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General Editor

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Superintendent of Census Operations, Uttar Pradesh

VILLAGE SUMBHADIH

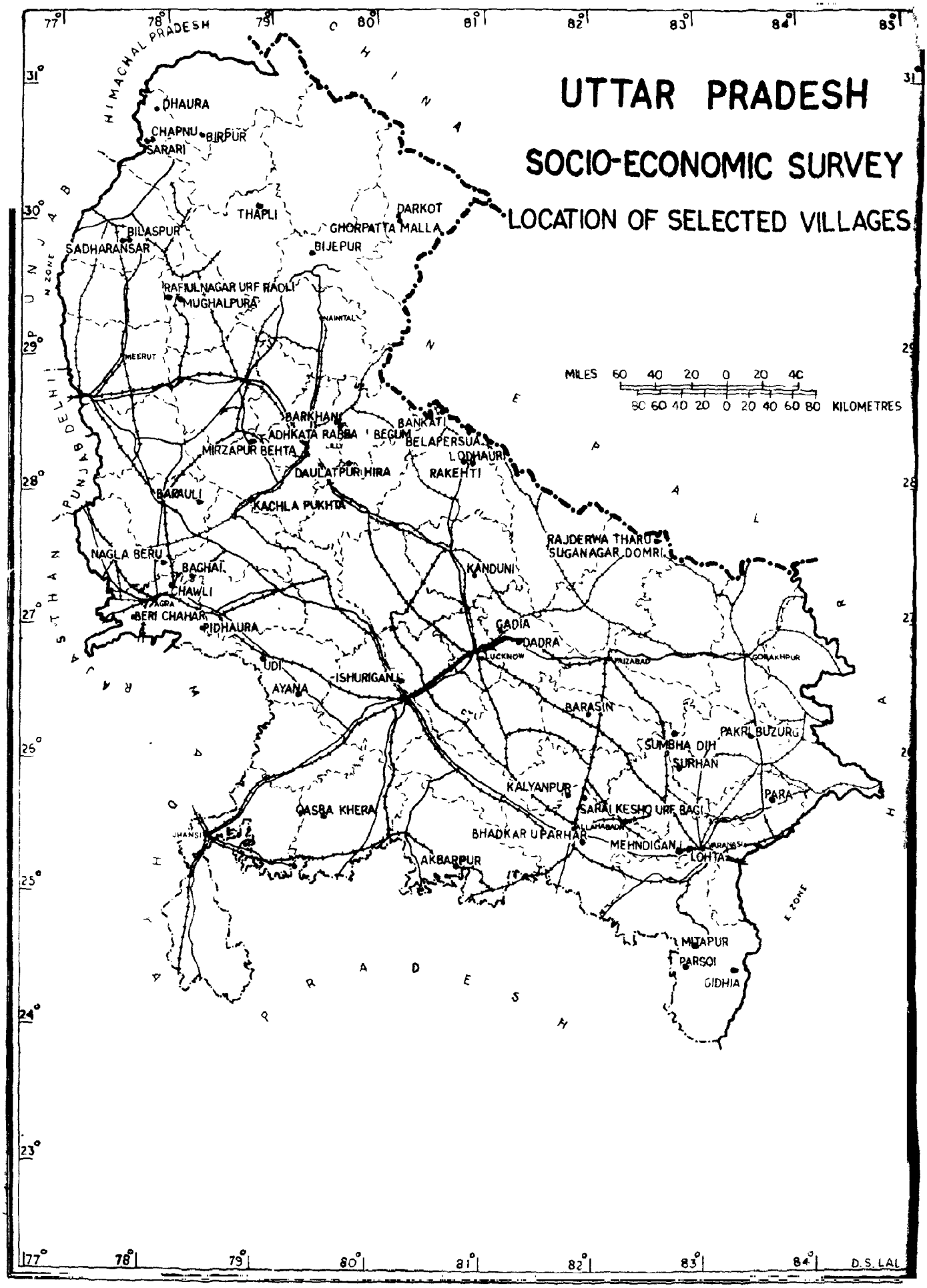
(Tahsil Phoolpur, District Azamgarh)

By

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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 underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

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

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

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

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Tribandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI
July 30, 1964.

ASOK MITRA
Registrar General, India.

PREFACE

In Uttar Pradesh the Census Organisation has selected a number of villages for special study of the dynamics of change in the social, cultural and economic life of the rural community. An analysis of the structure and functioning of the village economy is expected to reveal the forces which promote or retard the processes of change coming into play, either in the natural course or as a result of various legislative measures such as the establishment of Panchayats, abolition of Zamindari, extension of Planning and Development activities, and enforcement of various social laws. The knowledge thus gained can be utilised for the reorientation of policies of rural development and village uplift.

2. The selection of villages for study was made in accordance with certain principles and criteria laid down by the Registrar General. Of the selected villages, some contain a dominant community with one predominating occupation, some are populated by backward or almost aboriginal people, and others have an old and settled character with a multi-ethnic composition and diverse occupations. Minor deviations from the standards prescribed for selection were inevitable, because of non-availability of the requisite number of villages possessing all the prescribed variables. The purposive selection has made it possible to study the impact of various factors of change upon the culture and economy of villages situated in the interior where outside influences are slow to penetrate and slower to act as also the 'normal' types which are exposed to a greater degree to the winds of change from various directions.

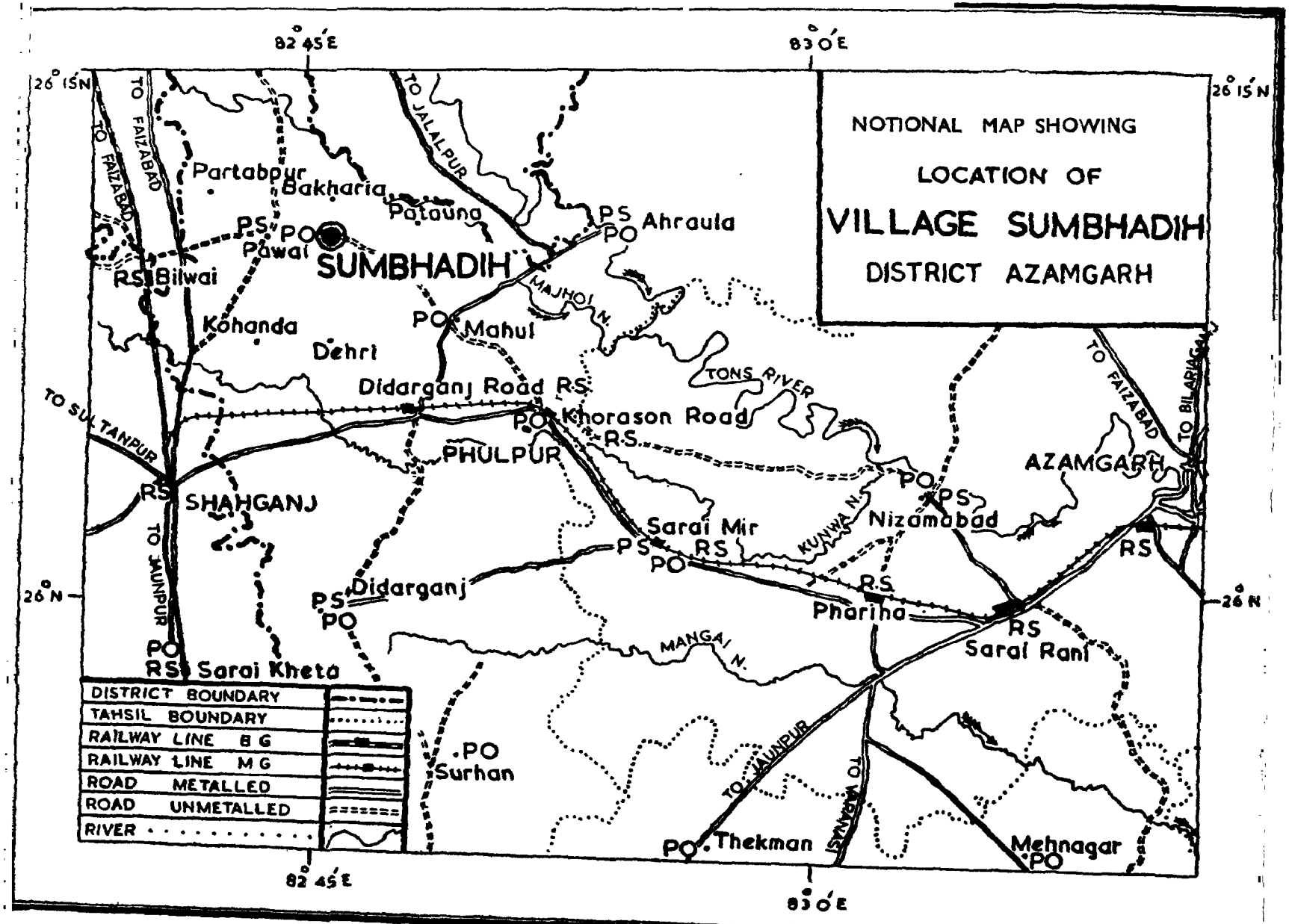
3. Sumbhadih is a big village in tahsil Phulpur, district Azamgarh in eastern Uttar Pradesh, situated at a distance of 10 miles from the tahsil and 28 miles from the district headquarters. The revenue village is comprised of seven hamlets with a population of 2,019 persons. Since it was not feasible to cover all the hamlets, only Sumbhadih was taken up for study. This hamlet has 165 households with a population of 822 persons, 95 of whom are Mohammedans. The various castes inhabiting the village are Kshatriya, Koeri, Kewat, Brahmin, Teli, Ahir, Bania, Kahar, Bhar, Kumhar, Kayasth, Nai, Pathar, Pasi, Barai, Dharkar and Lohar. The Kshatriyas constitute the predominant community of the hamlet. The main occupation in this hamlet is cultivation, in which 50·5 per cent of the workers are engaged, followed by agricultural labour, horticulture, trade and business, service, etc.

4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, census data, interviews and group discussions. The local investigation was carried out by Shri J. P. Misra, Socio-Economic Inspector, who was borrowed from the National Sample Survey Organisation. The data were collected towards the end of 1961. Shri R. C. Sharma, Deputy Census Superintendent, of the Uttar Pradesh Civil Service, is responsible for guiding the investigation, marshalling the statistical evidence, analysing the data and finally drafting the report.

5. Opinions expressed and conclusions reached by the author of this monograph are based on the results of the investigation. They are his own and do not reflect the views of the Government in any way.

LUCKNOW:
The 15th May, 1964.

P. P. BHATNAGAR
Superintendent of Census Operations,
Uttar Pradesh.



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CHAPTER I

The Village

Location

Sumbhadih is quite a big village in pargana Mahul, tahsil Phulpur, district Azamgarh in eastern Uttar Pradesh, situated in 26° 10′ north latitude and 82° 45′ east longitude, at a distance of 10 miles from the tahsil and 28 miles from the district headquarters. The Pawai-Mahul road, which is motorable only during the dry season, runs through this village. It has small shops on either side. Pawai, where the police station and the Development Block office are located, lies at a distance of 3 miles to the west of this village, while Mahul is situated at a distance of 5 miles to the south-east of this village. It is bounded on the north by villages Chajjupatti, Khurchanda, Ramnagar and Kachhra, on the east by villages Bahauddinpur, Majhora and Ramapur, on the west by village Pawai and in the south by villages Danyalpur, Kandhia and Rasulabad. The Majhoi *nadi* flows in the north of the village at a distance of 2 miles or so, while Ongri *nadi* flows in the south at a similar distance.

Hamlets

The village has an area of about 1,434 acres and a population of 2,019 persons (1,000 males and 1,019 females) living in 318 households and 346 houses. It is comprised of 7 hamlets, viz., Sumbhadih, Chamrauti Dakhin, Chamrauti Purab, Chakiya, Bahrampur, Ahirana and Dhobiana. Chamrauti and Dhobiana are situated close to Sumbhadih while the other hamlets are situated at short distances from each other, hamlet Chakiya being at a distance of about one mile from the main hamlet. Bahrampur, Chakiya and Chamrauti are quite big in size. All these hamlets constitute the revenue village Sumbhadih and are under the same Gaon Sabha. Since it was not feasible to study all the hamlets only Sumbhadih was taken up for intensive survey.

Communications and Transport

The railway station nearest to the village is Didarganj Road, at a distance of 6 miles from the village on the Indara-Shahganj line of the North Eastern Railway. Another railway station at a similar distance is Bilwai on the Faizabad-Varanasi line of the Northern Railway. Bilwai is approachable by an unmetalled road which is not fit for traffic in the rainy season while Didarganj Road of the N.E. Railway is approachable by *ekka*, lorry or bus in all the seasons. In fact the road from Bilwai to Pawai is more or less like a corrugated sheet of earth and dust. People generally catch the train at Shahganj which is about 9 miles away both from Didarganj Road and Bilwai, because every train stops at Shahganj. For travelling smaller distances, bus is preferred because of the frequency and quickness of its service. The motorable metalled road connecting Azamgarh with Shahganj runs parallel to the railway line. One has to get down from the bus from Azamgarh at Ambari, a very small market, and catch the bus for Mahul, which goes up to Ahraula, an important place at a distance of about 12 miles from Mahul. Buses also ply from Azamgarh and Shahganj direct to Mahul. During the dry season a bus is available at Mahul for going to Sumbhadih. *Ekkas* and rickshaws are available throughout the year. It was reported that after dusk it is not safe to travel on this road because one might be relieved of one's belongings by bad characters. From Mahul up to Sumbhadih the road is metalled and raised but from Sumbhadih to Pawai its level is the same as that of the land around. During the rainy season there is water-logging on this portion at a number of places. Consequently, it becomes unfit for use even by a cyclist. The road from Shahganj to Pawai is raised but unmetalled. During the rains it becomes so muddy that even the bullock carts are unable to move on it.

Formerly Ahraula used to be the tahsil headquarters but later on it was shifted to Phulpur which is situated at a distance of 14 miles to the south-east of Sumbhadih. It is approachable by a private bus up to Mahul and by the Government Roadways bus for

the remaining distance. It lies on the Shahganj-Azamgarh road and the Government Roadways buses from Mahul as well as Shahganj to Azamgarh pass through the tahsil town. If one does not want to travel the 9 miles distance by bus from Mahul to Phulpur *via* Ambari, one can go on foot by the 5 miles long *kachcha* road. Thus the shortest distance between this village and Phulpur is 10 miles. A number of persons prefer to trudge the distance rather than wait for the bus.

Flora and Fauna

Azamgarh district does not have any jungles worth the name but it has a number of groves of mango and other trees. This village too has a few mango groves of varying size, generally belonging to Brahmins and Kshatriyas. *Mahua, jamun, pipal, bargad* and *neem* trees are found here and there throughout the village. Clusters of *palas* trees are also found to the east of the village. Some cultivators have planted improved varieties of mango, *aonla* and *bel* trees. The *tulsi* plant, which is sacred to the Hindus and is especially worshipped by elderly womenfolk, is found in a number of Brahmin and Kshatriya houses. Water is offered to it every day by women, who hold the jug with both the hands but stand only on one leg, while offering water.

Wild animals are conspicuous by their absence. Wolves are rare but foxes and jackals are abundant. Sometimes the *nilgai*, too, is met with. Snakes appear from time to time, especially during the rainy season. Game birds are rare but water fowl is available by the riverside during the cold weather. Some poultry rearing is done by the Muslims. Goats and sheep are of ordinary quality. Similarly cows, bullocks and buffaloes are of indigenous variety.

Climate

The rainy season starts in the third week of June with the first shower of rains from the east or north-east. The rainfall is heavy but intermittent. The weather becomes bright shortly after the rain. Throughout the rainy season, the easterly wind blows. During this period formation of heavy dew is witnessed. This season ends in the first week of October, when the cold season sets in. December and January are quite cold while November and February are pleasant. During this season, the prevailing wind is westerly, but it sometimes changes to the east and brings damp weather. In December and January the temperature of air varies between 40° and 80° F. Ground frost appears often and damages the standing crop, especially pea and *arhar*. Sometimes, barley and wheat too are injured. In February and March usually the westerly wind blows and sometimes brings hail and storm. The months of April, May and June are very hot and dry, and the temperature in shade varies from 70° to 110° F. The hot westerly winds, known as *loo*, blow steadily during the day. After midnight it becomes a bit cool and pleasant. During summer, the danger of sunstroke is always there. On the whole the climate is relaxing and healthy.

Post Office

A branch post office was opened in this village in February, 1962. Before this, the village used to be in the jurisdiction of the post office at Pawai. For sending telegrams, one has to go to Shahganj or Phulpur both of which are situated at a distance of 10 miles by *kachcha* road. A telegram sent to someone in this village from an outstation reaches the village in no case earlier than an ordinary letter.

Communities

The village has 165 households of various communities—Ahir (10), Bania (10), Barai (1), Bhar (8), Brahmin (11), Dharkar (1), Gadariya (5), Kahar (8), Kayasth (2), Kewat (13), Kshatriya (37), Kumhar (3), Koeri (17), Lohar (1), Nai (2), Pathar (2), Pasi (2), Teli (11) and Muslim (21) consisting of Sheikh (12), Shah (7), Saiyid (1) and Dhuniya (1). The village is predominated by Kshatriyas, followed by Koeris, Kewats, Brahmins, Telis, Banias and Ahirs.

Occupational Pattern

Out of a total population of 822 persons (436 males and 386 females), the village has 376 workers (228 males and 148 females). The main occupation in this village is cultivation, other occupations being pottery, grain-parching, blacksmithy, *patwagiri*, tailoring, *chik* manufacture, oil pressing, etc. According to the 1961 Census, the revenue village consisting of the 7 hamlets had 553 male and 174 female workers and 447 male and 845 female non-workers. Out of the workers, 462 males and 108 females were engaged

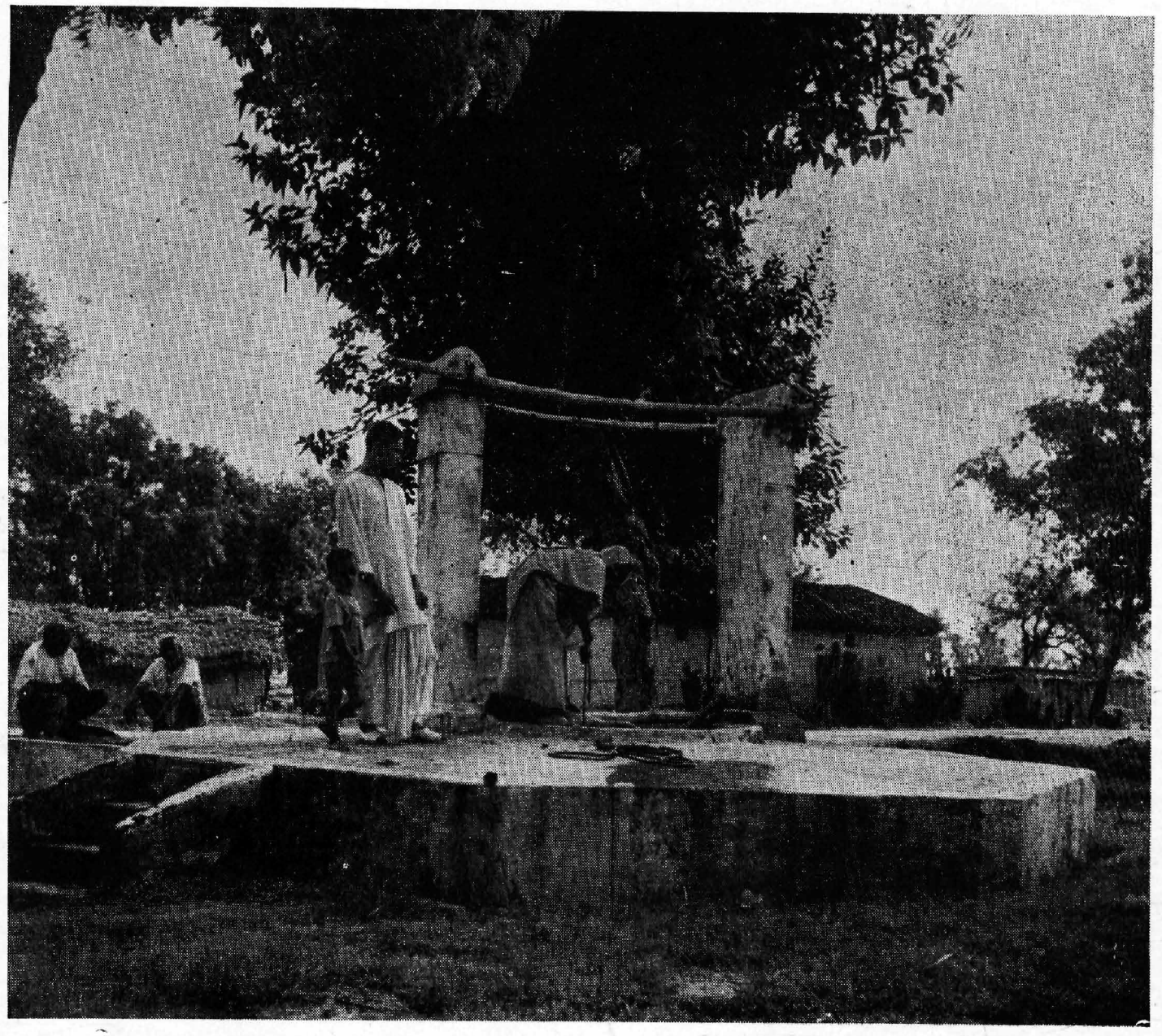
PLATE No. 1



Thakur Rajbali Singh, the Pradhan of Gaon Sabha, Sumbhadih, at the pukka well in front of his house

Facing page 2

PLATE No. 2



A woman busy in drawing water from the well

Facing page 3

in cultivation, 20 males and 21 females as agricultural labourers, 26 males and 30 females in household industry, 24 males and 8 females in trade and commerce, 3 males in transport and communications and 18 males and 7 females in other services. This indicates that the village has a predominantly agriculturist economy.

Residential Pattern

The village has not been inhabited according to any set pattern or plan. Houses and shops on either side of the road form a linear pattern while other houses form a shapeless agglomerate with clusters of houses on basis of caste. Majority of the buildings have mud walls and tiled roofs. A couple of rooms, a *dalan,* a kitchen, a fuel room with a walled-in courtyard inside constitute the usual features of a house. Windows are rare and skylights are unknown except in two pukka houses. The cowsheds are generally adjacent to the residential houses. The water from every house flows outside freely or is collected in a small pit outside. Often it emits foul smell and makes the lanes dirty and insanitary.

Places of Worship

There is no mosque within the village. There is a *neem* (Margosa) tree with a circular platform, sacred to Kali Devi. To the north of *abadi* is a Shiva temple where Hindus worship on Shiva Ratri or on Mondays and Sundays. There is also a shrine of Chamaria Devi, where offerings and prayers are made by the Chamars and pigs are sacrificed during Navratra festival. The Bhars offer prayers at a place called *Deohar*—a raised platform fortified by a mud mound.

Public Institutions

There is a Primary School lodged in a decent pukka building, recently constructed with financial aid received from the Development Block at Pawai. This building is also used as Panchayatghar by the Goan Sabha and Nyaya Panchayat of Sumbhadih.

Language

As mentioned in the Gazetteer of district Azamgarh, "the common language of the people is the Bihari form of eastern Hindi, and the particular dialect spoken in Azamgarh is known as *Purbi* or western variety of Bhojpuri, itself a sub-division of Bihari."*

Crematorium

The dead bodies of Hindus are burnt on the bank of river Tamsa (Tons) at Durvasa at a distance of 8 miles. Those who cannot afford to go such a long distance burn their dead on the bank of river Majhoi in village Arika at a distance of about 3 miles from this village. The dead bodies of Muslims are buried in the graveyard (*kabaristan*) to the east of the village.

Sources of Water

Potable water is obtained mainly from masonary wells. Most of these wells have parapets. Two of these wells have their rings plastered with cement. The walls of the wells are made of bricks and mud and are unplastered. Water can be drawn out of these wells by the Muslims and Scheduled Castes also without any discrimination. Five hand-pumps have also been installed in the village for public use, with some financial help from the Development Block. The wells and ponds (*talabs*) of the village provide water for irrigation of the fields. *Kachcha* wells for purposes of irrigation are also sometimes constructed. There is no canal for irrigation purposes, but a small portion of this village is irrigated from a tube-well, situated in the hamlet Chhajjupatti.

Medical Facilities

The nearest dispensaries are located at Shahganj, Phulpur and Ahraula, each being at a distance of 10 miles from this village. Even in these dispensaries there is no provision for indoor patients. *Vaidyas* practising the Ayurvedic system of treatment are found in the neighbouring villages. Some people take recourse to cure with the help of offerings to deities or charmed amulets or threads. Chanting of *mantras* (incantation) by the priest or *ojha* is considered by some to be a handy cure for all ailments. If the patient survives, incantation is believed to have cured him but if he dies, it was his sheer ill-luck. Some believe that fever is caused by evil spirits and ghosts. In such cases, it is the priest or the *ojha* who suggests a remedy. For conducting confinement cases, they call in *dais* (untrained midwives) of low caste, who

*Drake-Brockman, D. L.: *Gazetteer of District Azamgarh,* 1911, Page 98.

have learnt whatever they know in the school of experience. Gammexane and D.D.T. are sprayed in the village by the staff of the Anti-Malaria Officer under the Malaria Eradication Scheme. As a result, cases of malaria have almost disappeared. The vaccinator too appears in the village twice a year, but still there is prejudice against vaccination. Some mothers conceal their children from the view of the vaccinator. There is no family planning centre in the village or its vicinity.

Origin of the Village

Sumbhadih is an ancient village. The Gazetteer of Azamgarh mentions : "...In 1731 A.D. by an imperial decree issued by Kamar-ud-din Khan under the advice of Saadat Khan, certain confiscated villages in *tappas* Sumbhadih, Kharaunda and Bhopaura of pargana Surhurpur, which had belonged to a rebel named Mir Muhammad Malik, were conferred upon Khan Jahan and Mukarram Jahan, grandsons of Amar Jahan; and in 1736 A. D. Khan Jahan obtained a contract for the revenue of *tappas* Sumbhadih and Kharaunda. The modern *tappa* of Powai was formed mostly out of *tappas* Sumbhadih and Kharaunda; and it was apparently after the Saiyids had obtained the revenue contract that they settled at Powai, where they threw up the large mud fort, the ruins of which still exist. . . . "*

The origin of this village is not correctly known. According to some, formerly it was inhabited by Sombansi Rajputs and was known as Somnadih. The *abadi* site where the Sombansi Rajputs lived is still in existence as a huge mound of ruins, at about a furlong to the east of this village. The Hindi word *dih* stands for 'a mound'. With the passage of time Somnadih came to be known as Sumbadih and then Sumbhadih.

Settlement History of Households

The heads of the households were asked to indicate the approximate period of settlement of their families in this village. The following table based on the replies given by them, shows the settlement history of the 165 households in this village :—

*Drake-Brockman, D.L.: *Gazetteer of District Azamgarh*, 1911, Page 95.

TABLE No. 1·1

Settlement History of Households

Caste	Number of Households	Number of Households settled: before 5 generations	between 4—5 generations	between 2—4 generations	One generation ago
1. Ahir	10	...	5	4	1
2. Bania	10	1	...	8	1
3. Barai	1	..	..	..	1
4. Bhar	8	..	8	...	...
5. Brahmin	11	4	..	3	4
6. Dharkar	1	..	1	..	..
7. Gadariya	5	..	3	2	..
8. Kahar	8	..	3	5	..
9. Kayasth	2	1	..	1	..
10. Kewat	13	5	5	3	..
11. Kshatriya	37	28	4	3	2
12. Kumhar	3	..	3	..	..
13. Koeri	17	6	3	7	1
14. Lohar	1	..	1	..	..
15. Nai	2	..	..	2	..
16. Pathar	2	..	1	1	..
17. Pasi	2	..	2	..	..
18. Teli	11	..	1	9	1
19. Muslim	21	2	6	12	1
Total	165	47	46	60	12

As is seen, out of 165 households, 47 (27·8 per cent) households settled before 5 generations, 46 (27·8 per cent) households settled between 4-5 generations, 60 (36.4 per cent) households settled between 2-4 generations and 12 (7.3 per cent) households settled in the village only one generation ago. Thus in every generation, households from outside have been migrating into this village. Only 7 households, (1 Ahir, 2 Brahmin, 1 Koeri, 1 Kshatriya, 1 Teli and 1 Muslim) have migrated from outside the tahsil and 5 households (1 Bania, 1 Barai, 2 Brahmin and 1 Kshatriya) from outside the district. Other families have migrated into this village from within the tahsil.

General

Sumbhadih belongs to the third group of villages according to the criterion of selection laid down by the

Registrar General. It has a fair size, is of an old and settled character and contains variegated occupations and is also multi-ethnic in composition. The improved roads and other means of transport and communications have increased the contacts between the local people and the outsiders, as a result of which certain changes in the way of life of the people are expected to have been brought about. The enforcement of the Community Development programmes and other measures of social and land reforms have accelerated this process of change. A detailed study of the various aspects of the social, religious, cultural and economic life of the residents of this village is expected to reveal the impact of the various forces of change on them.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The following table shows the ethnic composition of the population of this village :—

TABLE NO. 2.1

Ethnic Composition of the Population

	Name of Community	Number of Households	Population		
			Persons	Males	Females
1.	Ahir	10	62	32	30
2.	Bania	10	43	22	21
3.	Barai	1	1	1	..
4.	Bhar	8	35	20	15
5.	Brahmin	11	49	26	23
6.	Dharkar	1	4	2	2
7.	Gadariya	5	31	20	11
8.	Kahar	8	39	20	19
9.	Kayasth	2	15	8	7
10.	Kewat	13	71	32	39
11.	Kshatriya	37	190	100	90
12.	Kumhar	3	28	12	16
13.	Koeri	17	76	47	29
14.	Lohar	1	9	6	3
15.	Nai	2	16	11	5
16.	Pathar	2	8	3	5
17.	Pasi	2	7	3	4
18.	Teli	11	43	21	22
19.	Muslim	21	95	46	49
	Total	165	822	432	390

The Muslim population is about 11·5 per cent of the total population. The 18 castes of Hindu population account for the remaining 88·5 per cent population. Strictly speaking there is no caste system among the Mohammedans. In this village their population has 4 sub-sections, viz., 1 Dhuniya household with 4 males and 5 females, 1 Saiyid household with 1 male only, 7 Shah households with 13 males and 17 females and 12 Sheikh households with 28 males and 27 females. In theory there might be no objection to one sub section having matrimonial relations with another sub-section, but in actual practice one sub-section does not have such alliances with another sub-section. They work as retailers of bangles, tailors, cultivators, agricultural labourers, lekhpal and mate on road-construction work.

