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General Editor

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of the Indian Administrative Service

Superintendent of Census, Operations Uttar Pradesh

VILLAGE KALYANPUR

(TAHSIL SORAON, DISTRICT ALLAHABAD)

BY

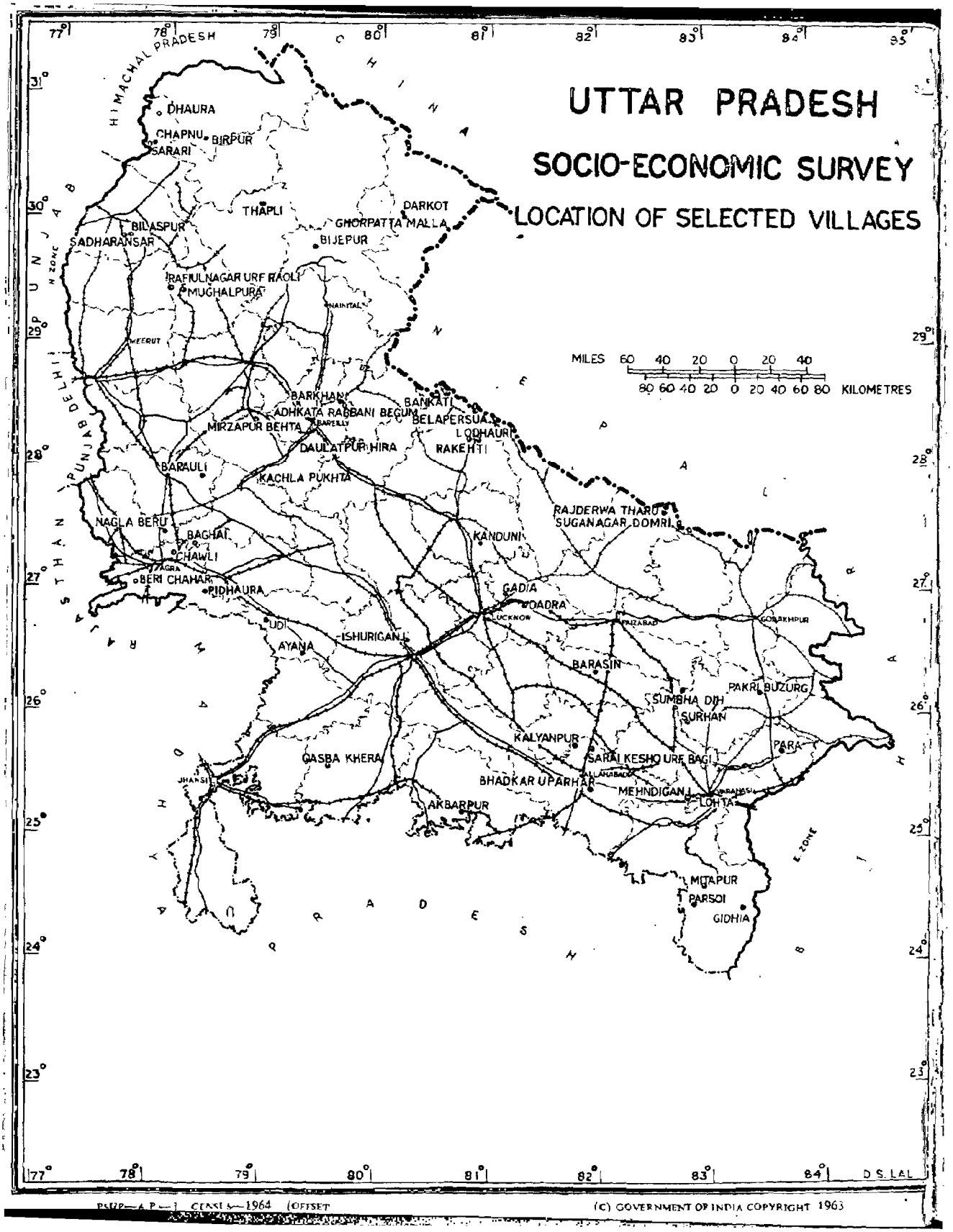
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FOREWORD

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.

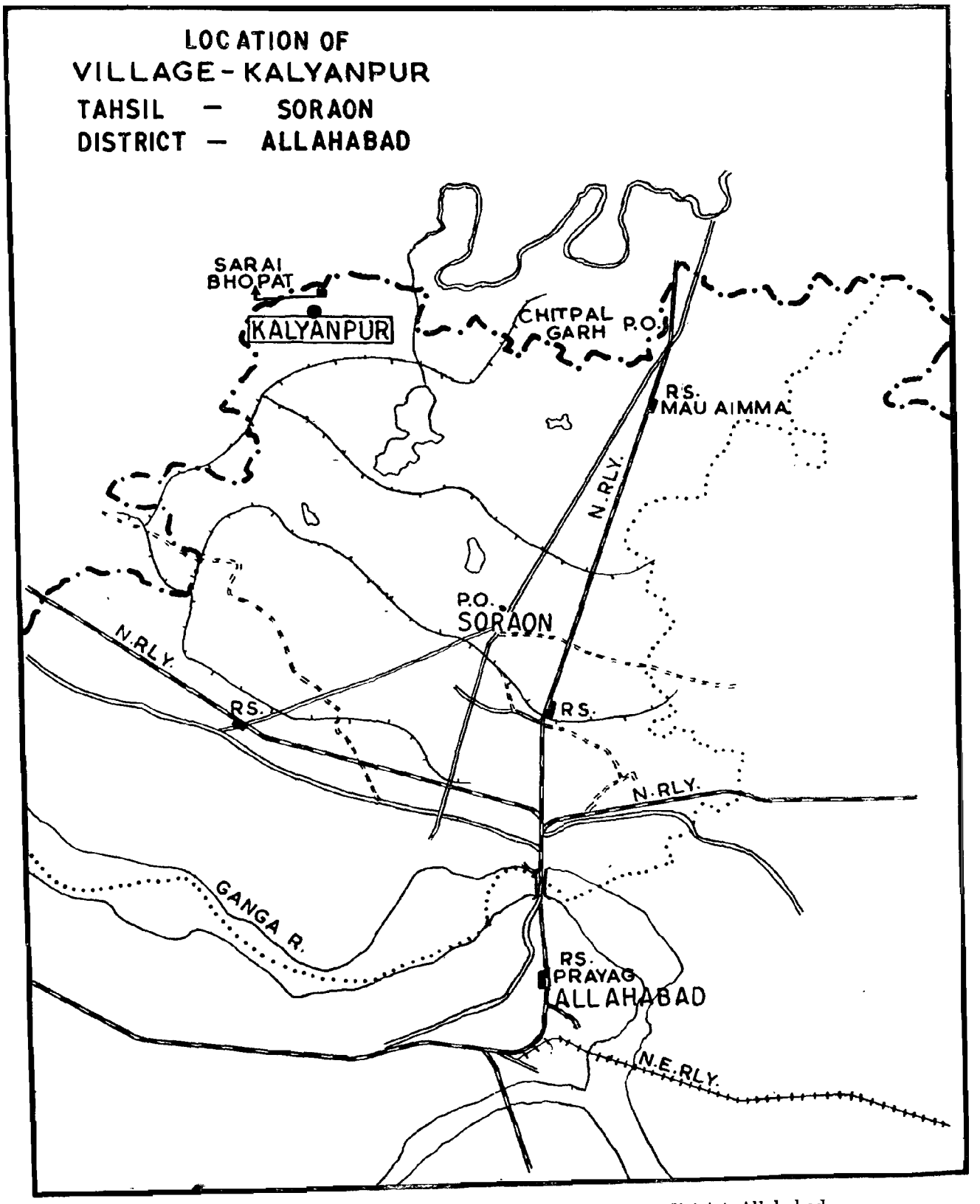
A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(*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



Notional map showing location of village Kalyanpur district Allahabad

CHAPTER I

THE VILLAGE

Kalyanpur is a big village situated in tahsil Soraon on the border of district Allahabad. The village is bounded on the east by villages Unchadih and Madipur, on the south by village Umaria Sar and on the west by village Achalupur. The northern boundary of the village is formed throughout by the Bakulahi which separates the district from Pratapgarh and forms the natural boundry between the two districts.

The area of the village is 1,282.44 acres or about 2 square miles. According to the Census of 1961, the population of the village which included 24 hamlets was 2,612 comprising 1,309 males and 1,303 females. The Hindus and the Muslims constitute two distinct sections in the population of Kalyanpur. The Hindus are in majority. The village population is divided into 528 households. The socio-economic study was taken up in its seven hamlets, namely, Kalyanpur, Saraiyan, Chamrauti Lal Singh, Pure Ganesh Singh, Pure Lal Singh, Kayasthan and Pure Beli because of their multi-caste composition, each having several distinctive social features and modes of life. These hamlets have a sizeable population —583 consisting of 312 males and 271 females. The Hindus constitute 95 per cent of their population while the Muslims are in small number (29). These hamlets are in the neighbourhood of the main village.

The village is situated on a level plain. The Bakulahi flows in the north of the village and supplies water to the villagers throughout the year. It swells up during the rainy season flooding a large tract thereby causing heavy damage to the standing crops. At other times of the year it is shallow with a thin and slow current. The tract in the north of the village is unsuitable for *kharif* crops on account of flood water.

The climate of the village is hot in summer and cold in winter. The heat is intense and hot westerly winds (*loo*) blow in May and June and fill the air with sand and dust. The monsoon breaks about the end of June and continues till the end of September. July and August are the wettest months and half of the average rainfall of the year comes during these months. It does not rain for more than a day or two at a stretch. The cold weather commences in November and continues till the end of February. The climate is delightful in winter with warm and sunny days but the nights are generally cold and uncomfortable in December and January.

Nature is not bountiful in its gifts to the village or its surroundings. There is no thick vegetation around it but isolated patches of grass occur in its neighbourhood. Trees commonly found are mango, guava, *neem* (Azidirachta indica), *pipal* (Ficus religiosa), *jamun* (Eugenia jambolna) and *babul* (Acacia arabica). There are a number of well managed mango groves belonging to former zamindars of the village. *Pipal, neem* and *jamun* are grown principally for shade. Mango and guava are the fruit trees planted in some orchards. They also grow sporadically in the fields and along the roads. Mango and *jamun* trees provide timber but the wood of *babul* is mainly used as fuel.

Wild animals found in the neighbourhood of the village are few. Tigers and leopards are conspicuously absent. Jackal, fox and hare are common but the blue-bull is in small number. Among birds house crow, sparrow, pigeon, snipe, grey partridge and peacock are common. The most magnificient of all, of course, is the peacock. Cuckoo is a migratory bird seen in the village from March to June.

The village is about 26 miles from Allahabad. The road from Allahabad to Soraon is metalled and the distance is generally covered by bus. The 12 miles *kachcha* road from Soraon to the village is motorable in dry weather, but is generally covered by bullock cart, bicycle, *ekka* or on foot. It is full of dust in summer and is not easily negotiable in the rainy season because of slush and water. The nearest railway station is Mau Aima on Allahabad-Pratapgarh section of the Northern Railway.

The village is lucky in respect of water supply. Out of 80 pukka wells in the village, 48 yield good drinkable water. The water of the remaining wells is used for irrigation. The Chamars and Pasis of the village have their own wells. There are three hand-pumps—two

installed in the house of Shri Shambhu Narain Sharma, Pradhan and one in the house of Shri Bhagwati Saran Sharma. They yield good drinking water. There is no scarcity of water in summer.

There is a crematorium in the north on the banks of the Bakulahi where Hindus cremate their dead. The dead bodies of infants are buried in a plot specially set apart for the purpose near the cremation ground. The Muslims bury their dead at the burial ground in the east of the village outside the *abadi*.

Postal facilities are available in the village. A branch post office established in February 1952 is functioning under one of the school masters and serves the village and a number of adjoining villages. The system of distribution of mail is defective for the postman does not visit these villages regularly. Letters are generally delivered to the villagers who go to the post office for them otherwise the village postman takes very long to reach a village on his periodical rounds. Telegraph facilities are available at Mau Aima.

The primary school for boys is housed in a *kachcha* building with a boundary wall all round it. It was started by the District Board in the early twenties and since 1956 is under the administration of the Zila Parishad. It provides education up to 5th standard for boys. The total number of teachers in the school including the Headmaster is five.

There are two schools for the education of girls in the village—a Primary School and a Junior High School. The Primary School was established in 1949 and the Junior High School in 1955. They are managed by the Zila Parishad and are housed in private buildings in the adjoining hamlet—Kayasthan. The Zila Parishad has acquired land for constructing the school buildings.

The village is fortunate in having an Intermediate college established in July 1949. The college is housed in a *kachcha* building in the west by the side of the road. A new building for the college is under construction. The expenses of the college are met by the tuition fee, Government grant and public donations.

There is no *Panchayatghar* in the village. The meetings of the Gram Sabha are generally held in the house of Shri Sambhu Narain Sharma, the village Pradhan. Sometimes the rooms of the primary school are used for holding meetings and for housing guests.

The village is under the jurisdiction of police station Mau Aima. In order to keep an effective watch on all doubtful characters, a police outpost was established in the village a few years ago. The police organises regular patrols at night in the village.

Kalyanpur is covered by the Community Development Block, Holagarh. The headquarters of the Nayaya Panchayat is in Baladih, the adjoining village. The nearest allopathic dispensary is in Katra Gulab Rai which is also the centre of commerce and industry.

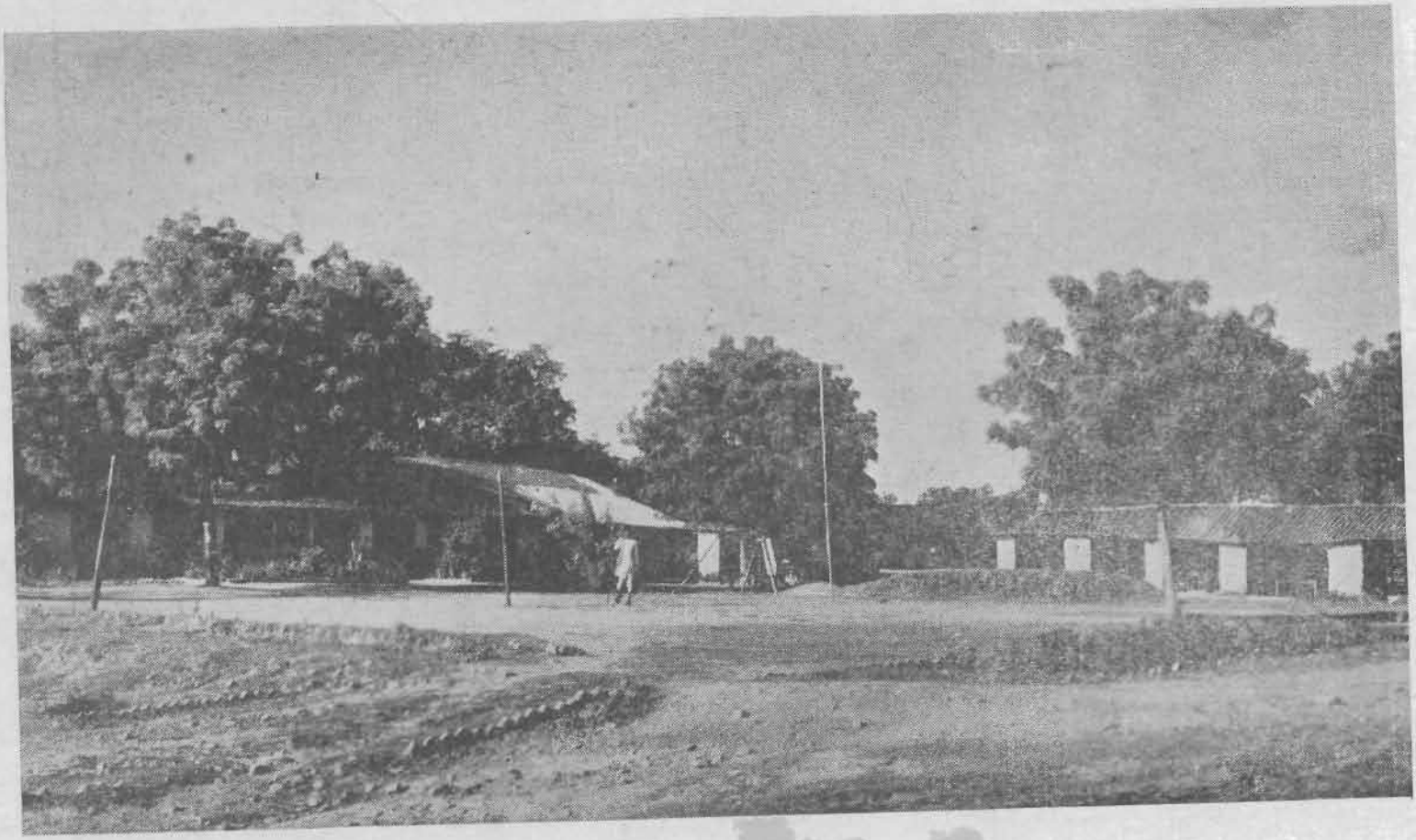
There is a small temple of Lord Shiva in the west of the village. It is an old temple without any arrangement for its maintenance. It is visited by the villagers on Shivaratri in the month of *Phalguna* and a fair is also held. Besides this temple, there is another place of worship on the outskirts of the *abadi* known as *Rani Didi-ka-Chabutra*. The village women visit the *chabutara* at the time of a wedding or when a son is born and offer *puries*, and sweets to the deity. There is no *idgah* or mosque in the village.

It is not known when the village in its present shape was formed as no written record about its origin is available. An enquiry was made from the elderly villagers who also could not give a satisfactory account of its origin. The village does not appear to be of any great age.

PLATE I



PLATE II



The village primary school

CHAPTER II

The People and their Material Equipment

The population of the hamlets, namely, Kalyanpur, Saraiyan, Chamrauti Lal Singh, Pure Ganesh Singh, Pure Lal Singh, Kayasthan and Pure Bali is 583 of whom 554 are Hindus and 29 Muslims. The Hindu population consists of twelve castes, i.e., Ahir, Bhumihar, Brahmin, Bramha Bhatt, Kayastha, Kahar, Kumhar, Sonar, Teli, Vaish, Chamar and Pasi, the latter two being the Scheduled Castes. The Table given below gives the ethnic composition of the population of the hamlets :

Table No. 2.1

Religion	Caste	No. of Households	Population		
			Persons	Males	Females
Hindu	Ahir	16	92	46	46
	Bhumihar	21	80	39	41
	Brahmin	14	70	38	32
	Bramha Bhatt	1	11	6	5
	Kayastha	9	56	33	23
	Kahar	7	25	13	12
	Kumhar	2	7	3	4
	Sonar	5	54	30	24
	Teli	1	2	1	1
	Vaish	1	5	2	3
	Chamar (S. C.)	22	105	63	42
	Pasi (S. C.)	10	47	24	23
Muslim	Choorihar	5	24	11	13
	Darzi	1	5	3	2
	Total:	115	583	312	271

Among Hindus, the Brahmins are at the top of caste hierarchy. There are 14 Brahmin households with a total of 70 persons accounting for 12 per cent of the population. They have a devout faith in the gods and goddesses and are orthodox. They do not accept food from the hands of other castes. They officiate at the ceremonies of all castes except those of the Chamar and Pasi. However, they are consulted by these castes also regarding the auspicious time to perform religious ceremonies. They are mainly engaged in cultivation. Out of 30 workers among them, 26 are in agriculture, 3 in service and one is engaged in the rearing and sale of milch cattle. The *purohit* family also has land but they engage labourers for the agricultural work. The family is devoted to priestly avocation in a subsidiary capacity.

The Bhumihars claim equal caste status with the Brahmins. They are 80 in number constituting 13.7 per cent of the population. They are exclusively an agriculturist group owning more than half of the cultivated land (54.3 per cent). The Bhumihars are relatively well-to-do known for their skill in farming. Before the abolition of zamindari, they were the zamindars of the area. They are also money-lenders. Many of them recognise the need of education and send their children to schools. The percentage of literacy among them is fairly satisfactory (40 per cent). They form an influential group and are respected.

