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VILLAGE PIDHAURA
(Tahsil BAH, District AGRA)

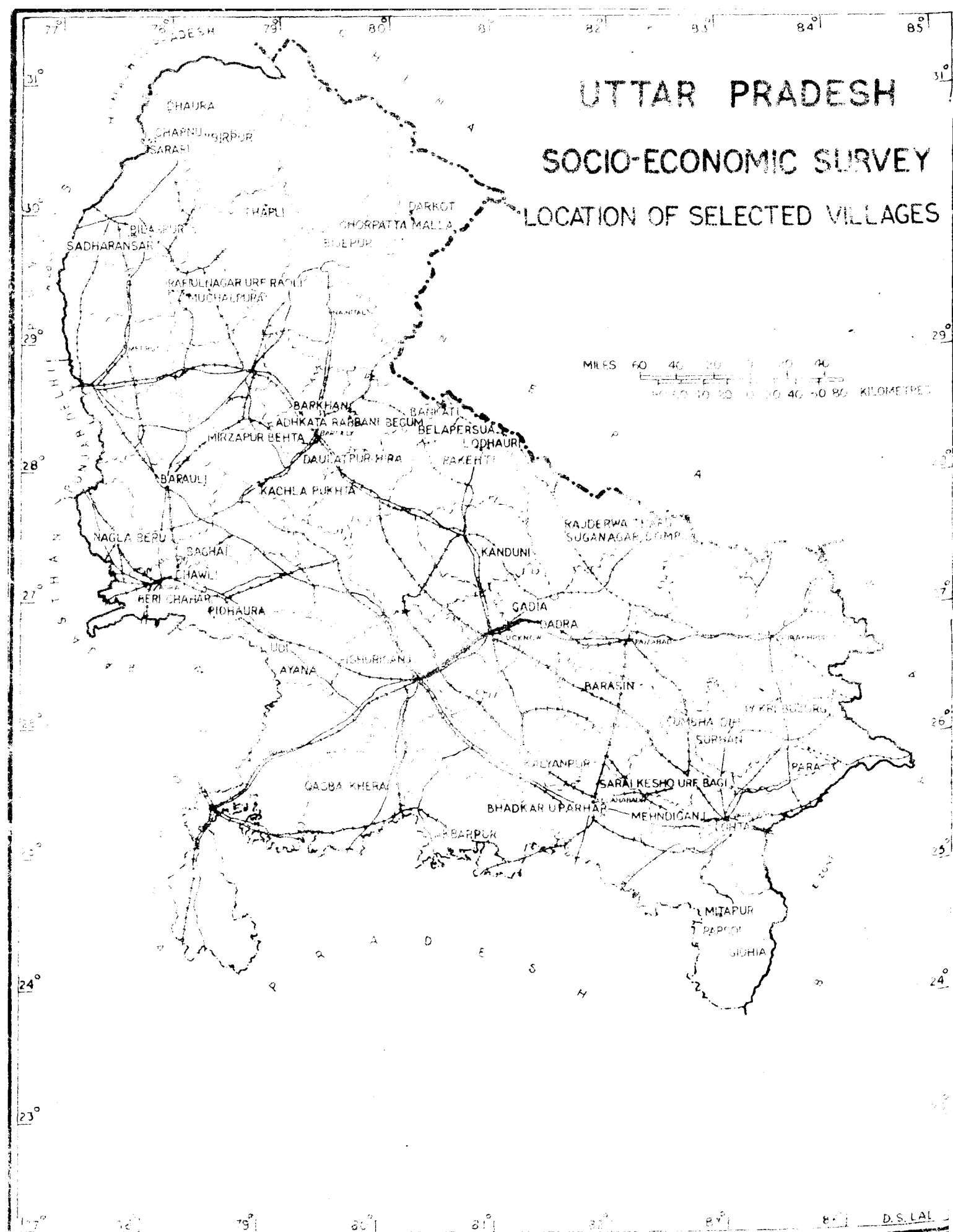
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FOREWORD

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

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village ; house types ; diet ; dress ; ornaments and footwear ; furniture and storing vessels ; common means of transport of goods and passengers ; domestication of animals and birds ; markets attended ; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix to the monograph on village Thapli of 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 for special study of the dynamics of change in the social, cultural and economic life of the rural community. An analysis of the structure and functioning of the village economy is expected to reveal the forces which promote or retard the processes of change coming into play, either in the natural course or as a result of various legislative measures such as the establishment of Panchayats, the abolition of Zamindari, the extension of Planning and Development activities, and the enforcement of various social laws. The knowledge thus gained can be utilised for re-orientation of the policies of rural development and village uplift.

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

LUCKNOW

January 31, 1963.

3. Kondh a hamlet of the village Pidhaura in tahsil Bah of district Agra was selected for study because it contains one dominant community of Mallahs who are predominantly a fishing caste but have taken to agriculture. The hamlet has a population of 366 persons of whom 363 are Mallahs and the remaining are Barhai. The population is divided equally into Males and Females.

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

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

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

P. P. BHATNAGAR

Superintendent of Census Operations,
Uttar Pradesh.

CHAPTER I

THE VILLAGE

Pidhaura is a large-sized village situated in the interior of tahsil Bah of district Agra. It is at a distance of about forty miles from the city of Agra and about sixteen miles from Bah, the tahsil headquarters. A seven-mile long unmetalled road connects the village with Siai Pura from where frequent bus services to Bah are available. The village is reached from Siai Pura by a bullock cart, bicycle or on foot through a *kaacha* track. It is not easily negotiable in the rainy season when the road becomes slushy and, in places, is under knee-deep water.

The area of the village is 2,417 acres or about 3.8 sq. miles. It is liable to change from time to time on account of floods in the Yamuna and Utangan which flow on its borders. According to the Census of 1961, the population of the village which included six hamlets consisted of 971 males and 851 females. The village population is divided into 316 households. The socio-economic study was taken up in one of the hamlets of the village, namely, Kondh which has a sizeable population of 366 divided equally into males and females. The hamlet is inhabited by people of one dominant community i.e., Mallahs. 363 out of the total population of 366 are Mallahs and the remaining 3 Barhais. The study of the hamlet was rewarding as it revealed several distinctive social, cultural and economic features and modes of life of this community.

Kondh is in the neighbourhood of the village about seven furlongs in the south of the main *abadi*. It is bounded on the south by the village *abadi*, on the west by village Rajaura while its northern and eastern boundaries are formed throughout by the Utangan beyond which lies tahsil Fatehabad.

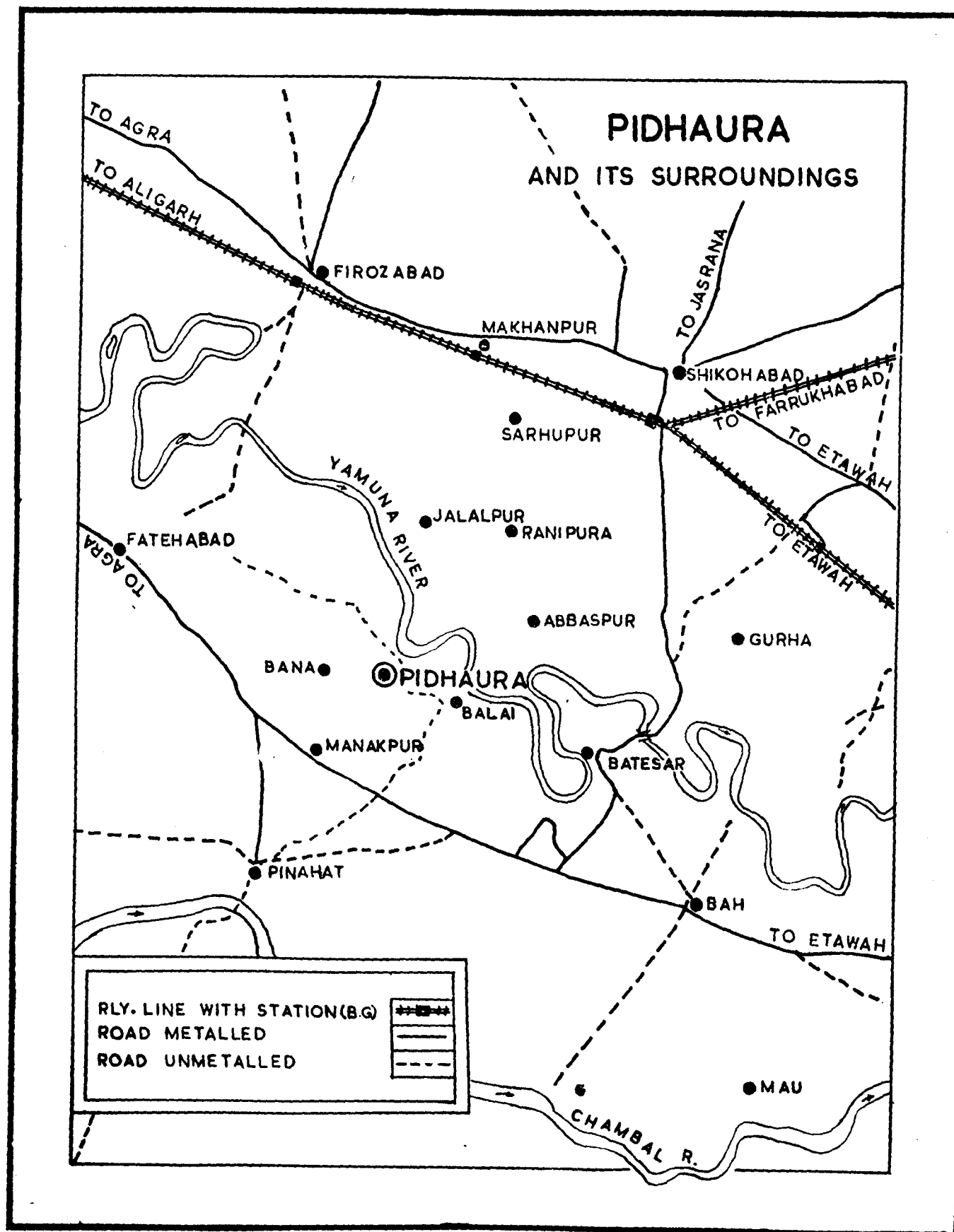
The terrain of the village is an undulating alluvial plain in the ravines. The Utangan and the Yamuna flow on the northern border of the village and a large tract of low-lying area in their vicinity gets flooded during the rainy season. The plain covering most of the central part of the village is fertile. The general aspect of the country is dreary but the ravines in the north and east break the general monotony in scenery and provide a welcome relief.

The climate of the village is temperate, free from the opposite extremes of heat and cold due to the vicinity of the Yamuna and Utangan. The three seasons—the hot, the rainy and the cold—are well marked off. The summer sets in the beginning of April. The hot westerly winds blow in May and June and fill the air with sand and dust. The monsoon breaks in the beginning of July. July and August are the wettest months and half of the average rainfall of the year comes during these months. It does not rain for more than a day or two at a stretch. There is no means for measuring rainfall in the village and, therefore, the figures of average rainfall could not be known. The cold weather commences in November and lasts till the end of February.

There is no thick vegetation around the village but isolated patches of grass occur in its neighbourhood. The commonest trees are *babul* (*Acacia arabica*), *neem* (*Azadirachta indica*), *pipal* (*Ficus religiosa*), *jamun* (*Eugenia jambolna*) and mango. *Neem* and *pipal* trees are grown principally for shade. Mango and *jamun* are the fruit trees and also provide timber. *Jharberi* and *babul* are used for fencing fields. There is very little to soothe the eye by way of wild flowers in the village.

Animals of the larger kind are few but wolf and jackal often enter the outskirts of the village. Rabbits and foxes are fairly common while rats, mice and squirrels cause considerable damage in the huts and houses and on the fields. Reptiles are numerous and include the deadly cobra as well as the harmless water snake. They appear mostly in the rainy season but no case of snake-bite was reported by the villagers during 1960.

The common birds include the peacock, parrot, pigeon, sparrow, crow, wood pecker, owl, vulture and kite. The most magnificent of all, of course, is the peacock. Cuckoo is a migratory bird seen in the village from March to July. Partridges are numerous during the *rabi* season. Both black and brown partridges are seen, the latter in large numbers. The birds cause damage to standing crops. Maize is damaged by crows and parrots and millets by sparrows, pigeons and parrots.



Postal facilities are not available in the village. The nearest branch post office is at Ratoli at a distance of about three miles from the village. One has to walk to Ratoli for a letter box to post a letter. The system of mail distribution is very defective for it takes about a week for the village postman to reach the village on his periodic rounds. Very often the villagers visit the post office to collect letters.

The hamlet is lucky in respect of water supply. Out of six masonry wells within its limits, three yield good drinkable water. The water of the remaining wells is brackish and unpalatable and is used for irrigation. The water of the Utangan is used for quenching the thirst of animals as well as for washing clothes and utensils. There is no scarcity of water in the summer.

A primary school for boys was started by the District Board in the village in 1947 but it has come under the administration of the Zila Parishad since its formation. The school is at present ill-housed; it has five classes meeting in three rooms with only two teachers. It provides education up to Vth class both for boys and girls and has 67 students on its rolls. Children of all communities are admitted to the school, and the old prejudice against admitting children of Scheduled Castes has gone out. The school is ill-equipped having a few charts and maps, a black-board and some furniture.

