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General Editor

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VILLAGE LOHTA

TAHSIL VARANASI, DISTRICT VARANASI

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 centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to

variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

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

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 of District Garhwal.

NEW DELHI:
July 30, 1964.

ASOK MITRA
Registrar General, India.

PREFACE

In Uttar Pradesh, the Census Organisation 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, the abolition of Zamindari, the extension of Planning and Development activities, and the enforcement of various social laws. The knowledge thus gained can be utilised for re-orientation of the policies of rural development and village uplift.

2. The selection of villages for study was made in accordance with certain principle and criteria laid down by the Registrar General. Of the selected villages, some contain one dominant community with one predominating occupation, some are poulated by backward 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 the non-availability of the requisite number of villages having all the prescribed variables. This 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 the winds of change from various directions to a greater degree.

3. Lohta is a large village situated at a distance of about 4 miles west of Varanasi on the Varanasi-Bhadohi unmetalled road. In 1901, the place had population of 2,219 persons of whom 1,073 were Mohammedans, chiefly Sheikh and Ansaris, while Brahmins, Koeris and Banias were the prevailing Hindu castes. In 1961, it had a population of 4,112 persons, with approximately 3/4th of its population engaged in the manufacture of silk textiles mainly silk *sarees*. The village consists of 7 hamlets. Since it was not feasible to cover all the hamlets, only Rahimpur was taken up for study. This hamlet had 99 households with a population of 638 persons, consisting of 529 Muslims and 109 Hindus. Of the Muslims, the Ansaris (353), whose traditional occupation is weaving, were the most predominant. The main occupation of residents of this hamlet is manufacture of silken *sarees* and other type of cloth in which about 80·89 per cent of the workers are engaged directly or indirectly. The hamlet thus has one predominant community (Ansaris) with weaving as the main occupation.

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 the field staff of this Organisation, having a well-trained pair of eyes. There was some difficulty in the initial stages because the investigator was viewed with suspicion, but after he gained the confidence of villagers and established rapport with them, the work of investigation became easy and simple. The data were collected in the month of January 1962.

5. Field investigation in the village was carried out by Shri R. S. Dixit, Socio-Economic Inspector who was borrowed from the National Sample Survey Organisation. Shri R. C. Sharma, Deputy Census Superintendent of the Uttar Pradesh Civil Service, is responsible for supervising the study, marshalling the statistical evidence, analysing the data and drafting the report.

6. Opinions expressed and conclusions reached by the writer 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:
31*st June*, 1964.

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

CHAPTER I

THE VILLAGE

Location

Lohta lies in the north-west portion of pargana Dehat Amanat of tahsil Varanasi at 82°56′ east longitude and 25°18′ north latitude, at a distance of about 4 miles to the west of Varanasi on the Varanasi-Bhadohi unmetalled road. The main *abadi* of this village is about 2 furlongs to the south of Lohta railway station on the Varanasi-Pratapgarh railway line. It is bounded on the north by village Mahmudpur, on the east by village Kerakatpur, on the south-east by villages Chandapur and Churamanpur, on the south by village Harpalpur and on the west by villages Dhannipur and Bhatti.

Hamlets

The village has an area of 308·7 acres and a population of 4,112 persons. It consists of eight hamlets, viz., Lohta Khas, Rahimpur, Diheypar, Sabhuapar, Koiran, Chamraut Narepar and Pathani Tola. There is no artificial boundary between the various hamlets. Since it was not feasible to cover all the hamlets, only Rahimpur was taken up for study. It has 99 households with a population of 638 persons, consisting of 529 Muslims and 109 Hindus. Of the Muslims, the Ansaris (353) are most predominant, followed by Pathan (104), Saiyed (63) and Sheikh (9). The Hindus consist of Brahmins (43), Koeri (24), Dharkar (17), Kurmi (8), Bhurji (6), Lohar (6) and Gaderiya (5). It is thus a village having a number of castes and communities. The main occupation is weaving of silken *sarees* and other type of cloth. A large number of families is engaged in this occupation directly or indirectly. The hamlet was selected for study because it contains one predominant community, i. e., the Ansaris with one main occupation, viz., weaving—thus falling in category A according to the criterion laid down by the Registrar General.

Flora And Fauna

The village has 250 *babul* (Acacia arabica), 72 *neem* (Azadirachta indica), 25 *ber* (Sizyphus jujuba), 5 *pipal* (Ficus religiosa) and 4 *bargad* (banyan) trees besides a few mango, *mahua* (Bassia latifolia) *jamun* (Eugenia jambolana) and *shisham* (Dalbergia sissoo) trees. Among the animals, the jackal, the fox and the rabbit are casually seen in the fields. Sometimes wild pigs are also seen in the fields in the *Rabi* season. Peacock, jungle fowl, partridge and quail are found outside the *abadi*. The quail makes its appearance at the time of Basant Panchmi. The house sparrow and the crow are seen in every house every day. Since it is a predominantly a Mohammedan village, cocks and hens are reared in large numbers. Wild animals are conspicuous by their absence. The deer and the antelope are seldom to be seen.

Climate

The climate of this village is of a moist and relaxing character. The winter is not severe while the months of May, June and July are quite hot. The dry westerly wind, called the *loo*, blows with violence. The monsoon starts in July and ends by about the second week of October. July and August are the wettest months of the year. There is a slight rain in January and February also. The average rainfall of this village is about 39·27 inches. The month-wise distribution of rainfall in inches for three years is given below :—

Month	1959	1960	1961
January	4·44	0·59	1·05
February	0·03	..	1.38
March	..	1·18	..
April	0·27	0·22	..
May	1·44	0·07	..
June	0·87	1·48	5·77
July	9·97	22·57	11·49
August	7·99	13·85	16·05
September	5·61	5·60	5·99
October	5·21	0·19	1·67
November	..	..	..
December	..	..	0·43
Total	35·83	45·75	43·83

Communication and Means of Transport

This village can be reached by train as well as by road. As pointed out earlier, Lohta is the first railway station from Varanasi on the Varanasi-Pratapgarh railway line. The Grand Trunk Road connecting Varanasi and Allahabad is at a distance of hardly one mile from this village. Private buses ply on the *kachcha* road connecting Varanasi with Bhadohi, on which the village is situated. Rickshaw and cycle are also convenient and usual modes of travelling from this village to Varanasi. The distance between two places being small, the rickshaw fare is not much but is within the means of every one.

Post Office

A branch post office, with one branch post-master and two postmen was opened in this village on April 29, 1949. The nearest telegraph office is at Varanasi.

Residential Pattern

Generally speaking people of different castes live in different clusters of houses separated from each other. The Chamar and the Dharkar who belong to the Scheduled Caste live on the outskirts of the village. The Hindus live in clusters separate from the Mohammedans. Most of the houses possess mud walls and tiled roofs. Out of 99 houses, 74 have mud walls and the remaining 25 have walls of pukka brick.

Welfare and Administrative Centre

The village falls in the jurisdiction of N. E. S. Block Kashi Vidyapith, the headquarters of which is only 2½ miles away. It is situated in the revenue jurisdiction of pargana Dehat Amanat of tahsil Varanasi. The Lekhpal, Supervisor Kanungo, the Naib-tahsildar, the Tahsildar and the Sub-divisional Magistrate are all stationed at Varanasi. For purposes of law and order it is in the jurisdiction of police station Rohinia, which is situated on the Grand Trunk Road, at a distance of 6 miles from Varanasi and 2 miles from this village. The station officer is assisted by a junior sub-inspector, a head constable and a dozen constables. The village has 4 chowkidars to keep the police informed about law and order problems and to help the police officers in the investigation of cases. For treatment one has to go to the hospital at Varanasi. Ordinary cases can also be treated in the Unani *dawakhana* (dispensary) which is run in the village with subsidy and help from Zila Parishad Varanasi.

Schools

The village as a whole has two schools, viz., the Junior Basic School and the Junior High School. The Junior Basic School was established in 1892. It has its own building. In January 1962 it had 289 students—250 boys and 39 girls—on its roll. There is no separate girls' school. The Junior High School was started in 1954 at the initiative of a few public spirited persons. Teaching of VI, VII and VIII standard is done in this school. In January 1962 it had 127 male and 6 female students.

Markets

The village has its own market where articles of day-to-day use are available. Only wholesale and fancy goods are to be purchased at Varanasi. Residents of surrounding villages also come to the market of this village for making purchases. Village Lohta proper has a market named as Meena Bazar where transactions of silken *sarees* and *chadars* taken place on everyday except Sunday from 8 A. M. to mid-day. Weavers of this village as also of the surrounding villages bring silken *sarees* and *chadars* to this market, to be purchased by the brokers who come from Varanasi. The *tahbazari* income from this market goes to the Mohammedans and is spent for religious purposes such as the construction, repair and maintenance of mosques or the running of a *maktab* (a religious school where *Koran* is taught).

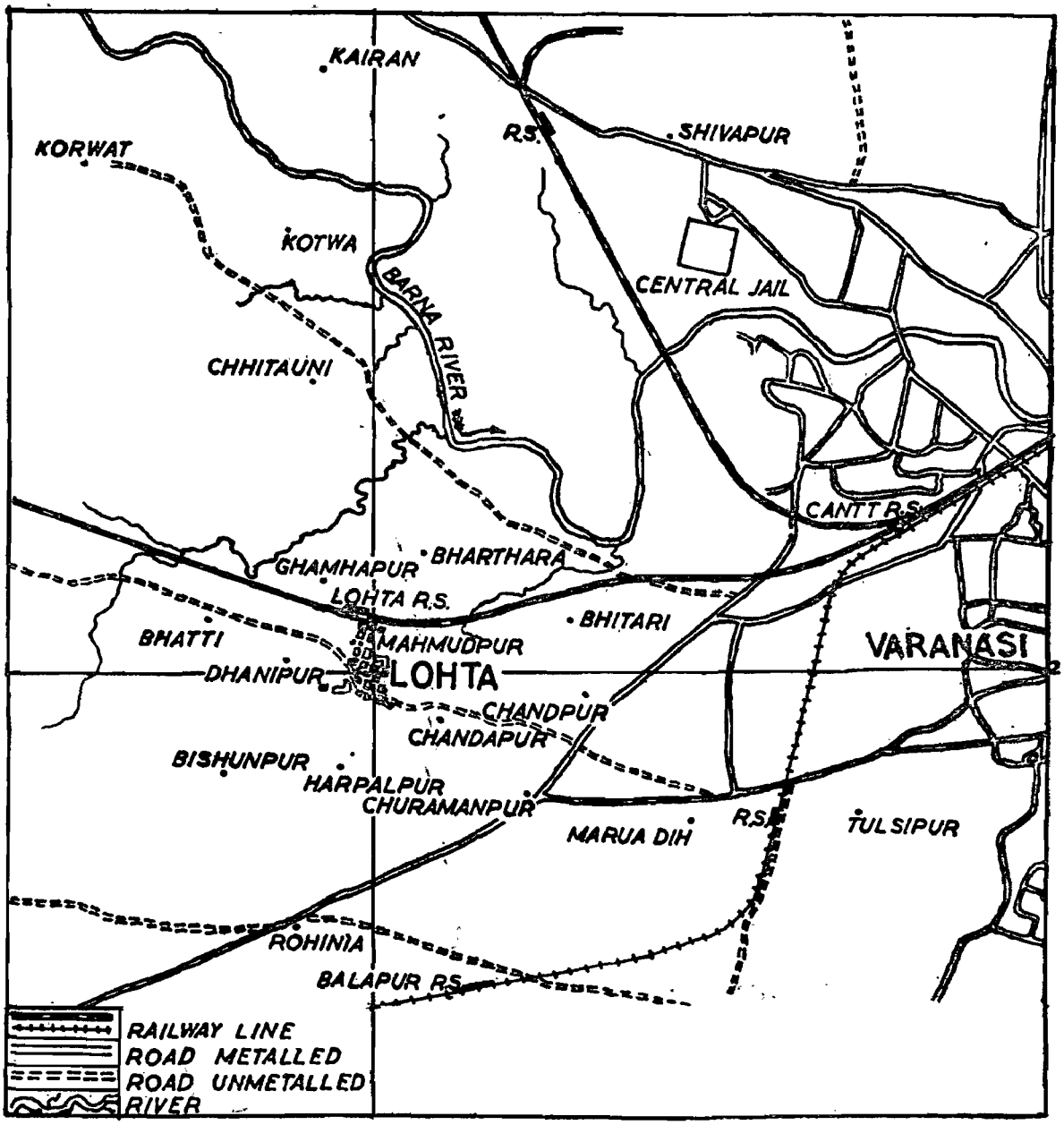
Sources of Water

The village has six ponds and 46 wells which provide potable water. Another 40 wells and 1 tube-well operated by an oil engine are used for purposes of irrigation. The pond water is utilised for bathing and washing of clothes.

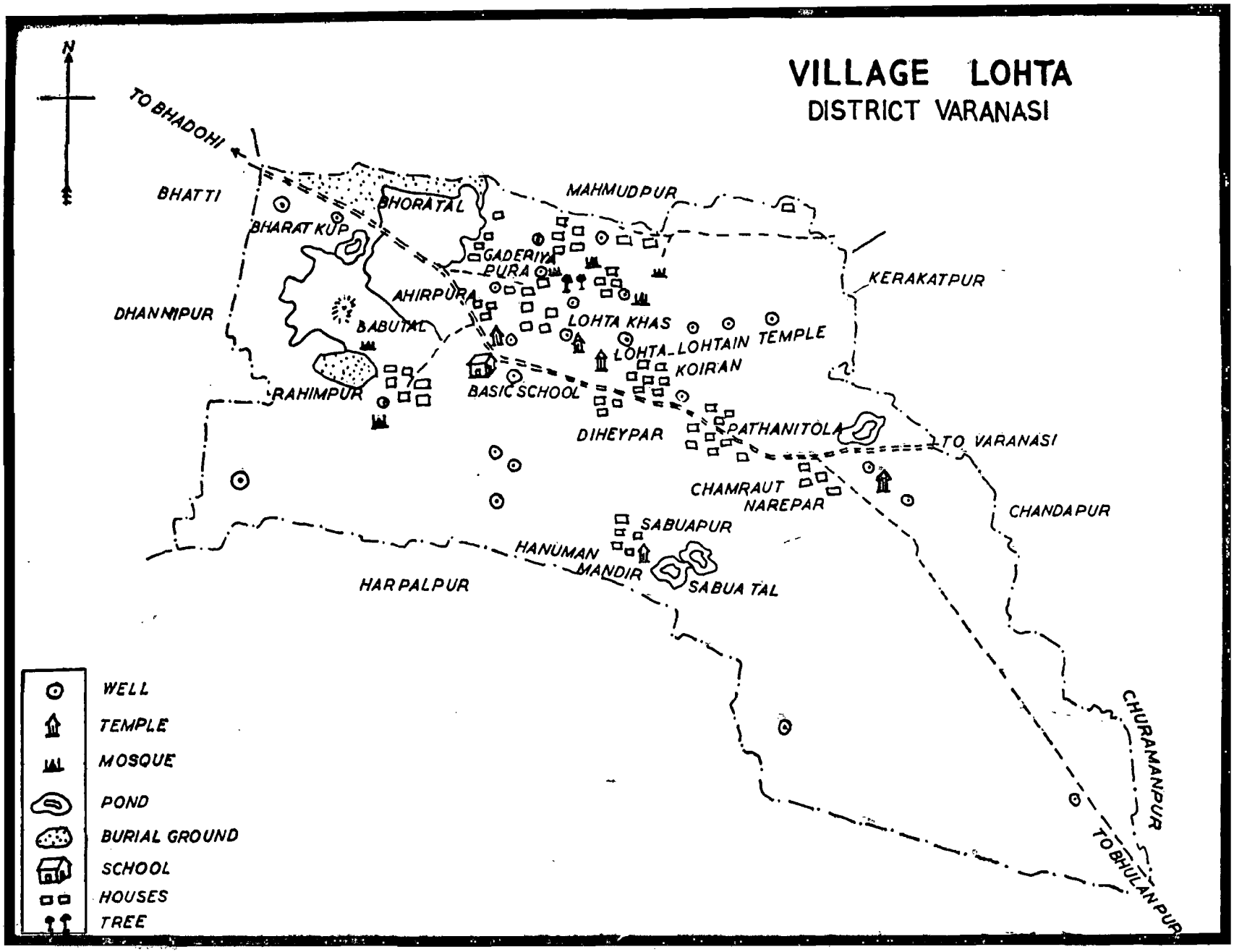
Crematorium

The Hindus take their dead bodies to Varanasi for cremation either at Jalsain or the Manikarnika Ghat (meaning the jewel in the ear) where the ear ring of Parvati, the consort of Lord Shiva, is said to have fallen. The Mohammedans have their burial ground in a plot of land within an area of 4·18 acres.

LOHTA AND ITS SURROUNDINGS



Notional map showing location of village Lohta and its surroundings



Notional map showing habitation pattern of Village Lohta

History of the Village

Up to 1694 the village was called Dehwa, which *abadi* still exists with the changed name of Diheypar, a hamlet with about 20 households. After a number of vicissitudes, the village came in the *jagir* of the Raja of Benares (now Varanasi), who handed it over to one Shri Chain Singh to be administered on a contract basis. A Brahmin named Lohta used to live in this village along with his wife who was popularly called Lohtain. On the death of her husband she became a *sati*. A black stone was installed in her memory at the place where she became a *sati*. The story goes that when Aurangzeb passed through this village on his way to Benares he ordered his men to dig out this black stone but they could not succeed in doing so in spite of their best efforts. The emperor was so impressed with the miracle that he changed the name of the village from Dehwa to Lohta. A temple popularly known as the Lohta-Lohtain temple is situated on the Varanasi-Bhadohi road at the place where Lohtain had committed *sati*. A *pujari* looks after the temple. The village has 7 more temples, one of these being Hanuman temple.

The village has 6 mosques, viz., the mosques of Sufi Shahid, Nare Shahid, Kotia Shahid, Karim Shah, Kalha Nai, Shah Baba, Bodhi Diwan Shah Baba and Tulk Shah Baba. Prayers are offered daily in each mosque.

This village has a history of communal tension. In 1947 the active teasing of a beautiful maiden of Bhurji caste by members of the other community lead to a communal riot which claimed 6 lives. The well in Bahuria Bagh from where the riot started, was named as Bharat Koop and its use by the Muslims had to be prohibited. Another scene of rioting was the Sabua Talab, the use of which is also prohibited to the Mohammedans by the order dated June 8, 1947 of the Sub-Divisional Magistrate, Varanasi.

Settlement History

The following table shows the period during which the various households were reported to have settled in hamlet Rahimpur :—

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
Ansari	52	29	19	2	2
Pathan	19	9	..	10	..
Saiyed	9	7	2	..	..
Sheikh	1	1	..	..	..
Bhurji	1	..	1	..	..
Brahmin	7	..	..	7	..
Dharkar	3	..	..	1	2
Gaderiya	1	..	..	1	..
Lohar	1	..	..	..	1
Kurmi	1	..	1	..	..
Koeri	4	1	..	3	..
Total	99	47	23	25	4

Thus about 47 per cent of the households settled before 5 generations, 23 per cent between 4-5 generations, 25 per cent between 2—4 generations and only 4 households settled 4 generations ago.

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

Caste/Community	House-holds	Population		
		Persons	Males	Females
1. Ansari	52	353	186	167
2. Pathan	19	104	55	49
3. Saiyed	9	63	33	30
4. Sheikh	1	9	2	7
5. Brahmin	7	43	20	23
6. Koeri	4	24	12	12
7. Dharkar	3	17	9	8
8. Kurmi	1	8	4	4
9. Bhurji	1	6	4	2
10. Lohar	1	6	3	3
11. Gaderiya	1	5	3	2
Total	99	638	331	307

All the 529 Muslims, who from 82·85 per cent of the total population of hamlet Rahimpur, belong to the Sunni sect. They are further sub-divided into four sections—Ansari 65.59 per cent, Pathan 19·65 per cent, Saiyed 11·91 per cent and Sheikh 2·85 per cent of the Muslim population.

The Ansaris are called *Julahas* (weavers) by others, because their ancestral occupation is weaving and they continue in it. Originally they must have been Hindu weavers who got converted to Islam. They are not held in high esteem by the 3 other sub-sections of Mohammedan population. Eight of them were reported to be working as weavers in mills at Bombay or elsewhere. They have a good skill in weaving silken *sarees*. Out of 52 Ansari families 29 settled here more than 5 generations ago, 19 households 4 generations ago, 2 households 2 generations ago and another 2 families only one generation ago. Most of the immigrants have their original home in the neighbouring village, Mahmudpur. Of the two families that settled here last, one came from district Mirzapur and the other from Moghulsarai in Varanasi.

The second place is occupied by the Pathans who constitute about 16·30 per cent of the population of the hamlet. They claim to have descended originally from Afghanistan. Their predominant occupation is weaving even though this is not their traditional occupation. Only two households are engaged in cultivation. Out of 19 Pathan households, 9 households have settled here more than 5 generations ago while 10 households have been in this village for the last 2 generations.

The Saiyeds form 9·85 per cent of the total population of this hamlet. They are more religious-minded than other Muslims. Most of these families too are engaged in weaving directly or indirectly. One household is in service while some of them also cultivate land as a subsidiary means of livelihood. Out of the 9 Saiyed households, the ancestors of 7 households settled here more than 5 generations ago and the remaining families have been here for the last two generations.

There is only one Sheikh household with a population of 9 persons. This family has been in this village for more than 5 generations ago. As mentioned on page 104 of the Gazetteer of district Varanasi, "while nominally claiming descent from the early rulers of Islam the Sheikhs are mainly descended from Hindu converts, who followed the usual custom of adopting the tribe of their first patrons, the local officials such as the qazis, muftis and qanungos, one of whose principal duties was that of proselytism."

The Muslim population of the village claims Urdu to be its mother tongue. In day-to-day life, however, they speak Urdu mixed with Hindi usually spoken in the eastern part of the State.

The foremost place among the Hindu population is occupied by the Brahmins who constitute 6·74 per cent of

the total population of the hamlet. They belong to the Sarwaria group and are sub-divided into 2 sub-castes, viz , Misra (25) and Dubey (18). They are mainly engaged in cultivation even though they do not plough the land themselves but get it done through hired labour. Their other sources of income are teaching and priesthood.

They do not accept food from the hands of other castes, because they are considered superior to others in the Hindu caste heirarchy. Economically, too, they are more sound as compared to other Hindus. The elderly males offer prayers at least once a day but the younger generation seems a bit reluctant to doing so.

The Koeris constitute about 3·91 per cent of the total population of the hamlet. They are reputed to be good cultivators, similar to the Kachhis and Muraos of other districts. They mainly produce vegetables and sell it in the village and at Varanasi. Besides cultivation they are also engaged in silk weaving industry directly or indirectly. Out of 4 Koeri households, two households are engaged in weaving—one in principal and another in subsidiary capacity—and one in carpentry. One Koeri household had settled here before 5 generations and 3 households between 2 to 4 generations.

The Dharkars form 2·66 per cent of the total population of the hamlet. They are a Scheduled Caste and are principally engaged in basket making. Two of them are village chowkidars. These people live hand to mouth but even then they habitually take liquor. Three of them are engaged in basket making. Some of them work as agricultural labourers also. One household of this caste settled here 3 generations ago, while 2 households settled just one generation ago.

There is only one household of Kurmis, a backward caste. They are the best cultivators in the eastern part of the State. They claim to be Kurmbansi Rajputs or Kurm Kshatriya. This household settled in this village 4 generations ago.

The village has only one Bhurji family which is engaged in making and selling of sweets. The household settled here 4 generations ago.

The village has only one Lohar household which settled in the village 3 generations ago. The present occupation of the family is agriculture, the traditional occupation of blacksmithy having been renounced as unprofitable.

The village has only one Gaderiya household, which settled here 2 generations ago. They claim to be Kshatriya but their claim is not naturally admitted by others. Rearing of cattle has been the ancestral occupation of this family but the present head of the household has taken to agriculture as the principal occupation.

General Description of Dwellings

The following table shows the types of houses in which people of different castes live in hamlet Rahimpur :—

TABLE No. 2·2

Caste	Number of Households	Number of Households with			
		Pukka roof	Tile roof	Mud wall	Brick wall
Ansari	52	9	43	38	14
Bhurji	1	..	1	1	..
Brahmin	7	..	7	3	4
Dharkar	3	..	3	3	..
Gaderiya	1	..	1	1	..
Kurmi	1	..	1	1	..
Koeri	4	..	4	4	..
Lohar	1	..	1	1	..
Pathan	19	..	19	15	4
Saiyed	9	1	8	6	3
Sheikh	1	..	1	1	..
Total	99	10	89	74	25

As is seen, about $\frac{3}{4}$th of the houses have mud walls and brick walls. Only 10 houses have pukka roofs made of brick and the remaining 89 houses have sloping tile roofs. Mud roofs are conspicuous by their absence. Pukka houses are owned by 9 Ansari and one Saiyed households. The Bhurji family, too, is constructing a pukka house. Five Ansari, 4 Brahmin, 4 Pathan and 2 Saiyed households have pukka brick walls and tile roofs. All the Bhurji, Dharkar, Gaderiya, Kurmi, Koeri, Lohar and Sheikh households live in houses with mud walls and tile roofs. The old houses have no windows or ventilation with the result that the rooms are always found dark and dingy. But the new buildings are quite airy and ventilated. The

houses of well-to-do Muslim families have built-in latrines, probably because purdah is observed in these households. The remaining population goes to the open fields for answering the call of nature. The bigger houses have verandahs and courtyards too. The houses of Hindus were found generally cleaner than those of the Muslims. In case of double-storeyed houses, the *kargha* (loom) is located in the lower portion of the house while the upper portion is used for residential purposes.

Accommodation for Households

The following table shows the number of households by number of rooms occupied :—

TABLE No. 2·3

Number of Households by Number of Rooms occupied

Number of Rooms	Number of Households	Percentage	Persons per Household	Number of Persons
1	28	28·3	4·9	138
2	42	42·5	6·2	260
3	13	13·1	7·4	96
4	10	10·1	6·5	65
5	1	1·0	8·0	8
More than 5	5	5·0	14·2	71
Total .	99	100	6·4	638

As is seen, 28·3 per cent of the households with 21·6 per cent of the total population are living in one-room houses, each of which is occupied by 4·9 persons on an average. The modal number of rooms in the houses seems to be two, as 42·5 per cent of the households with about 47 per cent of the total population are living in 2 room houses, each of which is occupied by 6·2 persons on an average. This indicates over-crowding in most of the houses. Generally speaking, 6·4 persons are found in each household.