There is only one Vaish household in the hamlets consisting of 5 persons—2 males and 3 females. They have been traditionally associated with business. The household is keeping a small shop where they sell grain and general provisions. All castes except the Brahmin and the Bhumihar accept food at their hands, but they do not accept food from those castes whose social position is lower than their own. The Brahmin priest visits their houses at the ceremonies.

The Kayasthas are 56 in number constituting 9.6 per cent of the population. All of them belong to Srivastava sub-caste and are not very orthodox. They do not, however, marry outside the caste and take food at the hands of all castes higher than themselves. 14 out of 19 workers are engaged in service—eight persons are in the teaching profession including two females, three in the Revenue Department, two are peons and one is a Village Level Worker. The remaining five persons are engaged in

cultivation. They have managed to get a respectable status for themselves in the village community through their inherent shrewdness.

The Ahirs form a sizeable community in the hamlets. They are 92 in number divided into 16 households representing 15.8 per cent of the population. The males and females are in equal number—46 each. They are mainly engaged in agriculture. Out of 58 workers 51 are agriculturists (88 per cent). Their holdings are small and do all the agricultural work themselves. Majority of them are illiterate as out of every 7, only one can read and write.

The Sonars (5 families, 54 persons) constitute 9.3 per cent of the population. They still retain the traditional occupation of making ornaments. Only three persons own land and are engaged in cultivation. The ornaments made by them are of ordinary quality. They do not suffer from any social disability. The Brahmin priest officiates at the religious ceremonies in their houses. They are well-to-do but majority of them are illiterate.

The Bramha Bhatt, Kumhar, Kahar and Teli together constitute 7.7 per cent (45) of the total population divided into 11 households. All these four castes do not stand on equal footing with one another. From the point of view of precedence, Bramha Bhatt occupies a higher status than Teli and these two are regarded superior to Kumhar and Kahar.

Chamar and Pasi belong to the Scheduled Castes who are very low in the rung of the caste hierarchy. The Chamars are in large number—105 persons accounting for 18 per cent of the total population. They are inferior in status to Pasis. They do all sorts of work such as repairing of houses, cutting wood for fuel and working on the fields in sowing and harvesting seasons. They are given grain at the harvests. They also work as daily labourer getting about a rupee a day.

They do not suffer from the stigma of untouchability but are not admitted to the places of worship and religious congregations. The Brahmin priest does not officiate at the ceremonies in their houses but they consult him regarding the auspicious timing of agricultural operations, marriage, etc.

Pasis are 47 in number comprising 24 males and 23 females. They belong to one *khandan* which has gradually split into separate families. Traditionally, their occupation was tapping toddy and rearing pigs, but now no Pasi in the village does either of these. Of the 28 Pasi workers, 24 are agricultural labourers and only 4 agriculturists. They are poor and backward. Like Chamars they are also not admitted to the places of worship.

There are six Muslim households, five of which are Choorihars and one a Darzi. In all there are 29 Muslims including 14 males and 15 females constituting about 4·9 per cent of the total population. None of them possesses land. The main occupation of the Choorihars is the sale of bangles. The solitary Darzi household is engaged in the sewing of clothes. They belong to the sunni sect.

Houses

There are in all 102 residential occupied houses in the hamlets. They are *kachcha* built with mud and are single-storeyed and shapeless. There is no set pattern or design of houses. In fact, the design and structure of a house may vary according to the land area available for construction. They are constructed with the two fold purpose of providing residential accommodation for the family and storing space for agricultural produce and household goods. An average house, however, has an enclosed courtyard along the sides of which are built one or two *kothries*. There is a thatched *varandah* in its front through which lies the main entrance. The well-to-do have spacious houses with 2 to 3 rooms, a kitchen, a grain store, a separate enclosure for the cattle and an extensive courtyard. The poor keep the cattle in one of the *kothries* inside the house.

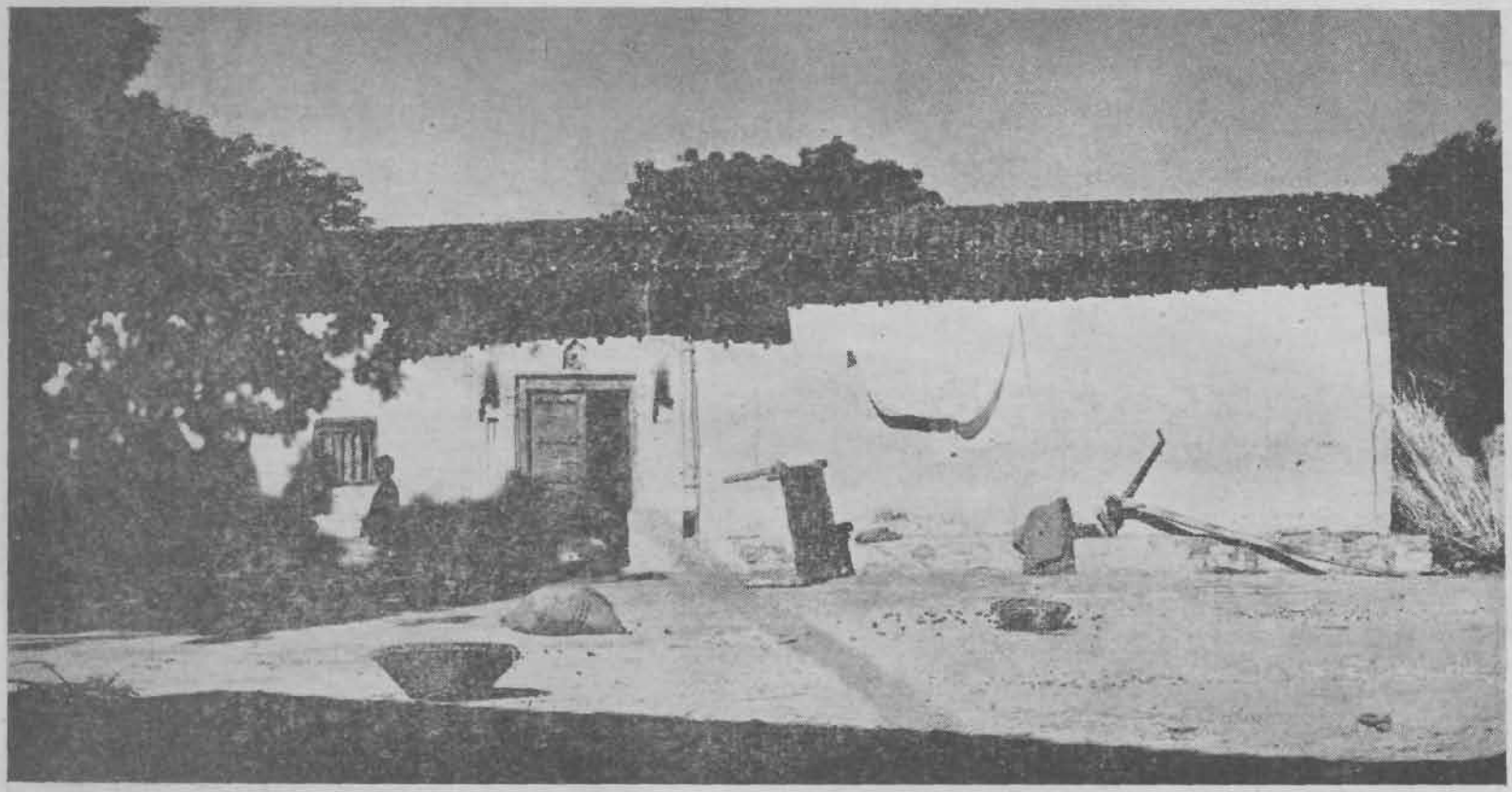
Construction of *kachcha* houses is simple and economical. The materials used in their construction are mud, bamboo, wood and unbaked clay bricks which are available locally. The plinth is raised two feet above the ground level. The walls are made of *kachcha* bricks or mud. They are raised to the roof level and doors are marked as the construction progresses. The rafters are laid lengthwise and thatched roofs in two to four slopes are constructed. Some houses have tiled roofs. The roofs are not flat but slanting for draining rain water. The rooms are dark as windows and ventilators are not provided. In some houses round holes are provided in the front walls above the door which serve as ventilators. The floor is levelled by earth-filling and the house is plastered with a mixture of clay and cow-dung from inside and outside and in some cases mud wash is given. The doors are made by the village carpenter who is paid Rs. 2 as daily wages. The well-to-do usually employ a mason and four labourers for construction but the poor

PLATE III



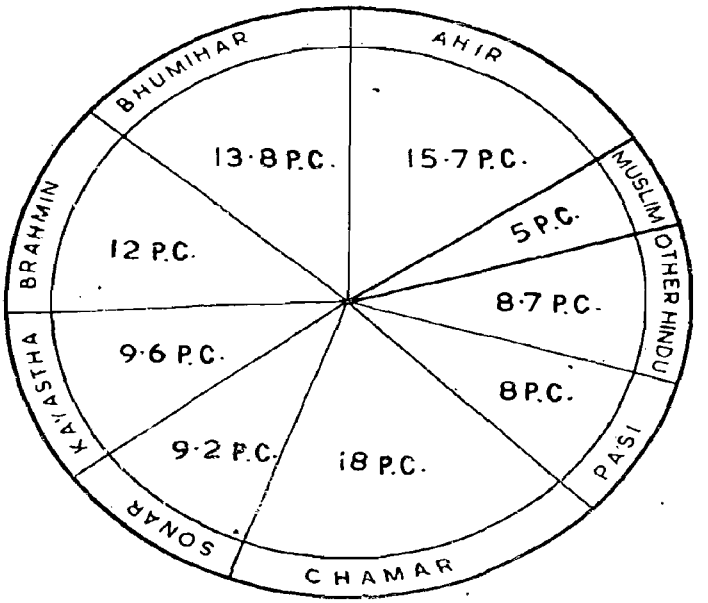
A *kachcha* house with roof of tiles

PLATE IV

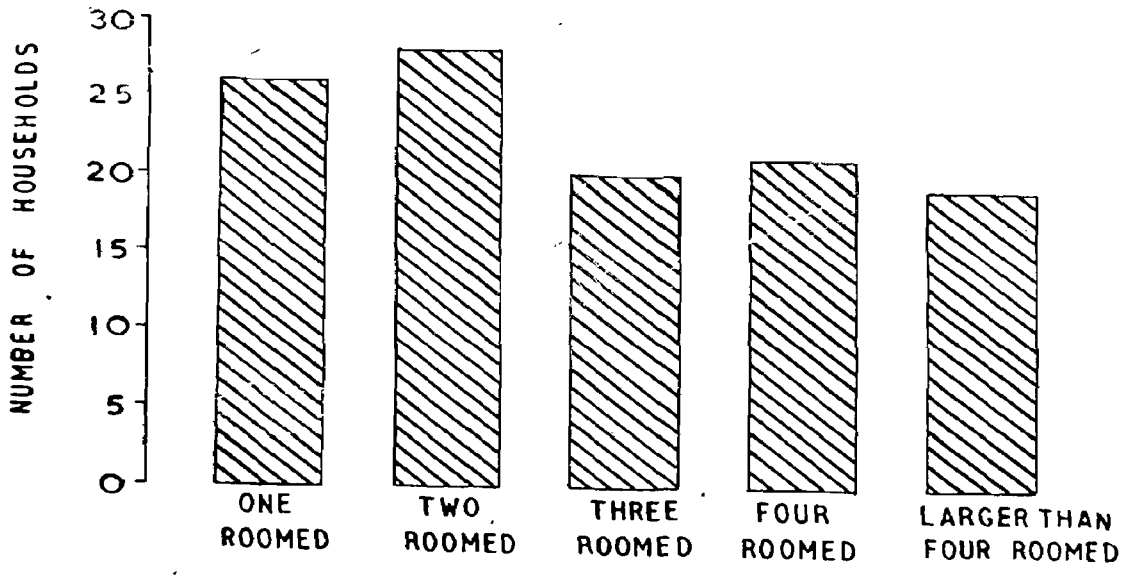


Another view of *kachcha* house

POPULATION BY CASTE



SIZE AND COMPOSITION OF HOUSEHOLDS



build the house with the help of family members and friends. The construction of a *kachcha* house having four *kothries*, a front *varandah* and an enclosed courtyard costs about Rs. 1,000. The poor live in one-roomed house which is cheap to construct.

The *kachcha* houses are unsafe in the rainy season. They leak and are full of flies and mosquitoes. The rooms are dark without an outlet for the fresh air to come in. All the house drains come out into the lanes, sometimes making tresspass difficult. There is no bathroom or lavatory provided in the house and, therefore, men and women go to answer the call of nature in the nearby fields. Children often ease themselves on road side. Men bathe at the village well and women usually either under the cover of a cot covered with bed-sheet or any other cloth or behind closed doors when the men are out. Often cheap prints of gods and goddesses or national leaders decorate the walls of the houses. Occasionally one may see red hand prints on the walls made at the time of a wedding or when a son is born.

Among the Hindus, the foundation-stone of the house is laid on an auspicious day in consultation with a Brahmin priest. The head of the household worships the mother earth at the site of the construction and *gur*, grain and some coins are placed under the foundation-stone. The Brahmin priest recites some hymns and gods are invoked for successful completion of the house and for its proving durable and auspicious for the family members. *Gur* is distributed among the persons present at the ceremony and the pandit and the mason are given sweets and some money on the occasion. When the construction of the house is completed an auspicious day is fixed for *griha pravesh*. An *havan* is performed and the *Satyanarain Katha* is held. A feast is given to friends and relatives. It is after the ceremony that the family moves into the house. The Table given below shows the number of households by number of rooms and persons occupying them:

TABLE No. 2.2

Residential Houses	Number of Households	Percentage	No. of Persons
One roomed	27	23·78	99
Two roomed	28	24·34	121
Three roomed	20	17·39	106
Four roomed	21	18·26	112
Four roomed and above	19	16·23	145
Total :	115	100.00	583

The accommodation available for at least fifty per cent of the households can, by no means, be regarded a adequate. About one-fourth of the households live in houses having one room each which is shared on an average by four males and females, young and old. The room is small measuring 12 feet by 10 feet used as bed room as well as for cooking food and storing of grains. The married and the unmarried also sleep in the same room, though sometimes they provide a flimsy partition for privacy. About 25 per cent of the households live in houses having two rooms each which are occupied, on an average, by two inmates. About fifty per cent of the households live in houses consisting of three or more rooms. The house is shared not only by the family members but also by livestock. The situation becomes all the more depressing because besides inmates, household goods, grains and fodder are also stored in the same place.

Dress

The villagers generally use clothing of coarse and cheap varieties. Men and women wear handloom fabrics though in recent years many have taken to mill-made cloth. Men invariably wear *dhotis* either handloom or mill-made. Sometime the Muslim males wear the coloured *lungi* (loin cloth). The upper garment is generally a shirt or *kurta*. The poor have taken *banians* to cover the upper portion of the body. Coloured shirts, plain white pyjamas and cotton caps are worn by Muslim males on Id and other festive occasions. In winter, the well-to-do wear woollen coats, sweaters and caps. Often woollen blankets are used for protection against cold in shivering cold nights of December and January. School-going boys put on half-pants and shirts. Poor children who do not go to a school use the old clothes of their parents.

Hindu women wear the *dhoti* and blouse made of coarse cloth. The *dhoti* is mill-made or of handloom with a floral border about three or four inches wide. The Muslim women also wear *dhoti* and the blouse. Some wear tight pyjamas usually made of red or black colour, the shirt and the *dupatta*. Women of Chamar and Pasi castes generally wear *lehanga*, *kameez* and *orhani*.

Clothes of men and women are generally stitched by the village tailor. They are washed at home but those who can afford get them washed by the village washerman and either pay him on piece-rate basis or grain is given at the harvests. The washerman does not press the cloth he washes, for he has no iron.

The villagers are generally bare-footed. Those who can afford put on country-shoes made by the local shoe-makers. Factory-made shoes are used sparingly particularly by college going boys and the well-to-do. Villagers generally put on shoes on ceremonial occasions or when they go out of the village.

Ornaments

The ornaments are generally made of gold, silver or nickel. There are a variety of ornaments worn on different parts of the body by village women. Women of all castes wear nose-pins and finger-rings. A list of some of the popular ornaments is given below :

Local Name	*Metal*	*Use*
Paizeb, Lachha and *Kara*	Silver	Worn on the ankles
Bichhia	Silver	Rings worn on foot-fingers
Kardhani	Silver	Worn round the waist
Pahunchi and *Kangan*	Silver or gold	Worn round the wrist
Hansli	Silver	Worn round the neck
Jhumka, Bunda and *Bali*	Silver or gold	Ear rings worn in the lops
Laung	Gold	Nose-pins
Nath	Gold	Worn on the nose
Sitarami	Gold	Worn on the neck
Motihara	Silver	Worn round the wrist
Anguthi	Gold	Worn on fingers

All these ornaments are not worn everyday nor does every woman possess all of them. Married Hindu women, however, wear *bichhia* and glass bangles as a sign of *sohag* (married state) and are not taken outduring the life time of the husband. The women wear heavy silver ornaments on festive occasions like marriage, birth, etc. Unmarried girls only wear bangles. Men do not use any kind of ornament except the ring. Ornaments of gold and silver are made by a village goldsmith. They are also purchased from Allahabad.

Household Goods

The homes of the villagers are simply furnished and they possess small items of furniture which are cheap and durable. Every household possesses a *khatia* woven across with *moonj* strings. It is used for sitting and resting during the day and for sleeping at night. Three households own bed-steads and wooden chairs. Only one household has a wall-shelf. The villagers did not acquire any article of furniture during the last five years.