The Ahirs are cultivators of a high order but the landed property in their possession is small. They have a tradition that they are Rajputs and that their ancestors were once a ruling race. According to Risley, "Traditions of the caste bear a highly imaginative character and profess to trace their descent from the god Krishna, whose relations with the milk-maids of Brindaban play an important part in Hindu mythology. Krishna himself is supposed to have belonged to the tribe of Yadavas, or descendants of Yadu, a nomadic race, who graze cattle and make butter, and are believed to have made an early settlement in the neighbourhood of Mathura." In this village 46 Ahirs belong to the Gwal sub-caste and the remaining 16 to the Dhandol sub-caste. Generally they have a dark colour, stout body and a medium height with small hair on the head. Their womenfolk have a fairer complexion as compared with the males. They do not observe purdah and work freely with their husbands in the field. Everyone accepts water touched by them. The Brahmins accept pukka food from them but *kachcha* food is not taken. They also preside on various social functions in an Ahir household. Some of the Ahirs have started wearing the sacred thread.

The Banias mainly constitute the trading class of the village. In addition a few of them are engaged in service and cultivation also. Most of them have a wheatish complexion Some of them use the sacred thread also. Traditionally the Bania is considered to

PLATE No. 3

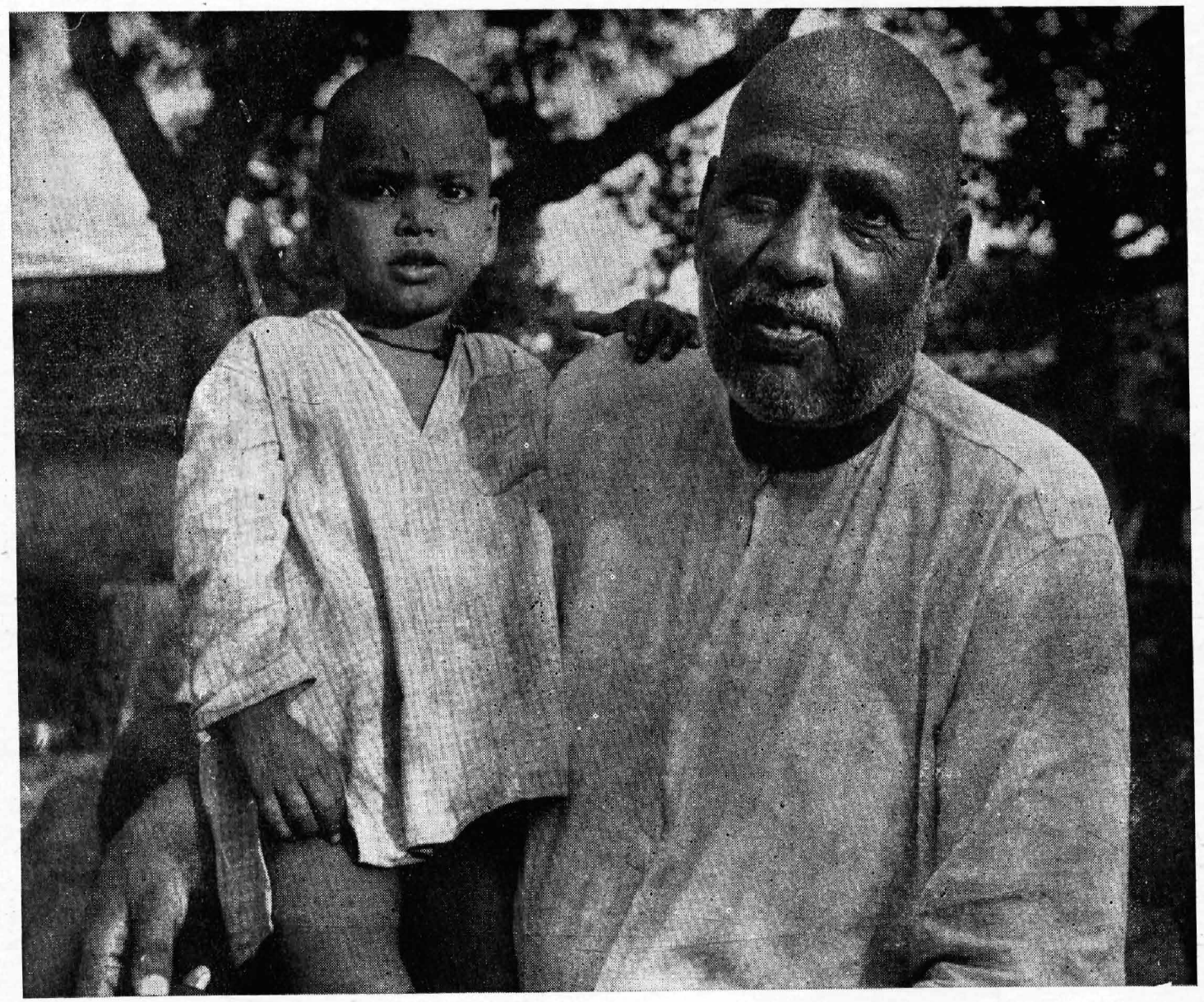


A Group of Womenfolk

The four Hindu women are wearing cotton saris—three white and one coloured—while the Muslim woman wears payjamas and an *orhani*. All of them wear small shirts. The heads are covered with hems of saris or *orhani*. None of them wears a pair of shoes. On the right side is a small hookah.

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PLATE No. 4



Thakur Rajbali Singh, the Pradhan of Gaon Sabha Sumbhadih, with his grandson in his arms

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be a born coward but a very shrewd businessman. In social hierarchy they rank after the Brahmin and the Kshatriya.

There is only one person of Barai caste in this village. He is a lean and thin man with a dark complexion. He is an original resident of district Basti but is posted here as a Supervisor in the Agriculture Department. The traditional occupation of this caste is the cultivation of *pan* (Sanskrit *parna*).

The Bhars are said to be the original tribes not only of this village but of district Azamgarh itself. It is believed to be a caste of apparently Dravadian origin. According to tradition, they once held not only the greater part of Azamgarh but also most of Oudh and Benares and Gorakhpur divisions. They were displaced by invading Rajput tribes. They have a dark colour and a stout and healthy body. They have small eyes, raised forehead, round face and small hair on the head. Their women, too, have similar complexion. Most of them work as agricultural labourers but a few who have acquired some land have become cultivators. Crooke has observed, "Some of them have rather an equivocal reputation. They are occasionally burglars and field thieves, and they have been known to combine for road robbery and dacoity." In this village they work as agricultural labourers and cultivators.

The village has 11 households of Sarjupari Brahmins, i.e., those whose country of origin is beyond river Sarju or Ghaghara. They are engaged in cultivation and in service. A couple of them work as priests in a subsidiary capacity. They have a wheatish colour, small eyes, long nose and a moderate built. By appearance it is difficult to distinguish them from Banias. Their women are fairer in complexion.

There is only one Dharkar family in the village. Suraj Bali, the head of the household, was born in Rangoon. The household is engaged in manufacturing baskets, fans and *chiks* as the principal occupation and in cultivation as a subsidiary occupation. The word Dharkar is derived from Hindi *dhar*, Sanskrit *dhara*, a 'rope' and *kar*, 'maker'. They are a subcaste of the eastern Doms. They belong to the Scheduled Castes.

The village has 5 Gadariya families. They are a backward caste. The word Gadariya is derived from Hindi *gadar*, 'sheep'. They are a caste of shepherds, goat-herds and blanket weavers. The Gadariyas of this village belong to Nikhar sub-caste. They describe themselves as of Marhatta origin, once belonging to Gwalior. In this village they work mainly as cultivators; only two persons are engaged in sheep rearing as a subsidiary occupation.

The village has 8 Kahar households of Dhuriya sub-caste. Traditionally this caste engages in cultivation, particularly in connection with growing water-nuts, etc., in tanks, fishing, palanquin-carrying and domestic service. In this village they are engaged in cultivation, domestic service, agricultural labour, grain parching, service and *ekka*-driving. According to the description given by Crooke in the *Tribes and Castes of the North Western Provinces and Oudh*, Volume II, page 92, the Dhuriya sub-caste describe their origin as follows:—"Mahadeva and Parvati were returning from the house of Himachal, the father of Parvati, with their luggage on their heads. Seeing his spouse wearied with the burden, Mahadeva told her to look behind and hand over her burden to the two men who were following her. These were the two ancestors of the Dhuriya Kahars, whom Mahadeva formed out of a handful of dust (Hindi *dhut, dhur*)." Everyone drinks water at their hands.

There are only two Kayasth households in this village. The head of one household works as a lekhpal. His son is a storekeeper. The other household is engaged in cultivation.

There are 13 Kewat households with 71 persons in this village, all belonging to Kharbind sub-caste. It is a caste of fishermen, boatsmen and cultivators but in this village they work as agricultural labourers and cultivators. Their caste name is derived from Sanskrit *ka*, 'water' and *vritti*, 'occupation', because they live on or by water. The Kewats claim to be the descendants of Nishada, who is said to have rowed Sri Rama Chandra across the Ganga on his way to Prayag.

The village has 37 Kshatriya households with a population of 190 persons. All of them are of Chandel sub-caste except for two Paliwals and one Sombansi. Theirs is the highest population in this village. Almost

all of them are cultivators, a few of them being engaged in service outside. They claim to be the descendants from immigrants who came to the district in the historical period. They have a wheatish complexion, a moderate built, sharp eyes, raised forehead and small hair on the head. Their women are fairer than the males. They observe purdah.

There are only 3 Kumhar households, all of Kanaujia sub-caste. They are engaged in cultivation, cattle grazing and the traditional profession of making pots. The word Kumhar is derived from Sanskrit *kumbhakara*, 'a maker of jars'. The Kumhar is a village menial who prepares earthenwares and supplies them to every household in lieu of customary dues.

The village has 17 Koeri households with a population of 76 persons. The word Koeri is perhaps derived from Sanskrit *krishi kari*, 'cultivating'. They are good horticulturists and take the place of Kachhis and Muraos of other districts. In this village they are engaged in horticulture, cultivation and agricultural labour.

There is only 1 Lohar household, with 9 members in this village. The word Lohar is derived from Sanskrit *lauha kara*, 'a worker in iron', i.e., the blacksmith. The household is engaged in the traditional occupation of blacksmith—making and repairing agricultural implements of his constituents and receiving stipulated amount of grain every six months, after the harvest time.

The village has 2 Nai (barber) households for serving the community. The word Nai is derived from Sanskrit *napita*, according to some a corruption of *snapitri*, 'one who bathes'. He works for his constituents and gets his payment in the form of grain after every six months. In addition, he is given perquisites at the time of marriage, birth and other ceremonial occasions.

There are only 2 Pathar families in the village. This caste is the same as Patawa or Patua in the western district. The word seems to have been derived from Sanskrit *pata*, 'silk'—the caste of braid and silk fringe makers. The main occupation of both the households is cultivation but one family is engaged in the traditional occupation of *patwagiri*, in a subsidiary capacity.

The village has 2 Pasi households with a population of 7 persons. The Pasis have a Dravadian origin. Usually they work as watchmen or general labourers but in this village they are engaged in cultivation and agricultural labour.

There are 11 Teli households in the village. The word is derived from Sanskrit *taila*, 'oil expressed from sesamum, mustard, etc.' The traditional occupation of this caste is oil-pressing but in this village they are engaged in cultivation, retail sale of utensils, in addition to oil-pressing.

Dress

The Hindu male wears a *dhoti* 5 yards long and 44 inches wide, a shirt of half or full sleeves or a *kurta* of full sleeves. Shirt or *kurta* is used mostly when one goes out of the house. Inside the house, a vest called *salooka* is generally used. The poorer people use *dhoti* only and keep the upper portion of the body uncovered. The Muslim male uses a *lungi* 2½ yards long and 44 inches wide and a *kurta* or shirt. Generally caps are not used. Trousers are also sometimes used in place of *lungis*.

The Hindu female uses sari which is 5 yards long and 46 inches wide. The saris have wide borders and are generally coloured. Red and yellow colours are more popular. Petticoats are also used by the younger ladies. The sari covers the lower half of the body and the remaining half covers the upper half and the head. A few younger ladies wear the bodice as well. The older women used small shirts while the younger ones use blouse. Some Hindu women belonging to the poorer section of the population use *lehanga*. It is made out of 5 yards of chintz cloth. The other clothes used in combination with *lehanga* are a small shirt and *orhani*, a piece of coloured cloth 2 yards in length and one yard in width used for covering the head and the upper half of the body.

The Muslim women mostly use narrow trousers of chintz cloth to cover the lower portion of the body with coloured *dopatta* (2½ yds. × 1 yd.) to cover the head and the upper portion. Sari is used by them only sparingly. *Burka* (veil) of black cloth is used by some while moving outside the house.

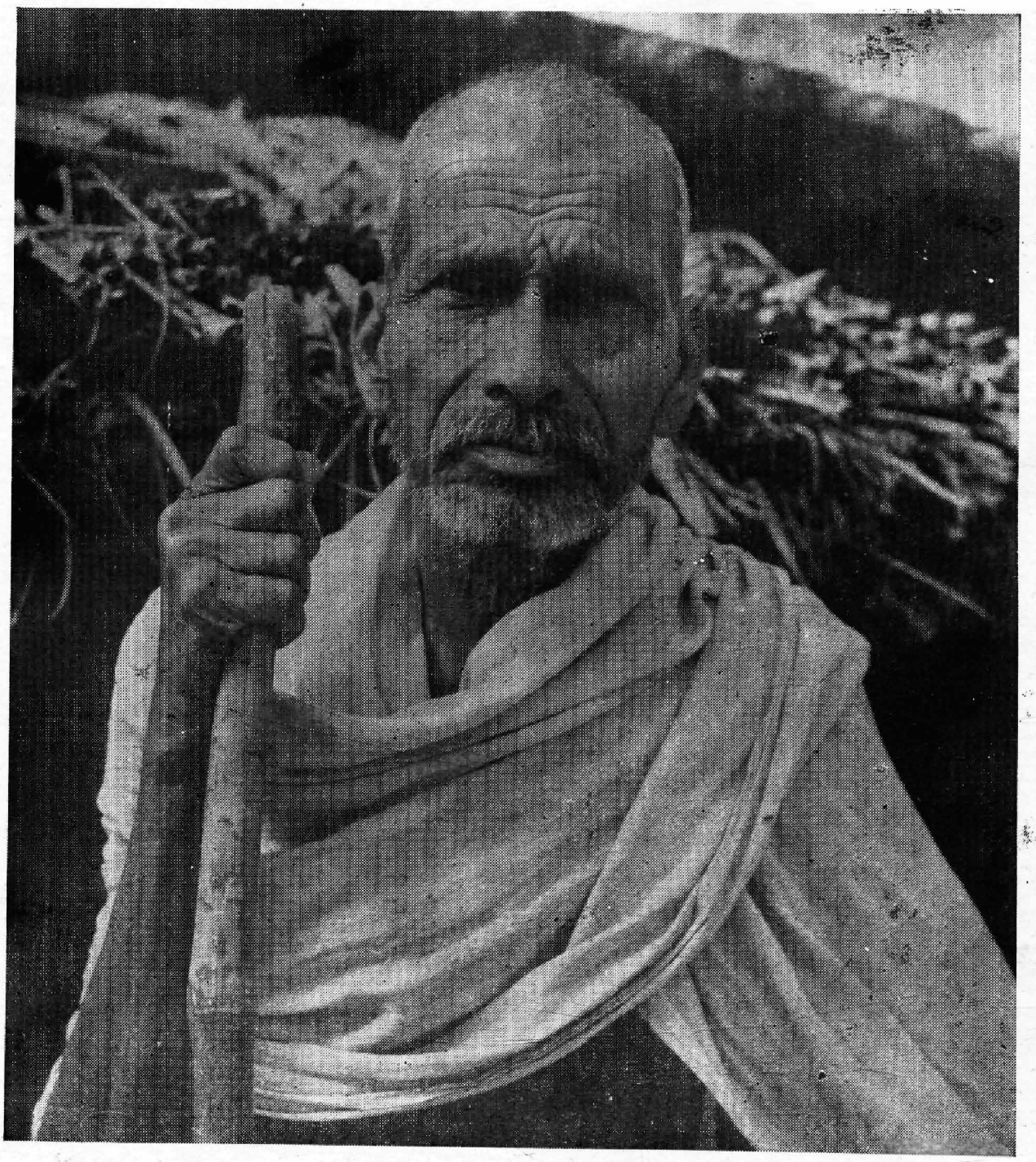
PLATE No. 5



An elderly woman of the village

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PLATE No. 6



An old man of the village

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In both the communities clothes of red and yellow colours are more popular. Saris and *lehangas* of black cloth are also quite popular among the poorer section of the population, as these colours can conceal dirt for long. Widows use only white dress. Society does not permit them to put on coloured clothes. At the time of marriage, Hindu brides wear yellow clothes and Muslim brides put on red clothes. The Hindu groom puts on a *jama* of white and yellow colour and a yellow-coloured *dhoti* while the Muslim groom wears a white pyjamas and a *sherwani* of glittering red colour. Black clothes are not used in any household on ceremonial or auspicious occasions.

Ornaments

Generally the males do not use any ornament except casually a ring on the finger worn by the rich and a small gold ornament called *gulli* worn by the Ahirs round the neck. Women of both communities use ornaments according to their financial condition. Some of the ornaments used in the village are as follows :—

1.	*Angoothi*	A ring made of gold, silver or *kansa*, worn on the finger.
2.	*Bala*	Heavy ear-ring (of gold or silver) with a fringe; silver *bala* is popular with Muslim women.
3.	*Bali*	Set of silver rings worn round the outer edge of the ear, especially by the Mohammedan women.
4.	*Bichhia*	Silver or *kansa* ring worn on fingers of the toe by married women only.
5.	*Chhalla*	A plain hoop-like ring of silver or *kansa* worn on the toe.
6.	*Chandrahar*	A type of gold necklace.
7.	*Bhujadand*	A broad armlet of silver worn round the upper arm.
8.	*Choori*	Bangles of gold, silver or *kansa* worn on the wrists.
9.	*Har*	A gold or silver necklace having a number of chains.
10.	*Hansuli*	An ornament of solid silver, wide in the middle and narrowing towards the two ends, worn round the neck.
11.	*Hamel*	A necklace of silver coins.
12.	*Kara*	Wrist ornament of silver or *kansa*.
13.	*Karanphool*	Gold or silver ear-ring.
14.	*Kardhani*	A girdle of silver worn round the waist.
15.	*Lachha*	Ankle ornament made of silver.
16.	*Mala*	A long necklace of gold beads.
17.	*Payal*	Ankle ornament made of silver, with chains and small belts which clink together when the wearer walks.
18.	*Pachhaila*	A type of silver bracelet.
19.	*Phulri*	A small stud of gold worn on the nose.

Only a few ornaments are used in day-to-day life. Women of well-to-do families of higher caste use more ornaments. Most of the ornaments used in this village are of silver because few people can afford gold ornaments. The poorer people use ornaments made of *kansa*.

Dwellings

The village is situated on both sides of the road which runs from Mahul to Shahganj *via* Sumbhadih. The residential houses are mostly scattered over the *abadi* area in an irregular manner except those houses which are located on either side of this road on the *kachcha* lanes of the village. Residential houses are not huddled together, there being adequate space between various houses. Also there is sufficient space outside the houses. But unfortunately the surroundings are not kept neat and clean. The open space in front of the house is locally known as *duwara*. It is swept clean at least once a day. The cattle are generally tethered in front of the house. The foul smell of cattle urine and their leavings naturally prevades the air.

The following table shows the material of walls and roofs of houses of various communities in the village :—

Table No. 2·2

Material of Walls and Roofs of Houses

	Caste	Number of Households	Number of Households having: Pukka Walls	Mud Walls	Tile Roofs	Thatched Roofs
1.	Ahir	10	..	10	10	..
2.	Bania	10	..	10	10	..
3.	Barai	1	..	1	1	..
4.	Bhar	8	..	8	8	..
5.	Brahmin	11	..	11	10	1
6.	Dharkar	1	..	1	..	1
7.	Gadariya	5	..	5	5	..
8.	Kahar	8	..	8	7	1
9.	Kayasth	2	1	1	2	..
10.	Kewat	13	..	13	12	1
11.	Kshatriya	37	2	35	37	..
12.	Kumhar	3	..	3	3	..
13.	Koeri	17	..	17	16	1
14.	Lohar	1	..	1	1	..
15.	Nai	2	..	2	2	..
16.	Pathar	2	..	2	2	..
17.	Pasi	2	..	2	..	2
18.	Teli	11	..	11	11	..
19.	Muslim	21	..	21	19	2
	Total	165	3	162	156	9

Only 3 houses have walls made of pukka bricks but their roofs are tiled. Mud walls and tiled roofs constitute the prevalent type of structure in the village. Only 9 households—Muslim (2), Pasi (2), Brahmin (1), Dharkar (1), Kahar (1), Kewat (1) and Koeri (1)—have thatched roofs because they are too poor to afford houses of tiled roofs. In 7 households the walls are partly of mud and partly of pukka bricks. Only two pukka buildings are double-storeyed. The remaining houses are all single storeyed.

The following table shows the extent of residential accommodation in the village:—

Table No. 2·3

Distribution of Households by Number of Rooms

Rooms	Number of: Households	Family Members
1	24	69
2	37	159
3	26	127
4	23	111
5	30	191
More than 5	25	165
Total	165	822

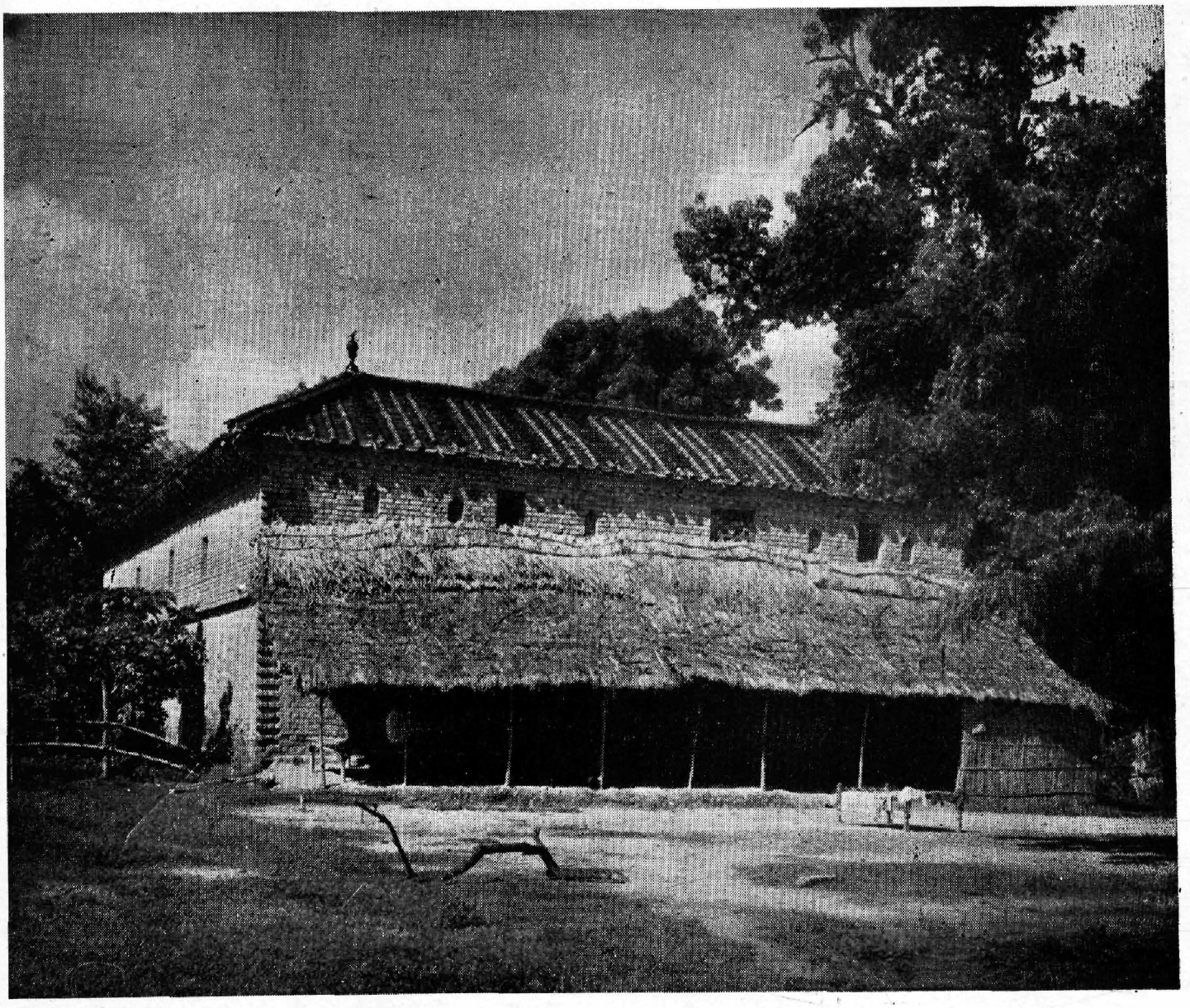
As is seen from the above statement, 14·5 per cent of the families with 8·4 of the population live in houses of one room each; 22·4 of the families with 19·3 per cent of the population live in houses of 2 rooms each; 15·8 of the families with 15·4 per cent of the population live in houses of 3 rooms each; 13·9 per cent of the families with 13·5 per cent of the families having 23·2 per cent of the population live in houses with 5 rooms each; and the remaining 15·2 per cent families containing 20·2 per cent of the population are housed in residences each having more than 5 rooms. On the whole, the village is not over-crowded.

When a new house is to be constructed, the Hindus consult a pandit for finding out an auspicious date and time of laying the foundation stone. The foundation is dug 3-4 feet deep and a sort of puja is performed. *Gur* (jaggery) or sweets are distributed on the occasion. When the house is complete the *Greh Pravesh* (from Hindi *greh*, a house and *pravesh*, entry) ceremony is performed. *Katha* of Satyanarayan is got recited and a feast is given to clansmen and relatives, according to the means of the household.

Most of the houses have the main door facing east. There are some houses whose main door faces north or west but there is not a single house with the main door facing south. The Muslims do not adhere to any customs pertaining to the construction of houses. Perhaps as a result of long association with Hindus, they also do not favour a house the main door of which faces south.

If rooms are constructed all around a central courtyard, there is a verandah all around. If rooms are constructed along two sides of the courtyard, the verandah is also on two sides. The tile roofs are naturally sloping in some cases on one side only and in other cases on both the sides. The kitchen is separate. There is no provision for a bath-room or a latrine in any house. Everyone has to go out to the neighbouring fields for answering the call of nature. The surroundings of residential houses are made dirty by the children. The womenfolk take bath in the courtyard of the house or at the tank while the male members bathe at the wells. No window or ventilator is kept in the back rooms of the house for fear of thieves. Pro-

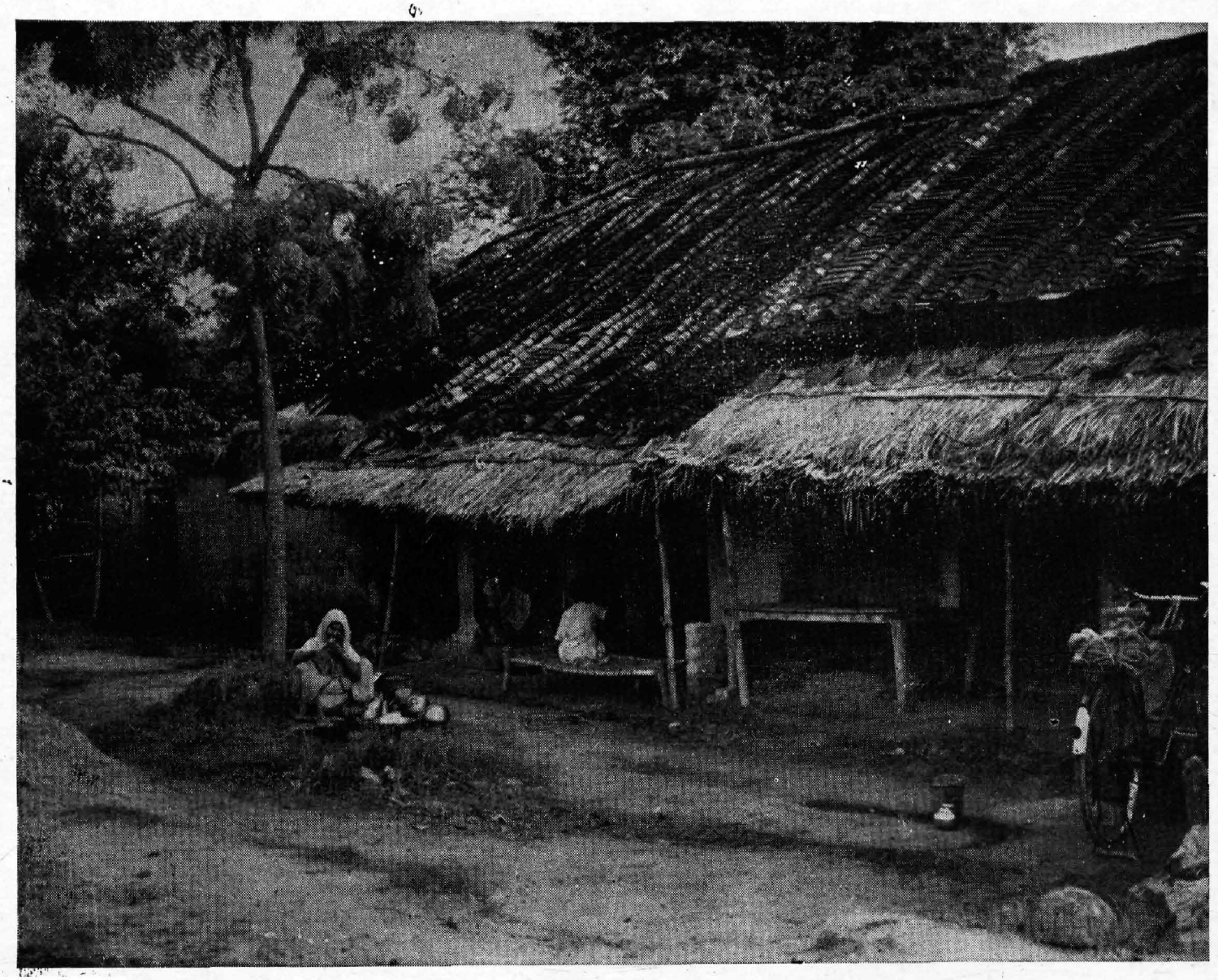
PLATE No. 7



Residential house of the Sarpanch who is Kshatriya by caste

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PLATE No. 8



A typical house in the village, having a sloping tile roof. The verandah is covered with thatching grass

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vision of windows and ventilators is sometimes made in side-rooms only. Every house is clay-washed at the time of Diwali or Holi or on the occasion of the birth of a child in the house. Every house is swept daily in the forenoon with *barhni*, made from a bundle of stems of sweeping grass. By custom, sweeping is not done after sunset because, according to popular belief, Lakshmi the goddess of wealth visits the houses at night and she would feel displeased if sweeping is being done when she happens to visit a house. There is no room set apart for puja in any of the houses. On some of the wells a number of small stones are placed in a corner, symbolising the image of Lord Shiva. After a bath, some people propitiate the deity by pouring water on the image symbolised by stones.

