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CENSUS OF INDIA 1961

VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH NO. 18

General Editor

P. P. BHATNAGAR

of the Indian Administrative Service

Superintendent of Census Operations, Uttar Pradesh

VILLAGE SARAI KESHO URF BAGI

(Tahsil Soraon, District Allahabad)

By

R. I. VERMA

of the Uttar Pradesh Civil Service

Deputy Superintendent of Census Operations

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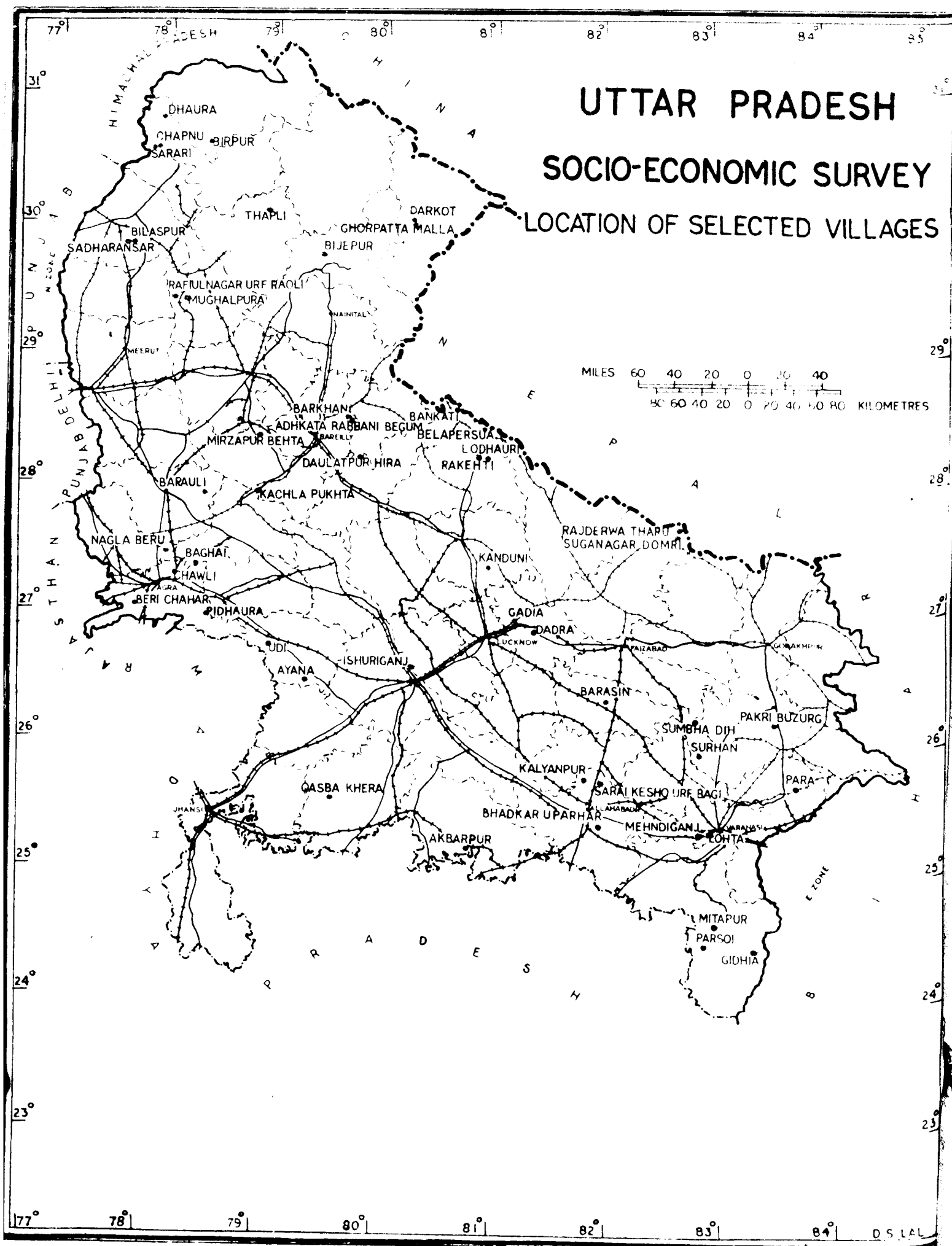
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With best compliments of

P. P. BHATNAGAR,

*Superintendent of Census Operations,
Uttar Pradesh.*



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- I—C(i-vi) Subsidiary Tables (in 6 books)
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FOREWORD

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

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

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

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

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

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

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

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

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

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

NEW DELHI:
July 30, 1964.

ASOK MITRA
Registrar General, India.

PREFACE

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

2. The selection of 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 a greater degree to the winds of change from various directions.

3. Sarai Kesho urf Bagi, a village in district Allahabad was selected for survey because of the opportunity it offers for studying the mixed economy in a backward area of the district.

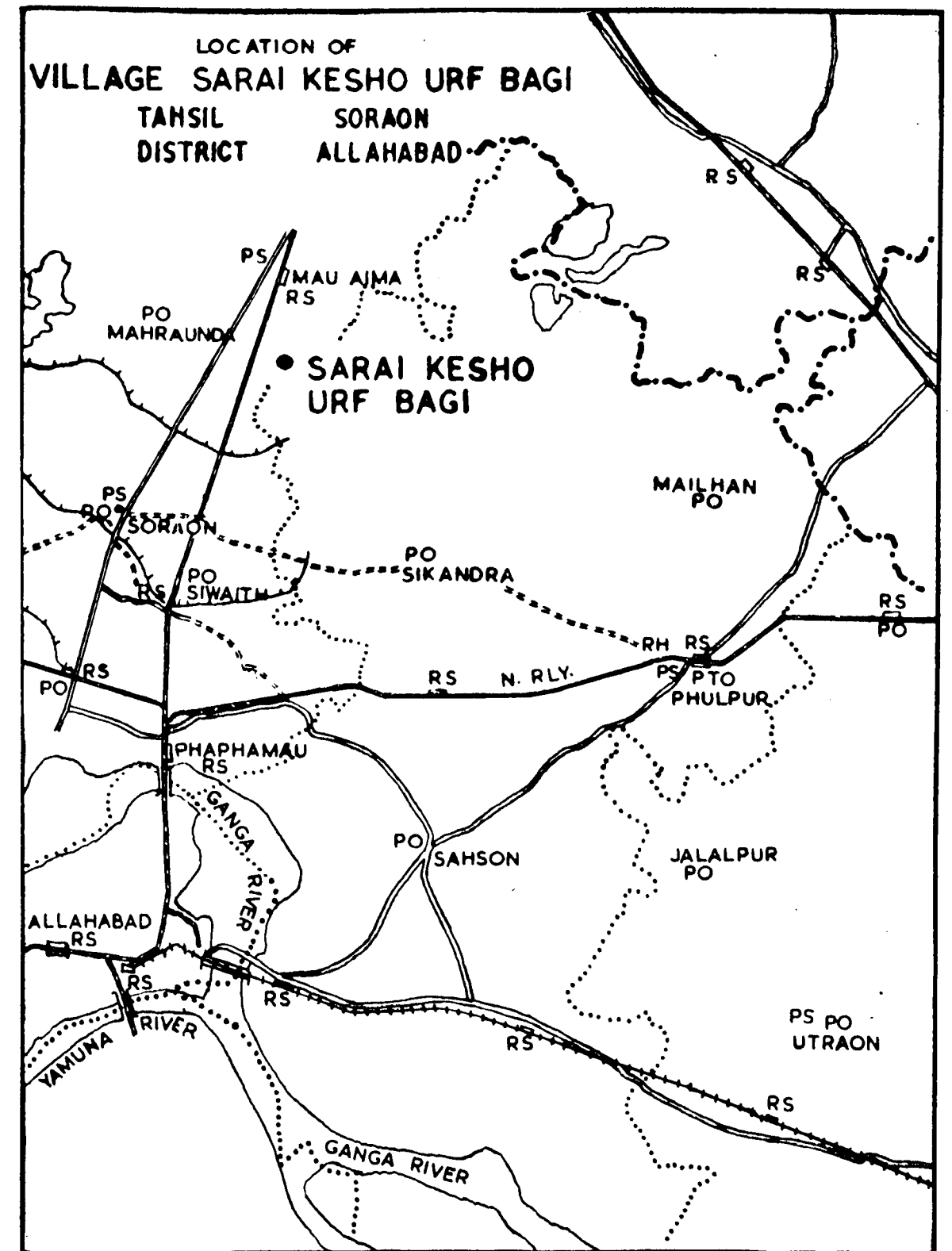
4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, census data, interviews and group discussions. The local investigation was carried out by the field staff of this Organisation, having a well-trained pair of eyes. 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 March 1961. The study was of course subject to time pressure.

5. Field investigation in the village was carried out by Shri R. S. Dikshit, 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 supervising the investigation, marshalling the statistical evidence, analysing the data and drafting the report.

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

LUCKNOW:
The 4th December, 1962.

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



Notional Map showing location of village Sarai Kesho urf Bagi



The village

CHAPTER I

THE VILLAGE

Sarai Kesho Urf Bagi is a large village, 6 miles from Soraon, the tahsil headquarters and 20 miles from Allahabad, the district headquarters. It is 3 miles in interior from Mau Aima, a well known town of the tahsil which is on the first class metalled Allahabad-Pratapgarh Road. The village is connected with the town by a *kachcha* road, the condition of which can, by no means, be called satisfactory. It is full of dust in the dry weather and is not easily negotiable in the rainy season as in places, it is under knee-deep water. The village is approachable by foot, bullock cart, *ekka* or bicycle during the greater part of the year. The nearest railway station and bus stop are also at Mau Aima.

Sarai Kesho is bounded on the north by village Katra Dayaram, on the south by village Oharpur, on the west by village Bishani Lokapur while the eastern boundary is formed throughout by a stream (*nala*). It has two hamlets, one of which is unpopulated. According to the Survey conducted in 1961 the total population of the village was 1,157 divided into 189 households. It has a sizeable population of Julahas—39·5 per cent—whose main occupation is cotton weaving.

The area of the village is 338 acres (0·52 sq. mile). Nature is not bountiful in its gifts to the village or its surroundings. There is no river or forest in its neighbourhood. The Ganga flows at a distance of 12 miles from the village. It is situated on a level plain with a gradual slope from the north to south. The eastern portion of the village is water-logged during the rainy-season on account of the *nala* which gets swelled and flows swiftly. At other times of the year it is shallow with a thin and slow current.

The climate of the village is that of the lower *doab* of the Gangetic plain. The heat is intense and hot westerly winds blow in May and June and fill the air with sand and dust. The monsoon breaks in the beginning of July and continues till the end of September. It does not rain for more than a day or two at a stretch and more than half of the average rainfall of the year comes during the months of July and August. The cold weather commences in November and ends in February.

The climate is delightful in winter with warm and sunny days but the nights are cold and uncomfortable in December and January.

There is no thick vegetation around the village but isolated patches of grass occur in its neighbourhood. Trees commonly found there are *babul* (*Acacia arabica*), *pipal* (*Ficus religiosa*), mango and guava. There are a number of well-managed mango groves belonging to ex-zamindars of the village.

Few wild animals are found near about the village. The larger carnivora like tiger and leopard are conspicuously absent. Fox, jackal and hare are common and among birds house crow, sparrow, pigeon, snipe and grey partridge. Cuckoo is a migratory bird seen in summer.

The well water is used by the villagers for domestic purposes. There are 28 pukka and partly pukka wells which yield good, drinkable water. In summer there is no scarcity of drinking water. The water of these wells is also used for irrigation.

There is a primary school, a semi-religious educational institution, the Gram Sabha and a co-operative society in the village. The primary school is housed in a three-roomed pukka building built by the Zila Parishad. It has five classes and three teachers. The Scheduled Caste children are admitted to the school alongwith the children of other communities. Girls are also admitted as there is no girls' school in the village or in its neighbourhood. The establishment of the school has been of very great advantage to a large section of the village community.

The Gram Sabha holds its meetings in the *panchayatghar* built about five years ago. It is the nucleus of organised, common and collective life there. The furniture in the *panchayatghar* is very meagre. The meetings are held on the floor with cloth spread on it.

A co-operative society was established in the village in 1959. Its membership is open both to agriculturists and non-agriculturists. It advances loans against security and also undertakes the supply of improved varieties of seeds and chemical manure. The society has only 20 members.

The village is covered by the Community Development Block, Mau Aima. The police station, hospital, veterinary centre and post office are also situated at Mau Aima. The headquarters of the Nayaya Panchayat is at village Abdalpur. The nearest centre of commerce and trade is Soraon.

It is not known when the village came to be first inhabited as no historical records about its origin are

available. An enquiry was made from the elderly villagers who informed that the village was originally named Sarai Kesho and the word 'bagi' (meaning rebels) was associated with it later on account of the revolt of the villagers against the tyranny and unlawful exactions of a certain zamindar. They, however, could not give the name of the zamindar and the approximate time of revolt. From the accounts of people, the village appears to be 300-400 years old.

PLATE II



The village well

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The Hindus and the Muslims constitute two distinct sections in the population of Sarai Kesho. They are almost equally divided. The Muslims constitute 51·6 per cent and the Hindus 48·4 per cent of the village population. The Hindu population consists of seventeen castes, namely, Ahir, Bhurji, Brahmin, Halwai, Kachhi, Kahar, Kalwar, Kumhar, Kurmi, Lohar, Nai, Sonar, Teli, Vaish, Chamar, Dhobi and Pasi. The Table given below shows the ethnic composition of the population of the village:

TABLE No. 2·1

Religion	Caste	No. of House-holds	Persons		
			Total	Males	Females
Hindu	Ahir	4	12	7	5
	Bhurji	1	8	4	4
	Brahmin	8	35	19	16
	Halwai	3	11	8	3
	Kachhi	22	106	55	51
	Kahar	2	7	4	3
	Kalwar	5	17	8	9
	Kumhar	5	22	10	12
	Kurmi	6	56	28	28
	Lohar	1	6	4	2
	Nai	5	17	9	8
	Sonar	7	42	24	18
	Teli	6	48	22	26
	Vaish	1	4	2	2
	Chamar (S. C.)	27	117	62	55
	Dhobi (S. C.)	2	13	8	5
	Pasi (S. C.)	8	39	20	19
Muslim					
Ansari	..	53	458	232	226
Behna	..	4	33	18	15
Bhat	..	3	16	9	7
Churihar	..	1	7	4	3
Darzi	..	2	7	5	2
Fakir	..	4	16	8	8
Kasai	..	9	60	33	27
Total		189	1,157	603	554

Among Hindus, the Brahmins are at the top of the caste hierarchy whose population of 35 persons divided into 8 households accounts for 3 per cent of the village population. They are orthodox and do not accept food from the hands of other castes. The Brahmin priest officiates at the ceremonies of all the castes except those

of the Chamar, Dhobi and Pasi. They, however, consult him regarding auspicious time to perform marriage ceremonies. All castes accept food at his hands. Although he does not dine at the house of a member of any other caste, he accepts *seedha*, i.e., raw materials like flour, pulses and vegetables, and cooks the food himself. The main occupation of 6 Brahmin households is cultivation. They are not good cultivators and engage labourers at the time of sowing and harvesting but there is no taboo to touch the *hal* (plough). The members of two remaining households are engaged in business and cultivation in addition to priestly avocation.