Consumer goods are used to a limited extent in the hamlets. The Table given below shows the possession offurniture and consumer goods caste and communitywise :

TABLE NO. 2.3

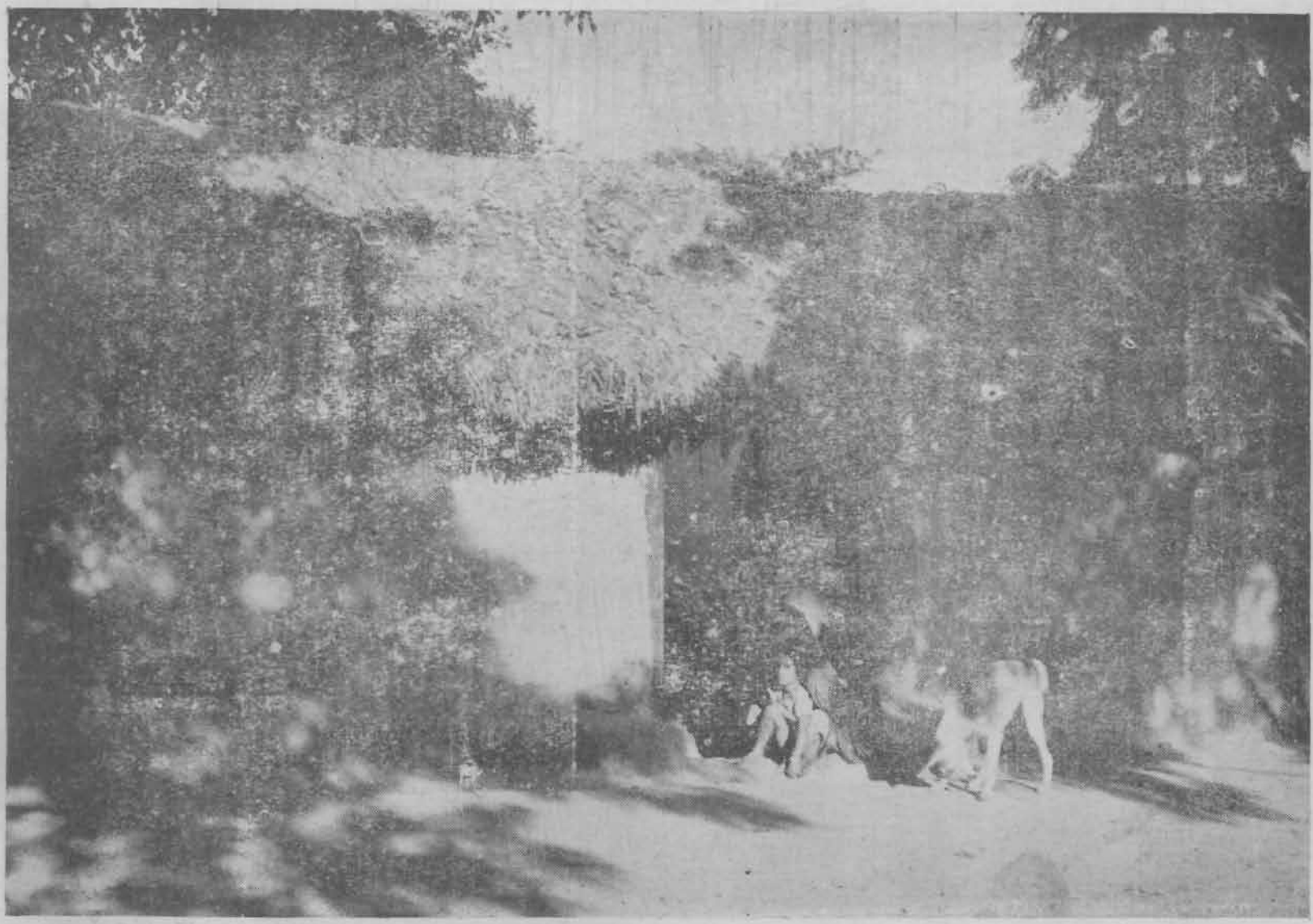
Caste or Community	Number of Households	Number of Households owning							
		Bed-steads	Wooden chairs	Khatia (stringed cots)	Wall-shelf	Hurricane lanterns	Torch light	Kerosene stove	Bicycle
Bhumihars and Brahmins	35	1	3	35	1	35	2	1	11
Kayastha	9	..	..	9	..	9	..	..	1
Ahir	16	..	..	16	..	14	..	..	6
Chamar	22	..	..	22	..	10	..	..	1
Other Hindus	27	1	..	27	..	15	..	..	4
Muslims	6	1	..	6	..	6	..	..	..
Total :	115	3	3	115	1	89	2	1	23

Out of 115 households, 89 possess hurricane lanterns, 1 kerosene stove, 2 dry-cell torches and 23 maintain bicycles. A few households use steel trunks. Use of mosquito curtain is unknown in the hamlets. The kerosene stove which is quite economical has not found its way. Only one household has acquired it during the last five years.

Utensils

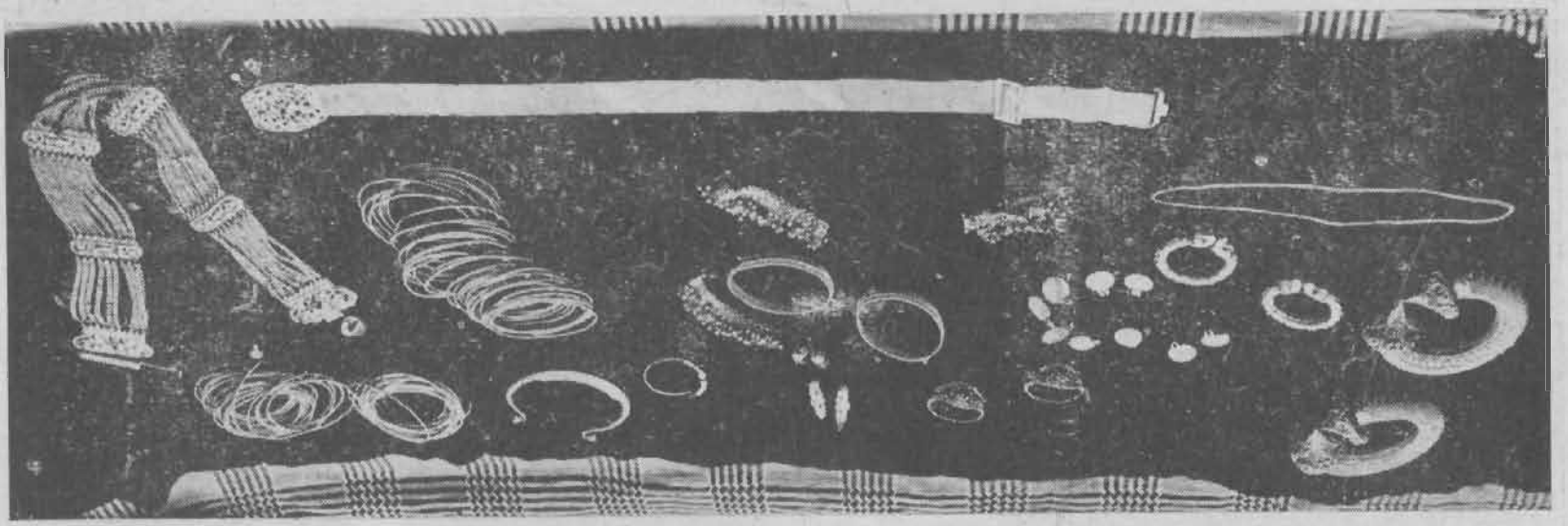
The utensils commonly used are made of brass, bell-metal, aluminium, wood and clay. They are the same as in other parts of the State. Food is also served in metal utensils. The Muslims generally use earthen pots for cook-

PLATE V



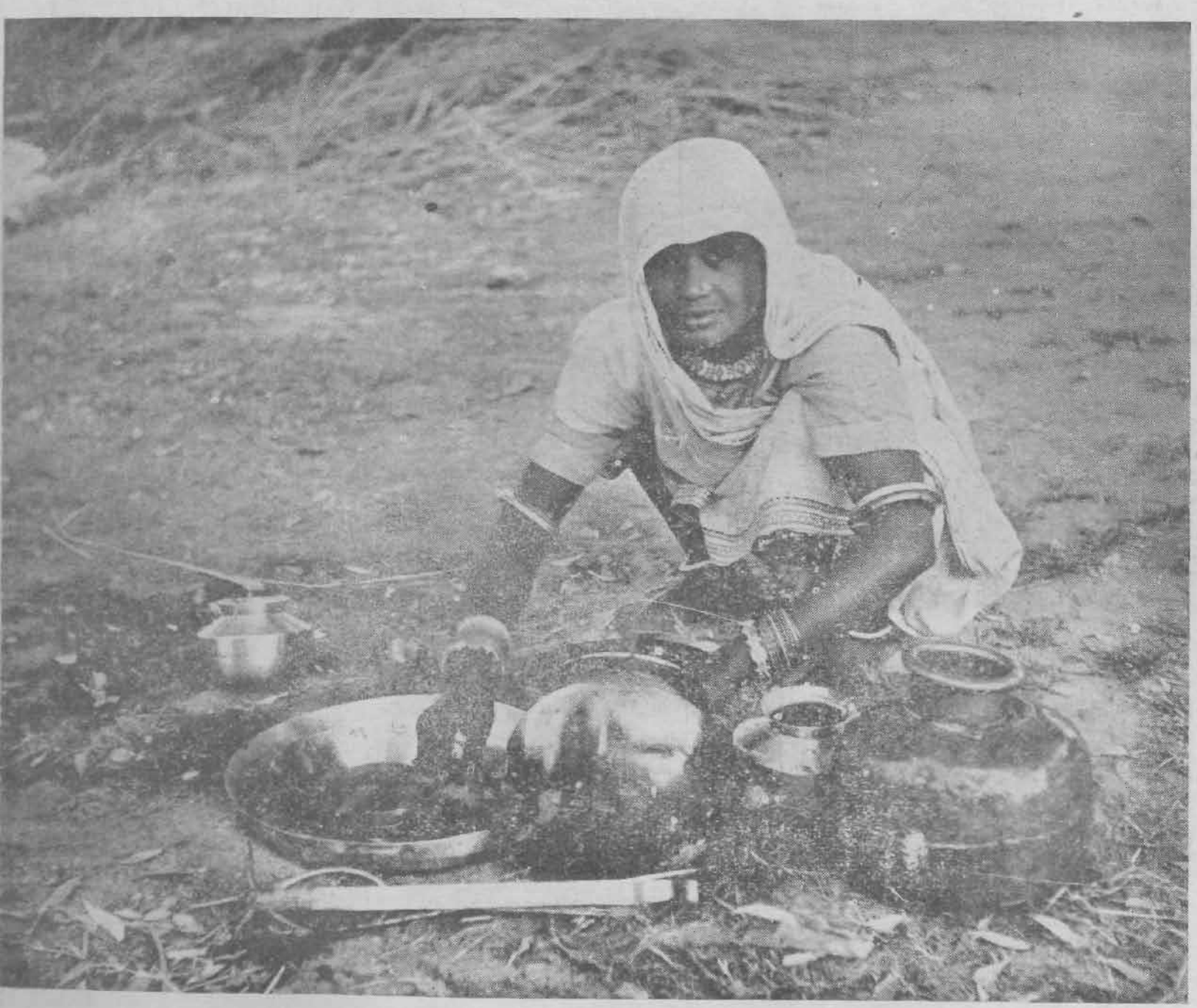
A house with thatched roof

PLATE VI



Gold and silver ornaments commonly used

PLATE VII



Utensils

ing food and for storing water. A few aluminium utensils are also used for taking food. Some of the common utensils used in Hindu and Muslim households are mentioned below:

Local Name	Metal	*Use*
Karahi	Iron	Cooking
Patili	Brass	Cooking
Parat	Brass	For kneading flour
Thali	Bell-metal or Brass	For serving food
Lota	Bell-metal	For keeping drinking water
Gilas	Bell-metal	For keeping drinking water
Chimcha	Brass or Iron	Cooking
Balti	Iron or Brass	For storing water
Kalsa	Brass or Bell-metal	For storing water
Degchi	Aluminium	Cooking
Rakabi	Aluminium	For serving food
Badna	Brrass or Aluminium	For varied purpose
Handi	Clay	Cooking
Ghara	Clay	For storing water

The metal utensils are purchased from outside the village, mostly from Soraon or Allahabad. The earthen pots are purchased from the village potter.

Food Habits

Wheat or *bejhar* (a mixture of barley and gram) is the staple food of majority of villagers. Rice is the largest single item of diet of Bhumihars, Kayasthas, Sonars and Choorihars. It is taken by them throughout the year in whatever quantity, adequate or inadequate, it may be available. Villagers consume alike vegetables and pulses. Pulse of *arhar* is preferred and consumed in large quantity. Vegetables are grown in the village. The poor collect wild leafy vegetables for consumption. Green and powdered chillies and spices are taken in sufficient quantities by all sections of people. During winter, green leaves of mustard mixed with those of gram are cooked frequently. *Khichri*, a hotch-potch of rice and pulses, is also cooked for a change. Out of 115 households, 75 are non-vegetarians. The Kumhar and Vaish are vegetarians and abstain from meat preparations. The non-vegetarians relish goat's meat, fish and eggs, whenever available. As far as practicable, the Muslims take meat throughout the year. Domestic fowls are occasionally cooked and served.

The medium of cooking is mustard oil. Sometime vegetable oil is also used. Milk and ghee are not available in adequate quantity. Villagers eat very little fruit. When in season, mangoes, guava and *jamun* (Eugenia Jambolna) are eaten more commonly by the children. During summer, melons and water-melons are consumed. Coconuts and bananas are bought for ceremonial occasions. Sweets are prepared on these occasions. The use of *gur* is common. Tea is not taken as a matter of habit by any one. The Muslims and the Kayasthas take tea in winter only. The use of liquor is confined to a few Chamar households. They take liquor or toddy on festivals and social occasions. Tobacco is both smoked and chewed. The use of *bidi* is heavy as it is cheap and easily available.

Out of 115 households, 40 (35 per cent) take food in some form or other three times daily, e.g., in the morning, midday and early in the evening and 75 (65 per cent) eat twice daily. The poor take stale *rotis* cooked the previous night with a pinch of salt in the morning. The well-to-do take milk or *matha* with *chapatis*. The midday meal consists of *roti*, *dal* and vegetable curry, if available. The evening meal is almost the same as midday meal. Occasional addition of some more items of food to the above menu is seen on special occasions only like festivals, marriage, birth, etc.

Among the Brahmins and Bhumihars men and women take *kachcha* (unfried) food in the kitchen after bath. Before eating they must wash their hands and feet. The lower castes like Kahar, Kumhar, Teli, etc. are not particular about these restrictions. As a rule men eat first, women follow. The children are, however, served food as soon as the meals are cooked. The food is cooked by the housewife.

Birth

The customs relating to birth are simple in all the castes and communities in the village. No prenatal ceremony is performed and the expectant mother leads a normal life except that she does not exert herself and is not allowed to lift articles of heavy weight. She is also not permitted to see the sun or the moon during the eclipse because of the fear of deformity in the child.

The delivery normally takes place in the main living room. In the final hours of confinement or immediately

when labour pains start, the local *dai* is called and she attends at the delivery. After the delivery, the umbilical cord is cut with a pair of scissors by her and is buried along with the placenta. The child is washed in warm water and is given *ghutti*. The birth of a male child is heralded with joy. The women sing songs (*sohar*) appropriate to the occasion.

Sutak (unclean period) is observed for ten days in the family where birth takes place. No offering is made or puja performed during this period. The mother is restricted from coming out of the room and is not allowed to mix with others. She is helped by the mother-in-law or some elderly women of the house. For six days the mother is fed on milk and *harira* which is a liquid preparation of *gur* and spices cooked in ghee. She is given boiled water. Non-vegetarian food or sour things are not given to her. There is a special ceremony on the sixth day of the birth known as *chhati*. The house is cleaned and the mother and the child are given bath in warm water on this day. A short puja of family deities is also performed. *Niksawan* ceremony is observed on the ninth, eleventh or twelfth day of the child birth in consultation with a Brahmin priest. On this day the house is cleaned, the old earthen *gharas* are replaced by new ones, the mother is given a bath and she puts on new clothes. The child's *namkaran sanskar* is also performed. The *purohit* chants Vedic hymns and performs the *havan*. He prepares the horoscope of the infant and a suitable name is given to the child on the occasion. The ceremony ends with a feast given to friends and relations. On this occasion the maternal uncle and other near relatives of the child bring clothes for him and the mother. In the case of a baby girl these ceremonies are not observed on an elaborate scale.

Among the Muslims, the expectant mother is sent to her parents for the birth of her first child. Subsequent deliveries take place in her own home. An untrained *dai* attends at the delivery. She severs the naval string with a pair of scissors and buries it underground. The birth is followed by prayers and feast. Prayers are said by the grandfather of the infant or an elderly relation. The child is bathed and clothed and a few drops of honey are put into his mouth. The mother remains impure for seven days. The *chhati* ceremony is performed on the sixth day. For this relations from both mother's and father's side are invited. They bring with them gifts for the child. On the seventh day the mother is given a bath and she is allowed to walk outside the confinement room. She wears new clothes on the occasion. The baby is kept indoors for forty days. Within forty days the infant's head is shaved at home by the Nai.

The normal period of suckling is about two years or till the next conception, whichever is earlier. The child is given cow's milk in the process of weaning. There are no restrictions on the diet and activities of the mother during the lactation period.

Marriage

Marriage is a common feature of the social life of the village. There are 327 married persons (158 men and 169 women) in the hamlets. All the girls under the age of 19 are married ; in the age-group 15-19 there are only 3 unmarried girls. There are 4 men above 24 who are not married. There are no broken homes except four where husband and wife live apart because of differences. Child marriage is still prevalent. There are 29 males and 24 females who were married before the age of 14.

The marriage by negotiations between the parents of the boy and the girl is common. The negotiations are started by a middleman who may be a friend or a relative. If the negotiations proceed favourably, the father or an elderly relation of the girl visits the parents of the boy and the proposal is discussed and all the marriage terms settled. Generally marriages do not take place in the same *gotra* and care is taken to ensure that there is no near blood relationship between the couple.

After the settlement of marriage, betrothal ceremony is performed. The boy receives some money and sweets on the occasion. Among the Chamars and Pasis the boy is generally given Rs. 5 on the ceremony. Sweets are distributed among the persons present on the occasion.

After the betrothal an auspicious date for the wedding is selected by the Brahmin priest of the bride's family and is communicated to the boy's family. If the boy's father agrees, he sends his acceptance of the wedding date. A fortnight before the marriage *tilak* or *lagan* is sent by the girl's father. It is a sort of reminder intimating the dates and time for various ceremonies. The *lagan patrika* is prepared by the *purohit* of the girl's family and contains the dates and timings of all the ceremonies connected with the marriage. *Haldi* (turmeric powder) is sprinkled on the *lagan patrika* and, with one rupee, it is wrapped with red *kachcha* thread and sent to the boy's house with a coconut,

cloth, a metal plate, sweets, some cash, etc. according to one's means. A ceremony takes place at the boy's house where the *lagan* is delivered. A short puja is performed and the brother of the bride puts a *tika* mark of turmeric and rice on the forehead of the bridegroom and then the presents are delivered to him. The women sing the songs and sweets are distributed to all persons present.

The ceremony of *tel* is observed a few days before the marriage. The *tel* is first offered to family deities and is then smeared on the forehead, arms, knees and feet of the bridegroom by the sisters-in-law. *Ubtan*, a paste prepared of barley flour, turmeric and oil is also applied on the body to soften the skin. The oil is massaged for 5, 7 or 9 times according to the directions in the *lagan patrika*. These ceremonies take place in the bride's house and the bridegroom's house separately at different times. On the day of the first *tel*, a *kangan* or cotton thread is tied round the wrists of both the boy and the girl and many knots are given to it. A small iron ring, some grains of mustard seed and a betel nut are tied to the *kangan*. This ceremony also takes place separately in the homes of the bride and the groom.

A day before marriage, the women assemble at the bridegroom's house and go to the village well for worship. In the bride's house a *mandap* (canopy) is set up in the courtyard and is decorated with leaves, buntings, flowers, etc. Among the Bhumihars, Brahmins, Kayasthas and Vaish, an earthen *ghara* filled with water is placed inside the *mandap* and Gauri and Ganesh are worshipped a day before the marriage.

Before the departure of the marriage party, the bridegroom mounts on a mare and goes to the village *pipal* (Ficus religiosa) tree in a procession. He offers water at the foot of the tree and pays obeisance to it. The *barat* which consists of males only leaves the village for the bride's house; the departure is timed in such a way that it reaches the bride's village by evening. The relations of the bride receive the *barat* on the outskirts. A separate house is reserved where the *baratis* stay. They are entertained with refreshments. Some members of the bride's house accompanied by a nai and pandit go to *Janvasa* (place where marriage party is lodged) and invite the bridegroom and the party for the *dwarpuja* ceremony. The bridegroom dressed in wedding clothes with his face veiled by silvery threads goes to the house of the bride with the party with the band accompanying it. The party is given a warm reception by the relations and friends of the girl's family. The groom is welcomed and received at the main entrance of the house where a ceremony called *dwarpuja* is performed. The pandits of both sides are present and recite some *mantras* and an elderly member from each side gives the necessary money for the puja. Near the door two persons stand each with a metal jar filled with water. After the ceremony the bridegroom returns with the *baratis* and they are feasted with *poori*, *halwa*, vegetable curry, etc.