The cost of constructing a house depends upon its type. For pukka buildings, having brick walls and brick or cement roofs, the bricks are available either at Shahganj or Ahraula @ Rs. 28-33 per 1,000, the price varying according to the quality of bricks. This cost excludes the cartage charges. *Shisham*, *neem*, *mahuwa* or mango wood is used in construction. The wood beams are available locally. *Shisham* wood is the costliest and mango wood the cheapest. Cement is available on permit from the authorised dealers at Azamgarh @ Rs. 6-81 per bag. Iron bars can also be purchased from the stockist at Azamgarh. The skilled masons employed for construction charge Rs. 3— Rs. 3.50 P. a day and unskilled labourers charge Re. 1.50 P. a day. A pukka building of medium size would cost Rs. 3,000-4,000.

For houses having tiled roofs, tiles are prepared locally @ Rs. 4 per 1,000 by the Kumhars. Workers who arrange the tiles on the roof charge Rs. 2.50 P. to Rs. 3 a day and unskilled workers engaged in construction of walls charge Re. 1 to Re. 1.50 P. a day. Wood beams used in construction are available locally. Roofs of thatched houses are constructed from stems of *arhar* and *gandra*. Sometimes walls, locally called *tatihar*, are made of *arhar* stems. Thatching grass used for making roofs is also available locally either free of cost or @ 75 P. to Re. 1.25 P. per bundle of about 20 kg. Construction of a medium sized house of mud walls and tiled roof approximately costs Rs. 600—about Rs. 300 as cost of tiles, Rs. 200 as labour charges and Rs. 100 as cost of timber. The poorer people construct the houses with their own labour, sometimes with the help of their friends and neighbours on a reciprocal basis.

Household Goods

The following table gives an idea of the furniture in possession of various castes/communities of the village :—

Table No. 2·4

Furniture owned by various Castes

Caste	Number of Households	Number of Households possessing							
		Bedstead	Charpoy	Chair	Table	Mirror	Bench	Stool	Almirah and Wall-shelf
1. Ahir	10	4	10	1	1	1	1	1	10
2. Bania	10	4	10	..	..	..	..	..	10
3. Barai	1	1	1	..	..	..	..	..	1
4. Bhar	8	..	8	..	..	..	..	..	5
5. Brahmin	11	9	11	..	..	..	..	..	10
6. Dharkar	1	1	1	..	..	..	..	..	..
7. Gadariya	5	..	5	..	..	..	..	2	5
8. Kahar	8	1	8	..	..	..	..	..	8
9. Kayasth	2	2	2	1	1	..	..	..	2
10. Kewat	13	1	13	..	..	..	..	..	13

	Caste	Number of Households	Number of Households possessing							
			Bedstead	Charpoy	Chair	Table	Mirror	Bench	Stool	Almirah and Wall-shelf
11.	Kshatriya	37	22	37	2	1	..	1	1	35
12.	Kumhar	3	3	3	1	..	..	..	..	1
13.	Koeri	17	6	17	..	..	..	..	..	14
14.	Lohar	1	..	1	..	..	..	..	..	1
15.	Nai	2	2	2	..	..	..	..	..	1
16.	Pathar	2	1	2	..	..	..	..	..	2
17.	Pasi	2	1	2	..	..	..	..	..	..
18.	Teli	11	1	11	1	1	1	1	1	11
19.	Muslim	21	13	21	4	1	2	1	2	19
	Total	165	72	165	10	5	4	4	7	148

As is seen, *charpoys* are found in every house while bedsteads (*palang*), which are woven with *niwar*, are found only in 72 households, which are financially better-off. Chairs are found in 10 households—Muslim (4), Kayasth (1), Ahir (1), Kshatriya (2), Kumhar (1) and Teli (1); tables are used in 5 households, benches in 4 households, stools in 7 households and almirahs or wall-shelves in 148 households. Strangely enough, mirrors were found only in 4 households.

Besides the above articles, *machia*, *peerha* and *beeda* are found in almost every household while *takht* is used only in a few well-to-do families. The *machia* is a sort of backless chair, usually 1½ ft. in length and breadth and about 9 inches in height. It is woven with hemp strings or *ban* and is generally used for sitting by women of the household. It is quite handy and comfortable. The *peerha* is also made of wood—1½ ft. in length, 1 ft. in width and about 4 inches in height. It is used for sitting by everyone in the kitchen—by the woman who cooks and by others who take their meals. The *beeda* is a small round-shaped sort of stool made of paddy stems. It is also used casually for sitting, especially round the fire in the evening during the winter season. The *takht* has the shape of a *charpoy* but it is all made of wood. It is 6-8 ft. in length, 4-6 ft. in breadth and 2-3 ft. in height. It is used for sitting or casually for sleeping on, when there is temporarily a dearth of *charpoys* in the house. One who performs the funeral rites of the dead has also to sleep on the *takht* for 10 days because by custom he is not expected to sleep on a *charpoy* during this period of intense mourning. A *charpoy* has 4 wooden legs with *sira* and *patti* of bamboo wood. It is woven with *ban* (string) made of *moonj* grass. The well-to-do families have a few spare *charpoys* which are used in the *chaupal* while the poorer household are sometimes short of *charpoys*.

As regards other consumer goods, the village has 7 radio-sets owned by 3 Muslim, 2 Kewat, 1 Kumhar and 1 Kshatriya households; 5 gramophones owned by 3 Muslim, 1 Kshatriya and 1 Kumhar households; 33 bicycles owned by 20 Kshatriya, 6 Muslim, 3 Kewat, 1 Kayasth, 1 Brahmin, 1 Kahar and 1 Kumhar households; 4 kerosene oil stoves owned by 2 Kshatriya and 2 Muslim households; 19 torches owned by 13 Kshatriya, 1 Kayasth, 1 Barai, 1 Gadariya, 1 Pathar and 2 Muslim households; 4 petromax lamps owned by 2 Kshatriya and 2 Muslim households; 95 hurricane lanterns owned by 33 Kshatriya, 15 Muslim, 9 Koeri, 8 Brahmin, 7 Bania, 6 Kewat, 5 Ahir and 12 other households. There is no lantern in the households of Lohar, Nai, Pasi and Bhar communities. They use ordinary small wick lamps in which kerosene oil is used. During the last 5 years 3 Kshatriya and 2 Muslim households have purchased bicycles while 3 Kshatriya and 1 Muslim households have acquired torches.

In the whole village mosquito curtains are used by only 6 households—4 Kshatriya, 1 Kayasth and 1 Gadariya. Toilet soap is used only in 78 households—

Kshatriya (30), Kewat (11), Ahir (9), Brahmin (7), Muslim (10), Bania (5), Kayasth (2), Dharkar (1), Gadariya (1), Kahar (1) and Koeri (1). No soap is used in Barai, Bhar, Kumhar, Lohar, Nai, Pasi and Pathar households. Clothes are not sent to the washerman by 12 households—Koeri (4), Bania (2), Bhar (2), Brahmin (1), Kahar (1), Kewat (1) and Teli (1). Five of them fall in the income group Rs. 51-101 per month and the remaining 7 in the income group Rs. 50 or less per month.

Utensils

The Hindus use utensils made of brass but the Muslims use aluminium or clay utensils. Strictly orthodox Muslims are not expected to use brass or untinned-copper utensils. Copper is costly and hence no one in the village can ordinarily afford to use copper utensils. Some brass utensils are used by the Muslims also because they are more durable and cheaper in the long run. The *tontidar lota* (ewer with a spout) made of *kaskut* is used by the Muslims.

The following utensils are used in degrees varying according to the financial status of individual families, in the Hindu households :—

Utensil	Description
1. *Balti*	Bucket made of iron sheet, used for carrying or storing water.
2. *Batuli*	*Kaskut* or brass vessel used for boiling rice or cooking pulse or vegetable—the counterpart of aluminium *degchi* used by the Muslims.
3. *Batua*	Cooking pot made of *kaskut*.
4. *Bhagona*	Cooking utensil made of brass.
5. *Chimta*	Pair of tongs, made of iron.
6. *Gilas*	Tumbler made of brass.
7. *Gagra*	Brass or copper utensil used for holding water; it is used rarely and that too in well-to-do families only.
8. *Ghara*	Clay pitcher used for holding water; scouring or cleaning does not restore its purity once it becomes impure.
9. *Karahi*	Frying pan made of iron or brass, the latter type being used only in a few rich households.
10. *Karchhul* or *Chamcha*	Big ladle made of brass or iron, used for serving cooked edibles.
11. *Khora*	Saucer-shaped small utensil made of brass or bell-metal, used for taking cooked edibles.
12. *Khoria*	A small-sized *khora*, equivalent of *katori*.
13. *Lota*	Small water pot made of brass or *kaskut*.
14. *Parat*	Large-sized round tray made of brass, used for preparing dough.
15. *Thali*	Round tray made of brass or bell-metal, used for taking food in.
16. *Tawa*	Round piece of iron, used for baking *chapati*.
17. *Sansi*	A pair of large iron tweezers for holding heated pots of vegetable, pulse, rice, etc.

In addition to the above, large-sized earthen utensils are used for storing grains, pulses and other edibles. *Moonj* baskets of various shapes and sizes are also used for keeping various articles.

Besides the *balti*, *chimta*, *ghara*, *karchhul*, *tawa* and *sansi*, the Muslims generally use the following utensils :—

Utensil	Description
1. *Bhagona*	Aluminium utensil used for boiling milk or cooking pulse, vegetable or meat.
2. *Badhna*	Water pot with spout made of clay, especially used for ablutions before prayers.
3. *Degchi*	Copper or aluminium vessel used in cooking—the equivalent of *batuli*.
4. *Deg*	A big-sized copper or aluminium vessel used for cooking on ceremonial occasions.
5. *Gilas*	Tumbler made of brass or aluminium.
6. *Ghotani*	Wood pestle used for mixing up pulse when it is being cooked.
7. *Khora*	Saucer-shaped small utensil made of aluminium.
8. *Khoria*	Small-sized *khora*, made of aluminium.
9. *Parat*	Round tray made of aluminium or wood used for preparing dough.
10. *Thali*	Round tray made of aluminium.

Cooking is done by the womenfolk on the indigenous *chulha* (cooking oven). The fuel used consists of wood or dung cakes. The housewife sits on a wooden sitting board while cooking. The kitchen becomes full of smoke, because generally there are no chimneys for the smoke to escape. Men and children eat first and the womenfolk afterwards. They work as cook and scullion both.

Food and Drink

The following figures indicate the food habits of the various castes in the village:—

TABLE No. 2·5

Dietary Trends

Caste	Number of Households	Number of Vegetarian Households	Number of Non-vegetarian Households	Households taking One Meal a Day	Households taking Two Meals a Day	Households taking Three Meals a Day
1. Ahir	10	10	..	..	2	8
2. Bania	10	7	3	..	7	3
3. Barai	1	..	1	..	..	1
4. Bhar	8	2	6	..	1	7
5. Brahmin	11	6	5	..	2	9
6. Dharkar	1	..	1	..	..	1
7. Gadariya	5	3	2	..	1	4
8. Kahar	8	1	7	1	3	4
9. Kayasth	2	..	2	..	..	2
10. Kewat	13	1	12	2	6	5
11. Kshatriya	37	6	31	..	19	18
12. Kumhar	3	1	2	..	..	3
13. Koeri	17	14	3	..	6	11
14. Lohar	1	1	..	..	1	..
15. Nai	2	..	2	..	..	2
16. Pathar	2	1	1	..	1	1
17. Pasi	2	..	2	..	2	..
18. Teli	11	9	2	2	4	5
19. Muslim	21	12	9	..	7	14
Total	165	74	91	5	62	98

As is seen, 55·2 per cent of the households in this village are non-vegetarian, a non-vegetarian house being one in which there is no objection to the cooking of meat, fish or egg in the common kitchen. One interesting feature is that 12 Muslim families of Sheikh sub-section are vegetarian. Among the Kshatriyas only 16·2 per cent are more vegetarian. Meat is not, however, taken every day. Also Hindus do not consume meat on the occasion of Ram Naumi and Janamashtami festival. Milk is used in houses having milch cattle. There is scarcity of milk and ghee in the village. Rice and wheat are the staple diet of the residents of this village. Locally-grown rice is used almost in every household. *Arhar* pulse is more popular in this area. No one has a liking for *urd* pulse. *Chapaties* of barley, pea are prepared in some poor households. Locally-grown vegetables such as potato, pumpkin, gourd, onion, *turai*, etc., are used in some of the households. The fruits consumed consist of mango, guava, *jamun*, musk

melon and water melon. On the occasion of marriage, pukka meals consisting of *poori*, vegetables of potato, jack fruit, pumpkin, etc., are served by the well-to-do. *kachcha* meals consisting of pulse and rice are served by the poorer section. Meat is prepared among the non-vegetarian households on such occasions.

As regards the frequency of the meals, about 59·4 per cent of the households take three meals a day, 37·5 per cent two meals a day and only 3·1 per cent one meal a day.

Social Customs

The social customs in this village are more or less the same as in village Pakri Buzurg, the other village of district Azamgarh selected for study. There might be slight variations from one caste to another. Of the Hindus, the customs usually prevalent amongst the Kshatriyas, the predominant caste in the village, are described here.

(a) *Birth Customs*

During the period of pregnancy, heavy work is not allowed to be done by the expectant mother. Nutritious diet, so far as available in the household, is given to her. The poorer people cannot afford expenditure for providing rich diet. Every precaution is taken to ensure that abortion does not take place. She has to be protected against evil spirits; she would not move about in darkness lest she might get frightened; she is not allowed to take edibles that might generate heat in the body; she would not look at the moon or sun in eclipse and so on.

The delivery is invariably conducted at the husband's house. If the first child dies during the period of confinement, the next delivery is arranged at her father's house. The common belief is that by doing so the issue would survive. The birth of a male child is an occasion of great rejoicing. There is singing of songs in the household. The delivery is conducted by a *dai* (midwife) of low caste. She looks after the mother for 6 days, for which she gets everyday meals and 5-10 seers of grains. In addition, an amount of 50 P.—Re. 1 is given to her for cutting the umblical cord. If it is a male child, a new sari may be presented to her. In the room of confinement *loban* is kept burning continuously so that evil spirits might not enter the room and harm the child. An iron implement, such as a knife or a sickle, is invariably kept under the pillow. This has the effect of warding off evil spirits. Another practice for protection from evil spirits is to bury a little *kush* grass, some thorns of *babul*, a little milk, paddy and vermilion at the door of the room of confinement.

The family become ritually impure after the birth. Edibles cooked in this house are not accepted by outsiders. No male is allowed to enter the room of confinement for 10 days. On the sixth day, the *Chhati* ceremony is observed. The mother and the child are bathed. The child is clad in new clothes. Puja on a small scale is also performed in consultation with the pandit. A small feast is given if it is a male child. Light food begins to be served to the mother. The *dai* is replaced by the barber's wife for looking after the mother and the child.

On the twelfth day, the *Barahi* ceremony is performed. The room of confinement is cleaned and washed. Puja is also performed after the mother and the child have taken bath. A feast is given to friends and relatives if it is a male child. There is singing and dancing by the womenfolk. Clothes and other gifts are received from relatives, especially from the mother's house. Usually a name is also given to the child on this day. Sometimes the child is made to wear a *kardhani* a thick black thread round its waist.

The child continues to be fed on mother's milk only till it is about 4 months old. Thereafter it begins to nibble the food taken by others in the household, in addition to mother's milk. The child is weaned away from the mother's breast after a period of about 2-3 years unless she becomes pregnant. A thin paste of *neem* leaves is applied to the nipple of the breast so that its bitter taste might repel the child. No contraceptives are used in this village. In fact the general view is that it is wrong to intercept the course of nature by the use of contraceptives.

The *Mundan* ceremony is performed either in the first year or in the third year of the birth of the child. Sometimes this ceremony is performed at the shrine of the family goddess.

The *Yagopavit Sanskar* (sacred thread ceremony) is performed among the Brahmins and sometimes among the Kshatriyas, when the boy is aged 12 years or so.

The ceremony is conducted by a pandit. It is followed by a feast to friends and relatives.

(b) *Marriage Customs*

The negotiations for marriage are started by the family of the girl. If the two families agree, the date and time for *tilak* ceremony are fixed in consultation with a pandit. On this day the bride's brother goes to the bridegroom's house with a pandit, a barber and some relatives. In the evening, the bridegroom is made to sit in a *chowk* in the courtyard of the house. Other people from the village are also called in. The pandit recites some *mantras* and the bride's brother puts a turmeric and rice mark on the forehead of the groom and presents to him a bell-metal *thali*, cloth, rice, turmeric, *dub* (cynodon dactylon) and the stipulated amount of money.

After this ceremony the date of marriage is fixed. Both the parties send invitations to their respective relations. A betel-nut coloured in turmeric is delivered to each relative along with the invitation.

For about a week before the date of marriage a number of rituals are gone through at the house of the bride and the groom. On the day of wedding the marriage party (*barat*) consisting of the bridegroom, his family members, relatives and friends reaches the bride's village, where they are made to stay in some grove. In the evening the *duwar* puja ceremony is performed. The bridegroom sits on one side of a raised platform at the door of the bride's house. The pandits of both parties recite *mantras* on the occasion. The bride's father puts a turmeric and rice mark on the forehead of the groom and makes a cash payment to the father of the groom.

Some time after this ceremony, dinner is served to the *barat*. At about midnight the bridegroom is taken to the bride's house for the actual marriage ceremony, which is performed under a especially prepared canopy (*mandap*) in the courtyard of the bride's house. The bride and the bridegroom are made to sit side by side, facing east. Their bridal knot is tied and after the chanting of some *mantras* by pandits of both sides, the *kanyadan* ceremony (offering the daughter in marriage to the bridegroom) is performed by the parents of the bride. Other near relatives are also allowed to participate in this ceremony. Then the groom and the bride jointly take seven rounds of the nuptial fire and take vows to remain faithful to each other and so on. The groom then daubs vermilion (*sindoor*) in the bride's *mang* (parting of hair). Vermilion in the *mang* is a mark of a woman being *suhagin*, i.e., one whose husband is alive.

Among the Brahmins and Kshatriyas the marriage party returns on the third day while among other castes it returns on the next day. If the bride happens to be a minor she is not sent with the bridegroom. The *barat* returns without the bride. She goes to her husband's house at a latter date after she has attained maturity.

Bride money is not accepted by any caste in the village. Dowry in cash and kind is given by the bride's family on the occasion of both marriage and *gauna* according to its financial condition. The amount of dowry is sometimes settled from before in some Brahmin and Kshatriya households. Marriage by exchange is not favoured. Marriage of widowers is not objected to but widow remarriage is not allowed among the Brahmins, the Kshatriyas and the Banias only. So far as possible, the widow is married to the younger brother of her deceased husband. On the occasion of widow remarriage, the new husband gives a feast to the clansmen. A recitation of *katha* is also arranged. Ceremonies which take place in the case of marriage of virgin bride do not take place. After remarriage, the widow relinquishes the right to the property of her deceased husband.

Adultery and extra-marital sex relations are not tolerated in any community in the village. It was only in one case that the husband had separated from his wife.

(c) *Death Customs*

The Hindu dead is carried to the cremation ground on a *tikti* (bier made of bamboos) on the shoulders of four persons turn by turn. The dead body is bathed, wrapped in white cloth and then tied to the bier. If the dead is a married woman she is decorated and then taken to the cremation ground. On the way, people go on reciting the words "*Ram nam satya hai, satya bolo mukti hai*"—the name of God alone is true; speak the truth for, therein lies salvation. The dead body is placed on a pyre of fuel which is lit by

the eldest or the youngest son of the deceased. The husband would light the pyre of his deceased wife. After the cremation, members of the funeral party return to the house of the deceased and sit with the bereaved family for some time. The one who has lit the funeral pyre ties a piece of white cloth round his neck for 13 days; he does not come in contact with others; he wears only an *angochha*; and he sleeps either on a *takht* or on the ground. On the thirteenth day, the *Terhavin* ceremony is performed. A feast is given to Brahmins and clansmen. The house becomes ritually pure after this ceremony.

Social Customs among Muslims

(a) *Birth Customs*

The birth customs among Muslims resemble the observances among the Hindus. The *dai* of low caste conducts the delivery and looks after the mother and the infant for 6 days, after which she is replaced by the barber's wife. The *Chhati* ceremony is observed on the 6th day of delivery. On this occasion charity (*khairat*) is given to the poor. The *Aqiqa* ceremony, which is the equivalent of *Mundan* (head-shaving) ceremony among the Hindus, is performed the next day of *Chhati*. There is no *Barahi* ceremony among them but on the 40th day of delivery, the *Chhilla* or *bara nahan* (big bath) takes place. Friends and relatives are entertained to a feast and *khairat* (charity) is given to the poor. After this ceremony, the mother starts doing household work. The *Khatna* (circumcision) ceremony is observed on any day after the *Aqiqa* ceremony, before the male child attains the age of 4 years. The operation is performed by a *jarrah* (barber who also acts as indigenous surgeon). A feast is given to friends and relatives on this occasion.

(b) *Marriage Customs*

Among the Muslims, the boy's parents approach the girl's people for settlement of marriage. If the negotiations succeed, the *Mangni* (betrothal) ceremony is performed at the bride's house where the bridegroom also goes. Then a date for *Nikah* (marriage) is fixed. Wedding does not take place during the month of Moharrum and on the 3rd, 8th, 13th, 18th, 23rd and 28th of any month because Moharrum is the period of mourning and the other six dates are considered inauspicious.

On the date fixed for *Nikah*, the bridegroom proceeds to the bride's house along with members of his family, his relatives and friends who constitute the marriage party (*barat*). *Sharbat* (sweetened water) is offered to them by the bride's people. The *Nikah* is then conducted by a local *kazi* at the bride's residence. After the amount of *mehar* (alimony) has been settled between the two parties, three persons known to both the parties are picked up. One is called a *vakil* and the other two *gawah* (witness). The bride is seated in a separate room in purdah from the groom and his people. The *vakil* asks her thrice whether the groom is acceptable to her and she has to say thrice '*han, kabool hai*' (yes, I accept). The *vakil* and the *gawah* convey the acceptance of the bride to the groom and his people. Then the *kazi* asks the groom thrice if he is willing to accept the bride as his wife. He, too, has to give his consent thrice. Then the *kazi* recites the *khutba*. The couple is blessed and sweets and dried dates (*chhuharas*) are distributed. After *nikah*, members of the marriage party are treated to a feast. After a couple of minor ceremonies, the *barat* departs along with the bride. Among the Muslims, the dowry is not settled from before. The bride's people, no doubt, give the bride and the groom ornaments, clothes and other articles according to their financial condition.

(c) *Death Customs*

The Muslim dead are invariably buried. The dead body is wrapped in a white shroud and carried on a cot to the burial ground on shoulders of four persons turn by turn. A short distance before the graveyard, the cot is lowered on the ground and prayers are offered by all for peace to the departed soul. This is known as *numaz-e-janaza*. The dead body is lowered into the grave with its head to the north and feet towards the south. Everyone puts some earth on the grave. Then they recite the *fateha*—prayers for peace to the soul of the dead—and return home. On the 3rd day, the *Teeja* ceremony is performed. Prayers are offered and charity is given. They do not have any ceremony on the 10th or the 13th day as the Hindus have. On the 40th day the *Chaliswan* ceremony is performed.

CHAPTER III

ECONOMY

Workers and Non-workers

The following table gives the split-up of the population of hamlet Sumbhadih by workers and non-workers, by sex and broad age groups :—

TABLE NO. 3·1

Workers and Non-workers by Sex and broad Age Groups

Age Groups (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	822	432	390	399	258	141	423	174	249
0—14	318	178	140	41	27	14	277	151	126
15—34	252	125	127	176	111	65	76	14	62
35—59	190	94	96	144	88	56	46	6	40
60 and above	62	35	27	38	32	6	24	3	21

As is seen from the above table, about 48·5 per cent of the population consists of workers. About 59 per cent of the males and 36 per cent of the females consist of workers. The female participation in work is apparently quite high. Even among the higher castes a few women were found engaged in earning activities. 4 Brahmin and 11 Kshatriya females were found engaged in cultivation while 5 Bania females were engaged in business. In most of the cases, women have to earn because of pressing necessity.

Of the total workers, about 13 per cent fall in the age group 0-14 years, about 69 per cent in the age group 15-34 years, about 75 per cent in the age group 35-59 years and about 61 per cent in the age group 60 years and above. The highest percentage of workers is naturally in the age group 15-34 years. The proportion of female workers to total workers in the age group 0-14 years is 34 per cent and in the subsequent age groups it is 37 per cent, 39 per cent and 16 per cent respectively.