The village is covered by the N.E.S. Block, Pinhat. It was started on October 2, 1955 and converted into Community Development Block on April 1, 1958. The seed store and veterinary centre are also situated at Pinhat. The *panchayatghar* is in the village *abadi*. The meetings of the Gram Sabha are held in it and decisions are taken on important issues con-

cerning the village. It is the nucleus of all organised activities in the village. Sometimes the *panchayatghar* is also used to house guests or marriage parties which come to the village and stay over night. The head quarters of the Nayaya Panchayat is at village Nagla Brari.

The village is under the jurisdiction of police station, Pinhat. It is situated in deep ravines which provide shelter to notorious dacoits. In order to curb the dacoit menace, a police out post was established in the village in 1960 under a sub-inspector. The police keep an eye on all doubtful characters, organise regular patrols of the village and keep themselves informed of all developments. The administrative institutions like tahsil office and tahsil courts as also the allopathic dispensary are situated at Bah. 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 Bah.

There is no temple in the hamlet but there are two pukka temples in the village, one of Shiva and the other of goddess Kali. The inhabitants of the hamlet have, however, kept an idol of Hanuman on a raised platform under a *pipal* tree near the edge of the Utangan for worship. There is no other place of worship in the hamlet.

It is not known when the village came to be first inhabited as no written record about its origin is available. An enquiry was made from the elderly villagers who also could not give a satisfactory account of its origin. It is, however, said that the hamlet, Kondh was founded in the 17th Century by one Tansukh Mallah. In course of time the hamlet grew in importance and population.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The population of Kondh is 366 divided into 60 households. The Mallahs predominate both in numerical strength as well as in social status. Out of 60 households, 59 relate to the Mallahs consisting of 363 persons. They account for 98.3 per cent of the households and 99.2 per cent of the total population of the hamlet. Barhai is the only other community constituting a solitary household with a total of 3 persons. There is no Scheduled Caste in Kondh. The chart below gives the numerical strength of these castes with sex breakdown:

TABLE No. 2.1

Community/Caste	No. of Households	Persons		
			Males	Females
HINDU				
Mallah	59	363	181	182
Barhai	1	3	2	1
Total	60	366	183	183

The Mallahs are predominantly a fishing caste. Fishing and ferrying are their traditional occupations but the Mallahs of the hamlet have taken to agriculture. Out of 59 Mallah households, 52 depend on cultivation, 4 on business and the remaining 3 on the manufacture and sale of ghee. They are backward economically and socially. They freely inter-dine with each other, the social contact between them having on a basis of equality.

The Mallahs of the hamlet constitute a self-sufficient group. They do not accept food at the hands of any other caste except the Brahmins. The other castes except the untouchables do not accept food touched by them. Their social status is neither very high nor very low. They, however, rank lower than the Brahmins, Kshatriyas and Vaishyas. The Brahmin priest visits their houses and officiates at the ceremonies.

The Mallahs recognise the need of education and send their children to the primary school. The percentage of literacy among them is fairly satisfactory. They form an influential group in the village.

The Barhais (1 household, 3 persons) form the artisan group in the hamlet constituting about 1 per cent of the population. They retain the traditional

occupation of making and repairing of agricultural implements, the doors of houses, wooden cots, etc. They enter into relations of permanent affiliation to the agriculturists and supply them agricultural implements periodically and look after their maintenance and repairs. In return they get share of the crops, twice a year. The quantity of grain that is given to them depends on the size of the land cultivated, and also partly on the owner's financial circumstances. They also work for daily wages, getting about Rs. 2 a day. The profession is not very remunerative as the demand for their work has decreased. The villagers purchase house-doors, wooden articles, etc. from Bah and other village markets.

The Barhais do not occupy a high status in the caste hierarchy. Every where they are ranked lower than Ahir, Kurmi and Gadaria but in the artisan group they are considered superior to Kumhar. They accept food at the hands of the castes higher than themselves but not from those which are lower. They freely inter-dine and maintain social contract on a basis of equality with their caste fellows. The Brahmin priest officiates at the ceremonies in their houses.

House Type

There are 60 residential occupied houses in the hamlet of which only one is pukka built of burnt bricks, concrete and lime. The remaining 59 houses are *kachcha* built with mud and are single-storeyed and shapeless. There is no set pattern or design of houses. In fact, the design and structure of a house may vary according to the land area available for construction and financial resources. They are constructed with the two-fold purpose of providing residential accommodation for the family and storing space for agricultural produce and household goods. Almost every household owning livestock possesses a cattle-shed attached to the residential building or close to it. An average house has a courtyard, a verandah and two or three rooms used for various purposes. The walls are made of *kachcha* bricks or mud. The floorings are also *kachcha*. The roof is not flat but slanting for draining rain water. It is supported on wooden beams on which are arranged rafters and thatch. The cattle-shed is

generally close to the living room. The well-to-do have spacious houses with 3 to 4 rooms, a kitchen, a grain store, a separate enclosure for the cattle and an extensive courtyard.

Construction of *Kachcha* houses is economical. The materials used in their construction are mud, bamboo, wood and unbaked clay bricks which are available locally throughout the year except the rainy season. The plinth is raised about two feet above the ground level. The walls made of mud or unbaked bricks are raised to the height of the roof which is about 10 feet. The doors are marked as the construction progresses. The rafters are laid lengthwise and thatched roofs in two to four slopes are constructed. Some houses have tiled roofs. The floor is levelled by earth-filling and the house is plastered with a mixture of clay and cow-dung from inside and outside and in some cases mud wash is given. The lighting and ventilation inside the *kothries* are poor and the flooring being made of mud is usually damp. The roofing is low and often leaks during the rainy season. Some houses, however, have round holes provided in the front walls above the door and serve as ventilators. The kitchen is provided in one corner of the courtyard in front of a *kothri*. It serves as a make-shift kitchen.

The well-to-do usually employ a mason and a few labourers for construction but the poor build the house with the help of family members and friends. The doors are made by the village carpenter who is paid daily wages ranging between Rs. 2 to Rs. 3. The value of the site on which the house is constructed is usually anything between Rs. 150 and Rs. 300 and the cost of construction of an average house is in the range of Rs. 1,500 to Rs. 2,000.

The dwellings of the different types in the hamlet have some features in common. Most of them have open space in the back which is generally enclosed. The women generally bath either under the cover of a cot covered with bed-sheet or any other cloth or behind closed doors when the men are out. The houses hardly have latrines; the majority of the people go out into the fields for answering the call of nature. The mud floors are periodically given a coat of a mixture of cow-dung, mud and water. The walls are washed annually before Diwali with coloured earth. Often cheap prints of gods and goddesses or national leaders decorate the walls of the houses. Occasionally one may see red handprints on the walls made at the time of a wedding or when a son is born.

Among the Mallahs and Barhais, 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 some copper coins, turmeric and betel nuts are placed under the foundation stone. The Brahmin priest recites some hymns and gods are invoked for successful completion of the house and for its proving durable and auspicious for the family members. The pandit and mason are given sweets and some money and *gur* is distributed among the persons present at the ceremony. When the entire construction is completed and the house is fit for habitation, a ceremony called '*Griah Pravesh*' is performed. The owner and his wife sit wearing new clothes and *havan* is performed by the priest. The house is decorated with leaves of the mango tree. The people who are invited to the ceremony are offered *gur* and sweets. There is no elaborate feast among the Mallahs and Barhais on the occasion. After the ceremony, the house is occupied by the family.

Of the 60 households, 28 (46.7 per cent) live in single roomed houses, 17 (28.3 per cent) in double roomed houses, 8 (13.3 per cent) in three roomed houses, 3 (5 per cent) in four roomed and 4 (6.7 per cent) in spacious houses having five or more rooms. The single roomed structure is common shared by young and old, males and females. The room is small measuring 12 feet by 10 feet used as bed room as well as for cooking food. The married and the unmarried also sleep in the same room, though sometimes they provide a flimsy partition for privacy. The situation becomes all the more depressing because besides inmates, household goods, grains and fodder are also stored in the same place.

Dress

There is nothing striking in the dress worn by the villagers. They use clothes of the coarse and cheap varieties. Men and women wear handloom fabrics though in recent years many have taken to mill-made cloth. The dress of the males is simple. They wear *dhoti* and *baniyan* while at home and put on a shirt while going out. The Mallahs also prefer to go out bare-bodied but they usually wear shirt or *kurta* with side pockets and the *dhoti* on festive occasion. In winter the well-to-do wear woollen coats, sweaters and caps. Underwears are not worn by the old folk but their use is finding favour with the new generation. Woollen blankets are generally used for protection

against cold in the cold nights of December and January. School-going boys wear shirts and half-pants. Poor children who do not go to a school use the old clothes of their parents.

The Mallah and Barhai 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 old women prefer to wear sarees without blouses. The unmarried girls commonly wear saree or *dhoti* with blouse. The *dhoti* is mill-made or of handloom with a floral border about three or four inches wide. *dhotis* of black and red colours are popular and are worn. The Mallah women also 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 *kurti* and *orhni* or *chunni*.

The villagers mostly remain bare-footed. Those who can afford wear country-shoes purchased from nearby markets. Factory shoes are used by the well-to-do. Shoes and sandals are commonly used by the villagers on ceremonial occasions or when they go out of the village.

Ornaments

The ornaments are generally made of gold, silver or nickle. The poor section of the Mallahs prefer silver to gold ornaments. The main ornaments usually worn by the married women are nose-pin, *bichhia* an gold or silver ring. The village women do not ordinarily put on heavy silver ornaments in day to day life as they did a generation ago. The silver ornaments which are rather heavy are used by the older women. A few of the popular ornaments used by them are mentioned below:—

Local name of the Ornament	Metal	Use
<i>Hansli</i>	Silver	Worn round the neck
<i>Hamel</i>	Gold or Silver	Worn round the neck
<i>Lachha and kara</i>	Silver	Worn on the ankles
<i>Nath or Bulak</i>	Gold	Worn on the nose
<i>Dastaney</i>	Gold	Worn round the wrist
<i>Karey</i>	Silver	Worn round the wrist
<i>Kardhani</i>	Silver	Worn round the waist
<i>Khori</i>	Gold	Worn on the forehead
<i>Bichhia</i>	Silver	Worn on foot-fingers
<i>Anguthi</i>	Gold or silver	Worn on fingers

Among the men-folk, some wear ear-rings though majority of them have their ears bored. Some well-to-do Mallahs wear gold rings. Women wear heavy silver ornaments on festive occasions like marriage, birth, etc. They are generally purchased from Agra.

Furniture and Household Goods

The houses of the Mallahs and Barhais are simply furnished. They possess small items of furniture which are cheap 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. Five households own bed-steads and wooden chairs. Two households possess a table each and 38 own wall shelves.

Consumer goods are used to a limited extent in the hamlet. Out of 60 households, 59 possess hurricane lanterns, 7 use dry-cell torches, 2 own patromaxes and 23 have bicycles. The servicing and repairing of bicycles is done at the grocery shop. Clothes are kept in tin boxes locally known as *sandook*. Grains are generally stocked in large receptacles made of mud and coated with a thick solution of grey earth. *Chakki* for grinding flour, the sieve, *ukhli* (the stone mortar), *musal* (the wooden pestle) and an axe for splitting wood are found in every house. The kerosene stove which is quite economical has not found its way into the hamlet. Use of mosquito curtain is uncommon.

Utensils

Utensils commonly used for cooking food are made of brass, bell-metal, aluminium, wood and clay. The common utensils used for cooking and other purposes include *patoli* for cooking; *kurahi* a large cup-shaped pan of iron for preparing vegetables, *parat*, a brass basin for kneading flour; *thali*, a bell-metal plate for eating food; *gilas*, a brass or bell-metal tumbler for drinking water; *katori*, a small container of brass or bell-metal for eating vegetables or pulses; *lota*, a brass or bell-metal pot for keeping water; *gagara*, a brass or bell-metal pitcher for storing water; *balti*, an iron bucket for carrying water and earthen *ghara* for storing water. An iron pan, *chimta*, the fire tongs, blow-pipe and other accessories lie in every kitchen. The metal utensils are purchased from Bah or Fatehabad. The earthen pots are purchased locally from the Kumhar.

Food and Drink

Bejhar (a mixture of barley and gram) is the staple food of majority of villagers which they consume

for about eight months in the year from March to October, during the remaining four months *bajra* and maize are commonly taken. Rice is taken throughout the year in small quantity. Villagers consume alike vegetables and pulses. Pulses of *urd* and *arhar* are preferred and consumed in large quantities. The villagers grow potatoes, brinjals, carrots, radish, pumpkins, etc. in the backyard of the house or collect wild leafy vegetables for consumption. During winter green leaves of mustard and of gram are cooked frequently. *Khichari*, a hotch-potch of rice and pulse is cooked frequently in winter and is taken with curd and pickles. Green and powdered chillies and spices are taken in sufficient quantities by all sections of people. The villagers owning milch cattle use ghee. Out of 60 households, only one Mallah household is non-vegetarian.

The medium of cooking is mustard oil. Sometimes vegetable oil is also used. Butter and ghee are not common in domestic use. The villagers make pickles of mango, lemon, etc. Sweets are prepared on festive occasions. The use of *gur* is common. Tea is not generally taken by the Mallahs and Barhais. Only 8 Mallah families reported the use of liquor or toddy. Tobacco is both smoked and chewed. The use of *bidi* is heavy as it is cheap and easily available on the grocery shops in the hamlet.

