



CENSUS OF INDIA 1961

VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH NO. 22

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VILLAGE PAKRI BUZURG
(TAHSIL GHOSI, DISTRICT AZAMGARH)

BY
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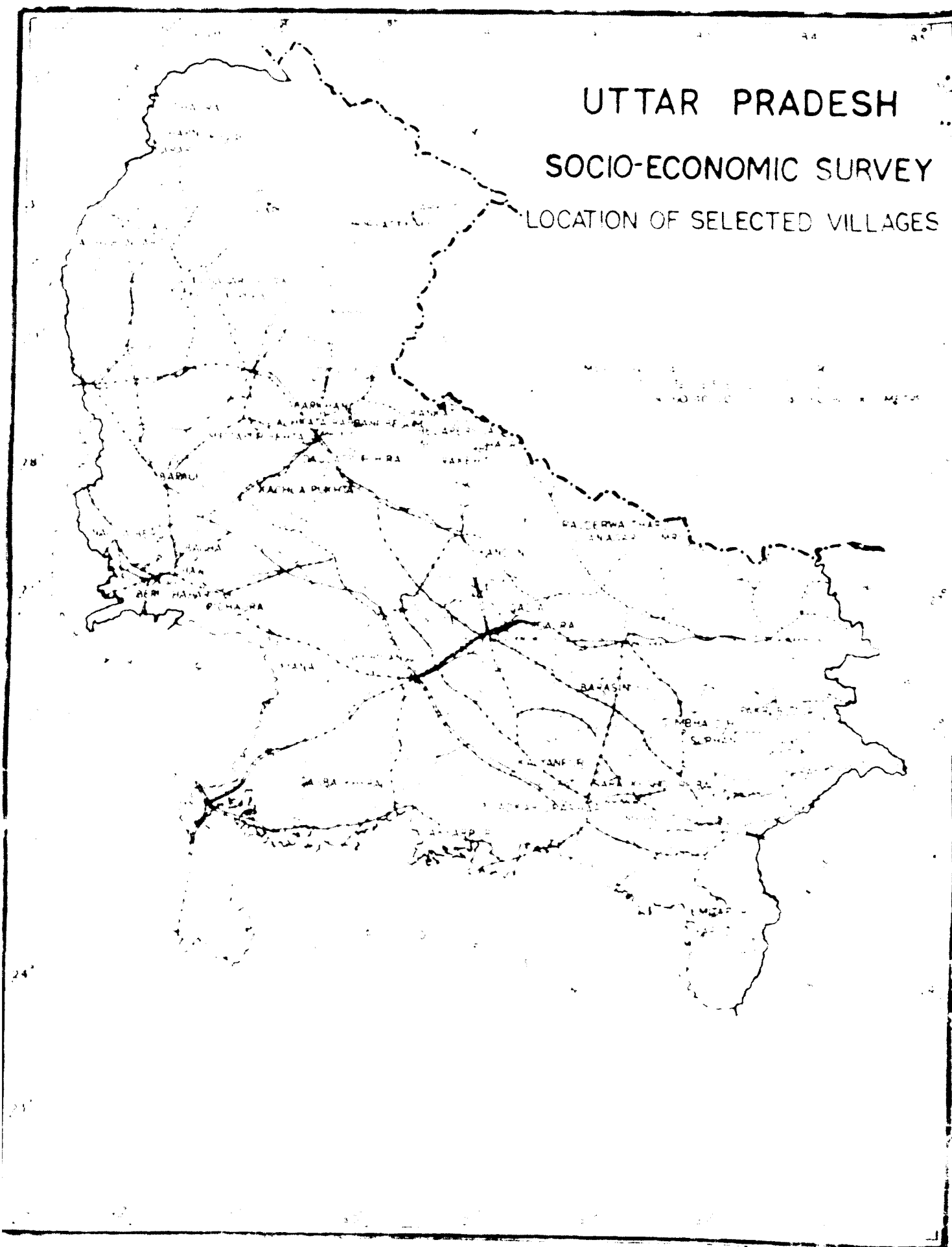
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UTTAR PRADESH SOCIO-ECONOMIC SURVEY LOCATION OF SELECTED VILLAGES



CENSUS OF INDIA 1961

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FOREWORD

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

In the 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 wellcome 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 has been difficult to give thought to the importance of just enough statistics to give empirical underpinning to conclusion, at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and

the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected to 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 reform 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.

Asok Mitra
Registrar General, India.

P R E F A C E

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

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

3. Pakri Buzurg, a village situated in tahsil Ghosi of district Azamgarh was selected for study because it contains a predominant community of Mallahs
LUCKNOW
December 31, 1963.

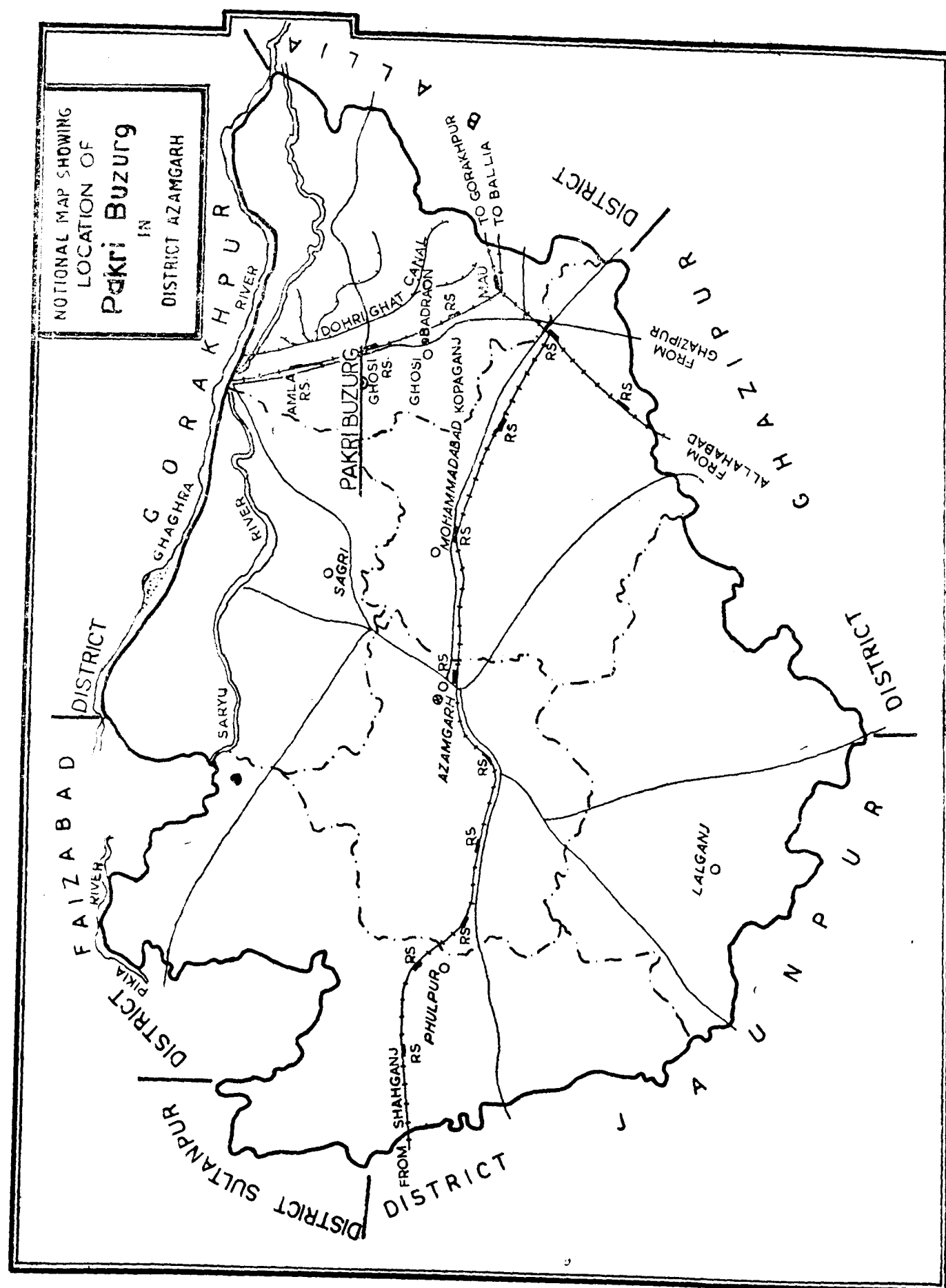
(fishermen) with fishing as their main occupation. Out of a total population of 1,419 persons, the number of Mallahs is 540, representing about 38 per cent of the total population.

4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, census data, interviews and group discussions. The local investigation was carried out by the field staff of this Organisation, having a well-trained pair of eyes. There was some difficulty in the initial stages because the investigator was viewed with suspicion but after he gained the confidence of villagers and established rapport with them, the work of investigation became easy and simple. The data were collected in 1961. The village was visited again by the Deputy Superintendent and the Socio-Economic Inspector in November, 1962. Additional information was collected in 1963.

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

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

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



CHAPTER I

THE VILLAGE

Location

Pakri Buzurg, or locally known as Pakri, is a well-known village of tahsil Ghosi, district Azamgarh in the eastern part of Uttar Pradesh. It is situated on the banks of Pakri Pewa *tal* in the western portion of the tahsil at a distance of about four miles from Ghosi, the tahsil headquarters. The village lies at latitude 26°6' N. and longitude 26°15'E. It is bounded by the *tal* (lake) on the north, the east, and the west. After crossing the *tal*, village Makboolpur lies in the north, villages Salimpur, Baori, Kaitholi and Dharoli lie in the east, and villages Pewa and Kunni in the west of the village under study. Villages Fatehpur, Bhataoli, Kutchaira, Bikrampur, Pakri Khurd and Shahpur are located to the south of this village. The *tal* is in the form of a big horse shoe, surrounding the dry lands of the village on the west, the north and the north-east. The village is on the right bank of the *tal* and on an unequal land. The *tal* is about 6 miles long, 2 miles broad and some 25 feet deep.

Centres of Administration and Welfare

Azamgarh, the district headquarters is situated to the south-west of the village at a distance of about 46 miles by road. The police station, the hospital, the veterinary hospital and the telegraph office are located at Ghosi. The Development Block is located at Badraon at a distance of 6 miles from the village. The Nyaya Panchayat and the Gaon Sabha lie in the village itself. The village Lekhpal and the Supervisor Kanungo live at Ghosi and Baragaon respectively. The nearest centres of commerce and trade are Baragaon and Ghosi which are located near each other. The daily requirements of the population are, however, met from the shopping establishments in the village.

Hamlets

Mangradih or Tarbindapur and Mathia are the two hamlets lying within the revenue jurisdiction of the village but at a little distance. Mangradih or Tarbindapur lies at a distance of $\frac{1}{4}$ mile to the east of the village on the bank of the *tal* and Mathia lies to the south of the main village at a distance of about a mile from Pakri Buzurg.

Size and Residential pattern

The total area of the revenue village and its hamlets is 4,303 acres or 1,742 hectares. Pakri Buzurg has 201 households with a total population of 1,419 persons of various castes, such as, Brahmin, Kshatriya, Mallah, Ahir, Lohar, Kahar, Muslim etc. People of various castes generally live in separate clusters of houses adjoining each other. About more than half of the Mallahas live on the bank of the *tal* and the remaining families live at one place in the south-west of the village. The Kshatriyas, locally called Baboos, live in their well-built pukka houses in the centre of the village.

Physical features

The village is situated on an uneven slopy land on the bank of the *tal*. It slopes towards the north where the *tal* lies. The river Ghagra flows at a distance of about 15 miles to the north of the village. When in floods it raises the water level of the *tal* so high that the village and its surroundings are inundated.

Flora and Fauna

The village has a number of guava, mango, neem (margosa) and papaya trees and a couple of peepal and pakar trees. It has a natural growth of reed, thatching grass moonj and kans. The grass locally known as *jharmunia* grows in the *tal*. When dried, it is used as manure. Besides the above plants, *pras*, *dhak*, strawberries, *chilwal*, *akol* and *semal* trees are also found in the village. Water fruits such as *kamal gatta*, *berra*, *sirki*, *bhasend* and *tinmi* are available from the *tal*, which supplies fish and birds too. Wild animals such as *neelgai* (blue bull), fox, jackal, and porcupine are seen in the fields casually. Snakes and scorpions also appear at times in the houses of the village.

Climate

Owing to its geographical situation Pakri enjoys a good climate, free from the extremes of heat and cold. The situation of the village on the banks of the *tal* is conducive to a temperate climate. During the winter season the bite of the cold easterly winds

is not too unkind and in summer the dry westerly winds do not assume the usual violence and ferocity. Thus during the winter the climate is cool and pleasant and during the summer the heat of the midday sun is not too scorching. The rainy season generally begins from the third week of June and lasts till the beginning of October. The first shower of the rains usually comes from the east or the north-east and mostly consists of heavy intermittent falls rather than of continuous one. The temperature of the air varies from 40°F to 80°F during the months of December and January and in the hot days of April, May and June the temperature ranges from 70°F to 110°F.

Communication and means of Transport

The district headquarters is connected by a motorable road with Ghosi. From Azamgarh one bus route to the village is via Dohrighat and the other is via Maunath Bhanjan. The route via Dohrighat is longer by three miles. The U. P. Government Roadways buses ply regularly on both the routes. Ghosi is also connected with Azamgarh by train via Indara Junction and Maunath Bhanjan. The bus journey to Azamgarh is more convenient than the train journey. For going to the village one has to drop at Ghosi in any case. From Ghosi the road to the village is partly pukka and partly *kachcha*. After travelling for 3 furlongs on the pukka road from Ghosi towards Dohrighat, one has to go left on the *kachcha* road for about 3½ miles, about 2 miles of which is canal road. A *kachcha* cart track to the north of the canal road leads to the village. The canal road is maintained by the Irrigation Department and the *kachcha* tracks are maintained by the Gaon Samaj of Pakri Khurd and Pakri Buzurg. The canal was constructed in 1957. It is about 3 miles long, 3 feet wide and 4 feet deep. It serves villages Pakri Buzurg, Pakri Khurd, Bhairampur, Harbanspur and Ojipur. Water is pumped into it at the pumping station located on the southern bank of Pakri Tal at a distance of about 3 furlongs to the west of the village. The tube-well operator lives at the pumping station in a Government quarter. There is no problem of crossing the canal since it is not very broad or deep. A wide cement-concrete slab is placed across it at one place for passing bullock carts over it.

From Ghosi the usual mode of conveyance to the village is rickshaw, bicycle, or *ekka* which ply regularly. Bullock carts are frequently used as means of transport and conveyance. Jeep and car can also reach the

village during fair weather. During the rainy season the water of the *tal* inundates the road, rendering it unfit for transport vehicles. The pedestrians have to wade through the water for reaching the village. Boats, too, are used for crossing over to the village. They are piled by the village Mallahas who are paid either in cash or in kind by those utilising their services.

Postal Facilities

The post office is locally housed in a room at the residence of the local postmaster. He is a permanent resident of this village and is Kshatriya by caste. There is a postman also who belongs to the same household. He distributes letters only in this village and its hamlet Mangradih. The letters are delivered daily either by the postman or by the postmaster.

Important Public Places

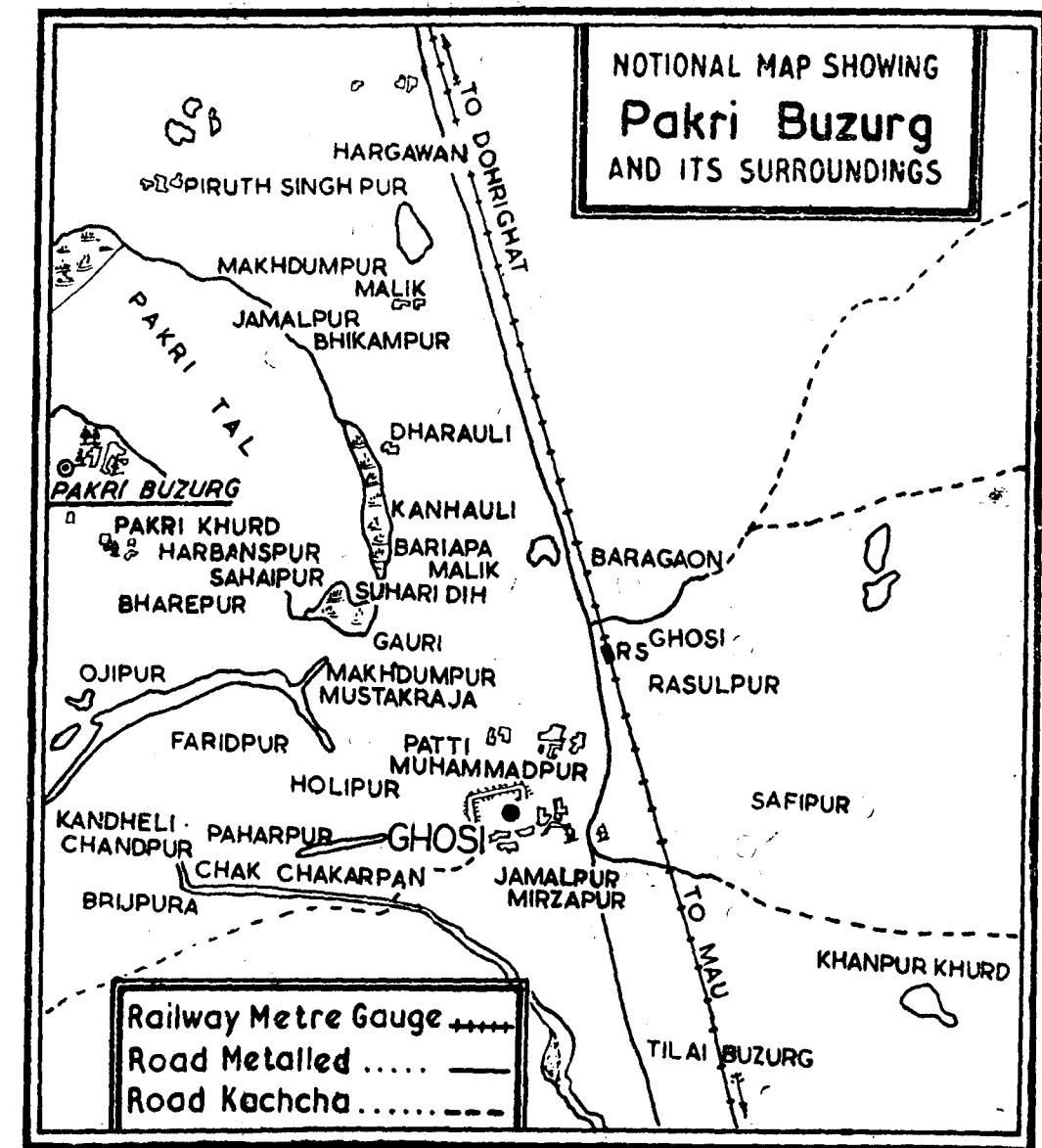
There are two small temples in the village. One is known as *Poorabwala Mandir* (Eastern Temple) and the other is *Dakshin wala Mandir* (Southern Temple). Both are situated within the boundary of the village but about a furlong away from the village proper. The temples are about 34 years and 32 years old respectively. There is no mosque in the village.

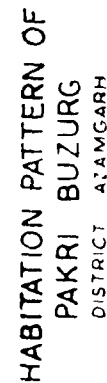
About 1¼ mile to the west of the village, there is a pukka *chabutra* sacred to goddess Devi Nain under a banyan tree. The Devi faces the west and has her back towards the village which signifies that she will protect the village from all evil. In front of the Devi lies the *tal*. The *deothan* (*kachcha chabutra* sacred to the goddess) of goddess Kali is situated to the east of the village in front of the *Poorabwala Mandir*.

The dead are burnt on the banks of river Ghagra (also called Sarju) near Dohrighat while those dying young are buried in the bed of the *tal*. The Muslims also bury their dead near the bank of the *tal*, but they have a separate burial ground.

The residents of the village say that during summer when considerable water has dried up, the statue of Bhojo Mallah is seen in the *tal*. He is said to have been the ruler of the place before the Kshatriyas took possession of his fort and ousted him.

Potable water is obtained from the 47 wells and 13 hand pumps installed in the village. Some of the wells are owned by individuals and others by groups of individuals but others too can draw water from these wells. The caste Hindus do not however allow the





Another story prevalent in the village is that one Jagardeo Singh and his brother came to this area from Dharanagar about 400 years ago and helped the inhabitants of Pewa village against their enemies. For their services, the *zamindar* of Pewa village gifted to them some land near a *pakar* tree for settling down. They settled on this land and the place began to be called as *Pakri* from (*pakar*). After some time one Bhojo Mallah, who was the ruler of the neighbouring lands and whose fort in ruins is believed to exist still under the water of the *tal*, came in conflict with them. These two brothers subdued him and took possession of his property. The two brothers were Parmar

Rajputs whose descendants the Kshatriya residents of this village claim to be. The Mallahas in this village are said to be the descendants of Bhojo Mallah. The traditional enmity between the Kshatriyas and the Mallahas exists even now.

Settlement History of Households

The heads of the households were asked to indicate the approximate period of settlement of their families in this village. The following table, based on the replies given by them, shows the settlement history of the 201 households in the village:—

TABLE NO. 1-1

Settlement History of Households

Caste	Number of Households settled				
	Number of Households	before 5 Generations	Between 4-5 Generations	between 2-5 Generations	1 Generation ago
1. Ahir	12	9	..	3	..
2. Brahmin	4	3	..	..	1
3. Bhar	4	2	..	2	..
4. Baniya	3	1	..	1	1
5. Bhat	1	1	..	..	..
6. Dusadh	2	2	..	..	..
7. Dhobi	5	4	..	1	..
8. Kayastha	5	5	..	..	..
9. Kshatriya	57	55	..	..	2
10. Kahar	4	2	..	2	..
11. Lohar	5	4	..	1	..
12. Mallah	87	78	3	6	..
13. Nai	4	4	..	..	..
14. Sonar	3	2	..	1	..
15. Teli	4	4	..	..	..
16. Bhat (Muslim)	1	1	..	..	..
Total	201	177	3	17	4

As is seen, out of 201 households, 177 (88.1 per cent) households settled in the village before 5 generations. No household settled in the present generation. Obviously, the village has an old and settled population. One Brahmin family migrated to the village from outside the district and 2 from outside the tahsil. Other families are from the same tahsil.

General

This village has a predominant population of Mallahas, mainly engaged in fishing. Out of a total population of 1,419 persons, the number of Mallahas is 540 representing 38 per cent of the total population. The village was selected mainly for studying the ways

of life of members of this community and making a factual assessment of their present socio-economic condition. The study would also perhaps show the way to their uplift and emancipation in future. Besides this, the village has also an old and settled character. The castes inhabiting it follow a number of occupations.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The following table shows the ethnic composition of the population of this village :—

TABLE No. 2-1

Ethnic Composition of the Population

Name of Community	Number of Households	Population		
		Persons	Males	Females
1. Ahir	12	68	31	37
2. Brahmin	4	42	17	25
3. Baniya	3	14	8	6
4. Kshatriya	57	481	248	233
5. Kayastha	5	28	16	12
6. Kahar	4	25	13	12
7. Lohar	5	29	14	15
8. Mallah	87	540	279	261
9. Nai	4	23	10	13
10. Sonar	3	15	5	10
11. Teli	4	22	12	10
12. Bhar	4	28	18	10
13. Bhat	1	13	7	6
14. Dusadh	2	23	13	10
15. Dhobi	5	49	24	25
16. Bhat (Muslim)	1	19	10	9
Total	201	1,419	725	694

Out of a total population of 1,419 persons, 1,400 persons (99 per cent) are Hindus and only 19 persons (1 per cent) are Muslims. Out of 1,400 Hindus, 72 persons (5.14 per cent) belong to the Scheduled Castes, consisting of 23 Dusadhs and 49 Dhobis. The Dusadhs work mostly as landless agricultural labourers attached to the Kshatriyas and the Dhobis work as washermen.

Numerically, the Mallahas constitute the most important community. Their population is 540 persons, which is about 38 per cent of the total population. They have two sub-castes, *viz.*, the Chai and the Nikhad, having 179 persons (90 males and 89 females) and 361 persons (189 males and 172 females) respec-

tively. They claim to be the descendants of Bhojo Mallah. They are either engaged in fishing or in cultivation. Some of them work as agricultural labourers, too. They do not belong to the Scheduled Castes even though they are classified as a Backward Class. Persons of the clean castes have no objection to taking water from their hands. All of them have a dark complexion.

Next to the Mallahas is the Kshatriya community consisting of 481 persons, 248 males and 233 females. They constitute 33.9 per cent of the total population. They claim to be the descendants of the Parmar Rajput brothers who came about 400 years ago and settled here after defeating Bhojo Mallah. Locally, they are called Baboos. They are generally engaged in cultivation and are financially well-to-do. A few of them are engaged in service also either locally or at distant places such as Calcutta, Bombay and Dalmianagar. They are literate and well-behaved persons living mostly in well-built pukka houses. Before the abolition of Zamindari in the State they used to lead an easy-going and comfortable life but now they have to work hard. They are generally fair complexioned and good looking persons with well-built bodies and sharp features. They have the highest number of literates among them and even now have the upper hand in the economic, social and cultural life of the village.

Next to the Kshatriyas is the Ahir community, comprising 68 persons with 31 males and 37 females. They are engaged in cultivation either in a principal or a subsidiary capacity. A few of them have taken to service either locally as *chowkidars* or in Assam and Calcutta in various capacities. Their traditional occupation has been rearing and grazing cattle and supplying of milk and curd to others. They have a dark complexion. They claim to be the descendants of Lord Krishna but the local residents treat them only as backward people and do not accept cooked meals from their hands.

The Brahmin caste has a total population of 42 persons, 17 males and 25 females. They constitute about 3 per cent of the total population. All of them are Saryuparin. They are generally well-built and fair-complexioned. Their main occupation is agriculture but they generally get their land cultivated by agricultural labourers. Some of them have migrated to

Dalmianagar for service. Working as priests and acceptance of offerings is their subsidiary occupation. They have comparatively a good standard of living.

The Baniyas consist of 14 persons only, with 8 males and 6 females. They work as retailers of general merchandise, purchasing articles from Ghosi and selling these in the village at a high rate. They are financially well-to-do.

The Kayasthas have a population of 28 persons, consisting of 16 males and 12 females. They are engaged either in agriculture or in service. They constitute nearly 2 per cent of the total population. Those in service are school teachers. Shri Mangla Lal is the headmaster of the local school.

The Bhars have a population of 28 persons, consisting of 18 males and 10 females. They claim to be Raj Bhars, who were once the rulers of most of the petty principalities of the district. They are the poorest persons in the village. None accepts water or food from their hands.

The Kahars have a population of 25 persons, 13 males and 12 females, constituting about 1.7 per cent of the total population. Formerly they used to work as domestic servants to the Baboos of this village but now they are engaged in grain parching. Some of them fetch water from the well for some of the Baboo families. Only a few of them are cultivators with meagre land while most of them are landless agricultural labourers. A few have gone to Dalmianagar in service.

The Lohars have a population of 29 persons, 14 males and 15 females comprising about 2 per cent of the total population. One of them works as a carpenter while others work as blacksmiths or cultivators. They are necessary for the smooth running of the village economy, especially agriculture and industry, for which tools and implements are supplied by them. They claim to be the descendants of Vishwakarma, the celestial artificer.

Local Language

१. पनरह अगस्त के हमार देश आजाद भयल रहे।
२. इत हम हनोंक जानी लां कि पंडित जवाहिर लाल नेहरू हमार देश क परधान मंत्री हउवें।
३. रउरे कहाँ जात हई।

English Translation

1. Our country attained Independence on 15th August.
2. This we know that Pandit Jawaharlal Nehru is the Prime Minister of our country.
3. Where are you going ?

The Nai (barbar) caste has a population of 23 persons, 10 males and 13 females, comprising 1.6 per cent of the total population. Cultivation is the subsidiary occupation of some of them. Their womenfolk render beauty services to the Kshatriya and Brahmin women. The females also take care of the mother and the infant from the sixth day to the 12th day after delivery of the child. The services of Nai males and females are utilised on the occasion of birth, marriage and death ceremonies.

The village has 15 Sonars, 5 males and 10 females comprising about 1 per cent of the total population. They work as cultivators and goldsmiths.

The Teli caste has a population of 22 persons 12 males and 10 females comprising about 1.6 per cent of the total population. They work as shopkeepers and retailers of general merchandise rather than as oil-crushers.

The Bhat caste in this village has a peculiar feature. One of the two Bhat families follows the Hindu religion and the other the Islam. Chauthi Rai and his family consisting of 19 persons 10 males and 9 females are Mohammedan yet all of them have Hindu names such as Padmakar Rai, Kailash, Chandrawati and Urmila. They had a common descendant. The father of Chauthi Rai had embraced Islam. Persons of higher castes do not take water from their hands. Begging is the traditional occupation of both the families, but three of them, who have received education, are in service—two as school teachers and one as a clerk. Both the families are well-to-do.

Language

The residents of the village speak Hindi with a mixture of Bhojpuri dialect. The Mallahs or others do not have any separate language of their own. Hindi language is used in the Muslim household also. A few sentences of the dialect used in the village are given below :—

Local Language

४. दिन में खइले के बाद सुतले का समय न मिलेले।
५. हमके बजारे जाइ के ह।
६. राम जी अजोय्या के राजा रहल।
७. उनके मेहरारू का नाव सीता रहे।

English Translation

4. No time is left for sleeping after meals during the day.
5. I have to go to the bazar.
6. Rama was the ruler of Ayodhya.
7. The name of his wife was Sita.

General Description of Dwellings

The following table shows the types of houses in which people of different castes live in this village :—

TABLE NO. 2.2

Types of Houses Castewise

Caste	Types of Houses						
	Number of Households	Pukka House (Brick walls and brick roofs)	Brick walls and tile roofs	Mud walls and tile roofs	Mud walls and grass roofs	Mud and brick walls and tile roofs	Mud walls and partly tile and partly grass roofs
1. Ahir	12	..	..	12	..	..	..
2. Brahmin	4	..	2	2	..	..	..
3. Bhar	4	..	..	4	..	..	..
4. Baniya	3	..	1	2	..	..	..
5. Bhat	1	..	..	1	..	..	..
6. Dusadh	2	..	..	1	1	..	..
7. Dhobi	5	..	..	5	..	..	..
8. Kshatriya	57	1	22	28	..	6	..
9. Kayastha	5	..	..	5	..	..	..
10. Kahar	4	..	..	4	..	..	..
11. Lohar	5	..	..	5	..	..	..
12. Mallah	87	..	..	64	17	..	6
13. Nai	4	..	..	4	..	..	..
14. Sonar	3	..	..	2	..	1	..
15. Teli	4	..	1	3	..	..	..
16. Bhat (Muslim)	1	..	..	1	..	..	..
Total	201	1	26	143	18	7	6

Out of 201 households, 143 households (71.1 per cent of the total number of households) live in houses made of mud walls and tile roofs while only one household (0.5 per cent) lives in a completely pukka house, having walls made of burnt bricks and cemented brick roofs ; 26 households (12.9 per cent) live in houses having brick walls and tile roofs ; 18 households (9 per cent) live in buildings having mud walls and grass roofs ; 7 families (3.5 per cent) live in houses with mud walls and tile roofs and 6 houses (3 per cent)

have mud walls with roofs partly made of grass and partly of tile. The Kshatriyas have the biggest number of houses having brick walls and tile roofs and the Mallahs have the largest number of *kachcha* houses. The custom of having tiled roofs over mud walls is quite popular in this village.