Occupational Pattern

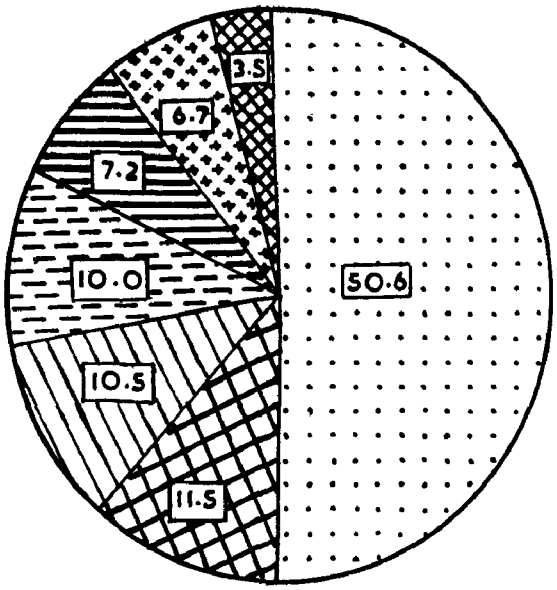
The following table gives a picture of the occupational pattern of this hamlet :—

TABLE NO. 3·2

Occupational Pattern

Occupation	Age Groups										Total
	0—14		15—34		35—59		60+		All Ages		
	M	F	M	F	M	F	M	F	M	F	
1. Cultivation	17	5	53	27	46	30	20	4	136	66	202
2. Agricultural Labour	1	5	13	13	8	5	1	..	23	23	46
3. Cattle Grazing	1	..	1	..	2	..	..	..	4	..	4
4. Service in Agricultural Department	..	..	2	..	1	..	..	..	3	..	3
5. Manufacturer of Chik	1	..	..	1	1	1	..	..	2	2	4

OCCUPATIONS

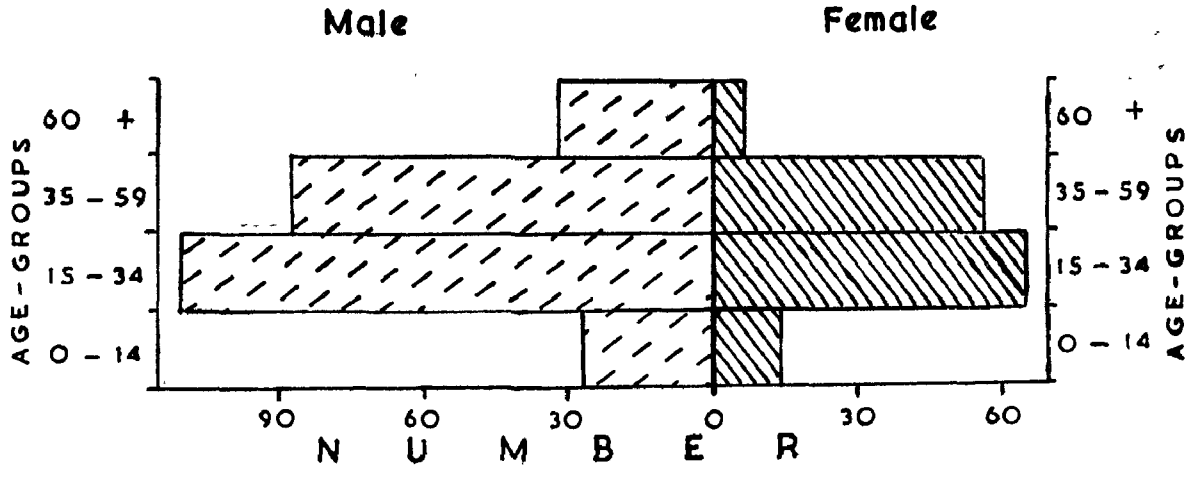


CULTIVATION
AG. LABOUR
HORTICULTURE

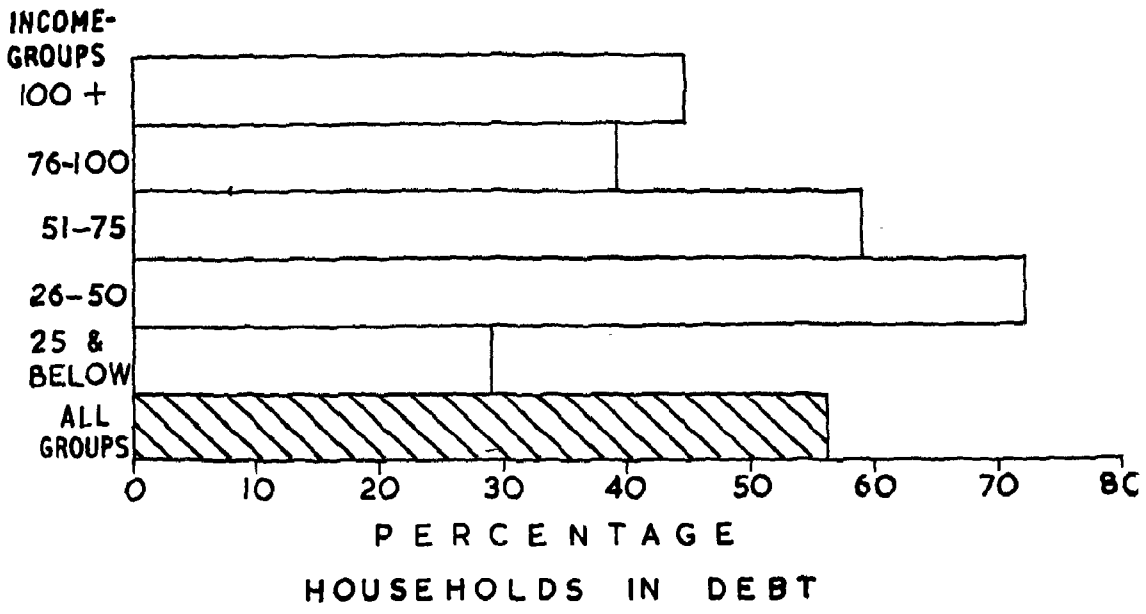
MANUFACTURE
BUSINESS
SERVICE
OTHERS

PERCENTAGES TO TOTAL POPULATION GIVEN IN THE CIRCLE

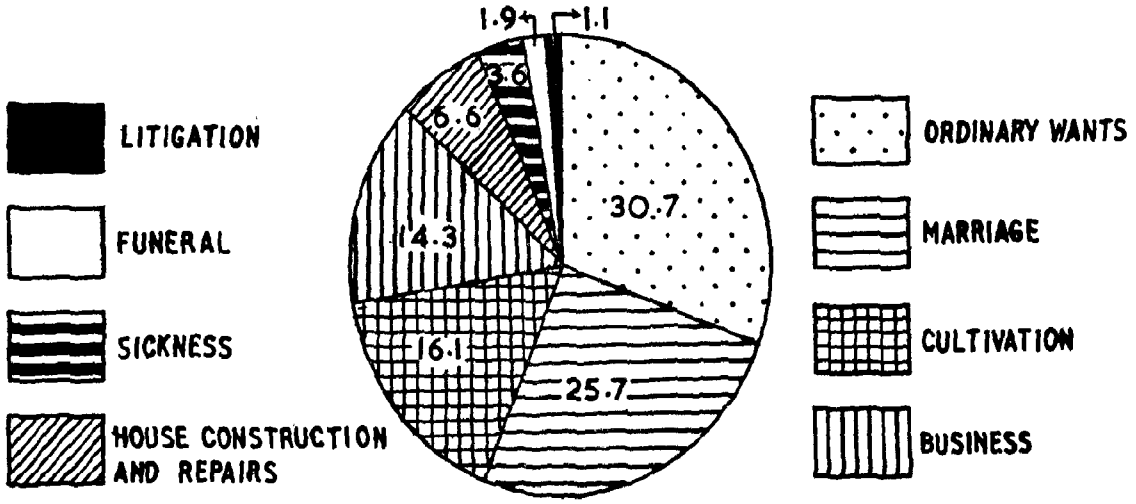
WORKERS BY AGE-GROUPS



INDEBTEDNESS BY INCOME GROUPS



INDEBTEDNESS BY CAUSES



Occupation	Age Groups 0—14 M	0—14 F	15—34 M	15—34 F	35—59 M	35—59 F	60+ M	60+ F	All Ages M	All Ages F	Total
6. Service	...	1	3	1	1	1	..	..	4	3	7
7. Domestic Servant	1	..	..	1	..	1	..	..	1	2	3
8. *Ekka* Driver	...	..	1	...	..	..	..	..	1	..	1
9. Blacksmith	...	..	2	..	..	..	1	..	3	..	3
10. Grain Parching	...	..	3	1	2	1	1	..	6	2	8
11. Business	...	..	1	...	1	..	1	..	3	..	3
12. Retailer of Sweets	...	..	1	..	1	..	..	..	2	..	2
13. Retailer of Cloth & Grains	...	..	..	..	1	..	..	..	1	..	1
14. Betel Shop	...	...	...	1	...	..	..	..	..	1	1
15. General Provision Shop	...	..	3	2	2	1	1	1	6	4	10
16. Oil Crushing	...	2	5	5	4	4	..	..	9	11	20
17. Retailer of Utensils	...	..	1	..	1	..	..	..	2	..	2
18. Barber	...	..	6	1	1	..	1	..	8	1	9
19. Potter	...	..	1	1	1	1	..	..	2	2	4
20. Lekhpal	...	..	..	...	2	...	..	..	2	..	2
21. Storekeeper	...	..	1	...	..	..	..	..	1	..	1
22. In Horticulture	3	1	12	7	6	7	5	1	26	16	42
23. Retailer of Bangles	1	..	2	4	1	1	..	..	4	5	19
24. Panchayat Secretary	...	..	..	...	1	..	..	..	1	..	1
25. School Teacher	...	...	..	...	1	..	..	..	1	..	1
26. Tailor	2	..	..	1	3	2	1	..	6	3	9
27. Road Mate	...	..	..	...	1	..	..	..	1	..	1

Evidently, 50·5 per cent of the workers are engaged in cultivation, 11·5 per cent in agricultural labour, 10·5 per cent in horticulture and the remaining 27·5 per cent workers are engaged in various other occupations. The following table shows the occupational pattern by caste :—

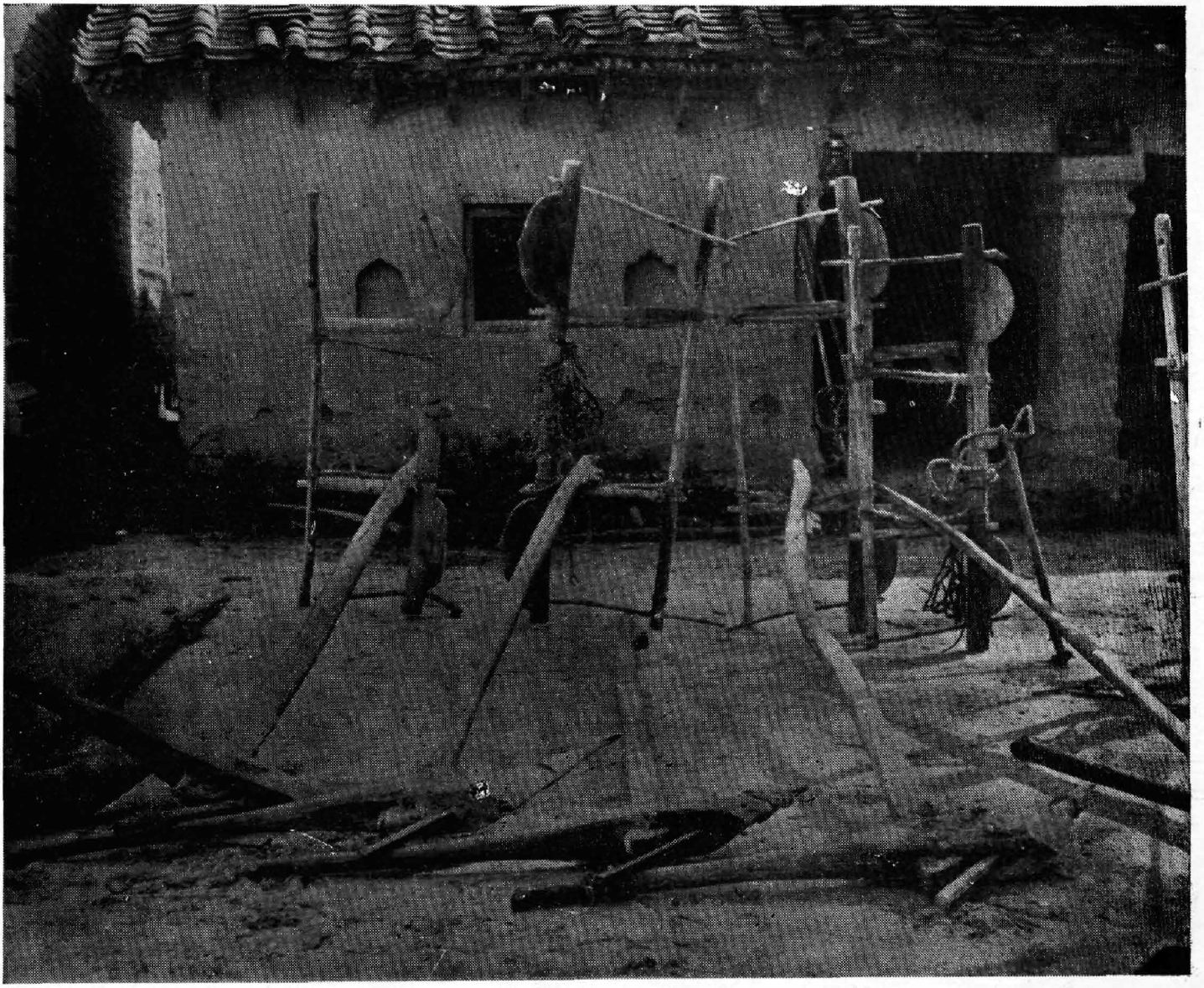
TABLE NO. 3·3

Occupational Pattern by Caste

Caste	Occupation	Number of Workers P	M	F
1. Ahir	Cultivation	30	16	14
	Cattle grazing	2	2	..
	Total	32	18	14
2. Bania	Cultivation	2	2	..
	Retailer of cloth and Grains	1	1	..
	Business	3	3	..
	Kirana shop	10	6	4
	Retailer of sweets	2	2	..
	Service	2	2	..
	Betel shop	1	..	1
	Total	21	16	5

Caste	Occupation	Number of Workers		
		P	M	F
3. Bhar	Cultivation	5	4	1
	Agricultural labour	17	11	6
	Total	22	15	7
4. Barai	Service in Agriculture Department	1	1	..
5. Brahmin	Cultivation	14	10	4
	Service in Agriculture Department	2	2	..
	Total	16	12	4
6. Dharkar	Manufacturer of *chik* and baskets	4	2	2
7. Gadariya	Cultivation	14	11	3
8. Kayasth	Cultivation	1	1	..
	Lekhpal	1	1	..
	Storekeeper	1	1	..
	Total	3	3	..
9. Kshatriya	Cultivation	66	55	11
	Service	1	1	..
	Panchayat secretary	1	1	..
	School teacher	1	1	..
	Total	69	58	11
10. Kumhar	Cultivation	9	5	4
	Potter	4	2	2
	Cattle grazing	2	2	..
	Total	15	9	6
11. Kahar	Cultivation	8	5	3
	Domestic servant	3	1	2
	Grain parching	8	6	2
	Service	4	1	3
	Agricultural labour	2	2	..
	Ekka driver	1	1	..
	Total	26	16	10
12. Kewat	Cultivation	24	13	11
	Agricultural labour	19	13	6
	Total	43	26	17
13. Koeri	Cultivation	6	4	2
	Agricultural labour	3	2	1
	Horticulture	42	26	16
	Total	51	32	19
14. Lohar	Blacksmith	3	3	..
15. Nai	Barber	8	8	1
16. Pasi	Cultivation	4	2	2
	Agricultural labour	2	..	2
	Total	6	2	4
17. Pathar	Cultivation	4	1	3
18. Teli	Cultivation	3	1	2
	Retailer of utensils	2	2	..
	Oil crushing	20	9	11
	Total	25	12	13
19. Muslim	Cultivation	9	4	5
	Retailer of bangles	12	6	6
	Tailor	9	6	3
	Agriculture labour	3	2	1
	Lekhpal	1	1	..
	Road Mate	1	1	..
	Total	35	20	15

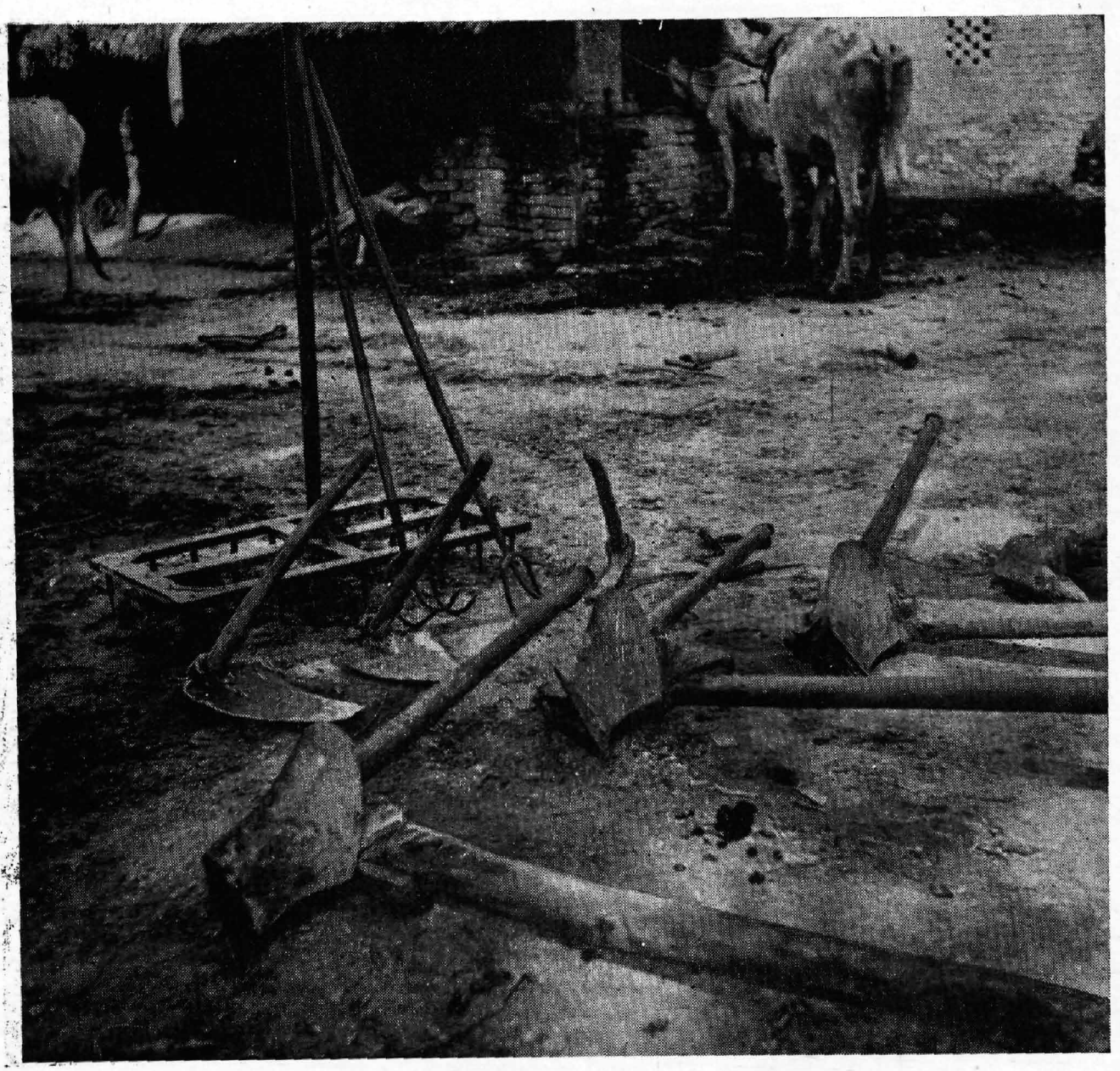
PLATE No. 9



Indigenous agricultural implements generally used in the village

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PLATE No. 10



Modern agricultural implements used in the village

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The above table indicates change in the traditional occupations in a number of cases. There is no change among the Ahir, Bhar, Dharkar, Koeri, Lohar, Pasi and Nai households. The traditional occupation of the Bania is business but 2 males had taken to cultivation and 2 were employed in service. Ordinarily the Barai raises betel leaf crops but the only Barai male in the village is engaged in service. None of the Brahmins work as a priest; 14 persons are engaged in cultivation and 2 are in service in the Department of Agriculture. The traditional occupation of the Gadariyas is rearing of sheep but in this village all the 14 workers of this caste are cultivators. Usually the Kshatriyas are cultivators but 3 of the males in this village are in service. The Kumhars generally work as potters but out of 15 workers of this caste, only 4 work as potters while 9 are engaged in cultivation and 2 in cattle grazing. Among the Kahars, one worker is an *ekka* driver while 4 workers are in service. Boat-rowing and cultivation are the traditional occupations of Kewat caste, but here 24 workers are cultivators and 19 workers are agricultural labourers. The Pathar is a caste of braid and silk fringe makers but here all the 4 Pathar workers are engaged in cultivation. Out of 25 Teli workers, only 20 are engaged in the traditional occupation of oil crushing while 3 workers work as cultivators and 2 as retailers of utensils.

Subsidiary Occupations

The following table shows the number of workers in subsidiary occupations :—

TABLE NO. 3·4

Workers in Subsidiary Occupations

Subsidiary Occupation	Number of Workers		
	Persons	Males	Females
1. Cultivation	99	66	33
2. Agricultural labour	25	18	7
3. Sheep rearing	2	2	..
4. Grain parching	2	1	1
5. Potter	8	5	3
6. Hawker	1	1	..
7. Oil pressing	3	1	2
8. Priest	2	2	..
9. Business	1	1	..
Total	143	97	46

Cultivation is followed as a subsidiary occupation by 97 males and 46 females, consisting of 2 Bania males whose main occupation is business, 11 males and 4 females of Bhar caste whose main occupation is agricultural labour and 2 males and 2 females of this caste whose main occupation is the manufacture of *chik* (bamboo curtains) and baskets, 6 males and 4 females of Kahar caste of whom 2 males are engaged in agricultural labour, one male as *ekka* driver, 2 males and 2 females in grain parching and 1 male and 2 females in domestic service as the principal occupations, 1 Kayasth male whose principal occupation is service as lekhpal, 6 male and 8 female Kewats whose main occupation is agricultural labour, 1 Kumhar who mainly works as a potter, 15 males and 9 females of Koeri caste whose main occupation is horticulture, 1 Kshatriya school teacher, 3 Lohar males who mainly work as blacksmiths, 5 Nai males who mainly work as barber, 2 Pasi females who mainly work as agricultural labourers, 5 males and 4 females of Teli caste whose main occupation is oil pressing and 8 Muslim males whose main occupations are tailoring (5), retail sale of bangles (2), and working as road mate (1).

Agricultural labour is followed as a subsidiary occupation by 25 persons whose main occupation is cultivation. Of them, 2 males and 1 female are Ahir, 2 males are Bhar, 2 males are Kahar, 7 males and 4 females are Kewat, 3 males and 1 female are Koeri and 2 males and 1 female are Pasi by caste. As subsidiary occupation, sheep rearing is followed by 2 Gadariya males, grain parching by 1 male and 1 female of Kahar caste, pottery work by 5 males and 3 females of Kumhar caste, hawking by one Pathar male, oil crushing by 1 male and 2 females of Teli caste, and priesthood by 2 Brahmin males. The principal occupation of all of them is cultivation. One Teli male whose main occupation is oil crushing is engaged in business as a subsidiary occupation.

Soil

The village lies in the northern tract of the district which is divided into two portions. The upland is known as *bangar* and low land in the vicinity of river Ghagra is called *kachhar*. Village Sumbhadih lies in the *bangar* portion of the northern tract which is the most fertile and stable portion of the district. This portion is drained partly by Chhoti Sarju and

partly by some minor water channels flowing into the Ghagra. The agricultural land of this village is drained and influenced by river Majhoi. "The soil of the *bangar* tract is a good firm loam which, in the neighbourhood of the rivers, becomes light and in a few cases even sandy. Clay is found in the narrow depressions in which the various drainage channels originate, and there are isolated patches of clay and *usar* resembling those found in the southern tract. These are not, however, numerous; and, generally speaking, groves and trees are numerous, giving to the landscape a cheerful and smiling prospect. The fertility of the soil is great, the population is very dense, and the people are scattered all over the village area in small hamlets and tiny settlements."[1]

"In the northern portion of the district, the proportion of sand in the soil is greater than in the south, and the prevailing earth becomes a loam, known to the people as *balsundar*, while a very sandy variety is called *balui*."[2] The soil in this village is especially suitable for the production of paddy. The paddy-producing soil is classified as *kiari*, *dhanao* and *dhankar*, with varying crop-bearing capabalities.

Rainfall

The average rainfall in this area is about 41 inches. The wettest year was 1894 when at Mahul, the rainfall was 81·52 inches. For agriculture, the rainfall over a certain period of the year is more important than the total rainfall. Rain is mostly needed from June to October when the soil is dried up and without the rains nothing can be had from the land.

"Agriculturists reckon during that season by the periods which are known as *Maha-Nakshatras*, and which they call *Nakhats*. There are twenty-seven *Nakshatras* in the solar year, but the only ones which are widely known are those which fall within the rainy season or immediately precede and follow it. The sixth *Nakhat* corresponds roughly to the period between 19 June and 2nd July and is known as *Adra*. The thirteenth is known as *Hast* or *Hatia* and corresponds to the period between 24th September and 7th October. A favourable season for agriculture begins with a good fall of rain early in *Adra* and ends with a similar fall in *Hast*. The popular saying is :

Charhat barse Adra, utrai barse Hast,
Kitno Raja dand de, sukhi rahe girhast.

This means that if it rains at the beginning of *Adra*, and the end of *Hast*, the cultivator will be happy, no matter how much of the grain his landlord takes from him. In the two periods that follow *Adra*, viz., *Punarbas* and *Pukh* or *Chiraiya*, corresponding to the periods from the 3rd to the 16th and from the 17th to the 30th July, continuous heavy rain is deprecated, especially in *Pukh*. During *Asrekha Magha*, from 31st July to 27th, August heavy rain is looked for, but the *Puraba* and *Uttara* from 28th August to 23rd September the cultivator longs for sunshine interspersed with days of rain. The rainfall of the *Chittra*, which runs from the 8th up to the 20th of October, is not of great importance on the whole; during season from *Adra* to *Hast* neither excessive rain nor draught is wished for."

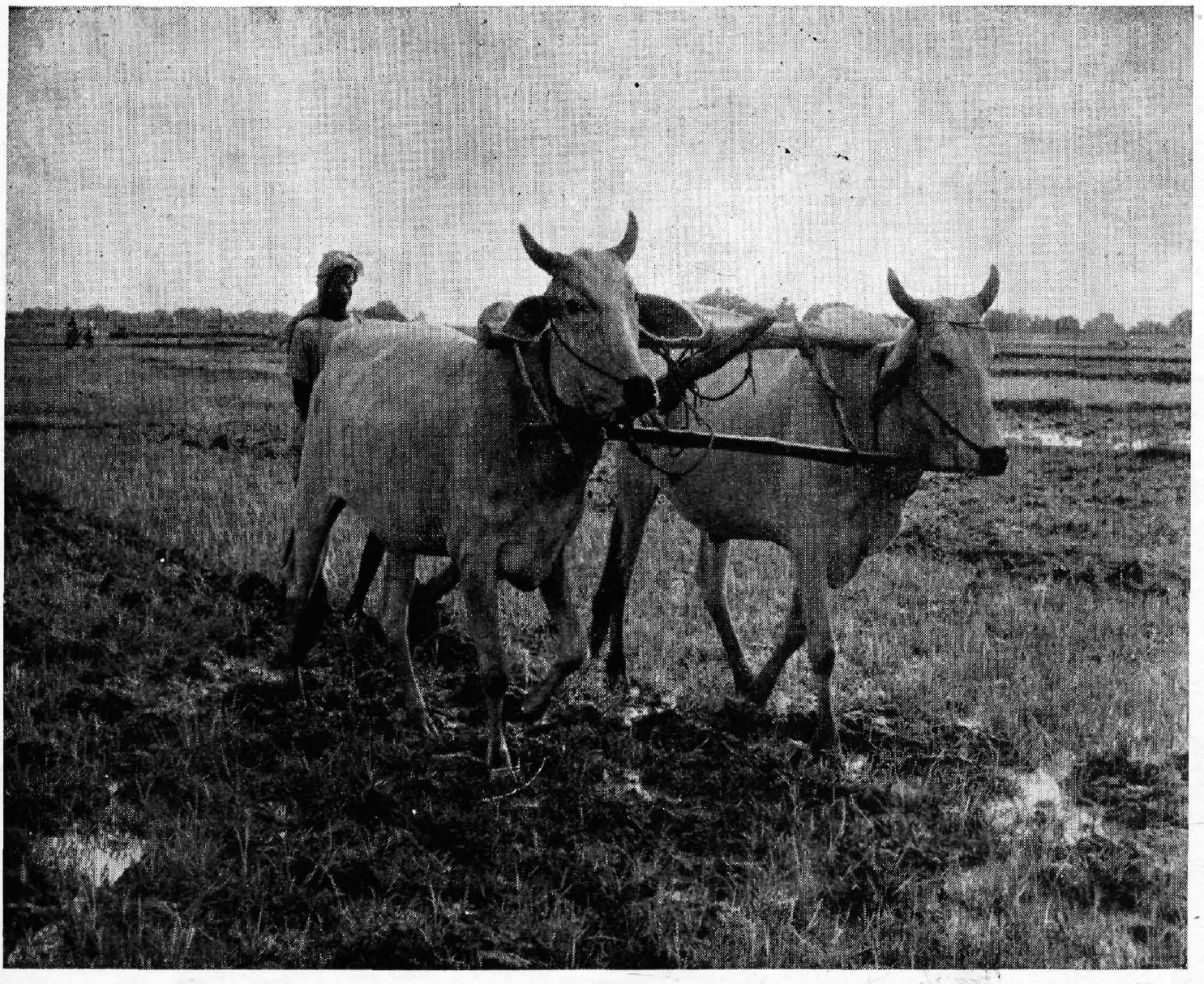
Land Utilization

The total area of the revenue village is 1,434·13 acres with a land revenue of Rs. 5,180·90. Out of it the cultivated area is 1,176·13 acres and the uncultivated area is 258·00 acres. Of the cultivated area the irrigated portion consists of 471·15 acres only. There are three sources of irrigation in this village, viz., wells, tube-wells and tanks. The irrigation from wells is 13·65 acres, from tube-wells 340·68 acres and from tanks it is 116·82 acres.

Out of the total cultivated area of 1,176·13 acres 826·40 acres are sown in *kharif*, 417·94 acres in *rabi* and 3·92 acres in *zaid* crops. The following table shows the land utilisation during the 3 harvests :—

1. *Gazetteer of District Azamgarh*, Page 3.
2. *Gazetteer of District Azamgarh*, Page 5.

PLATE No. 11



Ploughing the fields

Facing page 22

seed required is about 2—2½ maunds per acre. The field in which seedlings are to be transplanted is ploughed up 5-6 times before transplantation. The seedlings are picked up from the nursery and transplanted @ 2-4 together. From the time of transplantation to the end of October, the field is kept flooded with water. The crop is generally ready for harvesting by the end of November. During the year ending June 30, 1961, paddy was sown over 20 acres of land by the Japanese method of cultivation. The average yield of paddy is from 12 to 15 maunds per acre. The coarse variety is called the *Rant*, and the fine quality is called *Bansmati, Latera, Maldahi, Rani Kaisar, Karanga* and *Sichi.*

Out of the cultivated area of 1,176·13 acres of land, paddy occupied 537·66 acres (about 45 per cent). *Aghani* paddy was sown over 427·48 acres of land.

Sugarcane is sown over 102 acres of land. It requires more time and labour than any other crop. The old varieties sown were *Saravtia, Rakswa* and *Reonra.* Since the establishment of Co-operative Cane Society in 1944, the improved varieties, too, began to be sown. In the year ending June 30, 1961, seed no. 313 was sown over 20·41 acres, seed no. 393 over 2·80 acres, seed no. 510 over 61·96 acres, seed no. 527 over 6·01 acres and seed no. B. 0·17 over 4·83 acres.

"The best crop of cane is expected from land which has rested from the preceding *rabi* harvest, until the time that the cane is sown, having been dug up and allowed to remain in that state all the winter. The best soil for the cane as a sugar producer is good clean clay especially that which is called *Karail.* Before the plants are sown, the land must be well dug up and ploughed. If time allows, sheep should be penned upon it; and if the soil is loamy, clods from the bottom of a tank or swamp should be thrown upon it. The land is then repeatedly ploughed, and the soil is well manured and pulverized; but to effect this as well as to get moisture sufficient for the germination of the crop, irrigation must generally be resorted to in the *bangar* country. Usually a little plant is preserved from the cane crop of the preceding season for seed; and the day before sowing this seed plant is cut down and, the leaves and the tops being removed, it is put in water to steep for one night. It is then chopped up into pieces, locally called *Painr, Ganr* each piece being about a foot long and containing three or four joints or eyes (*Ankh*) and some 21,000 *Painrs* are required for an acre. In sowing, three ploughs are employed, and individual cultivators who have not the requisite number of cattle of their own club together to effect the sowing. The sower follows the second plough and drops the seed canes lengthwise, into the furrow at a distance of one foot apart, while the third plough covers them with earth. Four or five days after sowing, deep hoeing called *Patanr baithawan* commences and is continued at intervals, two or three times. When the young shoots called (*poi*) have appeared, a light watering from small earthen pots is given, and this is followed by hoeing, top dressing with manure, and harrowing; while for the rest of the season hoeing and watering must be kept up. Sugarcane is mature by the middle of January but the cutting and pressing of it generally begin before that."[1]

Rotation of Crop

"Beginning with a light *kharif* crop, or with early rice, if the land lies rather low and is suited to it, the cultivator allows the land to lie fallow after that crop is cut and prepares it for sugarcane. In the spring the sugarcane is sown, and it occupies the land all through the following summer and winter. By next spring the sugarcane is cut, and the land having been cleared lies untouched till the rains. During the rains the field is prepared for barley, which is sown in October and is cut the following spring. In the next year the land lies fallow till October, when either barley or wheat is sown; or if an early *kharif* crop is sown in the field, peas are sown as a spring crop. In the fifth year the rotation begins anew. Though this is the usual, it is not necessarily the invariable, system of rotation; but it is that which is generally recognized as giving the soil the greatest benefit."[2]

Irrigation

The village has 470·65 acres of irrigated land. There is only one tube-well which irrigates 13·65

1. *Gazetteer of District Azamgarh,* Pages 34-35.
2. *Gazetteer of District Azamgarh,* Page 32.