Out of 60 households, 25 take meals three times daily *i.e.*, in the morning, midday and early in the evening and 35 twice daily. Male adults engaged in hard labour take breakfast before going to fields in the morning. It consists of *chapatis* of barley flour mixed with gram flour taken with pickles, salt and chillis. The poor take stale *chapatis* cooked the previous night with a pinch of salt. The midday meal consists of *roti dal* and vegetables curry, if available. The evening meal is almost the same as midday meal. *Kheer* (rice cooked in milk with sugar), sweet rice and a few other sweet dishes are prepared on festive occasions.

Birth

The birth customs are simple among the Mallahs and Barhais. No prenatal ceremony is performed and the expectant mother leads a normal life often working till the last day of confinement. She is, however, not permitted to carry loads or see the sun or the moon during the eclipse because of the fear of

deformity in the child. She is not given chillis, *gur* or food fried in *sarson* oil to prevent premature delivery.

The expectant mother is not sent to her parents for the first or subsequent deliveries. The delivery takes place in her husband's house in a part of the living room. The *dai* belonging to the Chamar caste is called from the village as the labour pains start. She attends at the delivery. She cuts the umbilical cord, with a pair of scissors after the delivery and buries it along with the placenta. Then she washes the infant in lukewarm water and gives him a small feed of milk of cow or goat. The time of the birth is noted and both the Mallahs and Barhais consult the village pandit about the planetary position at the time of the baby's birth and its astrological implications for the child as well as for the parents and other members of the family. The entrance door of the confinement room is decorated with mango leaves and swastika mark is made with *geru*. A cow-dung cake is kept burning in a corner of the room with a *moosal* kept close to it to ward off evil influence. If it is a male child the *dai* is given ten seers of grain and half of it is given at the birth of a girl.

Sutak (unclean period) is observed for ten days in the family. The mother is restricted from coming out of the room and is not allowed to mix with others. No offering is made or puja performed in the household during this period. The mother is given only the boiled water and milk on the first day and on the next day she is given a liquid preparation of *gur* and spices cooked in ghee and *khichri*. *Roti* and vegetable are given from the fourth day but she is not permitted to take non-vegetarian food or sour things for a fortnight.

The *baher nekalna* ceremony is observed on the third day. The confinement room is cleaned by the sweepress and the mother and the child are given bath. The mother comes out of the confinement room with the child and pays obeisance to the elders. The *chhati* ceremony is observed on the sixth day of the birth. There is rejoicing in the house. Women sing and dance and those who can afford give a feast to friends and relations to celebrate the occasion. The *barhai* or *dastaun* ceremony is observed on the thirteenth day of the birth. On this occasion the house is cleaned and the old earthen *gharas* are replaced by new ones. The mother and the child are given bath and they put on new clothes. The parents of the mother send clothes, toys and sweets on the

birth of the first child. This is known as *pachch*. The *purohit* performs the *havan* and prepares the horoscope of the infant. A suitable name is given to the child and the ceremony ends with a feast given to *biradari* and relations. Some Mallahs reported that they perform this ceremony after one year of the birth and the child is given a name by the *guru* of the father.

Marriage

Marriage is a common feature of the social life of the village. There are 168 married persons (89 men, 79 women) in the hamlet. Boys are usually married at the age of 18 and girls at the age of 14 years. There is no unmarried female above the age of 14 in the hamlet. Child marriage is still prevalent. There are married males and females, three each, in the age-group of 10-14. Marriages are endogamous but the boy or the girl should not belong to the same *gotra i.e.*, to the *gotra* of the father or mother. No marriage has been solemnised in the hamlet in contravention of the marriage rules followed by Mallahs and Barhais.

Marriage is arranged by the parents of the boy and girl. The parents of the girl select a suitable boy, giving full consideration to his personal qualities and economic prospects. He must belong to a good family and as far as possible own land. The marriage is finalised by negotiations. When both the parties agree, the father or in his absence an elderly relation of the girl visits the parents of the boy and gives him some money and sweets. He also places a *tika* mark on his forehead with turmeric liquid mixed with rice grains. *Gur* is distributed among those present on the occasion. Other details and date of marriage are discussed and settled between the parties. The ceremony is known as *pakkayat* and the commitment made by way of reservation of the boy is seldom repudiated.

A fortnight before the marriage, *tilak* or *lagan* is sent by the girl's father. The *lagan-patrika* is prepared by the pandit at a ceremony at the girl's house. The girl sits in front of *chauk* (a square of floor made on the ground plastered with cow dung) and the pandit sitting opposite her recites a few *mantras*. The *patrika* consisting of a few Sanskrit verses, followed by the dates and time for various ceremonies is sprinkled with *haldi* (turmeric powder) and is wrapped with red *kachcha* thread and sent to the boy's house with a coconut, cloth, a metal plate, sweets, some cash, etc., according to one's means. It is taken by the

bride's brother to the boy's house where a ceremony takes place before it is delivered. The boy sits on a sitting board in front of a *chauk*. After the family priest recites a few *mantras*, the brother of the bride puts a *tika* mark on the forehead of the bridegroom and then the presents are delivered to him. The women sing songs and the *biradari* is feasted on *halwa*, *puri*, vegetable curry, etc.

Before the marriage a number of ceremonies are gone through in both the houses. The ceremony of *tel* is observed a few days before the marriage. The ceremonial oil baths (*tel chadhana*) are taken by the boy and girl in their respective homes 5, 7 or 9 times according to the directions contained in the *lagan patrika*. The oil is smeared on the forehead, arms, knees and feet of the bride and the groom by the sisters-in-law. *Ubtan*, a lubricant paste prepared of barley flour, turmeric and oil is applied on the body for smoothness and lustre of the skin. On the day of the first *tel*, a *kangan* or cotton thread is tied round the right wrist of the boy and the left wrist of the girl and many knots are given to it. A small iron ring, some grains of mustard seed, a piece of turmeric and betel nuts are tied to the *kangan* in a small piece of cloth.

A day before the marriage, the ceremony of the *mandap* is performed in both the houses. In the bride's house, the *mandap* is set up in the courtyard by *manya* relations (sister's husband and the husband of the father's sister) of the bride and they are given some money for the ceremony. It is decorated with mango leaves, flowers, buntings, etc. with an earthen pitcher filled with water placed inside it. In the boy's house also a similar ceremony takes place but the *mandap* consists of a single bamboo pole placed in the courtyard.

The next day before the *barat* leaves the village, the bridegroom accompanied by his mother and other female relations goes to worship village gods. A village band accompanies them. Thereafter the bride-groom's party consisting of relations and friends leaves the village in bullock-carts in good time in order to reach the bride's village by evening. When the *barat* reaches the bride's village, it is received on the outskirts by the bride's people and are lodged in the *chaupal*. In the evening an earthen pitcher full of barley, wheat or rice called *barauna* is sent by the father of the groom to the bride's house. In return some members of the bride's house accompanied by the pandit go to the *janvasa* for the ceremony of *barat lea*. The pandit of the

girl's family puts a *tika* mark on the bridegroom's forehead and gives him some sweets. Thereafter the bridegroom with face veiled by silvery threads hanging from the crown goes to the house of the bride in a palanquin accompanied by relations and friends. A country band accompanies the *barat*. The party is received at the house of the bride by her relations and a short puja is performed at the main entrance of the house. The ceremony is called *dwar puja*. After the ceremony the groom returns to the *baratis* and the party is feasted with *pooris*, *halwa*, vegetable-curry, etc.

The marriage is performed at the time of *lagan* in the *mandap*. The boy's father sends clothes, bangles and one or two items of jewellery for the bride. The bride and the groom sit on sitting boards facing east in the *mandap*. The family priests of both the parties light the sacred fire and chant *mantras*. The bride's father and other relations wash the feet of the bride and the groom in a big metal plate. The ceremony is called *paipuji*. The bride's *purohit* then ties the bride's scarf to an end of the bride's *dhoti* and then they make seven rounds of the sacred fire, in the first four rounds the bridegroom leads and in the remaining three the bride walks before the bridegroom. Women sing *mangal* songs showering blessings on the couple for a happy married life. The ceremony is called *bhanuvar* or *phera* and is an essential part of marriage rituals. After the ceremony, the bride and groom are taken to the inner apartments for worship of family deities.

Next day preparations are made for the *bida* or the going away of the bride with the bridegroom. The bride is usually sent in a *doli* and the *barat* returns in bullock carts. When the party reaches the bridegroom's village, the bride and the groom are received at the main entrance of the house by the boy's mother. As the couple approaches the house, the groom's sister blocks the way and does not allow the bride inside until she hands over some money.

The last ceremony is locally known as *kangan kholna*. The bride and the groom untie each others wrist bands (*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 on the occasion. The marriage ceremonies conclude with it.

Among the poor Mallahs, the system of taking the bride in *dola* or *paipuji* ceremony is common. In a *paipuji* wedding the bride is taken to the bridegroom's

house by the father where marriage rituals are gone through. The marriage of this type reduces the marriage expenses substantially.

Widow remarriage is permissible among the Mallahs. The widow is free to choose her future. She can marry the younger brother of her deceased husband but the elder brother of the deceased cannot marry her. She can marry outside the family also but this is not generally practicable as family members do not feel happy over it. The marriage is performed in a simple way without any regular ceremony. The woman puts on the clothes, ornaments and bangles brought by the husband. Usually a feast is given to *biradari* on the occasion. This type of marriage is locally known as *dhareja*.

Death

The Mallahs and Barhais, as a rule, cremate their dead on the bank of the *Yamuna*. Children under twelve years of age are buried near the cremation ground. The dead bodies of persons dying of small-pox, cholera and leprosy are immersed in the river water. In case of death from snake-bite and burns, the dead body is generally buried. It is usual to cremate an old person whose children and grand children are alive with great pomp and ceremony. If a woman whose husband is alive dies, she is considered lucky and her dead body is dressed in coloured clothes and the hair is combed before taking it out for cremation.

The dying person is placed on the ground and as death approaches, *gangajal* is put in his mouth. Soon after death, word is sent to friends and relations in the village. The corpse is washed with water and then wrapped in new unwashed cloth. The dead body is placed on the bier and is carried by four persons on their shoulders to the cremation ground. Those who go with the dead body say in regular strain, 'Ram Nam Satya Hai' (the name of Rama alone is true). The body is taken out of the bier and is placed on the pyre arranged with seven to eight maunds firewood on the cremation ground. The eldest or the youngest son performs the last rites. He takes bath in the river and thereafter goes round the pyre seven times holding dry grass in his hands. At the end of the seventh round the dry grass is set on fire with which the four corners of the pyre are lighted. When the body is burnt out, he performs the *kapal kriya* or skull-breaking ceremony of the dead body with a *lathi*.

After the cremation, the mourners take bath in the river and return to the house of the deceased. They sit for sometime, chew *neem* leaves and then go back to their respective houses.

The family is ritually impure for thirteen days. No outsider is served with food or drink and no offering is made or puja performed in the household during this period. It is believed that the spirit of the deceased might harm the person who performed the last rites. He, therefore, carries with him an iron knife for thirteen days for it is thought that the spirits are afraid of iron. The first purificatory rite is performed on the third day involving the cleaning of the house washing

of clothes and replacing all earthen pots used for cooking or for storing water. The male members of the family get the head, moustache and beard shaved near the well and after bath they are feasted on *roti*, rice and curry. The *terhavin* ceremony is performed on the thirteenth day. Further purificatory rites are performed on this occasion which removes the ritual impurity of the household. A feast is given to the *biradari* on the death of an old man by his children and grand children otherwise a feast is arranged to which not less than thirteen Brahmins, relations and friends are invited. The period of mourning ends with this ceremony.

The basis of economy in Kondh is agriculture. Majority of workers (93.5 per cent) are engaged in the production of food. The other occupations are carpentry, retail business and agriculture labour. The Table given below gives the classification of workers by occupation and sex:

TABLE NO. 3.1

Occupation	Persons			Percentage
	Males	Females		
Cultivation	101	..	93.5	
Agriculture labour	3	..	2.8	
Retail business	3	..	2.8	
Carpentry	1	..	0.9	
Total	108	108	100.0	

The predominant occupation of Mallahs is cultivation which is the largest single occupation in the hamlet. It is practised by men only. The women help the menfolk on the fields in their spare time. The above figures do not, however, include part time workers. Agricultural labourers are in small number constituting only 2.8 per cent of the working population. Only three Mallah males are in retail trade. The solitary Barhai worker is engaged in the traditional occupation of making and repairing agricultural implements, wooden cots, the doors of houses, etc. The subsidiary industries practised by the villagers are the production of ghee, manufacture of *ban* (*moonj* strings) and rearing of animals. The general economy of the village rests almost solely on agriculture.

The different types of activity of workers by sex and broad age-groups are given below;

TABLE NO. 3.2

Age-group (Years)	Total Workers			Cultivation		Agricultural labour		Retail business		Carpentry	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	108	108	..	101	..	3	..	3	..	1	..
0-14	4	4	..	3	..	..	..	1	..	..	..
15-34	53	53	..	49	..	2	..	1	..	1	..
35-59	40	40	..	39	..	1	..	..	..	..	..
60 and above	11	11	..	10	..	..	..	1	..	..	..

One marked feature of the hamlet is the absence of women workers. They are engaged purely in household duties without participating in any sort of remunerative enterprise. This shows the greater dependency of females on male workers. The percentage of workers in the age-groups 15-34 and 35-59 are 49.1 and 37 respectively. There are only 3 workers in the

age-group 0-14 and 11 in the age-group of 60 and over.

