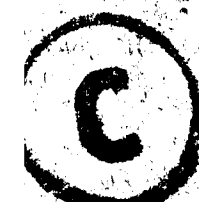


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Census of India - 1961

Uttar Pradesh

VOL - 15, Part. 6 - 16



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CENSUS OF INDIA 1961

VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH NO. 16

General Editor
P. P. BHATNAGAR
of the Indian Administrative Service
Superintendent of Census Operations, Uttar Pradesh

VILLAGE CHAWLI
(Tahsil Etmadpur, District Agra)

BY
R. I. VERMA
of the Uttar Pradesh Civil Service
Deputy Superintendent of Census Operations

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With best compliments to

P. P. BHATNAGAR, I.A.S.,

Superintendent of Census Operations,

Uttar Pradesh.



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PRINTED IN INDIA BY THE SUPDT., PRINTING & STY., U. P., AT JOB PRINTERS, ALLAHABAD

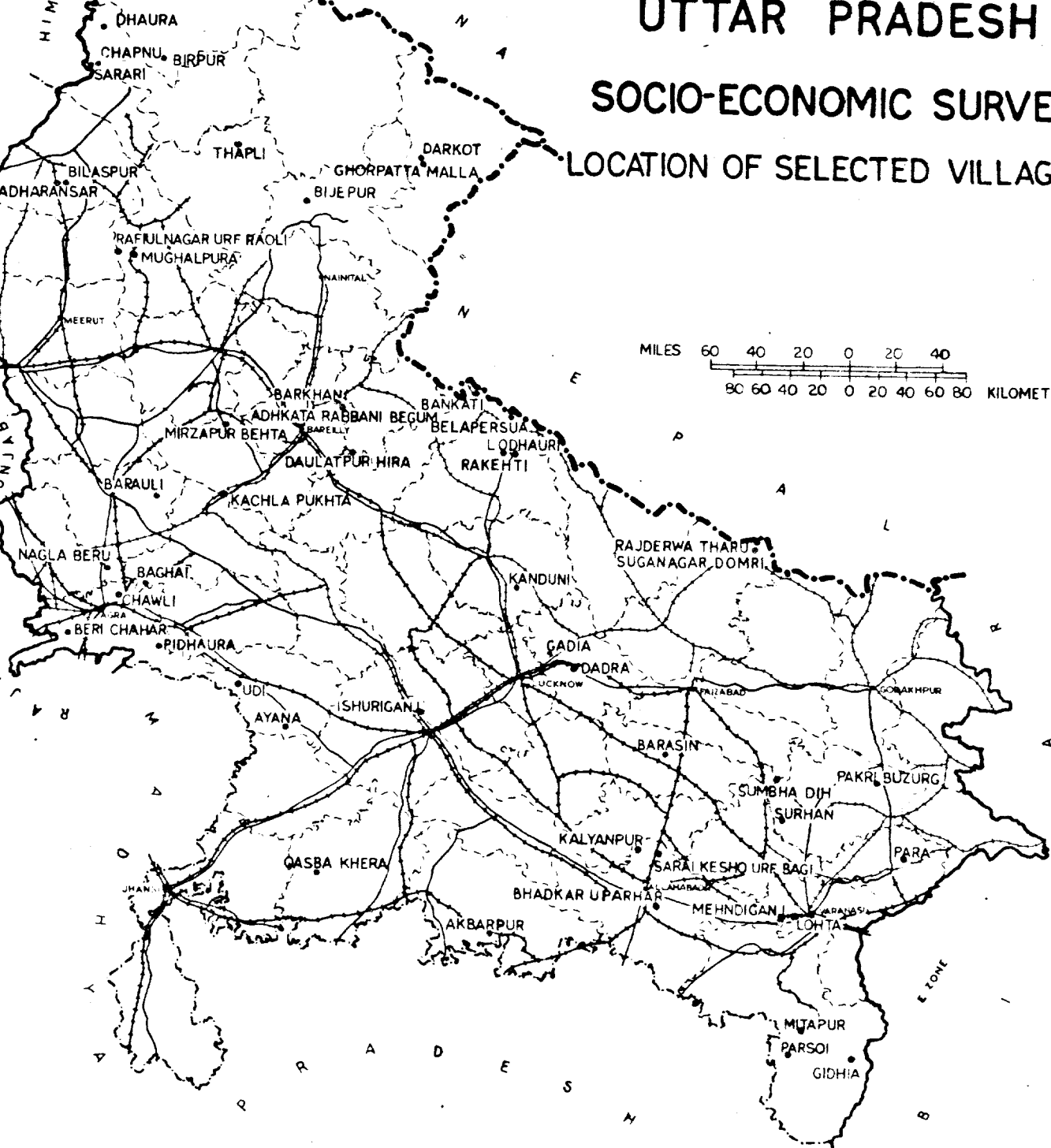
PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI—8

1965

Price : (Inland) Rs. 3.30 (Foreign) 7sh. 9d. or 1 \$ 19 cents.

UTTAR PRADESH SOCIO-ECONOMIC SURVEY LOCATION OF SELECTED VILLAGES

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CENSUS OF INDIA 1961

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life-sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

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

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

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately

geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

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

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

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

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

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

New Delhi

July 30, 1964.

that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

Asok Mitra

Registrar General, India.

P R E F A C E

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

2. The selection of villages for study was made in accordance with certain 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 the winds of change from various directions to a greater degree.

LUCKNOW

January 31, 1963

3. Garhi Chajeet and Bas Kishan Singh, the hamlets of village Chawli in tahsil Etmadpur of district Agra were selected for study because they contain a predominant community of Koris whose main occupation is weaving. The hamlets have a population of 314 persons of whom 190 are Koris representing about 61 per cent of the total population.

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

5. Field investigation in the village was carried out by Shri B. D. Sharma, Socio-Economic Inspector who had been borrowed from the National Sample Survey Organisation. Shri R. I. Verma, Deputy Census Superintendent of the Uttar Pradesh Civil Service, is responsible for 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

CHAPTER I

THE VILLAGE

Chawli is large-sized village situated at a distance of about 14 miles, north-east of Agra. It is connected with Agra by 6 miles of metalled road on which buses ply throughout the year and 8 miles of *kachcha* road generally covered by bullock cart, bicycle or on foot. The village is about 8 miles from Etmadpur, the tahsil headquarters. The eight-mile *kachcha* stretch from Etmadpur to the village is open to traffic in dry weather but is not easily negotiable in the rainy season because of slush, and in places, is under knee-deep water.

Chawli is bounded on the north by village Chirauli, on the south by villages Agwar and Lakhna Mai, on the west and the east by villages Arela and Mukhwar respectively. According to the Census of 1961, the total population of the village including its sixteen hamlets was 4,261 with a total of 568 houses. The survey was conducted in its two hamlets, Garhi Chajeet and Bas Kishan Singh which are in the neighbourhood of the main village. Garhi Chajeet is about 5 furlongs in its south-west and Bas Kishan Singh at a distance of about 7 furlongs from the main abadi. The hamlets have a sizeable population of Koris (60.5 per cent) whose main occupation is cotton weaving.

Physical Features and Climate

The village is situated on a level plain. A large tract of the village is low-lying and gets water logged during the rainy season. The soil is fertile. In the low landa there is greater admixture of clay which gives greyish look. Nature is not bountiful in its gifts to the village and its surroundings. There is no forest or river in its neighbourhood.

The village lies in an area of extreme climate. It is very cold during the winter and the heat is intense in summer months. The hot westerly winds blow in May and June and fill the air with sand and dust. The monsoon breaks out in the last week of June. It does not rain for more than a day or two at a stretch and more than half the average rainfall of the year comes during the months of July and August. The rains cease at the end of September. The climate is delightful in winter with warm and sunny days but the nights are cold and uncomfortable in December and January. The temperature begins to rise in the month of March.

Flora and Fauna

There is no forest or jungle near the village but patches of grass occur in its neighbourhood. Trees commonly found in the village are mango, guava, *jamun* (*Eugenia jambolna*) and *neem* (*Azadirachta indica*). There are a number of well-managed orchards. *Neem* is grown principally for shade while mango and guava are the fruit trees planted in some orchards. Mango tree also provides timber for roofs. *Jamun* and *babul* (*Acacia arabica*) grow sporadically in the fields and along the roads.

The wild animals that sometimes find their way to the village are fox, jackal, wolf, hyena, etc. The larger carnivora like tigers and leopards are conspicuously absent. The common birds are the sparrow, pigeon, snipe, grey partridge and house crow. Cuckoo is a migratory bird seen in summer.

Source of Water

There are 133 pukka and Partly pukka wells in the village which yield good drinkable water. The villagers use water of the wells for cooking, for washing clothes and household utensils. In summer there is no scarcity of water although groups of women gather at the wells waiting patiently to fill their many brass and earthen pots. The water of the wells is also used for irrigation.

Public Institutions

There is a primary school, a post office and a *panchayatghar* in the village. The school is housed in a pukka building built by the Zila Parishad. It has five classes meeting in three rooms and five teachers. Children of all communities are admitted to the school and the old prejudice against admitting children of Scheduled Castes is dying out. With the opening of the school in the village, education has been placed within the reach of a large section of the community.

The local branch post office serves the village and the adjoining areas. It is managed by one of the teachers of the primary school. Often the postman is not able to reach the villages on his periodic rounds, and takes a fortnight or even more for the distribution of mail. Letters are generally delivered

to persons visiting the post office for them. The Telegraph Office is at Tundla. Telegrams received there are sent by ordinary post to the recipients thereby losing much of their utility in transmission. Most of the villagers are illiterate and show very little appreciation of postal facilities.

The *panchayatghar* built in 1956 is used for holding meetings of the *Gram Sabha* and the *Nayaya Panchayat*. It has a big hall and a wide open compound and is the nucleus of organised, common and collective life in the village. It is not provided with adequate furniture. It is also used to house the guests.

The police station at Etmadpur is responsible for the maintenance of law and order in the village. The police organises regular patrols of the village at night and keeps strict watch on all doubtful characters. The sub-inspector incharge of the police station keeps himself informed of local developments through the subordinate officials.

The village is covered by the National Extension Block, Etmadpur. A co-operative society was established in the village in October, 1959. It did not survive long and ceased to function in December 1960. A multi-purpose co-operative society called Saghan Sahkari Samiti was again started in Chawli in March 1961. Its membership is open to the agri-

culturists and non-agriculturists of the village. It has 132 members.

The only medical facility available in the village is an untrained *vaidya* who is ordinarily consulted in illness. The nearest allopathic dispensary is at Barhan, about 6 miles from Chawli where patients are taken in serious illness for treatment. Maternity cases are ordinarily conducted by untrained *dais*. The veterinary centre is at Etmadpur.

History

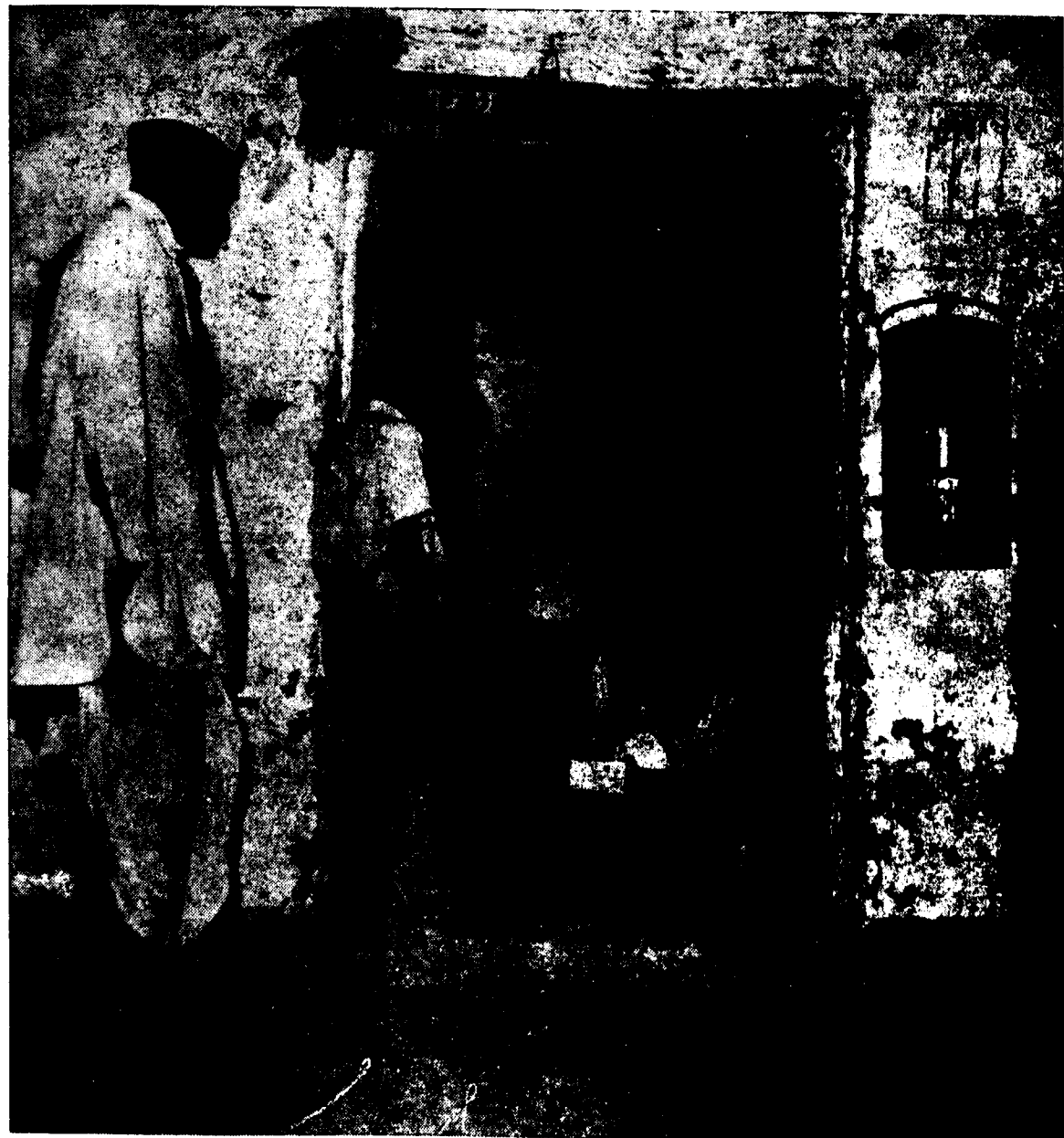
It is not known when the village in its present shape was formed as no written record about its origin is available. An enquiry was made from the elderly villagers who informed that the village was founded by Raja Chaupal Singh of the Kirar dynasty about 900 years ago. The village was then fortified by pukka walls and the entry was regulated through a gate in its north. The Chauhan Rajputs who lived in the neighbouring village, Uncha, were inimical to the Kirar Rajputs and finding a favourable opportunity fell upon them and succeeded in uprooting them from the village. In the 18th century the hamlet Bas Kishan Singh was founded by one Kishan Singh who lived in the village and shifted to its present site. Gradually others came and settled there and, in course of time, it grew in population and influence. Garhi Chajeet was founded at about the same time by one Chajeet Singh.

Plate No. 1



The Primary School

Plate No. 2



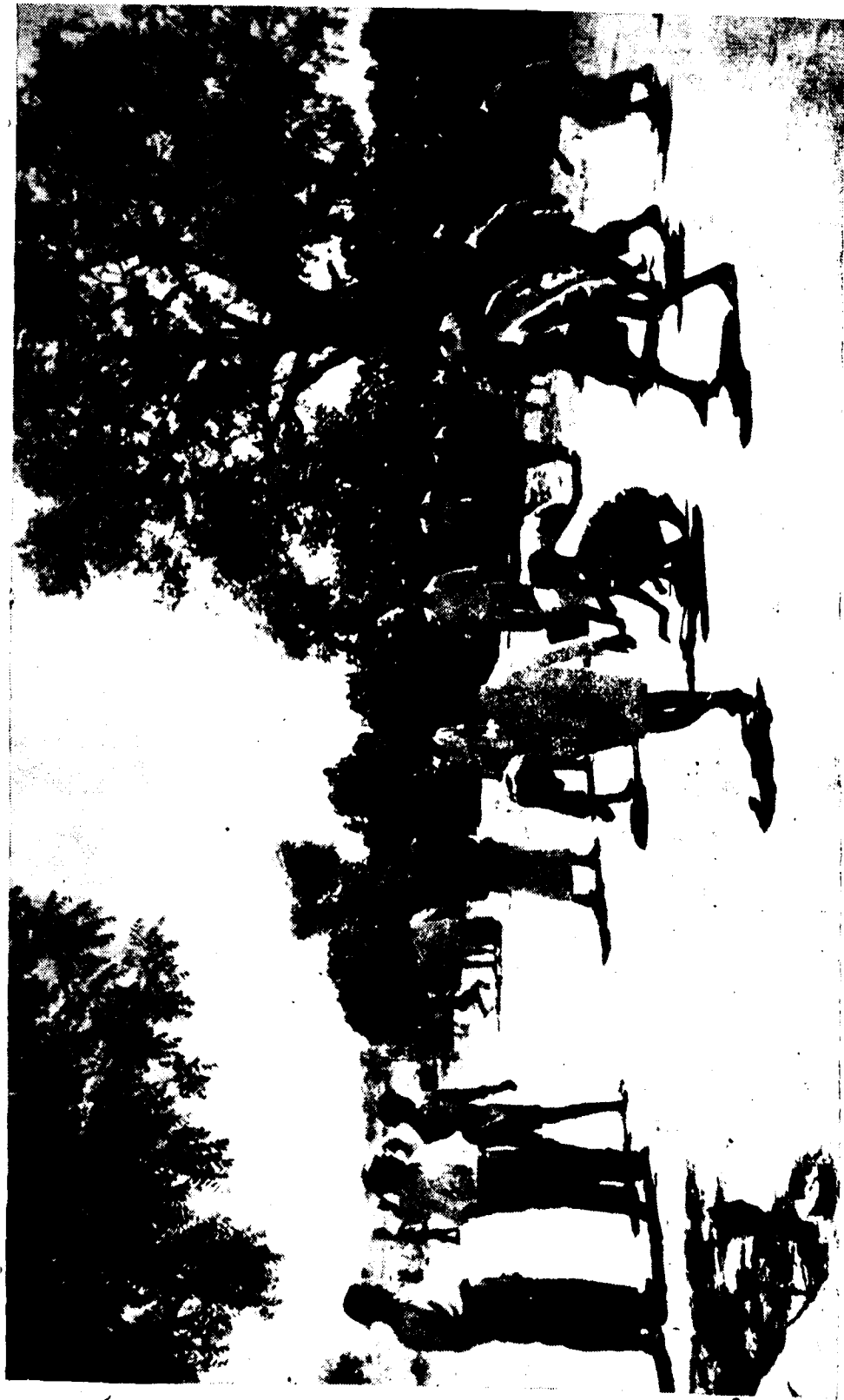
The village Post Office

Plate No. 3



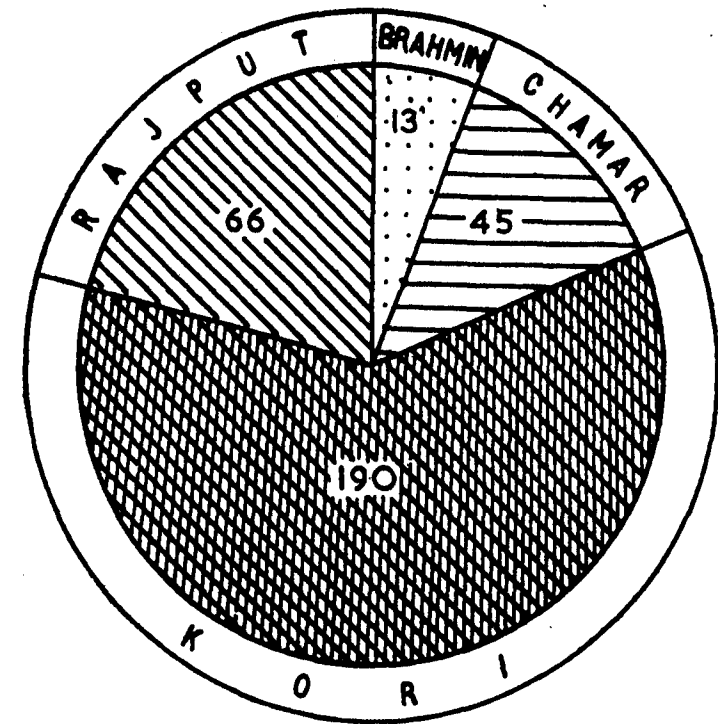
The Panchayatghar

Plate No. 4

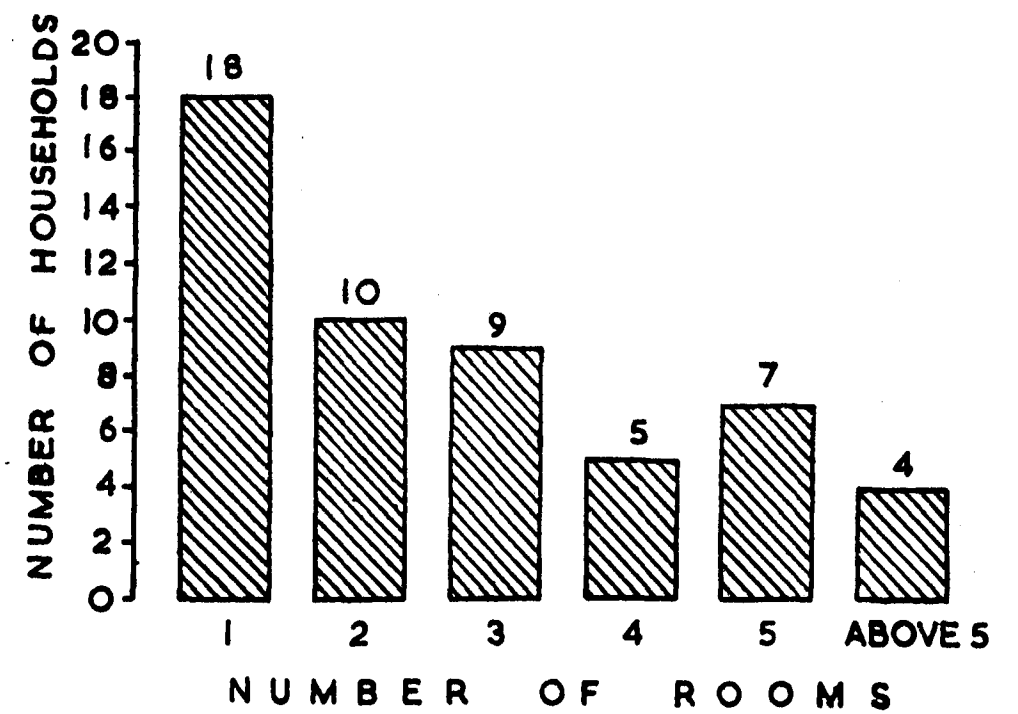


Students playing a game of kabaddi

POPULATION BY CASTE



HOUSEHOLDS BY NUMBER OF ROOMS



CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The population of Garhi Chajeet and Bas Kishan Singh is divided into four castes, namely, Brahmin, Rajput, Kori and Chamar. Numerically the Koris form about 60·5 per cent of the population of the hamlets, the Rajputs about 21 per cent, the Brahmins 4·1 per cent and the Chamars 14·4 per cent. Thus while the Kori cover about two-thirds of the entire population, the rest one-third population comprises the Brahmins, Rajputs and Chamars. The following Table gives the ethnic composition of the population sexwise :