Construction of Houses

Nowadays people have a tendency to construct pukka houses, even though they might be small ones. Bricks are available in the village itself while cement, timber, iron bars, etc., are purchased from Varanasi. For roofing, ordinary country type tiles, or Allahabad pattern tiles or the "lock tiles" are used. The tiles generally used in the village are of Chakravarti design which are prepared in a factory situated at a distance of 4 miles from Varanasi on the Varanasi-Azamgarh road. The cost of tiles at the kiln is about Rs. 60 per 1,000. The timber generally used in building is *sal* (shorea robusta) imported from the forests of Nepal, Gorakhpur and Mirzapur. Mango, *mahua*, *neem* and sometimes *shisham* wood is also used in construction of houses.

Before starting the construction of houses the Hindus consult the pandit or astrologer for finding out an auspicious date and time for laying the foundation stone of the house. The Muslims believe little in inauspicious days for laying the foundation stone. On the stipulated date and time the foundation is laid after doing puja and distribution of sweets. Among the Muslims, usually an elderly person lays the foundation, if the *moulvi* has been consulted.

In case of *kachcha* houses the wall is constructed in instalments so that they might become more durable. After raising the walls to a height of about 10½ feet, the wooden *karis* (beams) are placed across the walls with the help of the carpenter in such a way that the roof remains sloping on one or both sides. The *karis* are mostly of mango, *mahua* or *neem* wood. Pieces of bamboo and stumps of *arhar* tied together with the help of strings are then placed on the *karis*. Thereafter, the country-made tiles are fixed with the help of mud. These tiles are made by ordinary labourers or village potters and are available in the village @ Rs. 12 to Rs. 16 per 1,000 according to size.

The Muslims generally keep their main doors facing west or north, but never facing south. Among the Hindus also, the main door should not generally face south but when there is no way out, main doors facing this direction even have to be planned.

The estimated cost of a pukka room of 16½′×9′×10½′ size is given below ;—

1.	Cost of 13,000 bricks Rs. 30 per thousand	Rs.	390·00
2.	Beams (4)	Rs.	85·00
3.	One door frame (6'×4')	Rs.	12·00
4.	Window frames 2 (4'×3')	Rs.	16·00
5.	Transport charges of bricks	Rs.	8·00
6.	Stone pieces (50) for roof and balcony	Rs.	65·62
7.	Labour charges for smoothening the stones	Rs.	15·00
8.	Iron bars	Rs.	18·00
9.	Window leaves	Rs.	12·00
10.	Door leaves	Rs.	8·00
11.	Wages of blacksmith and carpenter	Rs.	12·00
12.	Cement 15 bags	Rs.	115·00
13.	Sand 2 trucks Rs. 32 per truck	Rs.	64·00
14.	Wages of mason	Rs.	350·00
15.	Bamboo for construction work	Rs.	15·00
16.	Strings	Rs.	4·00
17.	Tobacoo and *bidis* (for labourers)	Rs.	7·00
	Total	Rs.	1,196.62

Dress and Ornaments

The Muslims wear loose pyjamas or *lungi*, *banian*, shirt and cap. The well-to-do Muslims often wear a gold ring instead of the usual silver ring and when going out on a formal occasion don a *sherwani* or an *achkan*. The males keep a small beard upto 40 years of age and a long beard thereafter. A Muslim woman wears a tight pyjamas or *salwar*, blouse, and an *orhani* or *dupatta* on the shoulders. Young girls wear frock instead of blouse. Sometimes Muslim females are seen wearing *dhoti* or *saree* also, prepared on the household loom. Silken *sarees* are worn on ceremonial occasions. Slippers, *chappals* or *juti* are generally used by the Muslim females. Married women and young ladies often use a black *burka* (a veil) while going outside the house. The poorer families cannot, however, afford it.

The Hindu males usually wear *dhoti*, *banian* and *kurta*. When doing manual work they simply wear *dhoti* and *banian*. During winter *kurta* is necessary. When it is too cold, even two *kurtas* are worn and the head is covered by a *gamchha* as a safeguard against cold winds. Some of the males wear the native shoe. The younger generation uses boots or pump shoe. The *chappals* are also quite popular. The red coloured *gamchha* (sort of small towel) is quite popular with the local Hindus. They are also quite particular in having moustache and *shikha* (tuft of hair on the head). Knicker and underwears are worn by the younger people.

The Hindu women generally wear medium *dhoti* or *saree* and blouse. The womenfolk of well-to-do families wear the good quality *saree*, with petticoat and blouse with bodice. At the time of marriages, gaudy coloured are used by them. The locally prepared silken *sarees* and silk blouses are quite common on such occasions. The locally-prepared silken *chadar* is also used by some of them for observing purdah, from elders or stranger. Small girls wear frocks and underwears or knickers.

Ornaments

The following ornaments are generally used by the womenfolk of this village :—

	Ornament	Description
1.	*Angoothi*	Ring made of gold, silver or *kansa*
2.	*Bali*	Set of silver or gold rings worn round the outer edge of the ear, especially by the Mohammedan women
3.	*Bijali*	Gold or silver ornament worn on the lobe of the ear
4.	*Bala*	Gold ear-ring with a fringe
5.	*Bendi*	A small gold or silver pendant worn on the forehead, generally on ceremonial occasions
6.	*Bichhia*	Silver or *kansa* ornament worn on the first fingers of feet by married women only
7.	*Baguri*	A type of silver bracelet
8.	*Berwa*	A type of silver *kara* worn on the wrist
9.	*Bulak*	Gold ornament worn in the cartilege of nose, hanging up to the lips
10.	*Chhara*	Big rings of silver of *gillet* worn on the ankles
11.	*Chandrahar*	Silver necklace worn round the neck
12.	*Choori*	Silver or gold bangles worn on the wrist

Ornament	Description
13. *Chhagal*	Ankle ornament made of silver, closely resembling the *paizeb*
14. *Guluband*	A type of gold collar worn round the neck
15. *Hansli*	An ornament of solid silver, wide in the middle and narrowing towards the two ends, worn round the neck
16. *Har*	Gold or silver necklace consisting of a number of chains
17. *Joore-ka-phool*	A silver clip used in hair-do
18. *Joshan*	An armlet made of number of drum-shaped beads strung together
19. *Jhumka*	A bell-shaped ornament of gold or silver with metal suspended from the ear lobe by a flower-shaped stud
20. *Karanphool*	Ear-stud of silver or gold
21. *Kara*	Ankle ornament of solid silver or *kansa*, it is worn by the Muslims and Hindus both, those made of *kansa* being used only by the poorer Hindu families
22. *Kardhani*	A girdle of silver, having a number of chains held together by bands, worn round the wrist
23. *Kakani*	Silver or gold wristlet
24. *Keel*	Nose-pin made of gold
25. *Laung*	A small stud of gold worn on the nose slightly bigger in size than the *keel*
26. *Murki*	Small silver ring worn on the ear-lobe
27. *Nathia*	Big nose-ring made of gold, generally worn at the time of marriage
28. *Paizeb*	Ankle ornament made of silver of *gillet* with chains and small belts which clink together and produce a melodious sound when the wearer walks
29. *Tika*	A gold or silver chain with a small gold or silver pendant, the chain being tucked
30. *Tauk*	A silver ornament worn round the neck, especially by Muslim women
31. *Tora*	A type of silver wristlet
32. *Zanjir*	Chain of gold, silver or *gillet* worn round the neck

Among the Mohammedans, preference is given to silver ornaments even though the more affluent among them do use gold ornaments. Among the well-to-do Hindus gold ornaments are used but among the poorer people silver or *gillet* ornaments are worn. Gold is not, as a rule, worn on legs and feet. The married women invariably use *bichchia*, *keel* and glass bangles in addition to whatever other ornaments they can afford. Ordinarily at least one ornament is always worn on the ears or round the neck. Ornaments are got prepared locally or are purchased from Varanasi.

The actual use of ornaments in day-to-day life is on the decrease. It is at the time of marriage that the bride gets her ornaments from her father and her father-in-law. The more formal ornaments are used by her on auspicious festivals or on social functions, such as marriage gatherings. In daily life, the bare minimum of ornaments are used. As a result of soaring prices, people are not in a position to purchase a number of ornaments.

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	Jalchowki	Almirah and wall-shelf
1.	Ansari	52	44	52	3	3	2	2	2	2	23
2.	Bhurji	1	1	1	..	..	..	..	..	1	1
3.	Brahmin	7	6	7	2	1	..	..	1	..	4
4.	Dharkar	3	1	3	..	..	..	..	..	..	1
3.	Gadoriya	1	1	1	..	..	..	..	..	..	1
6.	Kurmi	1	1	1	..	..	..	..	..	..	1
7.	Koeri	4	4	4	..	..	..	..	1	..	4
8.	Lohar	1	1	1	1	1	..	..	1	..	1
9.	Pathan	19	16	19	2	2	1	2	2	1	7
10.	Saiyed	9	7	9	3	1	..	..	..	..	5
11.	Sheikh	1	1	1	..	..	..	..	..	..	..
	Total	99	83	99	11	8	3	4	6	5	48

Charpoy is found in every house, while bedsteads which are woven with *niwar* are found in 83 out of 99 households. Chairs are found in only 11 households—Ansaris (3), Brah-

mins (2), Lohar (1), Pathan (2) and Saiyed (3), tables in 8 households—Ansaris (3), Brahmin (1), Lohar (1), Pathan (2) and Saiyed (1)—and mirrors only in 3 households—Ansaris (2) and Pathan (1). The small number of mirrors in the hamlet is a marked feature.

The following table shows some of the consumer goods in possession of various communities of the village :—

TABLE No. 2·5

Consumer Goods owned by various Castes

	Castes	Number of Households	Number of Households possessing						
			Hurricane Lantern	Petromax	Torch	Kerosene Stove	Bicycle	Gramophone	Radio-set
1.	Ansari	52	47	3	1	2	27	3	5
2.	Bhurji	1	1	1	..	..	1	..	..
3.	Brahmin	7	5	..	2	..	5	2	2
4.	Dharkar	3	2	..	..	..	..	..	..
5.	Gaderiya	1	1	..	..	..	1	..	..
6.	Kurmi	1	1	..	..	..	1	..	..
7.	Koeri	4	4	..	2	..	3	..	1
8.	Lohar	1	1	..	1	..	1	1	..
9.	Pathan	19	18	..	3	..	8	..	..
10.	Saiyed	9	9	..	1	1	5	1	1
11.	Sheikh	1	1	..	..	..	..	..	..
	Total	99	90	4	10	3	52	7	9

In addition to the above, a Pathan household has a sewing machine also. The Ansaris and the Brahmins appear to be better off than others in the matter of possession of consumer goods. The village has 52 cycles, 9 radio-sets and 7 gramophones, which indicates the existence of modern facilities on a comparatively large scale.

The following table shows the consumer goods acquired during the 5 years preceding the date of survey :—

TABLE No. 2·6

Consumer goods acquired during last 5 years

	Caste	Number of Households which have acquired				
		Petromax	Torch	Kerosene Stove	Bicycle	Sewing Machine
1.	Ansari	..	..	..	7	..
2.	Bhurji	1	..	..	..	..
3.	Brahmin	..	..	..	3	..
4.	Gaderiya	..	..	..	1	..
5.	Kurmi	..	..	..	1	..
6.	Koeri	..	..	..	1	..
7.	Lohar	..	1	..	..	..
8.	Pathan	..	..	..	..	1
9.	Saiyed	..	1	1	1	..
	Total	1	2	1	14	1

The bicycle, being an article of the greatest utility, has been purchased in the largest number during the last 5 years.

Utensils

The following utensils are generally found in the Muslim households :—

	Utensil	Description
1.	*Bhagona*	Brass or aluminium utensil used for boiling milk or cooking pulse, vegetables or meat
2.	*Badhna*	Water pot with spout made of copper or aluminium
3.	*Balti*	Bucket made of iron sheet, used for carrying and holding water
4.	*Chimta*	Pair of tongs made of iron
5.	*Degchi*	Copper or aluminium vessel for boiling rice or cooking pulse, vegetables or meat
6.	*Deg*	A big sized copper or aluminium vessel for boiling rice or cooking pulse, vegetable or meat on ceremonial occasions
7.	*Gagra*	Large water-pot, made of copper or brass, used for holding water
8.	*Gilas*	Tumbler made of brass, copper or aluminium
9.	*Ghotani*	Wooden pestle using for mixing up pulse, when it is being cooked
10.	*Gangal*	Big vessel for holding water, made of copper or iron-sheet

	Utensil	Description
11.	*Jug*	Vessel of copper or aluminium used for serving water
12.	*Kishti*	Boat-like deep plate made of iron sheet used for preparing dough or for cleaning and washing rice before boiling
13.	*Katora*	Saucer-shaped or cup-shaped small vessel made of brass or aluminium, used for eating vegetables or meat, etc.
14.	*Karchhul* or *Chamcha*	Big spoon made of brass or iron or aluminium for serving pulse, vegetables or meat
15.	*Kafgir*	Copper spoon for serving rice, etc.
16.	*Lagan*	A kind of tray of copper or aluminium for keeping cooked rice or meat or for taking meals or for preparing the dough; it is the Muslim counterpart of *thali*
17.	*Rikabi*	Plate made of copper or aluminium
19.	*Sansi*	Small tongs used in cooking
20.	*Sini*	Large tray of copper or aluminium
21.	*Tawa*	Round and convex piece of iron, used for baking *chapati*
22.	*Tobaq*	Plate of copper
23.	*Tashtari*	Small plate or salver

As is seen, almost all the utensils used by the Muslims are made either of copper or aluminium—the poorer people using the latter ones. The use of brass and copper utensils for eating purposes is prohibited to the faithful. The use of brass is detested by Muslims. Copper utensils, too, are got tinned before being put to use. The Hindus generally use brass utensils. In addition to *tawa*, *balti*, *chimta* and *sansi* the Hindus generally use the following utensils :—

	Utensil	Description
1.	*Batuli*	Brass vessel used for boiling rice or cooking pulse and vegetables—the counterpart of *degchi* used by the Muslims
2.	*Batua*	Cooking pot made of *kaskut*
3.	*Bhgona*	Brass cooking utensil
4.	*Gilas*	Tumbler made of brass
5.	*Gagra*	Brass or copper utensil for holding water
6.	*Ghara*	Pitcher made of clay for holding water
7.	*Handa*	Large brass vessel for holding water
8.	*Karhai*	Frying pan made of iron or brass
9.	*Karchhul* or *chamcha*	Big spoon made of brass or iron
10.	*Kathauti*	Wood utensil for keeping *poori*, *kachauri*, etc.
11.	*Katora*	Saucer-shaped or cup-shaped small utensil made of brass or bell-metal
12.	*Lota*	Small water pot made of brass or *gillet*
13.	*Parat*	Large kind of round tray made of brass, used for preparing the dough
14.	*Thali*	Tray made of brass or bell-metal—the counterpart of *lagan* used by the Muslims

Meals are cooked at the *chulha* (cooking place) by the housewife who sits on a wooden board by its side. Firewood is generally used as fuel. *Chapati* is prepared with the help of *chakla* and *belan*. The housewife works both as cook and scullion in all the households. Utensils are scoured and washed in tank water by a number of households.

Food and Drink

The following table indicates the number of vegetarian and non-vegetarian households in the different castes of the village :—

TABLE No. 2·7

Food Habits

Caste	Number of Households	Vegetarian	Non-vegetarian
Ansari	52	..	52
Pathan	19	..	19
Saiyed	9	..	9
Sheikh	1	..	1
Bhurji	1	1	..
Brahmin	7	7	..
Dharkar	3	..	3
Koeri	4	4	..
Kurmi	1	1	..
Lohar	1	1	..
Gaderiya	1	..	1
Total	99	14	85

Thus more than 85 per cent of the households in the village are non-vegetarian, a non-vegetarian household being one in which there is no objection to the cooking of meat, fish or egg in the common kitchen. All the Muslim households and the 3 Dharkar and one Gaderiya households among the Hindus are non-vegetarian. Rice, wheat, maize, *bajra*, etc., are consumed in almost every household.

The following table shows the frequency of meals amongst various castes :—

TABLE No. 2·8

Dietary Trend

Caste	Number of Households	Households taking	
		Two Meals a Day	Three Meals a Day
Ansari	52	8	44
Pathan	19	5	14
Sheikh	1	..	1
Saiyed	9	3	6
Bhurji	1	..	1
Brahmin	7	3	4
Dharkar	3	2	1
Koeri	4	1	3
Kurmi	1	1	..
Gaderiya	1	1	..
Lohar	1	1	..
Total	99	25	74

Thus more than 74 per cent of the households take three meals a day. Pukka food is prepared in Hindu households on special occasions such as marriage and festivals. Such food is not popular among the Mohammedans. In this area, *arhar* pulse is more popular; *urd* pulse which is so popular in the western districts is avoided. Various vegetables, viz., *turai*, *lauki* (pumpkin), gourd, ladyfinger, potato, onion, *karaila*, *mooli* (radish) are consumed in the village. These are available in the local market also. Some households grow these in their kitchen gardens. Milk and ghee are taken only by the well-to-do.

Liquor was reported to be consumed in 5 Muslim households but they did not admit it at the time of inquiry. Among the Hindus, liquor is taken in 4 households, belonging to Dharkar and Kurmi castes. Most of the Brahmins and Koeris are in the habit of taking *bhang*, perhaps because of the nearness of the village to Varanasi, which is known for this habit. Tea and sugar are taken only in 71 households.

Social Customs

Every society is bound by a set of custom which have been prevalent from times immemorial but it has been undergoing change from time to time according to the exigencies of time and situation. The Muslim population predominates in the village and hence the customs and beliefs of this community would be discussed first.

(*a*) *Birth Customs*

Illegitimate pregnancy is detested and may lead to social boycott but conception within the bonds of marriage is welcome. Ordinarily no action is taken to regulate the periods of birth. Conceptions and births go on taking place in the normal course till the process is stopped by nature itself.

Stoppage of menstruation and occurence of morning sickness are the usual symptoms of pregnancy. There is no doubt a feeling of merriment in the case of first pregnancy but no ceremony is performed to mark this occasion. A woman in advanced pregnancy is not allowed to perform strenuous job or to lift a heavy load, lest an abortion might take place. Milk, ghee and other nutritious food is given to the expectant mother in well-to-do families. Ordinarily they do not bother to take outside medicines such as calcium, liver-extract and Vitamin B Complex —taken by the womenfolk living in the cities.

The expectant woman invariably gets the delivery conducted at her husband's place whether it is her first or subsequent child. When the labour pains start, she is made to lie on a cot in a separate room, with her head towards west and feet towards the east. Males and children are not allowed inside. An elderly and experienced woman of the household attends to her, along with the *dai* (midwife) who is of the Chamar caste. After the

delivery has taken place, the *dai* cuts the *nal* (umbilical cord) with a clean sickle. The baby is washed in tepid water and wrapped in a clean piece of cloth. Then an aged person of the household gives *azan* thrice in each ear of the baby in a low voice. Thus the name of *Allah* is whispered into the ears of the baby. For a day milk is not given to the baby; instead only *ghutti* (a liquid decoction of herbs for cleaning the bowels and strengthing the digestion) is even. Tea, tepid milk and egg are given to the mother after an hour or so of the delivery. A preparation of ghee, dried ginger, *gur*, turmeric is also given to the mother for about three days, so that she might regain some of her strength. The untensils in which food is served to her are kept separate. She is treated as untouchable till the sixth day after delivery. Any one who happens to touch her even by mistake has to take a bath. During this period of six days she is not allowed to leave her bed even for the call of nature. The Chamarin *dai* remains in attendance on her.

The *chhati* ceremony is observed on the sixth day of delivery. The mother and the baby both are given a bath with tepid water. They are made to wear new clothes. The room is washed and cleaned and the bed is changed. Friends and relatives are entertained and *khairat* (charity) is given to beggars both in cash and in kind. Among the Ansari households stars are also shown to the woman by bringing her in the courtyard. In some households the womenfolk sing songs to the accompaniment of *dholak*. After the *chhati* ceremony, the barber's wife (*nain*) takes the place of the Chamarin midwife, for attending on the mother and the baby.

The *aqiqa* ceremony is observed on the next day of the *chhati*. This is the equivalent of *mundan* ceremony amongst the Hindus. The hairs on the head of the baby are shaved off with a razor by the barber. On this occasion the *phupha* (father's sister's husband) of the baby sits with it. He is given a suitable perquisite (*neg*) in the form of money or ornament, which is ultimately passed on to the *phuphi* (father's sister). Shaving of the child is started only when this *neg* has been given. For the services rendered by him, the barber gets money, rice and *gur*. The guests present on the occasion are entertained with sweets. *Ubtan* (mixture of mustard oil, gram flour and turmeric) is rubbed on the body of the baby, before it is bathed. A suitable name is also given to the baby. If the baby is a male, two goats are sacrificed and if it is female one goat is sacrificed. The meat is divided into three parts. One part is distributed among the *dai* and the household servants; another part is given away in charity and the remaining part is cooked in the household and served to the friends and relatives who are present.

On the 40th day of the delivery the *chilla* or *bara nahan* takes place. Both the mother and the baby take a bath in tepid water and wear new clothes. The mother wears new glass bangles on her wrists. Some relatives, specially the *phuphi*, bring new clothes and toys for the baby. Money or an ornament are given to the *phuphi* as her perquisite. Sweets and clothes for the mother, the father and the baby are also received from the parental household of the mother. Sometimes merriments for the whole night (*rat jaga*) go on in the household. Friends and relatives are entertained to a feast and *khairat* (charity) is given to the beggars. In some of the households, the womenfolk take the baby and mother to the mosque, light a lamp there and distribute *gulgula* (an edible of wheat flour and *gur* prepared in oil). After the *bara nahan* the mother starts doing work in the household and visiting her relatives, particularly her parents.

The *Khatna* (circumcision) ceremony is observed on any day after the *aqiqa* ceremony, before the child attains the age of 4 years. The operation is performed by a *jarrah* (village barber who works as a surgeon). A grand feast is given to friends and relatives on this occasion also.

(*b*) *Marriage Customs*

Among the Muslims marriage is generally performed within a closer group of families. It is the parents of the bridegroom who approach the parents of the bride with the proposal of marriage. It is for the parents of the bride to accept or reject the boy. Sometimes the negotiations are done through a common friend of the two families. If the proposal of the groom's father is accepted a date for the *mangni* (betrothal) ceremony is fixed. On this day the bridegroom's people go to the bride's house and take with them a ring, a set of clothes and sweets for the bride. She wears this ring and the garments brought for her, as part of the *salam karai* ceremony. The girl's father presents a ring, a handkerchief and some cash to the bridegroom. Sweets are distributed by the two families among their friends and relatives. After this, a date for *nikah* (marriage) is fixed according to the convenience of the parties. No marriages are performed during the period of Muharram. Also *nikah* does not take place on the 3rd, 8th, 13th, 18th, 23rd and 28th of any month because these dates are considered to be inauspicious.

Seven or eight days before the actual marriage the girl is seated in a room called the *manjha* in the presence of a number of ladies. *Ubtana* is then rubbed on her body and sweets are distributed. She begins wearing a red *dupatta* (a piece of cloth 2½ yds.x 1 yd. used for covering the head). *Ubtana* is rubbed on her body every day till the day of marriage. During this period she does not do any household work nor would she appear before her father or brother. The bridegroom also is rubbed with *ubtana* for six or seven days at his own house. He also has to stay within the house, just like the bride.

On the date fixed for the marriage, the bridegroom takes a bath at his house and wears new clothes consisting of a pyjamas, a *kurta* and a re-coloured *sherwani*. He then proceeds to the house of the bride along with some friends and relatives who form the marriage party (*barat*). If it is not a long distance, a horse is used by the bridegroom. Arrangements for stay and boarding of the marriage party are made by the bride's people. When they reach the *janwasa*, the place where the *barat* stays, *sharbat* is offered to them during the summer season and tea during the winter. Then, the *barat* goes to the bride's house where they are received by the bride's people. Sometimes a band of musicians leads the marriage procession. Presents, locally called *bari*, are then given to the bride's people. The articles presented usually consist of the following :—

1. 5, 7, 9, 11, 15, 17, 19 or 21 complete sets of clothes for the bride which would include a set of red-coloured clothes for the *chauthi* ceremony. The number of sets presented depends upon the financial condition of the bridegroom's family.

2. Ornaments such as *kangan* (bracelets), *bunda* or *jhumka* (ear rings), *guluband* (necklace) and *teeka* (an ornament used on the forehead). All these ornaments are generally made of gold. A few other ornaments of silver or gold are also presented.

3. Comb, mirror, *surma* (antimony for being applied to the eyes) and red *izarband* (waist cord of cotton used in pyjamas or potticoat).

4. Dry fruits, mainly *chhuhara* (dry dates) and a maund or more of sugar.

The above articles are shown to everyone present and then sent inside the house of the bride. The bride takes her bath and wears one of the sets of the clothes and all the ornaments presented to her in *bari*. The people of the bride present a set of clothes including shoes, *safa* (turban), to be worn by the bridegroom at the time of *nikah*. Sets of clothes are also presented to the parents of the bridegroom. Both the bride and bridegroom receive sets of clothes from their parents and parents-in-law.

A local *kazi* conducts the *nikah* ceremony at the residence of the bride. The amount of alimony (*mehar*) is settled between the bride and the bridegroom. Three persons are then picked up-one is called a *vakil* and the remaining two *gawahas* (witnesses). These persons must be known to both the parties. The *vakil* is more important and must be known to the bride. She is seated in a separate room, in purdah from the groom and his people. The *vakil* asks the bride in the presence of the two witnesses whether the bridegroom and the amount of *mehar* are acceptable to her. The question is put to her thrice. She has to give her acceptance thrice. Sometimes she might not give her acceptance by saying the words *"han kabool hai"* (yes I accept) but she might only start weeping. This is treated to be sufficient expression of her acceptance.

After this the *vakil* and the two witnesses come to the place where the *kazi*, the bridegroom and other people are sitting. They would greet these persons with the words *assalam alekum* and the persons present would respond by saying *walekum assalam*. The *vakil* then conveys the acceptance given by the bride to the *kazi* and others present. Then the *kazi* asks the bridegroom if he is willing to accept the bride as his wife, subject to payment of the amount of *mehar*. The question is put to him thrice and he has to express his acceptance thrice. The *kazi* then recites the *khutba* in Arabic and explains it in Urdu. The importance of marriage is impressed upon the couple. The *kazi* tells them of their rights and duties. Thereafter, everyone prays to God to make the marriage successful and lasting. Sweets and dry dates are then distributed to the audience.

The *nikahnama* (certificate of marriage) is prepared in triplicate by the *kazi* and signed by the bridegroom, the bride, the *vakil*, the two witnesses, the father of the bridegroom and bride, and the *kazi*. One copy is given to the bridegroom, another to the bride's father and the third is retained by the *kazi* as record. After *nikah*, the *baraties* have a feast given by the bride's people. Generally *roti*, *sheermal*, *korma*, *pulao kabab*, *zarda*, etc., are served. After the feast the *baraties* return to the *janwasa* while the bridegroom is taken into the bride's house, where the bride and the bridegroom sit side by side. Then the bridegroom

reads some words from the *Koran* and sees the face of his wife. On this occasion the sister-in-law and friends of the bride go on cutting jokes with the bridegroom. Sometimes he is the victim of practical jokes too. All sorts of pranks on the bridegroom are permissible at this hour.