Non-workers

The percentages of workers and non-workers in the hamlet are 26.7 and 73.3 respectively. The Table given below shows the non-workers in the hamlet by sex, broad age-groups and different types of activity:

TABLE NO. 3.3

Age-group (Years)	Total Non-workers			Full time students		Persons engaged in household duties		Dependents		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	258	75	183	14	..	..	86	60	97	1	..
0-14	162	74	88	14	..	..	3	60	85	..	..
15-34	49	..	49	..	..	..	49	..	..	..	..
35-59	34	..	34	..	..	..	34	..	..	..	..
60 and above	13	1	12	..	..	..	..	..	12	1	..

About two-thirds of the non-workers are in the age-group 0-14 there being 74 boys and 88 girls not doing any work. Of these only 14 are full-time students attending school and 145 dependents mostly infants. There are only 13 non-workers in the age-group of 60 and over comprising old and infirm persons who are mostly dependents. In the intermediate age-groups i.e., 15-34 and 35-59 there are 49 and 34 persons respectively who are not doing any sort of active work. In these age-groups there are only female non-workers engaged purely in household duties.

Utilisation of Land

The total area of the village is 2,417 acres of which 585 acres are uncultivable waste under the village habitation, ponds, roads, cremation ground, graveyard, etc., 96 acres are cultivable waste and the remaining 1,746 acres are under cultivation. The percentages of cultivated and uncultivated area in the village are 71.9 and 28.1 respectively. The double cropped area is small, being 57 acres only.

The area under cultivation in the hamlet is 643 acres, divided into 194.15 acres of *bhumidhari* and 448.85 acres of *sirdari* land. The cultivated land is owned by the Mallahs. The following Table shows the extent of their land holdings:

TABLE NO. 3.4

Caste	No. of cultivator Households	Number of Households whose holding is				
		Less than one acre	Between 1 to 2.4 acres	Between 2.5 to 4.9 acres	Between 5 to 9.9 acres	Above 10 acres
Mallah	59	..	2	6	22	29

It is evident from the Table that there is no owner household possessing less than one acre of cultivated land, 2 households have land varying between 1 and 2.4 acres, the holdings of 6 vary between 2.5 and 4.9 acres, of 22 between 5 and 9.9 acres and of 29 more than 10 acres each. In the hamlet, the holdings of about one-half of the land-owning households are large-sized of above 10 acres.

The number of workers engaged in cultivation is 101 all of whom are males. The women do not help the menfolk on the fields. There are only three agricultural labourers who work on daily wages or grain is given to them on harvests. They simply carry out the directions of land owners without exercising any kind of control or supervision on agricultural operations.

Irrigation

The means of irrigation in the hamlet are inadequate. There is no tube well in the village or in its neighbourhood. A small proportion of land is, however, irrigated by three pukka wells with the help of bullocks used to draw water from the wells. This method of irrigation is known as the *pur* system for the water is drawn in leather bag called the *pur*. The working of the system is simple for right over the centre of the well is a pulley fixed to a rod, the two ends of which are fixed to two poles driven into the ground near the well. A rope is passed over the pulley with one of its ends fixed to the leather bag and the other attached to the harness of the bullocks. As the bullocks draw near the well, the bag goes down into the well and is filled with water but as they are driven away from the well, the leather bag comes up and is emptied into a small drain which leads to the fields. The man guiding the bullock drives them up the slope and the process is continued till there is sufficient water in the fields. Small cultivators dig *kacheha* wells in the fields for irrigation. They last for a year or two and are generally rendered useless in the rainy season. Majority of cultivators depend on monsoon rain which in most years is not evenly distributed bringing disaster to cultivation. The yield from the land suffers due to lack of timely and adequate supply of water for irrigation.

Seed

Village cultivators follow different methods for obtaining seeds. They select the best grains at the harvests and preserve them till the next sowing. The seeds are also purchased from the market. The improved varieties of seeds are supplied by the Block authorities and the seed store. During 1960-61, 21 cultivators used improved varieties of seeds for different crops for better yield. They obtained 52.5 maunds of improved wheat seeds from the co-operative seed store; 42.5 maunds of barley and 34.5 maunds of gram seeds of improved variety during the period.

Manure

The common nutrients of soil in the village are cow-dung manure, dung of sheep and goats and the compost prepared from the dump of leaves and dung. The green manure is still not popular with the village farmers. The use of inorganic fertilisers like ammonium sulphate and superphosphates is not common due to poor irrigation facilities in the hamlet. Only five

cultivators used chemical fertilisers in Kondh during 1960-61.

Agricultural Implements

The agricultural implements commonly used in the village are the *deshi* wooden plough, *patela* or clod-crusher, sickle, spade, *khurpi*, *gandasa*, etc. Small carts are used for taking manure to the fields and dibbler is often used for sowing seeds in rows. The agricultural implements are made by the village carpenters and are also purchased from the neighbouring markets. Villagers are not very keen on adopting improved types of implements. They realise their utility but on account of their prohibitive prices and lack of servicing and repair facilities, there does not appear any scope in the near future of their extensive use.

Livestock

The livestock resources of the hamlet consist of draught, milch and other animals. The number of draught bullocks in the hamlet is 129 owned by 57 households of Mallahs. They are not of selective breed and are either home-bred or bought locally from some neighbouring village or the cattle fairs. The absence of healthy bullocks acts as a serious impediment from the point of view of fair yield per acre. The resort to artificial insemination and other modern methods may improve the breed of livestock in the village.

Cows and buffaloes are kept for milk and their dung is used as manure and fuel. 53 households in the hamlet own 65 milch cattle. Of these, 10 households of Mallahs own 10 cows and 43 possess 55 buffaloes. A buffalo is valued more than a cow. The average milk yield of a buffalo is 4 to 6 kilograms of milk daily for eight months while the average milk yield of a cow is between 1 to 2 kilograms daily for six months. Besides the buffalo milk produces more ghee partly used in the house and partly sold in markets.

The 30 Mallah households own 175 goats and sheep. The milk from the goats is utilised for providing young children with milk whenever they need it. There are 7 horses and 4 camels owned by Mallahs. Camels are used for transporting food grains and other articles on payment, while the horses are utilised for going out of the village.

Except bullocks and camels, all other livestock graze in the fields for the greater part of the day. The grazing of animals is sometimes undertaken by

an old person of the family unfit for hard work. Often a paid grazier is jointly employed by a number of households. He is either given grain, twice a year, at the harvests or one rupee per animal is given to him for his services.

Animals suffer from a variety of diseases particularly *mund*, *pokni* (dysentery), *galaghont*, *khurpaka*, etc. Some of the cattle diseases are serious and often prove fatal. The villagers try local remedies and also consult witch doctors for treatment. In serious illness they are taken to the veterinary centre at Pinhat for treatment.

Land Reforms

The abolition of zamindari in the State in July 1952 has brought about important changes in the economic life of cultivators. The Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950 provided for the acquisition of intermediaries rights on payment of compensation at 8 times of the net land revenue paid by zamindars. With the abolition of zamindari system, there emerged only four type of tenants, namely, *Bhumidar*, *Sirdar*, *Adhvasi* and *Asami*. After sometime the Adhvasi 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, etc. This restriction on the letting out of the land is purposive and is intended to put a check on the reemergence of the landlord tenant system. All lands of common utility such as *abadi* sites, tanks, water channels, pathways etc. are vested in the village community on behalf of which the Gram Samaj manages this land.

The abolition of zamindari has been a blessing to the cultivators. They no longer suffer from the fear

of ejection and have been saved from the arbitrary exactions of the zamindars. They pay the rent directly to the State and are free to bring about any improvement on their land. The fixed rent, the simple living and the rise in the prices of agricultural produce leave them enough to live in comfort and security and inspire them to work harder.

Principal Crops

There are usual harvests, known as the *rabi* sown in October and harvested in March-April and the *kharif* sown in July and reaped in September-October. The *zaid* or hot weather crop is not important. The *kharif* crops are *bajra*, maize, pulses and *chari*. In *rabi* wheat, barley, gram and mustard are sown.

Kharif Crops

Bajra is the principal *kharif* crop of the hamlet. It is sown sometimes mixed with *arhar* on unirrigated land. The plots are ploughed twice in early July and sowing takes place after the first rain. The crop is not manured and is weeded once only in early August. The rain water is sufficient for the crop to grow well. The crop matures in about three months and is reaped without stalk in the beginning of October. The produce varies between 8 and 10 maunds per acre.

Maize is sown in irrigated lands. The land is ploughed four to five times before the rains and is levelled with *patela*. Sowing takes place immediately after the first rain. If there is no rainfall, the field is watered before sowing. The sprouts appear within a week of sowing. The crop is weeded twice, once within three weeks after sowing and again after a lapse of a fortnight. If there is no regular rainfall, the fields must be watered every month. The crop is harvested in the beginning of October. The yield of maize varies between 10 and 12 maunds per acre.

Chari is generally sown in unirrigated land. The crop is sown in early July and is reaped in October. It is not weeded. Green *chari* is also used as fodder. The yield of *chari* is about ten maunds per acre.

Pulses are sown in unirrigated lands in the middle of July after the rain. The soil is not manured. The crop is weeded once only within a month of sowing. The crop is reaped in October.

Rabi Crops

Wheat is the main *rabi* crop of the village sown with improved variety of seeds. It is also sown mixed

with gram and mustard in the later part of October, but the preparation of the field starts in September. It is ploughed at regular intervals and clod-crusher is used for breaking the clods and levelling the field. The seed is scattered by broadcast and then the fields are levelled. Dibbler is also used for sowing the seeds in rows. It requires about 15 kilograms of wheat to sow one *bigha* of land. The crop grows up about six to nine inches by December when the fields are manured. It requires a lot of weeding and this is done by men and women regularly. In case there are insufficient winter rains the villagers irrigate the fields in February. The crop ripens sometime in March and is harvested in the beginning of April. Men carry the bundles of the dried plants to the *khaliyan* for threshing and winnowing. 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 a basket. The grains are stored in *matkas* (earthen pots) in one of the corners of the living room. The straw is stored separately for consumption by the cattle.

Barley is sown in the same way as wheat but it requires less expense and labour. It is sown in October-November but ripens earlier than wheat. The field is not manured although it is ploughed three or four times before sowing. The winter rain is sufficient for the crop to grow well. It is given one weeding within a month of sowing. The crop is reaped in the beginning of April. The threshing and winnowing are done in the same manner as wheat. The *bhusa* is used as fodder.

Gram is sown mixed with barley with an occasional mixing of mustard. It is sown on unirrigated land. The field is ploughed three or four times before ploughing. The crop is entirely dependent on the rains in July and August. The sowing of gram continues from the beginning of October to middle of November. The plots are not manured and weeding is done once only in early November. The crop is harvested in April. The average and good produce per acre are 10 and 15 maunds of gram respectively.

Mustard is sown from early October to early November. The field is watered once before sowing. Seeds sprout within a week after sowing. The crop is not watered but the unwanted growth is weeded within a month of the sowing. The crop is harvested in the last week of March. The out put of mustard varies between four and six maunds per acre.

The Table given below shows the utilisation of produce in the hamlet during the year 1961-62:

TABLE NO. 3-4

Product	Quantity produced annually (Maunds)	Quantity consumed annually by the producing Households (Maunds)	Marketable surplus (Maunds)
Bajra	1,097	1,040	57
Maize	230	221	9
Chari and pulses	1,258	1,071	187
Wheat	359	325	34
Barley and gram	2,590	1,509	1,081
Oilseeds	324	55	269
Fodder	4,316	4,271	45
Total	10,1774	8,492	1,682

It is clear from the Table that 83.4 per cent of the total agricultural produce is consumed by the producing households and only 16.6 per cent of the produce is available for disposal to non-cultivating households within the village or in the markets at Pinhat, Bah or Fatehabad. Maize, wheat, bajra and fodder are enough to meet domestic requirements. The marketable surplus of these crops is not very significant. Barley and grams are the main crops of the hamlet. Oilseeds bring in good returns to the producing households.

Pests and Crop Diseases

The crops are affected by insects, pests and crop diseases. Bajra is attacked by *gandhi* bugs which appear like a swarm of locust and suck out milk from the plant when it is about to ripen. Cow-dung cakes are burnt to destroy the insects and sometimes B. H. C. solution is sprayed on the plants to root out the menace. *Malahi* is a small insect which cuts the roots of the wheat crop. The villagers collect the insect from the field at the time of first plough and throw it away. There is no other effective control for this insect. *kungi* infests the wheat and the gram crops reducing their yield by about 25 per cent. These crops are also affected by several kinds of insects which multiply when there is moisture in the air on account of rain. *Dimak* (white ants) also causes considerable damage to the crops. Field rats, jackals and birds also cause damage to crops. Wheat, barley and gram crops are damaged by rats; maize by crows, parrots and jackals and millets by sparrows, pigeons and parrots. The farmers guard the fields from *machan* and also go round them once or twice during the day. They use indigenous methods to destroy the insects and combat

the diseases. The help received from the Development Block authorities to combat plant diseases in the village is negligible.

Agricultural Rituals

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

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

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

Cultivators are very particular about auspicious days for sowing the crops. Thus paddy is never sown on Saturdays for that means bad luck. The sowing of *urd* is also avoided on Saturdays but if for some reason it has to be sown on a Saturday, then a little of *bajra* and some *choti-jowar* are mixed with *urd* seeds to mitigate bad luck. Cultivators do not sow wheat on Tuesdays for the fear that field rats would attack and destroy the crop.