TABLE NO. 2·1

Caste/Community	Number of Households	Population		
		Persons	Males	Females
HINDU				
Brahmin	2	13	7	6
Chamar	9	45	25	20
Kori	30	190	108	82
Rajput	12	66	38	28
Total	53	314	178	136

Among the Hindus, the Brahmins are at the top of caste hierarchy. They are 13 in number divided into 2 households comprising 7 males and 6 females. They are *Sanadhya* and do not accept food from the hands of any but their caste fellows. They, however, accept *seedha*, *e. g.*, flour, pulses and vegetables from other castes and cook the food themselves. They are mainly cultivators except one whose interest centres round learning and priesthood. He is the local priest and officiates at the ceremonies of the Rajputs and Koris except the Chamars who consult him regarding the auspicious timing of agricultural operations, marriage, etc.

The percentage of literacy among the Brahmins is high, *i. e.*, 61·5—but the female literacy is negligible for they consider the female education neither important nor worthwhile. They form an influential group and help in the settlement of disputes of the lower castes. The Chamars look to them as arbitrators in case of conflict among themselves.

The Rajputs rank next to Brahmins. They are 66 persons (38 males and 28 females) divided into 12 households. Numerically they form the second largest group in the hamlets. Before the abolition of zamindari, they were the zamindars of the village and even now enjoy greater prestige and are influential. They belong to Chauhan, Panwar and Tomar groups and freely interdine with each other, and social contacts between them is on a basis of equality.

They are mainly agriculturists and are relatively well-to-do peasants. They suffer from personal jealousies which often result in open flare-ups but where the interest of the caste is at stake they have always tended to unite. The abolition of zamindari has given a set back to their economic power and social influence but their help is still sought in resolving the difficulties facing the hamlets.

The Koris constitute about two-thirds of the village population. They are skilful weavers engaged in cotton weaving. The hand woven cloth is sold for cash, although it may also be bought on credit on slightly higher rates by those who are known to the weaver. The well-to-do Koris lend money to villagers without insisting on security against the money advanced. The rate of interest is 3 to 6 paise per rupee per month which is high indeed.

The Koris adhere rigidly to their customs. Marriages are endogamous and they accept food at the hands of the caste higher than themselves but not from those which are lower. The caste *panchayat* takes due notice of serious lapses and the guilty persons are punished. Their social status is neither very high nor very low but they do not suffer from any social disability. The Brahmin priest visits their houses and officiates at the religious ceremonies.

The Chamars are the lowest caste in the hamlets. They are 45 in number (males 25, females 20) constituting 14·4 per cent of the population. Economically they constitute the poorest section of the community. They do all sorts of work as labourers such as working on the fields in the sowing and harvesting seasons, cutting wood for fuel and repairing houses, etc. They

are not generally paid daily wages by the agriculturists. After the crops are harvested, they are given grain. Those who work on daily wages, get about 75 Paise and on monthly basis about Rs. 15 a month. Many earn their livelihood by working as day labourers getting about a rupee a day.

They suffer from social disabilities. The Brahmin priest does not officiate on religious ceremonies in their houses. They are not allowed to visit the places of worship nor can they draw water from the wells. Men and women drink liquor on festivals and other ceremonial occasions. Some Chamar women work as *dai* (midwife) and are given cereals and some money after the delivery.

House Type

There are 43 residential houses in the hamlets as against 53 households. They are located here and there without any symmetry or order. Except a *pukka* house in Garhi Chajeet the remaining houses are *kachcha* ordinarily consisting of a thatched verandah with an enclosed courtyard along the sides of which are built one or two *kothries* (small rooms). The well-to-do have more commodious houses with three to four rooms, a grain store, cattle shed and an extensive courtyard.

The Table given below shows the number of rooms and persons occupying them:

TABLE No. 2-2

Classification of Households according to Number of Rooms	Number of Households	Number of Persons
With no regular room	..	..
One room	18	88
Two rooms	10	54
Three rooms	9	58
Four rooms	5	43
Five rooms and above	11	71
Total:	53	314

Out of 53 households, 18 have one room each, 10 two rooms each, 9 three rooms each, 5 four rooms each and 11 households live in five or more than five rooms each. Thus the typical house is a single-roomed or two-roomed structure accounting for 52.8 per cent of residential accommodation. The rooms are small measuring 10 feet by 8 feet each used for living as well as for cooking food and storing of grains. In the single-roomed structure the married and the unmarried sleep in the same room though sometimes they provide partition to keep privacy.

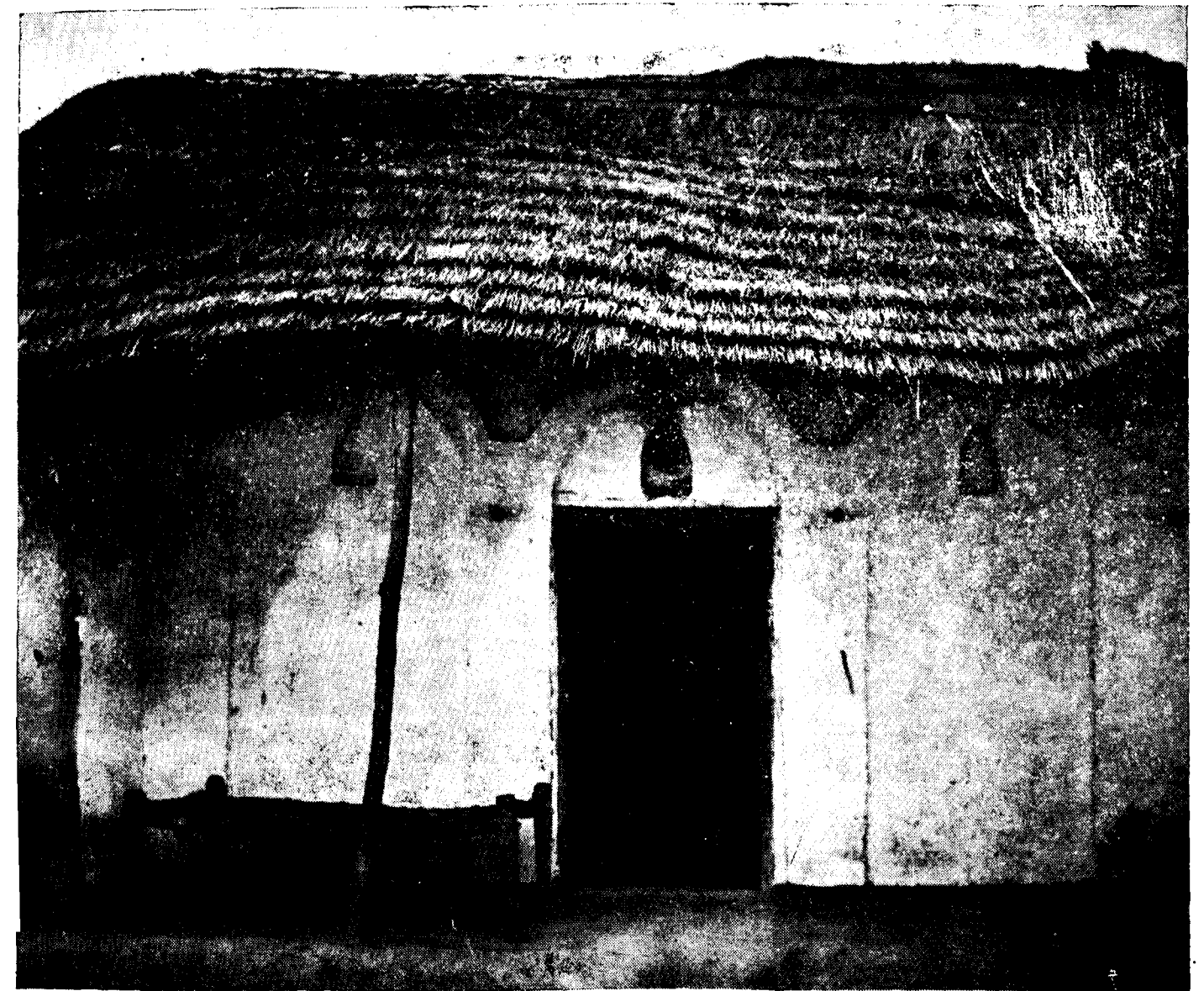
The average density of persons per room is 2. Considering households occupying one room, the average density is 5 which speaks of congestion for a considerable section of the population.

Construction of a *kachcha* house is simple. The materials used are clay, bamboo, wood and unbaked bricks which are locally available throughout the year except the rainy season. The plinth is raised two feet above the ground level. The floor is levelled by earth-filling and is finally plastered with cow-dung wash. The walls are of mud. The roofs are generally made of wooden beams with rafters of *neem* or mango with an over-all covering of *sirki* or *arhar* plants and mud. Sometimes tiles (*khapra*) are also used. Generally the height of the roof is about twelve feet. The roofs are not flat but slanting for draining out the rain water. Timber used for making doors is obtained locally. Those who have *neem* or mango tree in the house utilise its timber for the purpose. The rooms are dark as windows and ventilators are not provided. In some houses round holes are provided in the front walls above the door and serve as ventilators. The well-to-do usually engage mason and labourers for constructing a house. The poor build it with the help of family members and friends. Construction of a *kachcha* house having four rooms, a front verandah and an enclosed courtyard costs about Rs. 1,500. The poor live in one-roomed house which is cheap to construct.

Among the Brahmins and Rajputs, the *purohit* is consulted for laying the foundation-stone of the house. It is laid by the head of the family on the day and time fixed for the ceremony and thereafter *gur* is distributed among those present. Some money and cereals are also given to the priest and the mason. When the house is ready, it is occupied on an auspicious day fixed by the priest. The *katha* of Satyanarain is held and friends and relations are invited to a feast. The ceremony is locally called *grih pravesh* (house warming ceremony). The *Koris* and Chamars do not observe any ceremony in connection with the construction and occupation of a house. As far as practicable, the main entrance of the house facing south is avoided for it is considered inauspicious.

The houses in Garhi Chajeet and Bas Kisan Singh are single-storeyed. In some houses there are stairs which lead up to terrace otherwise a ladder is used to reach it. The houses are uncomfortable during the rainy season for they leak and are full of flies and

Plate No. 5



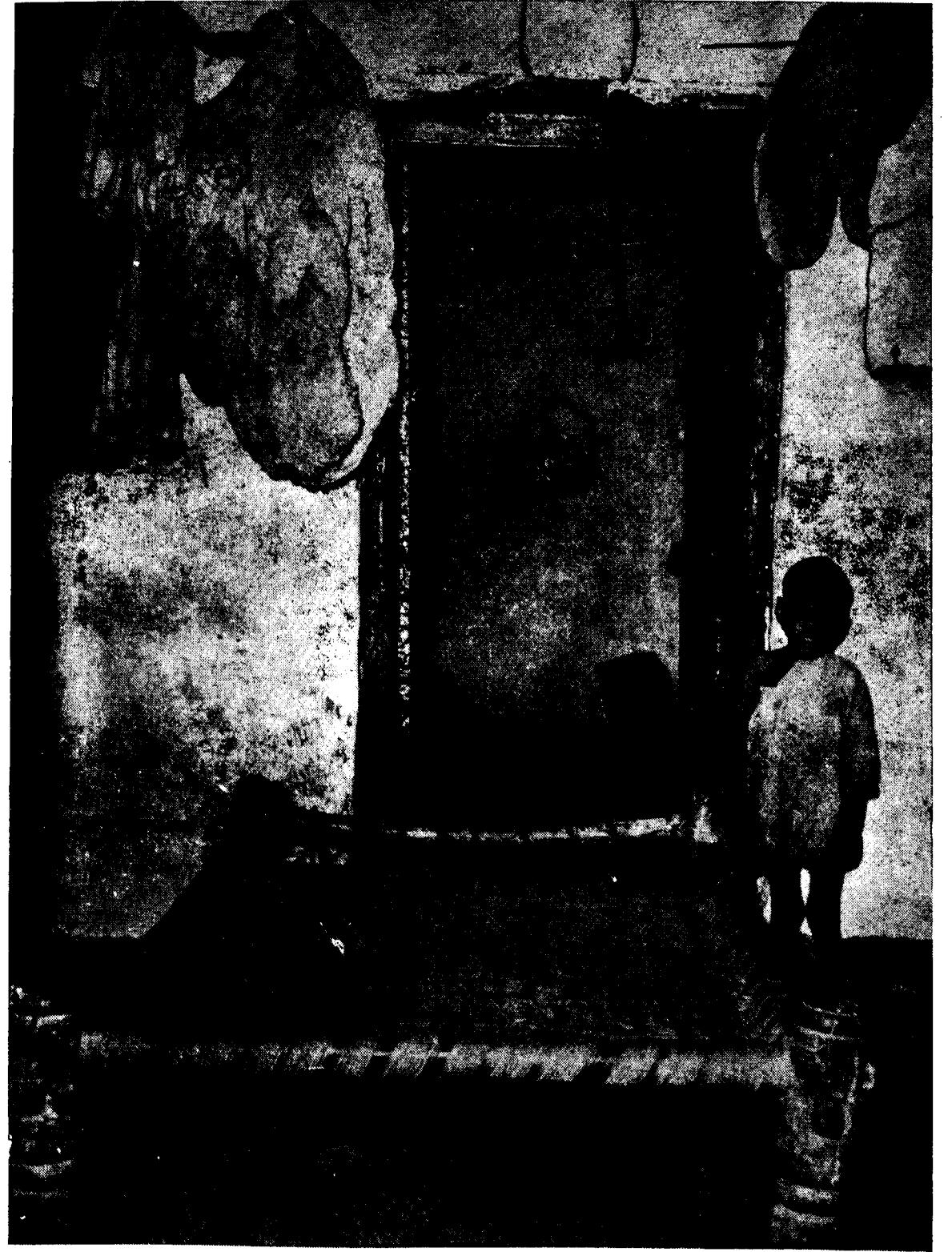
A typical *Kachcha* house

Plate No. 6



Kachcha_ and Pukka houses in the village

Plate No. 7



Inside view of the house

mosquitoes. Majority of the houses are without urinals, latrines and bath rooms. Men, women and children go to nearby fields to answer the call of nature. Men generally bathe at the village well and women either under the cover of a cot covered with a bed sheet or any other cloth or behind closed doors when the men are out. All the house drains come out into the lanes, sometimes making trespass difficult. Occasionally one may see red hand prints on the walls of the houses, made at the time of a wedding or when a son is born. Family photographs taken by street photographers in the town or cheap prints of Hindu deities often decorate the walls in some of the houses.

The houses are cleaned every morning but the rubbish and animal waste are heaped outside them. The cleaning of the backyard of the house is thoroughly neglected and weeds are allowed to grow there. Often rubbish is collected in a pit very close to the house. They form good breeding places for mosquitoes.

Dress

The villagers generally use clothes of cheap and coarse variety. The use of clothes is restricted almost to bare necessity in poor families. Children remain naked up to 4 or 5 years particularly among the Koris and Chamars. The males usually wear shirt with three pockets, one in front and two at the side or *kurtia* with side pockets and *dhoti*. The lower castes do not use as many clothes as used by the higher castes. Even in winter they wear very few clothes. The well-to-do, however, wear woollen coats, sweaters and caps. Woollen blankets are used for protection in cold nights. School going boys put on half pants and shirts. Young boys studying in schools wear shirts or bush shirts and pants. The *dhoti* is worn by the Brahmin, Rajput and Kori women. The upper garment is the shirt or blouse usually made of coarse cloth while the *dhoti* is mill-made or is of handloom with a floral border or a border of artistic design about three or four inches wide. Red-coloured border is popular. *Lehanga* (full pleated skirt with a broad border at the lower end) is worn by the women of Chamar community with *kurtia* and *dupatta*.

The villagers wash their own clothes, sometimes with soap. Some get them washed by the village washerman and either pay him on piece-rate basis or

grain is given at the harvests. The washerman does not generally press the clothes he washes for he has no washerman's iron.

The villagers are usually bare-footed but some use country shoes and sandals. The well-to-do wear western-style shoes with laces. Socks are used by some on special occasions.

Ornaments

There are a variety of ornaments worn on different parts of the body by village women. They are made of gold or silver. The poor generally use ornaments of white metal or some other cheap material. Men do not use any kind of ornament except gold or silver rings. A few of the popular ornaments are mentioned below :

Local name	Metal	Use
Bunda & Jhumki	gold	worn on the ear
Dooa	silver	worn round the arms
Laung and Nathni	gold	worn on the nose
Hansuli and Sitarami	gold or silver	worn on the neck
Dasiband	gold	worn on the wrist
Lachhey and Kara	silver	worn on the ankles
Kardhani	silver	worn on the waist
Bichhia	silver	worn on foot-finger
Anguthi	gold	worn on fingers

The married Hindu women wear glass bangles and *bichhia* as sign of *sohag*, i.e., the married state. They are not taken out during the life time of the husband. Unmarried girls wear bangles only. Women do not put on many ornaments in day-to-day life. They, however, wear them on ceremonial occasions. The number of ornaments possessed by a woman depends on the financial condition of the household. They are purchased either from local goldsmiths or from Agra.

Household Equipments

Villagers possess cheap and durable furniture. A popular item of furniture is *charpoy* or *khatia* possessed by every household. It is a rectangular wooden frame woven across with *moonj* strings. It is used for sitting and resting during the day and for sleeping at night. Those family members who have no *khatia* sleep on the floor or on a mat on the ground. Two households, one each of Brahmin and Rajput, own wooden chairs and tables. Seven households possess

wall shelves and one household each, a stool and a *jal chauki*. Four well-to-do households (Brahmin 1, Rajput 3) own bedsteads called *palang* which are often ornamented.

