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CENSUS OF INDIA 1961

VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH NO. 25

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

VILLAGE ADHKATA RABBANI BEGUM
(TAHSIL NAWABGANJ, DISTRICT BAREILLY)

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

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With best compliments of

P. P. BHATNAGAR,
Superintendent of Census Operations,
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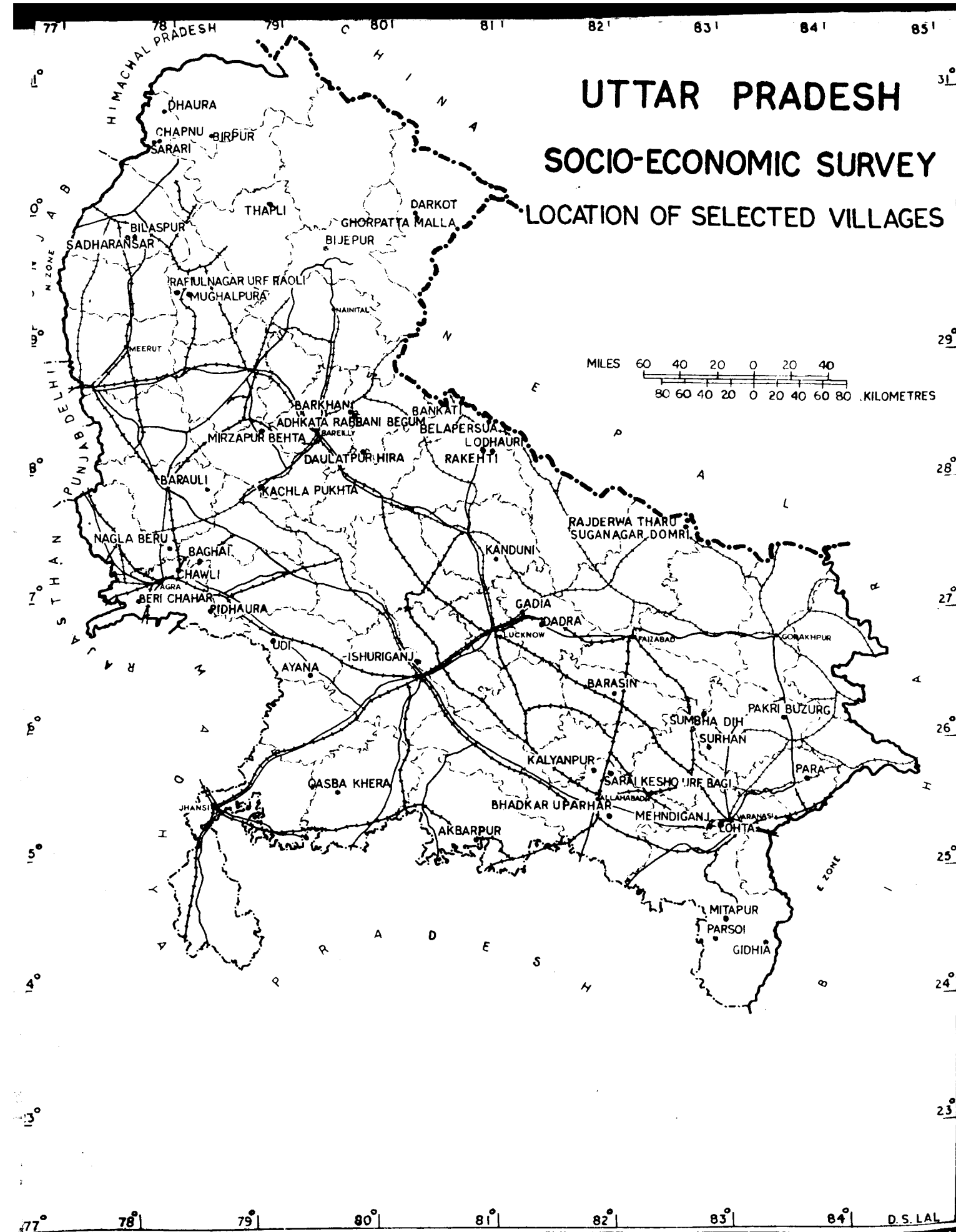
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FOREWORD

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to

variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have

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

NEW DELHI:
July 30, 1964.

ASOK MITRA
Registrar General, India.

P R E F A C E

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

3. Adhkata Rabbani Begum, a village in tahsil Nawabganj of district Bareilly, was selected for study because it is a multi-caste agricultural village. It is fairly backward with a population of 742. Besides Muslims, it consists of as many as 14 different castes, each having several distinctive social and cultural features and modes of life. The population is mostly illiterate.

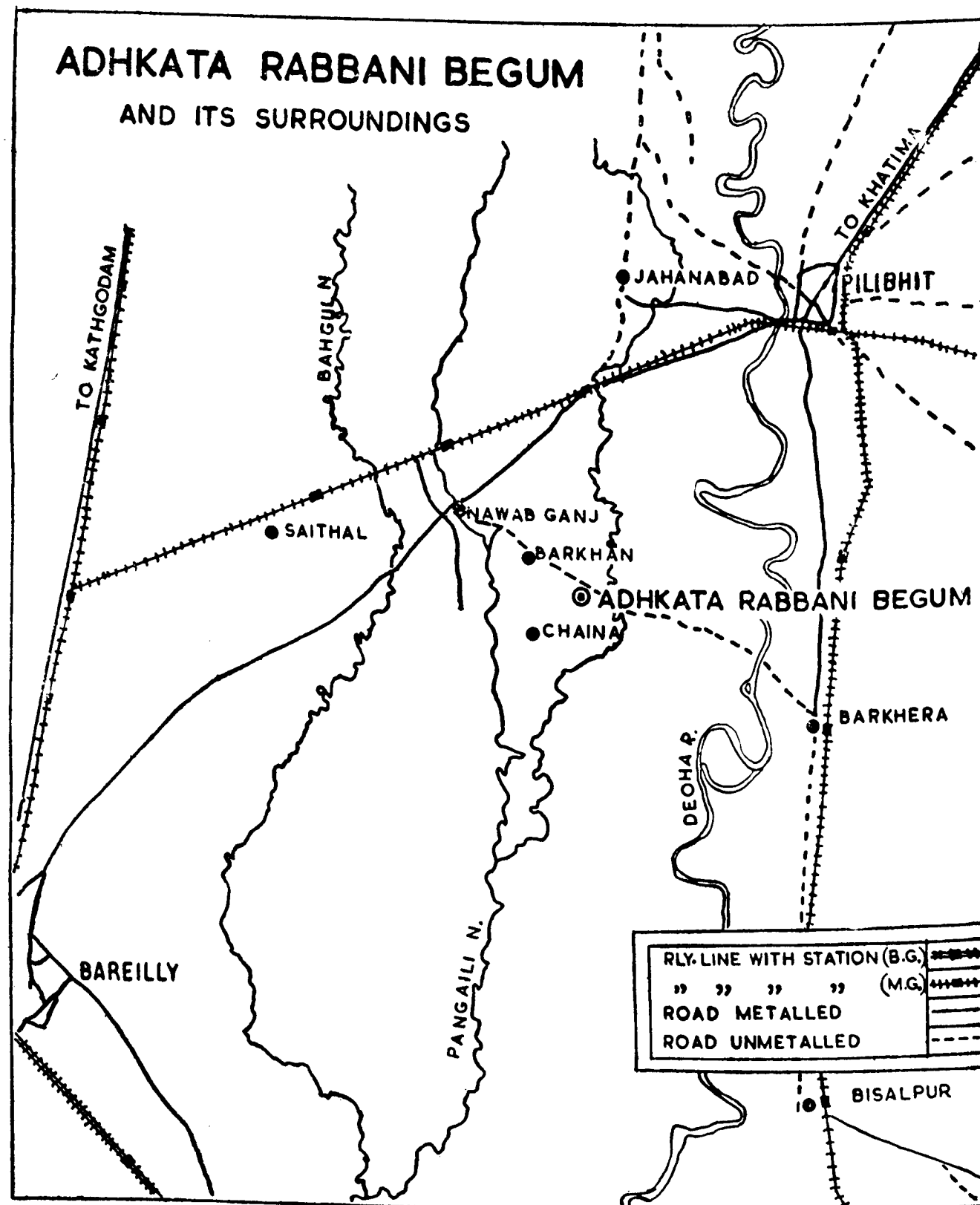
4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, census data, interviews and group discussions. The local investigation was carried out by the field staff of this Organisation, having a well-trained pair of eyes.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

5. Field investigation in the village was carried out by Shri G. S. Saxena, Socio-Economic Inspector who had been borrowed from the National Sample Survey Organisation. Shri R. I. Verma, Deputy Census Superintendent of the Uttar Pradesh Civil Service, is responsible for supervising the investigation, marshalling the statistical evidence, analysing the data and drafting the report.

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

LUCKNOW :
June, 1964

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



Map showing location of Adhkata Rabbani Begum and its surroundings

CHAPTER I

THE VILLAGE

Adhkata Rabbani Begum is a medium-sized village five miles from the tahsil head-quarters, Nawabganj and 25 miles from Bareilly, the district head-quarters. In shape it is an irregular rectangle surrounded by villages Bukhia-Kishanpur and Mohammadpur on the north, Dalelnagar on the east, Babura Baburi on the south and Barkhana Harchandpur on the west. The Afsara flows on the eastern boundary of the village separating it from village Dalelnagar.

The area of the village is 527 acres (0.8 sq. mile). According to the survey conducted in 1961, the population of the village was 742, 495 males and 337 females. The Hindus and Muslims constitute two distinct sections in the village population. The Hindus are in majority, being 77 per cent (567) of the total population. They are divided into fourteen castes. The Kurmis are the preponderating caste accounting for 38 per cent of the village population. The Muslims are about one-fourth of the total population (23 per cent).

The village is situated on a level plain. The surroundings are bare except in the east where there are grass patches here and there. There is gradual slope from north to south, the low lying part being in the south-east and the south-west. The Afsara swells up in the rainy season flooding the low lying tract thereby causing damage to standing crops and property. The tract is rendered unsuitable for *kharif* crops on account of flood water.

Climate of the village is dry. The heat is intense and hot westerly winds (*loo*) blow in May and June. The Monsoon breaks about the end of June and continues till the end of September. The maximum rainfall is between July and August. More than half of the average rainfall of the year comes during these months. The rains cease about the beginning of October. The climate is delightful in winter months with warm and sunny days but the nights are cold and uncomfortable in December and January.

There is no thick vegetation around the village or its surroundings. Trees commonly found there are mun-

go, *shisham* (*Dalbergia sissoo*), *jamun* (*Eugenia Jambolina*) and guava. Mango and guava are fruit trees planted in orchards. A few well-to-do persons have planted *shisham* for timber. Mango and *jamun* also provide timber for roofing and for making agricultural implements. *Pipal* (*Ficus religiosa*) and *neem* (*Azadirachta indica*) grow sporadically in the *abadi* and cattle are tied in their shade. There are a number of well-managed mango groves in the village.

Wild animals are very few but jackal, fox and sometimes wolf find their way to the village. Blue-bull is in small number but hare are common. Among birds, house crow, sparrow, pigeon, grey partridge and peacock are numerous. During winter, the Afsara provides a resting place to migrant water fowls, ducks, geese, etc.

The village is 25 miles from Bareilly. The road from Bareilly to Nawabganj is metalled on which Government Roadways buses ply. The distance is generally covered by bus. The five-mile stretch from Nawabganj to the village can, by no means, be called satisfactory as it is full of dust in the dry weather and is not easily negotiable in the rainy season because of slush and water. The distance is generally covered by bullock-cart, bicycle or on foot. The nearest railway station is Bijauria on Bareilly-Lucknow section of the North Eastern Railway. The distance of about seven miles from the railway station to the village is partly metalled and partly *kachcha*.

The village is lucky in respect of water supply. There are 31 hand-pumps and 14 pukka wells yielding good drinkable water. The well water is also used for bathing, cleaning of utensils and for other purposes. The water of the Afsara is used for irrigation. There are three tanks where cattle drink water. The Chamars, Dhobis and Mehtars have their own wells. There is no scarcity of water in the summer.

The Hindus cremate their dead on the banks of the Afsara in the south-east or north of the village. The Chamars, Dhobis and Mehtars have a separate crema-

torium on the banks of the river. The dead bodies of the infants are buried near the cremation ground. The Muslims bury their dead at the burial ground in the south-west of the *abadi*. The graves are *kachcha* except a few *pukka* ones.

Postal facilities are not available in the village. The nearest branch post office is at village Atanga Chandpur. One has to walk three miles to post a letter. Mail is delivered thrice a week but the village postman takes fairly long to reach the village on his periodic rounds. Letters are generally delivered personally to people who visit the post office for them. Majority of villagers are illiterate and show very little appreciation of postal service. The exchange of letters is not frequent for the writing of letters involves difficulty in getting them written by a literate person. Telegraph facilities are available at Nawabganj.

There is no *panchayatghar* in the village. The meetings of the Gram Sabha are held in the *baithak* (sitting room) of the village *Pradhan*. Sometimes the rooms of the primary school are also used for holding meetings or for housing the guests.

A primary school for boys was established in the village on July 1, 1948. It is housed in a *pukka* building belonging to the former zamindar of the village. The building is in a state of decay because of lack of repairs. It has five classes meeting in three rooms. The school is under the management of Zila Parishad. Children of all communities are now admitted to the school, and the old prejudice against admitting children of Scheduled Castes has gone. It is ill-equipped, having a few charts and maps, some furniture and a blackboard. The number of students during 1960-61 was 69.

The village is covered by the Community Development Block with its head-quarters at Bhadpura. It came in existence on October 2, 1961. The Village Level Worker serves as a link between the villagers and the Community Development Block. He lives in the village. All the administrative institutions like tahsil office, police station

and tahsil courts are located at Nawabganj. The allopathic dispensary and the veterinary hospital are also there. The marketing centre where the village product is generally sold and from where the villagers purchase tools, implements and other necessities is also located at Nawabganj.

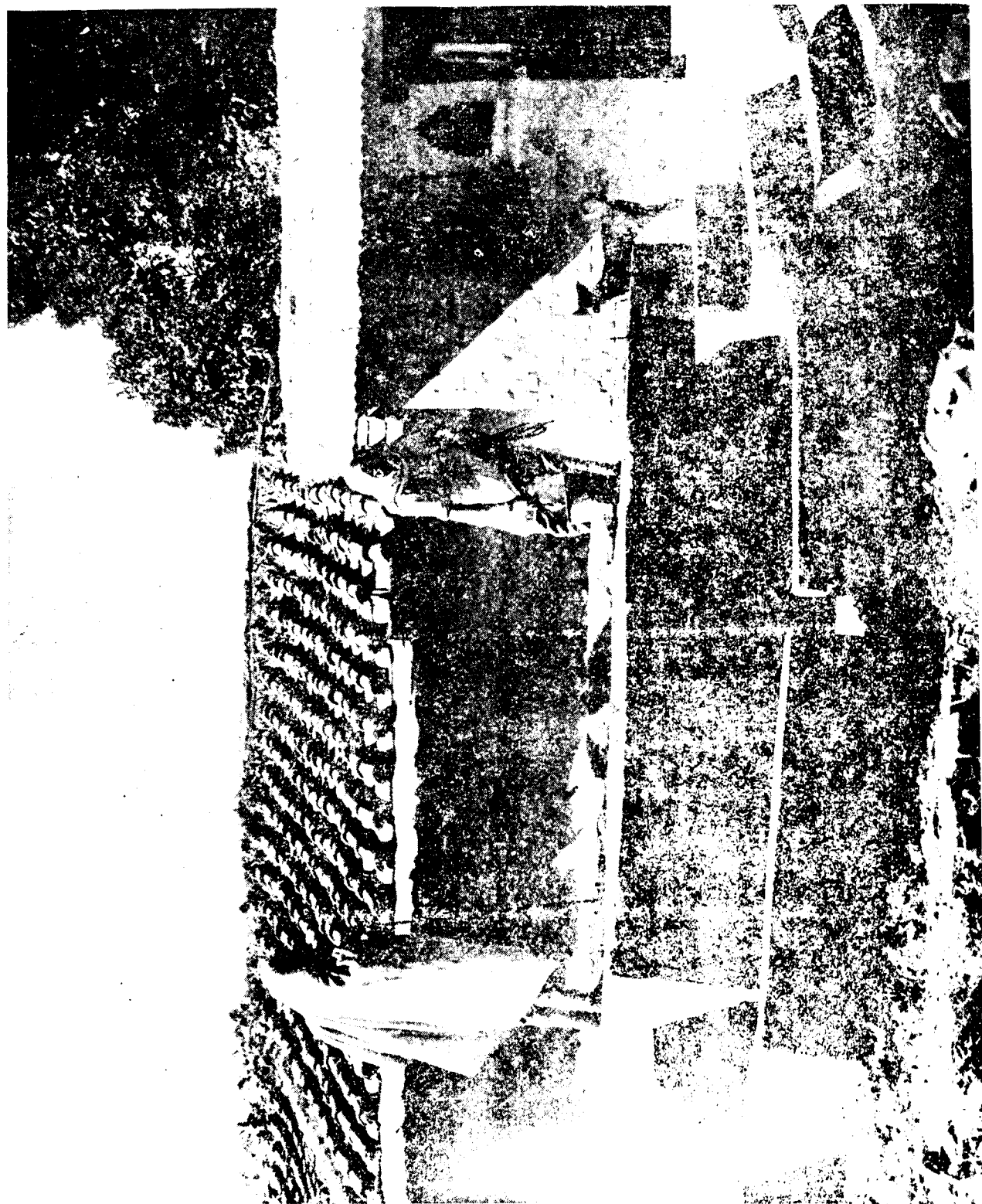
There are two temples in the village, one in the north and the other in the north-west. Both the temples are *pukka* but there is no architectural beauty about them. The temple in the north of the village was built about twenty years ago by Shri Ram Swaroop Vaish. He was religious man devoted to the good of the people. The idol of Jagannathji was installed in the temple. The other temple with the lingam of Shiva enshrined in it was built recently by Shrimati Puno, widow of Shri Ram Nath Shukla. The temple is visited by the villagers on Shivratri in the month of *Phalguna*. The Balmikis, Chamars and Dhobis are not allowed to enter these temples. Villagers visit the temples on festivals, pray and make offerings of food and sweets.