The marriage ceremony is performed at the time of *lagan*. The *sohag pitari* consisting of clothes, bangles, a few items of jewellery, etc., is sent by the father of the groom for the bride. The marriage ceremony is gone through under the *mandap*. On one side of the *mandap* the bridegroom's father and other relations sit and on the other side the relations of the bride. The bridegroom sits on a sitting-board facing east. The *purohits* from both sides chant *mantras* and request that the girl be brought in. The bride's maternal uncle escorts her to the *mandap*. She is heavily veiled and sits on the sitting-board by the side of the bridegroom. The bride's father and her other elderly relations wash the feet of the bride and the groom in a big metal plate. The hand of the bride with some money is kept over the hand of the groom by the father and as the pandit recites some *slokas*, he sprinkles a few grains of rice over it. The money is dropped in the metal plate in which the feet were washed. The other relations perform the *pairpuja* in the same way. The priest recites some *mantras* and then asks the bride and groom to repeat seven vows after him. The groom promises to consult his wife in all things, to take her wishes into account and not to speak impolitely in the presence of his friends. The bride, for her part, vows to be an obedient wife. After making these promises the *bhanwar* ceremony is performed. It consists of going round the holy fire seven times. The outer corner of the bride's *saree* is tied to one corner of groom's *dhoti* and they go round the sacred fire, the bride leading in the first three rounds and the bridegroom in the last four. Women sing *mangal* songs showering blessings on the couple for a happy married life. The bride now sits on the left side of the bridegroom as his lawfully wedded wife. After the ceremony the bride and the groom are taken inside the room for the worship of family deities. Next morning, there is no function except common feasting in the afternoon. The last ceremony is the *bida* or the going away of the bride with the bridegroom. At the time of departure of the bride, the ladies bid farewell. This is the saddest

moment and tears flood the eyes of all those present on the occasion. The bride is usually sent in a *doli* and the bridegroom returns in a bullock cart.

When the bride and the bridegroom reach the house, they are received by his mother at the main entrance of the house. As the couple approaches the house, the groom's sister blocks the way and will not allow the bride inside until she or the groom hands over some money.

The next ceremony is that of viewing the bride's face for which those present give her a rupee or so. The bride is supposed to look down modestly as they view her face.

The last ceremony is locally known as *kangan-kholna*. The bride and the groom have to untie each others *kangan* while the women watch them singing songs. The elder brother's wife and other young women cut jokes with the groom and the bride at this time. The marriage ceremonies conclude with it.

Among the Kahar, Kumhar, Teli, Chamar and Pasi, the system of taking the bride in *dola* or *paipuji* ceremony is common. In this form of marriage, the bride is taken to the bridegroom house where the marriage rituals are gone through. It reduces the marriage expenses. This form of marriage is not generally preferred but it is resorted to by the poor.

Among the Muslims, the marriage negotiations are initiated by the parents of the boy and after their successful conclusion, *mangni* ceremony is performed. It includes the giving of some money by the father of the girl to the boy. A *qazi* (Muslim marriage priest) is consulted for fixing a date for the *nikah* (rites of marriage). The marriage party goes to the bride's village on the day of marriage and is comfortably accommodated at some suitable place. The father of the bridegroom sends clothes, ornaments and a pair of sandals for the bride. The girl wears these clothes and ornaments after the *nikah*. The bridegroom goes to the bride's house on a horse or in a decorated carriage accompanied by his relations and friends. A country band usually accompanies the *barat*. The Muslim priest accompanying the bridegroom reads the prescribed words of *nikah*. The consent of the bride is necessary for the marriage. The girl observes purdah and does not come out to give her consent. It is obtained through a *vakil* who is usually the father of the bride. The consent is announced to those present and *mehar* (alimony, which the bridegroom will have to pay if he leaves his wife) is also settled. The signature of the bridegroom is obtained on a document which embodies the terms of marriage contract including the amount of *mehar*. The document is signed by the father of the bride and two witnesses from each side. The *qazi* recites verses from the Quran and thereafter the marriage ceremony is complete. The bridegroom and the members of the marriage party are feasted on ghee, sugar, rice and mutton curry. The bridegroom is introduced to the relations and family friends of the bride. The last ceremony is that of *rukhsat*. The bride goes in a palanquin and the bridegroom rides back on a horse, if one is available. A feast is given to the community on the occasion.

Death

Among the Hindus the dead are cremated. The dead bodies of persons dying of smallpox, cholera and leprosy are immersed in the river water. The persons dying of burns and snake-bite are generally buried. The dead-bodies of young children are also buried near the cremation ground.

When a person is about to die, he is laid on the ground and a few drops of *gangajal* are dropped in his mouth. Soon after death, word is sent round to relations and friends in the village. The dead body is washed with water and is wrapped in a white unwashed cloth. If a woman whose husband is alive dies, she is considered lucky and the body is dressed in coloured clothes and the hair is combed. If she is a widow, she is dressed simply. Gold and silver ornaments are removed from the body before it is wrapped in a shroud. If the deceased is old and has his sons and grandchildren, his dead body is taken to cremation ground with the people in the procession singing songs to the beat of drums.

The corpse is tied to bier made of bamboo sticks. The body is taken out, feet first. The bier is carried to the cremation ground by four people on their shoulders and as the procession moves along, the people say in regular strain, '*Ram Nam Satya Hai*' (the name of Rama alone is truth). Those who join the funeral procession go bare-foot. The body is rested once on the way to cremation ground. The pyre is arranged with seven to eight maunds of firewood. The body is dipped in the water of the stream and is then taken out of the bier and placed on the pyre with the feet towards the south. The eldest or the youngest son lits the pyre. Before doing so he takes a bath in the stream and goes round the pyre seven times holding dry grass in his hands. At the end of the seventh round the dry grass is set on fire with which he lits the four corners of the pyre. Ghee, *lac*, etc., are thrown into

the fire. When the body is burnt out, the one who lits the pyre performs the *kapalkriya* or the skull-breaking ceremony with a *lathi*. When the dead body is fully burnt, the mourners take bath in the stream and return to the house of the deceased where they sit for sometime, chew *neem* leaves and then disperse.

On the third day after death, the *teej* ceremony is observed. The person who lit the pyre goes to the cremation ground with the pandit and the nai. The ashes are collected in a pitcher and are either immersed in the stream or later taken to Hardwar or Allahabad for immersion in the Ganga.

It is believed that the spirit of the deceased might harm the person who performed the last rites. He, therefore, carries with him an iron knife for ten days for it is thought that the spirits are afraid of iron. On the tenth day, the *daswan* ceremony takes place. All male members of the family of the deceased get their heads, beards and moustaches shaved. After bath, they are considered free from the pollution of death. The Maha Brahmin (one who performs only death rites) then conducts the puja after which the women also take bath. He is given articles of clothing and food. A feast is arranged to which relations and friends are invited. The *daswan* ceremony takes place on the ninth day of the death of a female.

The *terhawin* ceremony is performed on the thirteenth day of the death. Thirteen Brahmins are invited to a feast as also relations and friends. The period of mourning ends with this ceremony and the family is no longer ritually impure.

Muslim death customs differ from those of Hindus. After the death of a person, the dead body is washed with water and is then wrapped in a cloth 20 yards long with another *chadar* (five yards) to cover it. The body is then laid on a *charpoy* (cot) with its face towards Mecca. The bier is then taken to the burial ground in a procession with friends and relations following it. The *qazi* repeats *kalma* at a short distance from the grave and everyone says *namaz* for the peace of the departed soul. The corpse is then taken to the grave and placed in its bottom with the face towards the Mecca. *Namaz* is again said and the face of the deceased is shown to everyone and the *chadar* is removed. Thereafter the grave is filled with earth and earthen pitchers are placed on it. The relations and friends return and at sixty paces from the grave they stop and again say prayers for the benefit of the departed soul. They then return to the house of the deceased. Sugar is distributed to all those present after the *qazi* recites *kalma* over it. There is no fire in the hearth for three days and the food is sent by the relations and friends of the deceased for the family members. The *tija* ceremony is observed on the third day and sugar is again distributed among the people present. Prayers are again said on the fortieth day and some people go to offer flowers on the grave. Grain is distributed to the poor and the ceremony ends with a feast given to the community. The death anniversary is not observed by them.

CHAPTER III

ECONOMY

The basis of economy in the hamlets is agriculture. Majority of workers (65.2 per cent) are engaged in the production of food. The other occupations are tailoring, pottery, retail business and service. The Table given below gives the classification of workers into different occupational groups :

TABLE NO. 3.1

Occupation	Number of Persons engaged			
	Persons	Males	Females	Percentage
Cultivation	120	73	47	42·0
Agricultural labourer	78	38	40	27·3
Retail trade	17	6	11	5·9
Service	41	31	10	14·3
Goldsmithy	16	16	..	5·6
Pottery	5	2	3	1·8
Rikshaw-puller	2	2	..	0·7
Grain parching	2	..	2	0·7
Peddler	2	2	..	0·7
Tailoring	1	1	..	0·4
Rearing of milch cattle	1	1	..	0·3
Daily labourer	1	1	..	0·3
Total :	286	173	113	100·0

Out of 286 workers, 120 (42 per cent) are engaged in cultivation, 78 (27.3 per cent) work as agricultural labourers, 17 (5.9 per cent) are in trade, 41 (14.3 per cent) in service and the remaining 30 (10.5 per cent) are engaged in other occupations shown in the Table. These figures do not include part-time workers who work in their spare time. More than half of the workers (60 per cent), e. g., 173 out of 286 are males. The female workers are mainly engaged in cultivation or work as agricultural labourers (77 per cent).

The Table given below shows the number of persons caste and communitywise in various occupations :

TABLE NO. 3.2

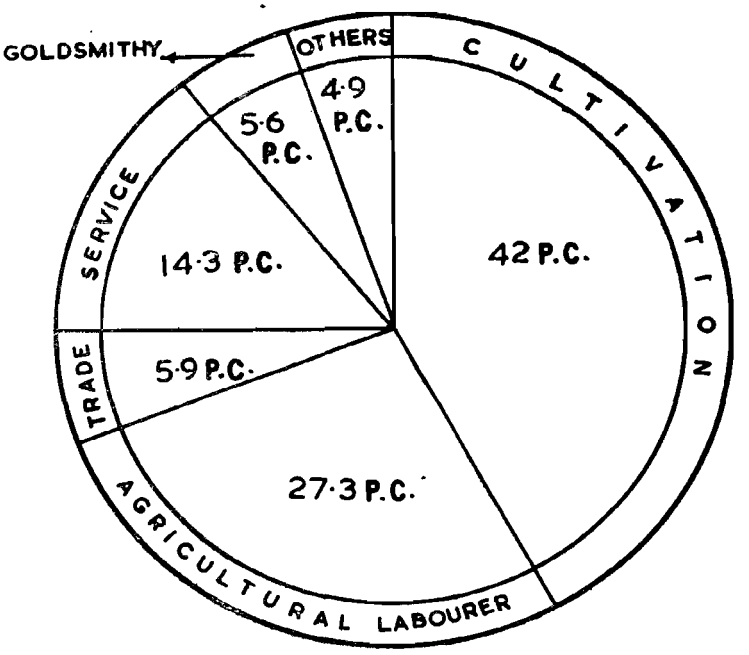
Occupation	Ahir	Bhumihar	Brahmin	Bramha Bhatt	Kayastha	Kahar	Kumhar	Sonar	Teli	Vaish	Chamar	Pasi	Choorihar	Darzi
Cultivation	51	22	24	5	5	..	..	3	1	..	5	4	..	..
Agricultural labourer	..	..	2	..	..	..	..	..	..	..	52	24	..	..
Retail trade	..	1	..	..	..	..	..	..	..	3	..	..	13	..
Service	5	1	3	..	14	15	..	..	..	..	2	..	1	..
Goldsmithy	..	..	..	..	..	..	..	16	..	..	..	..	..	..
Pottery	..	..	..	..	..	..	5	..	..	..	..	..	..	..
Rikshaw-puller	2	..	..	..	..	..	..	..	..	..	..	..	..	..
Grain parching	..	..	..	..	..	2	..	..	..	..	..	..	..	..
Peddler	..	..	..	..	..	..	..	..	1	..	1	..	..	..
Tailoring	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Rearing of milch cattle	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Daily labourer	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Total :	58	24	30	5	19	17	5	19	2	3	61	28	14	1

The Ahirs, Brahmins and Bhumihars are mainly engaged in cultivation which is the largest single occupation in the hamlets. It is the traditional occupation of the Ahirs practised by men and women alike. Agricultural labourers are also in good number and constitute 27.3 per cent of the working population. The Chamars and Pasis mainly work as agricultural labourers. It at once shows their poor economic condition. They have turned from the traditional occupation of shoe-making as the return is not adequate for a living. The Kayasthas are in service. The Kahars work as domestic servants in well-to-do Bhumihar households. The Sonars follow the traditional occupation of making of ornaments, while the Vaish and Choorihars are engaged in retail trade of provision goods and glass bangles.

Non-workers

The percentage of workers and non-workers in the hamlets is 49 and 51 respectively. The Table given below shows the non-workers in the hamlets by sex and broad age-groups: :

OCCUPATION PATTERN



WORKERS AND NON-WORKERS BY SEX AND AGE-GROUPS

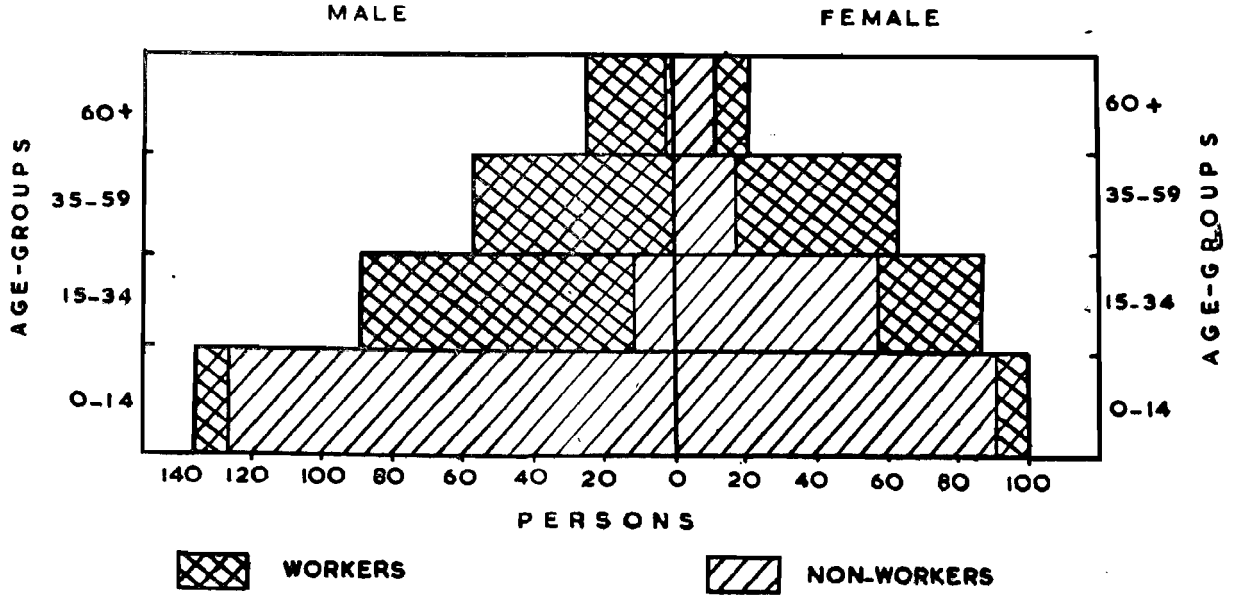


TABLE NO. 3.3

Non-workers	Age-groups	0-14		15-34		35-59		60 & over	
	P	M	F	M	F	M	F	M	F	M	F
Total Non-workers	297	139	158	126	91	11	38	..	18	2	11
Full-time students	55	47	8	36	8	11	..	..	..	..	..
Household duties	55	..	55	..	..	..	37	..	18	..	..
Dependonts	184	91	93	89	83	..	..	..	..	2	10
Retired persons	3	1	2	1	..	..	1	..	..	..	1

The non-workers comprise 139 males and 158 females. About three-fourths of the non-workers are in the age-group 0-14, being mostly infants and dependants. There are 55 full-time students—47 males and 8 females. Females are mostly engaged in household duties. The persons in the age-group 60 and above are old and infirm and are mostly dependants. There is only one retired person in this age-group.

Economic Activities

The total cultivated area in the hamlets is 349.83 acres. The Table given below gives the cultivated area caste and communitywise in the hamlets :

TABLE NO. 3.4

Caste/Community	Land owned (in Acres)	Percentage
Ahir	29.50	8.3
Bhumihar	190.14	54.3
Brahmin	56.24	17.0
Bramha Bhatt	8.47	2.3
Kayastha	37.14	10.6
Kahar	0.28	0.1
Kumhar	1.41	0.3
Sonar	9.72	2.6
Teli	0.56	0.2
Vaish	0.84	0.3
Chamar	7.65	2.0
Pasi	5.32	1.4
Choorihar	2.56	0.6
Darzi	..	..
Total:	349.83	100.0

It will appear that Bhumihars own 54.3 per cent of the cultivated area in the hamlets. The land owned by the Kahars, Kumhars, Telis and Vaish is almost negligible. The solitary Darzi household does not possess any land.

The number of workers engaged in cultivation is 120 of whom 73 are males and 47 females. There are 78 agricultural labourers, mostly Chamars and Pasis. They work on daily wages or grain is given to them on harvests. They simply carry out the directions of land owners without exercising any kind of control or supervision on agricultural operations.

The Table given below shows the workers engaged in cultivation and working as agricultural labourers by sex and broad age-groups :

TABLE NO. 3.5

Age-group (Years)	Cultivation			Agricultural labourer		
	Persons	Males	Females	Persons	Males	Females
0—14	6	2	4	4	3	1
15—34	51	33	18	41	20	21
35—59	44	25	19	27	10	17
60 & over	19	13	6	6	5	1
Total:	120	73	47	78	38	40

Majority of cultivators and agricultural labourers are in age-groups 15-34 and 35-59. The number of boys and girls below the age of 15 is small. Males predominate in cultivation. The percentage of male and female workers in agriculture is 60.8 and 39.2 respectively. There are 38 male and 40 female agricultural labourers in the hamlets.

Soil

The chief varieties of soils in the village are *gauhan, manjha, har* and *chachar. Gauhan* is a mixture of sand and clay in varying proportions and is fertile. Its fertility is enhanced by a good supply of water and manure. About 15 per cent of the cultivated land in the hamlets belongs to this variety of soil. *Manjha* or clay is equally fertile and is suitable for growing different kinds of *rabi* and *kharif* crops. It occupies 20.7 per cent of the cultivated area in the hamlets. *Har* and *chachar* are inferior varieties of soils and are mainly found along the banks of the Bakulahi in the north.

Irrigation

The means of irrigation in the hamlets are inadequate. There is no tube well in the village or in its neighbourhood. Cultivators largely depend on monsoon rain which in most years is not evenly distributed thus bringing disaster to cultivation. A small proportion of land is, however, irrigated by village wells. Bullocks are used to draw water from the wells which is taken to the fields by means of drains. Some cultivators dig *kachcha* wells in the fields for irrigation. They last for a year or two and are rendered useless in the rainy season. The yield from the land suffers due to the lack of timely and adequate supply of water for irrigation.

Manure

Village cultivators generally use cow-dung manure but the dung of sheep, goats and the compost prepared from the dump of leaves and dung are also used. The use of green manure has increased. The farmers sow *sanai* and *dhaincha* in the last week of June and the young plants are ploughed and allowed to decay in fields for enriching the soil. *Sanai* and *dhaincha* were sown in about 33 acres in 1961-62 and were used as green manure. The use of inorganic fertilisers like ammonium sulphate and superphosphates is not common due to inadequate irrigation facilities. Only 32 farmers used chemical fertilizers in the cultivation of wheat and paddy in 1961-62.

Seed

Village cultivators follow different methods for obtaining seeds. They select the best grain at the harvests and preserve them till the next sowing. The seeds are also obtained from the market. The improved varieties of seeds are supplied by the Development Block. The Block authorities obtain them from the Government farms for supply to farmers. The cultivators are always keen to use improved varieties of seeds for different crops for better yield.