Village Industries

There is no regularly organised industrial establishment in the hamlet. String-making is a subsidiary source of income of four Mallah households. Six male workers undertake the manufacture of *moonj* strings throughout the year. The strings are manufactured from *moonj* or *sarpat* plants. They are soaked in water for two to three days and are then beaten by a wooden hammer transforming them into comparatively

soft fibre. Thereafter the fibres are hand-spun into *moonj* strings commonly called *ban*. The *ban* is wrapped on a *charkhi* for making bundles. They are sold in the village or in the nearby markets.

The only household of Barhais is engaged in the traditional occupation of carpentry. The carpenter makes rough door frames, wooden parts of the agricultural implements and wooden cots, etc. He also lays the roofing material. He has fixed rates of payment according to the nature of work. If he is engaged for making doors, furniture, etc. the usual rate is Rs. 2 per day. For house construction work he is engaged on Rs. 3 plus meals for the day. The articles made by the carpenter are of ordinary quality.

Forty-nine Mallah males are engaged in the production and sale of ghee in a subsidiary capacity.

Sources of Finance

The chief sources of agricultural finance for the cultivators are money-lenders, friends and relations. A co-operative society was established in the village in 1955. It is supposed to be working, but in reality is dormant. The working of the society is monopolised by a few persons of the village. It is torn by party factions thus defeating the very purpose for which it was established. Mathura Mallah is the only member of the society from the hamlet.

The villagers borrow from private money-lenders for acquiring capital assets such as land, livestock, improved agricultural implements, etc. as well as for unproductive items of expenditure like marriages, festivals and other domestic needs. The rate of interest charged by them is high indeed ranging from 15 to 25 per cent. Village Cultivators prefer to borrow from them for they do not always insist in security and do not claim the money back by a certain date.

Indebtedness

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

TABLE NO. 3-5

Income-group	Number of Households	Number of Households in Debt	Percentage of Households in Debt
Rs. 25 and below	..	..	..
Rs. 26-50	17	8	47
Rs. 51-75	4	3	75
Rs. 76-100	18	10	55.5
Rs. 100 and above	21	10	47.6

The main reason for indebtedness among the households is the absence of co-ordination between income and expenditure. Out of 60 households, 31 (51.6 per cent) are in debt, the total amount of outstanding indebtedness being Rs. 5,480. The average amount of debt per indebted household is Rs. 177.

It would be evident from the Table that all the households in the income-group of Rs. 25 and below are free from debt. The percentage of families in debt is the highest in the income range between Rs. 51 and Rs. 75. The percentages of households in debt in the income group of Rs. 26-50 and Rs. 76-100 are 47 and 55.5 respectively. In the higher income-group of Rs. 101 and over, only 10 out of 21 households (47.6 per cent) are in debt.

Out of the borrowed money, an amount of Rs. 3,100 (56.5 per cent) was spent on domestic needs like marriage, illness and other wants. This part of borrowing becomes inevitable because people in the lower income-groups live on the margin of subsistence and they are forced to borrow as soon as unforeseen events are faced.

The sources of credit are co-operative society and money-lenders. The co-operative Credit Society has been of little use to the villagers on account of mismanagement and party factions. There is only one person from the hamlet who is the member of the Society. The money is borrowed from *mahajans* (money-lenders) who charge interest at the rate of 3 Paise to 6 Paise per rupee per month which is high indeed. The borrowers pawn ornaments or crop as securities against credit. They prefer borrowing from the *mahajans* for they do not always insist on punctual payment and a second loan is advanced before the payment of the first. The village *mahajan*, in spite of his dubious methods, comes to the rescue of the villagers in their need and saves many from ruin.

Income

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

TABLE NO. 3-6

Income-group	Households
Rs. 25 and below	..
Rs. 26-50	17
Rs. 51-75	4
Rs. 76-100	18
Rs. 101 and above	21

More than one-third households in the hamlet enjoy an income of over Rs. 100 per month. There is no household earning an income of Rs. 25 or less. The general range of income is between two income-groups, i.e., Rs. 26-50 and Rs. 76-100. They account for 58.3 per cent households in the hamlet. There are only four households in the income range of Rs. 51-75. It is apparent that except 21 households which earn over Rs. 100 per month, the rest are marginal or sub-marginal households.

Expenditure

The budgets of 20 households for the year preceding the time of investigation were studied with a view to get an idea of the expenditure pattern in the hamlet. Of these budgets, four have been discussed below :—

Gopichand is a well-to-do cultivator possessing about 24 acres of land and a well built pukka house. His family consists of his wife, two sons and a daughter and his married brother and their son. Gopichand's brother helps him in cultivation and in managing the shop of grocery goods. Production and sale of ghee is the subsidiary occupation of the household. The average monthly income of the household is Rs. 200—Rs. 130 from cultivation, Rs. 50 from business and Rs. 20 from the sale of ghee. The expenditure on different items is given below :—

Items	Expenditure (Rs.)
Cereals and pulses	60.50
Milk, ghee and oil	47.50
Spices and vegetables	10.00
Other food items	7.00
Fuel and light	12.00
Clothing and footwear	25.00
Repair of the house	8.00
Miscellaneous	10.00
Total	180.00

It is a surplus budget because of saving of Rs. 20 to the household. The expenditure on food and non-food items is 69.4 and 30.6 per cent respectively. There is no expenditure on the education of children as they are engaged in cultivation.

Bholey is also a cultivator. His family comprises his aged mother, his wife and three children—one son and two daughters. Bholey's son aged 16 assists him

in cultivation. The average monthly income of the household is Rs. 100—Rs. 90 from cultivation and Rs. 10 from the sale of ghee which is the subsidiary occupation of the family. The pattern of expenditure is as follows :

Items	Expenditure (Rs.)
Cereals, pulses and spices	44.50
Milk, ghee and oil	18.50
Vegetables and other food items	11.00
Fuel and light	8.50
Cloth and footwear	13.50
Miscellaneous	4.00
Total	100.00

It is a balanced budget. The household manages to limit the expenditure within its resources. The expenditure on food items is high i.e., 74 per cent. There is no expenditure on the education of the boy as he is engaged in cultivation.

Gokul Mallah is an agricultural labourer. His family consists of his wife, two sons and a daughter who are below 12 years of age. String-making and thatching of *chhappars* are the subsidiary occupations of the family. The average monthly income of the household is Rs. 50—Rs. 30 by working on fields and Rs. 20 from string-making and thatching of *chhappars*. The expenditure on various items is given below:—

Items	Expenditure (Rs.)
Cereals, pulses and spices	26.00
Milk, ghee and oil	8.50
Other food items	3.50
Fuel and light	5.00
Clothing and footwear	8.00
Miscellaneous	3.00
Total	54.00

It is a deficit budget. The expenditure outruns. The income by Rs. 4. The expenditure on food items is 70.3 per cent and on non-food items 29.7 per cent. The family has to incur debt to meet the domestic needs.

Panchan Singh is Barhai by caste and is engaged in the family occupation of carpentry. There are two other members in his family, his wife and his brother. The brother works as an agricultural labourer and, on

an average earns Rs. 20 p. m. The average monthly income of Panchan Singh from carpentry is also Rs. 20. They live jointly and take their food from the common kitchen. The expenditure on different items is given below :—

Items	Expenditure (Rs.)
Cereals, spices and pulses	20.25
Ghee, oil and vegetables	5.75
Other food items	4.00
Fuel and light	4.00
Clothing and footwear	4.00
Miscellaneous	2.00
Total	40.00

Panchan Singh manages to keep the expenditure within limits. The expenditure on food items is 75 per cent of the total expenditure. Only one-fourth of

the income is spent on non-food items. There is no saving to the family.

The main item of expenditure in the hamlet is food which varies with the income of the household. The percentage of expenditure on food increases on each successive lower level of income. The households do not tend to spend much on fuel and light. The expenditure on clothing and footwear is relatively less in the lower income-groups. It increases in households with a higher income range. The percentage expenditure on medicines and other miscellaneous items is proportionately less in households which earn an income of Rs. 100 or less. The villagers have not sufficient resources to meet the basic needs of life. More than half of the households (31 households out of 60) failed to keep in check their expenditure and, therefore, got involved in debts.

Population Characteristics

The population of Kondh at the time of survey in 1961 was 366 divided equally among males and females. The population was distributed amongst 60 households. Out of the total population of 366, 363 (99.1 per cent) are Mallahs and 3 Barhais. There is no Scheduled Caste in the hamlet. The Table given below shows the composition of the population according to age and sex:

TABLE No. 4.1

Age-group (Years)	Persons	Males	Females
All ages	366	183	183
0-4	69	29	40
5-9	68	33	35
10-14	29	16	13
15-19	23	15	8
20-24	24	9	15
25-29	33	19	14
30-34	22	10	12
35-39	17	11	6
40-44	20	8	12

Age-groups (Years)	Persons	Males	Females
45-49	15	8	7
50-54	14	9	5
55-59	8	4	4
60 and above	24	12	12

The females exceed the males among the Mallahs by one, the sex ratio being 994 males for per 1,000 females. The Barhais are only 3 comprising 2 males and 1 female.

45.3 per cent of the population is in the age-group 0-14 which has a greater proportion of females. There is parity between the sexes in the age-group 15-24. The number of adults in the age-groups 25-34 and 35-54 is 55 (29 males and 26 females) and 66 (36 males and 30 females) respectively. In both these age-groups the males outnumber the females. The sex-ratio in age-group 55 and over is equal for there are 16 males and 16 females. They constitute 8.7 per cent of the population of the hamlet.

Marital Status

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

TABLE No. 4.2

Age-group (Years)	Total Population			Unmarried		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	366	183	183	83	85	89	79	11	19
0-4	69	29	40	29	40	..	..	..	..
5-9	68	33	35	33	35	..	..	..	..
10-14	29	16	13	13	10	3	3	..	..
15-19	23	15	8	3	..	12	8	..	..
20-24	24	9	15	2	..	7	14	..	1
25-29	33	19	14	2	..	17	12	..	2
30-34	22	10	12	..	..	10	12	..	..
35-39	17	11	6	..	..	11	6	..	..
40-44	20	8	12	..	..	8	12	..	..
45-49	15	8	7	1	..	7	5	..	2
50-54	41	9	5	..	..	7	1	2	4
55-59	8	4	4	..	..	1	4	3	..
60 and above	24	12	12	..	..	6	2	6	10

It will appear that in the total population, 168 persons (45.9 per cent) each are married and unmarried and only 30 persons (8.2 per cent) widowed. No woman in the hamlet has been divorced or separated. Among males 45.9 per cent are unmarried, 48.5 per cent married and 5.6 per cent widowers. The corresponding figures for females are 46.4 per cent unmarried, 43 per cent married and 10.6 per cent widows. Of the married males 3.4 per cent are in the age-group 0-14, 51.7 per cent in the age-group 15-34, 37.1 per cent in the age-group 35-54 and 7.8 per cent in the age-group 55 and over. Among the married females, 3.8 per cent are in the age-group 0-14, 58.2 per cent in the age-group 15-34, 30.4 per cent in the age-group 35-54 and 7.6 per cent in the age-group 55 and over. Among males aged 30 and over only one person was found unmarried. There is no unmarried female in the hamlet in this age-group. Child marriage is prevalent though fast dying out. There are 3 males and females each in the age-group 10-14 who are married.

The number of widowers and widows is 11 and 19 respectively. There are 10 widows in the age-group 60 and above, 6 in the age-group 45-59 and 3 in the age-group 20-45. All the widowers are in the age-group 50 and above.

Birth and Death

The record of births and deaths is maintained by the Gram Sabhas of the village. It maintains a register prescribed under the U. P. Panchayat Raj Act for recording the entries of births and deaths. The villagers report them to the Pradhan but some of them remain unrecorded due to the negligence of the family concerned. During 1960, 20 births and 6 deaths were reported from the hamlet. The figures of the previous years could not be available. It would not be safe to draw conclusions on the figures of one year only on the rate of natural increase of population.

The data relating to the causes of deaths were not 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 dispensary is at Fatehabad about twelve

miles from Kondh. There is, however, a *vaidya* in the hamlet whose clientele is quite extensive. Most of the common diseases are treated with Ayurvedic medicines which are fairly efficacious, cheap and easily available. Intermittent fevers, rickets, continued stomach disorders, repeated abortions, etc. are attributed to supernatural forces. Majority of the villagers still have faith in magic, divination, chants and spells and they are employed to ward off diseases. The patients suffering from cholera, and small-pox are not given medicines for these diseases are attributed to the wrath of various goddesses. Propitiation of the goddesses is regarded as the only remedy of these diseases.

In serious and complicated cases the patients are taken to the hospital for treatment. Only three persons were treated by Allopathic system by a private medical practitioner of Nagla Bhari during 1960. Twenty-five cases of fever and other ailments were treated by Ayurvedic system during the same period.

There is no maternity centre or trained midwife in the village. Child-birth invariably occurs at home under the care of a *dai* of Chamar caste who is untrained and is also ill-equipped. She attended 20 women at the delivery during 1960. There was not a single instance of confinement in hospital or by a doctor or qualified midwife at home during the period.