There is a mosque inside the *abadi*. The Muslims say prayers on all important festivals there.

It is not known when the village Adhkata Rabbani Begum in its present shape was formed as no written record about its origin is available. An enquiry was made from the elderly villagers who could not give a satisfactory account of its origin. The Settlement Report was also consulted which revealed that Bhola Nath Teli was the first Zamindar of the village. Bhola Nath, in course of time, sold the village to Noor Ahmad Rain to whom Rabbani Begum was married. Nur Ahmad was deeply attached to his wife and after her death he renamed the village after her to perpetuate her memory. Sardar Bali Khan, the only son of Noor Ahmad and Rabbani Begum was a man of violent temper. Nur Ahmad, being afraid of his son, gave half of it to him. The partition of the village into two parts, one under Nur Ahmad and the other under Bali Khan, gave birth to the word 'Adhkata' which was later associated with the name of the village.

PLATE I

An old *pipal* tree



Women drawing water from the well

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The population of the village is 742 comprising 567 Hindus and 175 Muslims. The Hindu population is divided into 14 castes, namely, Brahmin, Barhai, Bhurji, Kahar, Kurmi, Murao, Nai, Patwa, Teli, Tamboli, Vaish, Chamar, Dhobi and Balmiki. There is a fair proportion of Scheduled Caste population (86).

The Table given below gives the ethnic composition of the village population.

Caste/ Community	Number of house- holds	Population		
		Persons	Males	Females
Hindu				
Brahmin	8	44	25	19
Barhai	11	35	17	18
Bhurji	3	10	6	4
Kahar	2	14	9	5
Kurmi	55	268	141	127
Murao	3	15	6	9
Nai	3	11	6	5
Patwa	6	37	23	14
Teli	3	24	15	9
Tamboli	3	14	10	4
Vaish	3	9	5	4
Chamar (S. C.)	11	53	30	23
Dhobi "	5	22	10	12
Balmiki "	1	11	7	4
Muslim				
Dhunja	11	65	34	31
Sheikh	11	76	39	37
Fakir	4	24	15	9
Manihar	2	10	7	3
Total	145	742	405	337

The traditional *varna* system divides Hindu society into four major groups. It is difficult to classify the castes in the village according to the *varna* system but they can be grouped according to castes superiority.

Among Hindus the Brahmin holds the highest place in the caste hierarchy. There are 8 Brahmin households with a total of 44 persons accounting for about 6 per cent of the population. They are divided into two endogamous divisions: Sanadhya and Shankhdhar. They freely dine with each other, and social contact between them is on a basis of equality. They do not accept food from the hands of any but his caste fellows. A Brahmin priest officiates at the ceremonies of all castes, except those of the Chamar, Dhobi and Balmiki. However, he is consulted by them regarding the auspicious timing of agricultural operations or to perform marriage ceremonies. Out of 8 Brahmin households, seven are in agriculture and only one is devoted to priestly avocation in a subsidiary capacity. The principal occupation of the household of Pandit Babu Ram is service. Among his family members, one is in the Revenue Department serving as Lekhpal, two are in the Consolidation Department and one has taken to teaching profession.

There are 3 Vaish households in the village. They are cultivators but trade and money-lending is their subsidiary occupation. They keep small shops where they sell grain and general provisions. All castes except the Brahmin accept food at their hands, but they do not take food from those whose social position is lower than their own.

The Kurmis form a sizable community in the village. They are 268 in number divided into 55 households constituting 26 per cent of the village population. It is an exclusively agriculturist group treated with respect by all castes. They are energetic and well-to-do peasants known for their skill in farming. The manufacture and sale of *gur* is their subsidiary occupation employing 94 persons.

The Kurmis are not very high in the social ladder.

They rank lower than the Brahmins and Vaish in the village. They accept food at the hands of the castes higher than themselves but not from those which are lower. The Brahmin priest officiates at the ceremonies in their houses.

The Barhais belong to the artisan group in the village. They do not live in any separate *mohalla*. Out of 14 Barhai workers, 9 are in agriculture and 5 in carpentry which is their traditional occupation. They make agricultural implements, cots, doors of houses, etc. The profession is not remunerative for there is very little demand for their work. They have, therefore, been turning to agriculture, keeping *barhaigiri* as their subsidiary occupation.

The Barhais accept food at the hands of all castes higher than themselves. They are superior to Kumhars and do not accept food at their hands.

The intermediate level of caste hierarchy in the village is represented by Patwa, Teli, Tamboli, Bhurji, Kahar, Murao and Nai who together constitute about 17 per cent of the village population. These castes do not stand on equal footing with one another. There is permanent social distance between them. Nai is the *praja* of all these castes and is quite low in the rung of social ladder. These people accept food at the hands of the castes higher than themselves only. They do not suffer from any social disability and have free access to the places of worship.

Jatava, Dhobi and Balmiki belong to the Scheduled Castes and are at the lowest rung of the caste hierarchy. The Chamars account for 7 per cent (53) of the village population. They do all sorts of work as labourers such as repairing houses, cutting wood for fuel and working on the fields in sowing and harvesting seasons. 17 of them have taken to agriculture and are small cultivators. *Gur* making is the subsidiary occupation of 13 persons. Before the abolition of zamindari, the Chamars had to put up with indignities and unreasonable harshness of the village zamindar. There used to be considerable compulsion and many worked on the fields and in the houses without adequate remuneration. They were only given grain after the harvests. The conditions have changed and they do not suffer from unreasonableness or arbitrary exactions. They work either on daily wages or are given grain after the crops are harvested.

The Chamars are not untouchables but suffer from certain social disabilities. They are not admitted to the places of worship or religious congregations. The Brahmin priest does not officiate at the ceremonies in their houses. They use water of their own well for they cannot draw water from other wells. They, however, consult the Brahmin priest regarding the auspicious timing of agricultural operations or to perform marriage ceremonies.

The main occupation of the Dhobis (5 families, 22 persons) is washing clothes. A Dhobi gets payment in kind, twice a year, from the regular customers and from the casual ones, from 6 to 12 Paise per piece. The profession is not remunerative and of late they have been turning to agriculture. Their holding are small and, therefore, independent cultivation by them is negligible.

Dhobis also suffer from social disabilities like Chamars. They are superior to them but wash their clothes as of all other castes in the village. They live in the main *abadi* where there are houses of other castes.

There is only one Balmiki household comprising 7 males and 4 females. They are at the lowest rung of the caste hierarchy and social ladder. They are untouchables and follow the traditional occupation of sweeping and cleaning and rear pigs. Their women work as *dai* and attend at the delivery. The village chowkidar belongs to this caste.

There are 28 Muslim households in the village comprising 175 persons (95 males, 80 females) accounting for 23.6 per cent of the population. They are in a minority in the population of the village, but are a close-knit group in socio-religious matters. There is no evidence of class distinction in them. They belong to the Sunni division and are sub-divided into Sheikh, Dhunia, Fakir and Manihar. Majority of the Sheikhs work as agricultural labourers, 4 are in trade, 2 are tailors and one is a barber. The Dhunias are mainly agriculturists while the Manihars are engaged in the sale of bangles. The Fakirs work as labourers.

The long residence and close association have brought the Hindus and Muslims in close contact with each other but they retain their socio-religious identities. The Muslims of the village act as a separate group in the socio-religious matters. They, however, seek the help and advice of their Hindu neighbours in non-religious affairs and live like good neighbours.



PLATE III

A street in the village

PLATE IV



A typical *kachcha* house in the village

PLATE V



Muslim men and children in their usual dress

Houses

There are as many residential houses as are the households in the village. All the houses, except four, are *kachcha* and single-storeyed. They are constructed with the twofold purpose of providing residential accommodation for the family and storing space for agricultural produce and household goods. There is no set pattern or design of houses. The design and structure of a house may vary according to the land area available. An average house, however, has a thatched verandah through which lies the main entrance. As one enters the house, he finds himself in a room which opens to a courtyard along the sides of which are built a few *kothries*. The well-to-do have spacious houses with 2 to 3 rooms, a kitchen, a grain store, a separate enclosure for the cattle and an extensive courtyard. The poor keep the cattle in the outer verandah or in one of the *kothries* inside the house.

Construction of *kachcha* house is simple and economical. The materials used in their construction are mud or unbaked clay bricks, bamboo and wood. The plinth is raised two feet above the ground level. The walls are made of *kachcha* bricks or mud. The door and their frames are fashioned by the local carpenter and are marked as the construction progresses. The walls are raised to the roof level and thereafter the rafters are laid lengthwise and thatched roofs intend to four slopes are constructed. Some houses have roofs of *deshi* tiles which are flat obtained from nearby villages. The tiles are replaced, as far as practicable, every year. The roofs are not flat but slanting for draining rain water. The rooms are dark as windows and ventilators are not provided. Some houses, however, have a few openings left out in walls near the roof which serve as ventilators. In a few houses round holes are provided in the front walls above the door for the light and fresh air to come in. The floor is levelled by earth-filling and the house is plastered with a mixture of clay and cowdung from inside and outside and in some cases mud wash is given. The well-to-do usually employ a mason and four labourers for construction but the poor build the house with the help of family members and friends.

Out of four *pukka* houses, three belong to Kurmi households and one to a Vaish. They are made of fired bricks, cement and lime. They are also single-storeyed and the apartments are comfortable both in summer and in winter.

The *kachcha* houses are unsafe in the rainy season. They leak and are full of flies and mosquitoes. They have only doors and no windows or ventilators with the result that it is stuffy and dark inside the room. The house drains are *kachcha* and often overflow in the rainy season causing insanitation. There is no bath room or latrine in the house. Children often ease themselves on roadside. Men and women go to answer the call of nature in the nearby fields. In summer people sleep out in the courtyard or in open, but in winter and in the rainy season they sleep indoors. Men bathe at the village well and women usually take bath either under the cover of a cot or behind closed doors when the men are out.

Among the Hindus, the foundation-stone of the house is laid on an auspicious day in consultation with a Brahmin priest. The head of the household worships the mother earth at the site of the construction and *gur* is distributed to all persons present. When the construction of the house is completed an auspicious day is again fixed for *grih pravesha*. Those who can afford give a feast to friends and relatives and occupy the house after the *Satyanarain Katha*. Generally the house faces the east. The Muslims, Chamars, Dhobis and Balmiki do not observe any ceremony in connection with the construction and occupation of a house.

Out of 145 households 24 live in no regular room and 51 in one room each. Thus more than half of the households (51·7 per cent) have accommodation not exceeding one room each. The typical house is, therefore, a single-roomed structure where married and unmarried live together, cook and store agricultural produce. The average density of persons per room is 3. Considering households occupying one room, the average density is 5 which speaks of congestion for a considerable section of the population.

Dress.

The common wear for males is a shirt or *kurta* and *dhoti* which may either be mill-made or of hand-loom. Sometimes the Muslim males wear the coloured *lungi*. Coloured shirts, plain white pyjamas and cotton caps are worn by them on festive occasions. In winter the well-to-do wear woollen coats sweaters and caps. Underwear are not worn by the oldfolk but their use is finding favour with the new generation. Woollen blankets are generally used for protection against cold in the cold nights of

PLATE VI



Muslim women in their usual dress

December and January. Young boys wear shirts and half pants. Poor children who do not go to a school use the old clothes of their parents.

Hindu women usually wear *dhoti* and blouse made of coarse cloth. Underwears are not used. Sometimes *kurti*, a full-sleeved shirt of cotton cloth is worn. The *dhoti* is mill-made or of handloom with a floral border about three or four inches wide. The Muslim women wear black coloured tight *sutna*, the shirt and the *dupatta*. The Chamar, Dhobi and Balmiki women generally wear *lehanga*, *kameez* and *orhni*.

There is no prescribed dress for festive or ceremonial occasions. A few fancy clothes are kept for such occasions and are worn. The common dress of a bride at the time of marriage is a *lehanga* of coloured silk or cotton, *kameez* or *kurta* and *orhni* or *chunni*. Often a bride is dressed in a coloured cotton saree, petticoat and blouse.

The clothes worn by the villagers are generally made of coarse cloth. They are stitched by the village tailor. Those who have gone out of the village and are in service get their clothes stitched in towns. They are washed by the villagers themselves but some get them washed by the washerman and either pay him on piece-rate or grain is given at the harvests.

Those who can afford wear country-shoes purchased from nearby markets. Factory-made shoes are used by the well-to-do. Villagers generally put on shoes on ceremonial occasions or when they go out of the village.

Ornaments.

The ornaments are generally made of gold, silver or nickle. Silver ornaments were very common a generation ago. Now leaving aside a few ornaments like nose pin, *kara* and *hansli*, no other gold or silver ornaments are worn. A few of the popular ornaments are mentioned below :

Local Name	Metal	Use
<i>Jhanjh, lachchha, and Kara</i>	Silver	Worn on the ankles
<i>Peti</i>	Silver	Worn round the waist
<i>Kharaua</i>	Silver	Worn round the waist
<i>Bunda and Bali</i>	Gold or Silver	Worn on the ears

Local Name	Metal	Use
<i>Bara</i>	Silver	Worn round the arm
<i>Turra, Phool and Keel</i>	Gold and Silver	Nose pins
<i>Gulshan patti and Hansli</i>	Silver	Worn round the neck
<i>Choori</i>	Silver	Worn round the wrist
<i>Bichhia</i>	Silver	Worn on foot-fingers
<i>Anguthi</i>	Gold	Worn on fingers
<i>Ohhalla</i>	Silver	Worn on foot-fingers

Married Hindu women wear *bichhia* and bangles as a sign of *sohag* i. e., married state. They are not taken out during the life time of the husband. Unmarried girls wear bangles only. Men do not use any kind of ornament except [the ring. The ornaments of gold and silver are purchased from Nawabganj or Bareilly.

Household Goods

The villagers possess small items of furniture which is cheap, simple and durable. Every household possesses a *khatia* woven across with *moonj* strings. It is used for sitting and resting during the day and for sleeping at night. Many family members sleep on mats spread on the floor as the cots are not many. Three households (Kurmi 2, Brahmin 1) possess bed-steads. A few households own wooden chairs for guests. Two households possess a table each and only three benches and stools. 63 households own *jal chaukies*.

Consumer goods are used to a limited extent in the village. Out of 145 households, 102 possess hurricane lanterns, 39 dry-cell torches and 15 bicycles. The kerosene stove which is quite economical has not found its way into the village. A few households use trunks made of tin. Use of mosquito curtain is still unknown there.