The *salam karai* ceremony, then follows. The relatives of the bride and other invitees present money or onaments to the bridegroom turn by turn. He then returns to the *janwasa*, to take rest till the time of departure, when all the members of the marriage party again come to the bride's house where they are given light refreshment. The people of the bride present the following articles of dowry to the bridegroom :—

(i) Sets of clothes for the bride, the bridegroom and members of his family
(ii) Ornaments
(iii) Utensils
(iv) Furniture, including a bed
(v) Bedding of the bride and the groom
(vi) Dressing articles
(vii) Presentations received by the bride from relatives and friends
(viii) A copy of *Koran*
(ix) *Janumaz*, i. e. a matting used at the time of reciting of prayers.

The articles received in *bari*, except dry fruits and sugar, are also handed over to the bride. Then the *bida* (departure) ceremony takes place. The bride goes in a *palki* (palanquin) or a vehicle. When the bridegroom and the bride reach the bridegroom's residence they are detained at the door by the groom's sister. She allows them to enter in only when she gets her perquisite in the form of cash or an ornament. The bride is made to sit in a well-decorated room arranged for her stay. There the *munh dikhai* (seeing the face) ceremony is performed. The ladies see the face of the bride and then give her presents either in cash or in kind.

The next day a feast, known as *davate walima*, is given to relatives and friends.. On this day, the brothers of the bride also reach there and partake in this feast. After this, the bride's people return to their house with the bride and the bridegroom. The bride is dressed in red-coloured set of clothes. The occasion is called the *chauthi*. After one or two days the bride again returns to her father-in-law's house with her husband. Then they start living regularly as husband and wife.

(c) *Death Customs*

Among the Mohammedans, the dead are buried. The dead body is placed with its head towards south and its feet towards the north. The following articles have to be procured for dressing the dead body before it is taken to the burial ground :—

(1) 22 yards of long cloth for a male and 27 yards for a female
(2) One bottle of rose water
(3) One *moonj* matting
(4) One *ghara* (earthen pitcher)
(5) A little sandal oil and scent

Bath is given by the males if the dead person is a male and by the women if it was a female. Water for bathing the dead body is taken from the *ghara*. It is then annointed with rose water, sandal oil and scent. After being wrapped in the white shroud it is placed on the *moonj* matting and then on a cot. The dead body is then taken towards the funeral ground by a funeral party. The cot is carried on their shoulders by four persons at a time. A little distance before the graveyard, the cot is placed on the ground and the *numaz-e-janaza* is recited. Every member of the funeral party recites prayers for peace to the departed soul. After this they again start for the graveyard. The grave is dug out by the *kabra kuninda* who is paid Rs. 1.25 P. to Rs. 5. The dead body is lowered into the grave with its head towards north and legs towards south, with great care. About three feet above the dead body a wooden plank is placed, thereby covering the trench. Ordinarily this plank is about one feet below the level of the ground surface. All the persons present cover the plank with earth so that it becomes a mound. Thereafter, they recite the *fateha*—prayers for peace to the dead—and then return home.

Meals are not cooked in the bereaved household for two days. Relations or friends send *pulao* to this household during this period.

On the third day the male members of the household, friends and relatives go to the grave for offering prayers for peace to the departed soul. These prayers are known as *saiyum*. *Khairat* (charity) in kind and cash is also given. This ceremony on the third day after death is

called the *teeja*. There is no tenth day or thirteenth day ceremony among the Mohammedans. After forty days of death, relatives and friends again come to the bereaved household and participate in *fateha*. *Khairat* (charity) is also given on this occasion. These persons have their midday meal at the bereaved household. This ceremony is known as the *chaliswan*. During this period of forty days a male member of the household goes to the grave at least once a day.

(d) Other Customs

The dowry system is not prevalent among the Muslims. Presents are no doubt given to the bridegroom according to the economic status of the bride's family. Secondly, there is greater consanguinity in marriage among them. Thirdly, they have a feeling of greater affinity. All of them would sit on the same *charpoy* and smoke the same *hukkah*. They eat together and mix together. Whenever they meet, the incoming person greets the other with *ass-alam alekum* and the others respond with *walekum assalam*. They shake hands with each other and then enquire about each other's welfare. They go to the mosque for prayers without any distinctions of high and low. In matter of matrimonial alliances, however, they no doubt exercise some discrimination. For example, a Pathan thinks himself to be of purer blood than an Ansari and he would not, therefore, have his son or daughter married in an Ansari household. At times he might even dismiss an Ansari as a mere *julaha*, out of a feeling of contempt and disgust.

Social Customs among Hindus

The following social customs are followed among the high caste Hindus of this village :—

(a) Birth Customs

Children are treated as the choicest gift of God in the natural course. No action is, therefore, taken to control births or to plan the family according to the financial condition of the household. Family planning has not been propogated in this village. Everyone wants to have as many male children as possible. The addition of a female child to the household is treated to be a liability because ultimately she has to be married off in another household. Everyone would like to have at least one male child so that the progeny might continue. There is also a belief that a person who does not have a male child cannot attain salvation. That is why a couple not having a male child feels extremely miserable. The condition of a barren woman is simply pitiable. Ordinarily she does not get the love and affection of her husband and her parents-in-law. Other women look down upon her. She herself feels miserable because she has not been bestowed with motherhood. The common belief is that barrenness is the punishment for sins of the past life. First, the woman who does not start having children within three or four years of her marriage is got treated. If after reasonable period of treatment she is not cured, quacks, *sadhus* and *sanyasis* are sometimes consulted. Fasting in the name of various gods is resorted to on various occasions. Worships and sacrifices to various gods and goddesses are also vouchsafed. If none of the efforts is fruitful, the woman resigns to fate. In some cases such a woman gladly permits her husband to have another wife.

Morning sickness or stoppage of menstruation are the usual symptoms of pregnancy. No ceremony is performed on this occasion, even though there is a general feeling of merriment on the occasion of first or second pregnancy or when a woman has conceived after a period of prolonged waiting. A woman in advance pregnancy is not allowed to do strenuous job and lift heavy articles, not even a bucket full of water, so that an abortion might not take place. She is not allowed to go in dark or see a dead body or any other dreadful scene or the sun and moon eclips. Every effort is made to fulfil the desires of an expectant woman.

In this village, the expectant woman gets the delivery conducted at her husband's place whether it is her first or subsequent child. If, however, the first issue dies during the period of confinement, next time the expectant mother is sent to her father's house for her delivery. This is known as *kokh badalna*. The common belief is that by so doing, the second issue will survive.

The delivery takes place in one of the living rooms. Generally the same room is used as has been used in the past without any ill happenings. Thus every household has a room which is treated to be auspicious for the purposes of delivery. The room where the confinement takes place is known as *sauri*. As soon as the labour pain starts the expectant woman is made to lie on a cot in the *sauri*. Two male members of the household are immediately sent out to call in the *dai* (midwife) who is of the Chamar caste.

When the *dai* accompanies them, it is a sort of procession led by one of the two males, followed by the *dai* and the second male. The *dai* carries in her hand an article made of iron such as a knife or a sickle so that a ghost might not come near her. She washes herself, sprinkles a little water on her body, touches her *saree* with the brazier of live coal kept at the door of *sauri* and then enters the room of confinement. At the door of the *sauri*, a fish-catching net or part thereof is used as a curtain. An iron weapon is also hung at the door. Also the brazier at the door is kept burning throughout. Another burning brazier is kept inside the room. *Rai* and *ajwayan* seeds are put into the brazier from time to time, the common belief being that by doing so the evil spirits would be warded off. The *dai* cuts the umbilical cord with the sickle for which she is given some rice or wheat and *gur* as her reward. If it is a female child five annas are also given to her and if it is a male child double this amount is given. She looks after the mother and the infant for twelve days. For her services she is given her meals and breakfast and wheat @ two seers a day. On the occasion of the first son, a cotton *saree* is also presented to her. The umbilical cord and the placenta are buried underground in the same room. Fire is kept burning at the place where the placenta has been buried. A sickle or a knife is invariably kept under the pillow of the mother. Sometimes a small knife or an iron ring is tied with a thread round the waist of the child. Instead of giving the baby a bath in tepid water, only *ubtana* (a mixture of mustard oil, turmeric and gram flour) is rubbed on its body every day.

If it is the first male child, a brass band is played at some of the well-to-do households. Some people get a drum beaten by the village sweeper on this occasion. The womenfolk get together and sing songs, locally called *sohar*. Other women of the village also participate in singing and dancing.

Just after birth the family becomes ritually impure. An outsider would not accept any edibles cooked in the house. An elderly woman of the household looks after the mother and the infant, in addition to the *dai*. But no male is allowed to enter the room of confinement up to the sixth day. Utensils in the use of the mother and the infant are kept separate.

On the next day after birth the *kul purohit* (family priest) is called in. If he is not forthcoming, any other pandit who is available is consulted for finding out the *mahurt* (auspicious time) of *chhati* and *barahi* ceremonies and the *rashi nam* (name according to the constellation of the stars at the time of birth) of the baby. The pandit also tells if the child has been born in *mool nakshatra*. For this, he is given some wheat or rice and *gur;* in addition, they give him 8 annas if it is a daughter and one rupee if it is a son. On the occasion of birth of first son all these articles are placed in a *thali* and given to the pandit as gift along with the *thali*.

The *chhati* ceremony takes place on the sixth day. Information of the time of bathing of mother and child is sent to every household with which this household has social relations. This is a sort of invitation to womenfolk of every household to be present on this occasion. The house and the room of confinement are cleaned from before. The invited women come to this house with a little grain with them. The grain so collected is given to the *dai* who had gone to inform these households. The mother and the baby are bathed at the stipulated hour. If it is a male child, after the bath it is held by his father's sister or his own sister. For this, a suitable perquisite is given to them. If it is the first son, an ornament might be given. *Sohar* songs are also sung on this occasion. A few persons are also invited to a feast if it is a son. In the evening a small portion of floor of the *sauri* is smeared with cow milk. The mother sits and takes her meals there. In the night, singing and dancing goes on till about midnight. Womenfolk of other households also participate in the ceremony. The barber's wife cuts the nails of the mother and baby and applies *mahavar* (red paint) on the feet of the mother. From this day onwards, the Chamarin *dai* stops massaging the mother and the child. Instead, the barber's wife takes up this duty.

On the day of *barahi* (twelfth day after birth) the confinement room is washed and cleaned by the barber's wife who also informs the womenfolk of other households of the time of bath of the mother and the baby. The grain brought by womenfolk of other households is given to her. On this day also she cuts the nails of the mother and the child and applies *mahavar* on the mother's feet. For this service she is given some rice or wheat, *gur* and some money, as on the occasion of *chhati*. For her services from the day of *chhati* to the day of *barahi* the barber's wife gets her meals and $1\frac{1}{4}$ seer of grain every day; in addition, on the day of *barahi* she gets $1\frac{1}{4}$ seer grain if it is a female child and $2\frac{1}{2}$ seer grain and five annas if it is male child. A cotton *saree* is presented to her if it is the first son. On

the occasion of *barahi* also singing of *sohar* songs goes on. *Halwa* and *achhwani* are distributed amoung some of friends and relatives. In the evening, *Satya Narain-ki-katha* is recited and a feast is given to some friends and relatives. On the occasion of the first son it is a grand feast. In well-to-do families singing and dancing sessions are also organised, by calling a dancing girl or sometimes male dancers. The eunuches, too,reach the household to sing and dance in their own clandestine manner. Some money has to be given to them also for the blessing forced by them on the child. New clothes are donned by the mother and the child on this day.

If the child is born in the asterism of *Mool*, the *Mool Shanti* ceremony is performed to pacify the evil star and ward off the ill-luck which such a birth is said to bring to the child's father. The mother and the child are detained in the room of confinement for 27 days from the date of birth. During this period, the father is not allowed to see the face of the baby. He also does not shave or change his clothes. On the day of *Mool Shanti* rites, water is drawn from 27 wells, wood of 27 trees is collected, earth is brought from both banks of the river Ganga and so on. The father of the child takes his bath and sits in the courtyard on a low stool placed within a square of floor made by a barber woman. A jar (*kalsa*) of water filled with water of river Ganga is placed near him. The family priest then worships Gauri and Ganesha (Hindu goddess and god). Water from the 27 wells is poured on the father's head. Then he is made to worship a small image of Lord Vishnu. A saucer (*katori*) filled with melted ghee from a black cow is placed near him. The mother comes up from behind with the baby in her arms. The father sees the image of the baby reflected in the thin ghee. Thereafter, the child sits in his lap and receives from him a present of money. The ceremony ends with the feeding of 27 Brahmins and friends and relotives who are present on the occasion. If the baby is born in *Mool Nakshatra*, no separate *Barahi* ceremony is performed. Instead, it is combined with the *Mool Shanti* rites.

The *Namkaran Sanskar* (name-giving ceremony) seems to have become obsolete. It is only rarely that this ceremony is performed. A name is given to the child usually by an elderly person of the household—the grandfather or the grandmother. It is not necessary that this name should coincide with the *rashi name*, the name suggested by the pandit.

The *Mundan Sanskar* (head-shaving ceremony) is usually performed before the child becomes one year old. If it could not be done within this period, it has to be postponed to the third or the fifth year. The head-shaving is done at some *devasthan*. In the case of a female child it is a simple affair. An amount ranging from 5 annas to 10 annas is given to the barber. The *Mundan* ceremony of a male child is celebrated with great enthusiasm. If it is the first son, the festivities are at their height. Womenfolk of the household and other households are clad in their best. The child is taken to a *devasthan* by them. They go on singing songs throughout on the way. Sometimes a band is also engaged. At the *devasthan*, the mother sits with the son in her lap, facing the direction indicated by the pandit. An amount ranging from Rs. 1.25 to Rs. 5 is given to the barber. He then shaves the head of the child. Every woman present on the occasion puts a *tilak* mark on his forehead and gives Re. 1 to Rs.5 to him. They also wave an anna or two round the head of the child and give it to the barber by way of *nauchhavar*. The first tuft of hair from the child's head is held by his sister or father's sister in the hem of her *saree*. A perquisite is given to her on this occasion. The child is then bathed and clothed in new garments and sometimes ornaments. Then they return home. In the evening, *Satya Narain-ki-katha* is recited and a feast is given to friends and relatives. Gram soaked in water and *gur* or sweets are distributed among the households with which this household has social relations.

The *Annaprasan Sanskar* is also performed on an auspicious day pointed out by the pandit. In case of females it takes place five months after birth while in case of males it is observed in the sixth month after birth. On this day special food including *kheer* or any other sweet dish is prepared. The food is served to the child. First, a little food is taken out of it for being offered to the fire. Then a spoonful of *kheer* is put into the mouth of child either with a silver spoon or with a silver coin. Other preparations are then served to the child five times in very small doses. In case of a female child food is given by the grandmother and in case of male child by the grandfather Thereafter, a red thread, called *kalawa* is put round the child's neck and a black thread called *kardhani* round the waist. After the child has tasted the food, the grandfather or the grandmother, as the case may be, takes their food in the same *thali*. Other members of the family then have their meals. Some people give a feast to friends and relatives on this occasion also.

The *Yagyopavit Sanskar* (sacred-thread ceremony) is performed among the Brahmin households during the fifth or the eighth year of the boy. In some households the ceremony is postponed to the tenth or twelfth year. On this day the boy has to keep a fast till the ceremony is over. The function is presided over by a pandit. First the *Satya Narain-ki-katha* is recited. Then the child is made to assume the appearance of a *brahmachari*. His head is shaved. A *moonj* string is tied round his waist and he wears a *langoti* (loin cloth). He puts a *jholi* (bag) on one of his shoulders, wears wooden sandals on his feet and holds a *kamandal* in his hand. He obtains *bhiksha* (alms) from everyone present and then with the blessing of his parents he wears the sacred thread after the pandit has whispered the *guru mantra* into his ear. The boy wears a *kankan* round the wrist of his right hand. It consists of a thread, dyed yellow in turmeric with which are tied a few grains of rice dyed yellow in turmeric, a betel nut, a copper coin, and an iron ring, just as is done on the occasion of marriage. The function is performed under a canopy in the courtyard of a house just as is done at the time of marriage ceremony. Friends and relatives are invited on this occasion. A grand feast is given to them. Auspicious songs are also sung by the womenfolk.

(*b*) *Marriage Customs*

Members of one caste generally form one endogamous group. It is the parents of the bride who seek the bridegroom because the demand is for husbands, not for wives. Generally a middleman who is known to both the families works as the *agua*. If the results of preliminary negotiations are satisfactory, the girl's father visits the boy's house, and brings with him the boy's horoscope. A pandit then compares the horoscopes of the boy and the girl to ascertain if the match would be auspicious. If the horoscopes agree, the question of dowry, if any, to be paid by the girl's family is decided. The date of *sagai* or *barichchha* is then settled. On this date, the girl's father pays a small sum of money and presents some sweets and fruits to the boy in the presence of friends and relatives of the boy's family. Since then he stands reserved for the particular girl. The promise to marry is rarely repudiated. In some cases, the boy's people also send some ornaments and clothes for the bride in return.

The *Phaldan* ceremony is observed a fortnight or a month before the marriage. The date is fixed with the concurrence of both the parties. The elder brother of the bride takes sets of clothes, fruits, money (generally ½ of the amount of cash to be given in dowry), yellow rice, betel nuts, coconut, etc., placed in a big metal plate (*thal*) to the bridegroom's house. Curd and sugar are offered to the bride's people when they reach the groom's house. Pandits of both parties and friends and relatives of the bridegroom are present at the ceremony. Gauri and Ganesha (Hindu goddess and god) are worshipped on the occasion. Thereafter, the bride's brother puts a *tika* mark with rice and turmeric paste on the groom's forehead. Then the *thal* containing the presents is handed over to the groom. A feast is also given on this occasion to all the friends and relatives who have attended the ceremony. After *phaldan*, the settlement of marriage is treated as final.

About a fortnight before the actual day of marriage, the pandit of the bride's side prepares the *lagan patrika*. He writes the *saait* (auspicious day and time) of various ceremonies on a paper with a turmeric paste. Liquid *roli* is also sprinkled on it. Then a red *kachcha* thread is tied round it. The *lagan patrika* along with some clothes is sent to the bridegroom's house through the pandit. In some cases when the distance is long, it is sent by post. If the *phaldan* ceremony has taken place only a fortnight before the actual date of marriage, the *lagan patrika* is handed over by the bride's people just on the next day of the *Phaldan* ceremony. The various ceremonies at the house of the bride and the bridegroom are conducted according to the timinigs indicated in the *lagan patrika*.

A *mandap* (canopy) is got prepared in the courtyard of the bride and the bridegroom about three or four days before the date of marriage. The covering of *mandap* is sustained on five long bamboo poles—one each in the four corners and one in the centre, the latter being called *maro*. A *banana* tree and a *haris* (part of the plough) are tied to the *maro*. It is also decorated with leaves of mango tree. The *maro* is placed in a small pit in the centre in which yellow coloured rice, a betel nut and a copper coin are placed. It is put in position by five members of the family. The barber's wife or a woman of the household puts one palm print of *pitha* (paste of rice flour mixed with turmeric) on the back of each of these persons. A song is also sung on this occasion. A *moosal* (wood pestle) and a grinding stone bearing *pitha* and *sindoor* marks are also placed in the *mandap*. A *kankan* is tied to a *peerha* (wooden sitting-board) which is also placed in the *mandap*. An earthen pitcher full of water is placed near

the *maro*. On this day a *kankan* is tied round the wrist of the right hand of the bridegroom and the wrist of the left hand of the bride. The ceremony of *haldi uthana* is performed on this day and on the next day. Oil and turmeric are rubbed on the body of the bride and the bridegroom in the *mandap* at their respective houses. Thereafter, each of them holds rice in his/her cupped hands (*anjali*), to the accompaniment of songs. The rice is touched by hand turn by turn either by five unmarried girls or by five married women. The parting of hairs of every married woman is daubed with *sindoor*. After the ceremony, oil and *gur* is distributed in the households of *biradari* and others.

The *bhatwan* ceremony is arranged at the groom's house one day before the marriage. *Matra puja* is also performed on this day under the directions of a pandit. *Kachcha* meals are served to friends, relatives and others. Five children sit with the bridegroom at dinner. Similarly, a day before marriage five unmarried girls sit at dinner with the bride.

Before the marriage party starts for the bride's house, the bridegroom takes his bath in the courtyard of his house. His sister or his father's sister digs a little earth by five strokes of the spade—indicating that a pond has been dug for procuring water for the bath. A perquisite is given to her on this occasion. The bridegroom sits by the side of this imaginary pond on a wooden sitting-board for taking his bath to the accompaniment of songs. This ceremony is known as *nehchhu nahavan*. The bride also takes her bath similarly at her residence. After the bath the groom is made to wear a *janeo* (sacred thread). The barber's wife cuts his nails and applies *mahavar* (red paint) to his feet. The womenfolk who are present wave coins round his head by way of *neuchhavar* and put these in a *soop* (winnowing basket) containing a little wheat flour. The flour and the coins are given away to the barber's wife. Then the bridegroom dons the *jama*, made of yellow or pink coloured *malmal* cloth. The *mali* (gardener) presents the *maur* (ceremonial headgear) for which payment is made to him. Sometimes, the *maur* is purchased from the market. The turban is tied on his head by his sister's husband. He is then taken round to offer his respects to the village gods and goddesses.

He is made to sit in a decorated palanquin in which a younger brother of his, called the *sehbala*, also sits. When the *barat* leaves, the womenfolk sing songs. On the outskirts of the village the groom's mother and other women perform the *parichhan* ceremony and wish the groom all luck. On the way to the bride's house, some edibles are served to members of the marriage party. When the *barat* reaches the bride's village, the girl's people come out to receive it. They stay in a grove in the village under a *shamiana*. Light refreshment is served to them by the bride's people. At about sunset the bridegroom and the *baraties* go to the bride's house for *dwarchar*. They are received by the bride's people at her house. The bridegroom is made to sit at a *chowk* at the door of the bride's house. The womenfolk go on singing songs on this occasion. The bride's father worships the feet of the bridegroom. After this ceremony, the *barat* returns to *janwasa* where singing and dancing programme is started. For this a dancing girl usually accompanies the marriage party. The barber of the bride's family offers sugar and curd to the bridegroom who offers him a rupee. Food for the *baraties* is sent to the *janwasa*. At about midnight, the barbar of the bride's family comes to summon the bridegroom for the main marriage ceremony. The bridegroom, his elder brother, their pandit and a few more persons from among the *baraties* go to the *mandap* along with the clothes and ornaments brought for the bride. A separate *saree* is taken for the barber's wife, who wears it while preparing the bride for the marriage ceremony. When the veiled bride has taken her seat in the *mandap*, the bridegroom's elder brother places some rice, fruits, flowers, a coconut and two rupees in her cupped hands. Then he puts a red-coloured silken thread round her neck. This thread is known as *tagpat*.

The bridegroom is then ushered into the *mandap* and made to sit on the left side of the bride. After chanting of *mantras*, the hand of the bride is offered by her father to the bridegroom. This is known as *kanyadan*. Her mother also participate in the *kanyadan* ceremony but in a roundabout manner. For this, she does not come into the *mandap*. The hem of her *saree* is connected with the *dhoti* of her husband with a long thread. By being connected with her husband in this manner, she is supposed to have taken part in the *kanyadan* ceremony. Other people, too, participate in this ceremony. All of them keep a fast for the day. On this occasion they offer some money or ornaments to the bride according to their financial condition.

After this, the *sindoordan* ceremony takes place. At this hour the bride's people leave the *mandap*. The bridegroom daubs *sindoor* (red-oxide) five times into the parting

of the hair of the bride under cover of his *jama*. When this ceremony is over, the bridegroom stands on the *peerha* (wooden sitting-board) while the bride stands on a *pattal* (leaf plate) in front of him but his back towards him. Then the bridegroom stretches his arms and holds a round-shaped bamboo plate, locally called *dal*, in such a manner that the bride is within his arms. The younger brother of the bride holds some *lava* (puffed rice), prepared from the paddy received from the bridegroom's house, in a *chadar* (cloth sheet) presented to him by the groom's people. He goes on putting some *lava* on the *dal* to the recitation of *mantras* by the pandits. This ceremony is called *lava parichhana*. Thereafter the bride and the bridegroom go round the *mandap* five times with the bridegroom leading. This is known as the *bhanwar* ceremony. The marriage is then complete. The womenfolk sing some songs also on this occasion.

After the marriage ceremony is over, the males of both sides leave the *mandap*. Five married women fill the cupped hands of the bridegroom with rice and touch it turn by turn, while other women go on singing songs. The bride and the groom are then taken to a room known as the *kohbar*. On a portion of wall of this room some auspicious paintings are already made with *geru* (red ochre). While entering this room the groom is detained at the door by his *sali* (wife's sister) or *salhaj* (wife's brother's wife) who requests him to recite a couplet or two. This is known as *dwar parhna* (reciting at the door). Some payment is made to the groom on this occasion. Inside the room the bride is made to sit on the left side of the groom. The bride's mother comes to take off the *maur* from the head of the groom. She is allowed to do so only on payment of some perquisite to the groom. This ceremony is called *maur utrai*. Thereafter, curd and sugar are brought before the couple. The groom mixes sugar and curd and offers it to the bride five times. Actually she does not eat. He himself eats a bit each time. He spends a little time talking to the ladies who are present or being the victim of pranks played upon him by young ladies and then returns to the *janwasa*.

Next day, the groom does not participate in the midday meals. Instead, he is invited for *khichri* in the afternoon. Thereafter, he is given presents consisting of cash, utensils, watch, cycle, ring, etc., according to the financial condition of the bride's people. On this occasion the groom sometimes insists in his demand for a particular article.

The *milan* ceremony is then conducted. On this occasion the bride's people and the bridegroom's people are formally introduced to each other and the bride's people give one rupee or two to each or some of the *baraties*. Generally the counter-parts meet each other. For example the *mama* (maternal uncle) of the bride will embrace the *mama* of the groom and so on. Sometimes the father of the bride only embraces the father of the groom and gives some presents in cash to him, to the exclusion of other members of the party.

On the third day after marriage, the groom's father goes to the bride's house to untie the knot of *mandap*. This ceremony is known as *maro hilana*. A present in cash is made to him by the bride's father. He then unties some of the knots of the *maro* and shakes it.