PLATE No. 13



Transplantation of paddy seedlings

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PLATE No. 14



Womenfolk bringing grass from fields

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acres of land. In addition 62 irrigation wells and 15 wells used primarily for having potable water are also used for irrigating the fields. A few seasonal *kachcha* wells are also constructed for irrigation. An area of 340·68 acres is irrigated by such wells. Water from 19 tanks is used for irrigating 116·82 acres of land.

The *dhenkal* is used for irrigating from the wells. On the thicker side of a long pole is placed a heavy lump of mud to act as a weight while at the other an earthen pot is suspended by a rope. The pole is set upon a strong support which is fixed on the ground at a distance of a few feet from the well. The upper end of the support is forked and the pole turns on it. The labourer who works the lever stands with his back to it upon a plank which is laid across the well in such a manner as to leave a space for the passage of the pot between it and the well. Pulling down the lever by the rope, the labourer lowers the post through the space into the well and when filled allows it to rise by the action of the lever and then empties the water in the water course at the top of the well.

Water from the tanks is baled out of the tanks by means of a *dauri*—a round shallow basket made of wicker work or bamboo matting. Attached to the basket are four strings one of which is held in either hand by the two labourers, who stand opposite to each other on either side of the baling station or the *bodar*. The basket is swung between the men, being carried above the water in the back stroke, and into it in the forward stroke. In finishing the latter, the labourers bring the basket up with a jerk which throws the water that the basket carries with it on to the top of the lift. About 2 gallons of water are brought up at each stroke and 20-25 strokes are made in a minute.

Agricultural Produce

All the cultivator households were asked to indicate the yearly agricultural produce. Since no records are maintained, the figures returned were based on memory. The tendency to under-rate the production and over-estimate the personal consumption is but natural. The following table indicates the agricultural produce and its disposal, as returned by heads of the cultivator households in hamlet Sumbhadih :—

TABLE NO. 3·6

Agricultural Produce and its Disposal

Produce	Annual Quantity (in mds.)		
	Produced	Consumed by the Producing Households	Available for Sale
1. Paddy	1,135	1,135	..
2. Wheat	363	363	..
3. Maize, *Jowar*, *Bajra*	443	443	..
4. Gram and pulses	1,199	1,199	..
5. Sugarcane	8,008	2,361	5,647
6. Barley	1,046	1,046	..
7. Vegetables	527	358	169
8. Oilseeds	212	200	12
9. Jute	12	12	..
10. Fodder	1,095	1,095	..
11. Other crops	380	380	..

Only 5,647 mds. of sugarcane, 169 mds. of vegetables and 12 mds. of oilseeds were available for sale.

Size of Holdings

The consolidation of holdings has not taken place in this village so far. The holdings are scattered here and there. The smallest holding is of 0·44 acre of a single plot and the largest holding is of 78 acres divided into as many as 110 plots. The following table shows the distribution of agricultural land among cultivators of different castes :—

TABLE NO. 3·7

Distribution of Agricultural Land by Castes

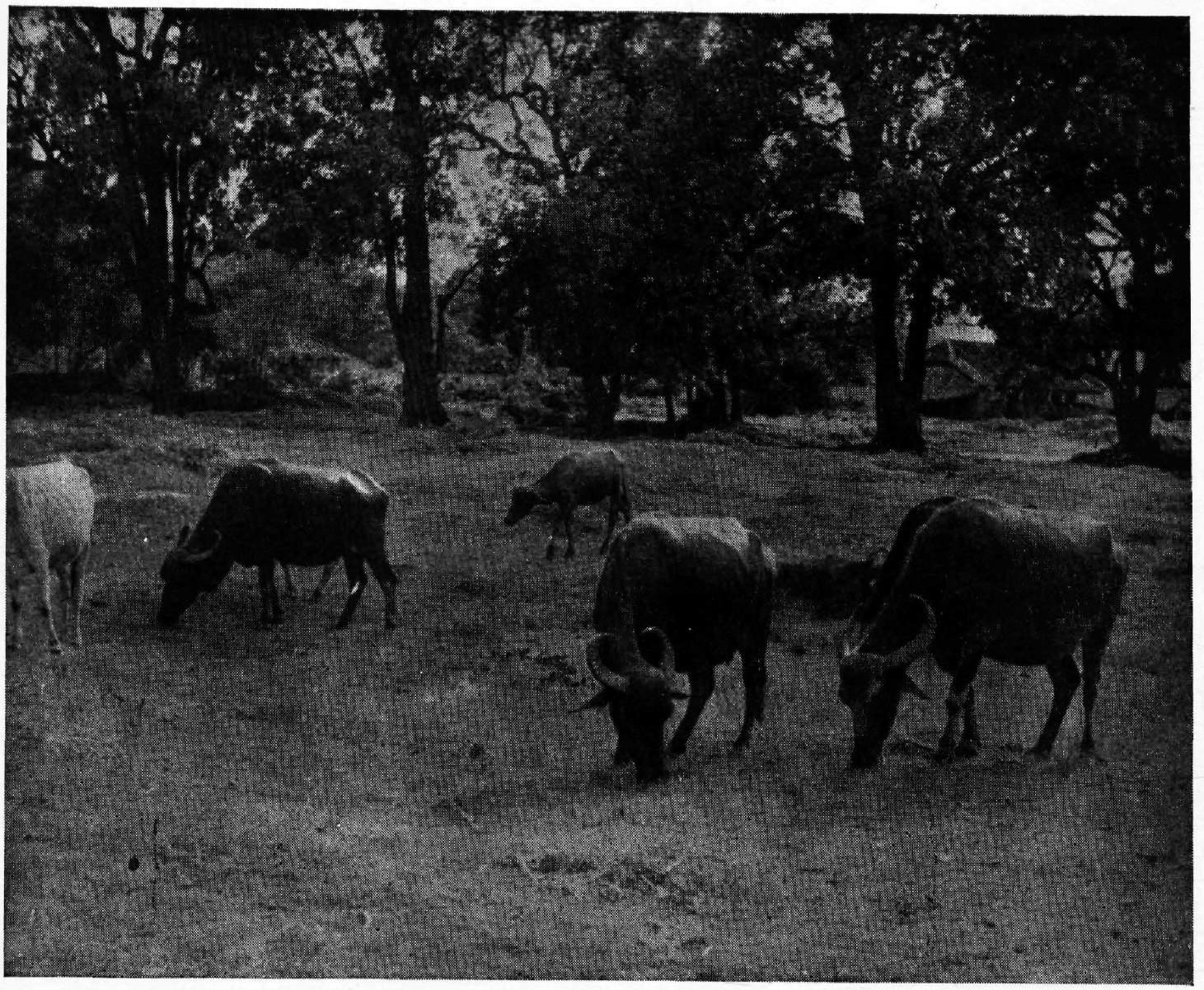
Caste	No agricultural Land	5 cents and below	6—10 cents	11—20 cents	21—50 cents	51 cents 1 acre	1 acre-2·4 acres	2·5-4·9 acres	5—9·9 acres	10 acres and above
1. Ahir	..	..	..	..	..	1	3	6	..	..
2. Bania	5	1	..	..	1	3	..	..	..	..
3. Bhar	1	..	..	1	..	1	5	..	..	..
4. Barai	1	..	..	..	..	..	..	..	..	..
5. Brahmin	3	..	..	..	..	..	3	2	2	1
6. Dharkar	..	..	..	..	..	..	..	1	..	..
7. Gadariya	..	..	..	..	..	..	2	2	1	..
8. Kayasth	..	..	..	..	..	..	..	..	..	2
9. Kshatriya	3	..	..	..	..	..	..	2	9	23
10. Kumhar	..	..	..	..	..	..	1	..	2	..
11. Kahar	3	..	..	..	1	1	3	..	..	..
12. Kewat	1	..	..	..	2	..	8	..	2	..
13. Koeri	2	..	..	..	1	4	10	..	..	..
14. Lohar	..	..	..	..	..	..	1	..	..	..
15. Nai	..	..	..	..	..	..	2	..	..	..
16. Pathar	..	..	..	..	..	1	1	..	..	..
17. Pasi	..	..	..	..	..	..	2	..	..	..
18. Teli	3	..	1	..	3	1	3	..	..	..
19. Muslim	10	..	..	..	1	4	4	2	..	..
Total	32	1	1	1	9	16	48	15	16	26

As is evident, 19·4 per cent households have no agricultural land, 29 per cent households have holdings varying from 1 acre to 2·4 acres while 16 per cent households have holdings of 10 acres and above. Of the 26 households possessing holdings of 10 acres and above, 23 are Kshatriya, 2 are Kayasth and 1 is Brahmin by caste. Obviously, there is concentration of land in Kshatriya households.

Cattle

The draught and milch cattle are of an inferior variety, being the offsprings of the dedicated males that are found wandering here and there without a master to control them. Only a few persons have purchased bullocks of improved variety. The following table shows the livestock of the village at the time of survey :—

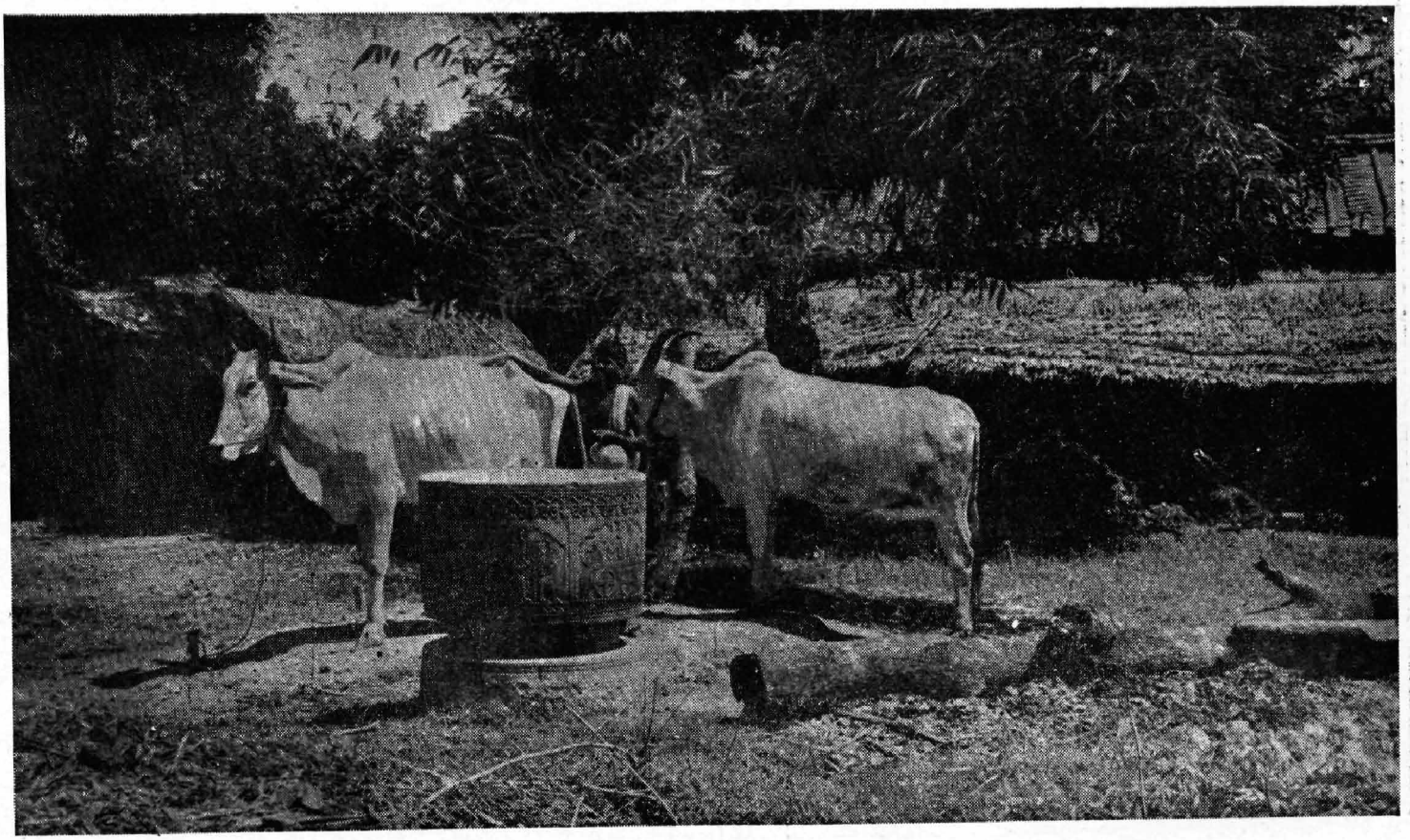
PLATE No. 15



Cattle grazing in the pasture-land on the outskirts of the village

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PLATE No. 16



A pair of bullocks tethered near a stone manger, which was used as a cane-crusher about 50 years ago

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TABLE NO. 3·8

Distribution of Livestock by Castes

Caste	Number of house-holds	Number of households owning	Draught bullocks	Number of households owning	Milch cattle	Number of households owning	Cows	Number of households owning	She buffa-loes	Number of households owning	Goats and sheep
1. Ahir	10	7	11	6	6	5	10	4	4	5	11
2. Bania	11	1	1	4	4	3	3	..	..	..	..
3. Bhar	8	6	8	..	..	4	5	1	1	..	..
4. Brahmin	11	7	13	4	4	8	12	1	2	..	..
5. Gadariya	5	4	10	2	3	3	6	4	5	4	173
6. Kahar	8	4	6	1	1	3	3	1	1	2	5
7. Kayasth	2	2	4	1	1	2	2	1	1	..	..
8. Kewat	13	11	12	4	4	11	15	5	5	1	3
9. Kshatriya	37	36	99	26	35	28	68	11	23	1	3
10. Kumhar	3	3	5	2	2	3	4	1	1	..	..
11. Koeri	17	15	23	5	6	11	13	2	2	..	..
12. Lohar	1	1	2	1	1	1	1	..	..	..	..
13. Nai	2	2	2	..	..	1	2	1	1	..	..
14. Pathar	2	1	1	..	..	..	..	..	..	..	..
15. Pasi	2	..	..	..	..	2	2	..	..	..	..
16. Teli	11	10	12	1	1	3	3	..	..	..	..
17. Muslim	21	4	5	3	3	6	8	1	1	4	8

The Barai and Dharkar households have no livestock. Since there is paucity of grazing grounds, the cattle are fed on stalks of maize, *mandua*, *sawan* and *kodon* at the stall. Only bullocks and cattle in milk are given green grass, the straw of rice and the chaff of cereals, peas and other pulses. The village has 7 horses and mares. These animals too are quite poor in physique, resembling in appearance the ordinary small country-bred ponies of the plains. They suffer, like the cattle, from bad grazing, being let loose to pick up what they can.

Rites relating to Agriculture

The *Harawat* ceremony is performed in the month of June before the commencement of the rains. It marks the beginning of the ploughing season of *kharif* harvest. After the break of monsoon in the last week of June, the cultivator becomes anxious to sow the paddy crop. A popular saying is: "*Tairah Katik Teen Asarh*", i.e., the sowing operation is to be finished in 13 days in the month of Kartik, i.e., for the spring crop and only in 3 days in case of Asarh or the autumn and winter crops. The operation of sowing on the first day is called *mooth lena*, i.e., sowing by the broadcast method. Special food is prepared on the occasion. No charity is to be given to anyone on this day. Even fire for lighting the *chulha* is not given by any household to others.

The *Haryali* day is observed when all the sowing operations of the *kharif* season have ended. Every cultivator rejoices and takes special meals, to celebrate the occasion of successful termination of sowing operations.

After the *sawan* and maize crops have become ready, a ceremony called *Nawa* ceremony—taking the new grain for the first time—is observed in the evening by the head of household bringing a little *sawan* or maize grain from the field. Generally two members

of the same household fetch the grain from the field. While starting from the house for bringing the *Nawa* (the new grain) from the field, it is announced in the neighbourhood that none should pass that way with empty vessels because it would be an ill omen. The *Nawa* ceremony is performed both in the *kharif* as well as in the *rabi* season.

When the harvesting is over and grain has been stored in the *khaliyan*, it is customary for every household to give some charity to the poor before taking the new grains to the house. When weighing the grain, the head is kept covered.

Household Industries

The household industries practised in the village are grain parching, manufacture of baskets and *chiks*, blacksmithy, oil pressing, pottery, etc. Grain parching is one of the traditional occupations of Kahars. In this village 6 males and 2 females are engaged in grain parching as a principal occupation while 1 male and 1 female follow it as a subsidiary occupation. Dry leaves of trees are used as fuel for heating the sand used in parching. *Sattu*, a popular item of breakfast in the eastern districts, is prepared during the season when maize and barley crops have been harvested. During the post-harvest season the activity of this profession is at the peak. Otherwise also, grain parching is done in the evening everyday. Parched grain is consumed in most of the households in the evenings, 2-3 hours before dinner. An iron *karchha*, an iron parching pan and a few earthen pots are the essential implements required for this work. The wages are not charged in cash. Instead, a proportion of the grain (10-15 per cent) is retained by the worker as his wages. Generally the male worker is helped by his wife and children in this work.

The Dharkar family consisting of 2 males and 2 females is engaged in the manufacture of baskets and *chiks*. The head of the household was born in Burma where his parents had migrated from this village. Due to certain family circumstances he had to migrate to the village of his parents. He purchases bamboo and other raw material and prepares fine baskets, *dolchis* (a kind of basket with a cover), fans, and *chiks* (bamboo curtains for doors and windows). The implements used in manufacture of these articles are sickle, *banki* (knife) and a *gandasa*. The articles prepared by him are sold locally as also in the *melas* and other markets.

One of the Lohar families consisting of 3 males is engaged in the traditional work of a blacksmith. These workers supply agricultural implements to the cultivators. They also repair such implements. In addition they manufacture implements like *kudal*, scythe, sickle, spade, spindles, etc. They get a stipulated amount of grain after every six months (i.e., when the crop has been harvested) in lieu of the services rendered by them to the cultivators. Some of the cultivators do not make the payment in terms of grain. Instead, they make cash payment for the work got done by them. These blacksmiths work as carpenters also, because there is no other carpenter in the village.

Oil pressing is the traditional occupation of the Teli households. It is followed by 9 males and 11 females as a principal occupation and by 1 male and 2 females as a subsidiary occupation. The oil press, locally called *kolhu*, is a wooden structure with a channel through which oil slowly drips out as the oil seeds are pressed with a wooden pestle. One blindfolded ox is yoked to the oil press for moving the pestle round and round in the oilseeds. One person is necessary for driving the ox. Wages in cash are not accepted. Instead, the oil that has been expelled is given away to the customer and the *khali* (oil cake) is taken by the Teli as charges for pressing the oil.

Two males and 2 females of Kumhar caste are engaged in the manufacture of earthenwares as a principal occupation. In addition, pottery is followed by 5 males and 3 females of Kumhar caste as a subsidiary occupation. The fact that some of the Kumhar families are engaged in the manufacture of earthenwares in a subsidiary capacity only clearly indicates that pottery is not a paying occupation. Clay is obtained from the local ponds. Dung cakes are used for baking the earthenwares. The cultivators obtain earthenwares from the Kumhar from time to time and make stipulated payments in terms of grain twice a year, i.e., at the end of every harvest. The non-agriculturists and some of the agriculturists also purchase earthenwares from the potter on cash payment.

The sugarcane produced in this village is usually sold to the sugar mill at Shahganj but sometimes the

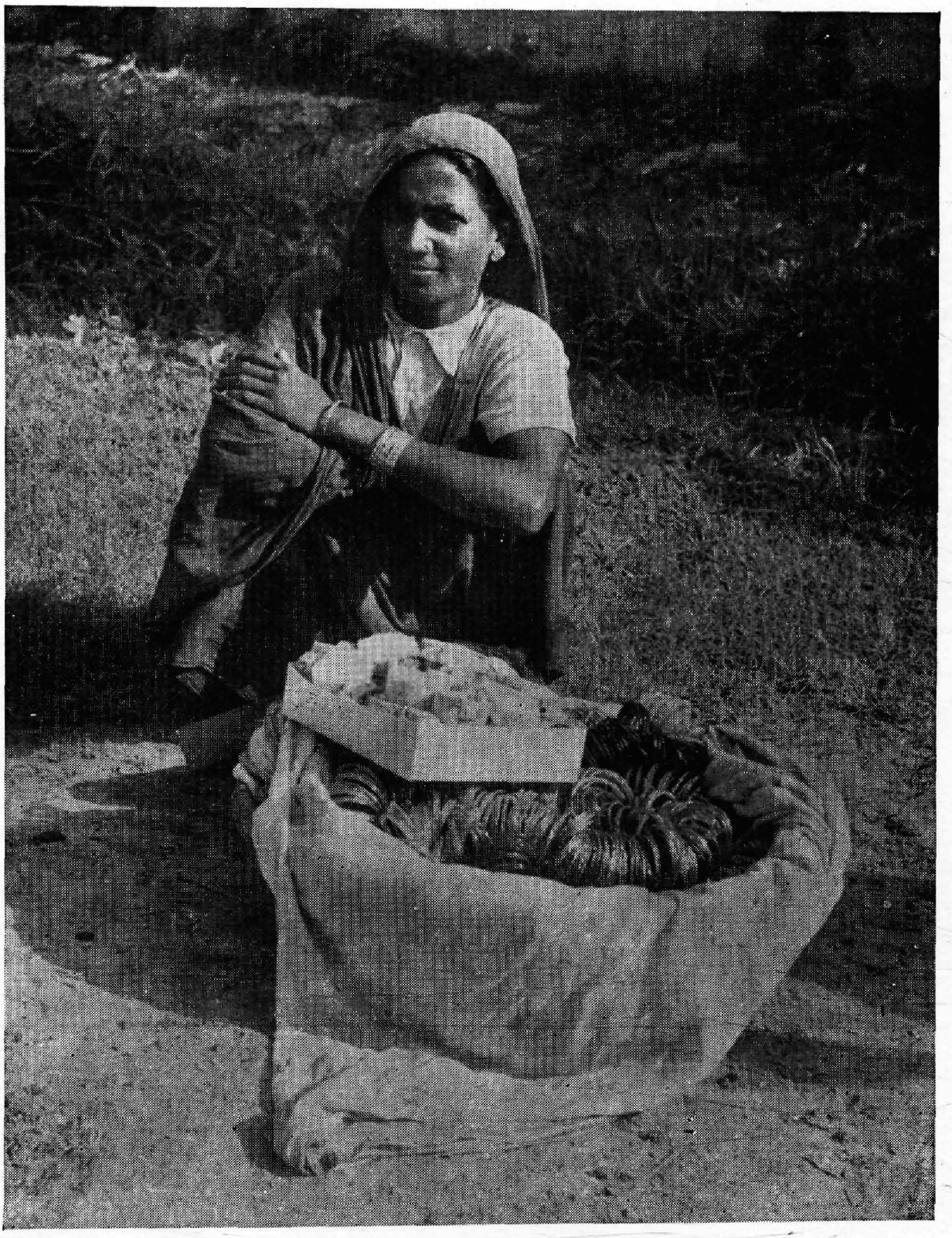
PLATE No. 17



Shop of the village sweet-seller

Facing page 28

PLATE No. 18



The village bangle seller

Facing page 29

entire produce is not lifted by the mill on account of its limited crushing capacity. In such cases the surplus sugarcane is crushed in the village by the cultivators themselves and *gur* (jaggery) is manufactured out of it. Formerly sugarcane crushers made of stone were used. A few of them are still found in the village, even though they are not used for crushing sugarcane. Instead, crushing machines made of steel are hired and used. The juice is boiled in open pans and used for manufacture of *gur*. The surplus produce of *gur* is sold away in the market.

In this village 6 males and 3 females work as tailors in principal capacity. No family follows this occupation in a subsidiary capacity. All the tailors are Mohammedan. Payment is made to them generally in cash but in a few cases in kind also.

Other Occupations

Business and trade is another important occupation of this village. Three males are engaged in business, 6 males and 4 females are engaged in running general provisions shops, 2 males work as retailers of sweets, 1 male is a retailer of cloth and grains, 2 males are retailers of utensils while 1 female keeps a betel shop. Except 2 males of Teli caste who are engaged in the retail sale of utensils, all the workers in business and trade are Bania by caste. Most of them have opened their shops by the two sides of the Mahul-Pawai road which runs through the village. All the articles required by the villagers in daily life are available at these shops.

Among the Mohammedans 4 males and 5 females work as retailer of bangles. They belong to the Sheikh sub-section. They go from village to village hawking their goods for cash or in terms of grain.

The village has 46 agricultural labourers, the number of males and females being equal. Of them 11 males and 6 females are Bhar, 2 males are Kahar, 6 males and 13 females are Kewat, 2 males and 1 female are Koeri, 2 females are Pasi, and 2 males and 1 female are Muslim. Payment is made to them both in cash and in kind. Two males of the Kumhar caste are engaged in grazing of cattle.

One male and 2 females of Kahar caste work as domestic servants in the village. Payment is made to them in terms of grain every six months. In addition everyday meals are served to them.

Two Brahmin and 1 Barai male are in service in the Agriculture Department while 1 Kayasth and 1 Muslim male work as Lekhpals in the Revenue Department. One Kayasth male works as a storekeeper, 1 Kshatriya male is employed as a Panchayat Secretary while another Kshatriya male is a teacher in the school. One Kshatriya male of this village is employed as a Sub-Inspector of Police while another Kshatriya male is a retired Sub-Inspector of Police. A few Muslim families live on remittances from outside as some of the earning members have gone to Calcutta and Assam on various jobs. Some of the government servants found in the village are the Lekhpal, the Panchayat Secretary, the Agricultural Supervisor and *Kamdars* and a Stockman. Most of them are living in the village without their families.

The village has 1 Brahmin *sadhu* (recluse) named Shyam Saran Das aged 59 years. He is an ex-serviceman. He is an original resident of district Sultanpur. Nowadays he is living in a single-room hut near the tank on the northern side of the village. He arranges *bhajans* and *keertans* in the temple situated near the tank. Some of the Hindu residents of this village supply him the necessary provisions. He is popularly known as *babaji*.

One Kahar has purchased an *ekka* which he plies between the village and Mahul. Horticulture is the main occupation of 42 persons (26 males and 16 females) of the Koeri caste.

Non-workers

The following table shows the non-workers by sex, broad age groups and nature of activity :—

TABLE No. 3·9

Non-workers by Sex broad Age Groups and Nature of Activity

Age group	Total non-workers			Full-time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled		Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent or dividend and other persons of dependent means	
	P	M	F	M	F	M	F	M	F	M	F
All Ages	423	174	249	49	9	..	117	118	119	7	4
0—14	277	151	126	40	7	..	1	111	118	..	..
15—34	76	14	62	9	2	..	59	1	1	4	..
35—59	46	6	40	..	..	..	36	4	..	2	4
60 and over	24	3	21	..	..	..	21	2	..	1	..

The age group 15-34 years has 14 non-workers, out of whom 9 are full-time students, 1 being a leper is permanently disabled and 4 are living on remittances or rent of land. The age group 35-59 years has 6 male non-workers. One of them is blind, one is suffering from paralysis, one is mad, one is suffering from leprosy and 2 are living on remittances.

Indebtedness

The following table shows the extent of indebtedness in the village at the time of survey :—

TABLE No. 3·10

Indebtedness by Income Groups

Income Group	Number of Households	Number of Households in Debt	Percentage of Households in Debt	Average Indebtedness per Household in Debt
Rs. 25 and below	7	2	29	Rs. 525
Rs. 26—50	47	34	72	Rs. 240
Rs. 51—75	64	37	58	Rs. 189
Rs. 76—100	31	12	39	Rs. 373
Rs. 101 and above	16	7	44	Rs. 706
Total	165	92	56	Rs. 282

The highest percentage of households in debt is in the income group Rs. 26-50 while the highest average indebtedness per household is in the income group Rs. 101 and above. The fact that 56 per cent households are in debt indicates that the general condition of the residents of this village is poor.

The following table shows the amount of indebtedness by causes :—

TABLE No. 3·11

Indebtedness by Causes

Cause	Amount of Debt (Rupees)	Number of Families in Debt	Proportion of Debt due to Cause to the Total Amount of Debt
1. House construction or repairs	1,720	7	6·64
2. Marriages	6,670	21	25·74
3. Funerals	500	1	1·93
4. Sickness	920	5	3·55
5. Ordinary wants	7,957	40	30·71
6. Household cultivation	4,160	8	16·05
7. Business	3,710	6	14·32
8. Litigation	275	4	1·06
Total	25,912	92	100·00

As is evident, the most important cause of debt is ordinary wants, followed by marriages. Loans are taken either from the co-operative society which charges interest @ 8·75 per cent per annum or from the private money-lender who generally charges 25 per cent per annum as the rate of interest. Some of the members of the co-operative society borrow money from the society for agricultural purposes but spend it away on other items. Borrowing money for expenditure on marriages is not a healthy sign.

Income and Expenditure

The income and expenditure of the various households was ascertained from heads of these households. The tendency to under-rate the income and over-state the expenditure is but natural. The following table indicates the income of households and workers by caste :—

TABLE NO. 3·12

Monthly Income of Households and Workers by Caste

Caste	Number of Households	Number of Family Members	Number of Workers	Total Income in Rupees	Income per Household in Rupees	Earning per Worker in Rupees
1. Ahir	10	62	32	595	59·50	18·59
2. Bania	10	43	21	630	63·00	30·00
3. Barai	1	1	1	110	110·00	110·00
4. Bhar	8	35	22	385	48·12	17·50
5. Brahmin	11	49	16	575	52·27	35·93
6. Dharkar	1	4	4	64	64·00	16·00
7. Gadariya	5	31	14	265	53·00	18·92
8. Kahar	8	39	26	495	63·87	19·03
9. Kayasth	2	15	3	230	115·00	76·67
10. Kewat	13	71	43	660	50·77	15·34
11. Kshatriya	37	190	69	3,203	86·57	42·47
12. Kumhar	3	28	15	255	85·00	17·00
13. Koeri	17	76	51	1,150	67·65	22·55
14. Lohar	1	9	3	62	62·00	20·67
15. Nai	2	16	9	145	72·50	16·10
16. Pathar	2	8	4	85	42·50	21·25
17. Pasi	2	7	6	65	32·50	10·83
18. Teli	11	43	25	569	51·73	22·76
19. Muslim	21	95	35	1,255	59·76	35·81
Total	165	822	399	10,798	65·44	26·06

The average monthly income of a household in this village is Rs. 65·44 P. while the average monthly earning of a worker was found to be as low as Rs. 26·06 P. The highest monthly income is of the Kayasth households followed by the Barai household. Also the highest earning per worker is of the agricultural supervisor of the Barai caste, followed by workers of the Kayasth, Rajput and Brahmin castes.

