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VILLAGE SURVEY MONOGRAPH NO. 14

General Editor
P. P. BHATNAGAR
of the Indian Administrative Service
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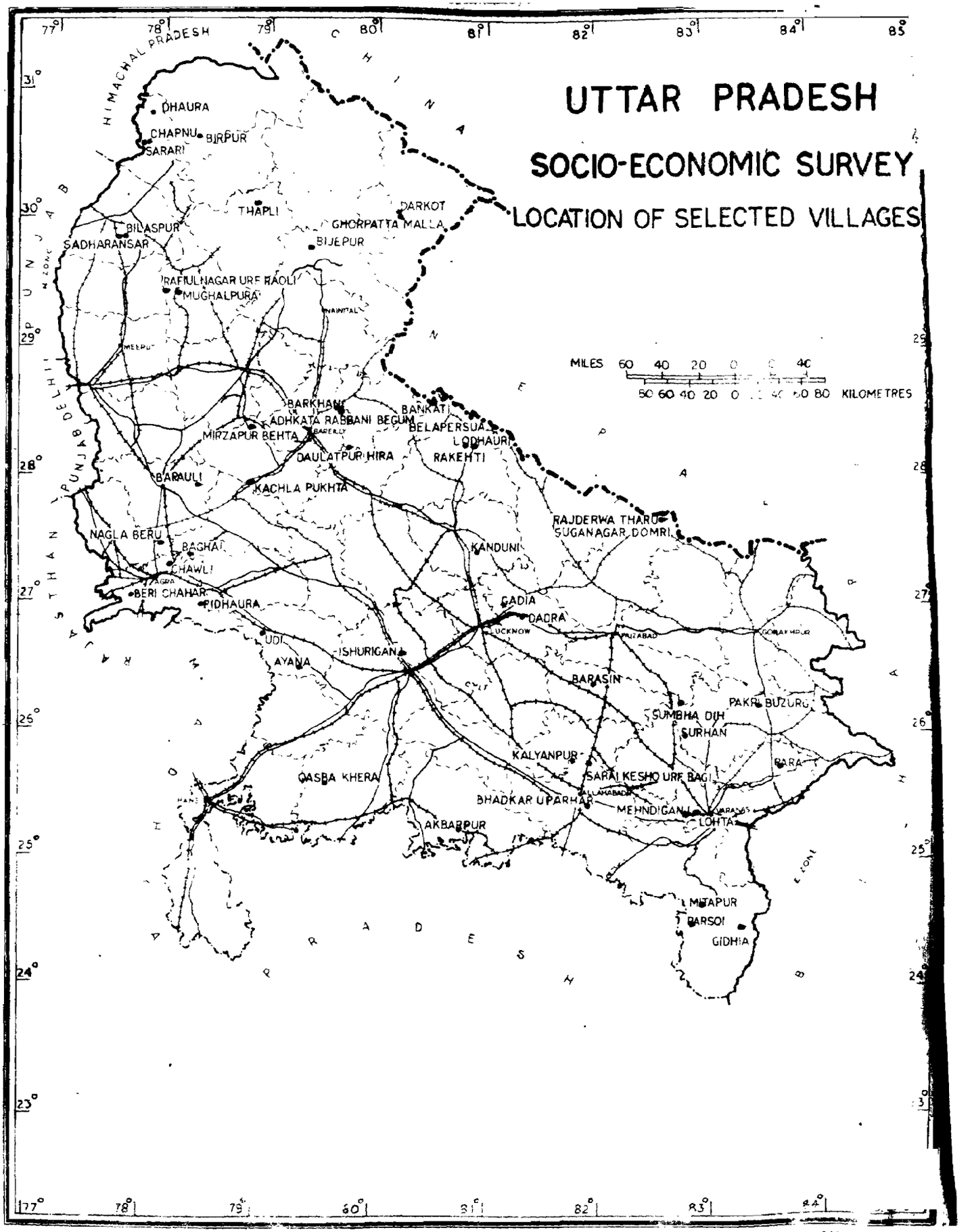
VILLAGE BILASPUR
(TAHSIL DEOBAND, DISTRICT SAHARANPUR)

BY

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CENSUS OF INDIA 1961

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical 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 represenet a particular tribe-The minimum population should be 400, the optimum being between 500 and 700.

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in *situ* of material traits, like settlement patterns of the village; house types ; diet ; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers ; domestication of animals and birds; markets attended ; worship of deities ; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just

enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

New Delhi:
July 30, 1964.

Asok Mitra
Registrar General, India.

PREFACE

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

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

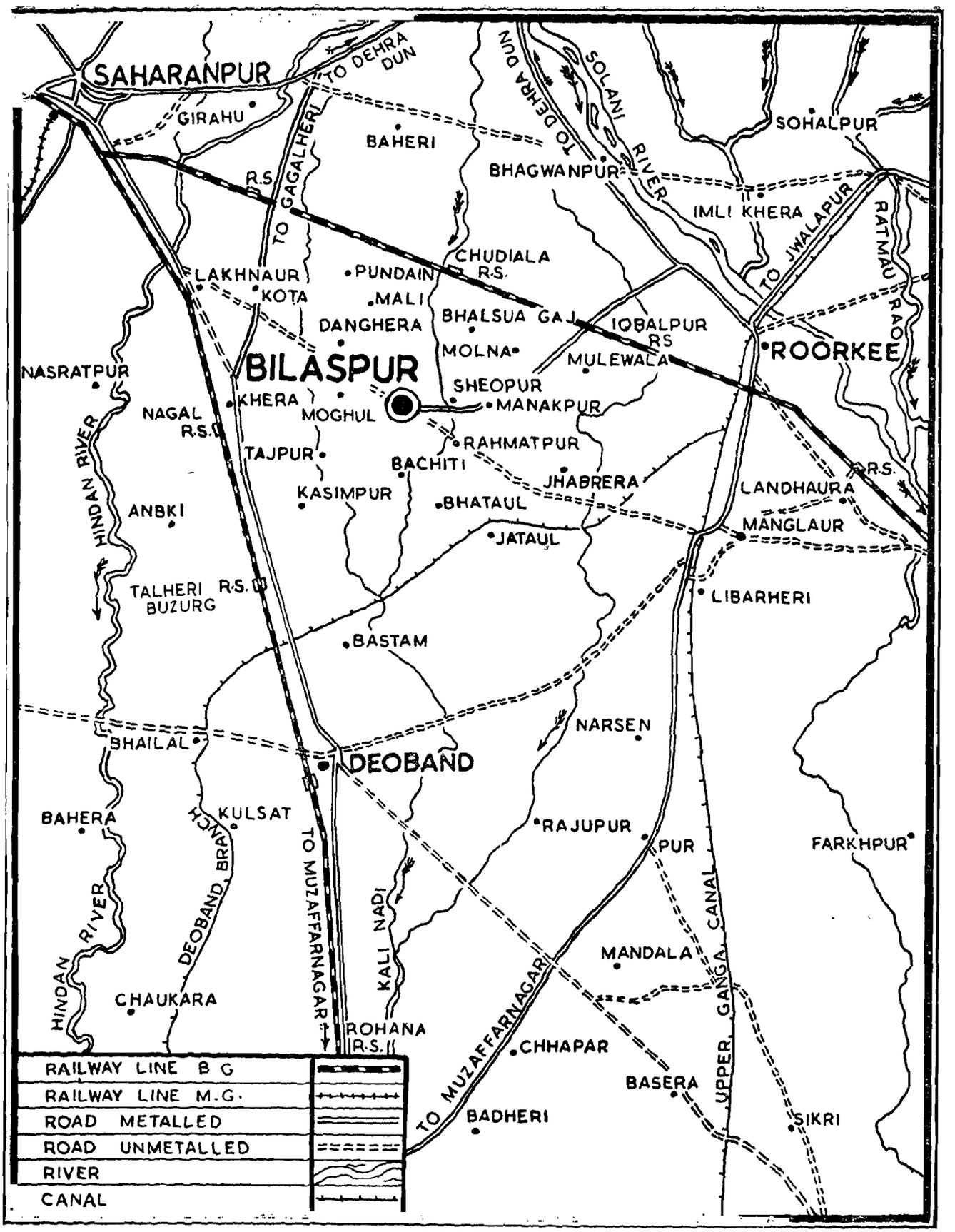
3. Bilaspur, a village in tahsil Deoband district Saharanpur, belongs to the third group of villages. It is a medium-sized and multi-racial village situated at about 18 miles from the tahsil and 21 miles from the district headquarters. Gujars, Sainis and Muslims are the predominant communities while agriculture is the main occupation in this village. It has a population of 908 persons (520 males and 388 females) of whom 240 are Gujars.

4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, Census data, interviews and discussions. The local investigation was carried out by Shri R. S. Maurya investigator towards the end of 1962. Shri R. C. Sharma, Deputy Census Superintendent, of the Uttar Pradesh Civil Service, visited the village in 1964 in connexion with this study. He is responsible for guiding the investigation, marshalling the statistical evidence, analysing the data and finally drafting the report.

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

LUCKNOW :
June 13, 1964.

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



NOTIONAL MAP SHOWING BILASPUR AND ITS SURROUNDINGS

CHAPTER I

THE VILLAGE

Location

Bilaspur is a medium-sized multi-racial village situated in pargana Nagal, tahsil Deoband, district Saharanpur. It is bounded on the north by village Sheopur, on the south by village Shahjahanpur, on the east by village Salempur and on the west by village Khera Moghul. It is located at a distance of 7 miles from Nagal (29°50′ N and 77°38′E), 18 miles to the north of Deoband and 21 miles to the south-east of Saharanpur. Roorkee is situated at a distance of about 14 miles to the north-east of this village. Bilaspur falls in the jurisdiction of Development Block Nagal and police station Jhabrera which is situated at a distance of 3 miles only.

Topography

The village falls in the central upland tract. The land is quite fertile. It can be divided into *Gohan, Manjha* I and II, *Dakar* I and II, and *Har* I and II. The soil is suitable for cultivation of wheat, gram, barley and pulses in *rabi* and paddy, *jowar, bajra,* sugarcane, etc. in *kharif.*

Flora and Fauna

The village has a number of *shisham, neem* and *pipal* trees. There are a few mango groves too in the village. Other trees found in the village are *semal, gular, babul, pilkhan* and *bargad. Shisham* and *neem* are used as timber while the mango tree is useful for its luscious fruits as well. Tooth-sticks (*dantaun*) of *neem* and *babul* twigs are used for cleaning the teeth in morning. *Neem, pilkhan, bargad* and *pipal* are shadowy trees and people take rest under their shade during summer. *Bargad* and *pipal* trees have religious sanctity and hence even branches of these trees are not cut down. The fruit of *semal* tree, called *semal dhorha,* is used as a vegetable while its fibre, which is popularly known as *semal-ki-rui,* is used in the pillows. A plant, locally known as *Hakimji* or *Baihaya* (Hindi for 'shameless', so called because it flourishes against all odds), is grown on the boundaries of fields.

There is no forest area near the village and hence wild animals are rare. Fox, jackal, porcupine, hare, etc., are seen sometimes in the fields. Among birds, the common house sparrow, crow and dove are frequently seen. Parrots are also sometimes seen in flocks, especially in the groves when the fruits are ripening. The cuckoo is seen during the mango season. Sometimes when it coos, young boys or children also cry 'coo, coo' and it begins cooing with increased velocity and enthusiasm. Peacock and peahen are seen sometimes in the groves. Their sweet notes can be heard in the morning or evening, or when it thunders. A dancing peacock is an amusing sight indeed. As regards reptiles, snakes of different varieties, chameleon and scorpions are seen from time to time.

Transport and Communication

For reaching the village from Saharanpur one has to catch a private bus running between Saharanpur and Muzaffarnagar *via* Gagalheri (7 miles from Saharanpur on the Saharanpur—Dehra Dun road) and Deoband. It is a pukka road. After getting down at Nagal, the distance to Bilaspur has to be traversed on foot, bicycle, rickshaw or bullock cart. During fair weather, a private bus goes in the morning from Jhabrera to Saharanpur *via* Bilaspur. It returns to Jhabrera in the evening. It traverses a distance of 14 miles of pukka road from Saharanpur to Sirki crossing and then takes a turn to the left on the *kachcha* road to Jhabrera. Bilaspur is reached after travelling 7 miles on this *kachcha* road. In the dry weather, the road from Sirki to Jhabrera is full of dust and during the rainy season it is full of mud, making it impossible for the bus service to continue during rains. If one has to come from Deoband, the distance up to Sirki (14 miles) can be covered by bus. There is a bituminized pukka road from Roorkee to Bilaspur—a distance of 13 miles. One has to travel 4 miles from Roorkee on the Roorkee-Saharanpur road, take a diversion on the left, reach Iqbalpur (another 4 miles) and then Bilaspur (another 5 miles). Any vehicle can be used for going from Roorkee to Bilaspur. The road from Iqbalpur to this village has been made pukka at the instance of the Cane Growers' Co-operative Society, Iqbalpur so that there might be no difficulty in transporting sugarcane to the mill.

The nearest railway stations are Nagal to the south-west and Iqbalpur to the north-east at a distance of about 7 and 5 miles respectively from the village. A large number of rickshaws are readily available at Iqbalpur for going to the village.

There is no post office in the village. The nearest branch post office is at village Khera Moghul, at a distance of about 1 mile from the village. The visits of the postman to the village were reported to be quite erratic and hence letters reach the village with delay. Quite often letters are handed over by the postal authorities to a resident of the

village who happens to visit Khera Moghul, for being delivered to the addressee. Telegram takes almost the same time to reach the addressee as a letter because it is not generally delivered with the same speed as is done in the towns. The nearest telegraph office is at Nagal.

Area and Population

The village has an area of 746 acres and a population of 908 persons, of whom 742 (81·72 per cent) are Hindus and 166 (18·28 per cent) are Muslims. In 1951, the population of this village was 777 persons. Thus there has been an increase of 131 persons in its population during a period of 10 years. The village has 6 Brahmin, 8 Barhai, 2 Jogi, 35 Gujar, 3 Kahar, 3 Kumhar, 24 Saini, 1 Vaish, 31 Chamar, 2 Bhangi and 1 Dhobi households. The last 3 castes are included in the list of Scheduled Castes. Their total population is 172 persons. It is known as a Gujar village because of the predominance of Gujar population and their dominant influence on the village life. A striking feature of the village is the low sex ratio (744) of the population. The number of never-married males in the marriageable age-group is also very high.

Residential Pattern

The village has the shape of an irregular quadrilateral. The Chamars and Bhangis, who are treated as untouchables, live in separate clusters of houses. Groups of residential houses of other castes are separated from each other by lanes and alleys (*gali* or *galiara*). Almost all the houses have mud walls and flat mud roofs. Sloping thatches (*chhappar*) are also quite common. All the houses are single-storeyed. Three to four adjacent houses are constructed in continuation of each other. An average house has 3 rooms, a verandah, a corridor and a courtyard inside. Two of the houses are partly pukka. *Chaupals* (sitting and resting places for males) and cattle sheds are constructed near the residential houses. Out of 150 households in the village, 12 households have 1 room each, 48 households 2 rooms each, 36 households 3 rooms each, 20 households 4 rooms each, and 34 households 5 rooms or more each. The village has 490 rooms in all. The average size of the family is 6 persons.

Main Public Places

The village has a Basic Primary School up to V class, situated by the road-side. It has a pukka building, constructed with funds raised by the villagers and contribution given by the Development Block, Nagal. Meetings of the Gaon Sabha also take place in this building. The village has a pukka half-built temple of Lord Shiva, a *devasthan* and *Bhumia asthan* (place sacred to Bhumia, the village deity). There is no mosque in the village. The Muslims assemble for *numaz* (prayers) at an open place, where a mosque is proposed to be constructed.

The cremation ground (*shamshan*) of the Hindus is located to the north of the village. The burial ground (*kabrastan*) is situated near the cremation ground.

A Service Co-operative Society was established in this village in 1958. At the time of survey it had 81 members. The lekhpal lives in village Sheopur, a neighbouring village. The nearest dispensary is located at Jhabrera. Dr. Maqsood, the village Unani physician, is consulted by the villagers in ordinary ailments. He practises the allopathic system of treatment also.

Sources of Water

The village has 4 pukka wells which supply water for drinking, bathing, cleaning of utensils and other domestic purposes. In addition, there are 27 hand pumps which also supply water for drinking and cooking. The Chamars and Bhangis have separate wells. The village has 3 *kachcha* tanks (*johar*) where the village cattle drink water and the washermen wash clothes. During summer, the tanks go dry. *Kachcha* bricks are prepared in summer out of *gara* (mud) taken out of the *johar* (pond), when the water level is low.

Occupation

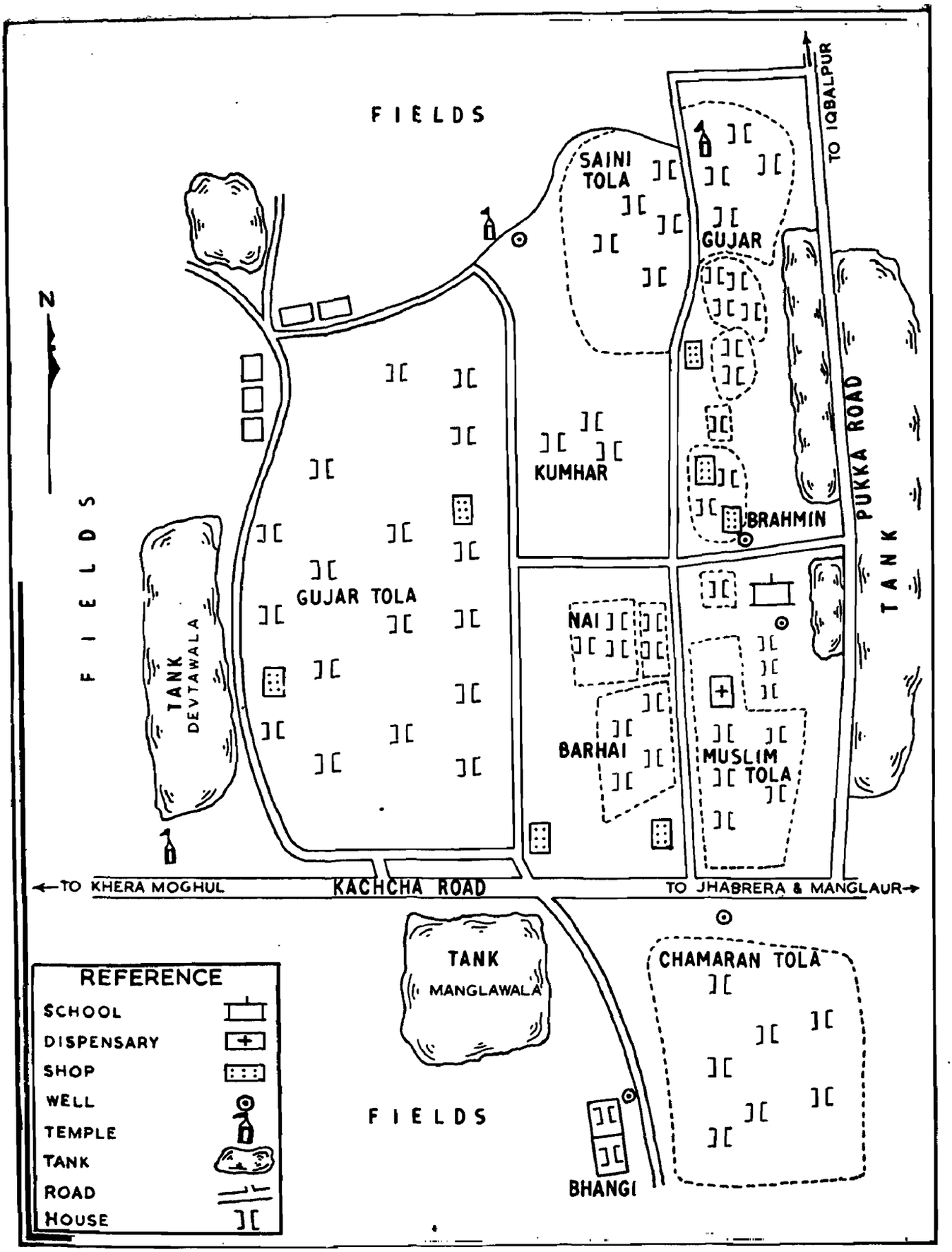
The main occupation of the residents of this village is agriculture, followed by agricultural labour, general labour, traditional work of artisans, service, etc. Sugarcane, *bajra*, *urd*, and paddy are the important crops of *kharif* season while wheat, gram, barley and pulses are the main crops of the *rabi* season. The livestock consists of ordinary poor breed. The cattle are small in size and weak in appearance.

Markets

Bilaspur has a few shops which supply articles of daily use to the villagers. The nearest markets are located at Khera Moghul and Jhabrera and are held on Monday and Sunday. A market is held on Sunday at Nagal. The chief grain market is located at Manglaur in Roorkee tahsil at a distance of 6 miles from the village. The residents of this village visit these markets on bicycle, bullock carts or on foot.

Settlement History

There is no record regarding the history and origin of Bilaspur. The villagers are unable to throw any light on the subject. It is not known when the village came into existence.



NOTIONAL MAP SHOWING HABITATION PATTERN OF BILASPUR

The heads of all households were requested to indicate the number of generations for which the households have been in this village. The following table, based on the replies received from them, indicates the settlement history of the households in this village :

TABLE No. 1.1

Settlement History of Households

Community and Caste	Number of Households	Number of Households settled		
		Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations
HINDUS				
1. Barhai	8	..	..	8
2. Bhangi	2	..	1	1
3. Brahmin	6	..	6	..
4. Chamar	31	..	1	30
5. Dhobi	1	..	1	..
6. Gujar	35	2	16	17
7. Jogi	2	..	..	2
8. Kahar	3	..	..	3
9. Kumhar	3	..	..	3
10. Saini	24	..	5	19
11. Vaish	1	..	1	..
MUSLIMS				
1. Halwai	19	..	6	13
2. Nai	7	1	3	3
3. Teli	8	..	..	8
Total	150	3	40	107

As is evident, about 71 per cent of the households were reported to have settled 2—4 generations ago and about 27 per cent 4—5 generations ago. No one migrated to this village during the present generation. It appears to have grown up during the last 2—5 generations.

CHAPTER II

The People and their Material Equipment

Ethnic Composition

Bilaspur is inhabited by 742 (81·72 per cent) Hindus and 166 (18·28 per cent) Muslims. The Hindu population consists of Brahmin, Barhai, Bhangi, Chamar, Dhobi, Gujar, Jogi, Kahar, Kumhar, Saini and Vaish and the Muslim population consists of Halwai, Nai and Teli castes. Thus there are 14 castes in this village. Although long residence and close association have brought them in close contact with each other and their cultures are in certain fields inter-related, the two communities retain their own socio-religious identities. The Muslim population of the village is in minority but in matters of their socio-religious life this section of population acts as a self-sufficient group. The Hindus of the village can be further subdivided into two groups—upper castes and the Scheduled Castes, the latter consisting of Bhangi, Chamar and Dhobi. The following table gives the distribution of the village population by community and caste with household and sex break-up:

Table No. 2.1

Households classified by Religion, Castes and Sub-castes

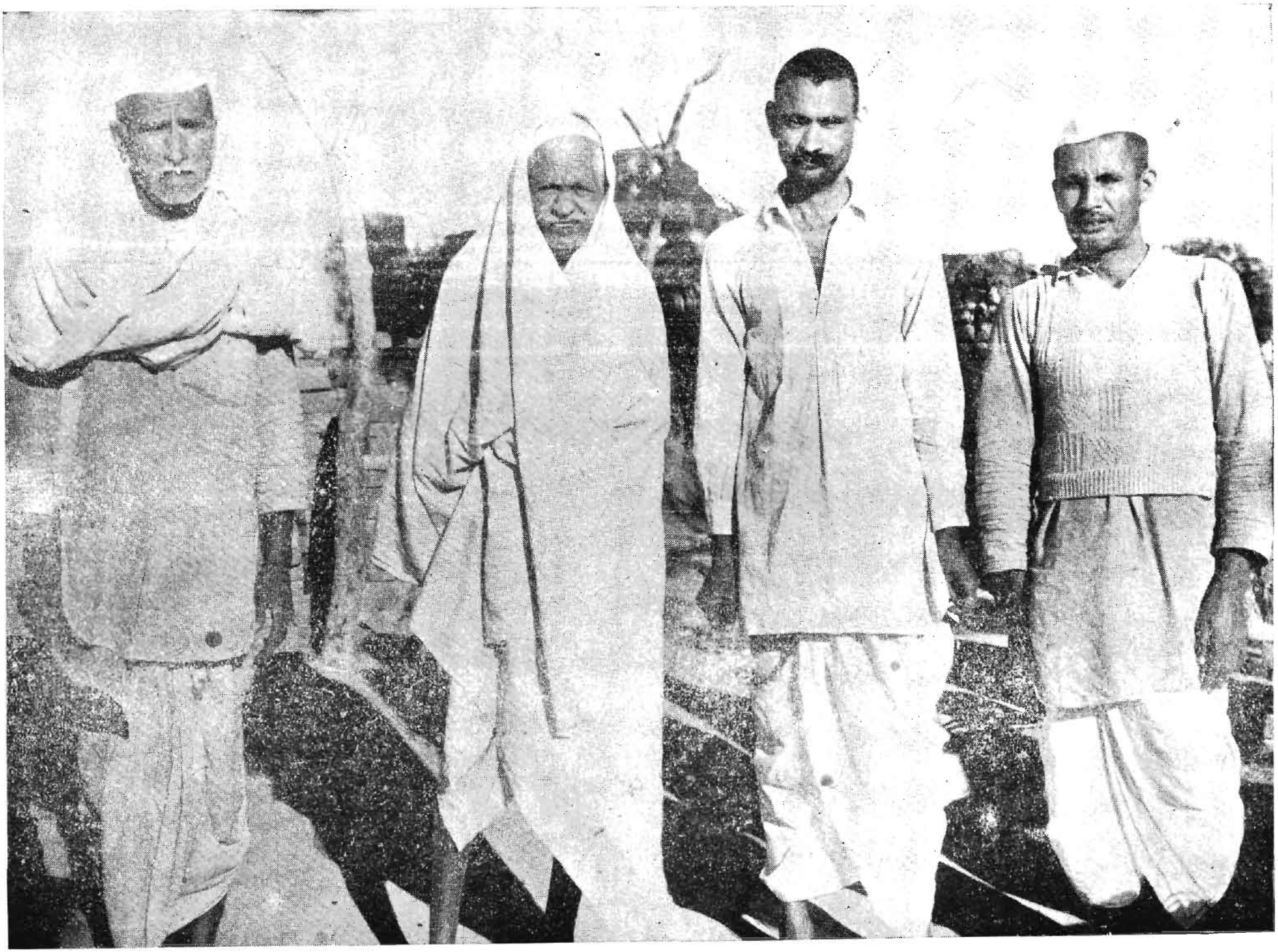
Religion	Caste	Number of Households	Population		
			P	M	F
Hindu	Brahmin	6	23	15	8
	Barhai	8	64	36	28
	Gujar	35	240	158	82
	Jogi	2	7	4	3
	Kahar	3	22	12	10
	Kumhar	3	19	9	10
	Saini	24	192	104	88
	Vaish	1	3	2	1
	Bhangi	2	13	8	5
	Chamar	31	152	77	75
	Dhobi	1	7	4	3
	Total	116	742	428	311
Muslim	Halwai	19	94	55	39
	Nai	7	30	14	16
	Teli	8	42	22	20
	Total	34	166	91	75
	Grand Total	150	908	520	388

Among the Hindus, the Brahmins, with 6 households having 15 males and 8 females, are at the top in social hierarchy. They account for 2·54 per cent of the population of this village. They are all of Gaur sub-caste and claim superiority over all other types of Brahmins. One of them officiates at the religious ceremonies of other clean castes. They are regarded 'pure and high born' and they do not accept food from members of any other caste.

The village has 8 Barhai households with 36 males and 28 females. They constitute about 7·05 per cent of the village population. They claim to be descendants of the celestial artifice Vishwakarma. The traditional occupation of this caste is carpentry. They found this occupation as insufficient for livelihood and, therefore, some of them have taken to cultivation. Those engaged in carpentry repair agricultural implements, prepare wooden frames for doors of houses, wooden cots and other articles.

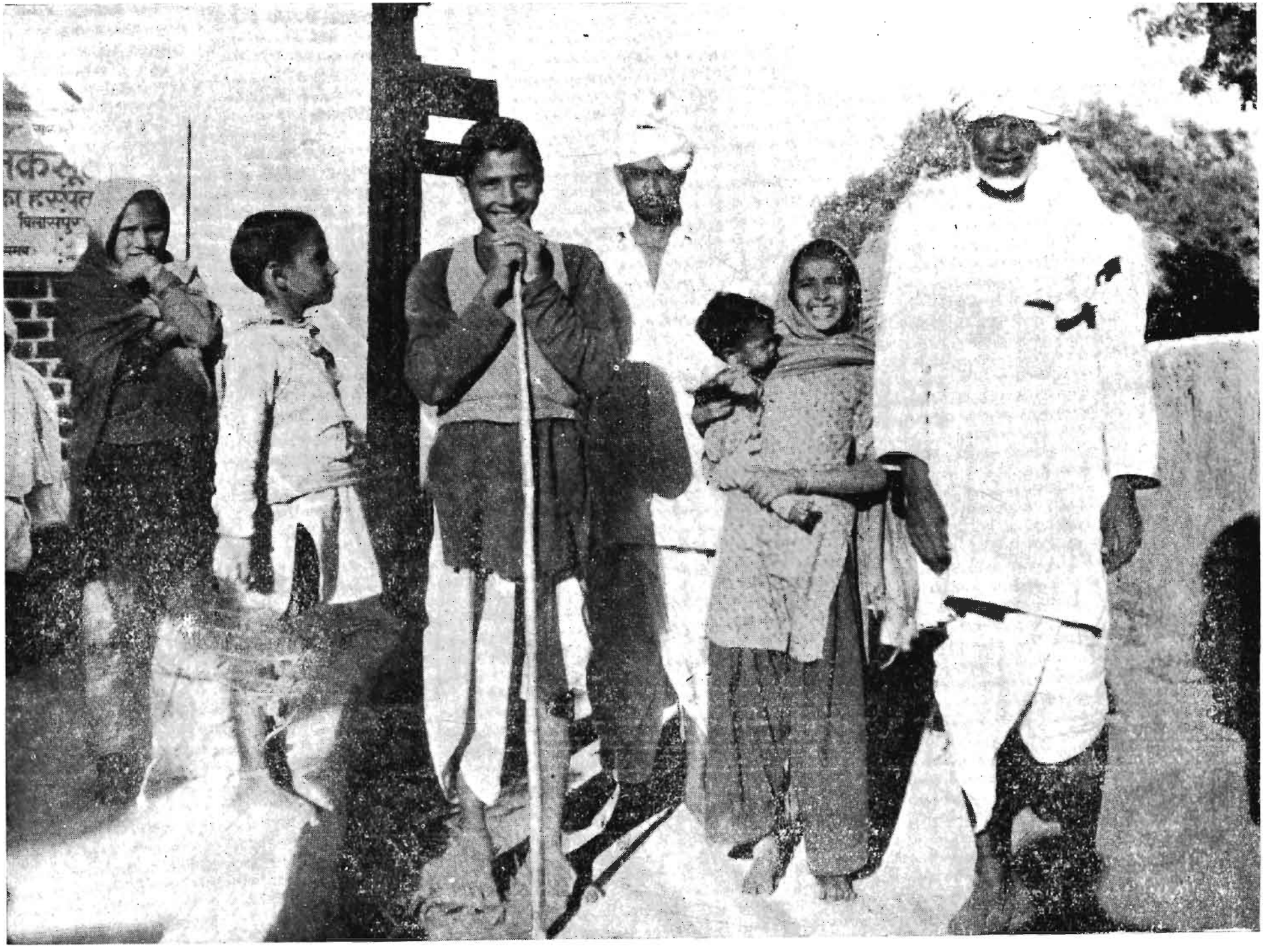
The Gujars, with 35 households having 158 males and 82 females, are the dominating caste in the village. They constitute 26·43 per cent of the village population. Their main occupation is cultivation and they possess more land for cultivation than any other caste. The following extract from the Gazetteer of Saharanpur throws some light on the origin and history of Gujars in district Saharanpur:

"The caste is practically confined to the western districts, and particularly to the Meerut division: the total is exceeded only in the Meerut district. In former days a large part of Saharanpur was commonly known as Gujarat, and at the present time three divisions of the area are generally recognized: the lowlands of the Ganges on the east is styled the Ghar, those of the Jumna are called Raotala and the central portion Gujarat, comprising the parganas of Gangoh, Rampur and Nakur, as well as the neighbouring tracts of Muzaffarnagar. The Gujars are the largest proprietors in the district, their holdings including the great Landhaura estate, of which mention will be made later; they also possess more land as tenants than any other caste, though in the Deoband tahsil the Chauhans slightly outnumber them. They are somewhat inferior husbandmen and have not yet lost their old reputation for turbulence and lawlessness, while they still indulge largely in thieving. Of their history little definite is known: they assert that they migrated from the west some five centuries ago, and they universally claim a Rajput extraction. This claim probably has some foundation in fact, for it



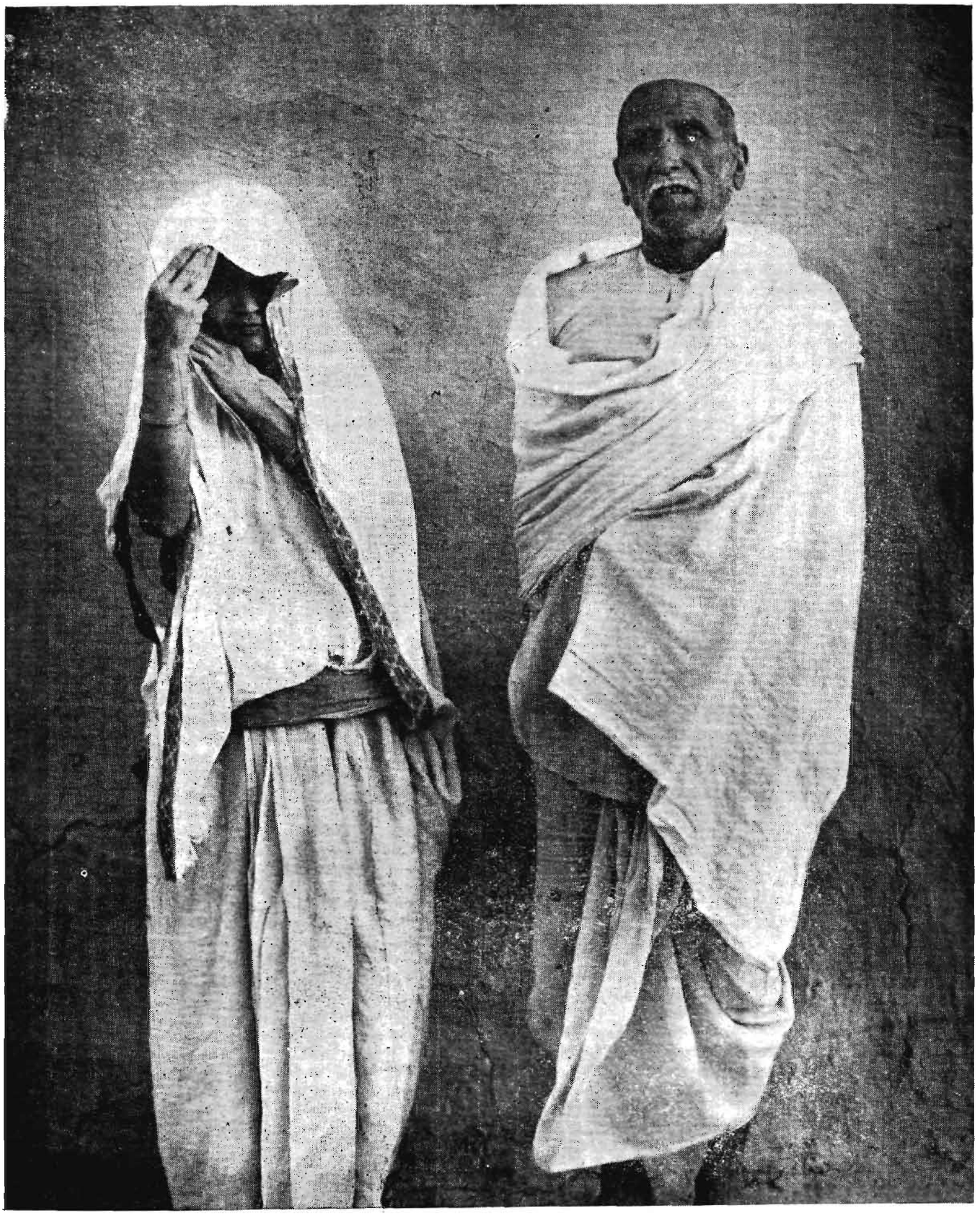
A group of village males, with the Sabhapati on the left

Plate No. II

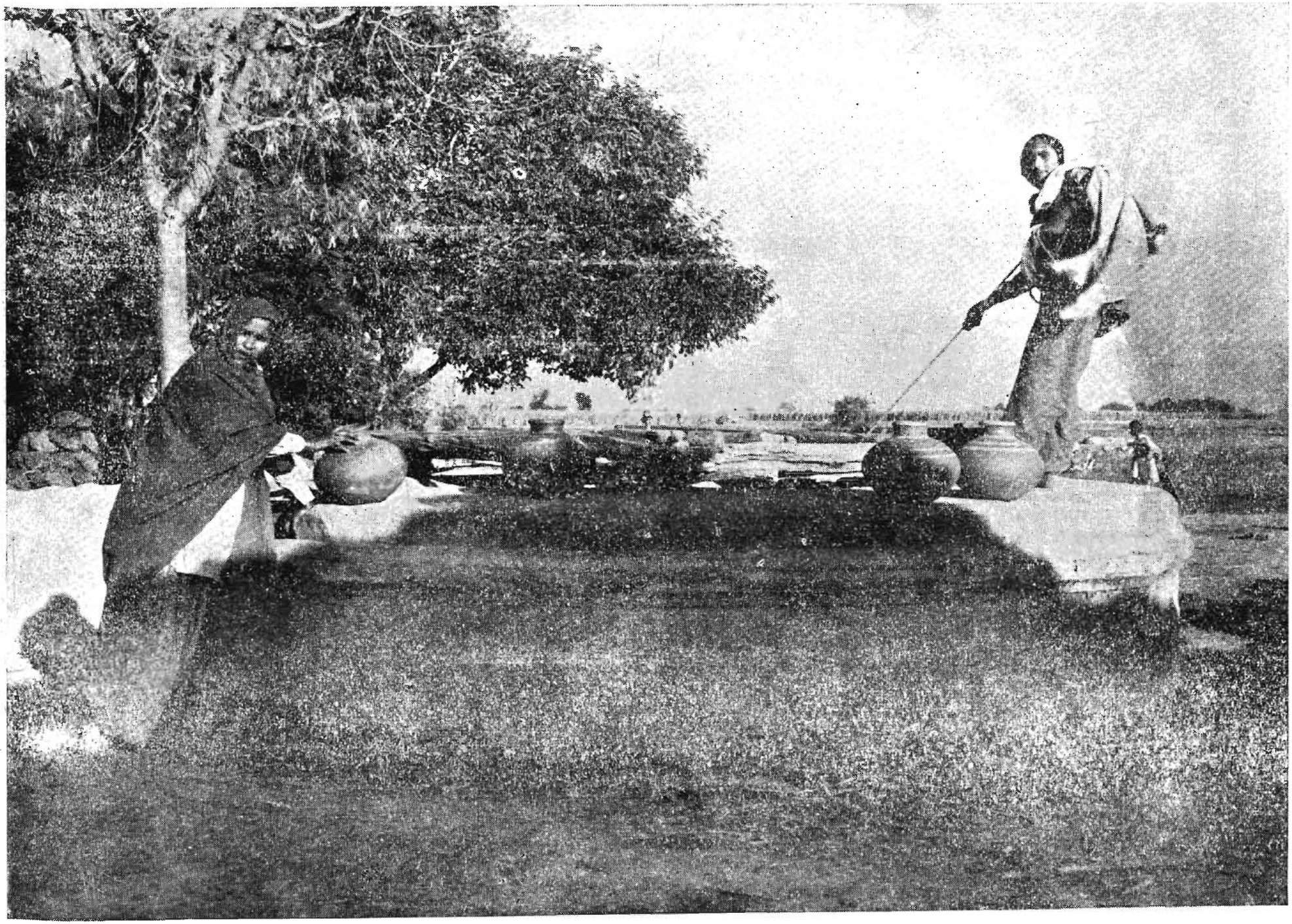


A group of village people of varying ages standing near the village dispensary; only one person—the **Teli in** the foreground—is wearing a shoe

Plate No. III

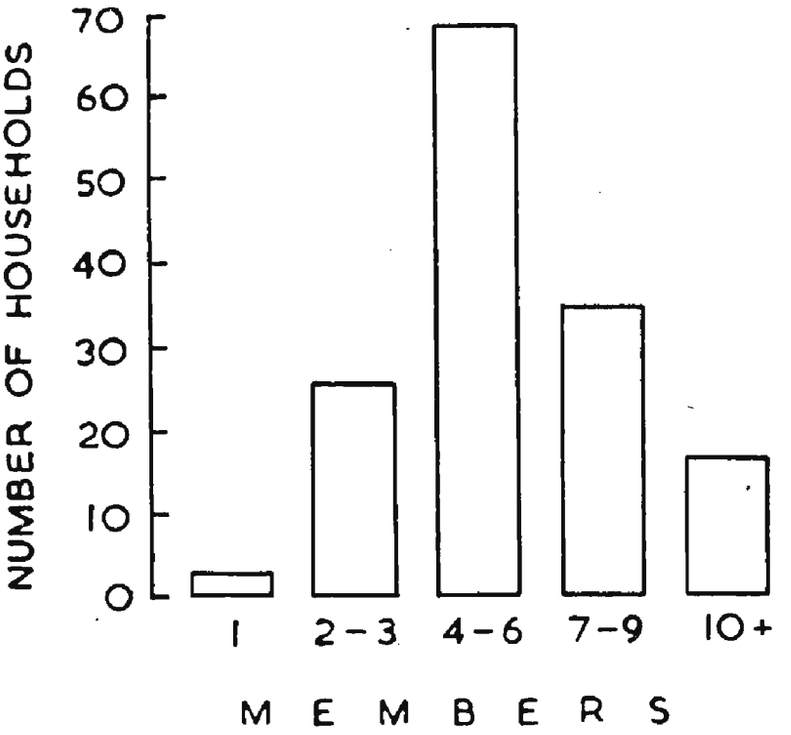


Shri Asha Ram, the Sabhapati, and his wife are standing together. Keeping the face partly covered is the usual etiquette among women for upper castes

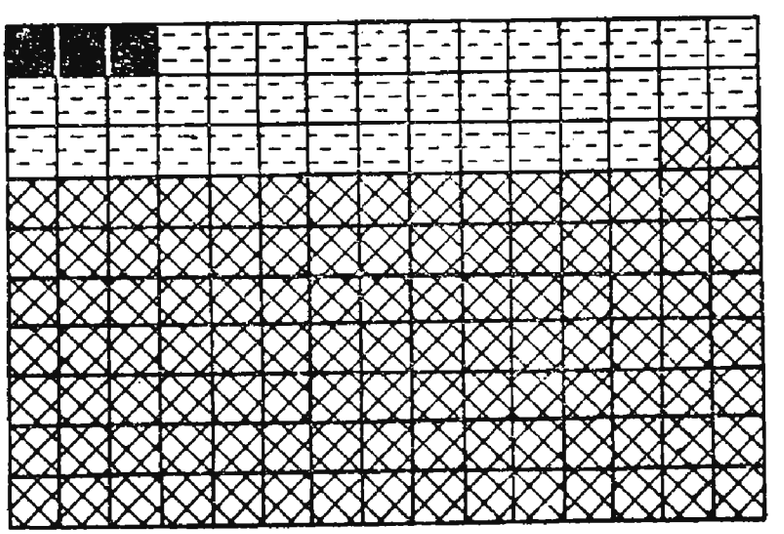


A Barhai girl is drawing water out of the pukka well near the village school while another woman casts a glance over the camera out of sheer curiosity

SIZE AND COMPOSITION OF HOUSEHOLDS



SETTLEMENT HISTORY OF HOUSEHOLDS

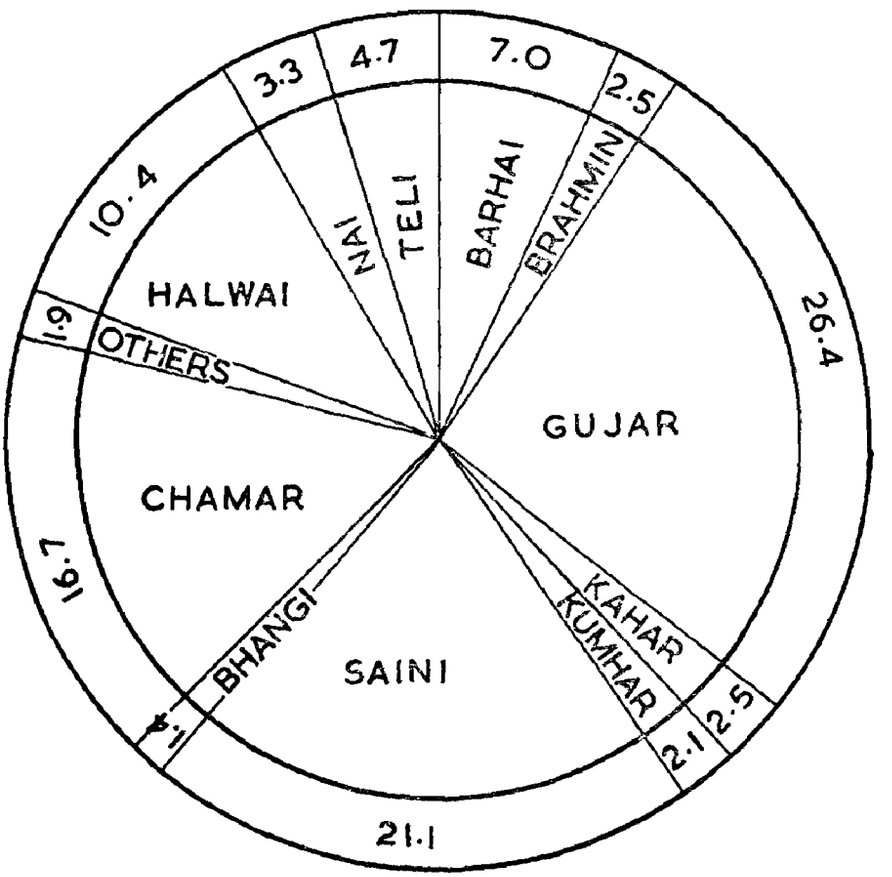


EACH SQUARE REPRESENTS
ONE HOUSEHOLD

HOUSEHOLDS SETTLED

Before 5 Generations 4-5 Generations 2-4 Generations

POPULATION BY CASTE



TOTAL POPULATION 908

has been shown that the Gujars are identical with the Gurjaras of old days, the ancestors of the modern Parihar Rajputs. General Cunningham identified them with the Yuchi, a branch of the eastern Tartars, tracing them from Tartary of Afghanistan, where they were overthrown by the White Huns, and hence into India, where they were constantly driven eastwards under the pressure of Musalman invaders. As early as 1540 they made their power felt in the Doab, so that Sher Shah was compelled to take vigorous proceedings against them. They did not, however, attain to any great political influence till the middle of the eighteenth century, when the wide estates of Landhaura and Parichhatgarh were acquired by Ram Dayal and Nain Singh"[1].

The Gujars of this village assert that they are the descendants of the Gurjars of medieval India. After the defeat of Gurjars they claim to have spread over in plains and for their livelihood taken to cultivation.

There are 2 households of Jogis in the village with 4 males and 3 females. Both the households are engaged in cultivation. Socially, they are included in the lower group of society.

The village has 3 Kahar (locally called Jhinwar) households with 12 males and 10 females. Members of this caste render various services of a domestic nature at the time of marriage and other social and religious ceremonies. They are also engaged in cultivation over a little land. They produce grain as well as vegetables, which they sell in the village or neighbouring markets. They occupy a low level in the caste hierarchy. Water is accepted from them by everyone but not food. When the Brahmin priest goes to their house for a feast, he cooks himself and eats first.

The village has 3 Kumhar households with 9 males and 10 females. The traditional occupation of this caste is pottery, i.e., the making of clay pots like *ghara*, *karwa*, *handi*, *nand*, *chilam*, earthen lamps and other articles for domestic use. All the households are engaged in their traditional profession.

