

# Priests And Cobblers: A Study Of Social Change In A Hindu Village In Western Nepal

*The Village Economy: Resources*

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## Households

A household, which may occupy only part of a dwelling or, as in a few instances, more than one dwelling, is the basic economic unit in Duari. It is not, however, an easy unit to identify. In Duari, there are households which may be clearly classified as joint (that is, they contain two or more married couples), just as there are households which are clearly of the nuclear type. But there are many which cannot be readily allocated to either category. One of the difficulties is that it may be in a process of transformation from one to the other, a process which can last for several years.

Frequently, when a young man is first married, his wife does not come to live with him but remains in her natal home. When she reaches puberty, she joins her husband's household, although she may not sleep with him. Later, the son may request separate sleeping arrangements for himself and his wife and may be granted space under the eaves. The next stage is often the building of a separate cooking hearth for the young couple, but it may be some time before the son is able to persuade his father to give him his share of the family land and to register it in his name at the treasury office. The final stage comes when the young couple can afford to build its own house, and by this time the land will certainly have been divided up, and worked, and its produce consumed separately. However, it often happens that, while some sons separate completely, others remain attached to the parental household—perhaps, each with a room of his own and a separate cooking hearth, but all working their father's land together.

What must be emphasized is that there is no strict rule about the division of a joint household, nor is it marked by a formal ceremony. For the villagers, there is no one moment in time when a son becomes separate from his father; rather, it is viewed as a process. At any moment, a man may claim to be separate from his father, when he merely means that he and his wife occupy their own part of the house, while his father will maintain that his son is certainly not separate. No single criterion is universally used, although such considerations as separate sleeping arrangements and cooking hearths, the person in whose name the land is registered, and the person(s) actually working the land are all important.

I have taken the division of land as the paramount criterion, and on this basis there are 248 separate households in Duari.<sup>1</sup>

A household is classified as joint when two or more married males live in it with their wives, all working the same, undivided land. The men concerned may be father and son or brothers. Under this definition, just over one-fifth of the households in Duari (22.6 percent of high-castes, and 20 percent of untouchables) may be classified as joint. Table 4 shows the distribution of joint and nuclear households by caste.

Caplan's pioneer work on caste and society in the far western hills was well. *Priests and Cobblers: A Study of Social Change in a Hindu Village* in published *Priests and Cobblers*, her first and only book on Nepal. *Priests and Cobblers; a Study of Social Change in a Hindu Village in Western Nepal* [by] A. Patricia Caplan. Front Cover. A. Patricia - Nepal - pages. *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal*. Front Cover. A. Patricia Caplan. Chandler Publishing Company, *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal*. Front Cover. A. Patricia Caplan. Intertext, - Nepal - pages. *Priests and cobblers;: A study of social change in a Hindu village in western Nepal* (Studies in social and economic change) [A. Patricia Caplan] on Amazon. com. *Priests and Cobblers: A Study of Social Change in a Hindu Village in up to the time of fieldwork at the end of the s in a Hindu village in western Nepal.*, English, Book, Illustrated edition: *Priests and cobblers: a study of social change in a Hindu village in western Nepal* / [by] A. Patricia Caplan. Caplan, A. *Priests and cobblers; a study of social change in a Hindu village in western Nepal*. Responsibility: [by] A. Patricia Caplan. Imprint: San Francisco, Chandler Pub. Book Review: Caplan, A. Patricia (). *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal*. San Francisco: Chandler. A. Patricia Caplan, *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal* [Aylesbury Bucks; International Textbook Company. *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal*. By A. Patricia Caplan. Scranton: Chandler Publishing Co. *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal*. San Francisco: Dhaulagiri Journal of Sociology and Anthropology. The study covers a period of several decades up to the time of fieldwork at the end of the s in a Hindu village in Western Nepal. From a position of almost. *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal*. by A. Patricia Caplan. No Customer Reviews. *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal*. *Priests and Cobblers: A Study of Social Change in a Hindu Village in Western Nepal*. San Francisco: Chandler publishing company.

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