On classification of the households in various income groups it was found that 7 households were in the income range Rs. 25 and below, 47 in the income range Rs. 26-50, 64 in the income range Rs. 51-75, 31 in the income range Rs. 76-100 and 16 in the income range Rs. 101 and above. Thus the highest number of households was found in the income range Rs. 51-75.

The expenditure pattern of all the households was studied in detail after making inquiries from the heads of the households. The following table prepared on the basis of these replies, shows the percentage of expenditure on various items in households having various income groups :—

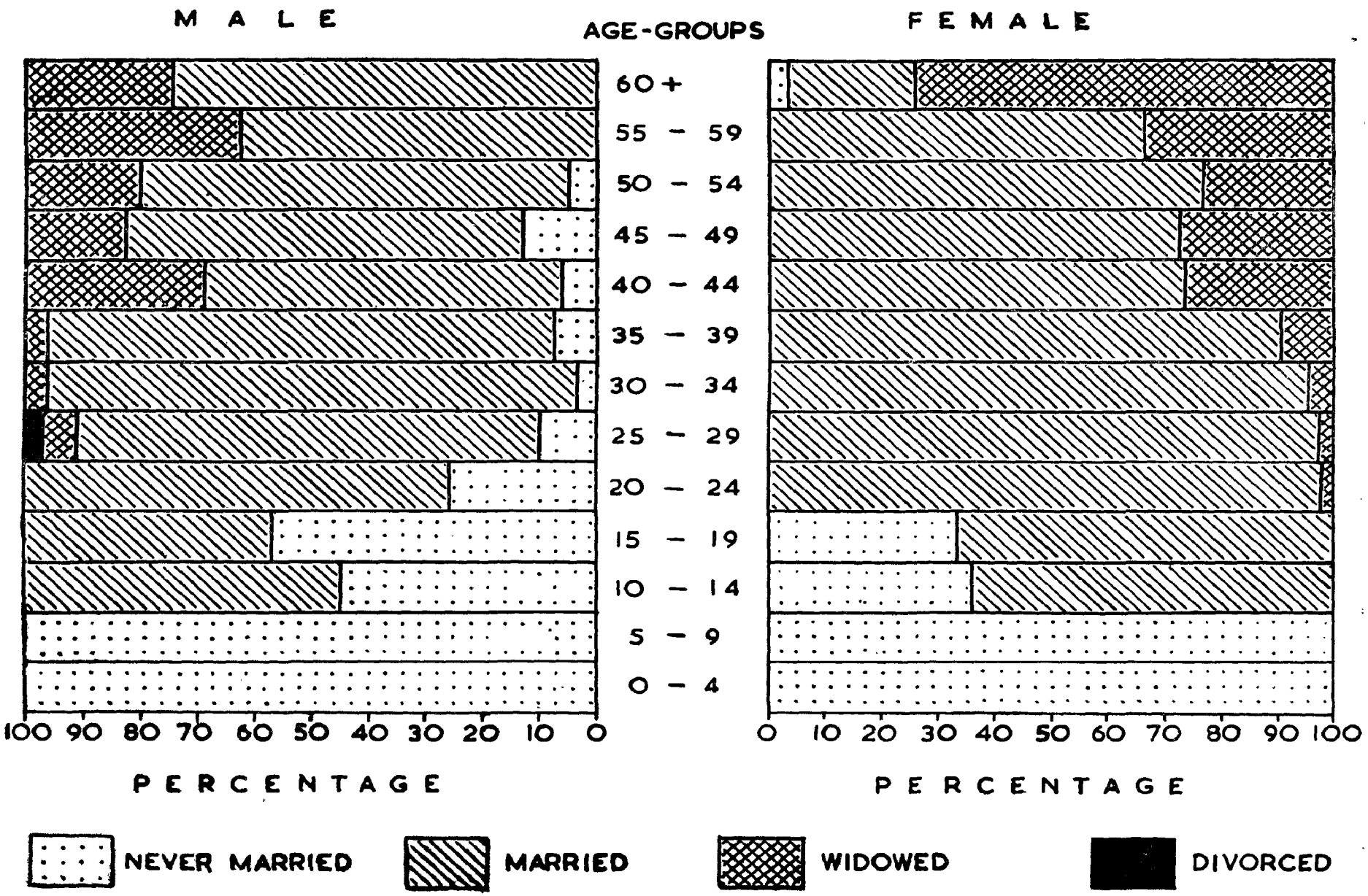
TABLE No. 3·13

Expenditure on various Items in Households in various Income Groups

Income Group	Food	Clothing and Footwear	Repairs of the House	Miscellaneous
Rs. 25 and below	78	12	5	5
Rs. 26—50	74	15	6	5
Rs. 51—75	69	17	8	6
Rs. 76—100	66	18	10	6
Rs. 101 and above	61	20	12	7

As is seen, the percentage of expenditure on items of food has a tendency to decrease with the increase in income. Households in the income group Rs. 25 and below incur about 78 per cent of the total expenditure on food alone. Generally *chapaties* of coarse grain are consumed by them with a pinch of salt. Vegetables and pulses are consumed by them only casually. They cannot afford milk and ghee; mustard oil is used by them. In the income group Rs. 101 and above, food items account for only 61 per cent of the total expenditure. On housing, clothing and footwear the percentage of expenditure has a tendency to increase with the increase in income—from 17 per cent in the income group Rs. 25 and below to 32 per cent in the income group Rs. 101 and above.

AGE AND MARITAL STATUS



CHAPTER IV

Social and Cultural Life

Brief Review of Population

At the time of 1951 Census the population of Sumbhadih and its six hamlets was 1,841 persons, with 918 males and 923 females. At the time of 1961 Census the population was 2,019 persons, with 1,000 males and 1,019 females. The population of this village at the various census counts before 1951 is not known. During the decade 1951-61 the population increased by 9·7 percent which is considerably less than 16·66, the percentage of increase for the State as a whole. The rate of increase of the male and the female population was almost equal.

Density of Population

In 1951 the area of village Sumbhadih and its six hamlets was 1,434 acres and its density of population was 821·6. In 1961 the area was 1,434 acres and the density of population was 901·1 persons per sq. mile. With the increase in population the density of population was bound to increase.

Sex Ratio

The revenue village has a population of 1,000 males and 1,019 females and hence the sex ratio is 1,019. Hamlet Sumbhadih which has been surveyed has 432 males and 390 females. The sex ratio in this hamlet is therefore 903 which indicates the predominance of the number of males over the females. Among the Mohammedans the sex ratio is 1,048 but among the Hindus it is as low as 883. The hamlet has 38 Kshatriya households with 100 males and 90 females. The sex ratio in this community is therefore 900. The Koeri community has 47 males and only 29 females, which gives out a sex ratio as low as 617. Among the Gadariyas also the sex ratio is as low as 550. The females outnumber the males only among the Kewat, Kumhar, Pathar, Pasi, Teli and Muslim households.

Population by Age Groups

The following table shows the population of hamlet Sumbhadih by age groups:—

Table No. 4·1

Population by Age Groups

Age Group (Years)	Population		
	Persons	Males	Females
All Ages	822	432	390
0—4	108	66	42
5—9	122	63	59
10—14	88	49	39
15—19	59	35	24
20—24	74	31	43
25—29	69	32	37
30—34	50	27	23
35—39	48	27	21
40—44	35	16	19
45—49	45	23	22
50—54	33	20	13
55—59	29	8	21
60 and over	62	35	27

The population in the age group 0-14 years is 318 or 38·69 per cent of the total population. In the age group 15-49 years the population is 380 persons or 46·23 per cent of the population. The remaining 15·08 per cent population falls in the age group 50 years and above. According to Sundbarg, population can be of three types, viz., *Progressive, Stationary* and *Retrogressive.* The progressive population is one in which the proportion in the age group 0—14 is more than twice in the group 50 and over, the stationary population is one in which this proportion is just twice, and the retrogressive is one in which

this population is less than twice. The population of hamlet Sumbhadih is obviously progressive because the proportion in the age group 0-14 years (38·69 per cent) is more than twice in the group 50 years and over (15·8 per cent). Females outnumber the males only in age groups 20-24 years, 25-29 years, 40-44 years and 55-59 years.

Births and Deaths

The vital statistics are recorded in a register maintained by the Gaon Sabha. Before the enforcement of the U. P. Panchayat Raj Act, 1947, it was the duty of the village chowkidar to report all the births and deaths at the police station where these entries were recorded in a register. According to the register maintained by the Gaon Sabha there were 40 births and 14 deaths during the year ending December 31, 1960. Of these 40 births, 25 were males and 15 were females and of the 14 deaths, 10 were males and 4 were females.

Marital Status

The following table indicates the marital status of the population of hamlet Sumbhadih :—

TABLE NO. 4·2

Age and Marital Status

Age Group (Years)	Total Population			Never Married		Married		Widowed		Separated	
	P	M	F	M	F	M	F	M	F	M	F
All Ages	822	432	390	190	124	212	220	29	46	1	..
0—4	108	66	42	66	42	..	..	..	..	..	..
5—9	122	63	59	63	59	..	..	..	..	..	..
10—14	88	49	39	22	14	27	25	..	..	..	..
15—19	59	35	24	20	8	15	16	..	..	..	..
20—24	74	31	43	8	..	23	42	..	1	..	..
25—29	69	32	37	3	..	26	36	2	1	1	..
30—34	50	27	23	1	..	25	22	1	1	..	..
35—39	48	27	21	2	..	24	19	1	2	..	..
40—44	35	16	19	1	..	10	14	5	5	..	..
45—49	45	23	22	3	..	16	16	4	6	..	..
50—54	33	20	13	1	..	15	10	4	3	..	..
55—59	29	8	21	..	..	5	14	3	7	..	..
60 and over	62	35	27	..	1	26	6	9	20	..	..

About 59 per cent of the females and 51 per cent of the males are married. The percentage of married females is more because some of the husbands were out or because some of the married females have not gone to the husband's house. In the age group 10-14 years, 27 males and 25 females were found married which indicates that early marriages are performed in the village. In the age group 20-54 years 19 males were found unmarried, the reason for this state being either the poor financial condition of the household or the physical infirmity of the man. One woman in the age group 60 and over was found never married. There is only one man in the village who has separated from his wife. The number of widows (46) is much higher than the number of widowers (29).

Age at Marriage

The following table shows the age at marriage among Hindus and Muslims :—

TABLE NO. 4·3

Age at Marriage

Age at Marriage	Muslims		Kewat		Brahmin		Koeri		Kshatriya		Other Hindus	
	M	F	M	F	M	F	M	F	M	F	M	F
2	..	..	..	..	..	..	..	..	..	..	1	1
4	..	..	..	2	..	..	..	..	..	..	1	3
5	..	..	4	8	..	..	1	3	..	..	16	15
6	..	..	..	..	..	..	..	1	..	..	3	7
7	..	2	3	8	..	..	..	..	..	1	11	9
8	..	..	..	2	..	1	..	1	..	..	2	5
9	1	1	2	1	1	..	4	2	..	..	8	8
10	..	3	4	1	..	..	3	2	..	1	9	10
11	..	5	..	1	..	2	..	1	1	1	3	9
12	2	4	1	1	..	2	1	..	3	4	6	4
14	..	3	1	..	..	..	..	1	..	2	3	2
15	2	3	..	..	1	2	..	1	15	11	3	5
16	3	2	..	1	1	1	3	2	8	8	9	5
17	1	1	..	1	..	..	..	..	2	2	4	2
18	..	..	..	..	1	..	1	..	12	4	5	..
19	..	1	..	1	..	..	1	1	3	1	3	1
20	2	..	..	..	1	..	1	..	6	1	1	1
21	..	..	2	..	1	..	..	..	..	..	1	..
22	1	1	..	..	1	..	..	..	4	..	1	..
23	..	..	..	..	..	..	..	..	..	..	..	1
24	..	..	..	..	..	..	1	..	..	..	..	1
25	2	..	..	..	1	..	..	..	3	..	..	..
30	..	..	..	..	..	..	1	..	1	..	1	..
33	..	..	..	..	..	..	1	..	..	..	..	..
34	..	..	..	..	..	..	..	..	..	..	1	..
35	..	..	..	..	..	..	2	..	..	..	..	..
Age not stated	..	..	2	1	..	1	2	..	2	..	2	..
Total	16	26	19	28	8	10	20	18	52	46	97	92

As is clear from the above table, out of 220 married females in the village, 138 (62.7 per cent) were married before attaining the age of 14 years. Among Mohammedans, out of 26 married women, 18 (69 per cent) were married before attaining the age of 14 years. Among the Kshatriyas 9 out of 46 females (19 per cent), among the Koeris 11 out of 18 females (61 per cent), among the Kewats 24 out of 28 females (86 per cent) and among the Brahmins 5 out of 10 females (50 per cent) were married at a similar early age. Among the remaining 14 Hindu castes, 73 out of 92 married females (79 per cent) were married before reaching the age of 14 years.

As regards males, out of 212 married males in this hamlet, 91 (43 per cent) were married before attain-

ing the age of 18 years. Among Muslims 11 out of 16 (69 per cent), among Kshatriyas 21 out of 52 (40 per cent), among Koeris 12 out of 20 (60 per cent), among Kewats 16 out of 19(84 per cent), among Brahmins 3 out of 8 (38 per cent) and among the remaining 14 Hindu castes 79 out of 97 (82 per cent) were married before attaining the age of 18 years. Early marriage in contravention of the provisions of the Hindu Marriage Act 1955 continues to be prevalent in the village. No one has been prosecuted for this contravention of law up to this time. Everyone, therefore, performs the marriage according to one's convenience.

Education

The following table shows the extent of education in various age groups :—

TABLE No. 4·4

Education in various Age Groups

Age Group (Years)	Literate without Educational Standard		Primary or Junior Basic		High School		Intermediate	
	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	77	38	72	7	9	2	1	..
5—9	15	8	1	..	..	..	..	..
10—14	15	7	8	2	..	..	..	..
15—19	5	3	15	2	1	1	..	..
20—24	10	6	8	..	1	1	..	..
25—29	1	4	7	1	2	..	1	..
30—34	8	3	5	..	2	..	..	..
35—39	4	1	5	1	1	..	..	..
40—44	4	2	3	..	..	..	..	..
45—49	5	2	6	1	2	..	..	..
50—54	3	1	5	..	..	..	..	..
55—59	1	1	2	..	..	..	..	..
60 and over	6	..	7	..	..	..	..	..

Population in the age group 0-5 years cannot be literate and hence percentage of literacy has been calculated for the population above 5 years of age. This age group has 714 persons consisting of 366 males and 348 females, out of whom 159 males and 47 females are literate. Thus 43 per cent males and 13 per cent females in the age group 5 years and above are literate. Out of them 77 males and 38 females are literate without educational standard, 72 males and 7 females have received Primary education, 9 males and 2 females have passed the High School Examination and one male has passed the Intermediate Examination. Both the females who have passed the High School Examination are persuing their study further. Of the 9 males who have passed the High School Examination, 7 are in service and 2 are studying further. The only person who has passed the Intermediate Examination is engaged in cultivation.

The village has a Basic Primary School, managed by the Zila Parishad. It is housed in a pukka building, having 5 rooms. It was established about 50 years ago. The school has only two teachers and hence classes have to be held jointly. The following statement shows the number of students in the school in the month of May during the last 5 years :—

Year	Number of Students
1957	102
1958	83
1959	75
1960	107
1961	135

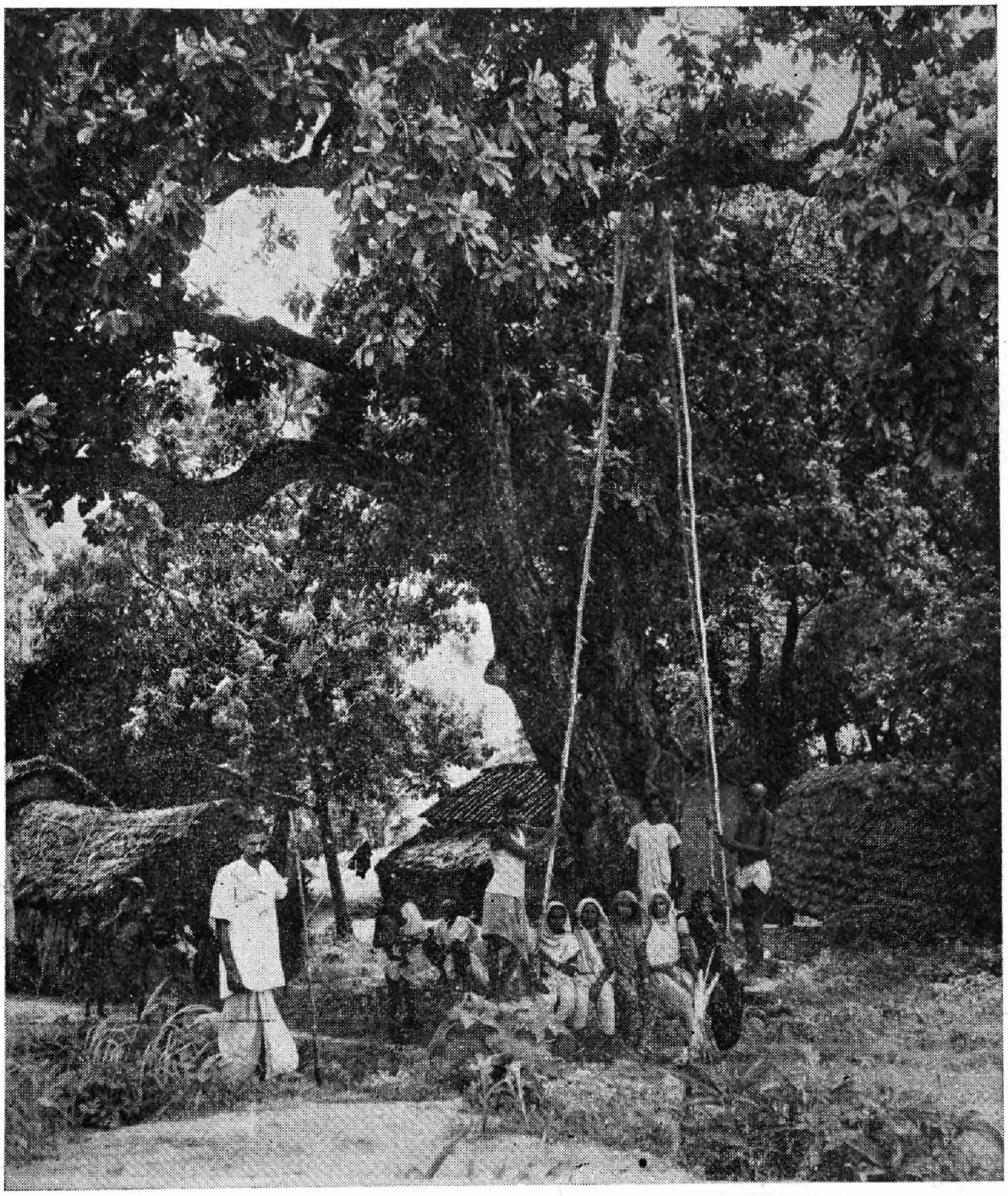
PLATE No. 19



The Basic Primary School in the village

Facing page 36

PLATE No. 20



Womenfolk enjoying a swing in the month of *Shravan*

Facing page 37

Students of neighbouring villages also study in this school. Out of 135 students, the number of girl students was 38. Female education gets a discouragement because there is no girls' school in the village. Th school is well-equipped except for the poor s ating arrangement. Two teachers only cannot cope with 135 students properly in spite of hard work.

For education beyond V class, students have to go to the Junior High School at Mahul at a distance of 5 miles and for studying for the High School they heve to go to Shahganj at a distance of 10 miles.

Social Legislation

All the heads of 165 households of this hamlet w re questioned for finding out the extent of awareness of social legislation enforced for their welfare from time to t me. Only 34 households—Kshatriya (19), Brahmin (5), Muslim (5), Ahir (2), Bania (1), Barai (1) and Koeri (1)—knew that the practice of untouchability is an offence under law. No one was aware of the existence of the Hindu Marriage Act, 1955, Hindu Succession Act, 1956, and the Hindu Adoption and Maintenance Act, 1956. No one knew that the amount of dowry on the occasion of marriage has been regulated by the provisions of law. Untouchability continues to be practised and marriages continue to be performed at an early age in contravention of the Hindu Marriage Act. In the village there has been no marriage in contravention of the marriage rules laid down by each caste. Everyone would like to marry within his own caste. Inter-caste marriages are looked down upon and no one considered such a marriage as desirable. Not a single household among Hindus was found having allowed inheritance of property by daughters equally with sons, as has been provided in the Hindu Succession Act, 1956. Out of 144 heads of Hindu households only 21 agreed that daughters should inherit equally with the sons. Of them, 8 were Kshatriya, 5 Koeri, 3 Brahmin, 3 Ahir, 1 Bania and 1 Pathar. Heads of Mohammedan households also indicated that in actual practice only the sons inherit. Two Mohammedans were, however, found in favour of inheritance of daughters equally with the sons. Obviously, the standard of social awareness in the village is quite poor.

Family Structure

For this study, families have been divided into four groups, viz., *Simple, Intermediate, Joint* and *Others*. The simple family consists of a married couple and unmarried children thereof, if any. The intermediate family consists of a married couple with whom unmarried brothers or sisters of the husband or/and one of the parents reside. The joint family consists of a married couple, living with married brothers or/and married children. Families which are not included within any of the aforesaid three types are included under 'others'. Such families consist of single members or unmarried brothers and sisters or one of the parents living with unmarried sons or daughters. The fact that a particular family is simple does not necessarily show that there has been disintregation of the joint family.

The following table indicates the nature of families in the village :—

TABLE No. 4·5

Caste and Nature of Families

Caste	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
1. Ahir	10	..	1	8	1
2. Bania	10	2	1	3	4
3. Barai	1	..	..	..	1
4. Bhar	8	1	2	5	..
5. Brahmin	11	2	3	2	4
6. Dharkar	1	1	..	..	..
7. Gadariya	5	..	..	4	1
8. Kahar	8	1	2	3	2
9. Kayasth	2	..	..	2	..
10. Kewat	13	2	..	10	1
11. Kshatriya	37	11	7	16	3
12. Kumhar	3	..	..	3	..
13. Koeri	17	4	2	7	4
14. Lohar	1	..	..	1	..
15. Nai	2	..	1	1	..
16. Pathar	2	..	..	2	..
17. Pasi	2	..	..	2	..
18. Teli	11	6	1	3	1
19. Muslim	21	9	2	7	3
Total	165	39	22	79	25

As is clear from the above, out of 165 households residing in this hamlet, 39 households (23·6 per cent) are simple, 22 households (13·3 per cent) are intermediate, 79 households (47·9 per cent) are joint and the remaining 25 households (15·2 per cent) are classified under others. Thus the percentage of joint families in this hamlet is the highest. Each of the following 17 persons constitutes a single member family :—

	Name	Caste	Age	Marital Status	Occupation
1.	Shyam Saran Dass	Brahmin	59	Widower	Sadhu
2.	Deoraj Singh	Kshatriya	55	Married	Cultivator
3.	Lahoori	Koeri	35	Widower	Horticulture
4.	R. K. M. Tripathi	Brahmin	25	Married	Service in Agriculture Department
5.	Ram Niwaz Misra	,,	46	Unmarried	,, ,,
6.	Bhagirathi Singh	Kshatriya	42	Married	Panchayat Secretary
7.	Jagannath Singh	,,	49	,,	Cultivator
8.	Ghurhoo	Koeri	19	Unmarried	Rent-receiver
9.	Ram Bali	Bania	50	Widower	Cultivator
10.	Kripa Ram	Barai	25	Separated	Agricultural Supervisor
11.	Manzoor Hasan	Mohammedan	35	Married	Lekhpal
12.	Kujji	Gadariya	60	Widower	Cultivator
13.	Bhimal	Kahar	70	Widower	Grain parching
14.	Smt. Jokhana	Kewat	70	Widow	Depends on remittances
15.	Smt. Jaggi	Koeri	55	Widow	,, ,,
16.	Smt. Mahadei	Ahir	73	Widow	Cultivator
17.	Smt. Raitul	Mohammedan	55	Widow	Retailer of bangles

All the 4 women living singly are widows. Of the 13 males living singly 5 are widowers, 1 has separated from his wife, 2 are unmarried and the wives of 5 are living in native villages of these persons.

Size and Composition of Households

The following table throws some light on the size and composition of households in this hamlet :—

TABLE NO. 4·6

Size and Composition of Households

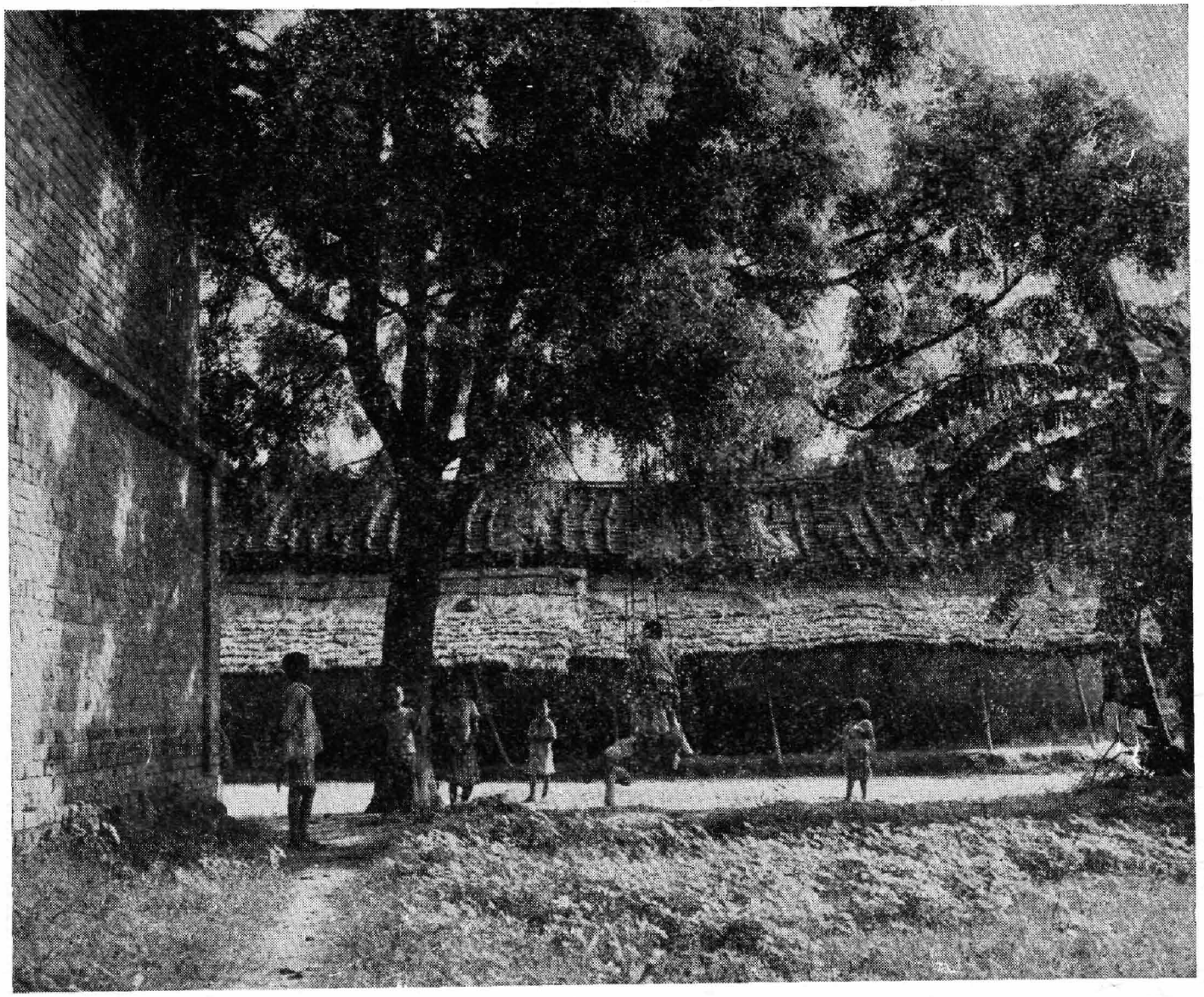
Size (Members)	Number of Households	Population	
		Males	Females
1	17	13	4
2—3	33	43	42
4—6	68	157	174
7—9	40	186	127
10 and over	7	37	39
Total	165	436	386

The highest number of households has 4-6 members in the family followed by households having 7-9 members. On an average every family has 5 members.

Intra-Family Relationship

In almost every case the eldest male member is the head of the household who manages the family affairs in day-to-day life. He may consult his wife and grown-up sons on various matters and then take a final decision. The males occupy a higher place in the household and the womenfolk are relegated to the background. Every married woman is expected to be obedient, faithful and loyal to her husband. She holds him in high esteem. She would not call him by name. She would never eat before her husband. She works hard throughout the day and night. She is in fact the household drudge, who looks after her husband and children with great care. Milk, ghee, vegetables are first served by her to

PLATE No. 21



Some children enjoying a swing

Facing page 38

PLATE No. 22



The *Keertan Mandali* of the village

Facing page 39

them and others in the household and then she takes a little share if anything is left behind at all.

The relations between parents and children are generally intimate. In fact, not much attention and guidance is given to them by the parents in their day-to-day life. The mother naturally showers greater affection on the children than the father. She would conceal their faults and take upon her the responsibility of mistakes committed by them, with a view to protecting them against thrashing by the father. The mother has a greater affection for the daughter and they confide in each other more intimately. The proverbial conflict between the mother-in-law and the daughter-in-law is found in most of the households. Old age and young age are not able to reconcile with each other due to the variation in values of life. The daughter-in-law generally observes purdah from her father-in-law (*sasur*) and husband's elder brother (*jeth*). She does not talk to them face to face. They cannot touch her. She has joking relationship with her husband's younger brother (*devar*). In castes where widow marriage is allowed, the widow can marry her *devar* but not her *jeth*.