The village has 24 Saini households with 104 males and 88 females. They constitute 21·15 per cent of the total population of the village. Their principal occupation is agriculture and they are known to be good cultivators. They form an influential group in the village life. They are somewhat similar to the Malis. The identity of the Malis and the Sainis is established by the fact that a number of the same sub-divisions occur in each caste. The bulk of those found in this village belong to Gole subcaste. Their speciality is market gardening and while they commonly betake themselves to general farming, they devote their attention chiefly to the more valuable crops.

There is only 1 household of Vaish caste, having 2 males and 1 female. The traditional occupation of Bania or Vaish caste is trade and business. This family is engaged in retail sale of *kirana* (general provisions) articles.

The above mentioned Hindu castes do not suffer from any social disability. They have free access to shops and places of worship. Of these castes, Gujars and Sainis constitute the most influential group of the population. They are the backbone of the village economy. Kahar, Barhai and Kumhar are essential for running the village economy. These castes are given their wages generally in kind after harvesting.

Scheduled Castes

The village has 34 Scheduled Caste households constituted of 172 persons—89 males and 83 females. Among them, Chamars are at the top with 152 persons—77 males and 75 females—forming 31 households. They alone constitute 88·37 per cent of the Scheduled Caste population and 16·74 per cent of the village population. They live in a cluster of houses in a separate *mohalla* situated to the south of the road, which runs through the village from south to east. The traditional occupation of Chamars is working in leather but in this village they are engaged as cultivators, agricultural labourers, general workers, etc. They have free access to the shops and the schools but they cannot offer worship in the temple. Not to say of people of clean castes, even Bhangis do not take water or food touched by them. The Brahmins do not go to their houses.

The village has only 2 Bhangi households with 8 males and 5 females. They constitute 7·55 per cent of the Scheduled Caste population. They live in a separate cluster of houses near the Chamar *abadi* but separated from others by a lane. They are at the lowest rung of society in the village. They mainly work as sweepers and scavengers and they have no land for cultivation. For the services rendered by them, they are paid in kind after every 6 months when crops are harvested.

There is only one Dhobi household with 7 persons in this village. They wash the clothes of the villagers and get payment either in cash or in grain at the time of harvesting of crops. The only occupation of the Dhobis is washing of clothes. They have no land for cultivation. The Dhobis are subjected to social disabilities like other Scheduled Caste people but they are considered superior to Chamars and Bhangis.

1. Nevill, H R. ; *Gazetteer of Saharanpur* 1909, Pages 101—102,

All these Scheduled Castes are socially disabled, educationally backward and financially weak. Of them, Chamars are somewhat advanced and their children go to school.

Muslims

The 34 Muslim households, having a population of 91 males and 75 females, form 18·28 per cent of the village population. The Muslims have been living with other castes of the village for a long time but they have their separate identity. They are divided into three sub-groups, viz., Halwai, Nai and Teli. The Halwais, with 19 households containing 55 males and 39 females, constitute 56·63 per cent of the Muslim population. Some of them are cultivators while some others work as agricultural labourers and general workers, e.g., in road construction and in *gur* making. The 8 Teli households, with 22 males and 20 females, constitute 25·3 per cent of the Muslim population. Only 2 households are engaged in the traditional occupation of oil-pressing. Other families are engaged in cultivation. One person of this caste works as a physician in the village. The 7 Nai (barber) households, containing 14 males and 16 females, form 18·07 per cent of the Muslim population. They have a little land for cultivation. They work as barbers but to supplement their income they work as agricultural workers also. They go to other villages also for cutting the hairs of their clients. In lieu of their services they are paid mostly in grains after harvesting of crops.

The relations between Hindus and Muslims are cordial. They mix with each other without losing their identity. They help each other in time of need. The Muslims live according to their own way of life, following their religious customs and traditions, while the Hindus follow their own way of life.

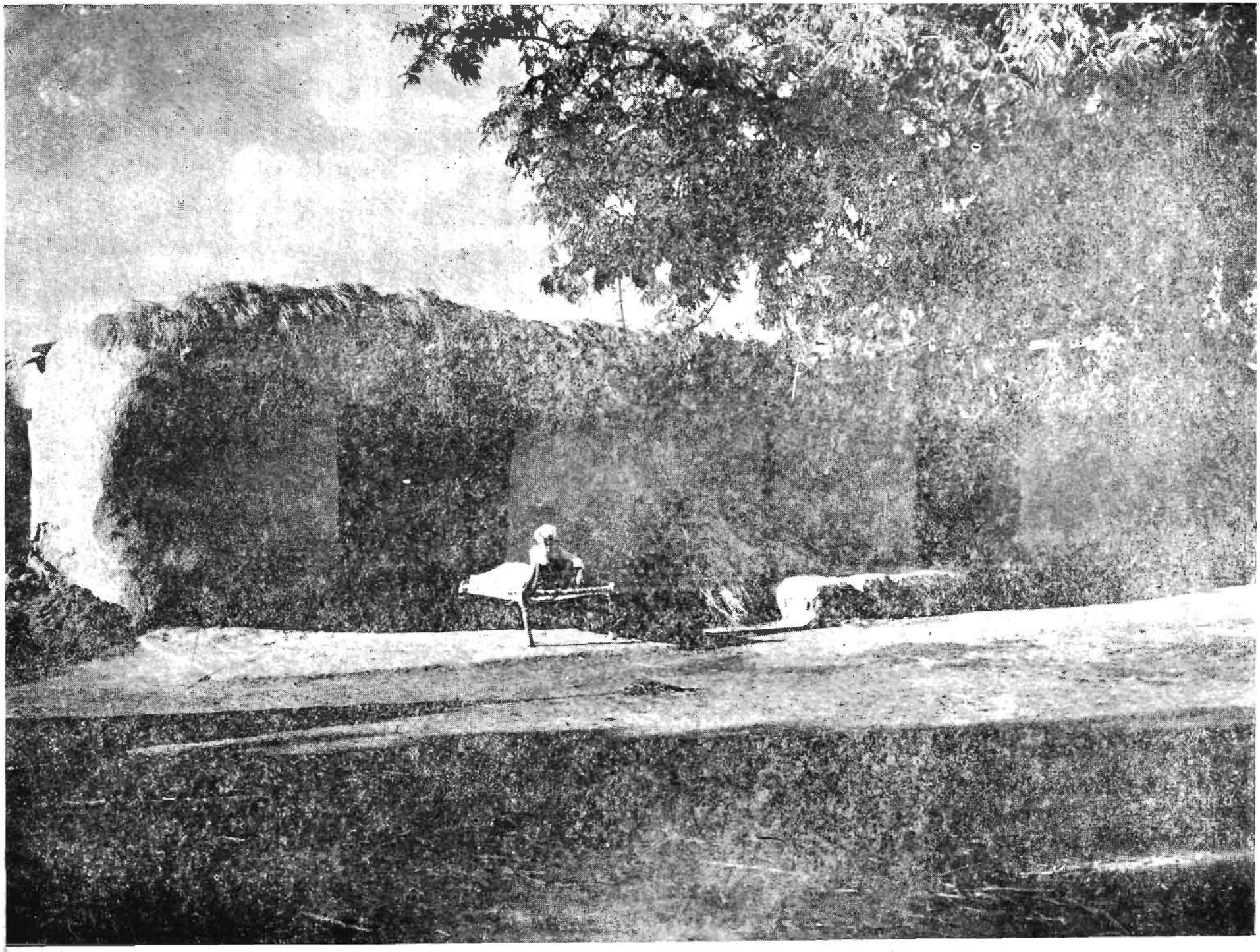
House Type

The size and shape of a dwelling gives a sufficient indication of the financial soundness or otherwise of its owner. The houses of the village can be divided into two types—first, *kachcha* and secondly, partly *kachcha* and partly pukka. Of the 150 households in the village, only 3 houses are partly pukka. Some portions of these houses including the roof are made of baked bricks. Two of these houses belong to Gujars and one is owned by a Muslim Teli family. No house in the village is purely pukka. The *kachcha* houses represent 98 per cent of the total dwellings of the village. The number of rooms in various houses differs according to the financial status of the households. The following table shows the castewise distribution of households by number of rooms and by number of persons occupying :

TABLE NO. 2·2

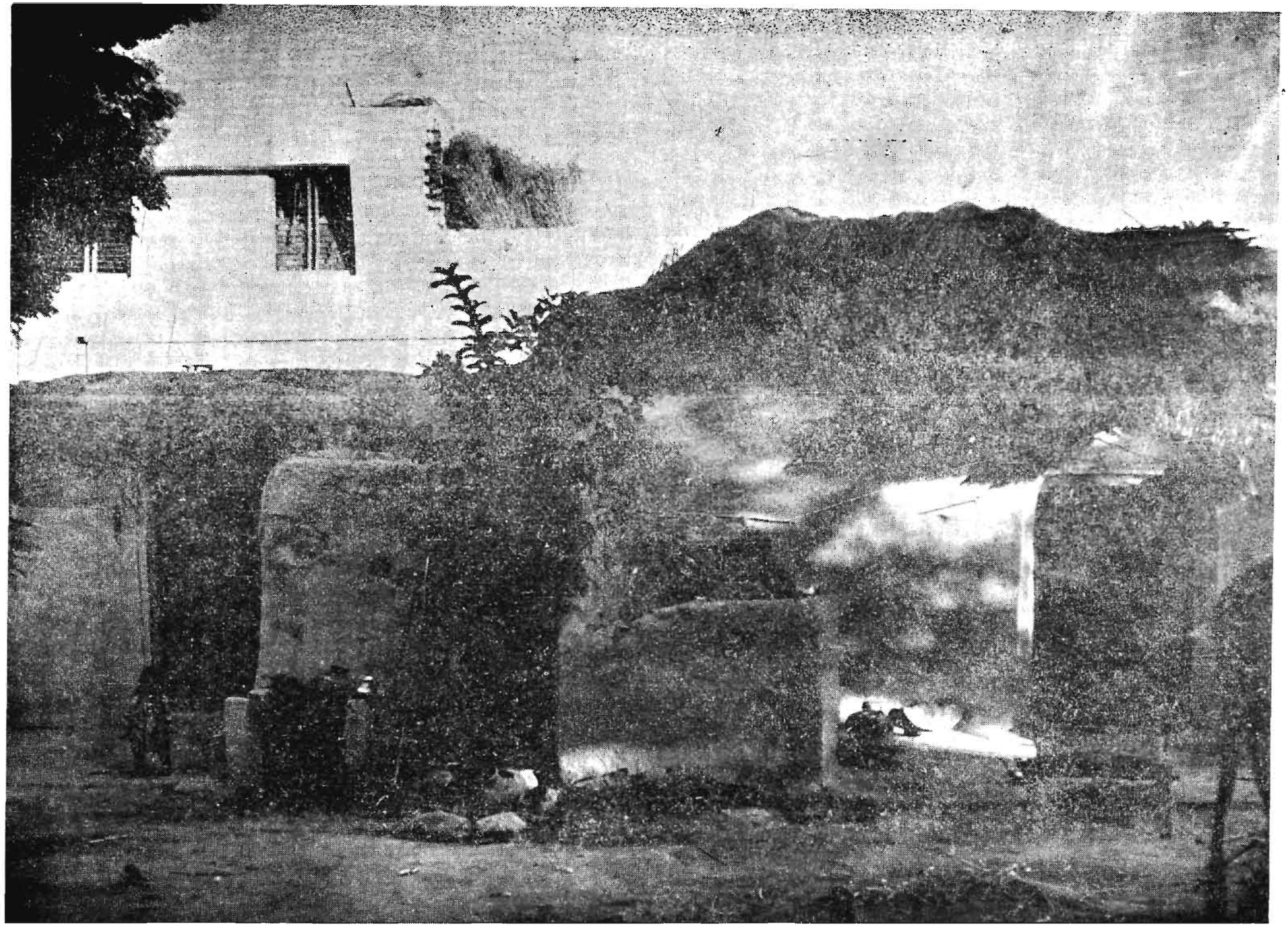
Castewise Distribution of Residential Accommodation

Caste	Number of Households	Population	Number of Persons per Household	Number of Rooms	Number of Rooms per Household	Number of Persons per Room
1. Barhai	8	64	8.0	36	4.5	1.8
2. Bhangi	2	13	6.5	6	3.0	2.2
3. Brahmin	6	23	3.8	23	3.8	1.0
4. Chamar	31	152	5.0	63	2.0	2.4
5. Dhobi	1	7	7.0	3	3.0	2.3
6. Gujar	35	240	6.9	174	5.0	1.3
7. Jogi	2	7	3.5	6	3.0	1.2
8. Kahar	3	22	7.3	11	3.7	2.0
9. Kumhar	3	19	6.3	11	3.7	1.7
10. Saini	24	192	8.0	70	3.0	2.7
11. Vaish	1	3	3.0	4	4.0	0.7
12. Muslim	34	166	4.2	83	2.4	2.0
Total	150	908	6.0	490	3.3	1.8



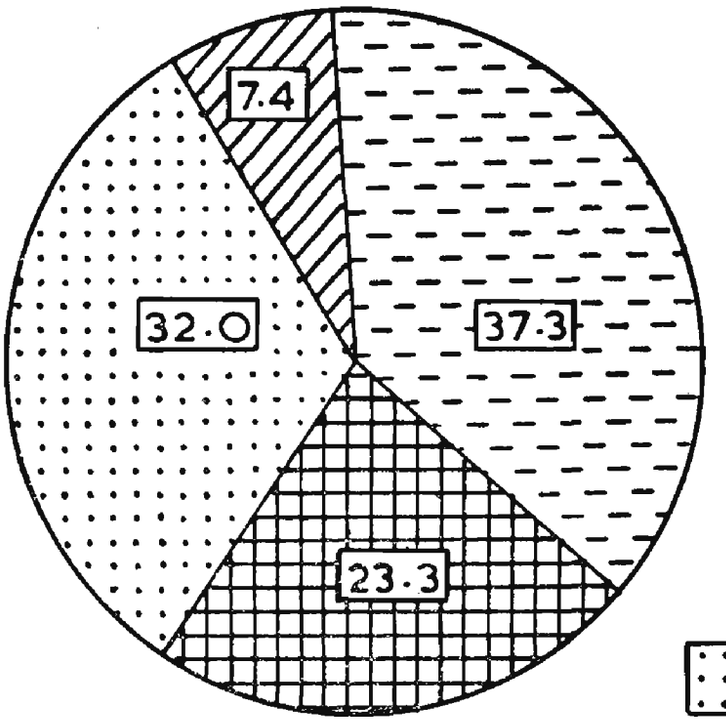
The front view of a *kachcha* house of a Brahmin family, with a tamarind trees in the foreground

Plate No. VI



An inner view of a *kachcha* house owned by a Muslim; one door is protected with a thatch and the other with a *kachcha* protection. In the background is the partly pukka house of Dr. Maqsood

NATURE OF FAMILY



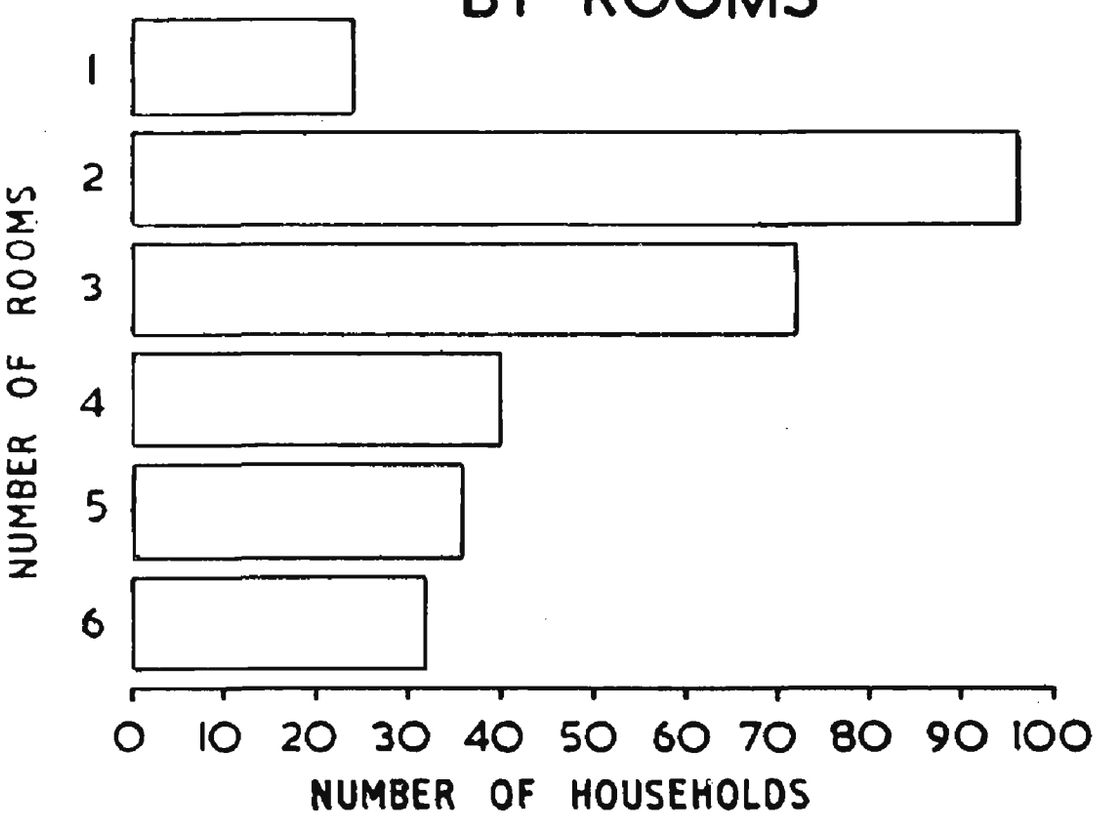
Simple

Intermediate

Joint

Others

DISTRIBUTION OF HOUSEHOLDS BY ROOMS



As is seen, the highest number of persons per household is found among the Saini and the Barhai, followed by the Kahar, the Dhobi and the Gujar households. The number of rooms per household is the highest among the Gujar, followed by the Barhai, Vaish and Brahmin households. The number of persons per room is the lowest among the Vaish followed by the Brahmins, the Jogis and the Gujars. On an average 1·8 persons are accommodated in one room.

The following table indicates the distribution of households and population by number of rooms :

TABLE No. 2·3

Households by Number of Rooms and by Number of Persons Occupying

Number of Rooms	Number of	
	Households	Family Members
1	12	48
2	48	223
3	36	208
4	20	130
5	18	153
6 and above	16	146
Total ..	150	908

As is seen, the 150 households of this village are housed in 490 rooms. There are 12 households in the village which live in single roomed houses. The population of these households is 48. Thus 5·3 per cent of the village population owns single roomed houses. As many as 48 households have 2 rooms each and the number of the people living in these households is 223. Thus about 25·41 per cent of the village population lives in houses having 2 rooms. There are only 16 households, having 6 or more rooms. The poorer class of people live in single roomed houses. They have to remain satisfied with poor housing conditions as they have no financial resources for their improvement.

Every house in the village has a rectangular ground plan with a flat roof, a parlour in front (open or closed) and a courtyard inside. The cattle are tethered on the enclosed land in front of the house. The roofs of the *kachcha* houses are of mud and the walls are made of unbaked bricks or lumps of clay. Verandahs of some houses have a cover of *chhappar* (thatch).

The materials used by the villagers in construction of the *kachcha* houses are clay, bamboo, wood and unbaked mud bricks which are available locally. The unbaked mud bricks are manufactured by Chamars of the village out of mud taken from the village *johars* (ponds). Timber is also used for roofing with mud. It is either purchased locally or is brought from Roorkee or Saharanpur market. Some of the households use timber from the trees grown by them. There is no tiled roof in the village. The pukka portions of the 3 partly pukka houses in the village are made of baked bricks, cement and lime. The timber of roofs, beams, doors and windows is purchased from Saharanpur. Masons and labourers are engaged locally.

The house can be divided into three portions—the *bagar*, the *gher* and the *chaupal*. The word *bagar* refers to the residential portion and sometimes to the courtyard within the house. It is used for residence, kitchen, storage of the grains produced, etc. The *gher* refers to the place where animals of the household are tethered. It is a big area surrounded by mud walls which are not very high. Someone has to sleep there every night to safeguard against cattle lifting. *Chaupal* is also known as *baithak*. It consists of one big sized room with a high *chabutra* in front, for sitting. A shady tree is also grown nearby so that people can sit under its shade. The *chaupal* and *gher* are near each other. It is the place where guests and other people are made to stay. The males spend most of their time either in the fields or in the *chaupal*. They have their afternoon siesta as well as their everyday sleep there.

During the rainy and the summer seasons, the houses are quite uncomfortable. There is insanitation and foul smell alround. Flies and mosquitoes are found in abundance. All members of the family, including males and females, attend to the call of nature in the nearby fields. The womenfolk usually go there before dawn or after dusk so that the males do not see them. In spite of all the inconvenience to the womenfolk they do not have latrines within the house compound. The drains often overflow in lanes and alleys and thus cause insanitation.

The house is planned in such a manner that its main door does not face south. Before laying the foundation of the house a Brahmin priest is consulted for finding out the auspicious time and date for the ceremony. On that day a few bricks are laid to the chanting of *mantras*. After the ceremony, the priest, the mason and labourers are given some sweets and cash. Some sweets are also distributed to those who are present. When the house is ready for being occupied, the *Grih Pravesh* (from Hindi *grih*, house and *pravesh* admittance into) ceremony is performed. On this day the owner of the house invites his relations and friends to the *katha* of Satyanarayan after which *prasad* is distributed to the audience. The family then starts residing in the new house.

Dress

Both Hindus and Muslims have their own peculiarities in dress. The Muslim males wear *lungi* or *dhoti* and a shirt or *kurta*. The younger generation wears half-pants and narrow pyjamas. They don colourful shirts or *kurtas* on the occasion of festivals. Some also wear underwear and under-vest (*banian*). They generally go about bare-headed but on festivals they wear cotton caps.

Muslim females wear tight pyjamas of black or blue-black colour and sometimes a loose *salwar*. The tight pyjamas is called *sutthan*. The upper garment is usually a shirt. They cover the head with a coloured scarf (2 yds. × 1¼ yds.), locally called *onna*. They wear quite colourful clothes on special occasions such as Id and marriage.

Some Hindu women also wear a *sutthan* of black or blue-black cloth. It differs from the one worn by the Muslim women in so far as it is just like *chooridar* pyjamas. It is commonly used in the village by all Hindu castes. But in some families, *salwar* and *dhoti* are used by the younger ladies. The upper garment is usually a half-shirt. The head dress of Hindu women also is the *onna*. Among the well-to-do families in the village the women wear *sari* and blouse or shirt. In fact they prefer *sari* to the *sutthan*. The Brahmin, Saini and a few Gujar families generally wear cotton *sari* which they call *dhoti*. The dress commonly used by women is the *sutthan*, half-shirt and *onna*. Some old women of backward castes use the *tukri* in place of *sutthan* or the *dhoti*. It is like a voluminous petticoat with a number of pleats.

The Hindu males always put on *dhoti* and shirt or *kurta*. They also frequently use cotton caps. The shirt is widely popular and is favoured by the rich and the poor alike. Some school-going boys wear pyjamas and half-pants. They go about bare-headed. The well-to-do people wear coat sometimes. The grown-up people use *dupatta* (turban) of *malmal* cloth, particularly when going outside the village. Some males also put on underwear and *banian*. The children are seen in tattered clothes. Most of them go about naked. When women of well-to-do families go out they wear a white *chadar* (3 yds. x 2 yds.) of *malmal* cloth over the *onna* or the cotton *dhoti*. The *lehanga* is used by Hindu women on ceremonial occasions.

The males and females of the village generally go about bare-footed but they wear some type of footwear on some occasions, especially when they go out. The male population of the village generally wears indigenous *nagra* type of leather footwear locally called *nari-ka-joota* or *dhauri-ka-joota* but in some well-to-do families shoes, sandals and chappals are used. Hindus prefer to purchase shoes at the time of Holi or Diwali or on ceremonial occasions like marriage, etc.

Ornaments

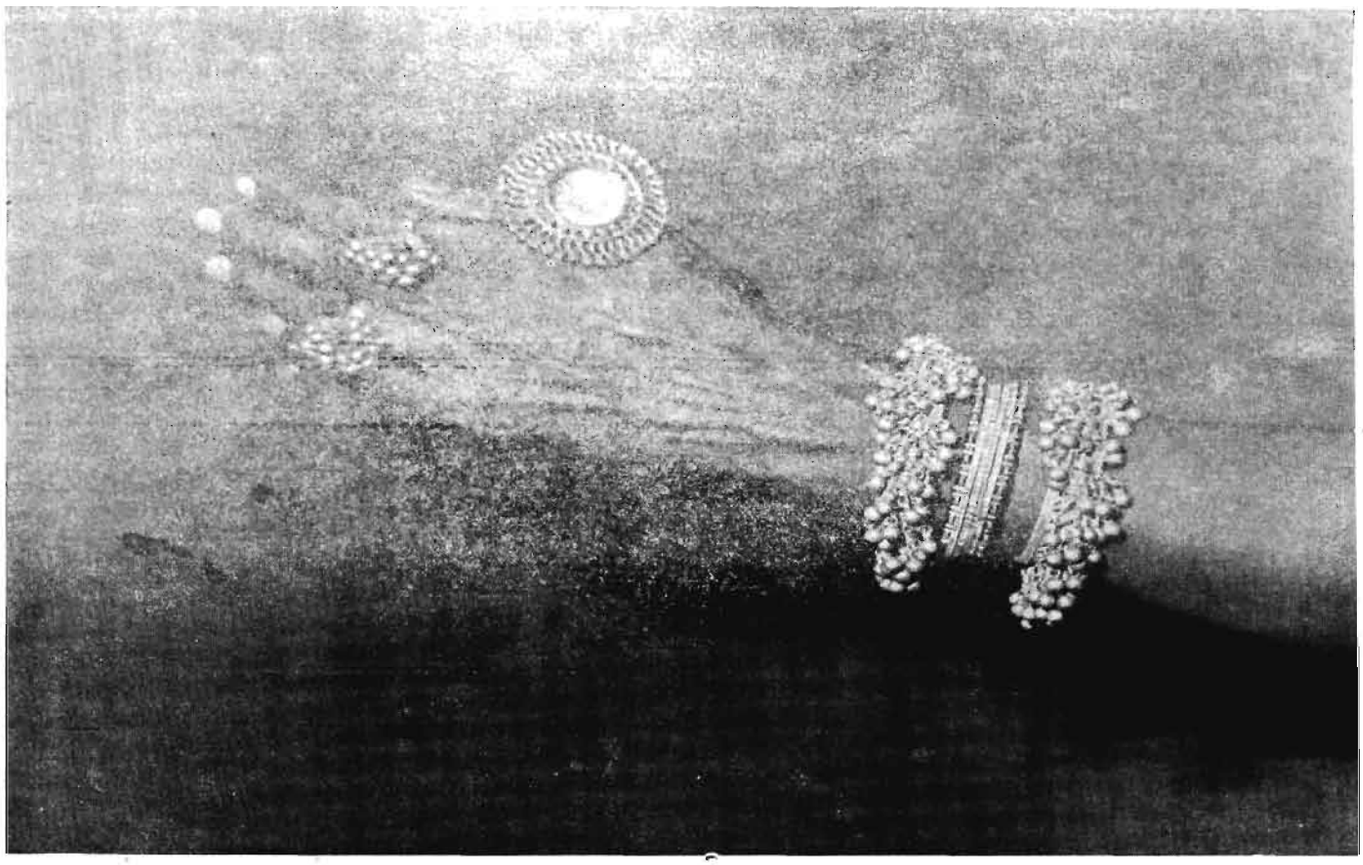
The womenfolk of the village are quite fond of whatever jewellery they can afford. The young and the old all alike wear ornaments of gold, silver or *kansa* according to their availability. The Hindu married women in the village wear *bichhwa* or *chukti* usually made of silver or *kansa*. The financial condition of the family determines the number of ornaments which the womenfolk of the family possess. The women of the well-to-do families possess ornaments made of gold and silver. Others have ornaments of silver and *kansa* only. The important ornaments worn by womenfolk in the village are as under:

	Ornament	Description
1.	*Angoothi*	Ring of gold or silver, the latter being popular with the Muslims
2.	*Anokhey*	An ankle ornament made of silver
3.	*Arsi*	Round ornament of silver (rarely gold), with a glass piece in the centre, worn on the thumb of left hand by the bride
4.	*Bichhwa* or *Chukti*	Small rings of silver worn only by the married women on the first finger of each foot
5.	*Bala*	Gold or silver ear-ring with a fringe, generally worn by the Muslim women
6.	*Bali*	Set of silver rings worn round the outer edge of the ear, especially by the Muslim women
7.	*Bank*	Ankle ornament of silver or *kansa*
8.	*Bulak* or *bulla*	A gold ornament hanging from the nose cartilage up to the lips; this ornament has now gone out of fashion.
9.	*Bundey*	Gold or silver ornament worn in ear lobe
10.	*Chhan Kangan* and *pariband*	Wrist ornaments of silver having small bells which clink together and produce a melodious sound
11.	*Champakali*	A type of gold necklace
12.	*Chhara*	Big rings of silver or *gillet* worn on the ankles
13.	*Choori*	Glass or silver bangles; silver bangles are generally worn by widows

Plate No. VII

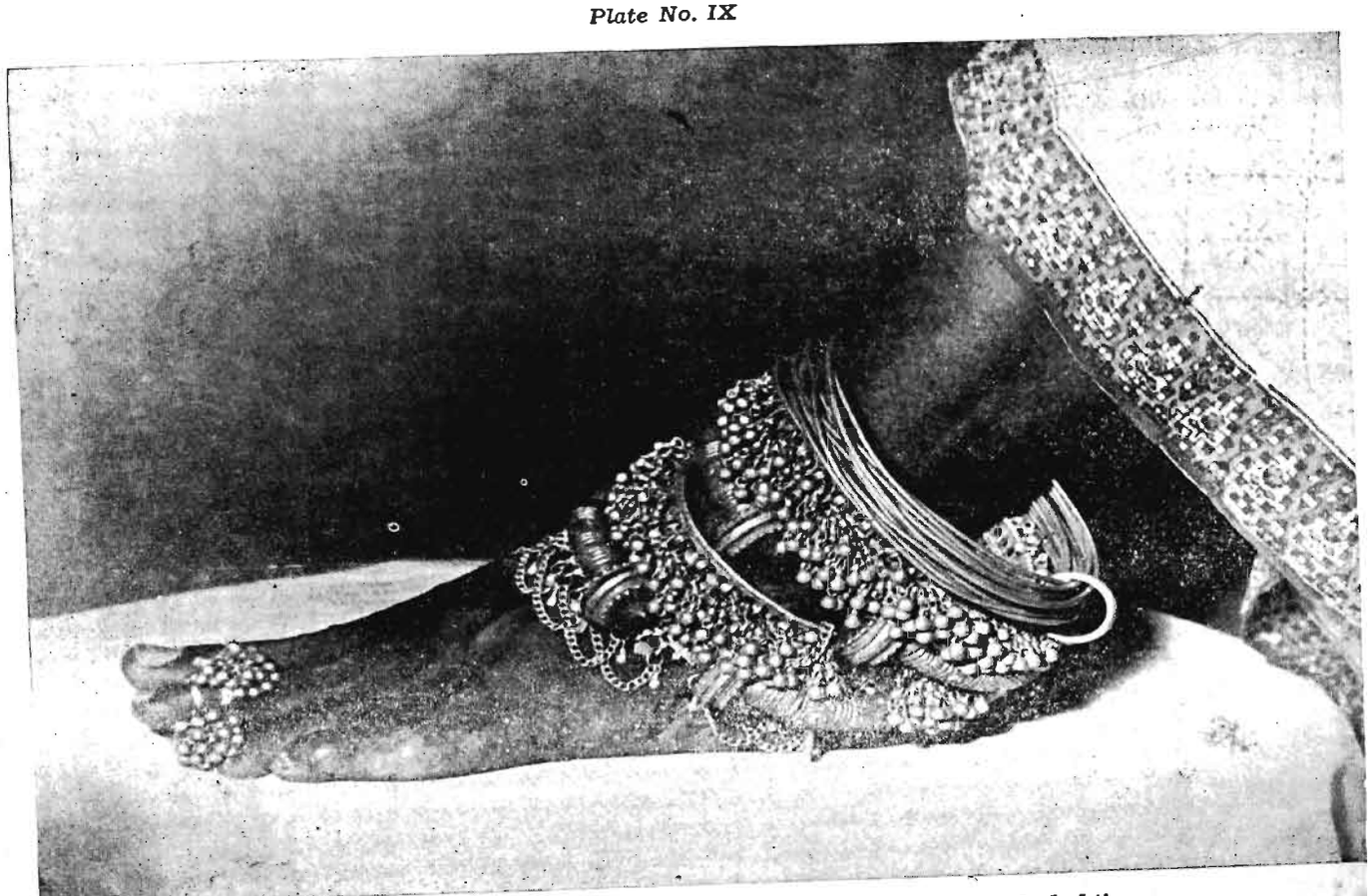


Some more ornaments—*moti* (nose), *jhumkey* (ears), *hansli, ram naumi, katsari* and *har*



Some ornaments used on wrist and fingers—*chhan, kangan,* glass bangle, *pariband, arsi* and ring

Plate No. IX



Some ornaments used on feet—*paizeb, jhanwar, anokhey, ramjhole, lachhey* and *chukti.*

Plate No. X



The necklace of silver beads, locally called *siau*, used in connection with celebration of Holi festival.

14.	*Dukarda*	A type of gold or silver necklace
15.	*Guluband*	A type of gold collar worn round the neck
16.	*Hansli*	An ornament of solid silver, wide in the middle and narrowing towards the two ends, worn round the neck
17.	*Har*	Gold or silver necklace consisting of a number of chains
18.	*Jhanwar*	An ankle ornament made of silver
19.	*Jhumka*	A bell-shaped ornament of gold or silver with metal suspended from the ear lobe by a flower-shaped stud
20.	*Kara*	A kind of bracelet of silver or gold worn on the wrist
21.	*Katsari*	A type of silver necklace
22.	*Lachchhey*	A type of ankle ornament made of silver
23.	*Laung*	A small stud of gold worn on the nose
24.	*Nath*	A nose ring made of gold, generally worn by the bride at the time of marriage
25.	*Paizeb*	Ankle ornament made of silver or *gillet* with chains and small bells which clink together and produce a melodious sound when the wearer walks
26.	*Payal*	Ankle ornament made of silver, closely resembling the *paizeb*
27.	*Peti* or *tagri*	A girdle of silver, having a number of chains held together by bands, worn round the waist
28.	*Pahunchi*	A type of silver or gold bracelet worn on the wrist
29.	*Ram Jhole*	A type of ankle ornament made of silver
30.	*Ram Naumi*	A type of silver or gold necklace
31.	*Tauk*	A silver ornament for the neck, worn especially by Muslim women
32.	*Tops*	Gold or silver ornament worn in ear lobe
33.	*Tilli* or *moti*	Nose-pin made of gold

In poorer families ornaments are either of silver or of some other cheap metals like *kansa*, *gillet*, etc. In day-to-day life only 3-4 ornaments —*bundey* or *tops* or *bali*, *tilli* or *laung*, *karey* and *choori*, *hansli* and *bank* or *chharey* or *lachchhey*—are worn. All Hindu women except widows wear glass bangles on their wrist. *Laung* and *tilli* are worn in the nose on both sides. There is a little difference in the shape of the two. *Laung* is somewhat bigger than the *tilli* and it is worn on the right side of the nose. In some families, women wear *keel* made of gold in place of *laung* or *tilli*. The *sohagan* (married woman whose husband is alive) always wears the *bichhwa* or *chukti* on toes, glass bangles on the wrists and a *laung* or *tilli* on the nose. Use of *bindi* and *sindoor* in day-to-day life is not popular with the married women. Males generally do not wear ornaments. A few of them wear a *tabiji* (small amulet) round the neck or *kokey* or *murki* in the ear lobes. All these are made of gold. Ring and *chhallas* are also worn by some males on their hand fingers.

Household Goods

The household goods consist of furniture, utensils and other consumer goods. These articles are possessed by various families in degrees varying according to their economic status. In well-to-do families they are in abundance while in the poor households their number is small. One Muslim family owns a bedstead and two families in the village (one Muslim and one Hindu) possess chairs and tables. There are 9 benches, 11 stools and 24 *jal chaukies* in the village. *Charpoys* woven with *moonj* string are in possession of every family according to individual needs. Some households own *takhats* for sitting purposes. The furniture used in the village is locally made by the village carpenters.

There is only one radio-set in the village owned by a Muslim family. No household possesses a kerosene stove. Hurricane lanterns are an item of necessity and are commonly found in most of the households. The poor families use lamps of clay or of iron sheet for lighting their houses. There is no household having a petromax lamp. Out of 150 households, 33 households have torches. Bicycles are owned by 4 Gujar, 3 Saini and 1 Muslim household. Mosquito nets are not used in the village. Some of the households in the village use toilet soap but the number of such families is very small. Earthen pots and boxes made of steel or wood are also used in the houses.

Utensils

The general practice in Hindu families is to cook and eat in utensils made of brass, iron and copper. The utensils in Hindu households are almost the same as in other parts of the State but there is some difference in the utensils of Hindus and Muslims. In the poorer Muslim families earthenwares and a few utensils made of aluminium are used for cooking and eating but in the well-to-do families metal utensils are commonly used.

The common type of utensils used in the Hindu families are *patili*, *thali*, *katori*, and *lota* made of brass and

tawa, balti, karahi, karchhi and *chimta* made of iron. Earthen *gharas* (pitchers) are used for storing water for drinking. The common utensils used in the village are given below :

Utensils	Description
1. *Balti*	Bucket made of iron
2. *Bhagona*	A brass utensil used for boiling milk or for cooking vegetables or pulse
3. *Banta/tokni*	A brass utensil used for storing water
4. *Chimta*	A pair of tongs used in cooking
5. *Degchi*	A *patili* made of aluminium used in Muslim households
6. *Gilas*	A tumbler made of brass
7. *Ghara*	Earthen pitcher used for storing cold water
8. *Handi*	A clay utensil used generally in Muslim households for boiling rice or pulse or cooking vegetables—equivalent of *patili* used in a Hindu household; *chane-ka-sag* is invariably cooked in *handi* in Hindu households also.
9. *Karahi*	Iron frying pan for preparing *halwa, poori*, and curry
10. *Kalsa*	A big utensil made of brass for storing and carrying water—used in a few well-to-do households
11. *Katori* and *bela*	Small utensil, made of brass and bell-metal respectively used for taking vegetables or pulse
12. *Kunda*	A big plate-like utensil made of wood or clay used in Muslim households for preparing dough—equivalent of *parat* used in a Hindu household
13. *Katordan*	A brass utensil with a covering used for keeping *chapaties*
14. *Karchhi Chamcha*	A big spoon made of brass or iron used for serving cooked pulse or vegetables
15. *Lota*	A small round utensil made of brass for taking water, etc.; the Muslims use a *tontidar lota* (*lota* with a spout).
16. *Patili*	Brass vessel used for boiling rice and pulse or cooking vegetables
17. *Parat*	A big plate of brass, meant for preparing dough
18. *Thali*	A big plate of brass, aluminium or bell-metal used for taking food
19. *Thal*	An improved type of *thali*
20. *Tawa*	A round and convex piece of iron used for baking *chapaties*

The brass, bell-metal, aluminium and iron utensils are purchased from the markets and the wooden and earthen utensils are locally prepared by carpenters and potters of the village. According to the prevailing custom a few brass and bell-metal utensils are also given to daughters in dowry.

Food and Drinks

The principal crops in the village are *bajra* and paddy in *kharif* and wheat, gram and barley in *rabi* harvest. *Bajra* is consumed from November to March and wheat, gram and barley are taken in the summer season. *Dal* (pulse) and vegetables are also used. *Urd* pulse is commonly taken with the principal meals. *Arhar* pulse is not used in any family. The vegetables are generally produced in the local fields or in the houses. They are purchased from the Kahars of the village. Potato, cauliflower, brinjal, *lauki, karela*, pumpkin, *turai, methi, lobia*, etc. are locally grown and consumed.

There are 72 vegetarian and 78 non-vegetarian households in the village, a non-vegetarian household being one in which there is no objection to the cooking of meat or fish in the common kitchen. All the Brahmin, Barhai, Jogi, Saini and Vaish households are vegetarian. Of the 35 Gujar households, 30 are vegetarian and 5 non-vegetarian. All the Chamars (except one) and Muslims are non-vegetarian.

Milk and ghee are not available except to families which own milch cattle. The villagers take fruits which are locally available. They eat *tarbooz* (water melon) and *kharbuza* (musk melon) in summer and mango in the rainy season. The use of sugar is not very common. Only 2 Brahmin, 1 Barhai, 13 Gujar, 5 Saini and 5 Halwai families consume sugar. In fact, *gur* is quite popular and sweets prepared from *gur* are commonly used.

Tea is casually taken in 27 (18 per cent) households. Liquor is also taken by some people in the village. At the time of survey, heads of 96 households reported that liquor was a prohibited item. The Brahmins, Barhais and Sainis do not drink at all.

The village people are very fond of smoking. A hookah can be seen in the *chaupal* of every family. People sit together in groups and smoke the hookah. The use of *biri* is also common. Some people smoke cigarettes which are available at the village shop. The hookah may be of brass or of clay. The poorer families own hookahs made of clay. Betel, betel nuts and betel tobacco are not used.

Out of 150 households, 118 (79 per cent) households take two meals a day and the remaining 32 (21 per cent)

Plate No. XI

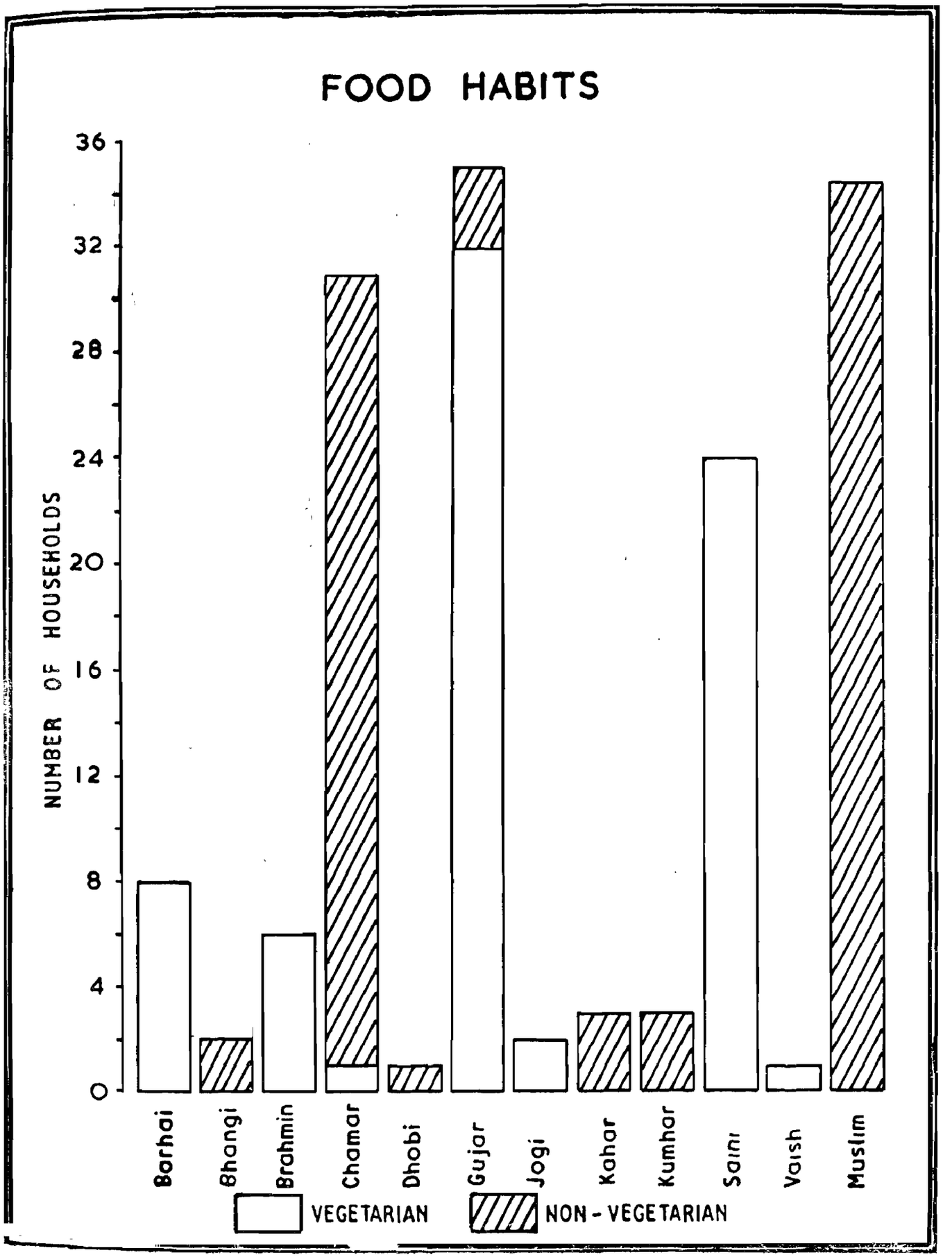


Some utensils used in a Hindu household

Plate No. XII



Some utensils used in a Muslim household


FOOD HABITS
NUMBER OF HOUSEHOLDS
0
4
8
12
16
20
24
28
32
36
Barhai
Bhangi
Brahmin
Chamar
Dhobi
Gujar
Jogi
Kahar
Kumhar
Saini
Vaish
Muslim
VEGETARIAN
NON - VEGETARIAN

households take three meals a day. The staple diet is *roti* (loaf of bread) of wheat and *bajra* taken with *urd* pulse. Rice is consumed in small quantity now and then. It is also taken with *boora* (sugar) and ghee. The rice is taken first with *boora*, then with pulse after which *roti* is consumed with *dal* (pulse). Condiments, especially chilli, are commonly used.

Social Customs

The Hindus and the Muslims are bound by different sets of customs which have been prevalent amongst them from times immemorial. The Hindu population predominates in this village and hence the social customs of Hindus would be discussed first.

(a) Birth Customs

According to Hindu tradition a male child is essential for preservation of the family line and attainment of salvation. Besides, a son is the staff of life in old age. That is why every married couple is keen to have at least one male issue. Those who do not have sons within a reasonable period of their marriage resort to all sorts of medicines and cures—from physicians, quacks, *sadhus*, priests and witch-doctors.

Stoppage of menstruation and occurrence of morning sickness are the usual symptoms of pregnancy. There is a feeling of merriment in the household and the pregnant woman is congratulated by all. No formal ceremony is, however, performed to mark this occasion. Great care is taken to ensure that there is no abortion. With this end in view, a woman in advanced pregnancy is not allowed to do hard work or to lift a heavy load. She is not allowed to witness a dreadful scene, such as the death of someone; she would not go alone in dark, lest she might get frightened and an abortion might take place. She is also not allowed to see the sun or moon in eclipse; if she happens to cut a fruit or vegetable at the time of eclipse the general belief is that she would have a child with deformed limbs. She is also safeguarded against the evil designs of ghosts and goblins and other evil spirits. She does not consume articles which might generate heat in her body, such as brinjals. During the period of pregnancy some women feel like taking sweets everyday while others develop a taste for edibles of sour taste . The common belief is that a pregnant woman who has a flare for sweets would give birth to a male child while the one who has a taste for sour things would beget a daughter. Another belief is that a daughter would be born if delivery is unduly delayed beyond the normal period of 280 days. Some pregnant women develop a tendency to eat baked clay from the *chulah* (baking oven), even though it is harmful and makes the liver sluggish. They would continue doing so stealthily even after an elderly lady has told them not to do so. It is a common belief that every desire of a pregnant woman should be fulfilled. Earning her gratitude by giving her some edible of her liking is by itself a virtue. Amongst well-to-do families, milk, ghee and other nutritious food is given to the expectant woman. No special diet is given to women of poorer families because they cannot afford it. The expectant woman invariably gets the delivery conducted at her husband's place. She would not go to her father's place on this occasion because of a feeling of embarrassment. Besides, it is an occasion of rejoicing for the household's family and hence they would not permit her to have the delivery conducted outside. In cases where the children born at the husband's house have not survived, the subsequent delivery is arranged at her father's house, the common belief being that the child would survive by doing so.