Agricultural Implements

The implements used in the hamlets are the age-old ones made by the village carpenter. They use the *deshi* wooden plough which is a block of hard wood with an iron sole. It is guided by a handle and has a beam projecting in front by which it is drawn. Two bullocks are tied to the plough before use. The *patela* or clod-crusher is used to level the surface of fields. The other implements used by the village cultivators are the spade, sickle, *khurpi*, *gandasa*, etc. Dibbler is also used for sowing. A small cart is used for taking manure to the fields. Besides these implements, a number of improved tools and implements like Meston plough and many others are gradually being adopted by the peasants. The cultivators realise their utility but on account of limited financial resources, they are not purchased. There does not appear any scope in the near future of their extensive use.

Livestock

The livestock resources of the hamlets consist of draught, milch and other animals. The number of draught bullocks in the hamlets is 170 owned by 73 households. They are purchased from outside and are not of selective breed. The purchases made in the village are negligible. Cultivators who do not own bullocks either hire them or get them on mutual service basis. The strain on them is not heavy as two bullocks plough about an acre of land in a day. They eat *bhusa*, gram soaked in water, oil-cakes, etc.

Cows and buffaloes are kept for milk and their dung is used as manure and fuel. The cows are 74 in number owned by 59 households. 66 buffaloes are home-bred while others are purchased from the markets. Buffaloes are valued more than the cows for a buffalo gives, on an average 4 to 6 kilograms of milk daily for eight months while the average milk yield of a cow is 2 to 3 kilograms daily for six months. Besides the buffalo milk produces more ghee and butter. The milch cattle are not of good breed resulting in an inadequate yield of milk.

Animals suffer from a variety of diseases particularly *mund*, *pokni* (dysentry), *galaghont*, *khurpaka*, etc. Some of the cattle diseases are serious and often prove fatal. The villagers try local remedies and often consult witch doctors for treatment. In serious illness they are taken to the veterinary centre at Holagarh for treatment.

Land Reforms

The abolition of zamindari in the State in July 1952 has brought about important changes in the economic life of cultivators. The Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950 provided for the acquisition of intermediaries rights on payment of compensation at 8 times of the net and revenue paid by zamindars. With the abolition of zamindari system, there emerged only four type of tenants, namely, Bhumidar, Sirdar, Adhivasi and Asami. After sometime the Adhivasi tenure was



PLATE X



Irrigation by *Beri*

PLATE XI



Ploughing the field

PLATE XII



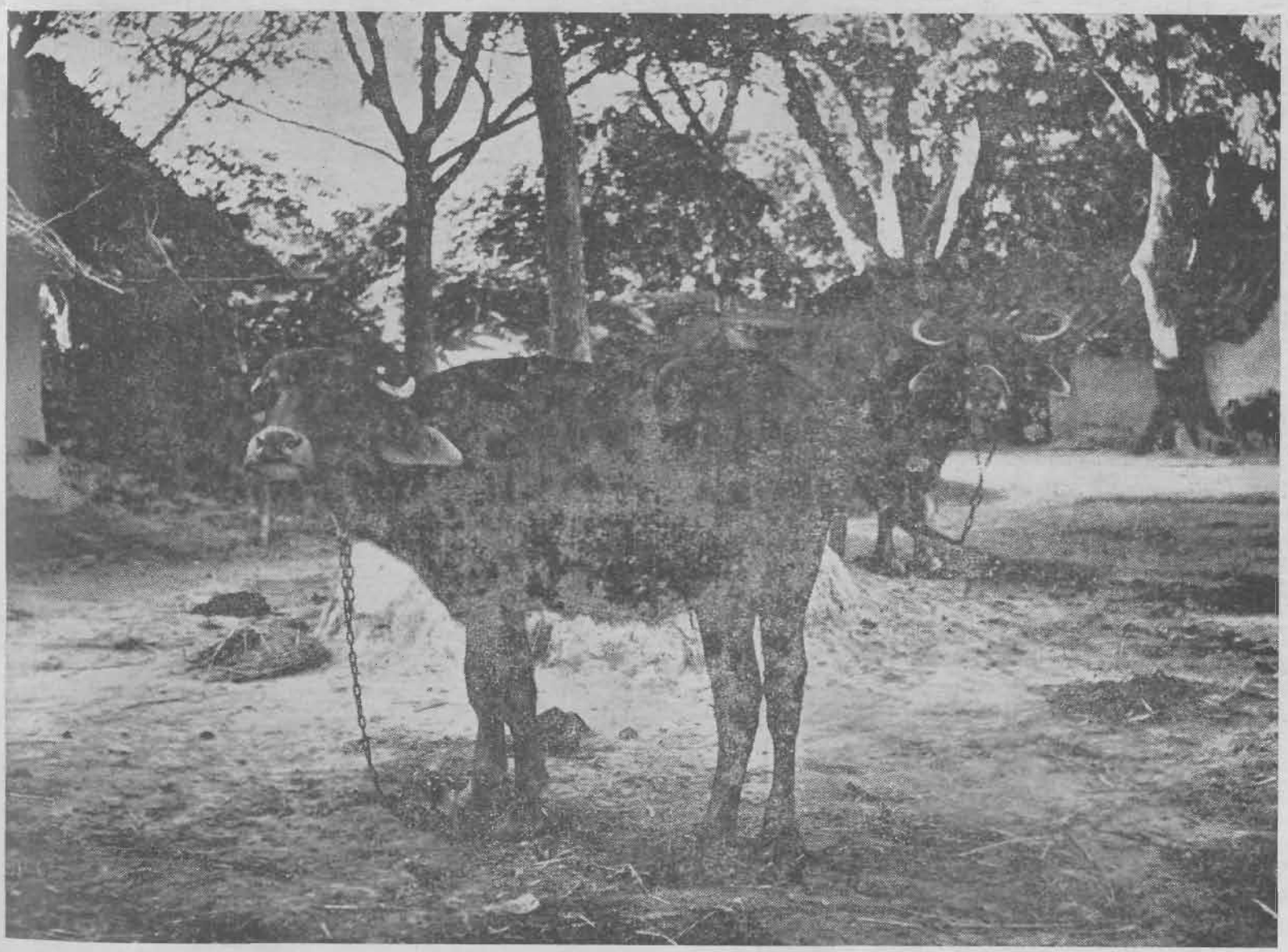
Levelling the field with *patela*

PLATE XIII



Small carts carrying manure

PLATE XIV



Buffaloes of ordinary breed



A daughter of the soil

also abolished. The intermediaries in respect of their *sir*, *khudkasht* and groves were classed as Bhumidhars. The tenants who paid an amount equal to ten times of the rent of their holdings also became Bhumidhars. The Bhumidhars have a permanent and heritable right in their land with the option to use it for any purpose. Their land revenue was reduced by 50 per cent of the existing rent. 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 improvement. Asamis are non-occupancy tenants of land who do not enjoy stable rights. They are the persons to whom the land might be let by Bhumidhars or Sirdars who are incapable of cultivating the land themselves. The right of letting out the land is restricted to disabled persons such as minors, widows and persons suffering from physical or mental infirmity. This restriction on the letting out of land is purposive and is intended to put a check on the re-emergence of the landlord– tenant system. All lands of common utility, such as *abadi* sites, tanks, water channels, pathways, etc. are vested in the village community on behalf of which the Gram Samaj manages this land.

The abolition of zamindari has been a blessing to the cultivators. They no longer suffer from the fear of ejectment and have been saved from the arbitrary exactions of the zamindars. They pay the rent directly to the State and are free to bring about any improvement on their land. The fixed rent, the simple living and the rise in the prices of agricultural produce leave them enough to live in comfort and security and inspire them to work harder.

Principal Crops

There are two principal crops in the hamlets, the *rabi* sown in October and harvested in March-April and the *kharif* sown in July and reaped in September-October. The *zaid* or the hot weather crop is of great importance to the villagers. The cultivators grow melon and watermelons on the sand of the Bakulahi. Every cultivator who has a field looks forward to this crop for this is his main, if not his only, cash crop. It brings them some ready cash which helps in purchasing sundry goods for the family.

Kharif Crops

Paddy is the main *kharif* crop of the hamlets. The work connected with paddy cultivation starts in June. It is sown in low-lying fields ploughed three to four times before the rains. After every ploughing the fields are levelled with a *patela*. The manure is spread and they are again ploughed. Early paddy is sown in July and the late paddy a month thereafter. Sowing is completed before heavy rains set in. Seedlings are grown on seed beds elsewhere and are transplanted in rows in the fields. This method is called the Japanese method of paddy cultivation and is popular. Generally 6 to 7 kilograms of seed is needed for sowing by transplanting method in an acre of land.

The crop does not require much looking after once it is transplanted except that fields are watered regularly and weeding is also done thoroughly.

Early paddy is harvested in early October and the late paddy in November. The crop is cut with the sickle and their bundles are arranged in the fields for drying. The plants dry for three to four days and are then taken to the threshing floor in bundles. After all the paddy has been collected in the *khaliyan*, it is spread there for separating the *dhan* from the straw or *payal*. The threshing is done by beating them with sticks. The *dhan* is then collected separately. Winnowing is done by throwing it on a clean place from wicker baskets when wind is blowing. For paddy husking, the age old method in the village is the use of *ookhli moosal* and the people still use it for smaller quantities which are consumed in the home.

Bajra was sown sometimes mixed with *arhar*. The field is ploughed immediately after the first rain and the seed is scattered over it. It is estimated that four kilograms of seed is sufficient for an acre of land. It does not require an abundant supply of water. The rain water is sufficient for the crop and the harvesting commences in September. The average yield of *bajra* is between 10 to 12 maunds per acre.

Jowar was sown mixed with *arhar* in 6·3 acres in 1368 Fasli in the hamlets. The method of sowing and harvesting of *jowar* is the same as that of *bajra*.

Moong and *urd* (pulses) were also sown but the area in their cultivation was negligible.

Rabi Crops

Barley is sown in the latter part of October. The preparation of the land starts in September and the fields are ploughed at regular intervals. Seeds are sown by scattering them all over the fields. Sometimes it is sown mixed with mustard. The crop does not require an abundant supply of water or manure. The crop ripens sometimes in March

and is harvested either at the end of the month or in the beginning of April. The dried plants are taken to the threshing floor in bundles. The threshing is done by bullocks to separate the grain from the husk. The grain is then collected and winnowing is done by throwing it on a clean place from baskets when the wind is blowing. The *bhusa* obtained after winnowing is used as fodder. The grain is stored in bags or big earthen pots. Barley was sown in 47.6 acres in the hamlets during *rabi* 1368 Fasli.

Wheat is the main *rabi* crop of the villagers and they use the improved variety of seeds to grow it. It is also sown mixed with gram and mustard in the latter part of October, but the preparation of the field starts in September. It is ploughed at regular intervals and clod-crusher is used for breaking the clods and levelling the field. The seed is scattered by broadcast and then the fields are levelled. Dibbler is also used for sowing the seeds in rows. It requires about 15 kilograms of wheat to sow one *bigha* of land. The crop grows up about six to nine inches by December when the fields are manured. It requires a lot of weeding done by men and women regularly. The villagers irrigate the fields once in a month. The crop ripens sometime in March and is harvested in the beginning of April. Men carry the bundles of dried plants to the *khaliyan* for threshing and winnowing. The threshing is done with the help of bullocks who are made to tread on the stalks after which the grain is separated from the straw by winnowing with a basket. The grains are stored in *matkas* (earthen pots) in one of the corners of the living room. The straw is stored separately for consumption by the cattle.

The area under other *rabi* crops during 1368 Fasli is given below :

Fasli year	Area in Acres		
	Gojai	Gram	Peas
1368	10·0	11·3	8·7

The following Table gives the data regarding the production of different crops in the hamlets for the year 1961—62 :

TABLE No. 3.6

Product	Quantity produced	Quantity consumed	Quantity available for sale
	(Mds.)	(Mds.)	(Mds.)
Paddy	793	646	147
Wheat	609	479	130
Jowar and *Bajra*	230	214	16
Barley	699	654	45
Pulses including gram	782	776	6
Oilseeds	Rs. 1,903	Rs. 651	Rs. 1,252
Other Crops including potatoes	Rs. 4,891	Rs. 2,156	Rs. 2,735

From the Table, it is clear that most of the total agricultural produce is consumed by the producing households. Only a small percentage of produce is available for disposal within the village to non-cultivating households or in the markets of Mau Aima or Soraon. The pulses and gram are just enough to meet domestic requirements. The quantity of surplus barley is not much. Oilseeds bring in good return to producing households.

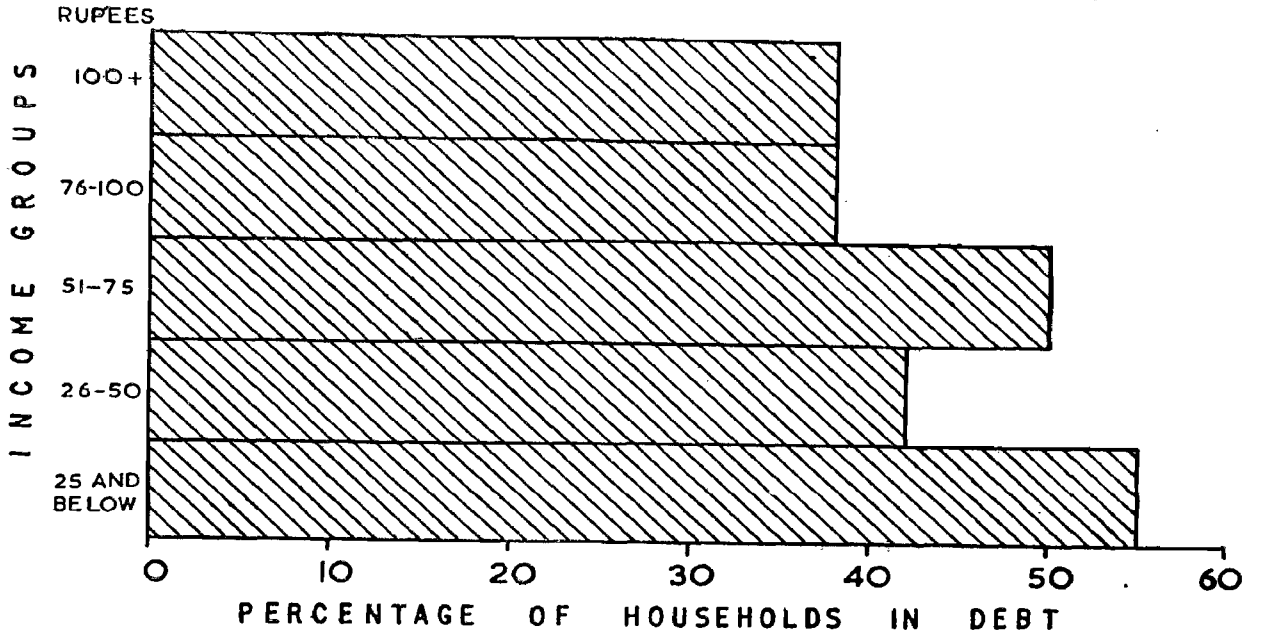
Pests and Crop Diseases

There are many diseases from which the crops of the villagers suffer. *Bajra* is affected by *gundhi* bugs which appear as a swarm of locust and suck out milk from the plant when it is about to ripen. Wheat is attacked by an insect which cuts the roots of the crop. The crop is also affected by a disease called *kungi*. It reduces the crop yield by about 25 per cent. The disease is due to cloudy weather. Sugar-cane is affected by red rot, stem borer and white ants. Field rats and jackals also cause considerable damage to the crops. The farmers use indigenous methods to destroy the insects and combat the diseases. They have received very little help from the Development Block to combat the plant diseases in the hamlets.

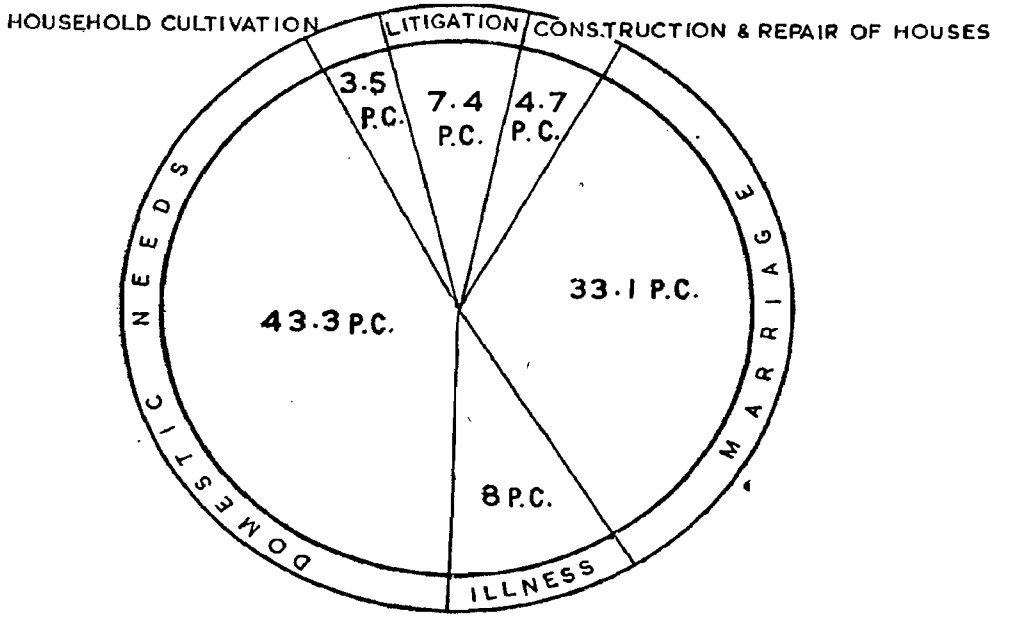
Agricultural Rituals

Cultivators observe certain rituals connected with the sowing and harvesting of crops in the village. Before the sowing of *kharif* crops in July, a simple ceremony called *harwat* is performed. It is observed by the cultivators of all castes. The plough or the *kudal* (spade) is carried to the field for token digging or ploughing of the field. In the evening pukka food is prepared in most houses and is taken.

INDEBTEDNESS BY INCOME GROUPS



INDEBTEDNESS BY CAUSES



Harchhat is observed two days before Janam Ashtmi for worshipping the blade of the plough. A paste of powdered rice and turmeric is applied on its hand and blade and is decorated with flowers. Fields are not ploughed and pukka food is taken in the evening.

Nava is the harvest festival celebrated twice a year, once in *Magha* (January-February) and again in *Bhadra* (August-September). It is observed on an auspicious day fixed by the pandit. In the *nava* of *Magha*, the ears of wheat and in *Bhadra* the ears of *savan* are worshipped. The grain is taken out and mixed with *gur*. It is offered to Shiva and other deities and is served with the evening meal to every member of the family. *Nava* is celebrated by all castes irrespective of status. The day is observed as a holiday and no work is done on the fields. The people of different castes meet one another and offer greetings.

Cultivators are very particular about auspicious days for sowing the crops. Thus paddy is never sown on Saturdays for that means bad luck. The sowing of *urd* is also avoided on Saturdays but if for some reason it has to be sown on a Saturday, then a little of *bajra* and some *chhoti jwar* are mixed with *urd* seeds to mitigate bad luck. Cultivators do not sow wheat on Tuesdays for the fear that field rats would attack and destroy the crop.

Sources of Finance

The chief sources of agricultural finance for the cultivators are co-operative society, friends and relatives. A co-operative credit society was established in the village in April 1955. Its membership is open only to the cultivators living in the village. A cultivator can become its member on purchasing a share, the value of which is Rs. 25. A member can purchase more than one share but not more than 10. The society has only 36 members. It advanced a loan of Rs. 1,630 to its members in 1960-61.

The farmers borrow from private money-lenders for acquiring capital assests such as land, livestock, improved agricultural implements, etc. The rate of interest charged by them is high indeed varying from 3 paise to 6 paise per rupee per month. Village cultivators prefer to borrow money from them for they do not always insist on security and do not claim the money back by a certain date.