Leisure and Recreation

There is no arrangement for recreation and leisure. The elderly people spend their leisure in sleeping or gossiping or smoking hookah idly or visiting the relatives. Some of them might resort to playing cards at times. Sometimes the cultivators sit together and talk about the prospects of crops. If there is any incident of topical interest it is discussed at length on various occasions. At the time of election to Gaon Sabha or Assembly, people get busy in talking over this topic. Every scandal remains a hot topic of discussion for quite a long time. Young boys who graze cattle play *kabaddi* or *gulli danda* during the day. Sometimes *chalisa* and *soot pareta*, which are more or less a simplified version of chess, are also played. The womenfolk spend their leisure either in sleeping or gossiping. Objectionable conduct of other women becomes a burning topic of discussion. During the rainy season, swinging on a *jhoola* provides great fun to girls and young ladies. *Phag* songs are sung by womenfolk in groups on the occasion of Holi festival. *Kajli* songs are popular, especially during the month of Sravan. Fairs and festivals constitute another source of relief from the monotony of life. *Satyanarayan ki katha* is sometimes got recited in some Hindu households.

Places of Worship

Tulsi plants are worshipped in a few households of upper castes. After taking bath, the elderly women stand on one leg and pour a jugful of water over the sacred plant.

The village has a *kachcha chabutra* (raised platform) around a *neem* (margosa) tree sacred to the goddess Kali. The goddess is worshipped on various occasions. The place of worship is not maintained properly.

To the north of the village is a Shiva temple situated on the bank of a tank. The temple and the tank are said to have been constructed by one Hridaya Baba, a Kshatriya about 3 centuries ago. The tank is used as a place of bathing, especially by the women. Shiva *linga* is installed in the temple. It is said that at the time of the installation of the *linga* in the *kargha* of the temple, five priests were invited—four from Varanasi and one from Sahnodih, a village in district Azamgarh. After offering necessary puja, one of the priests from Varanasi asked the other to instal the *linga* at the proper place. The priest from Sahnodih, however, pointed out that the *linga* should not be installed by human hands but should come to the stipulated place by itself. The pandits from Varanasi could not succeed in doing so. Then the priest from Sahnodih offered hymns and prayers so effectively that the *linga* moved from its place, took three rounds of the *kargha* and installed itself at the proper place. From that day the place is held sacred by the Hindus. Two Brahmins and one Kshatriya worship at this temple every day. On the day of Shivaratri festival, worship on a mass scale is done by the Hindus at this temple.

Besides the above places of worship, there is a shrine of Chamarin Devi where offerings and prayers are made by the Chamars of the village. Pigs are sacrificed at the altar of this deity only during the Navratra festival.

Bhars of this village offer their prayers at a place called *Deohar*, a raised platform fortified by a mound

of mud. They also offer *karahi* (frying pan) to the deity on various occasions. Offering of *karahi* signifies preparation of pukka food such as *halwa* and *poori* and offering part of it to the deity.

Besides the above religious observances, recitation from Bhagwat Gita by a priest is arranged by the villagers from time to time by the joint contribution.

There is no place of worship for the Muslims of this village inside the village.

Fairs

No fair is held in the village. People attend fairs held at other places in the district from time to time according to their means. Some of the fairs attended by them have been described in the Gazetteer of District Azamgarh as follows:—

"In each case they (fairs) are religious in origin, and in many instances the celebration of some festival, whether Hindu or Mohammedan, is the main object of the assemblage. At most of them, however, temporary shops are set up, and a certain amount of trade is done in the articles of ordinary consumption. Durbasa in Pargana Nizambad at the junction of the Manjhi and Tons, derives its name from a Hindu Saint, Durbasa Rikh, who is said to have lived and been interred there, The fair meets on the full moon of Kartik and lasts for a day, the estimated attendance being 20,000 people. At Dohrighat, on the banks of the Ghagra, the bathing festival of the full moon of Kartik is attended by several thousands people and a similar gathering takes place on the same day at Sahroj, at the junction of Tons and Chhoti Sarju. The Dargah of Kolhuaban in pargana Naththupur is alleged to be the scene of one of the forty day fasts of Sayyad Ahmad Badpa, generally known as Miran Shah. The festival held in his honour lasts for six weeks being celebrated on seven consecutive Thursdays, beginning with tl e last Thursday in Jeth. The only other fair which deserves mention is the Deolas fair in pargana Mohammadabad, which is also known as the Lalari Chhath and is held on the sixth of the bright half of the Kartik. Deolas is famous in the district for its lakes and temple of the sun, and at the fair, to which considerable numbers resort from the neighbouring parganas; a thriving business, is done by the shopkeepers."

Besides the above fairs, the Shitla fair in Pawai takes place in the month of Sravan. There is a temple there and the assemblage of persons takesplace on every Friday and Monday. About 400-500 persons, mostly women, assemble in every fair.

Belwai which is a railway station between Shahganj and Faizabad is also important in this context. The place is about 10 miles away from this village. There is an image of Lord Shiva there. A fair is held there on the 13th of Phalgun every year. About 20,000 persons assemble there on this occasion.

Important Festivals

The following main festivals are observed in this village during various months of the year:—

1. *Nag Panchmi*

This festival is observed on the 5th day of the bright half of Sravan in honour of snake god. Crude pictures of a couple of snakes are made on the wall and milk and *lawa* (puffed rice) are offered there. The popular belief is that by worshipping the snake god, members of the family would not be bitten by a snake. Special food is prepared in almost every Hindu household. Wrestling bouts are also arranged on this occasion.

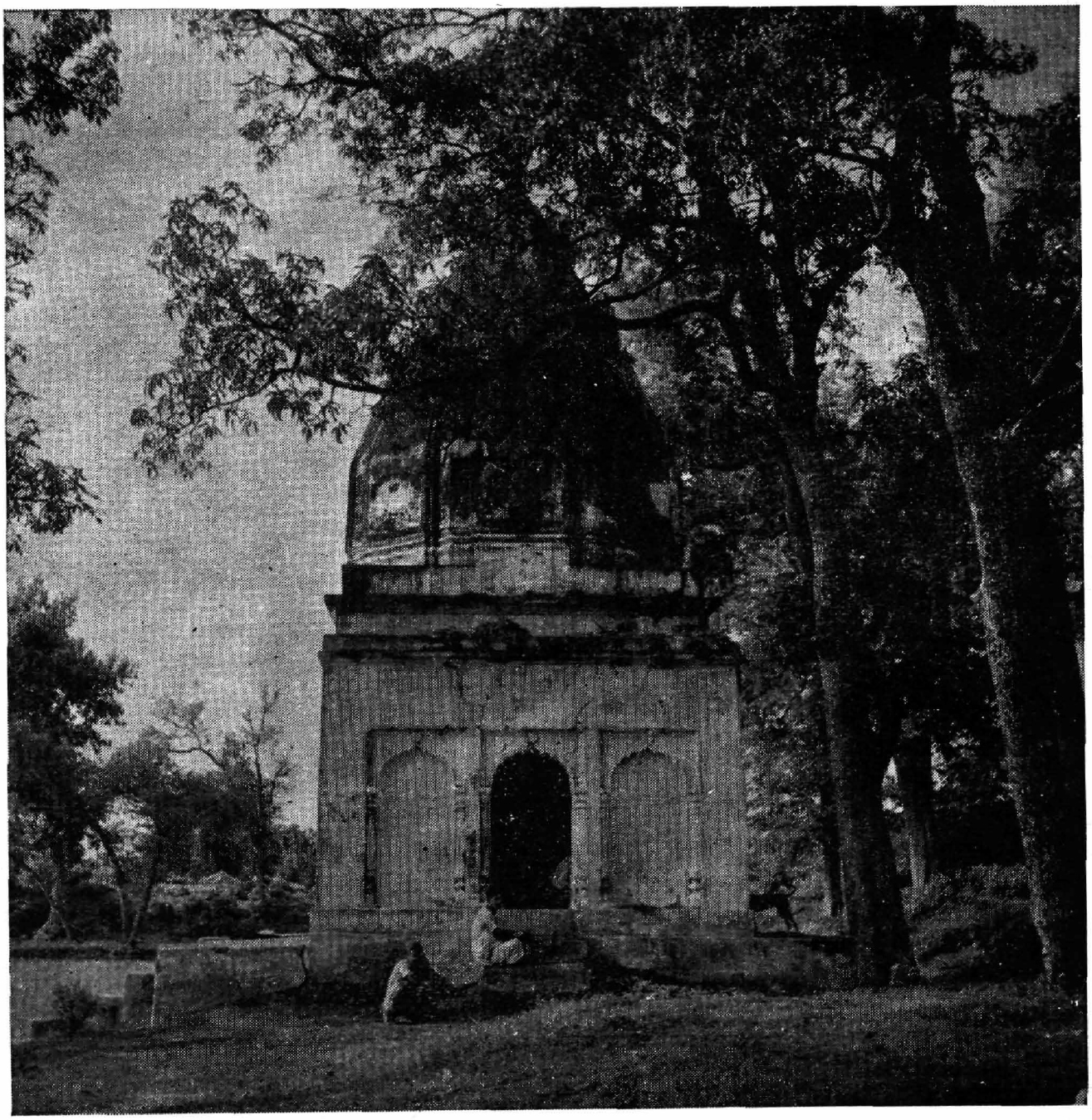
2. *Raksha Bandhan*

This festival falls on the full moon day of Sravan. Among the higher castes, the sisters tie a *rakhi* (wrist band) round the wrist of their brothers and father also, who give some cash to them in return. This festival reminds every brother of his sacred duty to help and protect his sister. The family priest visits the houses of his clients and ties *rakhi* or yellow-red thread on the wrist of the grown-up males, who give him something in cash or in grain. Special food such as *poori, halwa,* vegetables, etc., is cooked in the house.

3. *Kajli Teej*

This festival of the females falls on the 3rd day of the dark fortnight of Bhadrapada. The married women observe a fast and worship Lord Shiva. *Kajli* songs are sung by girls and womenfolk of the younger generation in groups. Special food is prepared in the evening.

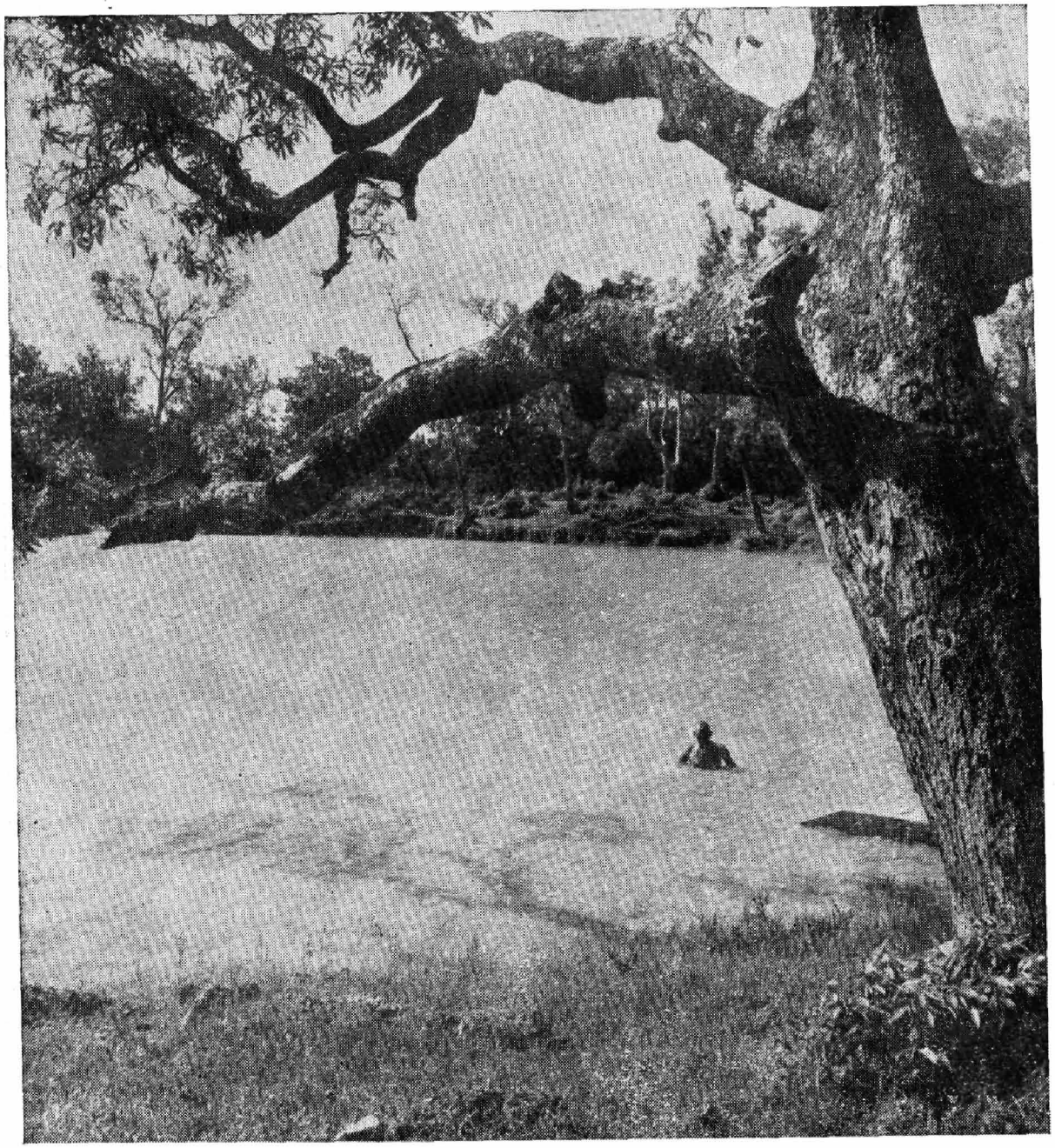
PLATE No. 23



The Shiva temple situated to the north of village *abadi*

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PLATE No. 24



The *pokhar* (pond) near which is located the Shiva temple. A devotee is seen taking his bath before worship at the temple

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4. *Janam Ashtmi*

This festival falls on the 8th day of the dark half of Bhadrapada. It is celebrated as the birth anniversary of Lord Krishna. Some men and women keep fast up to midnight, at which time Lord Krishna is supposed to have been born. In some houses devotional songs are sung by males and females. Thereafter *prasad* is distributed. The fast is then broken.

5. *Shradh*

The *shradh* ceremonies are observed in the dark fortnight of Asvina. This fortnight is called *pitra paksha* because it is sacred to the deceased ancestors. During this period no festivities are observed. Hair cut, shaving of beard and washing or tailoring of clothes, is not done in most of the households, because it is a period of mourning. The head of the household offers water to the dead. The village pandit is called in for a feast. Some charity is also given to him.

6. *Navratra and Dasehra*

The period of 9 days from the first to 9th of Asvina is called Navratra. The tenth day is the well-known festival of Dasehra which is celebrated to mark the conquest of Rama over Ravana. Goddess Durga is worshipped on this occasion. Among the Kshatriyas weapons are also worshipped. Special food is cooked in every house. According to popular belief, it is an auspicious sign if one sees a magpie (*neelkanth*) on this day. In fact people make special efforts to see this bird.

7. *Diwali*

This is one of the most important festivals of Hindus. It falls on the Amavasya day of the Hindi month of Kartik. Some celebrate it to commemorate the return of Rama to Ayodhya after his 14 years of exile while others connect it with the worship of goddess Lakshmi. Every household is cleaned and clay washed. The worship of goddess Lakshmi is done by the eldest woman of the household in the main house. Males do not participate in it. In the evening, earthen lamps are lighted in every house. It is customary to leave a lamp lighted throughout the night at the place of Lakshmi puja. Special preparation of food is prepared in every Hindu household. During the night some people test their luck by gambling with cards. The general belief is that one who wins this night will have prosperity throughout the year.

8. *Gobardhan Puja*

Gobardhan puja is performed the next day of Diwali. *Gobar* (dung) is worshipped because it is *dhan* (wealth). A big heap of dung is placed in the courtyard of the house. It is known as Gobardhan Baba. It is worshipped by the women of households which have cattle. Animals are washed and their horns are polished with mustard oil. Some put marks of different colours on their bodies.

9. *Khichri*

This festival falls on or about 14th of January, in the month of Magh. *Khichri* (mixture of rice and pulse) is given in charity to the pandit, the *praja* (village menials) and beggars. Some *khichri* is sent to the married daughters at their husbands' house. At lunch time, *khichri* is the main dish.

10. *Basant Panchmi*

This festival falls on Magh Sudi 5. It is celebrated to mark the beginning of the spring season when the fields are full of yellow flowers of *sarson* (mustard). Some people, especially girls, children and women of the younger age group, wear yellow-coloured clothes. Barley grain is roasted and consumed, as part of the *nava* ceremony. Yellow-coloured rice is the main preparation of this festival.

11. *Shiva Ratri*

This festival is observed on Phalgun Badi 13 in honour of Lord Shiva. Both males and females keep a fast and worship Lord Shiva by offering water, milk, flowers and *bel-patra* on the Shiva *linga*, after taking a bath. Devotional songs are recited in the village temple. Pukka food is prepared in most of the households.

12. *Holi*

This festival is also known as *Phagua* because it is celebrated in the month of Phalgun. The singing of *Phag* songs starts on the day of Basant Panchmi and

continues till the full moon day of Phalgun. The songs are sung in the evening separately by groups of women and men. Firewood and dung cakes are collected by the boys at the place where Holi is to be burnt. It is a big mound. In the evening Holi is worshipped by people of every caste. It is set afire by an elderly person of the village or a village pandit at a time found out by the pandit by looking into the almanac. The next day of Holi is called the *Dhureri*. On this day people of all castes go gay and throw coloured water on each other or rub *gulal* into each others faces. Generally people of higher caste do not throw colour on people of Scheduled Castes. People embrace each other with effection. The lower caste people do not embrace the higher caste people but greet them without doing so. The festival is celebrated by women also with equal enthusiasm.

Muslim Festivals

The following main festivals are observed by Mohammedans :—

1. *Moharram*

This is a period of mourning in honour of Hazrat Imam Husain who was killed in the plains of Karbala. No joyful ceremonies are performed throughout the whole of Moharram. A *tazia* (replica of the tomb of Hazrat Imam Husain) is carried on shoulders by the Muslims to a tank outside the village. All along the way, some of the Muslims beat their breasts and cry aloud the names of Hasan and Hussain.

2. *Milad Sharif*

This festival is celebrated on the 12th day of the month of Rabi-ul-Awwal, as the birth anniversary of the prophet. Fast is observed on this occasion, Koran is recited and sweets are distributed.

3. *Shabe-Barat*

This festival is celebrated in the month of Shaban. On this occasion the Mohammedans think of their deceased, go to their graves and offer flowers and prayers. The Koran is recited.

4. *Ramzan*

During this month most of the adult Muslims observe a fast. They take their meals before dawn and after dusk. Id-ul-Fitar is observed the day after the new moon has appeared. All Muslims wear new clothes on this day. The menfolk go to a mosque for Id prayers. On return they visit the houses of friends and relatives to embrace each other and to say *Id Mubarak*. Grain is distributed as charity among the poor and the needy.

5. *Id-uz-Zuha*

This festival is observed on the 10th day of the month of Zilhij. The Mohammedans go to the mosque early in the morning and offer prayers. Those who can afford sacrifice a goat in the name of God and distribute its meat among friends.

General Festivals

The Republic Day is celebrated on 26th January to mark the occasion of India becoming a Republic. Similarly Independence Day is celebrated on 15th August, the date on which India had become independent of foreign rule. The birthday of Mahatma Gandhi is celebrated on 2nd October and that of Pandit Jawaharlal Nehru on 14th November. These festivals have no religious background and are, therefore, observed in the village school only.

Beliefs and Superstitions

The local population has faith in a number of beliefs and superstitions, which have been passed on from generation to generation. Stones are treated as symbol of Lord Shiva, monkey is considered as representative of Hanuman Ji, *pipal* tree is considered sacred because Brahma is supposed to reside on it, small-pox is treated as the result of the wrath of Sheetla Mata, *tulsi* plant is an object of worship and so on. No Hindu will cut a *pipal* tree or kill a cat, a monkey, a cow or a horse. On the occasion of Nag Panchmi snakes are worshipped. *Gobar* (dung) is worshipped on the occasion of Gobardhan festival, while cow is treated as mother. The magpie (*neelkanth*) is an auspicious bird because it is supposed to be used by Lord Vishnu as a means of transport. It is considered auspicious if a magpie can be seen on Dasehra festival. The banyan tree is worshipped by womenfolk on the occasion of Barsait festival. *Neem* tree is sacred to goddess Kali. Pomegranate, *jamun*, *beri* and *babul* trees are not planted within the

house because a house with such trees is likely to become deserted very soon.

When there is an outbreak of plague, cholera or small-pox in the village, deities are worshipped and goats are sacrificed to ward off these diseases. Sheetla Mata is regularly worshipped so that children might not suffer from small-pox. If one suffers from fever, an offering is made in the name of the particular *bhoot* (ghost) who is believed to have taken possession of the suffering person. Sometimes charm is obtained from a pandit or a *mulla* for getting rid of the disease. Everyone believes in the evil eye. If a child happens to be good looking, the mother would invariably put a black mark on its forehead, to safeguard it against the evil eye. If another women happens to point out how healthy or good-looking a child is, the mother would definitely feel it and snub the other woman for it. If after such an observation, a child happens to fall ill, it is considered to have become a victim of the evil eye. Its effect dis-appears after the *nazar utarna* (removing the effect of evil eye) process has been gone through with the help of salt, alum, chilly, rye, etc.

If a person proceeds on a journey, it is considered inauspicious if he comes across a one-eyed or squint person or a person carrying empty pitchers or an oilman (*teli*).If the squint or one-eyed person happens to be a Brahmin, it is considered to be even more inauspicious. One should not go out if another person has sneezed, for, he is likely to fail in his mission. Going out is postponed for a few minutes. It is not good if the cat crosses one's way.

The owl, which in the West is considered a wise bird, is treated to be most inauspicious. Hooting of this bird inspires awe in everyone's heart. If it continues hooting regularly at the same place, some evil might befall the vicinity. Little children are not allowed to speak or weep when the owl is there. It is said that this bird would start repeating the words spoken by the child and continue doing so till the child is dead. Hence, whenever the owl hoots, it is made to fly away immediately. Fighting of two cats or weeping by a cat and howling by the jackal or dog, or the cawing by a crow in the evening, or a peacock dancing on the roof or a kite perching on the roof of the residential house are considered symptoms of ill omen.

The presence of a widow is not welcomed on the occasion of various ceremonies in connection with marriage. She cannot receive the bride of her own son. Other widows too would not be present when the bride is being received. Some would not like to see the face of a widow or a barren woman early in the morning.

There is also a general belief in *dishashool* and hence those who believe in it do not undertake journey in various directions which are considered inauspicious on a particular day. They would not go to the east on Monday and Saturday, to the west on Thursday and Sunday, to the south on Wednesday and to the north on Friday. Tuesday is the only day when *dishashool* is ineffective and journey can be undertaken in any direction. While going out, it is considered auspicious if one comes across a person carrying filled-up pitchers or a dead body being carried to the cremation ground or a cow feeding its calf and so on. Sweetend curd is consumed before undertaking an important job as it is supposed to bring success. At the time of marriage yellow colour is considered auspicious. The dress of both the bride and bridegroom is yellow in colour. Rice, turmeric and *dub* (cynodon dactylon) are used on various ceremonial occasions.

The Hindus believe that after death one will get double the amount of charity given away by him to the poor in this life. When one falls ill charity is given or worship and sacrifice in the name of various deities are vouchsafed on condition that the patient is cured. The promise is fulfilled at the earliest after the recovery. If one is in trouble on account of the wrath of *Sanichar* (Saturn), black coloured articles such as black *urd*, black *til*, iron piece, mustard oil, black cloth, copper coin, black cow, etc., are given away in charity to a degraded Brahmin, who accepts such charity. When a person is going to die, a cow is given away in charity. This is known as *godan* (from Hindi *go*, a cow and *dan*, charity). This type of charity is said to be helpful in reaching heaven. Another belief is that the dead body should be cremated either by the youngest son or the eldest son.

If any other son does so the departed soul is not likely to reach heaven.

Inter-Caste Relationship

The village has as many as 18 castes among the Hindus. Traditionally the Brahmins are at the highest rung of the caste ladder, followed by the Kshatriya and the Vaish. Then come the other communities such as the Kayasth, the Ahir, the Lohar, the Bhar, the Barai, the Kumhar, the Koeri, the Pathar, the Nai, the Gadariya, the Kahar and the Kewat. The Dharkar and Pasi are treated as members of the Scheduled Castes. Everyone tries to trace his descent from one sage or the other but in actual practice they continue to be treated as persons of the same status as they used to be treated before. The Bhar, the Pasi, the Dharkar, and the Mohammedans are not allowed access to the temple or any other place of worship. The Brahmin priest does not render services at the house of the Bhar, the Pasi and the Dharkar on the occasion of birth, marriage or death. The barber, however, does not discriminate one caste from the other in the matter of rendering services. Other village menials too do not make any such discrimination. The caste Hindus can accept water from the hand of the Nai, the Kahar, the Lohar, the Kayasth and the Ahir but from no one else. The Brahmin accepts pukka food only from the houses of the Kshatriya, the Vaish, the Ahir and the Kayasth. Children of every caste study in the same school without any restriction. There has been no prosecution under the provisions of the Untouchability (Offences) Act, 1955 for the offence of practising untouchability.

Organs of Democratic Decentralization

Gaon Panchayats and Nayay Panchayats were established in the State under the U.P. Panchayat Raj Act, 1947. The idea underlying the establishment of these institutions was to develop a sort of Local Self-Government in the villages so that the rural population could have a training in administration and development and thus ameliorate its lot by joint effort, without depending too much on government.

This village has its own Gaon Sabha and Gaon Panchayat, the later being the executive committee of the former. Up to June 30, 1961 the total income of the Goan Panchayat was Rs. 5,268·96 P.—Rs. 2,200·43 P. from panchayat tax, Rs. 100 from fishing contract, Rs. 483 from the Gaon Samaj, Rs. 750 from the Zila Parishad, Rs. 1,600 from the Planning Department, Rs. 127 from the Sugarcane Mill at Shahganj and Rs. 8·53 P. from other taxes. Out of this income, an amount of Rs. 5,000 was spent on the constrution of the Primary School building, part of which is also used as Panchayatghar. On June 30, 1961 the balance in hand was Rs. 268·96 P. The Pradhan of the Gaon Sabha is a Kshatriya by caste.

The Sarpanch of the Nayay Panchayat is also a Kshatriya by caste. During the year 1960-61, 6 cases of this village were filed before the Nayay Panchayat. Five of these complaints were under section 323 of the I. P. C., involving *marpit*, while one case was under sections 426/504 I. P. C., i.e., damage to crops and threatening with dire consequences. Both the parties in 5 of the cases were of the same caste—in 2 cases Chamar vs. Chamar, in 1 case Bhar vs. Bhar, in another case Ahir vs. Ahir and in the 5th case Kahar vs. Kahar. It was only in one case that a Brahmin had filed a complaint against a Kahar. One complaint was dismissed, four ended in a compromise and one in conviction and fine. In the last case a revision was filed in the court of the Sub-Divisional Magistrate who allowed it and set aside the order of the Nayay Panchayat.

The Gaon Samaj is a body having almost the same members as the Gaon Panchayat. It is entrusted with the management of land which had vested in the government as a result of the abolition of Zamindari system in July, 1952 and which had been transferred to the Gaon Samaj for management. The problem of the Gaon Samaj has been the eviction of persons who have taken adverse possession of the Gaon Samaj land.

In addition to the statutory Panchayat some of the lower castes such as the Bhar, the Pasi, the Koeri and the Kahar have their own castes Panchayat, the primary function of which is to punish persons who have acted against the customs prevalent in the particular caste. The headman of the Panchayat is known as *chaudhari* or Sarpanch. He is generally an influential person whose opinion is respected by all. Whenever a case is referred to him, he calls the other party and after hearing both of them makes an effort at rapproachment. If the parties are not willing to compromise the Panchayat is called in. All the Panches of the caste

give a hearing to the parties and then express their own views. The *chaudhari* then gives his decision which is usually binding on both the parties. Action for ex-communication from the caste is taken against a person who challenges the authority of the Panchayat by refusing to abide by the decision taken by it.

N. E. S. Block

The village lies in the Development Block Pawai, which was established in April 1960. The headquarters of the Block is situated at a distance of about 2 miles from this village. The following work was reported to have been done in the village at the instance of the Block staff:—

(i) One well for the purpose of irrigation was constructed and five wells for drinking water were repaired.

(ii) Improved methods of cultivation were adopted by some villagers, e.g., paddy was sown over 20 acres of land according to the Japanese method of cultivation.

(iii) A number of tanks were cleaned and the mounds of 10 tanks were repaired.

(iv) Potassium permangnate was dropped in the wells which supply potable water.

(v) Five hand-pumps have been installed at different places in the village for the use of the general public. These pumps have been especially useful where the water level in the wells is not deep because during the rainy season, the water level of such wells sometimes gets raised so high that the dirty water of the village gets mixed with it.

(vi) A pukka drain of about 100 yards has been got constructed.

(vii) A building for the school and Panchayatghar has been got constructed.

The Block has also helped in rejuvenating the social and cultural life of the village by organising a *keertan mandali* (group of persons for reciting devotional songs), *Yuvak Mangal Dal* (youth welfare association) and an adult school. With financial help from the Block, the *keertan mandali* has been equipped with a few musical instruments like *tabla* and harmonium. Recitation of devotional songs is organised from time to time. The *Yuvak Mangal Dal* is an organisation which aims at the promotion of cultural activities in the village through the youth. An adult night school is working in the village. The school students play volley-ball almost regularly.

The heads of all the households were questioned as regards the awareness of the functions of the Village Level Worker, the existence of the Development Block and so on. Out of 165 heads of households only 50 (about 30 per cent) were found aware of the existence of the Block. The castewise distribution of these 50 heads of households was—28 out of 37 Kshatriya, 8 out of 11 Brahmin, 3 out of 5 Gadariya, 2 out of 2 kayasth, 2 out of 13 Kewat, 1 out of 10 Ahir, 1 out of 1 Barai and 1 Dharkar, 1 out of 8 kahar, and 3 out of 19 Muslim households. Only 22 households pointed out that they had benefitted from the Block in various manners. Out of them, 16 were Kshatriya, 2 were Brahmin, 2 were Gadariya and 1 each was an Ahir and Dharkar. Only 25 households—Kshatriya 16, Brahmin 3, Gadariya 2, Kayasth 1, Kahar 1, and Barai 1—pointed out that they were aware of the functions of the Village Level Worker.