There is no maternity centre in the village. The delivery is conducted by the village *dai* of Chamar or Teli community. When labour pains start, the woman is made to lie on a cot in a separate room and the *dai* is called in. Elderly women of the family are also present to render to her the necessary help. Males and children are not allowed inside. After the delivery has taken place the *dai* cuts the *nal* (umbilical cord) with a clean sickle. When a male issue has been born, the fact that it is a son is not announced straightaway. The women from inside would say that it is a daughter. This is so done partly to arouse the curiousity of others who are outside and partly to safeguard against the evil eye. The infant is washed in tepid water and covered with a piece of linen. It continues to be draped in linen up to the sixth day. It is only on *chhati* ceremony that it is made to wear clothes for the first time. The umiblical cord and placenta are buried deep in the fields. If it is a son, especially the first son, the parents of the child are congratulated warmly by their friends and relatives. The womenfolk of the household and others invited from the village sing various songs suitable to the occasion, to the beating of *dholak* (a small drum). The village Bhangi also comes with his *dhol* (drum) and goes on beating it aloud for quite sometime. If it is a female child, there is not much of rejoicing even though she is looked after as carefully as a son.

For the first two days, milk is not given to the child. Instead, a liquid *ghutti* (decoction of herbs) is given to it. It is put in a small *katori* and a cotton wick is placed in it. The child is made to suck the *ghutti* through this wick. After two days the mother's breasts are washed with *dub* and milk by the infant's *bua* (sister of the child's father). She gets some perquisites in cash or in the form of ornaments for this ritual, locally known as *dudhi dhulai* (washing

of breast). Thereafter, the child begins suckling the mother's breast. The mother in confinement is regularly given a preparation of ghee, dry fruits and spices, especially *saunth* (dried ginger), to strengthen her. This preparation is known as *chhuani*. The *dai* also massages the body of the mother with mustard oil for six days.

Just after birth the family becomes ritually impure. Locally they say that there is *sutak* in that house. An outsider would not accept any edibles cooked in the house. The village sweeper does not, however, raise any objection to having anything from this house. No male is allowed to enter the room of confinement up to the tenth day. In some cases the child is shown to members of the household and to some other persons at the door of the room of confinement. It is not shown to everyone, this precaution being taken to ensure that it does not fall a victim to the evil eye.

Soon after the birth of the child, a Brahmin priest of the village is called in to whom the time of birth is intimated. He looks into the *patra* (almanac) and after some astrological calculations, predicts the high lights of the child's future. Some people ask him to prepare the *janam kundli* (horoscope) of the child which predicts its future in detail. The pandit also tells if the child has been born in *Mool Nakshatra*, for, one born under this constellation of stars is considered to be a harbinger of evils for the father. For his services an amount of Re. 1.25 and a little grain are given to the pandit.

The *Chhati* (sixth day) ceremony is performed on the sixth day of birth. The mother and the child are bathed. Suitable songs are also sung on this occasion. Curry and boiled rice are served at dinner to family members. *Chhati* puja is performed by the mother. Grain used in puja is given to the *dai*. The puja is got conducted by the *jethani* (husband's elder brother's wife) to whom *sari* and blouse are presented by the mother. After this day, the *dai* is replaced by the *nain* (barber's wife). The child is made to wear new clothes, usually presented by its father's sister or sometimes received from the maternal uncle.

On the tenth day of birth they have a ceremony locally known as *Jasuthan* or *Dasuthan*. The house is clay-washed and cleaned one day earlier. The mother and the child are given a bath. They are taken out of the room of confinement. New clothes, usually received from the maternal uncle's house, are worn by the child. A Brahmin cooks the food because he himself partakes of the feast. He sprinkles Ganga *jal* (water of holy Ganga) in the house and worships Ganesh and the planets, burns incense and performs *havan*. The infant and its parents take part in the puja and *havan*. The pandit then suggests a suitable *rashi na* name in accordance with the constellation of stars at the time of birth) for the child. A feast is given to friends and relatives who have assembled on this occasion. After this ceremony, the ritual impurity of the family is removed. Edibles can then be accepted from this household. The mother is allowed to rest for another 1—2 weeks, after which she starts performing the usual household duties.

If the child is born in the asterism of *Mool*, the father of the child is not allowed to see its face for 27 days, during which period the mother and the baby are kept inside the confinement room. The father does not shave his beard during this period. On the 27th day the *Mool Shanti* (Pacification of *Mool*) ceremony is performed in the household. This ceremony aims at pacifying *Mool*, the evil star which is suspected of bringing bad luck to the father. A Brahmin priest conducts the ceremony. Water from 27 wells is collected and it is used by the father for taking a bath. The priest worships Gauri and Ganesh and the father is also made to worship these deities and Lord Vishnu. Then, a bell-metal *thali* containing mustard oil is placed before him. The mother stands behind her husband with the baby in her arms in such a manner that the reflected image of the baby can be seen by the father in the oil. After this the child is taken by the father in his arms. Then a feast is given to 27 Brahmins. The evil effects of birth in *Mool Nakshatra* are then considered to have been warded off. If *Mool Shanti* ceremony is performed, a separate *Jasuthan* ceremony is not observed.

In this village *Nam Karan Sanskar* (name giving ceremony), *Annaprasan Sanskar* (ceremony for initiating the child to the consumption of grains) and *Mundan Sanskar* (ceremony for shaving the head clean with a razor for the first time) are given little importance. Among the Brahmin families these *sanskars* (ceremonies) are valued highly. The name of an infant is given by a Brahmin priest. Parents, whose offsprings do not survive, give ill-sounding names to the child in the belief that children having such names are not claimed early by *Yama*, the god of death On the occasion of *Annaprasan Sanskar*, the child is given *kheer* (preparation of rice, milk and sugar) for the first time by the eldest member of the family. After this ceremony, sweets are distributed among the relatives and other invitees.

Mundan ceremony is performed during the first or 3rd or 6th year of the child. On this day the head of the child is shaved by the barber, sometimes at the shrine of a goddess. The priest recites some *mantras*, praying for a prosperous life for the child. The barber and the priest are given some money and other gifts on this occasion. Sweets are distributed among those present.

The *Yagyopavit* ceremony is performed only among the Brahmins when the child attains the age of 12-14 years. One is considered to have become a *dwij* or twice-born on wearing the sacred thread (*janeo*) and after this ceremony one is expected to adhere to the principles of the religion.

The customs relating to birth are observed among the various castes with slight variations in the mode of performance. The upper class of the village population performs these with pomp and show while the lower sections of the population are content with a simple performance. The Muslims also observe these ceremonies but these are known by different names. Among them, a he-goat is slaughtered to mark the birth of a son. The 10th day purification ceremony is known as *Aqiqa*. A suitable name is also given to the child on the suggestion of the *Moulvi* (Muslim priest).

The *khatna* (circumcision) of a male child is performed when the child attains the age of 6 years. The local *jarrah* (barber-surgeon) performs the operation. Gifts in cash and kind are given to him by the household. Sweets are distributed and a feast is given to relatives and invitees according to the status of the family.

(b) Marriage Customs

Marriage is arranged by the parents of the bride and bridegroom who, whether grown up or young, have to submit to their parents' choice without any murmur or complaint. Amongst Hindus, the father of the bride searches the bridegroom and makes the proposal of marriage to his father. For settlement of the marriage, a middleman is essential and he plays an important role. It is he who gives full information about one party to the other. Among Hindus, the following marriage ceremonies are generally performed:

Bar Rokna or Sagai

When the parties have agreed to establish matrimonial relations, a date for *Bar rokna* (reservation of the bridegroom) ceremony is fixed up at the initiative of the bride's father. On this occasion, the latter, sometimes accompanied by a couple of near relations, comes to the house of the groom. Some residents of the village, with whom the family has social relations, are invited on the occasion. A pandit is called in to conduct the ceremony. After chanting some *mantras* by the pandit, the bride's father puts a *tika* mark on the forehead of the groom-to-be, puts some sweets in his mouth and then presents him Re. 1 or Rs. 11 or Rs. 21, the amount depending upon the financial status of the two parties. Then sweets are distributed to the persons present on the occasion. The womenfolk of the village, who are invited, sing auspicious songs to the accompaniment of *dholak*. The girl's father does not eat anything at the house of his *samdhi* (bridegroom's father) because, according to custom, the father, mother, uncle, maternal uncle, elder brother, etc. of a girl do not take anything from her *sasural* (father-in-law's house). The boy is thus reserved for the girl. The agreement is seldom repudiated.

If the ceremony is performed on a large scale, it is locally known as *sagai* (betrothal). In that case, the girl's father pays a higher amount to the bridegroom, brings some utensils, more sweets, dry and green fruits, presents a gold ring and clothes to the boy and a *sari* and blouse to his mother and so on. A *narial* (coconut) is also presented to the bridegroom, as it is considered an auspicious dry fruit on all such occasions. The ceremony on a larger scale is performed among those who enjoy a higher status in life.

Lagan Ceremony

The *Lagan* ceremony is performed a few days before the marriage. In this ceremony the father of the bride sends a Nai (barber) and a pandit to the bridegroom's house with one rupee, a few clothes and some sweets. The amount sent may vary from Re. 1 to Rs. 101—all depending upon the financial status of the two families. The pandit performs puja and then places a mark (*tika*) on the forehead of the groom with *roli* (red oxide) and rice. He then reads the *Lagan patrika* (locally called *tewa*) which lays down the dates on which various ceremonies and the wedding are to take place. The womenfolk sing auspicious songs on this occasion to the accompaniment of *dholak*. The bride's emissaries are entertained at a sumptuous feast, so that they might not speak ill of this household. Sometimes, only a Nai is sent. If the place is distant, the *tewa* is sent by post.

Marriage Ceremony

The various ceremonies connected with marriage begin to be performed at the house of the bride and the bridegroom, according to the stipulated programme. The main ceremonies consist of the *ban* (ceremonial oil bath), the erection of *mandha*, presentation of *bhat* (clothes and money) by the maternal uncle, *ghur charhi* (the bridegroom's going to the village shrines on horseback), a feast in the evening, and departure of the *barat*.

Bans

Ordinarily, the bridegroom has 7 *bans* (ceremonial oil baths) and the bride has 5 *bans* — 2 less than the bridegroom's. Two days before the *bans* start, the *halad* ceremony is performed. On this occasion, in the afternoon some barley, mustard, gram, etc. are kept aside in a *thali* and 7 pieces of turmeric (*haldi*) are put in a wooden mortar (*okhal*) in the courtyard of the house. A *dori* (string) is tied round the *okhal* and two *moosals* (pestles). Seven *sohaga*

(woman whose husband is living) women, who are not pregnant, assemble there to take part in the ceremony. Usually, they comprise the bridegroom's mother, *bhabhi*, aunt, sister, maternal aunt and other close relatives. None of them wears a white or black cloth. The head has to be kept covered by all of them. The mother uses the *dosarda* (a *chunri* or *orhani* in addition to the *sari*). At one time, two women hold one *moosal* each and turn by turn touch 7 times the turmeric placed in the cavity of the *okhal* with their respective *moosals*. During the process, care is taken to ensure that one *moosal* does not strike against the other. The common belief is that if one *moosal* happens to strike against the other, the bridegroom and the bride would lead a quarrelsome life. The 7th woman has to touch the *haldi* alone. Thereafter, the *thali* containing barley, mustard, etc. is kept on the *okhal* and similarly touched 7 times by the 7 women with *moosal* ends. Throughout this time, other women go on singing songs, locally called *banney* (from *banna*, a bridegroom), to the accompaniment of *dholak*. Then these 7 women grind all the articles in *chakki* (grinding stone) turn by turn, for preparing *ubtan* (beauty paste) to be rubbed on the body of the bridegroom for 7 days. Women and girls sing and dance throughout this night. This is known as *ratjaga* (keeping awake throughout the night). The next day, *kachauri* and sweet and saltish *gulguley* are distributed by women of this family among households which participate in the marriage.

On the 3rd day of *halad* ceremony, the first *ban* takes place. In the afternoon, the bridegroom, clad in a *dhoti* only, is seated on a wooden *chauki* (low stool) with his feet touching the ground. Five *sarain* (earthen saucers) containing *haldi* (turmeric), *mehndi* (henna), mustard oil, *ubtan* (beauty paste), and *dahi* (curd) are placed near his feet. Then each of the 7 women, who had conducted the *halad* ceremony, takes in both her hands a bunch of *dub*, touches it with the articles contained in the earthen saucers, and then applies it 7 times to the bridegroom's feet, knees, shoulders and forehead, to the accompaniment of singing by women and girls who have assembled there. This ceremony is locally known as *tel charhana* (anointing with oil). Then the barber rubs his body with *ubtan*. In case of the bride, the barber's wife does so. When he has taken his bath in the courtyard, four *sohagan* women hold a square piece of red cloth over him. Seven *gulguley* are placed over the red cloth, and *kajal* (lamp black) is applied to his eyelashes by his mother. She also applies a *tika* mark with turmeric and rice to his forehead and then performs *arati* by rotating the *thali* containing 5-7 lighted lamps. Then the womenfolk wave small coins round his head and give these to the barber's wife. In local dialect, this is known as *neochhavar karna*. Some sweets are then placed in the hem of his *dhoti* and he is conducted to the room. This process continues for 7 days.

Erection of Mandha

In the morning of the day before marriage, the pandit prepares the *mandha*. About 11 long *sarkandas* are tied together with 7 knots of a thread, coloured yellow with turmeric. Holes are then bored in the bottom of 8 earthen saucers. All these saucers are held together by passing a *dori-ka-dhaga* through the holes, each of the two saucers being held together to form a cup into which some rice and small coins are placed. The string of saucers, a *gola* (coconut), mango leaves, etc. are tied to the pole of *sarkandas*, which is lifted by 7 married males of the family and set up at the main door of the house. The womenfolk go on singing songs on this occasion.

Presentation of Bhat

Some days before the marriage, the bridegroom's mother goes to her father's or brother's house to formally inform them of the date of marriage. This is known as *bhat nyotna* (inviting for *bhat*). Ordinarily the word *bhat* refers to boiled rice but in this context, it means clothes, *maur* marital crown), *patka* (a piece of yellow cloth), and some cash presented by the maternal uncle (*mama*) to the bridegroom's family on the occasion of marriage. The maternal uncle arrives with these presents in the afternoon of the *mandha* day. He does not go straight to the sister's house but is made to stay for a while at another place. Then the bridegroom's mother, along with some women, goes to receive them. Songs are sung on this occasion also. She then brings him and his party to her house. He is made to stand on a *chauki* in the courtyard of the house. His sister puts a *tika* mark on his forehead, performs *arati* and presents a *gola* (coconut) and 4 *laddus* to him. The brother presents a *sari* and some money—anything from Rs. 11 to Rs. 501— to his sister. Other presents of *bhat* are then given. The articles received in *bhat* are displayed before those assembled there.

Most of the guests arrive on this day. The *nyota* money is also collected in the afternoon. An educated person sits on a *charpoy* with the *nyota bahi* (register in which account of *nyota* is maintained) and collects the amount of *nyota* (usually Re. 1-4 per person) from people to whom *nyota* had been given previously on the occasion of marriage. Generally, everyone gives the dues against one's name plus something more added to it. The *nyota* account can be closed by giving only the dues against one's name, without anything more. Generally *nyota* is given by relatives or members of the same caste but there is no restriction on *nyota* being given by a person of another caste. The

amount so collected may vary from Rs. 200 to Rs. 500. The *nyota* system keeps the caste ties firm. Secondly, money advanced in bits at convenient moments in the past is quite helpful when available in lump sum in time of financial need.

Friends and relatives are invited to a dinner in the evening. This is called the *mandha-ki-dawat* (feast on the occasion of *mandha*).

Ghur Charhi

Early in the morning of the wedding day, the bridegroom's elder brother and his wife go to a 'married' well and bring a *lota* of water. They are accompanied by a group of women and girls who go on singing songs. This water is mixed with the water to be used by the bridegroom for taking his nuptial bath. When the bridegroom has taken his bath, he wears his wedding clothes and *maur*. He rides a horse and starts for a round of the village deities for offering worship. If a horse is not available, he may go on foot. He is led by a group of bandsmen or drummers and is followed by a group of women, who go on singing songs. Nearest to him is his sister, who goes on fanning him with the hem of her *sari* and throwing over him some rice which she carries. After this ceremony is over, the bridegroom pays some cash to his sister (s). Then he touches the feet of his elders—both men and women—who bless him. Subsequently, the wedding party (*barat*), consisting of males only, starts for the bride's village. It is usually accompanied by bandsmen or drummers. When the *barat* reaches the bride's village, a hearty welcome is accorded to them. *Sharbat* (water sweetened with sugar) is given to the *baratis* (members of marriage party). They are made to stay either at a *chaupal* or in a grove. The place where they stay is called *janwasa*.

When the *barat* has arrived, turmeric paste is rubbed on the body of the bride. This is known as *haldi lagana* (applying turmeric). It is washed off when the bride takes her bath before being ushered into the *mandap* for her wedding ceremony.

Towards the evening, the bride's people come to the *janwasa* for the *goera* ceremony. Her father puts a *tika* mark on the forehead of the bridegroom and gives presents consisting of cash, wrist watch, ring, cycle, etc. according to his financial condition. In addition, he presents two *saris* for the groom's mother. Thereafter, *rang* is sent by the groom's people to the bride's house. *Rang* refers to presents for the bride, such as *chunri, orhani*, henna, *roli*, comb, ring, glass bangles, *choti* (hair tail), *dori-ka-dhaga*, sweets, etc. Articles of *bari* consisting of ornaments and *sari* for the bride, are also sent to the bride's house by the groom's people before the wedding ceremony.

In the evening the groom, along with members of the marriage party, is called for *barduari* ceremony at the bride's house. He is received at the bride's door by women of the bride's household. His mother-in-law waves before him 5-7 times a *thali* containing lighted *dias* (lamps) of dough in which ghee is burnt. This is locally known as *arati utarna*. It constitutes a sort of welcome to the bridegroom. She also waves some money round his head and puts it in the *thali*. This is known as *war pher karna*. Other women near to the bride's household also do the *war pher*. The amount of *war pher* is distributed among the *nain* (barber's wife), the Kahar's wife, the sweeper and so on. The elder married sister of the bride, then performs the ceremony, locally known as *sewal karna*. She stands in front of the bridegroom, with the *thali* containing the lighted lamps (locally called *arata*) held by another woman. She then holds the hem of her *sari* with both hands, touches it first with the *arata*, then with the forehead of the bridegroom and finally with her own forehead. When she touches her own forehead with the hem, she kisses it. The process of kissing the hem is locally called *nachkarna*. After repeating it three or seven times, she puts a whole *laddu* into his mouth. During this process, she takes care to continue putting her right toe on one of his feet. If she fails to do so, the popular belief is that she half becomes his wife. The ceremony of *sewal karna* is never done by a widow or unmarried girl. The womenfolk, who have assembled at the door, sing songs welcoming the bridegroom.

After this ceremony, the bridegroom and members of the marriage party have their dinner at the bride's house and return to the *janwasa*.

The marriage ceremony generally takes place at about midnight according to the auspicious time found out after consulting the *patra* (almanac) by the pandit. The bride is made to wear the garments presented by her *mama* (maternal uncle) and is escorted into the *mandap* by him or her elder sister. The bridegroom accompanied by his brothers, friends and other relatives then comes into the courtyard of the bride's house and is seated on the left side of the bride under the *mandap* (shed), in which the marriage ceremony is to take place. A pandit presides over the function. Sometimes there are two pandits—one representing the bride's party and the other the bridegroom's party. After the performance of a couple of trifling ceremonies, curds and sweets are given to the groom to eat, over which the pandit mutters an incantation. Incense is then burnt in the

mandap. Thereafter the pandit of the bridegroom's side repeats the names of his father and grandfather and blesses the bride and the bridegroom. The same is done by the bride's pandit after repeating the names of her ancestors.

The *Kanyadan* ceremony then follows. After chanting of *mantras* by the pandits, the right hand of the bride is put by her father into the right hand of the bridegroom. On this occasion some money is placed on the joined hands of the couple by the bride's father, uncle(s), elder brother(s), maternal uncle and other near relatives and their wives. Those who give presents fast till they have done so. The entire amount of money is given away to the bride who ultimately passes it on to her husband. This is known as the *Kanyadan* ceremony. There is a belief among Hindus that one of the pre-conditions of going to heaven after death is participation in a *Kanyadan* ceremony. Hence those who do not have a daughter of their own to be married, participate in this ceremony when the daughter of a near relation or friend is being married.

After this the hems of the red *chunri*, worn by the bride, and the pink *patka*, (2½ yard long piece of cloth worn on the shoulders by the groom) worn by the bridegroom are tied together. This is known as *gath jora bandhna* (from Hindi *gath*, a knot, *jora* a couple and *bandhna*, to tie). This is an important rite in the wedding ceremony, signifying that the two are united in wedlock. The priests invoke certain gods, viz., Prajapati, Fire, Air, Sun, Water-god, Ganesh, Vishnu, etc. and perform puja in their names. Then the bride and the bridegroom stand up for another ceremony. The bride's brother holds a basket full of puffed rice, places some of it into the hands of the bridegroom who in his turn passes it on to the bride. She puts it on a small stone slab (*sil*) placed before her. The pandits go on chanting *mantras* throughout.

Then comes the *Phera* ceremony which accomplishes the marriage bond. The bridegroom leads and the bride follows during the seven rounds of the marital fire in which incense is burnt. Then follow the vows and promises of marriage. Since the bride does not speak herself, her pandit addresses the bridegroom in language the gist of which is as follows: The bride says to you—"If you live in happiness, keep me in happiness too; if you be in trouble, I shall share your predicament; you must support and maintain me and must not abandon me in my sufferings. You must always keep me with you and pardon me for all my faults; and your puja, pilgrimages, fastings, *havan* and your other religious duties; you should not perform without me; you must not defraud me regarding conjugal love; you must not have contacts with another woman during my lifetime; you must consult me in all that you do, and you must not conceal anything from me. Vishnu, Sun, Moon, Fire, the Brahmins and all those present here are witnesses between you and me." To this the bridegroom repeats at the instance of his pandit—"I will do throughout my life just as the bride requires of me but in return she should remain with me through suffering and trouble, she must be obedient and faithful to me; and when she sees another man in better circumstances or more handsome than I, she ought not to despise or slight me". To this the bride's pandit says that the bride answers—"I will all my lifetime do just as you require of me; Vishnu, Sun, Moon, Fire, Brahmins and all present are witnesses between us." After this the bridegroom takes his arm round her shoulder, symbolically touches her heart, and then puts *sindoor* (red oxide) in her *mang* (line of parting of hair on her head).

The marriage ceremony is now over. The pandits bless the couple and pray for a happy married life. The bridegroom and the bride then touch the feet of elderly persons related with the two families and receive their blessings. Thereafter, they are taken into the houses where the bride's mother and other ladies connected with the family give him presents in cash after he has recited some *chhands* (couplets). Curds, sweetened with sugar, is offered to the bride and the bridegroom. He is the victim of a number of pranks and practical jokes by his *salis* (wife's sisters) and other young ladies who assemble there for the purpose. Sometimes, sweets are put into his pockets or his coat is stitched with the *durrie* on which he is seated or the pillow against which he is resting. One common custom is to pinch away the shoes of the bridegroom by his *sali*, who returns these after she has been paid Rs. 1.25 only. Sometimes, the shoes are carefully wrapped in a cloth and the bridegroom is asked to worship these under the impression that it is a deity. If he offers worship out of ignorance, the poor fellow becomes the butt of ridicule by the young ladies. After some time he returns to the *janwasa*.

If the *barat* stays for two nights, the next day is called *barahar*, but nowadays the general practice for the *barat* is to depart the next day after lunch. The articles given in dowry and as presents are arranged on cots, to be shown to relatives and friends. Before departure, all these articles are handed over to the bridegroom's people. Before this, there is a *Milai* (meeting together) ceremony. The girl's father embraces the boy's father and presents him some money ranging from Rs. 11 to Rs. 51. He also similarly embraces the uncles of the boy but gives them a smaller amounts. The maternal uncle of the girl embraces the maternal uncle of the boy and gives him some money. In well-to-do families, a present of Re. 1 is also given to every

member of the marriage party. The bridegroom puts a *tika* mark on the forehead of each of his *salas* (wife's brother) and gives him a *gola* (coconut), which is considered to be an auspicious present.

Another important ceremony is *dhan bowai* (sprinkling of paddy). An hour or so before departure, the bridegroom sits on a bedstead with the bride on his left side. This bedstead is given by the girl's father or maternal uncle as part of the dowry. The ladies of this household and some other households touch the feet of the bride and the bridegroom, sprinkle some paddy grains over them, bless them and give Rs. 1—2 to the bridegroom. A list of persons showing the amount given by each is prepared by the bride's people, so that when marriage takes place at the house of others, reciprocal presents may be given.

The *barat* then departs with the new couple and the articles received in dowry which might consist of some cash, a cycle, a wrist watch, bedstead, one set of clothes for the bride and another for the bridegroom, 11 or 15 utensils and 11 or 15 *dat-ki-tet* (set of ordinary cotton *dhoti* and blouse piece for women). Departure of the bride is called the *bida* (from Hindi *vida*, farewell). Some *suhalis* (small fried cakes of *maida*) are also sent along with for being distributed as *bhaji* in households of *biradari* or other houses with which the bridegroom's households had social relations. Of the set of clothes (*tel*) received from the bride's house, one set each is presented to the married female guests, maternal aunt, maternal grandmother, mother's sister, *bhabhis*, sister and so on.

Nowadays the well-to-do people bring the *barat* in a bus but those who cannot afford one, come in bullock carts, *rath* (chariot) and *bahlee* (*ekka*-type vehicle drawn by bullocks). If the latter mode of travelling is adopted, the veiled bride is made to sit in the *rath* or the *bahlee*, with a youngish brother of the bridegroom giving her company, while the bridegroom himself sits on this vehicle outside the covered portion occupied by the bride. It is customary for the young bride to go on weeping and crying till she is within the precincts of the village. Usually the crying is sincere because she is going to live with an unknown family but in some cases it is a mere custom for, if she were not to cry, her parents and relations would think that she did not feel the pangs of separation and would consider her void of affection. At this hour of wailing, her parents, especially her mother and other women of the family, speak consoling words to her and request the bridegroom to be kind to her and to ensure that she is comfortable. Gradually, the pangs of separation from the parental family disappear and she gets accustomed to the new household.

When the *barat* returns to the bridegroom's house, the bride and the groom are received with great enthusiasm by the ladies of the household and other women. The mother-in-law or *jethani* (wife of elder brother of the bridegroom), clad in her best, applies *kajal* (lamp black) to her eyes, daubs her *mang* with *sindoor*, puts a *hansli* or another ornament round her neck, and then helps her to get down from the vehicle. There is a loud singing of auspicious songs. The bride and the groom are made to stand side by side on a *chauki* at the door of the house. Then a *lota* of water with leaves in it is placed on the head of the bride. The groom's mother performs *arati* of the couple and showers her blessings upon them. Some coins are also waved round the heads of the couple by the groom's mother and other women and placed in the *thali* of *arati*. This amount goes to the barber's wife. Then she makes a fake attempt to drink some water from the *lota* but the bridegroom does not allow her to drink it. The idea behind the ceremony is that since a new lady has come into the house, the mother-in-law is likely to be neglected and hence she tries to take poison (symbolically represented by the water in *lota*). The fact that the son does not allow her to do so gives her an assurance that she will continue to have her say in the family. The couple then proceeds into the house. The bridegroom's sisters, however, block the doorway to the room where the couple is scheduled to sit. They allow them to get in only when a perquisite in cash is given to them. This is locally known as *darwaza rokna* (blocking the door). The couple then worships the family deity. Other small ceremonies such as *kangana kholna* and *kangna khelna* are gone through. The groom's *bhabhi* acts as a referee on this occasion. If he has no *bhabhi*, his aunt or maternal aunt can act in her place. *Kangna* is a wrist band tied with 7 knots round the right hand wrist of the bride and the groom on the wedding day. It consists of a betel-nut (*supari*), an iron ring, a piece of turmeric, some eye seed packed in a piece of red cloth and a piece of wood tied together in a *dori-ka-dhaga*. At the *kangna kholna* ceremony, the bride and the groom have to untie each others *kangna*. The bride can untie the 7 knots with both hands but the groom is allowed to use only the left hand. If he feels difficulty in doing so, his *bhabhi* cuts jokes with him and then helps him in his predicament.

The *bhabhi* then puts some *bura* (a type of fine sugar) and pieces of *suhali* in the cupped hands of the bridegroom. He passes it on in the cupped hands of the bride who puts it in the *thali*. This process is repeated 7 times. Then a ring is removed from the bride's finger and mixed up in the lump of *bura* and *suhali* pieces. They are then asked to find it out. The one who finds it first is supposed to have won the game. This is known as *kangna khelna*,

An interesting ceremony is to ask the couple to open the closed fists of each other. When the husband tries, the wife generally yields, thereby giving an Impression that she will remain obedient to her husband. If the husband is not able to open her fist, the belief is that she would dominate over him. Similarly, if she is able to open the fist of her husband without difficulty, it is said that he will be dominated by her throughout. A younger brother (or nephew if there is no younger brother) is made to sit in the lap of the bride. He says, "Give me a *laddu* and God may give you a son." The bride gives him 4 *laddus* and he gets up from her lap. This is a sort of fertility practice.

A number of women and girls assemble there to have a view of the new bride, who sits with her face hidden in the *ghunghat* (veil) and her neck bent low. The women lift the veil, see her face and give her a present in cash. Her *sas* (mother-in-law) and *jethani* might give an ornament as a present on seeing her face for the first time. This is known as *munh dikhai* (from Hindi *munh*, face and *dikhai*, seeing) ceremony. The amount received by the bride from women of other households is passed on by her to her mother-in-law.

The next day, the couple is taken to the shrines of deities in the village for offering worship so that their married life might be blessed. On this occasion also, the hems of garments of the couple are tied in a knot as was done at the time of *phera* ceremony. The husband leads and the wife follows. Other women go on singing songs suitable for the occasion, to the accompaniment of drum beaten by a drummer.

The bride's uncle and/or brothers come to take her back after 3-4 days. Her father does not come for this purpose. During this period, according to general custom, marriage is not allowed to be consummated. The couple has to wait till the bride comes next from her *maika* (mother's house).

An important ceremony in connection with married life is the *gauna* ceremony . If the girl is mature at the time of marriage, the *gauna* ceremony is performed just after wedding; but if she is young, the ceremony is postponed till the 3rd or 5th year of marriage. When *gauna* ceremony is performed in continuation of the wedding ceremony, all that has to be done is that the bride is made to sit on the *patra* (small smooth wooden sitting board) of the bridegroom and the latter on that of the bride. This is known as *patra pher* (exchange of the wooden sitting boards). If the *gauna* is postponed to a latter date, the bridegroom goes to the bride's house with his father and younger brothers and fetches his wife. On this occasion she brings the bridegroom's *jora* (set of clothes), 11—15 *joras* of the bride, embroidery work done by her, quilt, *chadars* (bed sheets), ome utensils of daily use, cotton *sari* and blouse for the female relations, *chadars* for the male relatives of the bridegroom, and *joras* for children. A *dori-ka-dhaga* is tied round every *jora*. A *swastika* mark with turmeric paste is made on every white *chadar*. It is only after *gauna* that marriage is consummated and the couple starts living regularly as husband and wife.

Dowry

Generally, the amount of dowry is not settled from before. Everyone, however, gives something in cash and kind to the bridegroom and his people. During the period of survey, marriages were performed in one Gujar and one Saini household. The Gujar family received *inter alia* one cycle, one wrist watch, about Rs. 900 in cash and other articles but the dowry had not been settled from before. The Saini family presented to the bridegroom a cycle, a wrist watch, about Rs. 600 in cash and some other articles.

Marriage Customs among Muslims

The village has three groups of Muslims, viz., Nai (barber,) Teli (oilman) and Halwai (sweets-maker). Usually they do not inter-marry. The Nai will marry in a Nai household and a Teli in a Teli household.

Among them it is the parents of the boy who initiate talks about the marriage of their son with a particular girl. It is for the girl's people to agree to or reject the proposal. The negotiations are usually started through a common friend. If the two parties agree, a date for the *mangni* (betrothal) ceremony is fixed up by mutual consultation. On this occasion, the bridegroom's people take to the bride's house a silver ring, a set of clothes and sweets for the bride. She dons these clothes and wears the engagement ring. In return, her father presents a silver ring, a handkerchief and some money to the bridegroom. It is an occasion of great rejoicing and is celebrated by singing of songs and distribution of sweets. After this, a date for *nikah* (marriage) is fixed according to the convenience of the parties. Since Muharram is the period of mourning, marriages are not performed during this period. Also the 3rd, 8th, 13th, 23rd and 28th days of every month are considered inauspicious for marriage and hence *nikah* is not performed on these dates also.

About a week before the actual date of marriage, *ubtana* (a paste of mustard oil, turmeric and gram flour) is rubbed on the bride's body for the first time in the presence of a number of married women and girls. The widows do not take part in the ceremony because their participation is considered inauspicious. There is singing of songs suitable for this occasion. A red *dupatta* (piece of cloth 2½ yds. x 1 yd.) is given to her for covering her head. Till the day of her marriage her body is rubbed

every day with *ubtana*. She does not do any household work nor does she come out of the room in the presence of her father or brother during this period. Likewise the bridegroom, too, is rubbed with *ubtana* for a week before marriage. He also is not allowed to do any work or to go outside the house.

On the day of *nikah*, the *barat* reaches the bride's house in the afternoon. Arrangements for boarding and lodging of the *barat* are made by the bride's people. When they reach the village, they are welcomed cordially. On reaching the *janwasa* (the place where the *barat* stays) *sharbat* (water sweetened with sugar) is offered to them. The bridegroom wears a pyjamas, a *kurta*, a bright coloured *sherwani* and a turban. The *barat* then goes to the bride's house. Articles of *bari* which usually include some sets of clothes, a few ornaments, toilet articles and dry fruits, especially *chhuhara* (dry dates), for the bride are also taken along with. The bride wears a set of new clothes received by her from the groom's house after taking her bath. The *nikah* ceremony is then conducted in the presence of a number of persons of both parties at the bride's house. A *Kazi* presides over the function. The amount of *mehar* (alimony) is settled between the bride and the bridegroom after prior mutual consultation between their fathers. Three persons are then selected to assist in conducting the *nikah*. One of them is called a *vakil*, but he need not be a lawyer (*vakil*) by profession. The other two persons are known as *gawahs* (witnesses). The bride sits in a separate room, concealed from the gaze of the members of marriage party. The *vakil*, accompanied by the two *gawahs*, goes to her and asks her whether the bridegroom and the amount of *mehar* are acceptable to her. The same question is put to her three times and she has to signify her acceptance three times by saying the words *Han kabool hai*, (yes, he is acceptable). Sometimes, she does not speak but only nods her head gently or begins weeping. In the absence of a refusal, her silence is treated as indication of acceptance for the purpose of *nikah*.

After this, the *vakil* conveys the bride's acceptance to the *Kazi*, the bridegroom and all others who are present. Then the *Kazi* asks the bridegroom if he is willing to accept the proposed bride as his wife, subject to payment of the stipulated amount of *mehar*. He naturally gives his ceptance by saying *Han kabool hai*. The question is repeated to him thrice and he has to give his acceptance thrice. The preliminaries over, the *Kazi* recites the *khutba* in Arabic and explains it in Urdu. He then speaks of the importance of marriage, the rights and duties of the couple and then showers his blessings on them for a happy married life. Others too join in the prayer to God to make the marriage successful and lasting for life. Sweets and *chhuharas* (dry dates) are then distributed to all who are present on the occasion. Three copies of the *nikahnama* (certificate of marriage) are prepared by the *Kazi*. All the copies are signed by the bridegroom, the bride, the *vakil*, the two *gawahs*, the father of the bridegroom and of the bride, and the *Kazi*. One copy is given to the bridegroom, another to the bride's father and the third is retained by the *Kazi* as official record of marriage. Sometimes, the *nikahnama* is not prepared in writing. After *nikah*, food is served to members of the marriage party. The *baratis* return to the *janwasa* and the bridegroom is taken into the bride's house where both of them are seated side by side. On this occasion the ceremony of seeing the bride by the bridegroom after gently lifting her veil is performed. At this time, the *sali* (sister-in-law) and other young female friends of the bride go on cutting jokes with the bridegroom who is also sometimes the victim of some impish pranks by the young ladies. Everyone laughs and enjoys—only the bride has to sit quiet, with her head bent low. Then the relatives of the bride and others, with whom her family has social relations, give presents usually of money but sometimes of other articles also to the bridegroom turn by turn. This is known as the *Salam karai* ceremony and is the equivalent of *Dhan bona* ceremony among the Hindus.

If the distance between the villages of the bride and the bridegroom is small, the *barat* reaches the bride's house in the forenoon, the *nikah* is conducted at midday and the *barat* departs in the evening but if the villages are distant, the *barat* comes in the evening, the *nikah* is conducted in the early hours of the night and departure takes place the next morning after breakfast. The general rule is to serve either a lunch or a dinner to the *barat* but not both.

At the time of departure all members of the marriage party again assemble at the bride's house . Usually, the following articles are given to the bride by her parents as part of her dowry :

(1) Sets of clothes for the bride, the bridegroom and members of his family ;
(2) Ornaments for the bride;
(3) A set of utensils ;
(4) Bedstead and bedding;
(5) Ordinary toilet articles for the bride;
(6) Presents for the bride received from relatives and friends;
(7) A copy of *Koran*, if the bride knows how to read it;
(8) *Janumaz*, i.e., matting used at the time of saying prayers (*numaz*); and
(9) The articles received by the bride as *bari* fr om the bridegroom's house.

If the *barat* comes by bullock carts, the bride is taken in a covered *rath* or *bahle* or *rahroo* which are better vehicles than the bullock cart. On reaching the bridegroom's house, a cordial welcome is extended to the bride who is taken down from the vehicle ceremoniously. She is stopped at the door by the groom's sisters who allow her to get into the house only after perquisites have been given to them by the bridegroom in the form of cash or ornament. The bride is made to sit in a room where the *Munh dikhai* (from Hindu *munh*, face and *dikhai*, seeing) ceremony is performed. The ladies of the household and others, with whom the groom's family has reciprocal relations, lift her veil, see her face and give her a present in cash. Her mother-in-law may give an ornament as a present. The males do not actually see the face of the bride but some of them do give a cash present.

After 1—2 days, the bride returns to her father's house after *maklawa*, the equivalent of *gauna* among Hindus.

(c) Death Customs among Hindus

When the end of a sick person is nearing, a place in the room where he lies, is consecrated by besmearing it with cow dung paste. His bedding is spread over it and he is laid on it. Some well-to-do households give a black cow and grain, etc. in charity to a *dakot*, an inferior Brahmin who accepts such charity. Leaves of *tulsi* plant and the water of holy Ganga are also put into the mouth of the dying person. The words 'Ram Ram' are repeated with the idea of purifying him. In some cases Ramayana, which is the holy book of Hindus, is recited by his bedside during the period of his illness. Wailing and weeping starts as soon as death occurs. Womenfolk beat their thighs with both hands and cry aloud.

Members of the *biradari* and other people assemble at this house at once. They prepare a framework of bamboos and spread over it some straw which is covered with a new piece of white long cloth. The corpse is then bathed with water in which Ganga *jal* (water of river Ganga) is also mixed, if available. It is clad in a new shirt and *dhoti*. The eldest son makes a *pind* (a ball of dough of barley flour) and puts it into the right hand of the corpse. This ceremony is known as *pind dan* (offering *pind*). The corpse is then placed on the bier (locally called *arthi*), covered with new white long cloth, and tied with the *arthi*. A shawl of red or yellow colour is also placed on the corpse if the family is well-to-do. The bier is then lifted on the shoulders of 4 persons, the chief mourner being the first person to lift it. The funeral procession starts for the cremation ground with participants in the procession repeating '*Ram nam satya hai, satya bolo mukti hai*' (The name of God alone is True; speak the Truth, for therein lies salvation). When the corpse is taken out of the house, the ladies weep and cry at a high pitch. Other persons too carry the dead body on their shoulders turn by turn for, such participation is considered to be an act of piety and virtue. No woman joins the funeral procession. On the way to the cremation ground, the *arthi* is laid down once for offering *pind dan*. This done, they proceed on.

In the cremation ground, the corpse is placed with head towards the north and feet towards the south. It is bathed again and then placed on the funeral pyre. It is smeared in ghee; a little ghee is put into the mouth also. Some *chandan* wood or dust, if available, is put on it and on that 5–7 maunds of common wood is piled up. The son who has to set fire to the pyre has his head and face shaved clean, except for the cue (*choti*) on his head. If the deceased person is younger than the man who sets fire to the pyre, the latter does not get his moustache shaved. He then takes a bath, holds a bunched cluster of dry hay, goes round the pyre seven times, lights the hay and sets fire to the *chita* or funeral pyre. Ghee and *ral* are poured into the fire so that it might burn without difficulty. When the body is half consumed, the *kapal kriya* (skull-breaking ceremony) is performed by the person who ignited the fire. He takes a round of the *chita* and breaks the skull with one stroke of a bamboo stick of the *arthi*. The popular belief is that by doing so the soul of the deceased can escape from out of the skull without difficulty. To the common eye, the *kapal kriya* ceremony is by no means an affectionate and respectful treatment. When the body has been consumed by fire, they return to the house of the chief mourner. They chew the bitter leaves of *neem* (margosa) tree, wash their mouths and faces and, after staying there for sometime, go home.

The person who sets fire to the funeral pyre has to sleep on the ground or a *takht* for 11 days. He offers a *pind* of barley flour daily till the 10th day in the name of the deceased. During this period he burns a lamp in an earthen pot suspended to a *pipal* tree on which a *ghara* (pitcher) full of water is also suspended. In the bottom of the *ghara* is bored a small hole, through which the water gradually drips away. For 10 days after death, the near relatives of the deceased offer *tilanjali* (water with certain seeds in it) to him. The water in the pitcher is supposed to be meant for quenching the thirst of the departed spirit; the lamp is intended to show it the water; and the *tilanjali* ceremony is to gain for it an admittance into heaven. During the period of mourning, members of the family do not take fried edibles, boiled food only is taken; *urd* and rice are the usual diet. The womenfolk do not wear any ornaments. If the deceased was a married man, his widow's glass bangles are broken and

her ornaments taken off. No one takes anything cooked in this house, for, this is the priod of ritual impurity, locally known as *patak*.

On the 3rd day of death is the *Tija* ceremony. The person who set fire to the pyre goes to the cremation ground with a little milk, which he sprinkles over the ashes. He then writes 'Ram Ram' on the ashes and collects all the burnt up bones of the deceased in a small bag and brings them home. Later on, he goes to Hardwar or Kankhal (near Hardwar) for *asthi pravah* (from Hindi *asthi*, bones) and (*pravah*, immersion in water) in the holy Ganga. On this occasion, charity is given to the *panda* (priest) who officiates at the ceremony.

On the 10th day, the *Daswan* (10th) ceremony is performed. The male members of the bereaved family and others, who fall within shaving degrees, get themselves shaved clean, after which they take a bath. The *pind dan* ceremony is got conducted by the Maha Brahmin, who has to do with the dead. The pitcher suspended on the *pipal* tree is broken. Presents of articles, which the deceased ordinarily used, are made to him. These consist of a *charpoy*, bedding with pillow, *chadar*, quilt, shirt, *dhoti*, *angochha*, cap, pair of shoes, umbrella, stick, utensils, food, *gur*, ghee, cash, etc. He is also treated to a feast.

On the 13th day, the *Terhavin* ceremony is performed. Relatives from outside, too, arrive on this occasion. The house is claywashed and its floor is besmeared with cow dung paste. Puja is conducted by a pandit in the courtyard of the house of the deceased. Generally, 13 Brahmins are fed and some charity is also given to them by way of *dakshina*. A *pagri* (small turban) is wrapped on the head of the eldest son of the deceased turn by turn by the relatives. Those who do not bring the *pagri*, pay Rs. 2 or so to him as its cost. A feast is then given to all the persons who assemble on this occasion. The ritual impurity of the household ceases on this day. All the earthen pots are discarded, for, they are supposed to have become polluted beyond purification.

On the first death anniversary, locally known as the *Varshi* (from Hindi *varsh*, year), *havan* is performed and *pind dan* in the name of the deceased is offered. An odd number of Brahmins is fed and *dakshina* (charity) is given to them in cash and kind. Ordinarily, festivals or marriages are not observed in the household during this period of one year.

A *shradh* ceremony in the name of the deceased is performed every year during the *pitra paksh* (fortnight sacred to the deceased ancestors, usually falling in the month of October) on the *tithi* (Hindi date) on which the deceased breathed his last. *Pind dan* is offered in the name of the deceased. A Brahmin is fed and some *dakshina* (charity) in cash is also given to him. *Shradh* ceremony is not performed in case of children. A woman is not competent to perform the *shradh* ceremony of the deceased members of her father's family, because by marriage she belongs to another family.

Those who are well-to-do sometimes go to Gaya in Bihar and there offer *pind dan* to all the deceased ancestors and give charity to the *pandas* (Brahmins who take such charity). *Shradh* need not be performed every year in the name of the deceased, in respect of which *pind dan* has been offered at Gaya.

When a child or a boy of about 10 years or under dies, the dead body is usually buried underground. The elaborate ceremonies connected with the death of an adult are not observed even though the shock of the family is in no way less.

A woman who dies during the lifetime of her husband is considered to be lucky because she has died a *sohagin* (a married woman whose husband is alive). While preparing her dead body for cremation, she is clad decently, a *roli* (red oxide) mark is put on her forehead and *sindoor* is daubed in the parting of her hair. Similarly, there is little mourning if the deceased has grandsons and great grandsons, for, his cup of life was full when he died. A shawl is placed on his dead body and sometimes the funeral procession is led by a band of musicians or drummers.

All the ceremonies pertaining to death are observed in every family according to custom. The educated persons too do not usually depart from the traditional procedure. If some body fails to observe the prescribed customs, he will be ridiculed at by people of his caste. Other residents of the village also look at such departures with disapproval. The elderly members of the household do not usually like the idea of omitting the observance of any custom. People of the younger generation would not naturally like to displease them for nothing. And then, the danger of incurring the wrath of the deceased spirit is always lurking there. If the deceased turns into an evil spirit, it might cause trouble to the family every now and then. Hence the soul of the dead must be fully propitiated. A youngman dying unmarried or one dying of an accident or by suicide or murder is most likely to turn into an uncontrollable ghost if meticulous care is not taken at every step to propitiate his spirit.

Death Customs among Muslims

The Mohammedans bury their dead. After bathing the corpse with water taken from an earthen pitcher (*ghara*), it is anointed with rose water and scent. It is then wrapped

in a 22 yards long white cloth and placed on a cot. The funeral procession moves to the burial ground with the cot carried on the shoulders of 4 persons at a time. A little distance before the *kabrastan* (burial ground) the cot is placed on the ground and prayers are recited by all members of the burial party for peace to the departed soul. This is known as *numaz-e-janaza*. After this, they proceed to the graveyard . The grave is dug by 2 members of the funeral party as there is no separate *kabr-kuninda* (grave-digger) in the village. It is broader at the bottom and narrower at the top. The corpse is lowered into the grave with great care, keeping its head towards the north and its feet towards the south. The head is tilted slightly to the west, in which direction Mecca, the sacred place of Muslim is situated. About three feet above the bottom of the grave, wooden planks for covering the grave are placed. Care is taken to ensure that no piece of earth falls on the corpse. Everyone present places some earth on the planks till there is a mound on the grave. Such participation is considered an act of virtue (*sawab-ka-kam*). Thereafter, they recite the *fateha* (prayers) for peace to the departed soul and return home.

Nothing is cooked in the bereaved household for a couple of days. Food for members of the family is sent by other relatives or friends. On the 3rd day, the *Tija* ceremony is observed. The male members of the household, relatives and friends go to the *kabrastan* and offer prayers for peace to the departed soul. Flowers are also placed on the grave. These prayers are locally known as *saiyum*. *Khairat* (alms) in cash and kind is given to the poor and beggars. There is no *Daswan* or *Terhavin* ceremony among the Muslims. On the 40th day of death, the *chaliswan* ceremony is observed. Participants in the funeral ceremony assemble at the bereaved household and then go to the graveyard. All of them recite the *fateha* (prayers) and offer flowers at the grave. *Khairat* is distributed to the poor and the needy on this occasion also. A feast is given by the bereaved household. During this period of 40 days, a male member of the household goes to the grave at least once a day for offering prayers and ensuring that the grave is intact.

CHAPTER III

ECONOMY

Workers and Non-workers

The following table gives the split-up of the population of village Bilaspur by workers and non-workers in broad age-groups :—

TABLE No. 3·1

Workers and Non-workers by Sex and Broad Age Groups

Age-groups (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	908	520	388	379	336	43	529	184	345
0—14	347	200	147	24	24	..	323	176	147
15—34	295	165	130	174	158	16	121	7	114
35—59	203	115	88	136	114	22	67	1	66
60 and over	63	40	23	45	40	5	18	..	18

As is seen from the above table, about 41·7 per cent of the population consists of workers. Of them about 11·3 per cent are females. The female participation in money-earning activity is obviously quite low. Of the total workers, about 6·3 per cent fall in the age-group 0—14 years, about 45·9 per cent in the age-group 15-34 years, about 35·9 per cent in the age-group 35–59 years, and 11·9 per cent in the age-group 60 years and above. The highest percentage of workers is naturally in the age-group 15–34 years followed by that in the age-group 35–59 years. There is no female worker in the age-group 0–14 years. In the age-group 15–34 years, about 9 per cent of the workers are females while in the age-group 35–59 years 16 per cent of the workers are females and in the last age-group the proportion of female workers is 11 per cent.