Village Industries

There is no regular organised industrial establishment in the village. Only the Kumhar households make earthen pottery. They make earthenware for the villagers against customary payments in kind or instant payments in cash. They make earthen lamps of different shapes used extensively on the occasion of the Diwali. The potters make pots of indigenous designs and there has been no change in the art of pottery-making during the last decade. The earthen pots made by them are in demand and fulfil the needs of the villagers.

The five households of the Sonars make gold and silver ornaments. They are of indigenous designs and are purchased by the villagers on the occasion of marriage. The occupation is traditional. The young boys work as apprentices with the elder members of the household. Generally, a boy at the age of 14 starts lending a helping hand.

Grain parching is done by two households of Kahars. They use dry leaves as fuel for parching the grain. *Sattu* prepared out of the barley is commonly used by the villagers in summer months.

Indebtedness

The Table given below shows the extent of indebtedness in the hamlets according to income-groups :

TABLE NO. 3·7

Income-group	No. of Households	No. of Households in Debt	Percentage of Households in Debt
Rs. 25 and below	20	11	55
Rs. 26—50	53	22	42
Rs. 51—75	16	8	50
Rs. 76—100	13	5	38
Rs. 101 and above	13	5	38

51 out of 115 households (44.4 per cent) in the hamlets are under debt, the total amount of outstanding debt being Rs. 7,595. The average amount of debt per indebted household is about Rs. 149.

The highest number of families in debt is in the income-group Rs. 25 and less. Indebtedness is lowest in the income-groups of Rs. 76—100 and 101 and above. 51.3 per cent of total indebtedness is accounted for by domestic needs and 33.1 per cent by expenditure on marriage. Only 15.6 per cent loans have been incurred on construction, household cultivation and litigation. It will, therefore, be evident that 84.4 per cent of the total indebtedness has been due to socio-religious activities and other unproductive ventures. The Table given below gives the details of expenditure on various items from the borrowed money :

TABLE NO. 3·8

Items	Amount (Rs.)
Construction and repair of houses ..	350
Marriage ..	2,520
Illness ..	610
Domestic needs ..	3,290
Household cultivation ..	275
Litigation ..	550
Total:	7,595

Income

The field staff experienced difficulty in ascertaining the amount of income from the villagers. They were generally unwilling to disclose their income and expenditure on different items. The staff, however, made every effort to obtain the data of income and expenditure as accurately as possible.

The Table given below shows the number of house-holds against each income-groups :

TABLE NO. 3·9

Income-group	Households
Rs. 25 and below ..	20
Rs. 26—50 ..	53
Rs. 51—75 ..	16
Rs. 76—100 ..	13
Rs. 101 and above ..	13

It will be evident from the above Table that the largest number of households is in the income-group of Rs. 26-50. The number of households in the income-groups of Rs. 76-100 and Rs. 101 and above are equal—13 each. The well-to-do cultivators and teachers are in the highest income-group of Rs. 101 and above.

Expenditure

The budgets of 25 households for the year preceding the time of investigation were studied with a view to get an idea of the trend of expenditure in the hamlets. Of these budgets three have been discussed below :

Shri Shambhu Narain Sharma is the Pradhan of the village. His family consists of his wife, a daughter aged 16 years, a son aged 5 years and his grand daughter aged 4 years. He is a cultivator owning 39.5 acres of land. The average monthly income from cultivation is Rs. 250. The expenditure on different items is given below :

Items	Expenditure (Rs.)
Cereals, pulses and vegetables ..	56.00
Milk, ghee and oil ..	45·00
Other food items ..	30·00
Fuel and light ..	25.00
Clothing and footwear ..	35.00
Betel and tobacco ..	15.00
House repairs ..	10.00
Miscellaneous ..	5.00
Total:	221.00

The expenditure on food items is 59.3 per cent of the total expenditure. There is no expenditure on the education of the boy as he is still very young. The expenditure on milk, ghee and oil is adequate. There is a saving of Rs. 29 to the household.

Prayag Din is also a cultivator. He has a big family consisting of 9 members including his mother, his wife, 3 sons one of whom is married and 2 grandsons. The eldest son of Prayag Din is working as Lekhpal getting a monthly salary of Rs. 52. The income from cultivation is Rs. 100 per mensem. The family members live jointly and take meal from a common kitchen. The average monthly income of the household is Rs. 152. The expenditure on different items is given below :

Items	Expenditure (Rs.)
Cereals, pulses and vegetables ..	64.00
Milk, ghee and oil ..	21.25
Other food items ..	15.75
Fuel and light ..	11.75
Clothing and footwear ..	22.25
Education ..	7.00
Miscellaneous ..	10.00
Total:	152.00

It is a balanced budget. The expenditure on food items is 64.4 per cent. The expenditure on the education of children is only Rs. 7. The expenditure does not outrun the income.

Munna Lal is Chamar by caste and earns his livelihood by working on the fields. His family consisting of his wife, his brother aged 18 years and a daughter aged one year. The brother is studying in a local school where no tution fee is charged. Munnu Lal is the only earning member of the family. He earns, on an average, Rs. 50 per mensem. The expenditure of the households is given below :

Items		Expenditure (Rs.)
Cereals, pulses and vegotables	..	28·00
Milk, ghee and oil	..	5·00
Other food items	..	4·00
Fuel and light	..	4·00
Clothing and footwear	..	5·00
Miscellaneous	..	4·00
Total :		50.00

It is a balanced budget. The household spends 75.5 per cent of the total expenditure on food items. There is no saving to the family.

The study of the family budgets reveals that the percentage expenditure on food gets less and less as income increases. The households in the income-group of Rs. 50 and less spend a greater proportion of income on food than households in higher income-groups. The expenditure on clothes and other necessities of life is more in households having an income of more than Rs. 100. It is relatively less in households in the income range of Rs. 50 and less. The families in the income-group Rs. 76-100 are better of for they have comparatively smaller number of members and their percentage expenditure on clothing, medicines and other miscellaneous items is adequate.

CHAPTER IV

Social and Cultural Life

The Table given below shows the composition of the population according to age and sex :

Table No. 4·1

Age-group (Years)	Persons	Males	Females
All ages	583	312	271
0—4	88	46	42
5—9	85	55	30
10—14	63	35	28
15—19	47	26	21
20—24	49	23	26
25—29	36	22	14
30—34	49	23	26
35—39	20	11	9
40—44	26	13	13
45—49	24	10	14
50—54	27	10	17
55—59	23	13	10
60 and over	46	25	21

The population of the hamlets, according to the survey in 1961 was 583—312 males and 271 females. The sex-ratio is 870 females for every 1,000 males. The sex-ratio among the Hindus is 860 females per 1,000 males. The females exceed the males among the Muslim, the sex-ratio being 930 males for every 1,000 females.

There are 88 children (46 males and 42 females) in the age-group 0—4 and 85 children (55 males and 30 females) in the age-group 5—9. In both the age-groups males outnumber females. The children below the age of 10 constitute 29.7 per cent of the total population.

There are 110 boys and girls (61 males and 49 females) in the age-group 10—19 constituting 18.9 per cent of the total population. The number of young adults in the age-group 20—34 years is 134 (68 males and 66 females). The males again outnumber the females by 2. These persons form 22.9 per cent of the population.

Middle-aged persons in the age-group 35—54 are 97 (44 males and 53 females). In this group females exceed males by a majority of 9. These persons represent 16.7 per cent of the population.

The old persons in the age-group 55 and above number 69 (38 males and 31 females). The males outnumber the females by a margin of 7. They constitute 11.8 per cent of the total population.

Marital Status

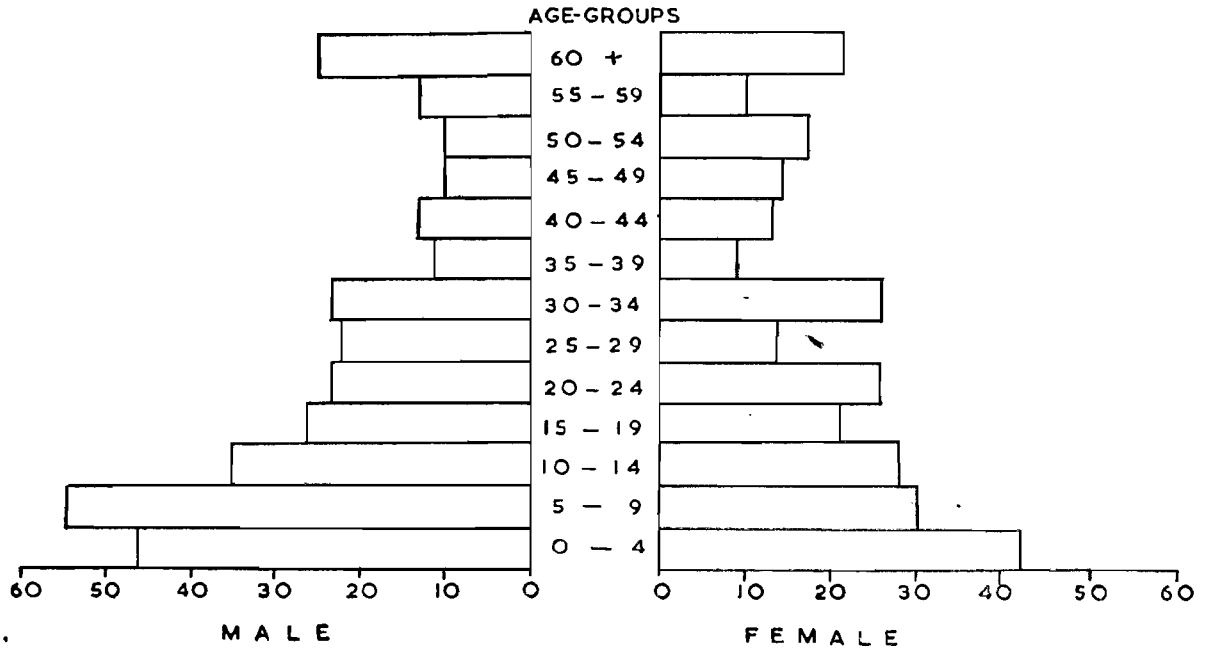
The following Table gives the marital status of the population in various age-groups :

Table No. 4.2

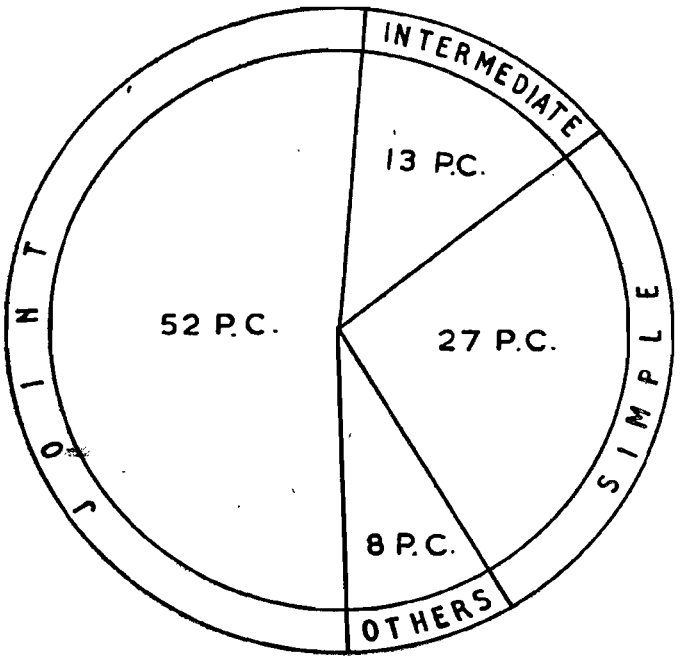
Age-group (Years)	Total Population			Never married		Married		Widowed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
All ages	583	312	271	135	79	158	169	15	23	4	..
0—14	236	136	100	106	76	29	24	1	..	..	..
15—19	47	26	21	12	3	13	18	1	..	..	..
20—24	49	23	26	8	..	13	26	1	..	1	..
25—29	36	22	14	4	..	15	14	..	..	3	..
30—34	49	23	26	1	..	22	25	..	1	..	..
35—39	20	11	9	..	..	11	9	..	..	..	..
40—44	26	13	13	..	..	13	13	..	..	..	..
45—49	24	10	14	..	..	7	13	3	1	..	..
50—54	27	10	17	1	..	8	13	1	4	..	..
55—59	23	13	10	..	..	13	6	..	4	..	..
60 and over	46	25	21	3	..	14	8	8	13	..	..

36.7 per cent of the population of the hamlets consists of never-married persons, 56.1 per cent are married, 6.5 per cent widowed and only 4 persons (0.7 per cent) separated or divorced. Among males 43.3 per cent are never-married, 50.6 per cent married, 4.8 per cent widowers and 1.3 per cent divorced or separated. Similarly among females 29.2 per cent are never-married, 62.4 per cent married and 8.4 per cent widows. No woman in the hamlets has been divorced. Child marriage is still prevalent as out of married males and females, 29 and 24 respectively are in the age-group 0—14.

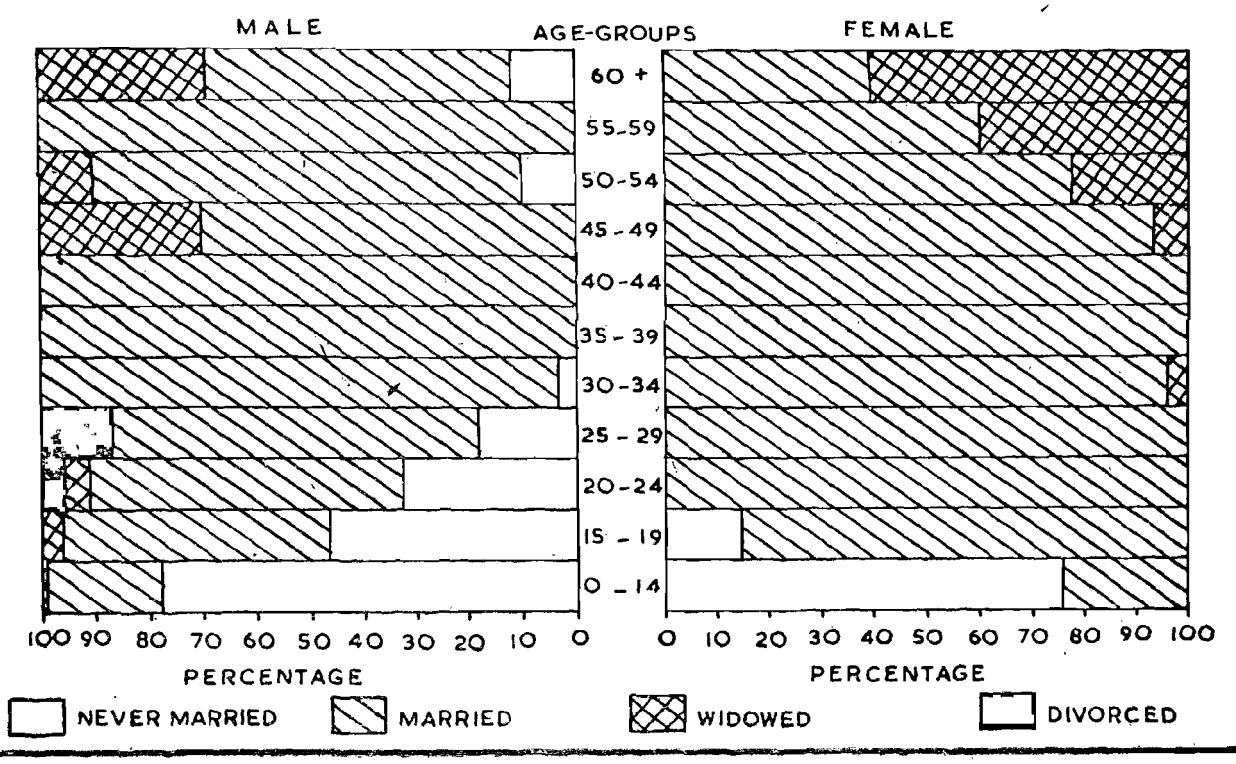
POPULATION BY AGE-GROUPS



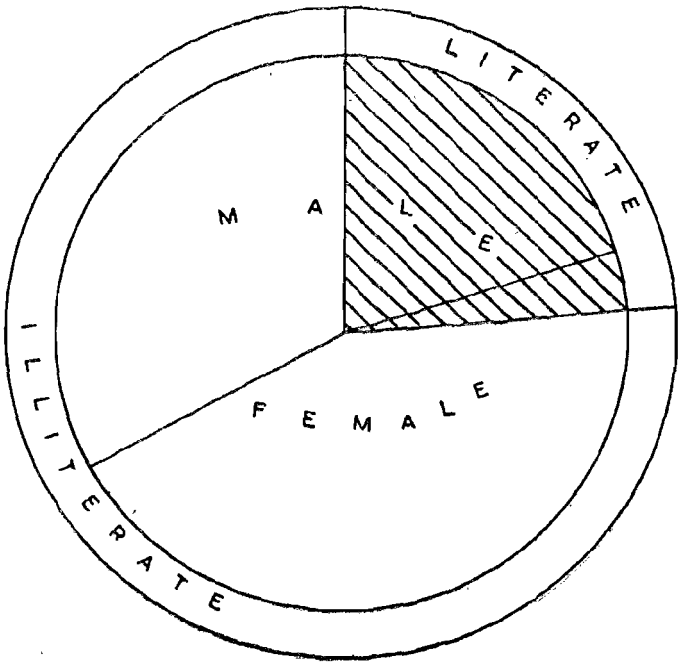
NATURE OF FAMILIES



MARITAL STATUS BY SEX & AGE-GROUPS



LITERACY BY SEX



Girls are married before the age of 20. There is no unmarried girl above the age of 19 in the hamlets. Among males 35 years and over, only four persons were found unmarried. Among widows, 22 were found in the age-group 45 and over as against 12 widowers in the same age-group. There is only one widow in the age-group of 30-34.

Birth and Death

The record of births and deaths is maintained by the Gram Sabha as prescribed by the U. P. Panchayat Raj Act, 1947. It is the duty of villagers to report births and deaths to the village Pradhan but some births and deaths remain uncentered because of the negligence of the family concerned or the Gram Sabha official entrusted with the work.

The data relating to births and deaths could not be available. It was, however, pointed out that deaths generally occur due to fever. The periodical spray of D. D. T. under the Malaria Eradication Scheme has considerably reduced the incidence of Malaria. Vaccination has also protected the villagers against smallpox. Due to poverty the general standard of nutrition is poor. The villagers are not healthy and fall easy victim to diseases.

Medical

Medical facilities are not available in the village. There is no doctor or qualified *vaidya* there except a homoeopathic practitioner whose clientele is quite extensive. The nearest Government dispensary is in the adjoining village, Katra Gulab Singh. In illness, the villagers either allow it to drag on till it automatically subsides or go to the dispensary for treatment. They generally use indigenous medicines which are cheap, efficacious and easily available. Some elderly villagers who have knowledge of diseases and Ayurvedic medicines render some assistance in the initial stage of illness. Magic, divination, chants and spells are still employed to ward off disease, but at the same time increasing use is being made of modern medicine. Injections which were greatly feared a decade ago are now eagerly sought for they are believed to give quick and sure relief from all ailments. During 1961, 32 villagers were treated at the dispensary and 41 by the homoepathic practitioner. The local *dai* of Chamar caste who is untrained attended 38 women at the delivery during this period.

Literacy and Education

The following Table gives the literacy figures by age and sex in the hamlets :

TABLE No. 4·3

Age-group (Years)	Total Population			Illiterate		Literate without educational standard		Primary		Junior High School		High School and above	
	P	M	F	M	F	M	F	M	F	M	F	M	F
All ages	583	312	271	194	251	55	11	25	2	30	7	8	..
0—4	88	46	42	46	42	..	..	..	..	..	..	..	..
5—9	85	55	30	48	26	7	4	..	..	..	..	..	..
10—14	63	35	28	14	23	17	3	2	..	2	2	..	..
15—19	47	26	21	10	19	6	..	4	..	4	2	2	..
20—24	49	23	26	8	23	3	1	6	..	3	2	3	..
25—29	36	22	14	12	13	3	..	5	1	1	..	1	..
30—34	49	23	26	11	24	5	..	3	1	4	1	..	..
35—39	20	11	9	4	8	6	1	1	..	..	..	..	..
40—44	26	13	13	7	12	2	1	..	..	3	..	1	..
45—49	24	10	14	6	14	2	..	..	..	1	..	1	..
50—54	27	10	17	5	16	1	1	3	..	1	..	..	..
55—59	23	13	10	6	10	1	..	1	..	5	..	..	..
60 and over	46	25	21	17	21	2	..	..	..	6	..	..	..