Utensils

The utensils commonly used for cooking food are made of brass, bell-metal, aluminium, wood and clay. They are the same as in other parts of the State. Food is also served in metal utensils. The Muslims generally use earthen pots and aluminium utensils for cooking food. Water is stored in earthen pitchers. Some of the common utensils used in Hindu and Muslim households are mentioned below :

PLATE VII



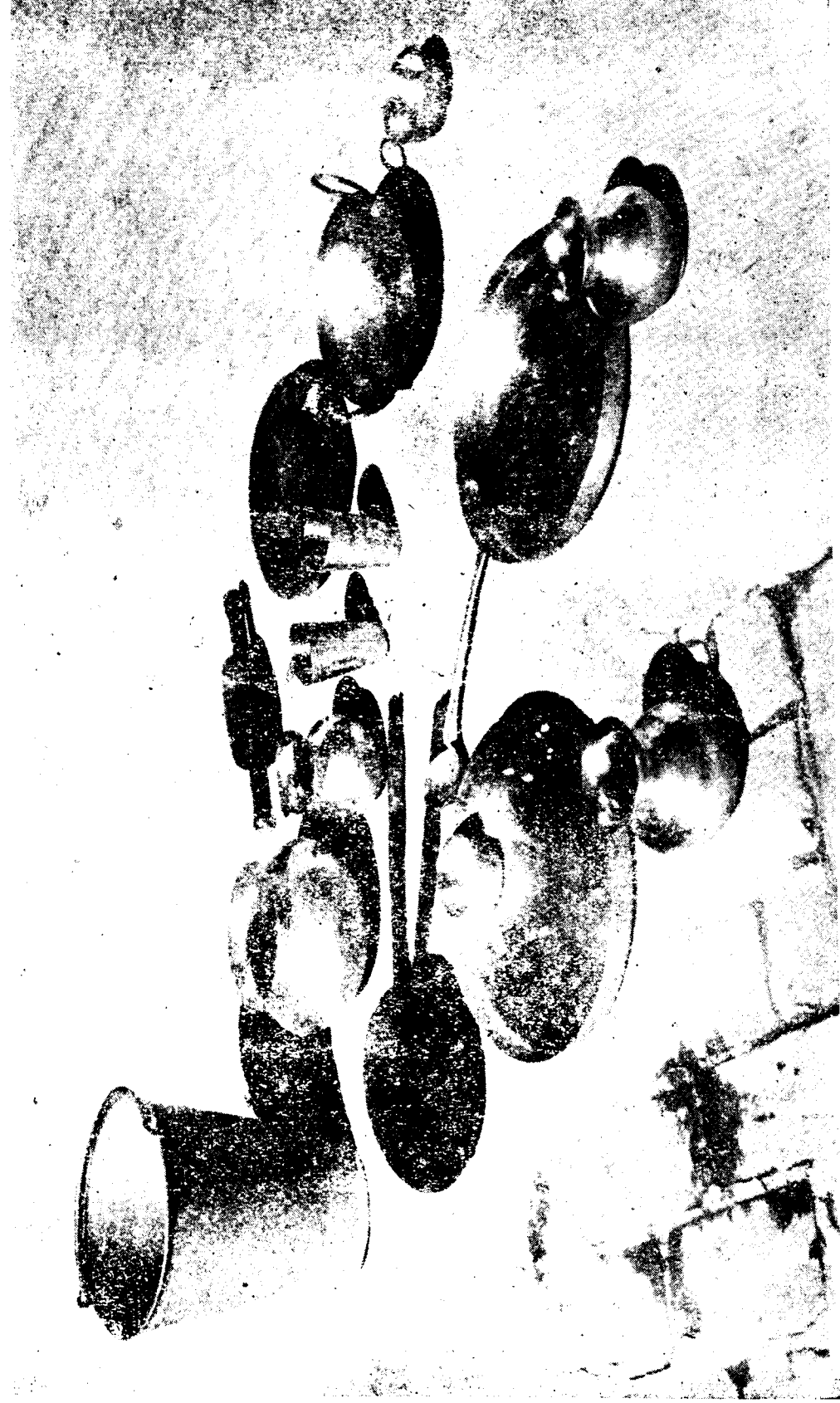
A Hindu girl wearing Saree and blouse

PLATE VIII

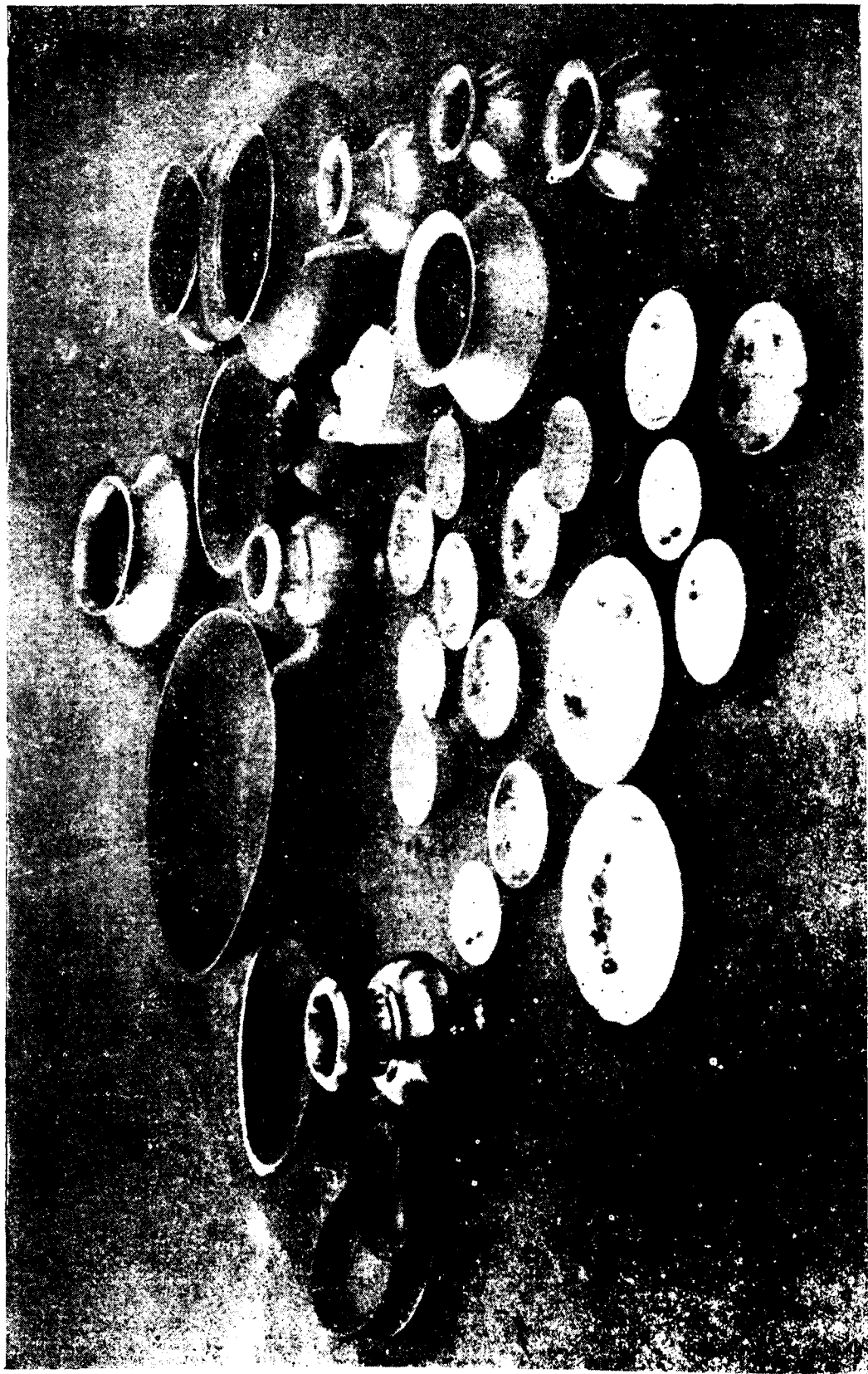


Ornaments

PLATE IX



Utensils of a Hindu household



Utensils of a Muslim household

Local Name	Metal	Use
<i>Karhai</i>	Iron	Cooking
<i>Batua and Patili</i>	Brass	Cooking
<i>Degchi</i>	Aluminium	Cooking
<i>Parat</i>	Brass	For kneading flour
<i>Thali</i>	Brass or bell-metal	For serving food
<i>Chamcha</i>	Brass or iron	Cooking
<i>Lota</i>	Brass or bell-metal	For keeping drinking water
<i>Katori</i>	Brass or bell-metal	For serving vegetables, etc.
<i>Gilas</i>	Bell-metal	For keeping drinking water
<i>Tava</i>	Iron	For cooking bread
<i>Chimta</i>	Iron	For picking bread and fire
<i>Pata and Belan</i>	Wood	For making bread
<i>Balti</i>	Brass or iron	For storing water
<i>Rakabi</i>	Aluminium	For serving food
<i>Badna</i>	Brass or aluminium	For varied purpose
<i>Ghara</i>	Clay	For Storing water

The metal utensils are purchased from Nawabganj or Bareilly. *Pata* and *belan* are made by the village carpenter. The earthen pots are purchased from the Kumhar in the neighbouring village.

Food and Drinks

The staple food grains grown in the village are *bajra* in *kharif* and wheat, barley and gram in *rabi*. Barley and gram constitute the staple food of the people and are consumed throughout the year. They consume alike vegetables and pulses. *Urd* pulse is preferred and consumed in large quantity. They either grow vegetables in the backyard of the house or collect wild leafy vegetables for consumption. *Chapatis* of maize flour are greatly relished with *sag* of mustard leaves. *Khichri* a hotchpotch of rice and pulse is also cooked for a change. Out of 145 households, 73 are non-vegetarians. The Brahmins and Tambolis are vegetarians and abstain from meat preparations. Majority of Vaish, Kurmi and Barhai families are also vegetarians. The non-vegetarians relish goat's meat, fish and eggs. As far as practicable the

Muslims take meat throughout the year. Domestic fowls are occasionally cooked and served.

The medium of cooking is mustard oil. Sometimes vegetable oil is also used. Use of green and powdered chillies is common. Butter and ghee are not common in domestic use. Villagers make some pickles of mango, lemon, etc. Sweets are prepared on festive occasions. The use of *gur* is common.

Villagers eat very little fruit. When in season, mangoes, guava, *jamun* (*Eugenia jambolna*) and melons are eaten more commonly by children. Coconuts and bananas are bought for ceremonial occasions. The use of tea is not common. The Muslims take tea throughout the year generally in the morning and sometimes in the afternoon also. The use of liquor is confined to Dhobis and Chamars. They take liquor or toddy on festivals and social occasions. Tobacco is both smoked and chewed. The use of *bidi* is heavy as it is cheap and easily available.

Out of 145 households, 131 take food three times daily i. e., in the morning, midday and early in the evening and 14 eat twice daily. The poor take stale *rotis* cooked the previous night with a pinch of salt in the morning. The well-to-do take *chapatis* with milk or *matha*. The midday and evening meals are simple and consist of *roti*, *dal* and vegetable curry, if available. There is addition of some more items of food on festive occasions.

Customs and Beliefs

Birth

The customs relating to the birth are simple in all the castes and communities in the village. No pre-natal ceremony is performed and the expectant mother leads a normal life except that she does not exert herself much and is not permitted to carry articles of heavy weight. This precaution is taken against miscarriage or abortion.

The delivery normally takes place in the main living room. The local Chamurin *dai* is called and she attends at the delivery. After the delivery, the umbilical cord is cut by her with a sharp knife and is buried along with the placenta. The child is washed in lukewarm water and is given a small feed of milk of cow or goat. The birth of a male child is heralded with great joy. The *dai* is given a rupee and four seers of grain on the birth of a male child and half the amount when a girl is born.

Sutak (unclean period) is observed for ten days in the family and no offering is made or puja performed during this period. Fire is kept burning in the room and knife is kept under the pillow to ward off evil influence. The mother is restricted from coming out of the room and is not allowed to mix with others. After the delivery, the mother lives mostly on milk, boiled water and *harira* which is a liqued preparation of *gur* and spices cooked in ghee. After three days she is given porridge, *khichri* or *roti* and vegetables. Non-vegetarian food or sour things are not given to her. There is a simple ceremony on the sixth day of the birth known as *chhati*. A short puja of family deities is performed on the occasion. The women sing songs appropriate to the occasion. The *dastaun* ceremony is observed on the eleventh day of the child birth. On this day, the house is cleaned, the old earthen *gharas* are replaced by new ones, the mother is given a bath and she puts on new clothes. The *purohit* performs the *havan* and prepares the horoscope of the infant. A suitable name is given to the child on the occasion. On this occasion the maternal uncle of the child brings toys and clothes for him and clothes for the mother. The ceremony ends with a feast given to friends and relations. In the case of a baby girl the ceremonies are not observed on an elaborate scale.

Among the Muslims, the expectant mother is sent to her parents for the birth of her first child; subsequent deliveries, however, take place in her own home. An untrained *dai* attends at the delivery. An amulet is often tied to the mother's waist to facilitate delivery. After the delivery, the naval string is severed with a pair of scissors by the *dai* and is buried. The child is bathed in lukewarm water and clothed. Prayers are said by the grandfather of the infant or an elderly relation. A date is dipped in honey and a drop of it is put into the mouth of the child. The *chhati* ceremony is observed on the sixth day. The relations for both mother's and father's side are invited for the ceremony. They bring gifts for the child and the mother. The head of the child is shaved on the seventh day and a name is given to him by the elders. Friends and relations are invited to feasts both on the sixth and seventh days. The mother resumes her normal work after forty days. On the fortieth day she is bathed and once again there is a feast. Presents may be given both to the mother and the child on this occasion.

Marriage

Marriage is a common feature of the social life of the village. There are 337 married persons (172 men and 165 women) there being no unmarried female above the age of 19. The number of unmarried girls in the age-group 15-19 is only 2. There are 20 men above the age of 24 who have not been married. There is only one broken home where husband and wife live apart because of differences. Child marriage, though prevalent, is fast dying out. The number of married males and females in the age-group 10-14 is 4 each.

Among the Hindus, marriage is solemnised within the same caste group but not within the same *gotra*. No marriage in the village has been solemnised in contravention of the marriage rules of the community. Negotiated marriages are common in the village. The marriage negotiations are started by a middleman who may be a friend or a relative. The general financial condition of the family of the girl and the ability of the girl's father to pay a dowry to the boy help in the settlement of marriage. If the negotiations proceed favourably, then the father or an elderly relation of the girl visits the parents of the boy and the proposal is discussed and all the terms of marriage are settled.

After the settlement of marriage, the betrothal ceremony called *barichha* is performed. The boy is given a few rupees and sweets by the father of the girl on this occasion. Sweets are distributed among those present at the ceremony. An auspicious date for the marriage is fixed by the two parties on the advice of the Brahmin priest. A fortnight before the marriage, *lagan* is sent by the girl's father. The *lagan patrika* is prepared by the priest of the girl's family and contains the dates and time for various ceremonies. All the ceremonies connected with the marriage are performed on the dates mentioned in it. *Haldi* (turmeric powder) is sprinkled on the *lagan patrika* and with one rupee note, it is wrapped with a *kachcha* thread and is taken to the boy's house by a member of the girl's family preferably the bride's brother and the pandit and a Nai. Along with it a coconut, a few betel-nuts, some articles of clothing and some cash are also sent. A short puja is performed and there after the bride's brother applies *tika* on the forehead of the groom and then the presents are delivered to him. The women

sing songs. Generally, but not always, a feast is arranged for the *biradari* and friends on this occasion.

The ceremony of *tel* is observed a few days before marriage. At an auspicious moment, *tel* is first offered to family deities and is then smeared on the forehead, arms, knees and feet of the bride or bridegroom by the family members. *Ubtan*, a paste prepared of barley flour, turmeric and oil is applied on the body to soften the skin. The oil is massaged for 5, 7 or 9 times according to the directions in the *lagan patrika*. These ceremonies take place in the bride and the bridegroom's houses separately and the timings may also be different.

On the day of the first *tel*, a *kangan* or cotton thread is tied round the wrists of both the boy and the girl and many knots are given to it. A small iron ring, some grains of mustard seed and betel-nut are tied to the *Kangan* in a small piece of cloth.

A day before the marriage the women assemble at the bridegroom's house and go to the village well for worship. On the evening of the same day the ceremony of the *mandap chhana* (covering of *mandap*) is performed by five male members of the family separately in the homes of the bride and the groom. In the bride's house, the *mandap* is set up in the courtyard and is decorated with leaves, huntings, flowers, etc. Among the Brahmins and Vaish, an earthen pitcher filled with water is placed inside the *mandap* and Gauri and Ganesh are worshipped a day before the marriage.

The next day the bridegroom's party, consisting of relations and friends, leaves the village in good time in order to reach the bride's village by evening. On reaching the village they are received with great ceremony by the bride's people and are lodged in a house kept vacant and clean for their use. In the evening some family members of the bride's house accompanied by the pandit go to the *janvasa* and invite the bridegroom's party for the *dwarpuja* ceremony. The bridegroom dressed in wedding clothes with his face veiled by silvery threads hanging from his headdress goes to the house of the bride in a palanquin with the friends and relations and a country band accompanying them. The party is received at the house of the bride by the relations and friends of the bride's family. A short puja is performed at the main entrance of the house. After the *dwarpuja* ceremony,

the marriage party is feasted with *poori*, *halwa*, vegetable, curry, etc.

The marriage ceremony is performed at the time of *lagan*. The boy's father sends clothes, bangles and one or two items of jewellery for the bride. The marriage ceremony is gone through under the *mandap*. The bridegroom sits on a sitting-board facing east. The *purohita* from both sides chant *mantras* and thereafter, the bride heavily veiled is brought to the *mandap* by her maternal uncle. She sits on a sitting-board by the side of the groom. The bride's father and other relations wash the feet of the bride and the groom in a big metal plate. The hand of the bride with some money is kept over the hand of the groom by the father and as the priest recites some *slokas* he sprinkles a few grains of rice over it. The money is dropped in the metal plate in which the feet were washed. This ceremony is called the *pairpuji*. The other relations perform the *pairpuji* in the same way. The priest recites some *mantras* and then asks the bride and groom to repeat seven vows after him. The groom promises to consult his wife in all things, to take her wishes into account and not to speak impolitely in the presence of his friends. The wife for her part vows to be an obedient wife. After making these promises the *phera* ceremony is performed. It consists of going round the holy fire together seven times. The bride leads in the first three *phas* but follows the bridegroom in the last four. Women sing *mangal* songs showering blessings on the couple for a happy married life. The bride now sits on the left side of the bridegroom as his lawfully wedded wife. After the ceremony the bride and the groom are taken inside the room for the worship of family deities.

Next day preparations are made for the *bida* or the going away of the bride with the bridegroom. At the time of departure of the bride, everyone bids her farewell. This is the saddest moment and tears flood the eyes of all those present on the occasion. The bride is usually sent in a *doli* and the marriage party returns in bullock-arts.

When the bride and the bridegroom reach the house, they are received by his mother at the main entrance of the house. As the couple approaches the house, the groom's sister blocks the way and will not allow the bride inside until she or the groom hands over some money.

The next ceremony is that of viewing the bride's face for which those present give her a rupee or so. The bride is supposed to look down modestly as they view her face.

The last ceremony is locally known as *kangan-kholna*. The bride and the groom have to untie each others *kangan* while the women watch them singing songs. The elder brother's wife and other young women cut jokes with the groom and the bride at this time. The marriage ceremonies conclude with it.