Distribution of Workers by Caste

The following table shows the distribution of workers by caste and sex :—

TABLE No. 3·2

Distribution of Workers by Caste

Caste	Total Population			Workers		
	Persons	Males	Females	Persons	Males	Females
1. Barhai	64	36	28	27	25	2
2. Bhangi	13	8	5	8	7	1
3. Brahmin	23	15	8	10	9	1
4. Chamar	152	77	75	79	58	21
5. Dhobi	7	4	3	5	3	2
6. Gujar	240	158	82	105	105	..
7. Jogi	7	4	3	3	3	..
8. Kahar	22	12	10	7	7	..
9. Kumhar	19	9	10	10	5	5
10. Saini	192	104	88	55	53	2
11. Vaish	3	2	1	2	2	..
12. Muslim	166	91	75	68	59	9
Total	908	520	388	379	336	43

As is seen, there is no female worker among Gujar, Jogi, Kahar and Vaish castes. The largest number of workers is in the Chamar community. The Kumhar and Dhobi women are also active participants in the occupations of the household. On calculating the proportion of workers amongst the six numerically more important castes (Gujar, Saini, Muslim, Chamar, Barhai and Brahmin) it was found that Chamars have the highest percentage of workers (52 per cent), followed by the Gujars (44 per cent), Brahmins (43 per cent), Barhais (42 per cent), Muslims (41 per cent) and Sainis (29 per cent). The percentage of working population among the Chamars is the highest because of high female participation in earning activity.

Non-workers

The following table indicates the nature of activity of non-workers in the village :—

TABLE No. 3·3

Non-Workers by Sex, Broad Age Groups and Nature of Activity

Age-groups (Years)	Total Population			Full-time Students or Children attending School		Persons engaged only in Household Duties		Dependents, Infants and Children not attending School and Persons permanently disabled		Retired Persons or other Persons of dependent means	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	529	184	345	9	..	..	185	174	160	1	..
0—14	323	176	147	8	..	..	5	168	142	..	..
15—34	121	7	114	1	..	..	114	6	..	..	..
35—59	67	1	66	..	..	..	66	..	..	1	..
60 and over	18	..	18	..	..	..	..	..	18	..	..

All the 9 full-time students attending school are males while all the 185 persons engaged in domestic work are females. The age-group 0—14 years has naturally a high number of dependents. The age-group 60 years and over has 18 female non-workers who are not fit to work on account of old age. There is only 1 male who is leading a retired life.

Occupational Pattern

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

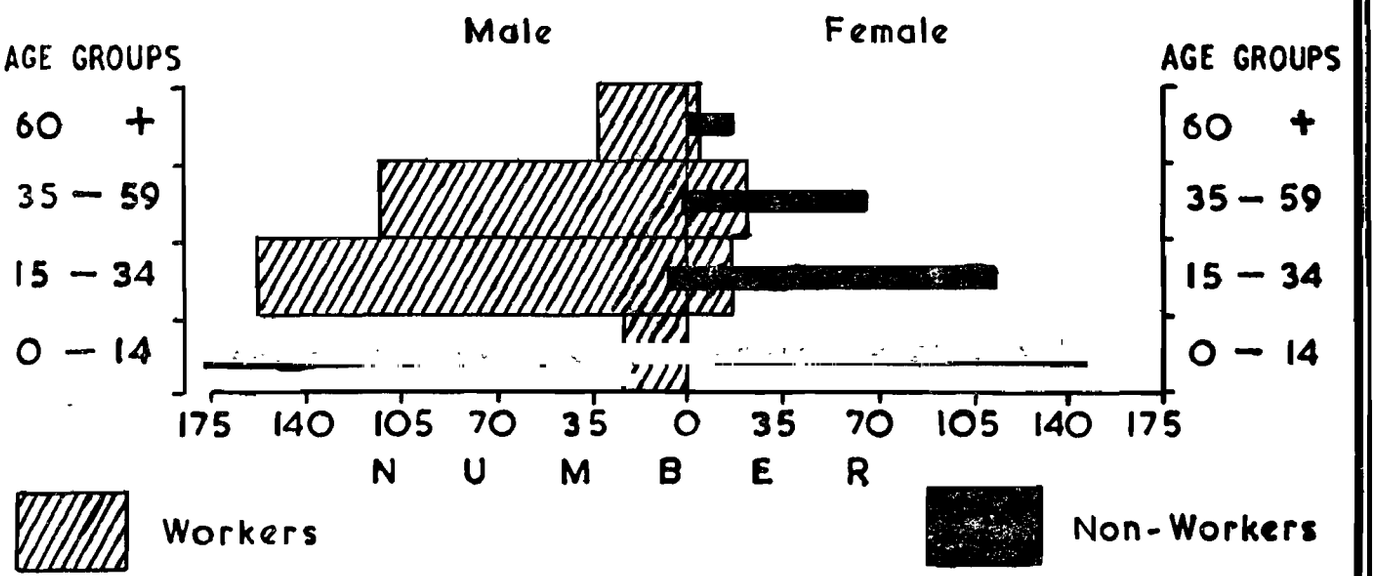
TABLE No. 3·4

Distribution of Workers by Sex and Broad Age-Groups in Various Occupations

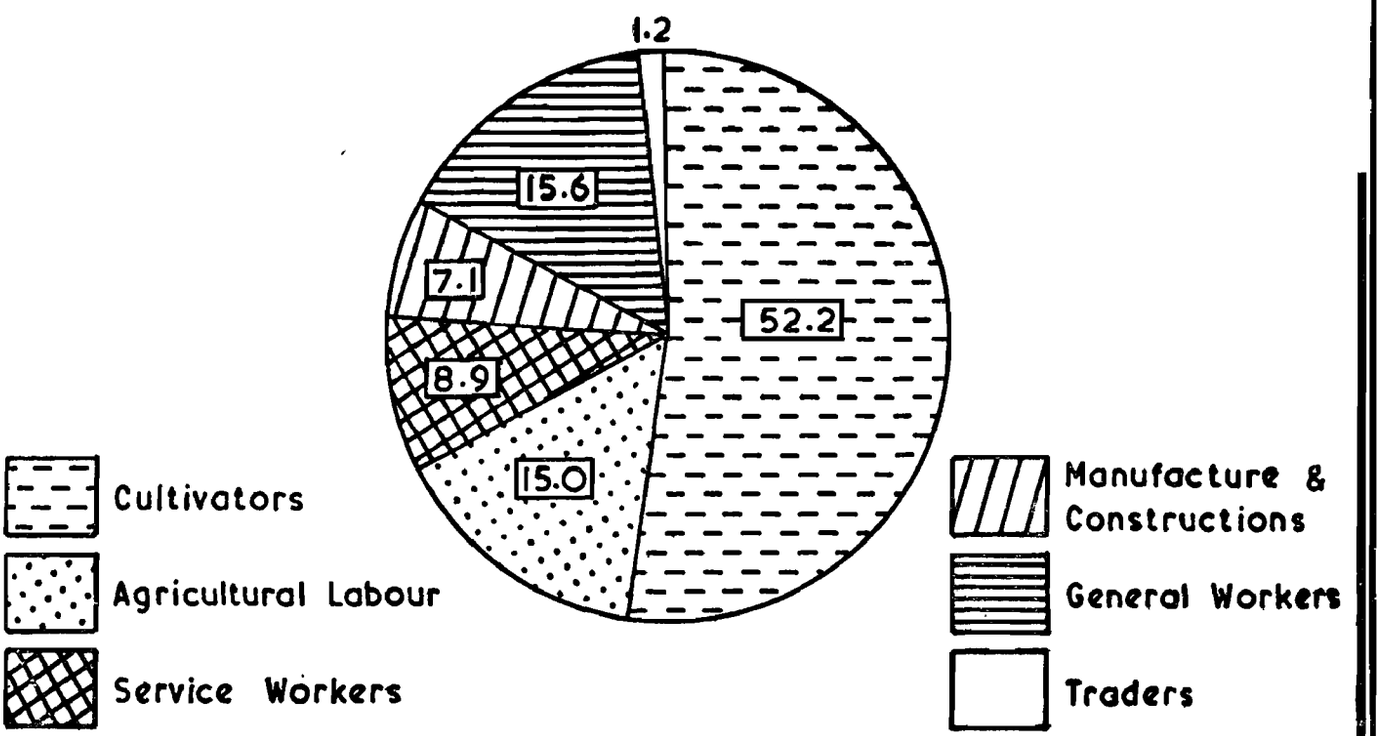
Occupations	Total Workers			Age-groups											
				0—14			15—34			35—59			60+		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1. Cultivators	198	194	4	13	13	..	87	86	1	73	71	2	25	24	1
2. Agricultural Labourers ..	57	42	15	2	2	..	30	23	7	18	11	7	7	6	1
3. Carpenters	9	9	..	..	..	..	3	3	..	3	3	..	3	3	..
4. Priest	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..
5. Washermen	5	3	2	..	..	..	3	2	1	..	..	..	2	1	1
6. General Workers ..	59	45	14	6	6	..	27	23	4	23	13	10	3	3	..
7. In Other Services ..	16	14	2	2	2	..	8	8	..	4	2	2	2	2	..
8. Masons	2	2	..	..	..	..	..	..	..	2	2	..	..	..	..
9. Potters	10	5	5	..	..	..	3	1	2	5	4	1	2	..	2
10. Shopkeepers	2	2	..	..	..	..	1	1	..	1	1	..	..	..	..
11. Tailors	2	2	..	..	..	..	2	2	..	..	..	..	..	..	..
12. In Oil Pressing	4	4	..	1	1	..	1	1	..	2	2	..	..	..	..
13. Medical Practitioner ..	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..
14. Teacher	1	..	1	..	..	..	1	..	1	..	..	..	..	..	..
15. Barber	10	10	..	..	..	..	6	6	..	4	4	..	..	..	..
16. Retailer of General Merchandise	2	2	..	..	..	..	1	1	..	..	..	..	1	1	..
Total ..	379	336	43	24	24	..	174	158	16	136	114	22	45	40	5

WORKERS & NON-WORKERS

BY AGE GROUPS



OCCUPATIONS



About 52 per cent of the workers are engaged in cultivation, about 15 per cent as agricultural labourers, about 15 per cent as general workers and the remaining 18 per cent in various other occupations. Thus this village has a predominantly agricultural economy.

Occupational Pattern by Caste

The following table shows the occupational pattern followed by different castes :—

TABLE No. 3·5

Distribution of Workers by Sex and Caste in Various Occupations

Occupation	Barhai		Bhangi		Brahmin		Chamar		Dhobi		Gujar		Jogi		Kahar		Kumhar		Saini		Vaish		Muslim		All Castes		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	P
1. Cultivators	7	..	..	..	7	..	9	3	..	..	101	..	3	..	7	..	..	..	42	..	..	..	18	1	194	4	198
2. Agricultural Labourers	6	2	..	..	..	..	34	13	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	42	15	57
3. Carpenters	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	..	9
4. Priest	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1
5. Washermen	..	..	..	..	..	..	..	..	3	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	2	5
6. General Workers	1	..	..	..	..	..	13	5	..	..	..	..	..	..	..	..	..	..	10	1	..	..	21	8	45	14	59
7. In Other Services	..	..	7	1	1	1	..	..	..	..	2	..	..	..	..	..	..	..	1	..	..	..	3	..	14	2	16
8. Masons	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	2
9. Potters	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	5	..	..	..	..	..	..	5	5	10
10. Shopkeepers	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	2
11. Tailors	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	2
12. In Oil Pressing	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	..	4	..	4
13. Medical Practitioner	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..	1
14. Teacher	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	1	1
15. Barber	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	10	..	10	..	10
16. Retailer of General Provisions	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	2	..	2

The above table indicates change in the traditional occupations in a number of cases. The traditional occupation of the Barhai community is to work as a carpenter or as a blacksmith. In this village, out of 27 workers only 9 work as carpenters, while 7 are engaged in cultivation, 8 work as agricultural labourers, 1 is engaged as a general worker and 2 work as masons. As regards their subsidiary occupations, 8 persons whose principal occupation is agricultural labour are engaged in cultivation as a subsidiary occupation; 3 persons, who mainly work as carpenters, also work as blacksmiths in a subsidiary capacity; similarly, 5 persons whose main occupation is cultivation work as blacksmiths in a subsidiary capacity. This occupational pattern of the Barhai community clearly indicates that carpentry by itself is not sufficient for their sustenance and hence they had to shift to other occupations.

There has been no change in the occupational pattern of the Bhangis who continue to work as scavengers.

The traditional occupation of the Brahmins has been cultivation for quite a long time, even though in the ancient days they worked as priests. Out of 10 Brahmin workers, 7 are engaged in cultivation, 1 works as a priest, 1 is in service, 1 is a pensioner and a woman is engaged in miscellaneous work. As regards subsidiary occupation, 2 of the cultivators are engaged as shopkeepers also.

The traditional occupation of Chamars is cultivation, agricultural labour and general labour, but in this village 2 of them work as tailors also. Out of 79 Chamar workers, 47 work as agricultural labourers, 18 as general workers and 12 as cultivators. As regards subsidiary occupations, one of the workers whose main occupation is agricultural

labour is engaged in cultivation in a subsidiary capacity. Of the workers whose main occupation is cultivation, 3 persons are engaged as general workers and 1 as agricultural labourer in a subsidiary capacity; of the workers, who are mainly engaged as general workers, 4 work as cultivators in a subsidiary capacity.

There is no change in the traditional occupation followed by the Dhobi caste.

The traditional occupation of the Gujars is cultivation. Out of 105 workers, 101 are engaged in cultivation, 2 in service and 2 as shopkeepers. As regards subsidiary occupations, 2 shopkeepers are engaged in cultivation while one of the cultivators is partly engaged in service.

The traditional occupation of the Jogi caste used to be acceptance of charity and alms from others. In this village, all the 3 Jogi workers are engaged in cultivation.

The traditional occupation of the Kahars has been domestic service and cultivation of vegetables. In this village, 7 workers are engaged in cultivation as the principal occupation; 5 of them are engaged in other services, such as domestic work, in a subsidiary capacity. Thus there has been no change in their traditional occupation.

The main occupation of the 10 Kumhar workers is pottery, but since it is not sufficient for supporting them, 7 of them work as agricultural labourers from time to time in a subsidiary capacity.

The traditional occupation of the Sainis is cultivation. In this village, out of 55 workers, only 42 are engaged in cultivation, 11 are engaged as general workers, 1 female as a teacher and 1 in other service. Of those who are engaged as general workers, 9 males and 1 female work as cultivators also.

The village has 2 Vaish workers who are engaged in their traditional occupation of retail sale of general provisions.

Of the 68 Muslim workers, 19 are engaged in cultivation, 29 as general workers, 2 as agricultural labourers, 4 in oil pressing, 10 as barbers, 1 as medical practitioner and 3 in other services. Of those engaged in cultivation as the principal occupation, 5 are engaged as agricultural labourers and 3 as general workers in a subsidiary capacity.

Subsidiary Occupations

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

TABLE NO. 3·6

Castewise Distribution of Workers in Subsidiary Occupations

Caste	Principal Occupation	Workers in Principal Occupation			Subsidiary Occupations																	
					Cultivator			Agricultural Labourer			General Worker			In Other Services			Shopkeeper			Blacksmith		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1. Barhai	Agricultural Labourer ..	8	6	2	8	6	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Carpenter	9	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	3	..
	Cultivator	7	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	5	..
2 Brahmin	Cultivator	7	7	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..
3. Chamar	Agricultural Labourer ..	47	34	13	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Cultivator	12	9	3	..	..	..	1	1	..	3	2	1	..	..	..	..	..	..	..	..	..
	General Worker ..	18	13	5	4	3	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4. Gujar	Cultivator	101	101	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
	Shopkeeper	2	2	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5. Kahar	Cultivator	7	7	..	..	..	..	..	..	..	..	..	..	5	5	..	..	..	..	..	..	..
6. Kumhar	Potter	10	5	5	..	..	..	7	4	3	..	..	..	..	..	..	..	..	..	..	..	..
7. Saini	General Worker ..	11	10	1	10	9	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. Muslim	Cultivator	19	18	1	..	..	..	5	4	1	3	2	1	..	..	..	..	..	..	..	..	..
	Total ..	258	228	30	25	21	4	13	9	4	6	4	2	6	6	..	2	2	..	8	8	.

As a subsidiary occupation, cultivation is followed by 21 males and 4 females, agricultural labour by 9 males and 4 females, general work by 4 males and 2 females, other services by 6 males, shopkeeping by 2 males and blacksmithy by 8 males.

Nature of Aspiration

Heads of all the 150 households were interviewed to find out the nature of their aspirations as regards the occupations to be followed by their sons. Only 40 of them (about 27 per cent) were in favour of a change. Of these 40 heads of households, 26 wanted their sons to enter into service, 8 wanted them to become cultivators, 5 wanted them to become only general workers while 1 cultivator wanted his son to become a businessman. Of 79 households engaged in cultivation only 6 wanted a change—5 to service and 1 to business. Of the 19 households engaged as agricultural labourers, 14 wanted a change—5 to service, 5 as general workers and 4 as cultivators. The village washerman wanted his son to be a cultivator. Of the 26 persons engaged as general workers, 14 wanted a change—11 to service and 3 to cultivation. One of the two households engaged in oil pressing wanted the son to get into service. The village priest also wanted his son to get into service.

Agriculture

The following table shows the distribution of land (746 acres) of village Bilaspur during the last 10 years :—

TABLE No. 3·7

Distribution of Land

Area in acres

Fasli Year	Barren land	Graveyard and cremation ground	Cultivable land	Cultivated land	Irrigated land
1361	53	3	51	639	72
1362	65	3	78	600	114
1363	..	..	..	..	..
1364	68	3	64	611	34
1365	66	3	58	619	45
1366	67	3	37	639	51
1367	67	3	37	639	51
1368	75	3	74	594	182
1369	80	3	48	615	222
1370	80	3	57	606	280

Usually, about 80 per cent land has been under cultivation. In 1370F, 223 acres were irrigated from tubewells and 55 acres from pukka wells by means of 12 Persian wheels locally called *harats*—7 owned by Gujar, 2 by Sainis, and 1 each by Brahmin, Kahar and Halwai cultivators. There is a general feeling that production has increased as a result of installation of the Government tubewell in February, 1959. Acreage under sugarcane crop has certainly gone up.

According to the Settlement that took place on the occasion of consolidation operations in the village, the land of Bilaspur was distributed as follows :—

		Bigha	Biswa	Biswansi
1.	Total Area	1,473	13	8
2.	Area under cultivation	1,295	15	13
3.	Uncultivated land	177	17	15
	(a) Roads	22	17	..
	(b) Groves	10	..	..
	(c) Barren	10	11	7
	(d) Land set apart for plantation	1	5	..
	(e) Bushes	..	6	..
	(f) Pond (*Johar*)	49	4	7
	(g) Abadi	39	7	8
	(h) Cart track (*Gohar*)	33	17	13
	(i) Burial ground	5	18	..
	(j) Cremation ground	..	10	..
	(k) *Devasthan* (Religious places)	..	5	..
	(l) School	..	14	..
	(m) Manure pits	2	18	..
	(n) Place for throwing dead animals	..	4	..

Types of Soil

The following statement shows the classification of soil and the circle rate of various types of soil in the village :—

Type of Soil	Circle Rate			
	Irrigated		Unirrigated	
	Rs.	as.	Rs.	as.
1. *Gohan*	6	5	5	..
2. *Manjha I*	5	4	4	3
3. *Manjha II*	4	12	3	11
4. *Dakar I*	4	7	3	7
5. *Dakar II*	3	11	2	10
6. *Har I*	4	3	3	2
7. *Har II*	2	6	2	6

Gohan is the land found near *abadi* area. It gets heavy manure and, therefore, becomes very fertile without any extra effort.

System of Land Tenure

The U. P. Zamindari Abolition and Land Reforms Act, 1950, which was enforced on July 1, 1952, abolishep zamindars who used to act as intermediaries between the cultivator and the Government and simplified the system

of land tenure. The bewildering variety of land tenures was substituted by four types of tenures, e. g., *bhumidhar*, *sirdar*, *adhivasi* and *asami*. Subsequently, *adhivasis* were made *sirdars* and only three kinds of tenures remained. The *bhumidhar* has transferable rights in his holdings and can put his holdings to any use. The *sirdar* cannot transfer his land. He can use it only for agriculture and horticulture. The *asamis* are temporary tenants of *bhumidhars* or *sirdars*, who are incapable of cultivating the land themselves, or of the *Gaon Samaj*.

The following statement shows the land under various tenures and land revenue paid by cultivators during the last 5 years :—

	Bhumidhars		Sirdars		Total	
Fasli year	Acreage	Revenue	Acreage	Revenue	Acreage	Revenue
1366 ..	537	1,888	126	877	663	2,765
1367 ..	537	1,888	126	877	663	2,765
1368 ..	538	1,921	125	877	663	2,798
1369 ..	545	1,977	115	743	660	2,720
1370 ..	545	1,976	114	743	659	2,719

Of the cultivated area in 1370F, about 82.7 per cent was under *bhumidhari* tenure, and the remaining 17.3 per cent was under *sirdari* tenure. There was only one *asami* paying Re. 1 as rent.

Castewise distribution of Land among Cultivator Households

The following table shows the castewise distribution of land among cultivator households :—

TABLE No. 3.8

Distribution of Land among Cultivator Households of different Castes

Caste	Total Households	Number of Households in cultivation	Number of households possessing					
			20—50 cents	50 cents 1 acre	1—2.4 acre	2.5—4.9 acre	5—10 acre	10 acres and above
1. Barhai	8	3	..	1	..	..	2	..
2. Brahmin	6	3	..	..	..	1	2	..
3. Chamar	31	7	1	3	..	1	2	..
4. Gujar	35	35	..	..	3	8	6	18
5. Jogi	2	2	..	..	1	..	1	..
6. Kahar	3	3	..	..	3	..	..	..
7. Saini	24	24	1	1	9	1	3	9
8. Muslim	34	8	..	..	6	1	1	..
Total ..	143	85	2	5	22	12	17	27

Cultivation is the main occupation of 59 per cent of the households. Of them 31.77 per cent have holdings of 10 acres and above each, 25.88 per cent holdings of 1—2.4 acres each, 20 per cent holdings of 5-10 acres each, 14.12 per cent holdings of 2.5—4.9 acres each, 5.88 per cent holdings of 50 cents—1 acre each and the remaining 2.35 per cent holdings of 20—50 cents each.

The following table shows the castewise distribution of cultivated land in this village :—

Plate No. XIII



Shri Kirpa Ram Brahmin, younger brother of Shri Asha Ram Sabhapati, is ploughing the field with the indigenous *hal*. A string net has been tied on the mouths of the bullocks to prevent them from grazing during the ploughing operations.

Plate No. XIV



The pair of bullocks is operating the persian wheel or drawing water from the well for the purpose of irrigation.

TABLE No. 3.9

Castewise Distribution of Cultivated Land and Income therefrom

Caste	Number of Households in Cultivation	Total Land (Acres)	Average Land per Household in Cultivation (Acres)	Income per Household from Cultivation (Rupees)	
				Total	Average
1. Barhai	3	15.00	5.00	130	43.33
2. Brahmin	3	18.17	6.06	180	60.00
3. Chamar	7	21.31	3.04	350	50.00
4. Gujar	35	380.58	10.88	3,040	87.00
5. Jogi	2	7.35	3.67	60	30.00
6. Kahar	3	6.00	2.00	45	15.00
7. Saini	24	192.09	8.00	1,500	62.50
8. Muslim	8	19.50	2.44	180	22.50
otal	85	660.00	7.77	5,485	64.05

As is seen, cultivated land per household is, on an average, the highest with Gujars (10.88 acres), followed by the Sainis (8 acres) and Brahmins (6.06 acres). Also the average income per household from cultivated land is the highest amongst the Gujars (Rs. 87), followed by the Sainis (Rs. 62.50 P.) and the Brahmins (Rs. 60).

Agricultural Implements

Agricultural implements of indigenous variety are used in the village. The wooden beam on the plough, locally called *halas* is 7–8 feet in length. At one of its ends, the wooden portion, locally called *hal* is fixed up by making a hole in the centre of the *hal*. At the upper end of the *hal* is a wooden piece, locally called *mooth* which is used for applying pressure on the *hal* during the process of ploughing. To the lower end of the *hal* is fixed the *patha* made of wood, reinforced with an iron *kayath* which protects the lower part of the *patha* from being worn out. The *phali* or iron blade, which turns over the land in the process of ploughing, is fixed through a hole in the *patha* and *hal*. The approximate price of a *hal* is Rs. 10.62 P. (Rs. 5 for *halas*, Re. 1.50 P. for *patha*, 0.62 P. for *kayath* and Rs. 3.50 P. for *phali*).

The plough is fixed to the *juwa* yoke—a wooden framework which holds together the pair of bullocks. The approximate price of this implement is Rs. 8.

Levelling is done with a *mera* (called *patela* in other districts) which is made of 2 flat pieces of wood, each about 12 feet in length. At about 1 foot from each side, wooden pieces are inserted into two holes. The ropes of bullocks are tied to these wooden pieces when it is drawn over the ploughed field. Three or four persons stand on the *mera* when it is drawn. The cost of a *mera* is Rs. 15 approximately. Levelling is also done with the help of an *udh*, a huge roller used for clod-crushing. Its price varies between Rs. 250 and Rs. 400.

Phawra (spade) is used for digging corners of the field which are not reached by the plough. Otherwise too, it is used for digging earth. Its cost varies from Rs. 3 to Rs. 5.

Khurpa scythe is used for weeding and costs 75 P. to Re. 1.50 P. A *Khurpa* of smaller size is called *khurpi*.

Kasli (a sort of small spade) is used especially for weeding sugarcane crop. It costs Rs. 2.50 P. to Rs. 4.

Danti (sickle) is used for havesting the crops and usually costs 50 P. to Re. 1.25. P. The *pathla* is a sickle without dents and is used for harvesting sugarcane crop. Its blade is heavier and it costs Re. 1 to Re. 1.50. P.

Kulhari (pick-axe) is used for clearing pieces of wood. It is also kept handy for repairing the plough at the field. It costs Rs. 6 to Rs. 8.

Dhinka made of wood is used in the operation of threshing for raking up the stalks.

After harvesting, the crop is gathered at the *khaliyan* or *pair*. The bullocks are made to tremple over the ears of corn. When the grain has come out of the ears, the stuff is put in a *chhaj* (a winnowing basket) and gently dropped to the earth from a height of 6–7 feet. During the process, the chaff is blown apart by wind, and the grain is separated. The stalks are reduced to *bhoosa* (chaff) which is used as fodder. The grain is stored in the house in *khati*, *kothi* or *kuthla* made of earth or in big *matkas* (an earthenware) while the *bhoosa* is stored in *koops* of conical shape.

When the quantity of grain to be threshed is small, bullocks are not used. Instead, ears of corn are plucked from the stalk and beaten with a stick or *thapki*. The grain is then separated from the chaff.

If the husk of paddy is to be removed, the *moosal* (pestle of wood with an iron ring on the effective side) is used. The paddy is put either in an *oakhli* or an *oakhal*. The *oakhli* is made by carving out a cavity in a block of wood, which is embedded in the floor of the house. The *oakhal* is a heavy hour-glass type of mortar, with a cavity in which grain is placed. Sometimes,

two women are engaged in the process of pounding over one *oakhli* or *oakhal*, striking their *moosals* turn by turn over the grain.

Watching the Crops

Crops have to be guarded against thieves, wild animals, cattle and birds. For this, a male member of the household goes round the field once or twice both during the day and the night. Sometimes, a *machan* (watch-post with a thatched roof placed on 4 wooden posts) is set up on the field for the watchman to sit on. Birds have to be scared away by different types of noises. When the crop is shifted to the *khaliyan*, it has to be watched against theft and fire.

Principal Crops

The two main crops grown in the village are the *kharif* and the *rabi*. The *zaid* crop is almost non-existent. The *kharif* crop is sown in the month of *Asarh* (June-July) and harvested in the month of *Bhadrapad* (September-October). This crop includes paddy (*dhan*), *mandua* (Eleusine coracana), sugarcane, cotton, pulses and other crops. The *rabi* crops are sown in the month of *Asvina* (October-November) and harvested in the month of *Chaitra* (March-April). They comprise wheat, barley, gram and other crops. The *zaid* is a hot weather crop consisting of musk melon, water melon, *kakri*, *kheera* and some vegetables. This crop is raised in the month of *Jeth* (May-June).

Kharif Crops

The following table indicates the various *kharif* crops grown in village Bilaspur during the last ten years :—

Fasli Year	Bajra	Paddy	Mandua	Cotton	Urd and Mung	Sugarcane	Sanai	Other Crops	Total
1361 ..	73	135	15	16	3	48	..	156	446
1362 ..	58	125	14	13	3	103	..	122	438
1363 ..		Not Available					Not Available		
1364 ..	62	100	11	10	3	104	..	101	391
1365 ..	57	98	14	4	..	117	..	99	389
1366 ..	31	146	16	10	2	99	..	122	426
1367 ..	57	98	14	4	..	117	..	99	389
1368 ..	54	162	4	3	1	161	..	90	475
1369 ..	35	148	1	3	4	181	..	73	445
1370 ..	36	89	7	5	1	133	4	12	396

The above figures indicate that in 1370F., only 88 per cent of the area sown in 1361F. was brought under cultivation. There are two reasons for this fall in acreage under the *kharif* crops. First, there was a rise in the acreage under *rabi* crops in 1370F., as compared with the area cultivated in 1361F. Secondly, the total area sown in 1370F was 96 per cent of the total area sown in 1361 F.

Another trend which is evident is the rise in the acreage under sugarcane crop from 48 acres in 1361F to 133 acres in 1370F. It is a cash crop which can be sold without difficulty to the sugar mill at Iqbalpur. Sugarcane has to be delivered to the mill staff at the weighing centre installed in the village itself. There has been a fall in the acreage under *bajra* from 73 acres in 1361F to 36 acres only in 1370F. A similar fall is obvious in the case of paddy also which was sown 135 acres in 1361F but was raised over 89 acres only in 1370F. *Mandua* is also now grown over a lesser area. Cotton which was grown over 16 acres in 1361F was grown over 5 acres only in 1370F. In fact, the production of cotton has been on the decline in the whole district.

BAJRA (Pennisetum typhoideum)

This crop is usually sown on poor soil in the month of *Savan* (July-August). The land over which it is sown is ploughed 3–4 times during the month of *Asarh* (June). The little manure that this crop requires is applied to the fields before the onset of rains. The tillage is rough and the seed is usually sown broadcast. When the plants are about a foot high, weeding is done by ploughing the field or otherwise. When grains become to form in the ears, the crop is watched for keeping the birds off which have a tendency to pick out the grain from the head. The crop ripens towards the end of October. The usual outturn is about 11 mds per acre. The stalks of *bajra* are used as fodder just like those of *jowar* (Andronopogon Sorghum). *Bajra* is usually consumed in the cold weather because it is a heating food.

Paddy (Dhan)

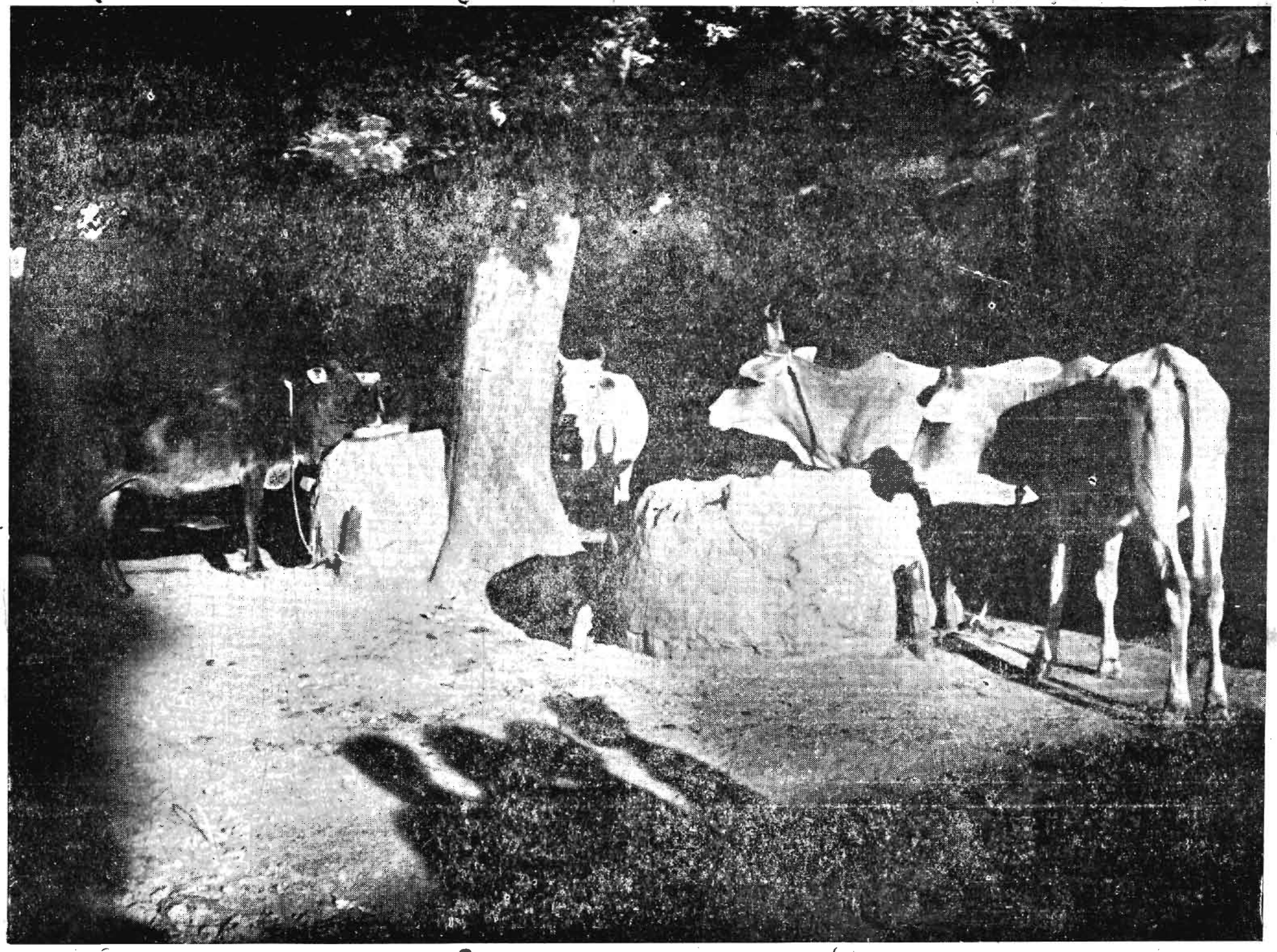
In this village paddy is sown broadcast in the month of July. The land is ploughed 3–4 times. Sometimes, the ploughing goes on when the low lying fields are full of water. Manuring is done in the last week of June just before the rains have set in. About 1 md. of paddy seed is required

Plate No. XV



A cart-load of sugarcane is being weighed at the veigh bridge set up in the village by the sugar mill Iqbalpur

Plate No. XVI



The bullocks have been tethered at the manger (koond) under a shady *neem* tree

for one acre of land. The seedlings come up within three weeks of sowing. The young plants have to be weeded with great care. Weeding is again done when the ears have appeared. By September the crop ripens. The plants are cut with a sickle. The ears are beaten to take out the grain out of which rice is obtained either by ponding in a mortar or in a machine. The husk is used as food for cattle. Rice stalk, locally known as *piyal*, is also used as fodder for animals. It is very poor fodder and is served to cattle only when no other fodder is available. In addition, during winter season it is spread on the floor by the poorer people who sleep on it. It is quite heat-giving. About 14 mds. of paddy are grown per acre. Paddy grain in this village is just sufficient for local consumption.

MANDUA (Eleusine coracana)

This crop is sown over 7 acres of land only. It is sown with slight tillage. It does not require much attention except for a little weeding. It ripens by the end of August and yields about 12 mds. per acre. It has the virtue of staying long in the stomach. It is only the poor who eat *chapati* prepared from *mandua* flour.

Urd and Mung

Urd (Phaseolus radiatus) is a low creeping plant with the grain arranged in pods. It is usually sown in the month of August. Once sown, it does not require any attention. It ripens in November. Its creeping plants are pulled out or cut. The grain is trodden out at the threshing floor. About 5–6 mds. of *urd* is grown over an acre. *Mung* (Phaseolus mungo), having green seeds, is also grown in a small quantity.

Sugarcane

This crop is sown in the month of February-March. Ploughing is started in the month of November; heavy doses of manure are applied. The land is ploughed 5–6 times. The clods thrown up by ploughing are broken by a heavy roller of wood, locally known as *udh* (clod-crusher). This process also compacts the surface to bring moisture from the lower layers to the surface of the soil. Sugarcane is cut into small pieces which are placed in furrows in the field and are covered in with the soil turned over by the plough. Frequent watering then becomes necessary. Hoeing is done with a *kassi*, a sort of small pick-axe which goes into the soil to a depth of about 6 inches. By the end of November sugarcane plants grow up to maturity. The quantity of sugar in the juice is the maximum in the month of December. After that the plant begins to consume the sugar for its own sustenance. At this stage the plants are cut with *pathla* (a sickle without dents) and stripped of their leaves. Cart-loads of sugarcane are taken by the cultivators to the weigh-bridge set up in this village by the sugar mill, Iqbalpur. Everyone has to wait for his turn. The payment is not made then and there. Instead, the amount is paid by the mill to the co-operative society in due course. The society then makes the payment to its members. Sugarcane, which is not purchased by the mill on account of its limited crushing capacity, is utilised by the cultivators for making *gur*, *rab* and *bura*. Cane-crushing machines are obtained on hire from Khera Moghul, Nagal or Jhabrera. Usually, 5 crushing machines are installed in the village every year.

Sanai

Sanai (hemp) is sown for being used as a green manure. When the plants grow up to about one foot, they are ploughed in the field and allowed to rot, thereby providing green manure of high quality. Some of the *sanai* plants are allowed to grow up to maturity so that their fibre could be used for preparing strings, ropes, and so on.

Rabi Crops

The following statement shows the *rabi* crops raised in this village during the last 10 years :—

Fasli Year	Wheat	Barley	Gram	Other Crops	Total
1361	190	3	106	25	324
1362	168	3	111	40	322
1363		Not	available		
1364	248	9	8	57	322
1365	248	10	105	66	429
1366	310	4	68	46	428
1367	310	4	68	46	428
1368	301	1	49	33	384
1369	231	2	53	68	354
1370	255	3	42	42	342

The main *rabi* crops are wheat and gram. Wheat is sown in the latter part of October; the fields are thoroughly ploughed from August onwards. Usually 8–10 ploughings are given. After the rains, the manure is spread on the field and ploughed in. The plough, the *mera* (flat clod-breaker) and the *udh* are used until the field is just right in point of moisture and temperature. The seed is sown behind the plough or through a drill attached to the plough. After sowing, small ridges are thrown up in the field, dividing it into squares (locally called *kiyari*), for facility of irrigation. The field is first irrigated in December, after which weeding is done. It is again irrigated in January and then in February, unless it has rained. The crop rippens in March-April. It is cut by sickles and carried to the *khaliyan* (threshing floor). There the grain is trodden out with the help of cattle going round and round over the ears. Winnowing is done with the help of *chhaj* (winnowing basket). The wind helps in separating the chaff from

the grain. The chaff is used as fodder for the cattle. The whole stems are used for threshing purposes also. In the year 1960, 2,259 mds. of wheat were reported to have been produced in the village. Of this, 210 mds. were sold in the market and the remaining quantity was consumed in the village.

Gram (*chana*) is another important *rabi* crop. Its plant holds the grain in small pods which are more or less globe-shaped. The crop is sown in September-October. Sometimes it is sown mixed with wheat and barley. It does not require a fine seed bed, or much of irrigation or weeding. Tops of young plants are plucked for preparing *sag* (vegetable) to be taken especially with loaf of bread made from maize or *bajra* flour. The common belief is that this process of plucking makes the plants bushier, as a result of which the quantity of grain is increased. The crop is harvested in March-April.

In *zaid* crop they produce raddish, luffa, *karela*, lady's finger, brinjal, peas, pumpkin, gourd, beans, onion, *dhania* etc. The Kahar households generally produce these vegetables and sell them in the village.

Agricultural Activities

The following statement indicates the agricultural activities throughout the year :—

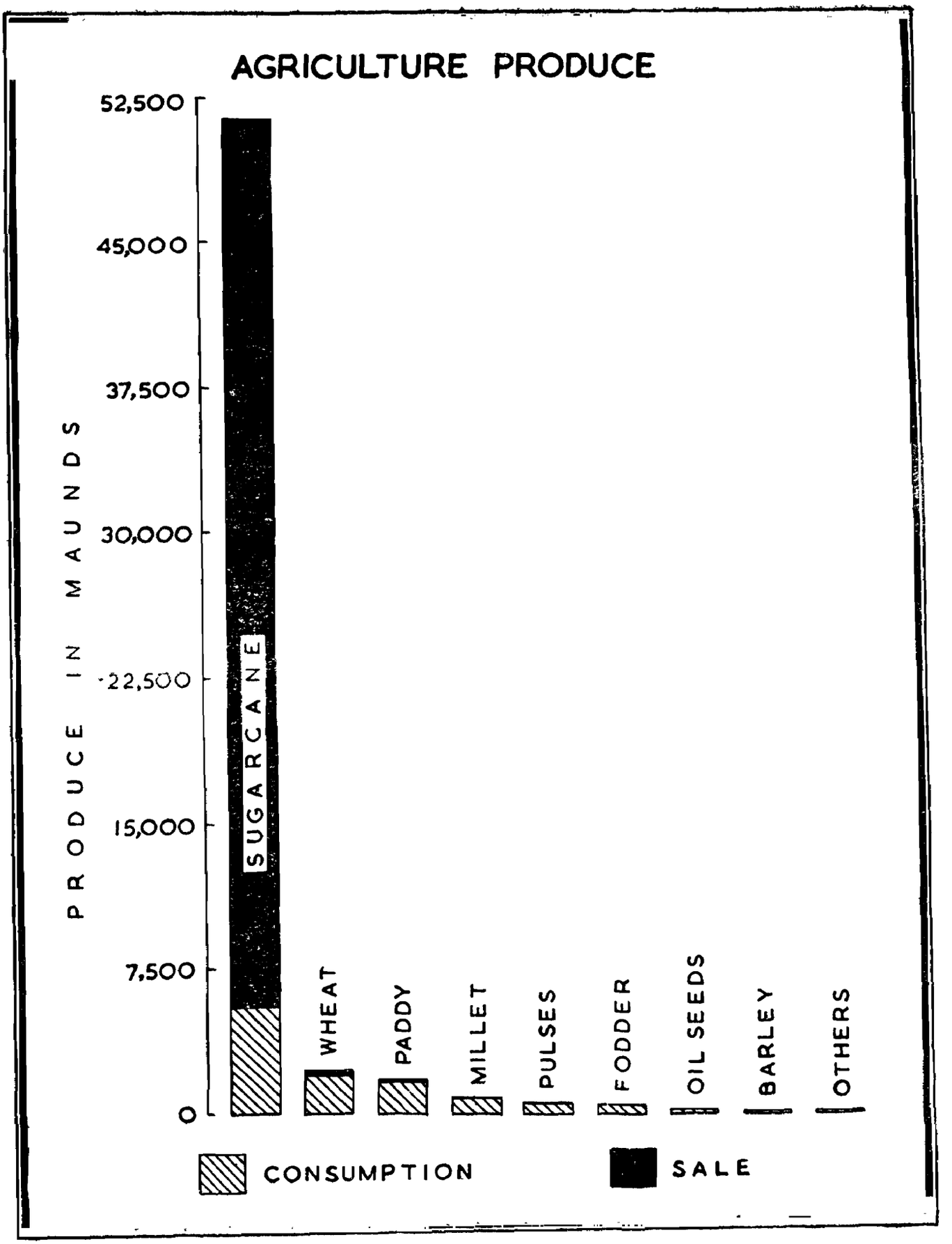
Month	Activity
Magh (January-February)	Tilling for sugarcane; irrigating wheat crop; harvesting sugarcane.
Phalgun (February-March)	Ploughing for sugarcane; sowing sugarcane; harvesting sugarcane; irrigating wheat crop.
Chait (March-April)	Harvesting *rabi* crops—wheat, barley, gram, oilseeds, pulses, etc.
Baisakh (April-May)	Watering and weeding sugarcane fields, harvesting and threshing *rabi* crops.
Jeth (May-June)	Preparatory tilling and manuring for paddy, *jowar*, *bajra*, *sawan*, *urd*; watering and weeding sugarcane fields.
Asarh (June-July)	Preparatory tilling and manuring for *rabi* crops—wheat and barley; sowing of paddy, *Jowar*, *bajra*, *urd* and *sawan*.
Sawan (July-August)	Weeding paddy, *jowar*, *sawan* and *bajra*; ploughing fields for wheat.
Bhadon (August-September)	Harvesting and threshing of *sawan* crops; ploughing fields for wheat.
Kuar (September-October)	Harvesting and threshing paddy; weeding *urd*; sowing gram, wheat, and barley.
Kartik (October-November)	Harvesting and threshing *urd* and *bajra*; preparing *kiyaris* in wheat and barley fields.
Aghan (November-December)	Ploughing for sugarcane, irrigating wheat and barley fields; harvesting sugarcane for supply to mill or preparation of *gur* and *rab*.
Poos (December-January)	Tilling and manuring fields for sugarcane crop; harvesting of sugarcane.

Consolidation of Holdings

The work of consolidation of holdings had finished in September 1959 in this village. An advisory committee consisting of 5 members—Risala and Dhoom Singh Gujars, Molarh Singh and Dila Ram Sainis and Ramsa Chamar—was formed for associating the cultivators with the operations. Land was divided into 3 broad categories, viz., *Manjha* I and II, *Dakar* I and II, and *Har* I and II. Before consolidation, the village land was divided into 1,772 plots but after consolidation the number was reduced to 109 only. A number of cultivators were interviewed to feel the impact of this Scheme on them. They opined that land was distributed among the cultivators in a fair and just manner and that the Consolidation staff did not indulge in any corrupt practices. The plots are not now scattered over a vast area. As a rule, every cultivator has been allotted land of the same quality as was under his cultivation before consolidation. People felt that there has been a decrease in the cost of cultivation and an increase in production. There is no wastage of time and money. An amount of Re. 1 per bigha was charged as the cost of consolidation.

Seed

After threshing, almost every cultivator preserves some good quality grain to be used as seed at the next sowing. Some households purchase seed from cultivators who have a surplus stock. There is a seed-store at Nagal but it is only rarely that people obtain seed from there. There is a general feeling that the seed supplied by the seed-store is not better than the seed available locally and hence the cultivators in general do not undergo the cumbersome process of obtaining seed from the store. Improved


AGRICULTURE PRODUCE
PRODUCE IN MAUNDS
52,500
45,000
37,500
30,000
22,500
15,000
7,500
0
SUGARCANE
WHEAT
PADDY
MILLET
PULSES
FODDER
OIL SEEDS
BARLEY
OTHERS
CONSUMPTION
SALE

variety of sugarcane has been introduced at the instance of the Cane-growers' Co-operative Society.

Manure

The use of compost manure is prevalent in the village. Manure pits have not been dug out in any scientific manner. Cow dung, excreta, sweepings of the house etc., are collected at the various refuse dumps in the vicinity of the village. After decomposition, this material assumes the form of compost manure. Use of chemical manure is not popular except in case of sugarcane. As a rule, chemical fertilisers are used after the germination of the crop, while compost manure is used before sowing.

