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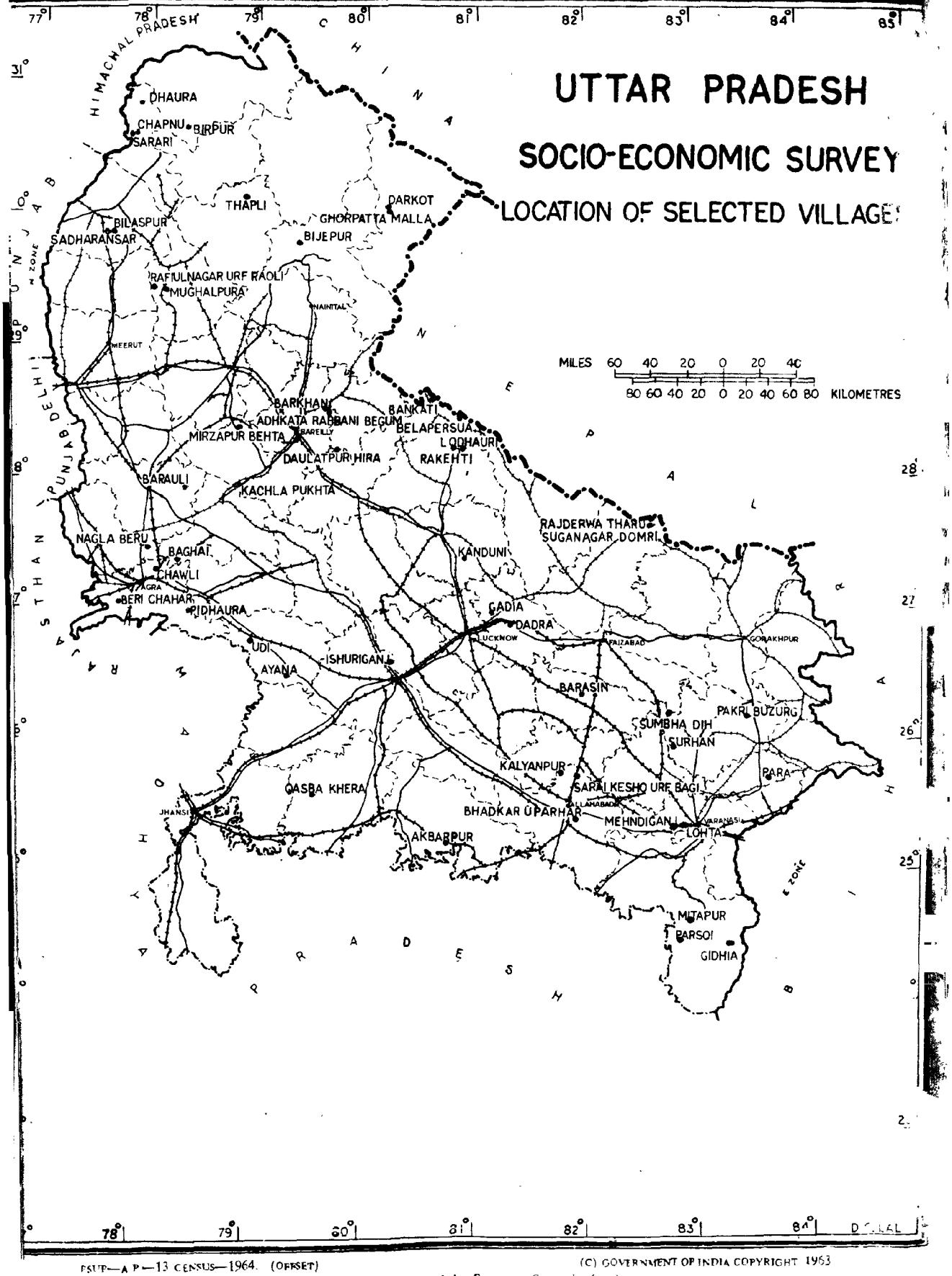
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Village Sukhanpurwa, A Hamlet of Village Rakehti

(TAHSIL NIGHASAN, DISTRICT LAKHIMPUR KHERI)

BY

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In 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 few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

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

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

(*c*) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of

500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

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

NEW DELHI :
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

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

2. The selection of village for study was made in accordance with certain principles and criteria laid down by the Registrar General. Of the selected villages, some contain one 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 the non-availability of the requisite number of villages having all the prescribed variables. This purposive selection has made it possible to study the impact of various factors of change upon the culture and economy of villages situated in the interior where outside influences are slow to penetrate and slower to act as also the normal types which are exposed to a greater degree to the winds of change from various directions.

3. Rakehti is a large village on the road from Palia to Matera at a distance of three miles south-east of Nighasan, a tahsil in district Lakhimpur Kheri. Sukhanpurwa, one of the 13 hamlets of this village was selected for study. This hamlet is of a fair size, having 102 households with a population of 467 persons of various religions and castes and variegated occupations, the main occupation being agriculture.

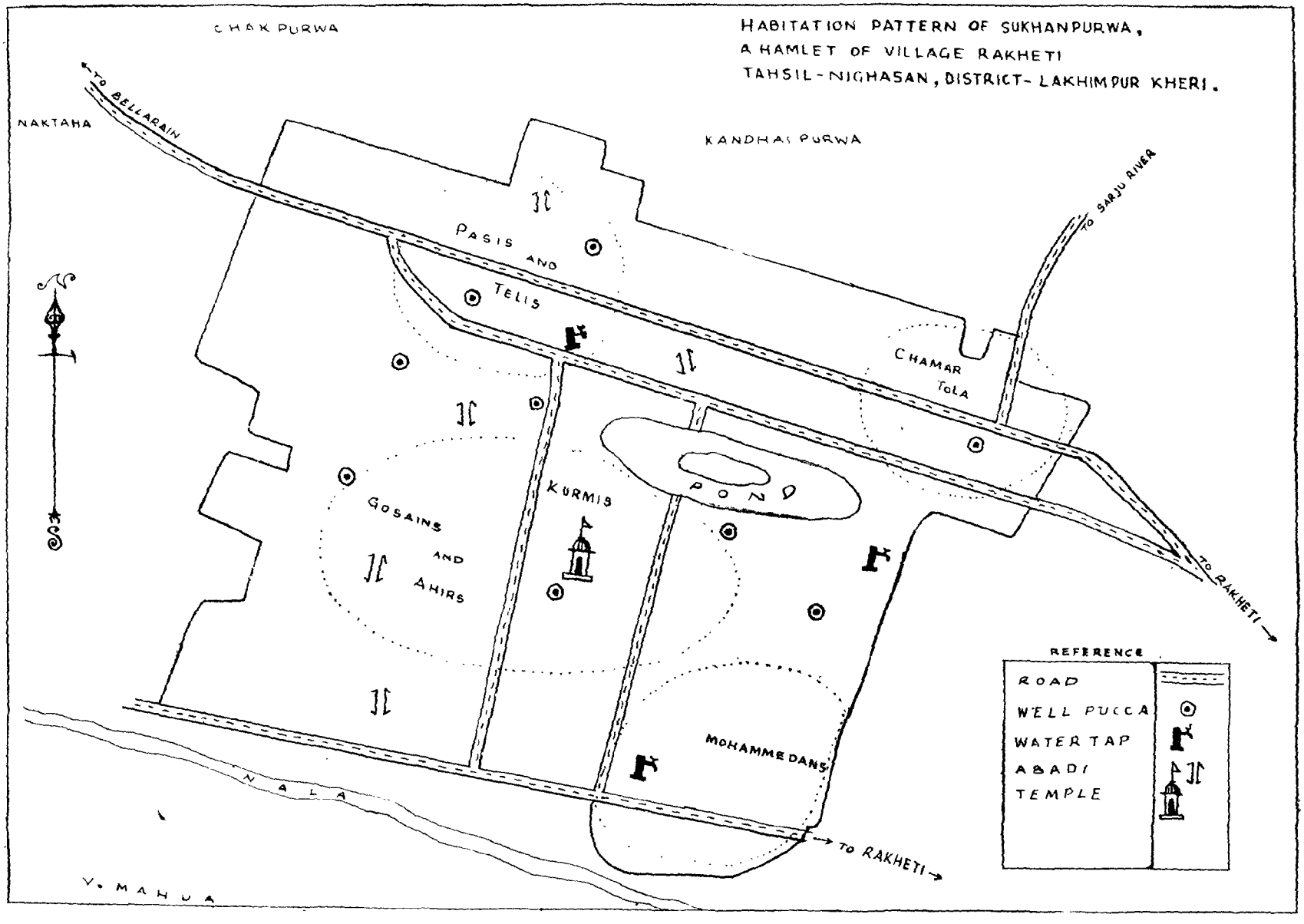
4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, census data, interviews and group discussions. The local investigation was carried out by the field staff of this organisation, having a well-trained pair of eyes. There was some difficulty in the initial stages because the investigator was viewed with suspicion, but after he gained the confidence of villagers and established rapport with them, the work of investigation became easy and simple. The data were collected in the middle of 1961. The study was of course subject to time pressure.

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

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

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

LUCKNOW :
12th January, 1963.


HABITATION PATTERN OF SUKHANPURWA,
A HAMLET OF VILLAGE RAKHETI
TAHSIL - NIGHASAN, DISTRICT - LAKHIMPUR KHERI.
CHAK PURWA
TO BELLARAIN
NAKTAHA
KANDHAI PURWA
TO SARJU RIVER
PASIS AND
TELIS
CHAMAR
TOLA
POND
KURMIS
GOSAINS
AND
AHIRS
TO RAKHETI
MOHAMMEDANS
NALA
TO RAKHETI
V. MAHUA
REFERENCE
ROAD
WELL PUCCA
WATER TAP
ABADI
TEMPLE

CHAPTER I

THE VILLAGE

Location

Rakehti is a large village on the road from Palia to Matera lying in latitude 28° 13′ north and longitude 80° 55′ east, at a distance of 3 miles south-east of Nighasan, headquarters of tahsil Nighasan, in district Lakhimpur Kheri. It is bounded on the north by villages Dareri and Dhakherwa Khalsa, on the east by villages Sisaiya, Katahia and Kasawal, on the south by village Mirzaganj and on the west by village Nighasan. Lakhimpur Kheri, the district headquarters is situated at a distance of 25 miles to the south of this village. The river Sarju flows on the north of the village separating it from village Dhakherwa.

Centres of Administration and Welfare

The village lies within the jurisdiction of Police Station Nighasan. The tahsil and the Police Station are located in parts of the same building at Nighasan. The headquarters of the Development Block is also located at Nighasan, the headquarters of the Nyaya Panchayat is within the village itself. The Lekhpal, who is the lowest revenue official, also lives in the village but the Supervisory Kanungo resides at Nighasan. Rakehti has a post office but the telegrams have to be sent from Singahi, at a distance of about 6 miles. The nearest centre of commerce and trade is Nighasan, which is a small market only. Twice a week a *hat* is held and the place becomes the centre of fervent activity.

The total area of the revenue village Rakehti including its following 13 hamlets is 3,479.70 acres :

Name of hamlet	Castes of person residing in the hamlet
1. Rakehti	Lodh, Pasi, Chamar, Thakur, Kayastha, Brahmin, Thather, Lakwar, Bania, Nai, Dhobi, Lonia, Darzi, Tamoli, and Muslim.
2. Sukhanpurwa	Kurmi, Kahar, Lonia, Pasi, Chamar, Gosain, Lodh, Dhobi, Nai, Brahmin, Ahir, and Behna, etc.
3. Chhakpurwa	Lonia, Ahir, Kumhar, Pathan, Nai, Saini, Gosain, Teli and Chamar
4. Ishwaripurwa	Chamar only
5. Kandhaipurwa	,,
6. Banwapurwa	Gadariya and Teli
7. Pathanpurwa	Pathan, Chamar, Bhurji and Behna
8. Haripurwa	Murao and Godia
9. Kolapurwa	Chamar only
10. Chirimarnpurwa	Chirimar, Pasi and Chamar
11. Jhulahupurwa	Chai, Gadariya, Pathan, Tamoli and Murao
12. Gadariyapurwa	Gadariya and Dhobi
13. Dhawaipurwa	Gadariya, Kumhar and Teli
14. Taparpurwa	Chamar only

Out of these 13 hamlets, only Sukhanpurwa was taken up for survey. The hamlet is of fair size having a population of 467 persons of various religions and castes and variegated occupations. It has an old and settled character. The village mainly depends on agriculture and is located sufficiently away from the district administrative headquarters and business centres. The village will be referred to as Sukhanpurwa in the monograph.

Residential Pattern

Sukhanpurwa has 102 households with a population of 262 males and 205 females, comprising various religions and castes such as Ahir, Brahmin, Barhai, Chamar, Dhobi, Gadariya, Gosain, Kurmi, Kahar, Lohar, Lodh, Lonia, Pasi and Teli among the Hindus and Dhuniya, Nai and Naddaf among the Muslims. People of various castes live separately from each other but there is no rigid grouping of houses on caste

basis. The Chamars and the Muslims live in separate clusters. The Kurmis have their dwellings almost in the centre but the Gosains are all scattered in the village.

Physical Features

Nighasan sub-division occupies the central portion of the tahsil and forms part of the tract between the Chauka and Suheli rivers, from Palia on the north-west to Dhaurahra on the south-east. The whole sub-division is a low alluvial plain with belts of *tarai* along the rivers. Along river Sarju (also called Suheli) the *tarai* is mainly waste land and jungle stocked with *khair, shisham* and *gular* trees. This river is fed by numerous small streams which carry down the drainage from the higher lands ; some of these streams are mere backwaters of the river. Three such watercourses flow through this village also as a result of which it is liable to diluvion and flooding.

Flora and Fauna

The village has a number of guava, mango, *neem, peepal* and banana trees. Besides, trees *of jamun, mahuwa, kaitha, aonla, barhar, gular,* tamarind, plum and papaya are found here. Strawberries shrubs, *babool* and *shisham* trees are also found in abundance. The parasite ivy *amarbail* is seen spreading on *babool* and strawberry plants.

Among the wild animals the deer, the jackal, the fox, the wolf and the monkey are found in this area. Parrot, crow and household sparrow are the common birds. Snakes, scorpions, chameleons, etc., are also seen in the locality.

Climate

Nighasan Tahsil is known for its damp climate. It lies in the *tarai* region where there is more rainfall in comparison to other places. During summer it is not too hot but during winter it is quite cold.

Water Supply

The village has 6 wells for supplying potable water. Except for two wells all of them are at a low level and rainy water enters them, thereby making the water insanitary and unhealthy. Chamars and Muslims have separate wells. A hand pump has been installed in the village on the Rakehti—Nighasan cart track with the aid of the Block.

Means of Transport and Communication

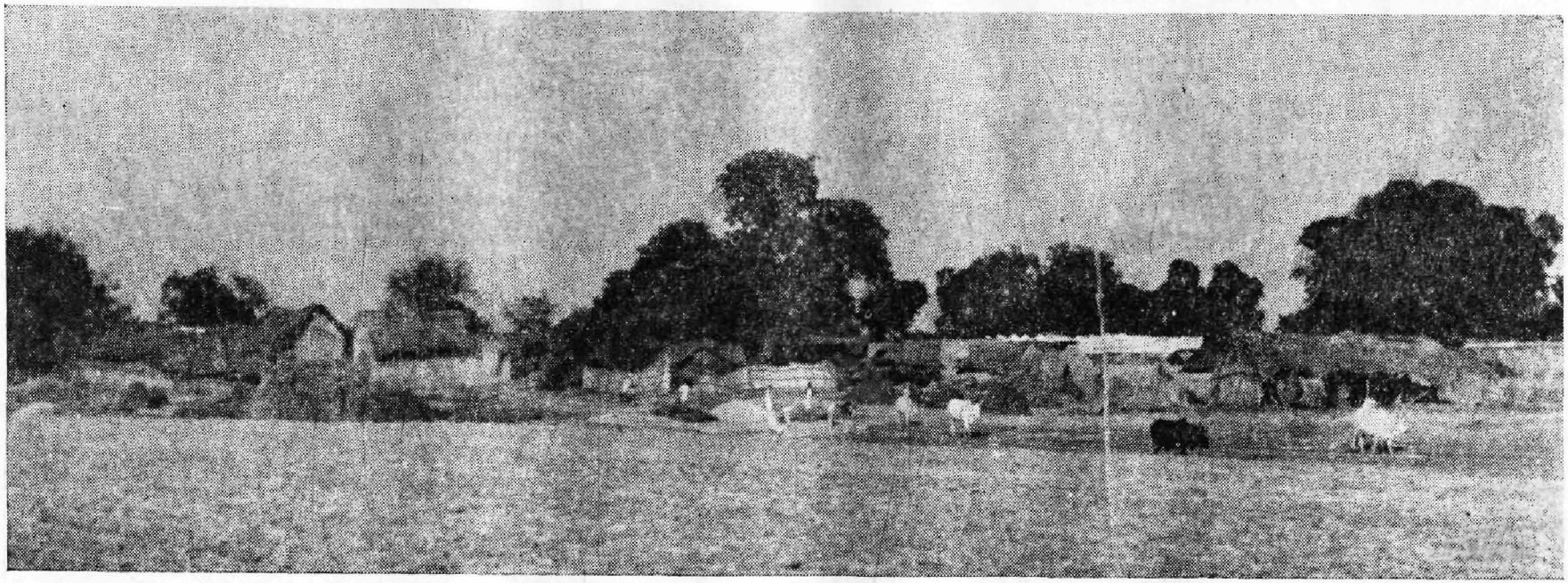
Kachcha road connects the village with Nighasan. One can go on foot, by bicycle or on a bullock cart to Rakehti or Nighasan. There is a direct bus service from Kheri to Nighasan. This service, however, remains suspended from June to October because of the discontinuation of the pontoon bridge on river Sarda at Pachperi Ghat.

Origin and Settlement History

No authentic account of the history of the settlement of village Rakehti is available. Apparently, the village is quite old. It is said that one Banjara named Rakehta was the first settler and that the village has been named after him. As regards Sukhanpurwa tradition goes that it is named after Sukhan Kurmi who got it populated.

According to the information collected from the people it came to light that out of 102 households in the hamlet 81 households had settled between 2-4 generations ago, 9 households 4-5 generations ago and only 12 households one generation ago. This indicates that the hamlet is not as old as the village is. In fact it is a developing habitation.

PLATE NO. 1



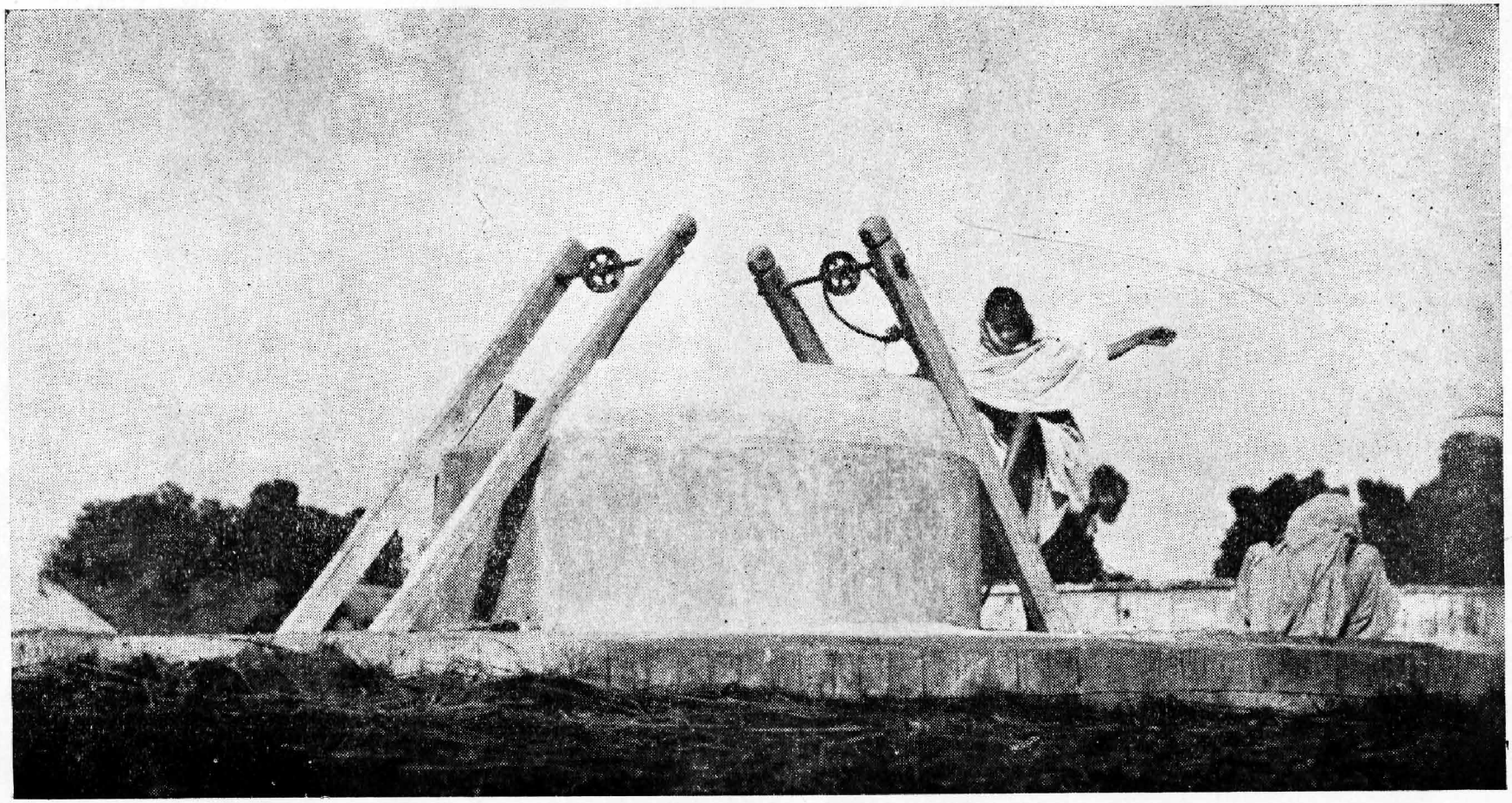
A distant view of the village

PLATE NO. II



A view of the village

PLATE NO. III



A pukka well

PLATE NO. IV



Bullock-cart—a usual mean of transport

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The village is inhabited both by the Hindus and the Muslims. The following table shows the respective strength of each caste :

TABLE NO. 2.1

Caste-wise Split-up of the Population

Religion	Caste	Sub-caste	Number of			
			Persons	Males	Fe-males	House-holds
Hindu	Ahir	Gowal	38	22	16	6
	Brahmin	Tiwari	9	4	5	2
		Misra	1	..	1	1
		Chaubey	1	..	1	1
	Barhai	Kokath	7	3	4	2
	Chamar	Poorbia	11	6	5	3
		Kachhauhar	11	7	4	2
	Dhobi	Kathathok	2	1	1	1
		Others	7	3	4	2
	Gadariya	Dheengar	11	7	4	2
	Gosain	Giri	62	34	28	18
	Kurmi	Manuwar	84	44	40	18
	Kahar	Dhuriya	12	5	7	2
	Kori	Dhimar	1	1	..	1
		Kahitia	10	8	2	1
		Khairabadi	8	7	1	1
	Lohar	Mauley	2	1	1	1
		Others	1	1	..	1
	Lodh	Garia	5	4	1	2
		Pataria	7	3	4	1
	Lonia	Chauhan	39	22	17	6
	Pasi	Raj	24	12	12	6
	Teli	Jaiswal	33	21	12	7
	Total		386	216	170	87
Muslim	Dhuniya	Sheikh	41	24	17	6
		Behna	3	1	2	1
	Nai	Nai	15	7	8	3
	Naddaf	Naddaf	22	14	8	5
	Total		81	46	35	15
Total Population			467	262	205	102

Sukhanpurwa is thus mainly a village of Kurmis and Gosains. There is an equal number of households of both these castes but the number of Kurmis is 1 1/3 times the number of Gosains, a number of whom are unmarried. The Ahir, the Gosain, the Kurmi, the Kori and the Teli are the old residents of this village and the rest are new immigrants. The Brahmin and the Gosain are considered of higher caste ; the Kurmi, the Lodh and the Kahar are considered much lower than the Brahmin and the Gosain. Water can be taken by Brahmins and Gosains from the hands of members of these castes but not cooked food. Similarly the Pasi, the Dhobi and the Chamar belong to the Scheduled Castes and none of the castes mentioned above takes water from the hands of these castes. They themselves do not take cooked food from the hands of each other. The Chamar, the Pasi and the Dhobi suffer from various social handicaps and are treated in society as untouchables. They live separately from the rest of the Hindus.