Among the Muslims, the marriage negotiations are initiated by the parents of the boy and after their successful conclusion, *mangni* ceremony is performed. It includes the giving of some money by the father of the girl to the boy. A date for the *nikah* is then fixed by the boy's family in consultation with a *Qazi* (Muslim marriage priest). The marriage party goes to the bride's village on the day of marriage and is comfortably accommodated at some suitable place. The groom's father sends clothes, a few ornaments, etc., to the bride which she wears after the *nikah* ceremony. Before the ceremony turmeric paste is applied to the bride. The bridegroom goes to the bride's house on a horse, if one is available or in a palanquin. A country band usually accompanies the *barat*. The consent of the bride is necessary for the marriage. The girl observes purdah and her consent is obtained through a *vakil* who is usually the father of the bride. The consent is announced to those present and *mehar* (alimony which the bridegroom will have to pay if he leaves his wife) is also settled. The *Qazi* reads the prescribed words of *nikah* and thereafter the marriage ceremony is complete. Ceremonies of fun and frolic follow. The two are seated on a decorated bed but a screen is held between them. The groom is asked to read some passages from the *Quran* and to see the reflection of his wife's face in the mirror. The bridegroom and the marriage party are feasted on rice, mutton curry, ghee and sugar. The bridegroom is introduced to the relations and family friends of the bride. The last ceremony is that of *rukhsat*. The bride goes in a palanquin and the marriage party in bullock-carts. A feast is given to the community on the occasion.

Death

The Hindus, as a rule, cremate their dead except in case of death of young children who are buried. The bodies of persons dying of small-pox, cholera and leprosy are immersed in the river. In case of death from snake-bite and burns, the dead bodies are generally buried. It

is usual to cremate the aged whose children and grandchildren are alive with pomp and ceremony. His body is taken to the cremation ground with the people in the procession singing songs to the beat of drums.

The dying person is placed on the ground and is made to give grains, *gur*, etc. in charity. As the death approaches holy water of the Ganga is dropped in his mouth. Soon after the death, word is sent round to relations and friends in the village and also in the neighbouring villages. The corpse is washed, clothed and tied on to a bamboo bier. It is covered with a new unwashed cloth. The dead body of a married woman whose husband is alive is dressed in coloured clothes. It is carried to the cremation ground by four people on their shoulders. As the procession moves along, people keep on repeating some solemn slogans, such as '*Ram Nam Satya hai* (the name of God alone is true) or be truthful and the salvation will be assured. The body is rested once on its way to cremation ground and is then carried on. The pyre is arranged on the cremation ground with seven or nine maunds of firewood. The body is dipped in the river water and is then taken out of the bier and is placed on the pyre with the head to the north and the feet facing the south. The eldest or the youngest son lights the pyre. Before doing so he takes bath in the river and goes round the pyre seven times holding dry grass in the hands. At the end of the seventh round the dry grass is set on fire with which he lights the four corners of the pyre. Ghee, *lac*, etc. are thrown into the fire. When the body is burnt out, he performs the *kapal kriya* or the skull-breaking ceremony of the body with a *lathi*. When the dead body is fully burnt, the mourners take bath in the river and return to the house of the deceased, chew *neem* leaves and then return to their respective houses.

The family is ritually impure for thirteen days after the death. The first rite takes place on the third day after death. The person who performed the last rites of the deceased goes to the cremation ground with the pandit and the Nai. The ashes are collected in a pitcher and are either immersed in the river or taken to Allahabad or Hardwar for immersion in the Ganga by those who can afford it.

The purificatory rite is performed on the tenth day of the death involving the cleaning of the house, throwing away of all earthen pots used for cooking or for storing

water and the washing of all household linen and clothes. The near relations have a hair cut and bath. The villagers get the head as well as moustache and beard shaved on the death of the father or mother. The Maha Brahmin (one who performs only death rites) then conducts the puja after which women also take bath. He is given articles of clothing and food. A feast is arranged to which relations and friends are invited.

The final death ceremonies are celebrated on the thirteenth day called *terhavin*. Water is offered to the deceased and a feast is arranged to which 13 Brahmins are invited. They are further given presents in the form of clothes, utensils, etc. The period of mourning ends with this ceremony and the family is no longer ritually impure.

Muslim death customs differ from those of Hindus. After the death of a person, the body is washed with water and is then wrapped in a cloth 20 yards long with another *chadar* (five yards) to cover it. The body is then laid on a *charpoy* (cot) with its face towards Mecca. The bier is taken to the burial ground in a procession with

friends and relations following it. The *Qazi* repeats *kalma* at a short distance from the grave and everyone says *Namdz* for the peace of the departed soul. The corpse is then taken to the grave and placed in its bottom with the face towards Mecca. *Namaz* is again said and the face of the deceased is shown to everyone and the *chadar* is removed. Thereafter the grave is filled with earth and earthen pitchers are placed on it. The relations and friends return and at sixty paces from the grave they stop and again say prayers for the benefit of the departed soul. They then return to the house of the deceased. Sugar is distributed to all those present after the *Qazi* recites *kalma* over it. There is no fire in the hearth for three days and the food is sent by the relations and friends of the deceased for the family members. The *tija* ceremony is observed on the third day and sugar is again distributed among the people present there. Prayers are again said on the fortieth day and some people go to offer flowers on the grave. Grain is distributed to the poor and the ceremony ends with a feast given to the community.

CHAPTER III ECONOMY

The basis of economy in Adhkata Rabbani Begum is agriculture. The area of the village is 527 acres out of which 464 acres are cultivated. The only community which does not possess land in the village is Manihar. Besides agriculture, oil crushing, retail trade, washing clothes and service are the main occupations of some of the households. Gur making is the subsidiary occupation of the agriculturists.

Non-Workers

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

TABLE No. 3.1

Age-group (Years)	Persons	Males	Females
All ages	480	153	327
0—14	262	135	127
15—34	118	10	108
35—59	74	3	71
60 and above	26	5	21

The percentage of workers and non-workers in the village is 35.3 and 64.7 respectively. The non-workers comprise 153 males and 327 females. The majority of non-workers is in the age-group 0-14, there being 262 persons not doing any work out of the total population of 279 in this age-group. The number of non-workers in the age-group 60 and above is 26. Thus in the intermediate age-groups there are only 13 males who are not doing any active work. 179 women in these age-groups are engaged mainly in household duties without participating in any sort of remunerative enterprise. The notable feature of the village is the low level of employment. This is a fairly common feature in most villages of the area.

Economic Activities

The main occupation of the villagers is agriculture. Out of 262 workers, 213 (81.3 per cent) are engaged in

cultivation. Except Manihars, all the families in the village possess land.

The Table given below gives the cultivated area caste and communitywise in the village :—

TABLE No. 3.2

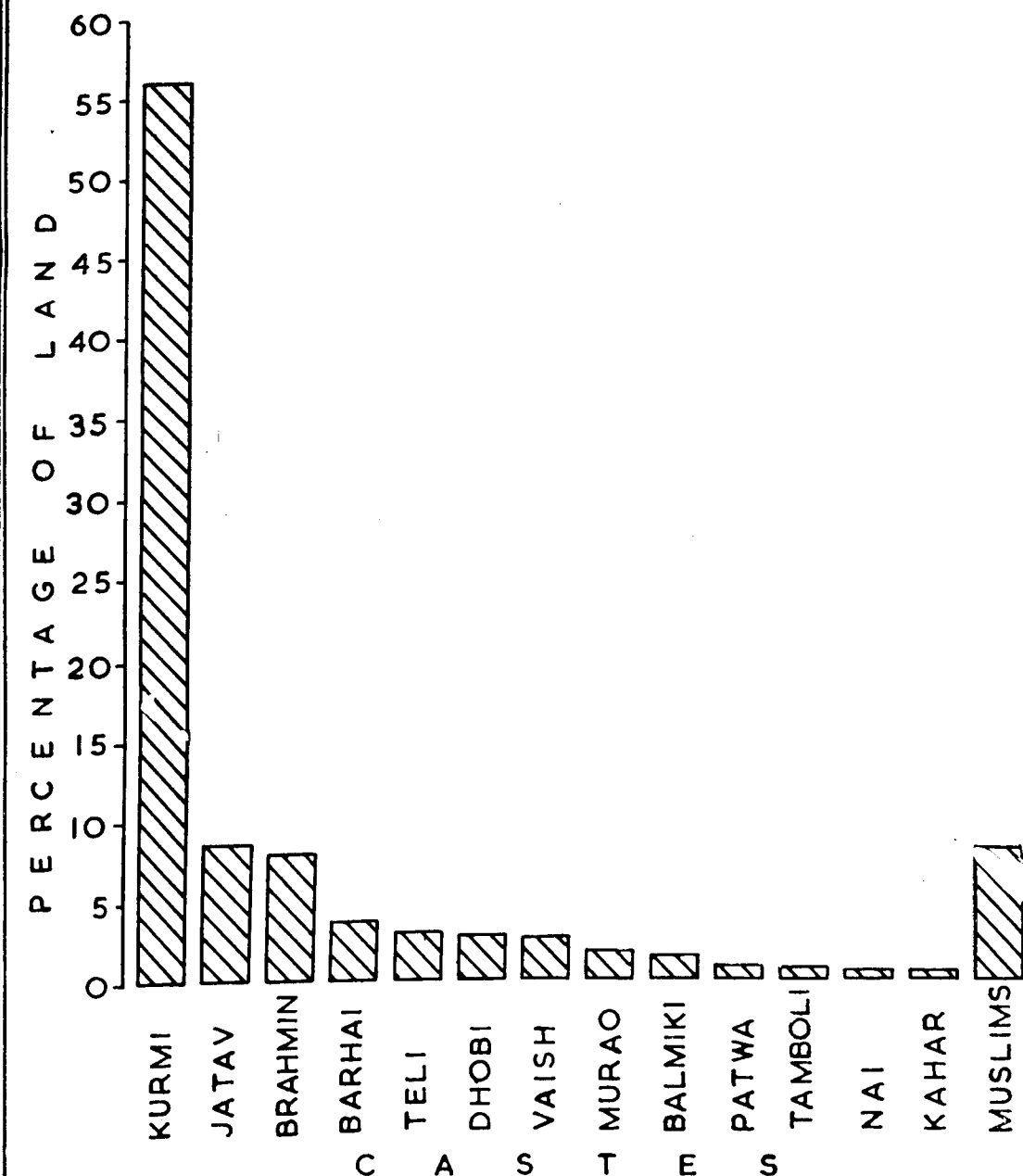
Caste/Community	Land owned (in Acres)	Percentage
Kurmi	264	56.9
Jatava	40	8.7
Brahmin	37	8.0
Barhai	18	3.8
Teli	14	3.0
Dhobi	13	2.8
Vaish	12	2.7
Murao	8	1.8
Balmiki	7	1.5
Patwa	4	0.8
Tamboli	3	0.7
Nai	3	0.6
Kahar	3	0.6
Muslims	38	8.1

It will appear that Kurmis possess more than half of the cultivated land (56.9 per cent). The land owned by the Nai, Kahar and Balmiki is almost negligible.

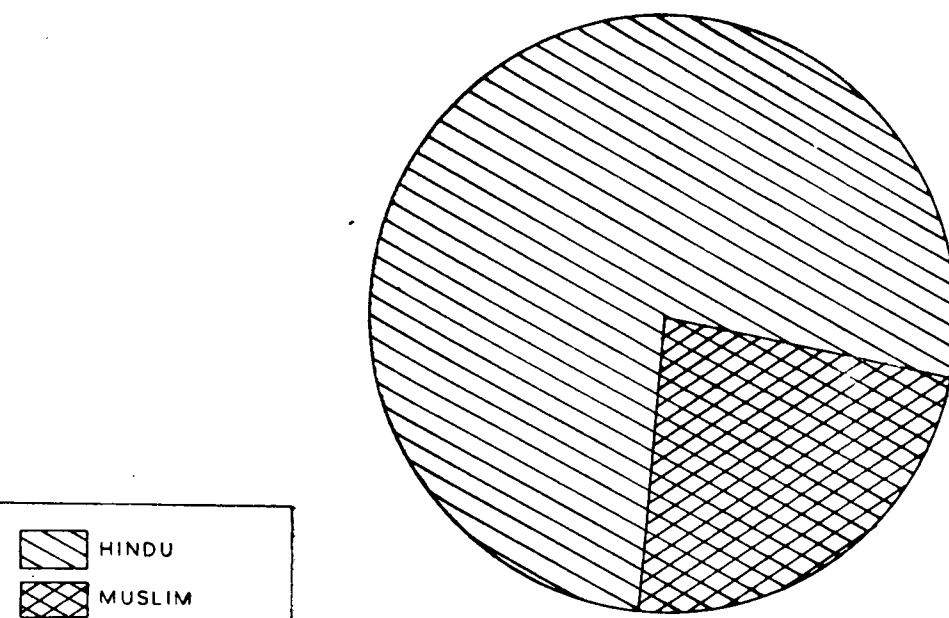
Soil.

The chief varieties of soils in the village are *bhur* or sand, *dumat* or loam and *matiyar* or clay. *Bhur* is found along the banks of the river; *matiyar* occurs in the depressions while *dumat* is found in the north-west of the village. The land in the south-east of the village is virtually an extension of *usar*. The soil is hard and ploughing is difficult. Paddy is generally sown in this part of the village.

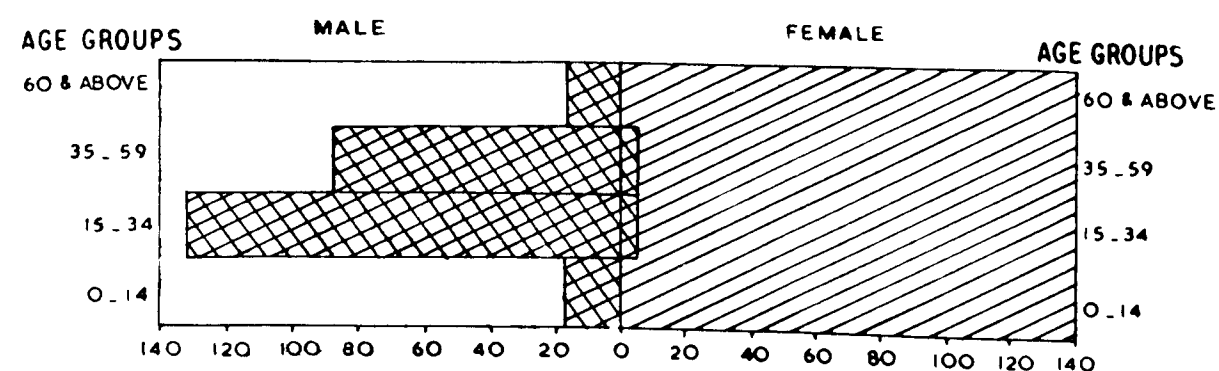
DISTRIBUTION OF LAND BY CASTE/COMMUNITY



POPULATION BY CASTE & COMMUNITY



NUMBER OF WORKERS BY SEX & AGE GROUPS



Irrigation

The means of irrigation in the village are inadequate. There is no tubewell in the village or in its neighbourhood. Cultivators largely depend on monsoon rain. Some dig *kachcha* wells in the fields for irrigation. They last for a year or so and are rendered useless in the rainy season. Fields which are near the river or ponds are irrigated with help of a *dugla* which is a canoe-shaped structure made of bamboo sticks. It is dipped in the water and is quickly taken out and emptied into the drains leading to the fields. The operation is repeated in quick succession and requires the help of two persons. The irrigated area in the village is only 22 acres. The yield from the land suffers due to the lack of timely and adequate supply of water for irrigation.

Manure

Village cultivators generally use farm-yard for cow-dung manure. The cow-dung is stored in a pit and is covered with dry leaves, fodder waste and earth. The manure is taken out of the pit every sixth month for manuring the fields. The use of green manure has also increased. Some farmers sow *sanai* and *dhaincha* in the last week of June and the young plants are ploughed and allowed to decay in fields for enriching the soil. The use of chemical fertilisers such as ammonium sulphate and super-phosphate is not common due to poor irrigation facilities.

Seed

Village cultivators select the best grain at the harvests and preserve them till the next sowing. They also obtain seeds from big cultivators or the market. Improved varieties of seeds are supplied to them by the Development Block. The cultivators are always keen to use improved varieties of seeds for different crops for better yield.

Agricultural Implements

The agriculturists are sticking to the traditional techniques of production. The implements used by them are the age-old ones made by the village carpenters. The improved implements have not found favour with the village cultivators because of backwardness of agriculture, low fertility of soil and limited financial resources. There does not appear any scope in the near future of their extensive use.

Livestock

The livestock resources of the village consist of draught bulls, milch cattle, goats and sheep, pigs and poultry. The number of draught bullocks is 202 owned by 96 households. They are purchased from the cattle markets and are not of selective breed. Cultivators who do not own bullocks either hire them or get them on mutual service basis. The bullocks do not graze in the fields. They are given *bhusa*, oil-cakes, gram soaked in water, etc.

Cows and buffaloes are kept for milk and their dung is used as manure and fuel. The total heads of milch-cattle in the village are 137, of which 33 cows and buffaloes are in milk. Buffaloes are valued more than the cows because of milk yield, ghee and butter. A buffalo gives, on an average, 4 to 6 kilograms of milk daily for eight months while the average milk yield of a cow is 2 to 3 kilograms daily for six months. The livestock are either home-bred or bought locally from neighbouring villages or cattle markets. The milch cattle are not of good breed resulting in an inadequate milk yield.

The grazing of cows, buffaloes, goats and sheep is undertaken both by the households and by the paid grazer of the village. In the former case, a young man of the household or an old person takes up this work. In the latter case a paid grazer is jointly employed by a number of households. He generally charges two rupees for a buffalo and one rupee for a cow from each household whose cattle he takes for grazing.

Animals suffer from a variety of diseases particularly *ghuturva*, *mand*, *pokni* (dysentery) *kanta* (corns), *galaghont*, *khurpaka*, etc. Some of the cattle diseases are serious and often prove fatal. The villagers try local remedies and often get the help of witch-doctors. In serious illness they are taken to the veterinary hospital at Nawabganj for treatment.