In most of the cases the cattleshed is quite close to the living room or the sitting room. No latrines and bath-rooms are provided in the houses. Everyone

goes to the neighbouring fields for answering the call of nature. Males take their bath on the wells and the females in the courtyard of the house. Sometimes a cot covered with a bed-sheet is used as a sort of purdah wall by a woman taking her bath in the courtyard of the house. The dwellings of the Mallahas and other poor persons are ill-ventilated while those of the Kshatriyas are spacious and well ventilated. Chinneys are not provided for the escape of the kitchen smoke. Hence it freely spreads in the whole of the house.

Just before the Diwali festival, the houses are washed either with clay or with coloured earth. The mud floor of the house is also smeared with a thin layer of cowdung mixed with clay and water. Some of the houses have crude paintings done by the housewife with ordinary colour, while in some houses are hung cheap colour-prints of Hindu deities. Calendars having portraits of film stars are generally found in the sitting rooms of the most of the Baboo families.

Cost of Construction of Dwellings

The burnt clay bricks are available at Ghosi or Sumaridih @ Rs. 32 per thousand for first class, Rs. 28 per thousand for second class and Rs. 24 per thousand for third class bricks. New constructions of houses with these bricks are rarely seen in the village except for the occasional construction of a sitting room. Sun-dried clay bricks are not used in this village. For construction of the mud walls, clay is available locally and can easily be had either by one's own labour or by engaging a labourer @ Re. 1 a day. The tiles too are manufactured locally @ Rs. 4 to Rs. 6 per thousand. Additional expenses have to be incurred on burning. The burnt tiles are available @ Rs. 10 to Rs. 12 per thousand. Thatching grass is also available locally on payment. The prices of *sal* (shorea robusta) wood is between Rs. 10 to Rs. 15 per cubic feet; cement is available against permits obtainable from the District Supply Officer Azamgarh or Tahsildar Ghosi at Rs. 7 per bag. Iron bars can be obtained from Azamgarh or Ghosi @ Rs. 32 per maund. The mason charges Rs. 3 to Rs. 3.50 Paise per day as wages and the labourer Re. 1 a day.

An ordinary house with mud walls and thatched roofs costs about Rs. 500 only. If burnt bricks are used in the construction, the average cost comes to Rs. 5,000 or so. An average house of mud wall and tile roof costs between Rs. 1,000 and Rs. 1,200.

Customs Relating to Construction of Houses

Whenever a new house is to be constructed a pandit is requested to find out an auspicious date and time for laying the foundation stone of the house. On the appointed date and time a sort of puja is performed at the site. Thereafter, the foundation stone is laid. Some copper coins, turmeric, rice, green grass from a well, and betel nuts are buried beneath the first brick or the first layer of mud in the foundation of the house. Sweets are distributed to every-one present. After some construction when the first door frame is fixed, a betel nut is tied round the frame with a red and yellow coloured thread. Again some sweets are distributed among the neighbours and the workers who are engaged in the construction of the house. When the house is ready for occupation, an auspicious date and time is again fixed in consultation with the pandit. The house is occupied only after the performance of puja and distribution of sweets among friends and relatives. Sometimes a feast is also given to friends and relatives. This ceremony is called the *Grih Pravesh* (from Hindi *grih*, a house and *pravesh*, entry) ceremony. It is also called *Greh Bhoj* (from *grih*, a house and *bhoj*, a feast).

It is a common belief among the Hindus that having the main entrance of the house facing south is inauspicious. Hence they avoid constructing the main door of the house in this direction. The Muslims do not follow any particular customs in connection with the construction of houses, but they, too, do not have a house the main door of which faces south.

Dwelling Standards

As already pointed out, only one household has a completely pukka house, 26 households (12.9 per cent) have semi-pukka houses and the remaining households have *kachcha* houses. This is apparently a pointer to the poor economic condition of the majority of households.

Dwellings of the following description are ordinarily occupied by the various communities :—

Name of Community	Description of Dwellings
1. Ahir	A courtyard and two rooms having mud walls and tile roofs ; no household has a pukka house. The number of rooms varies from 2 to 4, according to the size of the family.
2. Brahmin	A courtyard and 3-4 rooms having mud walls and tile roofs and a courtyard ; the kitchen is separate but there is no built-up latrine or bath-room. The houses are ventilated, neat and clean.
3. Bhar	A courtyard and two or three rooms with mud walls, tile roofs ; the houses are not well-kept and clean.
4. Baniya	A house with 2-3 rooms with mud walls and tile roofs but no courtyard ; the dwellings are not neat and clean.
5. Bhat	A house with 2-3 rooms with mud walls and tile roofs and a courtyard inside, situated in a neat and clean locality.
6. Dusadh	A house with 2-3 rooms with mud walls and tile roofs but no courtyard inside-ill-ventilated and insanitary.
7. Dhobi	A house with 2-3 rooms with mud walls and tile roofs and a small courtyard—insanitary conditions and unhealthy atmosphere.
8. Kshatriya	Well-built house with 6-8 rooms with high walls, heavy wooden doors and a spacious courtyard ; many of the buildings are double storeyed. Separate kitchens are provided but there are no built-in latrines and bathrooms.
9. Kayastha	A house with 4-5 rooms with mud walls and tile roofs and a courtyard, situated in a neat and clean locality ; a separate kitchen is provided but there is no bathroom or latrine.
10. Kahar	A house of 2-3 rooms, with mud walls, tile roofs and a small courtyard ; no separate kitchen is provided; the houses are insanitary and ill-kept.
11. Lohar	A house of 3-4 rooms, with mud walls tile roofs and a small courtyard, no separate kitchen is provided.
12. Mallah	A small house of 2-3 rooms with mud walls and tile or reed/grass roofs-insanitary and ill-ventilated ; courtyard is provided only in a few cases.
13. Nai	A house of 2-3 rooms with mud walls and tile roofs, and a small courtyard inside the house; a separate kitchen is provided only in a few cases.
14. Sonar	A house, with 3-4 rooms with mud wall tile roofs, with a small courtyard ; no separate kitchen is provided.
15. Teli	A house with 2-3 rooms with mud walls and tile roof, and a small courtyard ; no separate kitchen is provided.

Evidently the Brahmin, the Kshatriya and the Kayastha have got the best dwellings, the Nai, the Sonar, the Lohar and the Baniya have average

dwellings and the Mallah, the Dhobi, the Dusadh etc. have poor dwellings.

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

TABLE No. 2'3

Households and Number of Rooms				
Number of Rooms	Number of Households	Percentage	Persons per Household	Total Number of Persons
1	44	22	5.3	235
2	38	19	5.4	208
3	38	19	7.0	266
4	19	9	9.0	172
5	22	11	5.7	126
More than 5	40	20	10.3	412
Total	201	100	7.06	1,419

Evidently, 22 per cent of the households with 16.5 per cent of the total population are living in one-room houses, each of which is occupied by 5.3 persons on an average. In other cases too, more than 2 persons are found living in a single room. This indicates over crowding in most of the houses.

Size and Composition of Households

The following table shows the size and composition of households :—

TABLE No. 2'4

Size and Composition of Household				
Number of Members per Household	Number of Households	Percentage of Households	Total Number of Persons	Percentage of Total Population
1	6	3.0	6	0.4
2-3	19	9.5	48	3.3
4-6	84	41.7	423	30.0
7-9	52	25.8	402	28.3
10 and above	40	20.0	540	38.0
Total	201	100.00	1,419	100.00

The above figures indicate that the largest number of households have a membership of 10 persons and above. The average number of persons in a household is 7.

Physical Features

The inhabitants of the village are of an average structure commonly found in the eastern districts of

As is seen, mirrors are found in every house. Except for one Mallah household, every household has a *charpy* (cot). Among the Kshatriyas, the number of cots is generally more than what they actually require. The spare cots are used in the *baithak* (sitting room). Bedsteads are found in 125 (62.5 per cent) households. Only 6 households (all Kshatriyas) have chairs, while two Dhobi and 4 Kshatriya households own tables. *Jalchowki* was found in 39 (19 per cent) households—32 Kshatriya, one Brahmin, one Baniya, 2 Dhobi, 2 Kayastha and one Lohar; stool was in use in 21 (12 per cent) households—18 Kshatriya, one Brahmin, one Baniya, and one Lohar; and bench was found in 8 (4 per cent) households—6 Kshatriyas, one Brahmin, and one Baniya. Thus, the Kshatriyas are ahead of others in the matter of possession of articles of furniture.

The following table shows some of the consumer goods in possession of various communities of the village :—

TABLE No. 2-6
Consumer Goods owned by various Castes

Caste	Number of Households possessing			
	Total Number of Households	Hurricane Lantern	Torch	Bicycle
1. Ahir	12	2	..	2
2. Brahmin	4	4	2	2
3. Bhar	4	2	..	..
4. Baniya	3	3	..	..
5. Bhat	1	1	..	..
6. Dusadh	2	..	..	..
7. Dhobi	5	5	..	1
8. Kshatriya	57	49	26	24
9. Kayastha	5	5	..	..
10. Kahar	4	3	..	1
11. Lohar	5	5	..	..
12. Mallah	87	37	..	..
13. Nai	4	2	..	..
14. Sonar	3	1	..	..
15. Teli	4	2	..	1
16. Bhat (Muslim)	1	1	1	1
Total	201	122	29	32

As is evident, 61 per cent households use hurricane lantern, 14.5 per cent torches, and 16 per cent bicycles.

Hurricane lanterns are owned by 89.8 per cent Kshatriya households and 42.5 per cent Mallah households. The 29 torches are owned by Kshatriyas (26), Brahmins (2) and Muslim Bhat (1) and the 32 bicycles are owned by Kshatriyas (24), Brahmin (2), Ahir (2), Dhobi (1), Kahar (1), Teli (1), and Muslim Bhat (1). There is no gramophone, radio-set, petromax, or kerosene stove in the village.

Utensils

The following utensils are generally used in the village :—

Local Name of Utensils	Description
1. <i>Patili</i>	Brass vessel used for boiling rice and pulse or cooking vegetables
2. <i>Karahi</i>	Iron or brass frying pan for preparing vegetables, <i>halwa</i> or <i>pooris</i>
3. <i>Parat</i>	A big plate of brass for preparing dough
4. <i>Thali</i>	A big plate of brass, aluminium or bell-metal used for taking food
5. <i>Tawa</i>	A round and convex piece of iron used for baking <i>chapatis</i>
6. <i>Karchhi and Chamcha</i>	A big spoon made of brass or iron used for serving cooked food
7. <i>Lota</i>	A small round utensil made of brass for taking water etc.
8. <i>Kalsa</i>	A big utensil made of brass for carrying and storing water etc.
9. <i>Balti</i>	Bucket made of tin or brass for keeping water
10. <i>Gilas</i>	A tumbler made of brass or bell-metal
11. <i>Bhagona</i>	A brass utensil used for boiling milk or cooking vegetables or pulse
12. <i>Katori and Bela</i>	Small brass or bell-metal utensils used for taking vegetable or pulse
13. <i>Ghara</i>	A pitcher made of clay for keeping water

Out of the above utensils, *patili*, *thali*, *parat*, *lota*, *chamcha*, *katori*, *tawa*, and *gilas* are found in almost every household. *Bhagona*, *kalsa*, *balti*, *karahi* etc. are found in addition in the households of the Brahmin, the Kshatriya and the Vaish. Besides, they have a larger number of utensils of better quality. The poorer among them use plates and utensils of cheap variety, mostly made of aluminium. The Mallahas have mostly iron and aluminium utensils for their daily use. The Muslims use the same utensils as are used by the Hindus. The utensils are generally purchased from Ghosi and Baragaon.

Meals are cooked at the *chulha* (a small cooking place) by the housewife by sitting on a wooden board by its side. Firewood and/or dung cakes are used as fuel. The housewife works both as a cook and a scullion. The Mallah women, who have their dwellings by the side of the *tal*, wash the utensils in its water.

Food and Drink

The following figures indicate the number of vegetarian and non-vegetarian households castewise in the village :—

TABLE No. 2-7

Caste	Dietary Trends		
	Total Number of Households	Number of Vegetarian Households	Number of Non-vegetarian Households
1. Ahir	12	7	5
2. Brahmin	4	4	..
3. Bhar	4	1	3
4. Baniya	3	2	1
5. Bhat	1	..	1
6. Dusadh	2	..	2
7. Dhobi	5	..	5
8. Kshatriya	57	5	52
9. Kayastha	5	2	3
10. Kahar	4	..	4
11. Lohar	5	..	5
12. Mallah	87	..	87
13. Nai	4	1	3
14. Sonar	3	..	3
15. Teli	4	3	1
16. Bhat (Muslim)	1	..	1
Total	201	25	176

Thus 88 per cent of the total households in the village are non-vegetarian, a non-vegetarian household being one in which there is no objection to the cooking of meat, fish or egg in the common kitchen. All of meat, fish or egg in the common kitchen. All the households of Mallah, Lohar, Sonar, Dhobi, Kahar and Bhat are non-vegetarian. Among the Kshatriyas, Ahirs, Telis and Kayasthas, a few households only abstain from taking meat. Out of the 57 Kshatriya households, only 5 (9 per cent) are vegetarian. The number of non-vegetarian households is seven times the number of vegetarian households.

Meat is not, however, consumed on the occasion of of Ram Naumi and Janam Ashtmi festivals.

The Mallahas are engaged in fishing and hence they consume fish almost daily. Some of them simply roast it on fire, add a pinch of salt to it and consume it just like a boiled potato with *chapati* or rice. Milk is used in houses having milch cattle.

Cereals predominate the diet. Locally grown rice is used almost daily in every household. The rice consumed is either *Bagri* and *Sathi* variety of *Kuari* harvest which is sold @ Rs. 16 to Rs. 18 per maund or *Gujji*, *Rauth*, *Pausari*, Types 88 and 100 of of *Aghani* harvest, which is sold @ Rs. 16 to Rs. 20 per maund. The *Kalajeera* and Type 9 varieties of rice are better in taste and their price is Rs. 20 to Rs. 22 per maund. Vegetables grown locally such as potato, pumpkin, gourd, onion, *ghuinyan*, *ghasend* and *turai* are used by a few households. Some people casually purchase vegetables from Ghosi and Baragaon. During summer, mango and *jamun* are consumed. In May and June melons and water-melons are taken.

At breakfast some take the left-overs of the food cooked the previous night and others take parched grain (rice and gram mixed together) with a pinch of salt. In some well-to-do families or where boys go to Ghosi to attend the school, fresh *chapatis* of wheat or bejhar (wheat, gram, barley mixed) are cooked in the morning. Rice and arhar pulse are consumed by the majority of the households. *Chapaties* of millet (barley and pea) are prepared in the Mallah households and taken with pulse or *chutney* or fish. In the evening they prefer a meal of rice and fish.

On the occasion of marriage, pukka meals consisting of *poori*, vegetables of potato, jack fruit and pumpkin are served by the well-to-do. *Kachcha* meals consisting of *urd* pulse and rice are served by the poorer section. The Mallahas serve boiled rice and fish on the occasion. Meat is prepared among the non-vegetarian households.

As regards frequency of the meals, about 77 per cent of the households take two meals only, 21 per cent three meals a day and only 2 per cent one meal a day, as is evident from the following table :—

TABLE NO. 28

Diet Standards

Caste	Total Number of Households	Households taking		
		One Meal a day	Two Meals a day	Three Meals a day
1. Ahir	12	..	10	2
2. Brahmin	4	..	2	3
3. Bhar	4	..	4	..
4. Baniya	3	1	2	..
5. Bhat	1	..	1	..
6. Dusadh	2	..	2	..
7. Dhobi	5	..	5	2
8. Kshatriya	57	1	27	29
9. Kayastha	5	..	4	1
10. Kahar	4	..	4	..
11. Lohar	5	..	4	1
12. Mallah	87	3	81	3
13. Nai	4	..	4	..
14. Sonar	3	..	3	..
15. Teli	4	..	4	..
16. Bhat (Muslim)	1	..	..	1
Total	201	5	157	39

Country liquor is also taken by some people. It is obtained from the licensed shop at Ghosi @ Rs. 4 per bottle of plain liquor, @ Rs. 6 per bottle of orange spiced or pineapple spiced liquor. *Tari* which is a cheaper drink is also consumed by some people. It is available @ Rs. 2 to Rs. 3 per *ghara* (earthen pitcher), which suffices 3-4 persons.

Customs and Beliefs

The social conduct of every community is determined almost at every step by a set of old customs which are to some extent adjusted from time to time according to the changing circumstances. The following customs are broadly prevalent in this village :

(a) Birth Customs

Customarily every married couple in the village is keen to have a child soon after the effective marriage. Everyone wants to have at least one male child so that the progeny might be preserved. A barren woman is looked down upon by other women. Her own husband might like to marry again to have an offspring. Her condition simply inspires pity and sympathy.

Pregnancy is suspected when a woman has missed her menstruation. Prolonged stoppage of menstruation confirms the fact of conception. No ceremony is performed to mark the occasion. Heavy work is not done nor loads lifted by a woman in advanced pregnancy. Milk or ghee is taken by the few who can afford. Among the Mallah, Dhobi, Dusadh, Teli, Kahar and Lohar the expectant mother is not ordinarily given nutritious food because they cannot afford. A pregnant woman is not allowed to go out of the house alone. Every precaution is taken to safeguard her against ghosts and evil spirits ; for example, when she goes to sleep, she keeps an iron weapon such as a knife or a sickle under her pillow, the general belief being that by doing so the spirits would not come near her. She is not allowed to move in darkness lest she might get frightened and an abortion might take place. She is also not allowed to have a look at the moon or the sun in eclipse because by doing so there is customarily an apprehension of her having a deformed offspring. It is also believed that if during eclipse she cuts some fruit or vegetable, her child would be born without one of the limbs.

In this village, the expectant woman of every caste invariably stays at her husband's place whether it is her first or subsequent child. Among the Mallah, Dusadh, Dhobi, Teli and Kshatriya, if the first issue dies during the period of confinement, the expectant mother is sent to her father's house for her next delivery. The common belief is that by so doing the issue will survive. The birth of a male child is heralded with lot of fanfare and rejoicing which are at their height at the time of birth of the first male issue. If a male child is born, a *thali* is beaten for sometime by the females of the household. If it happens to be a female there is no rejoicing.

The delivery takes place in a part of the living house and the place of confinement is known as *sauri*. It is conducted by a Chamar *dai* in all the castes. In this village, wives of Bhaggo, Sudin, Bikail, Raghunath and Dudhai Chamar of village Pakri Khurd are ordinarily called in to conduct the delivery. The *dai* cuts the umbilical cord. The placenta and the cord are buried in the room of confinement. A fire is kept burning over it. The *dai* looks after the mother for 6 days. She is paid 5 seers of grain and meals for both times. She charges 50 P. for cutting the umbilical cord. A new *sari* is given to her in addition if it is a male child. The more complicated cases are dealt with by

the midwife posted at Ghosi. On the entrance to the room of confinement, *sarson* (mustard seed) and *loban* are kept burning continuously, so that evil spirits might be warded off. The Brahmin, Kshatriya and Kayastha households hang a *sarhal* (a fishing implement) at the door, but among the Lohar and the Nai households branches of *neem* (*margosa*) tree are hung. A sickle or a knife is invariably kept under the pillow of the mother. Sometimes a small knife or an iron ring is tied round the waist of the child.

Just after birth the family becomes ritually impure. No outsider, not even the nearest relative, accepts any edibles cooked in this house. There is, however, no objection to sweets. A woman of the household also looks after the mother, in addition to the *dai*. But no male, not even the husband, is allowed to enter the room of confinement. Singing of songs (*sohar*) goes on in the house for twelve days if it is a male child born in a well-to-do house. Other women of the village participate in singing and dancing.

One of the popular *sohar* sung on the occasion of birth is given below :—

अवध में राम जनमल न अवध बधिया बाजे हो ।
ललना हथवा में दुइ दुइ लाल लीलरा पर मणी बरे हो ॥
ऊँट चढ़ि आवेली केकिया रानी अवरो सुमित्रा रानी हो ।
ललना रथ चढ़ि आवे राजा दशरथ राम जी के देखल हो ॥
अंगना बहोरती चेरिया त अवरो लउडिया न हो ।
चेरिया भारि के बिछाव सुखपाल केकिया रानी बइठे हो ॥
तोहरे बइठले नहि बइठब तेलवा न दाबब हो ।
कोशिया लनि एक राम के देखाव त घरे चली जाइब हो ॥
अबही त राम मोरे छोटे बाड़े देखत घिनावन हो ।
ललना बरहैं दिनवाँक राम होइहैं त रामके दिखाइब हो ॥
बोलिया त ए कोशिया बोलेलु बोलही न जानलु हो ।
ललना बरहैं बरस का राम होइहैं त बनके सिधारि जइहैं हो ॥
बोलिया त ए केकई बोलेलु बोलही न जानलु हो ।
ललना बरहैं बरस पर अइहैं त अँचरा बिछाइब मत केहु देखहु हो ।

A rendering of the above song in Roman is as follows:—

Avadh men Ram Janmal ta Avadh badhaiya
baje ho ;
Lalna hathwa men dui dui lal lila par mani
bare ho.
Unt charhi aveli Kekaiya rani avaro Sumitra
rani ho ;
Lalna rath charhi ave raja Dasrath Ram Ji ke
dekhal ho.

Angna bahorati cheriya ta avro laundiya na ho ;
Cheriya Jhari ke bichhav sukhpal Kekaiya rani
baithe ho.

Tohre biathaule na baithab telwa na dabab ho ;
Kaushilya tani ek Ram ke dekhav ta ghare chali
jaib ho.

Abhi ta Ram more chhote bare dekhat ghinawan
ho ;

Lalna barhon dinvank Ram hoihain ta Ram
ke dekhaib ho.

Bolia ta e Kaushilya bolelu bolhi na janalu ho ;
Lalna barhen baras ke Ram hoihain ta banke
sidhari jai hain ho.

Bolia ta e Kekai bolelu bolhi na janalu ho ;
Lalna barhen baras par aihain ta anchra
bichhaib mat kehu dekhahu ho.

Ram is born in Ayodhya and hence merry-makings (playing on musical instruments) are going on there. He is wearing two precious stones on each hand and another on his forehead. For seeing Shri Ram queen Kekai and queen Sumitra have come on camels and Raja Dashrath on a chariot. Queen Kaushalya directs the maid-servants, who were cleaning the courtyard, to make arrangements for sitting. Hearing this queen Kekai tells the maid-servants that she will not sit and hence she does not need any service from them. She then asks queen Kaushalya to let her have a glance of Ram because after that she would like to return home. Kaushalya says that Ram is too young and ugly at this time and he would be shown to others after 12 days. On this Kekai tells Kaushalya that she does not know what she has said and that Rama will have to go to the forest when he becomes 12 years old. Kaushalya retorts that Kekai, too, does not know how to speak and that when Ram will return from the forests after twelve years she would conceal him in her lap and will not allow anyone to see him.

Another *sohar* song recited on the occasion of birth is given below :—

सामु पानी भरे गइली भिनसारे अवरो बड़े भोर ।
हथिया चढ़ल हथवनवाँ मोहि देखि बिहसेल ॥
कोने बरन उनका हथिया तो बहुअर कैसा महावत ।
कोने बरन हथवनवाँ तोहि देखि बिहसेल ॥
साँवरे बरन उनका हथिया तो लाली महावत ।
सामु गोरे बरन हथवनवाँ मोहि देखि बिहसेल ॥
हथिया तो है तोहरे समुर जीका अवरी महावत ।
पुतवा होवे हमार तोहार श्री साहब ॥

A rendering of the above song in Roman is as follows :—

Sasu pani bhare gaili bhinsare avari bare bhor ;
Hathia charhal hathwanwan mohe dekhi bihansel.
Kaune baran unka hathia to bahuar kaisa mahawat ;
Kaune baran hathwanwan tohe dekhi bihansel.
Sanware baran unka hathia to lali mahawat ;
Sasu gore baran hathwanwan mohe dekhi bihansel.
Hathia to hai tohre sasur ji ka avari mahawat ;
Putwa howe hamar tohar Shri Sahib.

This is a conversational song between a newly-wedded bride and her mother-in-law. The bride does not know her husband by face. She complains to her mother-in-law that when in the morning she went to draw water, a youngman who was riding an elephant began to laugh on seeing her. The mother-in-law asks her the details of the elephant, the mahout and the young man on the elephant. She replies that the elephant was black, the mahout was dressed in red and the young man on the elephant who had laughed on seeing her, had a fair complexion.

The mother-in-law tells her that the elephant and the mahout are of her father-in-law and that the rider of the elephant is the former's son and the latter's husband.

On the sixth day of the birth of the child, the *Chhati* or the sixth day ceremony is observed. A feast is given if it is a male child. On this occasion some *puja* is performed by the womenfolk of the household in consultation with the priest. The mother and the infant are also given a bath. From this day light food such as *chapati* and cooked pulse of *moong* are given to the mother; *baitra*, a preparation of *sonth* (dried ginger), *gur*, *haldi* (turmeric), *pipar* and ghee is given to her after the day of delivery. After the *Chhati* ceremony, the family impurity is removed to some extent. The females are then allowed to enter the room of confinement. The barber's wife takes the place of the *Chamar dai*.

On the twelfth day, called the *Barahi*, the room is cleaned and besmeared with cowdung. Cow urine and Ganga water are sprinkled to purify the room. The room is white-washed with clay. *Havan* and *puja* are performed if it is a Brahmin or Kshatriya household. The mother and the child are bathed and

are clad in new clothes. A feast is given to friends and relatives. The *Barahi* ceremony is observed by singing and dancing by the females of the household within the house where no male is allowed to go. Some clothes and gifts are also received from the near relations.

The child is suckled by the mother usually for a period of 2½ years, unless she becomes pregnant again or is too weak to feed the child. In the earlier period, the mother's milk is supplemented with goat or cow milk if the supply of mother's milk is inadequate. On completing 5-6 months, the child begins to consume the food taken by others in the household. The child sleeps with the mother. The mother also usually puts a small black mark of *kajal* on its forehead or cheek so that it might escape the evil eye.

The child is weaned away by applying a paste of *neem* (margosa) leaves to the breast nipple so that its bitter taste might repel him. Another method used is to make it sleep with some other woman in the night.

No contraceptives are used in the village. The common belief is '*Doodh aur poot to Bhagwan ki dain hain*', i.e., milk and son are the gifts of God. Hence no one believes in putting a check on production of children in the ordinary course. Abortion is not resorted to unless it is an illegitimate child. A barren woman is most unhappy. First, she is treated and if she is not cured, quacks and *sadhus* are consulted and *puja* and offerings to deities are resorted to. Even then if they fail, they adopt the fatalistic attitude that barrenness is the punishment for sins of the past.

No *Namkaran Sanskar* (Name-giving ceremony) takes place formally. A suitable name is given by members of the household with or without consulting the pandit, either on *Barahi* day or afterwards. The name suggested by the pandit after consulting the almanac is called the *rashi nam* but the child is not necessarily called by this name. Another name can be given to it by its parents. In some cases the pandit also prepares the *janampatri* (horoscope of the child) Chauthi Rai, a Muslim, also consults the pandit for finding out a suitable name for the child.

The *Mundan* is performed by some either in the first year of the birth of the child or in the third year. On this day the head of the child is shaved with a razor by the barber who is specially paid on the

occasion. The father's sister is given cash or cloth for applying *kajal* (lamp-black) to the eyes of the child amidst the singing of songs by the womenfolk. This ceremony is generally performed at the shrine of *Devi* (goddess) or *Deota* (god) or on the banks of river Ghaghra at Dohrighat.

The *Yagyavit Sanskar* (sacred thread ceremony) is performed among the Brahmin and the Kshatriya only, when the child attains the age of 11 years or so. Some Sonars and Kayasthas, too, have started wearing the sacred thread. This ceremony is presided over by a Brahmin priest. The ceremony is followed by a feast to friends and relatives. Some people wear the thread for the first time at religious places like Varanasi, Allahabad or Hardwar. Wearing the sacred thread used to be the privilege of the twice-born only but now others too, who traditionally did not wear it have started doing so, probably with a view to asserting their high position in caste hierarchy.

The *Khatna* (circumcision) ceremony is observed in the family of Chauthi Rai. The circumcision is done by a Muslim Nai who lives in Ghosi. The operation is usually done before the child is 3 years old. An amount of Rs. 3 is paid to the Nai who acts as *Jarrah* (village surgeon). A *kachcha* feast is also given to a few relatives.

(b) Marriage Customs

Members of one caste generally form one endogamous group. Among the Hindus, one cannot marry in one's mother's family, one's mother's sister or one's mother's sister's daughter, one's father's sister's daughter or one's father's brother's sister. One can marry one's wife's younger sister but not her elder sister. Similarly, among the Ahir, Mallah, Kahar, Lohar, Nai, Dhobi, Dusadh, Bhar and Bhat, the younger brother can marry the elder brother's widow. Inter-caste marriages are unknown in this village. As a rule, the bridegroom is not selected from the village in which the prospective bride lives. At the same time, marriages from a distant place are not contacted so that the relations between the two families might remain more intimate. Boys belonging to villages to which a certain group of close relatives belong are also avoided. Boys and girls both are ordinarily married, when they become adults. Sometimes adolescents, too, are married. Marriages by elopement are rare. They are not naturally disclosed to a stranger. Monogamy is the general rule but one can

marry another woman if the previous wife is barren or insane. Polyandry is not practised by any caste in the village.

Marriage is settled by negotiations. It is the family of the girl which seeks the bridegroom. Hence no girl remains unmarried ultimately. If the two families are agreed to the proposal, the betrothal ceremony, locally called *Barichha*, takes place at the house of the groom in the presence of friends and relatives of the two families. The bride's representative offers some money and sweets to the boy as a token of reservation of the boy for the girl. The commitment made by the two parties is seldom repudiated.