The Brahmins are well-to-do and form an influential group in the village. One Brahmin household owns a pukka house and two have pukka wells. They help in the settlement of disputes of the lower castes. The Chamar, Dhobi and Pasi look to them as arbitrators in case of conflict among themselves.

The Vaish rank next to the Brahmins. There is only one Vaish household consisting of 4 persons—2 males and 2 females. They keep a small shop where they sell grain and general provisions. One of them carries cereals and provisions on horseback for sale in the nearby markets. They are not the local money-lenders.

They do not take food from those castes whose social position is lower than their own. The Brahmin priest visits their houses at the ceremonies but does not take *kachcha* (unfried) food with them.

The Kachhi is the preponderating caste in the village. Numerically they are the largest—106 persons divided into 22 households representing 9 per cent of the entire population. They are mainly engaged in growing vegetables and cereals. Some work on fields as labourers and are given cereals at the harvests. They are not high in the rung of social ladder but do not suffer from any social disability. The Brahmin priest officiates at the religious ceremonies in their houses. They claim to be the original settlers of the village.

The Kurmis are 56 in number divided equally in males and females. It is an exclusively agriculturist

group. They also make *gur* in the crushing season. They are well-to-do and are treated with respect by all castes. The Kurmis accept food at the hands of the castes higher than themselves but not from those which are lower. Their social status is neither very high nor very low. They, however, rank lower than the Brahmins, Kshatriyas and Vaishyas.

The 6 Teli families, having 48 persons are engaged in the traditional occupation of oil-expelling. The income from oil-expelling is not adequate. They have, therefore, taken to agriculture as their second profession. As a few of them have their own land to cultivate, they take land from Brahmins on *batai* basis giving half of the yield to them. They are non-vegetarians and do not accept *kachcha* food from any one.

The intermediate level of the village social hierarchy is represented by the Ahir, Bhurji, Halwai, Kahar, Kalwar, Kumhar, Lohar, Nai and Sonar who together constitute 12.2 per cent of the village population. There are in all 33 families of 142 persons who do not stand on equal footing with one another. From the point of view of precedence Ahir, Halwai, and Sonar occupy a higher status than Bhurji, Kahar, Kumhar and Lohar. Kumhar and Lohar form the artisan group in the village.

Chamar, Dhobi and Pasi constitute the lowest rung of the caste hierarchy of Sarai Kesho. They belong to the Scheduled Castes. Dhobi and Pasi occupy a higher status than the Chamar. The population of the Chamars is considerable—117 persons divided into 27 households constituting 10.1 per cent of the village population. Although they are quite low in the rung of social ladder but they are not untouchables. They do all sorts of work as labourers such as working on the fields in sowing and harvesting seasons, cutting wood for fuel and repairing houses, etc. They also work as day labourers getting about a rupee a day. They are not engaged on daily wages by the agriculturists but are given grain after the harvests.

The Chamars suffer from social disabilities. The Brahmin priest does not officiate at ceremonies in their houses. They are also not admitted to the places of worship and religious congregations. They are, however, not restricted from drawing water from the wells.

They live in *kachcha* houses on the outskirts of the village. Their dwellings are unclean and ill-ventilated

with mud walls and thatched roofs. Some Chamar women work as *dai* and attend on the expectant mothers. They are untrained but there is no other help available. They are given cereals and some money on child birth.

Pasis (8 families, 39 persons) live in a separate *mohalla* (locality) called Pasion Tola after the caste. There is no Pasi now in the traditional occupation of tapping toddy. They work as agricultural labourers and rear pigs. They draw water from the village wells but like Chamars are not admitted to the places of worship. They claim to be higher than Dhobis for they wash the clothes of all castes including those of the Chamars. A Pasi does not accept food or water at the hands of a Dhobi.

Dhobi (2 households, 13 persons) are engaged in the traditional occupation of washing of clothes. They wash clothes of all castes and get payment in kind, twice a year, from the regular customers and from the casual ones, from 6 to 12 paise per piece.

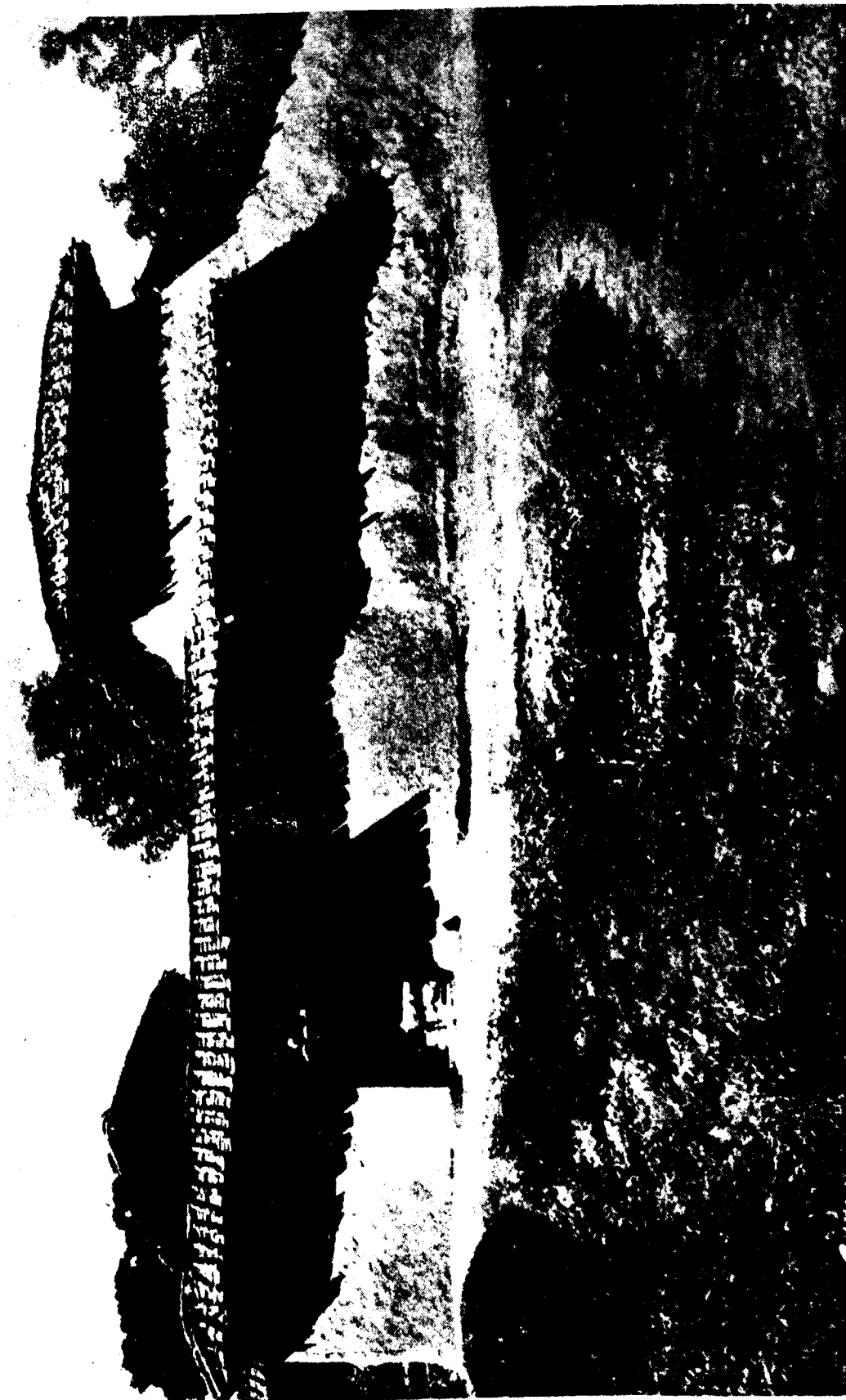
They consider themselves superior to Pasi because they rear pigs, and do not accept food at their hands. They live in the main *abadi* where there are houses of other castes. Like Pasi and Chamars, they also suffer from social disabilities.

The Muslims constitute 51.6 per cent of the village population. Although long residence and close association have brought the Hindus and the Muslims of the village in close contact with each other yet both the communities retain their socio-religious identities. The Muslims belong to the Sunni division and there is no evidence of class distinction in them. They act as a separate group in social and religious matters. The relations between the two communities are cordial. They mix freely and share each others joys and sorrows.

Among the Muslims, the Ansaries (*Julahas*) are in large number, constituting 39.5 per cent of the village population. Their main occupation is cotton weaving. They are locally called Julahas and are skillful weavers. They help one another in times of need.

The Ansaries constitute a powerful group in the village and are the backbone of its economy. The fabrics woven by them are generally coarse mostly used by the villagers. The method of weaving is old. They use shuttle loom which can be installed with less

PLATE III

A typical *kachcha* house



A double-storied kachcha house

expense and can be operated easily. They are helped in weaving by their womenfolk. Some of them take up parttime work in small workshops where they are mostly engaged in filling the thread spoons (*khandi*).

They run a semi-religious institution in the village for the education of Muslim children. The co-operative society owes its existence due to their initiative and resourcefulness. The village *Pradhan* is an Ansari and so is the person with a post-graduate qualification.

The population of Kasais is 60 comprising 33 males and 27 females. Their main business is the collection of skins of dead animals and their sale at Mau Aima or Allahabad. They also sell meat in the village and in its neighbourhood.

The Bhats (9 males and 7 females) play on drums and are engaged on birth, marriage and other festivities. The Behnas earn their livelihood by weaving. The Churihars purchase and sell bangles. The Fakirs mainly work as agricultural labourers. There are only two Darzi households mainly engaged in the sewing of clothes.

House Type

Houses have been built in the village without any pre-planning. There are only four pukka houses in Sarai Kesho, two of which belong to Sonars and one each to a Brahmin and a Kasai. The remaining houses are *kachcha* ordinarily consisting of a rectangular room, a verandah and a courtyard. The well-to-do have spacious houses with 3 to 4 rooms, a kitchen, a grain store, a cattle shed and an extensive courtyard.

An average house has a courtyard along the sides of which are built one or two *kothries* (small rooms). There is a verandah in front of the house through which lies the main entrance. The well-to-do have a separate cattle shed for keeping the cattle at night or in inclement weather. In many households, the cattle are tied in one of the *kothries* inside the house.

Construction of a *kachcha* house is simple and economical. The materials used in their construction are clay, bamboo, wood and unbaked bricks which are available locally throughout the year except during the rainy season. The roofs are made of wooden beams over which planks of wood and dry stalks of *arhar* plants are spread with mud. Sometimes

tiles (*khapra*) are also used. There are slanting thatches in front of *kothries*, both inner and outer. Timber used for making doors, windows, etc. is obtained locally. Those who have *neem* (*Azadirachta indica*) or mango tree in the house utilise its timber for the purpose. The floor is levelled by earth-filling and is finally plastered with cow-dung wash. The rich engage masons and labourers but the poor build with the help of family members and friends. The construction of a *kachcha* house having four rooms, a front verandah and an enclosed spacious courtyard costs about Rs. 1,500. The poor live in one-roomed house which is cheap to construct.

The mud houses are uncomfortable and unsafe during the rainy season. They leak and are full of flies and mosquitoes. Most of the houses are without urinals, latrines and bathrooms. Men, women and children go to nearby fields to answer the call of nature. Young girls and women use a cot covered with a bed-sheet or any other cloth as a screen for taking bath. Sometimes they take bath in a *kothari*. The rooms are dark because they are without windows or ventilators. All the house drains come out into the lanes, sometimes making trespass difficult. The walls of some of the houses are decorated with the cheap prints of deities or the sketches of animals. Occasionally one may see red hand prints on the walls of some of the houses made at the time of a wedding or when a son is born.

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

TABLE No. 2·2

Household according to Number of Rooms	Number of Households	Number of Persons
With no regular room	..	..
One roomed	33	149
Two roomed	44	209
Three roomed	42	260
Four roomed	38	251
Five roomed and above	32	288
Total	189	1,157

Out of 189 households, 33 have one room each, 44 two rooms each, 42 three rooms each, 38 four rooms each and 32 households live in five or more than five rooms each. Thus the typical house is a single-roomed or two-roomed structure. The rooms are small measuring

ten feet by eight feet used for living and store. Considering households occupying one room, the average density is 5 which speaks of congestion in living accommodation for a considerable section of the population.

Among the Hindus, the Brahmin priest is consulted for fixing an auspicious date for laying the foundation-stone of the house. The head of the household worships the mother earth at the site of the house and thereafter *gur* is distributed to all persons present. Some money and cereals are also given to the priest and the mason. When the construction of the house is completed, the priest is again consulted and it is occupied on an auspicious day fixed by him. The *Satyanarayan Katha* is held and relatives and friends are invited to a feast. The ceremony is locally called *Grih Pravesh*. As far as practicable, the main entrance of a house does not face south as it is considered inauspicious. The Muslim, Dhobi, Chamar and Pasi do not observe any ceremony in connection with the construction and occupation of a house.

Dress

The villagers generally use clothes of cheap and coarse varieties. The poor use clothing restricted almost to bare necessity. Children up to 5 years remain naked among the Chamars. The Hindus and the Muslims dress differently. The usual dress of a Muslim *Julaha* is the *kurta*, the *lungi* and a white cap. Coloured shirts and *lungi* are worn on Id and other festive occasions. The tight pyjama usually of red colour, the shirt and the *dupatta* are worn by Muslim women.

The common wear of a Hindu male is a shirt or a *kurta* above the waist and a *dhoti* below the waist. In winter, the well-to-do wear woollen coats, sweaters and caps. Often woollen blankets are used for protection in cold nights. School going boys wear half pants, shirts or bush-shirts and scarcely pants. Hindu women wear the *dhoti*. The upper garment is the shirt or blouse. The blouse is usually made of coarse cloth while the *dhoti* is mill-made or of handloom with a floral border about three or four inches wide. Red coloured border is popular. Women of Chamar, Pasi and Dhobi castes generally wear *lehanga* (full pleated skirt with a broad border at the lower end) with *kurta* and *dupatta*.

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.

Males and females of the village are usually bare-footed but some use country shoes, chappals and sandals. The well-to-do families wear western style shoes with laces. Socks are used by some on special occasion.

Ornaments

Women are fond of heavy ornaments for personal decoration. The ornaments are made of gold and silver. The poor generally use silver ornaments as they cannot afford gold. A few of the popular ornaments are mentioned below:

Local name	Metal	Use
1. <i>Bunda</i> and <i>Jhumki</i>	gold	worn on the ear
2. <i>Bali</i>	silver	worn on the ear by Muslim women
3. <i>Laung</i> and <i>Nathni</i>	gold	worn on the nose
4. <i>Hansuli</i>	silver	worn on the neck
5. <i>Dastband</i>	gold	worn on the wrists
6. <i>Paizeb</i>	silver	worn on the ankles
7. <i>Kardhani</i>	silver	worn round the waist
8. <i>Bichhia</i>	silver	worn on foot-fingers
9. <i>Anguthi</i>	gold	worn on fingers

All married Hindu women wear glass bangles and *bichhia* as sign of *sohag*, i.e., the married state. They are not taken out during the lifetime of the husband. Men do not use any kind of ornament except the ring.