Land Reforms

The abolition of zamindari in the State in July 1952 has brought about important changes in the economic life of cultivators. The Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950 provided for the acquisition of intermediaries rights on payment of compensation at 8 times of the net land revenue paid by zamindars. With the abolition of zamindari system, there

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

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

Principal Crops

The principal crops of the village are the *rabi* and the *kharif*. The *rabi* is sown in October and harvested in March-April, and the *kharif* is sown in July and reaped in September-October. The *zaid* or the hot weather crop is not important in the village. Of the *kharif* crops the more important are paddy, *jowar* and sugarcane. Among the *rabi* crops, wheat, barley and gram are important.

Kharif Crops

Paddy is the main *kharif* crop of the village. The different varieties of paddy grown there are *Gauria*, *Anjana*

and *Anjani*. *Gauria* is very popular but the villagers sow it in small quantities because of great labour involved in its cultivation. The work connected with paddy cultivation starts in June. It is generally sown in the low-lying fields so that they may hold the rain water. The selected fields are ploughed three to four times before the rains and after every ploughing they are levelled with a *patela*. Sowing is completed before the heavy rains set in. Seedlings are grown on separate beds and are transplanted in rows in the fields. The transplantation work is done in a team and many households combine to sow seedlings. This method is called the Japanese method of paddy cultivation and is popular. The seeds are also sown by broadcast.

The crop does not require much looking after. The fields, however, are watered regularly preferably thrice a month and weeding is also done thoroughly. The crop is harvested in October. It is cut with the sickles and their small bundles are arranged in the fields for drying. After three or four days they are taken to the threshing floor in bundles and are spread there for separating the *dhan* from wicker baskets when wind is blowing. Village cultivators use *ookhli moosal* for paddy husking. The method is old but is still in vogue in the village. The rice is stored in a big earthen pots or in gunny bags.

Bajra is the staple food of majority of villagers. The field is ploughed twice in early July and the seed is sown by broadcast. Sometimes it is also sown mixed with *arhar*. Half a seer of seed is required for per *kachcha bigha* of land. The crop is not manured and it is given one weeding in early August. The crop matures in about three months and is reaped without stalk in October. The produce varies between $1\frac{1}{2}$ and 2 maunds per *kachcha bigha*.

Jowar is sown in the beginning of July. It is grown under similar conditions as *bajra*. The crop is not weeded. It is reaped in October. The produce of *jowar* is about two maunds per *kachcha bigha*.

Sugarcane is an important *kharif* crop of the village. The preparation of the field starts from the middle of December. It is ploughed eight to ten times and is well manured. The field is watered and seedlings are planted about eight inches apart from middle of March to early May. The requirement of seeds is about five maunds per *kachcha bigha*. The crop requires thorough weeding and is done regularly every fortnight between May and July. The crop is watered at least every month. It takes seven

PLATE XI



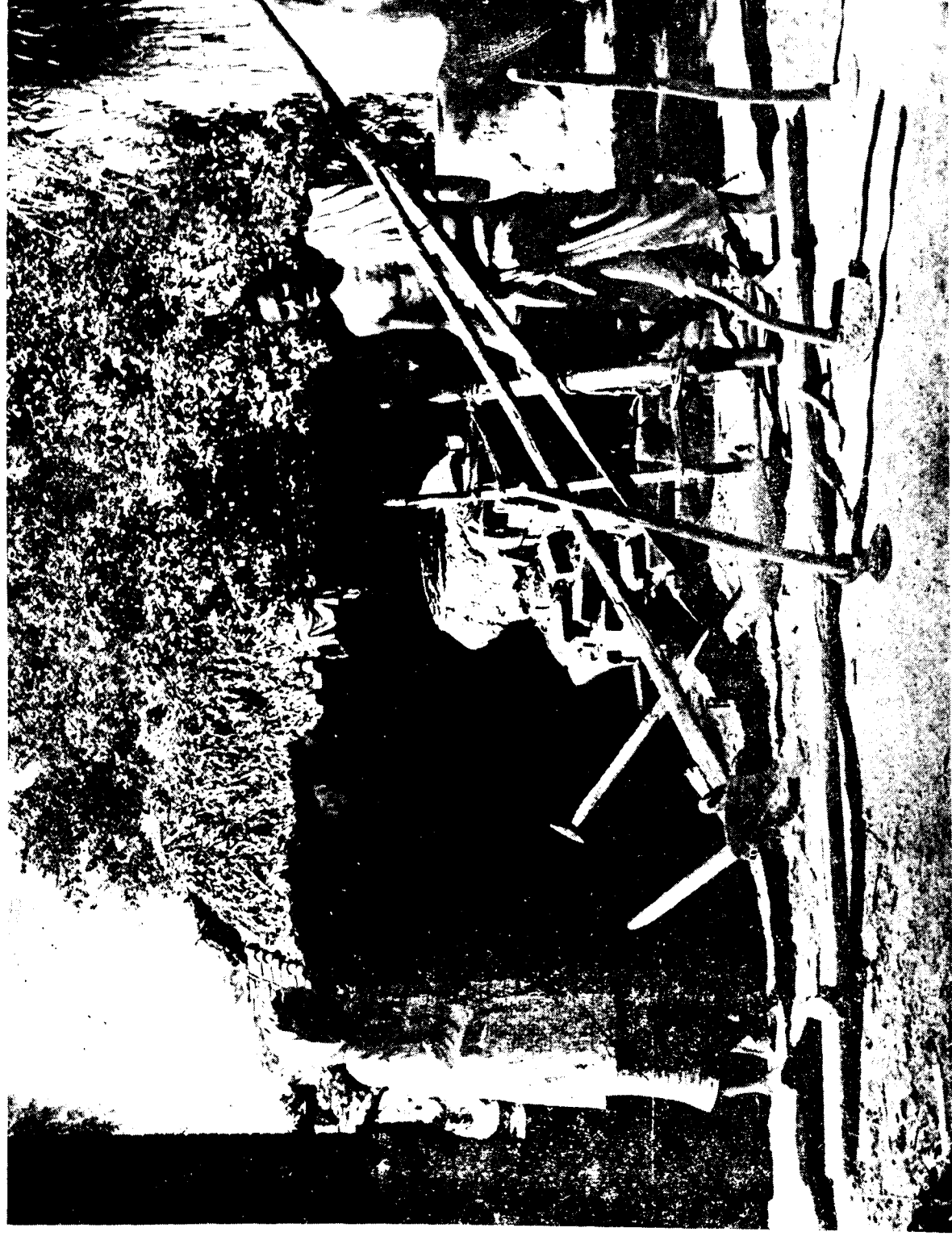
Levelling the field

PLATE XII



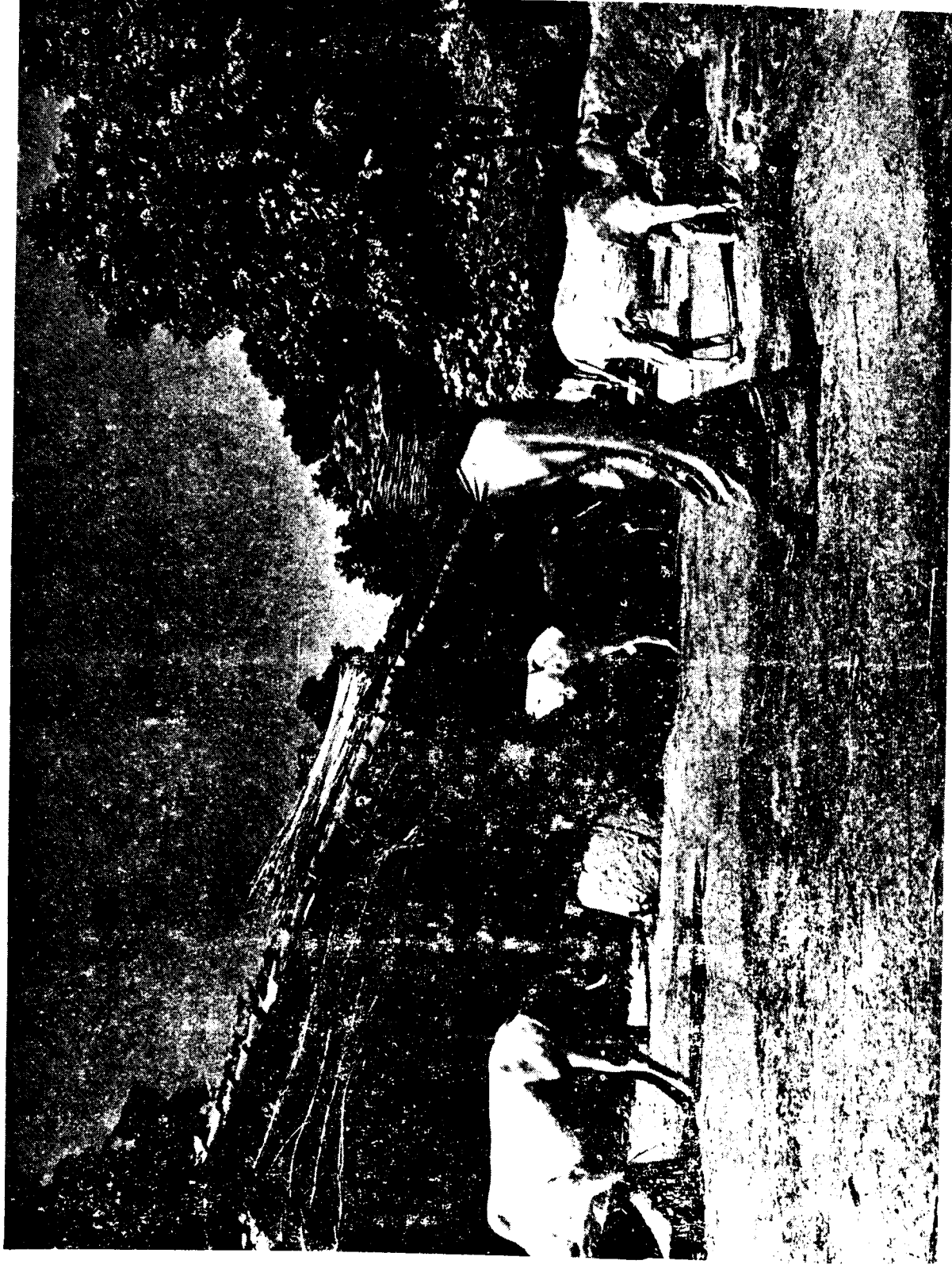
Threshing

PLATE XIII



Agricultural implements

PLATE XIV

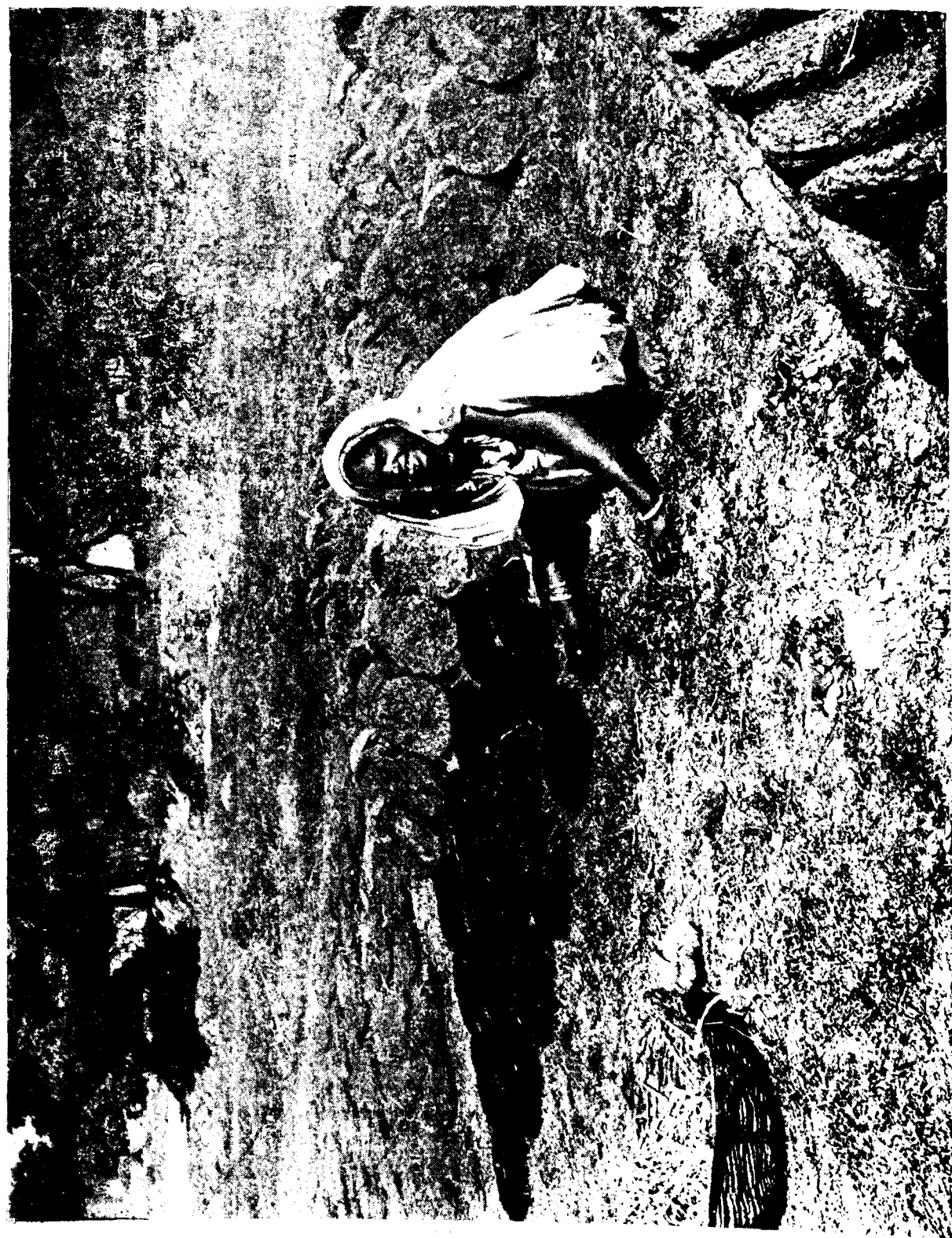


A cattle shed

PLATE XV



Bullock-Cart—the usual means transport



A woman making dung cakes

PLATE XVI

to eight months to mature. Harvesting and juice-extraction continues from December to February. Sugarcane is the only cash crop of the village and brings good profit to cultivators. The cane is either taken to sugar factories at Bareilly and Pilibhit or *gur* is made out of the juice. The yield of sugarcane in the village in 1961-62 was 42, 871 maunds.

The yield of *moong* and *urd* in the village in 1961-62 was 457.25 maunds which was consumed by the producing households.

Rabi Crops

Wheat is an important crop of the village. The preparation of the field starts in August. It is ploughed at regular intervals 4 to 5 times between August and October and clod-crusher is used for breaking the clods and levelling the field. The field is well manured before sowing. The seed is scattered by broadcast and then the fields are levelled. Dibbler is also used for sowing the seeds in rows. The seeds sprout within a week of the sowing. Wheat fields are watered at least twice and up to four times if there is no rainfall. Weeding is done at regular intervals. The crop takes five to six months to mature. It is harvested in the end of March or beginning of April. It is taken in bundles to the *khaliyan* for threshing and winnowing. The bundles are so arranged in *khaliyan* that the ears directly face the sun. The threshing is done with the help of bullocks who are made to tread on the stalks after which the grain is separated from the straw by winnowing with wicker baskets. The grain is stored in big earthen pots and the straw is stored separately for consumption by the cattle. The average yield of wheat in the village is about three maunds per *kachcha bigha*.

The technique of growing barley is the same as that of wheat except that it requires less expense and labour. The field is ploughed twice before sowing and is not manured. The seed is sown in early October. The requirement of seed is five seers per *kachcha bigha*. The crop is watered once in December and is also weeded. It is reaped in early April. Its produce varies between 1 and 1½ maunds per *kachcha bigha*.

Gram is also an important *rabi* crop of the village. It is sown mixed with barley with an occasional mixing of mustard. The field is given two to three ploughings between August and October. The land is watered once before sowing. The sowing of gram continues from the

beginning of October to the middle of November. The field is not manured and weeding is done once only in early December. Winter rains are sufficient for the crop to grow well. It is harvested in April. The average yield of gram in the village is about two maunds per *kachcha bigha*.

Crop Diseases and Pests

The crops are affected by insects, pests and crop diseases. Many agricultural pests infest different crops in the village. Top-borer infests sugarcane and millet crops; *gandhi* causes irreparable damage to *bajra* and *jowar*; *kungi* spoils the wheat, barley and gram crops and *dimak* causes considerable damage to most of the crops. The villagers try local remedies to uproot the menace. The Development Block authorities have made no attempt to combat the menace in the village.

Field rats, jackals and blue-bulls cause damage to the standing crops. The birds are prevented from causing harm to the crops by constant watching. The frost and the winds also affect the crops particularly wheat crop.

Agricultural Rituals.

Cultivators observe certain rituals connected with the sowing and harvesting of crops in the village. Before the sowing of *kharif* crops, a simple ceremony called *har-wat* is performed by the cultivators of all castes. The plough or the *kudal* is carried to the field for token digging or ploughing of the field. In the evening pucca food is cooked in most houses and is taken.

Aghani is connected with the ritual of sowing and is observed on the full-moon day in *Agrahayana*. It is celebrated by every agricultural family after the sowing of the *rabi* crops. A feast of *kachcha* food including black gram, rice, *roti* and gram preparations is given to close friends, and the *harvaah* (permanent servants). There is no such ceremony connected with the sowing of *kharif* crops.