The *bidai* (departure) ceremony then follows. The groom is called inside the bride's house and offered curd mixed with sugar. He fills the cupped hands of the bride five times with rice, dyed yellow in turmeric. The bride fills his cupped hands with rice similarly. The groom is requested to hold this rice in a yellow-coloured piece of cloth, called *kanahwar* and tie its knot with only one hand. He is given a present by his mother-in-law for doing so. On this occasion, presents in cash or kind are given by other womenfolk also. Sometimes, the groom catches hold of the hem of *saree* of his female relatives from the bride's side and leave it only after a present of his desire has been given to him. Hence this ceremony is known as *anchal dharai*.

Then some rice, dyed yellow in turmeric, locally called *akshat*, is sent by the bride's people to the groom's people. This is a sort of signal for the *barat* to return. Before the departure of the *barat*, payment is made by one party to the priest and servants of the other party. At the groom's house the bride is received by the women of the groom's house to the accompaniment of songs. The scarf of, the groom is tied by a knot to the hem of the bride's *saree*. When they enter the house, the groom's sisters stand in the way, to vacate the passage only after payment of some cash to them. A number of small ceremonies are then gone through at the groom's house. A *ratjaga* (singing and dancing for the whole night) is organised on the occasion. The bride returns to her parental house three or four days later.

A date for the *gauna* or the second marriage is then fixed If the bride is mature, the *gauna* ceremony would be held quite early—say within a month or two. If she is young

she continues living with her parents till she attains puberty. Her *gauna* is arranged thereafter. The husband comes to her house accompanied by his father, brothers, and other near relatives. On this occasion also presents in cash and kind are given to the groom and his people. The party returns with the bride, who begins living with her husband regularly.

In some households when the bride is very young, she is not sent with her husband to his house just after marriage. In such cases also the *gauna* is arranged within one year or during the third or fifth year of the marriage.

(c) *Death Customs*

Just before a person is going to die he is laid on the ground, smeared with cowdung. So far as possible he meets his end while he is in physical contact with Mother Earth. In some cases before his death, he is made to give in charity either a cow or *satnaja* (seven grains) salt, ghee, some cash, etc. The common belief is that such charity is helpful in getting salvation. In some cases *Ramayana* or *Gita* is also recited by the bed side of the person who is not expected to survive, so that he might die in peace, thinking of the God Almighty and not of the worldly attachments. *Gangajal* (water of Ganga) is also administered to the dying person. Some would put a piece of gold into his mouth. Wailing and weeping starts as soon as there is a death in the household.

The dead body is bathed in water mixed with *Gangajal.* It is then wrapped in a white cotton sheet and tied with a bier made of green bamboo poles. The son of the deceased then offers *pind dan.* Pind is a ball made of barley flour and *til* seeds. The *pind dan* is also offered when the dead body is placed on the funeral pyre. Such an offering is also made on the way on the first crossing. The bier is first lifted on their shoulders by the chief mourner and three other near relatives. Other persons carry the dead body on their shoulders turn by turn. Giving shoulder to a bier is considered to be an act of piety. The womenfolk do not join the funeral procession. When the dead body reaches the funeral ground, the bier is placed on the ground and the sons get their heads shaved. The dead body is again bathed in the water of the river or pond and placed in the pyre, which is arranged out of five or seven maunds of firewood. The head of the body is kept to the north and feet towards the south, perhaps because of the popular belief that Yama, the god of death, resides in the south. Ghee is smeared on the corpse. The son who is to light the pyre takes a bath, then holds some dried grass in his right hand, goes round the pyre seven times, lights the dry grass and then sets fire to the pyre. Ghee, sandal wood, *ral*, etc., are thrown into the fire so that it might burn well.

When the body has burnt for more than an hour the son who sets fire to the pyre goes round the burning pyre with a bamboo pole of the bier in his right hand and strikes the skull with it. This is known as *kapal kriya* (skull-breaking ceremony). The popular belief is that by doing so the soul of the deceased can escape without difficulty. When the ceremony is over members of the funeral procession take a bath in the river or a pond. The Mahabrahmin is paid Rs. 10 and the barber Rs. 1.25 to Rs. 5 for their services.

The son who performs the last rites wears an *angauchha* (loin cloth); he carries with him an iron knife for ten days, the common belief being that by doing so the spirit of the deceased would be warded off. He does not wear a shoe; instead he wears only wooden sandal. He cooks his own food and sleeps on the floor. Others do not touch him.

Two earthen pots called the *ghat* are hung by a *moonj* string on a *peepal* tree on the next day of cremation. The son, who performed the last rites, take his bath in the morning, lights an earthen lamp on the *ghat* and offers water and milk there. This routine goes on upto the tenth day ceremony. The *teeja* ceremony is not performed in this village.

At the *Daswan* or the tenth day ceremony, the male members of the bereaved family get their heads, beards and moustaches shaved. Others, too, who are within the shaving degrees get themselves shaved. Then they take a bath. The women of the household also take a bath. The chief mourner boils some rice in an earthen pot and prepares *pinds* thereof. The Mahabrahmin then conducts the *pind dan.* On this occasion articles which were ordinarily used by the deceased are given in charity to the Mahabrahmin. These usually consist of a *charpoy*, bedding, pillow, a sheet, quilt, shirt, *dhoti*, *angauchha*, turban or cap, pair of shoes, umbrella, stick, utensils, food, *gur*, ghee, etc. Then the Mahabrahmin is fed and given charity in cash. He also breaks the earthen pitchers which were hung on the *peepal* tree.

On the twelfth day the *Dwadash* ceremony is performed. The chief mourner and the family priest sit by the side of

a river or pond with earthen cups filled with milk. A puja is performed and *pind dan* offered. A *havan* ceremony is performed in the courtyard of the household of the deceased. On this occasion also some charity is given to the Brahmins, who are also fed. In the evening *kachcha* food is served to the *biradari*. First, the chief mourner takes his meals, then others follow. After this other people begin touching him, as his personal pollution is over. At about midnight, a little from each of the articles of food prepared in the kitchen is taken out in an earthen pot. The *choolha,* a broom, the earthen pot containing the edibles, etc., are put in a basket and placed on the southern outskirt of the village. This ceremony is known as *choolha nikalna* (taking out the oven).

On the thirteenth day of death, the *Terahwin* ceremony is performed. A grand feast is given to 13 Brahmins, friends, relatives, servants, *sadhus* and *sanyasis*. The feast starts in the noon and continues till late in the night.

On the first death anniversary, which is known as *Varshi*, *pind dan* in the name of the deceased is offered and *havan* is performed. An odd number of Brahmins is fed. Charity in cash and kind is also given to them.

The *shradh* of the deceased is performed every year during the *pitrapaksh* (fortnight sacred to the deceased). *Pind dan* is offered in the name of the deceased and the Brahmins are fed. Charity is also given to them. The *Shradh* ceremony is not performed in the case of children.

When a child (usually 10 years or under) dies, the body is generally buried or immersed in the river. The elaborate ceremonies connected with the death of an adult are not observed even though the shock to the family is in no way less.

These customs are observed with strictness in the village. Even educated persons would stick to the customary procedure followed by their ancestors. Non-observance would lead to displeasure not only of the elderly people of the household, but of the people of the *biradari* as well. In matter of death ceremonies, a departure from the prescribed customs is supposed to turn the dead person into an evil spirit, which might create trouble not only for the family but for others also in the village. The soul of the dead has to be kept propitiated at every step. In case of a young man dying unmarried or meeting an unnatural death, say by accident or sucide, great care has to be taken to propitiate the soul because the slightest slackness in the observation of these rites might turn him into an uncontrollable ghost.

CHAPTER III

ECONOMY

Workers and Non-workers

The following table gives a split-up of the population of Rahimpur 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-group (Years)	Workers			Non-workers		
	P	M	F	P	M	F
All Ages	319	190	129	319	141	178
0-14	54	37	17	249	121	128
15-34	157	80	77	35	8	27
35-59	90	59	31	17	5	12
60 and over	18	14	4	18	7	11

As is seen from the above table, the population of Rahimpur is divided equally between workers and non-workers. About 40.4 per cent of the workers are females who are mostly engaged in weaving (117), cultivation (7), basket making (4) and sweets making (1). The female participation in work is quite high. It is, however, only among the weaving households and families of Scheduled Castes that womenfolk are engaged as workers. Among the Brahmins and other high castes, they think it below their dignity to work side by side with the menfolk.

Of the total workers, 16.8 per cent fall in the age-group 0-14 years, 49.6 per cent in the age-group 15-34 years, 28.0 per cent in the age-group 35-59 years and 5.6 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 31.4 per cent and in the subsequent three age-groups it is 49 per cent, 34.4 per cent and 22.2 per cent respectively.

Occupational Pattern

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

TABBLE No. 3.2

Occupational Pattern

	Occupation	Number of Workers			Percentage
		Total	Males	Females	
1.	Weaving	258	141	117	80·89
2.	Cultivation	26	19	7	8·16
3.	Service	8	8	..	2·51
4.	Cattle Grazing	1	1	..	0·31
5.	Retailer of *bidi*	1	1	..	0·31
6.	Retailer of cloth	2	2	..	0·63
7.	Shop assistant	1	1	..	0·31
8.	Shopkeeper	1	1	..	0·31
9.	Retailer of provisions	1	1	..	0·31
10.	Ratailer of general merchandise	2	2	..	0·63
11.	Retailer of silk yarn	1	1	..	0·31
12.	Design maker	3	3	..	0·94
13.	Repairer of cycles	1	1	..	0·31
14.	Embroidery	1	1	..	0·31
15.	Sweet-maker	3	2	1	0·94
16.	Carpenter	1	1	..	0·31
17.	Basket-maker	8	4	4	2·51
	Total	319	190	129	100·00

It will appear that out of 319 workers 80.89 per cent are engaged in weaving, 8.16 per cent in cultivation, 2.51 per cent in various services, 2.51 per cent in basket making

and the remaining 5.93 per cent in various other occupations.

The number of workers in various occupations by caste is given in the following table :—

TABLE No. 3.3

Occupational Pattern by Caste

Occupation	Ansari	Pathan	Saiyed	Sheikh	Brahmin	Koeri	Dharkar	Bhurji	Kurmi	Gaderiya Lohar	Total
1. Weaving	186	33	22	6	..	7	3	..	..	1	.. 258
2. Cultivation	2	5	1	..	5	3	..	..	4	2	4 26
3. Service	..	3	1	..	3	1	..	..	..	..	.. 8
4. Cattle grazing	..	..	..	..	..	..	..	..	..	1	.. 1
5. Retailer of *bidi*	1	..	..	..	..	..	..	..	..	..	.. 1
6. Retailer of cloth	2	..	..	..	..	..	..	..	..	..	.. 2
7. Shop assistant	1	..	..	..	..	..	..	..	..	..	.. 1
8. Shopkeeper	1	..	..	..	..	..	..	..	..	..	.. 1
9. Retailer of Provisions	..	1	..	..	..	..	..	..	..	..	.. 1
10. Retailer of general merchandise	..	2	..	..	..	..	..	..	..	..	.. 2
11. Retailer of silk yarn	..	..	1	..	..	..	..	..	..	..	.. 1
12. Design-maker	1	1	1	..	..	..	..	..	..	..	.. 3
13. Repairer of cycles	..	1	..	..	..	..	..	..	..	..	.. 1
14. Embroidery	1	..	..	..	..	..	..	..	..	..	.. 1
15. Sweet-maker	..	..	..	..	..	..	..	3	..	..	.. 3
16. Carpenter	..	..	..	..	..	1	..	..	..	..	.. 1
17. Basket-making	..	..	..	..	..	..	8	..	..	..	.. 8
Total	195	46	26	6	8	12	11	3	4	4	4 319

This table indicates change in the traditinal occupation in a number of cases. Traditionally, the Ansaris are weavers but out of 195 workers of this caste, 2 workers are engaged in cultivation, 2 as retailers of cloth and one each as retailer of *bidi*, shop assistant, shopkeeper Design making, and in embroidery work. Similarly, the traditional occupation of the Pathans is cultivation but in this hamlet out of 46 Pathan workers, 33 are engaged in weaving, 5 in cultivation, 3 in service, 2 in retail sale of general merchandise and one each in retail sale of provisions, making of *saree* designs and repairing of cycles. This applies to the Saiyeds and the Sheikhs also, most of whom have taken to weaving. Of the other castes, 7 Koeris, 3 Dharkars and 1 Gaderiya have taken to weaving. The traditional occupation of Bhurji is grain parching but in this village the 3 Bhurji workers are engaged in making of sweets. Similarly, all the 4 Lohar workers, whose traditional occupation is blacksmithy, work as cultivators. Strangely enough, one Koeri works as a carpenter. Thus there has been a marked departure from the traditional occupations.

Out of 79 households which are principally engaged in silk weaving, the fathers of the present heads of household were engaged in service in 5 cases and cultivation and sweet-making in 8 cases. Similarly out of 4 households mainly engaged in business, the father's occupation of two was service and that of another silk weaving. Of the 13 households mainly engaged in cultivation, the fathers of two heads of households were engaged in weaving and that another was in service. The father of the person engaged in cycle repairs used to work as a weaver. The heads of two households are women who depend upon remittances from outside. The father-in-law of one was in service and of the other was engaged in cultivation.

Heads of all the 99 households were asked to indicate the occupation which they wanted their sons to follow. There were no sons 7 in households, while no opinion was expressed by another 6 households. Of the remaining 86 households, 62 (about 72 per cent) households did not want any change, 18 (about 20.9 per cent) wanted their sons to get into service, 5 aspired their sons to be weavers while one weaver wanted his son to be cultivator. The aspiration is more towards service.

Agriculture

Only 26 persons 19 males and 7 females are engaged in cultivation in Rahimpur. The area of the village (including its hamlets) is 300.71 acres out of which only 20.3 acres of land is under cultivation. The soil classification of this village is as follows :—

	Type of Soil	Acreage	Circle Rate per Acre
1.	Goind No. 1	62.80	Rs.15.62
2.	Goind No. 2	79.02	Rs.10.75
3.	Palo No. 1	119.21	Rs. 9.75
4.	Palo No. 2	47.48	Rs. 7.50

Goind No. 1 is generally found in the vicinity of the *abadi* site and is, therefore, more fertile. Land situated to the south and west of the *abadi* is also quite fertile. The Palo soil is comparatively less fertile.

Land Tenure

Before the enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1950, the State had a bewildering multiplicity of tenures. With the abolition of the Zamindari System, there emerged only four types of tenants-Bhumidhar, Sirdar, Adhivasi and Asami. After sometime the Adhivasi tenure, too, was abolished. The intermediaries in respect of their *sir, khudkasht* and groves were classed as Bhumidhars. So did also the tenants who paid an amount equal to ten times their rent. The Bhumidhars have a permanent and heritable right in their land with the option to use the land for any purpose. Their land revenue was reduced to half. The Sirdars also have permanent and heritable rights in land, the right to use their land for any purpose connected with agriculture, horticulture or animal husbandry and to make any improvements. A minor form of land tenure called Asami was applied to non-occupancy tenants of land in which stable rights could not be given, such as, tracts of shifting or unstable cultivation and persons to whom land might be let in future by Bhumidhars or Sirdars who are incapable of cultivating the land themselves.

The right of letting out land was restricted only to disabled persons such as minors, widows and persons suffering from physical or mental infirmity—thereby putting a check on the re-emergence of the landlord-tenant system. All lands of common utility, such as *abadi* sites, pathways, wasteland, forests, fisheries, public wells, tanks and water channels vested in the village community on behalf of which the Gaon Panchayat managed this land.

At the time of Survey, the village had 184.78 acres under Bhumidhari tenure and 72.37 acres under Sirdari tenure while the remaining land was uncultivated. This village had an absentee landlord. The tenants have a general feeling that they are better-off now than before abolition of Zamindari. They are no longer repressed and harassed by the landlord; they can make permanent improvements on their land in which they have greater stability of tenure.

Consolidation of holdings has not been taken up as yet in this village. The plots of land are small and scattered.

Principal Crops

Kharif and *Rabi* are the two harvests. The principal *Kharif* crop is paddy both of early and late varieties. Generally, it is grown in the low-lying areas of the village. Sowing is done in the beginning of July after the first or second showers of the rain, after manuring the field before the rain starts. Formerly, early paddy was sown by broadcast in the field in all cases but now in some area transplantation is done. Seedlings are first raised on a small piece of land and are then transplanted in the various fields. After weeding several times from July to September, early paddy is harvested in October. In case of late paddy transplantation method is invariably followed. The seedlings are transplanted in the beginning of August and harvested in the month of November or December. During the year ending June 30, 1961, early paddy was sown over an area of 27 acres and late paddy over an area of 19 acres. The entire area under paddy constitutes 30.66 per cent of the area sown under *Kharif* crop. The variety of paddy commonly grown is called *Bakki*. About 30 seers of seed per acre is sown, while the produce per acre varies from 24 maunds to 35 maunds. One cultivator had produced even 40 maunds of late paddy.

Next to paddy comes maize with an area of 25 acres which constitutes about 16.66 per cent of the entire area sown in *Kharif*. The ploughing and manuring operations are done before the rain starts. The sowing is then done. Since the village is quite near Varanasi city, corn cobs begin to be sold before the grain matures. This is a good source of income. With a seed of about 8 seers per acre 32 maunds of Jaunpuri maize can be produced on an average.

Bajra and *arhar* occuppy the next place with an area of 15 acres (about 10·00 per cent of the *Kharif* crop). *Bajra* only was sown over an area of 11 acres (about 7·33 per cent of the total area sown in *Kharif*). It is generally harvested in the month of November but *arhar* is always harvested in April/May. *Jowar, arhar* was sown over 5 acres. *Jowar* was also sown separately, to be used as fodder over an area of 8 acres. It is sown more densely.

Besides the above crops, *sawan* (2 acres), *urd* (2 acres), sugarcane new (3 acres), sugarcane *pairi* (1 acre), *sanai* for

manuring (1 acre) and *sanai* for string making (9 acres) were sown during *Kharif* season of the year ending June 30, 1961. Sugarcane is sown from February to April and harvested from November onwards. It is used for making jaggery (*gur*). In adition to these crops, vegetables were sown over an area of 19 acres. Vegetable crop is more profitable because the products can easily fetch a good price in the nearing city markets. The Koeris are good producers of vegetable.

During the *Rabi* season wheat, *gojai* (wheat and barley mixed together), barley, *bejhar* (barley and gram or pea mixed together), gram, pea and mustard are grown. The practice of inter-culture of crops is also prevalent in this village. Rape and mustard are commonly sown mixed with wheat or *gojai* or pea or barley.

Wheat is sown over an area of 65 acres, i. e., about 48·14 per cent of the entire area sown under *Rabi* crops (135 acres). The crop is sown in October/November and harvested in April/May. It is irrigated twice or thrice. The drilling system of sowing wheat is followed in this village.

Next to wheat comes barley which is generally sown in less fertile fields. It is sown and harvested just like wheat but does not require so much of attention. It is irrigated twice up to January. Peas are grown over 14 acres. The crop is sown after harvesting the *Kharif* crop. If it is sown earlier, the *chhimi* (pods) are sold in the market at Varanasi to be used as a vegetable. Split peas are used as pulse; *chapaties* of its flour are also prepared. In the western districts pea flour is not used for preparing *chapaties*. The *desi* purple flowered peas (Pisum arvense) are generally used as cattle feed. Peas require a smaller period of growth and are, therefore, well-suited to late plantings even as late as November or early December. The yield is about 20 mds. per acre.

Gram (Cicer arietinum) is grown over an area of 10 acres. The crop is generally sown in early October and is harvested between February and April. It sometimes follows a *Kharif* crop and is esteemed for its ability to give satisfactory yields as a second crop after the land has already yielded a *Kharif* crop. It does not require a well-prepared seed bed. Two ploughings are considered adequate. It is able to survive drought conditions even because of its deep roof system. The average yield is about 6 mds. per acre.

Gojai crop is a mixture of wheat and barley; the crop generally contains more wheat than barley. It was sown on an area of 9 acres only. The land has to be prepared just as in the case of wheat. Irrigation requirements, too, are the same. Sometimes this crop is sown after harvesting the maize crop in October.

Bejhar is a mixture of barley, gram and peas. It is always sown in *dofasli* fields, i. e., after harvesting rice or maize. The area under this crop was 3 acres. The preparation of land does not require so much labour. Also it needs to be irrigated only once or so.

In addition to the above, vegetables are also produced in the *Rabi* and *Zaid* seasons.

Agricultural tools and equipments

The cultivators use the old type agricultural implements such as the wooden plough with iron *phar* (sheer) and *joowa* (yoke). Spade, sickle, scythe, etc., are also used in cultivation during various operations. Leveller is also used for levelling the fields. No cultivator of this hamlet uses implements of improved variety even though a few cultivators in other hamlets have taken to better type of implements.

Seed

Some of the grain produced by the cultivator is preserved as seed, to be used at the next harvest. If one cannot save or the produce is not of the desired quality, seed has to be purchased from the market or taken on loan from the seed store at the *sawai* system. A cultivator who has taken one maund of seed on loan has to repay one maund 10 seers of seed of the same quality to the seed store, after the crop has been harvested. If he is not able to do so, he has to pay the value of 1¼ times the seed in cash. Cultivators who cannot be accommodated at the seed store borrow seed at *derha* system from big cultivators. They have to pay back 1½ times the seed of the same quality by weight. Since there is no inconvenience in borrowing seed in the latter manner people have a marked preference for it. Nowadays a number of cultivators are using the improved variety of seed of wheat, barley, pea, gram and paddy.

The cultivators have also started cultivating *berseem* and *guar* for the cattle, *dhaincha* and *sanai* as green manures,

and *lobia* as a leguminous crop at the instance of Development Block workers. These crops are helpful in increasing the fertility of the soil.

The following table shows the rate of seed and average yield per acre of some of the crops raised in this village :—

TABLE No. 3·4

Rate of Seed and Average Yield per Acre

	Name of Crop	Rate of Seed	Average Yield (Mds.)	Average Yield for District Varanasi (Mds.)
1.	Wheat	30 Srs.	21	8·76
2.	Barley	1 Md.	20	11·47
3.	Maize	8 Srs.	32	5·65
4.	Paddy (Late)	30 Srs.	24	8·99
5.	Paddy (Early)	30 Srs.	18	..
6.	*Arhar*	3 Srs.	15	13·93
7.	Peas	50 Srs.	20	10·79
8.	Potato	12 Mds.	160	..

As is evident, the average yield of various crops in this village as returned by the village cultivators and confirmed by the revenue authorities of the district is much higher than the average yield of these crops in the district as calculated by the Chief Statistician to Government of U. P., Department of Agriculture, Lucknow.

Table No. 16 at the end of the monograph gives the annual agricultural produce of cultivation run by the households and its disposal, as returned by the households themselves at the time of survey. According to them the quanity available for sale consisted of 20 mds. of wheat, Rs. 1,140 worth of vegetable, Rs. 335 worth of surgarcane, Rs. 20 worth of oil seeds and Rs. 400 woth of jute only. The quantity of surplus is so small because the land under cultivation in hamlet Rahimpur is very small.

Silk Industry

The main industry in the village is the manufacture of silk *sarees* in which 75 out of 99 households living in this hamlet are directly or indirectly engaged. Out of them 3 households are Hindu (Kurmi 1 and Koeri 2) and the remaining 72 households are Muslim—Ansari (50), Pathan (14), Saiyed (7) and Sheikh (1). Some of the weavers work for the wholesale and retail dealers, the dealers themselves not being of the weaving class. The dealers are of Varanasi or in a few cases of village Lohta. The raw material is supplied to the workers by these dealers for preparing *sarees* of various designs. The weavers manufacture the *sarees* on their jacquard looms, employing other weavers to assist them. They return the finished articles to the dealers and obtain the stipulated amount from them. Some other weavers purchase the raw material from the dealers at Varanasi, prepare the *sarees* on their looms after employing the required labour and either sell these to the dealers at Varanasi or mostly in the Meena Bazar at Lohta, where the dealers from Varanasi come for making such purchases. In either case the margin of profit to the weavers was reported to be very low because the dealer, who has a better bargaining power by virtue of his being financially better-off, takes away the lions share in the profit. The weavers are poor and hence if they bring raw materials on credit from a dealer, they are bound to sell the finished product to that dealer who does not naturally strike a fair bargain. The weaver cannot possibly dictate his own terms or even higgle over the price offered to him by the dealer. Even in the Meena Bazar, where there is usually no obligation of the dealer on the weaver, the *sarees* disposed of by the weavers are not able to fetch fair price because they are more keen to sell the product for lack of adequate working capital in their possession.

The *sarees* prepared at Lohta have various designs and colours having gold or silver threads for *kalabattoo* work. The entire ground of a *chunari saree* is covered with *booties* and the *anchal* (end piece) has heavy ornamental work in elaborate details. These are sold at Varanasi under the name of Banarasi *Sarees*. They would cost any thing from Rs. 30 to Rs. 140 per piece.

Kachcha resham or raw silk is imported at Varanasi from West Bengal or Banglore. The weavers at Lohta purchase it mostly from Varanasi or sometimes from Lohta itself where it is sold at a few shops.

The weavers do not undergo a formal training in the various processes of manufacture of *sarees*. At the age of

* Figures the for the year 1960–61 supplied by Chief Statistician to Government of Utter Pradesh, Department of Agriculture, Lucknow.

ten years or so, a weaver's son begins assisting his father in his work. Sometimes the young boy is attached to another industrial unit where he works as an unpaid apprentice, getting nominal emoluments. After five or six years he is able to pick up the entire work and is able to earn a living wage.

Lohta itself has designers of silk *sarees*. One of the designers lives in Rahimpur. The designs are also supplied by the dealers or order suppliers. These are transferred by the designer on cardboard by making holes in it. With the jacquard attachment and the perforated cards almost every design can be woven by hand.

As pointed out already the weavers are quite poor. They have to depend upon the middleman dealers or brokers for financing the industry. The financial obligation keeps the weavers in a state of subjugation to the financier. There is no industrial co-operative society for providing finances for the industry on easy terms.

The silken *sarees* from this village are usually purchased by brokers, to be sold at Varanasi or exported to outside centres. These *sarees* are usually bought by well-to-do Hindu families, to be utilised generally on the occasion of marriages. These are not used in day-to-day life because of their heavy cost.

The weavers have to work for long hours at the *kargha* (loom). The busiest season is when marriages amongst Hindus are performed. Then, the weavers work even from 5 A. M. to 10 P.M. everyday with a break of an hour or two. A couple of *charpoys* are also kept there for taking rest of for the use of the person who sleeps there in the night. There is no electricity and during the night hurricane lanterns are used. Inspite of the poor light the products are faultless.

The warp is generally prepared by an old man assisted by a couple of young boys eigher during the morning or evening hours because at this time the wind does not usually blow fast.

Basket Making

Bamboo and *moonj* baskets are manufactured by the 3 Dharkar households whose traditional occupation is basket making. The baskets prepared by them are sold locally or in the neighbouring villages.