All these ornaments are not worn everyday nor does every woman possess all of them. The number of ornaments possessed by a woman depends on the financial condition of the household. Ornaments which are not used for daily wear are kept in an earthen pot buried in a safe corner of the house.

Household Equipment

The villagers excepting a few Brahmins, Kachhis and Ansaris do not seem to be fond of furniture. A popular item of furniture is a *khat* used for sitting and resting during the day and for sleeping at night. It is available in almost every house. It is woven closely with thin hemp rope which is quite sturdy and lasts 5 to 6 years. There is just one single bedstead and one single table belonging to a Brahmin family in the village. There

PLATE V



A Muslim woman wearing tight pyjamas and dupatta

PLATE VI



A Hindu male wearing *kurta* and *dhoti* cutting fodder for cattle

PLATE VII



Utensils of a Hindu household



Utensils of a Muslim household

are also a few wooden chairs and *jal chaukies*. The Table given below shows the items of furniture in possession of different castes and communities in the village:

TABLE NO. 2.3

Caste/ Community	No. of House- holds	Bed- stead	Khatia	Chair	Table	Jal- chauki
Ahir	4	..	3	..	..	..
Bhurji	1	..	1	..	..	..
Brahmin	8	1	8	1	1	1
Halwai	3	..	3	..	..	..
Kachhi	22	..	22	..	..	..
Kahar	2	..	5	..	..	..
Kalwar	5	..	6	..	..	..
Kumhar	5	..	2	..	..	..
Kurmi	6	..	6	..	..	..
Lohar	1	..	1	..	..	..
Nai	5	..	5	..	..	..
Sonar	7	..	7	..	..	1
Teli	6	..	6	..	..	..
Vaish	1	..	1	..	..	..
Chamar	27	..	27	..	..	..
Dhobi	2	..	2	..	..	..
Pasi	8	..	8	..	..	..
Ansari	53	..	53	3	..	1
Behna	4	..	3	..	..	..
Bhat	3	..	3	..	..	..
Churihar	1	..	1	..	..	..
Darzi	2	..	2	..	..	..
Fakir	4	..	4	..	..	..
Kasai	9	..	10	..	..	..
Total	189	1	189	4	1	3

The consumer goods are used to a limited extent by the villagers. The Table given below shows the possession of consumer goods caste and communitywise:

TABLE NO. 2.4

Caste/ Community	No. of House- holds	Hurri- cane lantern	Patro- max	Torch light	Kero- sene stove	Bicycle	Gramo- phone
Ahir	4	3	..	..	..	..	..
Bhurji	1	1	..	..	..	..	..
Brahmin	8	8	..	..	..	1	..
Halwai	3	3	..	..	..	..	..
Kachhi	22	22	..	..	..	1	..
Kahar	2	1	..	..	..	..	..
Kalwar	5	6	..	..	..	..	..
Kumhar	5	5	..	..	..	..	..
Kurmi	6	6	..	..	..	..	..
Lohar	1	1	..	..	..	..	..
Nai	5	5	..	..	..	..	..
Sonar	7	7	1	..	..	1	1
Teli	6	4	..	..	..	2	..
Vaish	1	1	..	..	..	..	..
Chamar	27	8	..	..	..	..	..
Dhobi	2	2	..	..	..	..	..
Pasi	8	4	..	..	..	..	..
Ansari	53	53	2	7	12	17	..
Behna	4	3	..	..	..	..	..
Bhat	3	..	..	..	..	..	..
Churihar	1	1	..	..	..	1	..
Darzi	2	2	..	..	..	..	..
Fakir	4	4	..	..	..	..	..
Kasai	9	10	..	..	..	..	..
Total	189	163	3	7	12	23	1

Out of 189 households, 163 possess hurricane lanterns. A few Ahir, Kahar, Teli, Chamar, Pasi and Behna households do not own them. There are three patromaxes in the village belonging to Ansari and Sonar households. Dry-cell torches and Kerosene stoves are owned by the Ansaries alone in the village. The use of bicycle has become popular because it is a cheap conveyance. They are owned by 23 households. Only one Sonar household possesses a gramophone in the village.

Utensils

The brass and bell-metal utensils are commonly used in Hindu households. Some are made of iron and wood. Earthen *gharas* are used to keep drinking water cool. The cooking pots are of brass, bell-metal and aluminium. The food is also served in metal utensils. The Muslims generally use earthen pots for cooking food and for storing water and grains. A few brass and aluminium utensils are also available for taking food and for cooking rice, meat, etc. The well-to-do Muslim families possess one or more items of brass utensils. Some of the common utensils used in Hindu and Muslim households are mentioned below:

Local Name	Metal	Use
1. <i>Batua and Patili</i>	brass	cooking
2. <i>Degechi</i>	brass	cooking
3. <i>Parat</i>	brass	for kneading flour cooking
4. <i>Chamecha</i>	brass	cooking
5. <i>Lota</i>	bell-metal	for keeping drinking water
6. <i>Thali</i>	brass or bell-metal	for serving food
7. <i>Rakabi</i>	aluminium	for serving meals in Muslim households
8. <i>Katori</i>	brass	for serving vegetables, etc.
9. <i>Gilas</i>	bell-metal	used for drinking water
10. <i>Karahi</i>	iron	cooking
11. <i>Tava</i>	iron	for preparing breads
12. <i>Chimta</i>	iron	for picking fire and breads
13. <i>Pata and B lan</i>	wood	used for making breads
14. <i>Balti</i>	iron and brass	used for storing water
15. <i>Badna</i>	brass or aluminium	for varied purposes
16. <i>Ghara</i>	clay	for storing water

The metal utensils are purchased from Allahabad. The earthen pots are locally available.

Food and Drink

The following Table gives the break-down of vegetarian and non-vegetarian households caste and communitywise in the village:

TABLE No. 2-5

Caste/Community	No. of Households	Vegetarian	Non-Vegetarian
Ahir	4	..	4
Bhurji	1	..	1
Brahmin	8	8	..
Halwai	3	..	3
Kachhi	22	22	..
Kahar	2	..	2
Kalwar	5	..	5
Kumhar	5	..	5
Kurmi	6	..	6
Lohar	1	..	1
Nai	5	..	5
Sonar	7	1	6
Teli	6	..	6
Vaish	1	1	..
Chamar	27	..	27
Dhobi	2	..	2
Pasi	8	1	7
Ansari	53	..	53
Behna	4	..	4
Bhat	3	..	3
Churihar	1	..	1
Darzi	2	..	2
Fakir	4	..	4
Kasai	9	..	9
Total	189	33	156

Out of 189 households, only 33 are vegetarians. The percentage of non-vegetarian households in the village is large—82.5. The Brahmins, Kachhis and Vaish are strict vegetarians and keep away from meat preparations. The non-vegetarians relish meat, fish and eggs, whenever available. Fish is not available except for some small varieties obtained from nearby ponds. As far as practicable, the Muslims take meat throughout the year. Domestic fowls are occasionally cooked and served for food in Muslim households.

Cereals predominate the diet. Rice is taken throughout the year in whatever quantity, adequate or inadequate, it may be available. Out of 189 households, 178 take coarse grains—*bajra* from November to March and *bejhar* (a mixture of barley and gram) from

April to October. *Kachcha* food consisting of *roti* (bread), *dal* and, if possible, vegetables is commonly taken. Vegetables are grown locally and are used. *Dal* of *arhar* (pulse) is generally taken with the morning and evening meals. Green and powdered chillies and spices are taken in sufficient quantity 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 prepared on special occasions.

Milk and ghee are greatly valued but are not available in adequate quantity. Villagers eat fruits, whenever available. When in season, melons and water-melons and cheap varieties of mangoes are eaten by them. Sweets are prepared on festivals and ceremonial occasions. *Gur* is in common use.

The use of tea is confined to 13 households—Ansari (5), Dhobi (3) and one each of Brahmin, Kachhi, Sonar Churihar and Fakir. No one in the village is a regular addict to liquor. It is taken by Kalwar, Kachhi, Kurmi, Kahar, Lohar, Teli, Dhobi, Pasi and Chamar on festivals as well as on social occasions. Tobacco is smoked and chewed by the villagers. The use of *bidi* is heavy. Many Muslims and Ahirs take betels after the meals.

Out of the total households, 13 (6%) eat thrice daily, e.g., in the morning, midday and in the evening and remaining 176 (94%) take food in some form or other twice daily, e.g., in the morning and early in the evening. The breakfast consists of *chapatis* taken with milk or *mattha*. The poor are content with stale *chapatis* cooked the previous night taken with a pinch of salt. The midday meal consists of the *roti*, *dal* and a vegetable, if available. The evening meal is almost the same as the midday meal.

The food taken by the villagers is mostly ill balanced due to the preponderance of cereals. The intake of protein is inadequate. Ghee, butter and milk are taken in very inadequate quantities. There is a marked absence of protective food in their diet. The unsatisfactory dietary condition is largely responsible for their poor health.

Birth

The customs relating to birth of a child are simple among the Hindus. When a woman conceives, there is no change in the routine of her life, diet or rest. She remains engaged in household work throughout the period of pregnancy. She is, however, not allowed to lift articles of heavy weight.

The morning sickness and missing the monthly menstruation are indications of pregnancy. It is established if the menstruation is missed in the second month. There is no special ceremony in any caste or community after conception and before the child birth. The expectant mother is not permitted to go in dark or see the sun or moon during the eclipse because of the fear that the child will be deformed.

Birth normally takes place in the main living room. When labour pains start, the local *dai* is called for delivery. After delivery the umbilical cord is cut by her and is buried underground. The child is washed in lukewarm water and is given a small feed of goat's milk. There is all round rejoicing on the birth of a male child.

The mother and the family are ritually impure after the child birth. No offering or puja is done in the household till the *dastaun* ceremony. The mother is restricted from coming out of her confinement room and is not allowed to mix with others. One of the elderly women of the house helps her after delivery. She is given liquid preparation of *gur* and spices cooked in ghee locally called *harira* and boiled water. Non vegetarian food is not given to her. There is a special ceremony on the sixth day called *chhati*. The mother and the child are given bath on that day and a short puja of family deities is performed. *Dastaun* 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 the old earthen *gharas* are replaced by new ones. A short puja is performed by a Brahmin priest who recites holy verses and also prepares the horoscope of the infant. A suitable name is given to the child on the occasion. The ceremony ends with a feast given to friends and relations. The *nain* and the *dai* are given 5 seers of grains on the birth of a male child and half of it on the birth of a female child. The *dastaun* ceremony is not observed among the Dhobis, Pasis and the Chamars.

Among the Muslims the expectant mother is sent to her parents for the birth of her first child. Subsequent deliveries generally take place in her own home. During her confinement she is attended by the village *dai*. The child birth is followed by prayers and feast. Prayers are said by the grandfather of the new born or an elderly

relation. The child is bathed and clothed and a few drops of honey are put into his mouth. The mother is ritually impure for forty days. The *chhati* ceremony is performed on the sixth day. For this relations from both mother's and father's side are invited. They bring with them gifts for the child. The mother is given bath and the child is dressed in new clothes. On the seventh day his head is shaved and a name is given by the elders. If means permit, feasts are given to friends and relations both on the sixth and seventh days. The mother is bathed on the fortieth day. Once again there is a feast, and presents are given both to the child and the mother.

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

Marriage

Marriage is a common feature of the social life of the village. There is no instance of inter-caste marriage. Child marriage is, however, prevalent. The number of boys and girls married at the age of 14 years or less is 21 and 15 respectively. The practice of child marriage is mainly confined to the Chamar, Dhobi and Pasi. Girls are married usually in the age-range of 14-18 years and the boys between 16-19 years.

Negotiated marriages into unrelated families are common in the village. It is the family of the girl which seeks the boy. The boy, as a rule, does not belong to the village in which the girl lives. Care is also taken to avoid marriage at a distant place. The marriage negotiations are started by a middleman who may be a friend or a relation. If the negotiations proceed smoothly, the father or an elderly relation of the girl alongwith one or two members of the family visit the village of the boy for discussing the proposal and if both the parties agree, the betrothal ceremony is performed. The boy receives some money and sweets on the occasion. The commitment made by the two parties is seldom repudiated.

The girl's father consults a pandit for selecting an auspicious date for marriage. He makes some astrological calculations and selects a date which is communi-

cated to the boy's family. If the boy's father agrees, he sends his formal acceptance of the date proposed for marriage. A few days before the marriage, *tilak* or *lagan* is sent by the girl's father. It is a sort of reminder intimating the date and time for various ceremonies. The paper on which the pandit writes the *saait* (auspicious date and time) for various ceremonies is known as *Lagna Patrika*. *Haldi* (turmeric powder) is sprinkled on the *Patrika* and, with one rupee, it is wrapped with red *kachcha* thread and sent to the boy's house with a coconut, cloth, some cash, a metal plate, etc. according to one's means. A ceremony takes place at the boy's house when the *lagan* is delivered. The bridegroom sits on a wooden sitting-board facing east near a square made with rice flour and turmeric. The brother of the bride puts a *tika* mark of turmeric and rice on the forehead of the bridegroom. The presents are also delivered to him. The women sing songs and sweets are distributed to those present. The details and arrangements of marriage are then finalised.

A few days before marriage various ceremonies connected with it are performed in the two homes. The ceremony of *mandap chhana* (covering the canopy) is performed by five male members of the family in the bride's house. A structure consisting of four upright bamboo poles on the corners and one in the centre is fixed in the courtyard. It is covered with cloth sheets and is decorated with buntings, etc. Women sing songs and the pandit applies palm-prints of turmeric on the backs of the persons who fix it. In the boy's home, only a single pole is fixed in the courtyard and an earthen *ghara* containing water is kept near it.

The ceremony of *ratjaga* is observed the same night. The women keep awake throughout the night, singing and dancing. The ceremony of *tel* is observed on the next day. The *tel* is first offered to family deities and is then smeared on the forehead, arms, knees and feet of the bride and the bridegroom. *Ubtan* (a paste of turmeric, oil and mustard) is rubbed on the body before taking bath. The women sing songs while the ceremony is going on.

The following day the *barat* which consists of males only leaves the village for the bride's place; the departure is timed in such a way that it reaches the bride's village by evening. The relations of the bride receive the *barat* on the outskirts and members of both the sides hug each other. The *baratis* are lodged in a house

kept vacant and clean for their use. They are entertained with refreshments. Some members of the bride's house accompanied by a pandit go to the *Janvasa* (place where marriage party is lodged) and invite the bridegroom and the party for the *dwarpuja* ceremony. The bridegroom dressed in wedding clothes with his face veiled by silvery threads hanging from his head-dress goes to the house of the bride with the marriage party. The band accompanies it. The party is given a warm reception by the relations and friends of the girl's family. The groom is welcomed and received at the main entrance of the house where a ceremony called *dwarpuja* is performed. The pandits of both sides are present and recite *mantras* and an elderly member from each side gives the necessary money for the puja. Near the door two persons stand each with a metal jar filled with water on the head. After the ceremony the bridegroom returns to the *baratis* and are feasted with *poori*, *halwa*, vegetable, curry, etc.