Utilisation and Marketing of Agricultural Produce

The following table shows the utilisation of agricultural produce by cultivators of various castes :—

TABLE No. 3.10

Annual Agricultural Produce of Cultivation run by Households of various Castes and its Disposal

Caste	Paddy (Mds.)			Wheat (Mds.)			Maize, *Jowar*, *Bajra* (Mds.)			Pulses (Mds.)			Sugarcane (Rupees)		
	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold
1. Barhai	52	52	..	75	75	..	27	27	..	17	17	..	800	..	800
2. Brahmin	40	40	..	50	50	..	24	24	..	25	25	..	850	..	850
3. Chamar	128	123	5	155	150	5	51	51	..	47	47	..	400	..	400
4. Gujar	903	798	105	1,080	910	170	438	413	25	217	207	10	34,700	4,200	30,500
5. Jogi	20	20	..	27	27	..	12	12	..	7	7	..	250	..	250
6. Kahar	30	30	..	35	35	..	2	2	..	12	12	..	..	..	..
7. Saini	528	506	22	730	695	35	252	242	10	173	163	10	13,850	..	13,850
8. Muslims	75	75	..	107	107	..	28	28	..	36	36	..	500	100	400
Total	1,776	1,644	132	2,259	2,049	210	834	799	35	534	514	20	51,350	4,300	47,050

Caste	Barley (Mds.)			Vegetables (Mds.)			Oilseeds (Mds.)			Fodder (Mds.)			Cotton (Mds.)			Other Agricultural Produce (Mds.)		
	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold
1. Barhai	..	..	..	..	..	..	8	8	..	10	10	..	..	..	..	10	10	..
2. Brahmin	..	..	..	4	4	..	2	2	..	5	5	..	..	..	..	20	20	..
3. Chamar	..	..	..	..	..	..	2	2	..	55	55	..	..	..	..	20	20	..
4. Gujar	102	102	..	..	..	..	142	142	..	290	290	..	4	..	4	30	30	..
5. Jogi	..	..	..	..	..	..	3	3	..	..	..	..	..	..	..	5	5	..
6. Kahar	15	15	..	19	7	12	..	..	..	5	5	..	..	..	..	..	..	..
7. Saini	38	38	..	10	10	..	43	43	..	110	110	..	2	..	2	65	65	..
8. Muslims	15	15	..	7	7	..	5	5	..	55	55	..	..	..	..	..	..	..
Total	170	170	..	40	28	12	205	205	..	530	530	..	6	..	6	150	150	..

As is seen, 132 mds. of paddy , 210 mds. of wheat, 35 mds. of other cereals, 20 mds. of pulses, 6 mds. of cotton, 12 mds. of vegetables and Rs. 47,050 worth of sugarcane was sold by the cultivators of this village during one year. Sugarcane is thus the main source of their income. The surplus of grains is sold usually at Manglaur, but sometimes it is taken to Nagal and Khera Moghul also.

Livestock

The following table shows the livestock owned by various castes in the village:—

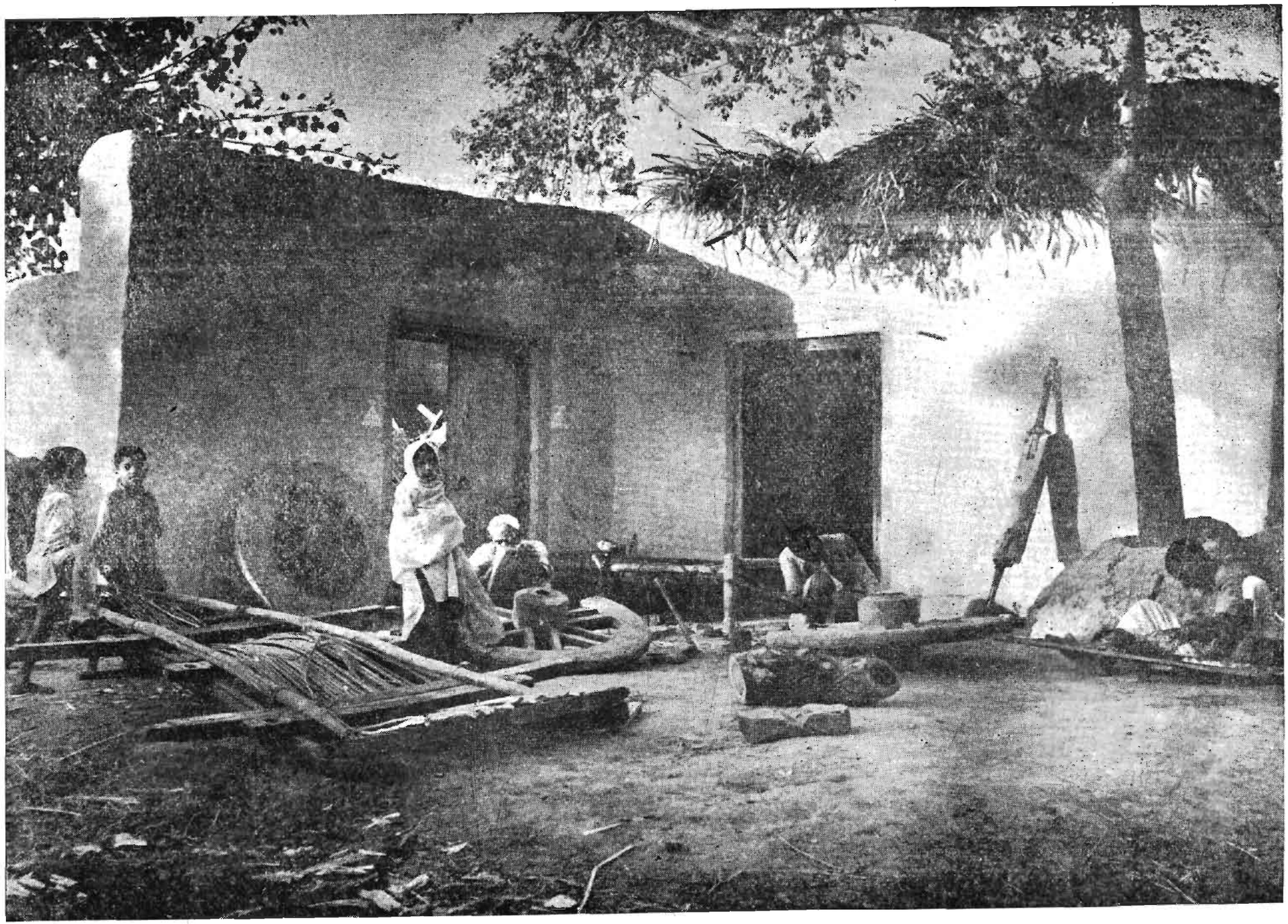
TABLE No. 3.11

Livestock

Caste	Milch Cattle		Draught Bullocks		Goats and Sheep		Pigs		Hens	
	Households owning	Number	Households owning	Number	Households owning	Number	Households owning	Number	Households owning	Number
Hindus										
1. Barhai	3	6	3	6	..	..	..	..	..	..
2. Bhangi	..	..	..	..	1	1	1	2	..	..
3. Brahmin	..	..	3	6	..	..	..	..	..	..
4. Chamar	..	..	10	20	..	..	..	..	..	..
5. Dhobi	..	..	..	..	..	..	..	..	..	..
6. Gujar	24	35	35	113	..	..	..	..	..	..
7. Jogi	..	..	1	2	..	..	..	..	..	..
8. Kahar	..	..	..	..	..	..	..	..	..	..
9. Kumhar	..	..	..	..	..	..	..	..	..	..
10. Saini	9	14	23	70	..	..	..	..	..	..
11. Vaish	..	..	..	..	..	..	..	..	..	..
Muslims										
12. Halwai	..	..	5	10	..	..	..	..	4	35
13. Nai	1	1	..	..	..	..	..	..	..	..
14. Teli	..	..	4	6	..	..	..	..	2	5

Caste	Cows		Ponies		Calves		Buffaloes		Mares	
	Households owning	Number	Households owning	Number	Households owning	Number	Households owning	Number	Households owning	Number
Hindus										
1. Barhai	2	2	..	..	5	7	..	..	..	..
2. Bhangi	..	..	..	..	..	..	..	..	..	..
3. Brahmin	3	3	..	..	2	2	1	1	..	..
4. Chamar	5	6	..	..	9	11	9	11	..	..
5. Dhobi	..	..	1	1	..	..	..	..	..	..
6. Gujar	12	39	..	..	31	16	17	25	1	1
7. Jogi	..	..	..	..	1	2	..	..	..	..
8. Kahar	..	..	..	..	1	1	1	1	..	..
9. Kumhar	..	..	3	5	..	..	..	..	..	..
10. Saini	12	22	..	..	20	36	7	13	..	..
11. Vaish	..	..	..	..	1	1	..	..	..	..
Muslims										
12. Halwai	..	..	..	..	3	4	9	10	..	..
13. Nai	..	..	..	..	3	3	6	7	..	..
14. Teli	..	..	..	..	1	1	2	3	..	..

Plate No. XVII



The village carpenter Shri Molarh and his son are busy in manufacturing cart wheels, while another son is sharpening the saw.



Shri Rirhwa, the village potter, is busy in preparing earthenwares on his *chak* (potter's wheel) by the throwing method.

All the above animals are of ordinary in digenous variety. There are no arrangements for improving their breed. Bullocks are usually stall-fed but the milch cattle are sent out for grazing in pasture land in the morning and driven back home in the evening. In some cases, the animals are grazed by a member of the owning household while in other cases animals owned by a number of households are taken out for grazing by a herdsman who is paid either in cash or some grain every month. To the herd is attached a bull which sometimes impregnates the cows.

Oil Pressing

Only 4 Muslim Telis are engaged in oil pressing in this village. It is their traditional occupation. The oil crusher, locally called *kolhu*, is a wooden structure with a channel through which oil slowly drips out as the oil-seeds are pressed with a wooden pestle. One blind-folded ox is yoked to the oil press for moving the pestle round and round in the oil-seeds. One person—a boy or a woman—is necessary for driving the ox. At a time, 7½ seers of oil-seeds can be put in the *ghani*. Oil from 2 seers of oil-seeds can be extracted in an hour. On an average, the *kolhu* works for 3 hours a day, except in the busy season which begins in March when oil-seeds are harvested and lasts till June. The dull season is in the months of November and December. About 13½ seers of oil is extracted from one maund of seed. The Teli charges Re. 1 for extracting oil from 7½ seers of oil-seeds. *Khali* (oil-cake) is returned to the owner of oil-seeds. If one does not want to make payment in cash, *khali* may be left with the oilman. Price of one maund of oil-seeds was Rs. 40. After paying extraction charges, one seer of *ghani* oil costs about Rs. 3.40 approximately. If *khali* is left with the oilman, the cost of oil comes to Rs. 3 per seer approximately. The price of mill oil is Rs. 2.28 per seer. Residents of this village use both *ghani* and mill oil. *Ghani* oil is preferred for personal consumption while mill oil is used for burning, especially on Diwali festival, and other purposes. *Ghani* oil is definitely costlier and usually those who produce oil-seeds in their own fields consume it.

Pottery Industry

All the 3 Kumhar households of this village are engaged in manufacture of earthenware, such as *kachcha ghara*, *karwa*, *handi*, *rakabi*, *nand*, *matka*, *sakora*, *kulhar*, *dia*, etc. The *ghara* (pitcher) is used for storing water, especially during the summer season. Water stored therein keeps quite cool. It is also used for storing *rab* or for holding sugarcane juice. The *karwa* is a smaller pot with a spout which regulates the amount of water coming out of it. People drink water out of it especially while working on fields. *Karwa* of smaller size is also used by married women for offering *arghya* to the moon on the occasion of *karva chauth* in the month of *Kartika*. The *handi* is another earthen vessel like the *ghara* but it has a bigger mouth. In connection with rituals, it is used on the occasion of *Ahoi Ashtami* and *Barsaint* festivals. It is also used for storing provisions in the house or in a shop, for boiling milk and preparing ghee. A small-sized *handi* is used as a utensil for cooking *chane-ka-sag* (vegetable of gram leaves), vegetables and pulses in the poorer households. The *rakabi* is a type of plate used in Muslim households. The *nand* is a manger with a semi-spherical appearance. In it fodder is served to the cattle. The *matka* is a very big pot used for storing grain, *rab* and other such things. *Sakora* and *kulhar* are small utensils used for taking vegetables and water respectively on the occasion of feasts. The *dias* small (earthen lamps) are used mainly on the occasion of Diwali. *Nand* and *matka* are prepared by the beating process while other articles are manufactured by the throwing process on the potter's wheel. Clay is obtained from the village pond. When dried, the 'green' articles are arranged in the *awa* (baking oven), which is a big pit dug in the ground. Dung cakes and dry leaves of trees are used as fuel for firing the wares. About 80 per cent of the wares come out without any defects. They are sold in the village or in nearby markets (*painth*) on market days. Payment both in cash and kind is accepted. Donkeys are used for transporting clay and earthenwares. Women and children also help at the various stages of production. Women are not allowed to operate the potter's wheel for shaping the wares. First, they are not physically strorg enough for operating the wheel. Secondly, it is considered inauspicious if a woman spins the potter's wheel.

Females do not render any help at all to the males who work as carpenters or blacksmiths. Boys, no doubt, assist the grown-up males in their work. The carpenters repair and make agricultural implements. They also prepare bullock carts, windows, door frames, door leaves, sitting boards, mouse traps and so on. The blacksmiths repair and manufacture agricultural implements. They also sharpen the sickle, the *pathla*, scythe, spade and the *phali* (shear) of the plough. Payment is made to carpenters and black smiths both in kind and cash.

Trade and Commerce

Four households are engaged in trade and commerce either in principal or subsidiary capacity. Two Gujar and one Brahmin families have retail shops in the village, selling articles of daily use such as kerosene oil, *bidi*, cigarette, match box, *gur*; salt, mustard oil, cloth, cereal and general provisions. A Vaish household has a cloth shop.

Generally, an outside room of the house is used as a shop. Customers of every caste—Brahmin or Chamar—can go into the shop and make purchases.

Economic condition of various Castes

The following table gives an idea of the economic condition of various castes engaged in cultivation :—

TABLE No. 3.12

Castewise Distribution of Cultivators by Income Groups

Caste	Percentage of Workers	Percentage of Workers by various Monthly Income Groups				
		Rs. 25 and less	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above
All Castes	100	15	31	14	13	27
1. Barhai	4	..	1	..	3	..
2. Brahmin	4	..	2	2	..	..
3. Chamar	6	1	2	3	..	..
4. Gujar ..	51	1	17	6	7	20
5. Jogi	1	..	1	..	..	..
6. Saini	21	6	2	3	3	7
7. Kahar	3	2	1	..	..	..
8. Muslims	10	5	5	..	..	..

Gujars predominate as cultivators as they form 51 per cent of the working force in agriculture. They are also more well-to-do in cultivation, as nearly 40 per cent of the Gujar cultivators have income over Rs. 101 p.m. and only 2 per cent have income less than Rs. 25 p. m. They are followed by Sainis who form only 21 per cent of the working force in cultivation of the village. Of them, only 33.3 per cent are in the income group Rs. 101 and above. A substantial number (about 29 per cent) of Sainis, have the meagre income of less than Rs. 25 p.m. Muslims are only 10 per cent in the working force of cultivation. They have very low income. Then come the Chamars, with 6 per cent workers in cultivation. None of them earns beyond Rs. 75 p. m.

The following table indicates the earnings of agricultural labourers of various castes :—

TABLE No. 3.13

Castewise Distribution of Agricultural Labourers by Income Groups

Caste	Percentage of Workers	Percentage of Workers by various Monthly Income Groups				
		Rs. 25 and less	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above
All Castes	100	..	30	56	14	..
1. Barhai	14	..	..	..	14	..
2. Chamar	82	..	26	56	..	..
3. Muslims	4	..	4	..	..	..

Among the agricultural labourers 56 per cent are found in the income group Rs. 51-75. They are all Chamars by caste. Another 14 per cent earn between Rs. 76-100. They are all Barhai by caste. The remaining 30 per cent (26 per cent Chamar and 4 per cent Muslims) fall in the income group Rs. 26-50. No worker falls in the income groups Rs. 101 and above or Rs. 25 and less. It is surprising that no agricultural labourer earns less than Rs. 25 p. m., though 15 per cent of the cultivators have an income of Rs. 25 p. m. or less. Except for 20 per cent of Gujars and 7 per cent of Sainis, the agricultural labourers are by far better off than their colleagues in cultivation.

The following table indicates the economic condition of general workers :—

TABLE No. 3.14

Castewise Distribution of General Workers by Income

Caste	Percentage of Workers	Percentage of Workers by various Monthly Income Groups				
		Rs. 25 and less	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above
All Castes	100	..	47	53	..	..
1. Barhai	2	..	..	2	..	..
2. Chamar	30	..	15	15	..	..
3. Saini	19	..	..	19	..	..
4. Muslims	49	..	32	17	..	..

The general workers confine to income ranging from Rs. 26-75 only. Their distribution between the two groups Rs. 26-50 and Rs. 51-75 is quite close. All the Barhai and Saini households fall in the income group Rs. 51-75. Chamars are equally distributed in the two income groups while about 70 per cent of the Muslim general workers fall in the income group Rs. 26-50.

The only two masons of Barhai caste earn between Rs. 51-75 p.m. Priesthood has ceased to be a paying occupation and has, in fact, declined below the sustenence level even. The only one Brahmin priest of the village earns about Rs. 25 p.m. Tailoring is quite paying, as out of the two Chamar tailors one earns between Rs. 26-50 and the other between Rs. 51-75 p.m.

All the 5 washermen earn between Rs. 26-50 p.m. Trading is surprisingly a low income occupation. Not to say of the 2 Gujar shopkeepers, the 2 Vaish retailers also earn between Rs. 26-50 p.m. Of the two household industries—pottery and oil pressing—pottery is more paying. Out of the 10 Kumhars 5 earn between Rs. 26-50 p. m. and the other 5 earn up to Rs. 100 p.m., while all the 4 workers engaged in oil pressing earn between Rs. 26-50 p. m.

The village has only one medical practitioner who earns between Rs. 76-100 p. m. The lady teacher of Saini caste is low paid as she earns only between Rs. 26-50 p.m. All the Muslim barbers earn between Rs. 26-50 p.m. The 8 Bhangi workers are better off with the income of each ranging between Rs. 51-75 p.m.

The following table gives the income group of workers classified under 'Other Services' :—

TABLE No. 3.15

Castewise Distribution of Other Services by Income Groups

Caste	Workers	Number of Workers by Monthly Income Groups				
		Rs. 25— and less	Rs. 26— 50	Rs. 51— 75	Rs. 76— 100	Rs. 101 and above
All Castes	8	3	1	2	..	2
1. Brahmin	2	1	..	1	..	..
2. Gujar	2	..	..	..	..	2
3. Saini	1	..	..	1	..	..
4. Muslims	3	2	1	..	..	..

The following table gives a consolidated castewise distribution of households in broad income groups :—

TABLE No. 3.16

Castewise Distribution of Households in Broad Income Groups

Caste	Total Number of House-holds	Number of Households in Monthly Income Groups				
		Rs 25 and below	Rs. 26— 50	Rs. 51— 75	Rs. 76— 100	Rs. 101 and above
1. Barhai	8	..	3	3	2	..
2. Bhangi	2	..	..	2	..	..
3. Brahmin	6	2	1	3	..	..
4. Chamar	31	1	15	15	..	..
5. Dhobi	1	..	1	..	..	..
6. Gujar	35	1	13	5	3	13
7. Jogi	2	..	2	..	..	..
8. Kahar	3	2	1	..	..	..
9. Kumhar	3	..	2	..	1	..
10. Saini	24	9	2	5	3	5
11. Vaish	1	..	1	..	..	..
12. Muslims	34	6	24	3	1	..
Total	150	21	65	36	10	18

The highest number of households is in the income group Rs. 26-50, followed by that in the income group Rs. 51-75. Only Gujar and Saini households are found in the income group Rs. 101 and above.

The following table gives a castewise distribution of households by number of workers and average income per month :—

TABLE No. 3.17

Castewise Distribution of Households by Number of Workers and Average Income

Caste	Number of House-hold	Number of Workers	Total Income of House-holds	Average Income per House-hold	Average Income per Worker
			Rs.	Rs.	
1. Barhai ..	8	27	435	54	16.11
2. Bhangi ..	2	8	120	60	15.00
3. Brahmin ..	6	10	270	45	27.00
4. Chamar ..	31	79	1,627	52.48	20.60
5. Dhobi ..	1	5	45	45	9
6. Gujar ..	35	105	3,115	89	29.66
7. Jogi ..	2	3	70	35	27.33
8. Kahar ..	3	7	85	28.33	12.14
9. Kumhar ..	3	10	185	61.66	18.50
10. Saini ..	24	55	1,665	69.37	30.27
11. Vaish ..	1	2	30	30.00	15.00
12. Muslim ..	34	68	1,340	39.40	18.23
Total ..	150	379	8,987	59.91	23.71

As is seen, the average income per household for the village as a whole is Rs. 59.91 only. The average income per household is the highest among Gujar (Rs. 89 p.m.) and Saini (Rs. 69.37 p.m.) families, and the lowest among Kahar (Rs. 28.33 p.m.) and Vaish (Rs. 30 p.m.) households. The average income per worker is Rs. 23.71 p. m. or 79 Paise per day. The highest average income per worker is of workers of Saini caste (Rs. 30.27 p. m.) followed by those of Gujar caste (Rs. 29.66 p. m.) while the lowest income is of workers of Dhobi caste (Rs. 9. p.m.) followed by those of Kahar caste (Rs. 12.14 p.m.)

The following table gives a picture of the distribution of households by occupation, income and number of members :—

TABLE No. 3.18

Distribution of Households by Occupation, Income and Number of Members

Occupation	Households	Number of Members in House-holds	Gainfully employed People per Household	Monthly Income of Household				
				Less than Rs. 25	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above
1. Cultivation ..	79	541	2.38	17	24	12	8	18
2. Agricultural Labourer	19	115	3.26	..	8	10	1	..
3. Mason	1	9	3	..	..	1	..	..
4. Service	1	3	1	..	..	1	..	..
5. Shopkeeper ..	1	5	2	..	1	..	..	..
6. Washerman ..	1	7	5	..	1	..	..	..
7. General Worker ..	26	124	2.07	1	17	8	..	..
8. Oil Pressing.. ..	2	9	2	..	2	..	..	..
9. Pottery	3	19	3.33	..	2	..	1	..
10. Other Services ..	4	19	2	2	..	2	..	..
11. Carpentry	4	20	2.25	..	2	2	..	..
12. Barber	7	30	1.29	..	7	..	..	..
13. Retailer of General Provisions	1	3	2	..	1	..	..	..
14. Priest	1	1	1	1	..	..	..	..

Indebtedness

The following table shows the extent of indebtedness by income groups in this village :—

TABLE No. 3.19

Indebtedness by Income Groups

Income Group (Rupees)	Total No. of Households	Number of Households in Debt	Percentage of Col. 3 to Col. 2	Average indebted-ness per Household in Debt (Rupees)
25 and below ..	21	7	33	142.86
26—50 ..	65	20	31	177.50
51—75 ..	36	10	28	190.00
76—100 ..	10	5	50	250.00
101 and above ..	18	6	33	200.00
Total ..	150	48	32.6	186.45

The highest percentage of households in debt is in the income group Rs. 76-100, the average indebtedness per household in debt being Rs. 250. The total debt is Rs. 8,950 and the average debt per household is Rs. 186.45.

The following table shows the amount of debt by various causes :—

TABLE No. 3.20

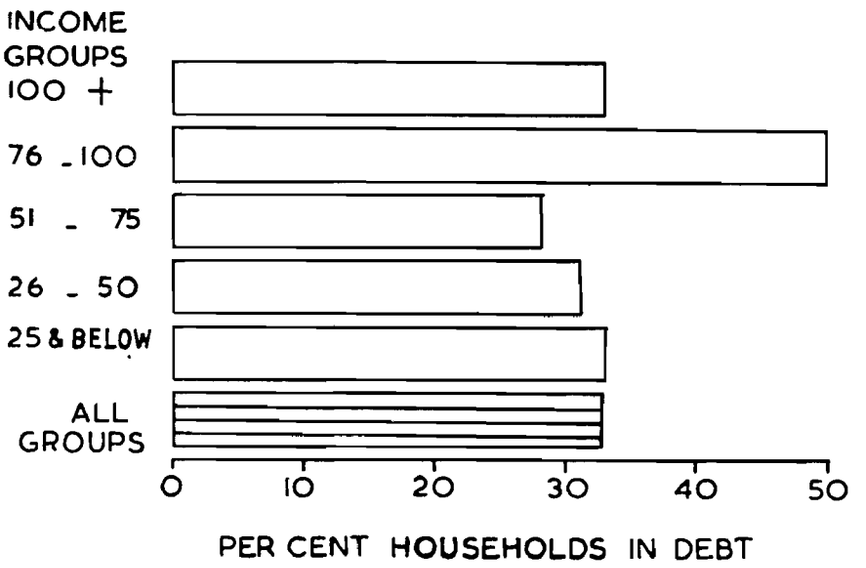
Indebtedness by Causes

Cause	Amount of Debt (Rupees)	Number of Families in Debt	Proportion of Debt due to Cause to the total Amount of Debt
1. Marriage	100	1	1
2. Ordinary Wants	1,200	10	13
3. Cultivation	7,600	36	85
4. Household Industry	50	1	1
Total	8,950	48	100

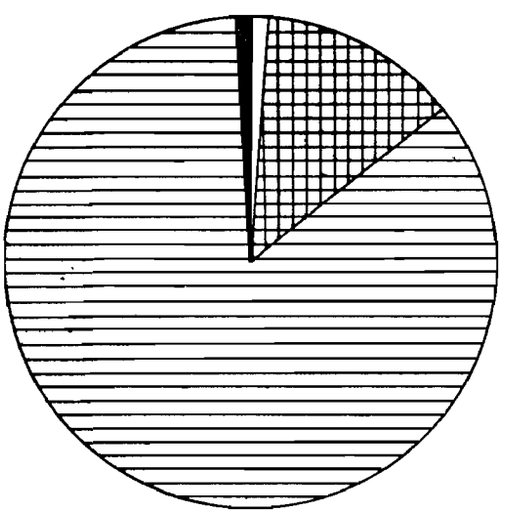
About 85 per cent of the debt was incurred for agricultural purposes. Members of the Service Co-operative Society take loan from the society while others borrow money from well-to-do families of the village. The Co-operative Society advances money only for productive purposes but sometimes people utilise the loan for personal purposes also.

The following table shows the castewise distribution of indebtedness in various income groups :—

INDEBTEDNESS BY INCOME GROUPS



INDEBTEDNESS BY CAUSES



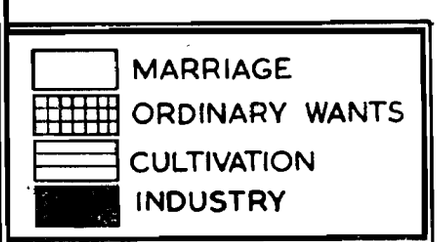


TABLE NO 3.21

Castewise Distribution of Indebtedness in Various Income Groups

Caste	Income Groups (Rupees)	Total Number of Households	Number of Households in Debt	Percentage of col. 4 to 3	Total Indebtedness (Rs.)	Average Indebtedness per Household in Debt (Rs.)
1. Barhai	25 and below	..	..	..	..	..
	26—50	3	..	..	..	..
	51—75	3	..	..	..	..
	76—100	2	1	50	100	100
	101 and above	..	..	..	..	..
	Total	8	1	12	100	100
2. Brahmin	25 and below	2	..	..	..	..
	26—50	1	..	..	..	..
	51—75	3	1	33	750	750
	76—100	..	..	..	..	..
	101 and above	..	..	..	..	..
	Total	6	1	16	750	750
3. Chamar	25 and below	1	1	100	200	200
	26—50	15	2	13	150	75
	51—75	15	4	26	500	125
	76—100	..	..	..	..	..
	101 and above	..	..	..	..	..
	Total	31	7	23	850	121
4. Gujar	25 and below	1	1	100	200	200
	26—50	13	4	30	1,500	375
	51—75	5	2	40	300	150
	76—100	3	2	66	600	300
	101 and above	13	4	30	900	225
	Total	35	13	37	3,500	269
5. Jogi	25 and below	..	..	..	..	..
	26—50	2	2	100	200	100
	51—75	..	..	..	..	..
	76—100	..	..	..	..	..
	101 and above	..	..	..	..	..
	Total	2	2	100	200	100
6. Kumhar	25 and below	..	..	..	..	..
	26—50	2	1	50	150	150
	51—75	..	..	..	..	..
	76—100	1	..	..	..	..
	101 and above	..	..	..	..	..
	Total	3	1	33	150	150

Caste	Income Groups (Rupees)	Total Number of Households	Number of Households in Debt	Percentage of col. 4 to 3	Total Indebtedness (Rs.)	Average Indebtedness per Household in Debt (Rs.)
7. Saini	.. 25 and below	9	2	22	200	100
	.. 26—50	2	2	100	500	250
	51—75 ..	5	2	40	500	250
	76—100 ..	3	2	66	400	200
	101 and above	5	2	40	300	150
	Total ..	24	10	41	1,900	190
8. Vaish	.. 25 and below	..	..	..	..	..
	26—50 ..	1	1	100	100	100
	51—75 ..	..	..	..	..	..
	76—100 ..	..	..	..	..	..
	101 and above	..	..	..	..	..
	Total ..	1	1	100	100	100
9. Muslims	.. 25 and below	6	3	50	400	133
	26—50 ..	24	8	33	800	100
	51—75 ..	3	1	33	200	200
	76—100 ..	1	..	..	..	..
	101 and above	..	..	..	..	..
	Total ..	34	12	35	1,400	117

Expenditure Pattern

The expenditure pattern of the village has its own highlights. The staple diet of the villagers is *urd* pulse and wheat supplemented with rice, *jowar* and other grains. The poorer people use coarse cereals in greater quantity. Vegetables grown locally are generally consumed in the village. Most of the residents of Bilaspur are non-vegetarian. Liquor is used rarely. The expenditure on sweeper, barber, *dhobi*, *kumhar*, carpenter, blacksmith consists of periodical payment of grain and cereals at the time of harvesting. Cash payment is also sometimes made to them. On ceremonial occasions they are given some money which does not count in their fixed wages. Soap, hair oil and other articles of toilet are used in a limited quantity. Some people send their clothes to the washerman. Milk, ghee and oil are used in small quantity. The expenditure on shoes and other footwear is small. Men, women and children are generally seen bare-footed. Smoking of *biris* and tobacco is very common. Even young boys are seen smoking.

Little importance is given to education. The expenditure on education is little since no fee is to be paid up to V class. Money is spent over the purchase of books and stationery only.

Every family owns a house and hence no expenditure has got to be incurred on house rent. Some money and labour have to be spent on repair and maintenance of houses every year. To determine the expenditure pattern of the village, the budgets of a number of families were studied. Budgets of the following persons which are of a representative type have been discussed :—

(1) A cultivator named Punna Singh, Gujar by caste, with an income of Rs. 145 p.m.

(2) A cultivator named Harmal, Chamar by caste, with an income of Rs. 55 p.m.

(3) A Muslim Teli named Niroo, engaged in oil crushing, with an income of Rs. 45 p.m.

(4) A potter named Suggan, Kumhar by caste, engaged in pottery, with an income of Rs. 90 p.m.

(5) An agricultural labourer named Zarifa, Halwai by caste, with an income of Rs. 30 p.m.

Punna Singh aged 40 years has with him his wife aged 38 years, daughter aged 15 years, two sons aged 10 years and 6 years and his unmarried brother aged 32 years. He cultivates 16 acres of land with the help of his brother. His two sons are students and his wife and daughter remain busy with domestic work. The expenditure of the house-

hold was reported to be as follows :—

Items	Expenditure (Rupees)
1. Cereals and pulses	40.50
2. Milk	16.00
3. Ghee and oil	18.00
4. Other food items	19.00
5. Fuel and light	3.00
6. Clothing and footwear	10.00
7. House repair	3.00
8. Other items of expenditure	12.50
Total	122.00

About 76 per cent of the expenditure is on food items. The income of the household is Rs. 145 p.m. and its expenditure is Rs. 122 p.m. Thus there is a saving of Rs. 23 p.m. on an average.

Harmal aged 32 years has in his household his widowed mother aged 60 years, wife aged 30 years, son aged 15 years, and daughter aged 1 year only. He has 3 acres of land under his cultivation. He gets Rs. 30 p.m. from cultivation and Rs. 25 p.m. by working as agricultural labourer. His elder son studies at Roorkee in IX class. The expenditure of this family was reported to be as follows :—

Items	Expenditure (Rupees)
1. Cereals and pulses	30.50
2. Ghee and oil	2.00
3. Other items of food	6.00
4. Fuel and light	2.00
5. Clothing and footwear	3.00
6. Education	5.50
7. Other items of expenditure	6.00
Total	55.00

About 71 per cent of the total expenditure is incurred on food items alone. There is no saving out of the limited income.

Niroo, aged 40 years, has in his household his wife aged 35 years, his son aged 12 years and his two daughters aged 10 years and 5 years. None of the children is a student. His only source of income is oil-pressing. His expenditure pattern was reported to be as follows :—

Items	Expenditure (Rupees)
1. Cereals and pulses	27.00
2. Ghee and oil	2.00
3. Other food items	10.00
4. Fuel and light	2.00
5. Clothing and footwear	3.00
6. Other expenses	4.00
Total	48.00

About 81 per cent of the expenditure is incurred on food items only. The household has a deficit of Rs. 3 p. m.

Suggan Kumhar, aged 40 years, has in his household his widowed mother aged 65 years, his wife aged 38 years, his son aged 6 years and daughter aged one year, his widower brother aged 30 years, his married brother aged 35 years, brother's wife aged 30 years and brother's son aged 7 years. Two male children go to school. The 3 brothers earn Rs. 90 p.m.—Rs. 60 p.m. from pottery industry and Rs. 30 p.m. by working as agricultural labourer. The expenditure pattern of the household was returned as follows :—

Items	Expenditure (Rupees)
1. Cereals and pulses	50.00
2. Ghee and oil	5.00
3. Other food expenditure	10.00
4. Fuel and light	5.00
5. Clothing and footwear	10.00
6. Other expenses	10.00
Total	90.00

Of the total expenditure, about 72 per cent is incurred on food items only. There is no saving for a rainy day.

Zarifa, aged 30 years, has in his household his father aged 65 years, his wife aged 28 years, his son aged 4 years and his daughter below one year. He and his father work as agricultural labourers, thereby earning Rs.30 p. m. The expenditure of this family was found as follows :—

Items	Expenditure (Rupees)
1. Cereals and pulses	15.50
2. Ghee and oil	1.50
3. Other food expenditure	6.00
4. Fuel and light	2.00
5. Clothing and footwear	5.00
6. Other expenses	1.75
Total	31.75

About 74 per cent of the total expenditure is on food items. It is with difficulty that this household is able to make both ends meet.

CHAPTER IV

Social And Cultural Life

Population Trend

On March 1, 1961 the population of the village was 859, with 493 males and 366 females, but at the time of survey of the village in May 1962, the population was 908 persons, with 520 males and 388 females. The factor of temporary migration was obviously responsible for this difference because population could not have increased so much during this short period. The population of the village in 1951 was 777 persons, with 444 males and 333 females. During the decade 1951-61, the increase in population of the village was 10.5 per cent, which is quite low as compared with 16.66 per cent, the increase in the population of the State during this period. The increase amongst males and females was almost equal.

Population by Age Groups

The following table gives the distribution of the population by age-groups :—

Table No. 4.1

Population by Age Groups

Age Groups (Years)	Population		
	Persons	Males	Females
All Ages	908	520	388
0— 4	127	72	55
5— 9	114	64	50
10—14	106	64	42
15—19	67	38	29
20—24	72	41	31
25—29	77	44	33
30—34	79	42	37
35—39	61	38	23
40—44	38	26	12
45—49	43	21	22
50—54	42	27	15
55—59	19	3	16
60 and over	63	40	23

The above table shows that 347 persons (200 males and 147 females) or 38 per cent of the village population were in the age-group 0-14 years; 437 persons (250 males and 187 females) or 48 per cent of the population belonged to the age-group 15-49 years and the remaining 124 persons (70 males and 54 females) or 14 per cent of the total population belonged to the age-group 50 years and over. Thus the percentage of population in the age- group 0—14 years is more than twice in the age group 50 years and over and hence according to the classification done by Sundbarg, the population of this village is progressive.

The mean age of the males is 26.53 years and that of the females is 26.4 years. Also the median age of males and females is 22 and 23 years respectively.

Sex Ratio

The females constitute 42.73 per cent of the village population, the sex ratio thus being as low as 746. In 1951 also the sex ratio was as low as 750 as the village had 444 males and 333 females. The proportion of females amongst Hindus and Muslims is 42.4 and 45.7 per cent respectively. Among the Scheduled Castes, the proportion of women is 48.8 per cent of the total population. Of the 240 Gujars the number of females is only 82, i., e., about 33.75 per cent of the Gujar population. Among the Saini, females are 45.3 per cent of the population. Thus, the lowest proportion of females is found in the Gujar caste and the highest among the Scheduled Castes.

Births and Deaths

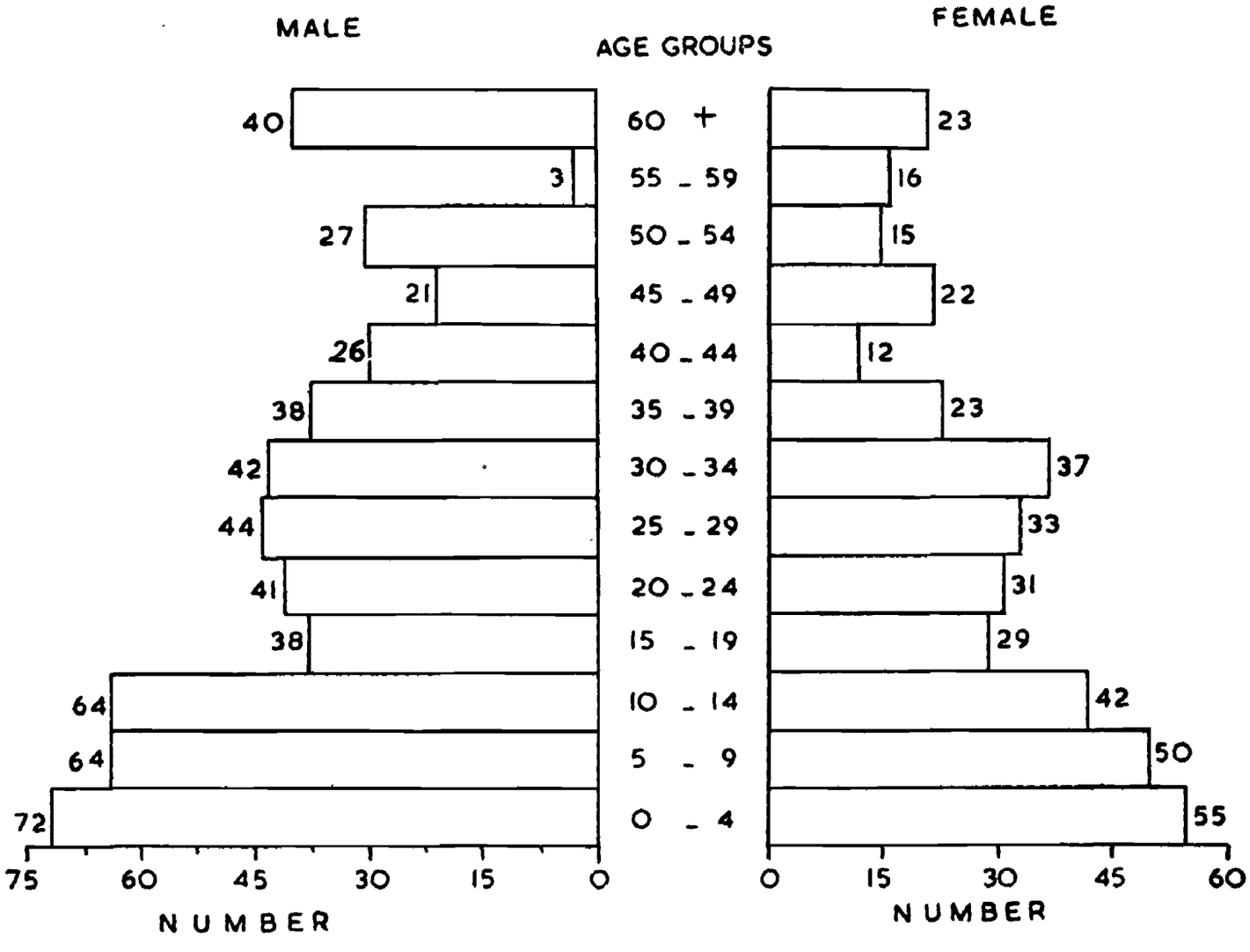
The birth and death records used to be maintained by the village chowkidar up to 1950 but after the enforcement of the U. P. Panchayat Raj Act, 1947 this duty was entrusted to the Gaon Sabha. According to the following entries in the register maintained by the Secretary of the Gaon Sabha, 10 deaths and 43 births took place during the year ending March 31, 1962 :—

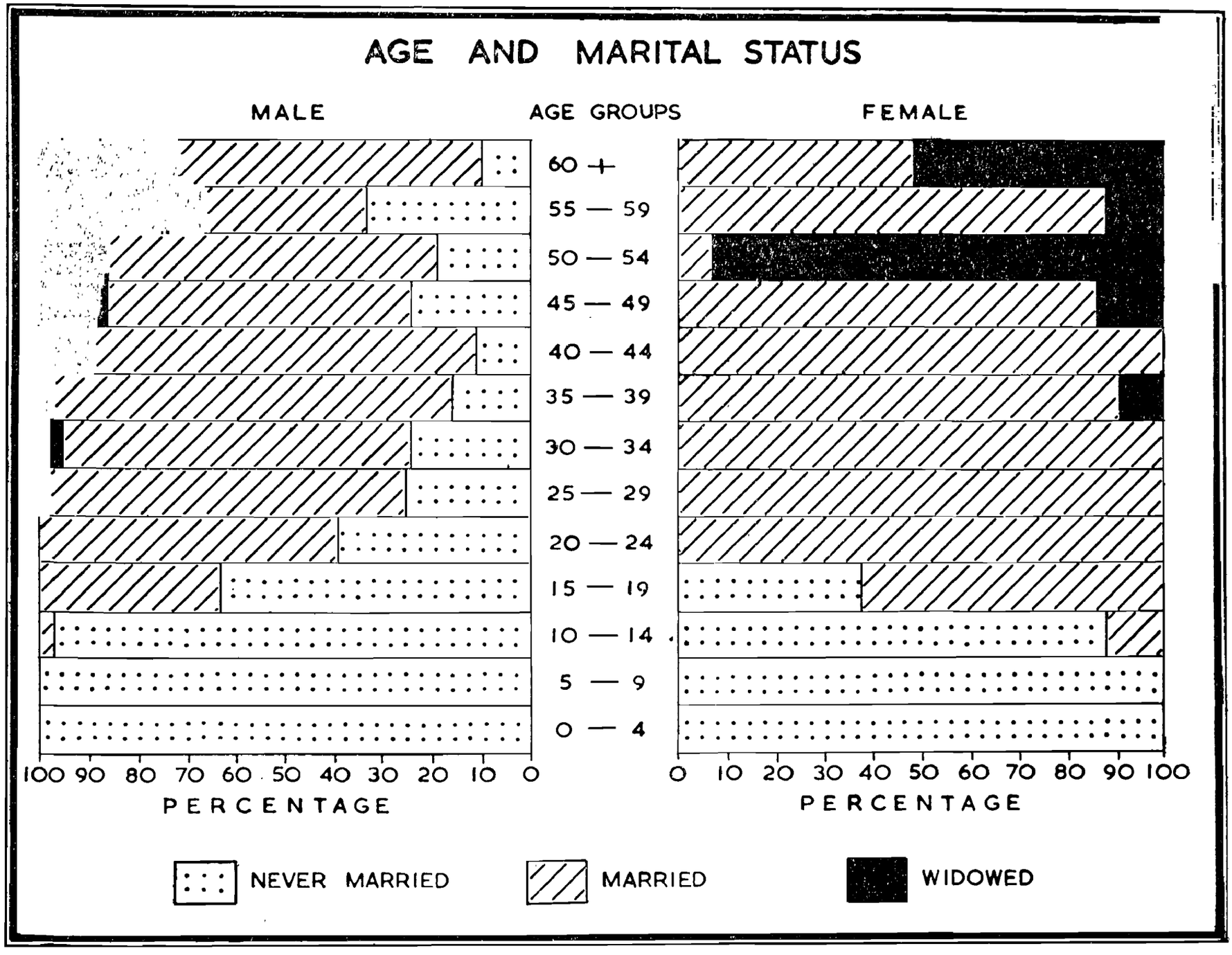
Month	Births	Deaths	Net Increase
April	3	1	+2
May	3	2	+1
June	7	—	+7
July	3	—	+3
August	3	3	—
September	5	1	+4
October	4	1	+3
November	—	1	—1
December	4	—	+4
January	4	—	+4
February	2	—	+2
March	5	1	+4
Total	43	10	+33

Causes of Death

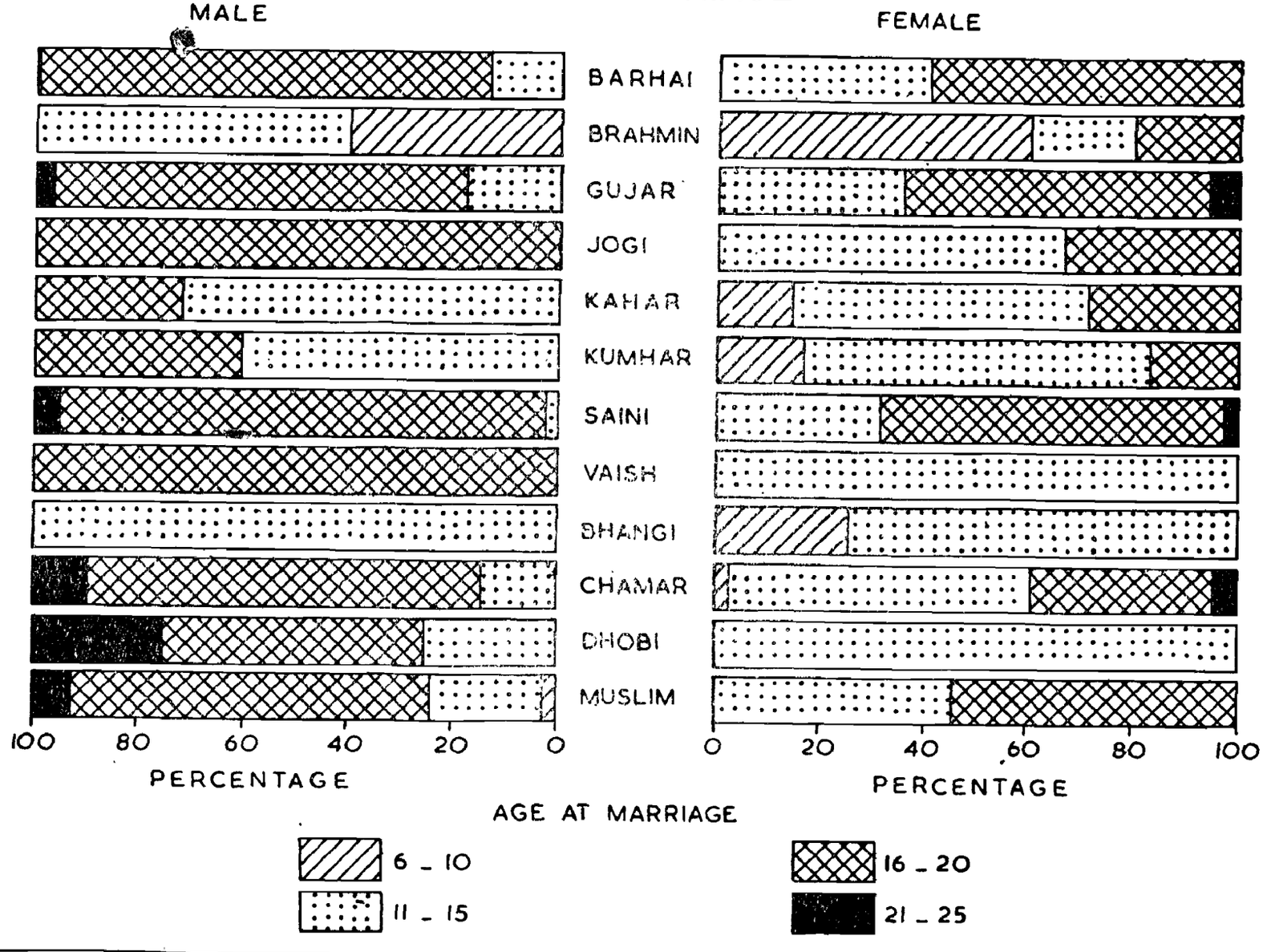
There is no arrangement of sanitation in the village. As in other parts of the district, fever is the common cause of death in the village. Sometimes it might be a symptom only, the real cause being some other disease. The incidence of death from small-pox and malaria has come down

POPULATION BY AGE GROUPS

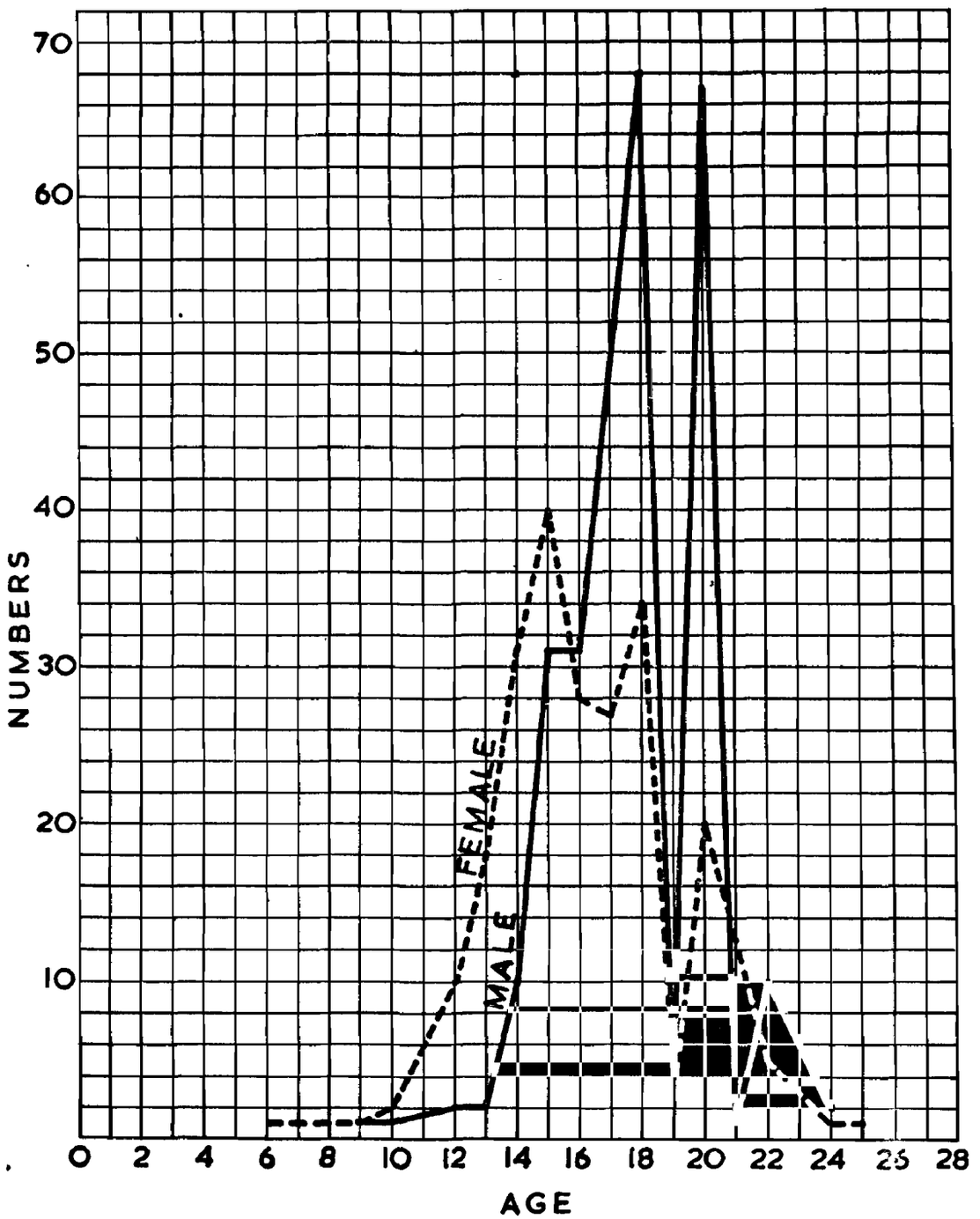



AGE AND MARITAL STATUS
MALE
AGE GROUPS
FEMALE
60 +
55 — 59
50 — 54
45 — 49
40 — 44
35 — 39
30 — 34
25 — 29
20 — 24
15 — 19
10 — 14
5 — 9
0 — 4
100 90 80 70 60 50 40 30 20 10 0
PERCENTAGE
0 10 20 30 40 50 60 70 80 90 100
PERCENTAGE
NEVER MARRIED
MARRIED
WIDOWED

CASTEWISE DISTRIBUTION OF EVER-MARRIED PERSONS BY AGE AT MARRIAGE



AGE AT MARRIAGE



because of the popularity of vaccination and eradication of anopheles. The village has a private clinic run by a local registered medical practitioner. He is naturally of great help in fighting death and disease. Both Allopathic and Ayurvedic systems of treatment are followed in the village. Some people take resort to magic remedies and charmed amulets etc.