Later on, with the consultation of the pandit, a date for marriage is fixed according to the convenience of the parties. The pandit consults the *patra* (almanac) to find out an auspicious date and time of marriage so that the couple might be happy and prosperous. The date is proposed by the girl's party and is finally approved by the boy's family. Some days before the date of marriage, *tilak* or *lagan* consisting of some cash, cloth, rice, turmeric placed in a newly purchased bell-metal *thal*, is taken to the groom's house by an odd number of males of the bride's family. The family priest and barber also accompany the party. The prospective bridegroom is made to sit with his face to the east by the side of a *chauk* (square raised ground decorated with rice flour and turmeric). The brother, father or uncle of the bride puts a *tika* mark of turmeric and rice on the forehead of the groom and offers to him the gifts brought by the party.

For about a week before the date of marriage, a number of rituals are gone through at the house of the bride and the bridegroom. Singing and dancing goes on daily in the evening and night by groups of women at both the houses. One of the songs sung on the occasion is as follows :—

पूरइन पतवा पर सुतली गौरा देई सपना देखली अजगूत ।
रान परोसिन तुहूँ मोरि गोतिन सपना का करहु विचार ।
बुढ़वा बैल शिव व्याहन चलले अंग अंग भभुती रमाई ।
सरपे का कंगन सरपे का माला सरपे का मुकुट लिलार ।
परछन चलेल सासु मैनावती साँप छोड़ल फुफकार ।
फेके सासु आरती फेके सासु थारी धिया लेके चली पराई ।
ऐसे तपेसा क धिया नहि देवा गौरा अब रहिहैं कुआरी ।
गोदिया माँ बैठल बोलति गौरा देई सुनो माँ अरज हमार ।
हमरे करम माँ लिखल बोरहा बर काहे कर तू चबड़ाई ।

A rendering of the above song in Roman runs is given below :—

Purain patwa par sutali Gaura Dei sapna dekhli
ajgut ;

Ran parosin tuhu mori gotin sapna ka karahu
bichar.

Burhwa bail Shiv byahan chal le ang ang bha-
bhuti ramai ;

Sarpe ka kangan sarpe ka mala sarpe ka mukut
lilar ;

Parchhan chalel sas Mainawati sanp chhoral plu-
phkar ;

Pheke sas arti pheke sas thali dhia leke chali
parai.

Aise tapesa ka dhia nahi deba Gaura ab rahihain
kunwari ;

Godiya ma baithal bolati Gaura Dei suno maan
arj hamar.

Hamre karam man likhal bauraha bar kahe kar
tu ghabrai.

While sleeping on leaves of lotus, Parvati had a wonderful dream. She narrated the dream to her neighbours and asked them to interpret it. She dreamt that Lord Shiva, riding on his bull (*Nandi*) was coming to marry her. He had smeared his body with ashes. Instead of wearing a *kangan*, a garland and a crown, he wore a cobra only. When Menawati, the mother-in-law of Lord Shiva, moved to wash his feet the cobra hissed at her. She threw away the *thali* and the *arti*, took her daughter aside and said, that she would not marry her daughter to such a *sadhu*. Parvati would rather remain unmarried. Hearing this, Parvati, who was sitting in her mother's arms, said that she is destined to have such a *sadhu* as her husband and hence she should not get worried over it.

Ubtana, a paste of turmeric, oil and crushed mustard, is besmeared regularly on the body of the bride and the bridegroom. *Puja* of the family deities is also performed. But the evening of the day fixed for the actual marriage ceremony, the *barat* or the marriage party of the bridegroom reaches the house of the bride. All arrangements for their boarding and lodging are made by the parents of the bride. The *baratis* made to stay in a nearby grove or a village school.

In the evening, accompanied by his friends and relatives, the bridegroom goes to the house of the bride

with all the pomp and show, with various tunes being played by a band of musicians. The party is given a warm reception at the door of the bride where a ceremony called *Duwar Puja* is performed. The groom is welcomed at the door by the father and relatives of the bride. The females of the household also assemble at the door and receive the groom and the party, to the singing of songs. Grains of barley and rice are thrown by the womenfolk on the *baratis*.

The bridegroom is made to sit on a newly prepared *pata* (sitting board of mango wood) at the door with his face towards the east, by the side of the *chauk* decorated with a turmeric and flour painting. The bride's father sits facing him. The pandit sits nearby and recites *mantras* (Sanskrit verses from scriptures). A big copper pitcher filled with water is kept nearby with a burning *deepak* of mustard oil placed on it. The father of the bride puts a turmeric and rice mark on the forehead of the bridegroom. He wears a ring of *kusha* grass on the little fingers of his hands. *Kusha* grass is treated to be sacred for such occasions. The brother of the bride offers a betel to the bridegroom and touches his feet and the bridegroom offers him a betel in exchange. The brother gives Re. 1 to the bridegroom on the occasion. Similar amount is paid to the pandit. After about half an hour the bridegroom and the *baratis* return to the *janwasa*.

The actual marriage ceremony is performed generally late in the night. The bridegroom is called in at the house of the bride. No one else, not even his father, accompanies him. The bride's people and women of the household and some women of the village are present on the occasion. The groom and the bride are made to sit side by side on a sitting board of mango wood, under the *mandap* (canopy) especially prepared for the occasion in the courtyard of the house. Both of them should face east. The bride sits on the right side, with her face veiled and her body covered heavily with clothes. She dons the yellow garments (*piyari* and blouse) and ornaments supplied by the groom's people. She also wears a coloured sheet over the *sari*. The bridegroom also puts on yellow garments supplied by his father-in-law. The *dhoti* that he wears is of yellow colour. On his head the bridegroom wears a *maur* (a ceremonial headgear); *kangana* (a yellow and red thread with a betel nut) is tied on the right hand wrist of both the bride and the groom. In front of the couple under the canopy is placed a copper vessel full of water with a

burning *deepak* (earthen lamp) on it. The sacred fire is lighted by the Brahmin priest who presides over the function. This marks the beginning of the main marriage ceremony. The pandit recites some *mantras* and then the *paon puja* (worshipping the feet) or *kanyadan* (giving away the daughter to the groom) ceremony takes place. The father of the bride and other near relatives who have kept a fast on the day come turn by turn, touch the feet of the couple and give some offerings in cash or kind (ornaments and utensils) to the groom. The womenfolk who participate in the ceremony do not come in the *mandap*. Instead, they remain sitting behind a curtain, holding an end of the *angochha* held by the husband or touching the husband, at the time of *paon puja* ceremony. The hand of the bride is placed by her father on the hand of the bridegroom and thus she is offered to him, to the chanting of *mantras* by the pandit. The money collected in this *puja* is given to the groom.

The *Bhanwar* ceremony then follows. The hems of the scarf of the groom and the *sari* of the bride are tied together and they have to take seven rounds of the holy fire and the copper vessel full of water, with the groom leading and the bride following him. After completion of every round, the brother of the bride puts a handful of parched rice in her *anchal*. This is known as *lai dalna*. After completing the seven rounds both of them are made to repeat seven vows of marriage. The groom holds the bride's thumb when they are taking vows. Actually the bride does not speak. The pandit speaks for her, saying that she takes such and such vow. In case of the groom also, the pandit recites the vow and the groom only nods assent. He promises to consult her in taking all important decisions and to remain faithful to her throughout his life. For her part, the bride vows to be obedient and faithful to him throughout her life.

The Kshatriyas and the Nai reported that at the time of *Phera* ceremony, the bridegroom and the bride do not move round the fire. Instead, an *angochha* (loin cloth) in which a little *sindoor* (red lead) and hessian fibres are tied in a knot, is taken round the fire seven times. This represents both the bride and the groom.

After this the marriage ceremony is complete. The couple is taken to a room (*kohbar*) inside the bride's house. They worship the family god (*kul devata*)

jointly. The bridegroom places his *maur* at the place of worship. The knot of the hems is untied and the groom turns to the *janwasa*, the place where the *barat* has stayed.

The marriage party stays on for the next day, the *barahar* (big feast), when a sumptuous feast is given to them. The *Shishtachar* ceremony and the *Kaleva* ceremony take place on this day. The *Bida* (departure) ceremony takes place on the third day. The presents given to the bridegroom are displayed in the courtyard, to be seen by everyone. The bride is taken in a *palki* (palanquin) from her house to her husband's house, where she is received by her mother-in-law and sister(s) in-law. She returns to her mother's house after 3-4 days.

The Mallahs reported that among them, the marriage ceremony takes place at the house of the bridegroom. Betrothal ceremony (*sagai* or *barichha*) takes place among them as in other castes. After this the groom's party visits the bride's house and presents a yellow *sari* (*piyari*), blouse, bangles and sweets for her. The date of marriage is fixed with the help of the pandit to whom an amount of 0.25 P. is paid for it. A day before the marriage, the groom's party again comes to the bride's house, stays overnight and returns with the bride. Her father and brothers also reach the house of the bridegroom in the evening. The marriage takes place at the house of the bridegroom.

If the husband and wife are major, the *gauna* ceremony is performed soon after marriage. But if any of them is a minor, it is postponed to a latter date when they have attained maturity. The husband, accompanied by his brothers and a couple of close relatives, goes to the house of the bride and returns home with his wife. This second departure from the house of her father is called the *gauna* ceremony. Thereafter, they start living together as husband and wife and consummation of marriage takes place.

Bride money is not accepted by any community in the village. Dowry is given in all the marriages in some form or the other but according to the financial condition of the bride's father on the occasion of both marriage and *gauna*. In some households, particularly the Kshatriyas, the amount of dowry is settled previously. The evils of dowry have been given vent to in the following song, recited at the time of marriage:—

कवन बेदरदी दहेजवा चलवलस गारद होइग इह देशवा ।
 किया रे लाला ॥
 ये ही रे दहेजवा के कारन केतना बनल उजड़ि गइल देशा ।
 किया रे लाला ॥
 निरदइया होके मोलवे गठरिया मुंछिया पर देइ देइ तउवा ।
 जब आवे पूत के लेकर ब्याहन परग परग पर ठेसवा ॥
 मुंहवा फुलाई बैठे बाँधि के पगिया भतवा न खाल बिनु नेगवा ।
 खुनवा पसारि दिहल बेटी का बाबा बिकि गइल घरवा दुअरवा ॥
 कितना हजार बेटी ये ही दहेजवा से मरि गइल खाइके जहरवा ।
 तनिको न बुझे दरदिया समधी जी की ऐसन कठिन करेजवा ॥
 कब जइहै एहि रे देश से दहेजवा मुंह में लगाइ के चंदनवा ।
 किया रे लाला ॥
 कवन बेदरदी दहेजवा चलवलस गारद होइग इह देशवा ।
 किया रे लाला ॥

A rendering of the above song in Roman is given below :—

Kavan bedardi dahejwa chalwalas garad hoiga ih deshwa kiya re lala.

Ye hi re dahejwa ke karan ketna banal ujari gail desha kiya re lala.

Nirdaiya hoke molave gathariya muchhiya par dei dei tauwa.

Jab awe put ke lekar byahan parag parag par theswa.

Muhwa fulai baithe bandhi ke pagiya bhatwa na khal binu Negwa.

Khunwa pasari dihil beti ka baba biki gail gharwa duarwa.

Kitna hajar beti ye hi dahejwa se mari gail khai ke jaharwa.

Taniko na bujhe daradiya samdhi ji ki aisan kathin karejwa.

Kab jaihai yehi re desh se dahejwa muh men lagai ke chandanwa.

Kavan bedardi dehejwa chalawals garad hoiga ih deshwa kiya re lala.

This song condemns the dowry system. Surely the originator of the system must have been a heartless person. It has ruined the country. The father of the bridegroom becomes heartless at the time of settlement of dowry. When he comes to marry his son he is a source of trouble at every moment. At the time of eating, the bridegroom does not take food unless some presents have been given to him. For the marriage of the daughter her father gives her valuable presents and has sometimes to sell his house or property too. Numberless girls gave their lives by taking poison on

account of dowry. Even though he knows all the difficulties of the family members of the bride, the father of the bridegroom does not sympathise with them. When will the dowry system finish from the country?

Exchange marriages are looked down upon by all the communities. Remarriages of males are common but widow remarriage locally called *Dharawan*, is practised among the Ahir, Lohar, Kahar, Nai, Dhobi, Teli, Bhar, Bhat and Mallah. The widow does not ordinarily go outside the family. So far as possible she is accommodated with the younger brother of her deceased husband. If she is to be married outside the family of her deceased husband, her parents have to make all arrangements of her marriage. There is no special ceremony on the occasion. The new husband gives a feast to the clansmen and a *katha* is also recited. After this marriage, the widow loses all rights to the property of her husband.

The *pandit* does not go to preside over the marriage ceremonies of low caste persons like the Bhat, the Dusadh and the Dhobi. They find out from him an auspicious date for the performance of marriage ceremony. Some elderly people of their own caste conduct the marriage ceremony.

The Mohammedan family follows the Muslim Law in performing marriage called *nikah*. According to the custom followed by the only Muslim (Bhat) family in the village, marriage with the daughter of mother's sister or mother's brother and father's sister is not allowed. It is the boy's father who brings the proposal of marriage to the girl's people. After the parties have agreed, a date for *nikah* is fixed up, looking to the convenience of both the parties. The groom goes to the bride's house with his party, the *barat*. The *nikah* ceremony takes place in the early hours of the night, at the house of the bride in the presence of a number of persons of both sides. A *Qazi* or *Mulla* from Ghosi presides over the function. He puts it to the bride whether such and such person (the bridegroom) is acceptable to her as her husband. She expresses her consent by nodding her head. Similarly, the bridegroom is asked if this bride is acceptable to him as his wife. After his consent, the marriage certificate is signed by the husband, the wife, the *Qazi* and two witnesses. One copy is given to the bride's father, another to her husband and a third is retained by the *Qazi* for official record. The amount of *mehar* (alimony) is expressly mentioned in it. Dried dates (*chhuvara*) and sweets are distributed on the occasion.

An amount of Rs. 2 to Rs. 5 is paid to the *Qazi*. The bride accompanies her husband to his house the next day; she returns to her father's house after 3-4 days. If she is mature, the *gauna* ceremony is performed within 3-4 months of the *nikah* ceremony. If she is a minor, the *gauna* is performed after she has attained puberty.

Adultery and extra-marital sex relations are not tolerated in any community in the village. No case of divorce was reported from there.

(c) Death Customs

When anyone is too ill to survive, among the higher castes he is made to give charity to the Brahmin who accepts such charities. A black coloured cow, some grain, money or other articles are given away. Just before death, every Hindu is taken down from the cot and is placed on ground smeared with cowdung and water, with head towards the north and feet towards the south. Ganga *jal* (water of river Ganga) and *tulsi* leaves are placed in his mouth at the moment of death so that he might be purified. Some even put a small piece of gold in the mouth of the deceased.

There is lot of wailing and weeping if some one dies young or prematurely. The women of the household are joined by other women of the village in the weeping sessions. If the deceased was old, having sons and grandsons, the bereaved family is not expected to mourn, for the deceased had his cup full of the joy of life. If a woman dies during the lifetime of her husband she is considered lucky. Her corpse is bathed and dressed in coloured clothes. Her hair is oiled and combed and *sindoor* (red lead) is daubed in the parting of her hair. Gold and silver ornaments are removed from her body. If she was a widow, the body is dressed simply in white.

The dead body is wrapped in cloth and tied to a bier of bamboo wood specially prepared for the occasion. The funeral procession is led by four persons carrying the bier on their shoulders. If the deceased was old and has left behind a well-to-do family, drums are beaten or a band is played and small coins are thrown over the bier at intervals. Other persons follow the procession. Everyone has to go barefoot, wearing only cotton clothes. The females do not go with the procession. As the bier moves

towards the cremation ground, those accompanying it go on reciting "*Ram nam satya hai ; Satya bolo mukti hai*", i.e. the name of God alone is true ; speak the truth, for therein lies salvation. The bier is carried on their shoulders by other persons, too, turn by turn. During its journey to the cremation ground, it is rested at least twice on the way. On reaching the bank of river Ghagra, the bier is placed on the ground. A pyre of firewood is arranged. The body is dipped in Ghagra and then placed on it, with face upwards, head towards north and feet towards south. The eldest son takes a bath in the river, goes round the pyre seven times and then lifts the pyre by first lighting the dry grass which he carries in his hand, with the help of kindled cowdung cake. Ghee is also thrown into the fire.

The *kapalkriya* (skull-breaking ceremony) is also performed by the person, who sets fire to the pyre, with a *lathi*. The common belief is that by breaking the skull the soul of the deceased can escape without difficulty. When the corpse is fully burnt and the fire has subsided, the ashes are immersed in the water.

The sons of the deceased and other near male relatives get their heads shaved. Everyone who accompanies the funeral procession takes a bath in the Ghagra. When they return home, they chew *neem* (margosa) leaves and take their regular bath.

In the rainy season, if firewood is not available some communities such as the Bhat, the Dusadh, the Dhobi, the Ahir and the Mallah sometimes immerse the dead body of adults in river Ghaghra without burning it. This is known as *jal prawah* (*jal*, water and *prawah*, immersion). Dead bodies of those who die of small-pox, cholera, snake-bite etc. are buried.

The chief mourner has to wear only an *angochha*, 2½ yards in length. In place of shoes he wears *paula* (wooden sandals with *moonj* string). He keeps with him a *lota* full of water and a stick of green bamboo. He has to sleep either on the floor or on a *takhat* (wooden bed). He cannot touch the other members of his family. He is not allowed to go out alone. He carries a knife also with him, to safeguard himself against the spirit of the dead which is supposed to be hovering round him. On the first day he keeps a fast and on the next day he takes food after offering water to the spirit of the deceased. A small earthen pot with a small hole in the bottom is hung on the

branch of a *pipal* tree and water is poured into this pot every morning by the chief mourner for 10 days. On the 10th day this pot is broken by a Mahabrahmin, who receives some money and presents.

On the third day, *Tija* ceremony is performed. Even distant members of the family are invited to a feast of boiled rice and pulse. The chief mourner first takes five bites and then other invited people eat. On the tenth day, the head-shaving ceremony, called the *Shuddhi*, takes place when all the male members of the family of the deceased get their heads shaved. A puja is also performed. This ceremony takes place on the 9th day in case of a female. On the 10th day, the Mahabrahmins are fed in a grove outside the village. If it is a rich family and the person who died has left behind sons and grandsons, a grand feast is given to the Mahabrahmins and costly offerings are made to them. If the family is poor, or the person who died was not old, the feast is restricted and the day is solemn.

The head of the eldest son is shaved with a razor on the day of cremation. The period of mourning continues for 13 days. During this period, the entire family is considered ritually impure and no outsider ever takes any edibles in the family. The impurity is over after the 13th day ceremony locally called the *Terhawin*. All the friends and relations are invited to the feast of final mourning. Ordinarily 13 Brahmins are also fed on this occasion. Charity in cash and kind (*charboy*, clothes, utensils etc.) is given to them. Puja is performed early in the morning and offerings are made in the name of the deceased.

On every 13th day of consequent months up to eleven months, a Brahmin is fed by all except the Dusadh, the Mallah, the Dhobi, the Bhat and the Ahir,

at whose houses the Brahmins do not eat. When twelve months are over, the *Varshi* (from Hindi *varsh*, year) ceremony is performed on the lines of the *Terhawin* ceremony. Thereafter, *Shradh* ceremony is performed every year during the *pitar paksha* (fortnight sacred to the ancestors), for not only commemorating the dead but also for propitiating the departed souls. On this day a Brahmin is fed. If none is available, the meals set apart in the name of the dead are served to a cow. No *Shradh* ceremony is performed in the case of children.

Death ceremonies in all the communities are observed strictly, so far as practicable. Their non-observance is believed to turn the deceased into a ghost or evil spirit, creating lot of troubles for the whole family. Special care is taken in the case of a person dying unmarried or an unnatural death, such as a death by accident or suicide, because the slightest slackness in the observance of these rites might turn him into an uncontrollable ghost creating trouble not only for the household but for the entire village.

With the passage of time, however, the rigidity in the performance of these ceremonies is being relaxed to some extent. On account of the high cost of living, for example, the number of annual *Shradh* ceremonies is curtailed only to those of the more important or troublesome ancestors, or the practice of not doing any work at all during the entire period of 13 days of mourning is changing. Similarly a smaller number of relatives get their heads shaved now. With the spread of education and enlightenment and availability of effective medicines, the age-old belief in ghosts and evil spirits too is declining to some extent. Hence, instead of performing every ceremony in elaborate details, short-cut token ceremonies are sometimes resorted to.

CHAPTER III

ECONOMY

Occupations

The following table gives the number of workers classified by sex and occupations :—

TABLE NO. 3'1
Number of Workers according to Sex, Caste and Occupation

Occupation	Caste	Persons engaged in			
		Principal	Occupation	Subsidiary	Occupation
		Males	Females	Males	Females
1. Cultivation	1. Mallah	12	72	53	10
	2. Kahar	..	..	2	3
	3. Nai	..	..	5	4
	4. Ahir	5	7	6	6
	5. Bhat	2	..	..	..
	6. Dhobi	..	..	5	5
	7. Kayastha	3	..	..	..
	8. Kshatriya	104	..	..	..
	9. Lohar	3	10	..	..
	10. Sonar	1	..	..	..
	11. Brahmin	5	..	..	..
2. Agricultural Labour	1. Dusadh	7	3	—	..
	2. Bhar	6	5	..	..
	3. Ahir	7	8	..	..
	4. Mallah	17	5	..	..
3. Fishing	Mallah	126	34	7	3
4. Cattle grazing	1. Bhar	2	..	..	..
	2. Ahir	6	1	..	..
5. Grain parching	Kahar	7	7	..	..
	Lohar	6	..	..	..
6. Blacksmith	1. Teli	2	2	1	1
7. Oil crushing	2. Kshatriya	..	..	1	..
	Lohar	1	..	..	..
8. Carpenter	1. Bania	6	4	..	..
9. Business	2. Teli	2	3	..	..
	Mallah	4	..	4	..
10. Rickshaw pulling	1. Bhar	1	..	..	..
11. Service	2. Mallah	2	..	..	..
	3. Bhat	2	..	..	..
	4. Ahir	4	..	..	..

Occupation	Caste	Persons engaged in			
		Principal	Occupation	Subsidiary	Occupation
		Males	Females	Males	Females
	5. Kayastha	6	..	..	..
	6. Brahmin	6	1	..	..
	7. Kshatriya	21	..	..	..
12. Washerman	Dhobi	14	11	..	..
13. Barber	Nai	5	4	..	..
14. Domestic servant	Mallah	2	4	..	..
15. Priest	Brahmin	1	..	2	..
16. Vaid	Kshatriya	..	..	2	..
Total		398	181	88	32

In addition to the above occupations, six families, four belonging to the Kshatriya caste and one each belonging to the Mallah and the Kayastha castes, mainly depend on remittances received by them from outside.

The main occupations followed in this village are cultivation in which about 40 per cent of the workers are employed, fishing in which about 27 per cent of the workers are engaged, agricultural labour which provides employment to about 10 per cent of the workers and service which accounts for about 7 per cent of the workers. Out of 120 persons (88 males and 32 females) employed in subsidiary occupations, 99 persons (71 males and 28 females) or about, 80 per cent are employed in cultivation alone. As subsidiary occupation, fishing is followed by 10 persons (7 males and 3 females), oil crushing by 3 persons (2 males and 1 female), rickshaw-pulling by 4 males, work of priest and *vaid* by 2 persons each.

The main occupation of Kshatriyas is cultivation (104 workers) followed by service (21 workers) and that of Mallahs is fishing which engages 126 males and 34 females as a principal occupation and 7 males and 3 females as a subsidiary occupation. Their next important occupation is cultivation, which engages 84 persons (12 males and 72 females) in principal capacity and 63 persons (53 males and 10 females) in subsidiary capacity. Eight of them are engaged in rickshaw-pulling—4 in principal and another 4 in subsidiary capacity. Agricultural labour is the main occupation of 22 Mallahs (17 males and 5 females).

Changes in Traditional Occupations

Ordinarily a village does not provide adequate scope for changes in traditional occupations. Usually, the occupation followed by the father is adopted by the son, except in a few cases where changes occur as a result of education or other reasons. As regards the desire to change, there is a marked aspiration towards service or cultivation. The heads of all the 201 households were interrogated to find out the occupation which they would like their sons to follow. Out of them 25 had no sons and 5 had no opinions to offer. Of the remaining 171 heads of households, only 72 (42.1 per cent) were in favour of their sons following their own occupations. Of the 78 heads of households whose main occupation is cultivation, 8 had no sons, 25 (about 32 per cent) wanted their sons to stick to this occupation, 38 (about 50 per cent) wanted their sons to enter service and only 6 (about 7.6 per cent) wanted them to be fisherman. Of the 58 fishermen households, 3 had no sons, 31 (about 53 per cent) wanted them to take to cultivation. All the 44 households which were not in service wanted their sons to join service and 34 households which are not engaged in cultivation wanted the sons to take to cultivation. A large number of those in cultivation want the sons to get into service and a big proportion of fishermen want the future generation to take to cultivation.

Except the Dusadh, there is no other community in which there has not been any change of occupation. Of the Mallahs, four persons are engaged in rickshaw driving as the principal occupation and another 4 persons in subsidiary capacity. They have their own

rickshaws. They go to Ghosi and Baragaon and from there carry passengers to various places. Three Mallahs work as flour mill mechanic, shop assistant and *munim* (accountant) at Ghosi, Baragaon and Mau respectively. The traditional occupation of Kshatriyas is cultivation but one Kshatriya family has taken up oil-crushing, the traditional occupation of Telis. Another 19 Kshatriya workers are employed in service outside the village. All of them are educated persons. The Bhat who were known for reciting poems and begging are trying to give up this occupation for good. Two of them have become school teachers and one of them is a clerk at Varanasi. Telis whose traditional occupation is oil-crushing, are engaged in retail sale of general merchandise, in addition to oil-crushing. Similarly, Kahars who used to work as domestic servants at the houses of Baboos have given up this occupation and taken up grain parching. Two

Kahars work as labourers in Dalmianagar. The Sonars of this village have totally given up their traditional occupation of goldsmith because this occupation is not paying. One Sonar is a Village Level Worker at Basti and another is a worker at an iron shop at Kanpur. The traditional occupations of the Brahmins is priesthood or cultivation. The main occupation of only one Brahmin is that of a priest. Another two Brahmins are engaged in this occupation in subsidiary capacity. Five Brahmins work as cultivators but seven of them are engaged in service—two as teachers in Calcutta, three (including one husband and wife) as teachers at Kharagpur, one as a Supervisor in the Railway Department at Kharagpur and one as a Shop Assistant in district Bara Banki.

The following table indicates the names and occupations of some workers of this village engaged in service outside the village :—

TABLE No. 3.2

List of Persons employed outside Pakri Buzurg

Name of the person	Age	Caste	Marital Status	Educational Standard	Pay	Place where employed	Occupation
1. Kamta Singh	44	Kshatriya	Married	Middle	100/-	Dalmianagar	Not known
2. Sabhajeet	24	Kshatriya	Married	High School	125/-	Dalmianagar	Not known
3. Balchand Singh	30	Kshatriya	Married	Intermediate	Not known	Dalmianagar	Village Level Worker (under training)
4. Jaichand Singh	22	Kshatriya	Married	High School	"	"	Constable (under training)
5. Daroga Singh	25	Kshatriya	Married	High School	90/-	Bara Banki	Clerk (Planning Deptt.)
6. Sri Ram Singh	28	Kshatriya	Married	Middle	95/-	Ghosi	Amin
7. Nar Singh	28	Kshatriya	Married	High School	90/-	Ghazipur	Tube-well operator
8. Mahendra Singh	20	Kshatriya	Unmarried	Middle	Not known	Calcutta	Not known
9. Ram Narain Singh	35	Kshatriya	Married	High School	Not known	Not known	Village Level Worker (under training)
10. Vindbyachal Singh	59	Kshatriya	Married	Middle	55/-	Within Tahsil	Primary School Teacher
11. Sant Vijay	26	Kshatriya	Married	Middle	Not known	Katihar	Not known
12. Tirbhuwan Singh	39	Kshatriya	Married	Primary	"	Katihar	Not known
13. Kailash Singh	14	Kshatriya	Unmarried	Not known	"	Calcutta	Not known
14. Nawal Singh	32	Kshatriya	Married	High School	150/-	Calcutta	Clerk
15. Ranjeet Singh	25	Kshatriya	Married	High School	100/-	Calcutta	Clerk
16. Uma Shankar Singh	22	Kshatriya	Married	Intermediate	100/-	Bilaspur	Clerk
17. Jagat Singh	30	Kshatriya	Married	High School	120/-	Calcutta	Military Clerk
18. Suraj Bhan	24	Kshatriya	Married	Middle	Not known	Calcutta	Not known
19. Kamta	35	Sonar	Married	Primary	45/-	Kanpur	Worker at Ironshop
20. Kamla	25	Sonar	Married	Intermediate	110/-	Basti	Gram Sewak

Name of the person	Age	Caste	Marital Status	Educational Standard	Pay	Place where employed	Occupation
21. Mukand	50	Mallah	Married	Illiterate	80/-	Ghosi	Shop assistant
22. Barna	22	Mallah	Married	Primary	50/-	Mau	Munim
23. Butaili	22	Mallah	Married	Illiterate	65/-	Baragaon	Flour mill worker
24. Ram Avadh	25	Ahir	Unmarried	Illiterate	45/-	Assam	Labourer
25. Bhagailoo	63	Ahir	Married	Illiterate	55/-	Calcutta	Labourer
26. Mitlthoo	25	Kahar	Widower	Illiterate	..	Dalmianagar	Labourer
27. Paras	25	Kahar	Married	Illiterate	..	Dalmianagar	Labourer
28. Badari	30	Bhar	Married	Illiterate	60/-	Calcutta	Labourer
29. Bahal Bhar	42	Bhar	Married	Illiterate	55/-	Naini Tal	Agricultural labourer
30. Anrudh Tiwari	25	Brahmin	Married	High School	110/-	Calcutta	Teacher
31. Jai Ram	18	Brahmin	Unmarried	Middle	65/-	Calcutta	Teacher
32. Ram Bharose	66	Brahmin	Married	Middle	75/-	Kharagpur	Teacher
33. Munni Tiwari	50	Brahmin	Married	Middle	130/-	Kharagpur	Railway supervisor
34. Vachaspati	18	Brahmin	Married	Middle	60/-	Kharagpur	Teacher
35. Smt. Vachaspati	18	Brahmin	Married	Middle	60/-	Kharagpur	Teacher
36. Chandrika Prasad	35	Kayastha	Married	Intermediate	125/-	Gorakhpur	Teacher
37. Radhika	28	Kayastha	Married	High School	80/-	Gorakhpur	Teacher
38. Kashi	16	Baniya	Unmarried	Illiterate	50/-	Assam	Labourer
39. Padmakar Rai	22	Bhat (Muslim)	Married	High School	90/-	Varanasi	Clerk
40. Paras Singh	18	Kshatriya	Unmarried	Literate	55/-	Mau	Salesman
41. Kalpnath	24	Mallah	Married	Illiterate	50/-	Ghosi	Domestic servants
42. Nandlal	25	Ahir	Married	Illiterate	65/-	Assam	Labourer
43. Not known	32	Brahmin	Married	Primary	75/-	Bahramghat Bara Banki	Shop assistant

As is seen 19 Kshatriya, 4 Mallah, 2 Sonar, 3 Ahir, 2 Kahar, 2 Bhar, 7 Brahmin, 2 Kayastha, one Baniya, and one Muslim Bhat are employed in service outside the village in various capacities. They have left behind their families in the village. Some of the families which do not have grown-up male members have to be looked after from time to time by the uncle or the cousin of the person serving out side. Other families live jointly with the main family. The persons in service outside go on sending money to their families every month. Those employed nearer home are in a position to come to the village more frequently. Persons employed in Assam, Calcutta, Dalimanagar or Katihar come home once or twice a year, usually during holidays. Their learnings are a great support to the village economy. Besides this they have a definite impact on the social and cultural life of the village. They bring new ideas with them; their way of dressing, living, speaking and moving about is sometimes emulated by others, especially the younger generation.