Consumer goods are used to a limited extent in the hamlets. The Table given below shows the possession of consumer goods castewise :

TABLE No. 3-2

Caste	Number of Households	Hurricane lantern	Torch light	Bicycle
Brahmin	2	2	1	2
Rajput	12	12	4	6
Kori	30	19	..	3
Chamar	9	4	..	2
Total :	53	37	5	13

Out of 53 households, 37 possess hurricane lanterns, 5 dry-cell torches and 13 bicycles. The use of bicycle has become popular as it is a cheap conveyance. They are used by men to go outside the village. Use of mosquito curtain is unknown except in the case of one single Rajput family. There is no gun for protection of crops and for shooting wild animals.

Utensils

The brass and bell-metal utensils are used in the hamlets. They are the same as in other parts of the State. Utensils used in the kitchen are made of brass, bell-metal, iron and wood. Food is also served in metal utensils. Earthen *gharas* are used for storing water. They also keep drinking water cool. Some of the common utensils used in households are mentioned below :

Local name	Metal	Use
<i>Batua and Patili</i>	brass	cooking
<i>Parat</i>	brass	for kneading flour
<i>Chamecha</i>	brass	cooking
<i>Lota</i>	bell-metal	for keeping drinking water
<i>Thali</i>	brass or bell-metal	for serving food
<i>Katori</i>	brass	for serving vegetables, etc.
<i>Gilas</i>	bell-metal	for drinking water
<i>Karahi</i>	iron	cooking
<i>Tawa</i>	iron	for preparing breads
<i>Chimta</i>	iron	for picking fire and breads
<i>Pata and Belan</i>	wood	for making breads
<i>Balti</i>	iron and brass	for storing water
<i>Ghara</i>	clay	for storing water

The metal utensils are purchased from Etmadpur or Agra. The earthen pots are locally available.

Food and Drink

Coarse grain—*bajra* from November to March and or *bejhar* (a mixture of barley and gram) from April to October—are the staple food of majority of villagers. Rice is not cooked daily. *Kachcha* food consisting of *roti* (bread), *dal* and, if possible, vegetables is commonly taken. Vegetables are grown locally and used. The poor collect wild leafy vegetables for consumption. Green and powdered chillies and spices are taken in sufficient quantities by all sections of people. The medium of cooking is mustard oil. Sometimes vegetable oil is also used. *Pukka* food consisting of *puri*, *halwa*, etc. is cooked on special occasions.

The Brahmins are vegetarians and abstain from meat preparations. The Rajput (6 households), the Kori and Chamar relish goat's meat, fish and eggs. The Chamars also relish the pig; wild pigs are, no doubt, regarded as a delicacy by all meat eaters. Fish is not available except some small varieties, and that too on rare occasions. Domestic fowls are occasionally cooked in some Rajput households and served for food.

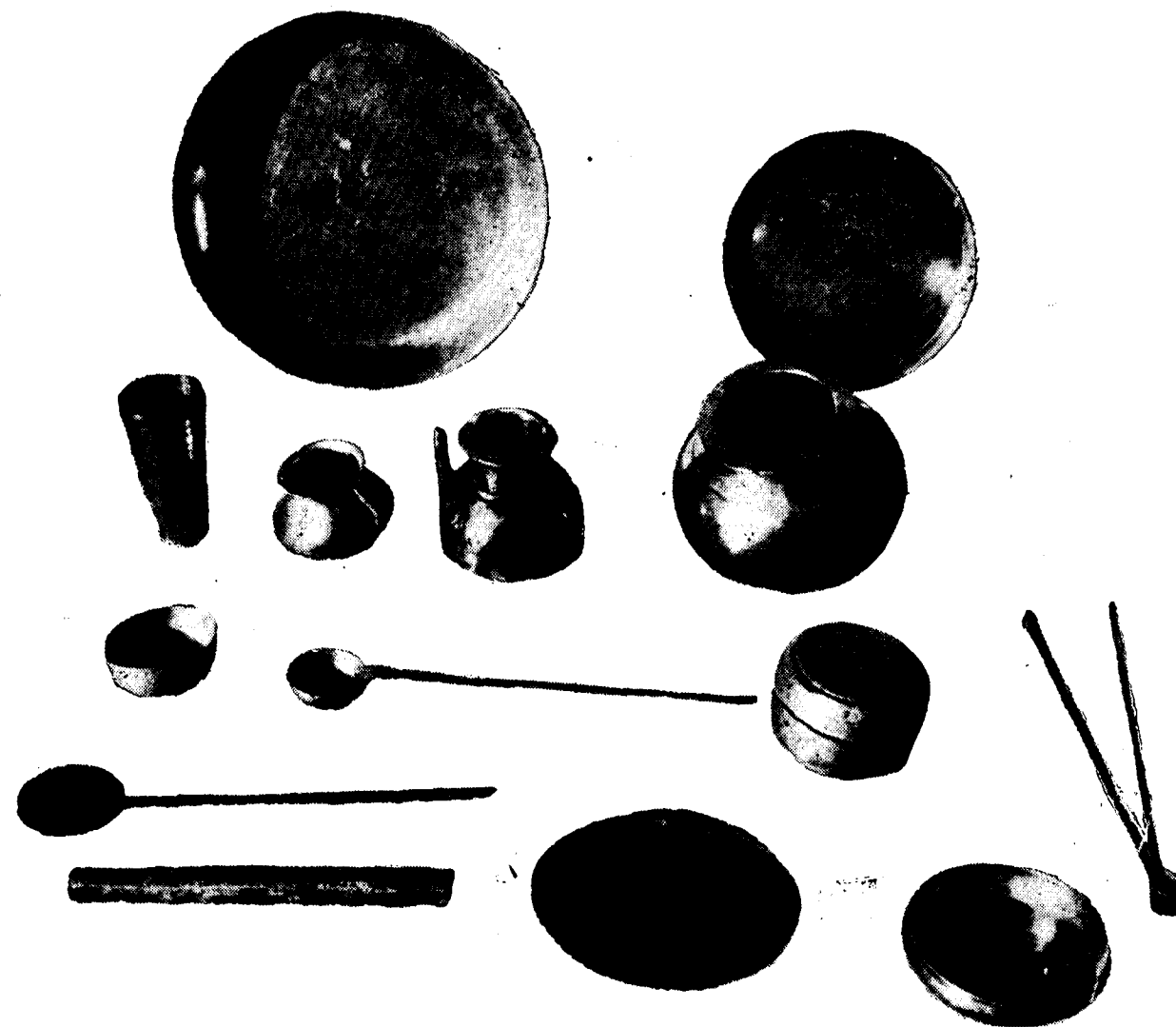
Milk and ghee are not available in adequate quantity. Villagers eat fruits, whenever available. When in season, melons, mangoes and guavas are eaten. Fruits are not ordinarily purchased except some cheap varieties of mangoes and bananas bought for ceremonial occasions.

Sweets are prepared on festivals and ceremonial occasions. *Gur* is in common use. Tea is taken in winter by a few Brahmins and Rajputs. The use of liquor is confined to a few Chamar households. Men and women among them take liquor or toddy on festivals and social occasions. Tobacco is both smoked and chewed. The use of *bidi* is heavy for it is cheap and easily available.

Among the Brahmins and Rajputs, men and women take *kachcha* (unfried) food in the kitchen after taking bath. Before eating they must wash their hands and feet. The Koris and Chamars are not particular about these restrictions. Children are served food as soon as the meals are cooked. As a rule men eat first, women follow. Generally all male members of a family take their food out of one *thali* (plate) and sometimes drink water out of the same vessel.

Out of 53 households, 45 (85 per cent) take food in some form or other three times daily, *e.g.*, in the

Plate No. 8



Common utensils of a Hindu household

Plate No 9



Utensils—a must

morning, midday and early in the evening and 8 eat twice daily. The frequency of meals depends on the economic status of the household. The morning meal consists of *chapatis* taken with milk or *matha*. The poor are content with the *chapatis* cooked the previous night taken with a pinch of salt. The midday meal comprises the *roti*, *dal* and vegetable curry, if available. The evening meal is almost the same as midday meal.

The food taken by the villagers is mostly ill balanced due to the preponderance of cereals. Ghee, butter, milk and fruits are seldom taken. The intake of protein is inadequate and there is marked absence of protective food in their diet. There is, therefore, mild malnutrition in the average and poor families.

CUSTOMS AND BELIEFS

Birth

Customs relating to birth of a child are simple in all castes in the hamlets. A woman is believed to have pregnancy when the monthly menstrual discharge is missed. If there is no menstruation in the second month the pregnancy is established. The expectant mother remains engaged in the household work throughout the period of pregnancy. There is no change in her routine of life and diet. She is, however, not allowed to lift articles of heavy weight. She avoids taking chillies, *gur*, food fried in mustard oil, etc. There is no special ceremony in any caste after conception and before child birth. The expectant mother is not permitted to go in dark or see the sun or the moon during eclipse because of fear of deformity in the child.

Birth normally takes place in the main living room. When labour pains start, the local *dai* of Chamar caste is called for delivery. She cuts the umbilical cord and buries it underground. The child is washed in warm water and is given a small feed of goat's milk. He does not get any clothing but is wrapped in the clothes of his grandparents.

On the birth of the child the mother and other members of the family become ritually impure. No offering is made or puja performed in the household till the *taga* ceremony is over. The mother is restricted from coming out of the confinement room and is not allowed to mix with others. She is given liquid preparation of *gur* and spices cooked in ghee locally called *harira* and boiled water. Non-vegetarian food or sour things are not given to her. On the sixth

day of the birth, the house is cleaned and the mother and the child are given bath. A short puja of family deities is performed and the women sing and dance. This ceremony is called *chhati*. *Taga* ceremony is observed on the ninth day of the birth fixed in consultation with a Brahmin priest. If it is the first child, or the first son, relations from other villages are also invited to participate in the ceremony. The house is cleaned and old earthen pots are replaced by new ones. The mother and the child are bathed and women sing songs. The Brahmin priest officiates at the ceremony in a Rajput or Kori household. He ties the *taga* (cotton thread) on the wrists of the parents of the new born, recites some *mantras* (holy verses) and blesses the child. A name for the child is then decided upon and is announced to the assembly of men and women present. The priest prepares the horoscope of the infant. He is given *sidha* consisting of flour, pulses and vegetables and a rupee on the occasion. Among the Chamars, the married sister or daughter ties the *taga* and is given a *dhoti* and a rupee. The ceremony ends with a feast given to relations and friends.

Child is mostly breast-fed and continues to suckle for about two years or till the next conception, whichever is earlier. The child gets into the habit of sucking and is given cow's milk in the process of weaning. There are no restrictions on the diet and activities of the mother during the lactation period.

As a rule contraceptives are not used. Abortion is not ordinarily resorted to but in too frequent conceptions or illegitimate conception, it is sometimes favoured by resorting to indigenous methods like administering vinegar, etc. to the woman. Barrenness in women is ascribed to sins of past life. The methods adopted for its cure are charity, fasting and feasting the Brahmins. The village *dai* is also consulted.

Marriage

Marriage is a common feature of the social life of the village. There is no instance of intercaste marriage in the hamlets. Child marriage is rare and is not preferred. There are only two married girls in the age-group 10-14. Out of 178 males and 136 females, 61 males and 65 females are married. The number of married men and women in the age-group 15-24 is low, i. e., 34 but in the age-group 25-59, it is about three-times of this number. The

marital status of persons of different age-groups has been shown in Table VI given in the Appendix.

The usual age of marriage for girls is between 15 to 18 and for boys 18 to 22. Negotiated marriages into unrelated families are common in the village. Marriages are arranged by the parents of the boy and girl. The marriage negotiations are started by a middleman who may be a friend or a relation. If the negotiations proceed favourably, the father or an elderly relation of the girl visits the parents of the boy for discussing the proposal and if both the families agree the betrothal ceremony is performed at the house of the boy in the presence of friends and relations. The girl's father gives some money and sweets to the boy on the occasion. The father of the boy distributes sweets or *gur* among the persons attending the ceremony.

After the betrothal, the girl's father consults a Brahmin priest for selecting an auspicious date for marriage. The priest makes some astrological calculations and selects a date which is communicated to the boy's family. If the boy's father agrees, he sends his formal acceptance to it. A fortnight before the actual date of marriage, various ceremonies connected with it take place. A few days before the marriage, *lagan* or *tilak* is sent by the girl's father. It is a sort of reminder intimating the dates and time for various ceremonies. The paper on which the priest writes the *savit* is known as *lagan*. Turmeric powder and rice are sprinkled over it and is sent to the bridegroom's house with a red *kacheha* thread wound round it. Presents consisting of some cash, cloth, a coconut, a metal plate, etc. are also sent according to one's means. A ceremony takes place at the home of the boy when the *lagan* is delivered. The boy sits on a wooden sitting-board facing east near a square made with rice, flour and turmeric. The priest recites a few *mantras*. The brother of the bride puts a *tika* mark of turmeric and rice on the forehead of the boy. The presents are also delivered to him. The women sing songs and sweetmeats are distributed among those present. The details and arrangements of marriage are then finalised.

A few days before marriage various ceremonies are performed in the two homes. The ceremony of *mandap chhana* (covering the *mandap*) is performed by

five married male members of the family in the bride's house. A structure consisting of four upright bamboo poles covered by a sheet is fixed in the centre of the courtyard. Women sing songs and the priest applies palm-prints of turmeric on the backs of the persons who fix it. An earthen jug filled with water is kept near the middle pillar. A single pole is fixed in the courtyard in the boy's home with an earthen *ghara* filled with water kept near it.

The ceremony of *tel* is observed on the next day. The *tel* is first offered to the family deities and is then taken to the *mandap* where the bridegroom or the bride is seated. It is applied on the forehead, arms, knees and feet of the bridegroom by the sisters-in-law and then *ubtan* (a paste of turmeric, oil and crushed mustard) is smeared on the body and rubbed before taking bath. The women sing songs while the ceremony is going on. Similarly *tel* is smeared on the body of the bride in her parents house.

The following day the *barat* (bridegroom's party) leaves the village in good time in order to reach the bride's house before evening. The bridegroom is dressed in wedding clothes and his face is veiled by silvery threads hanging from his head dress. The party consisting of relations and friends is received with great ceremony by the bride's people and are lodged in a house kept vacant and clean for their use. They are entertained with refreshments including *poori*, *kachauri*, *ladoo*, etc. Thereafter the *panvari* (image of the family god made of flour) is sent to the bride's house with the *nai*. Soon some members of the girl's family accompanied by a *nai* and *pandit* reach the *janvasa* (place where marriage party is lodged) and invite the bridegroom and the party for *dwarpuja* ceremony. The bridegroom with the crown tied on his head and accompanied by his friends and relations goes to the house of the bride. The country band accompanies the party. When the *barat* reaches the bride's house, crackers are fired to announce its approach. The party is given a warm reception by the relations and friends of the girl's family. The bridegroom is received at the main entrance of the house where the ceremony of *dwarpuja* is performed. The priest of both sides are present and recite some *mantras* and an elderly member from each side gives the necessary money for the *puja*. The groom receives money and other gifts and returns to the *baratis* after the ceremony. They are feasted with *poori*, *halwa*, vegetable curry, etc.

The marriage ceremony is performed late in the night under the *mandap*. The bridegroom sits on a

sitting-board facing east. The priest of both sides are present and lit the fire which signals the beginning of the ritual. They recite a few *mantras* and then the girl is brought in by her maternal uncle. She sits besides the bridegroom on a sitting-board with her face heavily veiled. She is dressed in clothes provided by the boy's family. The bride's father and her elder relations touch the feet of the bride and the groom with water in a big metal plate. The hand of the bride with some money is kept over the hand of the groom by the father and as the priests recite *slokas*, he sprinkles a few grains of rice over it. The money is dropped in the metal plate. The other relations perform the *pairpuja* in the same way. Those who do it fast the whole day. After the ceremony, the *bhavar* ceremony is performed. The out corner of the bride's saree is tied to one corner of the groom's *dhoti* and they go round the holy fire seven times—the bride leads first three times and then the groom four times. The parent and other members of the family do the *rochna* (putting *tika* mark with turmeric and rice on the forehead) of the couple and give a few rupees to them. The bride and the groom are taken inside the room where they worship family deities.

The bridegroom and the *baratis* stay for another day in the village. They are feasted on *dal*, vegetables, rice, etc. The party returns to the village with the bride. She is welcomed by her mother-in-law and other women at the house. As the couple approaches the house, the bridegroom's sister blocks the way and will not allow the bride inside until some money is given to her. A feast is given to the relations and friends to celebrate the occasion.

Among the poor Kori and Chamar, the system of taking the bride in *dola* or *pairpuji* ceremony is common. In this form of marriage, the bride is taken to the bridegroom's house where the marriage rituals are gone through. It reduces the marriage expenses. This form of marriage is not generally favoured but in view of poor economic condition it is resorted to by the poor.

Divorce is not permitted in any caste but separation is allowed among the Chamars by an assembly of *biradari* on grounds of adultery. Widow re-marriage is allowed among the Kori and Chamar. No special ceremony is observed in a marriage of this kind but a feast is given to the community on the occasion.

Death

Like birth and marriage, death is also marked with many rituals. When a person is about to die, he is taken down from the cot and is placed on ground smeared with cow-dung and water with the feet facing the south. Ganga water and *tulsi* leaf are put in the mouth before he breathes his last. Soon after the death, word is sent round to relations and friends in the village. If a woman whose husband is alive dies, she is considered lucky and the body is dressed in coloured clothes. If she is a widow, the body is dressed simply. Gold and silver ornaments are removed and after the body has been bathed by the female members of the house, it is wrapped in a shroud. If the deceased is old and has his sons and grandchildren, his dead body is taken to cremation ground with the people in the procession singing songs to the beat of drums.

The corpse is washed and clothed before it is tied to bier made of bamboo sticks. The body is taken out, feet first. The bier is carried to the cremation ground by four people and as the procession moves along, the people say in regular strain, 'Ram Nam Satya Hai' (the name of Ram is truth). Those who join the funeral procession go barefoot. The body is rested once on the way to cremation ground. The pyre is arranged with seven to eight maunds of firewood on the cremation ground. The body is dipped in the water of the stream and is then taken out of the bier and is placed on the pyre with the head to the north and the feet towards the south. The eldest or the youngest son lights the pyre. Before doing so he takes a bath in the stream and goes round the pyre seven times holding dry grass in his hands. At the end of the seventh round the dry grass is set on fire with which he lits the four corners of the pyre. Ghee, *lac*, etc. are thrown into the fire. When the body is burnt out, he performs the *kapal kriya* or the skull-breaking ceremony of the dead body with a *lathi*. When the dead body is fully burnt, the mourners take bath in the stream and return to the house of the deceased where they sit for sometime, chew *neem* leaves and then disperse.

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

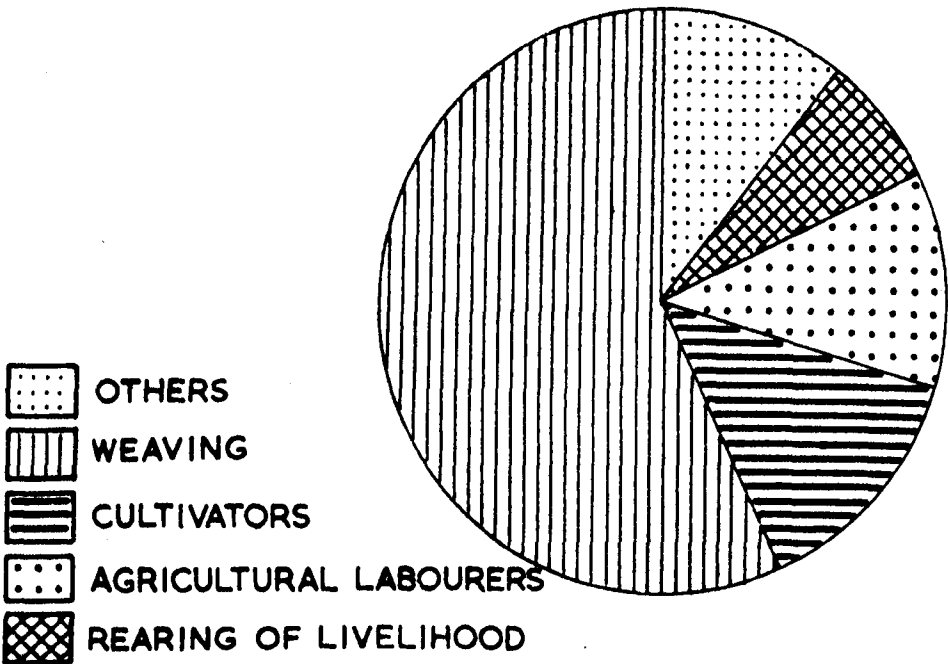
It is believed that the spirit of the deceased might harm the person who performed the last rites. He, therefore, carries with him an iron knife for ten days for it is thought that the spirits are afraid of iron. On the tenth day, the *daswan* ceremony takes place. All male members of the family of the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

The *terhawin* ceremony is performed on the thirteenth day of the death. Water and *pinds* made of barley are offered to the deceased on this occasion.