Gur Manufacture

The village has 10 cane-crushers. Two households (both Brahmin) of this hamlet get *gur* manufactured out of the sugarcane sown by them. The production of sugarcane in the hamlet is quite low.

Commerce

In hamlet Rahimpur 8 households are engaged in commercial activities—4 households dealin gin raw materials for the silk industry and another 4 households in general merchandise. In each case 2 households are engaged in in this occupation in principal capacity and another two in subsidiary capacity.

Two Ansari households deal in silk yarn. Haji Nasirullah Ansari deals in silk yarn and also in cotton cloth. He has some cultivation and does a little weaving too. His average income comes to about Rs. 200 per month. The other Ansari household has an average income of Rs. 125 per month. The remaining 2 households, which deal in silk yarn belong to the Saiyed community. The average income of each household comes to Rs. 52 or so per monts from this business. As regards the households dealing in general merchandise, one Ansari household is engaged in it in a subsidiary capacity, earning thereby Rs. 15 per month. The main occupation of this household is weaving. Each of the remaining 3 households has an aeverage income of Rs. 45 per month from the grocery shop. All these shopkeepers bring the articles of merchandise from Varanasi either on credit or on cash payment and sell these in the village either on credit or on cash payment but after obtaining their own margin of profit.

The grocery goods are usually sold to the agrcultural housholds on barter system, under which the sellers are able to earn a greater margin of profit. The weavers purchase either on cash payment or on credit. The silk yarn is not naturally sold on barter system.

Indebtedness

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

TABLE No. 3·5

Indebtedness by Income Groups

Income Group	Number of House-holds	Number of House-holds in Debt	Percen-tage of Col. 3 to Col. 2	Average Indeb-tedness per Ho-usehold ih Debt	Total Debt.
Rs.				Rs.	Rs.
26—50	35	30	86	356·83	10,704·90
51—75	35	33	94	211·07	6,965·30
76—100	15	11	73	277·27	3,049·80
101 & over	14	10	71	322·50	3,225·00
Total	99	84	84·8	285·06	23,945·00

Out of the 99 households in hamlet Rahimpur, 84 or 84.8 per cent were found in debt, the verage debt per household in debt being R. 285.06 P. The high percentage of families in debt is an index of poverty prevailing in the village. The highest percentage of households in debt (94 per cent) is in the income group Rs. 51-75. The average indebtedness per household in debt is the highets in the income group Rs. 26-50 and the lowest in the income group Rs. 51-75.

Table No. 19 at the end of the monograph shows the exent of debt by various causes. Of the total amount of debt, about 27 per cent debt was incurred in connection with the weaving industry, 21 per cent for meeting expenses on marriage, 15 per cent for being spent on sickness, 13 per cent to meet domestic expenditure, 11 per cent in connection with household cultivaton, 7 per cent for incurring expenses on litigation, 2 per cent in connection with education, 2 per cent for construction of houses and 1 per cent in connection with business and purchase of land.

Loan is generally obtained from the village money-lenders. The weavers generally get loans from the dealer financiers. The usual rate of interest is 1/2 anna per rupee per month, which is quite high. The members of the Co-operative Credit Society, which was established in 1948 in this village, obtain loans from it @ 9 per cent per annum. In November 1959, it was convertd into a Service Co-operative Society. At the time of survey it had a share capital of Rs. 4,429 and a working capital of Rs. 2,638. Out of the 160 members, 80 were weavers and 80 were agriculturits. A loan of Rs. 20,693 was found distributed among 77 members. A maximum loan of Rs. 150 can be advanced for productive purposes to an artisan member. This society is also affiliated with Sheopur Marketing Society through which its members can sell the surplus agricultural produce at better prices. There is an Idustrial Co-operative Society also in this village. It advances a maximum of Rs. 100 per *kargha* as loan. Japani *resham* (silk) is also given on loan to the weaver-members.

Income and Expenditure

Every household was asked to indicate its income. The tendency to understate the amount of income is but natural. The following table shows the income of various households as returned by them at the time of survey :—

TABLE No. 3·6

Distribution of Households by Occupations and Income Groups

Main Occupation	Number ofHouse-holds	Number of Mem-bers in House-holds	Number of Households with Monthly Income of Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
Weaver	76	470	29	29	9	9
Cultivator	13	87	4	3	4	2
Basket maker	1	7	1	..	..	..
Sweet maker	1	6	..	1	..	..
Cycle repairing	1	5	..	1	..	..
Grocery shopkeeper	1	5	1	..	..	..
Postman	1	9	..	..	..	1
Retailer in general mer-candise	1	7	..	..	1	..
Retailer of cloth	1	23	..	..	..	1
Salesman	1	5	..	..	1	..
Receiver of remittances	2	14	..	1	..	1
Total	99	638	35	35	15	14

It will be observed that 35.36 per cent households fall in the income group Rs. 26-50 and an equal number in the income group Rs. 51-75, 15.15 per cent households fall in the income group Rs. 76-100 and 14.13 per cent in the income group Rs. 101 and over. No household falls within the income range below Rs. 25. These figures indicate that the population of the hamlet is not financially well-off.

In order to determine the expenditure pattern the family budgets of 30 households were studied. The tendency to exaggerate the expenditure is but natural. The budget of four persons which are of a representative character are discussed below :—

Haji Nasirullah has a joint family consisting of 23 persons—his 3 married sons and their wives, 3 son's sons and 3 son's daughters, one brother and his wife, brother's one married son and his wife, brother's one unmarried son and 3 unmarried daughters, brother's son's son and brother's son's daughter. The household has 13 earners and earning dependents and 10 non-earning dependents including 2 students. The main occupation of the household is retail trade of silken goods and cloth. The average income is Rs. 300 p. m.—Rs. 200 p. m. from business, Rs. 45 p. m. from weaving industry, Rs. 25 p. m. from cultivation and Rs. 30 p. m. as rent of buildings. The household has 2.50 acres of land under its cultivation.

The average monthly expenditure on different items was reported to be as follows :—

Items	Expenditure Rs.
Cereals and pulses	132·00
Vegetables	15·00
Beef	30·00
Ghee and oil	14·00
Other food items	21·19
Fuel and lighting	14·87
Clothing	40·00
Education	1·50
Soap	1·00
Barber	1·00
Total	Rs. 270·56

The expenditure on food items is 78.23 per cent of the total expenditure. There is little expenditure on education as the two wards are studying in lower classes for which no fees are to be paid. There is no expenditure on milk as the family is not habituated of taking milk. The expenditure on consumption of beef is marked. There is a saving of Rs. 29.44 P. p. m. for the rainy day. This is one of the richest households of this hamlet.

Sri Saiyed Abbas Ali is a designer in silk *sarees*. His family includes his wife and two daughters aged 6 years and 1 year. The elder daughter is of school-going age but she is not sent to school. Design making is the only occupation performed by the head of the household. His wife and children are dependent on him. The average income of this household was reported to be Rs. 50 p. m. The expenditure pattern as returned is given below :—

Items	Expenditure Rs.
Cereals and pulses	29·00
Vegetables	1·50
Ghee and oil	1·50
Other foods items	7·09
Fuel and lighting	3·75
Clothing	8·00
Miscellaneous	1·37
Total	Rs. 52·21

There is a deficit of Rs. 2.21 P. in the budget. The household incurred 75 per cent of the total expenditure on food items. No money is spent on education. The income of the family is too low to enable a saving. This household had to incur a debt of Rs. 50 for meeting domestic expenditure.

Haji Mansaf Ali, a member of the Saiyed community, is a widower having a family of 14 persons. The main occupation of this household is cultivation. The family has two earners and 12 non-workers. In addition to the head, the household has 2 married sons and their wives 5 sons'sons and 4 sons' daughters. The average income of this household is Rs. 100 p. m.—Rs. 60 p. m. from cultivation and Rs. 40 p. m. from business in silk yarn. This household has 4.36 acres of land under cultivation. The expenditure pattern of the household as returned is given below :—

Items	Expenditure Rs.
Cereals and pulses	64·00
Vegetables	2·25
Ghee and oil	2·00
Other food items	14·17
Fuel and lighting	7·00
Clothing	14·00
Education	1·00
Soap and barber	2·00
Total	Rs. 106·42

The expenditure on food is about 85.4 per cent of the total expenditure. The family spent nothing on milk and very little on ghee and oil. The expenditure on education also was negligible. It is a dificit budget.

The family of Sri Hari Shanker Misra, a Brahmin by caste, consists of 9 perons—himself, his wife, his married son and his wife, one son's son and 4 son's daughters. Only the father and son earn to support the remaining 7 non-workers. There is one student aged 8 years in this family. The average monthly income of this household is Rs. 140—Rs. 80 from cultivation and Rs. 60 from teaching. The household possesses 6.90 acres of cultivated land. The expenditure pattern of the household, as returned, is given below :—

Items	Expenditure Rs.
Cereals and pulses	63·00
Vegetables	6·00
Milk, ghee and oil	5·50
Other food items	7·68
Fuel and light	8·50
Education	0·75
Miscellaneous	1·00
Total	Rs. 92·43

The expenditure on food is about 89·13 per cent of the total expenditure. The family spends little on milk, ghee and oil. It is a surplus bedget with an average monthly saving of Rs. 47.57 P. which is for the rainy day.

Jeewat Ram is a Lohar by caste but his only source of income is cultivation over 3.75 acres of land. His family consists of 6 persons—himself, his wife, his mother, 2 sons and one daughter. Jeewat Ram and his mother are the only earners—the average income of the household being about Rs. 60 p. m. only. The expenditure pattern of the household was reported to be as follows :—

Items	Expenditure Rs.
Cereals and pulses	29.50
Vegetables	1.25
Milk, ghee and oil	6.00
Other food items	7.00
Fuel and lighting	5.00
Clothing	10.00
Education	0.25
Miscellaneous	1.00
Total	Rs. 60.00

The expenditure on food is about 73 per cent of the total expenditure. The amount spent on the education of children is negligible. It is with difficulty that the family is able to make its both ends meet.

CHAPTER IV

Social and Cultural Life

Brief Review of Population

The population of hamlet Rahimpur has 331 males and 307 females. Taking village Lohta as a whole, the population in 1961 shows an increase of 24.7 per cent over the population of 1951, even though the population of the district increased by 19.43 per cent only during this period of 10 years. In 1901 Lohta had a population of 2,219 persons, which increased to 4,112 persons in 1961, thereby showing an increase of 85 per cent during a period of 60 years.

The distribution of the population by age-groups is shown in the following table :—

Table 4.1

Population by Age Groups and Sex

Age Group (Years)	Population			Percentage
	Males	Females	Persons	
All Ages	331	307	638	100.0
0—4	74	57	131	21
5—9	40	51	91	14
10—14	44	37	81	13
15—19	22	22	44	7
20—24	22	31	53	8
25—29	20	24	44	7
30—34	24	27	51	8
35—39	16	9	25	4
40—44	17	8	25	4
45—49	9	11	20	3
50—54	12	7	19	3
55—59	10	8	18	3
60 and over	21	15	36	5

As is seen 303 persons (about 49 per cent) belong to the age-group 0-14 years, 262 persons (about 41 per cent) to the age-group 15-49 years and the remaining 73 persons (about 11 per cent) to the age-group 50 years and above. The proportion of population in the age-group 0-14 years is more than twice that in the age-group 50 years and over and hence the population of this village is markedly progressive.

Sex Ratio

The sex ratio in Rahimpur is 927; the population has 51.9 per cent males and 48.1 per cent females. At the time of 1951 Census, the village had 54.6 per cent males and 45.4 per cent females while at the time of 1961 Census, the village had 51.5 per cent males and 48.5 per cent females. Thus the disparity between males and females has become less, perhaps because during the period of ten years, the rate of increase of the females was higher than that of the males.

Birth and Death

The birth and death register has been maintained by the Gaon Sabha after the enforcement of the Panchayat Raj Act, 1947 in the State. Previously this record was prepared at the police station with the help of the village chowkidar. As in the past, some births and deaths are bound to remain unentered, because of the negligence of the family concerned or the Gaon Sabha official entrusted with the work.

According to the entries in the Gaon Sabha records, 26 persons died in the village (including all the hamlets) during the year ending June 30, 1961. They consisted of 11 males (all Muslim) and 15 females (12 Muslim and 3 Hindu). Out of them 9 persons (5 grown-up and 4 children) died of cholera, 5 of asthma, 8 of fever, one each of tuberculosis, cirhossis of liver, pneumonia and accident. During this period there took place only 21 births 13 males (9 Muslim and 4 Hindu) and 8 females (4 Muslim and 4 Hindu).

Marital Status

In this hamlet out of 331 males, 171 (51.6 per cent) were unmarried, 145 (43.9 per cent) were married and 15 (4.5 per cent) were widowers. Out of 307 females, 141 (45.9 per cent) were unmarried, 147 (47.8 per cent) were married, 18 (5.8 per cent) were widows and 1 (0.5 per cent) was divorced. The marital status of the population by age-groups and sex is given below :—

TABLE 4.2

Marital Status by Age Groups and Sex

Age Group (Years)	Total Population			Unmarried		Married		Widowed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
All Ages	638	331	307	171	141	145	147	15	18	..	1
0-14	303	158	145	157	139	1	6	..	..	..	..
15-34	192	88	104	14	2	74	98	..	3	..	1
35-59	107	64	43	..	..	55	37	9	6	..	..
60 and over	36	21	15	..	..	15	6	6	9	..	..

Of the married males 0.6 per cent were below 15 years, 51.0 per cent were in the age-group 15-34, 38.0 per cent in the age-group 35-59 and 10.4 per cent in age-group 60 years and over. Among the married females 4.1 per cent were below 15 years, 66.7 per cent in the age-group 15-34, 25.2 per cent in the age-group 35-59 and 4.0 per cent in the age-group 60 years and over.

Among males, after the age of 25 years no one was unmarried and among females after the age of 19 years no one was unmarried. One male and 6 females in the age group 10-14 years were found married. No male was divorced or separated but one female in the age-group 15-19 years was a divorcee.

Amongst the Hindus 62 per cent of the married males had married before attaining the age of 18 years while 55 per cent of the married women had been married before attaining the age of 15 years. Among the Muslims 50 per cent of the married males had married before attaining the age of 18 years and 55 per cent of the females were married before attaining the age of 15 years.

Education

In hamlet Rahimpur the literates and educated form only 15.2 per cent of the total population. Of the 55 literates, 48 are males and 7 are females. Of the 21 persons who have studied up to Primary or Basic School standard, 18 are males and 3 are females; of the 8 persons who have passed the Junior High School examination, 7 are males and one is female; all the 8 persons who have passed the High School examination are males. Three males have passed the Intermediate Examination and 2 males the B. A. Examination. No woman has received education beyond Junior High School Standard. About 15.2 per cent of the population is literate. Among the males 26 per cent and among the females 3.5 per cent are literate. According to the 1961 Census in district Varanasi, 22.76 per cent of the total population—35.86 per cent among males and 8.98 per cent among females—consisted of literates. Thus the percentage of literacy in the hamlet is lower than that in the district as a whole.

The village has a Primary School which has 289 students consisting of 250 boys and 39 girls. The newly built Junior High School has 133 students comprising 127 boys and 6 girls. People are generally reluctant to send their wards to the school and want them to help or assist them in household occupation. The weaver community is almost illiterate. They are not interested in educating their children. They put them to work in their won loom sheds at the age of 8 or 9 years. There is no girls school in the village. Hence the standard of education among the girls is low. There is also a general feeling that there is no use educating the females. The extent of literacy in various age-groups in the hamlet is shown in the following table :—

TABLE 4.3

Literacy by Age Groups and Sex

Age Group (Years)	Total Population			Illiterate			Literate and Educated			Percentage of Literate and Educated Population
	P	M	F	P	M	F	P	M	F	
All Ages	638	331	307	541	245	296	97	86	11	15.2
0—4	131	74	57	131	74	57	..	..	..	..
5—9	91	40	51	82	33	49	9	7	2	9.9
10—14	81	44	37	69	33	36	12	11	1	14.8
15—19	44	22	22	32	12	20	12	10	2	27.2
20—24	53	22	31	44	13	31	9	9	..	17.0
25—29	44	20	24	35	13	22	9	7	2	20.3
30—34	51	24	27	37	12	25	14	12	2	27.5
35—39	25	16	9	21	12	9	4	4	..	16.0
40—44	25	17	8	16	10	6	9	7	2	36.0
45—49	20	9	11	16	5	11	4	4	..	20.0
50—54	19	12	7	16	9	7	3	3	..	15.7
55—59	18	10	8	11	3	8	7	7	..	39.9
60 and over	36	21	15	31	16	15	5	5	..	14.0

The percentage of literacy is the highest in the age-group 55-59 and the lowest in the age-group 5-9.

The following table shows the extent of literacy in various castes :—

TABLE 4.4

Literacy by Caste and Sex

Caste	Literate without Educational Standard			Primary or Basic			Junior High School			High School			Intermediate			Graduate		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Koeri	4	3	1	2	2	..	..	..	..	1	1	..	..	..	..	..	..	..
Brahmin	4	2	2	10	9	1	2	2	..	1	1	..	..	..	..	1 (Acharya in Sanskrit)	1	..
Bhurji	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lohar	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Gaderiya	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Saiyed	5	4	1	2	1	1	4	3	1	1	1	..	..	..	..	..	..	..
Ansari	28	28	..	1	..	1	..	..	..	4	4	..	3	3	..	1	1	..
Pathan	9	6	3	5	5	..	2	2	..	1	1	..	..	..	..	..	..	..
Total	55	48	7	21	18	3	8	7	1	8	8	..	3	3	..	2	2	..

Of the 11 educated females, 3 are Brahmin, 1 Koeri, 3 Saiyed, 3 Pathan and 1 Ansari. Though the village is having 4,112 population.

The extent of literacy in the hamlet was 50 per cent among Bhurjis, 41.86 per cent among Brahmins, 33 per cent among Lohars, 29.17 per cent among Koeris, 20 per cent among Gaderiyas, 19.05 per cent among Saiyeds, 17.3 per cent among Pathans and 10.2 per cent among Ansaris. The Dharkar, Kurmi and Sheikh are all illiterate.

Social Legislation

The heads of 99 households of this hamlet were questioned for finding out the extent of awareness of social legislation enforced for their welfare. Only 54 households-41 Muslim and 13 Hindu knew that the practice of untouchability is an offence under law. No one in the village was found aware of the existence of the Hindu Marriage Act, 1955 (Act No. XXV of 1955), Hindu Succession Act, 1956 (Act No. XXX of 1956) and the Hindu Adoptions 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. Thus the standard of social awareness is poor even though the village is situated quite near a city.

Family Structure

For this study families have been divided into four groups namely simple, intermediate, joint and others. The simple family consists of a married couple and their unmarried children, 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. Thus in such a family, no two persons are connected with each other with bonds of matrimony.

Out of 99 households residing in Rahimpur, 38 (38.4 per cent) households are simple, 12 (12.2 per cent) families are intermediate, 46 (46.4 per cent) households are joint and the remaining 3 families are classified under 'others'. Thus the percentage of joint families in the hamlet is the highest. It is not necessary that the families which are simple or intermediate have a dislike for the joint family or have had a family partition of their properties. In fact these figures are not sufficient to indicate whether there is a tendency towards disintregation of the joint family system in the village or not.

Generally speaking everyone is all praise for a joint family system. A family where there has been no separation is cited as an admirable example, worthy of emulation by others, because a joint family signifies co-operation, prosperity and progress. One who seeks separation from the joint family is looked down upon in society. He alienates not only the sympathies of other members in the family but also of most people in the village.

The process of disintegration of a family is usually started after the death of the parents. The brothers seek division of property and separation. The reasons of doing so might be a quarrel between the brothers or unpatchable differences between their wives. In fact in most of the cases the ball is set rolling by one of the intolerant wives who is too individualistic to adjust herself to the feelings and actions of other equally important members of the household. Sometimes the family of one of the brothers grows out of all proportions while that of another brother is very limited. The increased expenditure on the family of one brother might not be tolerated by the other brother's wife. In other cases one of the brothers might be working very hard while the other brother might be enjoying the world with a devil-may-care air. In some cases the daughter-in-law and the mother-in-law are not able to pull on well together. Either the mother-in-law is of a dominating nature and wants her son and her daughter-in-law to obey her dictates without demur, which the young couple is not able to do or the daughter-in-law does not at all care for the wishes of her mother-in-law and treats her as an uncalled for burden on the purse of her husband. In such cases also separation is ultimately inevitable. In a few cases separation might take place during the life-time of the father. Cases of an only son separating from his father are rare.

Intra-Family Relationship

Generally speaking the eldest male member is head of the family unless he has become too old and his sons are so grown up that they are able to look after the family without any difficulty. The head of the family may consult his wife or his grown-up sons if he so desires and attach due weight to what they say but ultimately his word is final. Of course, there can be families where the final word lies with the dominating wife and the male head of the household is relegated to the background. Such henpecked husbands are looked down upon by others.

In Indian society the husband occupies a superior position to his wife. She is, no doubt, treated with love and affection in return of which she is obedient, faithful and loyal to her husband. The wife would not even whisper the name of her husband out of regard for him. The husband, too, would not call her by her name. Instead, he would address her *O, arey*, or mother of such and such (e. g., Munna-*ki-amma*) or the auntie of so and so (e. g., Saroj-*ki-chachi*). In families of higher castes, the womenfolk are engaged only in household duties. They are not expected to do any money-earning work. Womenfolk of lower castes might work even as agricultural labourers. They would also assist the males on the fields. Females of the Ansari households render active assistance to the males in the spinning process of the silk textile industry in the households. The husband and the children take their food first. The housewife is the last member of the family to take her meals. Most of the time, no vegetables prepared in the kitchen are left behind for her consumption. She would give ghee and milk to her husband and sons rather than take these herself.

Relations between the parents and their children are quite cordial. A general attitude of leniency towards children is in evidence. If the child has committed a wrong and is going to be reprimanded or punished by the father, the mother tries to save him even by telling a lie or taking the responsibility of the wrong done on her own shoulders. The mother has naturally greater affection for the children

than the father has. She has the utmost affection for the daughter; similarly the father is likely to have greater affection for the son. The apparent reason for this attitude is that the mother and the daughter come in greater contact with each other in the household while the father and the son develop greater bonds of intimacy when working together on the field or the handloom or sitting together in the *baithak*.

As regards the relations between the mother-in-law and the daughter-in-law, more often than not, they are not able to pull on well together for long. What might be a source of enjoyment to the young wife might be a cause of annoyance to the old lady. Day-to-day bickerings pile up till finally the hayrick is set afire one day. In extreme cases, they might be seen fighting together like Kilkenny cats.

The daughter-in-law usually observes purdah from her father-in-law. She would not openly show her face to him or talk with him face to face. This is the traditional indication of regards for the daughter-in-law shown to the father-in-law. He would affectionately call her *bahu* or address her by name. She would not formally reply but obey the instructions given to her.

Inheritance of Property

The inheritance of property is regulated by the provisions of Muslim Law amongst the Mohammedans and the Hindu Succession Act, 1956 (Act No. XXX of 1956) amongst the Hindus. There has been no change in the Muslim Law of inheritance. The main change in the law of inheritance brought about by the Hindu Succession Act among the Hindus is that the daughters too have been given a right to inherit. The reaction of the Hindu households to this change was ascertained. None of them favoured the right of daughters to inherit. Up to this time there has been no case amongst Hindus where daughters have been given a share in the property.

Leisure and Recreation

Gossiping or playing cards is the popular pastime of the people. Sometimes wrestling bouts are also arranged. During the rainy season, the *jhoola* (swing) provides a lot of fun to girls and young women. The game of *kabaddi* is another source of recreation for young men and boys. *Phag* and *Holi* songs are sung with fervour in the month of *Phalguna* (February-March). *Kajli* songs are also very popular in this area. In the month of *Sravana* (July-August) sometimes there is a competition between various parties in the recitation of these songs. *Poorbi* and other songs are also sung casually in other months.

The males, and to some extent the females, are in the habit of smoking. The hookah keeps groups of menfolk busy in the evening or during social meets. It is treated as a uniting force within the members of the same caste.

Fairs and festivals also provide a great relief from the drudgery of life. The village has a *bhajan mandali* which arranges programmes of *bhajans* (devotional songs) and *kirtans* in the village. One person leads in singing and the line is repeated by the rest of the audience. The *mandali* is quite popular and the occasional programmes of *bhajans* and *kirtans* provide a lot of entertainment to the villagers.

The *Gram Kala Parishad* was established in the village on October 16, 1960. This committee sometimes organises a dramatic performance for the entertainment of the public. The *Ram Lila* is organised in the village in the month of *Asvina* (September-October). If anyone wants further entertainment he goes to Varanasi and enjoys himself by going to a cinema house or whatever place he likes.

Festivals

The following main festivals are observed in the village by the Hindus :——

Chaitra Ram Naumi

This festival falls in Navaratra period of the month of *Chaitra* (March-April). On that occasion offerings are made to goddess Bhagwati. It is also celebrated as the birth anniversary of Lord Rama.

Baisakhi

This festival falls in the month of *Vaisakha* (April-May) on the 15th day of *Shukla Paksha*. On this day people go to Varanasi to take bath in the holy Ganga. This marks the beginning of the Hindu year.

Ganga Dashehra

The festival falls on the 10th day of *Shukla Paksha* of *Jyeshtha* (May-June). Most of the Hindus of this village go to Varanasi for taking a dip in the holy Ganga whose water is believed to wash away all the sins.

Nag Panchmi

This festival falls on the 5th day of *Shukla Paksha* (lunar fortnight) of *Sravana* (July-August). On this day people consume a variety of parched grains as refreshment. Wrestling is also organised in the village in the afternoon. "This day is dedicated to the great serpent Shesha or Ananta (Infinite) on whom the god Vishnu is believed to recline during the intervals between the dissolution of one universe and the creation of another". Crude paintings of snakes are made on the walls in Hindu households. Milk is then offered at the place of these paintings, in the belief that this will lead to immunity from snake-bites.

Kajli Tij

This festival falls on the third day of *Shukla paksha* (lunar fortnight) of *Sravana* (July-August). It provides an occasion for merriment to the womenfolk. New garments and sweets are sent to the newly-wedded bride by her father-in-law if she is residing at her father's house. And if she is residing at her father-in-law's house, these gifts are sent to her parents.

Raksha Bandhan

This festival falls on the full moon day of the month of *Sravana* (July-August). On this day the Brahmin priests tie *rakhis* (wrist bands) on the wrists of their *Yajmans* (clientele), in lieu of which they are paid some money. The sisters also tie *rakhis* on the wrists of their brothers and get some thing in cash or kind from them. The festival reminds the brothers of their sacred duty to protect and help their sisters. It is said that in days of yore when gods warred with the demons, Indrani, the consort of Indra the god of heavens, tied a *rakhi* around his wrist, by virtue of which, the god won back his celestial abode from his enemies.