Agriculture

In this village, agriculture is the main occupation which is followed as a principal occupation by 78 out of 201 households. The area of the village is 4,303.56 acres, out of which 2,912.51 acres are under cultivation. The area of land under various land tenures is given below :—

Land Tenure	Acreage
1. Bhumidhar	1,328.77
2. Sirdar	1,583.74
3. Gaon Samaj Land	
(i) <i>Parti</i>	0.54
(ii) <i>Jungle</i>	56.63
(iii) <i>Banjar</i>	22.19
(iv) <i>Tal</i>	1,262.37
(v) <i>Nala</i>	2.85
(vi) <i>Otherwise under water</i>	18.79
(vii) <i>Village site</i>	20.55
(viii) <i>Pathway</i>	1.27
(ix) <i>Graveyard</i>	0.05
(x) <i>Bheeta</i>	5.81
Total	4,303.56

The *tal* covers a big area (90.7 per cent) of the uncultivated land and about 30.9 per cent of the entire area of the village. Of the cultivated land, about 47 per cent is held by Bhumidhars and the remaining 53 per cent by the Sirdars.

Before the enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1950, Uttar Pradesh had a large number of land tenures under the zamindari system. With the dawn of political freedom, the State Government decided to do away with this system. It was expected that the new system would restore to the cultivator the rights and the freedom which were his and to the village community the supermacy which is exercised over all the elements of village life. Hence the bewildering variety of land tenures was substituted by a simple and uniform scheme of two main forms of land tenure. The intermediaries in respect of their *sir*, *khudkasht* and groves were classed as Bhumidhars. So did also the tenants who paid an equal amount of ten times their rent. The remaining tenants were called Sirdars with permanent and heritable rights in land, the right to use their land for any purpose connected with agriculture, horticulture or animal husbandry and to make any improvements. A minor form of land tenure called Asami was applied to non-occupancy tenants of land in which stable rights could not be given, such as, tracts of shifting or unstable cultivation, and persons to whom land might be let in future by Bhumidhars and Sirdars who are incapable of cultivating the land themselves. To prevent the emergence of the landlord-tenant system again, the right of letting was restricted only to disabled persons, such as, minors, widows and persons suffering from physical or mental infirmity. All lands of common utility, such as *abadi* sites, pathways, wastelands, forests, fisheries, public wells, tanks and water channels vested in the village community. The Gaon Panchayat acting on behalf of the village community was entrusted with wide powers of land management.

At the settlement of 1947-48, the soil in this village was classified into Rabi and Rice soils as follows —

Type of Soil	Circle Rate per Acre
1. Rabi I	Rs. 10.0
2. Rabi II	Rs. 7.75
3. Rabi III	Rs. 6.50
4. Rabi IV	Rs. 5.37
5. Rice III	Rs. 4.00
6. Rice IV	Rs. 3.75

The present annual land revenue of this village is Rs. 10,797.25 only. Whenever the land on which land revenue is assessed is flooded, remission in land revenue has to be granted. In 1369 Fasli, for example, an area of 2,538 acres was effected by floods and a remission of Rs. 1,472.82 was allowed. Similarly, in 1370 Fasli, an area of 1,980 acres was effected by floods and a remission of Rs. 3,070.32 was granted.

Irrigation

Of the cultivated land only 597.33 acres are irrigated— 351.61 acres from canal, 7.24 acres from tube-well, 18.39 acres from pukka wells, 199.85 acres from *tal* and *pokhar* and 20.23 acres from other sources. Water is supplied in the canal after being pumped out from the *tal* by a pumping machine fitted by the Canal Department in the year 1957 about a mile to the west of the village. The 3 miles long canal irrigates a total area of 428.03 acres in five villages, viz., Pakri Buzurg, Pakri Khurd, Ojipur, Haribanshpur and Bhairapur. Water from the canal is given to various cultivators turn by turn. Sometimes the canal water is not available in time to every cultivator who depends on it and hence there are disputes between various cultivators, which are usually settled by the elderly and influential residents of the villages. There is no Advisory Committee in the village for utilisation of canal water. The introduction of the canal has increased the acreage under sugarcane cultivation. The use of chemical fertilisers has also increased.

Seed

Seeds are generally stored by the cultivators from out of the best grain produced. If no such arrangements can be made, the farmers have to obtain seed from the Co-operative Seed Store at Nadwa Sarai which is at a distance of about 4 miles from the village or from other farmers or from the market. Seeds of improved variety of wheat, barley, gram, pea and paddy are available at the seed store at *sawai* system. In fact, every farmer is eager to use the improved variety of seeds to increase the production.

Manure

Compost, prepared from dumps of leaves and dung, is the manure generally used in this village, which has a number of manure pits, including 14 pukka pits—8 owned by Suraj Nath Singh and 6 by Chandra Bhan Singh. A subsidy of Rs. 30 has been given by the

Development Block for every pukka manure pit. Chemical fertilisers such as, ammonium nitrate, calcium phosphate and mixture no. 2 are also used by the cultivators. Green manuring is also done by sowing *sanai* and *dhaincha* in the field in the last week of June, ploughing up the young plants and allowing these to decay in the fields. Wheat, paddy and sugarcane crops have to be heavily manured.

Agricultural Implements

The following implements are mainly used in various agricultural operations :—

Local Name of Implement	English equivalent	Agricultural Operation	Made of
1. <i>Hal</i>	Plough	Ploughing	Wood with an iron shear
2. <i>Kudal</i>	Hoe	Digging	Iron with a bamboo handle
3. <i>Khurpi</i>	Scythe	Weeding	Iron with wooden handle
4. <i>Phaura</i>	Spade	Digging	Iron with wooden handle
5. <i>Jowatha</i>	Harness	Harnessing the bullocks	Wood
6. <i>Hainga</i>	Clod Crusher or leveller	Levelling the ploughed field	Wood
7. <i>Hansia</i>	Sickle	Harvesting	Iron with wooden handle
8. Machine	Chaff-cutter	Cutting fodder	Iron

Besides these implements, the bullock carts are used for carrying the manure and the crop. Improved agricultural implements, such as, the Meston plough and the Subhas plough are also used. The village has 421 wooden ploughs, 29 iron ploughs (including 16 Meston and 13 Shabas ploughs), 33 bullock carts, 39 sugarcane crushers and 4 oil crushers. The utility of improved agricultural implements is fully realized but everyone cannot afford these.

Principal Crops

As usual, there are two crop seasons—*Rabi* and *Kharif*. The *Rabi* crop is sown in October and harvested in March-April and the *Kharif* crop is sown in June-July and harvested in September-October. Only 3 acres of land were found cultivated in *Zaid* crop.

The following statement shows the crops sown in the *Kharif* and *Rabi* seasons of 1368F :—

<i>Kharif</i> Crop	Acreage	<i>Rabi</i> Crop	Acreage
1. Paddy (early)	221	Wheat	9
2. Paddy (late)	1,934	Wheat and gram	1
3. Maize	12	Wheat and barley	45

<i>Kharif</i> Crop	Acreage	<i>Rabi</i> Crop	Acreage
4. <i>Manduwa</i>	2	Barley	310
5. <i>Kodon</i>	6	<i>Baijhar</i>	2
6. <i>Sawan</i>	42	Gram	9
7. <i>Arhar</i>	143	Pea	131
8. Sugarcane	175	<i>Ladari</i> (pulse)	7
9. <i>Sanai</i>	9	Potato	4
10. Fodder	14	<i>Alsi</i> (linseed)	1
Total	2,558		519

In the *Kharif* season the important crops are paddy, *arhar* and sugarcane while in the *Rabi* season, the main crops are barley and pea.

Paddy crops sown in this village are of two types—*Kuari* (autumn) paddy and *Aghani* (winter) paddy. The main varieties of *Kuari* paddy are *Bagri* and *Sathi* and those of *Aghani* paddy are *Pausari*, *Rauth*, *Gujji*, *Daonsi*, *Surha*, *Bhainslot*, *Kalajira*, *Karanga* and the new varieties Type 9, 88 and 100 introduced by the Development Block. The autumn paddy is sown in the last week of June, when the rains have set in, by broadcasting system while the winter paddy is sown by the transplanting method. First of all seedlings are raised in a specially prepared plot; when these have attained a height of one foot or so, these are transplanted in another field. The *Daonsi* and *Surha* varieties can be grown in water with a depth up to 22 ft. These are sown by the broadcasting method and their yield is about 10 mds. per bigha.

The average yield of *Kuari* paddy is 7-10 mds. per bigha and the sale price is Rs. 13-15 per md. The average yield of *Gujji*, *Rauth*, *Pausari*, Type 88 and Type 100 varieties of *Aghani* paddy is 8-10 mds. per bigha and the sale price is Rs. 13-16 per md. *Kalajira* and Type 9 are better in taste. Their average yield is about 8 mds. per bigha and these are sold @Rs. 18-20 per maund.

Rice straw, locally known as *payal*, is used as fodder in this village as there is great scarcity of fodder. Some of the residents sleep on it in winter, as it is quite warm.

The approximate cost of raising paddy crop on a 5 bigha plot of land is as follows :—

Item	Expenditure (Rs.)
1. Ploughing 4 times (28 ploughs @Rs. 1-25 P. per day)	35-0
2. Digging, etc.	5-0
3. Seed (2 mds)	30-0
4. Weeding	25-0
5. Irrigation	20-0
6. Harvesting	95-0
7. Threshing	15-0
8. Other charges	25-0
	Rs. 250-0

The yield would be about 40 mds. which @ Rs. 15 per md. would fetch Rs. 600. The *payal* (paddy straw) would be worth Rs. 50 or so. The earnings from the plot would be about Rs. 400. Sugarcane, another important crop, is sown over 175 acres of land every year. Its average yield is about 142 maunds per acre. The total production is estimated at about 34,000 maunds. The plots in which sugarcane is sown is well-manured and is ploughed 6-8 times. Facilities of irrigation are also necessary for this crop. Sugarcane is generally sown in the month of March and harvested from December to February. There is no sugar factory in the vicinity and hence 25 cane-crushing machines (*kolhu*) are installed in the village by cultivators for manufacturing sugar and jaggery (*gur*). Those who do not have their own cane-crushers get the cane-crushed at the cane-crushers of others, either on nominal payment or free of charge. The crushers are purchased from Ghosi and Kopaganj (6 miles to the south of Ghosi) @ Rs. 220-275 per piece. Of the 25 crushers, 22 are owned by Baboos, 2 by Brahmins and 1 by Kayastha. The *Karhais* (pans) are purchased generally from Barhaj in district Deoria. The crushing season starts in *Aghan* and lasts till *Phalguna*.

Arhar is another important crop of *Kharif* season. *Arhar* pulse produced in this village is well-known outside, too. It is sown mixed in the month of June-July and is harvested in the month of March-April. The average yield is 10-12 mds. per acre and the seed is sown @ 5½ seers per acre.

Barley is the main crop of the *Rabi* season. It is sown over 310 acres. The soil is not good for the production of wheat and hence barley is quite popular. It is sown in the month of March. The seed is sown about 2 mds. per acre and the average yield is @ about 10-11 mds. per acre. During the year ending

June 1961, the estimated production of barley was about Rs. 3,200 maunds, as returned by the cultivators.

Pea was sown over 116 acres during the year 1368F. It is sown in the month of October and harvested in the month of February-March. The land needs less preparation than that over which barley is sown; the produce is estimated to be about 32 maunds per acre from about 60 seers of seed. Mostly it is consumed as a pulse but sometimes its flour is mixed with the barley flour for preparing *chapati*. This is called the *baijhar* flour and is consumed by the poorer residents of this village.

According to the report received from Tahsildar Ghosi, the village also produces opium worth Rs. 1,200 over one acre of land in possession of a dozen cultivators. The licence is granted by the District Opium Officer, Ghazipur. The product has to be sold to the licensing officer.

Pests and Diseases

The crops of this village are attacked by the following pests and diseases :—

- Gundhi bug (*Leptocoris varicornis*) or *dhan ki makkhi* attacks the paddy when the grain is in formation stage. It sucks the milk from the grains and does not allow it to grow up. Some cultivators use 5% BHC dust to control it.
- Rice case worm (*Numphua*) or *bakuli* is another pest attacking the paddy crop. When the crop is attacked, holes appear in the leaves and the growth of the plant is stunted, leading to a loss in the yield.
- The paddy blast or *jhulsa* creates brown spots on the paddy leaves and the yield goes down.
- When attacked by *khusia*, the paddy plants die away.
- The field rats (*chuha*) live in burrows in fields of paddy, wheat, sugarcane, barley, etc. They cut at the roots of the plants and damage the crop badly. Poisonous pills are scattered in the fields to kill them.
- The sugarcane crop is attacked by three types of insects viz., top borer (*angola-ka-kira*), top short borer (*pihika*), and root borer. Red rot (*lal saran*) and wilt (*ukatha*) are other diseases

of sugarcane. As a result of red rot, the inner side of the stem develops red streaks and the juice becomes saltish while wilt leads to the mortality of the plants in infancy. The termite (*dimak*) eats away the seed and hence germination is very poor.

(vii) The grass-hopper (*Ramji-ka-sugga*) eats away the paddy, *jowar* and maize crops; the leaf spot injures the *jowar* and *urd-ka-dhabba* attacks the *urd* and *moong* plants; the smut creates black powder in place of grain of wheat, barley, *jowar* and *bajra* crops; wilt attacks gram and *arhar* also; rust (*harda*) leads to the formation of brownish and yellowish spots on the leaves of wheat and barley plants ultimately resulting in loss of yield. Gram crop is attacked by cut-worm (*chane-ke-katuwa*) which cuts down the branches, and the pod borer (*chane-ka-dhola*) which eats away the grain from the pod.

No measures are taken by the cultivators for controlling any of the insects or pests.

Vegetables

Vegetables such as potato, cauliflower, bitter-gourd, lady-finger, brinjal, peal, ginger, chilly, pumpkin, coriander, bean, onion and tomato are grown. Gourd, pumpkin, and some other vegetables are also sown in a corner of the courtyard. Potatoes and other vegetables, too, are grown in the fields. Whatever is grown is generally consumed by the producing households. Mango, banana, jackfruit, guava and papaya are the fruits grown in the village but these too are not sold to others.

Agricultural Produce

All the households engaged in cultivation were asked to indicate their agricultural produce for the year. They do not keep proper accounts of such figures and hence they returned the figures by estimates based on memory. The natural tendency to underrate the production and exaggerate the personal consumption must have further vitiated the figures. The following table shows the agricultural production, consumption by the producing households and the quantity available for sale, as returned by the heads of cultivator households :—

TABLE NO. 3.3
Agricultural Produce of Cultivation
run by the Households and its Disposal

Name of Products	Annual Quantity		
	Produce	Consumed by the Producing Households	Available for Sale
1. Paddy	3,622 mds.	3,432 mds.	190 mds.
2. Wheat	868 mds.	868 mds.	..
3. Maize, <i>Jowar</i> , <i>Bajra</i>	737 mds	737 mds.	..
4. Pulse	1,185 mds.	670 mds.	515 mds.
5. Barley	3,721 mds	1,435 mds.	2,286 mds.
6. Sugarcane	24,850 mds.	8,750 mds.	16,100 mds.
7. Vegetable	Rs. 1,055	Rs. 1,055	..
8. Jute	Rs. 255	Rs. 255	..
9. Tobacco	Rs. 445	Rs. 445	..
10. Oilseed	Rs. 2,536	Rs. 2,536	..
11. Cotton	Rs. 73	Rs. 73	..
12. Fodder	Rs. 5,694	Rs. 5,644	Rs. 50
13. Fruits	Rs. 190	Rs. 190	..
14. Other products	Rs. 7,663	Rs. 7,133	Rs. 530

As is seen, only 190 mds. of paddy, 16,100 mds. of sugarcane, 2,286 mds. of barley, 515 mds. of pulse, fodder worth Rs. 50 and other products worth Rs.530 were reported to have been available for sale. Gram is stored in *kothla* and *dehari*, made of clay.

Organisation of Man-power in Agriculture

Men, women and children, all participate in the various processes of cultivation with variations of participation according to caste and capacity. It is the menfolk in all the communities who plough the fields. Formerly, the Kshatriyas and the Brahmins did not plough their fields themselves, because manual labour was treated to be derogatory in this caste, but after the abolition of the Zamindari system they have started doing so. Womenfolk belong to the Brahmins, the Kshatriyas, the Kayasthas, the Baniya, and the Sonars never go to the fields for doing any work in connection with agriculture. Women of other castes, however, assist the men in various processes of agriculture. Co-operation and mutual help is also extended by one cultivator to another. In cultivation 135 males and 89 females are engaged in principal capacity and 71 males and 28 females are engaged in

subsidiary capacity. The following table indicates the number of workers classified by sex and caste :—

TABLE NO. 3.4

Number of Persons in Cultivation by Caste and Sex

Caste	Persons engaged in			
	Principal Capacity		Subsidiary Capacity	
	Males	Females	Males	Females
1. Ahir	5	7	6	6
2. Brahmin	5	..	..	..
3. Bhat	2	..	..	..
4. Dhobi	..	..	5	5
5. Kshatriya	104	..	..	..
6. Kayastha	3	..	..	..
7. Kahar	..	..	2	3
8. Lohar	3	10	..	..
9. Mallah	12	72	53	10
10. Nai	..	..	5	4
Total	135	89	71	28

Distribution of Cultivated Land

The village has 89 households having less than 1 acre of land, 27 households having 1 to 2.4 acres of land, 22 households having 2.5 to 4.9 acres of land, 12 households having 5 to 10 acres of land and 51 households having more than 10 acres of land. Thus only 25 per cent of the total households in the village have more than 10 acres of land.

Source of Finance

The loans are taken by the cultivators either from the local money-lenders (*Mahajans*), who are generally ex-zamindars, or businessmen. They charge about 25 per cent or more per annum as interest. Another source of finance is the Multi-Purpose Co-operative Society registered on January 4, 1949 mainly for financing the agricultural needs of the village people. The society confined its activities to advancing loans to its members on their demand against their credit-worthiness and making recoveries thereof with interest @Rs. 9 per cent per annum. It pays interest @Rs. 7 per cent per annum to the U. P. Co-operative Bank Ltd.

Customs and Beliefs relating to Agriculture

Before the beginning of the agricultural operations in the month of June a simple ceremony called the *Harwat* is performed. On that day, a plough or a

kudal (spade) is carried to the field and the first agricultural operation begins with a token digging or ploughing of the field. In the evening, special meals are taken.

When the *Kharif* crop is ready, the *Nava* ceremony is performed in every cultivator household. On this day the ears of new crop are brought in the house and grain taken therefrom is consumed by everyone along with special food prepared on the occasion. This ceremony is performed twice a year—once in the *Kharif* season and then in *Rabi* season. In *Kharif*, ears of *Sawan* and in *Rabi* ears of barley are taken.

Traditionally, the Hindu cultivators offer some grain to the goddess and the Brahmin priests, before starting its consumption themselves. Cow and its progeny are held in high esteem in every Hindu household. Severe penance has to be offered by a Hindu if a cow or bullock dies at his hands. The various sayings of poet Ghagh in connection with agriculture are quite popular in this village.

Livestock

The draught cattle play an important part in the agricultural economy of the village. As shown in Table XI, only 110 households own draught bullocks, numbering 247, out of which 177 bullocks are owned by 53 Kshatriya households, 32 bullocks by 29 Mallah households and the remaining 38 bullocks by 28 households of 12 castes. The Baniya and the Sonar do not own any livestock at all whatsoever. One unit of two bullocks can plough about 5 acres of land. The strain on cattle in this village is not, therefore, heavy. All the bullocks are of indigenous breed. There are no arrangements for improvement in their breed, except for a bull of improved breed maintained by the Panchayat.

Out of 201 households, only 39 households—21 Kshatriya, 7 Ahir, 3 Mallah, 3 Lohar, 2 Brahmin, 1 Bhar, 1 Dhobi and 1 Kahar—own 42 milch cattle. Milk supply in the village is poor and availability of ghee is a problem. The village has 20 donkeys owned by Dhobis, 1 horse owned by a Teli, 55 dry cows, 117 calves and 62 sheep and goats. The donkeys are used by the washerman for loading clothes. The 62 goats and sheep found in the village are owned by Mallahs (30), Dhobis (16), Ahir (3), Bhar (3), Dusadh (3), Lohar (3), Kshatriya (2), and Teli (2). The Dusadh household has 5 pigs also. Animals are left in the pasture-land for grazing. After harvesting, they are left to graze in the fields. Straw of paddy,

wheat, *jowar* and *bajra* is the usual fodder for the animals. Milch cattle are fed on *khali* (oil cake) of *tisi*, green grass from the fields, *urd* plants, *gur*, and barley flour so that the yield of milk might increase. *Mauha* flour and mustard oil are also administered to bullocks and cows in some households during the winter season. The animals are fed in earthen mangers (*nands*) prepared by potters of Pakri Klurd, Pewa and Baragaon. The cost of a *nand* varies from 50 to 60 Paise. These are supported on a brick or mud structure. Pukka *charan* (manger) has also been constructed in a few Kshatriya households. Hand-operated chaff-cutting machines are common in the village. Those who do not own such machines, use the *gandasa* for fodder. The price of chaff-cutters at Ghosi varies from Rs. 125 to 175.

Fishing

Fish is found in abundance in the *tal*; 70 households are engaged in fishing. Fishing is done in this *tal* all the year round. When the level of water in the *tal* is high, each Mallah catches fish separately but during summer when water level is low, fish are caught by them in groups. The Mallahs do not have any co-operative society. Fishing is started at dawn when the Mallahs sitting in their *dongis* (long and narrow one piece boats) enter the *tal* with *sarhat*, an instrument (costing about Rs. 6) for fishing, *kurail* a big net (costing about Rs. 27) and or *bisri*, a small net (costing about Rs. 11) for entrapping the fish. The Mallahs were reported to be earning about Rs. 40,000 every year from this *tal* by catching fish. Each Mallah has to pay annually Rs. 4.25 P. per boat to the Gaon Samaj for fishing in this *tal*. During the year 1370F, the Gaon Samaj had issued licence to 207 boats—141 boats of Pakri Buzurg, 13 of Baragaon, 18 of Dharauli, 23 of Pirauth Singhpur, 50 of Sonhar and 7 of Rampur Khajurhi. The 141 boats of this village are owned by 121 Mallahs.

The fish of this *tal* are ordinarily sold at the following rates :—

Name of Fish	Price per seer in	
	Summer	Winter
	Rs.	Rs.
1. <i>Rohu</i>	1.25	2.75
2. <i>Barari</i>	1.00	2.00
3. <i>Saol</i>	0.50	1.00
4. <i>Singhi</i>	0.62	1.25

Name of Fish	Price per seer in	
	Summer	Winter
	Rs.	Rs.
5. <i>Tingana</i>	0.50	1.00
6. <i>Moi</i>	1.25	2.75
7. <i>Sidhari</i>	0.19	0.19
8. <i>Girai</i>	0.19	0.38
9. <i>Dhutta</i>	0.19	0.38

Besides fish, birds are also caught from this *tal*. A unique technique is adopted for catching birds. In the night a Mallah, with one or more persons sits with a lamp on the *dongi* which is in the water. One person holds a brass plate in his left hand and rings it with his right hand. The sound produced by it is so melodious to the birds that they come towards the boat to be easily entrapped by another person who anxiously awaits their arrival. The following birds are available from this *tal* :—

Name of Bird	Sale Price per Pair (Rupees)
1. <i>Lalsar</i>	12.00
2. <i>Teeka</i>	5.00
3. <i>Kaigar</i>	4.00
4. <i>Laokura</i>	1.00
5. <i>Tehuwa</i>	0.50
6. <i>Girra</i>	1.00

Fishing nets are used in catching both birds and fish. The *dongi* is quite long and narrow and is prepared from a single long and thick trunk of a tree. While sitting in it proper balance has to be maintained otherwise one is likely to topple over in deep water. A broad boat cannot be roved smoothly in this *tal* because of thick growth of grass in the water.

Village Industries

The following minor industries are followed in the village :—

- (i) Grain-Parching: This work is done by the 4 Kahar households of this village. Dry leaves are used as fuel in the *bhar* or furnace, for heating the sand used in parching. Both males and females work side by side. They prepare *sattu* during the season when maize and barley crops are harvested. The *karchha* made of iron and a number of earthen pots are the essential tools and implements required for this work.

- (ii) Oil-Crushing: In addition to the four Teli households, one Kshatriya household also is engaged in oil-crushing work. The oil-crushing machines are wooden structures in which rape or mustard is placed for being crushed. One bullock is sufficient to pull it whereas one man is required to goad the bullock to go round. They expell the oil of *sarson*, *tisi*, *posta*, *tilli*, *neem*, *mahua*, *barrey* and castor. The oil is given to the customer and the *khali* (oilcake) is taken as charges for crushing the seeds.

- (iii) Net-Weaving: The Mallahs are busy in weaving two types of nets—the *kurail* or big net costing from Rs. 20 to 30 and the *bisri* a small net, costing about Rs. 6 only. Both types of nets are used for catching fish and birds from the *tal*. The net-weaving industry is a subsidiary occupation of 12 Mallah households. They make these nets from bamboo and strings of cotton and hemp. These nets are used locally and are sold to outsiders too. During the rainy season, net-weaving is in full swing. The *sarhat* with its 12 iron pointed prongs is also prepared by the Mallahs.

- (iv) Blacksmithy: It is a traditional industry followed by the village blacksmith. Besides repairing the agricultural implements of the cultivators, he also manufactures small iron implements like *kudal*, sickle, spade, spindles etc. He gets a stipulated amount of grain in lieu of his services from the cultivators. He

is paid in cash for the implements which he himself manufactures.

- (v) Basket-Making: One household only prepares baskets out of the stems (*raheta*) of *Arhar* plant or pieces of bamboo or twigs of *shisham* tree. The instruments used in their manufacture are sickle, *banki* (knife) and *gandasa*. Most of the cultivators can make baskets for their daily use themselves.

Other Occupations

The number of persons engaged in other occupations has already been given. The number of persons in service is 42, out of whom 21 are Kshatriyas, 6 each are Brahmins, and Kayasthas, 4 are Ahir, 2 each are Bhat and Mallah and 1 is a Bhar. All the four persons who are engaged in rickshaw pulling as a principal occupation have their own rickshaws. They usually operate between Ghosi, Kopaganj, Mau, Madhuban, Dohrighat, Amila, etc. The average income varies from Rs. 2 to Rs. 3 per day. Those engaged in rickshaw-pulling as a subsidiary occupation obtain rickshaw on payment of Re. 1 a day as hire. They are able to earn from Re. 1.50 P. to 2. a day.

Non-workers

Out of 1,419 persons in this village, about 59.2 per cent are non-workers and the remaining 40.8 per cent are workers. In other words, 59.2 per cent of the population was found dependent upon 40.8 per cent of the population. The following table shows the non-workers by sex, broad age-groups and nature of activity :—

TABLE NO. 3.5

Number of Non-workers by Sex, Age-group and Activity

Age Group	Total Non-workers			Full time Students		Household Duties		Dependants and Infants		Retired Persons		Beggars		Seeking Employment	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	840	327	513	85	37	..	246	230	227	4	2	5	1	3	..
0-14	560	271	289	60	33	..	32	200	216	..	..	..	..	..	..
15-34	155	33	122	25	4	..	115	10	..	..	1	2	1	2	..
35-59	78	6	72	..	..	..	78	4	..	2	..	3	..	1	..
60 and above	46	17	29	..	..	..	20	16	11	2	1	..	..	..	..
Age not stated	1	..	1	..	..	..	1	..	..	..	..	..	..	..	..

Thus 85 per cent of the non-workers consist of dependants, infants and children not attending school and persons permanently disabled. Only 14.5 per cent are full-time students and 29.4 per cent are females engaged in household duties; 3 persons were in search of employment and 6 persons were beggars.

Indebtedness

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

TABLE No. 3-6

Indebtedness by Income-groups

Income-group	Number of Households	Number of Households in Debt	Percentage of Households in Debt	Average Indebtedness per Household in Debt
Rs. 25 & below	1	..	..	..
Rs. 26 to 50	46	30	67.8	163.23
Rs. 51 to 75	80	52	65	221.54
Rs. 76 to 100	30	21	70	266.67
Over Rs. 100	44	18	40.91	591.11
Total	201	121	60.2	..

Out of 201 households about 60.2 per cent were found in debt. The highest percentage of households in debt is in the income-group Rs. 76-100. The amount of average indebtedness per household in debt has a tendency to go up with the rise in income-group. It is the highest in the income group Rs. 100 and above. As shown in Table XIV, the main cause of borrowing is expenditure on ordinary wants (27.50 per cent), followed by marriage (20.85 per cent), litigation (11.46 per cent), construction of houses (11.29 per cent), household cultivation (10.40 per cent), business (5.18 per cent) and industry (4.11 per cent).

Income and Expenditure

The margin of error in the figures of income and expenditure is greater because people have the natural tendency not to tell their income and expenditure correctly. Usually the income is overstated and the expenditure is understated. The following table shows the income of the various households by occupation, income and number of members :

TABLE No. 3-7

Households by Occupation, Income and Number of Persons

Main Occupation	Number of Households	Number of Members of Households	Monthly Income of Households in Rupees				
			Less than 25	26-50	51-75	76-100	101 and above
Agricultural labour	10	50	..	5	4	1	..
Agricultural servant	11	80	..	3	5	2	1
Amin	1	15	..	..	..	..	1
Blacksmith	4	23	..	..	4	..	..
Cultivation	78	636	..	12	15	14	37
Cattle grazing	1	1	1	..	..	..	..
Domestic service	3	13	..	3	..	..	..
Fisherman	58	375	..	11	35	10	2
Grain parching	4	25	..	1	3	..	..
Salt hawker	1	4	..	..	1	..	..
Barber	3	16	..	2	1	..	..
Oil-crushing	2	12	..	1	2	..	..
Rickshawpuller	3	16	..	1	2	..	..
Retailer of general merchandise	2	8	..	1	1	..	..
Retailer of gur	1	6	..	..	..	1	..