Sanitation

Pidhaura is not a clean village. The Gram Sabha has not made adequate arrangement for cleaning of lanes and streets which are full of garbage and animal waste. There is no planned drainage system in the village. The villagers prefer to have them either at the back or at the sides of the house. The drains come out into the lanes, making the trespass difficult. Houses are swept daily but the dirt and rubbish are heaped outside them. The backyard of the house is thoroughly neglected. Weeds are allowed to grow there. It is often used as a lavatory. Men and women go to answer the call of nature in the nearby fields for there is no lavatory inside the house. Children often ease themselves on road side. There is no water logging in the village for the rain water flows through the slopes into the rivers. The houses are given a coat of a mixture of mud and cow-dung on the Diwali and on ceremonial occasions. The village is regularly visited by the staff of National Malaria Eradication Programme to spray the houses with D. D. T. These visits are intensified during monsoons and in summer.

Literacy and Education

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

TABLE No. 4-3

Age-group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		High School and above	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	366	183	183	133	178	33	2	17	3	..	..
0-14	166	78	88	65	88	12	..	1	..	..	..
15-34	102	53	49	30	45	14	2	9	2	..	..
35-59	74	40	34	27	33	7	..	6	1	..	..
60 and above	24	12	12	11	12	..	..	1	..	..	..

In the hamlet, 85 per cent are illiterate and 15 per cent literate. There are 35 persons (33 men and 2 women) who had no schooling but can read and write and 20 persons (17 men and 3 women) have completed primary school education. There is no persons who has passed the High School or any other examination.

The percentage of literacy among females is 1.4 which is very low indeed. The absence of a girl's school in the village and the belief that the education of females is neither important nor worthwhile account for poor literacy.

A Primary School was established in the village in 1947. Boys and girls are taught in it together. It is housed in a pukka building consisting of two rooms and a verandah. The children often have open air classes in winter. It has five classes and four teachers including the Headmaster. The statement given below gives the number of students on the rolls of the school during the last eight years (1954-61).

Year	Number of Students
1954	39
1955	46
1956	48
1957	49
1958	64
1959	75
1960	82
1961	86

There has been uniform increase in the number of students admitted to the school since 1954. With the establishment of the school education has been placed within the reach of a much larger section of

community and children of Scheduled Castes are admitted without prejudice. Pidhaura is situated in a backward area and unless a High School is established in the village or in its neighbourhood, the general level of literacy and educational standards will not increase.

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

Out of 60 households in the hamlet 22 are joint, 13 intermediate, 21 simple and the remaining 4 families are classified under others. The percentage of joint and single families are 36.7 and 35 respectively. Looking at the number of joint families, it can be said that the joint family system is on the decline. There is no internal friction among the members of simple and intermediary types of families. In these families the intra family relationship is quite smooth. In joint families, however, the father is the head of the household and manages the family affairs. The family ties begin to loosen as he grows old and after his death many families split into smaller and independent units due to division of ancestral land and property.

Inter-caste Relationship

The Barhais consider themselves socially superior to Mallahs. They do not inter-dine with them. The

Mallahs also do not accept food at their hands. They adhere rigidly to their customs and do not marry outside the community. In spite of differences in food habits, the social contacts between the Mallahs and Barhais are on a basis of equality. The Mallahs give due recognition to the utility of Barhais in providing and maintaining their agricultural implements. The well-to-do Mallahs give grain at the harvests to Barhais for carrying out repairs to their agricultural implements, wooden cots, etc. They are paid in cash for making doors of houses.

There is no Scheduled Caste in the hamlet but there are *Harijans* and persons belonging to Scheduled Castes in the village. Both the Mallahs and Barhais keep them at a distance. The Scheduled Castes are at a decided disadvantage in matters of social intercourse. A Mallah would not attend the marriage of a Chamar although he might be working as labourer on his fields. When feasts are held, the Chamars and Mehtars are made to sit separately and are not permitted to partake of the food before the clean castes have eaten. The social barrier is let down at the time of fairs or when they happen to come into contact with them while travelling by bus or train.

Leisure and Recreation

There are few recreational facilities both for the young and the old in the village. Conversation is a favourite pastime with the villagers. They spend their free time in gossip, talking of village scandals which find quick circulation. In slack season they play cards. Gambling with cards or dice is common on Diwali and other ceremonial occasions.

The young children have no organised games or sports. Children amuse themselves with games like *kabaddi*, hide-and-seek, etc. played on village fields. *Kabaddi* is a vigorous game played both by young and old. It calls for great reserves of stamina for it is played at a fast pace. Hide-and-seek is a favourite game of boys. *Dangals* (wrestling bouts) are organised on Nag Panchmi and other festivals during the rainy season. *Jhoola* (swing) provides a lot of fun to girls and young women during this season. They tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights.

There are a few individual singers in the village who sing *alha* celebrating the chivalrous deeds of two brothers, Alha and Udal who lived in the reign of Pratvera Chauhan. The villagers love to listen to *alha*

and it is not uncommon in the rainy season to see a villager singing it with a crowd of villagers around him. Villagers are fond of *naulanki* which is a kind of dance drama with little acting but the story is presented in dialogues expressed in singing. They go to neighbouring villages whenever a *naulanki* party is invited for a performance. During the month of *Phalguna*, they sing *phaag* after meals at night. They provide good entertainment to village folk on account of the apt phraseology and depth of feeling. Wine and liquor are freely used by Mallahs and others on festive occasions and social gatherings.

Twice a year in the months of *Chaitra* and *Asvina* fairs are held near the Devi temple in the village. Both these fairs are popular and are attended by about 2,000 men and women from the surrounding areas. The villagers pay obeisance to the goddess and offer prayers. Eatables and toys are available in plenty. Wrestling bouts are organised and are the chief attraction of the fairs. Villagers participate with great enthusiasm in the cattle fair held at Bateshwar which attracts persons from far and near. Besides cattle, cloth, agricultural implements, fancy goods and articles of general merchandise are sold. Villagers also visit Jarar fair held twice in *Chaitra* and *Jyaishta*, Pinhat fair held for ten days from *Phalguna Badi* 15 to *Phalguna Sudi* 10 and Naugaon fair held for a week from *Chaitra Badi* 8 to *Chaitra Badi* 15. Cattle, agricultural implements, cloth, toys and fancy goods are available for sale in these fairs. *Kabaddi* and wrestling matches provide good entertainment and diversion for the villagers on these occasions.

Religions and Institutions

There is no temple in the hamlet. An old pukka temple of Shiva built on rectangular plan is situated at the far end of the village. It has no architectural eminence and is managed by a *pujari* partly out of the offerings made to the deity and partly out of the income accruing from cultivation on eight acres of land attached to it. The entire village participates in the celebrations on the occasion of Shivratri and people from far and near also congregate in large number. Water, flowers, camphor and sweets are offered to the deity and *prasad* is distributed to those present on the occasion.

The other important temple is of Kali Devi situated in the main *abadi*. It is built on a circular plan with a saffron flag flying over it. An image of the goddess is placed in it. The image is completely

smearred with *sndoor* (red-oxide). She is worshipped on Nauratra in *Chaitra* and *Asvina*. Fairs are held near the temple on both these occasions and are visited by men and women from the adjoining areas.

An idol of Hanuman has been installed under a *pipal* tree in the hamlet. It is placed on a raised platform near the Utangan. Some persons visit the place every Tuesday and a small wick is lighted near it in the evening. They also offer flowers and sweets to the idol, a part of which is distributed among the people present there.

Religious Belief and Practices

The Hindus in the village do not have belief in rigid observance of religious tenets. They worship their gods and goddesses worshipping without distinction Lord Krishna, Rama and Shiva. They have their own beliefs and superstitions which shape their conduct in daily life. They keep fasts, read the holy books like Ramayan and Mahabharat and observe the prescribed rituals.

The villagers have strong belief in the existence of spirits and imaginary powers. They are feared and propitiated. The Mallahs have deep-rooted faith in witchcraft and supernatural forces. They believe that many diseases like intermittent fevers, rickets, repeated abortions, etc., are due to supernatural powers. The failure of crops, too many deaths in the family within a short span of time, failure in business undertaking, etc., are attributed to the wrath of evil spirits. In all such cases propitiation unseen powers is attempted. Incredible but interesting stories are related of these spirits. Witchcraft is often suspected and amulets are eagerly sought to keep away the evil influence.

The villagers believe in the auspiciousness of a particular time or period. They consult the village pandit regarding the auspicious timing of agricultural operation or to perform marriage ceremonies. He is also consulted before undertaking a journey. 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. It is considered inauspicious if a cat crosses from left to right on the road, a one eyed person is met or someone sneezes before leaving the house. The villagers do not purchase cattle or sow the seeds on inauspicious days. It is a bad omen if a snake or rat is killed while ploughing the field or jackals howl in the day. If a

crow cries at night or a tree falls down, they become suspicious and fear that some mishap might occur. The Mallahs and other communities are ridden with various beliefs and practices which control the social structure to a great extent.

Festivals

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

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

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

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

Raksha Bandhan is celebrated on the full moon day in *Sravana*. On this day a *rakhi* or wrist band of coloured thread is tied by the sister around the wrist of her brother. This symbolises the pledge of the brother to protect her in times of difficulty. The

brother in turn gives her some money as a token of affection. Some Brahmins also go about offering *rakhis* to their *jajmans* (clients) who give them some money or grain in lieu thereof.

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

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

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

Organs of Democratic Decentralisation

Caste Panchayat

The Mallahs have their caste-panchayat in the hamlet. Its jurisdiction extends over the whole village. The head of the caste-panchayat is called

chaudhry whose office is hereditary. On his death, he is normally succeeded by his eldest son. If he has no male issue, the nearest male relation succeeds him. The *chaudhry* calls and presides over the panchayat meetings but if for some unavoidable reason he is unable to do so, he deposes some one else to take his place at the meeting.

The meetings of the panchayat are generally held in the evening. It normally decides cases relating to illegal intimacy, family quarrels, petty thefts, irregular unions, etc. The person, who is found guilty is treated as an outcaste and is not given food or water by the members of the community. He can, however, retrieve his lost position by paying the fine imposed on him or by giving a feast to the *biradari* if directed by the panchayat.

The establishment of Gram Sabha and Nayaya Panchayat has weakened the hold of the caste-panchayat of Mallahs. It does not meet often for some of the cases which could be settled by the caste panchayat are taken to the Gram Sabha for decision. The petty cases of theft and *marpit* are referred to the Nayaya Panchayat or are straightway taken to courts. In spite of all these limitations, the caste panchayat is still useful in enforcing good conduct and moral discipline among the Mallahs.

Gram Sabha

The statutory Gram Sabha was formed in the village in 1950. It consists of all persons who ordinarily reside within the village and have attained the age of 21 years. A person who is not a citizen of India or is of unsound mind cannot become its member. Government servants, insolvents and those who have been convicted of an offence involving moral turpitude are not eligible for holding any office in the Gram Sabha and Gram Panchayat.

The Gram Panchayat is the executive body of the Gram Sabha and has a smaller number of members elected for a period of five years. The Gram Panchayat of Pidhaura consists of 20 members of whom 4 persons are from the hamlet. In the last elections to the Gram Panchayat held in January 1961, the Pradhan was elected by ballot and the members by show of hands. The Pradhan as head of the Gram Panchayat is responsible for carrying out the functions entrusted to it.

The Panchayat has attempted the repair of village roads by *shramdan* (voluntary labour). It got four wells

repaired during 1960-61. The *panchayatghar* which is the nucleus of all organised activities in the village was constructed by it. Still a number of problems face the Panchayat for the uplift, of the village. The roads are *kachcha* and are under water in the rainy season. They are unclean without adequate lighting arrangement. The compost pits have not been dug and there is no arrangement for treatment of men and animals. These and other problems require a solution for the advancement of the village. The Panchayat pleaded the lack of funds for its negligence in tackling these problems. It is, to some extent, true that the income of the Gram Sabha is not sufficient to meet the growing needs of the village but the organised co-operation of the villagers can go a long way in making a realistic approach in solving these problems.

Nayaya Panchayat

The Nayaya Panchayat forms the village court and is the lowest rung in the judicial ladder. The village is under the jurisdiction of Nayaya Panchayat, Nagla Brari.

The Nayaya Panchayat 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 Nayaya Panchayat lie, in the case of a civil suit, to the court of the Munsif and in revenue and criminal cases to the Sub-Divisional Officer. Lawyers cannot take part in the proceedings of the Nayaya Panchayat.

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

During 1960-61, only three civil cases were instituted before the Nayaya Panchayat from the village. Out of them, one was decided and the other two were pending for decision. No case, however, was filed before the village court from the hamlet during this period.

Gram Samaj

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

Reform Measures

Majority of villagers are ignorant of the social legislation and other changes that are occurring due to advance of science. The village is situated in the interior, away from the beaten track. The villagers have not many opportunities to come in contact with the outside world.

The agrarian reforms have benefitted the farmers immensely. The abolition of zamindari and the consequent changes that have occurred in the land tenure system due to the enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1950 have been to the advantage of the agriculturists. The tenants have now greater rights over the land which they cultivate. They are free from the unlawful exactions of the zamindars and can bring about permanent improvements on their land. Out of the heads of 60 households interviewed, 55 deposed that they have been benefitted by the abolition of zamindari while the remaining 5 adopted an attitude of indifference and did not express any opinion on the merits or demerits of the measure.