Janmashtmi

This festival falls on the eighth day in the dark fortnight of the month of *Bhadra* (August-September). On this day Sri Krishna was born at midnight. On this occasion 2-3 members of every Hindu family keep a fast up to midnight. *Kirtan and bhajan* (devotional songs) are organised. The fast is broken at midnight after the birth of Sri Krishna is supposed to have taken place.

Pitra Paksha

During this fortnight, *shradh* ceremony is performed in memory of the deceased ancestors. *Pind dan* is offered to the dead and Brahmins are fed on the occasion. Charity is also given by some. Goats and pigs are sacrificed by some among the Scheduled Castes, in the name of the deceased.

Dashehra

This festival is celebrated for 10 days, from the 1st to to 10th day of the bright half of *Asvina* (September-October). It symbolises the triumph of Good over Evil. To the common man, this occasion commemorates the triumph of Rama over the demon king Ravana. The first nine nights are called *navaratri*. Ram Lila is organised on this occasion. Each day the various aspects of the life of Rama are played by a dramatic party. The tenth day called the Dashehra, is the culminating point of the festival. Effigies Ravana, Meghnada and Kumbhakarna are erected and exploded after Rama has shot fiery arrows into them. A day after, the Bharat Milap is celebrated to mark the reunion of Rama with his loyal brother Bharat. Special dishes are prepared in every household on this occasion. The women and children enjoy this festival with equal enthusiasm.

Diwali

Diwali, the festival of lights, is one of the four important festivals of the village. It marks the jubiliant celebrations on the occasion of Rama's return to Ayodhya after his victory over the demon king Ravana. It falls on the 15th day of dark fortnight of *Kartika* (October-November). By this time almost all the work of sowing, etc., of Rabi crop has been finished. Everyone is in a festive mood. People clean and whitewash their dwellings. Lakshmi, the goddess of wealth and prosperity is worshipped. Every Hindu house has earthen lamps (*deepak*) lit up in the house. Some people indulge in gambling in the night, the common belief being that one who wins during this night would be happy and prosperous throughout the year.

The Gobardhan Puja is observed the next day by the womenfolk. *Gobar* (cow dung) is worshipped because it is *dhan* (wealth).

Makar Sankranti

This festival always falls on January 14th, either in the month of *Pausha* or of *Magha* as the case may be. This is the only festival the date of which is determined according to the English calendar. On this day *Khichri* (preparation of rice and pulse) is cooked and taken at lunch. Some people go to Varanasi to take a dip into the holy Ganga.

Basant Panchmi

This festival falls on the 5th day of *Shukla Paksha* of *Magha*. Basant Panchami indicates the arrival of the spring season. From this day people start singing of *Phag* or *Holi* songs. Some don yellow-coloured clothes.

Shiva Ratri

Shiva Ratri is a festival in honour of Lord Shiva which falls on the 13th day of *Krishna Paksha* of *Phalguna* (February-March). On this day some people go to Varanasi for worshipping Lord Vishwanath at the famous temple.

Holi

This festival is celebrated on *Phalguna Sudi* 15 (February-March). It is a popular festival of Hindus, providing lot of fun and revelry, to everyone irrespective of caste and creed, age and sex. In the night, the Holi pyre is worshipped and burnt. The *Dhurehri* is performed the next day, when people throw coloured water on each and smear *gulal* (coloured powder) into the face of each other. They hug each other out of sheer affection. Some people drink or take *bhang* on the occasion. The women-folk are equally active in their enjoyment. Special food is prepared in every Hindu house.

The most popular legend concerning the origin of this gay festival pertains to Prahlad, the god-fearing son of the evil king Hiranyakasipu. He continued worshipping Vishnu inspite of threats by his father and aunt Holika. Ultimately, Holika who was immune to death by fire sat on a burning pyre with Prahlad in her lap, so that the latter might be destroyed. She was however reduced to ashes while Prahlad came out hale and hearty.

Muslim Festivals

The following five festivals are mainly observed by the Mohammedan population :—

Muharram

This festival is a ten-day period of mourning in the month of Muharram to commemorate the martyrdom of Imam Hussain, grandson of Prophet Mohammad. He was put to death on the plains of Karbala by the forces of Yazid. On this day, *tazias* (replicas of the martyr's tomb at Karbala made with paper and bamboo) are carried in procession and then buried. A horse representing Imam Hussain's horse Duldul is also taken out in procession.

Bara Wafat

This festival is observed on the 12th day of the Muslim month of Rabi-ul-Awwal to mark both the birth and the death anniversary of Prophet Mohammad (570 to 632 A. D.). On this day the Muslims observe fasts and give away grain in charity to the poor.

Shab-e-Barat

On the night of the 14th day of the Muslim month of Shaban, the Muslims offer sweets and bread in the name of their deceased ancestors. They also visit the graves and offer prayers. Verses from the Koran are specially recited. It is believed that the spirits of the deceased come out of the grave and receive the offerings.

Id-ul-Fitr

Ramzan is the most important month for the Muslims. Most of the grown-up persons of this community keep fast every day during this month. They take food and water before dawn or after sunset. It is locally called *roza kholna*. Prayer (*numaz*) is offered by them 5 times a day. The 26th day of Ramzan month has special significance because on this day Prophet Mohammad is supposed to have received the Koran from Allah. On this day, Muslims wear new clothes, read the Koran and offer prayers. The fasting ends on the day when the new moon is visible. On the next day, Id-ul-Fitr is celebrated with great enthusiasm. Every Muslim wears a new dress. The males go to the mosque for Id prayers. Special dishes are prepared in every house. Vermicelli and milk are cooked and exchanged among friendly households. They hug each other with affection and joy. Some of them also distribute *khairat* (charity).

Id-uz-Zuha or *Bakrid*

This festival is celebrated on the 10th day of the month of Zilhij to commemorate the sacrifice of Abraham. As the story goes, "Abraham on being ordered by God to offer his son Ismael as a sacrifice, blindfolded himself and carried out the divine instructions. On removing the cloth, however, he found his son by his side and a ram slain on the altar. Both the father and the son praised God, who commended Abraham's implicit trust in Him." The Muslims go to the mosque early in the morning, offer prayers and on return home sacrifice goats in the name of God. There is feasting and great rejoicing in every Muslim house.

Beliefs and Superstitions

Both the Hindus and the Muslims have their own sets of beliefs and superstitions which effect their conduct in daily life. As compared with the Muslims the Hindus have faith in a larger number of superstitions. Some of the superstitions commonly believed are discussed below.

Everyone would postpone his departure for a particular place if anyone happens to sneeze at the time. It seems that the evil effect of the untimely sneeze lasts only for a few minutes, after which there is no objection to the departure. It is also considered inauspicious if one happens to come across a person having one eye or a squint eye they say that there is no likelihood of one succeeding in one's mission in such a case. The evil effect, however, disappears if another one eyed person is subsequently met with. Similarly coming cross a Teli (oilman), a person with an empty vessel and a widow in the way are considered inauspicious. If a cat happens to cross one's way the general feeling is that it is an ill-omen.

It is, however, very auspicious if one sees a cow suckling its calf or a Dhobi carrying washed clothes or a person with filled-up vessels or a dead body. The common belief is that in such cases one would be successful in one's mission. In actual practice the elderly persons and the ladies of the household have a firm belief in these suspicions. The younger generation consists of a large number of nonconformists. Most of them would hault for a while only if some one sneezes or a cat crosses the way or a one eyed person is met with—to resume the journey after a few minutes.

Journeys to outside places are sometimes avoided on particular days which are considered inauspicious. For example, one would not go north on Tusesday and Wednesday, east on Monday and Saturday, south on Thursday, and west on Sunday and Friday. If one does so, one might be a victim of a mishap. It is also believed that it is auspicious to go south on Tuesday and Wednesday east on Sunday and Friday, north on Thursday and west on Monday and Saturday. The evil effect of starting for west on Sunday can be warded off if before starting one munches betel. Similarly one would escape the evil effects of undertaking a journey in the prohibited direction on Monday if one looks at one's face in the mirror, on Wednesday by taking a morsel of *gur*, on Tuesday by consuming a little *dhania* (coriander seeds), on Friday by taking curd and on Saturday by consuming ghee. These superstitions, however, do not find a follower in the younger generation.

The Hindu population holds in reverence *pipal* (ficus religiosa) and *bargad* (banyan) trees and the *tulsi* (ocynum sanctum) plant. The *pipal* tree is specially worshipped on Saturday because of the common belief that on this day Brahma the Creator prevades its roots, Vishnu the Preserver its trunks and Shiva the Destroyer and Reproducer of life its branches and other deities its leaves. The *tulsi* plant is raised in the household itself and it is worshipped daily.

Small-pox is supposed to be the result of displeasure of *Sheetla mata.* Hence this deity is worshipped every year. When anyone is attacked by small-pox, *Sheetla mata* is specially worshipped and special offerings are vouchsafed after the patient has been cured.

The cow and its progeny are held in high esteem. Even if a cow happens to die a natural death in one's house, the owner is required to live on charity for one month by way of penitence. He is purified after taking a dip in river Ganga when the period of one month is over.

Village Organisation

The majority of the population of hamlet Rahimpur and village Lohta as a whole consists of Mohammedans mainly engaged directly or indirectly in the production of silk *sarees.* In the last election held in 1961 Sri Rahmat Ullah was elected as Pradhan, defeating the other candidate who was also a Mohammedan. The Pradhan

and the members of the Gaon Sabha have not evinced an active interest in the development of the village. Tax is imposed by the Gaon Sabha on cultivators but not on the main profession—the weaving of silken *sarees*. The tax collected from the Meena Bazar is also spent by the Mohammedans on their religious institutions and not for the welfare of the population as a whole. The village has a past history of communal tension. Even now the two communities do not co-operate actively for achieving the welfare of the population as a whole.

Inter-Hamlet Relationship

All the hamlets of the village are benefitted by the various institutions such as the *Unani Dawakhana*, the *Ayurvedic* and Homeopathic *Aushdhalaya*, the post office the schools, the Meena Bazar and the village market. Residents of all the hamlets and some of the surrounding villages visit these places almost every day for this thing or that. In fact Lohta is just like a self-sufficient town. Not only business relations but social relations, too, exists between various familics of the hamlets. Members of various castes living in one hamlet participate in social functions connected with birth, marriage and death and festivals in families of their respective castes. Similarly during the various agricultural operations they depend upon each other in a number of ways. In connection with the silk textile manufacture and trade also they come in contact of each other.

Inter-Caste Relationship

Amongst the Mohammedans there is no division on the basis of caste but even then sub-sections do exist, as already pointed out. All of them smoke together, sit together and sometimes eat together. There is great affinity between them. In matter of matrimonial relations, however, each sub-section is independent of the other. For example, the Pathan would not marry in an Ansari household.

Amongst the Hindus, the Dharkar and the Chamar are at the lowest rung of the social ladder. They accept both *kachcha* and pukka food from the Brahmins and Kshatriyas but not from the Gaderiya and Koeri households from whom pukka food can be accepted. The Chamars do not accept *kachcha* or pukka food or water from the Dharkar and vice versa. The Brahmins and the Kshatriyas have no objection to taking pukka food cooked by a Brahmin in a Koeri or Gaderiya household. In day-to-day life, however, one caste depends upon the other caste in varying degrees. Persons belonging to the Scheduled Castes do a number of odd jobs for members of the higher castes on various occasions. The relations between different castes were reported to be cordial on the whole.

Organs of Democratic Decentralization

The following organs of democratic decentralisation are functioning in the village :—

(i) Gaon Panchayat
(ii) Nyaya Panchayat
(iii) Gaon Samaj and
(iv) Caste Panchayat

Gaon Panchayat

The Gaon Sabhas were established in the State under the U. P. Panchayat Raj Act, 1947 with the underlying idea of establishing and developing a sort of local-self government in the rural arcas of the State so that those residing in the villages would have a training in village administration and development and thus ameliorate their condition without depending too much on government agencies.

A Gaon Sabha consists of all persons who have attained the age of 21 years, ordinarily residing within the area of the Sabha. The executive body of the Goan Sabha is called the Gaon Panchayat. It has a smaller number of elected members.

The Gaon Panchayat Lohta has 30 members. In the last election held in 1961 the Pradhan was elected by ballot papers while the members were elected by show of hands. The Pradhan is responsible for carrying out the functions entrusted to the Gaon Sabha. Sri Rahmat Ullah the Pradhan of Lohta is illiterate. He was reported to be indifferent to the performance of his duties as Pradhan. During the tenure of the last Gaon Panchayat,a *chabutra* was constructed in the market, *kharanja* work was done in part of the village, 500 ft. of drains were constructed and a school building also was built.

The first Pradhan Sri Hari Shanker Misra and his successor Haji Abdul Rauf were elected unopposed. The third Pradhan Sri Rahmat Ullah had one contestant. Out of the 30 members of the Gaon Panchayat one seat is reserved for a Scheduled Caste candidate while the

other 29 are occupied by 11 Muslims, 5 Telis, 3 Koeries, 2 Sonars, 2 Baniyas and one each a Bhumihar, Chamar, Dhobi, Halwai, Kalwar and Kumhar.

Nyaya Panchayat

At present Nyaya Panchayat Lohta has 9 Gaon Sabhas in its jurisdiction, viz., Lohta, Mahmudpur, Bhatti, Dhannipur, Ghamahapur, Kesaripur, Churamanpur, Lakhanpur and Mandauli. The Nyaya Panchayat has 20 panches—3 each from Lohta and Mahmudpur and 2 each from the remaining seven Gaon Sabhas.

Various complaints and plaints filed before the Nyaya Panchayat are decided by it. It was expected that the Nyaya Panchayat would be instrumental in dispensing justice without the usual delays and costs involved in the city courts. But the general feeling is that this hope has been belied.

Gaon Samaj

The Gaon Samaj is entrusted with the management of the land which has vested in it as a result of the operation of the U. P. Zamindari Abolition and Land Reform Act 1950

Caste Panchayat

Among the higher castes there is no caste panchayat. The lower castes have their own castes panchayats which decide cases of social offences such as kidnapping, rape, adultery, etc. and quarrels connected with bethrothal, marriage and divorce. In February 1948, a Koeri Sabha was formed for deciding the various disputes amongst members of this caste. The Sabha covered villages Lohta, Dhannipur, Mahmudpur and Kerakatpur. The office-bearers of the Sabha are Sri Ramadhar Maurya (Pradhan), Sri Sita Ram Chaudhry (Up-pradhan), Sri Purshottam Prasad (Secretary), Sri Ganga Ram Maurya (Deputy Secretary) and Sri Ram Deo Maurya (Treasurer). The notice for the meeting of the Sabha is circulated two days before the scheduled date. A fine of Re. 1 is imposed on the latecomer. A member of the executive committee has to pay Rs. 2 as penalty for coming late and Rs. 2-50 P. as penalty for being absent for the day. One who does not agree with the decision of the panchayat is ex-communicated.

There was a dispute over 0.13 acre of land between Sri Mallo Ram and Sri Banwari Lal. The land was entered in the name of Malloo Ram but was in the possession of Sri Banwari Lal. The caste panchayat ordered on December 12, 1948 that Sri Banwari Lal should pay Rs. 125 to Sri Malloo Ram who should then give his consent before the revenue court for his eviction from this piece of land. The decision of the caste panchayat was carried out. Other cases too, are decided in a similar manner.

Since the inception of the Koeri Sabha 35 revenue cases, 53 criminal cases, 77 cases connected with *terhawin* and 129 cases relating to marriage, etc., were decided by it.

Voluntary Organisations

The *Gram Kala Parishad* Lohta was established on October 16, 1960 with the aim of promoting cultural and artistic development in the village. It has the following office bearers :—

(i) Sri Baldeo Prasad	..	President
(ii) Haji Abdul Rauf	..	Vice-President
(iii) Sri Purshottam Prasad Maurya		Secretary
(iv) Sri Ganga Ram Maurya	..	Deputy Secretary
(v) Sri Bhullan Singh	..	Treasurer

The *Parishad* has members from the 16 surrounding villages. The annual membership fee is Rs. 2. In the month of February 1961 the *Parishad* organised three dramatic performances, *viz.*, *Raksha Bandhan*, *Kunwar Singh* and *Bhool Chook* which were quite successful. An amount of Rs. 2,116 collected from the sale of tickets was utilised on the construction of the building of the Junior High School.

A *Ram Lila* Committee for the celebration of *Ram Lila* in the month of Asvina has been in existence since long. At the time of survey, Sri Banarsi Misra was the President, Sri Ganga Ram Maurya the Secretary, Sri Sumaran Ram the Vice president and Sri Lal Ji Sahu Treasurer of the committee. Subscription is collected from Lohta and the surrounding villages for the celebration of *Ram Lila*. On the occasion of Vijay Dashmi (Dashehra) there is usually a congregation of 10,000 persons to witness the destruction of Ravana, Meghnada and Kumbhakarna by the fiery arrows of Rama.

The Mohammedans established a cultural committee called the *Anjumin* seven years ago. Sri Saiyed Abbas

Ali is the President and Dr. Rafi Ullah is the Secretary of the *Anjuman*. The detailed activities of this organisation could not be definitely ascertained.

The Mohammedans have also started Faiz-ul-Alum, an institution where religious education is imparted to the Muslim children. The school is about 50 years old. It had on its roll 40 students to whom Koran was being taught. No grant is given to this institution by the government. Subscription among Muslims is raised for running this school.

At the instance of the Development Block Kashi Vidyapith, an adult school was started in this village on November 1, 1961. The Block has supplied a lantern, slates, and *tat patti* for being used in the school. Half of the expenditure is borne by the Block and the other half by the Gaon Sabha. The results are not, however, satisfactory.

Reform Measures

The main land reform measure is the enforcement of the U. P. Zamindari Abolition and Land Reforms Act 1950. Most of the residents of hamlet Rahimpur are engaged directly or indirectly in weaving and hence the economy of this hamlet has not been effected in a tangible manner by the enforcement of this act. Now, the tenants have greater rights over the land under their cultivation. They can bring about permanent improvements on their fields. They are free from the tyranny of the zamindar. They have to pay a smaller amount of land revenue. Hence there is a general feeling of having been benefitted by the abolition of Zamindari system.

The work of consolidation of holdings has not been taken up as yet in tahsil Varanasi. Also no measures for reclamation of land or conservation of soil have been introduced. *Takavi* loans are available to the cultivators for various purposes every year.

Inspite of the enforcement of the Untouchability (Offences) Act 1955, untouchability is practised. The crux of the problem is that one Scheduled Caste treats the other Scheduled Castes as untouchables and vice versa. It cannot, therefore, be expected of the 'twice-born' Hindus that they would cease treating the Scheduled Castes as untouchables, just by the mere promuigation of legislation. Similarly, dowry is given and taken inspite of the law prohibiting dowry. In fact, no one is aware of this law in the village. Even those who are expected to know pretend ignorance. Perhaps the evil is too deep-rooted to be removed by the promulgation of an Act.

As already pointed out, people are ignorant of the provisions of the Hindu Marriage Act 1955, Hindu Succession Act, 1956 and the Hindu Adoptions and Maintenance Act, 1956. Some of the Hindus vaguely knew that under the provisions of the Hindu Succession Act 1956, daughters have been given the right to inherit but they are against this provision and would not practise it so long as it lies within their discretion.

There is no Family Planning Centre in the village. Only 12 out of 99 heads of households knew of the existence of such a centre at Varanasi. No one, however, had visited it for seeking advice and guidance in the matter of planning the family. The hamlet has 29 husbands who do not want further children but they are not taking any action to ensure the fulfilment of this desire of theirs.

CHAPTER V

Conclusion

Lohta is a prominent and large-sized village at a distance of 4 miles only from Varanasi. Out of 7 hamlets of this village a detailed study of only hamlet Rahimpur was taken up. About 83 per cent of the population is constituted of Muslims divided into 4 groups and the remaining population is comprised of Hindus divided into 7 castes. The main occupation of the hamlet is the manufature of silk textiles, mainly *sarees*. In the village as a whole also about three-fourth of the workers are engaged in silk weaving as a household industry. The main reason of the predominance of this industry in the village is the vicinity of Varanasi which has been known for its silk *sarees*.

The village is connected with the city both by rail and road. A number of its residents visit Varanasi in various connections almost every day. The middlemen dealing in *sarees* come from Varanasi to this place frequently for making purchases from the weavers. Consequently there is adequate opportunity for intermingling of the residents of the village with those of the city and be influenced by their mode of living and working.

Lohta is predominantly a non-agricultural village but there has been almost no change in the methods of production of silk *sarees* in spite of the village being in the vicinity of Varanasi. The organisation of this industry continues to be as it was in the past. The loom is indigenous; new tools and implements have not been introduced. There is stagnation perhaps because the weavers do not possess adequate finance and enterprise to streamline their production which would require a large investment. The Industrial Co-operative Society does advance petty amounts of loans to the *kargha*-owners but his aid is nothing but a drop in the ocean.

Cultivation is not as important an occupation in this village as weaving is. Help and guidance is given to the cultivators by the Block officials for improving the methods of cultivation and the yield of crops. The rate of adoption of the suggested alterations depends upon the extent to which the individual is convinced of its utility beyond all reasonable doubts, as also the availability of the financial means to enforce the change. The young-looking village Level Worker, who does not usually come from an agriculturist household, fails to convince the cultivators. Successful demonstration on a plot in the village rather than prolonged sermonising can do a lot in popularising a new method. The cultivators feel that they have been benefitted by the abolition of the Zamindari system. Consolidation of holdings has not been taken up as yet in this village.

With the establishment of Gaon Sabhas and Panchayati Adalats, the population has become more conscious of their rights. The first two Pradhans were elected unanimously but during the last election held in 1961 there was a keen contest for this post. The defeated candidate had filed an election petition in the court of the Sub-Divisional Magistrate. This has naturally aggravated factionalism and groupism.

The caste Hindus continue asserting their superiority over the intermediate and lower caste Hindus who are, however, developing a tendency to revolt rather than submit meekly. In actual practice the Untouchability (Offences) Act, 1955 is of no avail, for untouchability is too deep-rooted into the society to be uprooted so easily. Besides this, the village has a past history of communal tension. Political awareness has increased as a result of the three elections to the Assembly and the Parliament. The strained relations between India and Pakistan, too, have their own effect on the nerves and emotions of the people from time to time. With these currents and cross-currents, it is too much to expect that the residents of the village would put up an example of solidarity and cohesiveness.

Even though the village is situated near Varanasi, the standard of social awareness of the population is not high, probably because the standard of education is quite low. The villagers have a tendency to put the young boy into the traditional occupation rather than the village school. The Mohammedans get religious education imparted to their children in the village itself. Thereafter, the boys are made to learn the art of weaving and other processes. The uplift of this village evidently lies in the emancipation of the vast majority of households engaged in the manufacture of silk textiles through the Industries Department.

TABELS

TABLE No I : *Area, Houses and Population*

Hamlet/ Village	Area in Acres	Area in Hectares	Density	Number of Houses	Number of Households	Population Persons	Population Males	Population Females
Rahimpur (hamlet)	Not known			68	99	638	331	307
Village Lohta (1961)	308·7	124·9	8,524	559	701	4,112	2,173	1,939
(1951)	308·7	124·9	6,671	455	526	3,218	1,701	1,517

TABLE No II : *Population by Age Groups*

Age Groups (Years)	Persons	Males	Females
All Ages	638	331	307
0—4	131	74	57
5—9	91	40	51
10—14	81	44	37
15—19	44	22	22
20—24	53	22	31
25—29	44	20	24
30—34	51	24	27
35—44	50	33	17
45—59	57	31	26
60 and over	36	21	15

TABLE No III : *Size and Composition of Households*

Size of Households	Number of Households	Population Males	Population Females
Single Member	1	1	..
2-3 Members	7	10	9
4-6 Members	50	128	120
7-9 Members	31	123	111
10 Members and over	10	69	67
Total	99	331	307

TABLE No IV : *Settlement History of Households*

	Caste/Community	Total Number of Households	Number of Household settled			
			Before 5 Generations	Between 4-5 Generations	Between 2 Generations	One Generation ago
1.	Ansari	52	29	19	2	2
2.	Bhurji	1	..	1	..	..
3.	Brahmin	7	..	..	7	..
4.	Dharkar	3	..	..	1	2
5.	Gaderiya	1	..	..	1	..
6.	Kurmi	1	..	1	..	..
7.	Koeri	4	1	..	3	..
8.	Lohar	1	..	..	1	..
9.	Pathan	19	9	..	10	..
10.	Saiyed	9	7	2	..	..
11.	Sheikh	1	1	..	..	..
	Total	99	47	23	25	4

TABLE No. V : *Caste and Nature of Family*

Caste	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
1. Ansari	52	22	7	22	1
2. Bhurji	1	1	..	..	..
3. Brahmin	7	3	1	2	1
4. Dharkar	3	1	..	2	..
5. Gaderiya	1	..	..	1	..
6. Kurmi	1	..	..	1	..
7. Koeri	4	1	..	3	..
8. Lohar	1	..	1	..	..
9. Pathan	19	8	2	0	..
10. Saiyed	9	2	1	5	1
11. Sheikh	1	..	..	1	..
Total	99	38	12	46	3

N. B. Simple 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 member or unmarried brothers and sisters or one parent living with unmarried sons or daughters.

TABLE NO VI : *Households classified by Religions, Castes and Sub-Castes*

Religion	Caste	Sub-Caste	Population			Number of Households
			Persons	Males	Females	
1. Muslim	Ansari	..	353	186	167	52
	Pathan	..	104	55	49	19
	Sheikh	..	9	2	7	1
	Saiyed	..	63	33	30	9
2. Hindu	Bhurji	..	6	4	2	1
	Brahmin	Misra	25	10	15	4
		Dube	18	10	8	3
	Dharkar	..	17	9	8	3
	Gadariya	Dheegal	5	3	2	1
	Kurmi	Antharia	8	4	4	1
	Koeri	Maurya	14	8	6	2
	..	..	10	4	6	2
	Lohar	Vishwakarma	6	3	3	1
		Total	638	331	307	99

TABLE NO VII : *Age and Marital Status*

Age Group (Years)	Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	638	331	307	171	141	145	147	15	18	..	1
0-4	131	74	57	74	57	..	..	..	..	..	..
5-9	91	40	51	40	51	..	..	..	..	..	..
10-14	81	44	37	43	31	1	6	..	..	..	..
15-19	44	22	22	12	2	10	19	..	..	..	1
20-24	53	22	31	2	..	20	30	..	1	..	..
25-29	44	20	24	..	..	20	23	..	1	..	..
30-34	51	24	27	..	..	24	26	..	1	..	..
35-39	25	16	9	..	..	16	8	..	1	..	..
40-44	25	17	8	..	..	12	8	5	..	..	..
45-49	20	9	11	..	..	7	10	2	1	..	..
50-54	19	12	7	..	..	11	7	1	..	..	..
55-59	18	10	8	..	..	9	4	1	4	..	..
60 and over	36	21	15	..	..	15	6	6	9	..	..