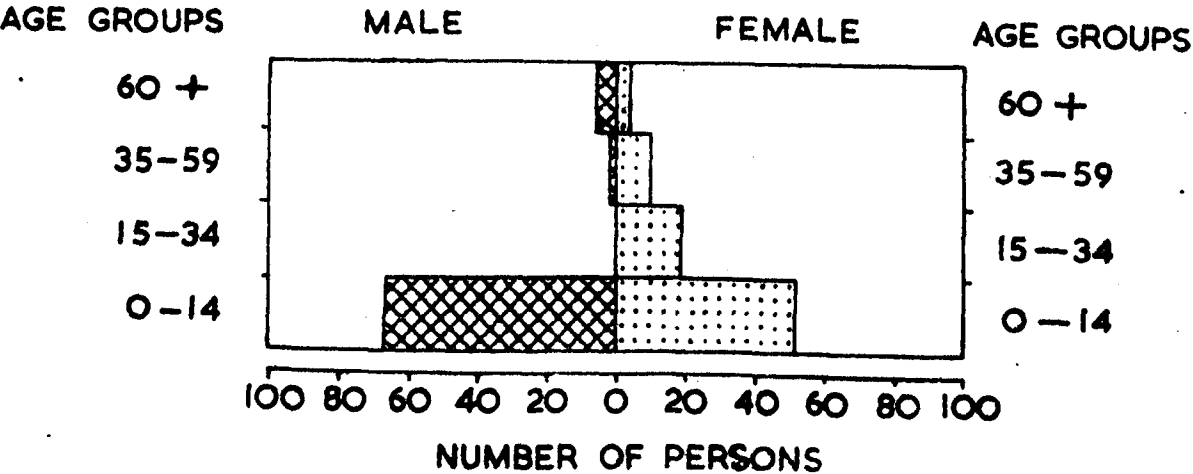
The ceremony ends with a feast to which Brahmins (not less than thirteen), relations and friends are invited. The period of mourning ends with this ceremony and the family is no longer ritually impure.

Among the Hindus, the dead children are buried and no special ceremony is observed on the day of death or later. The dead body is wrapped in a new unwashed piece of white cloth and is carried to the burial ground in the arms of the father or any other elderly male member of the family. A grave about four feet deep is dug in the base of which the body is laid. It is then filled with earth, the father throwing in the earth first. No Maha Brahmin is called and after the burial, people take bath in the stream and return home. In case of death from snake-bite, small pox, cholera or burns, the dead body is buried.

OCCUPATIONAL PATTERN



NON WORKERS BY SEX & AGE GROUPS



CHAPTER III

ECONOMY

The following Table gives the classification of workers by sex into different occupational groups:

TABLE No. 3.1

Occupation	Persons	Males	Females
Priest	1	1	..
Shoe maker	1	1	..
Total	154	103	51

There are 154 workers out of a total population of 314 in the hamlets, more than two-thirds being males. Out of the total workers, 88 workers are engaged in weaving (57.2 per cent), 21 in cultivation (13.6 per cent), 18 work as agricultural labourers (11.7 per cent), 11 are engaged in rearing of milch cattle (7.1 per cent) and the remaining 16 (10.4 per cent) are in other occupations. These figures do not include part-time workers who work in their spare time. The female workers are mainly engaged in weaving (88.2 per cent).

The Table given below shows the number of persons castewise in various occupations :

TABLE No. 3.2

Occupation	Brahmin		Rajput		Kori		Chamar		Total
	M	F	M	F	M	F	M	F	
Weaving	..	..	..	..	43	45	..	..	88
Cultivation	2	..	18	1	..	..	..	..	21
Agricultural labourer	..	..	..	..	11	..	7	..	18
Rearing of livestock	..	..	1	..	7	3	..	..	11
Mason	..	..	..	..	1	..	3	..	4
Casual labour	..	..	1	..	1	..	3	..	5
Domestic servant	..	..	..	..	..	2	..	..	2
Bangle maker	..	..	..	..	..	..	2	..	2
Teacher	1	..	..	..	..	..	..	..	1
Priest	1	..	..	..	..	..	..	..	1
Shoe maker	..	..	..	..	..	..	1	..	1
Total	4	..	20	1	63	50	16	..	154

Cotton weaving is the largest single occupation in the hamlets mainly practised by Koris who are traditionally associated with it. The number of Kori workers in other occupations is small. Among the Brahmins, two persons are engaged in cultivation, one as teacher in a primary school and one as priest. The main occupation of Rajputs is cultivation. The Chamars are mainly agricultural labourers which show their poor economic condition. Except one, others have turned from the traditional occupation of shoe-making.

Non-workers

The Table given below shows the non-workers in the hamlets by sex and broad age-groups :

TABLE No. 3.3

Age-group (Years)	Persons	Males	Females
0—14	119	67	52
15—34	19	..	19
35—59	12	2	10
60 and over	10	6	4
Total	160	75	85

The non-workers comprising 75 males and 85 females constitute about 51 per cent of the total population. More than two-thirds are in the age-group 0-14, being mostly infants and dependants except 14 full-time students. In all other age-groups females are mostly engaged in household duties. The persons in the age-group 60 and above are old and infirm, being mostly dependants.

Economic Activities

Cotton weaving is the traditional occupation of Koris in the hamlets claiming 88 persons—43 males and 45 females. They are skilled weavers and stick to the traditional craft of the family. They work on their looms and are assisted by family members in different processes of weaving. The wife and children assist him in sorting, reeling and spinning of cotton yarn. It is bleached and dyed in the home by the wife in her spare time.

The system of weaving is old. The weavers adhere to the old-fashioned pit loom which is simple in construction, and can easily be installed. It can be operated without difficulty. The cost of a loom is about Rs. 60 and is within easy reach of the weavers. The yarn is generally obtained from Agra, and is bleached and dyed locally.

The Koris mostly weave *garha* which is rough and coarse. It is used for making shirts, *kurta* and *lungi* and is of very ordinary quality without good finish. They do not clean, sponge or press it before sale. It is usually sold for 75 paise a yard. The average daily earning of a weaver varies between Rs. 3 to Rs. 4. The *garha* is sold in the village and in its neighbourhood. Sometimes it is taken to periodic village markets for sale.

Agriculture

Agriculture claims 21 persons—20 males and 1 female. The Brahmins and Rajputs are mainly farmers cultivating their own land. The Koris and Chamars do not possess land but work as agricultural labourers either on daily wages or on grain given on harvests. They simply carry out the directions of land owners without exercising any kind of control or supervision on the agricultural operations.

Cultivated Area

Out of the total area of 196 acres, 137 acres are under cultivation and the remaining 59 acres are covered by *abadi*, lanes and alleys.

A timely and adequate supply of water is necessary for securing the maximum output from the land. Unluckily the means of irrigation in the hamlets are not adequate. The fields are irrigated by farmers with the well water drawn by bullocks and taken to the fields by means of drains. Cultivators often dig *kachcha* wells in the fields for irrigation. They last for a year or two and are rendered useless in the rainy season. They, largely depend on monsoon rain which in most years is not evenly distributed thus bringing disaster to cultivation.

Manure

Manure and fertilizers play an important part in increasing the productivity of the soil. Organic manures like compost prepared from dump of leaves and dung and farmyard manure are used. Green manuring is one of the many ways to enrich the soil. The villagers sow *sanai* and *dhaincha* in the last week of June. The young plants are ploughed and are allowed to decay in the fields for increasing the productivity of the soil. Green manure is becoming popular in the village.

Among the inorganic fertilisers, the two most popular in the village are ammonium sulphate and superphosphates. The first contains nitrogen and the other phosphate. Cultivators use chemical fertilisers for manuring wheat and sugarcane crops. Ordinary manures and chemical fertilisers are used side by side for the farmers know that continuous application of chemical fertilisers without bulky ordinary manures leads to deterioration of soil and low yields.

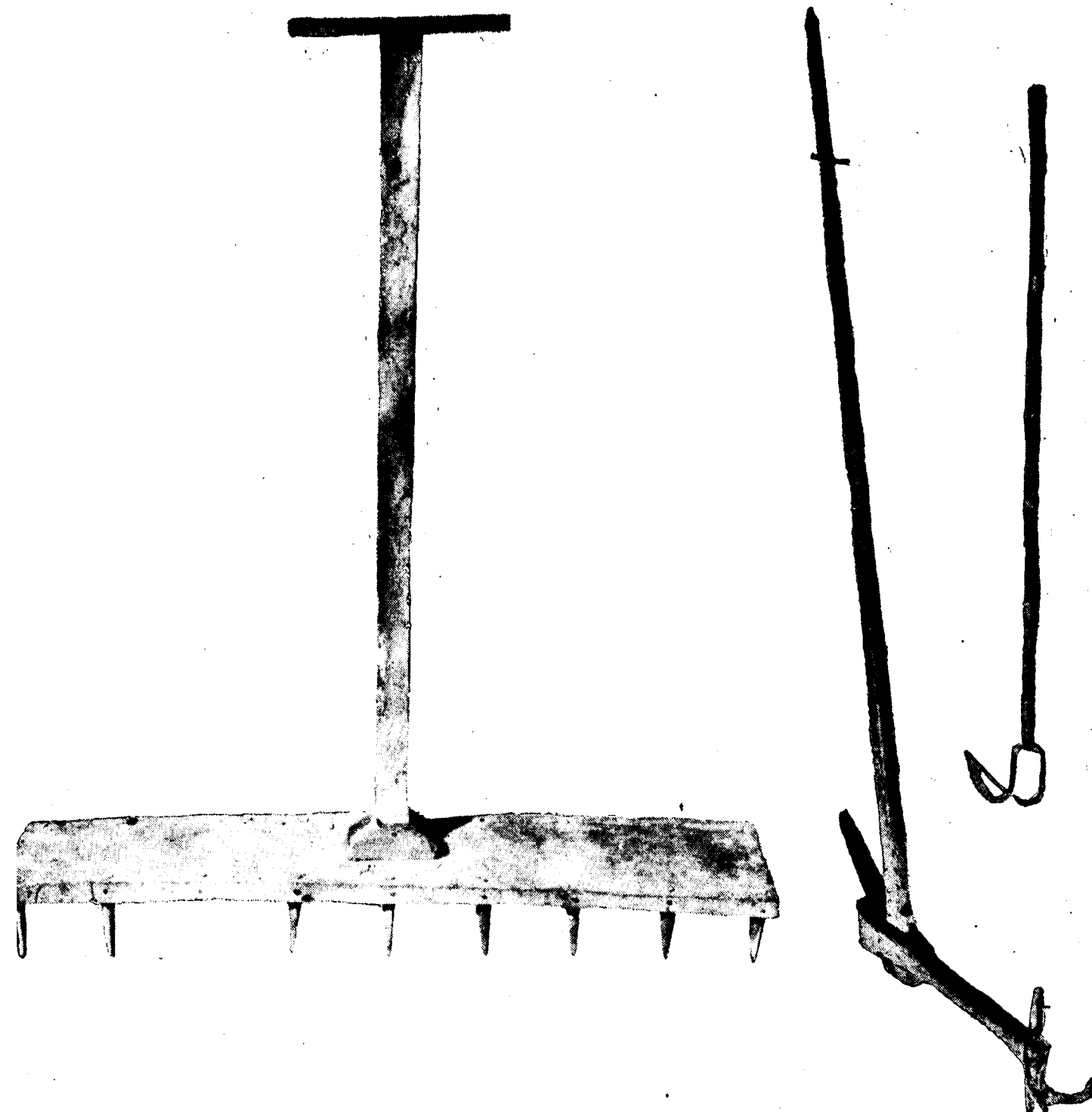
Seed

Village cultivators generally preserve their own seeds. They select the best grains at the harvest and preserve them till the next sowing. The seeds are also obtained from the market. Improved varieties of seeds obtained from the Government farms are supplied to cultivators by the Development Block. There is growing consciousness among them to use improved varieties of seeds for better yield.

Agricultural Implements

The agricultural implements used in the village are the age-old ones made by the village carpenters with the raw materials usually available within the village. The investment on them is not heavy. They use the common *desi* wooden plough, *patela* or clod-crusher, *khurpi*, *gandasa*, spade, sickle, etc. in different agricultural operations. The equipments used for activities

Plate No. 10



Agricultural Implements

ancillary to cultivation are chaff-cutter, bullock cart, etc.

Besides these implements, a number of improved tools and implements like Meston and Subhas plough and many others are being gradually adopted by the peasants. The cultivators realise their utility but on account of their prohibitive prices and lack of servicing and repair facilities, there does not appear any scope in the near future of their extensive use.

Livestock

The livestock resources of the villagers consist of draught, milch and other animals, some of which are home-bred while others are purchased from markets. Cattle are distributed among different households according to need for cultivation, milk-production, etc.

There are 22 bullocks owned by 12 cultivating households of Brahmins and Rajputs. Cultivators who do not own bullocks either hire them or get them on mutual service basis. They are not of selective breed. The purchases made in the village are negligible. The average value of a bullock purchased locally was less than Rs. 100.

Cows and buffaloes are kept for milk. They are 13 in number owned by 12 households. Buffalo is valued more than the cow is for a buffalo gives 4 to 6 Kilograms of milk daily for eight months while a cow yields 2 to 3 Kilograms daily for six months. Moreover, buffalo milk produces more ghee and butter. Both cows and buffaloes are important because of their dung used as manure and as fuel. The milk yield is inadequate because of their poor breed.

Animals suffer from a variety of diseases particularly *ghuturva*, *mand*, *pokni* (dysentery), *galaghont*, *khurpaka*, etc. When an animal has an attack of *ghuturva*, its body swells up and the skin hangs loosely. It is a serious disease and often proves fatal. Warm mustard oil mixed with *geru* (a kind of red earth) is applied on the body. In other diseases also, the villagers try local remedies and often consult witch-doctors for treatment. In serious illness, the animals are taken to the veterinary hospital for treatment.

Land Reforms

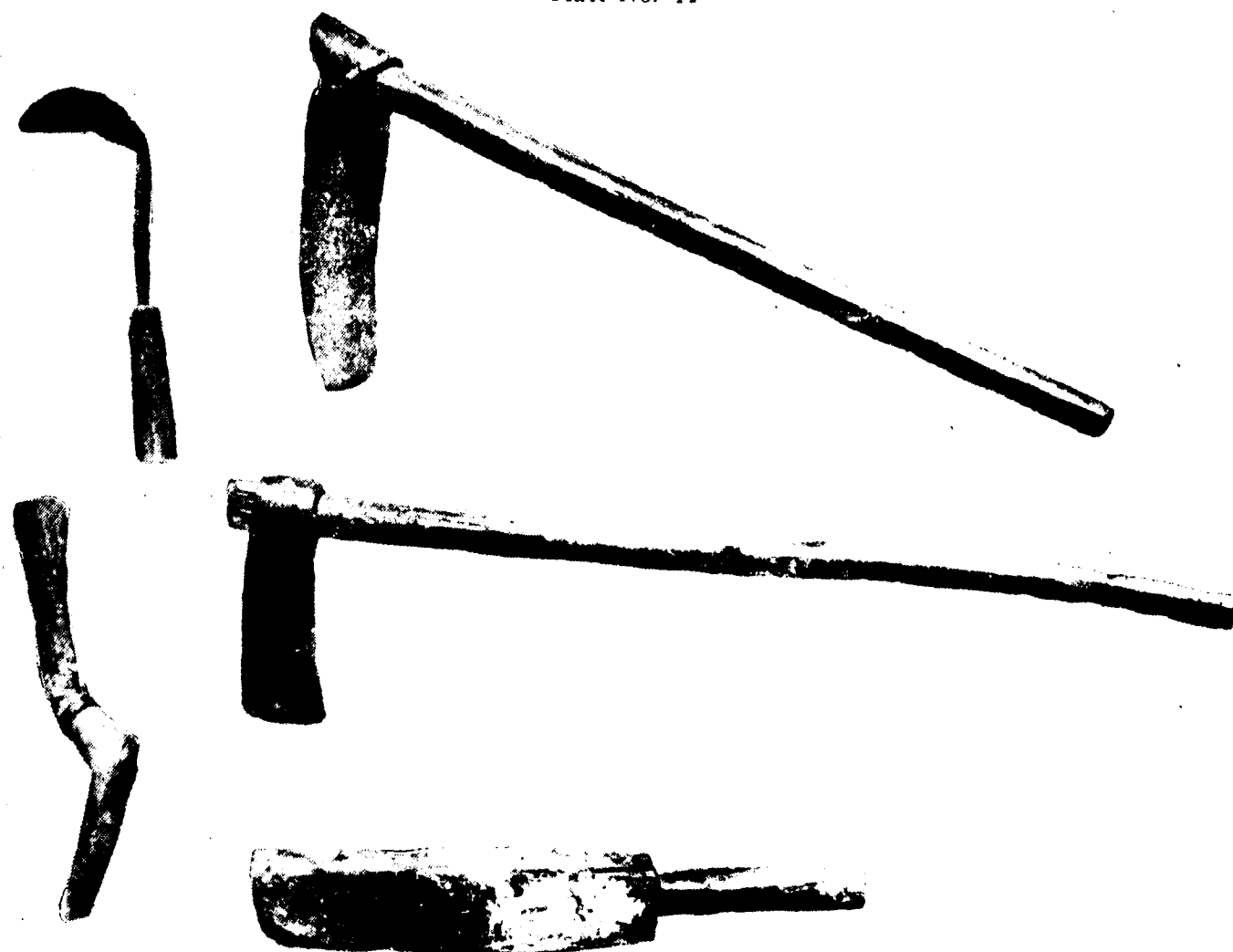
The abolition of zamindari in the State in July 1952 has brought about important changes in the

economic life of cultivators. The Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950 provided for the acquisition of intermediaries rights on payment of compensation at 8 times of the net land revenue paid by zamindars. With the abolition of zamindari system, there emerged only four type of tenants, namely, Bhumidar, Sirdar, Adhivasi and Asami. After sometime the Adhivasi tenure was abolished. The intermediaries in respect of their *sir*, *khudkasht* and groves were classed as Bhumidhars. The tenants who paid an amount equal to ten times of the rent of their holdings also became Bhumidhars. The Bhumidhars have a permanent and heritable right in their land with the option to use it for any purpose. Their land revenue was reduced by 50 per cent of the existing rent. The Sirdars also have permanent and heritable rights in land, the right to use their land for any purpose connected with agriculture, horticulture or animal husbandry and to make any improvement. Asamis are non-occupancy tenants of land who do not enjoy stable rights. They are the persons to whom the land might be let by Bhumidhars or Sirdars who are incapable of cultivating the land themselves. The right of letting out the land is restricted to disabled persons such as minors, widows and persons suffering from physical or mental infirmity. This restriction on the letting out of land is purposive and is intended to put a check on the re-emergence of the landlord-tenant system. All lands of common utility, such as *abadi* sites, tanks, water channels, pathways, etc. are vested in the village community on behalf of which the Gram Samaj manages this land.

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

Another measure of far reaching consequence is the Government scheme of consolidation of land holdings. The scheme has not been introduced in the tahsil so far but it would be enforced in the near future. Villagers have reacted favourably to the scheme for they know that it is easier to manage consolidated holdings than scattered ones. They are convinced of the utility of the scheme.

Plate No. 11



Some other Agricultural Implements

Principal Crops

The two main crops grown in Garhi Chajeet and Bas Kishan Singh are *kharif* and *rabi*. The *kharif* crop is sown in *Asadha* (June-July) and is harvested in September-October. *Rabi* is sown in October and is reaped in *Chaitra* (March-April). *Zaid* or hot weather crop is not important. The *kharif* crops are *bajra* and *arhar* while in *rabi*, wheat, barley and gram are sown.

Kharif Crops

Bajra is an important *kharif* crop of the hamlets. It is often grown mixed with *arhar*. The field is ploughed after the first rain at the end of June and the seed is sown by broadcast. Four kilograms of seed is sufficient for an acre of land. The field is levelled after the sowing. It does not require an abundant supply of water. The rain water is sufficient for the crop to grow well. The crop ripens in *Kartika* (October-November) and is harvested by the end of the month.