Main Occupation	Number of Households	Number of Members of Households	Monthly Income of Households in Rupees				
			Less than 25	26-50	51-75	76-100	101 and above
Service	3	48	..	..	2	..	1
Share-cropper	2	5	..	1	1	..	..
Teacher	3	22	..	..	1	..	2
Washerman	5	49	..	2	2	1	..
Worker in iron-shop	1	3	..	1	..	..	..
Remittance receiver	4	9	..	2	1	1	..
Rent receiver	1	3	..	..	1	..	..
Total	201	1,419	1	46	80	30	44

Cultivation and fishing are naturally the most paying occupations. The largest number of households (about 40 per cent) falls in the income-group Rs. 51-75, followed by 23 per cent in the group Rs. 26-50 and 22 per cent in the group Rs. 101 and above.

For determining the expenditure pattern, the budgets of a number of families were studied. The budgets of the following households which are of a representative character are discussed here :—

1. A cultivator named Harihar Tiwari, Brahmin by caste, with an income of Rs. 96 p.m.

2. A grain-parcher named Sukh Ram, Kahar by caste, with an income of Rs. 75 p.m.

3. An agricultural servant named Chauthi, Bhar by caste, with an income of Rs. 55 p.m.

4. A cultivator named Rama Shanker Singh, Kshatriya by caste, with an income of Rs. 200 p.m.

5. A blacksmith named Rajman, Lohar by caste, with an income of Rs. 60 p.m.

6. A fisherman named Beni, Mallah by caste, with an income of Rs. 75 p.m.

The household of Harihar Tiwari consists of 9 members, two of them being below 12 years and 7 above 12 years. He works as a cultivator and his two sons Anirudh Tiwari and Jai Ram Tiwari work as teachers in East Bengal. The former is married and his wife and children are here but the latter is single. One of his sons is a student. Two sons send money to him every month. His own sources of earning are cultivation over 10 acres of land and priesthood. His average monthly income is Rs. 96 p. m. His expenditure is as follows :—

Item	Expenditure (Rs.)
1. Cereals and pulses	54.00
2. Oil	2.00
3. Other food items	8.00
4. Fuel and light	6.62
5. Clothing and footwear	8.00
6. House repairs	2.82
7. Other items	13.50
Total	95.00

The expenditure on food items is about 66.7 per cent of the total expenditure. There is no expenditure on ghee and milk. The budget is slightly surplus, but the household has incurred a debt of Rs. 1,600 from a local money-lender for litigation over land. In the eastern districts of the State, the pressure on land is heavy and hence every dispute over land is taken to the highest tribunal, whatever be the cost.

Sukh Ram Kahar is a grain-parcher. He has only 0.63 acres of land in his possession. His family consists of his wife, his mother, one son, one brother, brother's wife and brother's son. Except the two boys aged 4 and 5 years, all are workers. The household gets about Rs. 10 p. m. from the agricultural labour done by his brother off and on, Rs. 55 p. m. from grain-parching work done by himself, his wife, mother, brother and brother's wife, about Rs. 5 p. m. from cultivation and Rs. 5 p. m. from the collection of fuel etc. The expenditure pattern of his household is as follows :—

Item	Expenditure (Rs.)
1. Cereals and pulses	41-00
2. Oil	2-00
3. Other food items	5-25
4. Fuel and light	5-62
5. Clothing and footwear	8-00
6. Repair to house	2-00
7. Other items	9-00
Total	73-00

There is a surplus of Rs. 2 p. m. in the budget. The household spends about 64 per cent of the income on food items. There is no expenditure on education, milk and ghee. Liquor is taken sometimes. A debt of Rs. 400 was incurred for performing the marriage of a sister.

Chauthi Bhar is an agricultural servant with an average income of Rs. 55 p. m. His wife also is a worker. The husband is an agricultural servant earning Rs. 35 per month and his wife works as an agricultural labourer in addition to her normal domestic duties and earns about Rs. 20 p.m. She collects free fuel from the groves. The family has two young sons. The expenditure pattern of the household was as follows :—

Item	Expenditure (Rs.)
1. Cereals and pulses	39-00
2. Oil	1-50
3. Other food items	7-25
4. Light	0-62
5. Clothing and footwear	5-00
6. Repair to house	1-13
7. Other items	0-50
Total	55-00

About 87 per cent of the total income is spent on food items only . There is no expenditure on education although the son is of school-going age. Liquor is also sometimes taken. There is no saving for the rainy day. No loan has been taken by this family.

Rama Shanker Singh is a cultivator. His family consists of his wife, one son and two daughters, all below 12 years. He is the only earner in the family. He has 30 acres of land under cultivation and has an income of about Rs. 200 p.m. His daughter aged

11 years is a student. The expenditure pattern of the family was reported to be as follows :—

Item	Expenditure (Rs.)
1. Cereals and pulses	40-00
2. Milk	14-00
3. Ghee and oil	6-00
4. Other food items	12-25
5. Fuel and light	7-00
6. Clothing and footwear	12-00
7. Repair to house	4-75
8. Miscellaneous	82-00
Total	178-00

About 36 per cent of the total income is spent on food items. The miscellaneous item includes the expenditure on the servants which he engages for his cultivation work. Even after engaging the servants, he has his budget in surplus. He spends on milk, ghee and education and keeps his family in a good condition. He had to spend Rs. 250 on medicines, due to illness in the family.

Rajman Lohar has an average income of Rs. 60 p. m. His family comprises his wife, one son and wife's daughter by her previous husband. He has married thrice and his wife has married twice. He is the only earner in the family. He works as a blacksmith and earns about Rs. 40 p. m. Cultivation brings him an income of Rs. 20 p. m. He is not required to spend anything on fuel. His expenditure pattern was reported to be as follows :—

Item	Expenditure (Rs.)
1. Cereals and pulses	36-00
2. Oil	2-00
3. Other food items	6-75
4. Light	1-62
5. Clothing and footwear	6-00
6. Repair to house	2-00
7. Other items	5-00
Total	59-37

About 75 per cent of the total income is spent on food items only. The son is of school-going age but he is not sent to the school. He spent a lump sum Rs. 10 on medicines. He had to take a loan of Rs. 100 for being spent on a funeral ceremony.

Beni Mallah has seven members in his family, six of whom are engaged in fishing directly or indirectly. He has an income of about Rs. 71 p. m. from fishing. He has a cow which yields milk which is sold for Rs. 15 p. m. He is not required to spend anything on fuel which he collects free of charge. He has a total earning of Rs. 87 p.m. The expenditure pattern of this family is as follows :—

Item	Expenditure (Rs.)
1. Cereals and pulses	49-00
2. Milk	4-00
3. Ghee and oil	2-00

Item	Expenditure (Rs.)
4. Other food items	16-00
5. Fuel and light	0-62
6. Clothing and footwear	8-00
7. Repair to house	1-00
8. Other items	5-50
Total	86-62

About 82 per cent of the income is spent on food items. The budget has almost no saving for the rainy day. No debt has been incurred by this household.

During the middle of 1961 the population of village Pakri Buzurg, excluding the two hamlets, was 1,419 persons. At the 1961 Census, 2,536 persons were found in the village including its two hamlets and at the 1951 Census, 2,125 persons were counted. Thus during a period of 10 years there was an increase of 19·8 per cent in the population of the village.

The area of the revenue village including its two hamlets was 4,303.56 acres. At the time of 1951 Census it was 4,294 acres. The increase in the area of the village has been due to the increase of 9.56 acres in the area of the *tal.* Thus 2,536 persons occupy an area of 4,303.56 acres, thereby giving 377 persons per square mile as the density of population of Pakri Buzurg and its hamlets.

The population (1,419) of the village has 725 males and 694 females, the latter thus constituting 48·7 per cent of the population. The sex ratio of the village is 957. Among the Hindus about 51 per cent are males while among the Muslims 52 per cent are males. The slight excess of males over females is apparently due to three reasons. Generally speaking the female infants receive much less attention and care as compared to the male infants, with the consequent higher infant mortality rate among the former. Secondly, due to the lack of proper maternity facilities, the death of many a mother occurs during the natal or neo-natal period. Lastly, the number of males born is generally greater than the number of females.

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

The causes of death year-wise are not known. The villagers pointed out that death is generally caused by small-pox, fever, typhoid, cholera and drowning in the *tal*. In 1956, cholera took a toll of 10 lives. Ordinarily one person gets drowned in the *tal* every year. The *tal* and the tank inside the village provide a breeding ground for mosquitoes, which spread malaria in the village. The periodical spray of DDT under the Malaria Eradication Scheme has reduced the incidence of malaria to some extent. Also vaccination has considerably protected people against small-pox. Due to poverty, the general standard of nutrition is poor and hence the health and vitality of the population is poor.

The village has only unqualified *vaid*s who are consulted in ordinary ailments. There is a Government dispensary at Ghosi where patients who cannot be cured locally are taken. In serious cases the patients have to be taken to the hospital at Mau or Azamgarh. Maternity cases are ordinarily conducted by untrained *dais* of Chamar caste. In complicated cases, the midwife from the Maternity Centre at Ghosi is called in.

The village is slopy towards the *tal* and hence there is no waterlogging. The Gaon Sabha has got constructed a pukka street of about 3 furlongs in the village. Other streets and lanes are *kachcha*. They are quite neat and clean except where the *nabdan* (drain) crosses it. Some of the refuse dumps are also located near the *abadi* site. They are a source of foul smell and insanitation, especially during the rainy season. In many cases, the cattle-shed too is situated near the living or sitting rooms. Consequently, dung and urine create an insanitary atmosphere. Incidentally, it is not perhaps advisable to locate the cattle-sheds at a distance from the houses, for, then, the danger of cattle-theft is always lurking there. Due to lack of education, the mental background for a sanitary

Population by Age-groups

The following table gives a split-up of the population by Age-groups :—

Age-group (Years)	Total Population		
	Persons	Males	Females
All Ages	1,419	725	694
0-4	213	109	104
5-9	219	115	104
10-14	193	89	104
15-19	97	54	43
20-24	114	59	55
25-29	111	61	50
30-34	84	38	46
35-39	64	28	36

Age-group (Years)	Total Population		
	Persons	Males	Females
40-44	81	40	41
45-49	65	33	32
50-54	46	25	21
55-59	26	10	16
60 and over	105	64	41
Age not stated	1	..	1

As is seen, 625 persons (44 per cent) belong to the age-group 0-14 years, 688 persons (48·5 per cent) to the age-group 15-59 years and the remaining 105 persons (7·5 per cent) are in the age-group 60 years and above. The age of one woman could not be ascertained. The proportion of population in the age-group 0-14 is more than twice that in the age-group of 50 years and over and hence the population is markedly progressive, just like the remaining population of the State.

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

[illegible]

As is evident, out of 1,419 persons, 642 persons (45.2 per cent) were never married, 670 persons (47.2 per cent) were still-married, 103 persons (7.2 per cent) were widowed, 3 persons were separated or divorced and in one case the marital status was not specified. The percentage of the married and the unmarried is almost equal. Cases of early marriage in the village are evident. Three persons in the age-group 0-4 years, 8 persons in the age-group of 5-9 years and 31 persons in the age-group of 10-14 years were found married. Child marriages are generally performed among the Mallahs and the Ahirs.

Out of 725 males, 49 per cent are unmarried, 46 per cent are married, 4.6 per cent are widowed and 0.4 per cent are divorced or separated. Similarly out of 594 females 41.5 per cent are unmarried, 48.5 per cent are married and 10 per cent are widowed. As the proposal comes from the girl's side, no girl ultimately remains unmarried. Not a single girl was found unmarried beyond 19 years of age. Ordinarily, no male should remain unmarried beyond the age of 24 years but in this village 26 males were found to have been never-married.

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

TABLE No. 4.3

Percentage of Married Persons by Age-groups

Age-groups (Years)	Number of Persons	Number of Married Persons	Percentage of Married persons within the Age-group
0-4	109	2	1.8
5-9	115	3	2.6
10-14	89	8	9.0
15-19	54	30	55.5
20-24	59	52	88.1
25-29	61	52	85.2
30-34	38	35	92.1
35-39	28	24	85.7
40-44	41	37	92.5
45-49	33	29	88
50-54	25	20	80
55-59	10	6	60
60 and above	64	35	54.7
All ages	725	333	46

The highest percentage of married persons is in the age-group 40-44, years, followed by the next age-groups 30-34 and 35-39 years. Even in the age-groups 0-4 years, 5-9 years, and 10-14 years, 1.8 per cent, 2.6 per cent and 9 per cent of the population was found married.

Age at Marriage

The age at marriages was studied among the Mallahs and the Kshatriyas, the two predominant communities of the village. The following figures indicate the age at marriage of the ever-married males and females among them :—

Age at Marriage (Years)	Mallah		Kshatriya	
	Males	Females	Male	Females
7 and before	..	8	1	..
8	8	10	1	..
9	4	8	..	..
10	13	20	1	1
11	7	19	2	8
12	28	14	4	11
13	10	9	10	7
14	12	15	4	16
15	6	12	13	23
16	26	16	15	27
17	4	7	14	12
18	8	5	25	6
19	3	2	3	5
20	10	1	4	..
21	1	1	1	1
22	3	2	3	..
above 22	1	1	6	..
Total	144	149	107	119

As is seen from the above figures, about 81.9 per cent males among the Mallahs and 60.74 per cent males among the Kshatriyas were married before attaining the age of 18 years. As regards females, about 58 per cent of them among Mallahs and about 24 per cent of them among Kshatriyas were married before attaining the age of 14 years. One Mallah girl was married at the age of 2 years and two at the age of 5 years. One Kshatriya boy was married at the age of 3 years. A large number of marriages are thus performed at an early age, in contravention of the provisions of the Hindu Marriage Act, 1955.

Literacy and Education

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

TABLE No. 4.4

Literacy and Education by Age-groups

Age-group (Years)	Literate without Educational Standard		Primary or Basic		Middle Standard		High School		Intermediate		Graduate		Percentage Literacy
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
0-14	33	26	12	9	4	..	2	..	..	..	..	..	13.6
15-34	10	18	32	13	34	5	22	..	9	..	1	..	35
35-59	3	4	26	2	19	..	1	..	..	..	..	..	20
60 and over	1	1	10	1	8	..	..	..	..	..	..	..	20
All Ages	47	49	80	25	65	5	25	..	9	..	1	..	21.6

As is seen from the above table, only 21.6 per cent of the population is literate. About 31.3 per cent males and 11.4 per cent females are literate. The percentage of literacy in the village is quite encouraging. The following table shows literacy and education in different castes :—

TABLE No. 4.5

Literacy and Education by Castes

Caste	Literate without Educational Standard		Primary or Basic		Middle Standard		High School		Intermediate		Graduate		Percentage of Literacy
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
1. Ahir	..	..	1	..	1	..	..	..	1	..	..	..	4.4
2. Brahmin	4	..	6	..	7	2	2	..	..	..	..	..	50
3. Bhar	..	..	..	..	..	..	..	..	..	..	..	..	..
4. Baniya	4	..	1	..	..	..	..	..	..	..	..	..	36
5. Bhat	1	..	3	..	..	..	..	..	..	..	..	..	30
6. Dusadh	..	..	..	..	..	..	..	..	..	..	..	..	..
7. Dhobi	..	..	1	..	..	..	..	..	..	..	..	..	2
8. Kayastha	1	3	1	3	6	..	2	..	1	..	1	..	64
9. Kshatriya	30	39	58	21	48	3	20	..	6	..	..	..	47
10. Kahar	2	..	..	..	1	..	..	..	..	..	..	..	12
11. Lohar	..	..	3	..	3	..	..	..	..	..	..	..	21
12. Mallah	8	..	2	..	..	..	..	..	..	..	..	..	2
13. Nai	1	1	2	..	..	..	..	..	..	..	..	..	26.6
14. Sonar	..	1	2	1	..	..	..	1	..	..	..	..	33
15. Teli	..	..	..	..	..	..	..	..	..	..	..	..	..
16. Bhat (Muslim)	..	1	..	..	2	..	1	..	..	..	..	..	21

Among the Kayasthas, 64 per cent are literate. One of them is taking a degree in Engineering. The literacy among the Brahmins is 50 per cent but one of them has passed the High School Examination. The literacy among the Kshatriyas is 47 per cent; this

community has the highest number of persons having passed the High School and Intermediate Examination. Among the Ahirs, the literacy is only 4.4 per cent but one man has passed the Intermediate Examination. Thus out of 8 persons who have passed Intermediate

Examination, 6 are Kshatriya, one is a Kayastha and one is an Ahir. The Bhar, the Dusadh and the Teli are all illiterate. In the School going age-group, the percentage of literacy is the highest, which indicates that with the passage of time greater stress is being laid on education.

Family Structure

Family plays an important role in the socio-economic life of the Indian village community. It is a dominant force of social control, economic progress and ritual performance. By tradition, the joint family system has been prevalent in the Indian society. In a joint family, the presence of parents is a great uniting factor among their children in spite of their individual idiosyncracies. The parents manage the household affairs till the sons grow and attain maturity of judgment. Their wishes are carried out by the younger generation without any murmur. With the growing age of parents, the younger generation is left free to manage household affairs with the casual guidance and advice of the parents. The death of the parents generally sets in the process of disintegration of the joint family. Distribution of ancestral property, unequal earnings of the various brothers or disproportionate expansion of their families and the uncompromising attitude of the womenfolk start the rift which ultimately leads to disintegration of a joint family.

As shown in Table No. IV, out of 201 households in village Pakri Buzurg, 43 families (21 per cent) were simple, consisting of a husband, wife and unmarried children, 15 families (7 per cent) were intermediate consisting of a married couple, unmarried brothers and sisters and one of the parents, 106 families (53 per cent) were joint, consisting of a married couple with married sons/daughters or with married brothers/sisters, and persons within the household in the remaining 22 families were not connected with each other by ties of relationship. Among the Kshatriyas, 58 per cent families are joint while among the Mallahs, 50.5 per cent families are joint.

Intra-Family Relations

The relations within the family are generally cordial. The word of the parents is final. A few days after the marriage of the son, the atmosphere begins to change in some cases, especially when the new wife is of a dominating or intriguing nature. In very rare cases, the mother-in-law and the daughter-in-law have absolutely harmonious relations. The mother feels

that the son has been snatched from her by the daughter-in-law, that her control over him has consequently diminished and his affection for her is vanishing. Fault-finding with almost every action of the daughter-in-law starts. The youngish pranks that might be fun for the new couple are sometimes points of irritation for the mother-in-law. As a rule, however, the elders in the home are respected. Every woman observes purdah not only from the father-in-law and his brothers or her husband's elder brother but also from other persons in the village. She is the recipient of affection in return.

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

Inheritance of Property

No one in the village was aware of the Hindu Adoptions and Maintenance Act, 1956 and provisions of the Hindu Succession Act, 1956, even though a few persons vaguely knew that a new legislation has been enforced according to which Hindu girls have been given the right to inherit property along with males. The succession to property is governed by the Hindu Succession Act, 1956. In actual practice, however, the males only inherit the property. There has been no case where a daughter was given any share. The Hindus are not in favour of such a share. The girls, too, do not insist on having their share for fear of spoiling their relations with the parent household. The Muslim law governs the succession in the Mohammedian family.

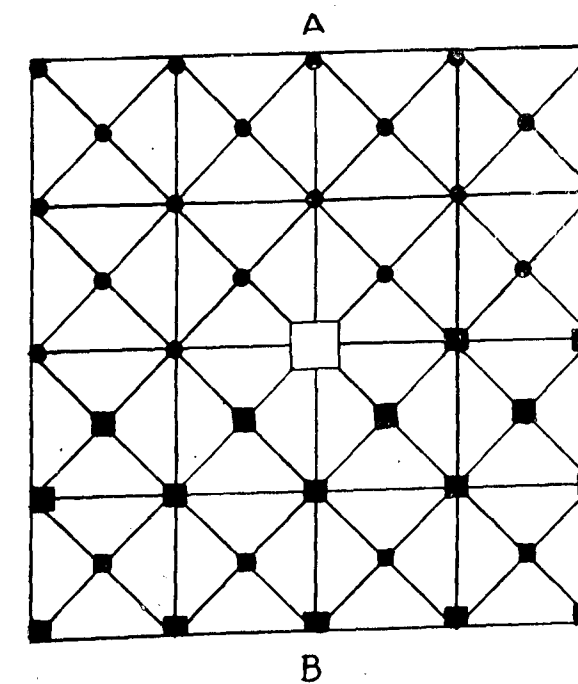
Leisure and Recreation

Some of the educated persons read books and the daily newspaper from the village library. Playing cards is another source of recreation for both literates and illiterates. Some persons are fond of gambling also. Fairs and festivals at intervals provide a great relief from the monotony and drudgery of life. Some persons relax by idle gossiping whenever they find a little time. Whenever there is the slightest scope of scandal, tongues start wagging soon. All sorts of topics are discussed and commented upon. Sometimes the cultivators sit together and talk about the success or failure of crops. If there is nothing to talk about, story telling or narrative of events in the past life is resorted to.

The males are used to smoking on a large scale. Some of the females also smoke. The children pick up this habit quickly from the father or the neighbours. Bidis are gradually taking the place of the hookah. Whenever two persons or more assemble, the hookah goes round or bidis are offered. It promotes brotherhood and maintains affinity among the fellow smokers.

Little children get engaged in playing their own games in the dust. Sometimes *kabaddi*, *gulli danda*, *chalisa*, and *soot pareta* are also played by the younger generation. Some drive a big iron ring along the road with the help of a curved wire having a wooden handle. Wrestling bouts are also arranged. Some students and a few others have started a volley ball club, with encouragement from the Gaon Sabha. The game is played in the evenings. Others casually visit Mau for enjoying a cinema show.

The *chalisa* and *soot pareta* are interesting games



No piece is placed at the centre. The movement of the pieces of each participant is as in the case of *chalisa*.

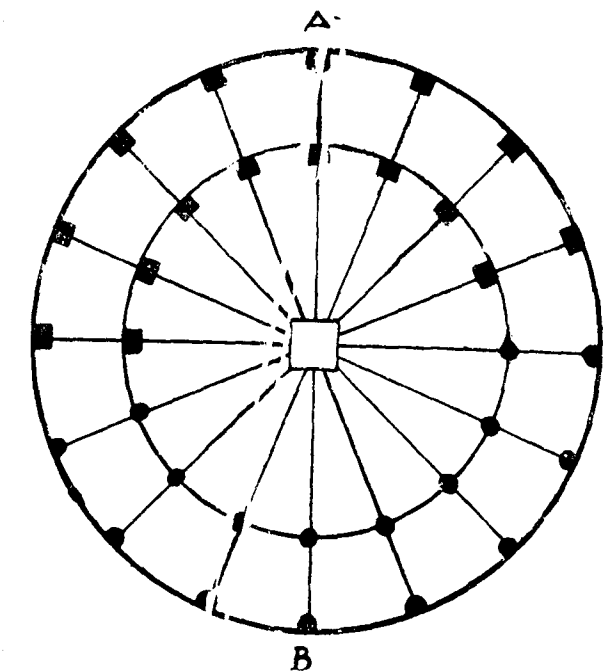
Religious Institutions

The village has two temples. The *Purabwala Mandir* was constructed by one Yashoda Singh about 34 years ago and is now managed by Smt. Vishwanath Singh. It has statues of Lord Rama, Sita, and Laxman, facing east. Two statues of Hanumanji are also installed in the temple. These statues were brought from Ayodhya. Adequate space for *prikrama* (going round) is left. There is also a stone *linga*, representing

just like chess. For playing the *chalisa*, the following linear diagram is drawn on the ground by one of the two participants in the game:—

Each of the two players (A and B) places 20 small pieces of tile or coal of two different types at the places marked in the above diagram. The player A sits in front of his opponent B. The central point remains vacant to facilitate the movement of pieces of the two players. The skill of the player lies in moving his pieces one by one towards the centre and then to the positions in the field of the opponent in such a manner that the opponent gets the minimum chance of 'slaying' his pieces. The moves and counter-moves continue till all the 20 pieces of one of the participants are 'slain' and he is declared defeated.

In the game *soot pareta*, each player requires 16 pieces instead of 20. These are arranged in a circular form as is shown in the following diagram:—



Lord Shiva. The *nandi* (bull of Lord Shiva) and the statues of Parvati and Ganesh are also installed near the statue. The building of the temple is a rectangular room on the second storey. On the floor of its verandah, silver coins have been fixed and a big picture, describing the *Gita Swarupam* of Lord Krishna is hung on the door. There is no priest in the temple and the worship is done by Smt. Vishwanath Singh. The Dasera fair is held in *Asvina* (September-October) near the temple every year. *Ramdols* are also made on the occasion of Ram Naumi and Janam Ashtmi.

The *Bakhinwala Mandir* is situated in the south side of the village in a grove. It was built by one Gorkha Singh about 32 years ago and is now managed by Smt. Chandrabhan Singh. She is an old and conservative lady and does not allow anyone to enter into the temple, which is a rectangular room, without any architectural beauty usually associated with temples. It has statues of Lord Rama, Sita and Laxman, brought from Ayodhya. There is adequate space for *parikrama* (going round). To the north of the temple, stones representing Lord Shankar and a small statue of Ganesh are kept. The worship is conducted by Smt. Chandrabhan Singh only.

To the west of the village is a pukka *chabutara* (basement) of Nain Devi beneath a banyan tree. It is believed that she rides an elephant. Hence when she is worshipped, an elephant made of clay and a *piyari* (sari dyed in yellow colour) are offered to her. Sometimes, goats are also sacrificed in her honour. *Prasad* (*puri*, *khir* etc. offered as edibles) is prepared there and distributed to all. She is worshipped from *Vaisakha* to *Jyaistha* every year. She is held in high esteem by the Kshatriyas.

Kali *Devi-ka-than* (the place of goddess Kali) is situated to the east of the village in front of the *Purab-wala* temple beneath a *neem* tree. There is no statue or image of Devi; only a *kachcha chabutara* is there. Whenever there is outbreak of epidemic the Devi is worshipped collectively by the womenfolk of the village. The worship is known as *dhar dena*. The women collect there after taking a bath. Then they take jugs full of water from the *tal* and offer it collectively. The offerings continue for 9 days. On the 10th day, *havan* is performed and worship is done. For this, money is collected through subscription @ Re. 1 per household. *Prasad*, which consists of *puri*, *khir*, *halwa* etc. is prepared and distributed to all. The usual months of worship of the goddess are *Vaisakha* and *Jyaistha*.

Near the pumping station there is a pukka *chabutara* of Bramhadeo beneath a banyan tree which was built by Ratan Yadav, a worker at the pumping machine. This *chabutara* has two deities, viz., Bramhadeo and Bhawani. The worship of Bramhadeo is done by offering milk and *yagyopavit* while at the time of worship of Bhawani, *prasad* of *halwa*, *puri* etc. is distributed.

There are a few places of *Sati* but these are worshipped only by members of a particular *patti* or caste at

different times. The Baboos living in the eastern part of the village worship at *Satimai-ka-than*, *Savna-ki-Sati* and *Bhuwal Sati-ka-than* while those living in the western part worship the *Pokhrawali Sati*. The Mallahs worship at *Sati Devi-ka-than*, which has a small *mathia* (structure).

Fairs

No fair is held in the village. Fairs are held at Ghosi on the *Chaitra Naumi* (March/April) and on *Dasehra* (October/November). These are largely attended both by the males and the females. Each fair lasts for a day only. The congregation gathers on the Ghosi-Mau road between the buildings of the Tahsil and the Development Block. Fairs are also held at Doh-rightat on the banks of river Ghagra on the occasion of *Kartika Purnima* and the eclipse of the moon or the sun.

Festivals

The following main festivals are observed in this village during the various months of the year :—

Festival	Hindi Date	English Date
1. Ram Naumi	<i>Chaitra Sudi 9</i>	April 13, 1962
2. Satuwa	<i>Vaisakha Badi 30</i>	May 4, 1962
3. Nirjala Ekadashi	<i>Jyaistha Sudi 11</i>	June 14, 1962
4. Nag Panchmi	<i>Shravana Sudi 5</i>	August 5, 1962
5. Raksha Bandhan	„ <i>Sudi 15</i>	August 15, 1962
6. Kajli Teej	<i>Bhadrapada Badi 3</i>	August 18, 1962
7. Janam Ashtmi	„ <i>Badi 8</i>	August 23, 1962
8. Shradh	<i>Asvina Badi 1-30</i>	September 14-28, 1962
9. Navratra	„ <i>Sudi 1-9 and Chaitra Sudi 1-9</i>	September 29-October 7, 1962 April 5-13, 1962
10. Jivtiya	<i>Asvina Badi 8</i>	October 6, 1962
11. Dasehra	„ <i>Sudi 10</i>	October 8, 1962
12. Karva Chauth	<i>Kartika Badi 4</i>	October 15, 1962
13. Diwali	„ <i>Badi 30</i>	October 28, 1962
14. Gobardhan Puja	„ <i>Sudi 1</i>	October 29, 1962
15. Deothan Ekadashi	„ <i>Sudi 11</i>	November 8, 1962
16. Kartiki Purnima	„ <i>Sudi 15</i>	November 11, 1962
17. Khichri (Makar Sankranti)	<i>Magha Badi 5</i>	January 14, 196
18. Basant Panchmi	„ <i>Sudi 5</i>	January 30, 1963
19. Shivratri	<i>Phalgun Badi 13</i>	February 22, 1963
20. Holi	„ <i>Sudi 15</i>	March 10, 1963

1. Ram Naumi

This festival falls on the 9th day of the bright half of *Chaitra*. It is celebrated by all the Hindus to commemorate the birthday of Shri Rama. *Ramdols* are kept at the houses of Sri Shravan Singh, Sri Lalit Kumar and Smt. Vishwanath Singh. The *dols* at the houses of Sri Lalit Kumar and Smt. Vishwanath Singh are organised by *ad hoc* contributions while Shri Shravan Singh bears all the expenses of the *dol* at his house. On this day the birth ceremony of Shri Rama is celebrated in the noon and *sohar* and devotional songs are sung. After the birth of Shri Rama, *prasad* is distributed to all which consists of *panchamrit* (milk, sugar, ghee, curd and honey), *panjiri* (parched *dhan* mixed with sugar), *panchmeva* (dry fruits of five kind) and seasonal fruits.

The *dols* are kept for six days and on the 6th day, the *chhati* ceremony is celebrated. On this day there is a great rejoicing; singing of *bhajans* goes on and *prasad* is distributed to the audience. At the house of Sri Shravan Singh five Brahmins and some clansmen are given a feast.