The proportion of Hindus in the population is 82.6 per cent, the remaining 17.4 per cent population being of Mohammedans. The Hindus do not take cooked food or water from the hands of a Muslim. It was, however, reported that the Pasis do not object to acceptance of food and water from a Muslim.

The village has 15 castes among the Hindus and 3 castes among the Muslims. All of them live together in the same village harmoniously.

Dwellings

Construction of houses in the village is not according to any set plan. With the exception of the Chamars and the Muslims who live in separate clusters of houses, all the population lives huddled together without any separate groups on the basis of caste or community. Here and there groups of houses belonging to

the same caste are no doubt found but on the whole there is no caste-wise demarcation in the habitation of the population. The *kachcha* village streets and the water channels are the usual lines of demarcation between clusters of houses. There are four *kachcha* cart tracks in the village. Houses are situated mostly on either sides of these tracks. Also, a tank within the village which assumes the shape of a stream in the rainy season forms a natural mark of demarcation between the houses situated to its north and its south.

The houses are all single-storeyed, mostly having mud walls and grass roofs. Some houses are *pucca* structures. The following table shows the number of *kachcha* and *pucca* houses in the village :

TABLE NO. 2.2

Type of Roofs and Walls

Caste	Number of houses with Mud, walls Roofs of mud tile, grass and wood				*Pucca Houses*
	Mud roof	Tile roof	Grass roof	Wood roof	
Hindus—					
Ahir	1	..	4	..	1
Brahmin	—	..	2	..	2
Barhai	...	..	2	..	..
Chamar	—	..	5	—	..
Dhobi	...	...	3	—	..
Gadariya	..	..	1	...	1
Gosain	..	..	15	...	3
Kurmi	...	..	11	2	5
Kahar	..	..	2	...	..
Kori	—	..	3	—	..
Lohar	...	1	1	..	..
Lonia	...	..	6	..	..
Lodh	...	..	2	..	1
Pasi	..	..	6	..	..
Teli	1	..	6	..	..
Total	2	1	69	2	13
Muslims—					
Dhuniya	—	..	7	—	—
Nai	—	..	3	—	—
Maddaf	..	..	5	..	..
	..	..	15	..	..
Total	2	1	84	2	13

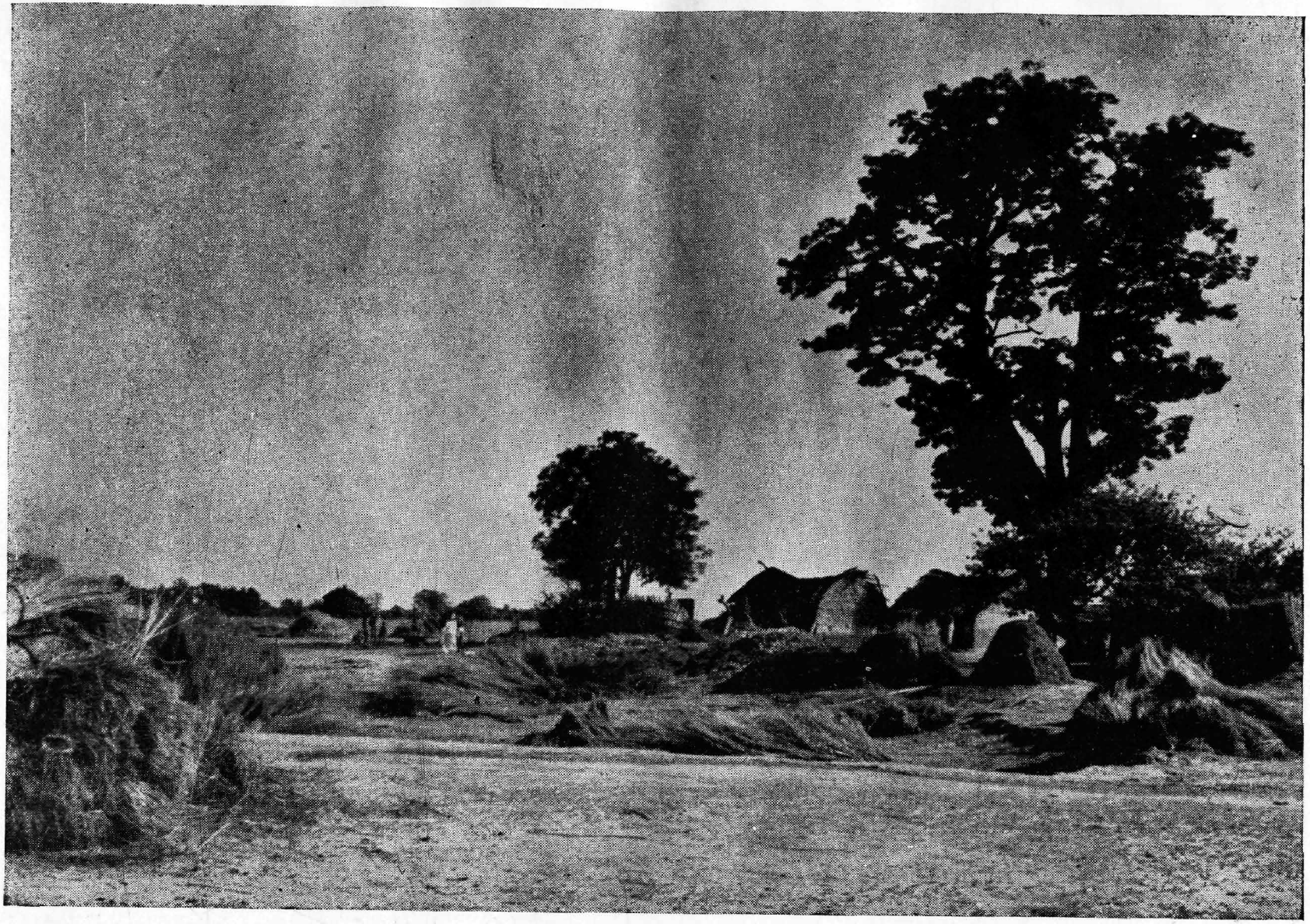
Thus in the village, 82.3 per cent houses have mud walls and straw grass roofs, 12.7 per cent houses are *pucca* having brick walls and brick roofs. Only one house has a tile roof and two houses each have mud roofs and wood roofs. The floors of the houses are always of mud with the exception of a few *pucca* houses. The roofs have slopes on two or more sides. Every house has a courtyard, locally called *angan*, with the house. The courtyard is surrounded by walls and the rooms, thereby safeguarding the privacy of the females and protecting the property of the household. The walls are generally 10 to 12 feet high on the sides and a bit higher in the centre for making the roof slopy.

The cost of construction of an average house with two rooms having mud walls, mud plinth and grass roof comes to Rs.400 approximately. The roofs are made of a grass called *randa*, which is available from the forests. The *randa* grass is also available in village Malheva on the banks of river Mohan which forms the boundary between India and Nepal. This village is situated at a distance of 12 miles and is reached after crossing rivers Sarju and Jauraha. Excluding cartage, *randa* grass is available there at about Rs.3 per cart of about 150 bundles of grass. The bamboo used for the construction of the roof is available from the neighbouring villages and it costs Rs.2 to Rs.3 per bamboo. The *bandair* costs about Rs.25 each. The labourers engaged for constructing the walls are paid @Rs.1.25 per day.

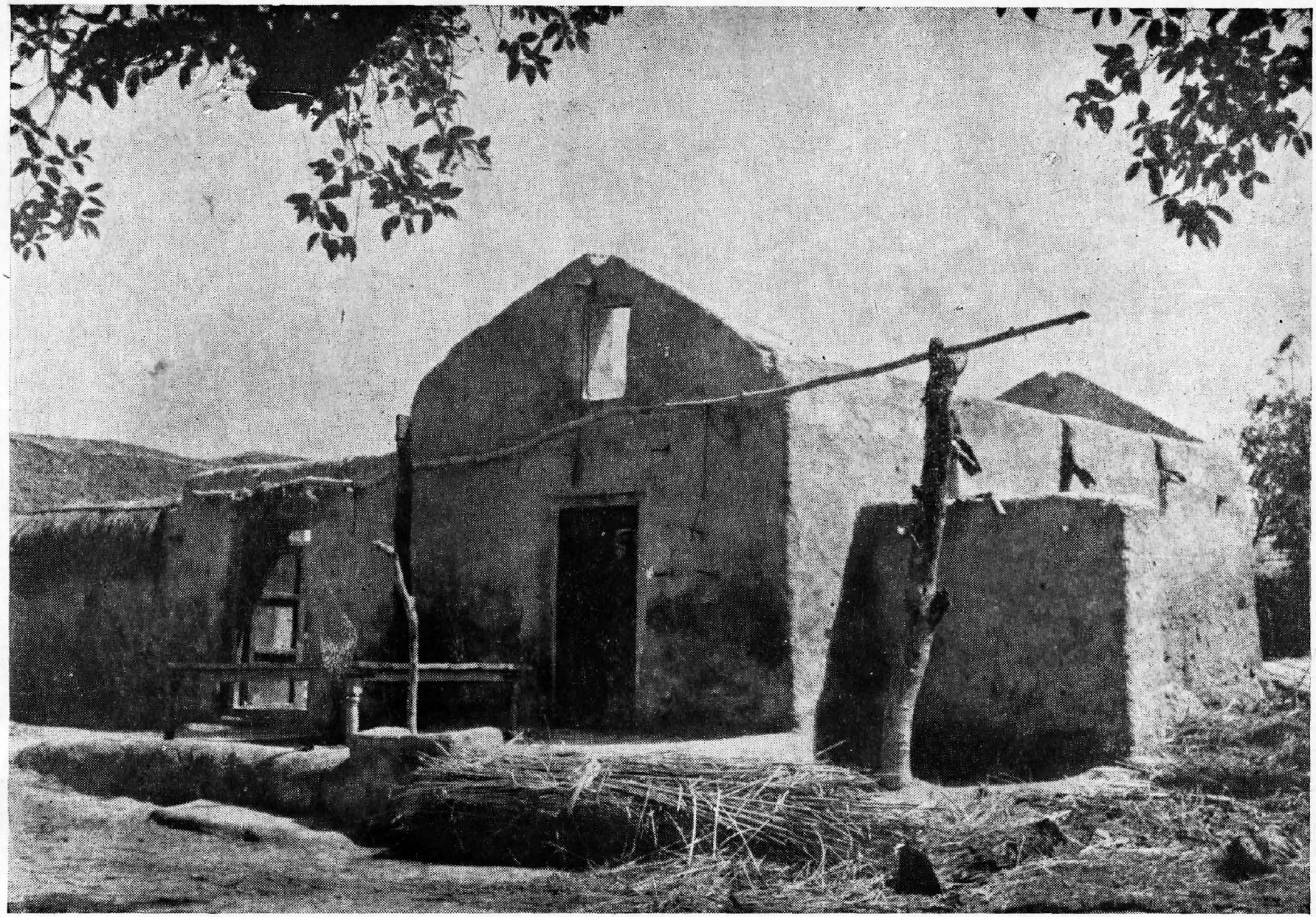
Separate structures are raised for the cattle in most of the households. Those having a small number of cattle tether them within their own houses.

The houses are ventilated and airy. There is sufficient inlet for sun rays and fresh air. Most of the houses have no verandah ; separate rooms for sitting purposes are constructed. There is no provision of bath rooms and latrines in these houses. Males take their baths on the wells and females in the courtyard. Everyone has to go to the nearby fields for answering the call of nature. The Kurmi women keep their houses very neat and clean.

PLATE NO. V

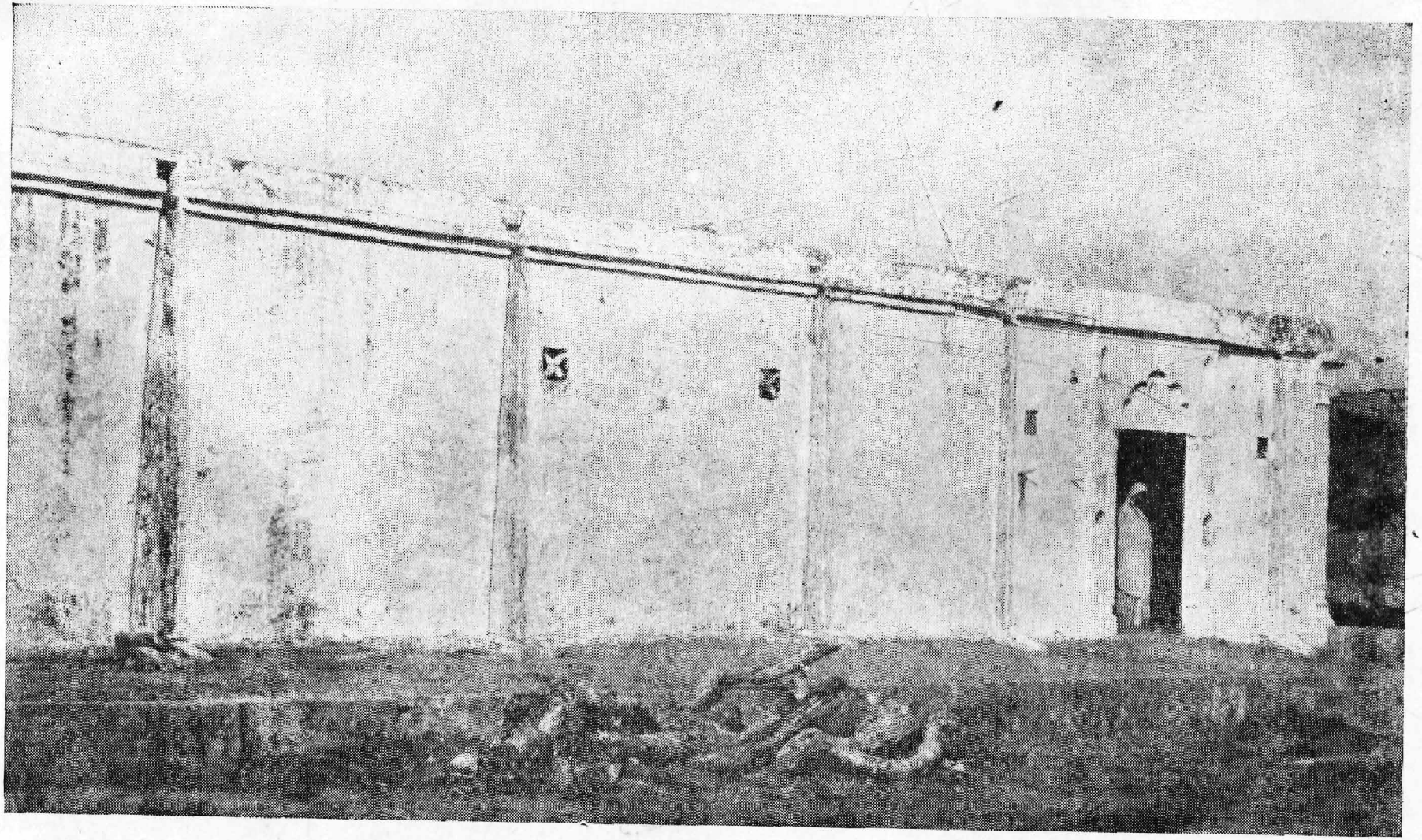


A view of kachcha houses



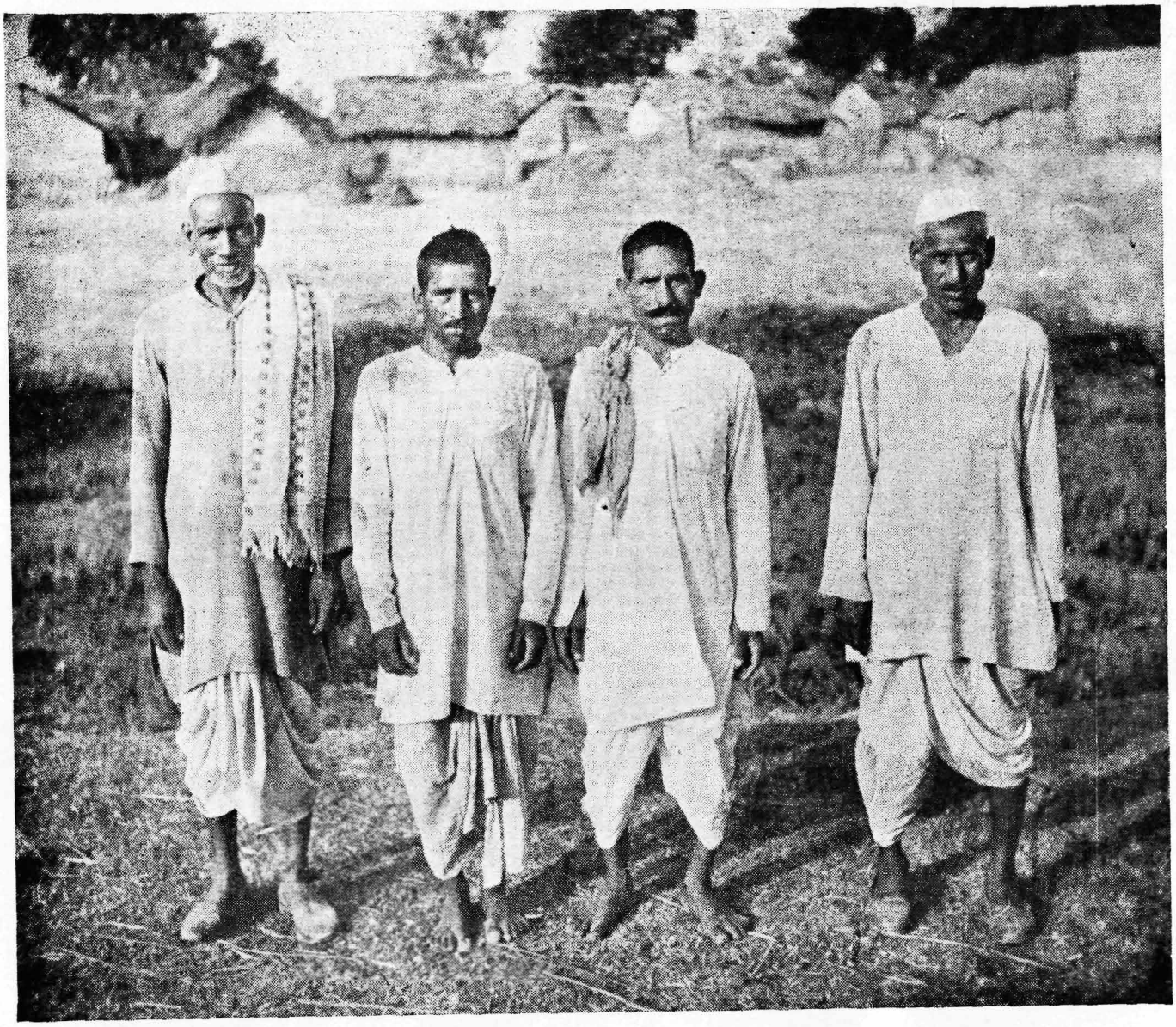
A kachcha house

PLATE NO. VII

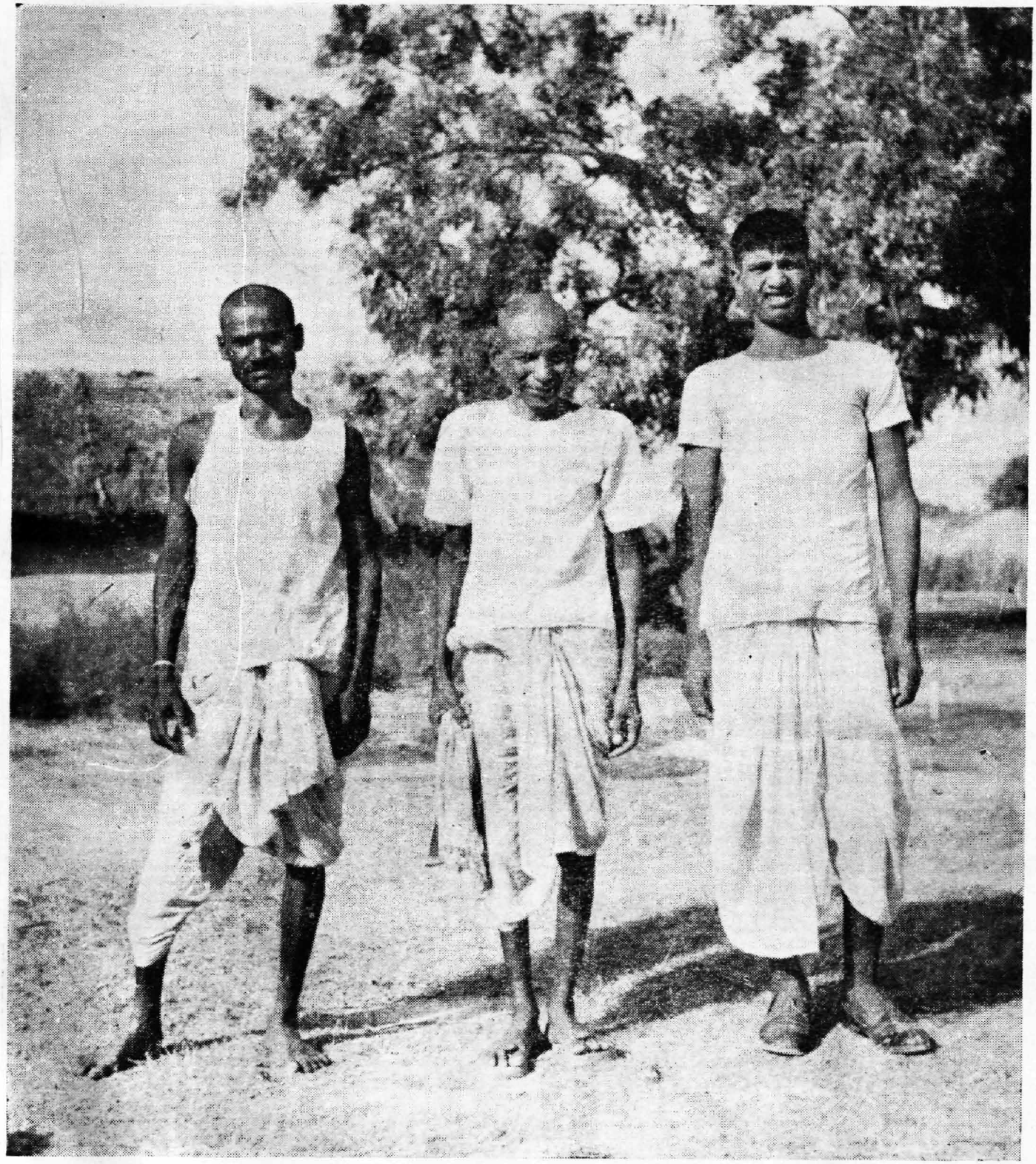


A pukka house

PLATE NO. VIII



Men wearing kurta and dhoti



Men wearing banyan and dhoti



Womenfolk wearing shirt and dhoti

Before starting the construction of a house the village priest is invariably consulted for finding out an auspicious time and date for laying the foundation stone of the building. The foundation stone is generally laid down by the head of the household after the performance of puja. Sweet are distributed thereafter The main doors of the houses can be towards any direction except the south which is considered inauspicious. When the construction of the house is complete, *havan* and puja are performed and a feast known as the *ghar bhoj* is given to a Brahmin, some friends and relatives before the actual occupation of the house. The poor do not give this feast but are content only with the performance of puja or *havan* and distribution of *gur,* etc.