Nava is the harvest festival celebrated twice a year, once in *Magha* and again in *Bhadra*. It is observed on an auspicious day fixed by the pandit. In the *Nava* of *Magha*, the ears of wheat and in *Bhadra*, the ears of *sawan* are worshipped. The grain is taken out and is mixed with *gur* and thereafter it is offered to Lord Shiva and other

deities. It is served with the evening meal to every member of the family. *Nava* is celebrated by every agricultural family. The day is observed as a holiday and no work is done on the fields.

Village cultivators are very particular about auspicious days for beginning the agricultural operations. For sowing, ploughing, reaping and threshing, Monday, Wednesday, Thursday and Friday are considered auspicious. They avoid all other days for these operations as far as possible. Paddy is never sown on Saturday for that means bad luck. Cultivators do not sow wheat on Tuesday for the fear that field rats might destroy the crop. Occasionally puja is performed so that they may be blessed with a rich harvest.

Utilisation of Produce

The Table given below shows the utilisation of produce in the village during 1961-62.

TABLE No. 3-3

Product	Quantity produced Annually	Quantity consumed Annually by the producing Households	Marketable Surplus
	(Maunds)	(Maunds)	(Maunds)
Paddy	1,957	1,948.50	8.50
Sugarcane	42,871	5,400	37,471
Moong and Urd	457.25	457.25	..
Jowar and Bajra	14.50	14.50	..
Wheat	995	995	..
Oil seeds	8	8	..
Vegetables	Rs. 238	Rs. 118	Rs. 120

The above Table reveals that except sugarcane, paddy and vegetables, the other agricultural produce was consumed by the producing households. Paddy and vegetables were available for disposal within the village to non-cultivating households. Sugarcane is the main cash crop of the village and brings good return to producing households. Out of the total produce of sugarcane, 12.6 per cent was locally consumed in the production of *gur* and 87.4 per cent was sold to sugar factories.

Sources of Finance

The chief sources of agricultural finance for the peasants are co-operative society, money-lenders and friends and relations. The Block agency also provides loans for purchase of chemical fertilisers, improved varieties of seeds, etc. For acquiring capital assets such as land, livestock, etc. the money-lenders are approached who charge high rate of interest usually 3 to 6 Paisa per rupee per month which is high indeed. The villagers borrowed Rs. 12,360 for acquiring land, livestock, etc. during decade 1951-61.

Village Industry

Gur making is an important seasonal industry undertaken from November to February in the village. It is practised by 114 households and is a subsidiary source of income. The principal products are *gur*, *rab* and *khand-sari* sugar.

The method of preparing *gur* is simple. The sugarcane juice is strained through a piece of cloth into a large metal pan and is boiled. It is constantly skimmed and the *maila* (scum) is given to the *jhukia* who keeps the *bhatti* (furnace) burning. The juice is boiled on a high temperature and is poured in round flat earthen vessels (*nad*) and is cooled with the help of a wooden spoon. Thereafter the *bhelis* of *gur* are prepared.

Oil-crushing is the traditional occupation of the Telis practised by 5 households only. They own *kolhus* operated by bullocks. The villagers give oil seeds and pay the crushing charges besides the *khali* (oil cakes). It is not a profitable occupation for the mustard oil obtained from factories is cheap and is purchased.

Five persons belong to a Barhai family are engaged in carpentry. They make agricultural implements, door-frames, etc. and are either paid in cash or foodgrains are given at the harvests. The demand for their work has decreased for the villagers have started purchasing the house-doors and other wooden articles from the market at Nawabganj. Some of them have, therefore, been turning to agriculture.

Grain parching is done by a male and a female belonging to a Bhurji family. They use the dry leaves as fuel



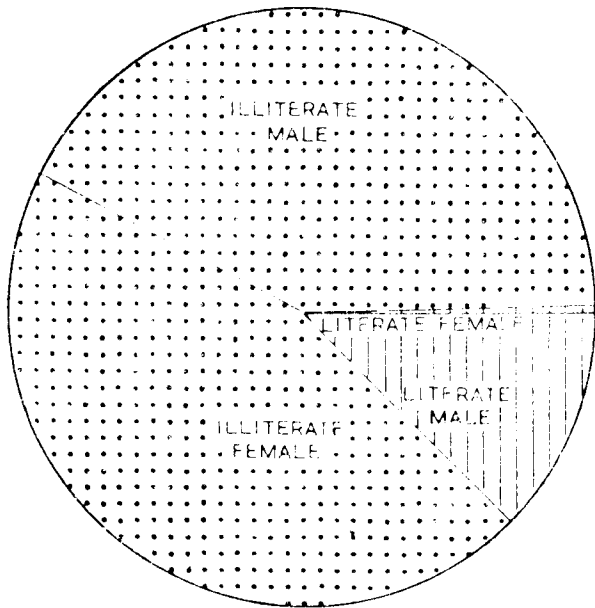
A village carpenter

PLATE XVIII

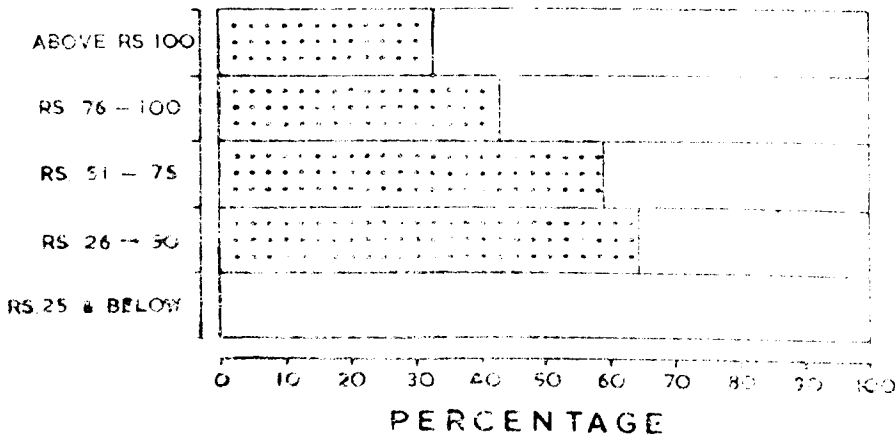


A village tailor

EDUCATION BY SEX



INDEBTEDNESS BY INCOME GROUPS



for parching the grain. *Sattu* prepared out of the barley is commonly used by the villagers in summer months.

Indebtedness

The Table given below shows the extent of indebtedness in the village according to income-groups :—

TABLE NO. 3·4

Income-groups	No. of Households	No. of Households in Debt	Percentage
Rs. 25 and below	5	..	..
Rs. 26-50	53	34	64·2
Rs. 51-75	49	29	59·2
Rs. 76-100	23	10	43·5
Rs. 101 and above	15	5	33·3

78 out of 145 households (53·8 per cent) in the village are under debt. The total amount of outstanding debt is Rs. 42,930 the average debt per household works out to Rs. 550. Only 67 households are free from debt.

The main reason for indebtedness among the households is the absence of co-ordination between income and expenditure. It would be evident from the Table that all the households in the income-group of Rs. 25 and below manage to keep their expenditure within limits. In the income-range between Rs. 26 and Rs. 50 only 19 households limit their expenditure so as to correlate with their income. The percentage of families in debt is the highest in this income-group (64·2 per cent). The percentage of families in debt in the income-groups of Rs. 51-75 and Rs. 76-100 is 59·2 and 43·5 respectively. In the higher income-range of Rs. 101 and above, only 5 out of 15 households are in debt.

A large portion of the debt (58·7 per cent) relates to domestic needs like marriage, illness and other wants. This part of the borrowing becomes inevitable due to lack of frugal living and ostentatious expenditure on birth, marriages and other ceremonies. It is also due to the fact that people in the lower income-groups live on the margin of subsistence and they are forced to seek the help of money-lenders as soon as some special and unforeseen events are faced.

The sources of debt are co-operative credit society, money-lenders and pawn-brokers of Nawabganj. Since most items of expenditure are non-productive, therefore, the loans cannot be obtained from the co-operative society. The money is, in most cases, borrowed from money-lenders or pawn-brokers. They charge high rate of interest ranging from 3 to 6 Paisa per rupee per month. The interest charged is very burdensome and, therefore, the repayment of interest is as difficult as the repayment of the principal. The burden of tax can only be reduced by a change in the outlook of the villagers. Unless they increase their income and make a conscious effort to spend less on unproductive items of expenditure like marriages and religious festivals, debts would always cast their sinister shadow on every household.

Income

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

TABLE NO. 3·5

Income-group	Households
Rs. 25 and below	5
Rs. 26-50	53
Rs. 51-75	49
Rs. 76-100	23
Rs. 101 and above	15

It is evident from the above Table that out of 145 households in the village, only 15 households enjoy an income of over Rs. 100 per month. Only five households in the village earn a monthly income of Rs. 25 or less. The general range of income in the village seems to be between Rs. 26 and Rs. 50 as the number of households is highest in this income-group. 49 households earn an income ranging between Rs. 51 and Rs. 75 per month. The households in the income-group of Rs. 76-100 are 23. It is apparent that except for 15 households who earn over Rs. 100 per month the rest are marginal or sub-marginal households.

Expenditure

The budgets of 25 households for the year preceding the time of investigation were studied with a view to get

an idea of the trend of expenditure in the village. Of these budgets, four have been discussed below :

Jiwan Ram is a well-to-do cultivator owning 6 acres of land. His family consists of his widowed mother, wife, four brothers of whom three are married and a son aged 16 years. He is assisted in cultivation by his brothers and the female members of the family. The average monthly income from cultivation is Rs. 75. Oil-crushing and *gur* making are subsidiary sources of income yielding, on an average, Rs. 40 and Rs. 25 per month. The average monthly income of the family from these sources is Rs. 140. All the members live jointly and take their food from the common kitchen. The expenditure on various items is given below :

Item	Expenditure (Rs.)
Cereals, pulses and vegetables	74.43
Milk, ghee and oil	10.09
Other food items	7.26
Betels and tobacco	2.50
Fuel and light	9.12
Clothing and footwear	25.00
House repairs	3.25
Miscellaneous	5.00
Total	136.65

The expenditure on food items is 67.2 per cent of the total expenditure. There is no expenditure on the education of the boy as he is engaged in cultivation. The family is not indebted. It is making a small saving of Rs. 3.35 per mensem.

Ramzan Shah is also a cultivator. He is a widower. His brother who is married and his three children-two sons and a daughter-are living with him. They assist him in cultivation and in making *gur*. The average monthly income of the household is Rs. 100—Rs. 75 from cultivation and Rs. 25 from *gur* making. The expenditure on different items is given below :

Item	Expenditure (Rs.)
Cereals, pulses and vegetables	55.25
Milk, ghee, oil and meat	10.87
Other food items	5.87
Fuel and light	5.50
Clothing and footwear	16.50
Education	2.00
Repair of house	2.00
Miscellaneous	2.00
Total	99.99

It is a balanced budget. The expenditure on food items is 72 per cent. The two nephews of Ramzan Shah are studying in the Primary School where no tuition fee is charged. There is, however, a nominal expenditure on stationery, books, etc. There is no saving to the family.

Bhola is Nai by caste and pursues the family occupation of barber. His family comprises his aged grandmother, wife and two young sons aged 5 and 1 years. He also possesses 1.33 acres of land. The average monthly income of the household is Rs. 40—Rs. 25 from cultivation and Rs. 15 from *naigiri* (barber). The pattern of expenditure is as follows :

Item	Expenditure (Rs.)
Cereals, pulses and vegetables	21.87
Milk, ghee and oil	3.20
Other food items	3.00
Fuel and light	3.56
Clothing and footwear	7.00
House repairs	1.00
Miscellaneous	2.00
Total	41.63

It is a deficit budget. The expenditure outruns the income by Rs. 1.63. The family has to incur debt to meet the domestic needs. The expenditure on food is 67.4 per cent of the total expenditure.

Shrimati Champa is a widow possessing 3.80 acres of land which she has leased out for cultivation. There is no other member in the household. The monthly income from cultivation is Rs. 25. The expenditure on different items is given below :

Item	Expenditure (Rs.)
Cereals, pulses and vegetables	12.44
Milk, ghee and oil	3.18
Other food items	2.09
Fuel and light	1.78
Clothing and footwear	3.00
Miscellaneous	0.50
Total	22.99

It is surplus budget. Shrimati Champa is making a

monthly saving of Rs. 2.01 for the rainy day. She spends 77 per cent of the total expenditure on food.

The study of the family budgets revealed that the amount spent on food, clothes and other miscellaneous items increases in direct proportion to the size of income of the community. The percentage expenditure on food, therefore, increases on each successive lower level of income. The households in the income-group of Rs. 50 and less spend a greater proportion of income on food than households in higher income-groups. The expenditure on clothes, footwear and other necessities of life is more in households having an income of more than Rs. 100. It is relatively less in lower income-groups. The families in the income-group of Rs. 76-100 are comparatively better off for they have relatively smaller number of family members and their percentage expenditure on clothing, medicines and other miscellaneous items is in proportion to the income.

CHAPTER IV
SOCIAL AND CULTURAL LIFE

Population Characteristics

The population of Adhkata Rabbani Begum at the time of survey in 1961 was 742 consisting of 405 males and 337 females. The population was distributed amongst 145 households. The population of the village in 1951 was 738, comprising 400 males and 338 females. Thus, the population during the last decade has shown a slight increase. The area of the village is 0.8 sq. mile and the density of population 905 persons per sq. mile. The density was 900 persons per sq. mile in 1951, the area of the village having remained unchanged during the last ten years.

Sex Ratio

There are 830 females per 1,000 males in the village as against 850 females per 1,000 males in 1951. Thus, the trend is towards a decrease in the female sex-ratio. The excess of males over females is due to more births of male than female. It is also, to some extent true, that there is some concealment of female births.

Marital Status

The following Table gives the marital status of the population in different age-groups :—

TABLE No. 4.1

Age-group (Years)	Total Popu- lation			Never Marri- ed		Marri- ed		Widow- ed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
All ages	742	405	337	191	125	172	165	42	46	..	1
0—4	87	37	50	37	50	..	..	..	..	..	..
5—9	106	67	39	67	39	..	..	..	..	..	..
10—14	86	48	38	44	34	4	4	..	..	..	..
15—19	69	35	34	17	2	18	32	..	..	..	..
20—24	65	38	27	6	..	29	27	3	..	..	..
25—29	65	32	33	7	..	24	31	1	2	..	..
30—34	56	37	19	6	..	29	18	2	1	..	..
35—39	46	22	24	2	..	16	21	4	2	..	1
40—44	45	27	18	2	..	21	13	4	5	..	..

Age-group (Years)	Total Popu- lation			Never Marri- ed		Marri- ed		Widow- ed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
45—49	29	15	14	..	..	11	8	4	6	..	..
50—54	29	20	9	2	..	9	2	9	7	..	..
55—59	17	6	11	1	..	2	4	3	7	..	..
60 and above	42	21	21	..	..	9	5	12	16	..	..

It will appear that out of 742 persons in the village, 316 are unmarried, the figure working out to 42.5 per cent of the total. Of these, there are 87 persons in the age-group 0-4, 106 in the age-group 5-9, 78 in the age-group 10-14 and 19 in the age-group 15-19. There are only 26 males in the age-group 20 and above who are not married. There is no unmarried female in this age-group.

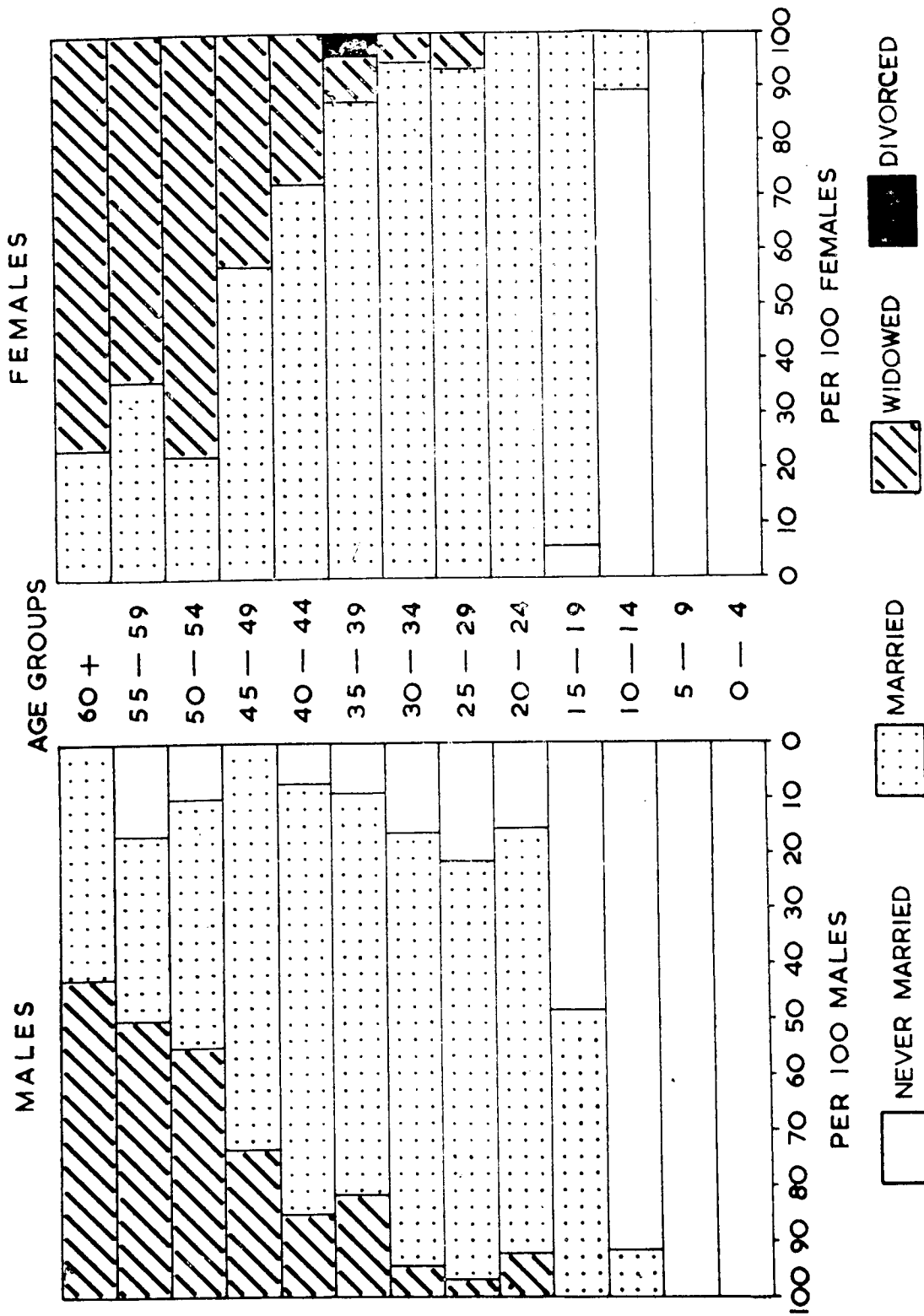
There are 172 males and 165 females who are married. Of these, there are only 8 married males and females four each, in the age-group 10-14. These child marriages were performed perhaps due to the ignorance of Hindu Marriage Act which prescribes 18 and 15 years as the minimum age of marriage of boys and girls respectively. 32 females were married in the age-group 15-19 and 27 in the age-group 20-24. Among males only 18 were married in the age-group 15-19, 29 in the age-group 20-24 and 24 in the age-group 25-29. There are 9 married males at age beyond 60 as against 5 married females in that age-group.