Arhar is also an important crop sown in July after the rains mixed with *bajra* and is harvested in March-April. The field is not generally manured for manuring is done before sowing. There is no need for irrigation as the rain water is sufficient for the crop to grow well. The average yield of *arhar* is about 12 maunds per acre.

Rabi Crops

Wheat is sown mixed with gram and mustard in the latter part of October but the preparation of the field starts in August. It is ploughed at regular intervals and clod-crusher is used for breaking the clods and levelling the field. Seed is dropped into furrows made by the plough but some scatter it all over the field. Dibbler is also used for sowing the seeds in rows. The average requirement of seed, if sown in lines, is 25 kilograms per acre. The requirement increases considerably if it is scattered all over the field. The crop requires intensive manuring and an abundant supply of water. The fields are irrigated for the first time in *Agrahayana* (November) when the plants are nearly a foot high. If there is no rainfall in December-January, they are again irrigated. The grain ripens in March and is harvested either in the last week of the month or in the beginning of April. It is taken in bundles to the *Khalian* (threshing floor) and is trodden by bullocks in order to separate the grain

from husk. The *bhusa* (husk) obtained after winnowing is used as fodder.

Barley

Barley is sown in the latter part of October but the preparation of the field starts much earlier with regular ploughing. Seeds are either scattered on the field or are sown in rows with occasional mixing of mustard. About thirty kilograms of seed is sufficient for an acre of land. It does not require abundant supply of water or manure. The crop ripens in March and is harvested in the beginning of April. It is trodden by cattle in the usual way for separating the grain from husk. The crop is affected by fog, hail and strong winds. Field rats and white ants cause considerable damage to it.

Barley was sown mixed with gram in the hamlets in *rabi* 1368 Fasli yielding 137 quintal. The mixture of barley and gram called *bejhar* is the staple food of the poor in the village.

Agricultural Rituals

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

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

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

Cultivators are very particular about auspicious days for sowing the crops. Thus paddy is never sown

on Saturdays for that means bad luck. The sowing of *urd* is also avoided on Saturdays but if for some reason it has to be sown on a Saturday, then a little of *bajra* and some *chhoti jowar* are mixed with *urd* seeds to mitigate the evil. Cultivators do not sow wheat on Tuesdays for the fear that field rats would attack and destroy the crop.

Crop Diseases and Pests

The crops are affected by insects, pests and crop diseases. *Bajra* is affected by *gundhi bugs* which appear like a swarm of locust and suck out milk from the plant when it is about to ripen. Cow-dung cakes are burnt to destroy the insects and sometimes B. H. C. solution is scattered on the plants for rooting out the menace. Wheat and gram are also affected by several kinds of insects which multiply when there is moisture in the air on account of rain. Field rats, jackals and *dimak* (white-ants) cause considerable damage to the crops. Sugarcane is affected by red rot, stem borer and white ants.

Agricultural Products

The following Table shows the utilization of produce in the hamlets during 1961-62:

TABLE No. 3-4

Crops	Annual production (Quintals)	Annual consumption (Quintals)	Marketable surplus (Quintals)
Wheat	97.00	63.00	34.00
Bajra	88.44	47.40	19.04
Arhar	128.00	37.33	88.67
Barley and gram	137.00	67.00	70.00
Oilseeds	82.00	16.00	16.00
Wheat and gram	10.00	7.00	3.00
Gram	19.00	13.00	6.00
Urd	6.06	4.46	1.60
Potato	3.67	2.23	1.44

It will be evident from the Table that cultivators grow enough cereals in *rabi* and *kharif* crops to meet the local requirements. They sell the cereals which are in surplus in the markets at Etmadpur or Agra. The total value of sales formed about 43.8 per cent of the total value of gross production which indicates the extent of marketable surplus of these hamlets.

Other Occupations

The villagers are engaged in various other occupations. The only Brahmin engaged in the priestly

avocation performs the various religious and ceremonial rituals and gets money and gifts for officiating at them. The villagers are generally poor and not many come into his hands. He also owns some land which yields him an additional income.

The Chamars (7) work as agricultural labourers for payment normally made at the harvests in grain and rarely in cash. Only one chamar worker is still in the family occupation of shoemaking, two make glass bangles generally sold in the village and in its neighbourhood and three each are engaged as masons in construction work and labourers doing all sorts of work getting about 75 paise a day.

The Koris are mainly weavers but ten of them have gone out of family occupation and rear cattle. They purchase milch cattle, rear and sell them with profit.

Markets

There is no market in Chawli but a small retail shop in Garhi Chajeet supplies articles of daily use to the villagers. There is a permanent market at Etmadpur where all sorts of articles including cloth, utensils, gram, spices, etc. are available. A weekly market on Sundays is also held there. Many, however, go to Agra for selling surplus grains in the markets because of higher rates. They also purchase shoes, clothing, utensils, etc. from Agra for they think that goods of quality at reasonable rates are available there.

Source of Finance

A co-operative credit society was established in the village in October 1959. It functioned for about a year and ultimately failed for want of co-operation from the villagers. A multipurpose co-operative society under the name 'Chawli Saghan Sahkari Samiti' was again established in March, 1961. Its membership is open to both agriculturists and non-agriculturists of the village. The society has 132 members with a share capital of Rs. 4,585. During 1961-62, it advanced a loan of Rs. 6,950 to its members which was repaid in full by them. Shri Mohan Lal Sharma, the *Surpanch* of the *Nayaya Panchayat* is its President while Shri Ram Singh is working as treasurer.

Indebtedness

The following Table shows the extent of indebtedness in the hamlets according to income groups:

TABLE No. 3.5

Income-group	Number of Households	Number of Households in Debt	Percentage of Households in Debt
Rs. 25 & below	..	..	..
Rs. 26-50	18	13	72.2
Rs. 51-75	12	7	58.3
Rs. 76-100	9	8	88.8
Rs. 101 & above	14	7	50.0

It will be evident from the table that about two-third households are in debt in the hamlets. The total value of borrowings was Rs. 8,455 during the last 10 years (1951-1961). The number of families in debt is highest in the income-group of Rs. 76-100. Indebtedness is lowest in the income-group of Rs. 101 and above. There is no household in the hamlets earning Rs. 25 or less.

Members of the village co-operative society borrow money on a reasonable rate of interest—8.75 per cent. Others borrow from private money-lenders. The rate of interest is 3 paise per rupee per month which is high indeed. The money-lenders do not always insist on security and do not claim the money back by a certain date. Villagers, therefore, prefer to borrow money from them.

The Table given below shows the details of expenditure on various items from the borrowed money:

TABLE No. 3.6

Items	Amount (Rs.)	Percentage
Marriages	340	4.02
Illness	200	2.37
Ordinary wants	2,350	27.79
Household cultivation	3,280	38.79
Industry run by the Household	2,150	25.43
Purchase of land	135	1.60
Total:	8,455	100.00

Out of the total indebtedness, Rs. 340 were spent on marriages, Rs. 200 on illness and Rs. 2,350 on other wants. The debt was also incurred for agricultural purposes. Thus about 34.18 per cent of the total indebtedness is necessitated by expenditure on socio-religious activities. It is due to the fact that people in lower income-groups live on the margin of subsistence and are forced to seek the help of money-

lenders as soon as some unforeseen or special events are faced.

The following Table gives the average monthly income of the households in the hamlets:

TABLE No. 3.7

Income-group	Households
Rs. 25 & below	..
Rs. 26-50	18
Rs. 51-75	12
Rs. 76-100	9
Rs. 101 & above	14

Out of 53 households in the hamlets, only 14 enjoy an income of over Rs. 100 per month. The general range of income in the village is between Rs. 26 and Rs. 50 (18 households). There is no household having an income of Rs. 25 or below. It is apparent that majority of households in the hamlets are sub-marginal. Even this income is not regular for the households engaged in agriculture do not always get income according to expectation for agriculture is mostly a gamble depending on weather conditions.

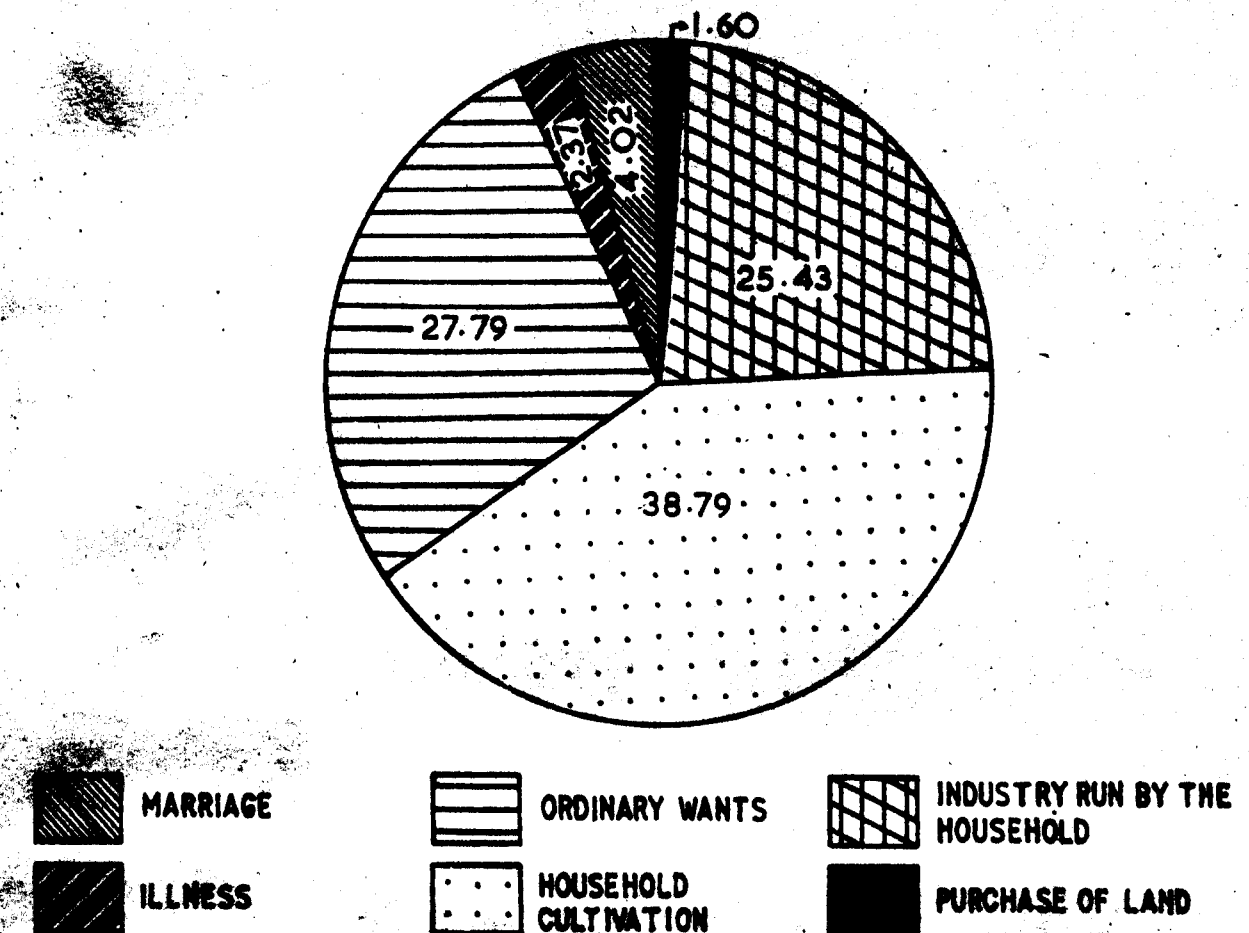
Expenditure

Budgets of 18 families were studied for the year preceding the time of investigation. Of these budgets, three have been discussed below to get an idea of the trend of expenditure in the hamlets:

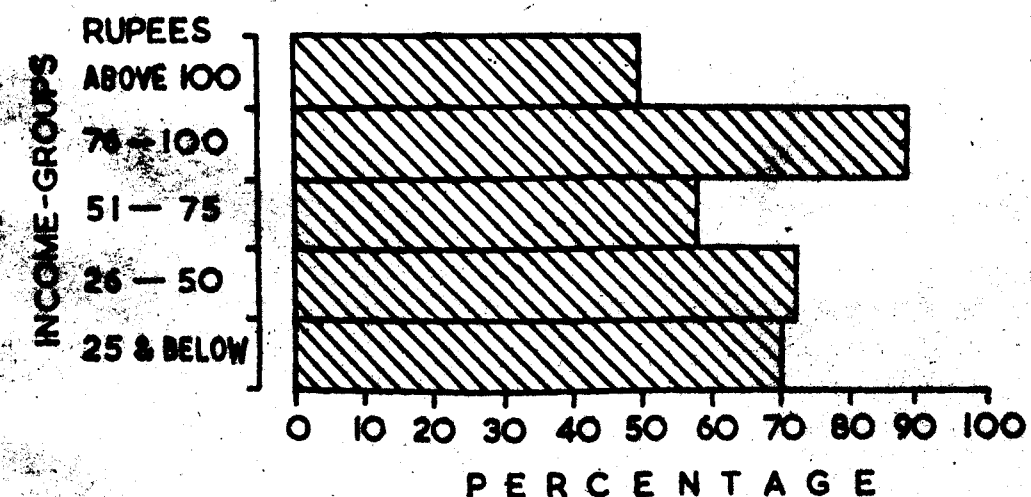
Megh Singh is a skilled cotton weaver. His family consists of his wife, a son aged 14 years and a daughter aged 10 years. Weaving is the only source of income to the household. Megh Singh's wife mostly remains engaged in household work. She helps her husband on the loom in her spare time. The average monthly income of Megh Singh is Rs. 65. The details of expenditure are given below:

Items	Expenditure (Rs.)
Cereals, pulses and spices	28.00
Milk, ghee and oil	7.75
Meat and vegetables	6.25
Other food items	7.00
Fuel and light	4.25
Clothing and footwear	8.80
House repairs	2.00
Miscellaneous	5.25
Total:	69.00

INDEBTEDNESS BY CAUSES



INDEBTEDNESS BY INCOME-GROUPS



The expenditure on food items is about 70·6 per cent. There is no expenditure on the education of children as they are not sent to school. It is a deficit budget as the expenditure outruns the income by Rs. 4.

Bhoori Singh is engaged in cultivation. His family consists of his aged father, wife, two sons and a daughter. One of his sons is reading in the primary school. Bhoori Singh owns 2·38 acres of land. His average monthly income from cultivation is Rs. 105. The expenditure on different items is as follows :

Items	Expenditure (Rs.)
Cereals, pulses and spices	42·00
Milk, ghee and oil	11·50
Meat and vegetables	8·50
Other food items	5·00
Fuel and light	8·00
Education	3·00
Clothing and footwear	13·00
House repairs	3·00
Miscellaneous	7·00
Total :	101·00

It is a surplus budget. The expenditure on food items is 67 per cent of the total expenditure. The expenditure on the education of the younger son is Rs. 3 spent on books and stationery. Bhoori Singh is monthly saving, on an average, Rs. 4.

Ram Chandra is an agricultural labourer. His family consists of his wife and two sons one of whom also works as labourer. The average monthly income of the household is Rs. 75. The expenditure on different items is given below :

Items	Expenditure (Rs.)
Cereals, pulses and spices	29·50
Meat and vegetables	8·50
Milk, ghee and oil	9·00
Other food items	5·00
House repairs	2·00
Fuel and light	4·25
Clothing and footwear	10·75
Miscellaneous	4·00
Total :	73·00

Ram Chandra is making a monthly saving of Rs. 2. The expenditure on food items is about 71·2 per cent of the total expenditure. There is no expenditure on education of children as they are not sent to school.

Trilok Singh owns 15 acres of land and is a well-to-do cultivator. His family consists of his aged parents, wife, three sons and two daughters. He is helped in cultivation by his two sons. The monthly income from cultivation is Rs. 200. The items of expenditure are given below :

Items	Expenditure (Rs.)
Cereals and pulses	58·50
Milk, ghee and oil	36·50
Meat, vegetables and spices	22·25
Other food items	8·75
House repairs	10·00
Fuel and light	15·50
Clothing and footwear	25·50
Education	6·00
Miscellaneous	10·00
Total :	191·00

It is a surplus budget. The average monthly savings are Rs. 9·00. The expenditure on food items is about 64·9 per cent of the total expenditure. The family borrowed Rs. 200 which is to be liquidated from the savings.

The main item of expenditure is food. The expenditure on milk, ghee and oil is low. The well-to-do households spend more on clothes and other necessities of life. The poor spend the least on entertainments, recreation, medicine, etc., but the expenditure on these items is greater on each successive higher level of income. The families in the income-group of Rs. 76-100 are comparatively better off for they have relatively smaller number of family members and their percentage of expenditure on different items is reasonable.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Characteristics

The population of Garhi Chajeet and Bas Kishan Singh according to the survey in the beginning of 1961 was 314 divided into 178 males and 136 females. The sex-ratio was 760 females for every 1,000 males. The disproportionate sex-ratio is partly due to more male than female births and partly because of high rate of mortality of female infants due to less attention and care. It is also, to some extent, true, that

there is some concealment of female births.

The average size of a household in the hamlets is 5.9. The population is spread over an area of 198 acres (0.31 square mile). The density of population is 1,016 persons per square mile.

The Table given below shows the marital status of the population in different age-groups :

TABLE No. 4.1

Age-group (Years)	Total Population			Unmarried		Married		Widowed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
All ages	314	178	136	100	52	61	65	16	18	1	1
0-4	45	23	22	23	22	..	..	..	..	..	..
5-9	46	29	17	29	17	..	..	..	..	..	..
10-14	38	24	14	24	12	..	2	..	..	..	..
15-19	22	13	9	6	1	7	8	..	..	..	..
20-24	26	14	12	7	..	7	12	..	..	..	..
25-29	32	17	15	4	..	13	14	..	1	..	..
30-34	10	4	6	..	..	4	5	..	..	..	1
35-39	14	7	7	..	..	6	7	1	..	..	..
40-44	20	11	9	..	..	7	4	4	5	..	..
45-49	13	7	6	..	..	4	5	3	1	..	..
50-54	13	8	5	..	..	4	4	3	1	1	..
55-59	10	6	4	2	..	3	2	1	2	..	..
60 & over	25	15	10	5	..	6	2	4	8	..	..

The proportion of unmarried, married and widowed and divorced persons is 48.4, 40.1 and 11.5 respectively. Among males 56.2 per cent are unmarried, 34.3 per cent married and 9.5 per cent are widowers or separated. The corresponding figures for females are 38.2 per cent unmarried, 47.8 per cent married and 14.0 per cent widowed or divorced. Of the married males, there is no one in the age-group 0-14, 50.8 per cent are in the age-group 15-34, 34.4 per cent in the age-group 35-54 and 14.8 in the age-group 55 and over. Among the married females, 3.1 per cent are in the age-group 0-14, 60.0 per cent in the age-group 15-34, 30.8 in the age group 35-54 and 6.1 in the age-group 55 and over. Among males aged 35 and over 7 per cent were found unmarried. There is no unmarried female in the hamlets in this age-group. Child

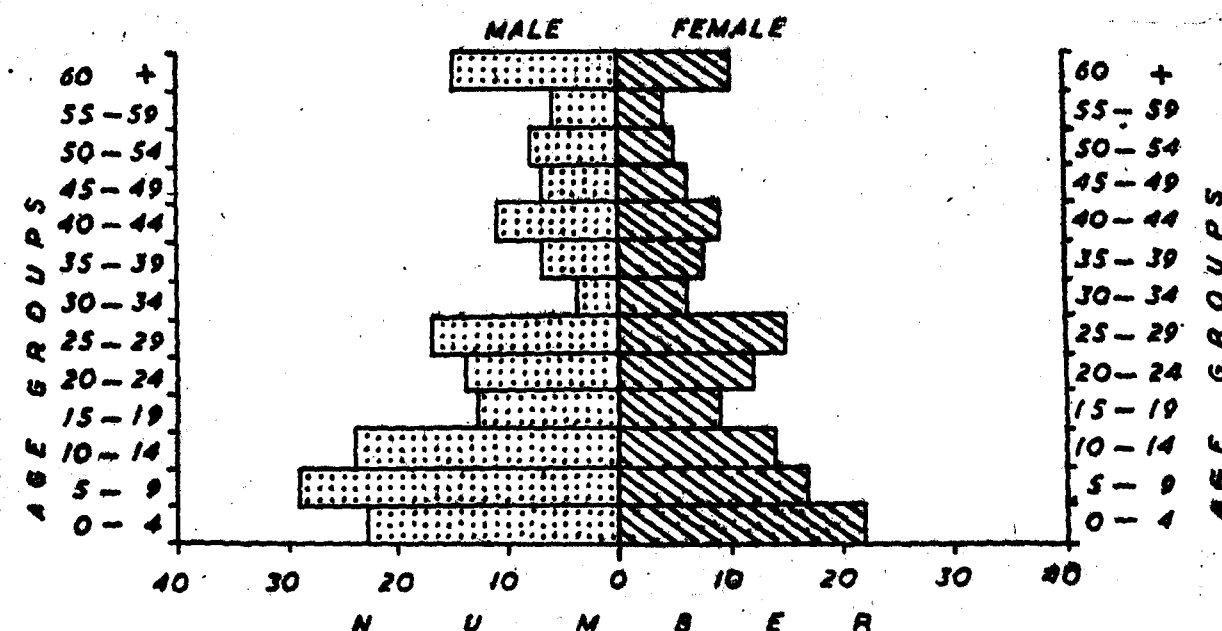
marriage is still prevalent though fast dying out. There is no married male in the age-group 0-14 while the number of married females in this age-group is only 2.

