YES/NO.

(*f*) If yes, describe the type of training you desire. .....

COMMUNITY

(*a*) Does the head of the household know the Police Station, State in which it is located? YES/NO

(*b*) Does the head of the household know the name of the river flowing through the State ? YES/NO

ABOLITION OF ZAMINDARI

(*a*) Do you think that abolition of Zamindari has resulted in any good to you ? YES/NO

If yes, indicate how you have benefited? .....

If no, why have you not benefited? .....

(*b*) Could you get yourself recorded as a share-cropper in the revisionary settlement ? YES/NO

(*c*) Have you been evicted from your land as a result of recent land reforms ? YES/NO

If so, give particulars. .....

(*d*) Have you benefited from any scheme of land development or land reclamations ? YES/NO

If yes, explain how you have benefited. .....

PANCHAYAT

(*a*) What are the leading parties in your panchayat and which caste is leading the panchayat ? ....

(*b*) Has there been any improvement in your village since the panchayat was established ? YES/NO

FAMILY PLANNING

(*a*) Is there a family planning centre in your area ? YES/NO

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so ? YES/NO

(*c*) Do you wish to have more children ? YES/NO

If yes, sons .....
daughters .....

DIET

(*a*) How many times a day do the members of the household take meals ? .....

(*b*) What are the usual items of diet at each meal (Staple Diet) Winter .....
Summer .....

(*c*) What are the prohibited foods & drinks ? .....

UTENSILS

(*a*) What utensils are used for preparing food and storage of drinking water ? ....

(*b*) Of what materials are important utensils made ? ....

(VILLAGE SCHEDULE)

I General Features

(*a*) Name of the Village.

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

Village calender if any.

(*b*) Location

Distance from :—

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

(*c*) Type of soil.

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

Land use :—

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

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

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

(*f*) Misc : Source of drinking water.—Tanks, ponds etc., the 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 extention of observation of untouchability or other social disadvantages suffered by the Harijans?

III. Family

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

IV. Social Customs

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

Are there any auspicious days or months for these ?

Beliefs and Superstitions Regarding

Sowing, ploughing, reaping, thrashing and other agricultural operations.

Starting of a new business venture,

Beginning of a journey ;

Regarding travel abroad ;

Construction of a new house ;

Completion of a new house ;

Legends, if any, connected with some local objects.

V. Educational facilities available in the village

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

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

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

How do the people utilise its services ?

Was there any adult literacy drive in the village ?

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

VI. Housing

Type of house in different settlements—their material—

Whether locally manufactured or imported from other villages.?

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

What is the provision for shelter of cattle ?

Is the house sanitary and well ventilated ? Provision for storage of food grain ?

VII. Agriculture

Fertility of the soil. Total average under cultivation.

crop-wise distribution.

Irrigation 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. Other

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

X. Panchayats

Is there a village panchayat ? Who are the me bers ? 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 type 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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