Marital Status

Of the 520 males and 388 females in the village, 283 males and 153 females were found unmarried. The proportion of the unmarried population is 48.00 per cent. Of the male population, 54.42 per cent are un married, 40.58 per cent are married and 5.00 per cent are widowers. Of the females, 39.43 per cent are unmarried, 52.06 per cent are married and 8.51 per cent are widows. The percentage of married and widowed among the females is higher than that among the males . The following table shows the distribution of married males and females by age-groups :—

TABLE No. 4.2

Marital Status by Age Groups

Age Group (Years)	Never married			Married			Widowed		
	P	M	F	P	M	F	P	M	F
Below 15	340	198	142	7	2	5	..	..	..
15—54	91	80	11	355	183	172	33	14	19
55 and over	5	5	..	51	26	25	26	12	14
Total	436	283	153	313	211	202	59	26	33

In the age-group below 15 years only 2 males and 5 females are married, which indicates the presence of early marriage to some extent, especially among the Scheduled Castes. In the age-group 15–54 years, 80 males and 11 females, and in the age-group 55 years and over, 5 males were found never married. Among the Gujars, a large number of males of marriageable age were found unmarried. Almost every family has such males. The reason for this phenomenon could not be traced out exactly. Some people, however, pointed out that most of the Gujar families in this village have been poor and hence Gujars of other village were reluctant to give their daughters in marriage to them. Consequently many of them had to remain unmarried.

Age at Marriage

The following table shows the age at marriage of the married and the widowed persons castewise :—

TABLE No. 4.3

Castewise Distribution of Ever-married Persons by Age at Marriage

Age at Mariage (Year)	Barhai		Bhangi		Brahmin		Chamar		Dhobi		Gujar		Jogi		Kahar		Kumhar		Saini		Vaish		Muslims	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
6	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	1	..
10	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
12	..	..	..	2	..	1	..	1	..	..	..	1	..	..	1	..	1	..	..	2	..	..	..	3
13	1	4	1	1	..	..	..	2	..	..	..	4	..	..	..	1	..	2	..	..	..	..	..	4
14	1	1	1	..	..	..	2	13	1	1	3	5	..	1	1	2	1	..	..	6	..	..	..	3
15	1	3	1	..	2	2	5	6	1	..	7	8	..	1	3	1	1	2	1	7	..	1	9	9
16	2	2	..	..	1	..	9	7	..	..	6	6	1	..	1	1	..	..	8	9	..	..	3	3
17	..	4	..	..	..	..	..	2	..	..	3	7	..	..	..	..	2	1	2	5	..	..	1	8
18	8	3	..	..	1	..	14	13	..	..	16	10	..	1	1	1	..	..	14	8	..	..	14	8
19	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	3	2	..	..	..	2
20	9	3	..	..	1	1	12	1	1	..	19	7	1	..	..	..	..	..	12	6	1	..	11	2
21	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
22	1	..	..	..	..	..	4	2	..	..	2	2	..	..	..	..	..	..	2	1	..	..	1	..
24	..	..	..	..	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	1	..
25	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	23	20	3	4	5	5	48	48	3	2	56	51	2	3	7	7	5	6	42	46	1	1	42	42

As is evident, out of 235 ever married females, 33 (about 14 per cent) were married before attaining the age of 14 years. Among the Hindus about 13 per cent and among the Muslims 16¾ per cent of the ever-married females were married before 14 years. Similarly, out of 237 ever-married males, 85 (about 35 per cent) were married before attaining the age of 18 years. The proportion of such husbands among the Hindus and the Muslims was 36.4 and 33.3 per cent respectively. The average age at marriage among the various castes is as follows :—

Caste	Average Age (in Years) at Marriage	
	Males	Females
1. Barhai	17	16
2. Bhangi	14	11
3. Brahmin	17	17
4. Chamar	18	16
5. Dhobi	15	13
6. Gujar	18	17
7. Jogi	18	16
8. Kahar	16	14
9. Kumhar	15	14
10. Saini	18	17
11. Vaish	20	15
12. Muslim	18	16

The Bhangis, followed by Dhobis, have the lowest age at marriage, both of males and of females.

Education

At the time of 1951 Census, Bilaspur had a population of 444 males and 333 females. Of them only 27 persons—all males— were literate. The crude literacy rate for the population was 3.4 per cent. About 6.08 per cent of the males were educated or literate while all the females were illiterate. At the time of 1961 Census, out of 493 males and 366 females, 78 males and 6 females were returned literate or educated. The crude literacy rate for the population comes to 9.7 per cent—15.8 per cent among males and 1.7 per cent among females. This compares unfavourably with the crude literacy rate for district Saharanpur which is 13.73 per cent for the rural population—21.42 per cent for males and 4.54 per cent for females. The rise in the literacy rate from 3.4 per cent to 9.7 per cent during the period of 10 years may be ascribed to the establishment of a Primary School in the village.

During the period of Survey, out of 520 males and 388 females, 148 males and 16 females were found to be educated or literate. As compared with the 1961 Census data, these figures are a bit high. The difference may be partly due to the increase in literacy during the period of one year and partly due to the differing approach of the enumerator and the investigator. According to these figures, the crude literacy rate was 18 per cent—28.4 per cent among males and 4.1 per cent among females. Population in the age-group 0—4 years is treated as illiterate. After deducting 72 males and 55 females in the age-group 0—4 years, the effective literacy rate comes to 21 per cent—33 per cent among males and 5 per cent among females.

At the time of survey, 68 students were found studying at the local Primary School, as given in the following statement:—

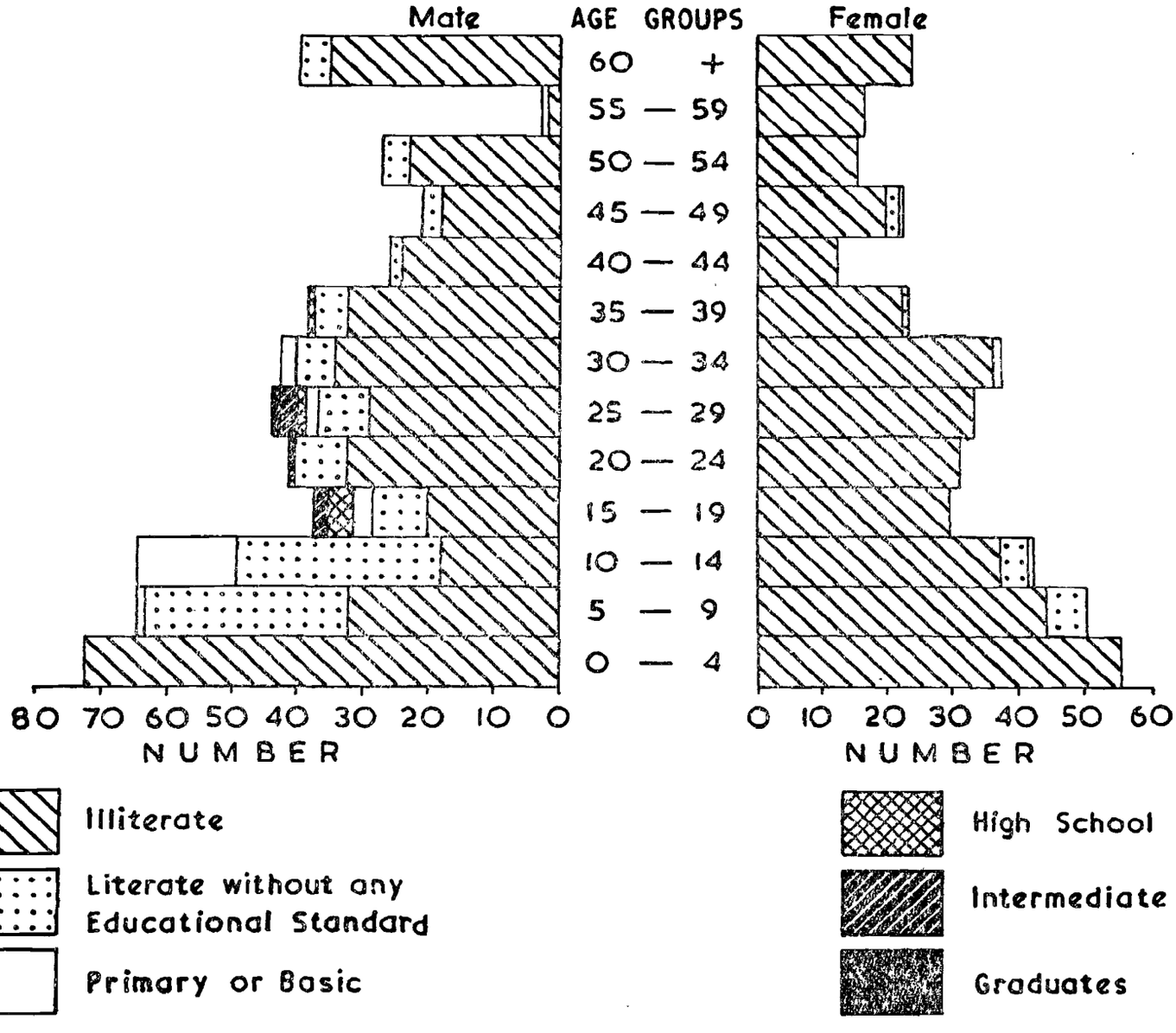
Class	Total Number of Students		Number of Students of Scheduled Castes
	Males	Females	
I	26	3	4
II	13	1	2
III	9	2	1
IV	8	—	—
V	5	1	—
Total	61	7	7

Students in the above 5 classes would ordinarily fall in the age-group 5-14 years. This village has 128 males and 92 females in this age-group. About 48 per cent of the males but only 7.6 per cent of the females of this age-group are students in the local school. Evidently, villagers are not in favour of female education, especially in a co-educational institution.

Students who want to study beyond V class join the Junior High School at Khera Moghul, about one mile to the west of this village. Two students—one a Harijan and the other a Saini—were found studying at Roorkee, at a distance of about13 miles to the north-east.

The following table shows the extent of literacy by age-groups among the inhabitants of the village :—

EDUCATION BY AGE GROUPS



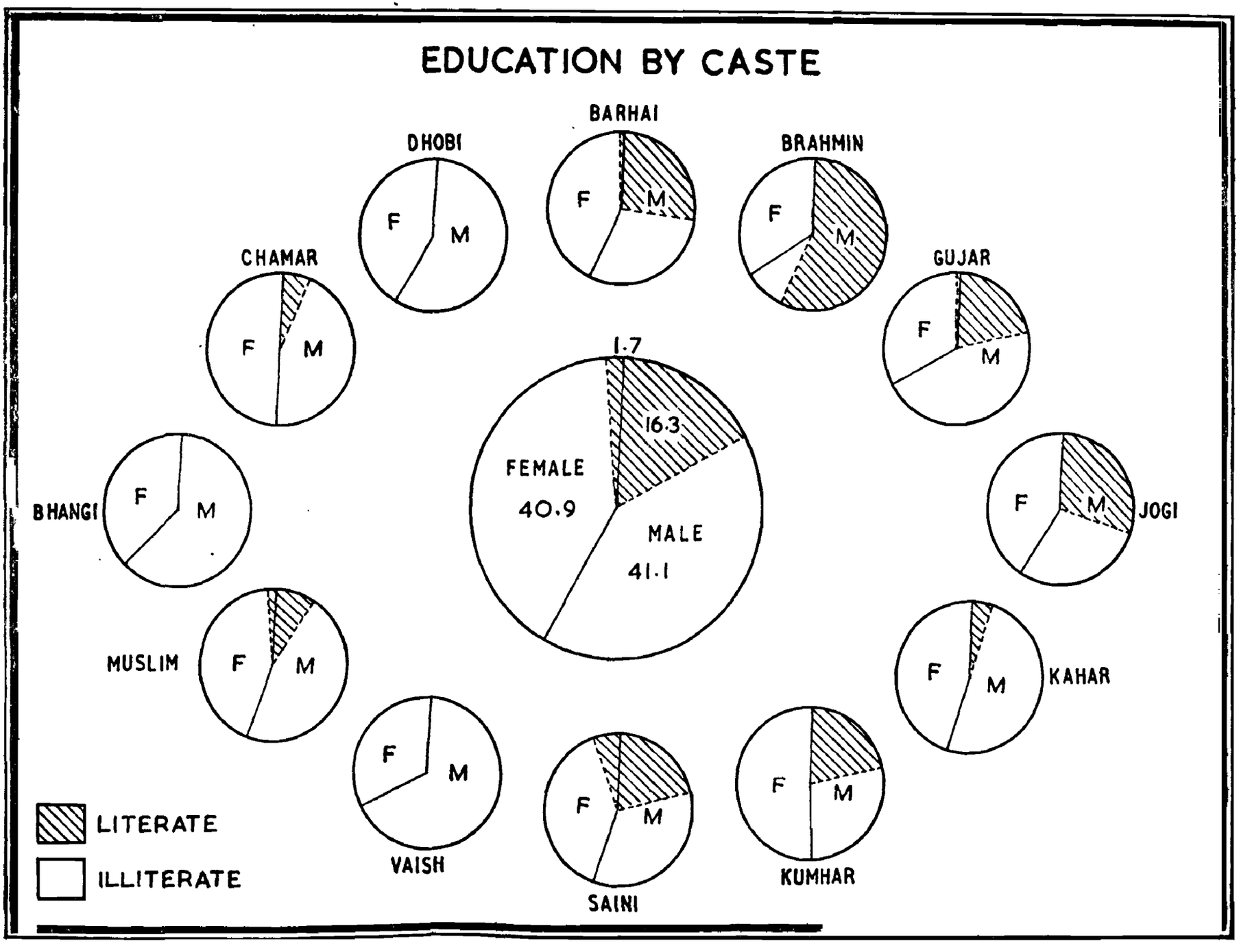

EDUCATION BY CASTE
BARHAI
DHOBI
BRAHMIN
CHAMAR
GUJAR
1.7
16.3
FEMALE
40.9
MALE
41.1
BHANGI
JOGI
MUSLIM
KAHAR
VAISH
SAINI
KUMHAR
F
M
LITERATE
ILLITERATE

TABLE No. 4.4

Literacy by Age Groups

Age-group (Years)	Literate without Educational Standard		Primary or Junior Basic		High School		Intermediate		Graduate	
	M	F	M	F	M	F	M	F	M	F
0—4	..	..	..	..	..	..	..	..	..	..
5—9	31	6	1	..	..	..	..	..	..	..
10—14	31	4	15	1	..	..	..	..	..	..
15—19	8	..	3	..	4	..	2	..	..	..
20—24	8	..	..	..	..	..	1	..	..	..
25—29	8	..	2	..	1	..	3	..	1	..
30—34	6	..	2	1	..	..	..	..	..	..
35 and over ..	19	3	1	1	1	..	..	..	..	..
Total ..	111	13	24	3	6	..	6	..	1	..

Of the 16 educated females, 5 are in the age-group 30 years and over and the remaining 11 are in the age-group 5—14. No female has studied beyond V class. It is not practicable for anyone to send his daughter outside the village for study beyond V class. Parents are reluctant to send their daughters even to the village school where boys also study.

Of the males, 6 have passed the High School and another 6 the Intermediate Examination while 1 (the village doctor) is a graduate. Of the 164 literates in the village, 111 males (about 67 per cent) are literate without educational standard while 24 (about 14.6 per cent) are educated up to Primary or Basic standard.

The following table shows the percentage of literacy in broad age-groups :—

TABLE No. 4.5

Percentage of Literacy in Broad Age Groups

Age-group	Population	Number of Educated/ Literate	Percentage of Educated/ Literate
5—14	220	89	40.4
15—34	295	50	16.9
35 and over	266	25	9.4
Total	781	164	21

The highest percentage of literates in the age-group 5—14 years is an indication of an effective desire in the younger generation to get educated.

Castewise Trend in Education

The following table shows the extent of education amongst various castes in this village :—

TABLE No. 4.6

Castewise Education

Caste	Literate without Educational Standard		Primary or Junior Basic		High School		Intermediate		Graduate		Total Number of Literates			Percentage of Literacy
	M	F	M	F	M	F	M	F	M	F	M	F	P	
1. Barhai	13	1	3	..	..	..	1	..	..	..	17	1	18	28
2. Brahmin	8	..	3	..	2	..	..	..	..	..	13	..	13	57
3. Chamar	6	..	2	..	1	..	..	..	..	..	9	..	9	6
4. Gujar	37	1	10	..	..	..	2	..	..	..	49	1	50	20
5. Jogi	1	..	1	..	..	..	..	..	..	..	2	..	2	29
6. Kahar	1	..	..	..	..	..	..	..	..	..	1	..	1	5
7. Kumhar	4	..	..	..	..	..	..	..	..	..	4	..	4	21
8. Saini	29	9	4	2	3	..	3	..	..	..	39	11	50	26
9. Muslims	12	2	1	1	..	..	..	..	1	..	14	3	17	10
Total	111	13	24	3	6	..	6	..	1	..	148	16	164	18

No one from among the Bhangi, Dhobi or Vaish castes is literate. The highest percentage of literacy is among the Brahmins (57 per cent), followed by the Jogis (29 per cent), Barhais (28 per cent), Sainis (26 per cent), and Gujars (20 per cent.)

Family structure

A family may be Simple, Intermediate or Joint. The simple family consists of a married couple and their unmarried children, the intermediate family consists of a married couple and unmarried brothers or sisters or one of the parents, while the joint family consists of a married couple living with married children or married brothers. Households which do not fall in any of the above categories, e.g., single members or unmarried brothers and sisters or one parent living with unmarried sons or daughters, are classified under 'Others'. The following table shows the types of families by community/caste in the village :—

TABLE No. 4.7

Community/Caste and Type of Family

Religion/Caste	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Hindus					
1. Barhai	8	1	..	7	..
2. Bhangi	2	..	..	1	1
3. Brahmin	6	..	3	..	3
4. Chamar	31	11	8	11	1
5. Dhobi	1	..	..	1	..
6. Gujar	35	11	9	12	3
7. Jogi	2	1	1	..	..
8. Kahar	3	1	..	2	..
9. Kumhar	3	1	1	1	..
10. Saini	24	8	8	8	..
11. Vaish	1	1	..	..	..
Muslims					
1. Halwai	19	13	2	2	2
2. Nai	7	3	3	1	..
3. Teli	8	5	..	2	1
Total	150	56	35	48	11

Of the 150 households in the village, only 32.00 per cent are joint while 37.33 per cent are simple, 23.33 per cent are intermediate and 7.34 per cent are classified under 'Others'. In a joint family the eldest male is regarded as the head of the household. He is responsible for upholding the family dignity and supervising and guiding the activities of the family members. Sri Chhajjo Gujar aged 78 years has a family of 33 members—20 males and 13 females—all of whom live in complete harmony. It is an excellent example of a joint family. Similarly, the joint family of Sri Shambhoo Saini has 15 members and that of Sri Lal Singh Saini 11 members.

Various factors may be responsible for disintegration of a joint family. The quarrels of the womenfolk and their uncompromising spirit sometimes initiates and at other times accelerates the process of disintegration. When differences between the earning members of a family cannot be resolved, there is no way out but to seek partition. In such cases, usually the parents live with the youngest son. Generally, partition takes place after the death of the father but in some cases it might take place even during his lifetime. Rasal Gujar has 4 sons. He lives with his youngest son who is unmarried while the remaining 3 sons are living separately. Nihala Gujar has 5 sons, 2 of whom-one married and the other a widower—live separately while the remaining 3 live with their father. Only one of the latter three is married. Hardwari Saini has 5 sons but only the youngest son who is unmarried lives with his father, while the remaining 4 live separately. Asha Ram Saini has 3 sons, 2 of whom live with the father while the third lives separately. Sundoo Teli has 4 sons. He lives

with one of them while the remaining 3 live separately. Jainoo Halwai has 3 sons. The eldest son lives separately with his wife and children while the remaining two-one being unmarried-live with the father. Thus in a number of cases the sons have separated from the joint family during the lifetime of the father.

Size and Composition of Households

The following table shows the castewise size and composition of households in this village :—

TABLE No. 4.8

Castewise Size and Composition of Households

Caste	Single Member			2—3 Members			4—6 Members			7—9 Member			10 and above		
	Number of House-holds	M	F	Number of House-holds	M	F	Number of House holds	M	F	Number of House-holds	M	F	Number of House-holds	M	F
1. Barhai	..	..	..	1	1	1	3	8	6	2	10	8	2	17	13
2. Bhangi	..	..	..	..	..	..	1	5	1	1	3	4	..	..	..
3. Brahmin	1	1	..	1	2	1	4	12	7	..	..	..	..	..	..
4. Chamar	..	..	..	7	8	11	17	43	38	7	25	27	..	..	..
5. Dhobi	..	..	..	..	..	..	..	..	..	1	4	3	..	..	..
6. Gujar	..	..	..	4	5	4	15	53	21	12	59	33	4	42	23
7. Jogi	..	..	..	1	1	2	1	3	1	..	..	..	..	..	..
8. Kahar	..	..	..	1	2	1	..	..	..	1	5	4	1	5	5
9. Kumhar	..	..	..	..	..	..	2	4	6	1	5	4	..	..	..
10. Saini	..	..	..	2	4	2	8	22	22	6	28	20	8	51	43
11. Vaish	..	..	..	1	2	1	..	..	..	..	..	..	..	..	..
12. Muslim	2	2	..	8	15	11	18	44	41	4	18	12	2	11	12
Total	3	3	..	26	40	34	69	194	143	35	157	115	17	126	96

As is seen, 2 per cent households with 0.3 per cent of the population have single members, 17 per cent households with 8.1 per cent of the population have 2—3 members, 46 per cent households with 37.1 per cent of the population have 4—6 members, 23 per cent households with 30 per cent of the population have 7—9 members while the remaining 12 per cent households with 24.5 per cent of the population have 10 members and above. The highest percentage of households with the highest proportion of population have 4—6 members. Castewise analysis, too, shows similar concentration in households having 4—6 members.

Intra-Family Relationship

In every family, the husband occupies a position superior to that of the wife, for, he is the bread-winner. She looks after the household duties—cleaning the house, cooking food, scouring the utensils and so on. In the poorer families, she has to bring water from the well, grind grain into flour, prepare dung cakes to be used as fuel, carry food for the husband working in the field, etc. A few of them supplement the family income by working as agricultural or general labourer. She has to be an active participant in running the household. She holds the husband in great respect. She would never utter his name. He is referred to as *gharwala* (head of the household) or *Munna's* (son's name) father and so on. He might even beat her when the two quarrel but there is no decline in her devotion and affection for him.

As regards the relations between the mother-in-law and the daughter-in-law, the casual tiffs are found in almost every house. Both of them would quarrel and then complain to the husband who sometimes pulls up the wife and consoles the mother, at other times asks the mother to forbear and the wife to tolerate, while sometimes he has to keep quiet. The father-in-law naturally asks the mother-in-law to show calculated tolerance to the daughter-in-law.

Inheritance of Property

Among the Hindus, the inheritance of property is governed by the Hindu Succession Act, 1955 while tenancy devolves according to the provisions of the U. P. Zamindari Abolition and Land Reforms Act, 1950. In actual practice, however, no share is given to the daughters. Hindus in general are against the provision allowing equal share in property to the daughters. The latter, too, do

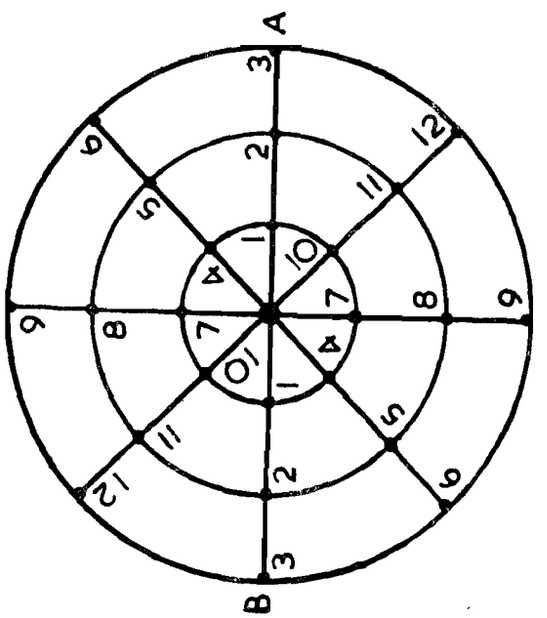
not insist on having a share. In the village, there has been not a single instance where a daughter might have inherited any share in her father's property. The Mohammedans are governed by the Muslim law of inheritance.

Leisure and Recreation

The villagers live a hard life during the busy season. In the off season they have plenty of time which is not, in fact, gainfully spent. They have adequate leisure but little recreation. They sit together in *chaupals*, smoke the hookah, gossip freely or go to sleep for hours together during the day. Some of them play card games. People of the younger generation play *kabaddi*, *gulli danda* (tip cat), *gindo tora*, *palari*, *barah siha*, *atharah siha* and other village games.

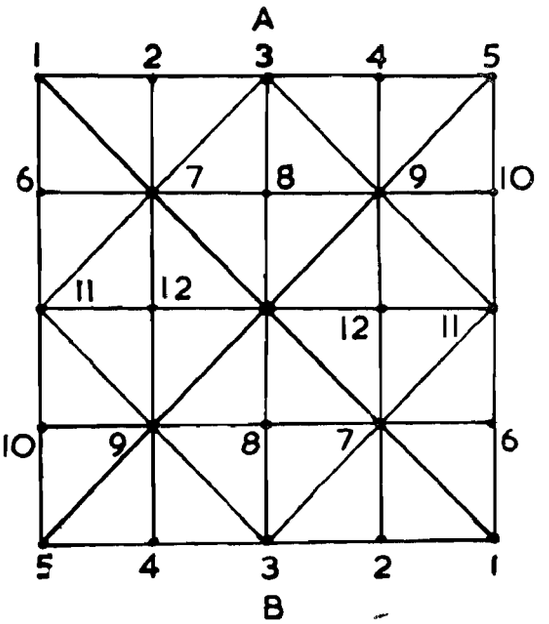
Gindo tora is played in the evenings with *gindo* (bāll) and *tora* (stick) by at least three boys. One boy stands in the centre with a small ball, while other boys stand at other places around him. Each boy holds a small stick with a curve at the lower end so that it could be used just like a hockey stick. The boy in the centre hits the ball with his stick in such a manner that it might touch another boy. Other boys, too, hit it. Whosoever gets touched by the ball comes to the centre and again repeats the process. In this way the game goes on.

Palari (a flat basket) is another game played by the village boys by making a circular figure of the following type :—

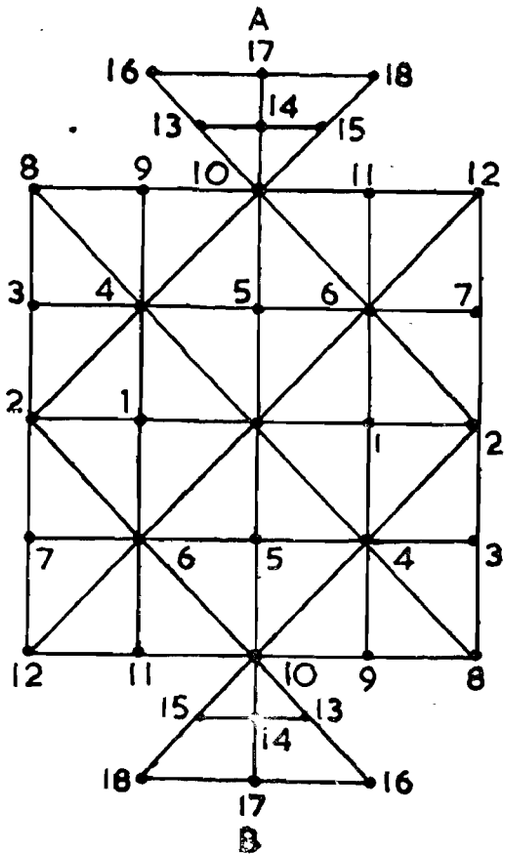


Two persons at a time play this game. In all 24 pieces are required, each player using pieces of different colours. The pieces are arranged as shown above in such a manner that the centre remains blank. The game can be started by either player by moving a piece forward. When all the pieces of one of the players have been 'slain,' the other player is declared the winner.

Barah Siha (from *Barah*, Twelve and *siha*, Tiger indicated by pieces) is also played by two opponents in the same manner. Each player has 12 pieces which are arranged on the ground in the following position, leaving the centre blank :—



In case of *atharah siha* each player has *atharah* (18) pieces arranged in the following manner, with the centre blank :—



Both these games are played by two opponents in the same manner as *palari.*

During rainy season, one person might recite *Alha* and others would sit round him and listen. At the time of festivals, *bhajans* and *kirtans* are organised in a few well-to-do households. Recitation of devotional songs is sometimes accompanied by use of musical instruments. The recitation of *katha* of Satyanarayanji is a common form of puja. After the *katha* is over, *prasad* is distributed to the audience. During the rainy season, *jhoola* (swing) provides lot of enjoyment to the girls and young women of the village, especially on the occasion of Tij festival.

Religious Institutions

There is a half-built pukka temple in the northern part of the village near a pukka well. It has no roof and no door. A Shiva *linga* of small size has been installed there. It could not be completed because of lack of funds. The villagers did not contribute adequate money because of mutual distrust and tension. It is not properly looked after. Some people offer water at the *linga* after taking a bath at the well. Others offer prayers on the occasion of festivals, especially Shivaratri.

The *Deota-ka-Asthan* (place sacred to the deity) is located in the south-west corner of the village under a big *pipal* tree by the side of a pond. It consists of a small *math* facing east. In addition, two smaller *chabutras* have been constructed just near it. One of these was built at the instance of Molarh Gujar and the other at the instance of Jodha Gujar. They had promised these constructions in lieu of favour granted to them by the deity. When their desire was fulfilled, they got the *maths* constructed.

The third place of worship is the *Asthan* (place) of Bhuiyan situated under a *pilkhan* tree in the northern part of the village which is mainly inhabited by the Sainis. It is a small pukka *chabutra* facing east. There is no idol installed on it. Bhuiyan is a village deity.

There is no mosque in the village. The Muslims of the village assemble for their prayers on a plot of land where a mosque is proposed to be constructed. Apparently, residents of this village are not quite religious-minded.

Festivals

A number of festivals are observed in the village throughout the year both by the Hindus and the Muslims in their own way. Some of the Hindu festivals are described below :—

1. Ram Naumi

Ram Naumi is observed on sudi 9 of *Chaitra*, the first month of the Hindu calendar. It marks the birthday of Sri Rama, the seventh incarnation of Lord Vishnu. On this day some of the Brahmins keep a fast and sing hymns in praise of Sri Rama. Other castes do not observe this festival.

2. Jeth-ka-Dasehra

This festival of bath falls on sudi 10 of *Jyaistha* (locally called Jeth). It is also known as *Ganga nahan* (bath in river Ganga). On this occasion a bathing fair is held at Hardwar at a distance of about 31 miles from the village. Some people go there for having a dip in the sacred Ganga which, it is believed, washes off all one's sins. Special dishes like *halwa*, *puri*, etc. are prepared in some well-to-do households.

3. Tij

This festival falls on sudi 3 of *Sravana* (locally called Savan). In the local dialect, they call the festival as 'Tijjo'. It is mainly a festival of daughters and young ladies. The most characteristic feature of this festival is singing and swinging on a mass scale. Swings are set up on trees within the houses, or on the branches of spreading trees in groves or other common places. Swinging starts a few days before the festival. In the afternoon of Tijjo, children and young ladies assemble together for the swinging session. At a time, two women sit on two swings, facing each other, each extending her toes to hold the opposite swing. Two women stand behind them to push the swing to and fro from time to time. Other ladies remain busy singing songs in full-throated voice. Everyone enjoys swinging turn by turn till the evening. If the young bride is at her father's house, she receives *sandhars* (gifts of clothes, henna, sweets etc.) from her father-i n-law but if she is at her husband's house, her father sends her *kothli* containing such gifts. At lunch time, special dishes, e.g., *puri*, *gulgula*, *poora*, vegetables etc. are prepared in almost every family. The Gujars and Chamars reported that *nag puja* (snake worship) is also done on this day by their women by sprinkling a little unboiled milk in the name of Sheshnag.

4. Salono

This festival falls on the full moon day of sudi fortnight of the month of *Sravana* (July-August), eleven days after Tij. It is the same as Raksha Bandhan. According to A. C. Mukherji, "Salono is a corruption of the Persian term *sal-i-nau*, the new year, and it is a name given to full moon of *Sravana*, because it marks the point of transition between the old and the new *fasli* or agricultural year". The girls tie *rakhi* (wrist band) round the wrists of their brothers and father as well, receiving Rs. 1-2 as a token of affection. It reminds the brother of his duty to protect and help his sister in times of need. The Brahmins also tie a *rakhi* or *dori-ka-dhaga* (red and yellow string)

round the wrist of their clients who give them some gifts in cash or kind. Well-to-do Brahmins do not condescend to do so. This festival is not observed by the Gujars. The special dish prepared on this occasion is *simai* (vermicelli) cooked in milk. Other dishes such as *halwa*, *puri*, *kachauri* etc. are also prepared.

5. Janamashtami

This festival is observed to mark the birth of Lord Krishna, the 8th incarnation of Lord Vishnu, on the 8th day of the dark fortnight of *Bhadon*. Some people keep fast without eating or drinking any thing till midnight when Lord Krishna is believed to have been born. In a few Brahmin houses, an image of Lord Krishna is placed in a decorated cradle. *Prasad* is also distributed among people who are present at midnight. People sing devotional songs in His praise. This festival is not celebrated on a large scale.

6. Kanagat

Kanagat is the local name of *Shradh* performed during the *Pitrapaksha* (fortnight sacred to the ancestors) which is the dark fortnight of the month of *Asauj* (September-October) . It is the yearly ritual for honouring the dead ancestors by feeding the Brahmin priests. The dead family members who are honoured on the occasion may include the father, mother, grandfather and grandmother. As daughter is considered member of another family through marriage, she is not considered competent to perform a *Shradh* in memory of her father or mother. The period of *Kanagat* is of mourning. Hence new clothes are not purchased or got tailored, rituals of rejoicings are not performed and so on. It was reported by Gujars and Sainis that the eldest male member of the family keeps a fast till mid-day, when it is broken after offering water to the ancestor. Brahmin priest is called in for a feast. He is also given some *dakshina* (alms in form of grains or cash up to Re. 1.25).

7. Dasehra

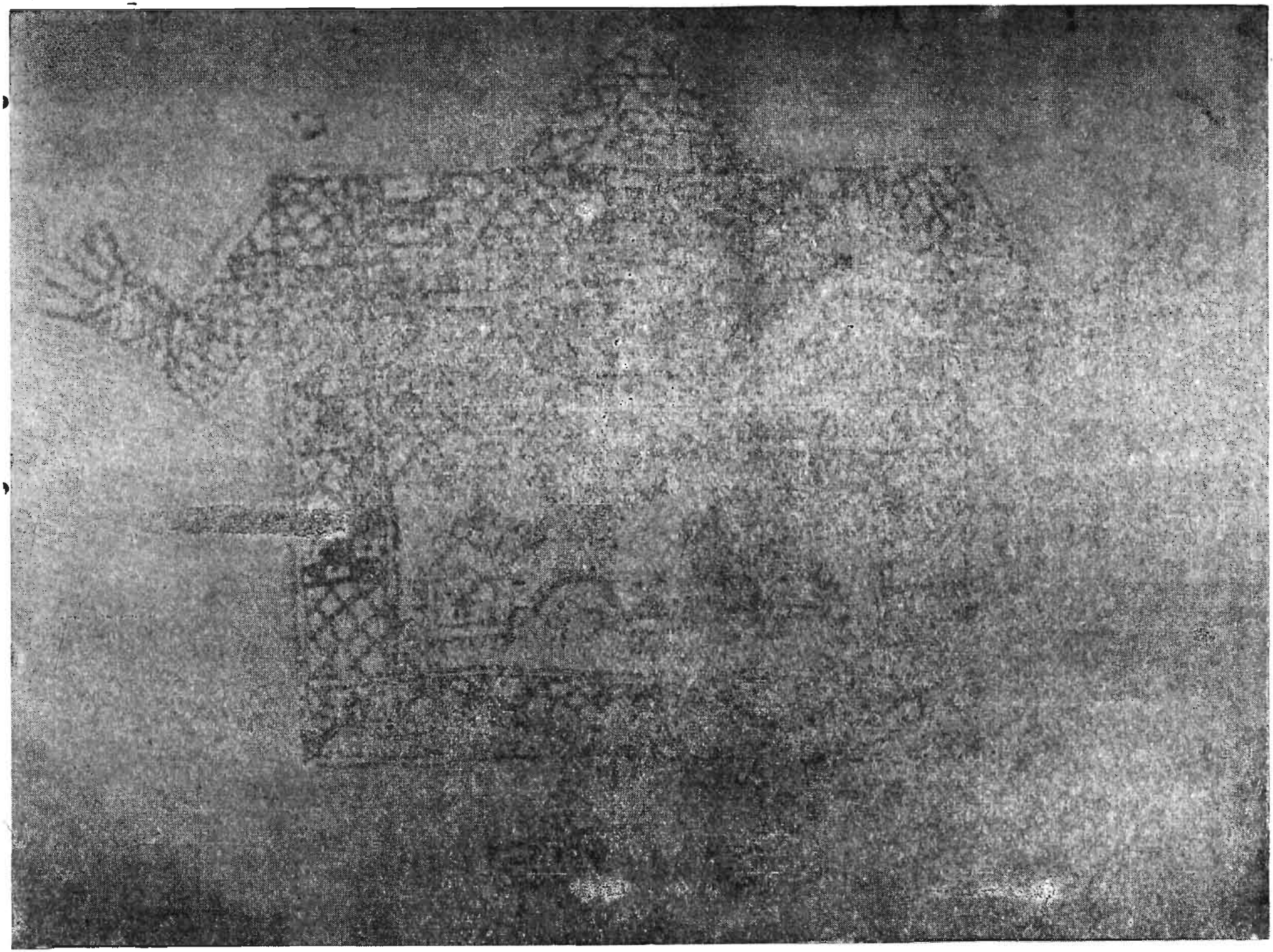
This festival is observed on the 10th day of the *Shukla Paksha* of *Asauj* (September-October). It is also locally called *paita*. Traditionally this festival is celebrated on the occasion of Lord Rama's victory over Ravana, so to say the victory of truth over evil. In towns like Deoband and Roorkee this is the final day of Ram Lila, which tells the story of Ramayana. Effigies of Ravana, his brother Kumbhakaran and his son Meghnad are burnt on this occasion. But in this village no such celebrations are observed. Instead, Sanjhi is worshipped for full nine days beginning with the *Amavas* day. This period is known as *Navratra* (from Hindi *Nau*, nine and *ratri*, night). A portion of the wall in the household is smeared with clay and cow dung. On this are placed pieces made from clay to form the figurine of a woman. She is made to wear clay ornaments, dyed yellow or white, to signify gold and silver. Multi-coloured clothes are also fixed on this image. Every evening, girls and young women of the family light an earthen lamp near it, put some sweets in Sanjhi's mouth and sing a couple of songs. Young girls visit various houses having this presentation. They would then comment on the artistic merits of the images prepared in various houses. On the eighth evening a clay figure of a man having a bag on the shoulder is placed beside the image. This figure represents the brother of Sanjhi. On Dasehra the clay image is scrapped from the wall, placed in a basket and immersed in a *johar*, the local word for a pond.

On the *Amavas* day, barley is sown in an earthen pot in every Hindu household. By Dasehra the seedlings (locally called *naurta*) sprout up. The Brahmin priest presents these *naurtas* to his *yajmans* (clients) who give him some money and grain ($\frac{1}{2}$—1 seer) in return. The Nai (barber) visits his clients and shows them a mirror. Some grain ($\frac{1}{2}$—1 seer) is given to him in return. The *naurtas* are placed on the ears. Similarly, the daughter or the sister in the household places the *naurtas* on the ears of the father or brother who offer her some money, out of affection. Special dishes, e.g., *raita* of *bottle* gourd *halwa*, *puri*, vegetables etc. are prepared in almost every house. Customarily, the harvesting of sugarcane crop does not start before Dasehra.

8. Karva Chauth

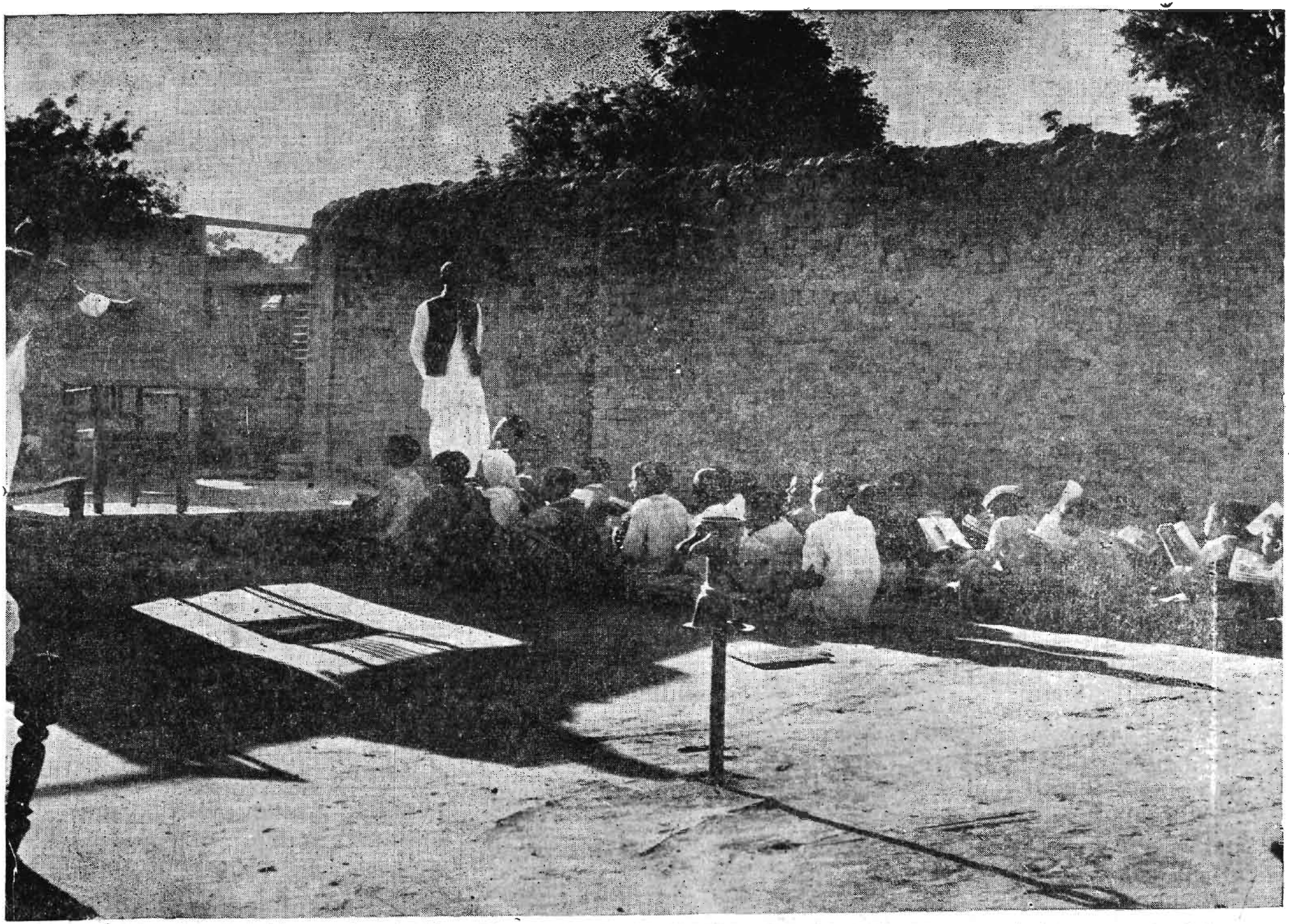
This festival is celebrated by married women only in honour of their husbands, on *Kartika Badi* 4 (October-November). It is not celebrated in the Gujar households. On this day the women keep a fast and take a bath. A *karva* (small earthen pitcher with a spout) painted with rice paste is filled with water and placed near the hearth. A red and yellow thread (*dori-ka-dhaga*) is tied round its neck. In the afternoon an elderly woman narrates the story pertaining to this festival to the younger women. According to this story, once upon a time there was a king who had a daughter and seven sons who loved their sister very much. She was married to another prince. When the festival of *karva chauth* came her mother asked her to observe it in honour of her husband. She fasted for the day. Special dishes were prepared by her in the evening. She set apart cooked food for one person as offering on the occasion. The fast is, however, to be broken after offering water to the moon which rises at about midnight. Out of sheer love the brothers insisted that she should break the fast now that she had already performed puja of food but she was

Plate No. XIX



The *mural* painting made on the wall on the occasion of Hoi festival

Plate No. XX



The teacher is taking a class in the village school. At the time of taking the photograph, its pukka building was under construction. Subsequently, roofs were constructed and the building was completed.

adamant that she would do so only when she had made the offering of water to the moon. Thereupon a practical joke was played on her by her brothers who lighted a lamp on a tree at a distance and made her look at it saying that the moon was visible through the branches and leaves of the tree. The poor lady was duped into the impression that the moon had really appeared. She offered water to the illusory moon and broke her fast. In the first morsel of food she found a hair and kept it aside. When she tried to take another morsel, some one sneezed and she did not take it too. No sooner had she taken the third morsel than she came to know that her husband had expired. Immediately, she went to her husband's house. There she prayed hard for his revival. An ugly woman appeared to her and told her that six of her sisters would come to her in sequence; that she should request each one of them to revive him; that the sister who comes last would be extremely ugly, rude and misbehaved but she would definitely help her. The weird sisters appeared before her one by one. The widowed princess projected her request to the seventh sister also. The latter sprinkled a little life-giving water over the corpse and the prince came back to life.