The number of widowers and widows in the village is 42 and 46 respectively. There are 16 widows in the age-group 60 and above, 20 in the age-group 45-59 and 10 in the age-group 25-44. The majority of widowers happen to be in the age-group 50 and above, viz., 24 out of a total of 42 widowers of all ages. Divorce and separation is very rare. There is only one female who was separated from her husband in the age-group 35-39.

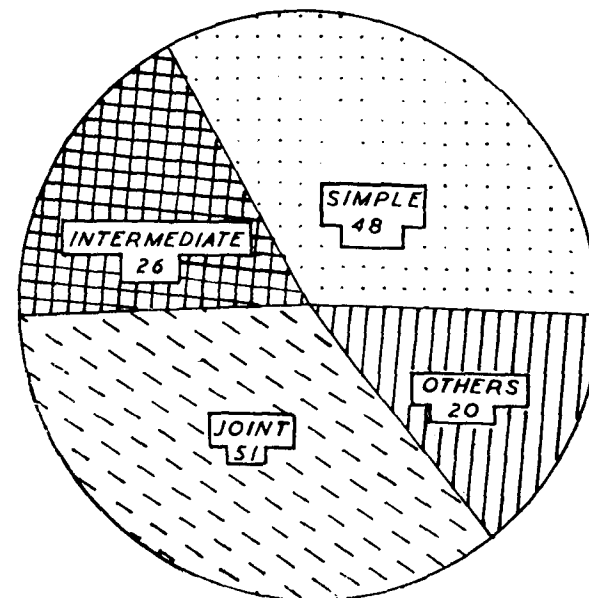
Population by Age Groups

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

MARITAL STATUS BY SEX AND AGE GROUPS



NATURE OF FAMILIES



POPULATION BY AGE GROUPS

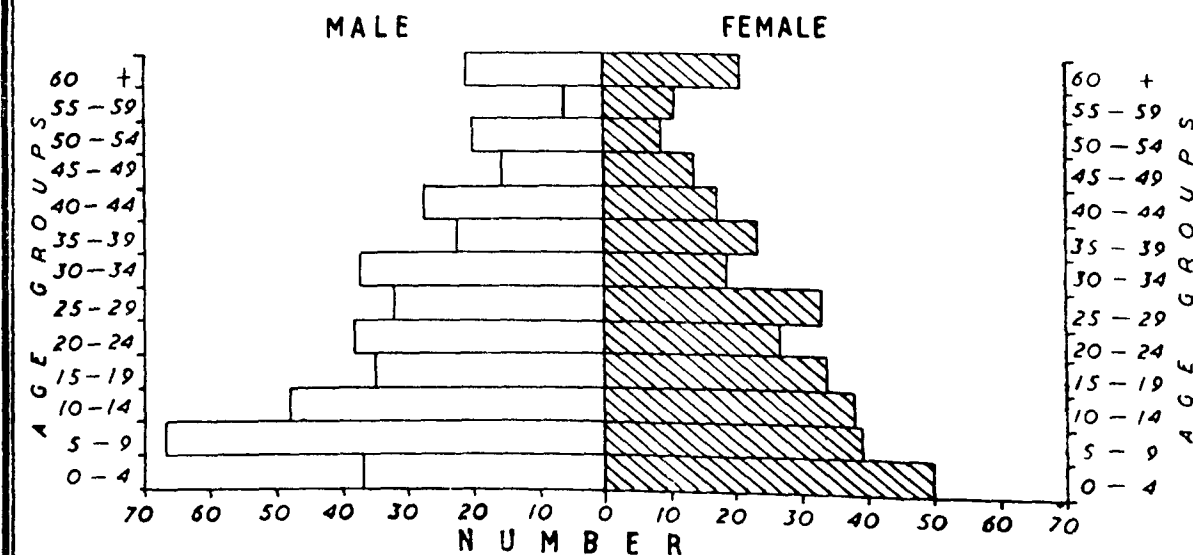


TABLE NO. 4.2

Age-group (Years)	Persons	Males	Females	Year	Birth			Death		
					Males	Females	Persons	Males	Females	Persons
All ages	742	405	337	1951	13	21	34	5	5	10
0-4	87	37	50	1952	14	8	22	4	6	10
5-9	106	67	39	1953	16	10	26	13	7	20
10-14	86	48	38	1954	15	11	26	9	7	16
15-19	69	35	34	1955	13	12	25	5	6	11
20-24	65	38	27	1956	17	9	26	5	2	7
25-29	65	32	33	1957	16	12	28	8	5	13
30-34	56	37	19	1958	13	16	29	10	5	15
35-39	46	22	24	Total	117	99	216	59	43	102
40-44	45	27	18							
45-49	29	15	14							
50-54	29	20	9							
55-59	17	6	11							
60 and above	42	21	21							

TABLE NO. 4.3

Age-group (Years)	Persons	Males	Females	Year	Birth			Death		
					Males	Females	Persons	Males	Females	Persons
All ages	742	405	337	1951	13	21	34	5	5	10
0-4	87	37	50	1952	14	8	22	4	6	10
5-9	106	67	39	1953	16	10	26	13	7	20
10-14	86	48	38	1954	15	11	26	9	7	16
15-19	69	35	34	1955	13	12	25	5	6	11
20-24	65	38	27	1956	17	9	26	5	2	7
25-29	65	32	33	1957	16	12	28	8	5	13
30-34	56	37	19	1958	13	16	29	10	5	15
35-39	46	22	24	Total	117	99	216	59	43	102
40-44	45	27	18							
45-49	29	15	14							
50-54	29	20	9							
55-59	17	6	11							
60 and above	42	21	21							

It will appear from the above Table that the total number of births in the village during 8 years (1951-1958) was 216, male births being 117 and female births 99. The number of deaths for the same period was 102, out of which 59 were males and 43 females. The net increase of population during the period was of 114 persons. The birth rate is, therefore, more than double of the death rate. The population is following the general trend and is increasing.

The data relating to the causes of deaths in the village could not be available. It was, however, pointed out that deaths generally occur due to fever. The periodical spray of D. D. T. under the Malaria Eradication Scheme has considerably reduced the incidence of mortality due to Malaria. Vaccination has also protected the villagers against small-pox.

Medical

Medical facilities are not available in the village. The nearest Government dispensary is in the adjoining village, Dalelnagar. The villagers believe in the *ayurvedic* treatment at least for simple troubles but in complicated cases they prefer to have an allopathic treatment. Injections which were feared a decade ago are now eagerly sought for they are believed to give quick and sure relief from all ailments. Many still have faith in magic, divination, chants and spells and they are employed to ward off diseases. During 1961, only 17 villagers were treated at the

Persons in the age-group 0-14 account for 37.6 per cent of the population, followed by 15-34 (34.4 per cent), 35-54 (20.1 per cent) and 55 and above (7.9 per cent). Persons who are in the age-group 55 and above number 27 among males and 32 among females working out to a percentage of 6.6 and 9.5 of the total male and female population respectively. This shows that there is a relatively larger proportion of the population in this age-group. The eradication of many of the epidemics which used to take a heavy toll of life before advancement in the field of medicine has made possible this longevity.

Birth and Death

The record of births and deaths is maintained by the Gram Sabha of the village. The villagers report births and deaths to the *Pradhan* but some of them remain unrecorded because of the negligence of the family concerned or of the Gram Sabha official entrusted with the work. The Table given below shows the number of births and deaths in the village during 1951-58.

dispensary. Seven persons consulted a private medical practitioner at Nawabganj during the same period. Treatment by a private doctor is expensive and only a few go to them in serious illness.

There is no maternity centre or trained *dai* in the village. The local Chamarin *dai* is untrained and is also ill-equipped. She attended 74 women at the delivery during 1961. In four complicated cases of delivery, the expectant mothers were taken to the hospital.

Sanitation

The sanitation of the village is the responsibility of the Gram Sabha. It has not made adequate arrangement for cleaning of lanes and streets which are full of garbage and animal waste. The house drains come out into the lanes, making the tresspass difficult. Houses are swept daily but the dirt and rubbish are heaped outside it. Men and women go to answer the call of nature in the nearby fields. Children often ease themselves on road side. There is water logging in the rainy season because of the low level resulting in the out break of many diseases. The houses are, however, given a coat of a mixture of mud and dung once or twice a year. The village has been covered by the National Malaria Eradication Programme. The staff regularly visits the village during monsoons and in summer to spray the house with D. D. T.

Literacy and Education

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

TABLE NO. 4.4

Age-group (Years)	Literate without Educational Standard		Primary		High School		Intermediate	
	Males	Females	Males	Females	Males	Females	Males	Females
0-4	..	..	..	..	..	..	..	..
5-9	10	..	10	..	..	..	..	..
10-14	1	..	22	..	..	..	..	..
15-19	..	..	17	..	2	..	..	..
20-24	..	..	8	1	1	..	1	..
25 and above	..	..	22	..	..	..	..	..

The Table reveals that there are 95 literate persons (94 men and 1 woman) in the village as against 7 in 1951. There has been considerable improvement in literacy during the decade. There are 11 persons who had no schooling but can read and write a simple letter; 80 persons (79 men and 1 woman) have completed primary school education; 3 persons have passed High School examination and only one person is an Intermediate. The percentage of literacy in the village is 12.8. The literacy is expected to increase in the coming years as number of school going children is increasing.

The female literacy is negligible as there is no girls' school in the village. Besides the villagers are old-fashioned ridden with the belief that education of females is neither important nor worthwhile. They are sent to the Primary School for boys and only a few are able to complete primary school education.

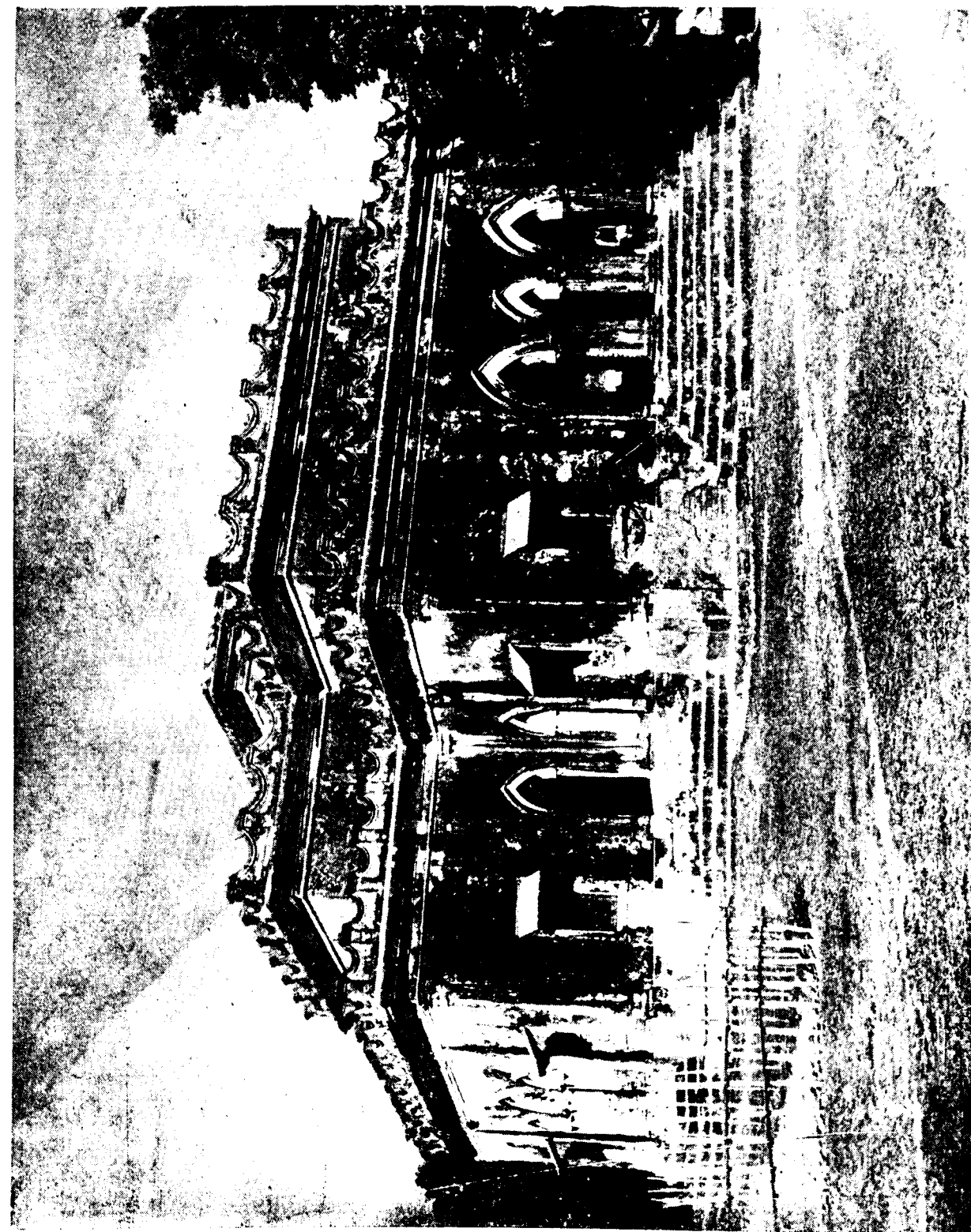
The extent of literacy is greater in the age-groups 5-9, 10-14, 15-19 and 20-24. Very few persons are literate in other age-groups. There is no literate person in the age-group 50-54. It shows that where as people in the older age-groups have no inclination to study, the people in the younger generation are making a sincere attempt to learn the three R's.

There is a Primary School in the village started in 1950 where boys and girls are taught together. It is housed in a pukka building consisting of two rooms and a verandah. The children often have open air classes in winter. The school is not well-equipped and consists of a few charts, maps, some chairs and tables and a black-board. The boys and girls sit on the ground on mats. The children of Scheduled Castes are admitted to the school without prejudice. It has five classes and four teachers including the Headmaster.

Family Structure

The families in the village have been divided into four groups for the purpose of study, namely, joint, intermediate, simple and others. The joint family consists of married couple living with married brothers or/and married children. The intermediate family comprises married couple and married brothers or sisters or one of the parents. The simple family includes the married couple and their

PLATE XIX



The village primary school

PLATE XX



A village temple

unmarried children. Families which are not included within any of the aforesaid three types are included under 'others'.

Out of 145 households in the village, 51 are joint, 26 intermediate, 48 single and the remaining 20 families are classified under 'others'. Only about one-third of the total families in the village are joint. It is obvious that joint family system is on the decline. The intra-family relationship is not quite smooth in these families. In a joint family, the father dominates the scene and manages the family affairs. The family ties and cohesion begins to loosen as he advances in years and after his death many families split due to division of ancestral land and property. It disintegrates into smaller and independent units.

Inter Caste Relationship

The feeling of superiority on account of caste hierarchy is too deep-rooted in the minds of the villagers. The youngsters are also trained in such a way that caste discrimination becomes second nature to them. The spread of education and free mixing of young people in schools have, to a certain extent, removed the social barriers. There is no social friction among the different clean castes. They resort freely to social intercourse although in the matter of inter-dining the villagers accept food at the hands of the castes higher than themselves but not from those which are lower. The Chamars, Dhobis and Balmikis are at a decided disadvantage in matters of social intercourse. They are not invited to a marriage in the clean castes. When feasts are held on birth, marriage, etc. the Chamars, Dhobis and Balmikis sit separately and partake of the food after the other communities have eaten.

There is great harmony in the relations between the Hindus and the Muslims in the village. They mix freely and share each others joys and sorrows. The clean castes, however, do not accept food from Muslims. There is no inter-dining between the Muslims and the *Harijans*.

Leisure and Recreation

There are few recreational facilities both for the young and the old. The older folk generally spend their time in gossip talking of village scandals which find quick

circulation. In the evening many assemble at the village *chaupal* and talk of quarrels in the village, prices of agricultural produce in the market, success or failure of crops, visit of an official, etc. Often they listen to stories, factual and imaginary, from the story tellers. In slack season they play cards or indulge in gambling.