In the Hindu households, *Matamai* is also worshipped in the main room of the house by the elderly women who observe fast on this day. An earthen *kalsa* is put and a lamp is lighted. Hand-prints from a liquid paste of rice flour are made on both sides of the outer door. Fish and meat are not taken on this day. Special food is cooked in every family.

2. Satuwa

This festival is observed in the month of *Vaisakha*. On this day, *satuwa* (flour of parched barley, gram or pea) is taken by all castes, after offering it to Brahmins and others. It was also reported that mango is consumed on this day for the first time by the Kshatriyas and the Brahmins. The *Dusadhs* visit the houses of Baboos and are given some *satuwa*.

3. Nirjala Ekadashi

Some people celebrate Nirjala Ekadashi on *Jyaistha Sudi 11*. A fast is observed for 24 hours and water even is not taken.

4. Nag Panchmi or Pachaiya

This festival falls on the fifth day of the bright half of *Shravana*. It is observed mainly by womenfolk and girls of all castes. In the morning pictures of

snakes are made on the wall and worshipped by offerings of milk, flowers and *lava* (puffed rice). On this occasion, two zig-zag lines are made horizontally on the outside wall of the house with cow-dung. These lines are then crossed by vertical lines equal in number to the members of the family. The common belief is that by doing so, the family members would not be victims of a snake-bite. Special food consisting of *puri*, vegetables, *halwa*, *urd bara*, *karhi*, *ghugri* and fish is prepared. The females enjoy the swings to the singing of songs, popularly known as *sawan*. *Kabaddi*, wrestling bouts and other sports are also organised at this time.

5. Raksha Bandhan

The festival of Salono or Raksha Bandhan falls on the full moon day (*Purnima*) of *Saravana*. On this day the *purohit* (family priest) visits the houses of his *yajmans* (clients) and ties a *rakhi* (coloured thread) on the wrist of the male members. Also he gives *yagyopavit* (sacred thread) to the higher caste people. In return, they give him one to two and a half seer of *sawan*. Other Brahmins also visit the houses of the villagers for this purpose. In this village, the sisters do not tie a *rakhi* round the wrist of their brothers except among the Kshatriyas, the Brahmins and the Kayasthas. They are given some presents in cash or kind in return. Special preparations of food, such as, *puri*, *kachauri*, *halwa*, vegetables etc. are made but fish and meat are not used on this day.

6. Kajli Teej

This festival falls on the third day of the dark fortnight of *Bhadrapada*. It is a festival of womenfolk only. They observe a fast on this day. *Kajli* songs are also sung by the younger generation. The married women observe this festival with greater enthusiasm in the belief that they will lead a prosperous and happy married life and will never be separated from their husbands. The Nai, Sonar, Lohar, Teli, Brahmin, Kshatriya and the Kayastha observe this festival. Special food is prepared in the evening but fish and meat are not cooked. Lord Shiva and Parvati are worshipped by the women who have observed a fast.

7. Janam Ashtmi

This festival falls on the eighth day of the dark half of *Bhadrapada*. It is celebrated to commemorate the birthday of Lord Krishna. In this village, *Ramdol* is kept at the houses of Sri Shravan Singh (Kshatriya)

Sri Lalit Kumar (Bhar), and Smt. Vishwanath Singh (Kshatriya). The *dols* at the houses of Sri Lalit Kumar and Smt. Vishwanath Singh are prepared by raising *ad hoc* subscriptions. The participants in the making of *dol* at the house of Sri Lalit Kumar are mostly Bhar, Mallah, Dhobi, Teli, Dusadh etc. The contribution varies according to the will and the status of the family. On the day of the festival, the *Ramdols* are decorated and the deity is dressed in new clothes and seated on a swing. The birth of Krishna is supposed to take place at midnight. Devotional songs are sung by males while females sing *sohar* songs appropriate to the occasion. After the birth, *prasad* is distributed to everyone present. On the sixth day, the *chhati* ceremony is observed and sometimes a music party is also arranged. *Prasad* is distributed on all the six days. No procession is taken out on the occasion. People of all castes participate in either of the *dols* and take *prasad*.

The elderly males and females in Hindu households keep a fast which is broken at midnight after the birth has taken place. On the sixth day, at the house of Sri Shravan Singh Brahmins and some clansmen are also given a feast. Fish and meat are not consumed in any Hindu household on this day.

8. Shradh

The *shradh* are observed in the dark half of the *Asvina* for 15 days, this fortnight being known as *pitrapaksh* (fortnight sacred to the dead ancestors). During this period no festive or religious ceremony is celebrated except those which are connected with the worship of ancestors. Hair cut, shaving of beard, washing of clothes, eating of fish and meat are not permissible. The period is also known as *garudin* (days of mourning). The eldest member of the family offers water to the dead. On the 15th day, the *pind dan* is given on Karubirghat of the Pakri *tal*. *Pinds* (small balls) are made of barley flour mixed with *til* seed. The number of *pinds* varies according to the number of deceased. Among the Kshatriya, Brahmin, Kayastha, Lohar, Kahar, Mallah and Baniya families the *pind dan* is conducted under the directions of a pandit, who is given *savaiyadan*, i. e., grains weighing $1\frac{1}{2}$ seer, $1\frac{1}{2}$ *panseri*, etc.

9. Navratra

This festival is celebrated twice in a year on the 1st to 9th day of the bright half of *Chaitra* and *Asvina*

by the Mallah, Kshatriya, Brahmin, and the Kayastha households. Goddess Durga is worshipped for nine days in their houses. On the first day of Navratra, she is worshipped by making some finger-prints of rice flour, *soot* and vermilion on a rectangular diagram made on the wall by women. The eldest member of the family keeps a fast. Special food is prepared. Those practising magic keep a fast for 9 days. They do not take food in the day but they can consume fish and salt in the evening. On the ninth day they worship the gods and goddesses, sacred to them.

10. Jivtiya

This festival is celebrated by the Hindu women-folk in the month of *Asvina* for ensuring the long life of their sons. Married females who have sons keep a fast for 24 hours. They prepare *puri*, vegetables, *kachauri*, *halwa* etc. and then perform worship near the Karubirghat of Pakri *tal* and offer some *puri*, vegetable, *kachauri* and *halwa* there.

11. Dasehra

This festival is celebrated on the 10th day of the bright half of *Asvina* to mark the conquest of Shri Rama over Ravana, the demon king of Lanka. On this day, worship is done in the houses and the Brahmin priests visit the houses of their clients and place some seedlings of barley on their right ears. In return they are given some presents of grains. The general belief among Hindus is that it is an auspicious sign if one sees a magpie (*neelkanth*) on this day.

A fair is also held in the village near *Purabwala Mandir* which starts on *Asvina Sudi 1* and lasts till *Sudi 15*. It was started about 20 years ago. For organising it, subscription from all Hindu households is raised. The rate of contribution in the beginning was Re. 1 - per plough and per boat but now it is 50 P. only. The idea of the fair was introduced by Smt. Vishwanath Singh. The effigy of Ravana is burnt on *Sudi 15* and on this day a dramatic party is engaged for playing the roles of Rama, Laxman, Sita, Ravana and others.

12. Karva Chauth

This festival falls on the 4th day of the dark fortnight of *Kartika*. On this day the married women keep fast throughout the day and break it in the night at the appearance of moon. This festival is observed by married women of all castes for

prosperity of their husbands. The offering of water and rice is made to the moon. *Kachcha* food like *roti*, rice, pulse of *urd*, *karhi* and *phulauri*, is the special preparation of this day.

13. Diwali

This is one of the four important festivals of Hindus which falls on the *Kartika Amavasya*. It is celebrated with the belief that on this day Shri Rama returned to Ayodhya after his conquest over Ravana. This festival is related by some with the worship of goddess Lakshmi. The rainy season is over and the houses are cleaned on this occasion. The walls are either whitewashed or clay-plastered and other portions of the houses are also cleaned with the dung of animals. On this day the worship of Lakshmi is done by the eldest woman of the household in the main house. Males do not participate in it. In the evening earthen lamps are washed with water and then lighted. These are placed inside and outside the houses, in cattle shed and on the wells and agricultural implements. Lamps are also placed on religious places and manure dumps. It is customary to leave a lamp lighted all the night in the house at the place of Lakshmi puja. There is a rejoicing alround in the village. Special preparation of food is done. *Puri*, vegetables, *kachauri*, *halwa*, *bhat*, *dal*, fish and meat are taken.

Next day early in the morning, a winnowing fan is beaten with a sickle by the eldest woman of the family in every corner of the house, saying *Isar painthey daliddar niksey*, i.e., poverty may disappear and wealth may come. This is known as *daliddar nikalana*. It is believed that by doing so the poverty of the family vanishes. A lighted lamp is also carried by the woman who does this ceremony.

In the night of Diwali some people indulge in gambling. It is believed that one who wins on this day will remain prosperous throughout the year.

14. Gobardhan Puja

Next day of the Diwali festival, Gobardhan puja is done by the womenfolk of the village who keep fast on this day till the worship of Gobardhan Baba made of cow-dung has been performed. A new earthen *handi* is placed near the Gobardhan Baba and a lamp is lighted over it at the time of worship. This *handi* as well as the lamp are later broken with a

moosal (wood pestle). A little dung from Gobardhan is carried by the women and placed in the store-room, the common belief being that by doing so there would be plenty in the stores. The women carry a *thali* full of *choora* (new boiled and husked rice) and sweets at the time of Gobardhan puja. This is taken by other family members after the worship is over.

The animals are also given a bath in the *tal* and their horns are polished black. Marks of different colours are also made on their body. They are better fed on this day.

15. Deothan Ekadashi

This festival falls on *Kartika Sudi 11*. On this day the women of Kshatriya, Kayastha, Brahmin, Bania, and Lohar households keep a fast and worship sugarcane. After this festival, sugarcane begins to be harvested and crushed. No one except children can take sugarcane before this festival.

16. Kartiki Purnima

Kartiki or Gangasnan falls on the full moon day of *Kartika* month. A big fair is held on this day at Dohrighat at a distance of about 12 miles where men, women and children go to take a dip in the river. Dadri fair in district Ballia is also held where some people, who can afford, go to take a dip. People collect a little water of Ghagra or Ganges river and offer it at the temple. Some people also take a dip in Pakri *tal*.

17. Khichri

This festival always falls on 14th January in the month of *Magha*. A bath is taken early in the morning and *til* seeds are burnt in the fire. On this day, the pandits, the *praja* and the beggars are given *khichri* (mixture of rice and pulse). Some *khichri* is also sent to married daughters on this day. No special food except *khichri* is taken in the noon.

18. Basant Panchmi

This festival falls on *Magha Sudi 5*. It is celebrated to mark the beginning of Spring. The fields are green and full of yellow flowers of *sarson* (mustard). Some people don yellow-coloured clothes. On this day the worship of Annadeota (grain god) is done and *Nava* ceremony is observed in the houses. Barley ears are roasted, mixed with ghee and sugar and then distributed to family members. The Dusadhs reported

that they visit the houses of Baboos where they are given this preparation. Women keep fast on this day.

19. Shivaratri

This festival is observed on *Phalguna Badi* 13 (February) in honour of Lord Shiva. The adults keep a fast and worship Lord Shiva by offering water, milk, flowers and *bel patra* on the Shiva *lingam* after taking a bath. Devotional songs are also recited in the two temples. Pukka food is prepared in most of the houses.

20. Holi

This festival is observed on the full moon day of *Phalguna*. It is locally known as *Phagua* also as it is celebrated in *Phalguna*. In the village all the Hindu castes celebrate this festival but only a few of them know the story pertaining to the origin of the festival. Some connect this festival with the story of Prahlad and Holika, the sister of Harnakashyap. It was reported by the Kshatriyas, Brahmins, Kayasthas, Baniyas and Lohars that on the day of Shivaratri, after the worship of Shiva in houses, a castor plant is fixed by the boys in the evening at a place to the south of the village. The singing of *phag* songs begins on the day of Basant Panchmi. No special ceremony is performed when the castor plant is fixed. Firewood and shrubs are collected on this site every evening by boys. *Phag* songs are sung in the evening. Mallahs take a keen interest in singing these songs.

The houses are cleaned and washed before the actual day of Holi. Special food is also cooked. Fish and meat are consumed freely. Some people indulge in taking liquor too. The food is first offered to *kul deoti* (family deity) and is then taken by others.

The time and date of burning of Holi is told by the pandit. People of every caste go there. People take round of the Holi pyre five times and on completion of each round they throw some barley and *tisi* (kind of oil seed) in the fire. The barley ears are also roasted in the bonfire and are brought back home. The next day of Holi is called the *Dhurehri*. On this day, people of all castes go to the site of bonfire, singing *phag* songs and throw the ashes on each other. Also the party visits the religious places in the village. The use of coloured water is also common on this day. People of low castes are not allowed to throw coloured water on higher castes but they can use dry colour without any distinction of caste and creed. The younger

group takes greater interest in throwing colour. No colour is thrown on the Muslims but they do not mind if coloured water is thrown on them.

Holi *milan* is also celebrated on this day. The males go from house to house for *milan*. They embrace each other with affection. Lower castes, such as Dusadh, Mallah, Bhar and Bhat do not embrace the higher caste people. They only say *Ram Ram Ji* or *Pailagi*.

Residents of the other hamlets of the village also come in the village for Holi *milan*. This *milan* is celebrated up to the next Tuesday after the burning of Holi. This Tuesday is called *Burhwa mangal*. The festival is celebrated by women with equal enthusiasm.

Muslims Festivals

There is only one family of Muslims in the village. It was reported by Chauthi Rai, the head of the household, that Hindu festivals like Ram Naumi, Khichri and Jivtiya are celebrated in his house also. Only two Muslim festivals, *viz.*, Id and Shab-e-Barat, are celebrated in his family.

Id-ul-Fitr is celebrated on the first of the month of *Shawwal*. On this day Muslims take bath in the morning and go to Idgah for prayers (*namaz*). People embrace each other with affection and this is known as *Id milap*.

Shab-e-Barat is celebrated in the month of *Shaban*. On this day Muslims offer prayers (*fateha*) for the peace of the souls of the dead.

General Festivals

The Republic Day is celebrated on 26th January to mark the occasion of India becoming a Republic. Similarly the Independence Day is celebrated on 15th August. The Britishers had relinquished India on this date. Both these dates are occasions of great rejoicing for the Indians. The birthday of Mahatma Gandhi, the Father of the Nation, is celebrated on 2nd October. The birthday of Pandit Jawaharlal Nehru is celebrated on 14th November which is also known as the *Chidrens' Day*. These festivals are, however, observed in the school only.

Beliefs and Superstitions

A number of beliefs and superstitions are mingled in the day-to-day life of the residents of this village.

While starting on a journey, it is considered inauspicious if some one sneezes, or a person with empty vessels is met, or a cat crosses the way from left to right, or a one-eyed person comes across. The meeting of a person with filled-up vessels or the sight of a magpie on the right hand, or a washerman carrying the dirty clothes on a donkey or a cow feeding her calf are considered auspicious. Similarly, while going to the west, Sunday and Friday are considered inauspicious. Also it is an ill omen if some one inquires about the destination of the prospective traveller while he commences his journey. It is also considered inauspicious if just after getting up from one's bed, the first person whom one sees happens to be an oilman (Teli) or a squint-eyed person. Some people would not kill a snake during the month of *Asadha*, even though the snake would not mind biting them if it chooses to do so.

The faith of the residents of this villages in the supernatural is more or less unshaken in spite of all the reformist doctrines and the spread of education. The general argument advanced in favour of their continuation is that there must have been some sense in their observation, since they have been continuing since times immemorial. Some of the educated people also, who have actually little faith in such superstitions continue to stick to them, for fear of unnecessarily offending the elders or just because the women-folk want these to be observed.

Fairs and festivals provide an occasion for strengthening and reaffirmation of family ties and the village and the clan solidarity. On these occasions, people also feel a great relief from the humdrum and monotonous life of the village. Besides this, one is reminded of the Almighty from time to time.

Village or Anisation

Numerically the Mallahs and the Kshatriyas constitute the dominant castes in the village. Economically, the Kshatriyas are better placed than the Mallahs. The Brahmins and the Baniyas, even though in minority, play an important role in the village affairs. The traditional enmity and the economic disparity between the Kshatriyas and the Mallahs have always been a source of irritation and dispute between the two communities. The Kshatriyas are generally supporters of the Congress and the Praja Socialist Party but most of the Mallahs, the Bhars and the Brahmins were reported to be supporters of the Com-

munist Party. Nowadays an Ahir supported by the Communist group is the Pradhan of the village where as a Bhar is the Sarpanch of the Nyaya Panchayat. Other members of the Gaon Sabha are from the Kshatriya, the Mallah, the Bhar and the Ahir communities. During elections, the tensions and rivalries are further intensified, sometime leading to clashes even. The various parties in the village do not co-operate with each other on some occasions while they go together in certain matters.

Inter-caste Relationship

In the Hindu society, caste is an important factor in the day-to-day life of a person. Hence every caste at the lower rung of the ladder makes an attempt to get a step upward. For example, in this village the Kahars proclaim themselves to be belonging to Sen Rajput families, and the Bhars claim to be Rajputs. These claims are naturally looked down with contempt by the Kshatriyas. Sometimes feelings of inter-caste tension are created but there cannot be any tangible repercussion because the Kshatriyas are too strong. The Brahmins, the Kshatriyas and the Baniyas do not take any food or water touched by the Mallahs, the Bhars, the Dusadhs and the Dhobis, nor do they enter the houses of these castes. The Dusadh, the Dhobi and the Bhar belong to the Scheduled Caste. They do not ordinarily have water from the wells from which the higher caste Hindus take water. They themselves do not take food prepared by each other. Children of every caste can however study in the same school. The Scheduled Castes people are not actually looked down upon. Some of them are even addressed with words of respect and endearment such as *Kaka*, *Baba* and *Bhai* by people of the higher castes.

The practice of untouchability in any form has been abolished by Article 17 of the Constitution of India. According to the Untouchability (Offences) Act, 1955, the practice of untouchability is a cognisable offence. With the spread of education and change in socio-economic conditions too, the attitude of the traditionally higher castes towards the Scheduled Castes has undergone a slight change towards integration. The Scheduled Castes are no more afraid of expressing their resentment over the treatment received by them at the hands of the higher castes. They are also changing their ways of life, *e. g.*, they try to keep themselves and their houses more neat and clean. On the other hand, the average high caste Hindu has

relaxed his attitude of strict aloofness from the untouchables. For example, on being touched by a Bhat or a Dusadh, a Brahmin or a Kshatriya would not now take a purificatory bath. Also strict exclusion of the untouchables from the village temples is not insisted upon. The Sabhapati is an Ahir, a backward caste and the Sarpanch is a Bhar, a Scheduled Caste which indicates that the higher castes are not as powerful as they once used to be.

Untouchability, being an old institution, has taken very deep roots in the warf and woof of the Indian society. Unfortunately, untouchability is practised by the untouchables even among themselves. The Bhars are looked down upon by the Dusadhs. They do not take food or water from the hands of each other nor do they mix socially with each other. It is no wonder, then, that the higher castes abstain from mixing with them.

Inter-hamlet Relationship

Two hamlets are attached to this village. Mangradih is quite adjacent to the main village whereas Mathia is about one mile to the south of the main village. Residents of the village and the two hamlets visit each other frequently, almost daily. The Pradhan of the village himself is a resident of hamlet Mathia. Mangradih has a large population of Chamars who are poor people, employed as daily workers or agricultural labourers. Somari, Sukaloo and Misri Chamars are employed as agricultural servants by two Kshatriyas of Pakri Buzurg. Mathia has a large population of Ahirs, Bhars, Kahars, Mallahs and Doms. Five Mallahs and six Bhars of this hamlet work as *harvaha* (ploughman) of 11 Kshatriya households of Pakri Buzurg. Other persons from these hamlets are employed as daily workers during transplanting, weeding and harvesting of crops. The Nai, Teli, Dhobi, and Lohar serve the residents of the main village and its two hamlets alike. All the residents are thus inter-dependent for various services in day-to-day life.

Organs of Democratic Decentralization

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

- (i) Gaon Panchayat
- (ii) Nyaya Panchayat
- (iii) Gaon Samaj
- (iv) Caste Panchayat

Gaon Panchayat

Village panchayats were established in the State under the U. P. Panchayat Raj Act, 1947. The underlying idea behind the establishment of panchayats was to establish and develop a sort of local-self Government in the rural areas of the State so that people would have a training in village administration and development and thus ameliorate their condition without depending too much on Government agencies by revitalizing the village corporate life and instilling into the hearts of the people a spirit of self-reliance and joint endeavour.

A Gaon Sabha consists of all adults, *i. e.*, persons who have attained the age of 21 years, ordinarily residing within the area of the Sabha. A person who is not a citizen of India or who is evidently of unsound mind cannot be a member of the Gaon Sabha. The Gaon Panchayat is the executive body of the Gaon Sabha and has a smaller number of elected members.

Pakri Buzurg also has got its own Gaon Sabha and Gaon Panchayat. The Gaon Sabha has a *pukka panchayatghar* in which the Girls' School is at present housed. It has also made arrangements for the game of volley-ball. With its encouragement, a library has also been established and three furlongs of village road has been made *pukka*.

The Gaon Panchayat has a scanty income. The sources of income are taxes and Government grants. During the year ending March 31, 1961, its income was Rs. 296.43 P. only. The following expenditure was incurred during this period :—

Item	Expenditure
1. Travelling allowance of panchayat secretary	Rs. 12.62
2. Stationery	Rs. 14.62
3. Stamps	Rs. 1.85
4. Contribution to Eye Hospital, Azamgarh	Rs. 2.00
5. Purchase of family Register Part I & II	Rs. 8.00
6. Publicity etc. of Japanese method of cultivation	Rs. 4.60
7. Purchase of Harmonium	Rs. 39.25
8. Savings Bank Account in Post Office	Rs. 200.00
9. Others	Rs. 11.12
Total	Rs. 294.06

Shri Sidhu Ahir resident of hamlet Mathia has been the Gaon Pradhan since 1956. Before him Shre

Shravan Singh Kshatriya occupied this position. The present incumbent is a Communist party candidate. The following statement shows the members of Gaon Panchayat by caste, occupation and standard of literacy:—

Name	Caste	Occupation	Literacy
1. Sidhu (sabhapati)	Ahir	Cultivation	Literate
2. Shambhu Singh	Kshatriya	"	IV standard
3. Bholu Singh	"	"	VI standard
4. Chandan Singh	"	"	Literate
5. Ramadhar Singh	"	"	"
6. Ram Sakal Singh	"	"	III standards
7. Harihar Singh	"	"	Middle School
8. Rambali Singh	"	"	Literate
9. Mangala Singh	"	"	"
10. Chandrabhan Singh	"	"	"
11. Chandrabhan Singh	"	"	Shastri
12. Surajnath Singh	"	"	Literate
13. Bhanu	Mallah	Fishing	"
14. Kamta Prasad	"	Cultivation	IV Standard
15. Avadhu	"	Fishing	Illiterate
16. Algu	"	"	Literate
17. Parmeshwar	"	"	Illiterate
18. Buddhan	"	"	"
19. Shiva	"	"	Literate

Gaon Panchayat	Name of Panch	Caste	Education
1. Pakri Buzurg	1. Lalit Kumar (sarpanch)	Bhar	IV standard
	2. Chandra Shekhar Singh	Kshatriya	"
	3. Basdeo Singh	"	"
2. Sarai Sadi	4. Chhedi (sahayak sarpanch)	Lonia	III standard
	5. Ram Nath	"	High School
	6. Hardeo	"	Literate
3. Kandheli Faridpur	7. Jhinnak	Bhar	IV standard
	8. Bagedu	Lonia	Literate
4. Kuchahra Bhatauli	9. Dargahi	"	"
	10. Banarasi	"	"
	11. Sahdeo	Chamar	"
5. Pakri Bhauronpur	12. Gaya	Ahir	"
	13. Ram Avadh Rai	Bhumihar	IV standard
	14. Harimohan Rai	"	"
6. Bikkampur	15. Kesho	Lonia	Literate
	16. Rameshwar	Bhar	"

Name	Caste	Occupation	Literacy
20. Ram Datt	Ahir	Cultivation	Illiterate
21. Miraj	"	"	"
22. Murat	"	"	"
23. Mata Din	"	"	"
24. Mahabir	"	"	Literate
25. Kariya Tiwari	Brahmin	"	IV standard
26. Gharbharan	Dhobi	Washing	Literate

The sabhapati is Ahir and the up-sabhapati is Kshatriya by caste. Out of the remaining 24 members, 10 are Kshatriya, 7 are Mallah, 5 are Ahir, one is a Brahmin and one is a Dhobi by caste. Except 7 persons engaged in fishing and one in washing, all are cultivators. The standard of their education also is not high; seven of them are illiterate.

Nyaya Panchayat

Nayay Panchayats have been established to serve as local tribunal for settling the disputes of the villagers to a great extent through an agency fully conversant with local conditions, without going through the elaborate and complicated procedure in the city courts. The Nyaya Panchayat Pakri Buzurg has 8 Gaon Sabhas under its jurisdiction. A panch is nominated by the District Magistrate from among the members of the Gaon Sabha. The following statement gives the caste and standard of education of the 20 panches from the 8 Gaon Sabhas:—

Gaon Panchayat	Name of Panch	Caste	Education
7. Bipura	17. Marchhu	Lonia	Literate
	18. Shiv	"	"
8. Mujdand Chak Sabir	19. Mohan	"	"
	20. Shankar	Ahir	"

The above statement clearly indicates that the higher castes are very poorly represented in the Nyaya Panchayat. All the panches are cultivators by profession.

During the year 1961, eleven cases—4 civil suits and 7 criminal complaints were filed before the Nyaya Panchayat. One of the civil suits was compromised, leaving 3 suits to be decided. All the 7 complaints were dismissed. In 4 complaint cases, the parties had filed compromises.

Gaon Samaj

With the abolition of Zamindari after the enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1950, all lands of common utility, such as, *abadi* sites, pathways, wastelands, forests, fisheries, public wells, tanks and water channels vested in the village community or the Gaon Samaj consisting of all the residents of the village as well as the *Pahikasht* cultivators. The Gaon Panchayat acting on behalf of the village community was entrusted with wide powers of land management. A Gaon Samaj exists for this village also. Since its establishment, the Gaon Samaj had an income of Rs. 6,681.74 P. details of which are given below :—

- (i) Rs. 850.00 by way of tax from fisherman @ of Rs. 4.25P. per boat annually for catching fish in the *tal*.
- (ii) Rs. 149.74 P. by way of tax collected from casual fishermen and bird hunters from the *tal*.
- (iii) Rs. 5,682.00 by way of income from Gaon Samaj land.

Caste Panchayats

Among the higher castes there are no caste panchayats. The Mallah, the Kahar, the Dhobi, the Nai, the Dusadh, the Bhar, the Bhat, and the Lohar have their own caste panchayats. Jagdeo Lohar of Ghosi, Pharsi Dusadh of Manjanhanpur, Tirsoo Bhar of Pakri, Bihari Dhobi of Pakri and Badri Kahar of Pakri are

the *chaudhries* of the caste panchayats of Lohars, Dusadh Bhars, Dhobis and Kahars respectively.

Ordinarily cases of social offences such as kidnapping, rape, adultery etc. and quarrels connected with betrothal, marriage and divorce are decided by the caste panchayat. The power and prestige of the panchayats has however dwindled with the passage of time. Everyone would like to have a verdict from a regular court, provided he has other means and money to seek his redress there.

Voluntary Organizations

The village has a library known as Saraswati Pustakalya, a Yuvak Mangal Dal and a Volley-ball club. The Yuvak Mangal Dal was founded in this village in 1959. Shri Deep Narain Singh, Kshatriya by caste and cultivator by profession, has been organising it. He is 28 years old and has studied up to High School standard. The main activity of the Dal is to organise cultural programmes such as *Bhajan*, *Kirtan* and social gatherings, for which a harmonium also has been purchased. On the occasion of Dasehra, Ram Lila is also organised by the Dal. The Volley-ball club, too, is organised by it. The annual subscription is 50 Paise only. The Dal has 18 active members, all Kshatriya by caste.

Development Activities

This village lies in the Development Block, Badraon which is about 4 miles away from the village. The Village Level Worker reported that the following work has been done in the village at the instance of the Block authorities :—

- (i) 11 wells for irrigation, 47 wells for drinking water have been repaired and two hand-pumps have been installed for general use ; hand pumps have been installed in 13 households. All this work has been done with subsidy from the Block;
- (ii) An amount of Rs. 700 has been given for the improvement of roads and lanes in the village ;

(iii) 300 persons were vaccinated;

(iv) 170 maunds of chemical fertilisers have been distributed among the cultivators;

(v) 29 ploughs of improved variety (including 16 Meston ploughs) have also been distributed;

(vi) Japanese Method of paddy cultivation has been introduced over 210 acres of land.

Thus the Development Block has been quite active in this village. The Kshatriyas have received the greatest benefit from the activities of the Block. Out of 201 heads of households, who were questioned, 118 (54 per cent) are aware of the functions of the Village Level Worker in some form or the other; 167 (84 per cent) are aware of the existence of the Block at Badraon while 94 households (about 47 per cent) admitted to have been benefitted from the Block in respect of seed, manure, loan etc.

Co-operative Society

A Multi-purpose Co-operative Society was established in this village on January 4, 1949 for financing the agricultural needs of the cultivators as well as for advancing the economic and social welfare of the villagers. The society, however, confined itself to advancing loans to its members @9% interest on January 3, 1962, the society was converted into a Service Co-operative Society with the following main objectives:

- (i) to step up the agricultural production of the cultivator members by providing them loans and other services required for farming operations ;
- (ii) to arrange the marketing of surplus produce of the members and thus eliminate the middle-man's profits ;
- (iii) to maintain a store of articles of common need for being supplied to the members ; and

(iv) to promote any other co-operative activity which might improve the economic condition of the members.

In August 1963, the Society had 139 members—58 Kshatriyas, 2 Mallahs, 20 Ahirs, 17 Bhars, 7 Kayasthas, and 15 members of other castes such as Dusadh, Lohar, Brahmin, Bhumihar, Teli, Dhunia, Sonar and Harijan. Occupationally, 101 members are cultivators, 33 are labourers, 2 are in service and another 2 are in trade and commerce. The Board of Directors consists of 8 members—7 Kshatriya and one Mallah—who are all cultivators. Even though it is a Service Co-operative Society, in actual practice it continues to be a Co-operative Credit Society whose function is to obtain credit from the U. P. Co-operative Bank Ltd., @ 7 % interest and advance it to members @9% interest, thereby earning a margin of 2% only.