The number of widowed persons in the village is 34 comprising 16 males and 18 females. Among widows 12 were found in the age-group 45 and over as against 11 widowers. There is only one youthful widow, aged 29 years. The widows (8) are twice the number of widowers (4) in the age-group 60 and over.

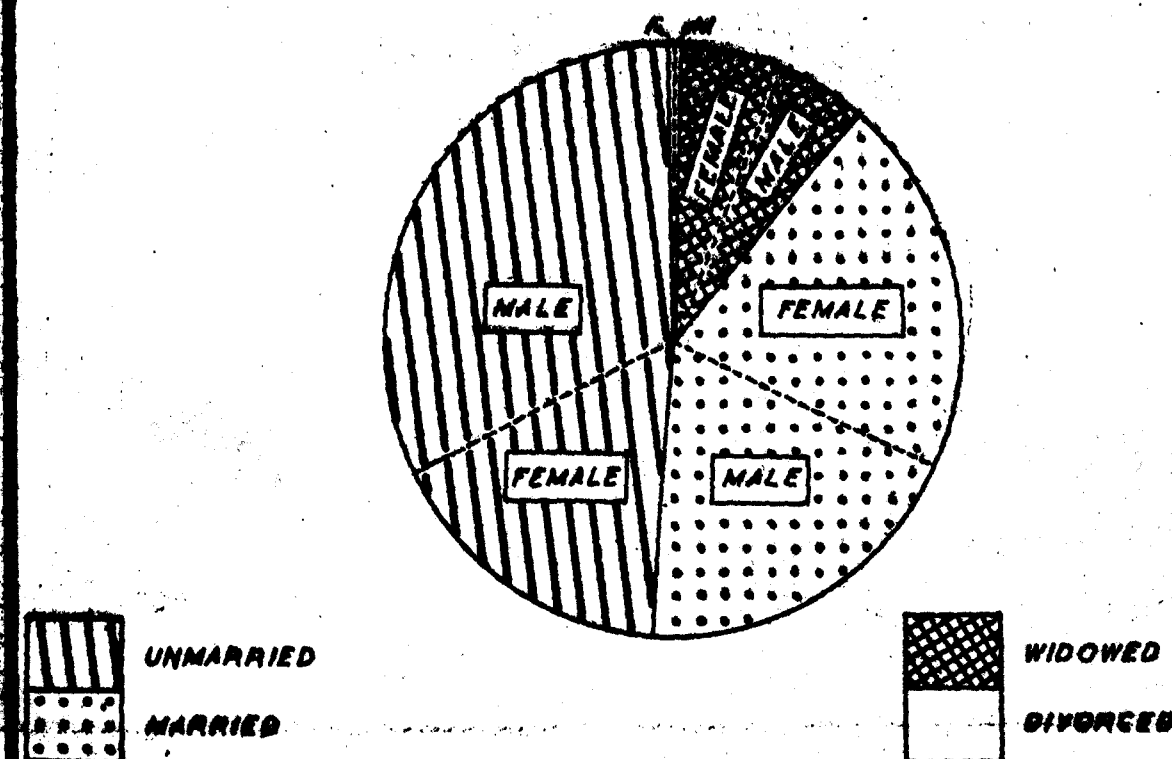
Population by Age-groups

The Table given below gives a breakdown of the population by age-groups :

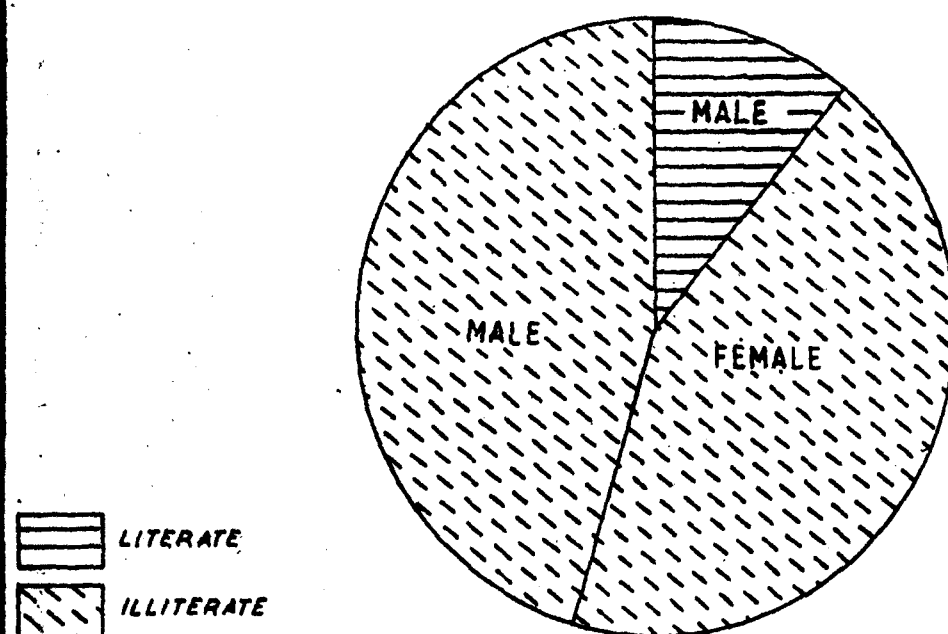
POPULATION BY AGE GROUPS



MARITAL STATUS



EDUCATION BY SEX



NATURE OF FAMILIES

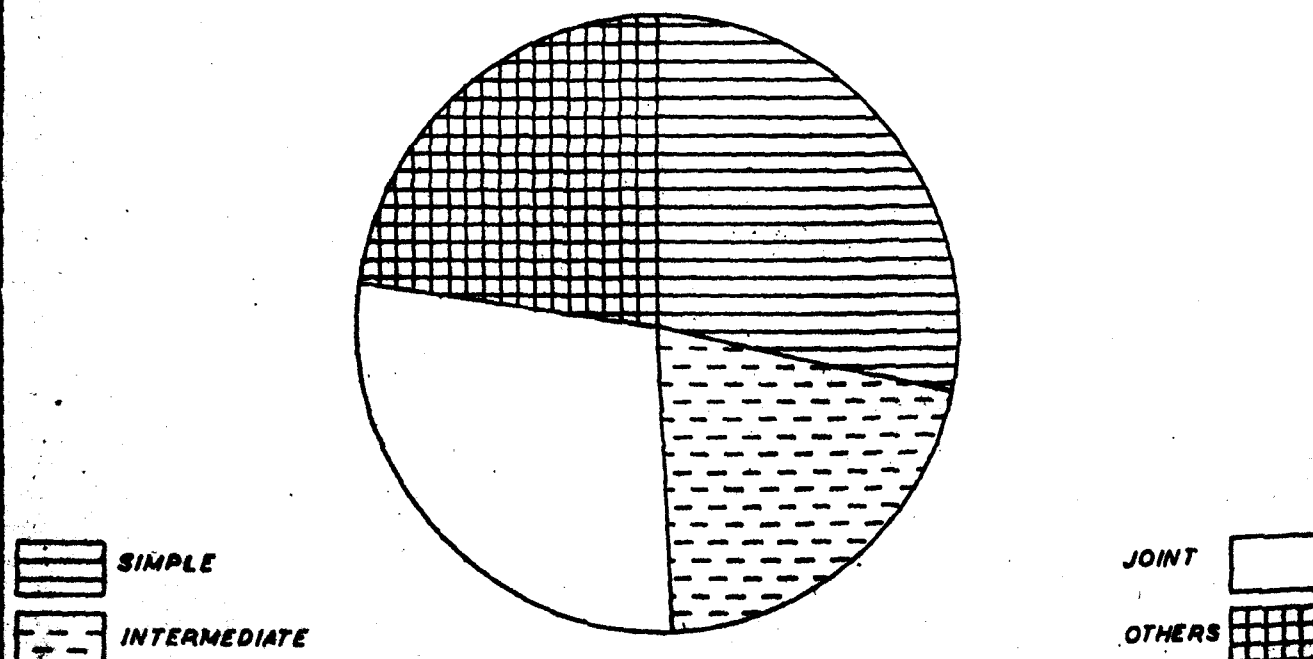


TABLE No. 4.2

Age-group (Years)	Persons	Males	Females
All ages	314	178	136
0-4	45	23	22
5-9	46	29	17
10-14	38	24	14
15-19	22	13	9
20-24	26	14	12
25-29	32	17	15
30-34	10	4	6
35-39	14	7	7
40-44	20	11	9
45-49	13	7	6
50-54	18	8	5
55-59	10	6	4
60 & over	25	15	10

Persons in the age-group 0-4 account for 14.3 per cent of the population, followed by 5-14, 26.7 per cent; 15-34, 28.7 and 35-54, 19.1 per cent. Persons in the age-group 55 and over constitute 11.2 per cent of the population. The population of the hamlets is progressive as the percentage of persons in the young and very young age-groups is 14.3 as against a percentage of 7.9 of elderly persons (60 years and over).

Birth and Death

The record of births and deaths was maintained at the police station through the village *chowkidar* up to 1947. The practice was given up in that year and the duty of maintaining the record of births and deaths was entrusted to Gram Sabha as prescribed under the U. P. Panchayat Raj Act, 1947. It is the duty of villagers to report births and deaths to the village Pradhan for record but many are not reported on account of their negligence. Some omissions, therefore, occur in the record.

In a small population of 314, it may seem pointless to describe birth and death rates but the number of births and deaths in the hamlets during 1960-61 do corroborate the general tendencies of population trend in the State. There were 13 births and 6 deaths during the period where by showing that the population in the hamlets is following the general trend and is increasing. Deaths generally occur due to fever and smallpox. The periodical spray of D. D. T. under the Malaria Eradication Scheme has reduced the incidence of malaria to a great extent. Vaccination

has also protected the villagers against smallpox. Due to poverty, the general standard of nutrition is poor. The people, therefore, are not healthy and fall easy victim to diseases.

Medical Aid

There is only one *vaidya* in the village who is ordinarily consulted in illness. He is not qualified and, therefore, his clientele is not extensive. Villagers allow the illness to drag on till it automatically subsides. Some elderly villagers administer the herbal preparations according to indigenous system of medicines. Villagers have great faith in *ojhas* (witch doctors) who are generally consulted in illness. They believe that proper chants and spells cannot fail them. In serious illness, the patient is taken to the nearest allopathic dispensary at Barhan which is about 6 miles from the village. Private doctors were consulted in only two cases in 1960-61 while 23 villagers were treated for ordinary ailments by indigenous herbs and drugs.

Maternity cases are conducted by untrained *dais* (midwife) of Chamar caste in the village. There is no other help available. A trained midwife is, however, called from Etmadpur in serious cases. The village *dais* handled 13 delivery cases in 1961.

Sanitation

The sanitation of the village is the responsibility of the Gram Sabha. The housewife sweeps and cleans the house every morning but the dust and animal waste are heaped outside it. There is no proper arrangement for cleaning of lanes and streets. All the house drains come out into the streets, sometimes making trespass difficult. Village lanes and alleys are often under knee-deep water in the rainy season and are not easily negotiable. The houses are without latrines. Children often ease themselves on road side. Men and women go to answer the call of nature in nearby fields.

The rain water is not easily drained off causing water logging in the village. A number of diseases break out in the rainy season which often take a heavy toll of life.

Literacy and Education

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

TABLE No. 4.3

Age-group (Years)	Literate without educational standard		Primary or Basic		Matric or High School		Intermediate and above	
	M	F	M	F	M	F	M	F
All ages	21	..	13	..	..	..	1	..
0-4	..	..	..	..	..	..	..	..
5-9	3	..	..	..	..	..	..	..
10-14	5	..	2	..	..	..	..	..
15-19	4	..	..	..	..	..	..	..
20-24	5	..	4	..	..	..	..	..
25-29	..	..	2	..	..	..	1	..
30-34	..	..	1	..	..	..	..	..
35-39	1	..	..	..	..	..	..	..
40-44	1	..	1	..	..	..	..	..
45-49	..	..	1	..	..	..	..	..
50-54	..	..	..	..	..	..	..	..
55-59	..	..	..	..	..	..	..	..
60 & over	2	..	2	..	..	..	..	..

Out of the total population only 11.2 per cent are literate and the remaining 88.8 per cent illiterate. There is no literate female in the hamlets. Out of 35 literate males, 21 are without educational standard, 13 have completed primary education and only one is Intermediate. No person has received any technical education.

A primary school for boys was established in the village in 1947. It is housed in a three-roomed building having burnt brick walls, tiled roof and unplastered floor. The number of teachers is five who teach both Hindi and Urdu as well as other subjects according to the primary school curriculum. Children of all communities are admitted to school and the old prejudice against admitting children of Scheduled Castes has gone out. Girls are also admitted as there is no school for them in the village. The school has only a few pieces of furniture, a few charts and maps and a black-board. Children sit on *tat-pattis* spread on floor. The primary education is free in the village.

Family Structure

The families in the hamlets have been divided into four groups for the purpose of study, namely, Joint, intermediate, simple and others. Joint family consists of married couple with married children or

married brothers. The intermediate family comprises married couple and unmarried brothers or sisters or one of the parents. The simple family includes the married couple and the unmarried children. Others refer to single member or unmarried brothers and sisters or one parent living with unmarried sons and daughters.

Out of 53 households in the hamlets, 15 (28.3 per cent) are joint, 11 (20.8 per cent) intermediate, 15 (28.3 per cent) single and the remaining 12 families are classified under others. In simple and intermediate type of families, intra-family relationship is smooth and there is no internal friction among their members. In joint families, the father is the head of the household and he manages the family affairs. The family ties and cohesion begin to loosen as he advances in years and after his death many families split into smaller and independent units due to division of ancestral land and property, disproportionate earnings and expansion of the family.

Inter-Family Relationship

The relations within the family are generally cordial. The parents are respected by the children and their words are taken due notice of. As children grow up, a spirit of adventure, disregard for old values and a feeling of individualism grows in them. There is

Plate No. 12



The village Pandit reciting Ramayan



Gossip—a common hobby

sometimes clash of opinion between the parents and the children but the trouble usually arises when the children are married. There is considerable difficulty on both sides in adjustment to changed circumstances and a period of considerable stress and strain follows. The trouble usually arises when the mother-in-law wants to be supreme in the management of family affairs but her authority is resisted by the daughter-in-law. The son is divided between the loyalty to his parents and his desire to accommodate the wishes of his wife. There is trouble in the house when the son starts taking sides with his wife. The mother feels that the affection of the son for her is waning and, therefore, she finds fault with every action of the daughter-in-law and there is no end to quarrels between them.

It is customary for the daughter-in-law to observe purdah from the father-in-law and other elderly male members of the family. She maintains sufficient distance from them and unless it is absolutely necessary, they do not speak to one another. On the other hand she maintains intimate relations with the younger brother and sister of her husband and joke and banter between them are common. The relations between wife and husband are normally happy.

Leisure and Recreation

There are few recreational facilities both for the young and the old. The non-working old folk gather in the *panchayatghar* or under the shade of trees and gossip on the success or failure of crops, the prices of agricultural produce in the market, quarrels in the village and sometimes even scandals. In the evening after meals the younger people trickle to the place in groups and spend the time in idle gossip. Sometimes they collect round an elderly villager who regales them with stories, factual and imaginary. During slack seasons, male adults play cards or indulge in gambling which is very common on Diwali.

Children amuse themselves with various games like *kabaddi*, hide-and-seek, etc. *Kabaddi* is a vigorous game in which two parties vie with each other in preventing the other from touching them beyond a pre-arranged line. It calls for great reserves of stamina and skill. The young and old also play this game whenever they get an opportunity. Another favourite game among the children is the game of hide-and-seek. Children participating in the game hide themselves except one who locates them. Anyone

who is located takes the next turn. The game of *gulli-danda* is also popular and is eagerly played by teenagers.

There is no *bhajan mandli* in the village. There are, however, a few good *alha* singers. It is a common sight in the rainy season to see a villager singing *alha* out of a book with a crowd of villagers around him. *Alha* recounts the chivalrous deeds of two brothers, *Alha* and *Udal*, who lived in the time of king *Pratvera Chauhan*. *Bhajan* are sung by individual singers on festivals to the accompaniment of musical instruments. The villagers are interested in *nautanki* in which there is little acting, but the story is presented in dialogue form expressed in singing. They go to neighbouring villages where such entertainments are provided.

Villagers observe the festivals with great joy and enthusiasm. Wine and liquor are freely used by those who take them on these occasions for these are supposed to restore good cheer. Sometimes wandering acrobats provide good entertainment to the village folk. Some villagers also visit a few small fairs held mostly in neighbouring villages.

Religious Institution

The Hindus of the hamlets have no belief in the rigid observance of religious tenets and worship without distinction *Rama*, *Krishna*, *Vishnu* and *Shiva*. Some of them have installed the images of deities in the houses and worship them. There is, however, a *pukka* temple of *Laxmi Narain* in *Bas Kishan Singh*. It is an old temple built on a rectangular plan without any architectural refinement. *Baba Shital Prasad*, the *pujari* of the temple who stays in its premises is responsible for its upkeep and management. Besides the *murti* of *Laxmi Narain*, the *murtis* of other gods and goddesses are also enshrined in it. A saffron flag flies over the temple. Worship in the temple is performed occasionally during festivals and offerings made to the deities are claimed by the *pujari*. A fair is held near the temple on *Ram Naumi* and is attended by men and women from the surrounding areas. On this occasion, *Lord Rama* is worshipped. Eatables and toys are available in plenty. Wrestling and *kabaddi* are the chief modes of entertainment.

There are two temples in the village, one of *Jains* and the other of *Shiva*. The *Jain* temple belongs to the *Digambars* and is managed by *Shri Nathuram Jain*. The *Shiva* temple is built on a circular plan with the *lingum* enshrined in it. The

villagers visit it on Mondays for offering water to the deity. A fair is held near the temple on Shivaratri on *Phalguna Badi* 13. Persons of all castes and sects from the surrounding areas visit the fair.

Festivals

A brief description of the main Hindu festivals observed in the village is given below :

Holi is an important festival observed on the full-moon day in the month of *Phalguna* (February-March). It is a popular festival and has strong appeal for the younger folks. The village youths and boys start collecting wood from *Basant Panchimi* and pile it up in a central place in the village. The Holi bonfire is burnt sometime in the night at an auspicious time fixed by the pandit. Wheat and barley ears are put in the Holi bonfire. On the following day is *dhurari*. The people throw coloured water and rub *gulal* (red-oxide) on each other's face. There is lot of merry-making, shrieking and laughter all around. Everyone takes part in the celebrations without any consideration of wealth, caste or status. Special pukka food is prepared in all households. The people wear new clothes, visit each other and offer greetings.

Teej, a festival of girls and women is observed on the third day in the bright fortnight of *Shravana*. The *jhoola* or swings is the main attraction for girls and young women on the occasion. They dress themselves in multicoloured clothes and go high up in the *jhoola* singing all the while. The newly weds go to their parents and those who remain behind receive gifts from them.

Janam Ashtmi is celebrated to commemorate the anniversary of Lord Krishna's birth in prison. The festival is observed on the eighth day of the dark fortnight of *Bhadra*. The people keep fast which is broken at midnight at the time of the birth of the Lord. Devotional songs are sung, the image of the Lord is bathed in *charnamrit* (curd mixed with dry fruits and *tulsi* leaves) and *arti* is performed. The fast is broken by taking *charnamrit*. In some houses *prasad* consisting of fruits, sweets, etc. is also distributed on the occasion.

Raksha Bandhan is celebrated on the full-moon day in *Shravana*. On this day a *rakhi* or wrist band of coloured thread is tied by the sister around the wrist of her brother. This symbolises the pledge of the brother to protect her in times of difficulty. The brother in return gives her some money as a token of affection. Some Brahmins also go about

offering *rakhis* to their *jajmans* who give them some money or grain in lieu thereof.