TABLE No. VIII : *Households by Number of Rooms and by 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 five rooms and more	
			Number of households	Total Number of family members	Number of households	Total Number of family members	Number of households	Total Number of family members	Number of households	Total Number of family members	Number of households	Total Number of family members	Number of households	Total Nmuber of family members
99	236	638	28	138	42	260	13	96	10	65	1	8	5	71

TABLE No. IX : *Education by Age Groups*

Age Group (Years)	Total Population			Illiterate			Literate without Educational Standard			Primary and Junior High School			High School			Intermediate			Graduate		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Ages	638	331	307	541	245	296	55	48	7	29	25	4	8	8	..	3	3	..	2	2	..
0—4	131	74	57	131	74	57	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—9	91	40	51	82	33	49	6	6	..	3	1	2	..	..	..	..	..	..	..	..	..
10—14	81	44	37	69	33	36	8	7	1	3	3	..	1	1	..	..	..	..	..	..	..
15—19	44	22	22	32	12	20	5	3	2	3	3	..	1	1	..	3	3	..	..	..	..
20—24	53	22	31	44	13	31	3	3	..	2	2	..	2	2	..	..	..	..	2	2	..
25—29	44	20	24	35	13	22	6	4	2	3	3	..	..	..	..	..	..	..	..	..	..
30—34	51	24	27	37	12	25	7	5	2	6	6	..	1	1	..	..	..	..	..	..	..
35—39	25	16	9	21	12	9	3	3	..	1	1	..	..	..	..	..	..	..	..	..	..
40—44	25	17	8	16	10	6	4	4	..	4	2	2	1	1	..	..	..	..	..	..	..
45—49	20	9	11	16	5	11	3	3	..	..	..	..	1	1	..	..	..	..	..	..	..
50—54	19	12	7	16	9	7	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..
55—59	18	10	8	11	3	8	5	5	..	1	1	..	1	1	..	..	..	..	..	..	..
60 and over	36	21	15	31	16	15	2	2	..	3	3	..	..	..	..	..	..	..	..	..	..

TABLE No X : *Education by Caste*

	Below Primary			Primary			Junior High School			High School			Intermediate			Graduate		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1. Ansari	28	28	..	1	..	1	..	..	..	4	4	..	3	3	..	1	1	..
2. Brahmin	4	2	2	10	9	1	2	2	..	1	1	..	..	..	..	1	1	(Acharya in Sanskrit)
3. Bhurji	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4. Gaderiya	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5. Koeri	4	3	1	2	2	..	..	..	..	1	1	..	..	..	..	..	..	..
6. Lohar	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
7. Pathan	9	6	3	5	5	..	2	2	..	1	1	..	..	..	..	..	..	..
8. Saiyed	5	4	1	2	1	1	4	3	1	1	1	..	..	..	..	..	..	..
Total	55	48	7	21	18	3	8	7	1	8	8	..	3	3	..	2	2	..

TABLE No XI : *Workers and Non-workers by Sex and broad Age Groups*

Age Group (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	638	331	307	319	190	129	319	141	178
0—14	303	158	145	54	37	17	249	121	128
15—34	192	88	104	157	80	77	35	8	27
35—59	107	64	43	90	59	31	17	5	12
60 and over	36	21	15	18	14	4	18	7	11

TABLE No. XII : *Workers classified by Sex, broad Age Groups and Occupations*

Occupation	All Ages		0—14		15—34		35—59		60 and over	
	M	F	M	F	M	F	M	F	M	F
1. Weaving	141	117	34	16	58	71	40	27	9	3
2. Cultivation	19	7	1	1	8	3	8	3	2	..
3. Service	8	..	..	..	4	..	4	..	..	..
4. Cattle Grazing	1	..	..	..	1	..	..	..	..	..
5. Retailer of *Bidi*	1	..	..	..	1	..	..	..	..	..
6. Retailer of Cloth	2	..	..	..	1	..	1	..	..	..
7. Shop Assistant	1	..	..	..	..	..	1	..	..	..
8. Shopkeeper	1	..	..	..	1	..	..	..	..	..
9. Provision shop	1	..	..	..	..	..	..	..	1	..
10. Genaral Merchandise	2	..	1	..	..	..	..	..	1	..
11. Retailer of Silk Yarn	1	..	..	..	1	..	..	..	..	..
12. Design Maker	3	..	..	..	1	..	2	..	..	..
13. Repairing of Cycle	1	..	..	..	..	..	1	..	..	..
14. Embroidery	1	..	..	..	1	..	..	..	..	..
15. Sweet Maker	2	1	..	..	1	1	1	..	..	..
16. Carpenter	1	..	..	..	1	..	..	..	..	..
17. Basket Maker	4	4	1	..	1	2	1	1	1	1

TABLE No. XIII : *Non-workers by Sex, broad Age Groups and Nature of Activity*

Age Group (Years)	Total Non-workers			Full time students 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 devidend or other persons of dependent means	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	319	141	178	26	3	..	39	110	136	5	..
0—14	249	121	128	18	3	..	..	103	125	..	..
15—34	35	8	27	8	..	..	27	..	..	..	..
35—49	17	5	12	..	..	..	12	..	..	5	..
60 and over	18	7	11	..	..	..	..	7	11	..	..

TABLE NO. XIV : *Classification of Occupations by Caste*

Name of Caste	Service		Cultivation		Basket Maker		Weaving		Carpenter		Sweet Maker		Cattle Grazing		Design Maker		Silk Yarn Retailer		Bishat-khana shop		Parchun shop		Repairing of Cycle		Embroidery		Shopkeeper		Shop Assistant		Cloth Retailer		*Bidi* Retailer	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Brahmin	3	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dharkar	..	..	..	..	4	4	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koeri	1	..	2	1	..	..	4	3	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhurji	..	..	..	..	..	..	..	..	..	..	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kurmi	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sheikh	..	..	..	..	..	..	1	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gaderiya	..	..	2	..	..	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lohar	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Saiyed	1	..	1	..	..	..	13	9	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pathan	3	..	3	2	..	..	16	17	..	..	..	..	..	..	1	..	..	..	2	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Ansari	..	..	2	..	..	..	104	82	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	1	..	1	..	1	..	2	..	1	..		
Total	8	..	19	7	4	4	141	117	1	..	2	1	1	..	3	..	1	..	2	..	1	..	1	..	1	..	1	..	1	..	2	..	1	..		

TABLE NO. XV : *Distribution of Households by Occupation, Income and Number of Members*

Occupation	Households	Monthly Income of Households				Number of Members in Households mentioned in col. 2	Number of gainfully employed people per household
		Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over		
1. Cultivation	13	4	3	4	2	87	5
2. Baskot Maker	1	1	..	..	..	7	4
3. Sweet Maker	1	..	1	..	..	6	3
4. Cycle Repairer	1	..	1	..	..	5	1
5. Postman	1	..	..	..	1	9	2
6. Retailer of general merchandise	1	..	..	1	..	7	3
7. Retailer of cloth	1	..	..	..	1	23	7
8. Sales Assistant	1	..	..	1	..	5	2
9. Grocery shopkeeper	1	1	..	..	..	5	1
10. Weaver	76	29	29	9	9	470	3
11. Receiver of remittance	2	..	1	..	1	14	5
Total	99	35	35	15	14	638	..

TABLE No. XVI : *Annual Agricultural Produce of Cultivation run by the Households and its Disposal*

Name of Products	Quantity produced	Quantity consumed by the producing Households	Quantity available for Sale
Wheat	140 mds.	120 mds.	20 mds.
Pulse	103 mds.	103 mds.	..
Bajra	55 mds.	55 mds.	..
Paddy	32 mds.	32 mds.	..
Fodder	25 mds.	25 mds.	..
Barley	122 mds.	122 mds.	..
Other grain	9 mds.	9 mds.	..
Vegetable	Rs.1,430	Rs. 290	Rs.1,140
Sugarcane	Rs.1,550	Rs.1,215	Rs. 335
Fruits	Rs. 210	Rs. 210	..
Oilseeds	Rs. 150	Rs. 130	Rs. 20
Fodder	Rs. 325	Rs. 325	..
Jute	Rs. 400	..	Rs. 400
Cotton	Rs. 100	Rs. 100	..

TABLE No. XVII : *Livestock*

Caste/Community	Milch Cattle		Drought Bulls		Goats and Sheep		Fowl		Dry Cows		Calves	
	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number
1. Ansari	1	1	1	1	16	30	11	40	3	4	..	..
2. Bhurji	..	..	..	..	..	..	..	..	..	..	2	3
3. Brahmin	..	..	5	10	..	..	..	..	6	9	..	..
4. Dharkar	..	..	..	..	1	1	..	..	..	..	..	..
5. Gaderiya	1	2	1	1	1	3	..	..	1	4	1	3
6. Kurmi	..	..	1	3	1	2	..	..	..	..	..	..
7. Koeri	..	..	2	2	3	7	..	..	..	..	..	..
8 Lohar	..	..	1	2	..	..	..	..	..	..	..	..
9. Pathan	..	..	1	1	6	10	3	3	..	..	1	1
10. Saiyed	1	1	3	6	4	7	1	17	..	..	1	1
11. Sheikh	..	..	..	..	1	1	..	..	..	..	..	..
Total	3	4	15	26	33	61	15	60	10	17	5	8

TABLE No. XVIII : *Indebtedness by Income Groups*

Income Group	Number of Households	Number of Households in Debt	Percentage of Col. 3 to Col. 2	Average Indebtedness per Household in Debt	Total Debt
Rs. 26-50	35	30	86	Rs. 356.83	Rs. 10,704.90
Rs. 51-75	35	33	94	Rs. 211.07	Rs. 6,965.30
Rs. 76-100	15	11	73	Rs. 277.27	Rs. 3,049.80
Rs. 101 above	14	10	71	Rs. 322.50	Rs. 3,225.00
Total	99	84	84.8	Rs. 285.09	Rs. 23,945.00

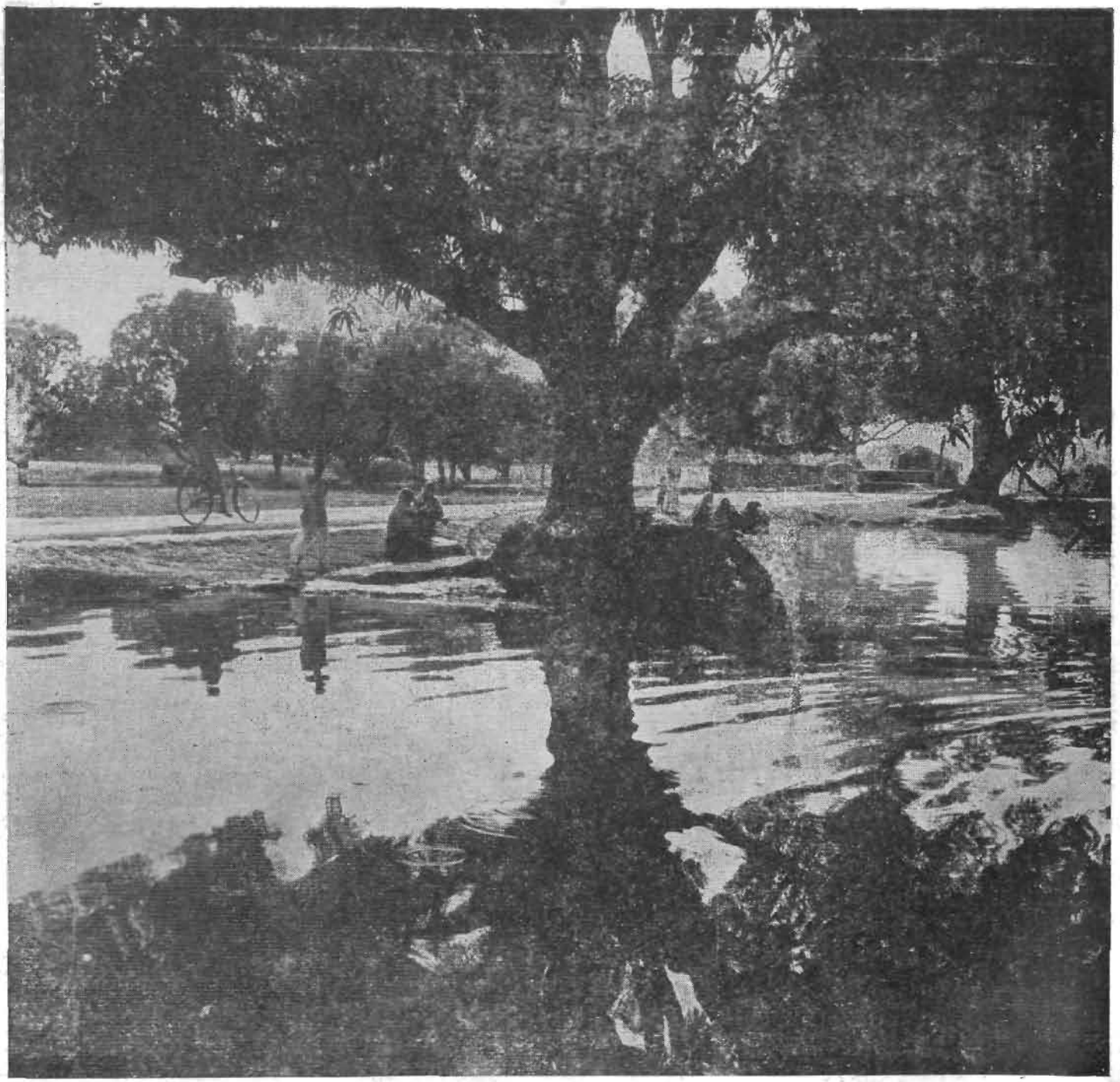
TABLE No. XIX : *Indebtedness by Cause of Debt*

Cause	Amount of Debt Rs.	Number of Families in Debt	Percentage of Debt due to Cause to the Total Amount of Debt
1. Purchase of land	200	1	1
2. House construction or repairs, to existing building	400	2	2
3. Marriages	5,125	18	21
4. Sickness	3,500	12	15
5. Ordinary wants	3,075	16	13
6. Household cultivation	2,730	8	11
7. Industry run by the household	6,365	21	27
8. Business run by the household	250	2	1
9. Litigation	1,800	3	7
10. Education	500	1	2
Total	23,945	84	100

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

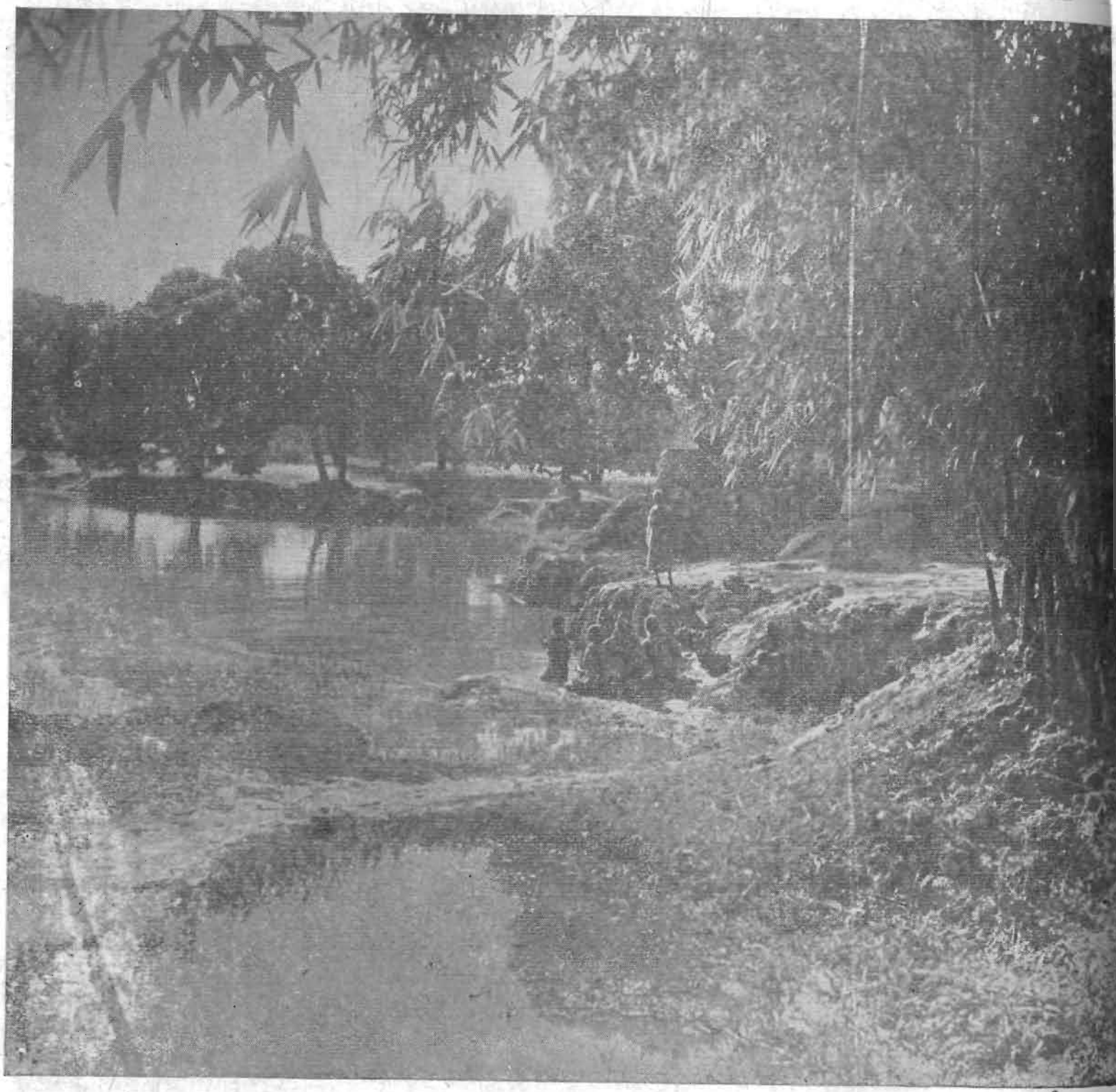
Name of District	Name of Tahsil	Name of Village	Revenue Number
1. Uttar Kashi	Dunda	Birpur	44
2. Pithoragarh	Munsiari	Ghorpatta Malla	45
		Darkot	25
3. Garhwal	Pauri	Thapli	55
4. Almora	Ranikhet	Bijepur	51
5. Bijnor	Bijnor	Rafiulnagar *urf* Raoli	161
		Mughalpura	175
6. Budaun	Bisauli	Mirzapur Behta	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