Educational Institutions

The village has two educational institutions—the Basic Primary School both for boys and girls and the Basic Kanya Pathshala for girls only. They are under the administration of the Zila Parishad. The Basic Primary School was established in 1898. It has a 3 room building in a grove on the southern outskirts of the village. Each room is 42 ft. long and 28 ft. wide. The school has brick and cement walls, tile roofs and unplastered brick floor. It is not well-equipped with furniture, black-board and *tat-patti* for sitting. Spinning and agriculture are also taught to students. The school owns 0.84 acres of land for giving practical training to the students in the field of agriculture. Wheat, potato, tomato, *gajar* etc. are grown on these plots. There is one compost pit also in the school compound. Shri Mangla Prasad, a local resident, works as headmaster of this school. He is assisted by two more teachers. In 1936 there were only 45 male students in the school, but in 1962 the number had shot up to 157, with the following details :—

Class	1958		1959		Years 1960		1961		1962	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
I	30	7	28	7	46	12	37	8	46	1
II	15	3	16	2	23	5	30	6	23	4
III	11	6	11	6	17	5	22	5	27	6
IV	20	6	19	5	14	2	17	2	26	4
V	17	4	18	4	13	2	13	2	17	3
Total	93	26	92	24	113	26	119	23	139	18

The number of students has been increasing every year but the number of girls has decreased because a separate school for girls has been opened.

The Kanya Pathshala or the Girls' School was established in this village in October 1961. Since there is no separate building, the school is tentatively housed in the local *panchayatghar*. The school suffers from paucity of furniture. The school is up to V class but there are no students in IV and V class. The I, II and III classes had 57, 6 and 3 students respectively in February, 1962.

Library

The library known as Saraswati Pustakalya is managed by Thakur Rajdeo Singh. It is located in an outer room of his house. It has to be closed down twice due to financial difficulties. It was again started in 1960. It receives aid from the Gaon Sabha and the Development Block. It has 290 Hindi books, 60 English books, 18 text books, 8 History books, 14 Arithmetic books, 24 Civics books and 10 Science books. Besides these books one Hindi daily, *Dainik Awaz* is also received everyday. The library has 36 members, each contributing Re. 1 annually. A grant of Rs. 57 was received from the Block. Local students and those who are in service contribute books to this library off and on. Subscription is also casually collected from the villagers.

Reform Measures

There is no family planning centre in the village nor do the people in general, realize the necessity of planning their families. The addition of a son to the

family is most welcome. About 50 per cent of the heads of the households are in favour of more children but no one was reported to have used birth control appliances.

The practices of giving dowry and early marriage have not been effected by the recent legislation regulating dowry and the enforcement of the Hindu Marriage Act 1955. The people are broadly aware of the main provisions of these Act but the customs are strong to be eradicated by legislation so quickly. Dowry are given to the daughters according to one's economic conditions.

Untouchability is not followed as rigidly as in the past. Only about 7 per cent of the heads of households were aware of the prohibition of untouchability under law. There has been no prosecution for a breach of the provisions of the Untouchability (Offences) Act. The Mallahs, the Dhobis, the Nais and members of other traditionally inferior castes do not sit on a chair or a cot in the presence of members of the Brahmin and the Kshatriya castes. The Dhobis and the Nais extend their services to every caste.

Among the Hindus, inheritance is governed by the provisions of the Hindu Succession Act, 1955 and among the Muslims by the provisions of the Muslim Law. As pointed out earlier, the Hindus are not in favour of the provision which allows equal share to daughters in property. The daughters, too, do not ordinarily insist for fear of breaking the bounds of affection between them and their parents and brothers. There has been no case where a daughter has been given any share in the property.

CHAPTER V

CONCLUSION

Pakri Buzurg is quite a big village, having a large population of Kshatriyas and Mallahs—with the two communities living in a state of slight tension because the ancestors of the Kshatriyas are said to have vanquished the ancestor of the Mallahs. The importance of the village is attributed to its location on the bank of the Pakri-Pewa *tal* which occupies an area of 4,300 acres, out of which about 1,240 acres are under water. The *tal* provides a source of livelihood to the large number of fishermen living in this village. They catch fish and birds and also take out *kawal gatta*, *berra*, *sirki*, *bhasend* etc. for consumption. Paddy and other crops are produced over a large area of the *tal* by the cultivators of the village. On this *tal* depend not only the residents of Pakri Buzurg but also of other villages, such as, Dharauli, Maqdoompur, Peath, Singhpur etc.

The *tal* water is used for irrigating not only the neighbouring fields but the distant ones too by lifting the water by the pumping machine which is installed by the Irrigation Department to the west of the village. The fields of the nearing villages are also irrigated by this canal system. Thus water is available in abundance. The villagers feel that if the level of water in the *tal* is reduced by 3 feet, about 1,800 acres more of land would be available for cultivation. The Irrigation Department has its own difficulties in agreeing to the implementation of this proposal.

The activities of the Planning and Development Department were extended to this village about 4 years back. The field workers of the Planning Department have done some work in the village. According to the villagers, the magnitude of the work done is not so high as is proclaimed by the Departmental workers. During the *Rabi* and *Kharif* campaigns, the Japanese method of paddy cultivation, the U. P. method of wheat cultivation, the use of chemical fertilisers, Meston and *Shabas* ploughs, and improved varieties of seed have been popularised in the village. The changes that have been introduced are, however, slow and gradual. The Service Co-operative Society is a source of cheaper credit. Some cultivators of the village are members of the society. All this has led to some improvement in cultivation. On account of the rise in prices of agri-

cultural produce, the cultivators have been able to earn more with more or less the same efforts and hence nowadays they are better off than what they were 10 years ago.

With the abolition of the Zamindari system, a new spirit has been infused in the tenantry. They breathe in an air of freedom. They have to pay less rent and they are now free from the tyranny of the zamindar. Now they feel that the land they cultivate is their own. They have an incentive to make permanent improvement on land. They expressed the feeling that they have gained as a result of this land reform. The ex-zamindars, too, have reconciled themselves to the change.

The sub-division and fragmentation of holdings continues to be the bane of agricultural economy in this village. The work of consolidation of holdings has not been taken up as yet. Also, big tracts of land are concentrated in a few hands only while a number of small and scattered plots are in possession of a number of small cultivators. This unbalanced distribution of land has led to the concentration of a huge percentage of agricultural produce in a few hands only.

The main occupation of almost all the Mallah households is fishing. At present this occupation is unorganised. A Co-operative Fishermen's Society can put fishing on an organised and sound footing. Similarly, the net-weaving industry which at present keeps only 12 households engaged can also be developed as a profitable industry.

The village has two schools up to the Primary standard. Most of the Mallahs and other poor persons do not send their children to these schools with the result that these children, when grown up, will not be able to do better than what their ancestors have done. The Kshatriyas, the Brahmins and the Kayasthas arrange proper education for their children. Consequently, people from these castes are more advanced. They are able to get services outside the village and thus relieve the pressure on land. They are also in a position to arrange better education for the younger generation or suitable employment outside the village. Those employed outside come to the village from time

to time and the resultant impact left on the residents of the village brings about a change in their outlook for the better. New ideas are infused, healthy traditions developed, and a step towards a progress is automatically taken.

As a result of frequent contact with outsiders, the way of dress and living is also undergoing a change. *Sari*, bodice, petticoat, *shilwar*, half-pants, pullover etc. are, for example, being increasingly used by the younger generation. Changes in the hair style are also seen. Most of the youngmen go about clean shaved or with closely trimmed moustache. The young girls use ribbons and keep two *choties* instead of the traditional one *choti*.

With the political changes in the country, the residents of this village have become politically very conscious. The Kshatriyas and some other castes are supporters of Congress party but the Mallahs and some others have their affiliations with the Communist party. The present Sabhapati belongs to the Communist party. Having seen three Panchayat and Assembly elections, almost everyone has developed an alliance with one party or the other. They take an active part in the elections. Everyone is aware of his rights. Instead of submitting meekly to the authorities, they have learnt to assert and even to go in revolt, if necessary. They are no longer afraid of bureaucracy but freely complain to the highest authorities to get their grievances redressed. The officials, too give a patient hearing to what they say. Due weight is attached to *vox populi*. Even the highest placed officer is not allowed to have his own way if he tries to go against the interest of the public as a whole.

The social values, too, have been undergoing a change. The lower castes have been trying hard to go a rung higher in the social ladder. The Scheduled Caste people are no longer treated as untouchables. Their children study in the same school and sit by the side of the children of the so-called higher castes. Due to socio-economic changes, the Brahmins and the Kshatriyas cannot afford to remain as orthodox as they used to be in the past. They can no longer command the lower castes because after the abolition of Zamindari they have been dislodged from their superior position.

No doubt there have been changes in the social, cultural, religious and economic life of the village, but the pace of change is not a rapid one. The villagers have a willingness to change but they can accept a change only when they have been convinced of the utility of the proposed change. The lurking suspicion in their minds allows the adoption of new concepts and practices only with great care and caution. Initially, there is hesitation and doubt but in course of time the items of change are introduced into the community. The biggest single factor which has set the wheels of the community in motion in the direction of change is the Planning and Development Department. The tempo of change would mainly depend upon the efforts of the staff of this Department. Every innovation has to be clearly explained to the villagers with great patience in a spirit of mutual understanding, co-operation and sympathy. The energy and interest of the village people has to be channelised into constructive activities with proper guidance and keen insight on the part of village leaders and local officials entrusted with the work of their emancipation and uplift.

TABLES

TABLE I : Area Houses and Population

Village	Area in		Density per Sq. Mile	Number of Houses	Number of Households	Population		
	Acres	Hectares				Persons	Males	Females
Pakri Buzurg	4,303.565	1,741.4	377	201	201	1,419	725	694

N. B. Area of the whole village including its two hamlets has been given. The density of population per square mile has been calculated on the basis of population (2,125) of the village and its two hamlets according to Census 1961.

TABLE II : Population by Age Group

Age Groups (Years)	Persons	Males	Females
All Ages	1,419	725	694
0-4	213	109	104
5-9	219	115	104
10-14	193	89	104
15-19	97	54	43
20-24	114	59	55
25-29	111	61	50
30-34	84	38	46
35-44	145	68	77
45-59	137	68	69
60 & over	105	64	41
Age not stated	1	..	1

TABLE III : Size and Composition of Households

Size of Households	Number of Households	Population	
		Males	Females
Single Member	6	3	3
2-3 Members	19	24	24
4-6 Members	84	209	214
7-9 Members	52	206	196
10 Members and over	40	283	257
Total	201	725	694

TABLE IV : Caste and Nature of Families

Type of Families living in the Households

Caste	Total Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Ahir	12	3	2	4	3
Brahmins	4	1	..	3	..
Bhar	4	1	..	3	..
Baniya	3	2	1	..	..
Bhat	1	..	..	1	..
Dusadh	2	..	..	2	..
Dhobi	5	..	..	4	1
Kahatriya	57	7	10	33	7
Kayastha	5	2	..	2	1
Kahar	4	..	..	3	1
Lohar	5	1	1	3	..
Mallah	87	21	14	44	8
Nai	4	1	2	1	1
Sonar	3	1	..	1	1
Teli	4	3	..	1	..
Bhat (Mualim)	1	..	..	1	..
Total	201	43	30	106	22

Note : Simple family consists of husband, wife and unmarried children ;

Intermediate family consists of married couple and unmarried brothers, sisters and one of the parents ;

Joint family consists of married couple with married sons, daughters or with married brothers, sisters.

TABLE V : Households classified by Religion, Caste and Sub-castes

Religion	Caste	Sub-caste	Population			Number of Households
			Persons	Males	Females	
Hindu	Ahir	Yadav	24	14	10	5
		Gawal	44	17	27	7
	Brahmin	Pandey	2	..	2	1
		Tewari	40	17	23	3
	Bhar	Bharatpuri	10	8	2	1
		Rajbhar	18	10	8	3
	Baniya	Kandoo	14	8	6	3
	Bhat	..	13	7	6	1
	Dusadh	Mabasiya	23	13	10	2
	Dhobi	Kanaujia	49	24	25	5
	Kshatriya	Panwar	75	40	35	10
		Parmar	406	208	198	47
	Kayastha	Srivastava	28	16	12	5
	Kahar	Dhuria	15	8	7	2
		Gond	10	5	5	2
	Lohar	Vishwakarma	17	8	9	3
		Kanaujia	6	2	4	1
		Kashi	6	4	2	1
	Mallah	Chai	179	90	89	28
		Nikbad	361	189	172	59
	Nai	Kanaujia	23	10	13	4
	Sonar	Murharia	7	2	5	1
Mool		8	3	5	2	
Teli	Kanaujia	22	12	10	4	
Muslim	Bhat	Rai	19	10	9	1
	Total		1,419	725	694	201

TABLE VI : Age and Martial Status

Age Group (Years)	Total Population			Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	1,419	725	694	355	287	333	337	34	69	3	..	..	1
0-4	213	109	104	107	103	2	1	..	..	..	..	..	..
5-9	219	115	104	112	99	3	5	..	..	..	..	..	..
10-14	193	89	104	81	81	8	23	..	..	..	..	..	..
15-19	97	54	43	24	4	30	39	..	..	..	..	..	..
20-24	114	59	55	5	..	52	55	..	..	2	..	..	..
25-29	111	61	50	6	..	52	49	3	1	..	..	..	..
30-34	84	38	46	1	..	35	41	1	5	1	..	..	..
35-39	64	28	36	1	..	24	32	3	4	..	..	..	..
40-44	81	40	41	2	..	37	35	1	6	..	..	..	..
45-49	65	33	32	1	..	29	23	3	9	..	..	..	..
50-54	46	25	21	1	..	20	9	4	12	..	..	..	..
55-59	26	10	16	1	..	6	9	3	7	..	..	..	..
60 and over	105	64	41	13	..	35	16	16	25	..	..	..	..
Age not stated	1	..	1	..	..	..	..	..	..	..	..	..	1

TABLE VII : Education

Age Group (Years)	Total Population					Illiterate		Literate without Educational Standard		Primary or Basic		Vernacular Middle Junior High School		High School		Inter-mediate		Graduate	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
All Ages	1,419	725	694	498	615	47	43	80	25	65	5	25	..	9	..	1	..	..	..
0-4	213	109	104	109	104	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	219	115	104	101	90	12	13	2	1	..	..	..	..	..	..	..	..	..	..
10-14	193	89	104	52	83	21	13	10	8	4	..	2	..	..	..	..	..	..	..
15-19	97	54	43	24	32	5	4	9	6	9	1	4	..	3	..	..	..	..	..
20-24	114	59	55	28	44	2	6	9	2	9	3	7	..	4	..	..	..	..	..
25-29	111	61	50	32	46	2	2	4	1	13	1	9	..	1	..	..	..	..	..
30-34	84	38	46	21	36	1	6	10	4	3	..	2	..	..	..	..	..	..	..
35-39	64	28	36	16	34	1	1	7	1	2	..	1	..	..	..	..	1	..	..
40-44	81	40	41	28	40	1	..	5	1	6	..	..	..	..	..	..	..	..	..
45-49	65	33	32	18	32	1	..	9	..	5	..	..	..	..	..	..	..	..	..
50-54	46	25	21	19	19	..	2	2	..	4	..	..	..	..	..	..	..	..	..
55-59	26	10	16	5	15	..	1	3	..	2	..	..	..	..	..	..	..	..	..
60 & over	105	64	41	45	39	1	1	10	1	8	..	..	..	..	..	..	..	..	..
Age not stated	1	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..

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

Age Group (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	1,419	725	694	579	398	181	840	327	513
0-14	625	313	312	65	42	23	560	271	289
15-34	406	212	194	251	179	72	155	33	122
35-59	282	136	146	204	130	74	78	6	72
60 & over	105	64	41	59	47	12	46	17	29
Age not stated	1	..	..	..	..	..	1	..	1

TABLE IX : Workers classified by Sex, broad Age Groups and Occupation

Occupation	Age Groups														
	All Ages			0-14			15-34			35-59			60 and over		
	P	M	F	P	M	F	M	P	F	P	M	F	P	M	F
Cultivation	224	135	89	21	12	9	83	46	37	80	45	35	40	32	8
Agricultural Labourer	58	37	21	5	3	2	26	18	8	21	10	11	6	6	..
Fishing	160	126	34	16	12	4	78	64	14	56	41	15	10	9	1
Cattle Grazing	9	8	1	6	6	..	2	2	..	..	..	..	1	..	1

	Age Groups														
	All Ages			0-14			15-34			35-59			60 and over		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Grain Parching	14	7	7	5	2	3	5	3	2	4	2	2	..	..	..
Blacksmith	6	6	..	1	1	..	2	2	..	3	3	..	..	..	..
Oil Crushing	4	2	2	1	1	..	..	..	..	3	1	2	..	..	..
Carpenter	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..
Business	15	8	7	2	1	1	7	4	3	5	3	2	1	..	1
Transport (Rickshaw Pulling)	4	4	..	..	..	..	3	3	..	1	1	..	..	..	..
Service	43	42	1	..	..	..	30	29	1	13	13	..	..	..	..
Washing	25	14	11	6	3	3	9	5	4	10	6	4	..	..	..
Barber	9	5	4	..	..	..	4	2	2	5	3	2	..	..	..
Domestic Service	6	2	4	2	1	1	2	1	1	1	..	1	1	..	1
Priest	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..

TABLE X : Households by Number of Rooms and Persons occupying

Housing Accommodation	Number of Households	Number of Family Members
1 room	44	235
2 rooms	38	268
3 rooms	38	266
4 rooms	19	172
5 rooms	22	126
More than 5 rooms	40	412
Total	201	1,419

Note: The number of rooms in the village is 768.

TABLE XI : Livestock

Caste	Milch Cattle		Draught Bullocks		Goats and Sheep		Pigs		Fowl		Calves		Cows (Dry)		Donkey
	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning
Ahir	7	7	7	9	1	3	..	..	..	..	10	13	5	6	..
Brahmin	2	2	3	8	..	..	..	..	..	..	2	3	1	1	..
Bhar	1	1	2	2	2	3	..	..	..	..	2	4	2	3	..
Bhat	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..
Dusadh	..	..	1	2	1	3	1	5	..	..	..	..	..	..	..
Dhobi	1	1	3	4	4	16	..	..	..	..	5	10	4	5	5
Kshatriya	21	23	53	177	1	2	..	..	..	..	..	..	..	..	..
Kayastha	..	..	3	4	..	..	..	..	..	..	35	48	20	21	..
Kahar	1	1	1	1	..	..	..	..	..	..	1	1	..	..	..

	Milch Cattle		Draught Bullocks		Goats and Sheep		Pigs		Fowl		Calves		Cows (Dry)		Donkeys	
	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number
Lohar	3	3	3	3	2	3	..	..	..	..	3	3	..	..	..	..
Mallah	3	4	29	32	15	30	..	..	1	1	18	28	16	16	..	..
Nai	..	..	1	1	..	..	..	..	..	..	4	4	1	1	..	..
Teli	..	..	3	3	1	2	..	..	1	1	1	1	1	1	..	..
Bhat (Muslim)	..	..	1	1	..	..	..	..	..	..	1	1	..	..	..	..
Total	39	42	110	247	27	62	1	5	2	2	83	117	51	55	5	20

N. B. One Kshatriya household has an elephant and a Teli household a horse.
Fish are found in abundance in Pakri Tal.

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

Name of Products	Annual Quantity Produced	Annual Quantity Consumed by the Producing Household	Annual Quantity available for Sale
Paddy	3,622 mds.	3,432 mds.	190 mds.
Wheat	868 mds.	868 mds.	..
Maize, Jowar, and Bajra	737 mds.	737 mds.	..
Pulse	1,185 mds.	670 mds.	515 mds.
Barley	3,721 mds.	1,435 mds.	2,286 mds.
Sugarcane	24,850 mds.	8,750 mds.	16,100 mds.
Vegetable	Rs. 1,055	Rs. 1,055	..
Jute	Rs. 255	Rs. 255	..
Tobacco	Rs. 445	Rs. 445	..
Oil seed	Rs. 2,536	Rs. 2,536	..
Cotton	Rs. 73	Rs. 73	..
Fodder	Rs. 5,694	Rs. 5,644	Rs. 50
Fruits	Rs. 190	Rs. 190	..
Other products	Rs. 7,663	Rs. 7,133	Rs. 530

TABLE XIII : Indebtedness by Income Groups

Income Group	Total Number of Households	Number of House-holds in Debt	Percentage of Col. 3 to Col. 2	Average Indebtedness per Household in Debt (Rs.)
Rs. 25 and below	1	..	..	..
Rs. 26 to 50	46	30	67.83	163.23 P.
Rs. 51 to 75	80	52	65	221.54 P.
Rs. 76 to 100	30	21	70	266.67 P.
Rs. 101 and above	44	18	40.91	591.11 P.

TABLE XIV : Indebtedness by Causes of Debt

Cause	Amount of Debt (Rs.)	Number of Families in Debt	Percentage of Debt due to Cause to the total Amount of Debt
1. House construction or repairs to existing buildings	3,800	5	11.29
2. Marriages	7,015	31	20.85
3. Funerals	1,280	6	3.80
4. To clear outstanding debts	200	1	0.59
5. Sickness	925	4	2.75
6. Ordinary wants	9,227	54	27.50
7. Households Cultivation	3,500	12	10.40
8. Industry run by the household	1,350	4	4.11
9. Business run by the household	1,710	5	5.18
10. Education	250	1	0.74
11. Purchase of cattle	400	2	1.18
12. Litigation	3,960	5	11.46
13. Festivals	50	1	0.15
Total	33,667	131*	100.00

*This number exceeds the number shown in Table XIII by 10, because some families have incurred debts on more than one Count, and have, therefore, been counted more than once.

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

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

Name of District	Name of Tahsil	Name of Village	Revenue Number
16. Kanpur	Kanpur	Ishuriganj	17
17. Allahabad	Soraon	Sarai Kesho <i>urf</i> 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

PAKKI BUZURG
IN
PICTURES
AND
DIAGRAMS

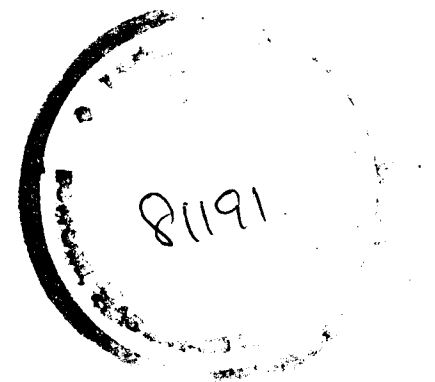


Plate No. 1



A distant view of the village

Plate No. 2



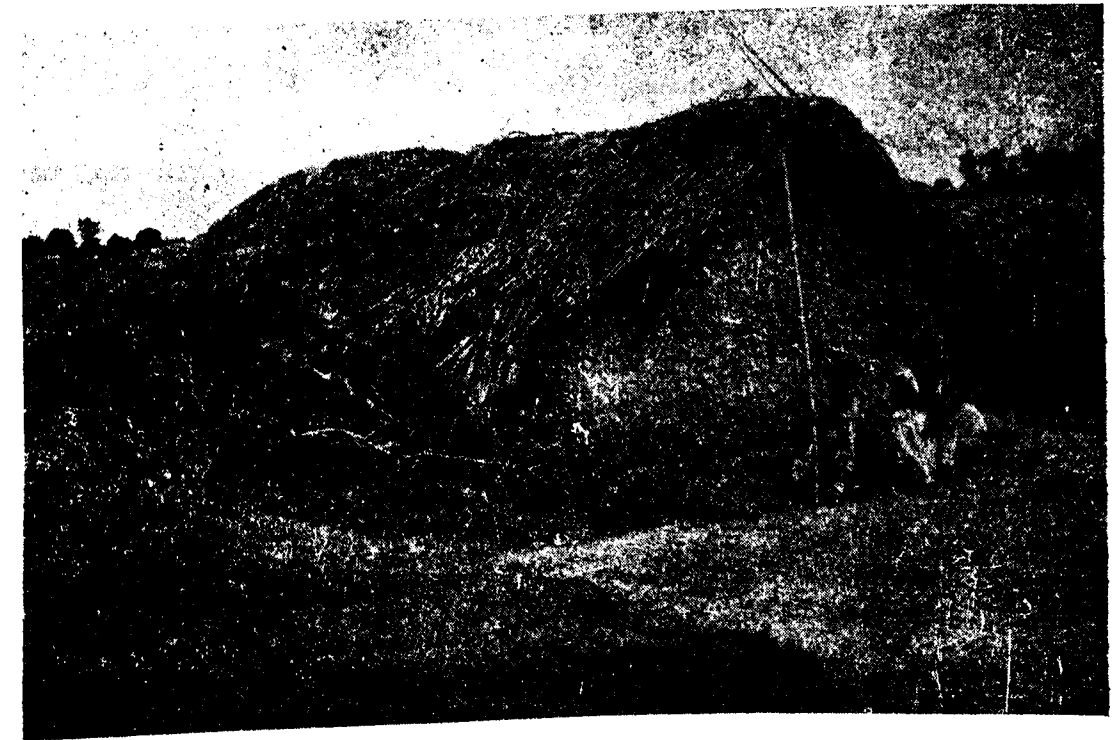
A Panoramic view of the Pakri Tal

Plate No. 3



The Pumping Station

Plate No. 4



The Hut of a Mallah

Plate No. 5



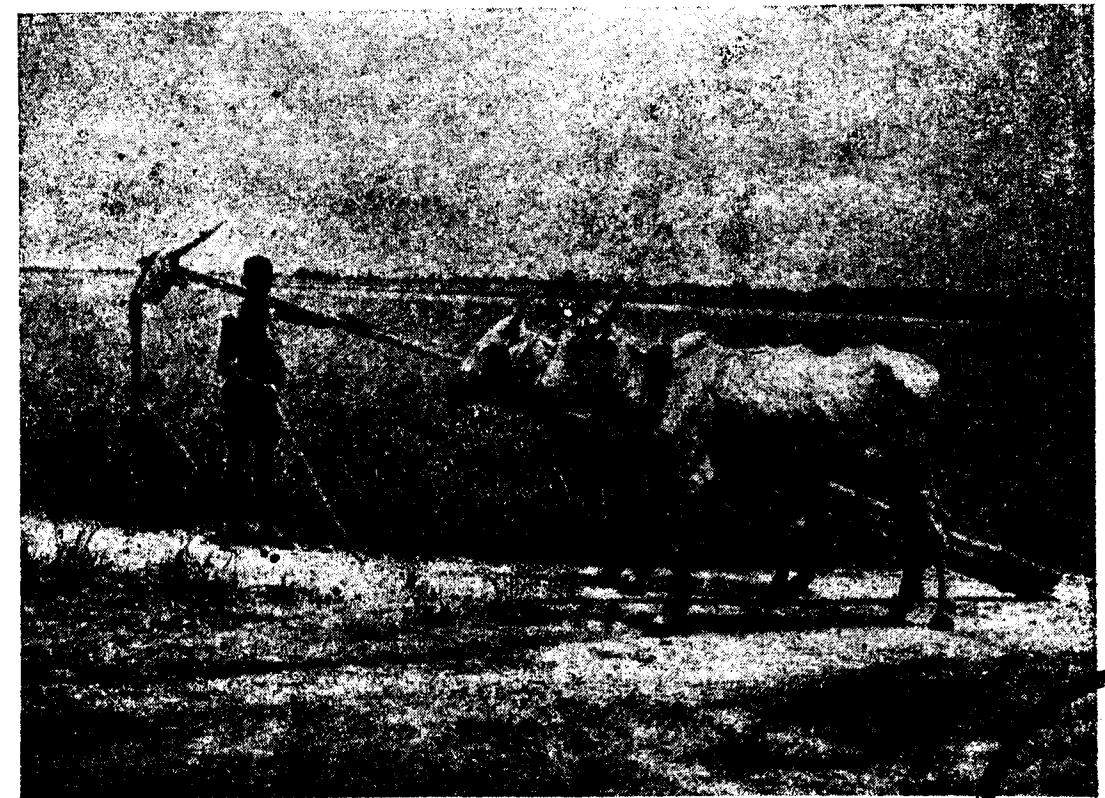
A group of Kshatriya females and children