Co-operative Societies

At the time of survey 2 co-operative societies, viz., Co-operative Credit Society and Cane Development Co-operative Society were found existing in the village. The Co-operative Credit Society was registered on January 3, 1950. It had 35 members to whom loans are advanced @ 8·75 per cent per annum as interest. Most of the members of the society were Kshatriyas (19) followed by Brahmins (5), Kayasths (2), Ahirs (2), Gadariyas (2), Pathars (2), Mohammedans (2) and Bania (1). Only 102 heads of households were questioned to find out the reasons why they had not become members of the Co-operative Credit Society. Of them 48 pointed out that they did not feel the necessity of becoming members of the society, 38 did not state any reason, 11 pointed out that they had no money for becoming members, 2 pointed out that embezzlements take place in co-operative societies, 1 stated that no one has canvassed for it, while 2 pointed out that they did not know the advantages of becoming members of the society.

The Cane Development Co-operative Society was started in this village in 1944. At the time of survey it had 149 members. It provides improved variety of sugarcane for being sown and chemical fertilizers to its members. It also enters into contract with the sugar mill for supply of sugarcane from the fields of the members. It is definitely an effective society;

CHAPTER V

Conclusion

Sumbhadih is a big village situated in the eastern region of the State, which is known for its poverty and backwardness. It has a multi-ethnic population, with Kshatriyas as the predominant caste, followed by the Koeris and the Brahmins. Cultivation, agricultural labour, horticulture, business and trade, and service are the main occupations followed by residents of this village. There is a growing pressure of population on land. The traditional occupations, too, are getting over-crowded. A number of households depend on more than one occupations, because income from a single occupation is not sufficient for subsistence. No doubt, a few workers have migrated to Assam and West Bengal for employment but the number of such migrants is too small to relieve the growing pressure of population on the limited resources of the village. Opportunities for external employment are insignificant. The uneven distribution of land and other resources has further accentuated the problem. The average monthly income of a household with 5 members in hamlet Sumbhadih is only Rs. 65·44 P. while the average monthly earning of a worker is as low as Rs. 26·06 P. The Pasi worker earns only Rs. 10·83 P. per month while the Kewat worker earns Rs. 15·34 P. per month and the Dharkar worker earns Rs. 16 per month. Even if margin is allowed for the possible under-statement of the household income, the average income of the households is quite low.

A few changes have been introduced into this village since the attainment of independence. With the abolition of Zamindari system, the rights of tenants in the land under their cultivation have become stable.

They have to pay less rent and are free from the tyranny of the zamindar. They are not required to do *begar* (work without payment) for the zamindars. They have greater incentive for making permanent improvement on land. The consensus of opinion was that the tenants have gained as a result of abolition of zamindari. The ex-zamindars grumbled for some time and faced lot of difficulty in the initial stages but now they have reconciled themselves to the change.

After the establishment of Development Block at Pawai, the staff of the department has done some work in the village. Efforts have been made to popularise the Japanese method of cultivation, the U.P. method of wheat cultivation, the use of chemical fertilizers and improved variety of seeds. The Co-operative Society is a source of cheaper credit for its members. The Co-operative Cane Society supplies chemical fertilizers and improved variety of sugarcane for sowing to its members. The marketing of sugarcane to the sugar mill at Shahganj is also arranged through the society. Consequently, the area under this cash crop is on the increase. On account of the rise in the price of agricultural produce, including sugarcane, the cultivators have been able to earn more with almost the same efforts. Hence they feel that nowadays they are financially better than what they used to be 10 years ago.

A few persons from this village are employed outside. Whenever they come, they bring new ideas with them to the village. The government servants who either reside in the village or visit it from time to time constitute another source of change in the way of living. The village has 7 radio sets and daily newspaper is read in about a dozen households. In this manner the people remain in touch with what is happening outside the village. There have been 3 elections to the Gaon Sabha, the Assembly and the Parliament. People are, therefore, conscious of the value of their votes. Active participation in this election has made them politically conscious. Awareness of their rights has made them bold. They no longer submit meekly to authority but raise a voice of protest whenever they feel that injustice has been done. They complain at the highest level for getting their grievances redressed.

On the social side the rate of change is quite slow. People continue to be quite orthodox in the observance of their social customs. Early marriages do take place even now, even though child marriages have almost disappeared. Widow remarriage is not allowed among the upper caste. There is resistance to allowing an equal share to the daughter in the ancestral property. Dowry is given by the bride's people at the time of marriage in flagrant disregard of the law regulating the giving of dowry. The awareness of people to the provisions of recent social legislation is poor.

There have been changes in various aspects of the village life but the rate of change is quite slow. The activities of the Planning and Development Department constitute the biggest single factor of change. The tempo of change would naturally depend to a large extent on the results achieved by this department. The villagers have to be treated in a spirit of mutual understanding, co-operation and sympathy. They are quite receptive to new ideas and are quite aware of their felt needs. The resultant change would be brought about by the departmental officials and the villagers working in close co-operation.

TABLES

TABLE NO. I

Area, Houses and Population

Area in		Density per Sq. Mile	Number of Houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1,434·13	580·38	343	229	165	822	432	390

TBLLE NO, II

Population by Age Groups

Age Group (Years)	Population		
	Persons	Males	Females
All Ages	822	432	390
0—4	108	66	42
5—9	122	63	59
10—14	88	49	39
15—19	59	35	24
20—24	74	31	43
25—29	69	32	37
30—34	50	27	23
35—44	83	43	40
45—59	107	51	56
60 and over	62	35	27

TABLE NO. III

Size and Composition of Households

Total Number of Households	Size of Households														
	Single member			2—3 members			4—6 members			7—9 members			10 members and over		
	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
165	17	13	4	33	43	42	68	157	174	40	186	127	7	37	39

TABLE NO. IV

Caste and Nature of Families

	Caste	Number of Households	Type of Families living in the Households			
			Simple	Intermediate	Joint	Others
1.	Ahir	10	..	1	8	1
2.	Bania	10	2	1	3	4
3.	Barai	1	..	..	..	1
4.	Bhar	8	1	2	5	..
5.	Brahmin	11	2	3	2	4
6.	Dharkar	1	1	..	..	..
7.	Gadariya	5	..	..	4	1
8.	Kahar	8	1	2	3	2
9.	Kayasth	2	..	..	2	..
10.	Kewat	13	2	..	10	1
11.	Kshatriya	37	11	7	16	3
12.	Kumhar	3	..	..	3	..
13.	Koeri	17	4	2	7	4
14.	Lohar	1	..	..	1	..
15.	Nai	2	..	1	1	..
16.	Pathar	2	..	..	2	..
17.	Pasi	2	..	..	2	..
18.	Teli	11	6	1	3	1
19.	Muslim	21	9	2	7	3
	Total	165	39	22	79	25

N. B. Single family consists of married couple and unmarried children.
Intermediate family consists of married couple and unmarried brothers or sisters or one of the parents.
Joint family consists of married couple living with married children or married brothers.
'Others' refers to single members or unmarried brothers and sisters or one parent living with unmarried sons or daughters.

TABLE NO. V

Households classified by Religions and Castes

	Religion	Caste	Number of Households	Population		
				Persons	Males	Females
1.	Hindu					
		Ahir	10	62	32	30
		Bania	10	43	22	21
		Barai	1	1	1	..
		Bhar	8	35	20	15
		Brahmin	11	49	26	23
		Dharkar	1	4	2	2

Religion	Caste	Number of Households	Population		
			Persons	Males	Females
	Gadariya	5	31	20	11
	Kahar	8	39	20	19
	Kayasth	2	15	8	7
	Kewat	13	71	32	39
	Kshatriya	37	190	100	90
	Kumhar	3	28	12	16
	Koeri	17	76	47	29
	Lohar	1	9	6	3
	Nai	2	16	11	5
	Pathar	2	8	3	5
	Pasi	2	7	3	4
	Teli	11	43	21	22
2 Muslim					
	Dhuniya	1	9	4	5
	Saiyid	1	1	1	..
	Shah	7	30	13	17
	Sheikh	12	55	28	27
	Total	165	822	432	390

TABLE NO. VI

Age and Marital Status

Age Group	Total Population			Never Married		Married		Widowed		Separated	
	P	M	F	M	F	M	F	M	F	M	F
All Ages	822	432	390	190	124	212	220	29	46	1	..
0—4	108	66	42	66	42	..	..	..	..	..	..
5—9	122	63	59	63	59	..	..	..	..	..	..
10—14	88	49	39	22	14	27	25	..	..	..	..
15—19	59	35	24	20	8	15	16	..	..	..	..
20—24	74	31	43	8	..	23	42	..	1	..	..
25—29	69	32	37	3	..	26	36	2	1	1	..
30—34	50	27	23	1	..	25	22	1	1	..	..
35—39	48	27	21	2	..	24	19	1	2	..	..
40—44	35	16	19	1	..	10	14	5	5	..	..
45—49	45	23	22	3	..	16	16	4	6	..	..
50—54	33	20	13	1	..	15	10	4	3	..	..
55—59	29	8	21	..	..	5	14	3	7	..	..
60 and over	62	35	27	..	1	26	6	9	20	..	..

TABLE NO. VII

Education

Age Group	Total Population			Illiterate		Literate without Educational Standard		Primary or Basic Standard		High School		Intermediate	
	P	M	F	M	F	M	F	M	F	M	F	M	F
All Ages	822	432	390	273	343	77	38	72	7	9	2	1	..
0—4	108	66	42	66	42	..	..	..	..	..	..	..	..
5—9	122	63	59	47	51	15	8	1	..	..	..	..	..
10—14	88	49	39	26	30	15	7	8	2	..	..	..	..
15—19	59	35	24	14	18	5	3	15	2	1	1	..	-
20—24	74	31	43	12	36	10	6	8	..	1	1	..	..
25—29	69	32	37	21	32	1	4	7	1	2	..	1	..
30—34	50	27	23	12	20	8	3	5	..	2	..	..	..
35—39	48	27	21	17	19	4	1	5	1	1	..	..	..
40—44	35	16	19	9	17	4	2	3	..	..	..	..	..
45—49	45	23	22	10	19	5	2	6	1	2	..	..	..
50—54	33	20	13	12	12	3	1	5	..	..	..	..	..
55—59	29	8	21	5	20	1	1	2	..	..	..	..	..
60 and over	62	35	27	22	27	6	..	7	..	..	..	..	..

TABLE NO. VIII

Workers and Non-workers by Sex and broad Age Groups

Age Group	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	822	432	390	399	258	141	423	174	249
0—14	318	178	140	41	27	14	277	151	126
15—34	252	125	127	176	111	65	76	14	62
35—59	190	94	96	144	88	56	46	6	40
60 and over	62	35	27	38	32	6	24	3	21

TABLE NO. IX

Non-workers by Sex broad Age Groups and Nature of Activity

Age Group	Total Non-workers			Full-time Students or Children attending School		Persons engaged only in Household duties		Dependents, Infants and Children not attending School and persons permanently disabled		Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent or dividend or other persons of dependent means	
	P	M	F	M	F	M	F	M	F	M	F
All Ages	423	174	249	49	9	..	117	118	119	7	4
0—14	277	151	126	40	7	..	1	111	118	—	..
15—34	76	14	62	9	2	..	59	1	1	4	..
35—59	46	6	40	..	..	..	36	4	—	2	4
60 and over	24	3	21	..	..	..	21	2	—	1	—

TABLE NO. X

Distribution of Workers by Sex and Caste in various Occupations

Caste	Occupation	Workers		
		Persons	Males	Females
All castes	Total	399	258	141
	Cultivator	202	136	66
	Agricultural Labourer	46	23	23
	Cattle Grazer	4	4	..
	Service in Agriculture Department	3	3	..
	Manufacturing of *Chik*	4	2	2
	Service	7	4	3
	Domestic Servant	3	1	2
	Ekka Driver	1	1	..
	Blacksmith	3	3	..
	Grain Parching	8	6	2
	Business	3	3	..
	Retailer of Sweets	2	2	..
	Retailer of Cloth & Grain	1	1	..
	Betel Shop	1	..	1
	Kirana Shop	10	6	4
	Oil Pressing	20	9	11
	Retailer of Utensils	2	2	..
	Barber	9	8	1
	Potter	4	2	2
	Lekhpal	2	2	..
	Storekeeper	1	1	..
	In Horticulture	42	26	16
	Retailer of Bangles	9	4	5
	Panchayat Secretary	1	1	..
	School Master	1	1	..
	Tailor	9	6	3
	Road Mate	1	1	..
1. Ahir	Total	32	18	14
	Cultivator	30	16	14
	Cattle Grazer	2	2	..
2. Bania	Total	21	16	5
	Cultivator	2	2	..
	Service	2	2	..
	Business	3	3	..
	Retailer of Sweets	2	2	..
	Retailer of Cloth & Grain	1	1	..
	Betel Shop	1	..	1
	Kirana Shop	10	6	4
3. Bhar	Total	22	15	7
	Cultivator	5	4	1
	Agricultural Labourer	17	11	6
4. Barai	Total	1	1	..
	Service in Agriculture Department	1	1	..
5. Brahmin	Total	16	12	4
	Cultivator	14	10	4
	Service in Agriculture Department	2	2	..

Caste	Occupation	Workers		
		Persons	Males	Females
6. Dharkar	Total	4	2	2
	Manufacturing of *Chick*	4	2	2
7. Gadariya	Total	14	11	3
	Cultivator	14	11	3
8. Kayasth	Total	3	3	..
	Cultivator	1	1	..
	Lekhpal	1	1	..
	Storekeeper	1	1	..
9. Kshatriya	Total	69	58	11
	Cultivator	66	55	11
	Service	1	1	..
	Panchayat Secretary	1	1	..
	School Master	1	1	—
10. Kumhar	Total	15	9	6
	Cultivator	9	5	4
	Cattle Grazer	2	2	—
	Potter	4	2	2
11. Kahar	Total	26	16	10
	Cultivator	8	5	3
	Agricultural Labourer	2	2	..
	Service	4	1	3
	Domestic Servant	3	1	2
	Ekka Driver	1	1	..
	Grain Parching	8	6	2
12. Kewat	Total	43	19	24
	Cultivator	24	13	11
	Agricultural Labourer	19	6	13
13. Koeri	Total	51	32	19
	Cultivator	6	4	2
	Agricultural Labourer	3	2	1
	Horticulture	42	26	16
14. Lohar	Total	3	3	..
	Blacksmith	3	3	..
15. Nai	Total	9	8	1
	Barber	9	8	1
16. Pasi	Total	6	2	4
	Cultivator	4	2	2
	Agricultural Labourer	2	—	2
17. Pathar	Total	4	1	3
	Cultivator	4	1	3
18. Teli	Total	25	12	13
	Cultivator	3	1	2
	Oil Pressing	20	9	11
	Retailer of Utensils	2	2	..
19. Muslim	Total	35	20	15
	Cultivator	12	6	6
	Agricultural Labourer	3	2	1
	Lekhpal	1	1	..
	Retailer of Bangles	9	4	5
	Tailor	9	6	3
	Road Mate	1	1	—

TABLE

Distribution of Workers by Sex,

Caste	Occupation	Total Workers			Rs. 25 and less		
		P	M	F	P	M	F
All castes		399	258	141	3	1	2
1. Ahir	Total	**32**	**18**	**14**	**1**	..	**1**
	Cultivation	30	16	14	1	..	1
	Cattle Grazing	2	2	..	..	..	..
2. Bania	Total	**21**	**16**	**5**	..	..	..
	Cultivation	2	2	..	..	..	..
	Retailers of Cloth & Grain	1	1	..	..	..	..
	Business	3	3	..	..	..	..
	Kirana Shop	10	6	4	..	..	..
	Retailer of Sweets	2	2	..	..	..	..
	Service	2	2	..	..	..	..
	Betel Shop	1	..	1	..	..	..
3. Bhar	Total	**22**	**15**	**7**	..	..	..
	Cultivation	5	4	1	..	..	..
	Agricultural Labourer	17	11	6	..	..	..
4. Barai	Total	**1**	**1**	..	..	..	..
	Service in Agriculture Department	1	1	..	..	..	..
5. Brahmin	Total	**16**	**12**	**4**	..	..	..
	Cultivation	14	10	4	..	..	..
	Service in Agriculture Department	2	2	..	..	..	..
6. Dharkar	Total	**4**	**2**	**2**	..	..	..
	Manufacturer of *Chik*	4	2	2	..	..	..
7. Gadariya	Total	**14**	**11**	**3**	**1**	**1**	..
	Cultivation	14	11	3	1	1	..
8. Kayasth	Total	**3**	**3**	..	..	..	..
	Cultivation	1	1	..	..	..	..
	Lekhpal	1	1	..	..	..	..
	Storekeeper	1	1	..	..	..	..
9. Kshatriya	Total	**69**	**58**	**11**	..	..	..
	Cultivation	66	55	11	..	..	..
	Service	1	1	..	..	..	..
	Panchayat Secretary	1	1	..	..	..	..
	School Master	1	1	..	..	..	..

No. XI

Caste, Occupation and Income (contd).

Monthly Income of Households

Rs. 26—50			Rs. 51—75			Rs. 76—100			Rs. 101 and above		
P	M	F	P	M	F	P	M	F	P	M	F
92	51	41	182	116	66	86	60	26	36	30	6
5	3	2	22	13	9	4	2	2	..	..	..
4	2	2	22	13	9	3	1	2	..	..	..
1	1	..	..	..	..	1	1	..	..	..	..
7	5	2	11	9	2	..	..	..	3	2	1
2	2	..	..	..	..	..	..	..	..	..	..
..	..	..	1	1	..	..	..	..	..	..	..
..	..	..	3	3	..	..	..	..	..	..	..
5	3	2	5	3	2	..	..	..	..	..	..
..	..	..	2	2	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	2	2	..
..	..	..	..	..	..	..	..	..	1	..	1
14	9	5	8	6	2	..	..	..	..	..	..
..	..	..	5	4	1	..	..	..	..	..	..
14	9	5	3	2	1	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	1	1	..
..	..	..	..	..	..	..	..	..	1	1	..
4	4	..	10	7	3	2	1	1	..	..	..
3	3	..	9	6	3	2	1	1	..	..	..
1	1	..	1	1	..	..	..	..	..	..	..
..	..	..	4	2	2	..	..	..	..	..	..
..	..	..	4	2	2	..	..	..	..	..	..
1	1	..	12	9	3	..	..	..	..	..	..
1	1	..	12	9	3	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	3	3	..
..	..	..	..	..	..	..	..	..	1	1	..
..	..	..	..	..	..	..	..	..	1	1	..
..	..	..	..	..	..	..	..	..	1	1	..
2	2	..	16	14	2	28	22	6	23	20	3
2	2	..	15	13	2	26	20	6	23	20	3
..	..	..	1	1	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	..	..	..	1	1	..	..	..	..

Distribution of Workers by Sex

Caste	Occupation	Total Workers			Rs. 25 and less		
		P	M	F	P	M	F
10. Kumhar	Total	**15**	**9**	**6**	...	..	..
	Cultivation	9	5	4	..	..	..
	Potter	**4**	2	2	..	..	..
	Cattle Grazing	2	2	—	..	..	..
11. Kahar	Total	**26**	**16**	**10**	..	..	..
	Cultivation	8	5	3	..	..	..
	Domestic Servant	3	1	2	..	...	..
	Grain Parching	8	6	2	..	..	..
	Service	4	1	3	..	..	..
	Agricultural Labourer	2	2	..	..	..	..
	Ekka Driver	1	1	..	..	..	..
12. Kewat	Total	**43**	**19**	**24**	..	..	..
	Cultivation	24	13	11	..	..	..
	Agricultural Labourer	19	6	13	..	..	..
13. Koeri	Total	**51**	**32**	**19**	..	..	..
	Cultivation	6	4	2	..	..	—
	Agricultural Labourer	3	2	1	..	..	—
	Horticulture	42	26	16	..	..	..
14. Lohar	Total	**3**	**3**	..	..	..	..
	Blacksmith	3	3	—	—	...	—
15. Nai	Total	**9**	**8**	**1**	..	..	..
	Barber	9	8	1	..	..	—
16. Pasi	Total	**6**	**2**	**4**	...	..	—
	Cultivation	4	2	2	...	..	—
	Agricultural Labourer	2	—	2	—	—	—
17. Pathar	Total	**4**	**1**	**3**	—	...	—
	Cultivation	4	1	3	—	—	—
18. Teli	Total	**25**	**12**	**13**	—	...	—
	Cultivation	3	1	2	—	—	—
	Retailer of Utensils	2	2	—	—	—	—
	Oil Pressing	20	9	11	—	—	—
19. Muslim	Total	**35**	**20**	**15**	**1**	—	**1**
	Cultivation	9	4	5	—	—	—
	Retailer of Bangles	12	6	6	1	—	1
	Tailor	9	6	3	...	—	—
	Agricultural Labourer	3	2	1	—	—	—
	Lekhpal	1	1	—	—	—	—
	Road Mate	1	1	—	..	—	—

Caste, Occupation and Income

Monthly Income of Households

Rs. 26—50			Rs. 51—75			Rs. 76—100			Rs. 101 and above		
P	M	F	P	M	F	P	M	F	P	M	F
..	..	..	**9**	**5**	**4**	..	..	..	**6**	**4**	**2**
..	..	..	9	5	4	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	4	2	2
..	..	..	..	..	..	..	..	..	2	2	..
17	**10**	**7**	..	..	..	**9**	**6**	**3**	..	..	..
..	..	..	..	..	..	8	5	3	..	..	..
3	1	2	..	..	..	..	..	..	..	..	..
8	6	2	..	..	..	..	..	..	..	..	..
4	1	3	..	..	..	..	..	..	..	..	..
2	2	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..	..	..	..
15	**6**	**9**	**24**	**11**	**13**	**4**	**2**	**2**	..	..	..
9	5	4	15	8	7	..	..	..	..	..	..
6	1	5	9	3	6	4	2	2	..	..	..
1	**1**	..	**23**	**14**	**9**	**27**	**17**	**10**	..	..	..
..	..	..	**4**	**2**	**2**	2	2	..	..	..	..
..	..	..	**3**	**2**	**1**	..	..	..	..	..	..
1	**1**	..	16	10	6	25	15	10	..	..	..
..	..	..	**3**	**3**	..	..	..	..	..	..	..
..	..	..	3	3	..	..	..	..	..	..	..
..	..	..	**4**	**3**	**1**	**5**	**5**	..	..	..	..
..	..	..	4	3	1	5	5	..	..	..	..
6	**2**	**4**	..	..	..	..	..	..	..	..	..
4	2	2	..	..	..	..	..	..	..	..	..
2	..	2	..	..	..	..	..	..	..	..	..
4	**1**	**3**	..	..	..	..	..	..	..	..	..
4	1	3	..	..	..	..	..	..	..	..	..
10	**5**	**5**	**15**	**7**	**8**	..	..	..	..	..	..
3	1	2	..	..	..	..	..	..	..	..	..
2	2	..	..	..	..	..	..	..	..	..	..
5	2	3	15	7	8	..	..	..	..	..	..
6	**2**	**4**	**21**	**13**	**8**	**7**	**5**	**2**	..	..	..
6	2	4	3	2	1	..	..	..	..	..	..
..	..	..	6	3	3	5	3	2	..	..	..
..	..	..	9	6	3	..	..	..	..	..	..
..	..	..	3	2	1	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	..	..	..	1	1	..	..	..	..

TABLE NO. XII

Households by Number of Rooms and by Number of Persons occupying

Total number of households	Total number of rooms	Total number of family members	Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
			Number of households	Family members	Number of households	Family members	Number of households	Family members	Number of households	Family members	Number of households	Family members	Number of households	Family members
165	633	822	24	69	37	159	26	127	23	111	30	191	25	165

TABLE NO. XIII

Livestock

Caste	Number of house-holds	Number of house-holds owning	Draught bullocks	Number of house-holds owning	Milch cattle	Number of house-holds owning	Cows	Number of house-holds owning	She-buffaloes	Number of house-holds owning	Goats and sheep
1. Ahir	10	7	11	6	6	5	10	4	4	5	11
2. Bania	10	1	1	4	4	3	3	..	..	..	..
3. Bhar	8	6	8	..	..	4	5	1	1	..	..
4. Brahmin	11	7	13	4	4	8	12	1	2	..	..
5. Gadariyà	5	4	10	2	3	3	6	4	5	4	173
6. Kahar	8	4	6	1	1	3	3	1	1	2	5
7. Kayasth	1	1	2	1	1	2	2	1	1	..	..
8. Kewat	13	11	12	4	4	11	15	5	5	1	3
9. Kshatriya	38	37	101	26	35	28	68	11	23	1	3
10. Kumhar	3	3	5	2	2	3	4	1	1	..	..
11. Koeri	17	15	23	5	6	11	13	2	2	..	..
12. Lohar	1	1	2	1	1	1	1	..	..	..	..
13. Nai	2	2	2	..	..	1	2	1	1	..	..
14. Pathar	2	1	1	..	..	..	..	..	..	..	..
15. Pasi	2	..	..	..	..	2	2	..	..	..	..
16. Teli	11	10	12	1	1	3	3	..	..	..	..
17. Muslim	21	4	5	3	3	6	8	1	1	4	8
Total	163	114	214	60	71	94	157	33	47	17	203

TABLE NO. XIV

Annual Agricultural Produce (in maunds) of Cultivation run by the Households and its Disposal

Name of product	Quantity produced	Quantity consumed by the producing households	Quantity available for sale
Paddy	1,135	1,135	..
Wheat	363	363	..
Maize, *Jowar* or *Bajra*	443	443	..
Pulses including gram	1,199	1,199	..
Sugarcane	8,008	2,361	5,647
Barley	1,046	1,046	..
Vegetable	527	358	169
Oilseeds	212	200	12
Jute	12	12	..
Fodder	1,095	1,095	..
Other crops	380	380	..

TABLE NO. XV

Indebtedness by Income Groups

Income Group	Total Number of Households	Number of Households in Debt	Percentage of col. 3 to col. 2	Average Indebtedness per Household in Debt
Rs. 25 and below	7	2	29	525
Rs. 26—50	47	34	72	240
Rs. 51—75	64	37	58	189
Rs. 76—100	31	12	39	373
Rs. 101 and above	16	7	44	706

TABLE NO. XVI

Indebtedness by Causes

Cause	Amount of Debt (Rupees)	Number of Families in Debt	Proportion of Debt due to Cause to the Total Amount of Debt
1. House construction or repairs to existing building	1,720	7	6·64
2. Marriages	6,670	21	25·74
3. Funerals	500	1	1·93
4. Sickness	920	5	3·55
5. Ordinary wants	7,957	40	30·71
6. Household cultivation	4,160	8	16·05
7. Business run by the household	3,710	6	14·32
8. Litigation	275	4	1·06
Total	25,912	92	100·00

TABLE NO. XVII

Settlement History of Households

Caste	Number of Households	Number of Households settled			
		before 5 generations	between 4-5 generations	between 2-4 generations	one generation ago
1. Ahir	10	..	5	4	1
2. Bania	10	1	..	8	1
3. Barai	1	..	..	..	1
4. Bhar	8	..	8	...	..
5. Brahmin	11	4	..	3	4
6. Dharkar	1	..	1	..	..
7. Gadariya	5	..	3	2	..
8. Kahar	8	..	3	5	..
9. Kayasth	2	1	..	1	..
10. Kewat	13	5	5	3	..
11. Kshatriya	37	28	4	3	2
12. Kumhar	3	..	3	..	..
13. Koeri	17	6	3	7	1
14. Lohar	1	..	1	..	..
15. Nai	2	..	..	2	..
16. Pathar	2	..	1	1	—
17. Pasi	2	..	2	..	..
18. Teli	11	..	1	9	1
19. Muslim	21	2	6	12	1
Total	165	47	46	60	12

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

	District	Tahsil	Village	Revenue Number
1.	Uttarkashi	Dunda	Birpur	44
2.	Pithoragarh	Munsiari	Ghorpatta Malla	45
			Darkot	25
3.	Garhwal	Pauri	Thapli	55
4.	Almora	Ranikhet	Bijepur	51
5.	Bijnor	Bijnor	Rafiulnagar *urf* Raoli	161
			Mughalpura	175
6.	Budaun	Bisauli	Mirzapur Behta	110
		Budaun	Kachla Pukhta	21
7.	Bareilly	Nawabganj	Adhkata Rabbani Begum	8
			Barkhan	198
8.	Pilibhit	Bisalpur	Daulatpur Hira	174
9.	Dehra Dun	Chakrata	Dhaura	118
			Chapnu	332
			Sarari	224
10.	Saharanpur	Deoband	Sadharansar	98
			Bilaspur	22
11.	Aligarh	Atrauli	Barauli	71
12.	Mathura	Sadabad	Nagla Beru	122
13.	Agra	Kheragarh	Beri Chahar	104
		Etmadpur	Chawli	47
		Bah	Pidhaura	109
14.	Etah	Jalesar	Baghai	91
15.	Etawah	Etawah	Udi	34
		Auraiya	Ayana	14
16.	Kanpur	Kanpur	Ishuriganj	17
17.	Allahabad	Soraon	Sarai Kesho *urf* Bagi	216
			Kalyanpur	24
		Phulpur	Bhadkar Uparhar	151
18.	Hamirpur	Rath	Qasba Khera	4
19.	Banda	Naraini	Akbarpur	2
20.	Kheri	Nighasan	Belapersua	122
			Bankati	...
			Lodhauri	492
			Rakehti	301
21.	Sitapur	Biswan	Kanduni	354
22.	Gonda	Balrampur	Suganagar Domri	383
			Rajderwa Tharu	312
23.	Bara Banki	Nawabganj	Gadia	124
			Dadra	20
24.	Sultanpur	Sultanpur	Barasin	42
25.	Azamgarh	Phulpur	Sumbha Dih	364
			Surhan	87
		Ghosi	Pakri Buzurg	444
26.	Ghazipur	Ghazipur	Para	64
27.	Varanasi	Varanasi	Lohta	123
			Mehndiganj	248
28.	Mirzapur	Robertsganj	Mitapur	104
			Gidhia	36
			Parsoi	70