Size and Composition of Households

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

TABLE NO. 2.3

Households and Population by Number of Rooms

Number of rooms	Number of households	Population
1	27	70
2	37	157
3	22	127
4	9	57
5	5	44
6 and over	2	12
Total 240	102	467

As is evident from the above table, 62 per cent of the households with 48 per cent of the population reside in houses having one or two rooms and 38 households with a population of 240 persons live in houses having 3 rooms or more. In 27 households one room is shared by 1.7 persons. On an average for the whole village one room is occupied by 1.9 persons. Looking to the general conditions in other villages of the locality the people of this village are better-housed.

It is also noticeable that households having a greater number of rooms have comparatively a larger number of members. Some houses are well-built and properly maintained. The houses of the Chamars and the Pasis are not generally kept neat and clean nor is their dwelling standard as high as that of the caste Hindus, who are economically much better off.

Dress

The dress of the villagers is simple. Whatever the caste be, the males put on a *dhoti* and a shirt. Some young men are also found wearing trousers or knickers. The Muslim males wear *lungi* and shirts. The young boys wear shirts and underwears. Children below six years of age wear shirts only and no underwears.

As regards the womenfolk the Hindu females wear *dhoti* or *sari* and *lehanga ;* shirt, blouse and *orhani* completes the dress. When *sari* is used petticoat is required as an under-garment and a blouse completes the ensemble. Small girls are found wearing frocks and underwears. The Muslim females wear shirt and *salwar* or *gharara,* a type of loose trousers.

Woollen clothes are used only by persons of means. Some of them also wear woollen *sadris* (jackets) and cotton vest-coats in the winter season. In summer only *salooka* or the vest-coat made of cotton is used. Most of the males do not wear any garment on the upper portion of the body.

Shoes are considered a matter of respectability but everyone cannot afford these. Handmade leather shoes are generally used. Canvas shoes are also used by the males but they are not considered durable. The females generally go about bare-footed ; a few of them belonging to the richer houses wear chappals or sleepers.

Ornaments

No ornaments are used by the males except the ring. The following ornaments are commonly used by the females :

Name of Ornament	Metal	Where used
1. *Katia*	Silver	Head
2. *Bunda*	Gold	Ear
3. *Teeka*	,,	Forehead
4. *Phool* or *Chhunchi*	,,	Nose
5. *Bulak*	,,	,,
6. *Turra* or *Sabza*	,,	,,
7. *Bala*	Gold or silver	Ear-lobe
8. *Bari*	Silver	(Only by Muslim females)
9. *Kantsari*	,,	Neck
10. *Taunk*	,,	,,
11. *Havail*	,,	,,
12. *Sutia* (*Hansuli*)	,,	,,
13. *Tandia*	,,	Arm
14. *Chhanni*	,,	Wrist
15. *Pachhaila*	,,	,,
16. *Kardhani*	,,	Waist
17. *Kara, Payal, Chhail Churi* and *lachchha*.	,,	Leg

The above ornaments are worn by the females of all castes, of course, according to their means. The poor cannot afford gold ornaments and have to remain satisfied only with silver. The use of ornaments in daily life is on the decrease. The womenfolk are, however, fully loaded with ornaments at the time of fairs and festivals or religious and social functions.

The ornaments and glass bangles are the symbol of *suhagin* (the status of a still-married woman) and hence every married woman would like to adorn herself with ornaments. A widow does not wear any ornament or bangles.

Household Goods

The following table gives an idea of the household goods indicative of material culture :

TABLE NO. 2.4
Household Goods

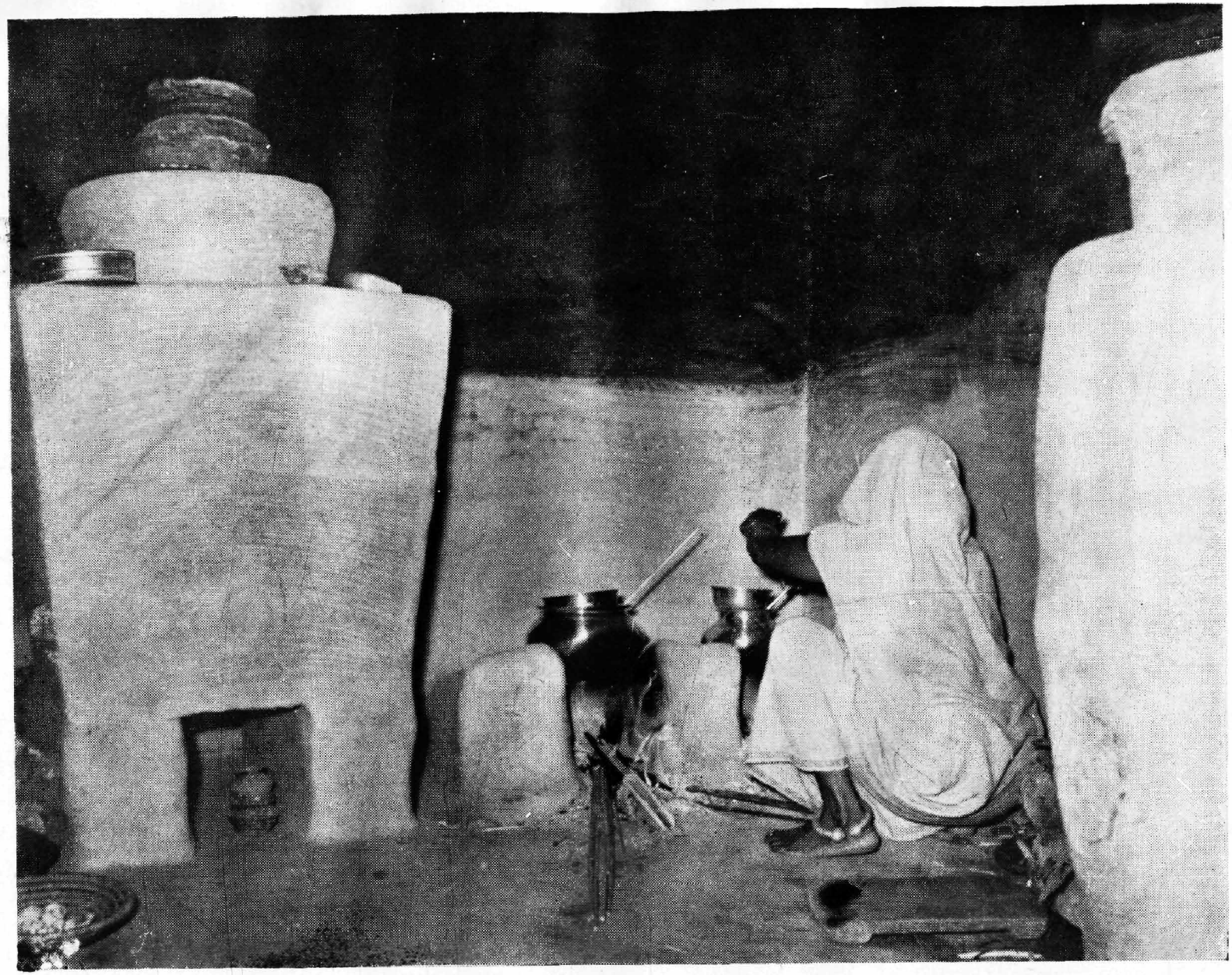
Caste	Number of households possessing					
	Bed-stead	Cot	Wall shelf	Hurri-cane lantern	Torch	Bicycle
1. Ahir	6	6	6	1	..	..
2. Brahmin	2	4	4	2	..	..
3. Barhai	2	2	2	1	..	..
4. Chamar	2	2	5	2	..	..
5. Dhobi	2	3	3	..	..	..
6. Gadariya	2	2	2	2	..	..
7. Gosain	15	18	18	5	..	2
8. Kurmi	17	18	18	10	3	2
9. Kahar	2	2	2	..	..	..
10. Lohar	2	3	3	1	..	..
11. Kori	2	3	3	..	..	..
12. Lonia	1	2	2	2	..	..
13. Lodh	3	3	3	..	..	..
14. Pasi	3	6	6	1	..	..
15. Teli	6	7	7	3	..	..
16. Dhunia	4	7	7	2	..	..
17. Nai	2	3	3	..	..	..
18. Naddaf	5	5	5	2	..	..

The absence of radio sets, gramophones, kerosene stoves, patromaxes, tables, chairs, etc., in the village is an indication of the material backwardness of the people. Only four households—2 Kurmi and 2 Gosain—own bicycles. People generally move about on foot or by bullock carts.

Utensils

The following utensils are generally used by the residents of this village :

Local names of utensils	Description
1. *Batoola*	Brass vessel used for boiling rice
2. *Batuli*	Small brass vessel used for cooking pulse
3. *Thali*	A big plate made of brass or bell-metal used for taking food
4. *Lota*	A small utensil made of brass used for taking water, etc.
5. *Jug*	A big copper or brass vessel used for bringing water
6. *Gilas*	A tumbler made of brass or bell-metal
7. *Karahi*	Iron frying pan for preparing vegetables, etc.
8. *Tawa*	A round piece of iron used for baking *chapaties*
9. *Parat*	A big plate of brass meant for preparing dough
10. *Arghi*	A wood vessel used for keeping curd preparations



Cooking food

Besides the above utensils, wooden utensils like cups and plates are used by children. Some households especially the Muslims use the aluminium or clay utensils. Corn bins made of clay are used for storing grains.

Food and Drink

TABLE NO. 2.5

Dietary Trends

Caste	Number of Households		
	Total	Vegetarian	Non-vegetarian
1. Ahir ..	6	4	2
2. Brahmin ..	4	3	1
3. Barhai ..	2	..	2
4. Chamar ..	5	1	4
5. Dhobi ..	3	..	3
6. Gadariya ..	2	2	..
7. Gosain ..	18	4	14
8. Kurmi ..	18	..	18
9. Kahar ..	2	..	2
10. Kori ..	3	..	3
11. Lohar ..	2	1	1
12. Lonia ..	6	..	6
13. Lodh ..	3	1	2
14. Pasi ..	6	..	6
15. Teli ..	7	..	7
16. Dhuniya ..	7	..	7
17. Nai ..	3	..	3
18. Naddaf ..	5	..	5
Total ..	102	16	86

Thus about 85 per cent of the total households are non-vegetarian. The Gosains too who are worshippers of Shanker Ji have 77 per cent non-vegetarian households. In actual practice the frequency of taking a non-vegetarian diet depends upon the availability of fish and meat. Some non-vegetarians take country liquor too which is available @ Rs.1.25 per bottle. Licensed country liquor shops are located at Nighasan, Tirkolia and Dulli.

The breakfast generally consists of parched grain. Parched maize locally known as *lava* is taken with salt mixed with garlic. *Sharbat* (*Gur* dissolved in water) is taken after the consumption of *lava*. Sometimes the leftover of the previous night is taken at breakfast the next morning. The poor might take a piece of *gur* with a glass of water at breakfast.

At lunch time, *chapaties* of wheat or barley or *baijhar* (mixture of wheat, barley and gram) are consumed with *arhar* pulse or with locally grown vegetables such as gourd, pumpkins, potato and *ghuiyan*. When the males are busy working in the field in the agricultural seasons, the womenfolk are generally found carrying *chapaties* and pulse or vegetables or salt to the fields for them. Rice, pulse, *chapati* and vegetables are generally prepared in a family when a guest has to be fed.

The evening meal consists of boiled rice and cooked pulse or simply *chapati* and cooked pulse.

Ghee is hardly consumed even if it is prepared within the household. It is generally sold to others. Milk is given to the children if a milch animal is maintained in the household. No one would purchase milk for consumption by his children.

In this village no one takes one meal a day. The dietary habits of the village are indicated below caste-wise :

TABLE NO. 2.6

Dietary Habits

Caste	Total number of households	Households daily taking	
		Two meals	Three meals
1. Ahir ..	6	4	2
2. Brahmin ..	4	3	1
3. Barhai ..	2	2	..
4. Chamar ..	5	1	4
5. Dhobi ..	3	2	1
6. Gadariya ..	2	2	..
7. Gosain ..	18	14	4
8. Kurmi ..	18	10	8
9. Kahar ..	2	2	..
10. Kori ..	3	2	1
11. Lohar ..	2	1	1
12. Lonia ..	6	4	2
13. Lodh ..	3	2	1
14. Pasi ..	6	5	1
15. Teli ..	7	3	4
16. Dhuniya ..	7	3	4
17. Nai ..	3	2	1
18. Naddaf ..	5	1	4

Thus out of 102 households in the village 62 households or 61.7 per cent take three meals a day and the remaining 38.3 per cent take three meals a day.

Birth Customs

Pregnancy is suspected if menstruation is stopped and morning sickness is felt. It stands confirmed by menstruation remaining discontinued. Generally a pregnant woman abstains from doing any hard labour or from lifting any heavy weight.

The delivery takes place in the room where the female usually lives at the residence of her husband. Paddy straw is spread on the floor and the expectant mother is made to lie on it at the time of delivery. It is easier to clean the floor if paddy straw is spread thereon. The more experienced females conduct the delivery. Even the most complicated cases were successfully handled by them. With the establishment of the Development Block at Nighasan, a midwife has been posted there. Now she can be called in to attend in times of emergency.

Whosoever may conduct the delivery, the umbilical cord is invariably cut by a Chamar woman. She attends the mother and the child for six days. She rubs mustard oil on their bodies every day. In addition to some grain, she is paid Rs.2 for her services. Similarly the *Dhobin* (washer-woman) who takes away the dirty clothes of the mother (locally called *saoriha kapra*) is also paid Rs.2.

Immediately after the birth of the child, it is bathed in hot water. If a male, it is laid in a winnowing basket (*soop*) with barley grains beneath it. The grain is given away in charity. The mother is bathed on the third day.

The *chhati* ceremony is observed on the sixth day. The mother and the child are given a bath ; the room of confinement is cleaned and washed and the barber's wife is called in to attend to the mother for her toilet and massage.

Just after birth, fire is kindled outside the room. It is kept burning for 12 days. A knife or scissors is also placed near the infant, with a view to protecting it against the evil spirits. An elderly female of the household sleeps just at the door of the confinement room. It is commonly believed that the mother and the infant fall an easy prey to the evil spirits and ghosts. Hence they are carefully watched and protected.

The barber's wife attends the mother and the infant from the sixth day to the twelfth day, when the *Barahi* ceremony is performed. On this day the room of confinement is especially cleaned, washed and coated with clay and cow dung. The urine of the cow is sprinkled in the house. The mother and the infant too are given a bath. Puja is performed and charity is given. Sometimes the *katha* is also recited. A Brahmin priest performs the puja and *havan*. The earthen vessels, which are believed to have become impure, are replaced by new ones. A feast is given to friends and relatives if the child is a male, otherwise only the Brahmin priest is fed. The ritual impurity of the household is over after this ceremony. The Brahmin priest does not go to the households of the Scheduled Castes.

The *Barahi* ceremony is performed only when birth of the child does not fall in the *mool nakshatra*. If it does, it is said that the birth of the child has taken place in *sataisa* and the purification ceremony takes place on the 27th day instead of the 12th day. The mother comes out of the confinement room on the 12th day but the other ceremonies are performed on the 27th day. It is believed that such a child is a harbinger of ill omen for the father and it is not allowed to be seen by the father for 27 days. He would not shave, nor would he get his clothes, washed. On the 27th day, clay from 27 ghats, pieces of wood from 27 groves and a pot with 27 holes are collected. *Havan* or puja are performed on the spot where the child was born. The recitation of holy verses and the performance of special puja by the priest removes the ritual impurity of the family. The father of the child gets shaved, puts on new garments after taking a bath and is made to see the face of the child in mustard oil placed in a *thali*. After this

ceremony the apprehension of an ill omen for the father is believed to be removed.

No ceremony regarding the christening of the child takes place. A name is given by the head of the household to the baby.

The *mundan* or the head-shaving ceremony takes place in the first, the third or the fifth year of the child. If there is no family custom or solemn promise that this ceremony will be performed at a place sacred to a deity, it takes place at the *than* of the village deity or at the house. The family barbar invariably shaves the head of the child with razor. He is especially paid Rs.1.25 on the occasion. If the *mundan* ceremony has not been performed on the *than* of any deity then the hair are covered with a small quantity of dough and subsequently thrown in a holy river whenever any friend or relative happens to go there.

Among the Muslims the child is circumcised before he is seven or eight years old.

No rites or ceremonies are performed on the attainment of puberty by boys and girls.

Sacred Thread Ceremony

The sacred thread ceremony takes place among the Brahmins and the Gosains only. Some Kurmis and Ahirs, too, have started using the sacred thread in an attempt towards caste ascendency.

The above customs are observed among the Hindus with slight variations from caste to caste and household to household.

Marriage Customs

The marriage negotiations are initiated by the father of the bride in case of Hindus and that of the bridegroom in case of Muslims. When the parties have agreed, a date is fixed for the *Mangni* (betrothal) ceremony with mutual consent.

After the lapse of some period a suitable date is fixed for the performance of the actual marriage. The Brahmin priest suggests an auspicious date after consulting the horoscopes of the bride and the bridegroom. A Brahmin priest presides over marriages of the Brahmin and the Kurmi. Among other communities, members of their own caste preside. The Gosains consider themselves higher than the Brahmins and hence they themselves preside over the marriage celebrations.

In every case, on the appointed day the *barat* (marriage party) consisting of the bridegroom, his friends and relatives goes to the bride's residence with pomp and show. Bullock carts are the usual means of transport on such occasions. The marriage party reaches the bride's house in the evening and stays in some *chaupal*, grove or any other place where there is facility for water and shade. The arrival of the party is heralded by the beat of drums and sometimes by the explosion of crackers. The place where the marriage party stays is called the *janwasa*. When all the members of the marriage party have assembled, the bride's father sends an intimation to the groom's father to come for the *duar* puja. Among the beating of the drums and the explosion of crackers the groom's party proceeds towards the bride's residence at a slow speed, which has proverbially come to be known as *janwase ki chal*. They are received by the bride's father, his friends and relatives near his house. At the door of the bride, the priest prepares a *chowk* (a square platform about 1¼ ft. long and 1¼ ft. wide) decorated with rice flour and turmeric. The groom is made to sit on the western side of the *chowk* so that he may face the east. The priest or the *chaudhury* whosoever presides over the function, recites the *mantras* (holy verses). The bride's father pastes turmeric and rice on the forehead of the groom. If it is marriage of a Brahmin, the groom is made to wear a new sacred thread. Some money is given by the bride's father to the groom's father according to the financial status of the bride's family.

The marriage party returns to the *janwasa*, where *sharbat* is served to them. Hookahs and tobacco are also sent to the *janwasa* as part of the entertainment of the members of the marriage party. Among Chamars, Pasis, Koris, Ahirs, Gadariyas and Kahars a meeting of the caste panchayat also takes place. People go on

discussing various issues pertaining to the caste or some general topics. The discussions continue till they are called to dinner at the bride's place.

After dinner, the marriage ceremony takes place. The bridegroom and the bride are made to sit side by side near a specially prepared *chowk* in the courtyard of the house. The hems of the *sari* of the bride and the scarf of the groom and tied together to form the bridal knot. The bride sits with her face veiled. Both the bride and the groom are seated facing the east. The priest or the caste *chaudhury* presides over the function. The holy verses or the *mantras* are recited. The *kanyadan* ceremony is performed by the bride's father who offers the daughter in marriage to the groom amidst the chanting of *mantras*. Other close relatives too participate in it. This ceremony is also called the *Paon Poojan* ceremony. Relatives participating in it have to keep a fast throughout the day and also give some gifts to the groom on this occasion. After this ceremony the main marriage ceremony takes place. The groom and the bride take seven rounds of the nupital fire jointly. They also take vows that they will remain devoted to each other—as constant in their devotion as *Dhruva* (Pole star). After this ceremony the bridegroom is taken inside the house of the bride to be introduced to the ladies of the house. The friends of the bride sometimes indulge in pranks and practical jokes at the cost of the bridegroom.

After the marriage ceremony, the groom returns to the *janwasa*. The party leaves the bride's village the next day or the following day according to the custom of the caste and the economic status of the family. The bride too comes with the bridegroom to the latter's house. Amongst some, she is not sent if she has not attained maturity and is detained for the *gauna* ceremony.

When the groom reaches his house, he and the bride are welcomed by the ladies of the household at the door of the house. Before they enter, the couple is received by the mother of the groom if she is not a widow. If she is a widow, some other married female members of the household receives the couple. A *parchhan* ceremony takes place at the door with *soop* (winnowing basket) and *paharuwa* (wood pestle). A burning earthen lamp is kept in the *soop*. The *paharuwa* is held in the right hand by the woman who is the main receptionist. She moves the *paharuwa* round the heads of the couple and touches it with the middle of the *soop*. This process is repeated seven times. Then the groom is asked to proceed towards the inner portion of the house followed by the bride, both connected with the bridal knot. They move slowly towards the inner apartments and the groom's sister or father's sister continues to pour a little water behind them till they reach the *kohbar* (a room especially decorated for receiving the couple). A token gambling between the bride and the groom takes place in that room with some silver ornaments in which the groom usually wins.

If the bride is a minor, the *gauna* ceremony is postponed to a later date. After *gauna* she begins leading an effective married life.

The marriages among the Muslims of this village are performed according to the Muslim law in the usual manner without any peculiarity. The *Qazi* presides over the *Nikah* ceremony. The groom and the bride both recite the vows of devotion and constancy in the presence of friends and relatives. The amount of alimony is fixed. Both of them sign the register to confirm the marriage contract. Sweets or dried dates are distributed among those who are present.

Death Customs

Immediately after one had breathed his last, the dead body covered with a sheet is laid on the ground either in the courtyard or in front of the house but in some open space, with head towards the north and feet towards the south. A fire is lit near the dead body. After friends and clansmen have collected and arrangements for cremation have been made, the dead body is carried on a bier to the burial ground near the river Sarju. If it is the corpse of a female, the

dead body is bathed inside the house by the females of the household and crushed mustard is plastered on it. If the deceased was a widow, toilet and decoration of her hair is not done but if her husband is alive, full marital honour is given to her. Her hair is properly combed, oiled and vermilion is daubed in the parting of her hair, she is also made to wear a new pair of bangles. She is then wrapped in a shroud by the females of the household and laid on the bier made of bamboo. The dead body is carried by four persons to the cremation ground. Even while carrying the dead body, the head of the deceased is kept towards the north. Persons accompanying the bier go on reciting *"Ram Ram Satya Hai"*—the name of God alone is true.

If the deceased is a male, his head is shaved; the moustache is also shaved when the deceased's father too had died. Thereafter, the corpse is given a bath and rubbed with ghee. If the deceased belongs to the upper caste, the corpse is made to wear a new uncoloured sacred thread and *chandan* paste is put on the forehead. The funeral pyre is prepared by other members of the party. The corpse is laid on the pyre with its head towards the north. The eldest or the youngest son is to light the pyre with a bundle of burning *randa* grass. The pyre is first lit near the head and then near the feet and then other parts of the body. The man who lits the pyre, ties a small cloth out of the shroud round his neck and keeps a mug and a knife with him for protection from the evil spirit of the deceased.