Plate No. 6



A group of Mallah Children

Plate No. 7



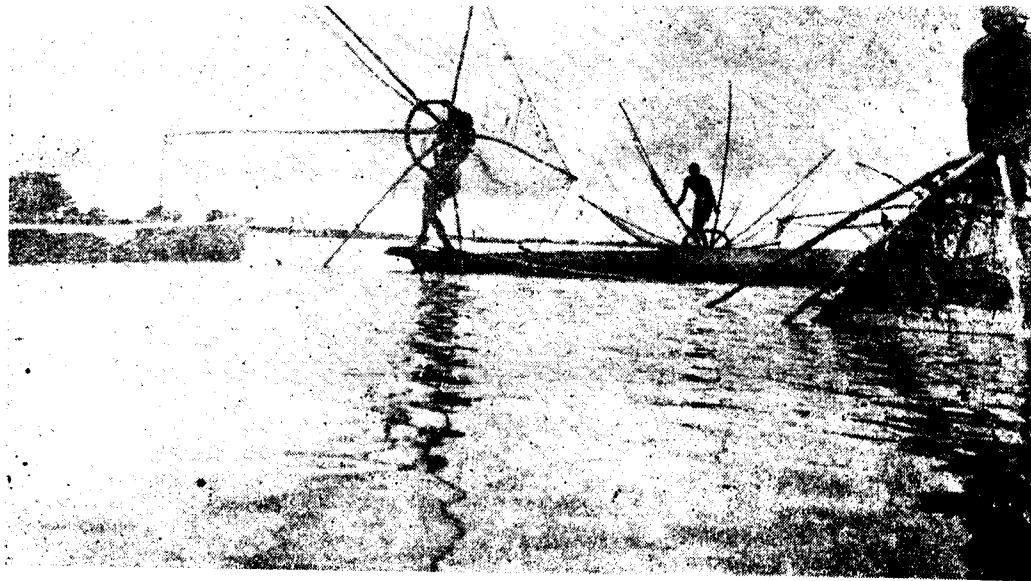
A pair of Bullocks on way to the field

Plate No. 8



Transplanting of Paddy

Plate No. 9



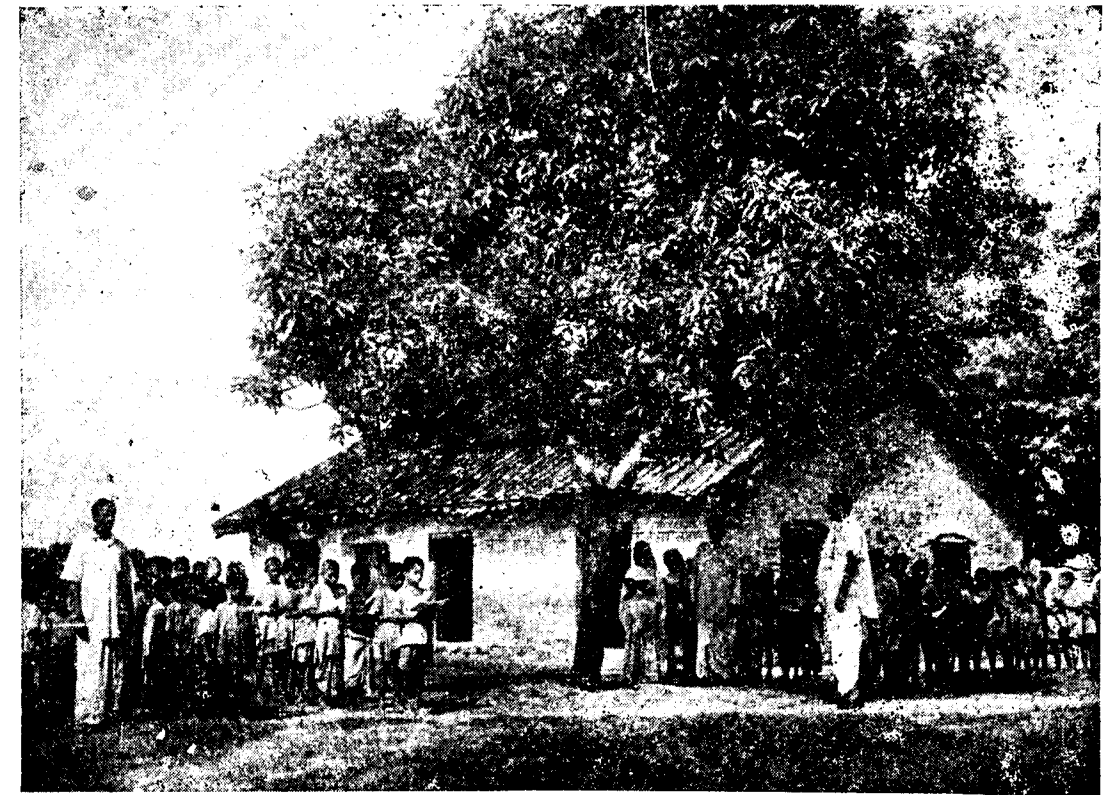
Fishing in Pakri Tal

Plate No. 10



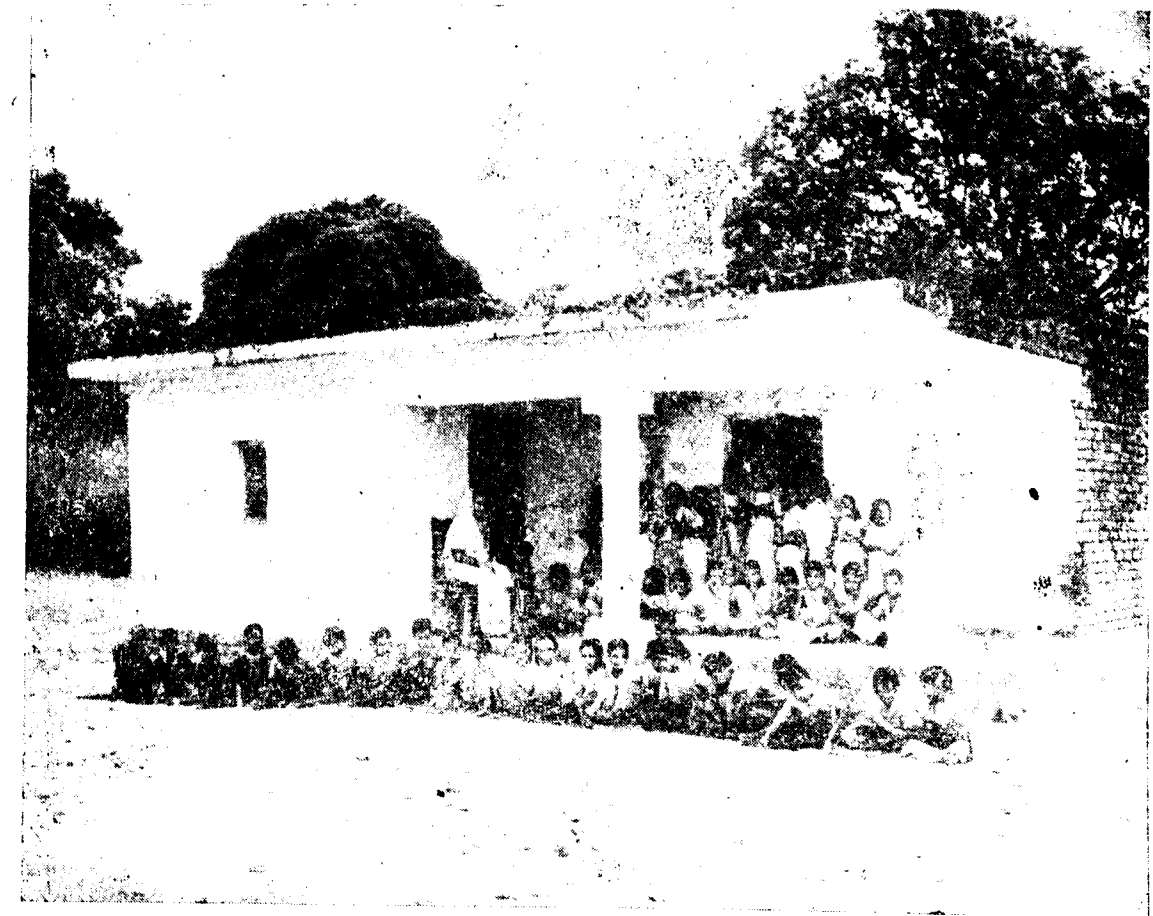
A woman busy in Basket-making

Plate No. 11



Basic Primary School

Plate No. 12



Basic Kanya Pathshala

Plate No. 13

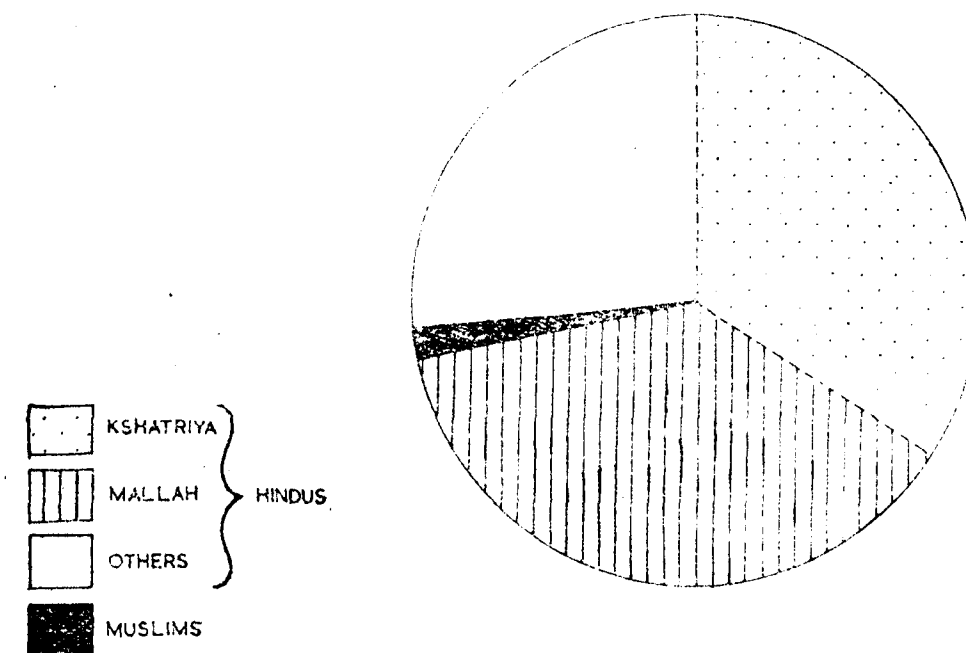


Kabaddi, a popular game in the village
Plate No. 14

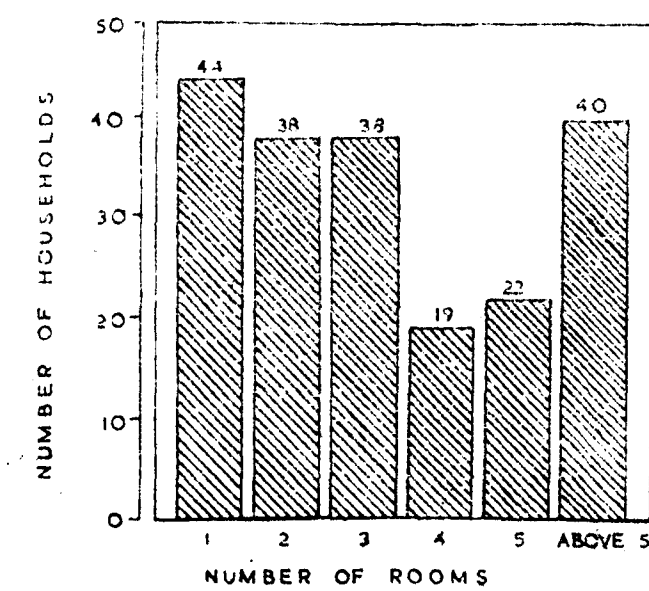


A wrestling Bout

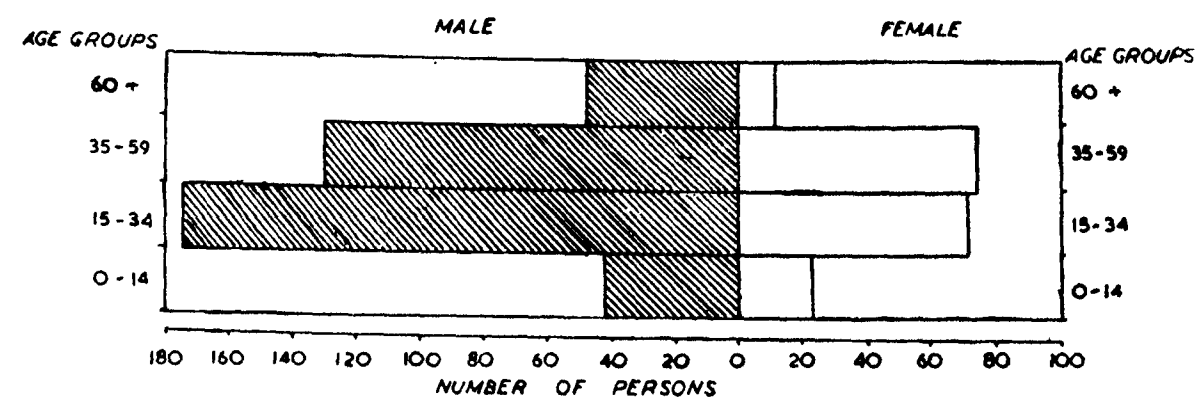
POPULATION BY CASTE



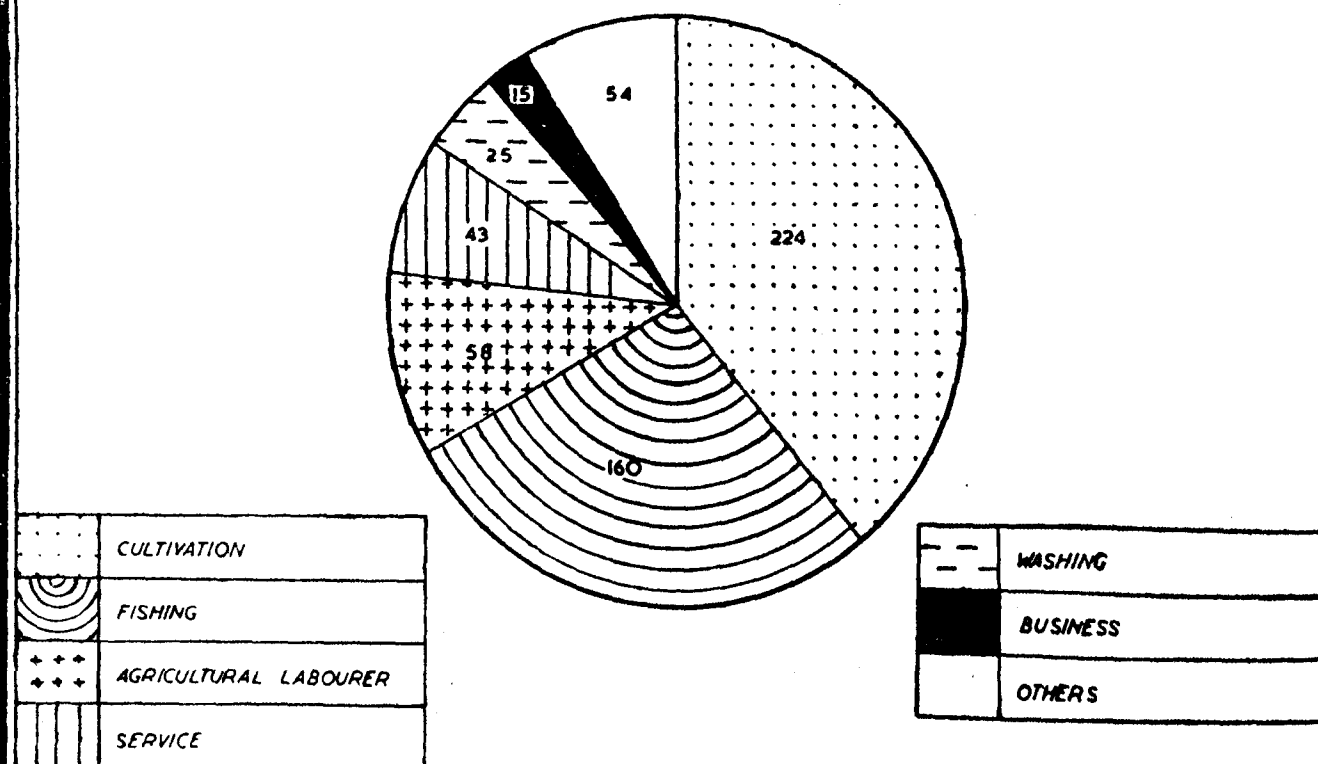
HOUSEHOLDS BY NUMBER OF ROOMS



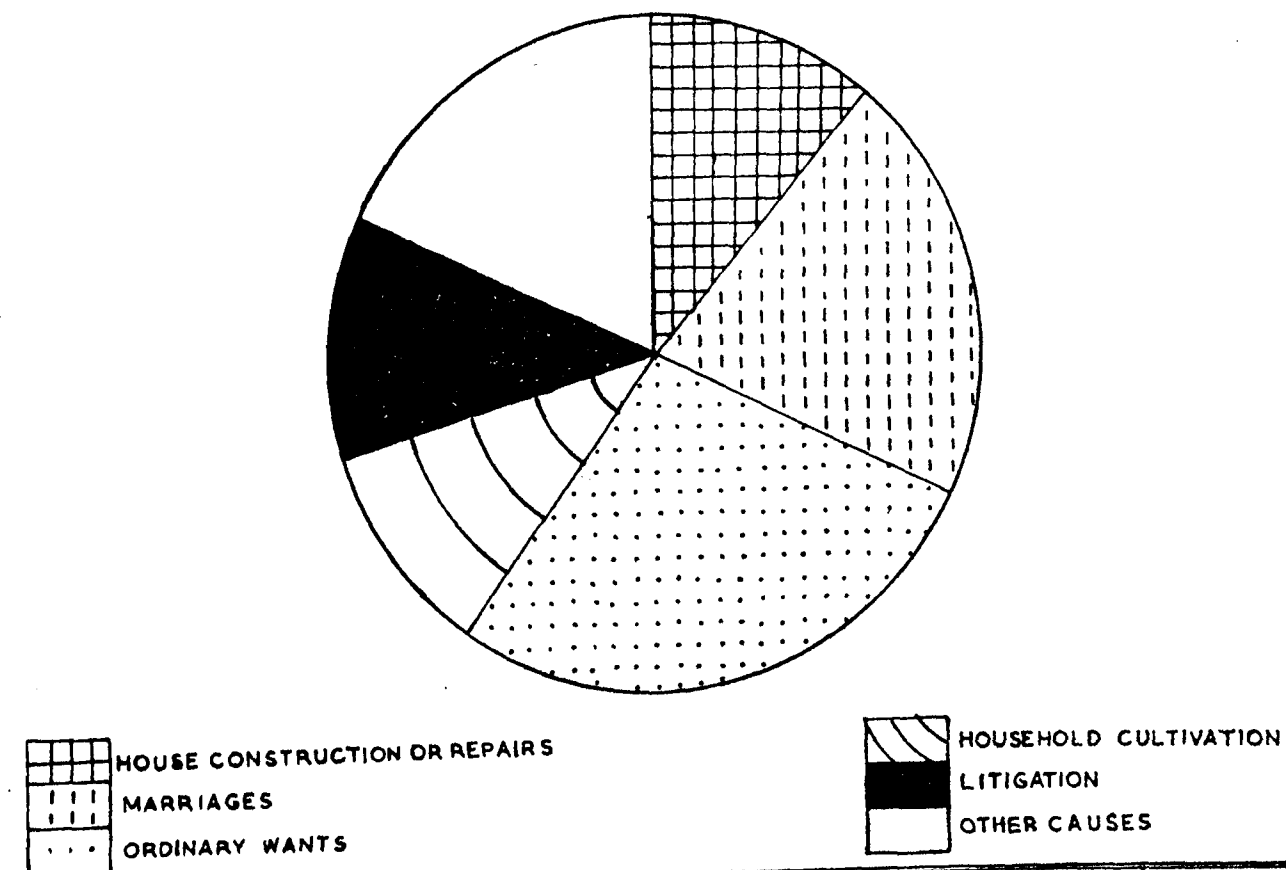
NUMBER OF WORKERS BY SEX AND AGE GROUPS



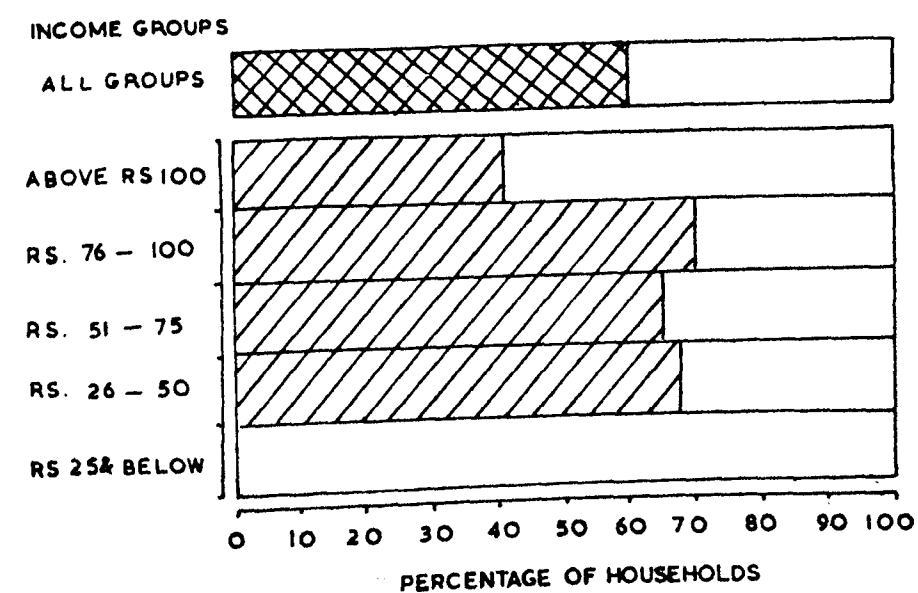
OCCUPATIONAL PATTERN



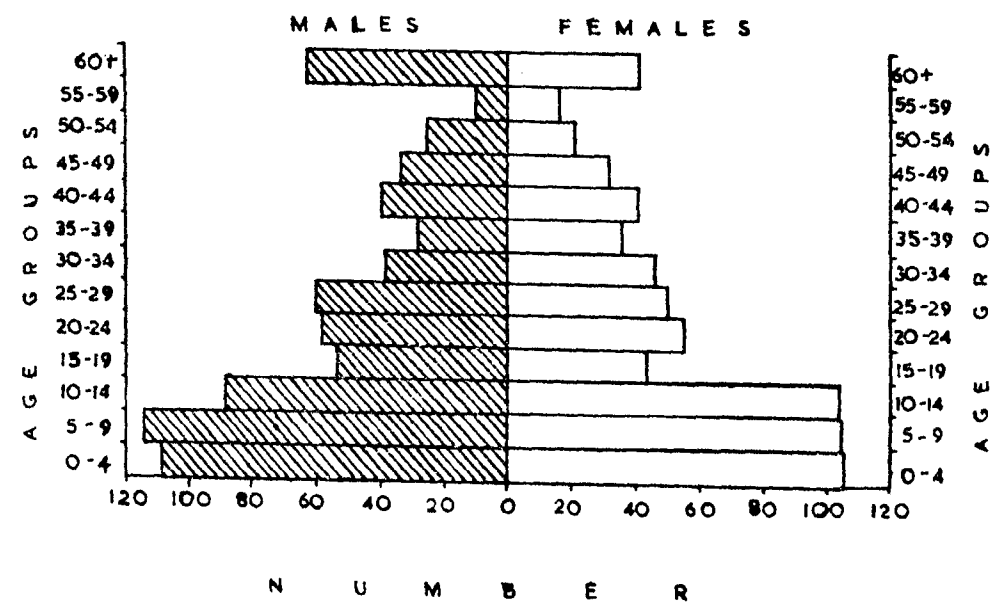
INDEBTEDNESS BY CAUSES



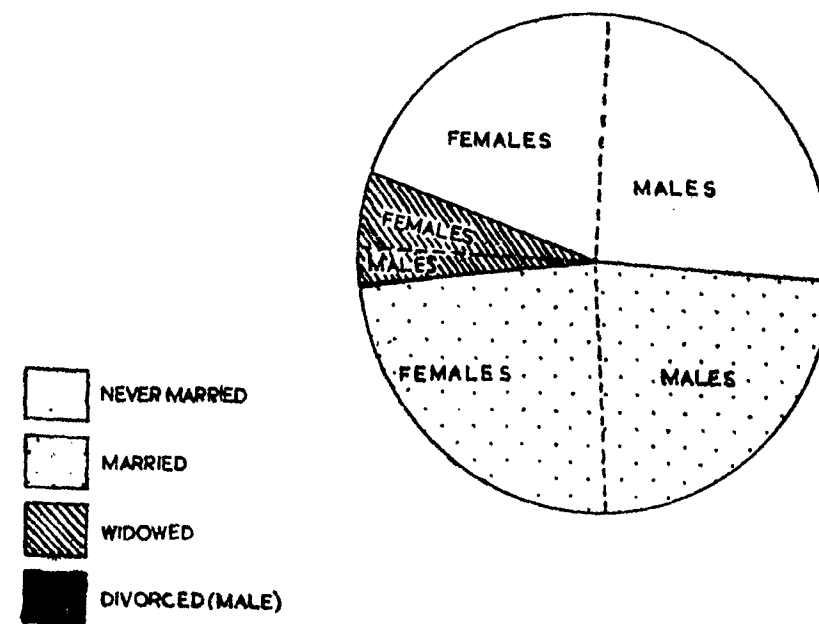
INDEBTEDNESS BY INCOME GROUPS



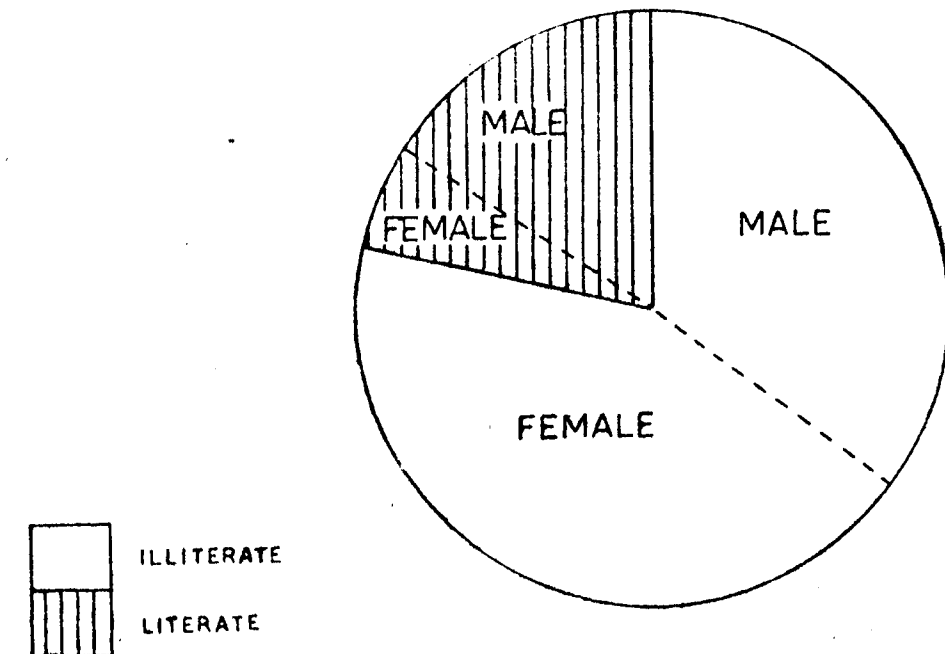
POPULATION BY AGE GROUPS



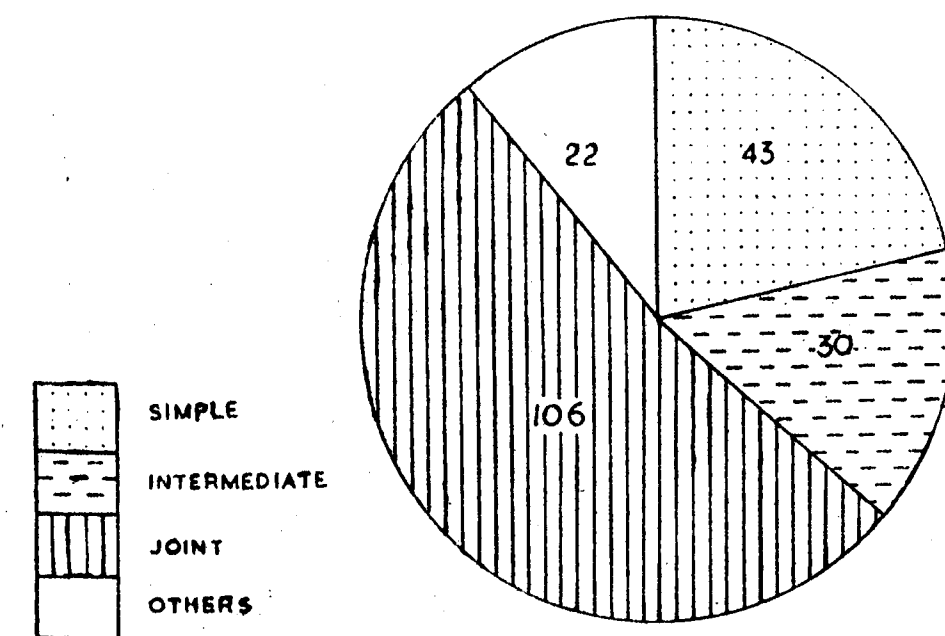
MARITAL STATUS



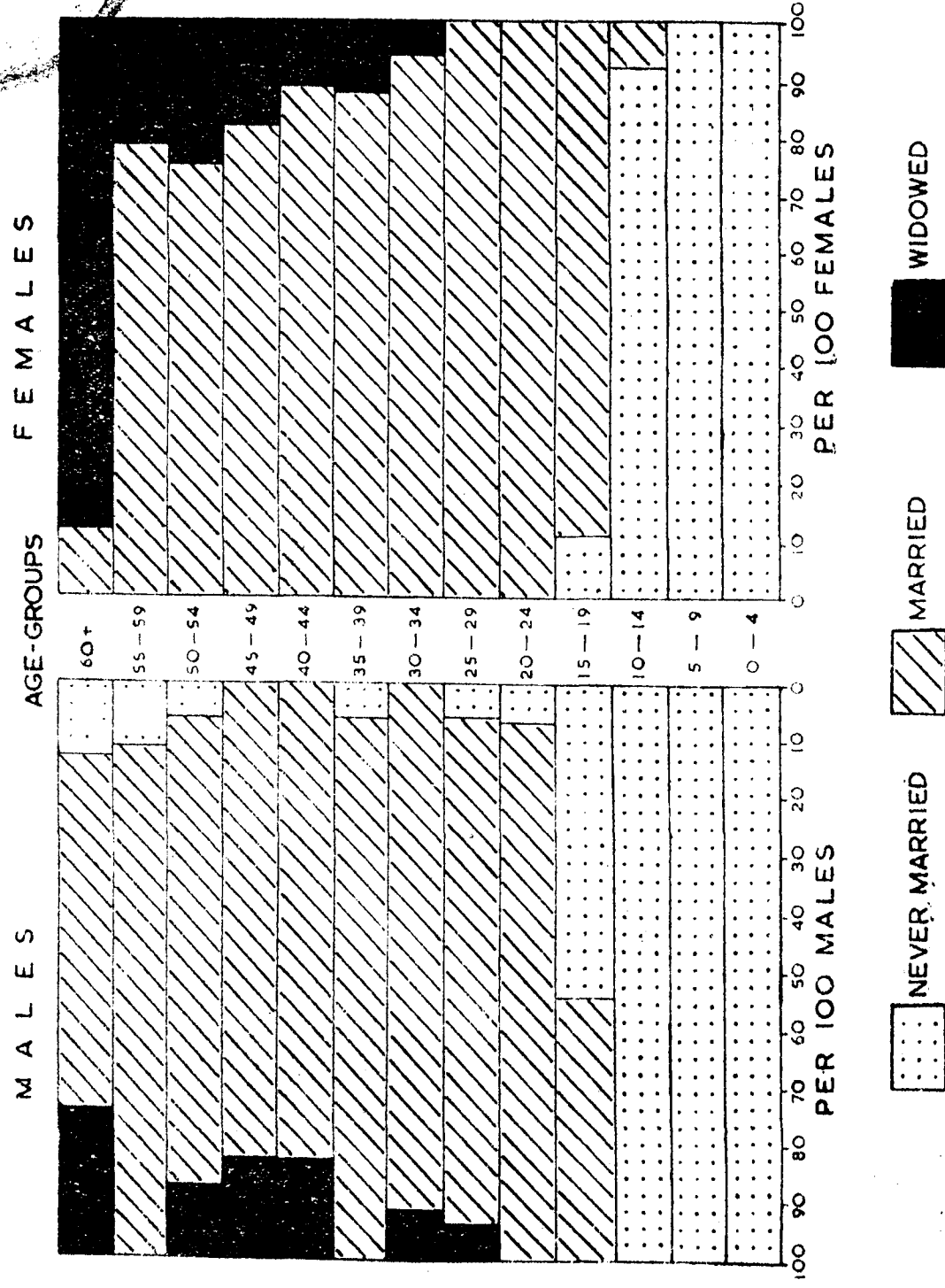
EDUCATION BY SEX



NATURE OF FAMILIES



MARITAL STATUS BY SEX & AGE GROUPS



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