Children amuse themselves with various games. The only playground in the real sense is the one adjacent to the school where children play *kabaddi* in which two parties vie with each other in preventing the other from touching them beyond a pre-arranged line. It is a vigorous game played with great gusto by the young and the old. Another favourite game among the boys is the game of hide and seek. During the rainy season, the *jhoola* provides a lot of fun to girls and young women.

There is no *bhajan mandali* in the village. There are, however, a few individual singers who sing *alha* in the rainy season. It recounts the chivalrous deeds of two brothers, Alha and Udal. During the month of *Phalgun*, the villagers sing *phaag* in their free time. The younger people sing popular cinema songs sometimes.

Dramas and plays are not arranged but villagers go to neighbouring villages for such entertainment. One form of such entertainment is *nautanki* which is a kind of dance-drama in which there is little acting but the story is presented in dialogue form expressed in singing. Some villagers also visit a few small fairs held in mostly in neighbouring villages. Sometimes wandering acrobats provide good entertainment to village folk.

Religious Institutions

There are two temples and a mosque in the village. A small pukka temple of Jagannathji was built about twenty years ago by Ram Swroop Vaish in the North of the village. It is built on a rectangular plan without any architectural beauty. Worship in this temple is performed occasionally during festivals or marriages. Most of the households light earthen lamps in the temple on these occasions. The newly wedded couple pay obeisance to the deity and make small offerings. The offerings go to the *pujari* of the temple. The temple is maintained by the family of Ram Swroop.

Another temple built on a circular plan in the north-west of the village is of Shiva. It has a dome with a saffron flag flying over it. The temple was built recently by Shrimati Puno, widow of Ram Nath Sharma. A fair is held near the temple on Shivratri and is attended by men and women from the surrounding areas. Wrestling is the chief mode of entertainment and eatables and toys are available in plenty. Villagers offer water to the deity in the month of *Shavana*.

The mosque is located in the *abadi* near a well and is old. It is said that it was built by Sardar Bali Khan about 100 years ago. It is made of burnt bricks and lime plaster. There is a distinct sense of spaciousness in its wide frontage. The proportions are not inappropriate but the shape of the domes is uninspiring. The village Muslims and those of the adjoining villages assemble at the mosque on Id and other festivals for prayers.

Festivals

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

Holi is popular festival observed on the full-moon day in *Phalguna* (February-March). The most popular legend concerning the origin of this festival pertains to Prahlad, the god-fearing son of Hiranyakashyapu a king and a tyrant. He continued worshipping Vishnu in spite of the cruelties of his father. Ultimately, his aunt Holika who was immune to death by fire sat on a burning fire with Prahlad on her lap. Contrary to expectation, Holika was reduced to ashes while Prahlad came out unscathed.

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

Janam Ashtmi falls on the eighth day in the dark fortnight of *Bhadra*. It commemorates the anniversary of Lord Krishna's birth in prison at midnight. *Kirtans* are

organised and *bhajans* (devotional songs) are sung. The fast is broken at midnight and *prasad* consisting of fruits, sweets, etc., is distributed in some houses on the occasion.

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

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

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

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

Ram Naumi, Basant Panchmi, Shivratri, Nag Panchmi, Kartika Purnima, Kajli Teej, etc. are also observed by the

Mosque in the village



villagers. Some Hindus also worship Shitla, the goddess of small-pox and other deities. *Religious Beliefs and Practices*

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

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

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

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

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

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

Out of the total population of 742-567 are Hindus and the remaining 175 Muslims. There are no Christians, Jains or followers of other religions in the village. The Hindus worship their gods and goddesses but do not have belief in rigid observance of religious tenets. A few Brahmins have installed images of deities in their houses and worship them. Others go to temples for worship. The Ramayana, the Mahabharat and the Bhagwat Gita are their principal religious books. The *pipal* (*Ficus religiosa*) tree is sacred to them and they have a traditional reverence for the *tulsi* (*Ocymun sanctum*) plant. In many houses, it is planted on a raised platform and water is offered after bath and a small wick is lighted near it in the evening.

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

The superstitions control the social structure to a great extent. The villagers believe in the auspiciousness of a particular time or period according to Hindu almanac. One is forbidden to undertake journeys towards the north on Tuesdays and Wednesdays; towards the south on Thursdays; towards the east on Mondays and Saturdays and towards the west on Fridays and Sundays. They consult a village pandit before undertaking a journey. The sight of an empty pitcher or of a one-eyed person are considered inauspicious before starting on a journey. It is equally inauspicious if a cat crosses from left to right on the road or some one sneezes before leaving the house. The sight of a cow, a pitcher full of water, a quantity of curd or fish and the presence of a married woman are considered auspicious while going out. The villagers do not purchase cattle on inauspicious days e. g., buffaloes on Tuesdays, cows on Wednesdays and horses and mares on Sundays. It is a bad omen if a snake or rat is killed while ploughing the land. If jackals howl in the day or a crow cries at night, people become suspicious and fear that some mishap



Market in the village

PLATE XXII

might occur. The falling of a tree is also considered unpropitious.

The Muslim section of the population belongs to the Sunni sect and follows the religious pattern laid down in Koran. They are as superstitious as their Hindu neighbours. A devout Muslim offers prayers five times a day. Fasting is undertaken by a large section of the village Muslims during the month of Ramzan. There is no evidence of class distinction in them but they act as an independent group in social and religious matters.

Organs of Democratic Decentralisation

Caste Panchayat

The Kahar, Chamar, Dhobi and Balmiki have caste panchayats in the village. The jurisdiction of these panchayats is confined to the boundaries of the village. Any dispute arising among these castes within the village has to be settled by the *Chaudhari* with the help of elders. The office of the *chaudhari* is hereditary but if he dies without leaving a male issue, the nearest male relation succeeds him. He presides over the Panchayat meetings but if for some unavoidable reason, he is unable to do so, he deposes someone else to take his place at the meeting.

The meetings of the Panchayat are generally held in the evening in the village of the person chiefly involved in the dispute. The person who is found guilty is no longer regarded as a member of the caste but he can retrieve his lost position by giving a feast to his castemen. The Panchayats normally decide cases relating to family quarrels, irregular unions, illegal intimacy, etc.

The establishment of Gram and Nyaya Panchayats have weakened the hold of caste panchayats. The disputes formerly decided by them are now taken to Nyaya Panchayat for decision. They, however, still play an effective role in enforcing good conduct and moral discipline among castemen.

Gram Sabha

The statutory Gram Sabha is one of the most important institutions in the village. It was established in 1950 and consists of all persons who have attained the age of 21 years ordinarily residing within the village. A person who is not a citizen of India or is of unsound mind cannot

become its member. Government servants and those who are insolvents or have been convicted of an offence involving moral turpitude are not eligible for holding any office in the Gram Sabha or the Gram Panchayat.

The Gram Panchayat is the executive body of the Gram Sabha and has a smaller number of elected members. The Gram Panchayat of Adhkata Rabbani Begum consists of twelve members of whom two belong to Brahmin community, four to Kurmi, one each to Vaish and Barhai, two to Chamar and two to the Sheikh community. The *Pradhan* Shri Gabba Mal is a Vaish. In the last elections held in January 1961, the *Pradhan* was elected by ballot but the members were elected by show of hands. The *Pradhan* is responsible for carrying out the functions entrusted to the Gram Sabha.

The panchayat has attempted the repair of village roads by *shramdan* (voluntary labour). It got a *bukka* well and *kharanja* (pavement) about 125 yards long constructed in 1960. These achievements of the Panchayat are far from being an answer to the various problems facing the village for its uplift. The Panchayat pleads lack of funds for its negligence in tackling these problems. It is, to some extent, true that its income is not sufficient to meet the growing needs of the village but the richer section of the community and the organised co-operation of the villagers can go a long way in making a realistic approach to the problems facing the village.

Nyaya Panchayat

The Nyaya Panchayat of the village is the lowest rung in the judicial ladder. It is empowered to hear petty criminal cases under the Indian Penal Code and other Acts specified in the U. P. Panchayat Raj Act, 1947. It cannot award a sentence of imprisonment but can impose fine up to Rs. 100 on conviction. It also hears and decides civil and revenue cases. Revision applications against the decisions of the Nyaya Panchayat lie, in the case of a civil suit, to the court of the Munsif and in revenue and criminal cases to the Sub Divisional Officer. Lawyers are not permitted to appear before a bench of the Nyaya Panchayat.

It was expected that the Nyaya Panchayats would be instrumental in dispensing justice without the usual de-

lays and costs involved in the city courts. This hope has not been fulfilled as the Nyaya Panchayats take pretty long time in deciding a case.

Gram Samaj

The Gram Samaj is entrusted with the management of the land which is vested in it as a result of the operation of the U. P. Zamindari and Land Reforms Act, 1950.

Reform Measures

Majority of the villagers are ignorant of the social legislations and other changes that are coming due to the advance of science. The abolition of zamindari has greatly benefitted the villagers. They are now free from the tyranny and unlawful exactions of the zamindars. During the zamindari there used to be considerable compulsion on poor to work on the fields for no remuneration. The poor being in no position to protest had to work for their masters who could be quite ruthless. The conditions have changed after its abolition. The cultivators have now greater rights over the land which they till. They pay a smaller amount of land revenue directly to the State and are free to bring about permanent improvements on their land.

Out of 150 persons interviewed, 89 are aware of the prohibition of untouchability under law. The Scheduled Castes still suffer from social disabilities. They are not allowed to visit places of worship and cannot draw water from the wells used by the clean castes. No eatables are

accepted from them. The physical touch with a Mehtar (Balmiki) is still regarded as a pollution. The attitude of the higher castes is, however, under going a change towards them due to spread of education and changes in socio-economic conditions. The Scheduled Castes have also given up unclean professions like skinning of dead animals, etc., and are adjusting themselves to changed circumstances.

Child marriage is fast dying out in the village. Only a few know that the Hindu Marriage Act prescribes 18 and 15 years as the minimum age of marriage of boys and girls respectively. This minimum age limit for marriage is not strictly followed by the villagers. The Act also prohibits polygamy in any form. There is no person in the village who has more than one living wife.

The system of giving dowry in marriages is prevalent in the village. It has become a convention among the villagers to give dowry in the marriage of a daughter. It is an evil because of the exacting demands from the bridegroom's family before the settlement of marriage. The system has not been affected by a recent legislation prohibiting its acceptance in any form in marriage. In fact, no one is aware of this law in the village. Even those who are expected to know pretend ignorance. The evil is too deep-rooted and can only be eradicated by a realistic approach to the problem. It would be necessary to educate the masses against the evil effects of this system. Perhaps a strong public opinion against the system may help in its eradication.

CHAPTER V

CONCLUSION

The noticeable characteristics of Adhkata Rabbani Begum are its economic and social backwardness. The main occupation of the villagers is agriculture which provides the base for the village economy. The Kurmis who are numerically the dominant community in the village are mainly agriculturists. Of late more persons have taken to agriculture in the hope of securing better income but they have not achieved as much success as they anticipated. This has been due to a variety of reasons, more specially due to small holdings, inadequate irrigation facilities and age-old techniques of farming. The tools and equipments are outmoded, better breed of cattle are not available and the use of improved varieties of seeds is not common. There are, however, unmistakable signs of improvement in the method of farming. The use of improved types of ploughs is becoming popular. More households have started using chemical fertilisers and the broadcast method of sowing seeds is being gradually discarded in favour of sowing with dibblers. It is likely that with the improvement in the existing farming practices the villagers may be able to raise crops which are not only sufficient for their consumption but are also available for sale in markets.

The villagers have not derived any significant benefit out of the Community Development Block. They had expected much but the results have not so far been far reaching. There is a general feeling that the Block officials seldom visit the village or try to know their grievances. There is lack of co-ordination of the different activities carried out in the area. It is hoped that in future the officers will be in a position to translate into action many of the hopes and aspiration of these simple folk.

In the village about one-third households are constituted as joint families. In recent years cohesion of the family has suffered on account of the growth of the spirit of individualism. This has adversely affected the family solidarity and is gradually replacing the age-old joint family system. Inter-household help in agricultural operations is also decreasing.

Literacy standards are rising but slowly in the village. There has been increase in literacy rates during the last decade and is likely to shoot up in future, though the occupational structure of the inhabitants makes this difficult of achievement. Agriculture calls for all types of human resources. Even children have to work on fields and in rare cases they get an opportunity to study beyond the primary standard.

A variety of socio-economic factors are influencing the life of the villagers. Frequent urban contacts, to some extent, have brought noticeable changes in their mode of living. Communications have improved and many villagers take advantage of the bus service. There are a number of bicycles which enable them to go out of the village. The Scheduled Castes have given up unclean professions like skinning of animals, etc. Some of them send their children to school where they sit and study with the children of higher castes. No objection is taken if *harijans* now dress like respectable people of the higher castes. Clean and unclean castes travel in the same bus. The old orthodoxy is gradually disappearing giving scope to greater understanding and tolerance.

In the dress and ornaments of the villagers there have been noticeable changes. The males wear shirts with collars stitched in imitation of western style. Knitted vests have become popular. Coats and caps are worn on ceremonial occasions. Among women brightly coloured and gaudily printed clothes have become popular. They prefer mill-made or colourful handloom *dhotis* and sarees. Trinkets manufactured in towns and factory-made glass bangles are very popular. Western-style shoes with laces are used alongside country shoes and sandals.

There have been significant additions in the articles of daily requirement. Aluminium utensils have become popular. Glass tumblers as well as china cups and saucers are seen in some homes. Dry-cell torches, fountain-pens and cheap sun glasses are also used.

The first general election in 1952 and subsequent elections in 1957 and 1962 have brought considerable activity in the village by the political parties. Most of the villagers do not understand the intricacies of politics but the frequent political activity has made them conscious of their rights. The establishment of the Gram Sabha and Nyaya Panchayat has fostered a sense of self-help among the villagers. It has promoted local initiative and local leadership among them. The Planning and Development

Department has intensified the welfare activities but the pace of change is slow. The villagers must be made to realise the changing needs of time. The spirit of self-reliance and habits of co-operation must be inculcated in them for bringing a transformation in their outlook. The energy and interest of the villagers must be channelised into constructive activities before they can hope for a better future.

TABLES

TABLE I : Area, Houses and Population

Area in Acres	Hectares	Density	No. of Houses	No. of Households	Population		
					Persons	Males	Females
527	213.27	905	145	145	742	405	337

TABLE II : Population by Age Groups

Age-group (Years)	Persons	Males	Females
All ages	742	405	337
0—4	87	37	50
5—9	106	67	39
10—14	86	48	38
15—19	69	35	34
20—24	65	38	27
25—29	65	32	33
30—34	56	37	19
35—39	46	22	24
40—44	45	27	18
45—49	29	15	14
50—54	29	20	9
55—59	17	6	11
60 and above	42	21	21

TABLES

TABLE III : Size and Composition of Households

Size of Households	No. of Households	Population	
		Males	Females
Single Member	10	7	3
2-3 Members	27	36	33
4-6 Members	74	193	167
7-9 Members	26	113	85
10 Members and above	8	56	49
Total	145	405	337

TABLE IV : Caste and Nature of Family

Caste/Community	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Brahmin	8	4	..	3	1
Barhai	11	4	1	3	3
Bhurji	3	..	1	1	1
Kahar	2	1	..	1	..
Kurmi	55	12	7	24	12
Murao	3	1	2	..	..
Nai	3	2	1	..	..
Patwa	6	3	1	2	..
Tamboli	3	..	..	2	1
Toli	3	..	1	2	..
Vaish	3	1	1	..	1
Balmiki (S. C.)	1	..	..	1	..
Chamar "	11	4	3	4	..
Dhobi "	5	3	..	2	..
Dhuniya	11	6	2	3	..
Fakir	4	2	1	..	1
Manihar	2	1	1	..	—
Sheikh	11	4	4	3	..
Total	145	48	26	51	20

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

TABLE V : Households classified by Religion and Caste

Religion	Caste	No. of Households	Persons	Males	Females
Hindu	Barhai	11	35	17	18
	Bhurji	3	10	6	4
	Brahmin	8	44	25	19
	Kahar	2	14	9	5
	Kurmi	55	268	141	127
	Murao	3	15	6	9
	Nai	3	11	6	5
	Patwa	6	37	23	14
	Tamboli	3	14	10	4
	Teli	3	24	15	9
	Vaish	3	9	5	4
	Balmiki (S. C.)	1	11	7	4
	Chamar (, ,)	11	53	30	23
	Dhobi (, ,)	5	22	10	12
Islam	Dhuniya	11	65	34	31
	Fakir	4	24	15	9
	Manihar	2	10	7	3
	Sheikh	11	76	39	37
Total		145	742	405	337

TABLE VI : Age and Martial Status

Age-group (Years)	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	742	405	337	191	125	172	165	42	46	..	1
0-4	87	37	50	37	50	..	..	..	..	..	..
5-9	106	67	39	67	39	..	..	..	..	..	..
10-14	86	48	38	44	34	4	4	..	..	..	..
15-19	69	35	34	17	2	18	32	..	..	..	..
20-24	65	38	27	6	..	29	27	3	..	..	..
25-29	65	32	33	7	..	24	31	1	2	..	..
30-34	56	37	19	6	..	29	18	2	1	..	..
35-39	46	22	24	2	..	16	21	4	2	..	1
40-44	45	27	18	2	..	21	13	4	5	..	..
45-49	29	15	14	..	..	11	8	4	6	..	..
50-54	29	20	9	2	..	9	2	9	7	..	..
55-59	17	6	11	1	..	2	4	3	7	..	..
60 & Over	42	21	21	..	..	9	5	12	16	..	..