PLATE No. I



A panoramic view of the Road to Lohta

PLATE No. II



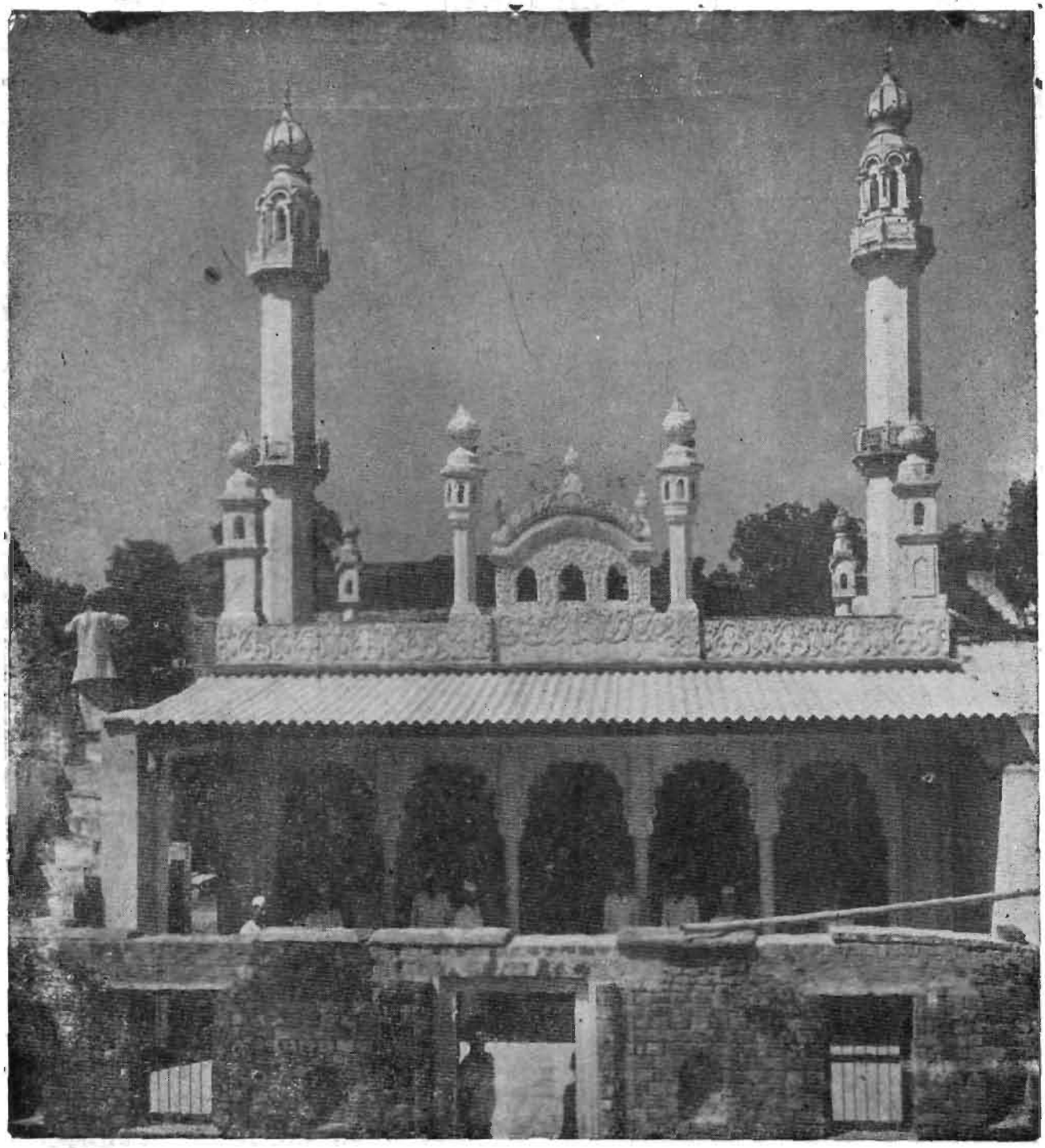
A view of the Sabua Talab

PLATE No. III



The Lohta-Lohtain temple

PLATE No. IV



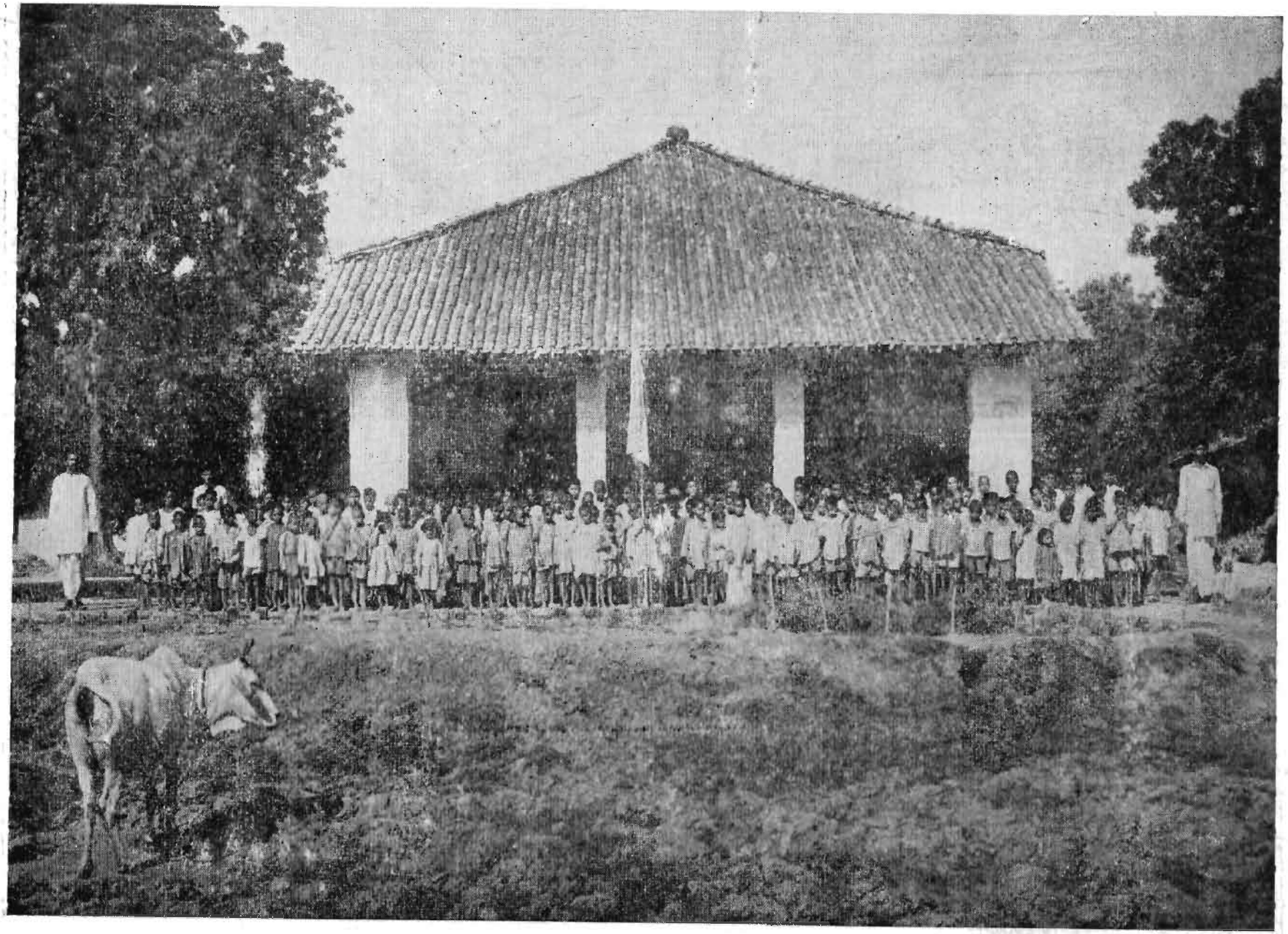
One of the Village Mosques

PLATE No. V



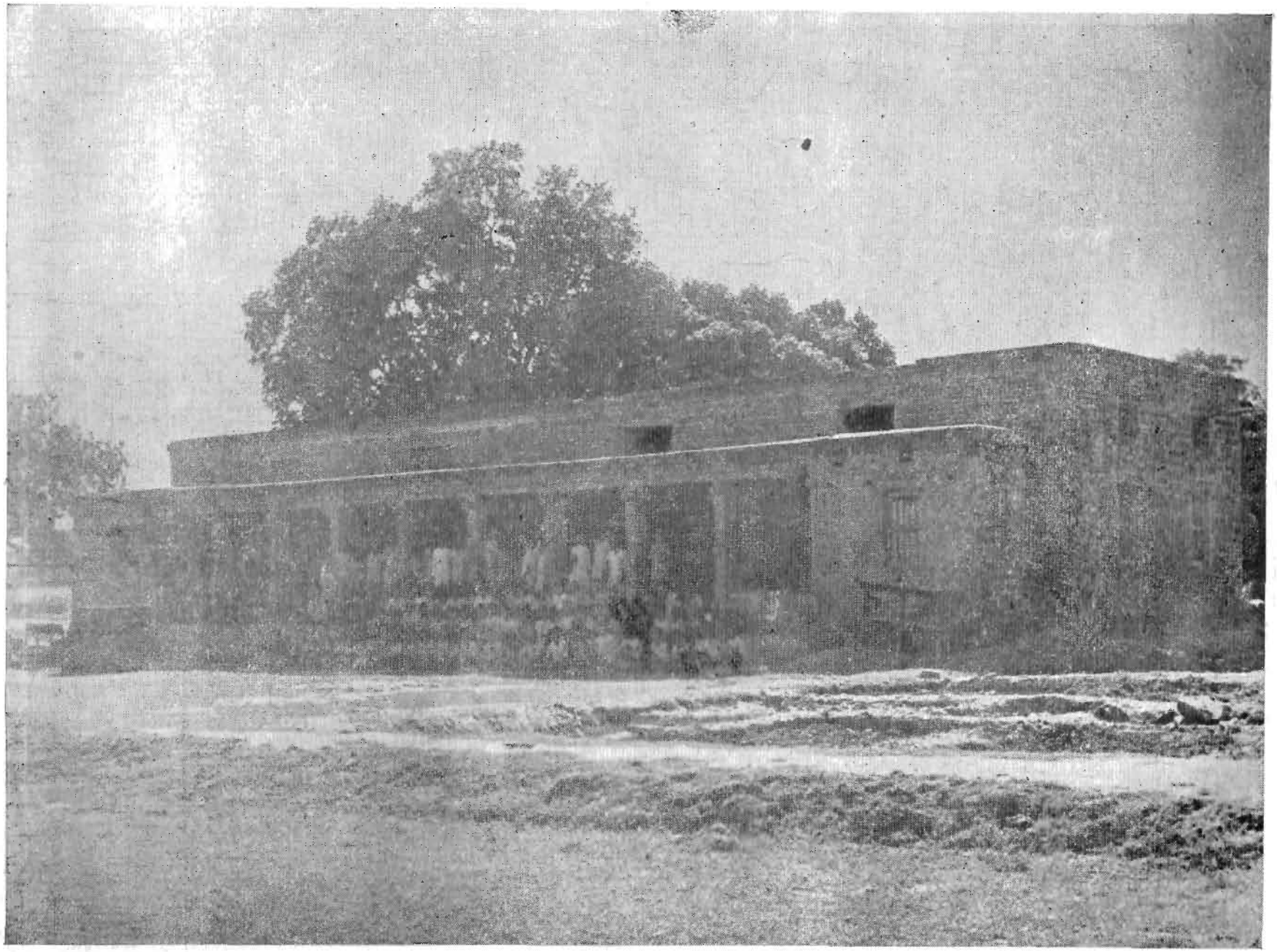
The village well

PLATE No. VI



A group of students of Junior Basic School

PLATE No. VII



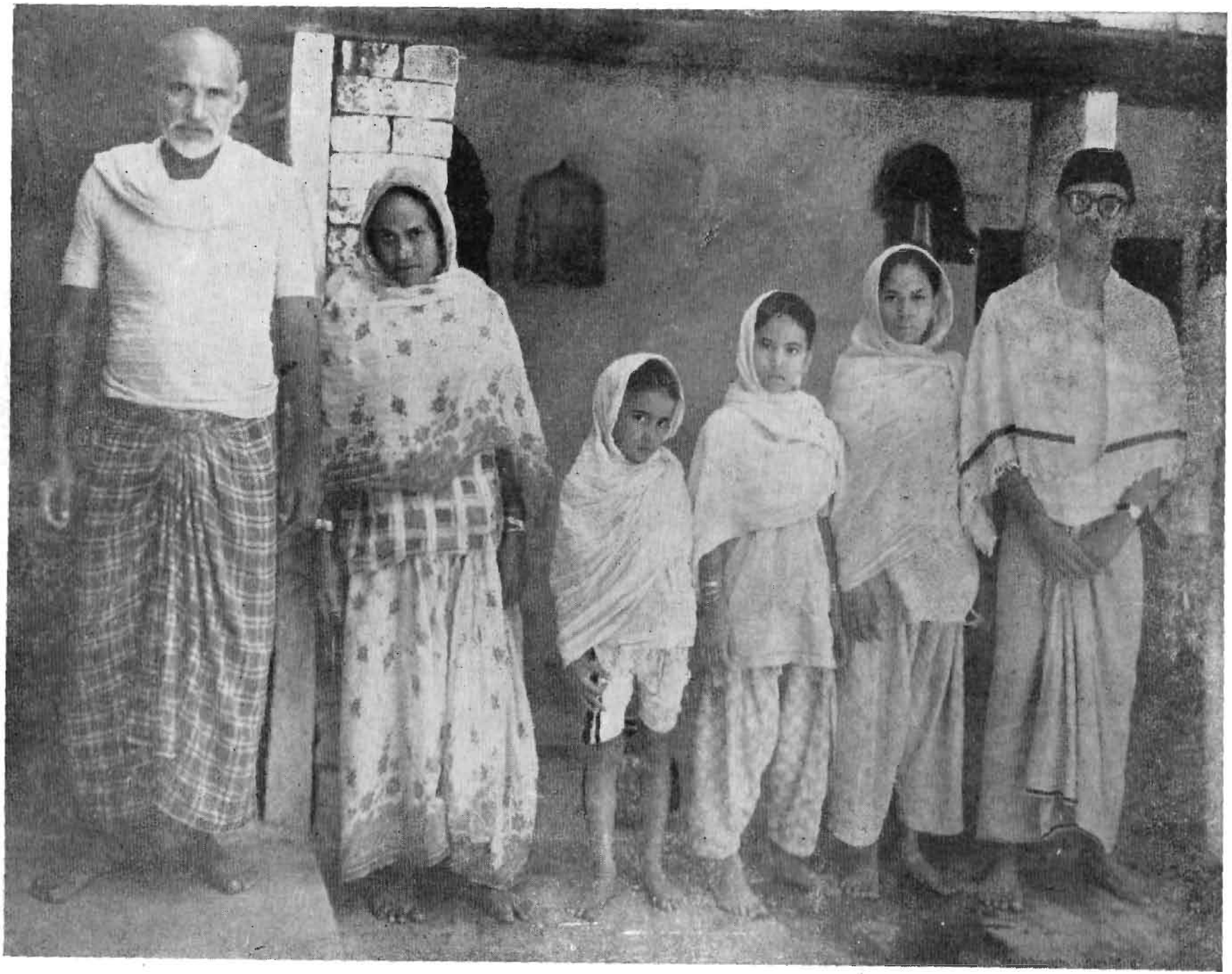
A view of the Junior High School

PLATE No. VIII



A Brahmin Family

PLATE No. IX



A weaver family

PLATE No. X



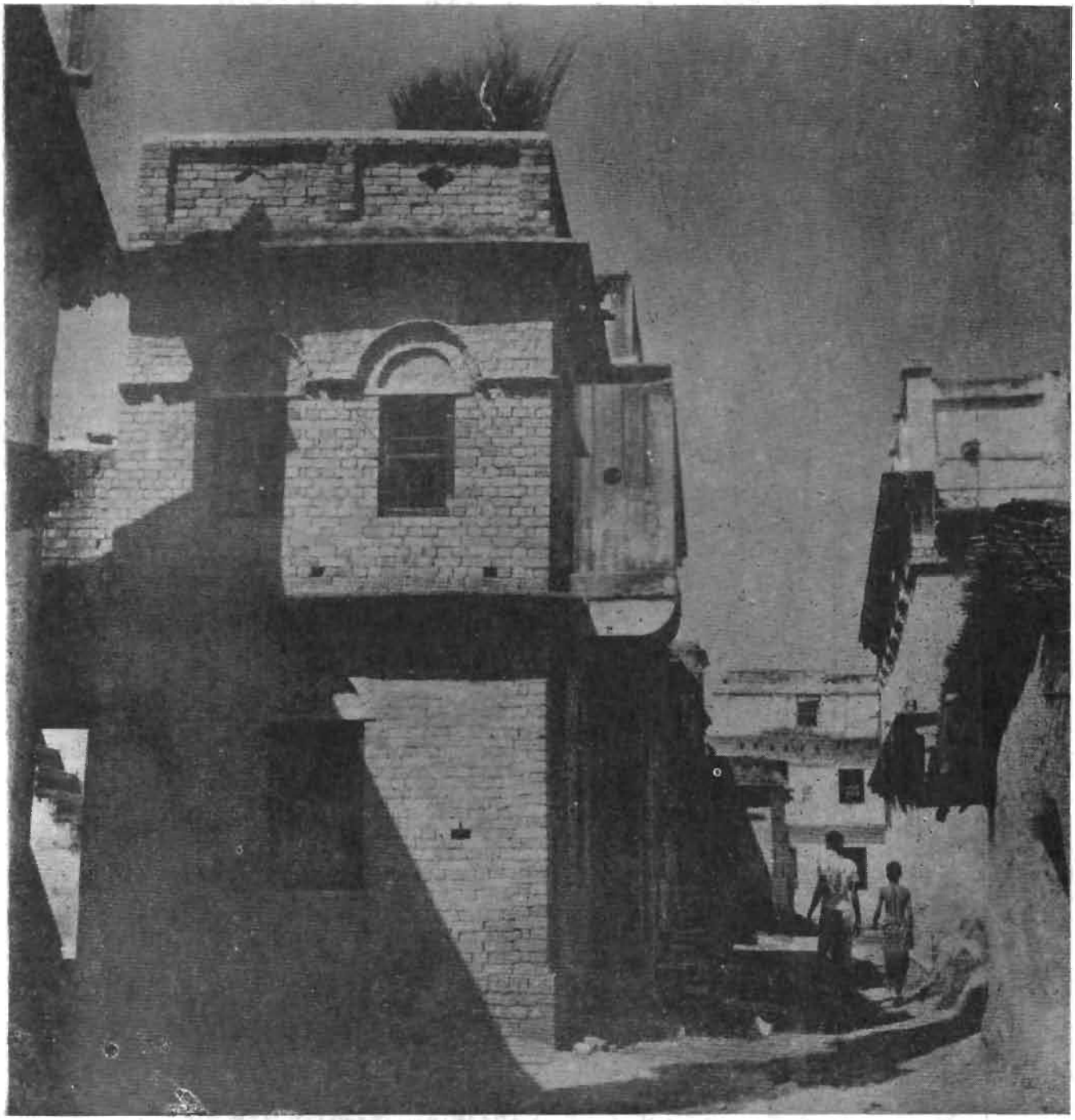
Two young girls of a weaver household

PLATE No. XI



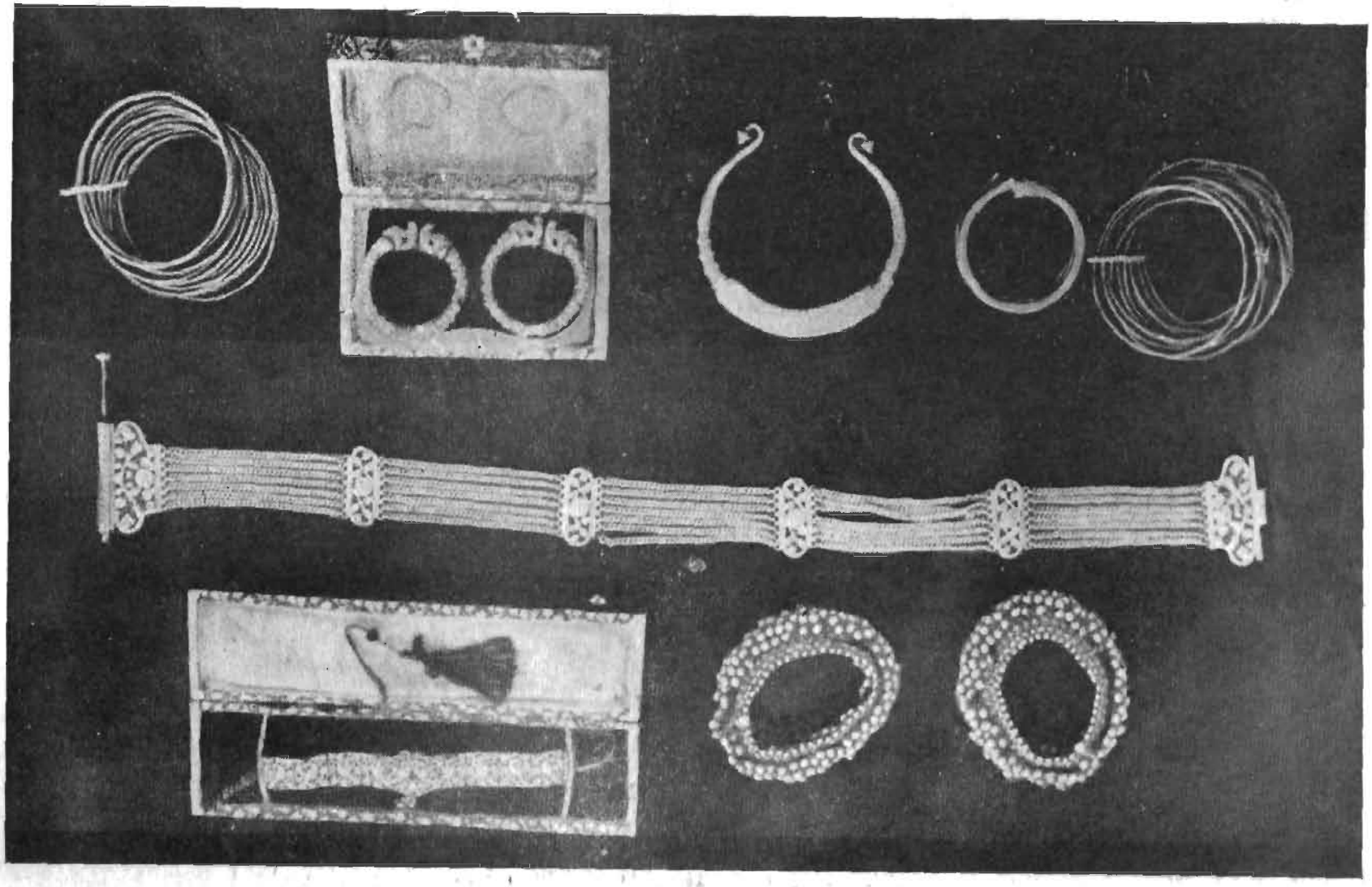
A group of houses with mud walls and tiled roofs some walls are made of bricks

PLATE No. XII



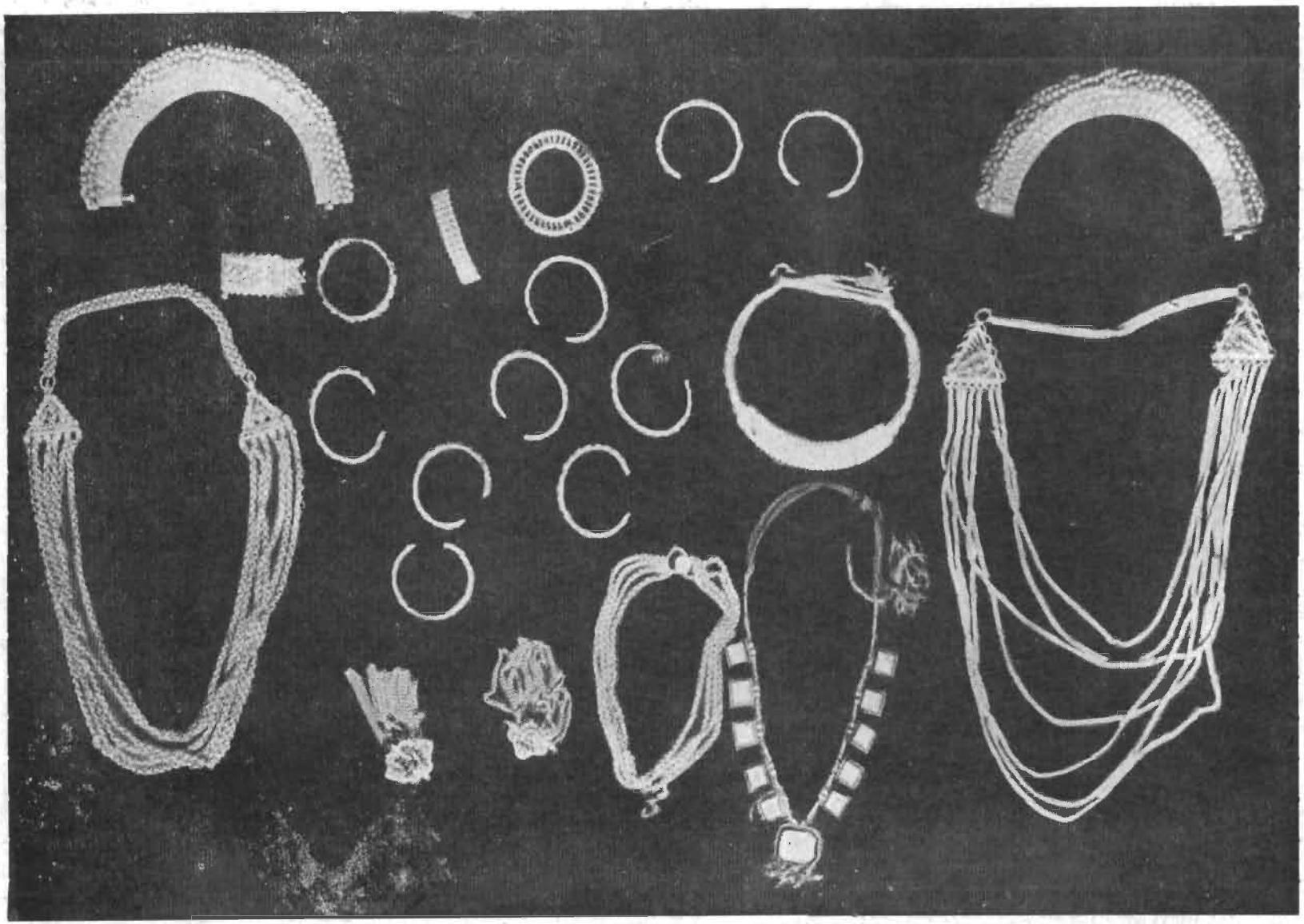
A pukka house in the village

PLATE No. XIII



A few ornaments used by Hindu females

PLATE XIV



A few ornament used by Muslim females

PLATE No. XV



A few utensils used in Hindu households

PLATE XVI



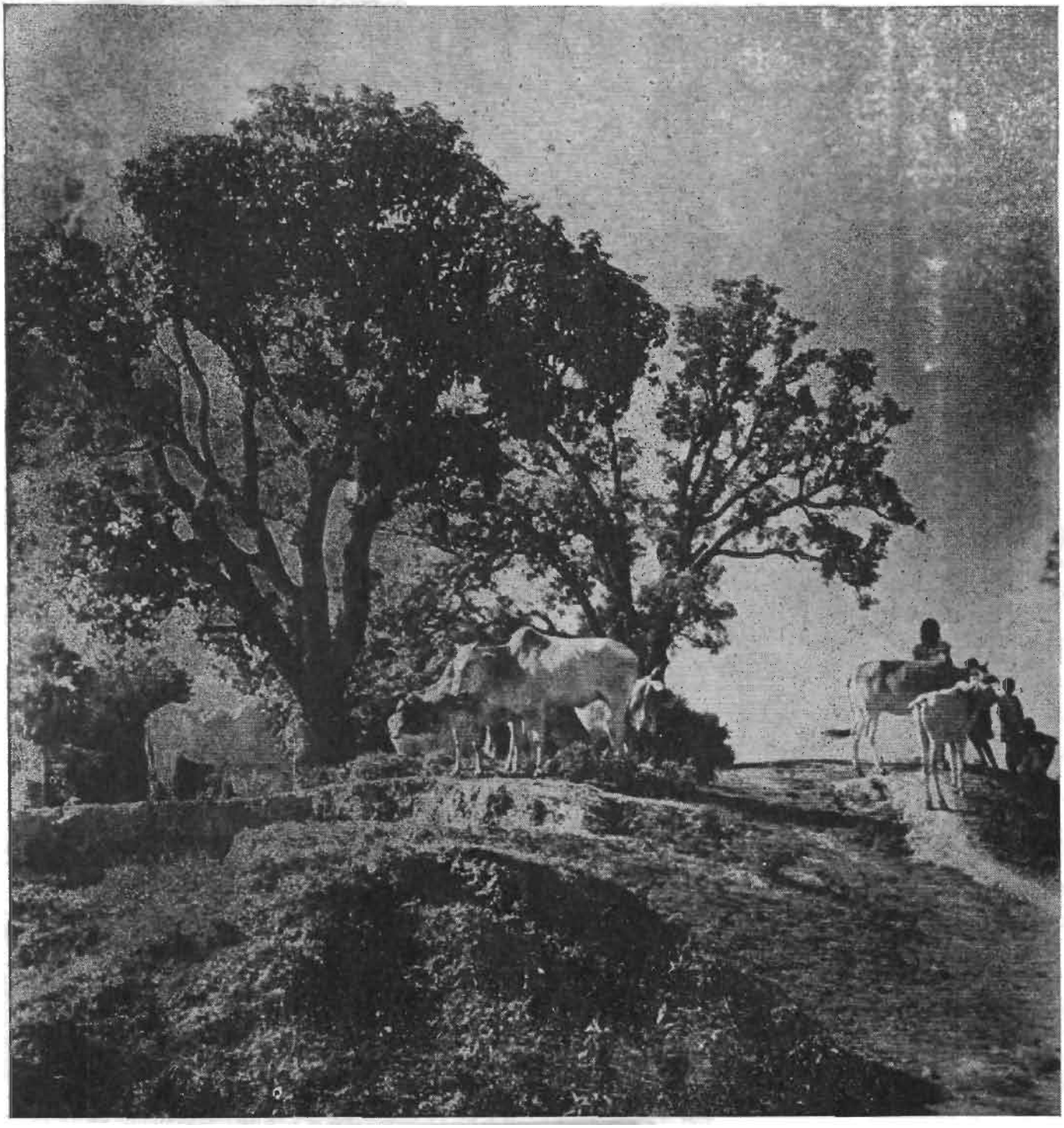
A few utensils used in a Muslim households

PLATE No. XVII



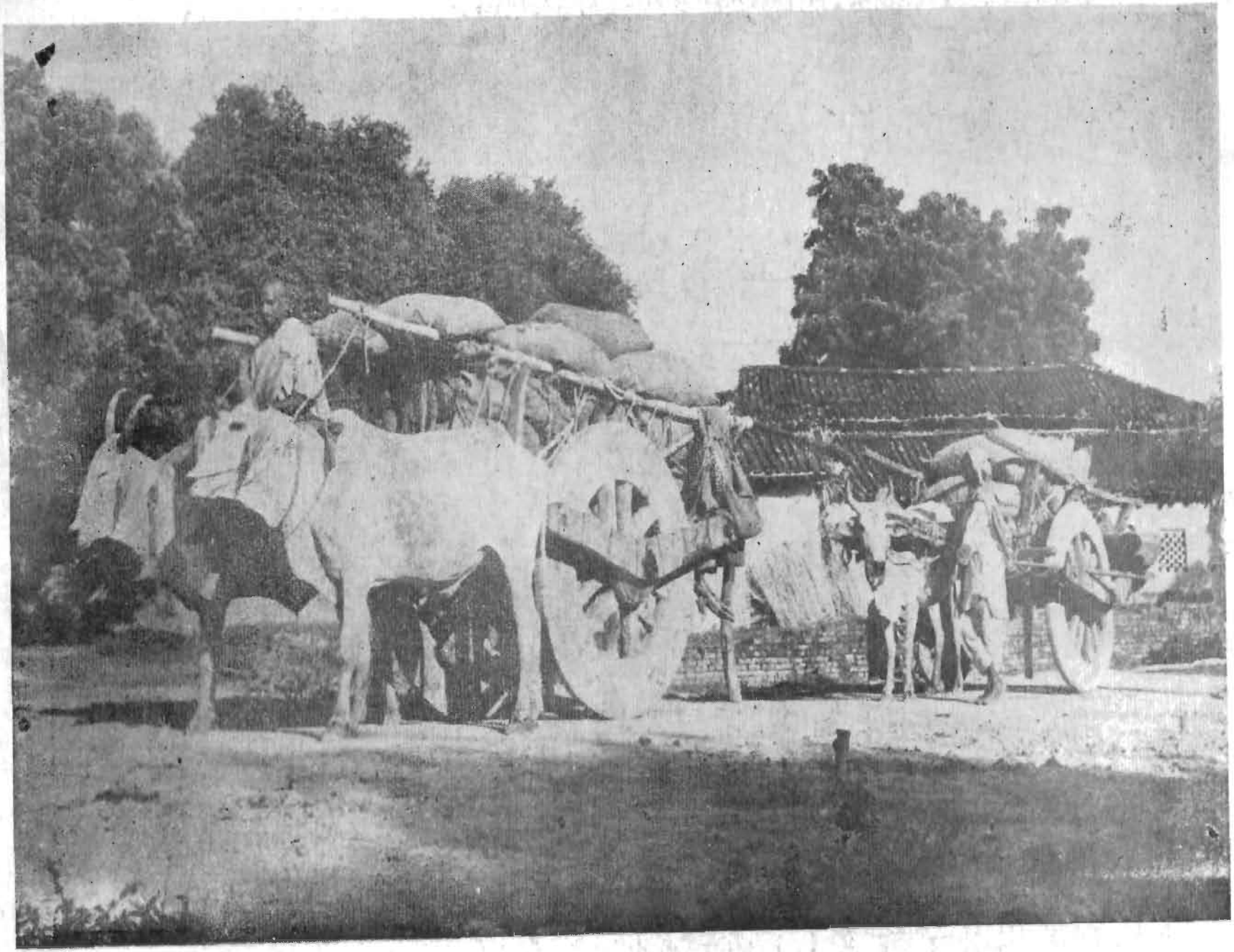
A cultivator ploughing his field

PLATE No. XVIII



Cattle grazing outside the village

PLATE No. XIX



Grain being transported by bullock-carts