The marriage ceremony is performed late in the night. The boy and the girl sit on sitting-boards by the side of the holy fire. The bride's face is heavily veiled, and she is dressed in clothes provided by the boy's family. The bride's father and her elder relations wash 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 pandit recites *slokas*, he sprinkles a few grains of rice over it. The money is kept in the metal plate in which the feet were washed. The other relations perform the *pairpuja* in the same way. Thereafter the *bhanwar* ceremony is performed. The outcorner 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. After the ceremony the bride and the groom are taken inside the room for the worship of family deities. Next morning there is no function except common feasting in the afternoon. The party returns to the village without the bride. She is sent to live with her husband after the *gauna* ceremony held after a year of marriage.

Among the poor Kachhi, Kumhar, Kahar, Chamar and Pasi the system of taking the bride in *dola* or *paipuji* ceremony is common. In this form of marriage, the bride is taken to the bridegroom'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 among the Ahir, Kahar, Kumhar, Kurmi, Chamar and Pasi but separation is allowed by an assembly of *biradari* on grounds of adultery. Widow re-marriage is permitted in all low castes. Brahmins do not conduct the re-marriage of widows. No special ceremony is observed in a marriage of this kind but a feast is given to the community on the occasion.

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

Islam permits polygamy, but in Sarai Kesho there was no Muslim male having more than one wife

living. The Muslim social system and usage permit divorce.

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 laid on the ground hurriedly smeared with cow-dung and water. A few drops of *Gangajal* (water of the Ganga) are put into his mouth before he breathes his last. Later word is sent round the relations and friends in the village of the death. The dead body is bathed in water and is wrapped in a white unwashed cloth. The dead body of a married woman is dressed in coloured clothes and the hair are combed. She is considered lucky for she died during the lifetime of the husband. If she is a widow, the body is dressed simply. If the deceased is old and has his sons and grand children, his dead body is taken for cremation with the people in the procession singing songs to the beat of drums.

The dead body is tied to the bier made of bamboo sticks. It is carried to the cremation ground by four people in a procession saying in regular strain, '*Ram Nam Satya Hai*' (the name of Ram is truth). The body is rested once on the way to cremation ground. The pyre is arranged with seven to eight maunds of firewood. The water of the stream is sprinkled on the body and is then taken out of the bier and placed on the pyre with the head to the north and the feet facing south. The pyre is lit by the eldest or the youngest son of the deceased. Before doing so he 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 lights the four corners of the pyre. When the body is burnt out he performs the *kapal kriya* (skull-breaking ceremony of the dead body) with a *lathi*. When the body is fully burnt the mourners take bath in the stream and return to the house of the deceased where they sit for sometimes, chew the *neem* (*Azadirachta indica*) leaves and then disperse. The family becomes ritually impure after the death.

Cow-dung cakes are kept burning at the place of death. The persons who performed the last rites sleeps on the ground, keeps a piece of iron under the pillow and eats once a day. His food is cooked on a separate *choolah* or is sent by the relations or friends. The *teej* ceremony is observed on the third day of the death. The chief mourner goes to the cremation ground on this day with

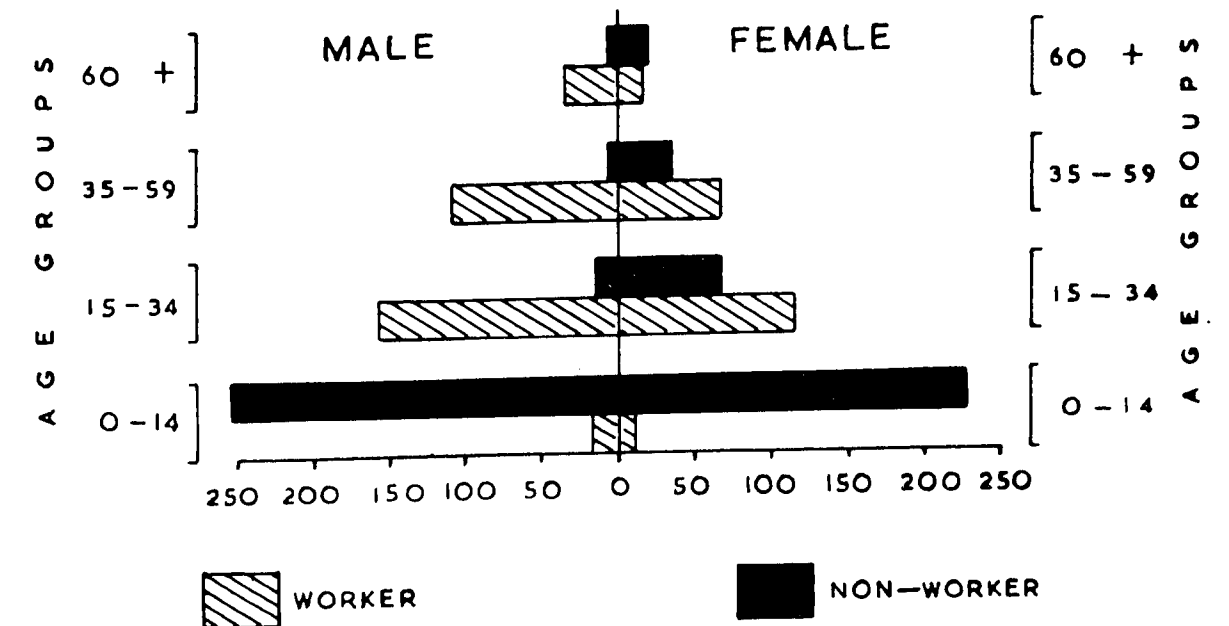
the pandit and the *nai* and collects the ashes in a pitcher for immersion in the stream. Those who can afford take them to Hardwar or Allahabad for immersion in the Ganga.

The *daswan* or the *suddhi* is performed on the tenth day. All male members of the family of the deceased get their heads, beards and moustaches shaved on this occasion. After bath, they are considered free from the pollution of death. The Maha Brahmin (one who performs only death rites) is given clothing and food. Feast is arranged to which relatives and friends are invited. The period of mourning ends with the *teharvin* ceremony observed on the thirteenth day of the death. On this occasion, water and *pinds* made of barley flour are offered to the deceased. The Brahmins (not less than thirteen), relations and family friends are invited to a feast on the occasion.

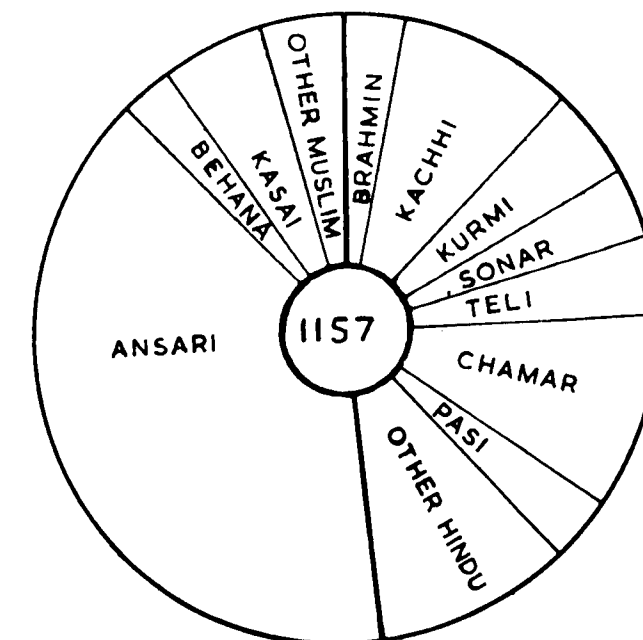
Among the Muslims the death customs are different. After the death, the dead body of a female is wrapped

in 20 yards of cloth and of a male in 18 yards. The toes of the corpse are tied together with a cord and salt is placed on the stomach to prevent swelling. Camphor powder is also sprinkled on the dead body and, if possible, some perfume. The dead body is taken on a *charpoy* by four persons to the burial ground. The grave is dug and before the body is lowered into it, prayers are said and passages from *Quran* are read. The grave is filled up with earth and all those present put some earth into it. When this has been done, they all step forty paces from the burial place, and return to it again saying prayers. There is no fire in the hearth for two days after the death. The *tija* ceremony is observed on the third day of the death and alms are given to the poor and the needy. Prayers are offered and flowers are placed on the grave by the relations of the deceased. Prayers are again said on the fortieth day and some people go to offer flowers on the grave. Grain is distributed to the poor and the ceremony ends with a feast given to the community.

WORKERS & NON-WORKERS BY SEX AND AGE GROUP



POPULATION BY CASTE



CHAPTER III

ECONOMY

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

TABLE No. 3·1

Occupations	No. of Persons engaged		
	Persons	Males	Females
Weaving	216	110	106
Cultivation	127	97	30
Agricultural Labour	101	51	50
Ekka driver	7	7	..
Pottery	11	7	4
Oil-expelling	11	5	6
Business	20	14	6
Service	2	2	..
Washing of clothes	5	4	1
Goldsmithy	5	5	..
Barber	3	2	1
Drummer	4	4	..
Butcher	10	10	..
Tailoring	2	2	..
Grain parching	5	2	3
Total	529	322	207

There are 529 workers out of a total population of 1,157; the percentage of workers and non-workers being 45·7 and 54·3 respectively. More than half of the workers are males, i.e., 322 out of 529. The main occupations followed in the village are, weaving (40·8%), cultivation (24%), agricultural labour (19%) and business (3·7%). The other occupations practised are *Kumhari* (pottery), oil-expelling, *dhobigiri* (washing of clothes), *sonari* (goldsmithy), hair cutting, tailoring, grain parching, drum beating, *kasai* (butcher), *ekka* driver and other services. The female workers are mainly engaged in weaving or work on the fields as cultivators or agricultural labourers. These figures do not include part-time workers who work in their spare time.

Non-workers

The number of workers and non-workers in the

village is 529 and 628 respectively. The Table given below shows the non-workers by sex and broad age-groups in the village:

TABLE No. 3·2

Age-groups (Years)	Non-workers		
	Persons	Males	Females
0—14	480	252	228
15—34	81	15	66
35—59	41	7	34
60 & over	26	7	19
Total	628	281	347

The non-workers constitute 54·3 per cent of the total population comprising 281 males and 347 females. More than three-fourths of the non-workers are in the age-group 0—14, being mostly infants and dependants. In all other age-groups females are mostly engaged in household duties. There are 26 persons in the age-group 60 and above who are old and infirm and are mostly dependants. There is no retired person or beggar in the village.

Economic Activities

The most popular occupation in the village is cotton weaving claiming 216 persons. The cotton weavers are *Julahas* (Ansaries) but of late the Bhats and Churihars have also taken to weaving. Weaving is the traditional occupation of the *Julahas*. They are skilled weavers and do not go out of the craft. The religious education given to them narrows their interests and forces them to stick to it. They work on their looms and are assisted by the family members in different processes of manufacture of cotton fabrics. The wife and children assist in spinning, reeling and sorting of yarn. It is bleached and dyed in the home. The weaver works on the loom and is assisted by the wife in her spare time.

The system of weaving is old. Bulk of the weaving is done on the old-fashioned pit loom which can be installed on a low cost and can be operated without difficulty. The weavers mostly weave *garha* which is rough and coarse and is used for making shirts, *kurta* and *lungi*. Coloured *dhoties* usually with a floral border about 1

or 4 inches wide are also woven. They are of very ordinary quality without good finish. They will not clean, sponge, polish or pack them well. They are sold in the village and in periodic village markets.

Agriculture

The number of workers engaged in cultivation of personal type is 127 including 30 females. The Ahir, Brahmin, Kachhi and Kurmi are mainly engaged in agriculture. Cultivation is the subsidiary occupation of Kahar, Kumhar and Teli. They work on their own land or on the land of others on *batai* basis. The Chamars and Pasis work as agricultural labourers either on daily wages or are given grain on harvests. They simply carry out the directions of land owners without exercising any kind of control or supervision over the agricultural operations.

Cultivated Area

Out of the total area of the village which is 338 acres, about two-thirds (211 acres) is under cultivation. The remaining area (127 acres) is covered by *abadi*, tanks, lanes and alleys.

Out of the cultivated area, only 74 acres are irrigated through village wells. 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. Persian wheel is not used for irrigation. There is no tube well in the village or in its neighbourhood. The facilities for irrigation in the village are, therefore, inadequate. Cultivators depend largely on monsoon rains which in most years is not evenly distributed. The failure of monsoon often brings disaster to poor cultivators.

Manure

Manure and fertilisers are important for increasing the productivity of the soil. Organic manure like compost prepared from dump of leaves and dung is used. Green manuring is also becoming popular. The farmers sow *sanai* and *dhaincha* in the fields and plough the young plants late in June thereby allowing them to decay in the fields for enriching the soil.

The use of chemical fertiliser is slowly becoming popular. Ammonium sulphate and superphosphates are commonly used. They are used only in small doses

as there is little irrigation. The farmers use bulky ordinary manures side by side in order to prevent deterioration of soil.

Seed

Village cultivators select the best seeds at the time of harvesting and preserve them for the sowing. They are also obtained from the market. Improved varieties of seeds are obtained by the Development Block authorities from the Government farms and are supplied to the cultivators. They are always keen to use best varieties of seeds for different crops for better yield.

Agricultural Implements

The agricultural implements commonly used in the village are given below:

Name	Use	Material
1. <i>Hal</i> (plough)	Ploughing	wood with an iron shear
2. <i>Kudal</i> (hoe)	Digging	iron with bamboo handle
3. <i>Khurpi</i> (scythe)	Weeding grass	iron with wooden handle
4. <i>Phaura</i> (spade)	Digging earth	iron with wooden handle
5. <i>Jowatha</i> (harners)	Keeping bullocks in harners	wood
6. <i>Patela</i> (clod crusher)	Levelling earth	wood
7. <i>Hansiya</i> (sickle)	Cutting crops	iron with wooden handle

The bullock carts are also used for carrying manure and crops. Generally, most of the implements used by the farmers are made by the village artisans with the raw materials usually available within the village. The investment on them is not heavy. But there is a gradual demand for improved tools and implements. Meston and Subhas ploughs and many others have been gradually adopted by them. The new implements are useful but on account of their prohibitive prices and lack of servicing and repair facilities, there does not appear any scope of their extensive use in the near future.

Livestock

The livestock resources of the villagers consist of draught, milch and other animals, some of which are home-bred while others are purchased.

PLATE IX



A cultivator ploughing the field

PLATE X



Weaver at the loom

They are distributed amongst different households according to need for purposes of cultivation, milk-production, etc.

There are 114 bullocks distributed amongst 61 households of farmers. They are purchased largely from the cattle markets and 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. Cultivators who do not own any draught cattle either hire bullocks or get them on mutual service basis.

The number of cows and buffaloes in the village is 59 owned by Hindus and Muslims alike. They are of ordinary breed kept mainly for milk and dung. A cow, on an average, gives one kilogram of milk in a day and a buffalo between 3 to 4 kilograms. Buffalo is valued more than the cow for its milk yield and also because the milk of buffalo produces more ghee and butter.

Animals suffer from a variety of diseases particularly *poka* (dysentery), *galaghont*, *mand*, *khurpaka*, etc. The villagers try local remedies and often consult witch-doctors for treatment. In serious illness, the animals are taken to the veterinary hospital at Soraon for treatment. There is no arrangement for artificial insemination for improving the cattle breed in the village.