Vijai Dashmi is observed on the tenth of the *Shukl Paksha* of *Asvina*. It is an important festival and is celebrated to mark the victory of Rama over the demon king Ravana (victory of Good over Evil). In many houses the sister places some seedlings of barley on the right ear of her brother and a wet *roli* (red-oxide) mark on his forehead. She gets some money in return. This is the final day of *Ram Lila*. The villagers go to Etmadpur where colossal paste-board effigies of Ravana, Meghnada and Kumbhakarna are erected packed with crackers and explosives. The festivities conclude with Rama shooting fiery arrows into the effigies thus exploding and burning them.

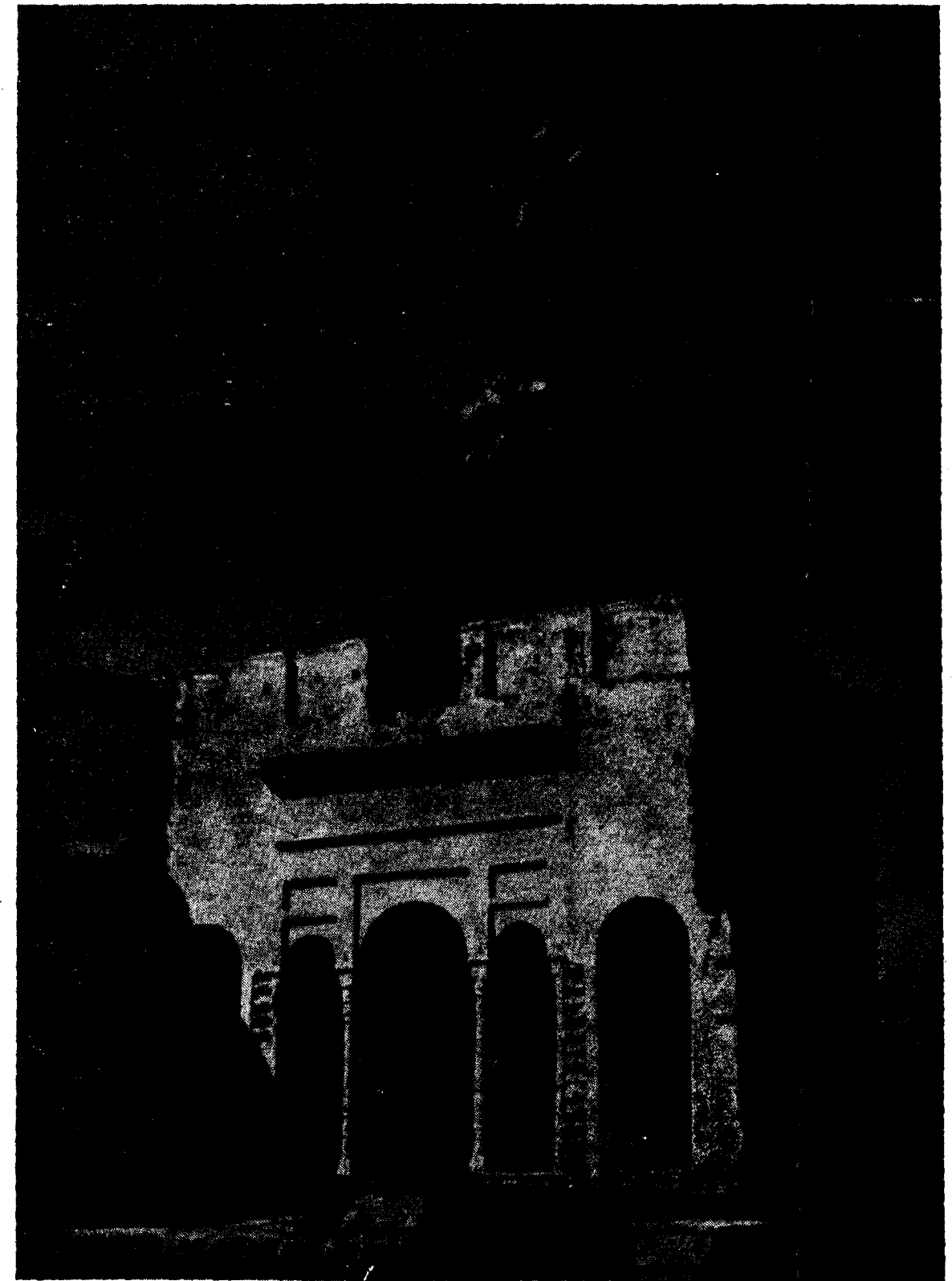
Karva Chauth is a women's festival. It is observed nine days after Vijai Dashmi. The married women observe a fast throughout the day which is broken at the appearance of the moon after offering *arghya* (water from a *karva* or small earthen pot) to it. To a Hindu wife the festival has a special significance as it is observed for ensuring the safety and prosperity of the husband.

Diwali or Deepawali is the festival of light observed on the last day of the dark fortnight of *Kartika*. It marks the end of rainy season. The houses are white washed and the doors oiled. The poor clean their dwellings and apply cow-dung wash to the walls and floors. In the evening, Lakshmi, the goddess of wealth and Ganesh, the god of wisdom, are worshipped and thereafter the houses are illuminated with earthen lamps placed on the tops of houses where the roofs are not thatched, in cattle-sheds and on carts and *chabutras*. There is rejoicing everywhere and special dishes are prepared on the occasion. It is customary to leave a lamp burning all night at the place of puja for the people believe that goddess Lakshmi visits the house on Diwali night. The villagers indulge in gambling for it is believed that those who win on the Diwali night remain prosperous throughout the year.

Religious Beliefs and Practices

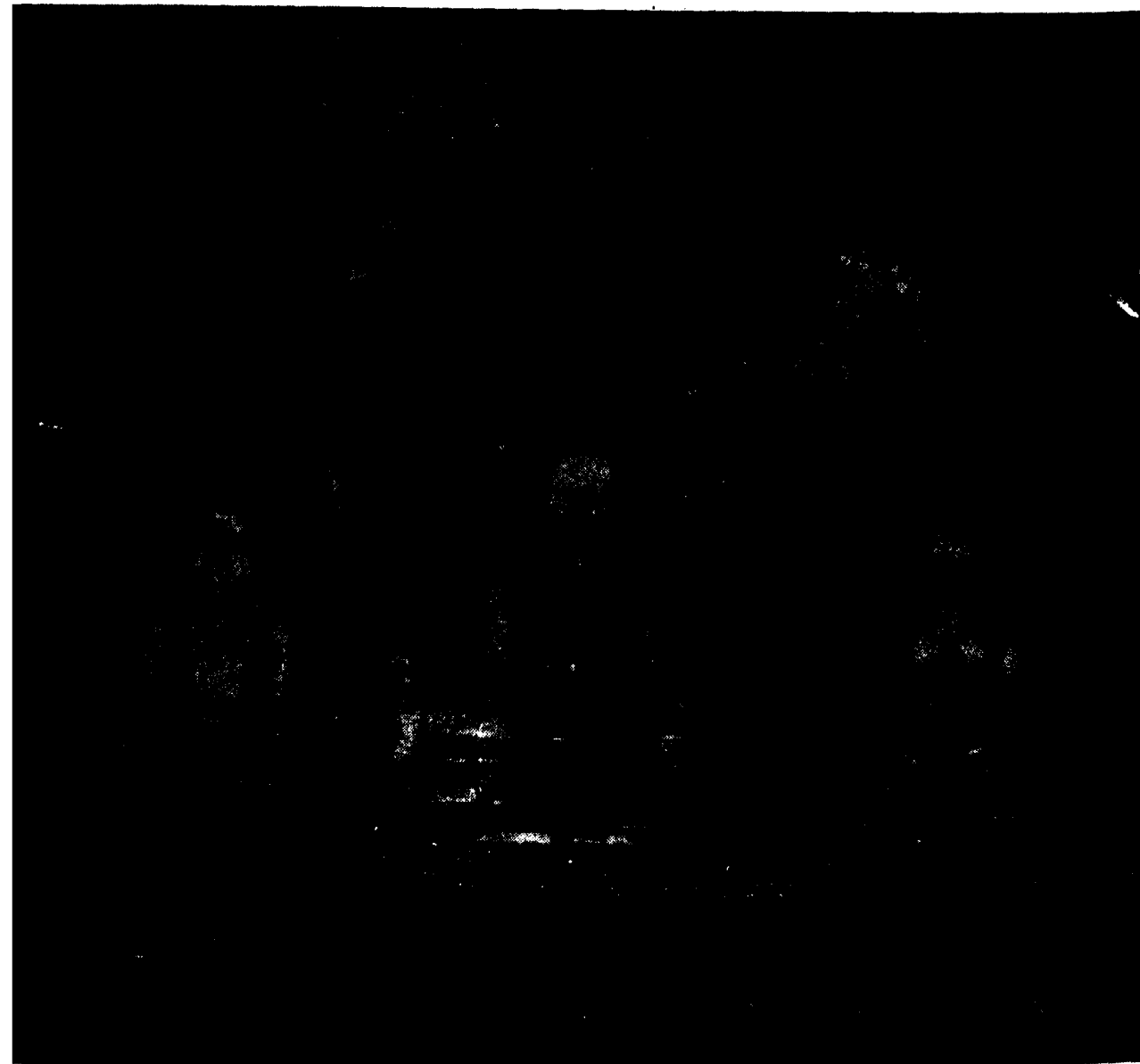
The population of the hamlets consists of Hindus only. There are no Christians, Jains or followers of other religions. The Hindus of the hamlets worship their gods and goddesses and observe festivals and ceremonies. For them life is practical and unending process, for they believe in the transmigra-

Plate No. 14



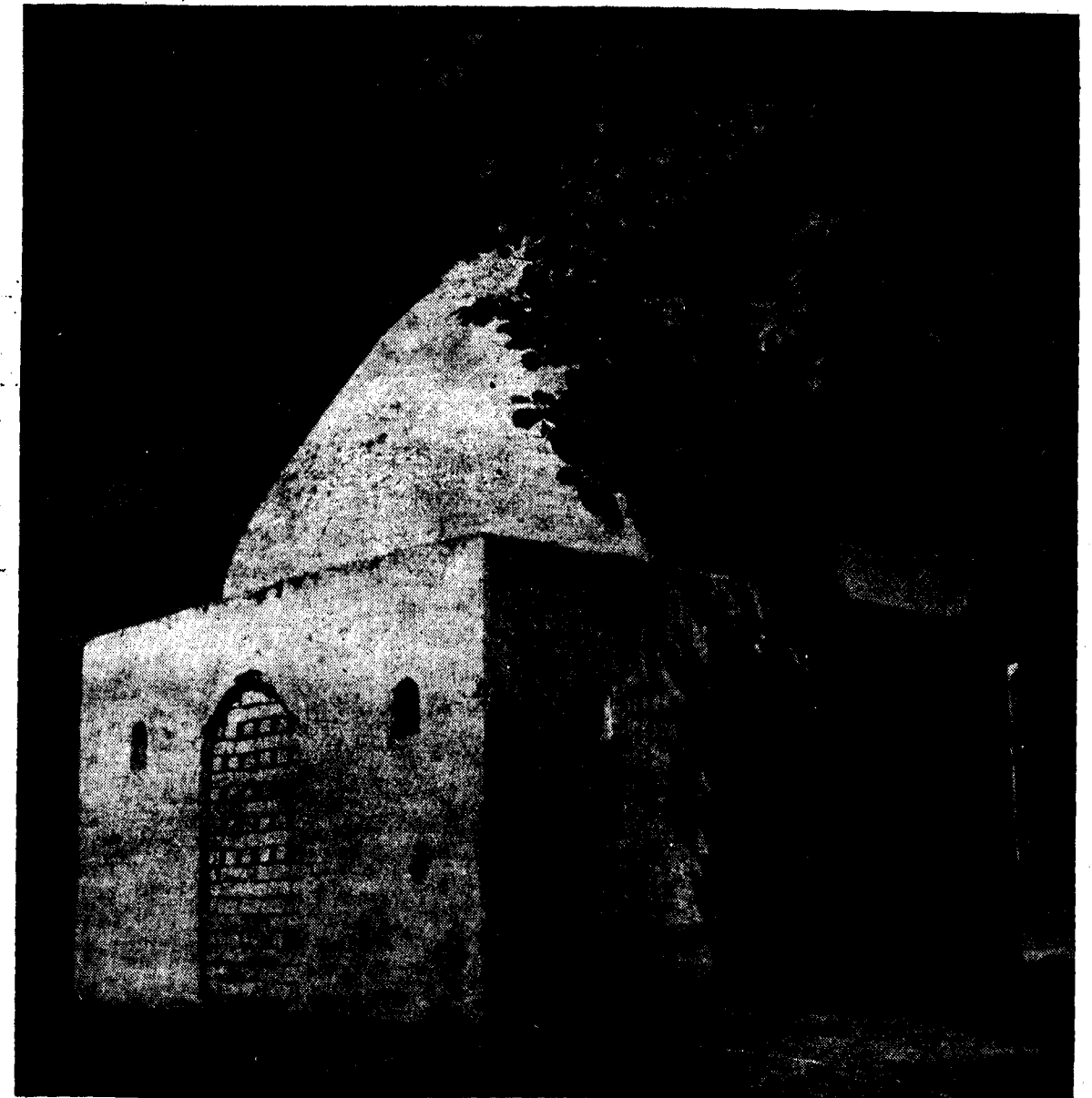
A Jain temple

Plate No. 15

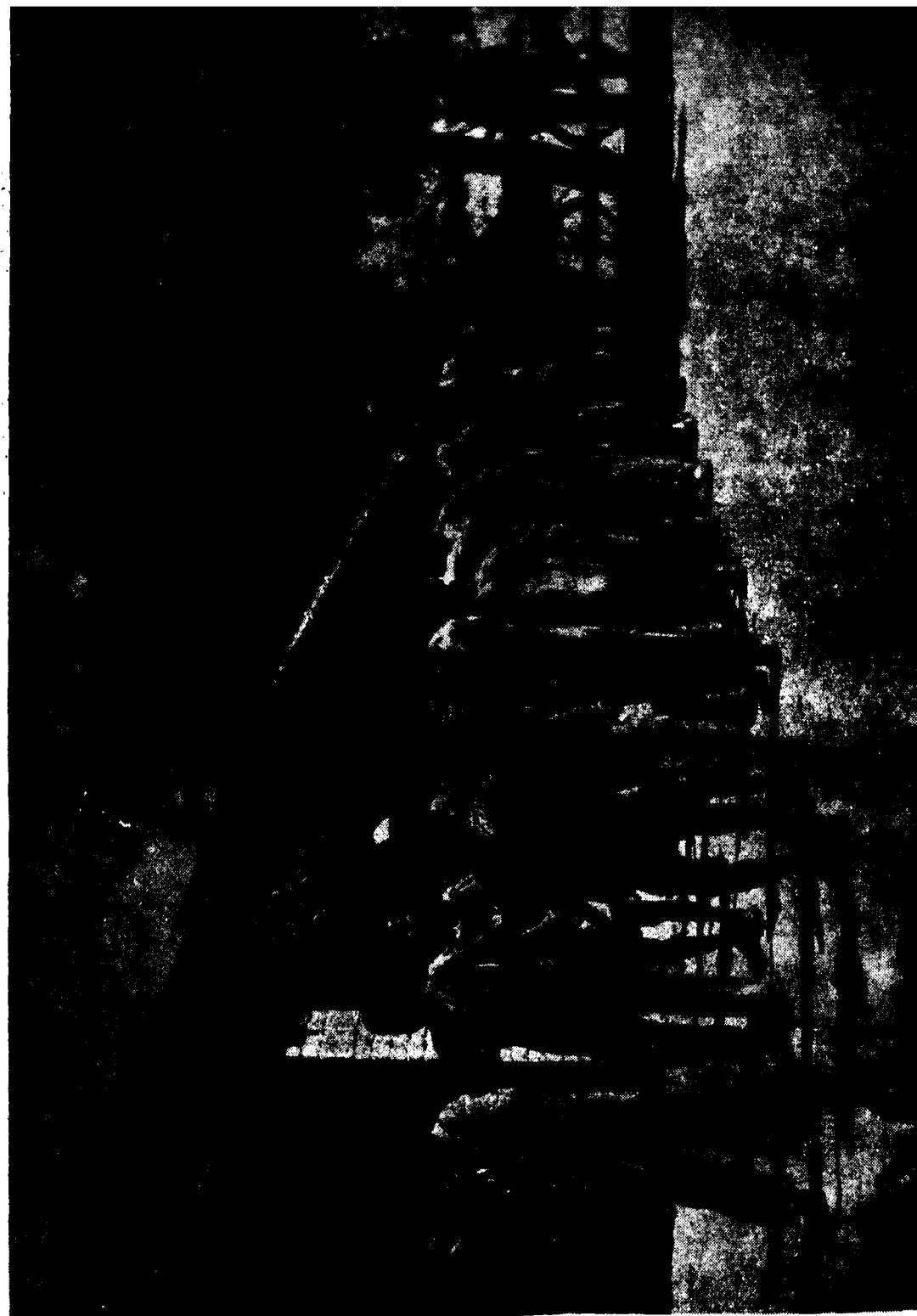


An inner view of the Jain temple

Plate No. 16



Temple of Lord Shiva



Students engaged in physical training

tion of soul. They believe that salvation which secures the emancipation of the soul from worldly obligations depends on one's actions in the past life. The villagers keep fast, read the holy scriptures, observe the prescribed rituals and thereby look forward to shaping their destiny.

The superstitions control the social structure to a great extent. The villagers believe in the auspiciousness or otherwise of a particular time or period according to Hindu almanac. They consult the village pandit before finalising a negotiation, undertaking a journey or laying foundation-stone of a house. Journeys are generally undertaken on auspicious days. While starting on a journey, it is inauspicious if a person with empty vessels is met, a cat crosses from left to right on the road, a one-eyed person comes across or some one sneezes before leaving the house. The sight of a cow, a pitcher full of water, a quantity of curd or fish and the presence of a married woman is considered auspicious before going out. It is a bad omen if a snake or rat is killed by plough while ploughing the land. If jackals howl in the day or a crow cries at night, people become suspicious and fear that some mishap might occur. They do not purchase cattle on inauspicious day, i. e., buffaloes on Tuesdays, cows on Wednesdays and horses and mare on Sundays.

There is common belief in the existence of spirits and imaginary powers. They are feared and propitiated. Incredible, but interesting stories, are related of these spirits. It is believed that evil spirits exercise power from evening to midnight and after that benign spirits drive them away. The villagers believe that a woman who dies in a state of pregnancy turns an evil spirit. They generally avoid going at night to lonely places and cremation and burial grounds which are believed to be haunted. Witchcraft is often suspected and amulets are eagerly sought to keep the evil spirits away.

VILLAGE ORGANISATION

Caste Panchayat

The Chamars have their caste panchayat in the village. The area under the jurisdiction of the *biradari* is confined to the boundaries of the village only. Any dispute arising among the Chamars is referred to *chaudhry* who decides it with the help of the elders. The office of the *chaudhry* is hereditary and on his death, he is normally succeeded by his eldest son. If, however, he has no male issue, his

nearest male relation takes up the office. If he is minor, his duties are performed by some male relation. The *chaudhry* calls and presides over the panchayat meetings.

The cases generally taken up by the caste panchayat deal with family quarrels, disputes over land affairs, illegal intimacy and all other cases which would lower the reputation of the caste. The meetings of the panchayat are generally held in the hamlet of the person chiefly involved in the dispute. If a person is found guilty, he is no longer regarded as a member of the caste. He is not allowed to drink water from the *lota* or share their *chilam*. He can, however, retrieve his lost position by paying the fine imposed by the panchayat or by arranging a feast to his fellow castemen.

The establishment of Gram Sabhas and Nayaya Panchayats have greatly weakened the hold of caste panchayats. The authority of the panchayat has weakened and the halo around the *chaudhry's* head has grown dim. The disputes formerly decided by the panchayat are now referred to Nayaya Panchayat for decision. However, the caste panchayats of Chamars has not completely lost its power and there still lingers a fear of heavy fines and large gathering for feasts among them.

Gram Sabha

The statutory Gram Sabha is one of the most important institutions in the village. It was established in 1949. All persons who have attained the age of 21 years and ordinarily reside within the village normally become members of the Gram Sabha. A person who is not a citizen of India or is of unsound mind cannot become its member. Government servants, insolvents, persons suffering from leprosy and those who have been convicted of an offence involving moral turpitude are also debarred.