Special food is cooked in the evening. Food for one person is placed in a *thali* and its puja is performed by the married woman who has kept the fast. This is locally known as *baina nikalna*. The food is given to the father.-in-law or mother-in-law or brother-in-law (husband's brother) or husband's elder brother's wife. After this ceremony everyone in the household except her can eat. When the moon has appeared, the fasting woman offers water to it. This process is known as *arghya dena*. She wears an *orhni*, usually red-coloured, over her *sari*, and offers water to the moon through the spout of the *karva*. Thereafter she throws a little rice towards the moon and then bows in reverence with folded hands. Then she touches the feet of elderly women of the household, who bless her, and breaks her fast.

9. Hoi

The *Ahoi Ashtami*, locally called *Hoi*, is observed three days after *Karva Chauth*. This festival is observed for ensuring a long life to the sons and hence only those women who have sons keep a fast on this occasion. Some mothers who have daughters only also keep this fast, in the expectation that by doing so they might beget a son or sometimes treating the daughter to be a son by way of consolation. On this occasion a mural painting (Plate No. XIX) about 3'+3' in size is painted on the wall within the house with red ochre paste, on background coloured white with liquid of rice paste. At the feet of the painting is placed a red-coloured *handia* (earthenware) painted with rice paste, over ½—1 kg. of wheat. A necklace (Plate no. X) locally called Siau, containing silver beads is placed round the neck of the *handia*. Every year two new beads are added to this necklace. It has also a rectangular piece of silver with figure of a deity engraved on it.

In the afternoon the story pertaining to the festival is narrated by an elderly woman to other women and girls of the younger generation. According to the story, once a woman went out to dig some clay from a cave outside the village for clay-washing her house on the eve of Diwali. When she was busy digging, the cave gave way and in the process Siau's children who were there were unwittingly killed. Thereupon Siau ordained that no child of this woman would survive. Her only son died that very night. Subsequently, she gave birth to five children more but all died. When the seventh child was born she was feeling extremely grieved on the prospect of death of this child also. She prayed for its survival and there appeared before her the goddess named Ahoi who suggested that she should serve Siau. She complied accordingly. Siau felt pleased with her services and blessed her. Consequently, all the dead children of this woman regained life. Since then, this festival is observed in honour of Ahoi and Siau, so that the sons might be blessed with a long life.

A *thali* containing the special food prepared on the occasion is offered by the woman, after puja, to her mother-in-law or father-in-law or husband's brother. It is only after this puja and offering *arghya* to the stars and that she breaks her fast. At the time of *arghya* offering the woman puts the necklace round her own neck.

10. Diwali

Diwali is one of the most important festivals of Hindus. It is celebrated on the *Amavas* of *Kartika* (October-November). The rainy season is already over and signs of the approaching winter season are already evident. The houses are cleaned and clay-washed. The doors and windows, if any, are cleaned with oil and water. Two days before the Diwali is the day known as *Dhan Teras*. It is customary to purchase on this day at least one utensil, even though it be a spoon. The next day is the *Chhoti Diwali*. Only 5 *diah* (earthen lamp) are lighted. On the third day of *Dhan Teras* is the *Bari Diwali* which is the main festival. Every one looks happy and gay. Special food consisting of *puri*, *halwa* and vegetables is prepared in the house. *Kheel* (puffed rice), *batasa* (a type of sweet) and cock, elephant, tiger, horse, clock-tower, made of sugar, are purchased for the children. *Khoa* sweets are consumed only in a few well-to do families. *Phuljharies* and

patakas (crackers) are also used by children in varying degrees. Earthen lamps are purchased from the local Kumhar and lighted in the evening. Lakshmi and Ganesh puja is then performed. Mustard oil is used in the small lamps but ghee is used in one of the lamps which is kept burning at the place of worship throughout the night. The little lamps are placed in every room of the house, on the *chabutra*, on house tops, cattle sheds, carts, and other places including the well. Some Hindus place a lighted lamp at the village temple also. There is a general belief that Lakshmi, the goddess of wealth, might come in any household this night and make it rich.

11. Gobardhan

Gobardhan (locally called *Godhan*) falls on the next day of *Bari Diwali*. The courtyard of the household is cleaned and besmeared with clay and dung paste. A big heap of dung is then accumulated and shaped into a human figurine which is worshipped in the evening by lighting lamps. This festival is observed by families having cattle in the house. It emphasises the importance of *gobar* dung, which is *dhan* (wealth), because it is used as manure, as fuel and as a cleansing agent. Gujars and Sainis reported that *phali* (shear), *patha* (implement fitted to the plough), *mathni* (churner), curd, sugarcane and some grains are also placed near the dung figurine . Cakes out of dung begin to be prepared from this day. Cattle are bathed and cleaned and mustard oil is rubbed on their horns.

12. Bhaiya Dwij

The Bhaiya Dwij falls on the next day of Gobardhan. On this occasion the sister puts a *tika* mark of turmeric and rice on the forehead of her brother who gives her some money as a token of his affection for her. If the sister is married and is living at her husband's house, the brother would go to her house with some gifts—clothes, sweets etc.—locally known as *kothli*. *Khichri* (boiled rice and *dal*) is served to the brother at lunch. If she is living at a distance and he is not able to go himself he would send to her some cash by money order.

There is an interesting story narrated on this occasion. Once upon a time a poor youngman felt very unhappy and sad on the occasion of Bhaiya Dwij because he had no sister. He expressed his anguish to his mother and asked her if he had any sister whom he could visit on this festival. She told him that he had a sister who was married away in well-to-do family much before he was born. She, however, discouraged him from going to meet her because he was too poor to take any gifts for her. Even then he decided to go and see her. In place of *kheel* and *batasha* (a type of sweet) he took some cotton seeds, in place of *laddus* (a type of sweet) he took some earthen clods from a ploughed field, and in place of clothes for the sister he took a few banana leaves and started for his sister's house, with his heart brimming with affection for her. When he reached her place, she was overjoyed at seeing her brother at her house. She welcomed him and put a *tika* mark of *roli* (red oxide) and rice on his forehead. The neighbouring women inquired of the sister as to what gifts he had brought for her. The heart of the poor brother was throbbing on the prospect of everyone seeing the trash that he had brought. When his sister emptied the bag that he had carried, to his great astonishment and joy, he found that it contained *kheel*, *batasha*, *laddu* and clothes. God had helped him out because his love for his sister was pure and selfless. Next morning she prepared wheat flour in the grinding wheel and prepared some edibles for him for the way. When he had left her house, she discovered that unwittingly a snake had also being ground along with the wheat. She ran helter skelter after her brother, lest he might consume the food given by her. She took it from him and threw it away. On return she asked a pandit as to what would befall her because she had killed the snake even though inadvertently. The pandit looked into the future and told her that as a result of this mishap, the life of her brother was in danger; that when he would go for his marriage to the bride's house, the tree under which he would rest in the grove would fall down; that the door of the bride's house where he would go for *dwar puja* would tumble down and that at the time of marriage ceremony a *nagan* (female serpent) would appear and bite her brother to avenge the death of its companion. So, against all traditions, she accompanied the marriage party of her brother. When it was suggested that her brother should stay for the night under a particular tree she resisted it and made him rest under another tree. A little after, the tree where he was being made to stay fell down. Everyone wondered at her premonition. When her brother went to the bride's house in the evening for *dwar puja*, she insisted that this function should be performed at a door other than the one that had been selected for it. When *dwar puja* was going on, the other door crumbled down. Her whim saved her brother on this occasion also. At the time of actual marriage she sat by the side of her brother with a *handi* (earthen pitcher) and its lid ready at hand. Just when the couple had taken their seats after the third circumambulation round the holy fire, a deadly *nagin* appeared in front of the bridegroom. His sister made the reptile slip into the *handia* and then covered it tightly. In this manner it was the active presence of mind of the sister that saved her brother from the clutches of death. The

story is indicative of the love and sacrifice of a sister for her brother.

13. Devuthani Gias

This festival falls on *Kartika Sudi* 11. Hindu gods who are supposed to have gone into slumber in the month of *Asarha* (June-July) get up on this day. During this period, when gods are asleep, marriages cannot take place. The marriage season commences after Devuthani Gias. This is primarily a festival of women. In some households a figurine is made with *geru* (red ochre) on a wall, painted white with rice paste. It is worshipped by the womenfolk.

14. Kartiki Purnima Or Nahan

It falls on the full-moon day of the month of *Kartika*. A big fair is held at Hardwar on the occasion. Some residents of this village go to the fair; others who cannot go to Hardwar, take a bath locally and worship at the village temple. It is believed that bathing on this day washes away all the sins. People who return from the fair bring water of holy Ganga, parched rice (*murm ura*) and sweets (*ilaichi dana*), to be distributed as *prasad* among friends.

15. Makar Sankrant

This festival falls on 14th January, when the sun enters the constellation of Capricorn. Uncooked *khichri* (mixture of rice and *urd dal*) and *laddus* (small balls) of *til* (the seed of sesamum orientale) and *gur* are given in charity. *Kichri* is also cooked in the house for lunch.

16. Sakat Chauth

This festival is also called Ganesh Chaturthi. It is celebrated on *Magha Badi* 4 by women, especially those having sons. The deity known as Sakat is worshipped because according to popular belief she helps the sons out in *sankat* (difficulty). A fast is kept during the day and *sakat* is worshipped in the evening by lighting a lamp. *Laddus* of *til* and sugar or *tilkut* are prepared and taken by everyone in the household.

17. Basant Panchami

This festival falls on the 5th day of *Sudi Magha* (January-February). It heralds the arrival of spring time, when fields are full of yellow flowers of mustard. Some people, especially women and children, wear yellow-coloured clothes on this occasion. Rice, coloured yellow with turmeric, is cooked for lunch. On this day a wooden pole is fixed at the place where Holi bonfire is proposed to take place and 5 dung cakes (gosey) are placed near it.

18. Shiva Ratri

This festival falls on the 13th day of *Badi Phalguna*. (February-March). Some men and women keep a fast for the day in honour of Shiva. In the afternoon Shiva is worshipped by offering water at the Shiva *linga* in the local temple. Special food is cooked and *laddus* of *chaulai* (a small millet) and *gur* are prepared and taken with or without milk.

19. Holi

It is a gay festival which falls on the 15th day of *Sudi Phalguna* (February-March). Preparations for this festival start from the day of Basant Panchami. As the day approaches near, groups of young women and girls start singing songs at night after dinner. On Holi day, the womenfolk worship the Holi pyre in the evening. They carry with them dung wreaths (locally called *barkalley*) white cotton thread, turmeric, *gur* or *shakkar* (brown sugar), and a *lota* of water. Every woman goes round the pyre three times pouring water from the *lota* and placing the dung wreaths on the pyre. The cotton thread is wound round the pyre and turmeric marks are made on it. After the puja is over, the women and children return home. The Holi pyre is set afire at midnight or thereafter according to the time indicated by the pandit. Men, women and children take part in the ceremony. The pyre is lit by the pandit or a leading person of the village. The women sing suitable songs on this occasion. Some cultivators throw ears of barley into the fire as part of the *akhat dalna* ceremony; others roast the barley ears and gram pods in fire and eat the grain. As the fire dies down, everyone returns home.

In this village Holi is observed to commemorate the victory of the believer on the non-believer. According to popular belief, Prahlad, who was a devotee of Sri Rama was made to sit in a blazing pyre in the lap of his father's sister Holika, at the instance of his father Hirnakashyap, who had no faith in God. Holika had covered herself with a fire-proof shroud. When the pyre was aflame, Holika was consumed but Prahlad came out unscathed, because he was a devotee of Sri Rama.

The day after Holi is known as *Phag*. People throw colour at each other and rub *gulal* into each other's faces. Some of them would throw mud or dung at others. Some take *bhang* on the occasion. They hug each other out of affection. The womenfolk enjoy among themselves similarly. The *devar* (husband's younger brother) has the liberty to play Holi with his *bhabhi* (elder brother's wife). In return she would drench him in coloured water. This is a gay occasion for everyone. About a decade before, the residents of this village observed this festival in a spirit of unity and cohesion but now they keep limited to their own caste circles.

Muslim Festivals

The following festivals are mainly observed by the Muslim population of the village :—

other whole-heartedly, with the result that nothing could be done for the emancipation of the villagers by the Gaon Sabha, except for a little contribution towards the construction of the village primary school building. The Shiva temple which has been lying incomplete for want of subscription from the residents of this village is a living example of faction and friction amongst the Hindus of the village. In the past, Holi used to be celebrated by them together in a spirit of co-operation and brotherhood. They used to embrace each other and forget the past, but now generally speaking members of one caste would not throw coloured water on members of another caste but would observe the festival among households of the same Caste

The village has 34 households of Scheduled Caste Chamars. Of them, the Chamars predominate. In the past they were forced to lead a life of servitude. They were made to tender *begar* (work without payment) for the zamindars. They could not sit on a *charpoy* in the presence of the zamindars or Brahmins. Most of them used to work as agricultural or general labourers. In the post-independence era, things have changed for the better. Now members of the Scheduled Castes assert themselves. They are not required to do any *begar* for others. In fact, they would sometimes refuse to work even if payment is made to them. They continue sitting or lying on a cot in the presence of members of higher community. If they are abused or threatened, they react with equal force. It is only when they are economically hard-hit that they would bow to a well-to-do person by becoming indebted to him. Their children can study in the same school and sit on the same *tat* on which the Brahmin or Gujar boys sit. Members of the higher caste do not accept water or food from them. They do not serve him water in a tumbler or a *lota* but in his *oake* (cupped palms). They cannot touch the untensils or the person of a Brahmin or a Gujar. There is objection to purchasing milk from a Chamar but ghee can be purchased.

The Bhangi plays an indispensible role in the village economy. He sweeps the door and removes the dung of animals and refuse of the households. In some cases dung cakes (locally called *gosey*) are also prepared by the sweeper. The work of a sweeper is performed both by men and women, boys and girls. At the time of marriage or birth, the sweeper beats the drum. On ceremonial occasions when groups of women go for the worship of a deity the singing group is lead by a sweeper beating his drums. At the time of death, the sweeper accompanies the funeral party to gather from the bier cloth which is not burnt on the pyre. Clothes and articles in the use of the dead person are also passed on to him. At the time of lunar or solar eclipse, charity is given to him in the form of grain and old clothes. At the time of feasts, leavings on *pattals* (leaf plates) are collected by him. After birth, the soiled clothes are given to him. The placenta is also disposed of by him. For the services rendered by him, he gets his prescribed perquisites. For his normal services, the agricultural households give him grain at the rate of 10 seers per one plough every six months. The non-agriculturist households give a lesser amount of grain. Payment in cash is not made by any one. In addition 2 *rotis* (loaves of bread) are given to the sweeper on alternate days. Sometimes old clothes are also given to him. Services by the sweeper are rendered in the forenoon. Usually the sweeper woman visits the houses of the clients in the afternoon for collecting *roti* and sometimes *maththa* (whey) as well.

The Bhangis do not accept food or water from the Chamar and the Dhobi and vice-versa. None of these three castes would accept any edible from the other caste. Thus untouchability is practised amongst the untouchables themselves to a greater degree.

The Dhobi washes clothes of every caste in the village and charges 7 seers of grain for six months for an ordinary family. He has no objection to washing the clothes of the Chamar and the Bhangi but he does not accept *kachcha* or pukka food or water from any of them. Locally, the Dhobi is considered socially higher than the Chamar and the Bhangi. A Brahmin priest can recite *Satnarayan ki-katha* at the house of the Dhobi but he would not condescend to do so at the house of the Chamar or the Bhangi. Similarly, the Nai (barber) serves the Dhobi but not the Chamar. At the time of child-birth a Dhobi women can be served by a *Nain* (barber's wife) but the Chamar's or the Bhangi's wife cannot take benefit of her services.

The Nai (barber) renders tonsorial services to every caste except the Chamar and Bhangi. Generally the Nai goes to the house of the client at intervals for cutting his hair or shaving. But sometimes the client also comes to his house. Payment at the rate of 7½ seers of grain per plough is made to him after every six months. Before marriage, he carries messages from one party to another on the occasion of *rokna* and *tilak* ceremony. Formerly, invitations also use to be sent through the Nai but nowadays post cards are used for the purpose except in case of relatives living in the neighbourhood, where the Nai is sent. He accompanies the marriage party for performing various services, e.g., preparing hookah for smoking, helping members of the marriage party at the time of taking bath or the bridegroom at the time of wearing clothes, carrying messages from one party to another and also carrying clothes and ornaments from the bridegroom's party to the bride's house. Perquisites in terms of cash, cloth and food are given to him for the services rendered by him. At the time of death he accompanies the dead body to the

cremation ground for clean-shaving the sons of the dead person. On the occasion of *mundan* and *yagopavit sanskar* he shaves the head of the boy and gets special payment for it.

Formerly the barber's wife used to come to some of the well-to-do households regularly for massaging oil into the hair of ladies but nowadays this practice has become obsolete except on the occasion of marriage and some of the festivals. She also takes the place of the *dai* (midwife) after the *chhathi* ceremony and renders various services to the infant and its mother till the *dasuthan* ceremony on the tenth day is over. She massages both of them and bathes the infant, helps the mother in taking her bath, and so on. She gets perquisites in cash and kind for these services. At the time of marriage she is employed for sending invitations to womenfolk of other households in the village to attend various functions. She also prepares the *ubtana* (a paste of turmeric, gram flour, and mustard oil) for being rubbed on the body of the bridegroom and the bride for about a week.

The Kumhar supplies earthen vessels and charges 7½ seers of grain per plough after every six months. Some people make purchases from him on cash payment also. The *nand* (earthen manger) and *matka* (large-sized pitcher) are invariably sold by Kumhar on cash payment. At the time of marriage, he supplies *sakoras* and *kulhars* (small earthen pots) used at the time of feast. Payment in cash or kind is made to him for these pots.

Formerly the Kahars (locally called *Jhinvar*) used to work as domestic servants at well-to-do houses—scouring utensils, cleaning the kitchen, bringing water from the well and so on. Now this practice has almost gone out of vogue. Payment in the form of grain is made to such domestic servants. Every day, 2 *rotis* are also given. At the time of marriage, the Kahar is employed for rendering various services in the household. Perquisites in cash and kind are given to him and his wife on such an occasion.

The Barhai repairs agricultural implements and gets 12½ seers per plough after every six months as his wages. In addition, he is also paid in cash or kind for non-customary services such as making wheels, carts, doors, windows and so on. There is no Lohar but one Barhai in the village works as a blacksmith. Payment at the rate of 10 seers per one plough after every six months is made to him. Payment in cash is also made for non-customary services.

Thus in every day life there is dependency of one caste the other in varying degrees. The *jajmani* system, as described above makes the ties of relationship stronger.

Organs of Democratic Decentralisation

Traditionally the caste panchayats have been playing an effective role in enforcing moral code of conduct within the members of the community. They pronounced their verdict in cases of social offences, such as kidnapping, rape, adultery, etc. and disputes connected with betrothal, marriage and divorce. The panchayat meeting is presided over by a Chaudhry who is an influential man of the *biradari* (community) and whose wisdom and integrity are not challenged by anyone. He holds the office till he is ousted for lack of confidence in him. Such caste panchayats are found among the Kahars, Sainis, Bhangis, Chamars and Dhobis but not among the higher castes. The decisions of the panchayat are enforced on penalty of excommunication from the caste. The fine imposed goes to the funds of the panchayat. Part of it is sometimes awarded to the aggrieved party. Giving feast to the *biradari* in addition to fine is one of the penalties imposed by the panchayat. It has been observed that with the passage of time the hold of the caste panchayats is growing weaker and weaker.

The Gaon Sabhas were established in the State under the U. P. Panchayat Raj Act, 1947 with the purpose of establishing and developing a kind of local-self Government in the villages so that the rural population could have a training in village administration and development and thus ameliorate their condition without depending too much on Government agencies.

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

The Gaon Panchayat Bilaspur has the following 14 members :

	Name	Caste	Designation	Educational Standard
1.	Asha Ram	Brahmin	Sabhapati	Literate
2.	Punna Singh	Gujar	Up- Sabhapati	,,
3.	Nitra Singh	,,	Member	,,
4.	Brahm Singh	,,	,,	,,
5.	Lal Singh	Saini	,,	,,
6.	Sultan Singh	,,	,,	,,
7.	Jyoti Ram	,,	,,	,,
8.	Mollar	Chamar	,,	,,
9.	Lalloo	,,	,,	Illiterate

	Name	Caste	Designation	Educational Standard
10.	Ramsa	Chamar	Member	Literate
11.	Ghasittoo	Kahar	,,	,,
12.	Maqsud	Teli	,,	,,
13.	Majid	Halwai	,,	Illiterate
14.	Hariya	Gujar	,,	,,

The Sabhapati of Gaon Sabha pointed out that the members lack in spirit of co-operation. The only work got done by the Gaon Panchayat is the construction of village school building.

The village falls in the jurisdiction of Nayaya Panchayat Danghera which is situated at a distance of 3 miles. This Gaon Sabha is represented in the Nayaya Panchayat by 2 members, filed Shri Karta Ram and Shri Balbir Singh. Both of the were Saini by caste and cultivators by occupation. furniture, Ram is aged 37 years and is educated up to VIII class while Shri Balbir Singh is aged 32 years and is educated up to High School. He was Sahayak Sarpanch of the Nayaya Panchayat but on being selected for the post of Panchayat Secretary, he resigned in October 1963. No cases from this village were reported to have been filed before the Nayaya Panchayat.

Voluntary Organisation

A Mahila Samiti was formed in the village on February 23, 1960. Its activities are guided by Smt. Kishan Dei, a Gram Lakshmi. It works as an agency of social education and cultural uplift among the womenfolk. The Gaon Panchayat has 3 sub-committees, viz., Krishi Samiti, Kalyan Samiti and Basic School Samiti. Each Samiti has 5 members who devise ways and means for bringing about improvements in the sphere of agriculture, village welfare and the Basic school. At the instance of the staff of Development Block Nagal a Sadhan Sahkari Samiti (Service Co-operative Society) was organised in the village on April 25, 1958. At present the society has 81 members. The village has no library or club.

Family Planning

The village has no Family Planning centre. No Social Worker of the Family Planning Department has visited the village. Generally speaking the villagers are in favour of having more children rather than restricting their number. Addition of a son is always welcome in every family. The rate of increase of population of this village is quite low. There is a large number of males of marriageable age who have not married. This state of forced celibacy is a natural check on the increase of numbers in this village.

Dowry

The system of giving dowry to the bridegroom is prevalent in the village. There is no hard and fast rule regarding the amount to be paid. It is not settled from before. It all depends upon the financial condition of the bride's father. The dowry includes cash payments, ornaments, clothes, furniture, household goods, etc. Every household gives dowry according to its economic condition.

In spite of the enforcement of the Untouchability (Offences) Act, 1955, untouchability continues to be practised in the village. The crux of the problem is that untouchability is practised by the untouchables even among themselves. In fact it is too deep-rooted in the Hindu society to be unrooted easily. There has been no prosecution under the Untouchability (Offences) Act, 1955. There is a separate well for drinking water for the Chamars in their locality. Similarly, the Bhangis have a separate well in their locality.

The above discussion reveals that social legislation and reforms have not brought about any change in the social life of the village. Most of the people are unaware of the provisions of law in this behalf, nor would they care to know about it unless they are prosecuted for its breach. Without proper enforcement, legislation is ineffective.

CHAPTER V

Conclusion

Bilaspur is a middle-sized village situated in the western region of the State. It has a multi-racial population, with Gujars as the predominant caste, followed by the Sainis and the Chamars. Muslims constitute about 18 per cent of the total population of the village. Cultivation, agricultural labour, general labour, business and trade, traditional household industries and service are the main occupations of the village.

There is a growing pressure of population on land but even then there is some stability in the agricultural economy of the village. Increased facilities for irrigation of fields consequent on the installation of a tube-well in the village in 1959, economies resulting from the consolidation of holdings, stability of tenure introduced by the U. P. Zamindari Abolition and Land Reforms Act, 1950, facilities of cultivation of a cash crop like sugarcane, soaring prices of agricultural products—all these factors have made agriculture in this village a more profitable occupation. That is one reason why the shift from agriculture to other occupations is almost negligible in spite of the pressure on land. Secondly, the opportunities for mobility from agriculture to another occupation are limited. Two males have migrated to Simla and Meerut but this has not relieved the pressure of population on the limited resources of the village. In fact, youngmen of the village are not well-equipped for working outside the village. Lack of a spirit of adventure has accentuated their stay-at-home attitude. The uneven distribution of land and other resources has further tilted the balance of the village economy. The average monthly earning of a household with 5 members in Bilaspur is only Rs. 59.91 while the average monthly earning of a worker is as low as Rs. 23.71. The Saini worker earns Rs. 30.27 p. m. and the Gujar worker earns Rs. 29.66 while the Dhobi worker earns Rs. 9 and the Kahar worker Rs. 12.14 p. m. only. Even if margin is allowed for the expected understatement of the household income, the average monthly income of the household is quite low. The traditional occupations of artisans have become overcrowded and hence a number of households have to bank upon more than one occupation because income from a single occupation is not sufficient for making both ends meet.

With the abolition of zamindari system, the rights of tenants in the land under their cultivation have become secure. They have experienced a feeling of well-being because they are free from the tyranny of the zamindar who can no longer force them to do *begar* (work without payment) for them, they have to pay less rent, and they have greater incentive for making permanent improvement on their fields. Secondly, consolidation of holdings has been completed in this village in a smooth manner. Now the cultivators have consolidated *chaks*. Consequently, there is no waste of time and labour in transporting manure and implements to various plots. Damage by theft and cattle trespass is minimized, labour saving devices can be used, and permanent improvements on land can be effected.

After the establishment of Development Block at Nagal, a Service Co-operative Society has been established in the village for providing credit to its 84 members for productive purposes at a low rate of interest. The use of chemical fertilisers and improved varieties of seeds is also being popularised. The Cane Growers Co-operative Society takes special interest in the development of sugarcane cultivation in the village. Marketing of sugarcane is also arranged through the society. Consequently, the area under sugarcane crop has been on the increase. There has been an unprecedented rise in the price of agricultural produce and hence the cultivators are able to earn more with almost the same efforts. Hence they feel that they are financially better off than before.

Bilaspur is connected with Ikbalpur and Roorkee by a pukka road. People often visit Ikbalpur, Roorkee, Manglaur, Nagal, Deoband and Saharanpur. Eight households have bicycles which provide a convenient means of transport. The Government servants who visit the village from time to time are another source of change. Thus, the residents of this village keep in touch with what is going on outside the village.

The Basic Primary school in the village has been instrumental in increasing the extent of literacy in the village, in spite of the general apathy of parents to education of their children.

After the attainment of independence people have become politically more conscious. They have seen 3 elections to the Assembly, Parliament and Gaon Sabha and are, therefore, aware of the value of their votes. Consequent awareness of their rights has made them bold but the elections have created dissensions among them. The Gaon Sabha election has divided the village into two clear groups—the Gujars and their supporters on one side and the Brahmins and their supporters on the other. They have developed the unhealthy tendency of not co-operating with

each other for the general welfare of the village. The unfinished Shiva temple in the village is a living monument of this tendency of disintegration among the Hindus of this village.

On the social side, the rate of change has been quite slow. The caste system still dominates the thinking of villagers. The *jajmani* system has weakened considerably as a result of which intercaste dissension has increased. On the occasions of community festivals, the unit is constituted of households of one caste. The customs pertaining to birth, marriage, death have remained unchanged. Everyone sticks to the age-old beliefs and superstitions. Festivals continue to be observed in the same manner. Chamars and Bhangis continue to be looked down upon in spite of the Untouchability (Offences) Act, 1955, even though they are not treated as untouchables to the same extent as in the past. Despite the apparent divisive effects of communities, castes and sub-castes, there is an underlying feeling of oneness among the residents of this village.

There have been changes in the various aspects of the village life but the pace of change is not very swift. The Planning Department has also contributed to the development of this village to some extent. Out of the heads of 150 households who were interrogated, 127 were aware of the existence of the N. E. S. Block at Nagal, 46 had received loans from the Block, and 5 had obtained improved variety of seed from the seedstore at Nagal. No one has introduced any improvement in the methods of cultivation, at the instance of the Block. The tempo of change in the economy of this village will depend to a large extent on the results of activities of the Planning Department in the village. The residents of the village are quite receptive to new ideas. They would adopt any innovation or change provided they are fully convinced of its utility.

APPENDICES

TABLE No. I

Area, Houses and Population

Area in			Number of		Population		
Acres	Hectares	Density	Houses	Households	Persons	Males	Females
746	301·5	776	150	150	908	520	388

TABLE No. II

Population by Age-groups

Age-groups (Years)	Population		
	Persons	Males	Females
All ages	908	520	388
0—4	127	72	55
5—9	114	64	50
10—14	106	64	42
15—19	67	38	29
20—24	72	41	31
25—29	77	44	33
30—34	79	42	37
35—39	61	38	23
40—44	38	26	12
45—49	43	21	22
50—54	42	27	15
55—59	19	3	16
60 and over	63	40	23

TABLE No. III

Size nd Composition of Households

Size of Households	Number of Households	Population		
		Persons	Males	Females
Single Member	3	3	3	..
2—3 Members	26	74	40	34
4—6 Members	69	337	194	143
7—9 Members	35	272	157	115
10 Members over	17	222	126	96
Total ..	150	908	520	328

TABLE No. IV

Settlement History of Households

Religion and Caste	Total Number of Households	Number of Households settled			
		Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations	One Generation ago
Hindus					
1. Barhai	8	..	..	8	..
2. Bhangi	2	..	1	1	..
3. Brahmin	6	..	6	..	..
4. Chamar	31	..	1	30	..
5. Dhobi	1	..	1	..	..
6. Gujar	35	2	16	17	..
7. Jogi	2	..	..	2	..
8. Kahar	3	..	..	3	..
9. Kumhar	3	..	..	3	..
10. Saini	24	..	5	19	..
11. Vaish	1	..	1	..	..
Muslims					
1. Halwai	19	..	6	13	..
2. Nai	7	1	3	3	..
3. Teli	8	..	..	8	..
Total	150	3	40	107	..

TABLE No. V

Religion, Caste and Nature of Family

Religion/Caste	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Hindus					
1. Barhai	8	1	..	7	..
2. Bhangi	2	..	..	1	1
3. Brahmin	6	..	3	..	3
4. Chamar	31	11	8	11	1
5. Dhobi	1	..	..	1	..
6. Gujar	35	11	9	12	3
7. Jogi	2	1	1	..	..
8. Kahar	3	1	..	2	..
9. Kumhar	3	1	1	1	..
10. Saini	24	8	8	8	..
11. Vaish	1	1	..	..	..
Muslims					
1. Halwai	19	13	2	2	2
2. Nai	7	3	3	1	..
3. Teli	8	5	..	2	1
Total	150	56	35	48	11

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.
Joints family consists of married couple living with married children or married brothers.
'Others' refers to single members or unmarried brothers and sisters or one parent living with unmarried sons or daughters.

TABLE No. VI

Households classified by Religion, Caste and Sub-Castes

Religion	Caste	Sub-caste	Number of Households	Population		
				Persons	Males	Females
1. Hindu						
	Barhai		8	64	36	28
	Bhangi		2	13	8	5
	Brahmin	Gaur	6	23	15	8
	Chamar	Raidasi	1	5	2	3
		Others	30	147	75	72
	Dhobi		1	7	4	3
	Gujar	Batari	12	79	55	24
		Chhawdi	1	5	3	2
		Gaur	1	5	4	1
		Others	21	151	96	55
	Jogi	Padha	2	7	4	3
	Kahar	Mahar	1	3	2	1
		Others	2	19	10	9
	Kumhar		3	19	9	10
	Saini	Gole	12	102	59	43
		Others	12	90	45	45
	Vaish		1	3	2	1
2. Muslim						
	Halwai		19	94	55	39
	Nai		7	30	14	16
	Teli		8	42	22	20

N.B.—Bhangi, Chamar and Dhobi are classified as Scheduled Castes.

TABLE No. VII

Households by Number of Rooms and by Number of Persons occupying

Total Number of			Households with 1 room		Households with 2 rooms		Households with 3 rooms		Households with 4 rooms		Households with 5 rooms		Households with more than 5 rooms	
Households	Rooms	Family members	No. of Households	No. of Family members	No. of Households	No. of Family members	No. of Households	No. of Family members	No. of Households	No. of Family members	No. of Households	No. of Family members	No. of Households	No. of Family members
150	490	908	12	48	48	223	36	208	20	130	18	153	16	146

TABLE No. VIII

Castewise Distribution of Households by Number of Rooms and by Number of Persons Occupying

Caste	Number of Households	Number of Rooms	Population	One Room: Number of Households	One Room: Population	Two Rooms: Number of Households	Two Rooms: Population	Three Rooms: Number of Households	Three Rooms: Population	Four Rooms: Number of Households	Four Rooms: Population	Five Rooms: Number of Households	Five Rooms: Population	More than five Rooms: Number of Households	More than five Rooms: Population
1. Barhai	8	36	64	..	..	..	..	2	7	2	9	2	24	2	24
2. Bhangi	2	6	13	..	..	..	..	2	13	..	..	..	..	..	..
3. Brahmin	6	23	23	..	..	1	1	2	11	1	3	1	4	1	4
4. Chamar	31	63	152	6	26	18	83	7	43	..	..	..	..	..	..
5. Dhobi	1	3	7	..	..	..	..	1	7	..	..	..	..	..	..
6. Gujar	35	174	240	..	..	1	5	4	19	9	55	10	64	11	97
7. Jogi	2	6	7	..	..	..	..	2	7	..	..	..	..	..	..
8. Kahar	3	11	22	..	..	1	3	..	..	1	9	1	10	..	..
9. Kumhar	3	11	19	..	..	..	..	1	4	2	15	..	..	..	..
10. Saini	24	70	192	..	..	10	55	8	65	3	32	2	28	1	12
11. Vaish	1	4	3	..	..	..	..	..	..	1	3	..	..	..	..
12. Muslim	34	83	166	6	22	17	76	7	32	1	4	2	23	1	9
Total	150	490	908	12	48	48	223	36	208	20	130	18	153	16	146

TABLE No. IX

Size and Composition of Households

Caste	Single member: Number of Households	Single member: Males	Single member: Females	2—3 members: Number of Households	2—3 members: Males	2—3 members: Females	4—6 members: Number of Households	4—6 members: Males	4—6 members: Females	7—9 members: Number of Households	7—9 members: Males	7—9 members: Females	10 and above: Number of Households	10 and above: Males	10 and above: Females
1. Barhai	..	..	..	1	1	1	3	8	6	2	10	8	2	17	13
2. Bhangi	..	..	..	..	..	..	1	5	1	1	3	4	..	..	..
3. Brahmin	1	1	..	1	2	1	4	12	7	..	..	..	..	..	..
4. Chamar	..	..	..	7	8	11	17	43	38	7	25	27	..	..	..
5. Dhobi	..	..	..	..	..	..	..	..	..	1	4	3	..	..	..
6. Gujar	..	..	..	4	5	4	15	53	21	12	59	33	4	42	23
7. Jogi	..	..	..	1	1	2	1	3	1	..	..	..	..	..	..
8. Kahar	..	..	..	1	2	1	..	..	..	1	5	4	1	5	5
9. Kumhar	..	..	..	..	..	..	2	4	6	1	5	4	..	..	..
10. Saini	..	..	..	2	4	2	8	22	22	6	28	20	8	51	43
11. Vaish	..	..	..	1	2	1	..	..	..	..	..	..	..	..	..
12. Muslim	2	2	..	8	15	11	18	44	41	4	18	12	2	11	12
Total	3	3	..	26	40	34	69	194	143	35	157	115	17	126	96

TABLE No. X

Age and Marital Status

Age-groups (Years)	Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	908	520	388	283	153	211	202	26	33
0—4	127	72	55	72	55	..	..	..	..
5—9	114	64	50	64	50	..	..	..	..
10—14	106	64	42	62	37	2	5	..	..
15—19	67	38	29	24	11	14	18	..	..
20—24	72	41	31	16	..	25	31	..	..
25—29	77	44	33	11	..	32	33	1	..
30—34	79	42	37	10	..	30	37	2	..
35—39	61	38	23	6	..	31	21	1	2
40—44	38	26	12	3	..	20	12	3	..
45—49	43	21	22	5	..	13	19	3	3
50—54	42	27	15	5	..	18	1	4	14
55—59	19	3	16	1	..	1	14	1	2
60 and over	63	40	23	4	..	25	11	11	12

TABLE No. XI

Castewise Distribution of Ever-married Persons by Age at Marriage

Age at Marriage (Years)	Barhai		Bhangi		Brahmin		Chamar		Dhobi		Gujar		Jogi		Kahar		Kumhar		Saini		Vaish		Muslims	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
6	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	1	..
10	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
12	..	..	..	2	..	1	..	1	..	..	..	1	..	..	1	..	1	..	..	2	..	..	..	3
13	1	4	1	1	..	..	..	2	..	..	..	4	..	..	..	1	..	2	..	..	..	..	..	4
14	1	1	1	..	..	..	2	13	1	1	3	5	..	1	1	2	1	..	..	6	..	..	..	3
15	1	3	1	..	2	2	5	6	1	..	7	8	..	1	3	1	1	2	1	7	..	1	9	9
16	2	2	..	..	1	..	9	7	..	..	6	6	1	..	1	1	..	..	8	9	..	..	3	3
17	..	4	..	..	..	..	..	2	..	..	3	7	..	..	..	..	2	1	2	5	..	..	1	8
18	8	3	..	..	1	..	14	13	..	..	16	10	..	1	1	1	..	..	14	8	..	..	14	8
19	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	3	2	..	..	..	2
20	9	3	..	..	1	1	12	1	1	..	19	7	1	..	..	..	..	..	12	6	1	..	11	2
21	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
22	1	..	..	..	..	..	4	2	..	..	2	2	..	..	..	..	..	..	2	1	..	..	1	..
24	..	..	..	..	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	1	..
25	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	23	20	3	4	5	5	48	48	3	2	56	51	2	3	7	7	5	6	42	46	1	1	42	42

TABLE No. XII

Staple Diet and Food Habits

Religion/Caste	Number of Households in Community	Households taking: Rice	Wheat	Grains other than rice or wheat	Vegetarian	Non-vegetarian
Hindus						
1. Barhai	8	..	8	8	8	..
2. Bhangi	2	..	2	2	..	2
3. Brahmin	6	..	6	6	6	..
4. Chamar	31	..	31	31	1	30
5. Dhobi	1	..	1	1	..	1
6. Gujar	35	..	35	35	30	5
7. Jogi	2	..	2	2	2	..
8. Kahar	3	..	3	3	..	3
9. Kumhar	3	..	3	3	..	3
10. Saini	24	..	24	24	24	..
11. Vaish	1	..	1	1	1	..
Muslims						
1. Halwai	19	..	19	19	..	19
2. Nai	7	..	7	7	..	7
3. Teli	8	..	8	8	..	8
Total	150		150	150	72	78

TABLE No. XIII

Dietary Trend

Religion/Caste	Total number of households	Households taking: One meal a day	Two meals a day	Three meals a day
Hindus				
1. Barhai	8	..	7	1
2. Bhangi	2	..	..	2
3. Brahmin	6	..	5	1
4. Chamar	31	..	24	7
5. Dhobi	1	..	1	..
6. Gujar	35	..	27	8
7. Jogi	2	..	2	..
8. Kahar	3	..	2	1
9. Kumhar	3	..	3	..
10. Saini	24	..	20	4
11 Vaish	1	..	1	..
Muslims				
1. Halwai	19	..	17	2
2. Nai	7	..	4	3
3. Teli	8	..	5	3
Total	150	..	118	32

TABLE No. XIV

Workers and Non-workers by Sex and Broad Age-groups

Age-groups (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	908	520	388	379	336	43	529	184	345
0—14	347	200	147	24	24	..	323	176	147
15—34	295	165	130	174	158	16	121	7	114
35—59	203	115	88	136	114	22	67	1	66
60 and over	63	40	23	45	40	5	18	..	18

TABLE No. XV

Distribution of Workers and Non-workers by Caste

Caste	Total Population		Workers		Non-workers	
	Males	Females	Males	Females	Males	Females
1. Barhai	36	28	25	2	11	26
2. Bhangi	8	5	7	1	1	4
3. Brahmin	15	8	9	1	6	7
4. Chamar	76	76	58	21	18	55
5. Dhobi	4	3	3	2	1	1
6. Gujar	158	82	105	..	53	82
7. Jogi	4	3	3	..	1	3
8. Kahar	12	10	7	..	5	10
9. Kumhar	9	10	5	5	4	5
10. Saini	105	87	53	2	52	85
11. Vaish	2	1	2	..	..	1
12. Muslim	91	75	59	9	32	66
Total ..	520	388	336	43	184	345

TABLE No. XVI

Non-workers by Sex, Broad Age-groups and Nature of Activity

Age-groups (Years)	Total non-workers			Full-time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled		Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty rent or dividend or other persons of dependent means	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	529	184	345	9	..	..	185	174	160	1	,,
0—14	323	176	147	8	..	..	5	168	142	..	..
15—34	121	7	114	1	..	..	114	6	..	..	..
35—59	67	1	66	..	..	..	66	..	..	1	..
60 and over	18	,,	18	,,	,,	..	..	..	18	,,	,,

TABLE No. XVII

Castewise Distribution of Households in Broad Income groups

Caste	Number of households	Monthly Income Groups: Rs. 25 and below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above
1. Barhai	8	..	3	3	2	..
2. Bhangi	2	..	..	2	..	..
3. Brahmin	6	2	1	3	..	..
4. Chamar	31	1	15	15	..	..
5. Dhobi	1	..	1	..	..	..
6. Gujar	35	1	13	5	3	13
7. Jogi	2	..	2	..	..	..
8. Kahar	3	2	1	..	..	..
9. Kumhar	3	..	2	..	1	..
10. Saini	24	9	2	5	3	5
11. Vaish	1	..	1	..	..	..
12. Muslim	34	6	24	3	1	..
Total ..	150	21	65	36	10	18

TABLE No. XVIII

Distribution of Workers by Sex and Broad Age-groups in Various Occupations

Age-groups (Years)	Total Workers			Cultivators			Agricultural labourers			Carpenters			Priest			Washerman			General Workers			In other Services		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	379	336	43	198	194	4	57	42	15	9	9	..	1	1	..	5	3	2	59	45	14	16	14	2
0—14	24	24	..	13	13	..	2	2	..	..	..	..	..	..	..	..	..	..	6	6	..	2	2	..
15—34	174	158	16	87	86	1	30	23	7	3	3	..	..	..	..	3	2	1	27	23	4	8	8	..
35—59	136	114	22	73	71	2	18	11	7	3	3	..	1	1	..	..	..	..	23	13	10	4	2	2
60 and over	45	40	5	25	24	1	7	6	1	3	3	..	..	..	..	2	1	1	3	3	..	2	2	..

Occupations—*contd.*

Age-groups (Years)	Masons			Potters			Shop-keepers			Tailors			In Oil Pressing			Medical Practitioner			Teacher			Barber			Retail of General Merchandise		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	2	2	..	10	5	5	2	2	..	2	2	..	4	4	..	1	1	..	1	..	1	10	10	..	2	2	..
0—14	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
15—34	..	..	..	3	1	2	1	1	..	2	2	..	1	1	..	1	1	..	1	..	1	6	6	..	1	1	..
35—59	2	2	..	5	4	1	1	1	..	..	..	..	2	2	..	..	..	..	..	..	..	4	4	..	..	..	..
60 and over	..	..	..	2	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..

TABLE No. XIX

Distribution of Workers by Sex and Caste in Various Occupations

Occupations

Caste	Total Workers			Cultivators			Agricultural Labourers			Carpenters			Priest			Washerman			General Workers			In other Services		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Castes	379	336	43	198	194	4	57	42	15	9	9	..	1	1	..	5	3	2	59	45	14	16	14	2
1. Barhai	27	25	2	7	7	..	8	6	2	9	9	..	..	..	..	..	..	..	1	1	..	..	..	..
2. Bhangi	8	7	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	8	7	1
3. Brahmin	10	9	1	7	7	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	2	1	1
4. Chamar	79	58	21	12	9	3	47	34	13	..	..	..	..	..	..	..	..	..	18	13	5	..	..	..
5. Dhobi	5	3	2	..	..	..	..	..	..	..	..	..	..	..	..	5	3	2	..	..	..	..	..	..
6. Gujar	105	105	..	101	101	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	..
7. Jogi	3	3	..	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. Kahar	7	7	..	7	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9. Kumhar	10	5	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10. Saini	55	53	2	42	42	..	..	..	..	..	..	..	..	..	..	..	..	..	11	10	1	1	1	..
11. Vaish	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12. Muslim	68	59	9	19	18	1	2	2	..	..	..	..	..	..	..	..	..	..	29	21	8	3	3	..

Occupations—*contd.*

Caste	Masons			Potters			Shop-keepers			Teacher			In Oil Pressing			Medical Practitioner			Tailors			Barber			Retailer of General Provisions		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Castes	2	2	..	10	5	5	2	2	..	1	..	1	4	4	..	1	1	..	2	2	..	10	10	..	2	2	..
1. Barhai	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2. Bhangi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3. Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4. Chamar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..
5. Dhobi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6. Gujar	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7. Jogi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. Kahar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9. Kumhar	..	..	..	10	5	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10. Saini	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11. Vaish	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	..
12. Muslim	..	..	..	..	..	..	..	..	..	..	..	..	4	4	..	1	1	..	..	..	..	10	10	..	..	..	..

TABLE No. XX

Distribution of Workers by Sex, Caste, Occupation and Income

Caste (1)	Occupation	Total Workers			Monthly Income of Households: Rs. 25 and Less			Rs. 26—50			Rs. 51—75			Rs. 76—100			Rs. 101 and above		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Castes	Total	379	336	43	33	30	3	141	120	21	109	94	15	40	36	4	56	56	..
Barhai	Total	27	25	2	..	..	..	5	5	..	9	9	..	13	11	2	..	..	..
	Agricultural Labourers	8	6	2	..	..	..	..	..	..	..	..	..	8	6	2	..	..	..
	Cultivators	7	7	..	..	..	..	2	2	..	..	..	..	5	5	..	..	..	..
	Carpenters	9	9	..	..	..	..	3	3	..	6	6	..	..	..	..	..	..	..
	General Worker	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
	Mason	2	2	..	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..
	Total	8	7	1	..	..	..	..	..	..	8	7	1	..	..	..	..	..	..
Bhangi	In other Services	8	7	1	..	..	..	..	..	..	8	7	1	..	..	..	..	..	..
Brahmin	Total	10	9	1	2	1	1	3	3	..	5	5	..	..	..	..	..	..	..
	Cultivators	7	7	..	..	..	..	3	3	..	4	4	..	..	..	..	..	..	..
	In other Services	2	1	1	1	..	1	..	..	..	1	1	..	..	..	..	..	..	..
	Priest	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Chamar	Total	79	58	21	2	1	1	30	21	9	47	36	11	..	..	..	..	..	..
	Agricultural Labourers	47	34	13	..	..	..	15	9	6	32	25	7	..	..	..	..	..	..
	Cultivators	12	9	3	2	1	1	5	4	1	5	4	1	..	..	..	..	..	..
	General Workers	18	13	5	..	..	..	9	7	2	9	6	3	..	..	..	..	..	..
	Tailors	2	2	..	..	..	..	1	1	..	1	1	..	..	..	..	..	..	..
Dhobi	Total	5	3	2	..	..	..	5	3	2	..	..	..	..	..	..	..	..	..
	Washermen	5	3	2	..	..	..	5	3	2	..	..	..	..	..	..	..	..	..
Gujar	Total	105	105	..	3	3	..	35	35	..	12	12	..	13	13	..	42	42	..
	Cultivation	101	101	..	3	3	..	33	33	..	12	12	..	13	13	..	40	40	..
	In other Services	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	..
	Shopkeeper	2	2	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..
Jogi	Total	3	3	..	..	..	..	3	3	..	..	..	..	..	..	..	..	..	..
	Cultivators	3	3	..	..	..	..	3	3	..	..	..	..	..	..	..	..	..	..
Kahar	Total	7	7	..	4	4	..	3	3	..	..	..	..	..	..	..	..	..	..
	Cultivators	7	7	..	4	4	..	3	3	..	..	..	..	..	..	..	..	..	..
Kumhar	Total	10	5	5	..	..	..	5	2	3	..	..	..	5	3	2	..	..	..
	Potters ..	10	5	5	..	..	..	5	2	3	..	..	..	5	3	2	..	..	..
Saini	Total	55	53	2	11	11	..	5	4	1	18	17	1	7	7	..	14	14	..
	Cultivators	42	42	..	11	11	..	4	4	..	6	6	..	7	7	..	14	14	..
	General Workers	11	10	1	..	..	..	..	..	..	11	10	1	..	..	..	..	..	..
	In other Services	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
	Teacher ..	1	..	1	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..
Vaish	Total	2	2	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..
	Retailer of General Provisions	2	2	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..