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. It also gave *bhumidhari* rights to the tenants on contribution of ten times of rent of their holdings. The *bhumidhars* are entitled to transferable rights in their holdings and to the reduction of land revenue by 50 per cent of the rent. With the abolition of zamindari the cultivators have been saved from the arbitrary exactions of the zamindars. They pay the rent directly to the State and no longer suffer from the fear of ejection. The system of land tenure has also been simplified with only three classes of tenants, namely, the *bhumidhars*, the *sirdars* and the *assamies*. The cultivators are free to bring about any improvement on their land. The fixed rent, the simple living and the rising prices of agricultural produce leave them enough to live in comfort and security and inspire them to work harder.

Another scheme of far reaching consequence is of consolidation of land holdings. The scheme has not been introduced in the tahsil so far. It has been welcomed by the villagers for they know that it is easier to manage consolidated holdings than the scattered ones. They hope that ultimately the scheme would prove useful.

Principal Crops

There are two principal crops grown in the village—*rabi* sown in October and harvested in March-April and *kharif* sown in July and reaped in September-October. The *zaid* or the hot weather crop is not important. The main *kharif* crops are paddy, *bajra* and *jowar* while in *rabi* wheat, barley and gram are sown.

Kharif Crops

Paddy is sown in the low-lying fields ploughed before and after the rains. Early paddy is sown early in July and the late paddy a month thereafter. Sowing is completed before heavy rains set in. Seedlings are grown on beds elsewhere and are transplanted in rows in the fields. This method is called the Japanese method of paddy cultivation and is popular. Generally 6 to 7 kilograms of seed per acre is needed for sowing by transplanting method.

Early paddy is harvested in early *kartika* (October) and the late paddy in *Agrahayana* (November). Dried plants are cut and are carried to the threshing-floor in bundles where threshing and winnowing are done. It is stored in bags or big earthen pots. The chaff known as *purhi* is used as fodder and also for sleeping.

Bajra is an important *kharif* crop of the village. It is sown sometimes mixed with *arhar*. The field is ploughed immediately after the first rain and the seed is scattered over it. It is estimated that four kilograms of seed is sufficient for an acre of land. 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* and the harvesting commences soon thereafter. The average yield of *bajra* is about 10 maunds per acre.

Jowar is also sown mixed with *arhar*. The method of sowing and harvesting of *jowar* is the same and that of *bajra*.

Rabi Crops

Wheat is sown mixed with gram and mustard in the latter part of October, but the preparation of the field

starts in September. It is ploughed at regular intervals and clod-crusher is used for breaking the clods and levelling the field. Seed is dropped into furrows made by the plough but some scatter it all over the field. Dibbler is also used for sowing the seed 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* when the plants are nearly a foot high. If there is no rainfall in December-January, they are again irrigated. The grain ripens towards the end of March and is harvested 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* is obtained after winnowing and is used as fodder.

Barley is sown in the latter part of October in the same way as wheat. Like wheat, it does not require abundant supply of water or manure. The crop is harvested in the beginning of April. It is trodden by cattle in the usual way for separating the grain from the husk. The crop is affected by fog, hail and by strong winds. Field rats and white ants cause considerable damage to it.

Agricultural Rituals

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

Harchatt is observed two days before Shri Krishna Janamashtami by the farmers. The blade of the plough is decorated with a paste of powdered rice and turmeric and is worshipped. Fields are not ploughed on this day.

The village cultivators observe the ritual of sowing called *Aghani* on the full moon day in *Agrahayana*. It is celebrated by every agricultural family after the sowing of the *rabi* crops. A feast of *kachcha* food is arranged for the *harvaah* (permanent servants) and close relations. There is no such ceremony connected with the sowing of *kharif* crops.

Nava is celebrated by all the agriculturists irrespective of status. It is observed twice a year, once in *Magha*

and again in *Bhadra*. It is observed on an auspicious day fixed in consultation with a pandit. The day is observed as a holiday and no work is done on the fields. In the evening a short puja is performed. The ears of wheat in *Magha* and the ears of *savan* in *Bhadra* are worshipped. After the puja, 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.

Cultivator sow the crops on auspicious days. The sowing of paddy and *urd* is avoided on Saturdays for that means bad luck. Wheat is not sown 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 attacked by *gundhi* bugs. They suck out milk from the plant when it is about to ripen. Wheat and gram are also affected by several kinds of insects which multiply when there is moisture in the air. Sugarcane is affected by red rot, stemborer and white ants. *Jowar* is attacked by *sudhia* or kator insects with the result that ears do not come out. The farmers try local remedies. They get Gammexane powder from the Development Block which is scattered on plants for destruction of pests. Field rats, jackals and *dimak* (white ants) also cause considerable damage to the crops.

Agricultural Products

The following Table gives the data regarding the production of different crops for the village in 1368 Fasli:

TABLE No. 3-3

Crops	Annual Production (Quintals)	Annual Consumption (Quintals)	Marketable Surplus (Quintals)
Wheat	28	10	18
Barley	15	14	1
Paddy	46.5	40	6.5
<i>Bajra</i>	18	16	2
<i>Jawar</i>	20	15	5
Sugarcane	34	..	34

The farmers do not grow enough cereals in *rabi* and *kharif* to meet the local requirements. The villagers purchase cereals from the nearby markets. The sugarcane is not sold but *gur* is prepared out of the sugarcane juice.

PLATE XI

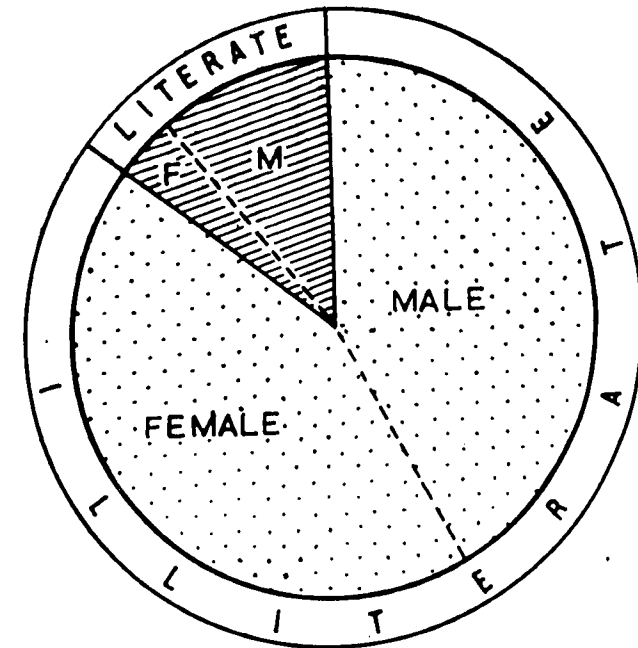


The village potter

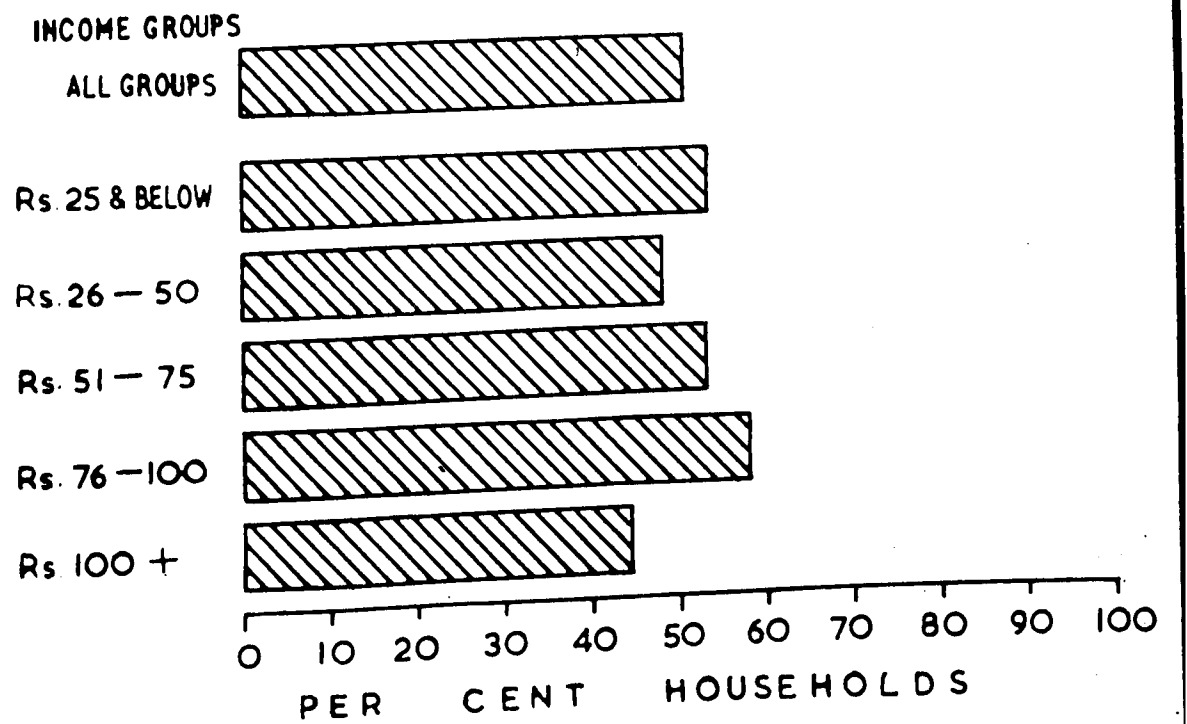


Carpenter with his tools

EDUCATION



INDEBTEDNESS BY INCOME GROUPS



Other Occupations

Gur making is the subsidiary occupation of one Brahmin and 4 Kurmi families mainly occupied in agriculture. They grow sugarcane and utilise the cane juice for making *gur* for local consumption. There is not sufficient production of *gur* in the village and many purchase it from markets.

Grain parching is done by 2 households of Kahar and one of Bhurji communities. They use dry leaves as fuel for parching the grain. *Sattu* prepared out of barley is commonly used by the villagers in summer.

Three Teli families own *kolhus* for oil expelling. They are given mustard and are either given *Khali* or cash payment is made for oil-expelling. It is not a profitable occupation for the mustard oil obtained from factories is cheap and used.

The Dhobis still stick to their traditional occupation of washing clothes. They have their fixed clientele getting grain at harvest as their washing charges. The payment is made in cash by other customers. They use soap, washing soda, etc. in washing and rice-starch to starch them.

Source of Finance

A co-operative society was established in the village in 1959. Its membership is open to agriculturists and non-agriculturists alike. The society has 20 members who are advanced money on credit on demand. The day-to-day affairs of the society are managed by the President and a Treasurer elected at the annual general meeting of the society by the members. The society is not popular and has failed to enlist the co-operation of the villagers.

Indebtedness

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

TABLE No. 3-4

Income-group	Number of Households	Number of Households in debt	Percentage of Households in debt
Rs. 25 & below	15	8	53.33
Rs. 26—50	79	38	48.10
Rs. 51—75	49	26	53.06
Rs. 76—100	19	11	57.89
Rs. 101 & above	27	12	44.44

It will be evident from the Table that 50.2 per cent families are in debt in the village. The total amount of borrowing during the last ten years (1951-61) was Rs. 22,860. The highest number of families in debt is in the income-group Rs.76-100 followed by two income-groups Rs.51-75 and Rs.25 and below. Indebtedness is lowest in the income-group Rs. 101 and above.

The villagers borrow from private money-lenders who usually charge interest at the rate of 3 paise per rupee per month which is high indeed. The members of the co-operative society, however, borrow at a reasonable rate of interest—8.75 per cent per annum. The villagers prefer to borrow from the money-lender as he is willing to advance a second loan even, if the first has not been fully paid. The co-operative society does not advance unless the first loan has been fully repaid. The debt is incurred mostly for personal needs. Thus out of the borrowed money, an amount of Rs. 6,856 was spent on marriages, Rs. 75 on death rites, Rs. 9,703 on other personal needs and the remaining money on construction and repair of houses, business and agriculture. The Table given below gives the details of expenditure on various items from the borrowed money :

TABLE No. 3-5

Items	Amount (Rs.)	Percentage
Construction and repair of houses	1,361	5.95
Marriages	6,856	29.99
Funerals	75	0.33
Illness	3,127	13.68
Ordinary wants	6,576	28.76
Household cultivation	1,325	5.80
Household business	3,540	15.49
Total	22,860	100.00

Income

The Table given below shows the number of households against each income-group :

TABLE No. 3-6

Income-group	Households
Rs. 25 & below	15
Rs. 26 — 50	79
Rs. 51 — 75	49
Rs. 76 — 100	19
Rs. 101 and above	27

The largest number of households is in the income group of Rs. 26-50. The households having income below Rs. 25 are low. The number of households in the income-group of Rs. 101 and above is 27. The income of majority of the households in the village is below Rs. 100.

Expenditure

The budgets of 20 households for the year preceding the time of investigation were studied with a view to get an idea of the trend of expenditure in the village. Of these budgets three have been discussed below :

Mohammad Suleman is a skilled cotton weaver owning two looms. His family consists of his wife, two sons and three daughters. The wife and children assist in weaving cotton fabrics. Mohammad Suleman also owns a small piece of land yielding a monthly income of Rs. 10. The average monthly income of the household from weaving and cultivation is Rs. 125. The details of expenditure are given below :

Items	Expenditure (Rs.)
1. Cereals and pulses	56-00
2. Milk, ghee and oil	12-50
3. Meat and vegetables	7-50
4. Other food items	5-00
5. Fuel and light	12-00
6. Clothing and footwear	14-00
7. House repairs	2-00
8. Miscellaneous	5-00
Total	114-00

The expenditure on food items is 71 per cent of the total expenditure. The expenditure on milk, ghee and oil is adequate. There is no expenditure on the education of children as they are sent to the religious educational institution where no tuition fee is charged.

There is a saving of Rs. 11, part of which is used for liquidating a loan of Rs. 200 taken from a local money-lender.

Bahadur is a skilled weaver working on his own loom. His family consists of his wife, two sons aged 10 and 6 years and a daughter aged 4 years. Cultivation is the subsidiary occupation of the household. The average monthly income of the family from cultivation and weaving is Rs. 60. The expenditure on different items is given below :

Items	Expenditure (Rs.)
1. Cereals and pulses	35-00
2. Milk, ghee and oil	6-75
3. Meat and vegetables	4-25
4. Other food items	3-00
5. Fuel and light	3-50
6. Clothing and footwear	6-50
7. House repairs	1-00
8. Miscellaneous	3-00
Total	63-00

The expenditure on food items is 77.7 per cent but the expenditure on meat, ghee and oil is small. There is no expenditure on the education of children as they are sent to a *maqtab* (religious educational institution) where no tuition fee is charged. It is a deficit budget.