The ashes are collected on the third day and immersed in the river. A small feast is also given to friends and relatives.

If the deceased was a female, the ***shuddhi*** (purification) is performed on the ninth day and in case of males it is performed on the tenth day. On these days the heads of the male members of the household are shaved. The moustache of those only are shaved whose fathers are not alive. The head-shaving ceremony is performed in a grove or some other place outside the village. On this day, the white cloth which was tied round the neck of the man who lit the funeral pyre, is removed. His impurity is removed and he can sleep on the cot and mix with others.

On the thirteenth day, the *Terahi* feast is given to friends and relatives. If the family is well-to-do, feast and charity are given to the *Mahapatra* or the Maha-brahmins on the 11th day and another feast to the clansmen on the 12th day. If the family is of poor means, only the *Terahi Shant* is observed on the 13th day by giving a feast to friends and relatives.

Among the Hindus, all adults, when dead, are burnt and only those are buried who are either minors or who died an unnatural death or of epidemics.

The *Shradh* ceremony is performed every year.

The Muslims always bury their dead. They require 15 or 18 yards of cloth to wrap the dead body. The Muslims of this village follow the burial system as provided in their religion and followed by their brethern in the rest of the country.

CHAPTER III

ECONOMY

Occupational Structure

India is mainly a land of villages and 74 per cent of its population gets its livelihood from agriculture as against 6 per cent in Great Britain and 19 per cent in the U. S. A. The rural economy hinges largely around agriculture, crafts and cottage industries. Rakehti is predominantly an agricultural village. The following table gives the number of workers classified by sex and occupation :

TABLE NO. 3.1

Workers by Sex and Occupation

Occupation	Population		
	Persons	Males	Females
1. Cultivator ..	233	141	92
2. Agricultural labourer	13	9	4
3. Retailer of vegetables and tobacco	5	3	2
4. Carpenter ..	3	3	..
5. Washerman ..	5	3	2
6. Barber ..	11	7	4
7. School teacher ..	1	1	..
8. Cattle grazer ..	9	9	..
Total ..	280	176	104

Evidently, out of 280 workers 62.9 per cent are males and 37.1 per cent females. The largest number of persons (83 per cent) are engaged in cultivation. Out of 102 households, 10 households (9.8 per cent) have no land for cultivation. The Kurmis, the Ahirs and the Gadariyas are all cultivators. The Gosains of this village are known for leading an easy-going life ; most of them have sublet their land even though they do not admit it in the presence of any Government official under the fear that they might lose their land. There are 12 households who have got more than 10 acres of land, one of them being the Brahmin household.

In addition to agriculture, one Gosain works as a Primary school teacher. He goes daily to the school which is about 6 miles away from the village and returns in the evening. He also cultivates about 3.10 acres of land. The washermen, the barbers and the carpenters complete the village economy. They are paid in kind at the harvest time twice in a year. The landless have a keen desire to acquire land. Most of the households who have little land under their cultivation have to supplement their income either by working as agricultural labourer or in transport service. No one is employed in government service.

Occupation by Caste

The following table shows the number of persons of each caste in various occupations :

TABLE NO. 3.2

Occupation by Caste

Number of Workers engaged in,

Caste	Cultivation		Agriculture Labour		Retailer		Carpenter		Washerman		Barber		Cattle grazer		School teacher	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Ahir	13	9	..	..	..	..	..	..	..	..	..	..	3	..	..	..
Brahmin	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Barhai	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..
Chamar	6	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dhobi	..	..	..	..	..	..	..	..	3	2	..	..	..	..	..	..
Gadariya	..	..	2	1	..	..	..	..	..	..	..	..	2	..	..	..

Number of Workers engaged in

Caste	Cultivation		Agriculture Labour		Retailer		Carpenter		Washerman		Barber		Cattle grazer		School teacher	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Gosain	26	13	..	..	..	..	..	..	..	..	..	..	1	..	1	..
Kurmi	36	27	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Kahar	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kori	6	2	1	..	..	..	..	..	..	..	..	..	1	..	..	..
Lohar	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lodh	3	2	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Lonia	10	9	4	2	..	..	..	..	..	..	..	..	..	..	..	..
Pasi	6	6	2	1	..	..	..	..	..	..	..	..	..	..	..	..
Teli	13	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dhuniya	9	5	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Nai	..	..	..	..	..	..	..	..	..	..	7	4	..	..	..	..
Naddaf	6	4	..	..	2	2	..	..	..	..	..	..	..	..	..	..
Total	141	92	9	4	3	2	3	..	3	2	7	4	9	..	1	..

The Barhai, the Dhobi, the Nai, the Gadariya and the Naddaf have no land under cultivation, the first three communities being engaged in their traditional occupations. Two households, one each belonging to the Naddaf and the Dhunia caste, are engaged as hawkers of vegetables. They purchase vegetables from the local growers and sell these in the neighbouring villages. One Naddaf works as retailer of tobacco and betel nuts, etc., which he brings from Kheri.

Cattle-grazing is done by 9 workers—3 Ahir, 2 Gadariya, 1 Gosain, 1 Kori, 1 Kurmi and 1 Lodh. Six of them work for others and the remaining three graze their own cattle.

Occupational Mobility

Within the village community there is not much scope for a change over from traditional occupations. Every one works within the traditional occupational groove. Sukhanpurwa lies in the interior of the district, with poor means of communication and transport. The number of occupations is small and hence cultivation continues to remain the main occupation. There has been a shift in occupation in the following few cases only.

Chhidoo Chamar aged 45 years is a cultivator having only 2.15 acres of land. His father was a cattle grazer but Chhidoo gave up this occupation because he was able to procure some land for cultivation. He has four members in his family. The land in his possession is not sufficient for supporting them. Hence his son Babu Ram aged 20 years has to work as an agricultural servant on monthly wages.

Jango Pasi aged about 30 years and his wife aged 28 years work as agricultural labourers. His father is still alive and has 1.80 acres of land in his possession. Jango could not get any share in the land and hence he has to work as an agricultural labourer.

Prasadi Barhai aged about 50 years works as a carpenter. His father was a cultivator with about 8 acres of land. Due to certain circumstances Prasadi had to relinquish his share in the land. He has, therefore, to remain content with his work as a carpenter.

Dilawar Naddaf aged about 18 years works as a retailer of betel nuts and tobacco on his small shop in the village. His father is a cultivator but he has not given any share in land to Dilawar so far.

Smt. Kailasa, widow of Ganesh Misra aged about 80 years has turned a beggar. Her husband used to be a cultivator having 6.10 acres of land, but when she became a widow, she sublet her land. In course of time she lost all her land and has been reduced to penury.

Smt. Kailasa, widow of Sahib Din Chaube is now a rent-receiver. Her husband used to be an influential cultivator during his life time. After his death the entire course of her life has changed.

Ram Ratan Giri aged about 35 years is a Primary School teacher. His father was a cultivator having about 10 acres of land under cultivation. Due to family parttion, Ram Ratan got only 3.10 acres of land. Hence cultivation has become a subsidiary occupation with him, teaching being his main occupation.

Thus there has been no voluntary change in the traditional occupation. In most of the cases it is the circumstances which have forced the occupational change.

Agriculture

Agriculture is the most important occupation of the village in which 233 persons, 141 males and 92 females, or 83 per cent of the workers are engaged.

Types of Soils

The bulk of the soil is a level stretch of light high lying *Domat I* loam. There are, however, large patches of low lying clayey *Domat II* in the north and at places the clayey *Domat* degenerates into *Matiyar*. There is a large *Baghar* in the north-eastern part of the village and most of the land here is low lying and swampy and has been classed *Domat III*. In the south of the *abadi*, there is somewhat sandy soil with a patch of *tapar*. Various narrow depressions of *Domat I* and *Domat II* cut across the surface.

According to the Settlement 1939, the soil of the village was classified as follows :

Type of Soil	*Circle rate per acre* Rs.	As.
1. *Kachhiana*	7	2
2. *Goyind*	6	0
3. *Domat I*	4	8
4. *Domat II*	3	9
5. *Domat III*	2	4
6. *Matiyar I*	3	3
7. *Matiyar II*	2	4

The land revenue of the village is Rs.13,194.29 only. Thus the average land revenue per acre comes to Rs.4.75 only.

The Zamindari Abolition and Land Reforms Act 1951 was enforced on July 1, 1951. With the dawn of political freedom, the State Government decided to do away with the much maligned zamindari system which was established by the foreigners for reasons of expediency and administrative convenience. It was strongly felt that without a radical change in the system of land tenure, no co-ordinated plan of rural reconstruction could be undertaken to ensure agricultural efficiency and increased food production, to raise the standard of living of the peasantry and to give opportunities for the full development of the peasants' personality. It was expected that the new system would restore to the cultivator, the rights and the freedom which were his and to the village community the supremacy which is exercised over all the elements of village life. It was, therefore, considered necessary to substitute the bewildering variety of land tenures by a simple and uniform scheme of two main forms of land tenure. The intermediaries in respect of their *sir, khudkasht* and groves were classed as *bhumidhars*. So did also the tenants who paid an amount equal to ten times their rent. The remaining tenants were called *sirdars* with permanent and heritable rights in land, the right to use their land for any purpose connected with agriculture, horticulture or animal husbandry and to make any improvements.

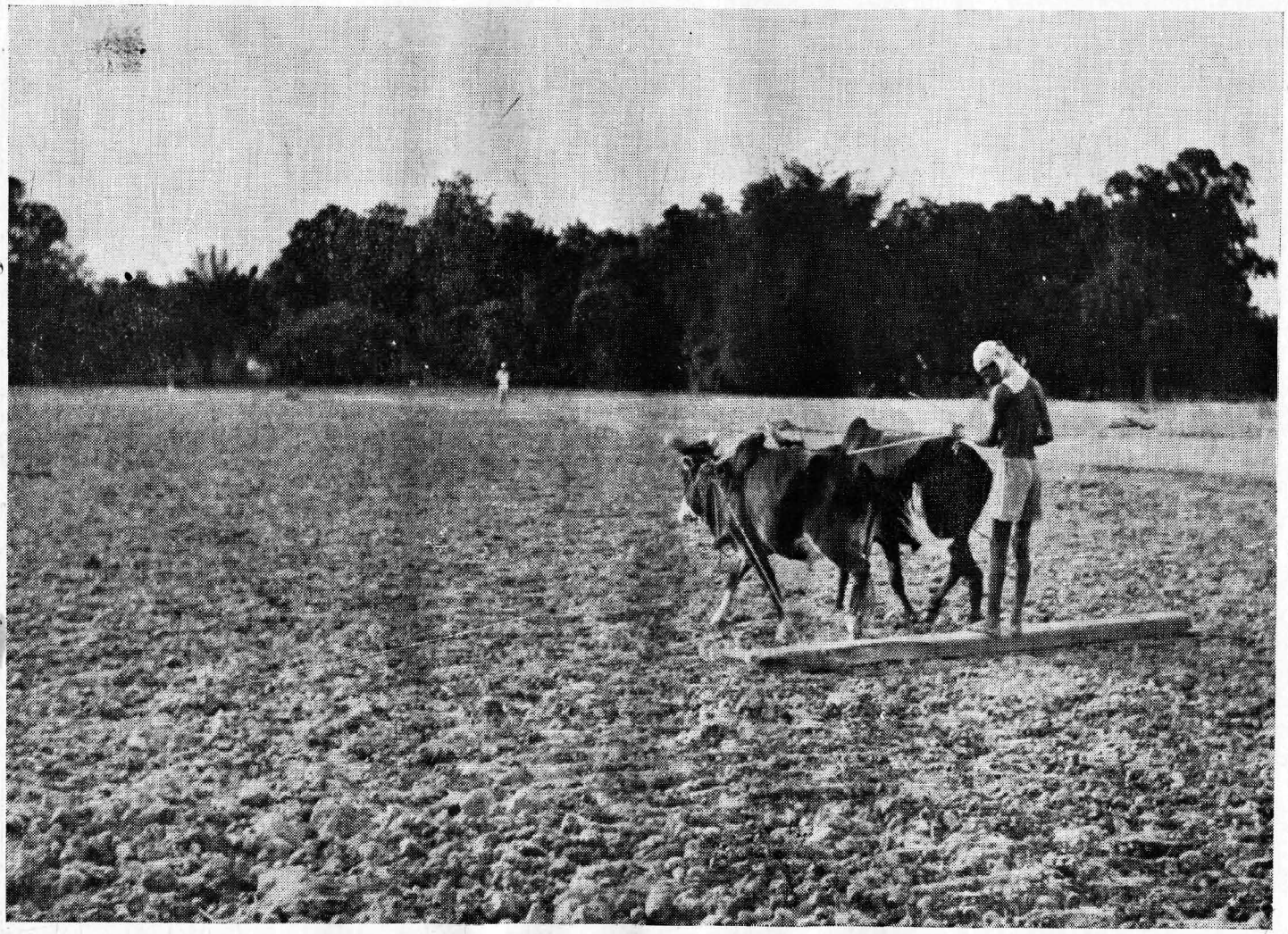
A minor form of land tenure called *asami* was applied to non-occupancy tenants of land in which stable rights could not be given such as tracts of shifting or unstable cultivation, and persons to whom land might be let in future by *bhumidhars* and *sirdars* who are incapable of cultivating the land themselves. To prevent the re-emergence of the landlord – tenant system, the right of letting was restricted only to disabled persons, such as minors, widows and persons suffering from physical or mental infirmity.

All lands of common utility, such as *abadi* sites, pathways, wastelands, forests, fisheries, public wells, tanks and water channels vested in the village community. The Gaon Panchayat acting on behalf of the village community



Ploughing the field

PLATE NO. XIII



Levelling the field

was entrusted with wide powers of land management.

Land Utilisation

The following statement shows the details of land utilisation in this village :

		Acres
1.	Cultivated area	2,774
2.	Uncultivated area	
	(*a*) Area under water	74.00
	(*b*) Population and pathways ..	212.00
	(*c*) Graveyard	2.48
	(*d*) Wild bush	11.16
	(*e*) *Moonj* and grass	27.18
	(*f*) *Banjar*	236.13
	(*g*) Old fallow	2.76
	(*h*) Current fallow	40.29
	(*i*) Grove and orchard	100.00
	Total ..	706

Total area of the village is 3,480 acres. About 79 per cent of the total area of the village is under cultivation. An area of 754 acres only is double-cropped.

Harvest

Kharif, Rabi and Zaid crops are grown in the village. The crops sown in rains with the commencement of monsoon in June and raped towards the end of October are called Kharif crops. They require much water for their growth and are, therefore, sown as soon as the monsoon rain commences. The Rabi crops follow the Kharif crops and are generally harvested in April.

The main Kharif crops are paddy, maize, jute, chillies and *jowar,* etc., and the main Rabi crops are wheat, *baijhar* and *masur.* Of the two important crops, the Kharif ones assume the more prominent position, largely exceeding the Rabi crops on point of area covered. The following statement shows the acreage under Kharif and Rabi crops :

Crop	Area in acres	Crop	Area in acres
Kharif Crops			
1. *Jowar*	61	10. Sugarcane	25
2. *Jowar* and *Arhar*	22	11. Sweet potato	9
3. Paddy (Autumn)	534	12. Other vegetables	7
4. Paddy (Winter)	672	13. Jute	134
5. Maize	726	14. *Sanai*	1
6. *Kodon*	1	15. Groundnuts	19
7. *Arhar*	22	16. *Tilhan*	19
8. *Urd*	2	17. Chillies	79
9. *Moong*	2	18. *Jowar* fodder	15
		Total ..	2,350
Rabi Crops			
1. Wheat	488	7. Other pulses	2
2. Wheat and gram	175	8. Potato	21
3. Barley and wheat	6	9. Onion	17
4. *Baijhar*	2	10. *Shaljam*	1
5. Gram	1	11. Mustard	12
6. *Masur*	95	12. Other spices	22
		Total ..	842

During the Zaid season, vegetable is sown over 4 acres. Mangoes are also grown in the orchards.

Kharif crops are sown in the third week of June. The process of sowing continues till the second week of August when *jowar* is sown. The plots are ploughed four to six times in case of all the crops except sugarcane and wheat for which ploughing between twelve to fifteen times is necessary before sowing. The methods of sowing and harvesting do not have any pecularity. Paddy is sown by broadcasting as well as by transplantation. Similarly some of the cultivators have taken to line-sowing of main crops. It was reported that this method was

adopted in respect of main crops over 45 acres of land. The Japanese method of paddy cultivation has been followed over an area of 31 acres. These improvements have been brought about at the instance of the staff of the Development Block, Nighasan.

This village is known for the cultivation of *Chaituwa Dhan* which is harvested once in Bhadon (August) and again in Aghan (December). The yield of this variety of paddy is about 30 maunds per acre. Hence its cultivation is quite popular.

Manure

Usually compost manure prepared from refuse dumps in the traditional manner is used in this village. The use of green manure such as *dhaincha* and *sanai* has become popular. It was reported that these crops were grown over an area of 215 acres for being used as green manure ; that a large number of manure pits had been prepared for preparation of compost. Chemical fertilizers have also become popular. It was reported that during the last one year 1,415 seers of 'mixture' and 2 maunds and 30 seers of ammonium sulphate had been distributed in the village. These fertilizers in the sugarcane crop are being used at the instance of the Khambharia Sugar Mill. Since there is no arrangement for irrigation of crops, chemical fertilizers have not become very popular with the cultivators.

Crop Diseases and Pests

Sukha rog is a sort of epidemic for the sugarcane plants which when effected become red and dried up. If the plants so effected are not sorted out and weeded, other plants get the infection. No cure is locally known for this disease.

The pest which commonly attacks the paddy crops is known as *gundhi* (so named because of its foul smell). When there is a draught for sometime, the *gundhi* bug appears just like a swarm of locusts and within a day or two sucks out the milk of the plant and its fruit, just when it is at the threshold of maturity.

The wheat crop is generally affected by the disease known as *girwa*. If there is more rain during the winter season, the crop becomes yellow and the produce falls down.

The Block officials are doing their mite to supply pesticides and insecticides.

Agricultural Implements

Except for three cultivators who have started using the Meston plough all of them use the indigenous plough made of wood and having an iron *phar* (shear) for digging into the soil. It costs between Rs.15 and Rs.20. It is prepared by the village carpenter who is paid in kind at the time of harvesting of crops at the rate of 20 seers of grain per plough. The plough is drawn up by a pair of bullocks yoked in a wooden *machi* or *juwatha*. Similarly the *sawawan* or *hainga* or the clod-breaker consists of a heavy wooden log costing between Rs.15 and Rs.20. Other implements used by the cultivators are *hansia* (sickle), *khurpi* (scythe), hand *gandasa* (chaff-cutter), *kudal*, etc. All the agricultural implements except *juwatha* and leveller are made of wood only. About 60 households were found in the possession of hand-operated chaff-cutting machines but none has got a tractor. Almost every well-to-do cultivator has a bullock cart.

Crop Yield

The average yield of the important crop as pointed out by the cultivators is given below :

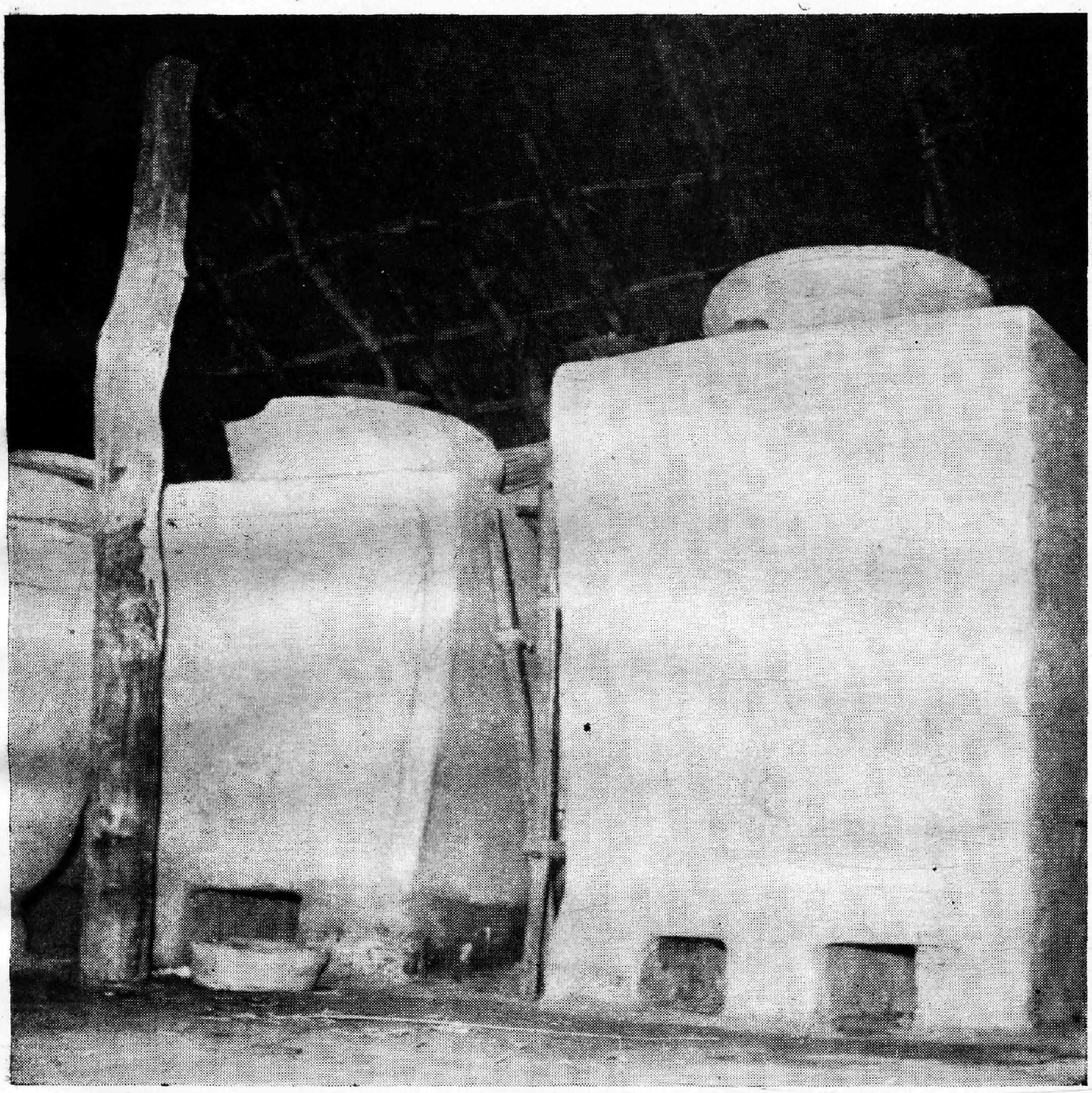
TABLE NO. 3.3

Average Yield

Crop	Seed per acre in Seers	Produce per acre in Mds.
1. Wheat	36—40	10—12
2. Barley	36—40	15—16
3. Maize	10—12	12—14
4. Paddy	30—35	16—20
5. Chaituwa Paddy	30—35	22—25

Thus the average yield is normal, neither high nor low.