In the hamlets, 76.3 per cent are illiterate and 23.7 per cent literate. There are 66 persons (55 men and 11 women) who had no schooling but can read and write a simple letter. 27 persons (25 men and 2 women) have completed primary school education and 30 men and 7 women have passed the Junior High School Examination. The number of matriculates is only 8, there being no female. The percentage of literacy in the hamlets is not very satisfactory. It is expected that it will increase in the coming years as number of school going children is increasing.

The Table given below shows literacy caste and communitywise by sex ;

TABLE No. 4·4

Caste or Community	Literate without educational standard			Primary			Junior High School			High School and above		
	P	M	F	P	M	F	P	M	F	P	M	F
Ahir	10	10	..	2	2	..	2	2	..	..	..	..
Bhumihar	11	7	4	6	6	..	14	13	1	1	1	..
Brahmin	11	11	..	4	3	1	1	..	1	1	1	..
Bramha Bhatt	1	1	..	..	..	..	1	1	..	..	..	..
Kayastha	5	1	4	13	12	1	13	8	5	6	6	..
Kahar	1	1	..	..	..	..	..	..	..	..	..	..
Kumhar	..	..	..	..	..	..	..	..	..	..	..	..
Sonar	13	13	..	..	..	..	..	..	..	..	..	..
Teli	..	..	..	..	..	..	1	1	..	..	..	..
Vaish	2	1	1	..	..	..	..	..	..	..	..	..
Chamar	5	5	..	2	2	..	3	3	..	..	..	..
Pasi	1	1	..	..	..	..	..	..	..	..	..	..
Choorihar	5	3	2	..	..	..	2	2	..	..	..	..
Darzi	1	1	..	..	..	..	..	..	..	..	..	..

Of the 20 educated females, 10 are Kayastha, 5 Bhumihar, 2 Brahmin, 1 Vaish and 2 Choorihar. The extent of literacy in the hamlets was 26.8 per cent among Kayasthas, 20.3 per cent among Bhumihars, 12.3 per cent among Brahmins, 10.1 per cent among Ahirs, 9.4 per cent among Sonars and 21.3 per cent in the remaining Hindus and Muslims except the Kumhars who are all illiterate.

There is a primary school for boys in the village. It is housed in a *kachcha* building. It is not well-equipped having some miserable looking furniture, a black board and *tat-patties* spread on the floor for sitting. The old prejudice against the Scheduled Castes has gone and children of all communities are admitted to school. It has five classes and an equal number of teachers including the Headmaster. The village is fortunate in having an Intermediate College established in 1950. The college building is under construction. It has a Principal and a number of teachers. Boarding facilities are not provided. There is a fairly big play-ground where hockey, foot-ball, volley-ball and badminton are played.

There are two girl's schools in the village—one primary and the other a Junior High School. Both the schools are housed in rented buildings and are under the management of the Zila Parishad. The schools are not well-equipped. They consist of furniture in the shape of some chairs, a few tables and blackboards. The girls sit on the ground. The primary school has two and the Junior High School three teachers.

Family Structure

For this study, families have been divided into four groups, namely, joint, intermediate, simple and others. The joint family consists of a married couple living with married brothers or/and married and unmarried children. The intermediate family comprises a married couple with whom unmarried brothers or sisters of the husband or/and one of the parents live. The simple family includes a married couple and their unmarried children, if any. Families which are not included within any of the aforesaid three types are included under 'others'.

Out of 115 households in the hamlets 60 (52 per cent) are joint, 15 (13 per cent) intermediate, 31 (27 per cent) simple and the remaining 9 families are classified under 'others'. The percentage of joint families in the hamlets is the highest.

Joint family is the normal type of family in the village. It is approved by social tradition. Within the family the eldest male is generally regarded as the head. As long as the father is alive, he dominates the scene and manages the family affairs. On his death many families split up due to division of property and separation. Sometimes the family of one of the brothers grows disproportionately and extra expenditure on his family is resented. Often the mother-in-law and the daughter-in-law are not able to pull on well together leading inevitably to separation. This may happen even during the life-time of the father.

Intra Family Relationship

In general the attitude of the children towards their parents is one of respect and obedience. The father is the symbol of authority while the internal management of the family remains under the charge of the mother. The children respect them both and their words are heeded. As they grow up a spirit of adventure, disregard for old values and a feeling of individualism grows in them. Often there is clash of opinion between the parents and children. After the boys have been married, they establish themselves as independent members of the community. The parents do not necessarily share this view and consequently in the period that follows, there is considerable stress and strain on both sides. The trouble usually arises when the mother-in-law wants to be supreme in the management of family affairs and her authority is resisted by the daugh-

ter-in-law. The son is divided between the loyalty to his parents and his desire to accommodate the wish of his wife for independence. There is trouble in the house when the son starts taking sides with his wife. The mother feels that the affection of the son for her is waning and, therefore, she finds fault with every action of the daughter-in-law leading to never ending quarrels between them.

The daughter-in-law observes purdah from her husband's father and his elder brothers. She maintains sufficient distance from them and unless it is absolutely necessary, they do not speak to one another. On the other hand, she is on terms of privileged familiarity with the younger brothers and sisters of her husband and often indulges in joke and banter with them. The relations of wife and husband are normally happy and in rare cases they fall apart.

Leisure and Recreation

The life of the people is one of continuous round of work and sleep in the village. The older folk generally spend their time in gossip talking of village scandals which find quick circulation. In the evening persons returning from the fields assemble at the village shops and talk of the success or failure of crops, prices of agricultural produce in the market, visit of an official and quarrels in the village. Often they listen to stories, factual and imaginary from the story tellers. The hookah keeps the people busy on these meets.

The villagers play cards in the slack season or indulge in gambling. Children amuse themselves with various games like *kabaddi*, hide and seek, etc. The grown up boys studying in the college play hockey, volley-ball, foot-ball,etc. During the rainy season, the *jhoola* (swing) provides a lot of fun to girls and young women.

The village has a *bhajan mandli* which arranges programmes of *bhajans* and *kirtans*. It is very popular and provides a lot of entertainment to villagers. There are a few individual singers who sing *alha* in the rainy season.

The *Ram Lila* is organised in the village in the month of *Asvina* (October). Villagers also visit the fairs held in the neighbouring villages. Wrestling bouts are arranged on Shivratri near the village temple. Dramas and plays are not arranged but the villagers go to neighbouring villages for such entertainments. One form of such entertainment is *nautanki* which is a kind of dance-drama in which there is little acting but the story is presented in dialogue form expressed in singing.

Religious Institutions

A small pukka temple of Shiva is located in the west of the village. It is built on a circular plan with a *Shivling* in the temple with a saffron flag flying over it. Images of other deities are also in it. Worship in this temple is performed occasionally during festivals. A fair is held near the temple on Shivratri in *Phalguna*. It is maintained on public charity.

Another temple built on a rectangular plan on the outskirts of the village is of goddess Kamasin. An image of the goddess is placed in it. It is an old temple built about fifty years ago. The image is completely smeared with *sindoor* (red-oxide) and the piece of cloth, wrapped in the front lower portion, is also red. The offerings go to the *pujari*. The goddess is worshipped on Nauratra in *Chaitra* and *Asvina*. Many offer water to the deity on Mondays.

Rani-Didi-ka-Chabutra is outside the *abadi*. There is no enclosure or covering over it. The village women go there for worship on marriage or birth of a male child. The offerings made to the deity consist of *puris* and sweets.

There is no mosque in the village, the nearest being in the adjoining village, Umaria Badal. The village Muslims go there on Id for prayers.

Festivals

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

Holi is popular festival observed on the full-moon day in *Phalguna*. The most popular legend concerning the origin of this festival pertains to Prahlad, the god-fearing son of Hirnayakashipu, a king and a tyrant. He continued worshipping Vishnu in spite of the cruelties of his father. Ultimately, his aunt Holika who was immune to death by fire sat on burning fire with Prahlad on her lap. Contrary to expectation, Holika was reduced to ashes while Prahlad came out unscathed.

Holi is a festival of colour. It provides lot of fun and revelry and has a strong appeal for the younger folks. The bonfire is worshipped and burnt in the night. The *Dhurehri* is observed the next day when people throw coloured water on each other and smear *gulal* (red-oxide) into the face of each other. Many drink liquor or take *bhang* on the occasion. Special food is prepared in every Hindu

house. The people wear new clothes, visit each other and offer greetings. The womenfolk are equally enthusiastic in celebrating the festival.

Janam Ashtmi falls on the eighth day in the dark fortnight of *Bhadra*. It commemorates the anniversary of Lord Krishna's birth in prison at midnight. The adult members of the family keep fast up to midnight. *Kirtans* are organised and *bhajans* (devotional songs) are sung. The fast is broken at midnight and *prasad* consisting of sweets, etc. is distributed in some houses on the occasion.

Raksha Bandhan is celebrated on the full-moon day in the month of *Sravana*. On this day the Brahmin priests tie *rakhis* (wrist bands of coloured threads) on the wrists of their *Yajmana* (clients) and are given some money. The sisters also tie *rakhis* on the wrists of their brothers and get some gift in cash or kind from them. The festival reminds the brothers of their sacred duty to help their sisters in times of difficulty.

Dussehra is observed for ten days, from the 1st to 10th day of the bright half of *Asvina*. It symbolises the victory of Truth over Evil. The *Ram Lila* which is an open air dramatisation showing the important events of the life of Lord Rama is organised. Vivid portrayals of the battle between Rama and Ravana are given by masked dancers. The tenth day called the Vijay Dashmi is the culminating point of the festival. The paste-board effigies of Ravana, Meghnada, and Kumbhkarna are erected, packed with crackers, and exploded after Rama had shot fiery arrows into them. Special dishes are prepared in every household on the occasion.

Karva Chauth is a women's festival observed nine days after Dussehra. The married women observe a fast throughout the day and offer water from a *karva* (a small earthen pot) to the moon when it appears. The fast is thereafter broken. It is observed for ensuring the safety and prosperity of the husband.

Diwali, the festival of light, is one of the important festivals of the Hindus of the village observed on the last day of the dark fortnight of *Kartika*. It celebrates Ram's victorious return to his capital from exile. Everyone is in a jubilant mood on the occasion. The houses are white-washed and cleaned. Lakshmi, the goddess of wealth and Ganesh, the god of wisdom are worshipped. The houses are illuminated with small earthen lamps. It is customary to leave a lamp burning all through night at the place of Lakshmi puja because it is believed that unlit houses are overlooked by the goddess. Some people indulge in gambling in the night, the common belief being that one who wins on this night remains prosperous throughout the year.

Ram Naumi, Basant Panchmi, Shivratri, Nag Panchmi, Kartika Purnima, Kajli Teej, etc. are also observed by the villagers. Some Hindus worship Shitla, the goddess of smallpox.

The following festivals are mainly observed by the Muslims of the village :

Muharram is a ten-day period of mourning in the month of Muharram to commemorate the martyrdom of Imam Hussain, the grandson of Prophet Mohammad. He was put to sword with other members of his family on the plains of Karbala by the forces of Yazid. On this day, *tazias* or paper models of the tomb of Imam Hussain are carried in procession and then buried. Sweet drink of water and sugar is distributed. There is no festivity during the period of mourning.

Shab-e-barat is celebrated on the night of 14th day of the Muslim month of Shaban. The village Muslims offer sweets and bread in the name of their deceased ancestors. They visit the graves of their deceased kin and offer prayers. It is believed that the spirits of the deceased ones come out of the grave and receive the offerings.

Ramzan is an important month for the Muslims. As far as possible, most of the grown-up persons keep fast for the whole month. They take food and water before dawn and after dusk. The month-long fasting ends on the day of the new moon and Id-ul-fitr is celebrated on the next day with great rejoicing. The males go to *Idgah* for prayers. Muslims wear new clothes, visit each other and offer greetings. Special dishes specially *sewai* are prepared in every house.

Id-uz-Zuha is celebrated on the 10th day of the month of Zilhij. The Muslims of the village go to the mosque for prayers in the morning before breakfast. On return a goat or ram is sacrificed for the household as it is not possible to sacrifice one animal for each member of the family. The meat of the sacrificed animals is sent to friends and relations.

The festival commemorates the sacrifice of Ibrahim who according to a story, on being ordered, by God to offer his son Ismail 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 son praised God who commended Ibrahim's implicit trust in Him.

Religious Beliefs and Practices

The Hindus and Muslims of the village have their own sets of beliefs and superstitions which shape their conduct in daily life. The Hindus worship their gods and goddesses. The Ramayan, the Mahabharat and the Bhagwat Gita are their principal religious books. The *pipal* (Ficus religiosa) tree is sacred to them and they have a traditional reverence for the *tulsi* (Ocymum sanctum) plant. In many households it is planted on a raised platform and water is offered after bath and a small wick is lighted near it in the evening.

There is a common belief in the existence of spirits and imaginary powers. Incredible, but interesting stories are related of these spirits. It is believed that a woman who dies in a state of pregnancy turns an evil spirit. One generally avoids going to the burial or cremation grounds at night for they are believed to be haunted.

The superstitions control the social structure to a great extent. The villagers believe in the auspiciousness of a particular time or period according to Hindus almanac. They consult the village pandit before undertaking a journey or finalising negotiations or laying foundation stone of a house. Journeys are generally undertaken on auspicious days. While starting on a journey it is inauspicious if a person with empty vessels is met, a cat crosses from left to right on the road, a one-eyed person comes across or some one sneezes before leaving the house. The sight of a cow, a pitcher full of water, a quantity of curd or fish and the presence of a married woman are considered auspicious while going on a journey. It is a bad omen if snake or rat is killed while ploughing the land. If jackals howl in the day or a crow cries at night, people become suspicious and fear that some mishap might occur. The falling of a tree is also considered unpropitious.

The Muslims section of the population belongs to the Sunni sect and follows the religious pattern laid down in Quran. They are as superstitious as their Hindu neighbours. A devout Muslim offers prayers five times a day. Fasting is undertaken by a large section of the village Muslims during the month of Ramzan. There is no evidence of class distinction in them and they act as an independant group in social and religious matters.

Inter Caste Relationship

The relations between the Hindus and the Muslims in the village are cordial. They mix freely and share each others joys and sorrows. There is no social friction among the different clean-castes. They resort freely to social-intercourse although in the matter of inter-dinning the villagers accept food at the hands of the castes higher than themselves but not from those which are lower. The clean castes do not accept food from *Harijans* and Muslims. There is no inter-dining between the Chamars and the Pasis on one hand and the Muslims and the *Harijans* on the other.

ORGANS OF DEMOCRATIC DECENTRALISATION

Caste Panchayat

Every lower caste in the village has its own panchayat or *biradari* for settlement of minor disputes like family quarrels, petty thefts, illegal intimacy, etc. It plays an effective role in enforcing good conduct and moral discipline among castemen. There is one or more villages under the jurisdiction of a panchayat. The panchayats are more or less similar in the powers they wield.

The head of the panchayat is called *Chaudhry* whose office is hereditary but if he dies without leaving a male issue, the nearest male relation succeeds him. He calls and presides over the panchayat meetings but if for some unavoidable reason, he is unable to do so he deputes someone else to take his place at the meeting.

The meetings are generally held in the evening in the village of the person chiefly involved in the dispute. The person who is found guilty is no longer regarded as a member of the caste and is not allowed to drink water from the *lota* of the castemen or share their *chilam*. He can, however, retrieve his lost position by giving a feast to *biradari*. The panchayats normally decide cases relating to family quarrels, irregular unions, illegal intimacy, etc.

The caste panchayats of the Chamars and Pasis are powerful in the village. Prayag Din is the *Chaudhry* of the Chamars. He is assisted at the panchayat meetings by Tipu and Ram Bhajan who belong to the hamlets. The meeting of the panchayat is called as and when necessary. It decided three cases during 1961.

The Pasis of the village are under the jurisdiction of the caste panchayat of village Dewapur. No case was referred to panchayat for decision during 1961.

Gram Sabha

The Gram 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 areas so that the villagers may have training in village administration and thereby ameliorate their condition without depending too much on government agencies.

A Gram Sabha consists of all persons who have attained the age of 21 years, ordinarily residing within the village. A person who is not a citizen of India or is of unsound mind cannot become its member. Government servants and those who are insolvents or have been convicted of an offence involving moral turpitude are debarred from its membership. The executive body of the Gram Sabha is called the Gram Panchayat and has a smaller number of elected members.

The Gram Panchayat of Kalyanpur has 25 members headed by the Pradhan. In the last elections held in January 1961, the Pradhan was elected by ballot while members were elected by show of hands. Shri Shambhu Narain was reelected Pradhan in 1961. He is an educated man and is carrying out the functions entrusted to the Gram Sabha in a responsible way. During the tenure of the last Gram Panchayat village roads were repaired by *shramdan* (voluntary labour), compost pits were dug, monetary help was given to the Intermediate college and nine wells were repaired.

The sources of income of the Gram Sabha are government grant, panchayat tax, licence fees and share in the income of Nayaya Panchayat. The income of the Gram Sabha is not sufficient to meet the growing needs of the village.

The village is under the jurisdiction of Nayaya Panchayat, Baladih. Its jurisdiction extends over five constituent Gram Sabhas including Kalyanpur. It has 20 *panchs* of whom Sarvshri Ram Pati and Prayag Din are from the village.

When a case is filed in the Nayaya Panchayat, it is recorded in the register. The date of hearing is noted down and the complainant is informed of it. The panchayat issues summons to the people concerned. The Sarpanch nominates the *panch-mandal* from among the *panchs* to hear and decide the case. The *panch-mandal* consists of five *panchs* and may or may not include the Sarpanch The proceedings of the case are recorded by a literate *panch* in the presence of the parties. Atleast three *panchs* must be present at every hearing. The plaintiff is administered the oath but the defendant is not bound to take it. The judgement of the case is recorded and signed by the *panchs*.

The Nayaya Panchayat is empowered to hear petty criminal cases under the Indian Penal Code and other Acts specified in the Panchayat Raj Act. It cannot award a sentence of imprisonment but can impose a fine up to Rs. 100 on conviction. It also hears and decides civil and revenue cases.

Revision applications against the decisions of the Nayaya Panchayats lie, in the case of a civil suit, to the court of the Munsif and in revenue and criminal cases to the Sub Divisional Officer. Lawyers are debarred from appearing before the Nayaya Panchayat.

It was expected that the Nayaya Panchayat would be instrumental in dispensing justice without the usual delays and costs involved in the city courts. This hope has not been fulfilled as the Nayaya Panchayat, on an average, takes about six months in deciding a case.

Gaon Samaj

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

Reform Measures

The village is in the interior and, therefore, a little removed from the contacts with the city life. Majority of the villagers are ignorant of the social legislations and other changes that are coming due to advance of science.

The enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1950 has greatly benefitted the villagers. The tenants have now greater rights over the land which they cultivate. They are free from the tyranny and unlawful exactions of the zamindars. They pay a smaller amount of land revenue directly to the State and are free to bring about permanent improvement on their land. The general feeling is one of relief due to the abolition of zamindari system.

The Scheduled Castes still suffer from social disabilities. Only a few know that untouchability has been abolished under the Constitution of India. Majority of the villagers are ignorant of the provisions of the Untouchability (Offences) Act, 1955. The Act has made the practice of untouchability, in any form, a cognizable offence. The attitude of the higher castes is, however, undergoing a change towards them due to the spread of education and change in the socio-economic conditions. The Scheduled Castes have given up unclean professions like skinning of dead animals, etc. and are adjusting themselves to change circumstances.