Ala Rakhoo aged 67 years is a cultivator. Weaving is his secondary occupation. His family consists of his aged wife, a son and his wife and their son aged 13 years. They live jointly and take their meals from the common kitchen. The son and his wife remain engaged in cultivation while his father weaves cotton fabrics. The average monthly income from cultivation is Rs. 30 and from weaving Rs. 15 together constituting Rs. 45. The items of expenditure are given below :

Items	Expenditure (Rs.)
1. Cereals and pulses	24-00
2. Meat and fish	5-00
3. Ghee, oil and vegetables	6-00
4. Other food items	2-00
5. Fuel and lighting	3-00
6. Clothing and footwear	6-00
7. Miscellaneous	2-00
Total	48-00

The expenditure on food is 77 per cent of the total expenditure. The household is spending more than the income. There is a surplus expenditure of Rs. 3.

It will appear that among the higher income-groups the expenditure on items other than food is comparatively more than the expenditure on food. Thus as the amount of income decreases, the percentage of expenditure on food, i.e., cereals, meat, vegetables, salt, spices

and fats increases steadily. The well-to-do spend more on clothes and other necessities of life. The poor spend the least on entertainments, recreation, medicine and other unforeseen domestic expenses but the expenditure on these items is greater on each successive higher level of income. The budgets discussed above show the backward economic condition of the villagers. It is difficult for them to have the necessities of life and, therefore, they can hardly afford to spend on items of comfort and luxury.

CHAPTER IV SOCIAL AND CULTURAL LIFE

Population Characteristics

The population of village Sarai Kesho according to the survey in the beginning of 1961 was 1,157 comprising 603 males and 554 females, the latter thus constituting 47.9 per cent of the population. The sex-ratio was 910 females for every 1,000 males. The excess of males over females is due to more male than female births. The rate of mortality of female infants is high due to less attention and care. It is also, to some extent true, that there is concealment of female births.

The average size of a household in village is 6.1 which is higher than the State average of 5.24. The population of the village is spread over an area of 338 acres or about 0.53 sq. mile. The density of population is 2,191 persons per square mile.

Marital Status

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

TABLE NO. 4.1

Age-groups (Years)	Total Population		Un- married		Married		Wi- dowed		Divorced or sepa- rated	
	P	M F	M	F	M	F	M	F	M	F
All ages	1,157	603 554	289	246	280	269	29	34	5	5
0-4	189	97 92	97	92	..	..	..	..	..	..
5-9	175	99 76	97	75	2	..	..	..	..	1
10-14	144	74 70	55	54	19	15	..	1	..	..
15-19	78	40 38	16	15	24	22	..	1	..	..
20-24	90	42 48	9	5	32	41	1	1	..	1
25-29	97	46 51	5	1	39	46	1	3	1	1
30-34	89	45 44	4	1	37	41	2	1	2	1
35-39	58	29 29	..	1	28	27	1	1	..	..
40-44	38	20 18	4	1	15	16	1	1	..	..
45-49	54	31 23	1	..	26	21	3	2	1	..
50-54	36	19 17	1	1	15	11	3	5	..	..
55-59	31	18 13	..	..	16	10	1	3	1	..
60 & over	78	43 35	..	..	27	19	16	15	..	1

The proportion of unmarried, married and widowed and divorced persons in the village is 46.2, 47.4 and 6.4

respectively. Among males 47.9 per cent are unmarried, 46.4 per cent married and 5.7 per cent widowers or separated. The corresponding figures for females are 44.4 per cent unmarried, 48.5 per cent married and 7.1 per cent widowed or divorced. Of the married males and females 21 and 15 respectively are in the age-group 0-14. Child marriage is still prevalent, mostly confined to the lower castes.

Marriage is universal. Girls are married before the age of 20. Marriages in females are not frequent after the age of 25. Among males 35 years and over, 6 persons were found unmarried. There are only 3 unmarried females in this age-group. Among widows, 15 were found in the age-group of 60 and over as against 16 widowers in the same age-groups.

Population by Age-groups

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

TABLE NO. 4.2

Age-groups (Years)	Persons	Males	Females
All ages	1,157	603	554
0-4	189	97	92
5-9	175	99	76
10-14	144	74	70
15-19	78	40	38
20-24	90	42	48
25-29	97	46	51
30-34	89	45	44
35-44	96	49	47
45-59	121	68	53
60 & over	78	43	35

The age-group 0-4 comprises 16.3 per cent population, followed by 5-14, 27.6 per cent; 15-34, 30.6 per cent and 35-59, 18.7 per cent. The age-group 60 and over accounts for 6.8 per cent of population. There is preponderance of young persons (below 35 years) rendering the population of the village progressive;

MARITAL STATUS BY SEX AND AGE GROUPS

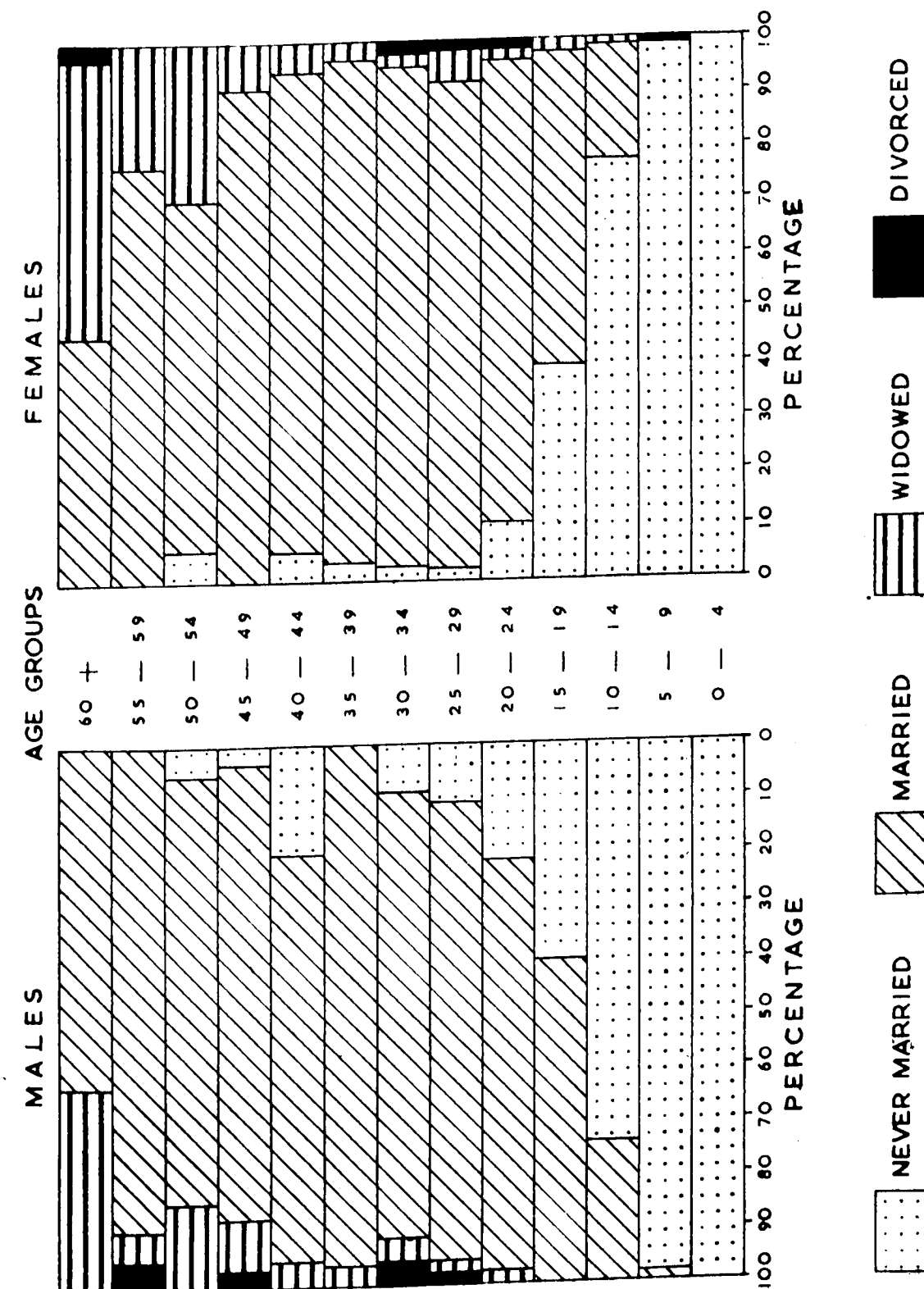
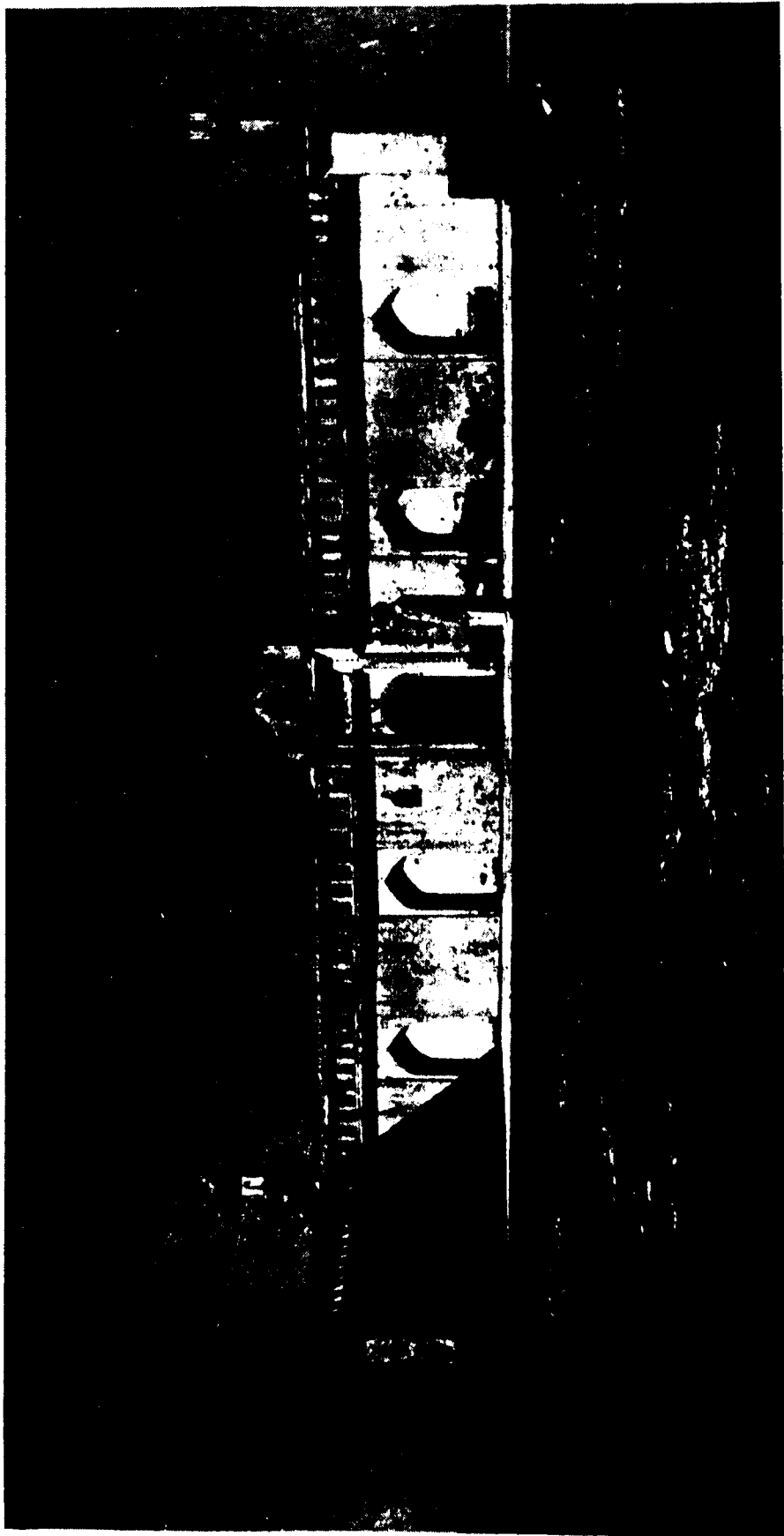


PLATE XIII



The primary school

PLATE XIV



The Idgah

Birth and Death

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

The data relating to diseases due to which deaths occurred during the last ten years in the village could not be available. It was, however, pointed out that deaths generally occur due to fever. The periodical spray of D. D. T. under the Malaria Eradication Scheme has reduced the incidence of Malaria to a great extent. Vaccination has also protected the villagers against small-pox. Due to poverty, the general standard of nutrition is poor. The villagers, therefore, are not healthy and fall easy victim to diseases.

Medical Aid

There is a hakim and a *vaidya* in the village who are generally consulted in ordinary ailments. The villagers allow the illness to drag on till it automatically subsides. There are several elderly villagers who administer herbal preparations according to ayurvedic system of medicines. Magic and divination are also employed for cure of diseases for the villagers have great faith in them. They believe that proper chants and spells do not fail. The allopathic dispensary is at Mau Aima where patients are taken in serious illness for treatment. Some of the villagers take advantage of the medical facilities provided in the well-equipped hospitals in Allahabad for treatment of difficult and persistent diseases. During 1961, 100 villagers were treated by the local hakim and *vaidya* while 30 persons received treatment at the dispensary at Mau Aima.

Maternity cases are conducted by untrained *dais*. There is no other help available in the village. In serious cases, a trained midwife is called from Mau Aima. The village *dais* handled 189 maternity cases in 1961. In one case only, the patient was taken to Allahabad for delivery and treatment.

Sanitation

The sanitation of the village is the responsibility of the Gram Sabha. It has not made adequate arrange-

ments for cleaning of lanes and streets which are full of garabage and animal waste. The housewife sweeps and cleans the house every morning but the dust is heaped outside it. All the house drains come out into the streets, sometimes making tresspass difficult. The drains are *kachcha* and often overflow in the rainy season. The lanes are not easily negotiable in the rainy season on account of knee-deep water. The houses are without latrines. Men, women and children go to answer the call of nature in the nearby fields. Children often ease themselves on road side.

The rain water accumulates in the *nala* which overflows its banks causing water logging in the village. The villagers are greatly inconvenienced in the rainy season. Many diseases breakout which often take a heavy toll of life.

Literacy and Education

The following Table gives the literacy figures according to age and sex in the village :

TABLE No. 4-3

Age-groups (Years)	Literate without educational standard			Primary or Basic			High School			Inter- mediate and above		
	P	M	F	P	M	F	P	M	F	P	M	F
	93	64	29	59	46	13	10	10	..	2	2	..
All ages	93	64	29	59	46	13	10	10	..	2	2	..
0-4	..	..	..	..	..	..	..	..	..	..	..	..
5-9	45	29	16	7	5	2	..	..	..	..	..	..
10-14	21	13	8	20	16	4	1	1	..	..	..	..
15-19	6	4	2	4	3	1	4	4	..	..	..	..
20-24	3	3	..	5	3	2	2	2	..	1	1	..
25-29	5	4	1	4	2	2	1	1	..	1	1	..
30-34	6	5	1	4	4	..	2	2	..	..	..	..
35-39	4	3	1	6	5	1	..	..	..	..	..	..
40-44	1	1	..	3	2	1	..	..	..	..	..	..
45-49	1	1	..	2	2	..	..	..	..	..	..	..
50-54	..	..	..	3	3	..	..	..	..	..	..	..
55-59	1	1	..	1	1	..	..	..	..	..	..	..
60 & over	..	..	..	..	..	..	..	..	..	..	..	..