The following figures indicate the total annual produce of various crops in the village as



Grain preservers

returned by the residents of this village at the time of survey :

TABLE NO. 3.4

Quantity Produced and Sold

Name of product	Annual quantity produced	Total consumed by producer	Quantity sold
			(In Mds.)
1. *Jowar*	976	976	..
2. *Jowar* and *Arhar*	330	330	..
3. Paddy	35,120	25,000	10,120
4. Maize	9,538	5,000	4,538
5. *Arhar*	330	250	80
6. Jute	2,680	680	2,000
7. Groundnuts	1,400	100	1,300
8. Other Crops	500	500	..
9. Wheat	5,368	2,000	3,368
10. Wheat and Gram	2,100	1,600	500
11. Barley and Wheat	75	75	..
12. *Masur*	425	200	225
13. Potato	1,800	800	1,000
14. Onion	1,500	700	800
15. Spices	1,600	800	800
		(In Rupees)	
16. Other pulses	440	440	..
17. Other vegetables	1,700	700	1,000
18. Sugarcane	3,500	500	3,000

Marketing

Sugarcane is sent to Khambharia Sugar Mill which has set up its weighing centre at a little distance from this village. Turn by turn the growers bring sugarcane to this centre, get it weighed at the machine, deliver it to the representative of the mill and take a receipt from him. The payment is made at a later date. Jute and other agricultural produce is carried by the cultivators on their bullock carts to Lakhimpur Kheri, the district headquarters which is about 23 miles away from this place. Petty sales are conducted in the weekly markets at Nighasan and in the village itself.

There is no co-operative marketing society in the village.

Source of Finance

A Co-operative Credit Society was established in this village on November 27, 1958. Now it has merged into a larger society and is located at Nighasan. This society advances loans only to the cultivators. The village has 94 members of the society. The rate of interest is Rs.8.75 per cent per annum. No loan is given for the development of cottage industry.

Another source of finance is the private lenders, who advance loans without inconvenience and charge an interest, the rate of which varies from 25 per cent to 75 per cent.

Organisation of Man Power

The following table indicates the sex and the age-group of workers in cultivation :

TABLE NO. 3.5

Workers in Cultivation by Age and Sex

Age-groups (Years)	Cultivation			Agricultural Labourers		
	Persons	Males	Females	Persons	Males	Females
All ages	233	141	92	13	9	4
0—14	19	11	8	..	..	..
15—34	106	67	39	8	6	2
35—59	82	48	34	2	1	1
60 and over	26	15	11	3	2	1

As is evident, the males, females and members of the younger generation all work together in agriculture in various capacities. About 40 per cent of the workers in agriculture are females. The number of workers belonging to the age-group 0—14 is only 8.1 per cent. The number of agricultural labourers is very small.

Size of Holdings

The following table shows the size of holdings in possession of various households :

TABLE NO. 3.6

Size of Holdings

Size of holding	Number of households
1. Below one acre	16
2. 1-2.4 acres	20
3. 2.5-4.9 acres	34
4. 5.0-9.9 acres	20
5. 10 acres and above	12

The highest number of households had holdings between 2.5 and 4.9 acres. Out of the 12 households who have got more than 10 acres of land, one household has got more than 50 acres of land, 3 households have got from 40 to 50 acres of land and 4 households have got slightly more than 20 acres of land. The minimum size of a cultivated holding is 0.30 acres and the maximum size is 55 acres. The smallest holding is of one plot and the largest holding consists of 80 plots.

The U. P. Consolidation of Holdings Act has not been extended to this village as yet. The cultivators have their own fears in addition to the love of ancestral land that every Indian cultivator has.

Beliefs and Proverbs relating to Agriculture

Just as cultivators in other villages have their own beliefs relating to agricultural operations, in this village also the cultivators have faith in traditional sayings and proverbs connected with agriculture. Some popular sayings of the village poet Ghagh are known in the village. For example, it is said :

Shukrawar ki badri rahi Shanichar chhaye,

Kahai Ghagh sun Ghagni bin barsey nahi jai.

If the cloudy weather continues from Friday to Saturday rainfall is a certainty. Another saying runs as follows :

Pachhim ke badar aur rand ke kajar,

Yi tare na tarey.

If the cloud emerges from the west and a widow puts *kajal* in her eyes, the former is sure to rain and the latter is sure to go corrupt.

It is also said :

Asarh ki need kisan ko khoway

Chor ko khoway khansi.

If a cultivator sleeps away his time in the month of Asarh, he is ruined just as the thief is ruined by cough, thereby indicating that the cultivator should be more laborious during the month of Asarh.

Some people say :

Asarh ki bigari Asarh men sudharay

It may take complete one year to recoup the loss caused by idleness in the month of Asarh.

Activities of the Planning and Development Department in connection with Agriculture

The following statement shows the number of households who claimed to have received benefits from the Planning and the Development Department in various ways :

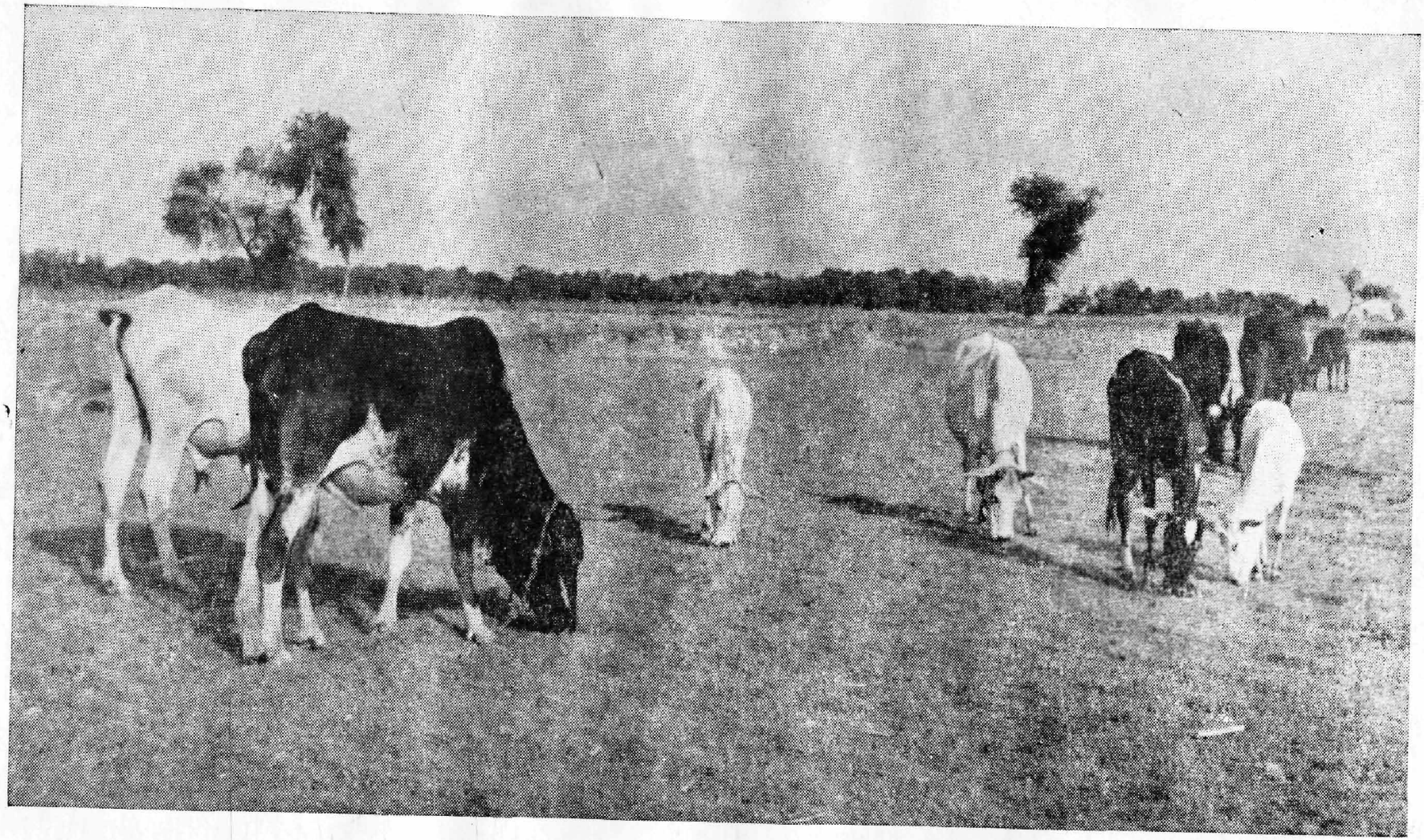
	Benefits received	Number of households
1.	Better types of cattle	2
2.	Better seeds	12
3.	Better implements	23
4.	Better manure	14
5.	Pesticides	10
6.	Japanese method of cultivation	6
7.	Land improvement measures adopted	43
8.	Received demonstration in improved agricultural practices	14
9.	Participated in activities of works of community project by contributing land, labour, cash or material	61

As is evident, the Planning Department has been quite effective in the field of agriculture.

Livestock

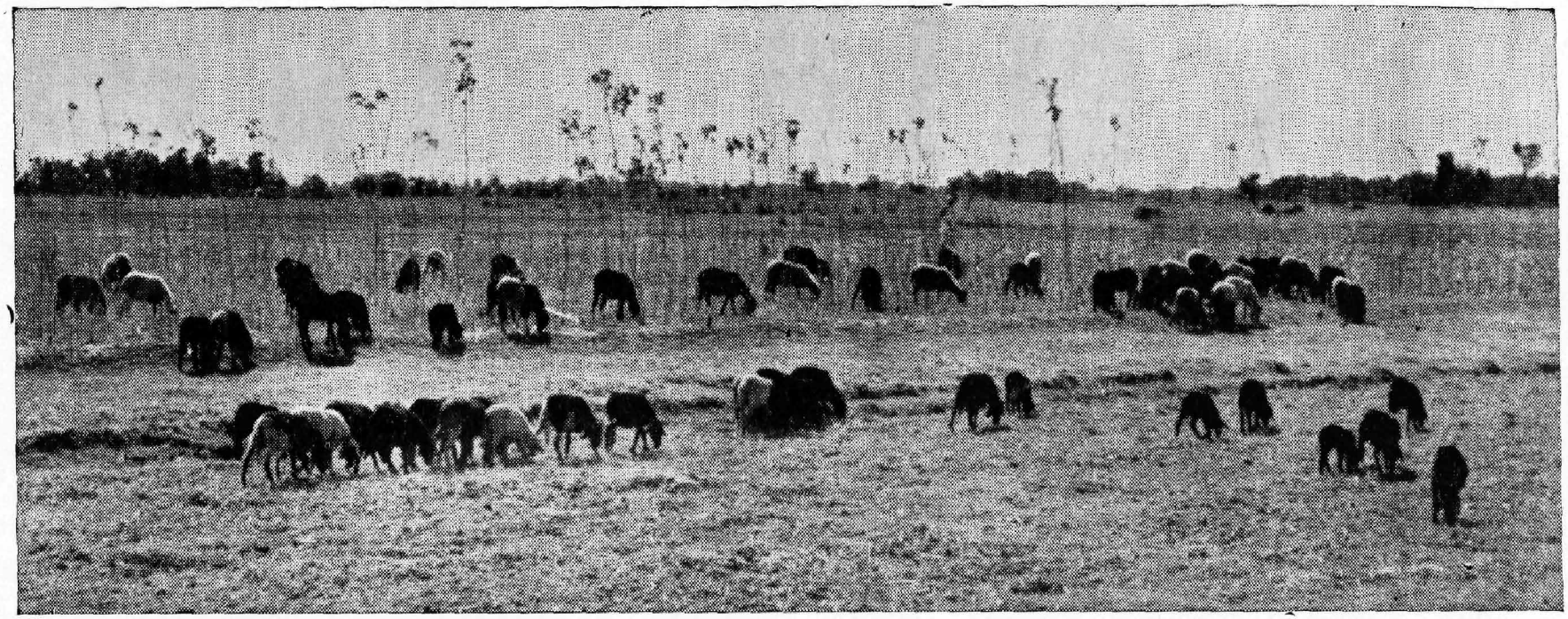
The draught cattle play an important part in the agricultural economy of the village. They are in fact treated as important members of the household. Among the Hindus there is a great sentimental attachment to the livestock especially the cow, called mother, and her progeny. Out of 102 households, 80 households only have 186 draught bullocks. Most of the cultivators have one pair of bullocks.

PLATE NO. XV



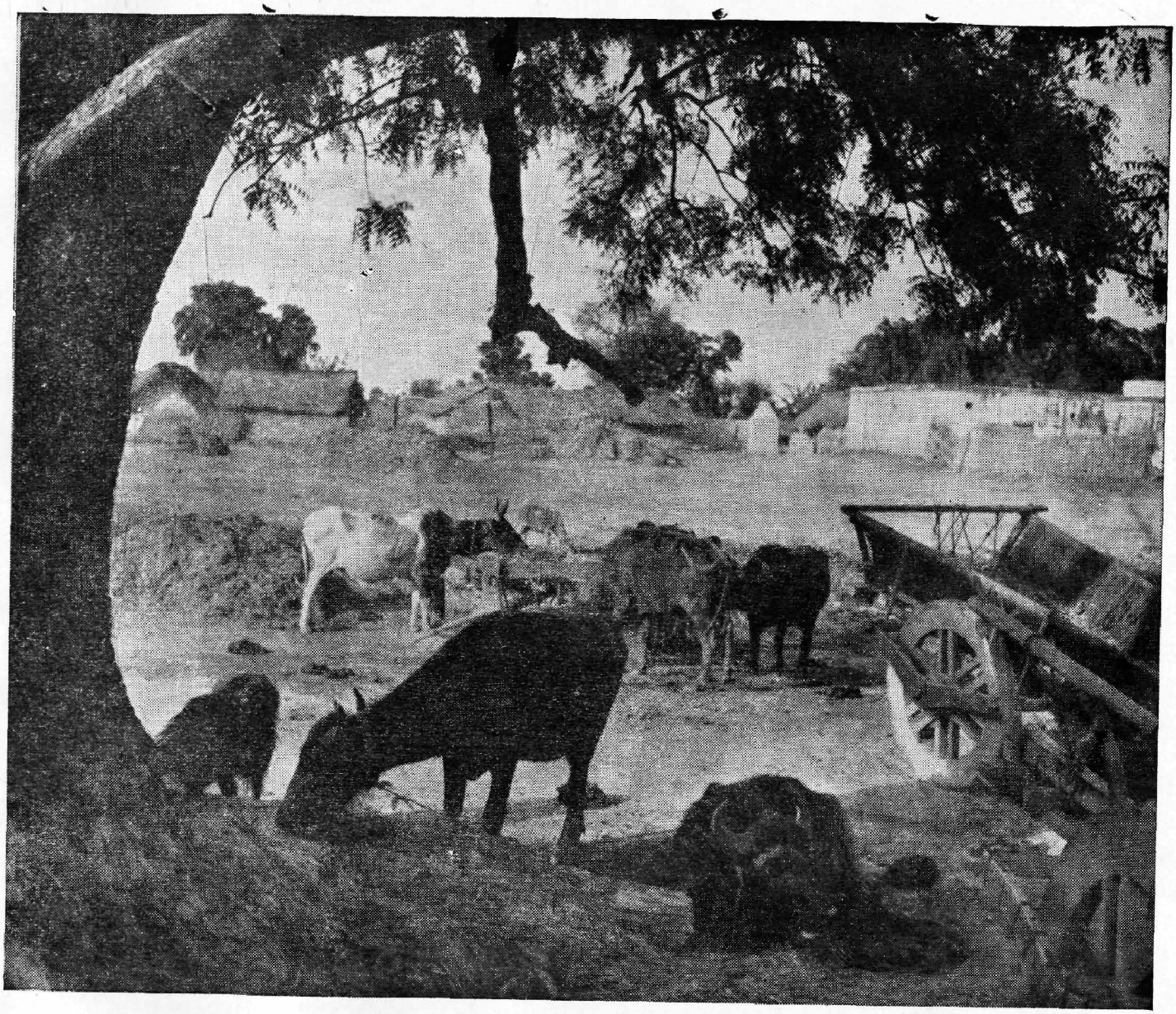
Cattle grazing in the field

PLATE NO. XVI

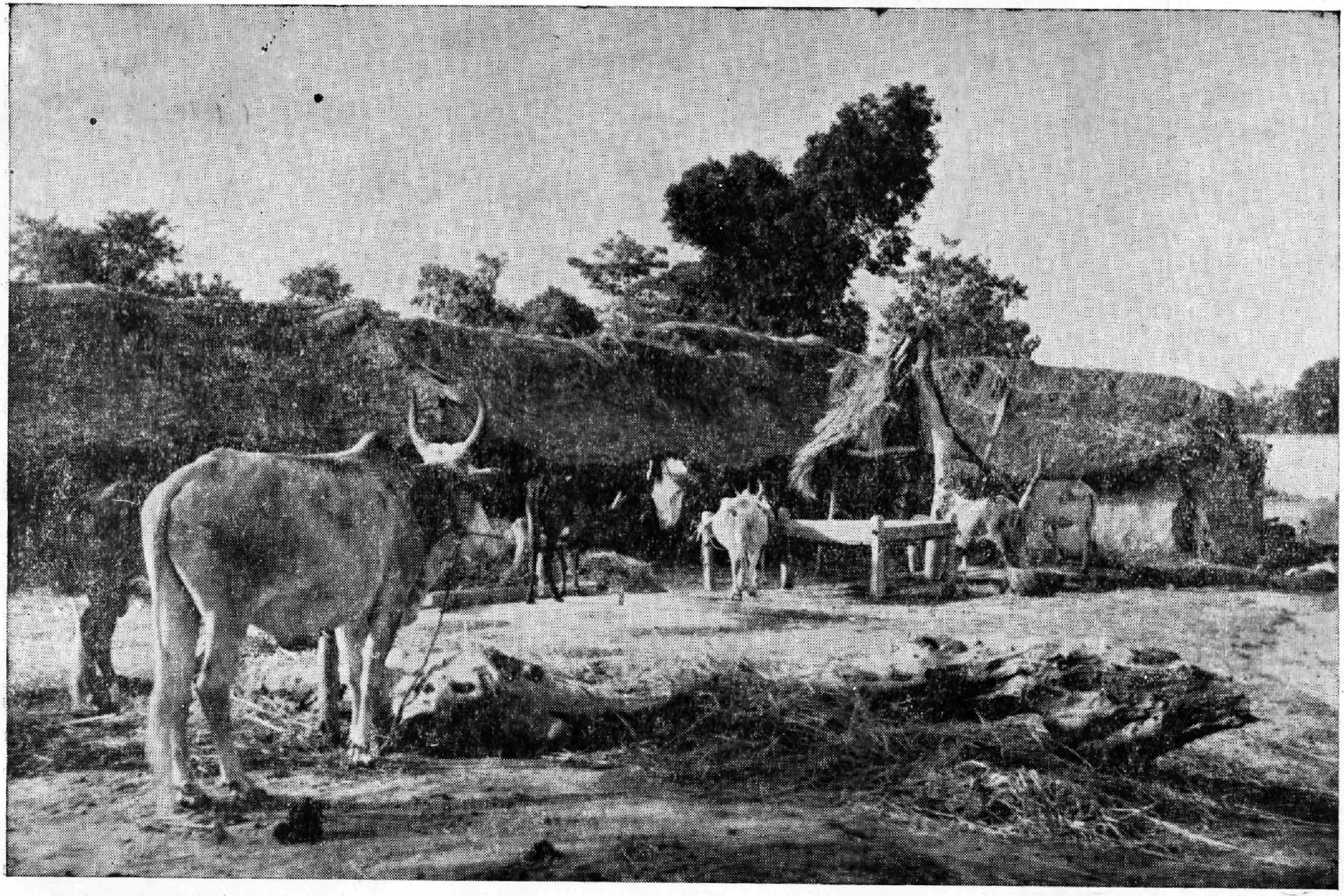


Sheep grazing in the field

PLATE NO. XVII



Cattle resting beneath the tree

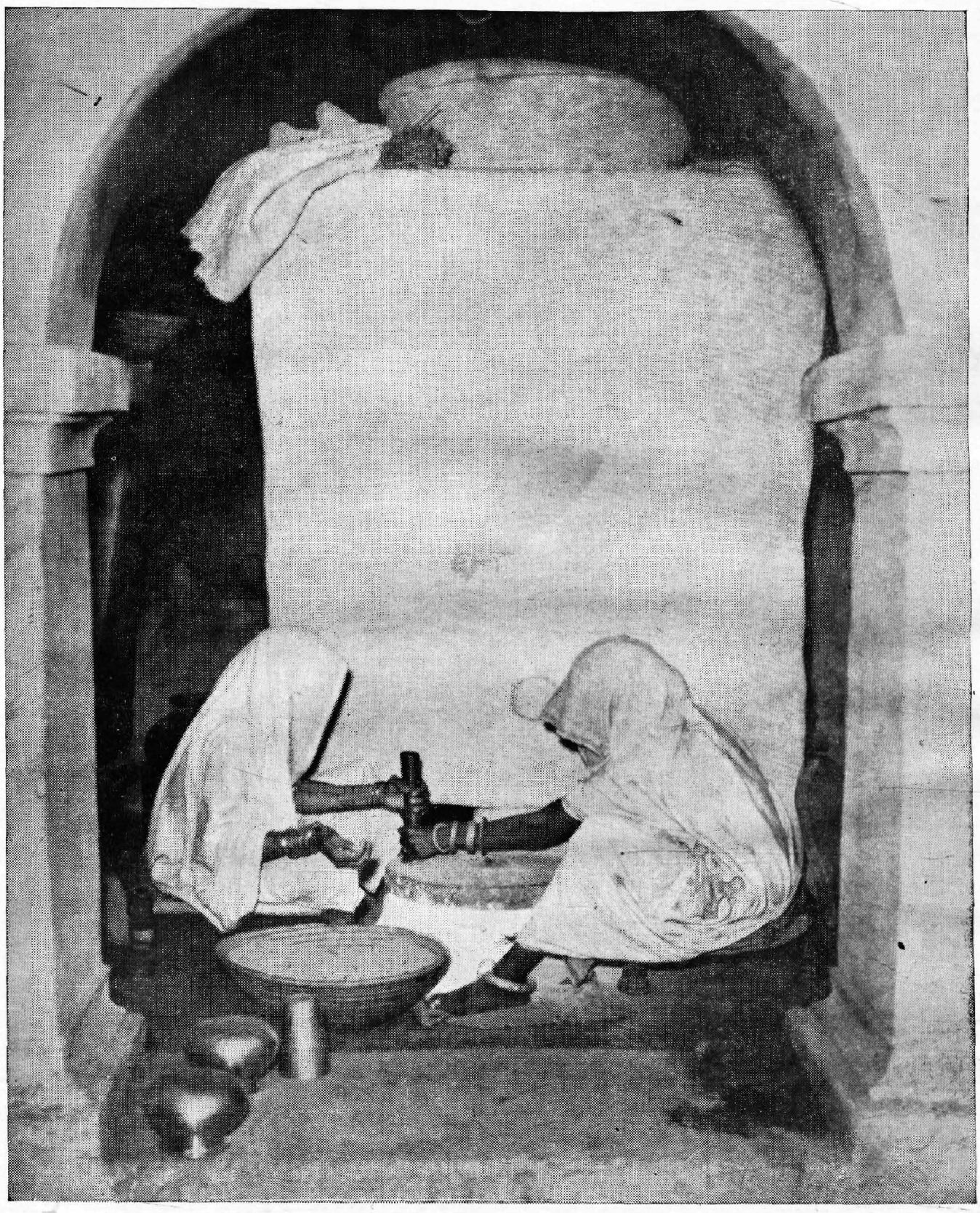


A cattle shed



A grain parcher

PLATE NO. XX



Grinding urd pulse

The following table show the cattle wealth of the village :

TABLE No. 3.7

Cattle Wealth

Name of animal	Number of house-holds owing	Number of cattle possessed
1. Milch cattle	19	26
2. Dry cows	40	161
3. Dry buffaloes	21	36
4. Young ones	46	84
5. Draught animals	80	186
6. Goats and sheep	33	128
7. Pig	1	4
8. Horses	7	7

The bullocks are of the well-known Khairagarh bread. They are generally white with a small narrow face and upstanding thorn. They have bright eyes, small active ears, short neck and a well-developed hemp. The barrel is well-ribbed up and the sheath moderately tight. The tail is long, ending in a white switch.