Caste	Occupation	Total Workers			Monthly Income of Households—*concld.*															
					Rs. 25 and Less			Rs. 26—50			Rs. 51—75			Rs. 76—100			Rs. 101 and above		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Muslims	Total	68	59	9	11	10	1	45	39	6	10	8	2	2	2	..	..	..	..
	Agricultural Labourers	2	2	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..
	Barbers	10	10	..	..	..	..	10	10	..	..	..	..	..	..	..	..	..	..
	Cultivators	19	18	1	9	8	1	9	9	..	..	..	..	1	1	..	..	..	..
	Medical Practitioner	1	1	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
	General Workers	29	21	8	..	..	..	19	13	6	10	8	2	..	..	..	..	..	..
	In Oil Pressing	4	4	..	..	..	..	4	4	..	..	..	..	..	..	..	..	..	..
	In other Services	3	3	..	2	2	..	1	1	..	..	..	..	..	..	..	..	..	..

TABLE No. XXI

Distribution of Households by Occupation, Income and Number of Members

Occupation	Households	Number of Members in Households mentioned in col. 2	Number of gainfully employed people per household	Monthly Income of Households			
				Less than Rs. 25	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and over
1. Cultivation	79	541	2.38	17	24	12	8	18
2. Agricultural Labourers	19	115	3.26	..	8	10	1	..
3. Mason	1	9	3	..	..	1	..	..
4. Services	1	3	1	..	..	1	..	..
5. Shopkeeper	1	5	2	..	1	..	..	..
6. Washerman	1	7	5	..	1	..	..	..
7. General Worker	26	124	2.07	1	17	8	..	..
8. Oil Pressing	2	9	2	..	2	..	..	..
9. Pottery	3	19	3.33	..	2	..	1	..
10. Other Services	4	19	2	2	..	2	..	..
11. Carpentry	4	20	2.25	..	2	2	..	..
12. Barber	7	30	1.29	..	7	..	..	..
13. Retailer of General Provisions	1	3	2	..	1	..	..	..
14. Priest	1	1	1	1	..	..	..	..

TABLE No. XXII

Castewise Distribution of Households by Number of Workers and Average Income

Caste	Number of Households	Number of Workers	Total Income of Households	Average Income per household	Average Income per Worker
1. Barhai	8	27	435	54.00	16.11
2. Bhangi	2	8	120	60.00	15.00
3. Brahmin	6	10	270	45.00	27.00
4. Chamar	31	79	1,627	52.48	20.60
5. Dhobi	1	5	45	45.00	9.00
6. Gujar	35	105	3,115	89.00	29.66
7. Jogi	2	3	70	35.00	27.33
8. Kahar	3	7	85	28.33	12.14
9. Kumhar	3	10	185	61.66	18.50
10. Saini	24	55	1,665	69.37	30.27
11. Vaish	1	2	30	30.00	15.00
12. Muslim	34	68	1,340	39.40	18.23
Total ..	150	379	8,987	59.91	23.71

TABLE No. XXIII

Castewise Distribution of Workers in Subsidiary Occupations

Caste	Principal Occupation	*Workers in Principal Occupation			Subsidiary Occupations: Cultivator			Agricultural Labourer			General Worker			In other Services			Shopkeeper			Blacksmith		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	Total	258	228	30	25	21	4	13	9	4	6	4	2	6	6	..	2	2	..	8	8	..
Barhai	Agricultural Labourer	8	6	2	8	6	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Carpenter	9	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	3	..
	Cultivator	7	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	5	..
Brahmin	Cultivator	7	7	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..
Chamar	Agricultural Labourer	47	34	13	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Cultivator	12	9	3	..	..	..	1	1	..	3	2	1	..	..	..	..	..	..	..	..	..
	General Worker	18	13	5	4	3	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gujar	Cultivator	101	101	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
	Shopkeeper	2	2	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kahar	Cultivator	7	7	..	..	..	..	..	..	..	..	..	..	5	5	..	..	..	..	..	..	..
Kumhar	Potter	10	5	5	..	..	..	7	4	3	..	..	..	..	..	..	..	..	..	..	..	..
Saini	General Worker	11	10	1	10	9	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	Cultivator	19	18	1	..	..	..	5	4	1	3	2	1	..	..	..	..	..	..	..	..	..

Only those occupations and workers therein are shown above along with which some subsidiary occupation has been reported.

TABLE No. XXIV

Occupational Mobility—Nature of Change from Father's Generation to Present Generation

Occupation	Number of Persons in the Occupation	Number of persons whose father's occupation was			
		As his own	Cultivation	Business	General Worker
Cultivation	79	79	..	..	..
Agricultural Labourer	19	8	1	..	10
Mason	1	1	..	..	..
Shopkeeper	1	..	1	..	..
Washerman	1	1	..	..	..
General Worker	26	23	3	..	..
Oil Pressing	2	2	..	..	..
Pottery	3	3	..	..	..
Other Services	5	2	..	1	2
Carpentry	4	4	..	..	..
Barber	7	7	..	..	..
Retailer of General Provisions.	1	1	..	..	..
Priest	1	..	1	..	..
Total	150	131	6	1	12

TABLE No. XXV

Occupational Mobility—Nature of Aspiration

Occupation	Number of Persons in the Occupation	Number of persons who want their sons to be				
		In own Occupation	Service	Business	Cultivation	General Workers
Cultivation	79	73	5	1	..	..
Agricultural Labourer	19	5	5	..	4	5
Mason	1	1	..	..	..	..
Shopkeeper	1	1	..	..	..	..
Washerman	1	..	..	..	1	..
General Worker	26	12	11	..	3	..
Oil Pressing	2	1	1	..	..	..
Pottery	3	3	..	..	..	..
Other Services	5	2	3	..	..	..
Carpentry	4	4	..	..	..	..
Barber	7	7	..	..	..	..
Retailer of General Provisions	1	1	..	..	..	..
Priest	1	..	1	..	..	..
Total	150	110	26	1	8	5

TABLE No. XXVI

Castewise Distribution of Land under Cultivation and Income therefrom

Caste	Number of Households in Cultivation	Total Land (Acres)	Average Land Households in Cultivation (Acres)	Average Income from Cultivation Total	Per Household Rupees Average
1. Barhai	3	15.00	5.00	130	43.33
2. Bhangi	..	..	..	..	..
3. Brahmin	3	18.17	6.06	180	60.00
4. Chamar	7	21.31	3.04	350	50.00
5. Dhobi	..	..	..	..	..
6. Gujar	53	380.58	10.88	3,040	87.00
7. Jogi	2	7.35	3.67	60	30.00
8. Kahar	3	6.00	2.00	45	15.00
9. Kumhar	..	..	..	..	..
10. Saini	24	192.09	8.00	1,500	62.50
11. Vaish	..	..	..	..	..
12. Muslim	8	19.50	2.44	180	22.50
Total ..	85	660.00	7.77	5,485	64.05

TABLE No. XXVII

Annual Agricultural Produce of Cultivation run by the Households and its Disposal

Name of Produce		Quantity in Maunds		
		Produced	Consumed by the Producing Households	Available for sale
1. Paddy		1,776	1,644	132
2. Wheat		2,259	2,049	210
3. Maize, *Jowar*, *Bajra*		834	799	35
4. Pulses		534	514	20
5. Barley		170	170	..
6. Vegetable		40	28	12
7. Oilseeds		205	205	..
8. Fodder		530	530	..
9. Cotton		6	2	4
10. Other agricultural produce		150	150	..
11. Sugarcane	(Rupees)	51,350	4,300	47,050

TABLE No. XXVIII

Annual Agricultural Produce of Cultivation run by Households of Various Castes and its Disposal

Caste	Paddy (Mds.)			Wheat (Mds.)			Maize, *Jowar*, *Bajra* (Mds.)			Pulses (Mds.)			Sugarcane (Mds.)		
	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold
1. Barhai	52	52	..	75	75	..	27	27	..	17	17	..	800	..	800
2. Brahmin	40	40	..	50	50	..	24	24	..	25	25	..	850	..	850
3. Chamar	128	123	5	155	150	5	51	51	..	47	47	..	400	..	400
4. Gujar	903	798	105	1,080	910	170	438	413	25	217	207	10	34,700	4,200	30,500
5. Jogi	20	20	..	27	27	..	12	12	..	7	7	..	250	..	250
6. Kahar	30	30	..	35	35	..	2	2	..	12	12	..	..	..	..
7. Saini	528	506	22	730	695	35	252	242	10	173	163	10	13,850	..	13,850
8. Muslims	75	75	..	107	107	..	28	28	..	36	36	..	500	100	400
Total	1,776	1,644	132	2 259	2,049	210	834	799	35	534	514	20	51,350	4,300	47,050

Caste	Barley (Mds.)			Vegetable (Mds.)			Oilseeds (Mds.)			Fodder (Mds.)			Cotton (Mds.)			Other Agricultural Produce (Mds.)		
	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold	Produced	Consumed	Sold
1. Barhai	..	..	..	..	..	.	8	8	.	10	10	..	.	..	..	10	10	..
2. Brahmin	..	..	..	4	4	..	2	2	..	5	5	..	..	..	..	20	20	..
3. Chamar	..	..	..	..	..	..	2	2	..	55	55	..	..	..	..	20	20	.
4. Gujar	102	102	..	..	..	..	142	142	..	290	290	..	4	..	4	30	30	..
5. Jogi	..	..	..	..	..	..	3	3	..	..	..	..	..	..	..	5	5	..
6. Kahar	15	15	..	19	7	12	..	..	..	5	5	..	..	..	..	..	..	..
7. Saini	38	38	..	10	10	..	43	43	..	110	110	..	2	..	2	65	65	..
8. Muslims	15	15	..	7	7	..	5	5	..	55	55	..	..	..	..	..	..	..
Total	170	170	..	40	28	12	205	205	..	530	530	..	6	..	6	150	150	..

TABLE No. XXIX

Livestock

Community/Caste	Milch Cattle		Draught Bullocks		Goats and Sheep		Pigs		Hens	
	Households owning	Number	Households owning	Number	Households owning	Number	Households owning	Number	Households owning	Number
Hindus										
1. Barhai	3	6	3	6	..	..	..	..	..	..
2. Bhangi	..	..	..	..	1	1	1	2	..	..
3. Brahmin	..	..	3	6	..	..	..	..	..	..
4. Chamar	..	..	10	20	..	..	..	..	..	..
5. Dhobi	..	..	..	..	..	..	..	..	..	..
6. Gujar	24	35	35	113	..	..	..	..	..	..
7. Jogi	..	..	1	2	..	..	..	..	..	..
8. Kahar	..	..	..	..	..	..	..	..	..	..
9. Kumhar	..	..	..	..	..	..	..	..	..	..
10. Saini	9	14	23	70	..	..	..	..	..	..
11. Vaish	..	..	..	..	..	..	..	..	..	..
Muslims										
12. Halwai	..	..	5	10	..	..	..	..	4	35
13. Nai	1	1	..	..	..	..	..	..	..	..
14. Teli	..	..	4	6	..	..	..	..	2	5

Community/Caste	Cows		Ponies		Calves		Buffaloes		Mare	
	Households owning	Number	Households owning	Number	Households owning	Number	Households owning	Number	Households owning	Number
Hindus										
1. Barhai	2	2	..	..	5	7	..	..	..	..
2. Bhangi	..	..	..	..	..	..	..	..	..	..
3. Brahmin	3	3	..	..	2	2	1	1	..	..
4. Chamar	5	6	..	..	9	11	9	11	..	..
5. Dhobi	..	..	1	1	..	..	..	..	..	..
6. Gujar	12	39	..	..	31	61	17	25	1	1
7. Jogi	..	..	..	..	1	2	..	..	..	..
8. Kahar	..	..	..	..	1	1	1	1	..	..
9. Kumhar	..	..	3	5	..	..	..	..	..	..
10. Saini	12	22	..	..	20	36	7	13	..	..
11. Vaish	.	..	..	..	1	1	..	..	..	..
Muslims										
12. Halwai	..	..	..	..	3	4	9	10	..	..
13. Nai	..	..	..	..	3	3	6	7	..	..
14. Teli	..	..	..	..	1	1	2	3	..	..

TABLE No. XXX

Education by Age-Groups

Age-groups (Years)	Total Population			Illiterate		Literate without Educational Standard		Primary or Junior Basic		High School Examination		Intermediate		Graduate	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
All ages	908	522	386	374	370	111	13	24	3	6	..	6	..	1	..
0—4	127	72	55	72	55	..	..	..	..	..	..	..	..	..	..
5—9	114	64	50	32	44	31	6	1	..	..	..	..	..	..	..
10—14	106	64	42	18	37	31	4	15	1	..	..	..	..	..	..
15—19	67	37	30	20	30	8	..	3	..	4	..	2	..	..	..
20—24	72	41	31	32	31	8	..	..	..	..	..	1	..	..	..
25—29	77	47	30	32	30	8	..	2	..	1	..	3	..	1	..
30—34	79	42	37	34	36	6	..	2	1	..	..	..	..	..	..
35—39	61	38	23	32	22	5	1	..	..	1	..	..	..	..	..
40—44	38	26	12	24	12	2	..	..	..	..	..	..	..	..	..
45—49	43	21	22	18	19	3	2	..	1	..	..	..	..	..	..
50—54	42	27	15	23	15	4	..	..	..	..	..	..	..	..	..
55—59	19	3	16	2	16	..	..	1	..	..	..	..	..	..	..
60& over	63	40	23	35	23	5	..	..	..	..	..	..	..	..	..

TABLE No. XXXI

Castewise Education

Caste	Literate without Educational Standard		Primary or Junior Basic		High School		Intermediate		Graduate		Total			Percentage of Literacy
	M	F	M	F	M	F	M	F	M	F	M	F	P	
1. Barhai	13	1	3	..	..	..	1	..	..	..	17	1	18	28
2. Brahmin	8	..	3	..	2	..	..	..	..	..	13	..	13	57
3. Chamar	6	..	2	..	1	..	..	..	..	..	9	..	9	6
4. Gujar	37	1	10	..	..	..	2	..	..	..	49	1	50	20
5. Jogi	1	..	1	..	..	..	..	..	..	..	2	..	2	29
6. Kahar	1	..	..	..	..	..	..	..	..	..	1	..	1	5
7. Kumhar	4	..	..	..	..	..	..	..	..	..	4	..	4	21
8. Saini	29	9	4	2	3	..	3	..	..	..	39	11	50	26
9. Muslim	12	2	1	1	..	..	..	..	1	..	14	3	17	10
Total ..	111	13	24	3	6	..	6	..	1	..	148	16	164	18

TABLE No. XXXII

Indebtedness by Income Groups

Income Groups	Total Number of Households	Number of House-holds in Debt	Percentage of Col. 3 to Col. 2	Average Indebtedness per Household in Debt
Rs. 25 and below	21	7	33	Rs. 142 86
Rs. 26—50	65	20	31	Rs. 177.50
Rs. 51—75	36	10	28	Rs. 190.00
Rs. 76—100	10	5	50	Rs. 250.00
Rs. 101 and aobve	18	6	33	Rs. 200.00
Total ..	150	48	326	Rs. 186.45

TABLE No. XXXIII

Indebtedness by Cause of Debt

Cause	Account of Debt	Number of Families in Debt	Proportion of Debt due to Cause to the Total Amount of Debt
1. Marriages	Rs. 100	1	1
2. Ordinary wants	Rs. 1,200	10	13
3. Household Cultivation	Rs. 7,600	36	85
4. Industry run by the Household	Rs. 50	1	1
Total	Rs. 8,950	48	100

TABLE No. XXXIV

Castewise Distribution of Indebtedness in Various Income Groups

Caste	Income Groups	Total Number of Households	Number of Households in Debt	Percentage of Col. 4 to 3	Total Indebtedness (Rupees)	Average Indebtedness in Households
1. Barhai ..	25 & below	..	..	..	..	..
	26—50	3	..	..	..	..
	51—75	3	..	..	..	..
	76—100	2	1	50	100	100.00
	101 & above	..	..	..	..	..
	Total ..	8	1	12	100	100.00
2. Brahmin ..	25 & adove	2	..	..	..	..
	26—50	1	..	..	..	..
	51—75	3	1	33	750	750.00
	76—100	..	..	..	..	..
	101& above	..	..	..	..	..
	Total ..	6	1	16	750	750.00
3. Chamar ..	25& below	1	1	100	200	200.00
	26—50	15	2	13	150	75.00
	51—75	15	4	26	500	125.00
	76—100	..	..	..	..	..
	101 & above	..	..	..	..	..
	Total ..	31	7	23	850	121.00

Caste	Income Groups	Total Number of Households	Number of Households in Debt	Percentage of Col. 4 to 3	Total Indebtedness (Rupees)	Average Indebtedness per Household
4. Gujar ..	25 & below	1	1	100	200	200.00
	26—50	13	4	30	1,500	375.00
	51—75	5	2	40	300	150.00
	76—100	3	2	66	600	300.00
	101& above	13	4	30	900	225.00
	Total ..	35	13	37	3,500	269.00
5. Jogi.. ..	25 & below	..	..	..	..	..
	26—50	2	2	100	200	100.00
	51—75	..	..	..	..	..
	76—100	..	..	..	..	..
	101 & above	..	..	..	..	..
	Total ..	2	2	100	200	100.00
6. Kumhar ..	25 & below	..	..	..	..	..
	26—50	2	1	50	150	150.00
	51—75	..	..	..	..	..
	76—100	1	..	..	..	..
	101& above	..	..	..	..	..
	Total ..	3	1	33	150	150.00
7. Saini ..	25 & below	9	2	22	200	100.00
	26—50	2	2	100	500	250.00
	51—75	5	2	40	500	250.00
	76—100	3	2	66	400	200.00
	101& above	5	2	40	300	150.00
	Total ..	24	10	41	1,900	190.00
8. Vaish ..	25 & below	..	..	..	..	..
	26—50	1	1	100	100	100.00
	51—75	..	..	..	..	..
	76—100	..	..	..	..	..
	101 & above	..	..	..	..	..
	Total ..	1	1	100	100	100.00
9. Muslim ..	25 & below	6	3	50	400	133.00
	26—50	24	8	33	800	100.00
	51—75	3	1	33	200	200.00
	76—100	1	..	..	..	..
	101 & above	..	..	..	..	..
	Total ..	34	12	35	1,400	117.00

TABLE No. XXXV

Awaresness about the Functions of Gram Sewak

Community/Caste	Number of Households	Number awares of the Functions of Gram Sewak	Number that could describe the Function of Gram Sewak satisfactorily
Hindus			
1. Barhai	8	..	..
2. Bhangi	2	..	..
3. Brahmin	6	2	2
4. Chamar	31	1	1
5. Dhobi	1	..	..
6. Gujar	35	6	6
7. Jogi	2	1	1
8. Kahar	3	..	..
9. Kumhar	3	..	..
10. Saini	24	3	3
11. Vaish	1	..	..
Muslims			
1. Halwai	19	2	2
2. Nai	7	..	..
3. Teli	8	1	1
Total ..	150	16	16

TABLE No. XXXVI

Nature of Benefit from N. E. S. Block

Community/Caste	Number of Households	Number aware of existence of N. E. S. Block	Number benefited by N. E. S. Block	Number benefited in the manner as below			
				Financial Help	Seed	Agricultural Implements	New method of Cultivation
Hindus							
1. Barhai ..	8	7	1	1	..	..	..
2. Bhangi ..	2	2	..	..	..	..	..
3. Brahmin ..	6	6	2	..	1	..	1
4. Chamar ..	31	16	8	8	..	..	..
5. Dhobi ..	1	..	..	..	..	..	..
6. Gujar ..	35	35	15	10	3	2	..
7. Jogi ..	2	2	2	2	..	..	..
8. Kahar ..	3	..	..	..	..	..	..
9. Kumhar ..	3	2	1	1	..	..	..
10. Saini ..	24	23	12	12	..	..	..
11. Vaish ..	1	1	1	1	..	..	..
Muslims							
1. Halwai ..	19	19	9	9	..	..	..
2. Nai ..	7	6	1	1	..	..	..
3. Teli ..	8	8	2	1	1	..	..

TABLE No. XXXVII

Range of Information

Community/Caste	Total Number of Households	Number of Households Heads of which know the names of					Principal rivers of the District
		Zila Parishad Headquarters	Panchayat Headquarters	Police Station	Tahsil Headquarters	District Headquarters	
Hindus							
1. Barhai ..	8	3	3	3	3	3	1
2. Bhangi ..	2	..	..	..	..	..	..
3. Brahmin ..	6	5	5	5	5	5	4
4. Chamar ..	31	15	15	15	15	15	5
5. Dhobi ..	1	..	..	..	..	..	..
6. Gujar ..	35	27	27	27	27	27	16
7. Jogi ..	2	2	2	2	2	2	2
8. Kahar ..	3	..	..	..	..	..	..
9. Kumhar ..	3	2	2	2	2	2	..
10. Saini ..	24	19	19	19	19	19	14
11. Vaish ..	1	1	1	1	1	1	1
Muslims							
1. Halwai ..	19	10	10	10	10	10	5
2. Nai ..	7	1	1	1	1	1	..
3. Teli ..	8	5	5	5	5	5	4
Total ..	150	90	90	90	90	90	52

GLOSSARY

	Local term	English Synonym
1.	*Abadi*	Village habitation
2.	*Adhivasi*	A form of land tenure which came in existence after the abolition of Zamindari in U. P. but which is no longer in existence
3.	*Aghan*	Hindi month corresponding to November/December
4.	*Ahoi Ashtami*	A Hindu festival observed by women having sons
5.	*Akhat dalna*	Offering some grain, puffed rice, sweets etc., in connection with worship
6.	*Alha*	Set of poems narrating the bravery of Alha and his brother Udal, warrior chieftans of Bundelkhand
7.	*Angochha*	A type of scarf
8.	*Angoothi*	Ring
9.	*Annaparasan Sanskar*	A ceremony on the occasion of initiating the child into the consumption of foodgrain
10.	*Anokhey*	A kind of ankle ornament of silver
11.	*Aqiqa*	The purification ceremony observed by Mohammedans on the 10th day of a child's birth
12.	*Arti utarna*	A ceremony of worship or method of honouring someone by rotating before him a tray bearing lights and incense
13.	*Arghya dena*	Offering of water to the moon or stars through the spout of an small earthenware on the occasion of *Karva Chauth* or *Ahoi Ashtami*
14.	*Arhar*	A kind of pulse (Cajanus indicus)
15.	*Arsi*	An ornament worn by the bride on left thumb
16.	*Asami*	A sub-tenant
17.	*Asarh*	Hindi month corresponding to June/July
18.	*Ashish*	Blessings
19.	*Asthan*	Site
20.	*Asthi*	Bones of a dead person after the body has been cremated
21.	*Asthi pravah*	Immersion of bones of a dead person in a river or pond
22.	*Atharah siha*	An indigenous game
23.	*Awa*	An oven for baking earthen pots
24.	*Babul*	A common tree (Acacia arabica)
25.	*Bagar*	Residential portion or the courtyard thereof
26.	*Bahlee*	An inferior type of charriot drawn by a pair of bullocks
27.	*Baina*	Food for one person set apart by a married woman on the occasion of some festivals such as *Karva Chauth*, *Ahoi Ashtami*, etc.
28.	*Baina nikalna*	The ceremony of offering puja and setting apart *baina*
29.	*Baihaya*	Local name of a plant generally used on boundary lines
30.	*Baithak*	Sitting room used by males
31.	*Bajra*	A kind of millet (Pennisetum typhoideum)
32.	*Bala*	A type of ear-ring
33.	*Bali*	A type of ear-ring
34.	*Balti*	Bucket
35.	*Bandhna*	To tie
36.	*Bank*	Silver ornament worn on the knee
37.	*Banna*	Bridegroom
38.	*Banney*	Ceremonial songs sung at the time of marriage
39.	*Banian*	Under-vest
40.	*Banta*	A brass vessel for storing water
41.	*Ban*	Ceremonial oil bath and massage given to both bride and bridegroom before wedding
42.	*Barah siha*	An indigenous game
43.	*Barahar*	The day next to the wedding day, on which a big feast is given to the marriage party
44.	*Barat*	Marriage party
45.	*Bardwari*	A ceremony performed to welcome the bridegroom at the bride's door
46.	*Bargad*	Banyan tree
47.	*Barati*	A member of the marriage party
48.	*Barkalley*	Small dung cakes which are put together in a string and offered in worship at the *Holi* pyre
49.	*Bar rokna*	Engagement ceremony of the bridegroom
50.	*Batasha*	A type of sweet
51.	*Begar*	Work without payment
52.	*Bela*	A type of dish of bell-metal
53.	*Bhabhi*	Elder brother's wife
54.	*Bhadon/ Bhadrapad*	Hindi month corresponding to August/ September
55.	*Bhagona*	A type of brass vessel in which *dal* or vegetables are cooked
56.	*Bhajan*	Devotional song
57.	*Bhaji*	Edibles received from the bride's or the bridegroom's houses—to be distributed amongst clansmen and friends
58.	*Bhang*	Hemp, (Cannabis sativa) a preparation of which is taken by some people on the occasion of *Holi*
59.	*Bhat*	Gifts given to the bride or the bridegroom by the mother's brother

	Local term	English Synonym
60	*Bhat nyotna*	The ceremony of bride's or bridegroom's mother formally going to her brother to inform him of the date of marriage
61.	*Bhoosa*	Straw trodden into small pieces used as cattle fodder
62.	*Bichhwa*	A silver ornament invariably worn on the toes by a still-married woman
63.	*Bida*	Leave taking especially referred to the departure of the bride from her parental home after marriage or *gauna*
64.	*Bindi*	Red oxide mark put by a married woman on her forehead
65.	*Biradari*	Clansmen
66.	*Biri*	Tobacco rolled in a leaf, used as a cigarette
67.	*Bohnee*	Initial sale of the day
68.	*Bura*	A type of fine sugar
69.	*Bua*	Father's sister
70.	*Bulak*	A small nose ornament
71.	*Bundey*	Ear-rings
72.	*Bulla*	A small nose ornament—same as *bulak*
73.	*Chabutra*	A raised platform
74.	Chadar	A cotton sheet
75.	*Chaitra*	Hindi month corresponding to March/ April
76.	*Chaliswan*	Ceremony observed by Mohammedans on the fortieth day of death
77.	*Chamcha*	A big spoon
78.	*Champakali*	A type of neck ornament
79.	*Chana*	Gram (Cicer arietinum)
80.	*Chane-ka-sag*	Vegetable prepared from soft leaves of gram plant
81.	*Chandan*	Sandal wood
82.	*Chapati*	A thin round cake of unleavened flour
83.	*Charpoy*	An indigenous cot woven with *moonj* string
84.	*Chauki*	A low wooden stool
85.	*Chaulai*	A small millet (Amaranthus candatus)
86.	*Chaupal*	A sitting place for males
87.	*Chhaj*	Winnowing basket
88.	*Chhalla*	Ring
89.	*Chhand*	A couplet which the bridegroom is usually asked to recite after the wedding ceremony is over
90.	*Chhan kangan*	A type of wrist ornament
91.	*Chhappar*	Thatch
92.	*Chharey*	A type of ankle ornament
93.	*Chhati*	Ceremony observed on the six day of birth
94.	*Chhuan*	A decoction served to the mother in confinement
95.	*Chilam*	A funnel type earthenware used on the hookah
96.	*Chimta*	A pair of iron tongs used in cooking
97.	*Chita*	Funeral pyre
98.	*Choori*	Bangle
99.	*Chooridar* pyjamas	A type of tight-fitting trousers
100.	*Chukti*	A silver ornament worn on the toe by married women only
101.	*Chulha*	Cooking oven
102.	*Chunri*	A coloured cotton or silken sheet used by married women
103.	*Dahi*	Curds
104.	*Dai*	Midwife
105.	*Dakar*	A type of soil
106.	*Dakot*	One who accepts charity at the time of serious illness or death
107.	*Dakshina*	Ritual remuneration to a Brahmin
108.	*Dal*	Split-pulse
109.	*Danti*	A sickle
110.	*Dantaun*	A tooth-stick, usually of *neem* or *babul*, used for cleaning the teeth
111.	*Darwaza rokna*	Literally, blocking the door; after-wedding ceremony in which the groom's sister blocks the door and allows the bride and the bridegroom to get into the room only after receiving perquisite
112.	*Dasuthan*	A ceremony observed by Hindus on the 10th day of child's birth
113.	*Danswan*	A ceremony observed on the 10th day of death
114.	*Dat-ki-tel*	Sets of clothes brought by the bride on the occasion of marriage or *gauna* as part of the dowry
115.	*Degchi*	A cooking utensil used by Mohammedans
116.	*Devar*	Husband's younger brother
117.	*Devasthan*	A place sacred to the deity
118.	*Dhan*	Paddy
119.	*Dhan*	Wealth
120.	*Dhan bona*	An after-wedding ceremony amongst Hindus, observed a little before *bida*
121.	*Dhania*	A type of spices (corriander)
122.	*Dhan Teras*	A Hindu festival
123.	*Dhinka*	A wooden agricultural implement
124.	*Dhol*	A drum
125.	*Dholak*	A small drum usually beaten by women while singing songs
126.	*Dhoti*	A lower garment (5 yds. x 44 inches) used in place of trousers
127.	*Dhauri-ka-joota*	An indigenous shoe of inferior leather
128.	*Dia*	An earthen lamp
129.	*Dikhai*	Act of showing
130.	*Dori-ka-dhaga*	A string of *kachcha* threads of red and yellow colour
131.	*Dosarda*	A *chunri* or *chadar* worn by a married woman on ceremonial occasions or when going outside the house

	Local term	English Synonym
132..	*Dub*	A fine soft grass
133.	*Dudhi*	Nipples of mother's breasts
134.	*Dukarda*	A neck ornament
135.	*Dupatta*	A head-dress of woman
136.	*Durrie*	A plain cotton carpet without pile, used on the cot
137.	*Duwar puja*	A ceremony in connection with wedding ; same as *Barduwari*
138.	*Ekka*	Horse-driven vehicle
139.	*Fateha*	Prayers offered by Mohammedans on the death of someone
140.	*Gali*	Lane
141.	*Galiara*	Alley
142.	*Ganga nahan*	Bath in river Ganga
143.	*Gara*	Mud
144.	*Gath*	Knot
145.	*Gath Jora bandhna*	The ceremony when the scarf of the groom is tied with the hem of the bride's *chunri* or *sari*
146.	*Gauna*	Ceremony at puberty for bride, after which consummation of marriage takes place
147.	*Gawah*	Witness
148.	*Ghani*	Amount of oil seeds put into the oil presser at a time
149.	*Ghara*	Pitcher
150.	*Gharwala*	Husband
151.	*Gher*	Place where cattle are tethered
152.	*Ghur charhi*	A pre-wedding ceremony in which the bridegroom rides on a horse and takes the round of village shrines
153.	*Gilas*	Tumbler
154.	*Gindo Tora*	A game played by village boys
155.	*Ghunghat*	Veil
156.	*Ghutti*	A decoction of herbs given to the infant
157.	*Gobar*	Cow or buffalo dung
158.	*Gohar*	*Kachcha* cart track in the village
159.	*Gola*	Coconut
160.	*Gosa*	Dung cake; plural *gosey*
161.	*Grih Pravesh*	A ceremony observed before occupying a newly constructed house
162.	*Gulal*	A red oxide powder used in *Holi* celebrations
163.	*Gular*	A kind of tree
164.	*Gulgula*	A small sweet or saltish cake made of flour and oil; plural *gulguley*
165.	*Gulli Danda*	A game played in the village
166.	*Guluband*	A neck ornament
167.	*Gur*	A crude brown sugar; jaggery
168.	*Hal*	Plough
169.	*Halad*	A ceremony preceding the *ban* ceremony
170.	*Halas*	Wooden beam used as part of the plough
171.	*Haldi*	Turmeric
172.	*Haldi lagana*	A ceremony connected with marriage
173.	*Halwa*	A delicacy made of *suji*, sugar and ghee
174.	*Handi*	An earthenware
175.	*Han kabool hai*	'Yes, I accept'—words uttered three times by the Muslim bride and bridegroom before their wedding is solemnised
176.	*Hansli*	A type of necklace
177.	*Havan*	A ceremony in which incense, etc. are offered in holy fire
178.	*Ilaichi dana*	A type of sweet brought from Hardwar and other places of pilgrimage
179.	*Jajman*	A patron
180.	*Jajmani*	System of rendering services on periodical payment in terms of grain
181.	*Janaza*	Bier of a Muslim
182.	*Janam kundli*	Abridged horoscope
183.	*Janeo*	Sacred thread
184.	*Jasuthan*	Ceremony amongst Hindus performed on the 10th day of a child's birth; same as *dasuthan*
185.	*Janumaz*	A carpet on which prayers are offered by a Muslim
186.	*Janwasa*	Place where the marriage party stays
187.	*Jarrah*	Village surgeon
188.	*Jeth*	Husband's elder brother
189.	*Jethani*	Wife of husband's elder brother
190.	*Jhanwar*	A type of ankle ornament
191.	*Jhoola*	Swing
192.	*Johar*	*Kachcha* pond
193.	*Jora*	Set of clothes
194.	*Jowar*	One of the large millets (Andropogon sorghum)
195.	*Juva*	Yoke; an agricultural implement
196.	*Kabaddi*	A village game
197.	*Kabar kuninda*	Grave digger
198.	*Kabrasthan*	Graveyard
199.	*Kachauri*	*Puri* stuffed with *dal*
200.	*Kachcha*	Raw, uncooked; built of mud
201.	*Kajal*	Lamp-black
202.	*Kalsa*	A brass vessel for storing water
203.	*Kanagat*	Ceremony for honouring the dead through gift of food to Brahmins
204.	*Kangan*	Bracelet
205.	*Kangana*	A thread tied around the wrist of the bride and the bridegroom

	Local term	English Synonym
206.	*Kangana khelna*	Playing of games connected with *kangana* at the groom's house after bridal reception
207.	*Kangana kholna*	Ceremony at which the groom unties the *kangana* of the bride and vice-versa
208.	*Kanyadan*	Part of wedding ceremony involving bestowal of bride by her parents
209.	*Kapal kriya*	Ceremony involving the breaking of skull of the Hindu dead during cremation
210.	*Kara*	An ornament used on the wrist and the knee
211.	*Karhai*	Frying pan
212.	*Karela*	A vegetable, bitter in taste
213.	*Karey*	An ornament used on wrist
214.	*Kartika*	Hindi month corresponding to October/November
215.	*Karva*	A small earthen pitcher with a spout
216.	*Kasli*	An agricultural implement used in weeding the sugarcane crop
217.	*Kassi*	An agricultural implement
218.	*Katha*	Religious ceremony at which stories from the religious books are recited
219.	*Katordan*	A brass utensil used for putting in *chapaties*
220.	*Katori*	A small deep dish
221.	*Katsari*	A neck ornament
222.	*Keel*	A nose-pin
223.	*Keera*	Worm; creeper
224.	*Khairat*	Charity
225.	*Khali*	Oil-cake
226.	*Khaliyan*	Threshing floor
227.	*Kharbuza*	Musk melon
228.	*Khatna*	Circumcision
229.	*Khati*	Underground store of grains
230.	*Kazi*	Muslim priest
231.	*Kheel*	Puffed rice
232.	*Kheera*	Cucumber
233.	*Khichri*	Rice and *dal* cooked together
234.	*Khoa*	A preparation of milk
235.	*Khurpa*	Scythe
236.	*Kirana*	General provisions
237.	*Kirtan*	Recitation of devotional songs
238.	*Kiyari*	Compartment of field
239.	*Kolhu*	Indigenous oil-presser
240.	*Koop*	Conical store of *bhusa*
241.	*Kothi*	Earthen construction for storing grain
242.	*Kuthla*	Corn-bin
243.	*Kuar*	Hindi month corresponding to September/October
244.	*Kulhar*	Small earthen pot
245.	*Kulhari*	Pick-axe
246.	*Kumhar*	Potter
247.	*Kund*	Manger
248.	*Kurta*	A type of collarless shirt with open sleeves
249.	*Lachchhey*	An ankle ornament of silver
250.	*Laddu*	Small sweet balls
251.	*Lagan Patrika*	Formal letter laying down the date of marriage, etc. sent by the bride's father to the bridegroom's father
252.	*Lauki*	Bottle gourd
253.	*Laung*	A type of nose-pin
254.	*Lehanga*	Female dress, resembling a voluminous pleated petticoat
255.	*Lobia*	Cuba beans
256.	*Lota*	A brass pot
257.	*Lungi*	A male dress, used as a substitute of *dhoti* or trousers
258.	*Machan*	Watch-post in a field
259.	*Magh*	Hindi month corresponding to January/February
260.	*Maklawa*	Second marriage, same as *gauna*
261.	*Malida*	A sweet food preparation in Muslim households
262.	*Mama*	Maternal uncle
263.	*Mandap*	Canopy
264.	*Mandha*	A sort of structure in connection with marriage ceremony
265.	*Mandha-ki-dawat*	Dinner given a day before marriage
266.	*Mandua*	A millet (Elusine coracana)
267.	*Mang*	Parting of hair
268.	*Mangni*	Betrothal
269.	*Maika*	Bride's parental home
270.	*Math*	Small religious construction
271.	*Mattha*	Whey
272.	*Matka*	Big earthenware
273.	*Mehar*	Amount of alimony
274.	*Mehndi*	Henna; myrtle
275.	*Mera*	Flat clod-breaker
276.	*Methi*	A leafy vegetable; a spice
277.	*Milai*	Formal introduction
278.	*Mool-shanti*	Ceremony for pacifying Mool star
279.	*Mool nakshatra*	Constellation of Mool star
280.	*Moonj*	A type of grass (Saccharum munja)
281.	*Moosal*	Wooden pestle
282.	*Moti*	Pearl; nose ornament
283.	*Mundan*	Ceremony involving clean-shaving of head for the first time
284.	*Mung*	A kind of pulse, (Phaseolus mungo)
285.	*Munh*	Mouth, face
286.	*Munh dikhai*	Ceremony when the face of bride is seen for the first time
287.	*Murki*	Ear-rings worn by males
288.	*Murmura*	Puffed rice
289.	*Nagin*	Female cobra

	Local term	English Synonym
290.	*Nain*	Barber's wife
291.	*Nal*	Umilical cord
292.	*Namkaran Sanskar*	Name-giving ceremony
293.	*Nand*	Manger
294.	*Nari-ka-joota*	A kind of indigenous shoe
295.	*Narial*	Coconut with shell
296.	*Nath*	A nose ornament
297.	*Nau*	Nine, new
298.	*Nauta*	Reciprocal money contribution to a wedding
299.	*Nauta bahi*	A register in which the amount of *nauta* is entered
300.	*Neem*	Margosa tree
301.	*Neochhavar karna*	Ceremonial offering of coins to ward off evil
302.	*Nikah*	Muslim wedding ceremony
303.	*Nikahnama*	Certificate of marriage
304.	*Nilkanth*	Magpie
305.	*Numaz*	Prayer by Muslim
306.	*Numaz-e-janaza*	Prayers offered before burial
307.	*Oake*	Cupped hands
308.	*Okhal*	Wooden mortar
309.	*Orhna*	Cotton head-gear
310.	*Orhani*	Small head-gear
311.	*Pagri*	Turban
312.	*Painth*	Market day
313.	*Pair*	Threshing floor
314.	*Palari*	An indigenous game
315.	*Pahunchi*	A kind of bracelet
316.	*Parat*	A big brass plate used for preparing dough
317.	*Patka*	Scarf used by a bridegroom
318.	*Payal*	An ankle ornament of silver
319.	*Pazeb*	An ankle ornament of silver
320.	*Patak*	Ritual impurity resulting from death in a household
321.	*Pataka*	Cracker
322.	Patela	A flat clod-breaker
323.	*Patha*	Part of indigenous plough
324.	*Pathla*	A sickle without teeth
325.	*Pattal*	Leaf plate
326.	*Peti*	Silver girdle used as ornament
327.	*Phag*	Next day of Holi
328.	*Phalgun*	Hindi month corresponding to February/March
329.	*Phali*	Shear used in *hal*
330.	*Pharwa/Phaora*	*Spade*
331.	*Phera*	Circumambulation of holy fire at the time of wedding
332.	*Phuljhari*	A kind of firework
333.	*Pind dan*	Offering dough balls after death of a person
334.	*Pilkhan*	A type of spreading tree
335.	*Pipal*	A tree (ficus religiosa)
336.	*Pitrapaksha*	Fortnight sacred to the dead ancestors
337.	*Piyal*	Straw
338.	*Poora*	Small saltish cake made of gram floor or sweet cake made of wheat flour
339.	*Poos*	Hindi month corresponding to December/January
340.	*Prasad*	Edibles distributed after puja or recitation of *katha*
341.	*Pravah*	Immersion
342.	*Pravesh*	Entry
343.	*Puri*	A thin cake of wheat flour fried in ghee or oil
344.	*Rab*	A type of coarse brown sugar
345.	*Rahroo*	An improved variety of cart drawn by bullocks
346.	*Raita*	A preparation of curds and potato/bottle gourd
347.	*Rakabi*	Plate of clay or aluminium used in Muslim households
348.	*Rakhi*	Wrist band used on the occasion of Raksha Bandhan/Salono
349.	*Rang*	Ceremony when some articles are sent by the bridegroom's family to the bride, after the *barat* has reached her village
350.	*Rashi-nam*	Name of an infant, suggested by the priest after consulting the almanac
351.	*Rat jaga*	Keeping awake throughout the night in connection with singing and dancing on a ceremonial occasion
352.	*Rath*	Chariot drawn by a pair of bullocks
353.	*Roli*	Red oxide
354.	*Roti*	Same as *chapati*
355.	*Sadhu*	Religious mendicant
356.	*Sag*	Vegetable
357.	*Sagai*	Engagement ceremony
358.	*Saiyum*	Prayers offered by Muslims on the 3rd day of death
359.	*Sakora*	Earthen pot
360.	*Sala*	Wife's brother
361.	*Sal-i-nau*	New year
362.	*Sali*	Wife's sister
363.	*Salwar*	A female dress like baggy trousers
364.	*Samdhi*	Father of daughter-in-law/son-in-law
365.	*Sanai*	Hemp (Crotolaria juncea)
366.	*Sandhara*	Gifts sent to the bride by her parents/parents-in-law
367.	*Sanskar*	Ceremony
368.	*Sarain*	Earthen saucer
369.	*Sarkanda*	Long reed
370.	*Sas*	Mother-in-law

	Local term	English Synonym
371.	*Sasural*	House of wife/husband
372.	*Saunth*	Dried ginger
373.	*Sawan*	Hindi month corresponding to July/August
374.	*Sawab-ka-kam*	Act of virtue
375.	*Semal*	A tree (Bombax helphtaphyllum)
376.	*Semal dhorha*	Fruit of *semal* tree
377.	*Semal-ki-rui*	Fibre of *semal* fruit
378.	*Sewal karna*	Ceremony of honour performed by mother of groom or mother/sister-in-law of bride
379.	*Shakkar*	Brown sugar
380.	*Shamshan*	Cremation ground
381.	*Sharbat*	Water sweetened with sugar
382.	*Sherwani*	A coat-type male garment
383.	*Shisham*	A tree (Dalbergia sissoo)
384.	*Shradh*	Same as *kanagat*
385.	*Sil*	A flat piece of stone
386.	*Simai*	A food; vermicelli
387.	*Sindoor*	Red oxide
388.	*Sirdar*	A type of land tenure
389.	*Sohagan*	A married woman whose husband is alive
390.	*Suhali*	A sort of thick *puri*
391.	*Supari*	Betel-nut
392.	*Sutak*	Ritual impurity resulting from birth in a family
393.	*Tabiji*	A small ornament worn round the neck by females
394.	*Tagri*	A girdle-like ornament worn by women round the waist
395.	*Takhat*	Sort of wood cot
396.	*Tarbooz*	Water melon
397.	*Tauk*	An ornament used by Muslim women
398.	*Tawa*	An iron utensil used for preparing *roti*
399.	*Tel*	Oil; set of clothes
400.	*Tel eharhana*	Anointment with oil
401.	*Terhavin*	Purification ceremony performed among Hindus on 13th day of death
402.	*Tewa*	Same a *lagan patrika*
403.	*Thali*	Small brass tray
404.	*Thal*	Big brass tray
405.	*Thapki*	A wooden implement for beating grain out of ears or pods
406.	*Tija*	Ceremony on the 3rd day of death
407.	*Tika*	A mark made on the forehead
408.	*Til*	An oil-seed (Sesamum indicum)
409.	*Tilak*	Part of the engagement ceremony
410.	*Tilanjali*	A ceremony after death
411.	*Tilkut*	A preparation of *til* seeds and sugar
412.	*Tithi*	Date of Hindi month
413.	*Tokri*	Basket
414.	*Tontidar lota*	*Lota* with a spout used by Muslims
415.	*Tukri*	An inferior type of *lehnga*
416.	*Tulsi*	A sacred plant (Ocimum Sanctum)
417.	*Turai*	A vegetable
418.	*Ubtana*	A paste of turmeric, mustard oil and gram flour
419.	*Udh*	A heavy wooden roller used for clod-crushing
420.	*Urd*	A pulse (Phaseolus radiatus)
421.	*Vaid*	Practitioner in Ayurvedic system of medicine
422.	*Vakil*	A pleader; a person playing an important role in *nikah*
423.	*Varshi*	Ceremony observed by Hindus after one year of death
424.	*War pher karna*	Same as *neochhawar karna*
425.	*Yagyopavit-Sanskar*	The sacred thread wearing ceremony
426.	*Yama*	Hindu god of death

LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

District	Tahsil	Village
1. Uttar Kashi	Dunda	Birpur
2. Pithoragarh	Munsiari	Ghorpatta Malla Darkot
3. Garhwal	Pauri	Thapli
4. Almora	Ranikhet	Bijepur
5. Bijnor	Bijnor	Rafiulnagar *urf* Raoli Mughalpura
6. Budaun	Bisauli Budaun	Mirzapur Behta Kachla Pukhta
7. Bareilly	Nawabganj	Adhkata Rabbani Begum Barkhan
8. Pilibhit	Bisalpur	Daulatpur Hira
9. Dehra Dun	Chakrata	Dhaura Chapnu Sarari
10. Saharanpur	Deoband	Sadharansar Bilaspur
11 Aligarh	Atrauli	Barauli
12. Mathura	Sadabad	Nagla Beru
13. Agra	Kheragarh Etmadpur Bah	Beri Chahar Chawli Pidhaura
14. Etah	Jalesar	Baghai
15. Etawah	Etawah Auraiya	Udi Ayana
16. Kanpur	Kanpur	Ishuriganj
17. Allahabad	Soraon	Sarai Kesho *urf* Bagi Kalyanpur
	Phulpur	Bhadkar Uparhar
18. Hamirpur	Rath	Qasba Khera
19. Banda	Naraini	Akbarpur
20. Kheri	Nighasan	Belapersua Bankati Lodhauri Rakehti
21. Sitapur	Biswan	Kanduni
22. Gonda	Balrampur	Suganagar Domri Rajderwa Tharu
23. Bara Banki	Nawabganj	Cadia Dadra
24. Sultanpur	Sultanpur	Barasin
25. Azamgarh	Phulpur	Sumbha Dih Surhan
	Ghosi	Pakri Buzurg
26. Ghazipur	Ghazipur	Para
27. Varanasi	Varanasi	Lohta Mehndiganj
28. Mirzapur	Robertsganj	Mitapur Gidhia Parsoi

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