Out of the total population only 13.4 per cent are literate. The number of literate males and females is 122 and 42 respectively. There are 93 persons who are able to read and write and had no schooling. There are only two persons who have studied beyond

High School. Only one person belonging to Ansaris is a graduate. No person has received any technical education.

The percentage of female literacy is low. Out of 42 literate females, 29 had no schooling while 13 could complete the primary education. The villagers are old-fashioned and believe that the education of females is not important. Besides there is no girls' school in the village—not even a primary school. They are also admitted in the primary school for boys and only a few are able to study up to the primary standard.

The primary school is housed in a three-roomed building having brick and cement walls, tiled roof and unplastered brick floor situated on the outskirts of the village. It has five classes meeting in the rooms and only three teachers. The school is not well equipped having some miserable-looking furniture, a blackboard and *tat paltis* spread on the floor for sitting. Spinning and agriculture are also taught in the school. Children of all communities are admitted to school and old prejudice of admitting children of Scheduled Castes has gone. The education in the school is free.

There is a semi-religious educational institution for education of Muslim children. The study of *Quran* is compulsory in the school. The type of education given to the children narrows their outlook and forces them to stick to the family occupation. The school is run by subscription raised locally.

Family Structure

In the social structure of the village community, the families occupy the most important place. It is significant not only for its economic functions but also for its dominant role in the social life. It has its great ritual importance to an average Hindu. Joint family is the normal type of family in the village. It is approved by social tradition. It normally consists of parents with their married sons and children, unmarried sons and daughters and married brothers and their children. Within the family the eldest male is generally regarded as the head. As long as the father is alive, he dominates the scene and manages the family affairs. On his death many families split due to partition of property, disproportionate earnings and expansion of the family.

Out of 189 households in the village, 46 are joint families, 35 have been classified as intermediate consisting of a married couple, unmarried brothers and sisters and

one of the parents, 79 constitute simple family units comprising the husband, wife and unmarried children and 29 families have been classed as others.

Inter Personal Relations within the Family

In general the attitude of the children towards their parents is one of respect and obedience. The father is the symbol of authority while the internal management of the family remains in the charge of the mother. The children respect them and their words are heeded. As the children grow up a spirit of adventure, disregard for old values and a feeling of individualism grows in them. Often there is clash of opinion between the parents and children. After the boys have been married, they establish themselves as independent members of the community. The parents do not necessarily share their views and consequently in the period that follows, there is considerable stress and strain on both sides. The trouble usually arises when the mother-in-law wants to be supreme in the management of family affairs and her authority is resisted by the daughter-in-law. The son is divided between the loyalty to his parents and his desire to accommodate the wish of his wife for independence. There is trouble in the house when the son starts taking sides with his wife. The mother feels that the affection of the son for her is waning and, therefore, she finds fault with every action of the daughter-in-law leading to never ending quarrels between them.

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

Leisure and Recreation

The villagers have leisure but not adequate recreation. They spend their time mostly in gossip and in talking of village scandals which find quick circulation. Conversation is a favourite pastime with them. It usually centres round the success or failure of crops, visit of an official and quarrels in the village. They play cards in the slack season or indulge in gambling. Boys play outdoor games like volley-ball and *kabaddi* on village fields.

PLATE XV



A village temple



A village mosque

There is no *bhajan mandli* in the village but a few individual singers are there. They sing *alha* celebrating the chivalrous deeds of two brothers, Alha and Udal who lived in the reign of Pratvera Chauhan. It is not uncommon in the rainy season to see a villager singing *alha* out of a book with a crowd of villagers around him. Dramas or plays are not arranged but the villagers go to neighbouring villages where such entertainments are provided. One form of such entertainment is *nautanki* which is a kind of dance-drama in which there is little acting but the story is presented in dialogue form expressed in singing.

Villagers observe the festivals with great joy and enthusiasm for they provide an escape from the drudgery of day to day life. The festival of *guria* is observed in *Sravana* and is associated with *jhoola* (swing). It provides a lot of fun to village women and girls. During *Phalguna* they sing *phaag* in their free time. They sit round *alav* (fire lit with the leaves or wood) in winter nights and listen to stories told by the village story tellers. The younger people sing popular cinema songs off and on.

Religious Institutions

There are three pukka temples in the village, one of which was constructed about 15 years ago by a *sadhu*. An image of Shiva was installed in the temple with other deities. There is no property in the name of the temple but Ram Nath, who is a Kachhi manages it with the offerings and subscription raised locally. The other two temples also contain the idols of Shiva and of Devi. The idols of Devi are completely smeared with *sindoor* (red-oxide) and the piece of cloth, wrapped in the front lower portion, is also red. There is no *pujari* in these temples. The villagers offer water in *Sravana* and gather in a large number on Shivratri to worship the deities.

The Muslims offer prayers in the *Idgah* on Id-ul-fitr and Id-uz-zoha. There are four mosques in the village for offering Friday prayers. The *Idgah* and the mosques are made of brick and cement without any architectural refinement.

Festivals

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

Holi is popular festival observed on the full moon day in *Phalguna* (February-March). The most popular

legend concerning the origin of this festival pertains to Prahlad, the god-fearing son of Hiranya Kashipu, a king and a tyrant. He continued worshipping Vishnu in spite of the cruelties of his father. Ultimately, his aunt Holika who was immune to death by fire sat on a burning fire with Prahlad on his lap. Contrary to expectation, Holika was reduced to ashes while Prahlad came out unscathed.

Holi is a festival of colour. It provides lot of fun and revelry and has a strong appeal for the younger folks. The bonfire is worshipped and burnt in the night. The *dhurehri* is observed the next day when people throw coloured water on each other and smear *gulal* (red-oxide) into the face of each other. Many drink liquor or take *bhanga* on the occasion. Special food is prepared in every Hindu house. The people wear new clothes, visit and hug each other and offer greetings. The womenfolk are equally enthusiastic in celebrating the festival.

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

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

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

Special dishes are prepared in every household and at noon an image of Rama is worshipped.

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

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

Ram Naumi, Basant Panchmi, Shiva Ratri, Nag Panchmi, Kartika Purnima, Kajli Teej, etc. are also observed by the villagers. The Kachhis also worship Shitla, the goddess of small pox.

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

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

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

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

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

The festival commemorates the sacrifice of Abraham who according to a story, on being ordered by God to offer his son Ismail as a sacrifice, blindfolded himself and carried out the divine instructions. On removing the cloth, however, he found his son by his side and a ram slain on the altar. Both the father and son, praised God who commended Abraham's implicit trust in Him.

Beliefs and Superstitions

The Hindus and Muslims of the village have their own sets of beliefs and superstitions which shape their conduct in daily life. The Hindus are more superstitious than Muslims. Some of the superstitions commonly believed are mentioned below:

The villagers undertake journeys on auspicious days. One is forbidden to undertake journeys towards the north on Thursdays and Wednesdays, towards the south on Thursdays, towards the east on Mondays and Saturdays and towards the west on Sundays and Fridays. If one is forced to travel on any of the forbidden days, he must leave the village early in morning before the cock crows. The sight of an empty pitcher or of an one-eyed person is considered inauspicious before starting on a journey. It is equally inauspicious if a cat crosses from left to right on the road or some one sneezes before leaving the house. The sight of a cow, a pitcher full of water, a quantity of curd or fish and the presence of a married woman are considered auspicious while going on an journey. It is bad omen if a snake is killed by the plough at the time of ploughing. A jackal's howls heard from the east in the night predict a death in the village. The

villagers do not go to the burial or cremation grounds at night for fear of ghosts. They have a deep-rooted faith in evil spirits and witchcraft. They believe that a woman who dies in a state of pregnancy turns an evil spirit. Incredible, but interesting stories are related of these spirits.

The *pipal* tree (*Ficus religiosa*) is sacred to Hindus and they have a traditional reverence for the *tulsi* (*Ocimum Sanctum*) plant. It is usually planted in the house on a raised platform. Water is offered to it after bath and a small wick is lighted in the evening. They worship their gods and goddesses. The Ramayana, Mahabharat and the Bhagwat Gita are their principal religious books.

The Muslim section of the population belongs to the Sunni sect and follows the religious pattern laid down in the Quran. A devout Muslim offers prayers five times a day. Fasting during the month of Ramzan is undertaken by a very large section of Muslims. The Muslims have a high degree of community consciousness in the village.

VILLAGE ORGANISATION

Caste Panchayat

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

The head of the panchayat is called *chaudhry* whose office is hereditary. He is normally succeeded by his eldest son on his death but if he dies without a male issue, his nearest male relative takes up the office. He calls and presides over the panchayat meetings but if for some unavoidable reason, he is unable to do so, he deposes someone else to take the chair.

The panchayat normally decides cases which relate family quarrels, disputes over land affairs, irregular unions, illegal intimacy, etc. The meetings are generally held in the evening in the village of the person chiefly involved in the case. The person who is found guilty is no longer regarded as a member of the caste and is not allowed to drink water from the *lota* of the castemen or share their *chilam*. He can, however, retrieve his last position by giving a feast to castemen.

The caste panchayats of the Ahir, Kachhi and Kurmi are powerful in the village. They are headed by the *chaudhry* who is usually assisted by influential person of the caste in reaching decisions in all matters that come before them. The meetings of the panchayats are called as and when necessary. The establishment of the Gram and Nayaya Panchayats has weakened their hold. The cases which were decided in caste panchayats are now dealt with in the Nayaya Panchayats:

Gram Sabha

The Gram Sabhas were established in the State under the U.P. Panchayat Raj Act, 1947 with the underlying idea of training the villagers in the village administration and to inculcate in them a spirit of self-reliance without depending too much on government agencies.

The Gram Sabha consists of all persons who live in the village and have attained the age of 21 years. A person who is not a citizen of India or is of unsound mind cannot become its member. The Government servants and those who are insolvents or have been convicted of any offence involving moral turpitude are debarred from its membership.

The Gram Panchayat is the executive body of the Gram Sabha and is elected for a period of five years. Before a general 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 nominations, scrutiny and the poll. In the elections held in 1961, the Pradhan was elected by ballot while the members were elected by show of hands. The Pradhan is responsible for carrying out the functions entrusted to the Gram Sabha.

The Pradhan and the members of the Gram Panchayats are alive to their duties. *Shramdan* (voluntary labour) was organised on a number of occasions for repair of village roads. The wells have been repaired and it got the *panchayatghar* constructed which is the nucleus of organised activities in the village. It has encouraged the villagers to dig compost pits.

The panchayat tax, licence fees, contribution from the Government and share in the income of the Nayaya Panchayat are the main sources of income of the Gram Sabha. The Income is not sufficient to meet the growing needs of the village.

Nayaya Panchayat

The village is under the jurisdiction of Nayaya Panchayat Abdalpur. It has 16 *panchs* three of whom are from Sarai Kesho and the remaining from other Gram Sabhas. The Sarpanch is elected from among the *panchs*.

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

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

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

Social Legislation and Reforms

The villagers are generally ignorant about the social legislations. They have vague notions about the abolition of untouchability under the Constitution. Only a few know that the practice of untouchability is an

offence under the U.P. Untouchability (Offences) Act, 1955. There is no untouchable in the village. The Chamars, Dhobis and Pasis suffer from social disabilities and have no access to the places of worship or religious congregations. The Brahmin priest does not officiate at birth, marriage and death ceremonies in their houses. But with the spread of education and change in the socio-economic conditions, the attitude of the high castes towards the Scheduled Castes has undergone a change. The Scheduled Caste children are admitted into the village primary school without prejudice. They sit, study and play with the children of high castes. The clean castes have no objection in travelling with the Scheduled Castes in the same bus. They have given up unclean professions like skinning of dead animals and are adjusting themselves to the changed circumstances. With regards to the awareness of the villagers to other social reforms, very few know the changes that have taken place in the Hindu Adoption and Succession Acts. The Hindus are opposed to the share of daughters in property. They do not ordinarily insist on share in the property for fear of alienating the parents.

The Hindu Marriage Act, 1955 prohibits polygamy in any form. There is happily no man in the village who has more than one living wife. The Act also prescribes the minimum age of marriage of boys and girls which is not rigidly followed by the villagers. Child marriage is still prevalent in the low castes though fast dying out. Out of the married persons, 21 males and 15 females were below the age of 14 years at the time of marriage.

The practice of giving dowry has also not been affected by the recent legislation regulating its acceptance in marriage. The villagers are not aware of legislation prohibiting dowry in marriage. Besides this the villagers believe that there is nothing wrong in its acceptance in the marriage of a son.

shake-up of their mental attitude they cannot hope for a better future. They need guidance and encouragement on correct lines.

CONCLUSION

The noticeable characteristics of Sarai Kesho are economic and social backwardness. The main occupation of the village is cotton weaving mostly by *Julahas* (Ansaris). The industry is facing obstacles due to the competition of factory produced fabrics. The method of weaving is old, the loom is indigenous and new tools and implements have not been introduced. There is stagnation for the weavers do not possess adequate monetary resources to streamline their production. The changing tastes and taking to mill-made cloth by the villagers has placed the industry in difficulty.

Cultivation is the next important occupation of villagers. The Brahmins, Ahirs, Kurmis and Kachhis who are mainly agriculturists, own small holdings. The means of irrigation in the village are inadequate. The farmers depend on monsoon rains which, in most years, is not evenly distributed. The failure of monsoon often brings disaster to standing crops. They have not taken to improved methods of cultivation on account of poor resources. The improved tools and implements, improved varieties of seeds and better breed of cattle are available in a few households only. Agriculture is not a source of profit to most of the cultivators.

The villagers have not derived any significant benefit out of the Development Block. The agriculturists have not received help in full measure. The household industries have not developed and the co-operative society is not helpful to majority of villagers. The community development programme has hardly brought any noticeable change in the outlook of the people. Villagers are not keen to educate their children. The percentage of literacy is low and there is no High School in the village or in its neighbourhood. They are not aware of the provisions of law introducing changes in marriage, adoption and inheritance. Many do not know that untouchability is an offence in the eyes of law. Family planning is unknown and ignorance still continues to be a bliss.

However, after the attainment of freedom, a variety of socio-economic factors are influencing the life of

Planning and Development Department has intensified the welfare activities but the pace of change is slow. The villagers are docile and wait there is no change on correct lines.

villagers. Frequent urban contacts, to some extent, have brought noticeable changes in their way of dress and living. The youngmen have taken to new-style clothes, cut and stitched, in imitation of urban style. Shirts with collars have mostly replaced the upper garments like *saluka* or *kurta*. Men wear bush-shirts and pants, and often a coat and a cap on ceremonial occasions. Women wear mill-made or colourful hand-loom *dhotis*, sarees and petticoats. The change in the hair style are also seen. Most young men go about clean shaved or with trimmed moustache.

There have been significant additions in the articles of daily requirement. Aluminium utensils have become popular. Many use cheap fountain pens and sun glasses. Kerosene lanterns are common. Glasses as well as cups and saucers are available in a few homes.

Communications have also improved. Many take advantage of the bus service. Bicycles are commonly used for going out of the village. The bullock cart is still used for transporting grains and also for travel.