Only 4 bullocks are sterilized. Medicines to 26 cattle have been administered by the Veterinary Department. There is a scarcity of fodder in this area. In this village alone, 54 heads of cattle were reported to have died of starvation or disease within the three months preceding the month of investigation (February, 1962). The milk yield of both cow and buffalo is very low.

Fish is found in abundance in river Sarju and the Jholahu Tal, which looks like a lake. Fishing in the Tal is done by nets and boats by about 25 to 40 persons together. It is not restricted to any particular caste or community. Fishing is done only during day time.

Village Industries

No industries worth the name are carried on in this village. Strings made up of hemp are produced for the domestic use in almost every cultivator household. The Barhai family is engaged in carpentry, repairing and manufacturing of agricultural implements such as plough, harness, leveller, etc. for the cultivators. They also prepare articles of daily use such as *peerha*, a wooden plank used for sitting in the kitchen, the *kathwat*, a wooden vessel used for preparing the dough and similar other articles. The cultivator households give him 20 seers of grain per plough twice a year for repairing and maintaining the agricultural implements, and payment in cash is received for other articles supplied by him. The non-cultivators, too, have to make payment in cash for services rendered to them.

Other Services

Other workers in the village consist of 5 washermen, 11 barbers (including 4 females), 9 cattle grazers and 5 retailers of vegetables and betel-nuts and tobacco (including two females), and one Primary School teacher.

Non-workers

Out of 467 persons in the village only 280 are workers and the remaining 187 persons are non-workers. Thus 40 per cent of the population was found dependent upon 60 per cent of the population. The following table shows the non-workers by sex, broad age-groups and nature of activity :

TABLE No. 3.8

Non-workers by Sex, Age-groups and Activity

	All ages			0—14		15—34		35—59		60 and above	
	P	M	F	M	F	M	F	M	F	M	F
Total non-workers	187	86	101	79	74	4	13	1	5	2	9
Full-time students	16	11	5	11	5	..	..	..	..	..	..
Household duties	18	..	18	..	..	..	13	..	5	..	..
Dependents	137	68	69	68	69	..	..	..	..	..	..
Retired persons	15	7	8	..	..	4	..	1	..	2	8
Beggars	1	..	1	..	..	..	..	..	..	..	1

Evidently, 73.2 per cent of the non-workers are dependents, 8.6 per cent are students, 9.6 per cent are engaged in household duties, 8.0

per cent have let out their land and live on rent-receipts and 0.6 per cent are beggars.

Indebtedness

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

TABLE NO. 3.9

Indebtedness by Income Groups

Income Group	Total No. of Households	Number of Households in debt	Percentage of col. 3 to 2	Average Indebtedness per Household in debt
Rs.				Rs.
25 and below	1	..	..	..
26—50	22	13	59	223.14
51—75	29	20	69	211.00
76—100	28	24	86	258.83
101 and above	22	12	55	248.75
Total	102	69	..	..

Out of 102 households only 69 households or 67.6 per cent were found in debt. The highest percentage of households in debt is the income group of Rs.76—100. The amount of average indebtedness per household is lowest in the income group of Rs.51—75. The total indebtedness is Rs.16,318, thereby indicating that every household in debt has to pay back Rs.236 on an average.

Out of the 69 households in debt only 29 households (about 42 per cent) have taken loans from the co-operative societies. Others have taken debt from the local money-lenders.

The following table indicates the causes of debt :

TABLE NO. 3.10

Causes of Debt

Causes	Amount of debt (Rs.)	Number of Households in debt
1. House construction or repairs to existing buildings	1,590	5
2. Marriages	5,943	20
3. Sickness	600	4
4. Ordinary wants	3,250	18
5. Household cultivation	2,650	14
6. Business run by the household	525	2
7. Litigation	900	4
8. Religious ceremony	60	1
9. Ancestral loans	800	1
Total ..	16,318	69

As is seen from the above figures, marriages, ordinary wants and cultivation are the main factors responsible for debt.

Income

The margin of error in the figures of income and expenditure is greater because due to various reasons, people do not always correctly tell their income and expenditure. The following table shows the income of the various households by occupation, income and number of members, as returned by the heads of the households :

TABLE NO. 3.11

Households by Occupation, Income and Number of Members

Occupation	Number of Households	Number of Members					
			Less than 25	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and over
1. Teacher	1	6	..	..	..	..	1
2. Business	3	15	..	1	1	1	..
3. Cultivation and Agricultural labour.	88	413	..	18	24	25	21
4. Carpenter	2	7	..	1	1	..	..
5. Barber	3	15	..	1	1	1	..
6. Washerman	3	9	..	1	1	1	..
7. Remittance	1	1	..	..	1	..	..
8. Begging	1	1	1	..	..	..	..
Total ..	102	467	1	22	29	28	22

The largest number of households 29 falls in the income group of Rs.51—75, followed by

those in the group Rs.76–100. Cultivation is the most paying occupation.

Expenditure

To determine the expenditure pattern, the budgets of a number of families were studied. The budgets of the following 5 persons which are of a representative character are discussed as follows with a view to indicating the trend of expenditure :

(1) A cultivator named Chakar Pani son of Lal Ji, Brahmin by caste, in the income group of Rs.150 and above.

(2) A cultivator named Baijnath, Kurmi by caste, in the income group of Rs.101 to 150.

(3) A cultivator named Sunder Lal, Gosain by caste, in the income group of Rs.101 to 150.

(4) A cultivator named Hardwari, son of Hira Lal, Ahir by caste, in the income group of Rs.50 and less.

(5) A Dhobi named Babu Ram with an average income of Rs.73 per month.

The household of Chakar Pani, son of Lal Ji consists of 5 members, three of them being above 12 years of age and the remaining two below 12 years. His average monthly income is about Rs.220 p.m., the only source of earning being cultivation.

His expenditure was reported to be as follows :

Items	*Expenditure*
	Rs.
1. Cereals and pulses	83.00
2. Milk	4.00
3. Ghee and oil	4.50
4. Other food items	40.75
5. Fuel and light	9.00
6. Clothing and footwear	20.00
7. Miscellaneous expenditure	32.00
Total ..	193.25

Thus the expenditure on food items is about 69 per cent of the total expenditure. There is no expenditure on education. The budget is surplus of Rs.26.75. Other expenses are quite balanced. The expenditure on clothing and footwear was comparatively less. Although a Brahmin by caste, the household is non-vegetarian.

Baijnath Kurmi is the head of a household consisting of his wife, four sons aged 12 years, 10 years, 7 years and 3 years and himself. All the sons are unmarried. Cultivation is the only source of income, the average monthly earning being Rs.150. The household has 17 acres of land under cultivation.

His expenditure was reported to be as follows :

Items	*Expenditure*
	Rs.
1. Cereals and pulses	57.00
2. Ghee and oil	10.00
3. Other food items	40.50
4. Fuel and light	11.00
5. Clothing and footwear	20.00
6. Other items	1.08
Total ..	139.58

This non-vegetarian household incurred 73.2 per cent of the total expenditure on food items only. There is no expenditure on education. The children should be educated. There is a saving of Rs.10.42 p.m.

The household of Sundar Lal Gosain consists of his wife, one son aged 8 years and two daughters aged 13 and 10 years. The daughters study in Primary classes. Cultivation over 8.10 acres of land is the only mean of livelihood of this family. The average monthly income being Rs.125.

The average expenditure was reported to be as follows :

Items	*Expenditure*
	Rs.
1. Cereals and pulses	60.00
2. Ghee and oil	5.00
3. Other food items	16.50
4. Fuel and light	6.95
5. Clothing and footwear	24.00
6. Other items	4.86
Total ..	117.31

There is a surplus of Rs.7.69 in the budget. The household spent 69.2 per cent of the total expenditure on food items only. Some amount was spent on education as well. The expenditure on clothing and footwear was comparatively large. Shri Sundar Lal has incurred a debt of Rs.150 in connection with his own marriage.

Hardwari Ahir has an average income of Rs.85 p.m. from cultivation and the efforts of his young son who rears animals of others. The family has six members, two of whom are below 12 years of age. His expenditure pattern was reported to be as follows :

Items	*Expenditure*
	Rs.
1. Cereals and pulses	40.00
2. Ghee and oil	1.00
3. Other food items	8.50
4. Fuel and light	7.62
5. Clothing and footwear	6.00
6. Other items	1.50
Total ..	64.62

About 77 per cent of the total expenditure is incurred on food items. There is a saving of Rs.20.38 for a rainy day. There is no expenditure on education and milk. On the whole it is a balanced budget. The household has a debt of Rs.400 incurred in connection with his own marriage.

Babu Ram Dhobi, aged 20 years, has only two members in his family, his aged mother and himself. He is a widower. He has two sources of income, viz., working as a washerman and also as a cultivator of over 1.50 acres of land. He has no bullocks. His horse is used in his professional service. He borrows the bullocks from others either on payment or on obligation. He earns Rs.30 p.m. from cultivation, Rs.35 p.m. from his traditional profession and Rs.8 p.m. as gifts and presents. His expenditure pattern was reported to be as follows :

Items	*Expenditure*
	Rs.
1. Cereals and pulses	32.00
2. Mustard oil	3.00
3. Other food items	9.37
4. Country liquor	4.00
5. Smoking	2.50
6. Kerosene oil	1.00
7. Clothing and footwear	6.00
8. Other items	1.50
Total ..	59.37

Of the total expenditure 74 per cent is being spent on food items alone. He does not spend anything on milk or ghee but he spends Rs.4.00 and sometimes even more on country liquor. His budget is surplus by about Rs.14 p.m. He has no debt.

The above study of family budgets indicates that a big percentage of expenditure is incurred on food items and that little attention is paid to education.

CHAPTER IV

Social and Cultural Life

Brief Review of Population

During the survey in the middle of 1961, the population of hamlet Sukhanpurwa of village Rakehti was 467 persons. The hamlet-wise population is not available but according to the Pargana Register maintained in the tahsil, the population of this village (Rakehti) at the time of Census of 1951 was 3,606 persons. At the time of 1961 Census, the population of the village was 4,173 persons. Thus there has been an increase of 567 persons or about 10 per cent in the population of the whole village during the last 10 years.

Density

The area of the revenue village including its hamlets is 3,480 acres or 1,408 hectares and the population of the entire village Rakehti including its hamlets is 4,173 persons according to the 1961 Census. Thus the density of population for the whole village including its hamlets is 767 persons per square mile.

Sex Ratio

The population of the hamlet consists of 262 males and 205 females. The females thus constitute about 44 per cent of the population as compared with the 45 per cent figure for the whole village.

The Hindus have 216 males and 170 females, the latter thus constituting only 47 per cent of the Hindu population, whereas the Muslims have 46 males and 35 females, the latter constituting about 57 per cent of the Muslim population. Thus the percentage of females in the Muslim community is higher than that in the Hindu community. Except among the Brahmins and the Kahars where the females exceed the males, in every other community the males outnumber the females.

The disparity in the sex ratio in the hamlet is almost at par with that in the village. Also the variation in the sex ratio among the Hindus and the Muslims is too old to warrant a plausible explanation.

Births and Deaths

The record of births and deaths used to be maintained by the village chowkidar up to 1947 but thereafter this duty was entrusted to the Gaon Sabha, as laid down in the U. P. Panchayat Raj Act. Since the village people do not realise the importance of the vital statistics, some of the births and deaths are liable to escape registration out of sheer negligence. Such omissions were liable to occur previously also, when the figures were recorded by the village chowkidar.

According to the entries in the register maintained by the Gaon Sabha, the following births and deaths took place during the calendar years 1959 and 1960 :

Table No. 4.1

Births and Deaths

Year	Births			Deaths		
	P	M	F	P	M	F
1959 ..	11	6	5	5	4	1
1960 ..	12	7	5	6	3	3

No definite conclusion can be drawn on the basis of the above figures. The number of males born exceeded the number of females.

Causes of Death

The figures of death by causes could not be available but malaria and fever are the common diseases in the village.

Medical Aid

Medical facilities are almost non-existent in the village. There is no qualified *vaidya, hakim* or doctor in this particular hamlet although *vaidyas* exist in Rakehti proper. The doctor at Nighasan has to be consulted, even though people do not feel satisfied with his treatment. In serious cases, the patient is shifted to the Civil Hospital at Kheri.

Maternity cases are ordinarily conducted sometimes by the elderly women of the household and sometimes by unqualified and untrained *dais* belonging to the Chamar community. In complicated cases the mid-wife from Nighasan is called in. The Chamarin *dais* have their *jajmani* system in the village. They have little knowledge of medicines. Whatever they know they have learnt by trial and error while handling maternity cases. In spite of what the *dais* are, they have to be called in because there is no better substitute available in the village.

Sanitation and Drainage

The proximity of river Sarju on one side and the existence of 3 *nalas* within this village have proved a great nuisance to the population. The water of the flooded Sarju passes into these *nalas,* which are always full of dirty water. Insanitation due to water-logging continues for quite a long time, because all the lanes in the village are *kachcha.* There are no built-up latrines in the village and the fields near the *abadi* site are utilised for answering the call of nature. The refuse dumps are also located near the *abadi* site with the result that the atmosphere becomes quite insanitary, specially during the rains. In most of the houses the cattle-sheds are situated near the living rooms. At the time of cooking smoke spreads freely to all the rooms of the house. On account of poverty too most of the persons cannot afford to be neat and clean. Since the people are not properly educated, the mental background for a sanitary atmosphere is lacking.

Population by Age-groups

The following table gives a split-up of the population according to age-groups :

TABLE No. 4.2

Population by Age-groups

Age-groups (Years)	Total Population		
	Persons	Males	Females
0—4 ..	65	35	30
5—9 ..	57	30	27
10—14 ..	60	36	24
15—19 ..	36	19	17
20—24 ..	39	24	15
25—29 ..	37	22	15
30—34 ..	32	20	12
35—39 ..	27	9	18
40—44 ..	27	20	7
45—49 ..	19	11	8
50—54 ..	17	10	7
55—59 ..	9	6	3
60 and over	42	20	22

As is seen from the above table 182 persons or 39 per cent of the total population belong to the age-group 0—14 years, 217 persons or 46 per cent of the total population belong to the age-group of 15—50 years and the remaining 68 persons or 15 per cent of the total population belong to the age-group 50 years and above. The population is, therefore, progressive just like the population of the State.

Marital Status

The following table shows the marital status of the population in the various age-groups :

TABLE No. 4.3

Marital Status according to Age-groups

Age-groups (Years)	Total Population			Never Married		Married		Widowed	
	P	M	F	M	F	M	F	M	F
0—4	65	35	30	35	30	..	..	..	..
5—9	57	30	27	30	27	..	..	..	..
10—14	60	36	24	36	18	..	6	..	..
15—19	36	19	17	12	2	7	15	..	..
20—24	39	24	15	6	..	16	14	2	1
25—29	37	22	15	8	..	10	14	4	1
30—34	32	20	12	3	..	17	12	..	..
35—39	27	9	18	2	..	6	18	1	..
40—44	27	20	7	1	..	19	5	..	2
45—49	19	11	8	1	..	8	5	2	3
50—54	17	10	7	2	..	4	1	4	6
55—59	9	6	3	..	..	4	3	2	..
60 and over	42	20	22	2	..	14	7	4	15
Total ..	467	262	205	138	77	105	100	19	28

As is evident, out of 467 persons, 215 persons or 46.1 per cent are never married, 205 persons or 43.9 per cent are still married, and 47 persons or 10 per cent are widowed. The relatively high percentage of unmarried persons is due to the fact that about 39 per cent of the total population is in the age-group of 0–14 years in which only 6 girls are married. Out of 262 males, 105 males or only 40 per cent are married, 7 per cent are widowers and 53 per cent are unmarried. Similarly out of 205 females, about 49 per cent are married, 14 per cent are widowers and 37 per cent are unmarried.

The following table shows the percentage of married persons within the different age-groups :

TABLE NO. 4.4

Percentage of Married Persons by Age-groups

Age-groups (Years)	No. of Persons	No. of Married Persons	Percentage of married persons within the age groups
10–14	60	6	10
15–19	36	22	61
20–24	39	30	77
25–29	37	24	65
30–34	32	29	91
35–39	27	24	89
40–44	27	24	89
45–49	19	13	68
50 and over	68	33	49

According to the above figures the percentage of married persons in the age-groups of 30–34 years, is the highest followed by age-groups 35–39 and 40–44 years. The number of unmarried persons amongst the Gosains is greater than in any other caste.

Age at Marriage

The following figures indicate the age at marriage of all the ever-married persons in the village :

TABLE NO. 4.5

Number of Persons and their Age at Marriage

Age-at Marriage (Years)	Number of Persons	
	Males	Females
8	..	2
9	..	2
10	4	4
11	5	10
12	2	12
13	4	20
14	11	30
15	12	12
16	23	22
17	7	5
18	18	6
19	6	1
20	2	..
21	4	2
22	10	..
23	3	..
24	1	..
25	..	..
26	4	..
27	3	..
28	1	..
30	1	..
32	1	..
Total	124	128

From the above figures it is clear that 55 per cent males were married at the age of less than 18 years and 39 per cent females were married at the age of less than 14 years.

After the enforcement of Hindu Marriage Act, 1956, the marriages of 22 males and 23 females have been performed in this village. Out of these, 4 males were less than 18 years of age and 6 females were less than 15 years of age at the time of marriage, thereby contravening the provisions of the Act in respect of age

in 22 per cent cases. This indicates that the tendency to marry at early age is on the decline.

Some interesting alliances in the village are given below :

1. A Brahmin of village Rakehti has taken as wife a Dhobi woman.

2. Another Brahmin of village Rakehti has kept a Kshatriya woman as his wife.

3. A Kshatriya of village Rakehti was reported to have kept a woman of his own caste without marrying her.

4. A Brahmin woman was reported to be in the keeping of a Kshatriya named Mangal Singh.

5. A Chikwa of village Rakehti was reported to have abducted a Teli woman. Subsequently, another person, a Hindu snatched her away from the Chikwa.

6. A Bhurji abducted the wife of a Gosain.

7. In this hamlet a Gosain widow was reported to have left behind her two sons and started living as the wife of another Gosain living just near her previous house. Her elder son is about 20 years old and her paramour is younger to her by 8 years.

Literacy and Education

The following table indicates the position of literacy and education in the village :

TABLE NO. 4.6

Literacy and Education

Age-groups (Years)	Total Population			Illiterate		Literate without educational standard		Primary or Basic	
	P	M	F	M	F	M	F	M	F
0—14	182	101	81	96	79	3	2	2	..
15—34	144	85	59	78	57	3	2	4	..
35—49	73	40	33	37	33	2	..	1	..
50 and over	68	36	32	31	32	5	..	..	..
Total ..	467	262	205	242	201	13	4	7	..

Thus out of the total population 94.6 per cent are illiterate and only 5.4 per cent are literate. About 17 per cent of the males and 2 per cent of the females are literate and educated.

The following table shows the extent of literacy by caste :

TABLE NO. 4.7

Literacy by Caste

Name of Caste	Literacy Standard			
	Literate without educational standard		Primary or Basic	
	M	F	M	F
Lodh	1	..	..	..
Brahmin	1	..	1	..
Gosain	1	2	2	..
Teli	1	..	..	..
Kurmi	7	2	2	..
Lonia	1	..	..	..
Pasi	..	..	1	..
Naddaf	1	..	..	..
Nai	..	..	1	..
Total ..	13	4	7	..

Literacy is maximum among the Kurmis but the highest educated person in the village is Ram Ratan Giri who has passed the Vernacular Final Examination and is a teacher in the Primary School. The Pradhan of the village Shri Lakshmi Narain Kurmi has studied up to the primary standard. The opening of the school in village Rakehti has induced the parents to send their children to the school.

In the age-groups of 5—14, out of 117 persons only 5 persons were found literate which gives a percentage of 4.2 for this age-group. There are 144 persons in the age-group of 15-34 years but only 9 persons or 6.2 per cent were literate. A comparative study of the two age-groups shows that there is almost no increase in the literacy percentage in the younger age-group. Whatever may be the reasons, literacy and education have been neglected in this village so far but attention is now being paid to this aspect.



A Mukhya with his grand children

PLATE NO. XXII



Villagers gossiping

Family Structure

Family plays an important role in the socio-economic life of the Indian village community. It is a dominant force of social control, economic progress and ritual performance. By tradition a joint family system has been prevalent in the Indian society. In a joint family, the presence of parents is a great uniting factor among their children in spite of their individual idiosyncracies. The parents manage the household affairs till the sons grow and attain maturity of judgment. Their behests are respected. and carried out by the younger generation. With the growing age of parents, the younger generation is left free to manage the household affairs with their casual guidance and advice. The death of the parents generally sets in the process of disintegration of the joint family. Distribution of ancestral property in equal earnings of the various brothers or disproportionate expansion of their families and the uncompromising attitude of the womenfolk start the rift and ultimately lead to disintegration of the family.

In this village, out of 102 households, 44 households were simple, consisting of a husband, wife and unmarried children, 7 households were intermediate, consisting of a married couple, unmarried brothers and sisters, one of the parents, whereas 26 were joint, consisting of a married couple with married sons/daughters or with married brothers/sisters.

Inter-Family Relationship

The relations within the family are generally cordial. The word of the parents is final. A few days after the marriage of a son, the atmosphere begins to change in some cases specially when the new wife is of a dominating or intriguing nature. It is only rarely that the mother-in-law and the daughter-in-law have absolutely harmonious relations. The mother feels that the son has been snatched from her by the daughter-in-law, that her control over him has consequently diminished and that his affection for her is vanishing. Fault-findings with almost every action of the daughter-in-law begins. The youngish pranks that might be fun for the new couple are points of irritation for the old mother-in-law.

As a rule, however, the elders in the house are respected. Every woman observes purdah not only from the father-in-law and his brothers or her husbands elder brother but also from other persons in the village. She is the recipient of affection in return.

The relations outside the family are usually formal. The relatives who are scattered in distant villages meet at ceremonial occasions such as marriage or death and casually in a fair or exhibition. Members of families connected by marital ties naturally meet oftener.

Inheritance of Property

No special customs determines the inheritance of property. The succession to property is governed by the Hindu Succession Act, 1956 which provides for an equal share in the property for the daughter. The Hindus in general are not in favour of inheritance by the daughters, who too are not keen to assert their newly acquired rights for fear of losing the affection and love of her parents and brothers. Up to this time, there has been no instance of a daughter getting any share in her fathers property. The devolution of tenancy rights is governed by the U. P. Zamindari Abolition and Land Reforms Act, 1950. Among the Muslims inheritance is governed by the Mohammedan Law.

Leisure and Recreation

There are no modern sources of recreation in the village. Musical instruments like harmonium and *tabla* have been purchased by the Gaon Sabha to be used at the time of recitation of *Bhajan, Kirtan, Alaha* and such other songs which they like. Fairs and festivals at intervals provides a relief from the drudgery of life. Playing cards during the slack season is another pastime. The Gosains have plenty of leisure because most of them have let out their land for cultivation by others. Playing card is, therefore, quite common among them. The younger generation plays *kabaddi* and *gulli-danda*. Men and women both indulge in gossiping about in small groups whenever they find

some time to do so. All sorts of topics are discussed and commented upon. Romantic activities within the village are not uncommon and hence there is sufficient scope for scandals. The tongues start wagging soon.