Child marriage is prevalent in the village. Very few know that the Hindu Marriage Act, 1955 prescribes 18 and 15 years as the minimum age of marriage of boys and girls respectively. This minimum age limit for marriage is not strictly adhered to in the village. The Act also prohibits polygamy in any form. There is no man in the village who has more than one living wife.

The system of giving dowry in marriage is still in vogue in the village. The villagers are not aware of the recent legislation prohibiting its acceptance in marriage. Even those who are expected to know pretend ignorance. The evil is too deep-rooted and is practised freely among the Brahmins, Bhumihars, Vaish, Kayastha and others in the village.

CHAPTER V

Conclusion

The hamlets Kalyanpur, Saraiyan, Chamrauti Lal Singh, Pure Ganesh Singh, Kayasthan, Pure Lal Singh and Pure Bali of Kalyanpur are situated in a backward area. The main occupation of villagers is agriculture which provides the base for its economy. The Brahmins, Bhumihars, Ahirs and Kayastha are mainly agriculturists. The remaining castes except Darzi also own small holdings. Agriculture has not brought prosperity to the villagers due to a variety of reasons. The means of irrigation are inadequate and the techniques of farming outmoded. The use of chemical fertilisers is not popular and the use of improved tools and implements is restricted on account of poor monetary resources. Improved varieties of seeds and better breed of cattle are available in a few households only.

The villagers have not derived any significant benefit out of the Development Block. The agriculturists have not received help in full measure. The small scale industries have not developed and the co-operative society is not useful to majority of villagers. The community development programme has hardly brought any noticeable change in the outlook of the people. The Chamars and Pasis still suffer from social disabilities. Many do not know that untouchability is an offence in the eyes of law. Family planning is unknown and ignorance still continues to be a bliss.

However, after the attainment of freedom, a variety of socio-economic factors are influencing the life of villagers. There have been noticeable changes in the dress of the villagers. The new style clothes, cut and stitched in imitation of urban style, are preferred. Shirts with collars have mostly replaced the upper garments like *saluka* or *kurta*. Men wear bush-shirts and pants, and often a coat and a cap. Knitted vests have become popular. Among women brightly coloured clothes are preferred. They wear colourful handloom *dhotis* and sarees. Blouse has replaced *kurti* or *kameez* and petticoats are also used. Children wear shirts and half-pants. Western-style shoes with laces are used alongside country shoes and sandals.

There has not been any significant change in the food habits of the villagers. However, there have been several noteable additions in the articles of daily requirement. Aluminium utensils have become popular with the poorer section of the population due to their low prices. Many use cheap fountain pens and sun glasses. Several people in the hamlets use dry-cell torches. Kerosene lanterns are in common use.

In the village, as indeed elsewhere, the single family is replacing the age-old joint family system. More than half of the houses are still constituted as joint families but individualism as a feature of family organisation is gradually coming up. Inter-household help in agriculture is decreasing.

Communications have improved with the introduction of bicycles and buses. These have made contacts with the urban areas possible. The peasantry appreciates the benefits accruing from improved means of communications.

The social structure of the community is basically the same. As before the caste still retains its endogamous character. The higher castes do not accept food at the hands of the castes lower than themselves. The prohibition on inter-dining has, however, been relaxed to some extent. With the spread of education, the old prejudice against Scheduled Castes is becoming less pronounced. Clean and unclean castes are gradually coming nearer and the old tension between them is giving place to wider tolerance and understanding.

The first general election in January 1952 and subsequent elections in 1957 and 1962 have brought considerable activity in the village by the political parties. Most of the villagers do not understand the intricacies of politics but the frequent political activity has made them conscious of their rights. They freely complain to those in authority to get their grievances redressed. The establishment of the Gram Sabha and Nayaya Panchayat has enabled the villagers to participate in village administration. The abolition of zamindari marked the end of an era of stagnation and gave the villagers an opportunity to set their house in order. The Planning and Development Department has intensified the welfare activities but the pace of change is slow. The villagers are docile and until there is a complete shake-up of their mental attitude, the millennium will still be receding.

Statistical Tables

Table I: *Area, Houses and Population*

Village	Area in		Density	Number of Houses	Number of Households	Population		
	Acres	Hectares				Persons	Males	Females
Kalyanpur	1,282.44	518.99	1,303.52	102	115	583	312	271

Table II: *Population by Age-groups*

Age-group (Years)	Persons	Males	Females
All ages	583	312	271
0—4	88	46	42
5—9	85	55	30
10—14	63	35	28
15—19	47	26	21
20—24	49	23	26
25—29	36	22	14
30—34	49	23	26
35—44	46	24	22
45—59	74	33	41
60 & over	46	25	21

Table III: *Size and Composition of Households*

Size of Households	Number of Households	Population		
		Persons	Males	Females
Single Member	7	7	1	6
2—3 Members	27	70	34	36
4—6 Members	54	262	138	124
7—9 Members	19	143	78	65
10 Members and over	8	101	61	40
Total:	115	583	312	271

TABLE IV : *Caste and Nature of the Family*

Caste/Community	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Ahir	16	1	1	13	1
Bhumihar	21	7	3	7	4
Brahmin	14	5	4	4	1
Bramha Bhatt	1	..	..	1	..
Kayastha	9	3	1	4	1
Kahar	7	2	..	3	2
Kumhar	2	..	1	1	..
Sonar	5	1	1	3	..
Teli	1	1	..	..	..
Vaish	1	1	..	..	..
Chamar (S. C.)	22	6	3	13	..
Pasi (S. C.)	10	2	..	8	..
Choorihar (Muslim)	5	1	1	3	..
Darzi (Muslim)	1	1	..	..	..
Total:	115	31	15	60	9

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 V : *Households classified by Religion and Caste*

Religion	Caste	Number of Households	Persons	Males	Females
Hindu	Ahir	16	92	46	46
	Bhumihar	21	80	39	41
	Brahmin	14	70	38	32
	Bramha Bhatt	1	11	6	5
	Kayastha	9	56	33	23
	Kahar	7	25	13	12
	Kumhar	2	7	3	4
	Sonar	5	54	30	24
	Teli	1	2	1	1
	Vaish	1	5	2	3
	Chamar (S. C.)	22	105	63	42
	Pasi (S.C.)	10	47	24	23
Islam	Choorihar	5	24	11	13
	Darzi	1	5	3	2
	Total:	115	583	312	271

TABLE VI : *Age and Marital Status*

Age-group (Years)	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	583	312	271	135	79	158	169	15	23	4	..
0—4	88	46	42	46	42	..	..	..	..	..	..
5—9	85	55	30	42	22	13	8	..	..	..	..
10—14	63	35	28	18	12	16	16	1	..	..	..
15—19	47	26	21	12	3	13	18	1	..	..	..
20—24	49	23	26	8	..	13	26	1	..	1	..
25—29	36	22	14	4	..	15	14	..	..	3	..
30—34	49	23	26	1	..	22	25	..	1	..	..
35—39	20	11	9	..	..	11	9	..	..	..	..
40—44	26	13	13	..	..	13	13	..	..	..	..
45—49	24	10	14	..	..	7	13	3	1	..	..
50—54	27	10	17	1	..	8	13	1	4	..	..
55—59	23	13	10	..	..	13	6	..	4	..	..
60 & over	46	25	21	3	..	14	8	8	13	..	..

TABLE VII : *Education*

Age-group (Years)	Total Population			Illiterate			Literate without educational standard			Primary			Junior High School			High School and over		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	583	312	271	445	194	251	66	55	11	27	25	2	37	30	7	8	8	..
0—4	88	46	42	88	46	42	..	..	..	..	..	..	..	..	..	..	..	..
5—9	85	55	30	74	48	26	11	7	4	..	..	..	..	..	..	..	..	..
10—14	63	35	28	37	14	23	20	17	3	2	2	..	4	2	2	..	..	..
15—19	47	26	21	29	10	19	6	6	..	4	4	..	6	4	2	2	2	..
20—24	49	23	26	31	8	23	4	3	1	6	6	..	5	3	2	3	3	..
25—29	36	22	14	25	12	13	3	3	..	6	5	1	1	1	..	1	1	..
30—34	49	23	26	35	11	24	5	5	..	4	3	1	5	4	1	..	..	..
35—39	20	11	9	12	4	8	7	6	1	1	1	..	..	..	..	..	..	..
40—44	26	13	13	19	7	12	3	2	1	..	..	..	3	3	..	1	1	..
45—49	24	10	14	20	6	14	2	2	..	..	..	..	1	1	..	1	1	..
50—54	27	10	17	21	5	16	2	1	1	3	3	..	1	1	..	..	..	..
55—59	23	13	10	16	6	10	1	1	..	1	1	..	5	5	..	..	..	..
60 & over	46	25	21	38	17	21	2	2	..	..	..	..	6	6	..	..	..	..

TABLE VIII: *Workers and Non-workers by Sex and Broad Age-groups*

Age-group (Years)	Total Population			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
All ages	583	312	271	286	173	113	297	139	158
0—14	236	136	100	19	10	9	217	126	91
15—34	181	94	87	132	83	49	49	11	38
35—59	120	57	63	102	57	45	18	..	18
60 & over	46	25	21	33	23	10	13	2	11

TABLE IX: *Workers classified by Sex, Broad Age-groups and Occupations*

Occupations	All ages			0-14			15-34			35-59			60 & over		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Cultivation	120	73	47	6	2	4	51	33	18	44	25	19	19	13	6
Agricultural labourer	78	38	40	4	3	1	41	20	21	27	10	17	6	5	1
Pottery	5	2	3	..	..	..	4	2	2	..	..	..	1	..	1
Goldsmithy	16	16	..	1	1	..	8	8	..	4	4	..	3	3	..
Tailoring	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..
Daily labourer	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..
Rikshaw-puller	2	2	..	..	..	..	1	1	..	1	1	..	..	..	..
Peddler	2	2	..	..	..	..	..	..	..	1	1	..	1	1	..
Retail trade	17	6	11	2	..	2	6	2	4	8	4	4	1	..	1
Grain-parching	2	..	2	..	..	..	1	..	1	1	..	1	..	..	..
Service	41	31	10	5	3	2	18	15	3	16	12	4	2	1	1
Rearing of milch cattle	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..

TABLE X: *Households by Number of Rooms and by Persons occupying*

Number of House-holds	Number of Rooms	Number of Family Members	Households with no regular room		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 over	
			No. of House-holds	No. of Per-sons	No. of House-holds	No. of Per-sons	No. of House-holds	No. of Per-sons	No. of House-holds	No. of Per-sons	No. of House-holds	No. of Per-sons	No. of House-holds	No. of Per-sons	No. of House-holds	No. of Per-sons
115	335	583	..	..	27	99	28	121	20	106	21	112	7	49	12	96

TABLE XI : *Livestock*

Caste/Community	Cows		Buffaloes		Draught Animals		Goats		Pigs	
	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number
Ahir	21	26	10	13	14	36	7	17	..	..
Bhumihar	12	18	10	19	16	54	4	6	..	..
Brahmin	6	8	8	14	10	24	2	4	..	..
Bramha Bhatt	1	3	1	5	1	6	1	3	..	..
Kayastha	3	3	2	2	7	14	..	..	..	..
Kahar	3	3	1	3	3	4	2	7	..	..
Kumhar	..	..	..	..	1	2	1	1	..	..
Sonar	2	2	4	5	3	5	4	6	..	..
Teli	2	2	..	..	1	1	..	..	..	..
Vaish	..	..	..	..	..	..	..	..	..	..
Chamar (S. C.)	5	5	2	2	8	13	7	11	..	..
Pasi	3	3	2	3	6	7	3	6	7	40
Choorihar (Muslim)	..	..	..	..	3	4	4	12	..	..
Darzi	1	1	..	..	..	..	..	..	..	..
Total :	59	74	40	66	73	170	35	73	7	40

TABLE XII : *Agricultural Produce of Cultivation run by the Households and its Disposal*

((In Maunds)

Name of Product	Paddy	Wheat	Maize, *Jowar* & *Bajra*	Pulse	Barley	Oilseeds	Others
						(Rs.)	(Rs.)
1. Quantity produced	793.7	608.9	230.8	782.1	699.7	1,903	4,891
2. Quantity consumed by the producing Households	646.7	478.9	214.8	776.1	654.7	651	2,156
3. Quantity available for sale	147.0	130.0	16.0	6.0	45.0	1,252	2,735

TABLE XIII : *Indebtedness by Income-groups*

Income-group	Number of Households	Number of Households in Debt	Percentage of Col. 3 to Col. 2
Rs. 25 and below	20	11	55
Rs. 26—50	53	22	42
Rs. 51—75	16	8	50
Rs. 76—100	13	5	38
Rs. 101 and above	13	5	38
Total :	115	51	

TABLE XIV : *Indebtedness by Causes*

Item	Amount of Debt	Number of Households in Debt	Source of Credit
	(Rs.)		
(a) Construction and repair of houses	350.00	2	Money-lenders
(b) Marriage	2,520.00	11	"
(c) Illness	610.00	4	"
(d) Domestic needs	3,290.00	30	"
(e) Household Cultivation	275.00	2	Co-operative Society
(f) Litigation	550.00	2	Money-lenders
Total :	7,595.00	51	

GLOSSARY

Local term	*English synonym*
Abadi	.. Habitation
Arhar	.. *Cajanus Cajan*
Asvina	.. Seventh month of the Hindu calendar (September-October)
Babul	.. *Accacia arabica*
Bajra	.. *Penrusetum typhoideum*
Banian	.. An upper garment
Barat	.. Bridegroom's party
Bejhar	.. A mixture of barley and gram
Bhadra	.. Sixth month of the Hindu calendar (August-September)
Bhajan	.. Devotional song
Bhajan mandali	.. Party of singers, singing devotional songs
Bhang	.. A narcotic
Bhusa	.. Husk
Bida	.. Departure of the bride with the groom after marriage
Bidi	.. Leaf wrapped indigenous cigarette
Bigha	.. Local land measure
Biradari	.. Castemen
Chabutara	.. A raised platform
Chachar	.. A variety of soil
Chadar	.. A sheet of cloth
Chaitra	.. First month of Hindu calendar (March-April)
Charpoy	.. Cot
Chapati	.. A thin wheat bread
Choudhary	.. Headman of the caste
Dai	.. Midwife
Dal	.. Pulse
Dhan	.. Paddy
Dhoti	.. A lower garment worn by men
Dola	.. A form of marriage in which marriage rituals are performed in the boy's house
Doli	.. Palanquin
Dupatta	.. Scarf
Duarpuja	.. A ceremony at the main entrance of the bride's house before marriage
Ekka	.. A type of two-wheeled horse-drawn carriage
Galaghont	.. A cattle disease
Gandasa	.. An agricultural implement
Ganga Jal	.. Water of the Ganga
Gauhan	.. A local variety of soil
Ghara	.. Pitcher
Ghutti	.. A mixture of *gur* and spices in water
Grih Pravesh	.. House warming ceremony
Gulal	.. Red-oxide powder
Gundhi	.. A kind of bug

Local term	*English synonym*
Gur	.. Brown sugar which includes molasses
Haldi	.. Turmeric
Halwa	.. A delicacy made of wheat flour, syrup and ghee
Har	.. A local variety of soil
Harchhat	.. An agricultural ritual worshipping the blade of the plough
Harijan	.. Untouchable
Harira	.. A liquid preparation of *gur* and spices cooked in ghee
Harwat	.. An agricultural ritual
Havan	.. Burnt offerings
I'dgah	.. A place for offering I'd prayers
Jamun	.. *Eugenia Jambolna*
Janvasa	.. A place where marriage party is lodged
Jwar	.. *Andropogon sorghum*
Jhoola	.. Swing
Kabaddi	.. A out door game played by two teams
Kachcha food	.. Unfried food
Kangan	.. A red thread wound round the wrists of the bride and the bridegroom
Kameej	.. Shirt
Kapal-kriya	.. Skull-breaking ceremony of the dead body
Kartika	.. Eighth month of the Hindu calendar (October-November)
Kudal	.. An agricultural implement
Kurta	.. A collarless shirt
Kharif	.. Crops own in the rainy season
Kothri	.. A small room
Khatiya	.. Cot woven with hemp string
Khalian	.. Threshing floor
Khichri	.. A hotch-potch of rice and pulse
Khurpi	.. An agricultural implement
Khurpaka	.. A cattle disease
Lathi	.. Bamboo stick
Loo	.. Hot westerly wind blowing in summer
Lehnga	.. A pleated skirt
Lungi	.. Loin cloth
Manjha	.. A variety of soil
Matka	.. An earthen pitcher
Magha	.. Eleventh month of the Hindu calendar (January-February)
Mehar	.. Alimony
Moonj	.. *Saccharu moonja*
Matha	.. Whey
Mandap	.. Canopy
Mantra	.. Incantation
Mangni	.. Betrothal ceremony
Namaz	.. A religious prayer said by Muslims
Nautanki	.. A kind of dance-drama and dialogues expressed in singing
Neem	.. *Azidirachta indica*
Nam Karan Sanskar	.. Name giving ceremony

Local term	*English synonym*
Nikah	Marriage rites
Orhni	Scarf
Pipal	*Ficus religiosa*
Phalguna	Twelfth month of Hindu calendar (February-March)
Poori	A thin cake fried in ghee or oil
Purohit	A Brahmin priest
Paipuja	Washing with water the feet of the bride and the bridegroom
Patela	An agricultural implement
Pokni	A cattle disease
Pujari	Priest
Panch mandal	A bench of members of Nayaya Panchayat
Qazi	A Muslim priest
Quran	Holy book of the Muslims
Rabi	Crops sown in winter
Rakhi	A wrist band of coloured thread
Ram Lila	A dramalisation of the story of Ramayana
Roti	A thin bread of flour
Rukhsat	Departure of the bride with the groom after marriage
Sanai	Hemp
Savan	A inferior variety of rice
Sohag	Married state of woman
Sohar	Songs sing at the birth of a child among Hindus
Sutak	Unclear period after birth
Sohag pitari	Basket containing the articles sent for the bride by the groom's family at marriage
Shramdan	Voluntary labour
Sindoor	Red-oxide
Sravana	Fifth month of the Hindu calendar (July-August)
Sewai	Vermicelli
Saluka	A collarless upper garment
Taziah	A large paper model of the tomb of Imam Hussain
Tilak	A mark made on the forehead with turmeric and rice
Tel	Oil
Tulsi	Sweet basil (*Ocymum sanctum*)
Ubtan	A paste of flour oil and turmeric
Urd	A pulse (*Phaseolus radiatus*)
Vaidya	A practitioner in Ayurvedic medicines
Yajman	*Client*

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
15.	Etawah	Etawah	Udi	34
		Auraiya	Ayana	14
16.	Kanpur	Kanpur	Ishuriganj	17
17.	Allahabad	Soraon	Sarai Kesho *urf* Bagi	216
			Kalyanpur	24
		Phulpur	Bhadkar Uparhar	151
18	Hamirpur	Rath	Qasba Khera	4
19.	Banda	Naraini	Akbarpur	2

Name of District	Name of Tahsil	Name of Village	Revenue Number
20. Kheri	Nighasan	Belapersua	122
		Bankati	..
		Lodhauri	492
		Rakehti	301
21. Sitapur	Biswan	Kanduni	354
22. Gonda	Balrampur	Suganagar Domri	383
		Rajderwa Tharu	312
23. Bara Banki	Nawabganj	Gadia	124
		Dadra	20
24. Sultanpur	Sultanpur	Barasin	42
25. Azamgarh	Phulpur	Sumbha Dih	364
		Surhan	87
	Ghosi	Pakri Buzurg	444
26. Ghazipur	Ghazipur	Para	64
27. Varanasi	Varanasi	Lohta	123
		Mehndiganj	248
28. Mirzapur	Robertsganj	Mitapur	104
		Gidhia	36
		Parsoi	70