The Gram Panchayat is the executive body of the Gram Sabha and has a smaller number of members elected for a period of five years. Before an election is held, the Panchayat Secretary prepares a register of the members of the Gram Sabha. The District Magistrate, under directions from the State Government, fixes the date, place and time for making nominations, scrutiny and poll. In the last elections to the Gram Panchayat held in January 1961, the Pradhan was elected by ballot but the members were elected by show of hands. After the election

the Pradhan and the members take oath of their respective offices on a date fixed for the purpose. The Pradhan is responsible for carrying out the functions entrusted to the Gram Sabha. The Sub Divisional Officer exercises general supervision over the work of the Gram Sabha. He periodically inspects its work and initiates disciplinary proceedings against defaulting members.

The Gram Panchayat has attempted the repair of village roads by *shramdan* (voluntary labour). It got 6 new wells constructed for drinking water and got an equal number repaired. The *panchayatghar* which is the nucleus of all organised activities in the village was also constructed by it. It got pukka pavements constructed in the main *abadi* and encouraged villagers to dig compost pits. The panchayat has done good work yet still a number of problems face the village for its uplift. It pleads the lack of funds for its negligence in tackling these problems. It is, to a some extent, true that the income of the Gram Sabha is not sufficient to meet the growing needs of the village but the organised co-operation of the villagers can go a long way in finding a solution to the problems facing it.

Nayaya Panchayat

The Nayaya Panchayat is a judicial wing constituting the lowest rung in the judicial ladder. It consists of *panchs* nominated by the District Magistrate from among the members of the Gram Panchayats with the help of a committee. The *panchs* elect Surpanch and Sahayak Surpanch.

When a case is instituted in the Nayaya Panchayat, it is recorded in the register and a date is fixed for its hearing. The panchayat issues summons to the people concerned. The Surpanch nominates the *panch-mandal* from among the *panchs* to hear and decide the case. The *panch-mandal* consists of five *panchs* and may or may not include the Surpanch. The proceedings of the case are recorded by a literate *panch* in presence of the parties to the dispute. It is necessary for three *panchs* to be present at every hearing. The plaintiff is administered the oath but the defendant is not bound to take it. The judgement of the case is recorded and signed by the *panchs*.

The Nayaya Panchayat is empowered to hear petty criminal cases under the Indian Penal Code and other Acts specified in the Panchayat Raj Act. It can not award a sentence of imprisonment but can impose

a fine up to Rs. 100 on conviction. It also hears and decides civil and revenue cases.

Revision applications against the decisions of the Nayaya Panchayat lie, in the case of a civil suit, to the court of the Munsif and in revenue and criminal cases to the Sub Divisional Officer. Lawyers are prohibited to take part in its proceedings.

During 1960-61, 27 civil cases were instituted in the Nayaya Panchayat of the village of which six ended in compromise, 9 were dismissed and 12 were decreed. The details of the criminal and revenue cases instituted and decided by it could not be known.

Reforms Measures

Majority of the villagers are ignorant of the social legislation and other changes that are coming due to the advance of science and civilisation. The abolition of zamindari and the consequent changes that have occurred in the land tenure system due to the enforcement of U. P. Zamindari and Land Reforms Act, 1950 have benefitted the farmers. The scheme of consolidation of holdings has been well received and the farmers generally realise the merits of the scheme and the logic behind its implementation. There are, however, a few agriculturists in the hamlets who complained against the cost of consolidation of holdings and unusually long time taken for the implementation of the scheme resulting in lowering of agricultural production.

Out of 53 households interviewed, only 16 are aware of the prohibition of untouchability under law. The Chamars suffer from social disabilities. They are not allowed to visit places of worship. The Brahmin priest does not officiate at birth, death and marriage ceremonies in their houses. They cannot draw water from the wells used by clean castes. The physical touch with a Chamar is, however, not regarded as a pollution. With the spread of education and changes in socio-economic conditions, the attitude of higher castes is undergoing a change towards them. The Chamars are also adjusting themselves to changed circumstances. Their children study with the children of the high castes in the primary school. They travel in the same bus with the clean castes and no objection is taken if untouchables now dress like respectable people of the higher castes. They are gradually giving up unclean professions like skinning of dead animals. They keep their houses clean and adopt surnames traditionally belonging to higher group.

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

4

The system of giving dowry in marriage is in vogue in the village. The system is deep-rooted among the Brahmins and Rajputs. Among the Koris and Chamars, there is no compulsion on the payment of dowry. Very few are aware of the legislation to regulate dowry in marriages. Even those who are expected to know pretend ignorance. The evil is too deep-rooted that strong public opinion can only eradicate it.

8/1/80

CHAPTER V

CONCLUSION

Garhi Chajeet and Bas Kishan Singh, the hamlets of village Chawli have a large population of Koris whose main occupation is cotton weaving. The Brahmins and Rajputs of the hamlets are mainly cultivators whose holdings are small and the means of irrigation inadequate. They depend on monsoon rain which, in most years, is not evenly distributed. Improved tools and implements and cattle of better breed are owned by a few households. The cultivators engage labourers for most of the agricultural work. There are, however, unmistakable signs of improvement in the method of farming. The use of improved types of ploughs is becoming popular. More households have started using chemical fertilisers. The farmers are generally well informed about the weather changes. The broadcast method of sowing is being gradually discarded in favour of sowing with dibblers. It is expected that with the improvement in the existing farming practices, the crop yield will increase.

The Koris are mainly weavers. Their method of weaving is old and they do not derive the maximum benefit out of their occupation due to lack of money and organisation. They are unable to compete or bargain for they are not in a position to play for time by withholding their products. These reasons have forced them to degenerate into the position of wage earners. It is difficult for them to change their mode of occupation for weaving is in their blood, and they have no inclination to give it up and take up some other occupation.

After the attainment of freedom, a variety of socio-economic factors are influencing the life of the villagers. Frequent urban contacts, to some extent, have brought noticeable changes in their way of dress and living. The young men and women have taken to new style clothes cut and stitched in imitation of the urban style. Men wear shirts, bush-shirts and pants, and often a coat and a cap on ceremonial occasions. Women wear mill-made or colourful handloom *dhosis*, sarees and petticoats. School going children wear shirts and half pants. Most young men go about clean shaved or with trimmed moustache.

The progress of education has been slow as there is no institution for higher education in the village or in its neighbourhood. The establishment of a primary school in the village in 1947 has been a

blessing in disguise. It placed education within the reach of a large section of population and has helped in breaking the caste barriers. Children of Scheduled Caste are admitted into the school and they study and play with the children of higher castes.

There have been significant additions in the articles of daily requirement. Aluminium utensils have become popular. Kerosene lanterns are available in several homes. Some use spectacles or cheap sun glasses. Many use fountain pens in place of ordinary pens.

Divination, chants and spells are still employed for cure of diseases but the use of modern medicine is also increasing. The old fear of vaccination and inoculation has greatly disappeared. Effort is made to control the common ailments by indigenous herbs but in serious cases the patient is taken to Agra for treatment in a hospital. Injections are now eagerly sought as they are believed to give sure and quick relief from all ailments.

Change is also noticeable in the social condition of the people. The villagers are taking to new occupations. The caste barriers are breaking. Clean and unclean castes are coming closer and the old tension between them is giving place to a wider tolerance and understanding.

The attainment of independence by the country has made the villagers politically conscious. The abolition of zamindari marked the end of forced labour and unlawful exactions of the Zamindars. The establishment of Gram Sabha and Nayaya Panchayat has led to greater participation of the villagers in the village administration. The Planning and Development Department have intensified the welfare activities but the pace of change is slow. The tempo of change would mainly depend upon the efforts of the staff of this department. They will have to inculcate in the villagers a spirit of self-reliance and habits of co-operation, thereby bringing a transformation in their outlook. The energy and interest of the villagers must be channelised into constructive activities before they can hope for a better future. This can only be achieved with proper guidance and keen insight on the part of the village leaders and local officials charged with the responsibility for their uplift.

Plate No. 18



A son of the soil

STATISTICAL TABLES

TABLE I: Area, Houses and Population

Area in		Density per square mile	No. of Houses	No. of House-holds	Population		
Acres	Hectares				Persons	Males	Females
198	801.61	1,016	43	53	314	178	136

TABLE II: Population by Age-groups

All Ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60 & above	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
314	178	136	23	22	29	17	24	14	13	9	14	12	17	15	4	6	18	16	21	15	15	10

TABLE III: Size and Composition of Households

Total Number of Households	Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members & over		
	Households			Households			Households			Households			Households		
	Males	Females		Males	Females		Males	Females		Males	Females		Males	Females	
53	3	2	1	10	13	13	21	57	49	11	58	27	8	48	46

TABLE IV: Caste and Nature of Families

Caste	Total Number of Households	Types of Families			
		Simple	Intermediate	Joint	Others
Brahmin	2	..	..	1	1
Chamar	9	8	1	3	2
Kori	30	10	7	8	5
Rajput	12	2	3	3	4
Total:	53	15	11	15	12

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

TABLE V : Households classified by Religion and Castes

Religion	Caste	Persons	Males	Females
Hindu	Brahmin	13	7	6
	Chamat	45	25	20
	Kori	190	108	82
	Rajput	66	38	28
Total:		314	178	136

TABLE VI : Age and Marital Status

Age-group (Years)	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	314	178	136	100	52	61	65	18	18	1	1
0-4	45	23	22	23	22	..	..	..	..	..	..
5-9	46	29	17	29	17	..	..	..	..	..	..
10-14	38	24	14	24	12	..	2	..	..	..	..
15-19	22	13	9	6	1	7	8	..	..	..	..
20-24	26	14	12	7	..	7	12	..	..	..	..
25-29	32	17	15	4	..	13	14	..	1	..	..
30-34	10	4	6	..	..	4	5	..	..	..	1
35-39	14	7	7	..	..	6	7	1	..	..	..
40-44	20	11	9	..	..	7	4	4	5	..	..
45-49	13	7	6	..	..	4	5	3	1	..	..
50-54	13	8	5	..	..	4	4	3	1	1	..
55-59	10	6	4	2	..	3	2	1	2	..	..
60 & over	25	15	10	5	..	6	2	4	8	..	..

TABLES

TABLE VII : Education

Age-group (Years)	Total Population			Illiterate			Literate without Educational Standard			Primary or Basic			Matric or High School			Intermediate and above		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	314	178	136	279	143	136	21	21	..	13	13	..	..	..	..	1	1	..
0-4	45	23	22	45	23	22	..	..	..	..	..	..	..	..	..	..	..	..
5-9	46	29	17	43	26	17	3	3	..	..	..	..	..	..	..	..	..	..
10-14	38	24	14	31	17	14	5	5	..	2	2	..	..	..	..	..	..	..
15-19	22	13	9	16	9	9	4	4	..	..	..	..	..	..	..	..	..	..
20-24	26	14	12	17	5	12	5	5	..	4	4	..	..	..	..	..	..	..
25-29	32	17	15	29	14	15	..	..	..	2	2	..	..	..	..	1	1	..
30-34	10	4	6	9	3	6	..	..	..	1	1	..	..	..	..	..	..	..
35-39	14	7	7	13	6	7	1	1	..	..	..	..	..	..	..	..	..	..
40-44	20	11	9	18	9	9	1	1	..	1	1	..	..	..	..	..	..	..
45-49	13	7	6	12	6	6	..	..	..	1	1	..	..	..	..	..	..	..
50-54	13	8	5	13	8	5	..	..	..	..	..	..	..	..	..	..	..	..
55-59	10	6	4	10	6	4	..	..	..	..	..	..	..	..	..	..	..	..
60 & over	25	15	10	21	11	10	2	2	..	2	2	..	..	..	..	..	..	..

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

Age-group (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	314	178	136	154	103	51	160	75	85
0-14	129	76	53	10	9	1	119	67	52
15-34	90	48	42	71	48	23	19	..	19
35-59	70	39	31	58	37	21	12	2	10
60 & over	25	15	10	15	9	6	10	6	4

TABLE IX : Households classified by Number of Rooms and Persons occupying

Total Number of Households	Total Number of Persons	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 above	
		Number of Households	Persons of Households	Number of Households	Persons of Households	Number of Households	Persons of Households	Number of Households	Persons of Households	Number of Households	Persons of Households	Number of Households	Persons of Households
83	314	18	88	10	54	9	58	5	43	7	28	4	43

TABLE X : Livestock

Caste	Milch Cattle		Draught Animal		Goats and Sheep		Others	
	Number of Households owning	Number of Livestock	Number of Households owning	Number of Livestock	Number of Households owning	Number of Livestock	Number of Households owning	Number of Livestock
Brahmin	1	1	2	3	1	3	..	..
Chamar	1	1	..	..	1	2	3	4
Kori	4	4	..	..	4	13	16	23
Rajput	6	7	10	19	..	..	14	21

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

Name of Products	In Quintals								
	Wheat	Bajra	Arhar	Barley and gram	Oilseeds	Wheat and gram	Gram	Urd	Potato
1. Annual quantity produced	97	66.44	126.00	137	32	10	19	6.06	3.67
2. Quantity consumed	63	47.40	37.33	67	16	7	13	4.46	2.28
3. Marketable surplus	34	19.04	88.67	70	16	3	6	1.60	1.44

TABLE XII : Indebtedness by Income-groups

Income-group	Indebtedness by Income-groups				
	Number of Households	Number of Households in Debt	Percentage of column 3 to column 2	Average indebtedness per Household	Total Debt (Rs.)
Rs. 25 & below	..	..	..	..	..
Rs. 26—50	18	13	72.2	162.1	2,107
Rs. 51—75	12	7	58.3	282.6	1,880
Rs. 76—100	9	8	88.8	305.5	2,444
Rs. 101 & above	14	7	50.0	289.1	2,024

TABLE XIII : Reasons for Indebtedness

Reasons for Debt	Amount of Debt (Rs.)	Number of Households in Debt	Source of credit
Purchase of land	136	2	Local money-lenders and co-operative credit society
Marriages	340	2	Local money-lenders
Illness	200	2	"
Other wants	2,350	14	"
Household cultivation	3,280	7	Local money-lenders and co-operative credit society
Weaving	2,180	8	Local money-lenders

GLOSSARY

Local term	English synonym	Local term	English synonym
Abadi	Habitation site	Karva	A small earthen pitcher
Agrahayana	Ninth month of the Hindu Calendar (November-December)	Katha	A religious story
Alav	Fire lit with leaves or wood	Khapra	Tile
Asvina	Seventh month of the Hindu Calendar (September-October)	Kharif	Crops sown in the rainy season
Arghya	Water offered from a small earthen pot	Khatia	A cot woven with hemp strings
Arhar	<i>Cajanus cajan</i>	Kothri	A small room
Asadhya	Fourth month of the Hindu Calendar (June-July)	Kurta	Collarless shirt
Baithak	Sitting room	Laddu	A sweetmeat
Bajra	<i>Penrusetum typhoidesum</i>	Lathi	Bamboo stick
Barat	Bridegroom's party	Lungi	Loin cloth
Bhadra	Sixth month of the Hindu Calendar (August-September)	Magha	Eleventh month of the Hindu Calendar (January-February)
Batai	Share-cropping	Mattha	Whey
Bhajan Mandli	Party of singers, singing devotional songs	Mandap	Canopy
Bhusa	Husk	Nautanki	A kind of dance-drama in dialogues expressed in singing
Bidi	Leaf-wrapped indigenous cigarette	Neem	<i>Azadirachta indica</i>
Chapati	A thin wheat bread	Paarpuja	Worship of the feet
Charanamrit	Curd mixed with dry fruits	Panwari	An image of family god made of flour
Charpoy	Cot	Palang	A bedstead often ornamented
Chunni	Spirit of dead woman	Pusa	Tenth month of the Hindu Calendar (December-January)
Dai	Midwife	Phaag	Special song sung during Holi
Dal	Pulse	Poori	A thin cake fried in ghee, oil
Dupatta	Scarf	Pujari	Priest
Ekka	A type of two-wheeled horse-drawn carriage	Rabi	Crops sown in winter
Fasli	Agriculture year beginning from July 1	Rakhi	A wrist band of coloured thread
Garha	A coarse hand woven cloth	Ram Lila	A dramatisation of the story of Ramayana
Geru	A kind of red earth	Rochna	Putting <i>tilak</i> mark on the forehead with turmeric and rice
Gharra	Pitcher	Roti	A thin wheat bread
Gulal	Red-oxide powder	Saait	Auspicious moment
Gur	Brown sugar including molasses	Sanal	Hemp
Hal	Plough	Shloka	Hymn or Libations
Halwa	A delicacy made of wheat flour, syrup and ghee	Seedha	A gift of flour, pulses and vegetables
Jajmans	Clients	Sravana	Fifth month of the Hindu Calendar (July-August)
Janvasa	Place where marriage party is lodged	Taga	Ceremony of binding of sacred red thread on wrists
Jhoola	Swing	Tel	Oil
Jowar	<i>Andropogon sorghum</i>	Thali	Metal plate
Kabaddi	An outdoor game played by two teams	Tika	<i>Tilak</i> mark on the forehead with turmeric and rice
Kachcha food	Boiled or baked food	Tulsi	Sweet basil (<i>Ocimum sanctum</i>)
Kachcha road	Unmetalled road	Urd	A pulse (<i>Phaseolus radiatus</i>)
Kapal Kriya	Skull-breaking ceremony of the dead body	Vaidya	A practitioner in Ayurvedic medicines
Kartika	Eighth month of the Hindu Calendar (October-November)	Vaisakha	Second month of the Hindu Calendar (April-May)

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

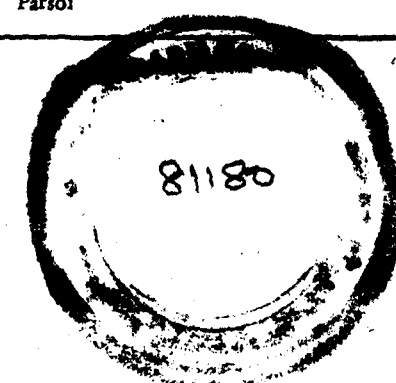
Name of District	Name of Tahsil	Name of Village	Revenue Number
1. Uttar Kashi	Dunda	Birpur	44
2. Pithoragarh	Munsiari	Ghorpatta Malla	45
		Darkot	25
3. Garhwal	Pauri	Thapli	55
4. Almora	Ranikhet	Bijepur	51
5. Bijnor	Bijnor	Raftulnagar w/f Raoli	161
		Mughalpura	175
6. Budaun	Bisauli	Mirzapur Behta	110
	Budaun	Kachla Pukhta	21
7. Bareilly	Nawabganj	Adhkata Rabbani Begum	8
		Baruhan	198
8. Pilibhit	Bisalpur	Daulatpur Hira	174
9. Dehra Dun	Chakrata	Dhaura	118
		Chapnu	332
		Sarari	224
10. Saharanpur	Deoband	Sadharansar	98
		Bilaspur	22
11. Aligarh	Atrauli	Bersauli	71
12. Mathura	Sadabad	Nagla Bern	122
13. Agra	Kheragarh	Beri Chahar	104
	Etmadpur	Chawli	47
	Bah	Pidhaura	109
14. Etah	Jalesar	Baghai	91
15. Etawah	Etawah	Udi	34
	Auraiya	Ayana	14

LIST OF VILLAGES

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Name of District	Name of Tahsil	Name of Village	Revenue Number
16. Kanpur	Kanpur	Ishuriganj	17
17. Allahabad	Soraon	Sarai Kesho w/f Bagi	216
		Kalyanpur	24
	Phulpur	Bhadkar Uparhar	151
18. Hamirpur	Rath	Qasba Khera	4
19. Banda	Naraini	Akbarpur	2
20. Kheri	Nighasan	Belapersua	122
		Bankati	..
		Lodhauri	492
		Rakehti	301
21. Sitapur	Biswan	Kanduni	354
22. Gonda	Balrampur	Suganagar Domri	383
		Rajderwa Tharu	312
23. Bara Banki	Nawabganj	Gadia	124
		Dadra	20
24. Sultanpur	Sultanpur	Barasin	42
25. Azamgarh	Phulpur	Sumbha Dih	384
		Surhan	87
	Ghosi	Pakri Buzurg	444
26. Ghazipur	Ghazipur	Para	64
27. Varanasi	Varanasi	Lohta	123
		Mehndiganj	248
28. Mirzapur	Robertsganj	Mitapur	104
		Gidbia	36
		Parsoi	70

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PRINTED IN INDIA BY THE SUPDT., PRINTING & STATIONERY, U. P. AT JOB PRINTERS, ALLAHABAD
AND
PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI—8
1965

Price : (Inland) Rs. 3-30 (Foreign) 7sh. 9d. or 1 \$ 19 cents.