In the month of Sravan *jhoola* (swing) is in great use. Both males and females enjoy swinging on it. On Teej festival the women and girls go on singing and swinging the whole day.

The males are used to smoking on a large scale. Even children pick up this habit quickly from the father. At the gossip session or social meets, the hookah keeps the menfolk busy who have a pull at it turn by turn. It promotes brotherhood and maintains affinity among members of a caste. Some womenfolk also smoke their small hookahs.

Religious Institutions

Within the hamlet, there is a small Shiva temple by the side of the *kachcha* road in front of the house of the village Pradhan. A few pebbles representing Lord Shiva are installed inside the small building of the temple. In village Rakehti proper there are five temples and 2 mosques. Besides, there are 3 more temples in hamlet Mathia of village Rakehti. All these religious institutions have been erected from time to time with subscription raised from the people. They are also maintained with the help of ad hoc contributions by the public. Some people go to the places of worship every day. Others assemble there to offer their prayers only on the occasion of festivals.

Fairs

A big Hindu fair takes place in the month of Kartika on the banks of Jholahutal. Thousands of persons assemble there. Shops from Nighasan and other village markets come to the place. Ordinary sweets, toys and articles of daily need are sold there. No major transactions take place in respect of grain or other commodities. It is attended by Hindus and Muslims alike.

Id and Tazia melas are arranged by Muslims in Rakehti. No other important fair is held in the village.

Festivals

In spite of poverty, India is a land of feasts, fasts and festivals. Fair and festivals provide a natural relief from the common place and monotonous life of the villages and serve as interludes full of joy and mirth.

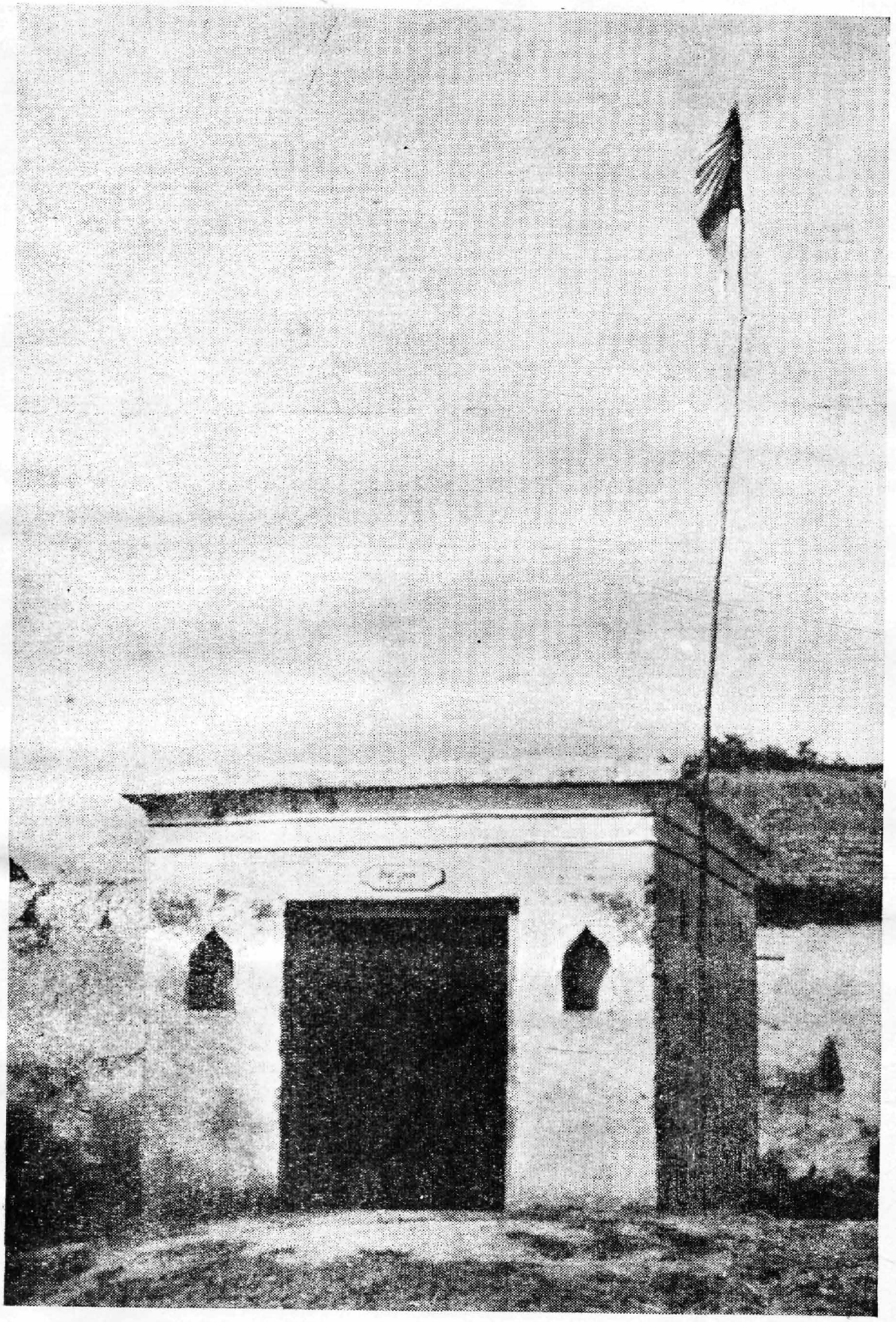
The Hindu festivals are spread almost evenly over the whole year. According to the western calendar, the Hindu months which determine the dates of the festivals are as follows :

Hindu months	*Corresponding English months*
Magha ..	.. January/February
Phalguna ..	.. February/March
Chaitra ..	.. March/April
Vaisakha ..	.. April/May
Jyeshtha ..	.. May/June
Ashadha ..	.. June/July
Sravana ..	.. July/August
Bhadrapada	.. August/September
Aswin ..	.. September/October
Kartika ..	.. October/November
Margasirsha	.. November/December
Paushya ..	.. December/January

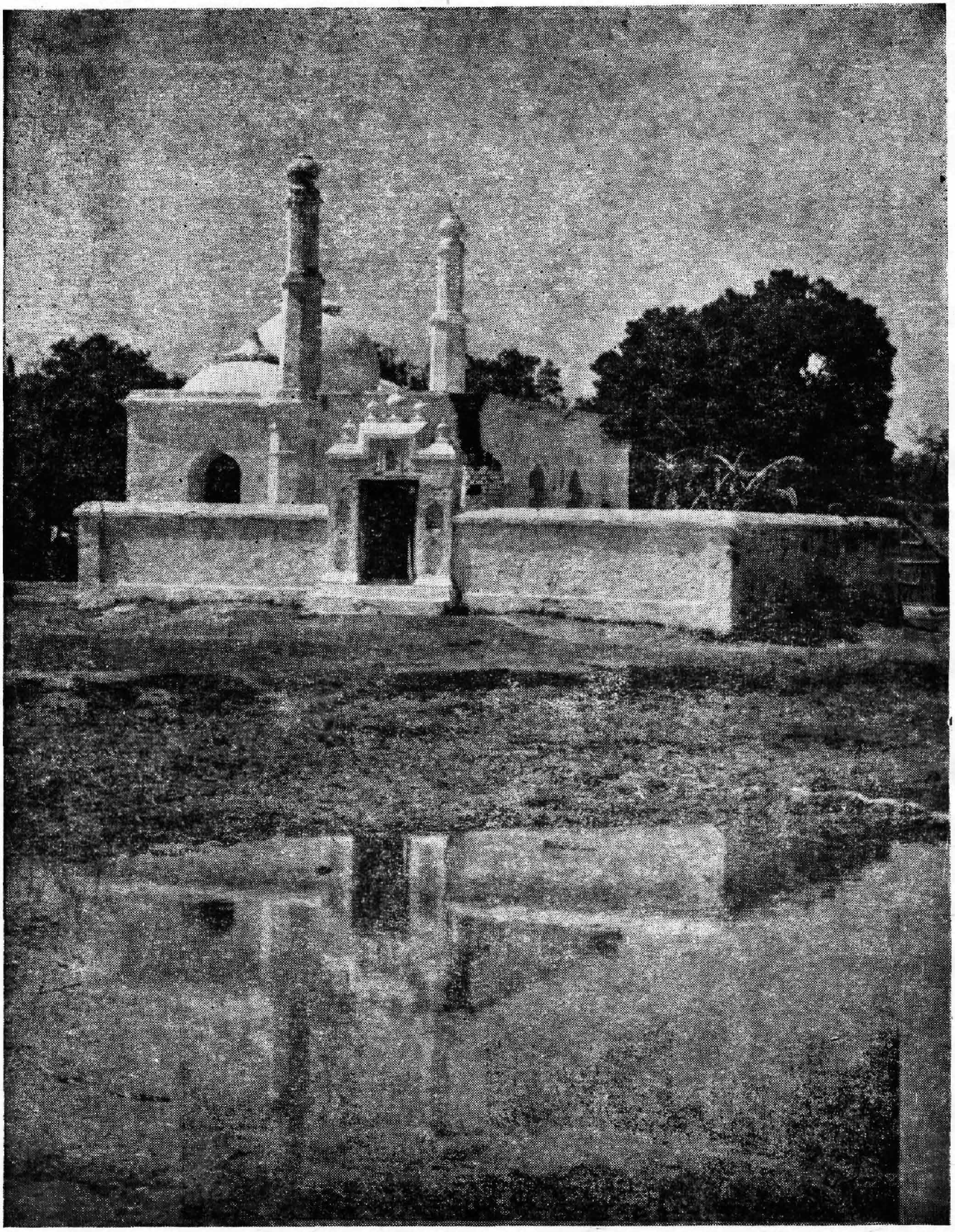
The following Hindu festivals are commonly observed in the village :

Teej

Teej falls on the 3rd day of sudi Sravana. It is essentially a festival of girls and womenfolk. With the advent of this festival, the cycle of important Hindu festivals begins, concluding with Holi. This festival comes during the rainy season, when the monsoon rain has finally set in and the scorching heat of the sun has been replaced by the currents of cool air. It is green alround. The villagers are happy and gay. The festival expresses this mood of gaiety and good spirits. Swings are hung on strong branches of scattered trees in such a manner that two women can sit on two swings, facing each other and placing their feet, with stretched legs on the opposite swing. Other women stand behind them and push the swings while some others are busy singing songs in groups. Special



A Shiva temple



A mosque in the village

dishes are prepared on this occasion. Gifts are received by the brides from their parents' house.

Bhadrapada Dauj

It is a festival of offerings to Budha Baba. On this day some flowers and edibles like *gulgulas* (a preparation of flour fried in ghee) are offered to the saint.

Janam Ashtami

This is an important festival of the Hindus, celebrated as the anniversary of Lord Krishna's birth. It falls on the 8th lunar day in the dark fortnight of the month of Bhadrapada. Fasting is observed till midnight. Devotional songs are recited and sweets are distributed in some houses at midnight to celebrate the birth of Lord Krishna.

Silono or Raksha Bandhan

This festival falls on the full moon day of the month of Sravana, eleven days after Teej. This is essentially a festival for annually renewing the pledge of the brother to protect his sister. On this day, a *rakhi* or wrist-band of coloured thread is tied by the sister around the wrist of her brothers or cousins, who give her some money as a token of affection and regard. The ties of affection between the two are re-affirmed and strengthened. Some Brahmins go about offering *rakhi* to their *jajmans* (clients) who give them some money or grain in lieu thereof.

Dasehra

Dasehra falls on the tenth day following the moonless Amavas day in Asvin (September-October). It is one of the most important festivals of the Hindus. It is celebrated to mark the conquest of Lord Rama over Ravana. On this day the sister places some seedlings of barley on the right ear of her brother and a wet *roli* (red-oxide) mark on his forehead receiving some money in return as a token of affection and regard. Special dishes are prepared in every Hindu household.

Karva Chauth

This festival falls nine days after Dasehra. The Hindu wife observes a fast throughout the day and breaks it at the appearance of the moon at about 9.30 p.m., after offering *arghya* (water from a *karva* or small earthen pot) to the moon. This is an important festival observed by all Hindu wives for ensuring the safety and prosperity of their husbands.

Ahoi Ashtami

This festival falls on the fifth day of Karva Chauth and is celebrated for ensuring the safety and prosperity of the sons. Fast is observed by all mothers having sons. It is broken after offering *arghya* to the moon. During the day a painting is made on the wall by the fasting mother, showing the sons and their wives, a woman offering *arghya* to the moon and a couple of crane birds. This festival has great significance for a mother of sons.

Diwali

The festival of lights is one of the major festivals of the Hindus. It is celebrated to mark the gay and merry celebrations on the occasion of the return of Lord Rama after his conquest over Ravana. It falls on the Amavas day in Kartika (November). The rainy season is over and hence all the houses require cleaning. A new coat of white-wash or clay-wash is applied to the walls of the house. Everything is cleaned and polished. During this season there is comparatively less activity in the fields, as ploughing is almost over. The weather is cool and woollen clothes are taken out for wearing. At about 8 p.m. Lakshmi the goddess of wealth is worshipped in every house. Earthen lamps are lighted and placed all over the village inside the house, on the tops of the houses where the roofs are not thatched, in the cattle-sheds and on the carts and *chabutras*. There is rejoicing alround. Fireworks, crackers and *phuljharis* are used by some children. *Khil* (puffed rice) and *batasas* (ordinary sweet) are taken by all. Special dishes are prepared in the house. It is also customary to leave a light burning all the night in the house at the place of Lakshmi Puja and also to leave the main door open so that the goddess could come in to bless the household. Nowadays no one takes the risk of leaving the door open for fear of thieves. A

in course of time, the atmosphere of strained feelings disappeared and the cases were compromised. Now the parties on the whole co-operate with each other in the promotion of general welfare of the village, even though the participation of the defeated group is not wholehearted. Generally speaking, the atmosphere of the village has a general hue of amicable cordiality.

Inter Caste Relationship

Within the Hindu society, caste is an important factor in the life of a person. Hence every caste traditionally at the lower rung of the social ladder makes an attempt to get a step upward. For example, the Kurmis do not consider themselves less than the Kshatriyas in any way. Similarly Gadariyas claim to be Rajputs and the Barhais claim to be Brahmins. Such claim sometimes create intercaste tensions, specially when the caste claiming a higher status in society has an efficient organization. For example, the Brahmins do not take *kachcha* food at the house of Barhais, the Kurmis and the Gadariyas. With a view to asserting their own superiority, the Barhais do not take *kachcha* food prepared at the house of the Brahmins. This attitude of the two communities has not, however, given rise to any problem on the socio-economic side.

The Brahmins and the Kurmis do not take unfried food prepared by other castes. The Brahmins, the Gosains and the Kurmis avoid going to a Chamar's house. No Hindu takes water or food from the hands of the Muslim.

The Chamars, the Pasis and the Dhobis belong to the Scheduled Castes. They cannot, therefore, mix with other communities nor can they ordinarily have water from the same place. Their children can, however, study in the same school and sit in the same class room.

Article 17 of the Constitution of India has abolished untouchability and has forbidden its practice in any form. According to the Untouchability (Offences) Act 1955 the practice of untouchability is a cognizable offence. The U. P. Temple Entry (Declaration of Rights) Act was enforced in 1956 in the State. With the passage of time, too, the attitude of the higher castes towards the Scheduled Castes has undergone a slight change towards integration. They are no longer treated with the same contempt and touch-me-not attitude that prevailed in the past. The average high caste Hindu has relaxed his attitude of strict aloofness from the untouchables. For example, on being touched by a Chamar, a Brahmin would not now take a purificatory bath or in time of need he can even go to the house of a Chamar for calling him to work in agriculture. They are not afraid of expressing their resentment over the treatment received by them at the hands of the higher castes. They are also changing their ways of their life, e.g., some of them try to keep themselves and their houses neat and clean.

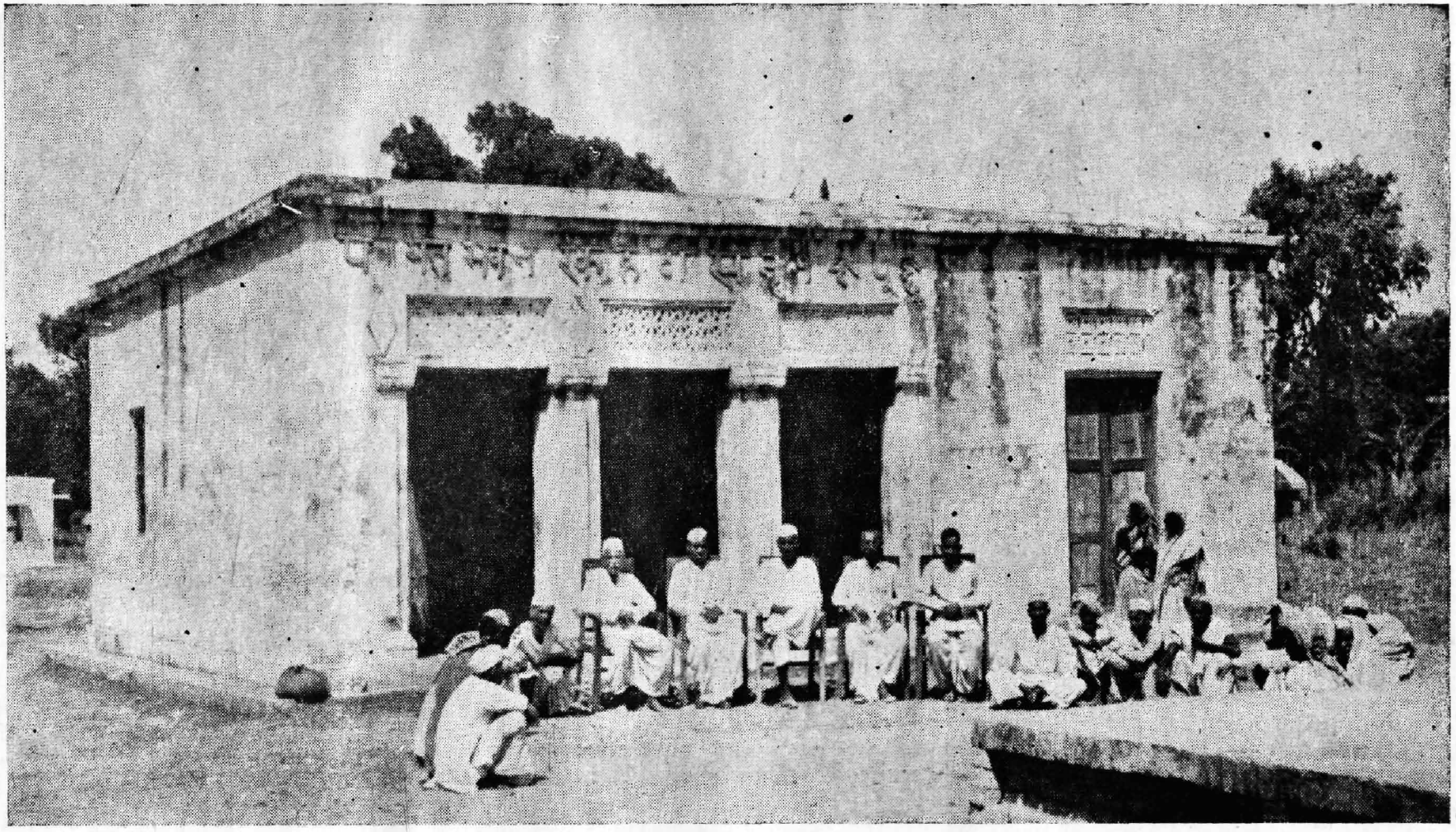
Untouchability, being an old institution, has taken deep roots in the warp and woof of the Indian society. Unfortunately, the crux of the problem is that untouchability is practised by the untouchables even among themselves. The Chamars look down upon the Bhangis or the Pasis because the latter follow an unclean occupation. They do not take food or water from the hands of a Bhangi nor do they mix with them socially.

On the whole, the relations between the various castes are quite cordial. There is generally no occasion for an inter-caste dissension of a lasting nature.

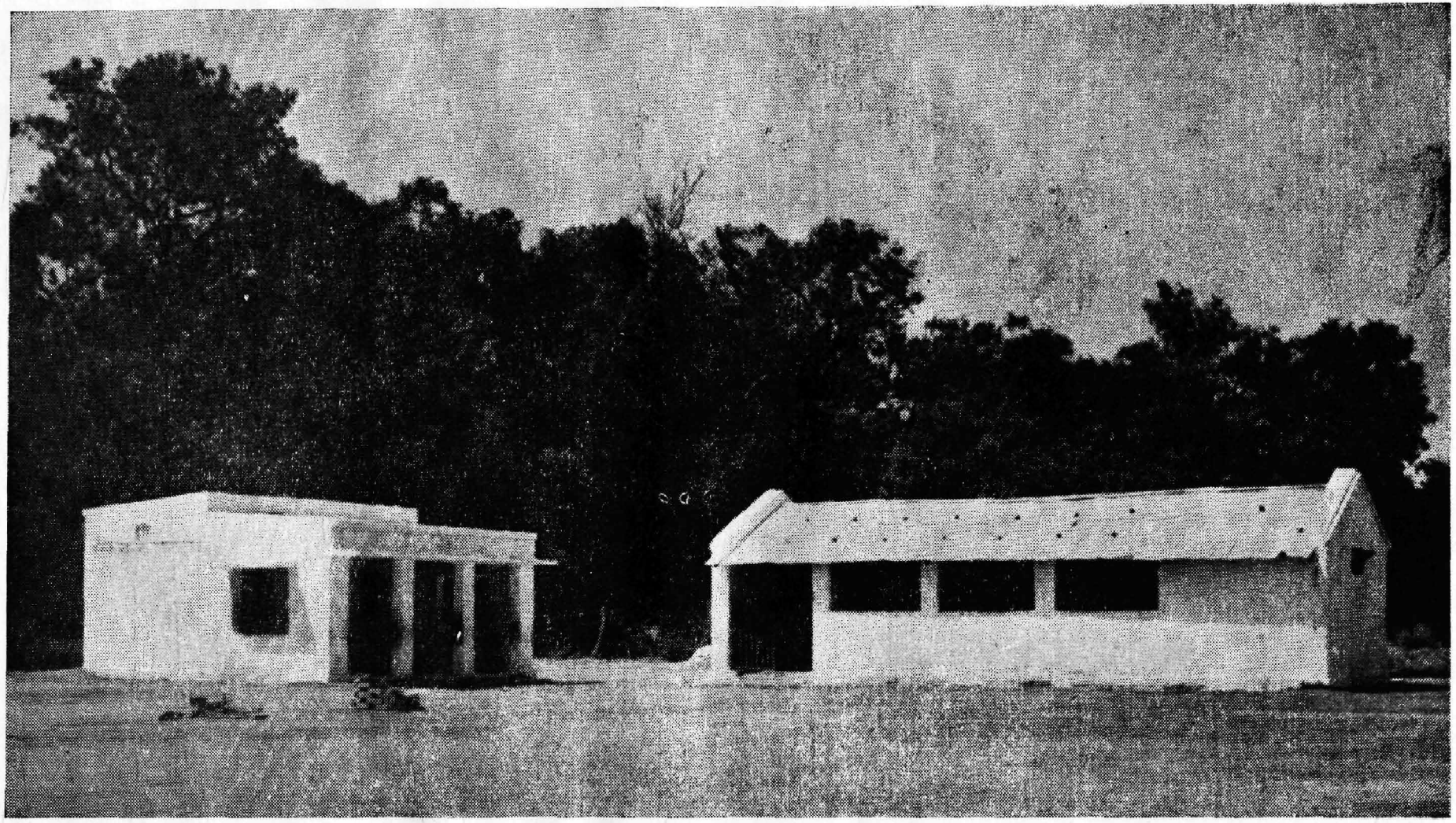
Inter-hamlet Relationship

Besides Sukhanpurwa, there are 13 other hamlets in village Rakehti, including Rakehti itself. This hamlet and other neighbouring hamlets are visited by the residents of this village casually. People residing in this hamlet have their caste fellows in the neighbouring hamlets. Thus there exists some affinity between the people of each caste residing in this hamlet and in the neighbouring hamlets. The Gaon Pradhan has been elected by voters of all the hamlets. Gaon Panchayat and the caste panchayat, the observance of festivals like Holi and the Jholahu fair provide opportunities to the village people for meeting each other. There

PLATE NO. XXV



A panchayat ghar



A basic primary school in the main village

are no dissensions or rivalries of a major nature among the residents of various villages or hamlets. The inter-hamlet relations are cordial.