The social structure of the community is basically the same. As before caste still retains its endogamous character. There is prohibition on interdinning; but they have been greatly relaxed. The old prejudice against Scheduled Castes is becoming less pronounced. Their children are admitted into the village school where they study with the children of higher castes. They travel in the same bus with the clean castes and no objection is taken if they dress like respectable people of the higher castes. They are, however, not permitted to visit places of worship. Clean and unclean castes are coming closer and the old tension between them is giving place to wider tolerance and understanding.

The attainment of independence by the country has made the villagers conscious of their rights. The abolition of zamindari marked the end of an era of stagnation and gave the villagers an opportunity to set their house in order. The establishment of Gram Sabha and Nayaya Panchayat has led to greater participation by the villagers in village administration. The

Planning and Development Department has intensified the welfare activities but the pace of change is slow. The villagers are docile and until there is complete

shake-up of their mental attitude they cannot hope for a better future. They need guidance and encouragement on correct lines.

TABLES

TABLE I : *Area, Houses and Population*

Area in		Density	Number of Houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
338	137.23	2,191 Persons per square mile	181	189	1,157	603	554

TABLE II: *Population by Age-groups*

Age-groups (Years)	Persons	Males	Females
All ages	1,157	603	554
0—4	189	97	92
5—9	175	99	76
10—14	144	74	70
15—19	78	40	38
20—24	90	42	48
25—29	97	46	51
30—34	89	45	44
35—44	96	49	47
45—59	121	68	53
60 and over	78	43	35

TABLE III: *Size and Composition of Households*

Size of Households	Number of Households	Population	
		Males	Females
	11	6	5
Single Member	40	54	43
2—3 Members	63	168	141
4—6 Members	48	198	170
7—9 Members	27	177	195
10 Members and over			
Total	189	603	554

TABLE : IV Caste/community and Nature of Family

Caste/Community	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Ahir	4	2	1		1
Bhurji	1	1		..	
Brahmin	8	3	2	..	3
Halwai	3	3		..	
Kachhi	22	12	4	5	1
Kahar	2	1			1
Kalwar	5	1	2	..	2
Kumhar	5		1	2	2
Kurmi	6	5	1		
Lohar	1	1		..	..
Nai	5	2	1	1	1
Sonar	7	2	2	2	1
Teli	6	2	4		
Vaish	1			1	..
Chamar (S. C.)	27	9	6	5	7
Dhobi (S. C.)	2	1			1
Pasi (S. C.)	8	4		3	1
Ansari	53	20	8	20	5
Behna	4	2		2	
Bhat	3	2	1	..	..
Churihar	1	1		..	..
Darzi	2	1	1		..
Fakir	4	1		1	2
Kasai	9	3	1	4	1
Total	189	79	35	46	29

N. B. Single 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	Number of Households
Hindu	Ahir	12	7	5	4
	Bhurji	8	4	4	1
	Brahmin	35	19	16	8
	Halwai	11	8	3	3
	Kachhi	106	55	51	22
	Kahar	7	4	3	2
	Kalwar	17	8	9	5
	Kumhar	22	10	12	6
	Kurmi	56	28	28	6
	Lohar	6	4	2	1
	Nai	17	9	8	5
	Sonar	42	24	18	7
	Teli	48	22	26	6
	Vaish	4	2	2	1
	Chamar (S. C.)	117	62	55	27
	Dhobi (S. C.)	13	8	5	2
	Pasi (S. C.)	39	20	19	8
Muslim	Ansari	458	232	226	53
	Behna	33	18	15	4
	Bhat	16	9	7	3
	Churihar	7	4	3	1
	Darzi	7	5	2	2
	Fakir	16	8	8	4
	Kasai	60	33	27	9
Total		1,157	603	554	189

TABLE VI : Households by Number of Rooms & by Number of Persons Occupying

Total Number of Households	Total Number of Persons	Households with		Households with		Households with		Households with		Households with		Households with	
		one room		two rooms		three rooms		four rooms		five rooms		five rooms and more	
		No. of House- holds	No. of Family Members	No. of House- holds	No. of Family Members	No. of House- holds	No. of Family Members	No. of House- holds	No. of Family Members	No. of House- holds	No. of Family Members	No. of House- holds	No. of Family Members
189	1,157	33	149	44	209	42	260	38	251	19	150	13	138

TABLE VII : *Age and Marital Status*

Age-group (Years)	Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	1,157	603	554	289	246	280	269	29	34	5	5
0—4	189	97	92	97	92	..	..	..	..	..	..
5—9	175	99	76	97	75	2	..	..	..	..	1
10—14	144	74	70	55	54	19	15	..	1	..	..
15—19	78	40	38	16	15	24	22	..	1	..	..
20—24	90	42	48	9	5	32	41	1	1	..	1
25—29	97	46	51	5	1	39	46	1	3	1	1
30—34	89	45	44	4	1	37	41	2	1	2	1
35—39	58	29	29	..	1	28	27	1	1	..	..
40—44	38	20	18	4	1	15	16	1	1	..	..
45—49	54	31	23	1	..	26	21	3	2	1	..
50—54	36	19	17	1	1	15	11	3	5	..	..
55—59	31	18	13	..	..	16	10	1	3	1	..
60 & over	78	43	35	..	..	27	19	16	15	..	1

TABLE VIII : Education

[illegible]

TABLE IX : 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	1,157	603	554	529	322	207	628	281	347
0—14	508	270	238	28	18	10	480	252	228
15—34	354	173	181	273	158	115	81	15	66
35—59	217	117	100	176	110	66	41	7	34
60 & over	78	43	35	52	36	16	26	7	19

TABLE X: Livestock

Caste/Community	Milch Cattle		Draught Animals		Goats & Sheep		Pigs		Horses, Mares and Donkeys	
	No. of Households owning	Total Number	No. of Households owning	Total Number	No. of Households owning	Total Number	No. of Households owning	Total Number	No. of Households owning	Total Number
Ahir	4	6	2	4	..	..	..	..	..	..
Bhurji	..	..	..	..	..	..	..	..	..	..
Brahmin	4	7	6	14	..	..	..	..	..	..
Halwai	..	..	..	..	..	..	..	..	..	..
Kachhi	12	15	17	30	..	..	..	..	..	..
Kahar	..	..	..	..	1	1	..	..	..	..
Kalwar	..	..	..	..	3	6	..	..	3	3
Kumhar	3	3	3	5	1	3	..	..	..	..
Kurmi	4	7	6	13	..	..	..	..	..	..
Lohar	1	2	1	2	..	..	..	..	..	..
Nai	..	..	2	4	..	..	..	..	..	..
Sonar	3	3	1	2	1	1	..	..	..	..
Teli	2	3	2	3	1	1	..	..	1	1
Vaish	..	..	..	..	..	..	..	..	1	1
Chamar (S. C.)	..	..	7	8	..	..	..	..	3	3
Dhobi (S. C.)	..	..	..	..	..	..	..	..	2	4
Pasi (S. C.)	2	2	4	9	4	5	5	42	..	..
Ansari	5	6	8	18	28	55	..	..	..	..
Behna	..	..	..	..	1	3	..	..	..	..
Bhat	..	..	..	..	..	..	..	..	..	..
Churihar	..	..	..	..	1	1	..	..	..	..
Darzi	..	..	..	..	1	3	..	..	..	..
Fakir	1	1	..	..	1	2	..	..	..	..
Kasai	3	4	2	2	4	8	..	..	7	8
Total	44	59	61	114	47	89	5	42	17	20

TABLE

TABLE XI : Indebtedness by Income-groups

Income-group	Number of Households	Number of Households in Debt	Percentage of col 3 to col 2
Rs. 25 & below	15	8	53.33
Rs. 26—50	79	38	48.11
Rs. 51—75	49	26	53.06
Rs. 76—100	19	11	57.89
Rs. 101 & above	27	12	44.45

TABLE XII : Indebtedness by Cause of Debt

Items	Amount (Rs.)	Number of Households	Source of Credit
1. Purchase of land	100	1	Local money-lenders
2. Construction and repair of houses	1,261	5	"
3. Marriages	6,856	29	"
4. Death ceremonies	75	1	"
5. Illness	3,127	20	"
6. Agricultural purposes	1,325	3	Co-operative Society and Local money-lenders
7. Household Industry	3,540	7	Local money-lenders
8. Other wants	6,576	29	"

GLOSSARY

<i>Local term</i>	<i>English synonym</i>	<i>Local term</i>	<i>English synonym</i>
<i>Abadi</i>	Habitation site	<i>Gur</i>	Brown sugar which includes molasses
<i>Agrahayana</i>	The ninth month in the Hindu calendar (November-December)	<i>Hal</i>	Plough
<i>Alav</i>	Fire lit with leaves or wood	<i>Halwa</i>	A delicacy made of wheat flour, syrup and ghee
<i>Arghya</i>	Water offered from a small earthen pot	<i>Jajmans</i>	Clients
<i>Arhar</i>	<i>Cajanus cajan</i>	<i>Janvasa</i>	Place where marriage party is lodged
<i>Asadha</i>	The fourth month of the Hindu calendar (June-July)	<i>Jhoola</i>	Swing
<i>Asvina</i>	The seventh month of the Hindu calendar (September-October)	<i>Jwar</i>	<i>Andropogon sorghum</i>
<i>Baithak</i>	Sitting room	<i>Jyaistha</i>	The third month of Hindu calendar (May-June)
<i>Bajra</i>	<i>Penrusetum typhoideum</i>	<i>Kabaddi</i>	An outdoor game played by two teams
<i>Barat</i>	Bridegroom's party	<i>Kachcha food</i>	Boiled or baked food
<i>Batai</i>	Share-cropping	<i>Kachcha road</i>	Unmetalled road
<i>Bhadra</i>	The sixth month of the Hindu calendar (August-September)	<i>Kapal Kriya</i>	Skull-breaking ceremony of the dead body
<i>Bhajan Mandli</i>	Party of singers singing devotional songs	<i>Kartika</i>	The eighth month of the Hindu calendar (October-November)
<i>Bhusa</i>	Husk	<i>Karva</i>	A small earthen pitcher
<i>Bidi</i>	Leaf-wrapped indigenous cigarette	<i>Katha</i>	A religious story
<i>Chaitra</i>	The first month of the Hindu calendar (March-April)	<i>Khapra</i>	Tile
<i>Chapati</i>	A thin wheat bread	<i>Kharif</i>	Crops sown in the rainy season
<i>Charanamrit</i>	Curd mixed with dry fruits	<i>Khatia</i>	A cot woven with hemp strings
<i>Charpoy</i>	Cot	<i>Kothri</i>	A small room
<i>Churail</i>	Spirit of dead woman	<i>Kurta</i>	Collarless shirt
<i>Dai</i>	Midwife	<i>Laddu</i>	A sweetmeat
<i>Dal</i>	Pulse	<i>Lathi</i>	Bamboo stick
<i>Dupatta</i>	Scarf	<i>Lungi</i>	Loin cloth
<i>Ekka</i>	A type of two-wheeled horse-drawn carriage	<i>Matha</i>	Whey
<i>Fasli</i>	Agriculture year beginning from July 1	<i>Mandap</i>	Canopy
<i>Garha</i>	A coarse hand woven cloth	<i>Nautanki</i>	A kind of dance—drama in dialogues expressed in singing
<i>Geru</i>	A kind of red earth	<i>Neem</i>	<i>Azadirachta indica</i>
<i>Ghara</i>	Pitcher	<i>Pairpuja</i>	Worshipping the feet
<i>Gulal</i>	Red-oxide powder	<i>Panwari</i>	An image of family god made of flour
		<i>Palang</i>	A bedstead often ornamented

GLOSSARY

<i>Local term</i>	<i>English synonym</i>	<i>Local term</i>	<i>English synonym</i>
<i>Phaag</i>	Special song sung during Holi	<i>Sanai</i>	Hemp
<i>Phalgun</i>	The twelfth month of Hindu calendar	<i>Sloka</i>	Hymn or libations
<i>Poori</i>	A thin cake fried in ghee or oil	<i>Seedha</i>	A gift of flour, pulses and vegetables
<i>Pujari</i>	Priest	<i>Sravana</i>	The fifth month of Hindu calendar (July-August)
<i>Rabi</i>	Crops sown in winter	<i>Taga</i>	Ceremony of binding of sacred red thread on wrists
<i>Rakhi</i>	A wrist band of coloured thread	<i>Tel</i>	Oil
<i>Ram Lila</i>	A dramatisation of the story of Ram-ayana	<i>Thali</i>	Metal plate
<i>Rochna</i>	Putting <i>tilak</i> mark on the forehead with turmeric and rice	<i>Tika</i>	<i>Tilak</i> mark on the forehead with turmeric and rice
<i>Roti</i>	A thin wheat bread	<i>Tulsi</i>	Sweet basil (<i>Ocimum sanctum</i>)
<i>Saat</i>	Auspicious moment	<i>Urd</i>	A pulse (<i>Phaseolus radiatus</i>)

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

District	Tahsil	Village	Revenue Number
1. Uttar Kashi	Dunda	Birpur	44
2. Pithoragarh	Munsiari	Ghorpatta Malla	45
		Darkot	25
3. Garhwal	Pauri	Thapli	55
4. Almora	Ranikhet	Bijepur	51
5. Bijnor	Bijnor	Rafiulnagar urf Raoli	161
		Mughalpura	175
6. Budaun	Bisauli	Mirzapur Behta	110
	Budaun	Kachla Pukhta	21
7. Bareilly	Nawabganj	Adhkata Rabbani Begum	8
		Barkhan	198
8. Pilibhit	Bisalpur	Daulatpur Hira	174
9. Dehra Dun	Chakrata	Dhaura	118
		Chapnu	332
		Sarari	224
10. Saharanpur	Deoband	Sadharansar	98
		Bilaspur	22
11. Aligarh	Barauli	Barauli	71
12. Mathura	Barabadi	Nagla Beru	122
13. Agra	Utharagarh	Beri Chahar	104
	Etmadpur	Chawli	47
	Bah	Pidhaura	109
14. Etah	Jalesar	Baghai	91
15. Etawah	Etawah	Udi	34
	Auraiya	Ayana	14
16. Kanpur	Kanpur	Ishuriganj	17
17. Allahabad	Soraon	Sarai Kesho urf Bagi	216
		Kalyanpur	24
	Phulpur	Bhadkar Uparhar	151
18. Hamirpur	Rath	Qasba Khera	4
19. Banda	Naraini	Akbarpur	2
20. Kheri	Nighasan	Belapersua	122
		Bankati	...
		Lodhauri	492
		Rakehti	301
21. Sitapur	Biswan	Kanduni	354
22. Gonda	Balrampur	Suganagar Domri	383
		Rajderwa Tharu	312
23. Bara Banki	Nawabganj	Gadia	124
		Dadra	20
24. Sultanpur	Sultanpur	Barasin	42
25. Azamgarh	Phulpur	Sumbha Dih	364
		Surhan	87
	Ghosi	Pakri Buzurg	444
26. Ghazipur	Ghazipur	Para	64
27. Varanasi	Varanasi	Lohta	123
		Mehndiganj	248
28. Mirzapur	Robertsganj	Mitapur	104
		Gidhia	36
		Parsoi	70

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