Organs of Democratic Decentralization

The following organs of democratic decentralization are functioning in the village :

(1) Gaon Panchayat
(2) Nyay Panchayat
(3) Gaon Samaj
(4) Caste Panchayat
(5) Informal Panchayat

Gaon Panchayat

The village panchayats were established in the State under the U. P. Panchayat Raj Act, 1947. The underlying idea behind the creation of panchayats was to establish and develop a sort of local Government in the rural areas of the State so that the people could have training in village administration and development and thus ameliorate their condition without depending too much on Government agencies by revitalizing the village corporate life and instilling in the hearts of the people the spirit of self-reliance, and joint endeavour. Similarly, Nyay Panchayats have been established to serve as a local tribunal for settling the disputes of the villagers to a great extent through an agency fully conversant with the local conditions, without going through the elaborate and complicated procedure in the city courts.

Nyay Panchayat

The Nyay Panchayat has its headquarters in village Rakehti where in a grove, a pukka panchayatghar has been built at a cost of Rs.6,000 recently. The village school also is housed in the same building. The following three members of the Nyay Panchayat are from village Rakehti :

	Name	Caste	Occupation	Age (Years)
1.	Ghanshyam	Tamoli	Cultivator	60
2.	Sheo Prasad	Kalwar	,,	45
3.	Baldeo Prasad	Brahmin	,,	38

During the year 1960, the following civil and criminal cases were decided by the Nyay Panchayat :

Criminal Cases

Name of the parties	Section	Decision
1. Gaon Panchayat *versus* Chandrabhal Thather	290 I.P.C.	Compromised
2. Gaon Panchayat *versus* Ram Autar Thather	,,	,,
3. Gaon Panchayat *versus* Sunder Lal Thather	,,	,,
4. Baldeo Prasad Brahmin *versus* Narain Chamar	504 I.P.C.	Dismissed

Civil Suits

Ten civil suits of this village were decided by the Nyay Panchayat. In all the cases the parties compromised.

Gaon Samaj

With the abolition of Zamindari after the enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1951, all lands of common utility such as *abadi* sites, pathways, water lands, forests, fisheries, public wells, tanks and water channels vested in the village community or the Gaon Samaj consisting of all the residents of the village as well as *pahikasht* cultivators. The Gaon Samaj acting on behalf of village community was entrusted with wide powers of land management.

Gaon Sabha

A Gaon Sabha consists of all adults, i.e., persons who have attained the age of 21 years, ordinarily residing within the area of the Sabha. A person who is not a citizen of India or who is evidently of unsound mind cannot be a member

of the Gaon Sabha. The following persons are members of the Gaon Sabha of this village :

	Name	Caste	Occupation	Age in years
1.	Ram Bharose	Lodh	Cultivator	40
2.	Sharda Prasad	Tamoli	Shopkeeper	28
3.	Ram Chandra	Brahmin	Cultivator	35
4.	Jagnu	Dhobi	,,	37
5.	Babu Ram	Brahmin	,,	45
6.	Chandra	Thather	Shopkeeper	35
7.	Danku	Chamar	Cultivator	25
8.	Baldeo Prasad	Brahmin	,,	48
9.	Shyam Behari	,,	,,	48
10.	Chhotey Lal	,,	,,	42
11.	Mazhar Khan	Pathan	,,	55
12.	Bhagwati Prasad	Brahmin	,,	27
13.	Kalloo	Kalwar	,,	36
14.	Sheo Prasad	Batham Vaish	,,	45
15.	Saheb Lal	Patwa	,,	42
16.	Raham Ali	Naddaf	,,	31
17.	Deo Datt	Brahmin	,,	48
18.	Ganeshi	Pasi	,,	32
19.	Chakarpani	Brahmin	,,	45
20.	Tulsi Ram	Kurmi	,,	47
21.	Mohan Lal	Gadariya	,,	40
22.	Ram Din	Dhobi	,,	45
23.	Akbar Ali	Sheikh	,,	60
24.	Phool Khan	Pathan	,,	47
25.	Niyaz Ali	Sheikh	,,	32
26.	Chandi Deen	Murao	,,	36

The five members at serial no. 16 to serial no. 20 above are residents of hamlet Sukhanpurwa. The majority of members are Brahmins but the President is a Kurmi.

Work done by the Panchayat

The panchayat has constructed the panchayatghar at a cost of Rs.6,000. It has also constructed the Rakehti-Dhadia road and repaired the Sukhanpurwa-Rakehti *kachcha* road through *shramdan*. It has installed 4 hand pumps for potable water. It has purchased a table, a harmonium and other musical instruments for social programmes.

Caste Panchayat

With the exception of the Brahmins and the Gosains, every caste has its caste panchayat. The caste panchayat is not limited within the hamlet alone but has its jurisdiction over all the hamlets of the village and a few neighbouring villages too. Caste disputes of a social nature are referred to it. The decision is taken by all the adults participating in the panchayat. Every caste panchayat has a *mukhia* or *chaudhury* of its own. He holds office so long as he enjoys the confidence of the caste. His decisions are final and there is no appeal against his orders. The offenders are generally penalized by ordering them to give feasts and pay fines. Sometimes they are also ex-communicated from the *biradari* for a certain period.

Informal Panchayat

Whenever a petty dispute arises, among the residents of this village, the matter is brought to the notice of the village Pradhan, Shri Lakshmi Narain Kurmi, who consults the former *Mukhia* of the village Pandit Suraj Bali. A few other important persons are called and the matter is settled so far as possible.

Voluntary Organisation

In this village there is no youth club or library. Social and religious get-together are, however, held in the panchayatghar. Devotional or religious songs or recitations take place to the accompaniment of harmonium and *tabla*. The Block staff of Nighasan has also organised night classes for educating the adults. *Kabaddi* is played by some young men casually.

Educational Institutions

The village has two educational institutions, viz., the Basic Primary School and the Navin Kanya Pathshala, Rakehti.

The Basic Primary School was opened as a Primary School in 1938 by the District Board. The school has two teachers and the following students as on January 31, of every year :

Year	Standard I		Standard II		Standard III		Standard IV		Standard V		Total	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1959	34	1	23	1	6	..	8	..	5	..	70	2
1960	44	2	24	1	16	2	6	..	13	..	103	5
1961	30	3	39	2	16	1	16	2	3	..	104	8
1962	31	2	26	..	20	1	14	1	12	1	103	5

After 1960 there has no increase in the number of students in this school.

The school has been well-equipped by the Nighasan Block. The local students play football in the evening or during the school hours also when the teachers like.

The school has got one spade and five *khurpis* (scythe) for giving practical demonstration in agriculture in the nearby plot which is also the school property.

The Navin Kanya Pathshala was started by the Antarim Zila Parishad in the village on 10th October, 1961. It has no separate building. The classes are held in the premises of the Basic Primary School. Only one lady teacher was found serving this institution. At the time of survey there were only 40 girl students, 38 in standard I and one each in standards II and III.

Reform Measures

There is no family planning centre in the village but one does exist at Nighasan. The people in general are not in favour of family planning. They do not realize the necessity of limiting their families. The addition of a son to the family is most welcome in every house.

The custom of giving dowry has not been effected by the recent legislation regulating dowry. Dowry and gifts are given in marriage in the same way as used to be done in the past.

As already pointed out, untouchability is practiced to some extent in the village in spite of the Untouchability (Offences) Act, 1955. Out of 102 heads of the household interviewed only 23 were aware of the law prohibiting untouchability. The Chamars, the Pasis and the Dhobis do not generally sit on cots in the presence of any Brahmin or Kshatriya. The clothes of the Chamars are, however, washed by the washermen and the barbers, too, do not hesitate in shaving the Chamars and the Pasis.

CHAPTER V

Conclusion

The foregoing study of the various aspects of the social, cultural and economic life of the village leads to the obvious conclusion that it is not a developed village.

It is surrounded by river Sarju and three *nalas* and is, therefore, subject to regular attacks of inundation and waterlogging, as a consequence of which not only the standing crops are damaged but insanitation also spreads within the village. The level of the village is low and hence the soil remains damp for a long. In spite of the vicinity of *nalas* and rivers, the land under cultivation is not irrigated because there are no arrangements for irrigation.

The distribution of land is unbalanced. Big tracts of land are concentrated in a few hands only whereas a number of small and scattered plots are in the possession of a number of small cultivators. This unbalanced distribution of land has led to concentration of a large percentage of agriculture produce in a few hands only.

The activities of the Planning Department have been extended to this village. There is a co-operative credit society in the village which extends loan to the cultivators. The Block authorities also advance loans to the cultivators. In cultivation green manure, chemical fertilizers, improved seeds and agricultural implements have been introduced at the instance of the Block. Japanese method of paddy cultivation and line sowing of the wheat crop are also becoming popular. The methods of cultivation are undergoing a gradual change. On account of a disproportionate rise in the prices of grains, the cultivators are able to earn more with almost the same efforts. They are, therefore, better off today than ten years before.

With the abolition of the Zamindari system, a new spirit has been infused in the tenants. They breath in an air of freedom. They have to pay less rent. They are free from the tyranny of the zamindar. They feel that the land they cultivate is their own. They have an incentive to make permanent improvement on land.

There are no opportunities for technical training and hence the population has a stay-at-home attitude towards life. No resident of this village is working on any good post outside and hence there is no possibility of the younger generation being attracted outside. They simply dissipate their energies in the stagnant pool that the village is.

With the political and consequential socio-economic changes all over India, some changes have no doubt crept in this village also on all fronts. Having seen three Panchayat and Assembly elections, the population has grown politically conscious. Instead of submitting meekly to authority they have learnt to assert; they are no longer afraid of the bureaucracy but freely complain to the highest authorities to get their grievances redressed. The officials too give a patient hearing to what they say. Due weight is attached to the *vox populi*. No one is ordinarily allowed to have his own way.

As a result of contacts with outsiders the way of dress and living is also undergoing a change. Sari, bodice, petticoat, shalwar, half-pants, pullover, etc. are, for example, being used increasingly by the younger generations.

The social values too have been changing. The lower castes have been trying to go a rung higher in the social ladder. The Chamars, the Pasis and Dhobis belong to the Scheduled Castes but they are not treated as untouchables. The Chamars are treated with greater consideration. This change has taken place obviously due to the better economic condition of this community and their large number. Due to economic reasons too, the higher castes, cannot afford to remain very orthodox. They have to depend

for so many services on these people who are no longer tied to the former's chariot wheels. There may be casual bickerings and differences of opinion but on the whole there is an atmosphere of goodwill and co-operation in the village.

No doubt there have been changes in the social, religious and economic spheres of the village life but the pace of change is very slow. The villagers have a willingness to change but they can accept a change only when they have been convinced of the utility of the proposed change. The lurking suspicion in their minds allow the adoption of new concepts and practices with great care and caution. Initially there is hesitation and doubt but in course of time the items of change are brought into the community. The biggest single factor which has set the wheels of the community in motion in the direction of change is the Planning and Development Department. The tempo of change would mainly depend upon the efforts of the staff of this Department. Every innovation has to be clearly explained to the villagers with great patience in a spirit of mutual understanding, co-operation and sympathy. The energy and interest of the village people has to be channelised into constructive activities with proper guidance and keen insight on the part of village leaders and local officials entrusted with the work of their emancipation and uplift.

TABLES

TABLE NO. I

Area, Houses and Population

*Area in		*Density	Number of Houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
3,480	1,408	767 persons per sq. mile	102	102	467	262	205

*For village Rakehti including its 13 hamlets

TABLE NO. II

Population by Age-groups

Total of All ages			0–4		5–9		10–14		15–19		20–24		25–29		30–34		35–44		45–59		60 and over	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
467	262	205	35	30	30	27	36	24	19	17	24	15	22	15	20	12	29	25	27	18	20	22

TABLE NO. III

Size and Composition of Households

Total No. of Households	Size of Households															
	Single member			2-3 members			4-6 members			7-9 members			10 members and over		
	House-holds	Males	Fe-males	House-holds	Males	Fe-males	House-holds	Males	Fe-males	House-holds	Males	Fe-males	House-holds	Males	Fe-males
102	14	10	4	25	34	26	37	101	77	23	93	83	3	19	15

TABLE NO. IV

Caste and Nature of Family

Caste	Total Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Ahir	6	2	1	3	..
Brahmin	4	..	1	1	2
Barhai	2	1	..	..	1
Chamar	5	3	..	2	..
Dhuniya	7	5	..	2	..
Dhobi	3	1	..	..	2
Gadariya	2	1	..	1	..
Gosain	18	6	1	2	9
Kurmi	18	7	2	6	3
Kahar	2	1	..	1	..
Kori	3	1	..	1	1
Lohar	2	..	..	..	2
Lonia	6	4	..	2	..
Lodh	3	1	1	..	1
Nai	3	2	..	1	..
Naddaf	5	4	..	1	..
Pasi	6	3	1	1	1
Teli	7	2	..	2	3

N.B. *Simple* family consists of husband, wife, and unmarried children.
Intermediate family consists of married couple and unmarried brothers, sisters and one of the parents.
Joint family consists of married couple with married sons, daughters, or with married brothers, sisters.
Others refers to single members or unmarried brothers and sisters or one of the parents living with unmarried sons or daughters.

TABLE NO. V

Households classified by Religions, Communities, Castes and Sub-castes

Religion	Caste	Sub-caste	Number of Households	Number of Households		
				Persons	Males	Females
Hindu ..	Ahir ..	Gowal	6	38	22	16
	Brahmin ..	Tiwari		9	4	5
		Misra	1	1	..	1
		Chaubey	1	1	..	1
	Barhai ..	Kokath	2	7	3	4
	Chamar ..	Poorbia	3	11	6	5
		Kachhauhar	2	11	7	4
Muslim ..	Dhuniya ..	Sheikh	6	41	24	17
		Behna	1	3	1	2
Hindu ..	Dhobi ..	Kathathok	1	2	1	1
		Not stated	2	7	3	4
	Gadariya ..	Dheengar	2	11	7	4
	Gosain ..	Giri	18	62	34	28
	Kurmi ..	Manuwar	18	84	44	40
	Kahar ..	Dhuriya	2	12	5	7
	Kori ..	Dhimar	1	1	1	..
		Kahitia	1	10	8	2
		Khairabadi	1	8	7	1
	Lohar ..	Manley	1	2	1	1
	..	Not stated	1	1	1	..
	Lodh ..	Garia	2	5	4	1
		Pataria	1	7	3	4
	Lonia ..	Chauhan	6	39	22	17
Muslim ..	Nai ..	Nai	3	15	7	8
	Naddaf ..	Naddaf	5	22	14	8
Hindu ..	Pasi ..	Raj	6	24	12	12
	Teli ..	Jaiswal	7	33	21	12

TABLE NO. VI

Age and Marital Status

Age-groups	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	467	262	205	138	77	105	100	19	28
0—4	65	35	30	35	30	..	..	..	..
5—9	57	30	27	30	27	..	..	..	..
10—14	60	36	24	36	18	..	6	..	..
15—19	36	19	17	12	2	7	15	..	..
20—24	39	24	15	6	..	16	14	2	1
25—29	37	22	15	8	..	10	14	4	1
30—34	32	20	12	3	..	17	12	..	..
35—39	27	9	18	2	..	6	18	1	..
40—44	27	20	7	1	..	19	5	..	2
45—49	19	11	8	1	..	8	5	2	3
50—54	17	10	7	2	..	4	1	4	6
55—59	9	6	3	..	..	4	3	2	..
60 and over ..	42	20	22	2	..	14	7	4	15

TABLE NO. VII

Education

Age-groups	Total Population			Illiterate		Literate without educational standard		Primary or Basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	467	262	205	242	201	13	4	7	..
0—4	65	35	30	35	30	..	..	..	..
5—9	57	30	27	30	26	..	1	..	..
10—14	60	36	24	31	23	3	1	2	..
15—19	36	19	17	16	16	1	1	2	..
20—24	39	24	15	22	15	..	..	2	..
25—29	37	22	15	21	15	1	..	..	..
30—34	32	20	12	19	11	1	1	..	..
35—39	27	9	18	7	18	2	..	..	..
40—44	27	20	7	19	7	..	..	1	..
45—49	19	11	8	11	8	..	..	..	..
50—54	17	10	7	8	7	2	..	..	..
55—59	9	6	3	5	3	1	..	..	..
60 and over ..	42	20	22	18	22	2	..	..	..

TABLE NO. VIII

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

Age-groups	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages ..	467	262	205	280	176	104	187	86	100
0—14	182	101	81	29	22	7	153	79	74
15—34	144	85	59	127	81	46	17	4	13
35—59	99	56	43	93	55	38	6	1	5
60 and over ..	42	20	22	31	18	13	11	2	9

TABLE NO. IX

Occupation by Caste

Caste	Cultivator		Agriculture labourer		Retailer		Carpenter		Washer-men		Barber		Cattle grazer		School teacher	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Ahir	13	9	..	..	..	..	..	..	..	..	..	..	3	..	..	..
Brahmin	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Barhai	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..
Chamar	6	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dhobi	..	..	..	..	..	..	..	..	3	2	..	..	..	..	..	..
Gadariya	..	..	2	1	..	..	..	..	..	..	..	..	2	..	..	..
Gosain	26	13	..	..	..	..	..	..	..	..	..	..	1	..	1	..
Kurmi	36	27	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Kahar	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kori	6	2	1	..	..	..	..	..	..	..	..	..	1	..	..	..
Lohar	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lodh	3	2	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Lonia	10	9	4	2	..	..	..	..	..	..	..	..	..	..	..	..
Pasi	6	6	2	1	..	..	..	..	..	..	..	..	..	..	..	..
Teli	13	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dhuniya	9	5	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Nai	..	..	..	..	..	..	..	..	..	..	7	4	..	..	..	..
Naddaf	6	4	..	..	2	2	..	..	..	..	..	..	..	..	..	..
Total	141	92	9	4	3	2	3	..	3	2	7	4	9	..	1	..

TABLE NO. X

Households by Number of Rooms and by Number of Persons Occupying

Total number of house-holds	Total no. of rooms	Total no. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers
102	240	467	..	..	27	70	37	157	22	127	9	57	5	44	2	12

TABLE NO. XI

Livestock

Caste	Milch cattle		Draught bulls		Goats and sheep		Pigs		Horses		Cows		She-buffalo		Young ones	
	No. of house-holds ow-ning	Total no.	No. of house-holds ow-ning	Total no.	No. of house-holds ow-ning	Total no.	No. of house-holds ow-ning	Total no.	No. of house-holds ow-ning	Total no.	No. of house-holds ow-ning	Total no.	No. of house-holds ow-ning	Total no.	No. of house-holds ow-ning	Total no.
Ahir	3	4	6	13	..	..	..	..	..	..	4	15	2	8	5	17
Brahmin	1	2	2	10	..	..	..	..	..	..	2	8	2	6	2	3
Barhai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chamar	1	1	4	8	1	1	..	..	..	..	3	11	2	2	3	3
Dhuniya	..	..	6	13	6	30	..	..	..	..	1	3	2	2	2	2
Dhobi	1	1	2	3	..	..	..	..	..	..	1	1	..	..	1	1
Gadariya	2	3	1	4	2	61	..	..	..	..	1	20	..	..	2	2
Gosain	..	..	12	30	3	4	..	..	2	2	4	16	2	3	2	3
Kurmi	6	9	19	51	8	13	..	..	4	4	7	21	8	12	11	25
Kahar	..	..	2	4	..	..	..	..	..	..	..	..	..	..	..	..
Kori	1	1	2	4	1	1	..	..	..	..	2	13	..	..	2	3
Lohar	..	..	1	1	..	..	..	..	..	..	..	..	1	1	..	..
Lonia	..	..	4	9	2	3	..	..	..	..	4	13	..	..	6	8
Lodh	..	..	2	4	..	..	..	..	..	..	2	7	..	..	2	3
Nat	..	..	2	4	3	4	..	..	..	..	..	..	1	1	1	1
Naddaf	2	3	4	7	3	7	..	..	1	1	1	4	1	1	2	3
Pasi	2	2	4	8	2	2	1	4	..	..	3	13	..	..	2	3
Teli	..	..	7	13	2	2	..	..	..	..	5	16	..	..	3	7
Total	19	26	80	186	33	128	1	4	7	7	40	161	21	36	46	84

TABLE NO. XII

Agricultural Produce of Cultivation run by the Households and its Disposal

(In Rupees)

Name of Products	Wheat	Wheat and Gram	Barley and Wheat	Jowar and Arhar	Paddy	Maize	Arhar	Jute	Ground-nuts	Jowar	Other Crops	Masur	Potato	Onion	Spices	Sugar-cane	Vage-talsles	Other pulses
1. Annual quantity of products ..	5,368	2,100	75	330	35,120	9,538	330	2,680	1,400	976	500	425	1;800	1,500	1,600	3,500	1,700	440
2. Total annual quantity consumed by the producing household ..	2,000	1,600	75	330	25,000	5,000	250	680	100	976	500	200	800	700	800	500	700	440
3. Total annual quantity available for sale ..	3,368	500	..	..	10,120	4,538	80	2,000	1,300	..	..	225	1,000	800	800	3,000	1,000	..

TABLE NO. XIII

Indebtedness by Income Groups

Income Group	Total Number of Households	Number of House-holds in debt	Percentage of col. 3 to col. 2	Average indebted-ness per Household in debt
				Rs.
Rs. 25 and below	1	..	..	..
Rs. 26 to 50	22	13	59	223.14
Rs. 51 to 75	29	20	69	211.00
Rs. 76 to 100	28	24	86	258.83
Rs. 101 and above ..	22	12	55	248.75

TABLE NO. XIV

Indebtedness by Causes

Cause		Amount of debt	Number of house-holds in debt	Proportion of debt due to cause to amount of debt the total
		Rs.		
(*a*) House construction or repairs to existing buildings ..		1,590	5	10
(*b*) Marriages		5,943	20	0.37
(*c*) Sickness		600	4	0.04
(*d*) Ordinary wants		3,250	18	0.20
(*e*) Household Cultivation		2,650	14	0.15
(*f*) Business run by the household		525	2	0.03
(*g*) Others	(i) Litigation	900	4	0.06
	(ii) Religious Ceremony	60	1	..
	(iii) Father's Loan	800	1	0.05
	Total	16,318	69	

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

	District	Tahsil	Village
1.	Uttarkashi	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	Mirzapur Behta
		Budaun	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	Beri Chahar
		Etmadpur	Chawli
		Bah	Pidhaura
14.	Etah	Jalesar	Baghai
15.	Etawah	Etawah	Udi
		Auraiya	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

	District	Tahsil	Village
22.	**Gonda**	Balrampur	Suganagar Domri
			Rajderwa Tharu
23.	**Bara Banki**	Nawabganj	Gadia
			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