The scheme of consolidation of holdings has not been introduced in the tahsil but the measure has been well received by the villagers. They generally realise the merits of the scheme and the logic behind its implementation but they complain that the time taken for the implementation of the scheme is pretty long adversely effecting improvement in land resulting in lowering of agricultural production.

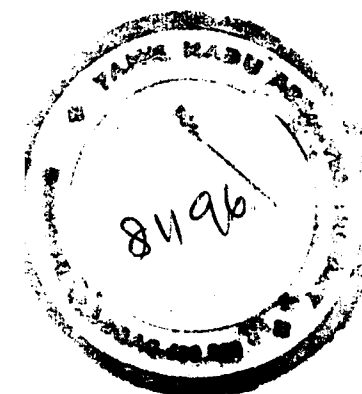
Out of the heads of 60 households interviewed, only 11 are aware of the prohibition of untouchability under law. The Mallahs and Barhais of the hamlet are orthodox and regard physical touch with a Balmiki as a pollution. No eatables are accepted from them and they are not in favour of permitting them to draw water

from their wells. However, with the spread of education and changes in socio-economic conditions, their attitude towards the Scheduled Castes is gradually undergoing a change.

Child marriage is prevalent among the Mallahs and Barhais though the number of such marriages is gradually declining. They are not aware that the Hindu Marriage Act, 1955 prescribes 18 and 15 years as the minimum age of marriage of boys and girls respectively. This minimum age of marriage is not

generally adhered to. The Act also prohibits polygamy in any form. Fortunately there is no man in the hamlet who has more than one living wife.

The system of giving dowry in marriage is in vogue among the Mallahs. They are not aware of the legislation regulating the acceptance of dowry. The evil is too deep-rooted and its acceptance in marriages is considered as the correct order of things. A strong public opinion must be built against the evil to eradicate it.



CHAPTER V

CONCLUSION

The noticeable characteristic of Kondh, the hamlet of village Pidhaura, is economic and social backwardness. It is not pulsating with activities aiming at economic development and social advancement. This is at once due to its situation in the interior in a backward area resulting in lack of contact with more progressive localities outside the village. The state of educational level is poor for there is no person in the hamlet who has passed the High School examination. There are only five literate females, two of whom had no schooling. They read newspapers at irregular intervals. There is no radio set in the hamlet. Villagers in general are not aware of the provisions of law introducing changes relating to Hindu Marriage, Adoption and Inheritance. Some of them do not even know that the practice of untouchability, in any form, is an offence under law. There is no urge for family planning and ignorance continues to be a bliss.

The main occupation of Mallahs who are numerically dominant is cultivation. It is not a very profitable occupation but there is no other choice for fishing and boat rowing are no longer good sources of living for them. They have not achieved as much success in agriculture as they anticipated. This has been due to a variety of reasons, more specially due to small holdings 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. Cultivation has no support of irrigation and remains dependent on monsoon rains, which in most years is not evenly distributed, thus bringing disaster to standing crops. There are, however, some welcome signs of improvement in farming. More cultivating households are using chemical fertilisers and the broadcast method of sowing seeds is being gradually discarded in favour of sowing with dibblers. The improvement in the farming practices may lead to increase in agricultural produce which may be sufficient for local consumption.

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. They are of the opinion that much could be done if the Block officials had visited them often and had fully acquainted themselves with the local conditions. It is hoped that in future there will be better co-ordination of the different activities carried out in the area and to translate into

action many of the hopes and aspirations of these simple folk.

In the hamlet 36.7 per cent households are constituted as joint families. In the recent years cohesion of the family has suffered on account of the growth 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.

A variety of socio-economic factors are influencing the life of the villagers. There have been noticeable changes in the dress and ornaments of villagers. The younger people prefer new style clothes. Shirts have replaced *salukas* and knitted vests have become popular. Mill-made cloth is preferred to that woven on the handloom. Among women brightly-coloured and mill-made cloth is favoured. Trinkets manufactured in cities and factory made bangles are equally sought by women.

Communications have also improved. There are 23 bicycles which enable villagers to go out of the village. Many persons go up to Siai Pura to take advantage of the bus service plying to different places from there. There have been significant additions of articles of daily requirements. Aluminium utensils have become popular and china cups and saucers are available in some homes. The use of kerosene lanterns is becoming common. Dry cell torches, cheap fountain pens and sun glasses are also used.

The village happens to have a good drainage as a gift of nature. The living rooms, however, are ill-ventilated because of the absence of windows. The occasional spray of D. D. T. and vaccination have protected the villagers against malaria and small-pox and luckily there has been no visitation of epidemics in the recent past. Medical facilities are inadequate and occasional ailments of the villagers are either left neglected or are treated by the local *vaidya*. In serious illness only the patients are taken to the allopathic dispensary at Fatehabad.

The villagers are docile and the awareness of their rights and privileges under the law of the land is poor. The frequent political activities have, however, brought considerable activity in the village. The establishment of Gram Sabha and Nayaya Panchayat has fostered a sense of self-help among them. It has promoted among them local initiative and local leadership. The planning and Development Department has intensified the welfare activities but the pace of change is still slow.

TABLES

TABLE I : Area, Houses and Population

Village	Area in		Density (per Sq. mile)	No. of Houses	No. of Households	Population		
	Acres	Hectares				Persons	Males	Females
Pidhaura	2,417	978	481	316	316	1,822	971	851
Kondh (hamlet of Pidhaura)	643	260	366	60	60	366	183	183

TABLE II : Population by Age-groups

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60 & above
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M F
366	183	183	29	40	33	35	16	13	15	8	9	15	19	14	10	12	19	18	21	16	12 12

TABLE III : Size and Composition of Households

Total Number of households	Size of Households											
	Single Member			2-3 Members			4-6 Members			7-9 Members		
	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
60	..	..	..	9	11	9	27	66	64	16	63	63
										8	43	47

TABLE IV : Caste and Nature of Family

Caste	Total Number of Households	Types of Families			
		Simple	Intermediate	Joint	Others
Barhai	1	..	..	..	1
Mallah	59	21	13	22	3
Total	60	21	13	22	4

Simple : Consists of husband, wife and unmarried children
Intermediate : Consists of married couple and unmarried brother, sister and one of the parents
Joint : Consists of married couple with married sons/daughters and married brothers/sisters

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

Religion	Caste	Sub-caste	Persons	Males	Females
HINDU	Barhai	..	3	2	1
	Mallah	..	363	181	182
	Total		366	183	183

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	366	183	183	83	85	89	79	11	19	..	..
0—4	69	29	40	29	40	..	..	..	..	..	..
5—9	68	33	35	33	35	..	..	..	..	..	..
10—14	29	16	13	13	10	3	3	..	..	..	..
15—19	23	15	8	3	..	12	8	..	..	..	..
20—24	24	9	15	2	..	7	14	..	1	..	..
25—29	33	19	14	2	..	17	12	..	2	..	..
30—34	22	10	12	..	..	10	12	..	..	..	..
35—39	17	11	6	..	..	11	6	..	..	..	..
40—44	20	8	12	..	..	8	12	..	..	..	..
45—49	15	8	7	1	..	7	5	..	2	..	..
50—54	14	9	5	..	..	7	1	2	4	..	..
55—59	8	4	4	..	..	1	4	3	1	..	..
60 and above	24	12	12	..	..	6	2	6	10	..	..

TABLE VII : Education

Age-group (Years)	Total Population			Illiterate		Literate without Educational Standard		Primary or Basic		High School and above	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	366	183	183	133	178	33	2	17	3	..	..
0—14	166	78	88	65	88	12	..	1	..	..	..
15—34	102	53	49	30	45	14	2	9	2	..	..
35—59	74	40	34	27	33	7	..	6	1	..	..
60 and above	24	12	12	11	12	..	..	1	..	..	..

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

Age-group (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	366	183	183	108	108	..	258	75	183
0—14	166	78	88	4	4	..	162	74	88
15—34	102	53	49	53	53	..	49	..	49
35—59	74	40	34	40	40	..	34	..	34
60 and above	24	12	12	11	11	..	13	1	12

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

Total Number of House- holds	Number of Persons	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and above	
		Number of House- holds	Number Persons of House- holds	Number of House- holds	Number Persons of House- holds	Number of House- holds	Number Persons of House- holds	Number of House- holds	Number Persons of House- holds	Number of House- holds	Number Persons of House- holds	Number of House- holds	Number Persons of House- holds	Number of House- holds	Number Persons of House- holds
366	..	..		20	91	21	125	8	69	6	42	4	31	1	8

TABLE IX : Workers classified by Sex, Broad Age-group and Occupation

Age-Group	Total Workers			Cultivation			Agriculture labour			Retail business			Carpentry		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
0—14	4	4	..	3	3	..	..	..	..	1	1	..	..	..	..
15—34	53	53	..	49	49	..	2	2	..	1	1	..	1	1	..
35—59	40	40	..	39	39	..	1	1	..	..	..	..	..	..	..
60 and above	11	11	..	10	10	..	..	..	..	1	1	..	..	..	..
Total	108	108	..	101	101	..	3	3	..	3	3	..	1	1	..

TABLE X : Agricultural Produce of Cultivation and its Disposal

	In Maunds						
	Bajra	Maize	Chari and pulses	Wheat	Barley and gram	Oilseeds	Fodder
1. Quantity produced annually	1,097	230	1,258	359	2,590	324	4,316
2. Quantity consumed	1,040	221	1,071	325	1,509	55	4,271
3. Marketable surplus	57	9	187	34	1,081	269	45

TABLE XI : Indebtedness

Income group	Indebtedness by Income Groups		
	Number of Households	Number of Households in Debt	Percentage of Households in Debt
Rs. 25 and below	..	..	..
Rs. 26—50	17	8	47
Rs. 51—75	4	3	75
Rs. 76—100	18	10	55.5
Rs. 101 and above	21	10	47.6

GLOSSARY

Local items	English Synonym	Local items	English Synonym
<i>Abadi</i>	Habitation site	<i>Kachcha road</i>	Unmetalled road
<i>Agrahayana</i>	The ninth month in the Hindu calendar (November-December)	<i>Kapal Kriya</i>	Skull-breaking ceremony of the dead body
<i>Alav</i>	Fire lit with leaves or wood	<i>Kartika</i>	The eighth month of the Hindu calendar (October-November)
<i>Arghya</i>	Water offered from a small earthen pot.	<i>Karva</i>	A small earthen pitcher
<i>Arhar</i>	<i>Cajanus cajan</i>	<i>Katha</i>	A religious story
<i>Asadha</i>	The fourth month of the Hindu calendar (June-July)	<i>Khapra</i>	Tile
<i>Asvina</i>	The seventh month of the Hindu calendar (September-October)	<i>Kharif</i>	Crops sown in the rainy season
<i>Baiihak</i>	Sitting room	<i>Khatia</i>	A cot woven with hemp strings
<i>Bajra</i>	<i>Penrusetum typhoideum</i>	<i>Kothri</i>	A small room
<i>Barat</i>	Bridegroom's party	<i>Kurta</i>	Collarless shirt
<i>Batai</i>	Share-cropping	<i>Laddu</i>	A sweetmeat
<i>Bhadra</i>	The sixth month of the Hindu calendar (August-September)	<i>Lathi</i>	Bamboo stick
<i>Bhajan Mandli</i>	Party of singers singing devotional songs	<i>Lungi</i>	Loin cloth
<i>Bhusa</i>	Husk	<i>Matha</i>	Whey
<i>Bidi</i>	Leaf-wrapped indigenous cigarette	<i>Mandap</i>	Canopy
<i>Chaitra</i>	The first month of the Hindu calendar (March-April)	<i>Nautanki</i>	A kind of dance-drama in dialogues expressed in singing
<i>Chapati</i>	A thin wheat bread	<i>Neem</i>	<i>Azadirachta indica</i>
<i>Charanamrit</i>	Curd mixed with dry fruits	<i>Pairpuja</i>	Worshipping the feet
<i>Charpoy</i>	Cot	<i>Panwari</i>	An image of family god made of flour
<i>Churail</i>	Spirit of dead women	<i>Palang</i>	A bedstead often ornamented
<i>Dai</i>	Midwife	<i>Phag</i>	Special song sung during Holi
<i>Dal</i>	Pulse	<i>Phalguna</i>	The twelfth month of Hindu calendar
<i>Dupatta</i>	Scarf	<i>Poori</i>	A thin cake fried in ghee or oil
<i>Ekka</i>	A type of two-wheeled horse-drawn carriage	<i>Pujari</i>	Priest
<i>Fasi</i>	Agriculture year beginning from July 1	<i>Rabi</i>	Crops sown in winter
<i>Garha</i>	A coarse hand woven cloth	<i>Rakhi</i>	A wrist band of coloured thread
<i>Geru</i>	A kind of red earth	<i>Ram Lila</i>	A dramatisation of the story of Ramayana
<i>Ghara</i>	Pitcher	<i>Rockna</i>	Putting <i>tilak</i> mark on the forehead with turmeric and rice
<i>Gulal</i>	Red oxide powder	<i>Roti</i>	A thin wheat bread
<i>Gur</i>	Brown sugar which includes molasses	<i>Saait</i>	Auspicious moment
<i>Hal</i>	Plough	<i>Sanai</i>	Hemp
<i>Halwa</i>	A delicacy made of wheat-flour, syrup and ghee	<i>Seedha</i>	A gift of flour, pulses and vegetables
<i>Fajmans</i>	Clients	<i>Sloka</i>	Hymn or Libations
<i>Fanwasa</i>	Place where marriage party is lodged	<i>Srawana</i>	The fifth month of Hindu calendar (July-August)
<i>Fhoola</i>	Swing	<i>Taga</i>	Ceremony of binding of sacred red thread on wrists
<i>Fwar</i>	<i>Andropogon sorghum</i>	<i>Tel</i>	Oil
<i>Fyaistha</i>	The third month of Hindu calendar (May-June)	<i>Thali</i>	Metal plate
<i>Kabaddi</i>	An outdoor game played by two teams	<i>Tika</i>	<i>Tilak</i> mark on the forehead with turmeric and rice
<i>Kachcha food</i>	Boiled or baked food	<i>Tulsi</i>	Sweet basil (<i>Ocimum sanctum</i>)
		<i>Urd</i>	A pulse (<i>Phaseolus radiatus</i>)

LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

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

Name of District	Name of Tahsil	Name of Village	Revenue Number
16. Kanpur	Kanpur	Ishuriganj	17
17. Allahabad	Soraon	Sarai Kesho <i>urf</i> Bagi	216
		Kalyanpur	24
	Phulpur	Bhadkar Uparhar	151
18. Hamirpur	Rath	Qasba Khera	4
19. Banda	Naraini	Akbarpur	2
20. Kheri	Nighasan	Belapersua	122
		Bankati	..
		Lodhauri	492
		Rakehti	301
21. S tapur	Biswan	Kanduni	354
22. Gonda	Balrampur	Suganagar Domri	383
		Rajderwa Tharu	312
23. Bara Banki	Nawabganj	Gadia	124
		Dadra	20
24. Sultanpur	Sultanpur	Barasin	42
25. Azamgarh	Phulpur	Sumbha Dih	364
		Surhan	87
	Ghosi	Pakri Buzurg	444
26. Ghazipur	Ghazipur	Para	64
27. Varanasi	Varanasi	Lohta	123
		Mehndiganj	248
28. Mirzapur	Robertsganj	Mitapur	104
		Gidhia	36
		Parsoi	70

PIDHAURA
IN
PICTURES

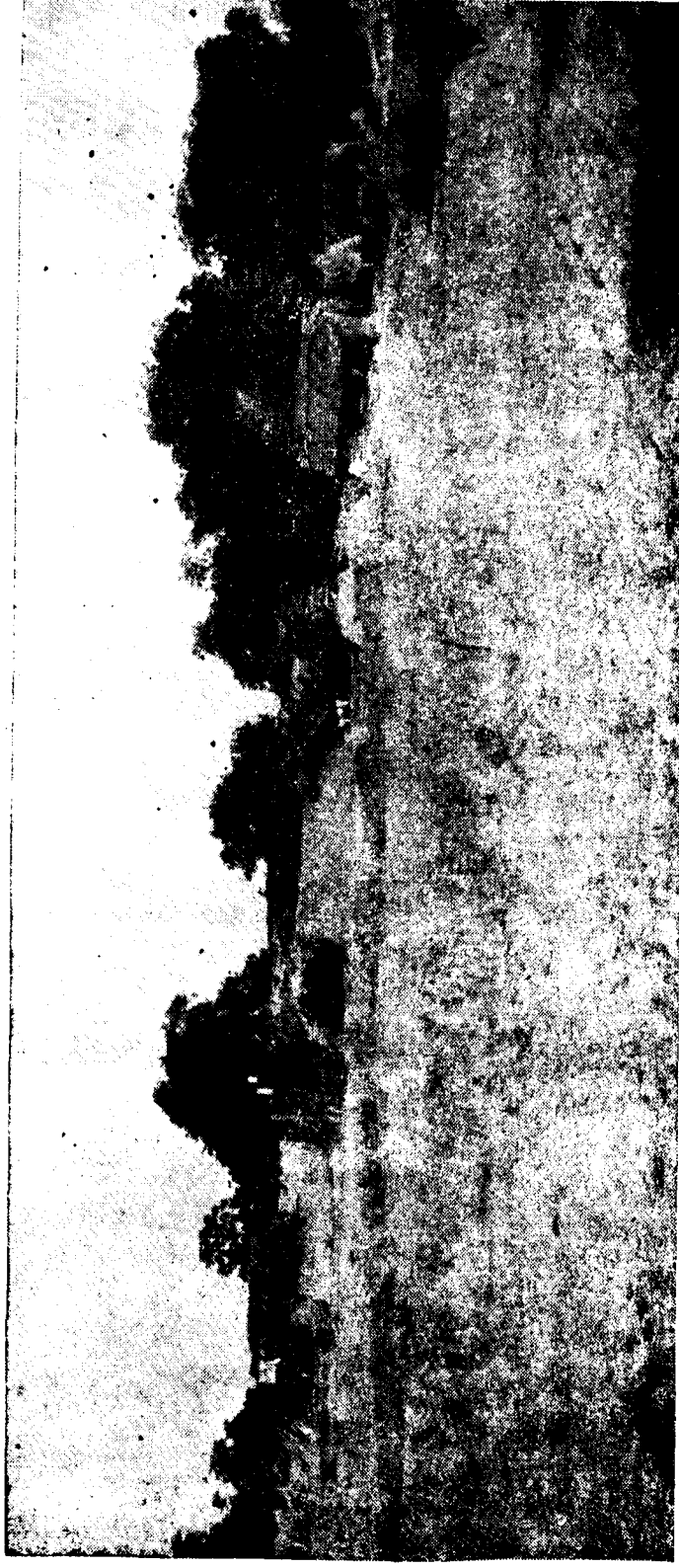


Plate 1



A view of Pidhaura

Plate 2



Outskirts of Kondh

Plate 3



Way to Kondh across the ravines

Plate 4



Utanganj



A view of Ravines

Plate 6



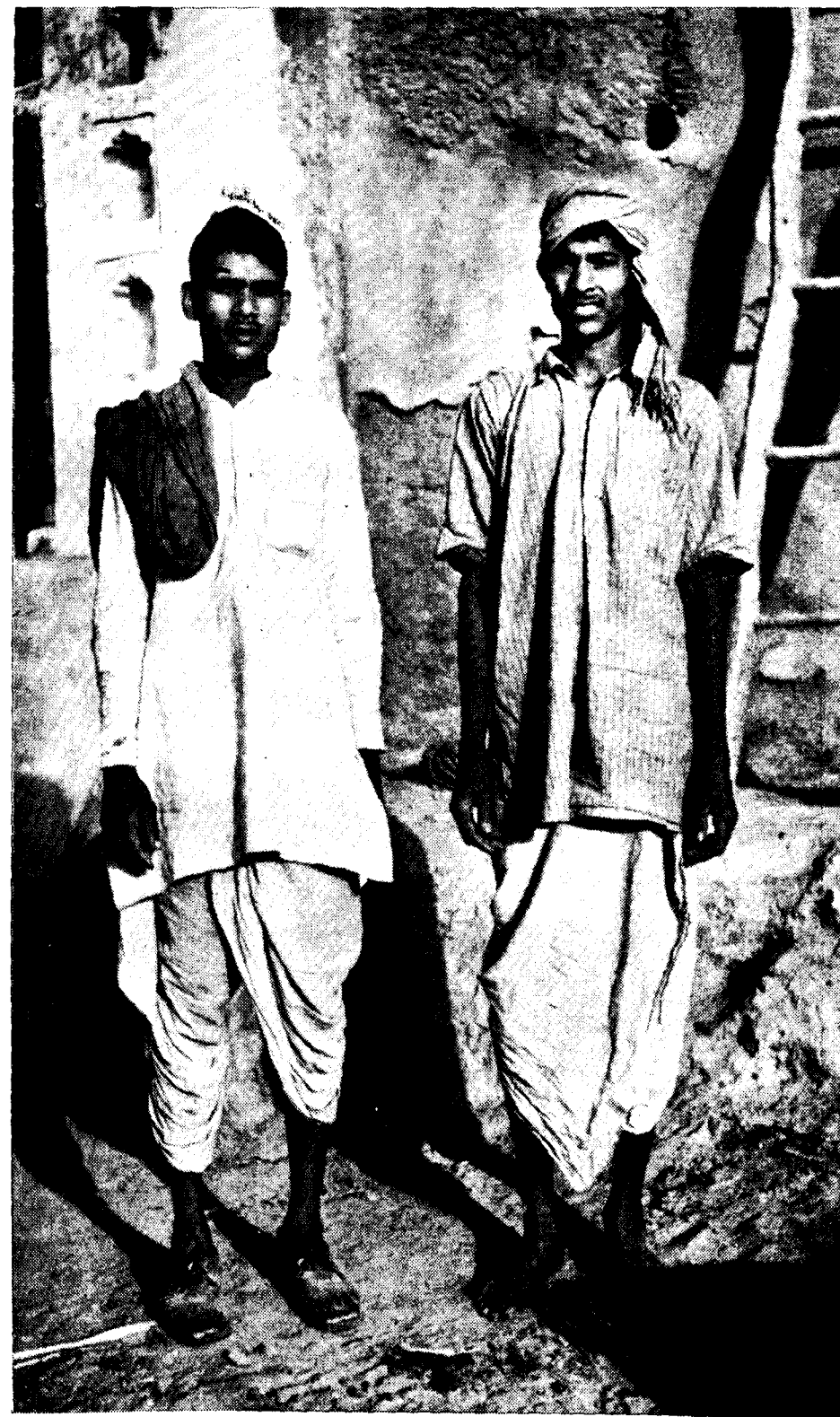
A son of Soil

Plate 7



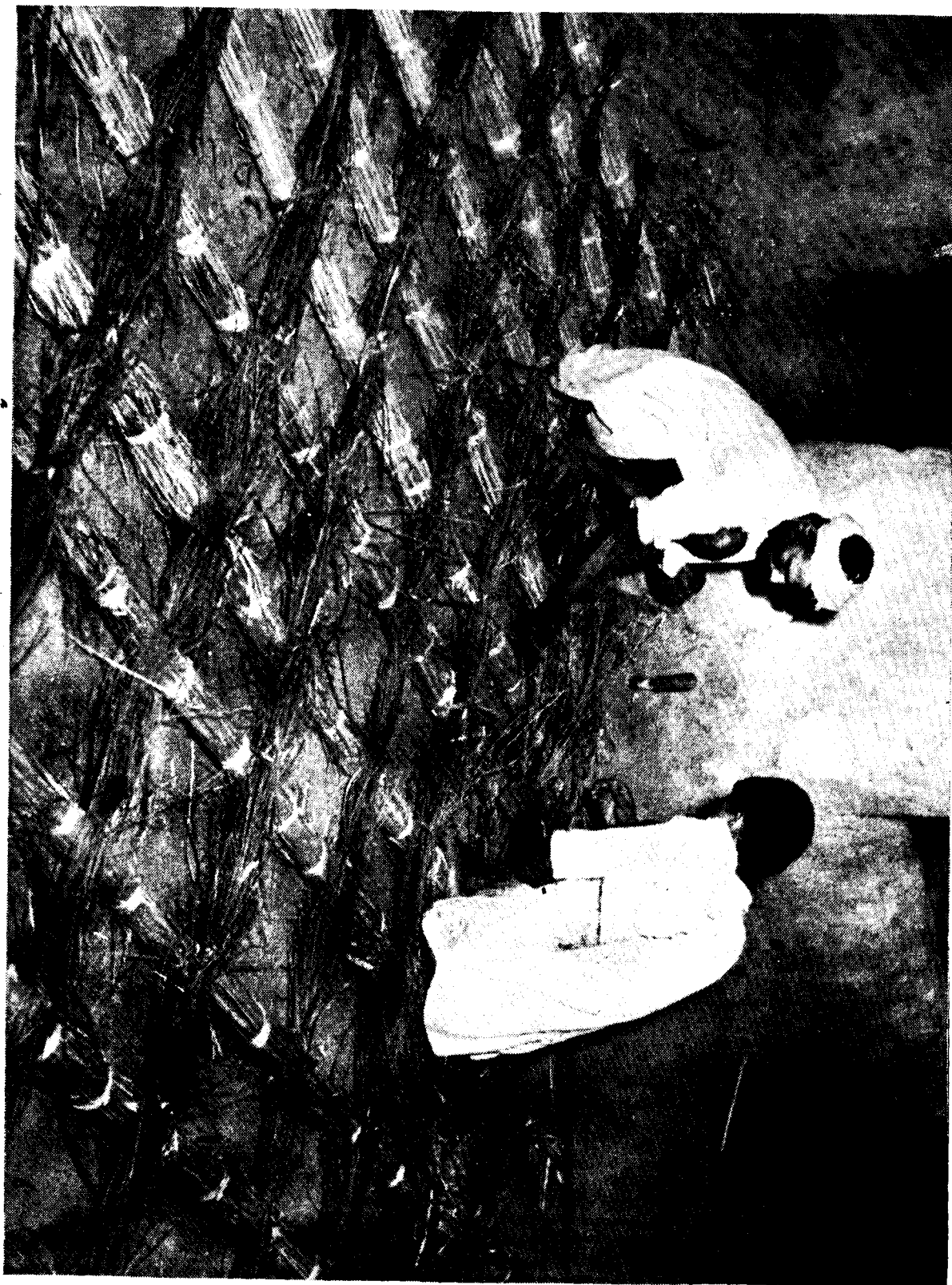
Cluster of *Kachcha* houses

Plate 9



The usual dress of males

Plate 8



Preparing the roof

Plate 10

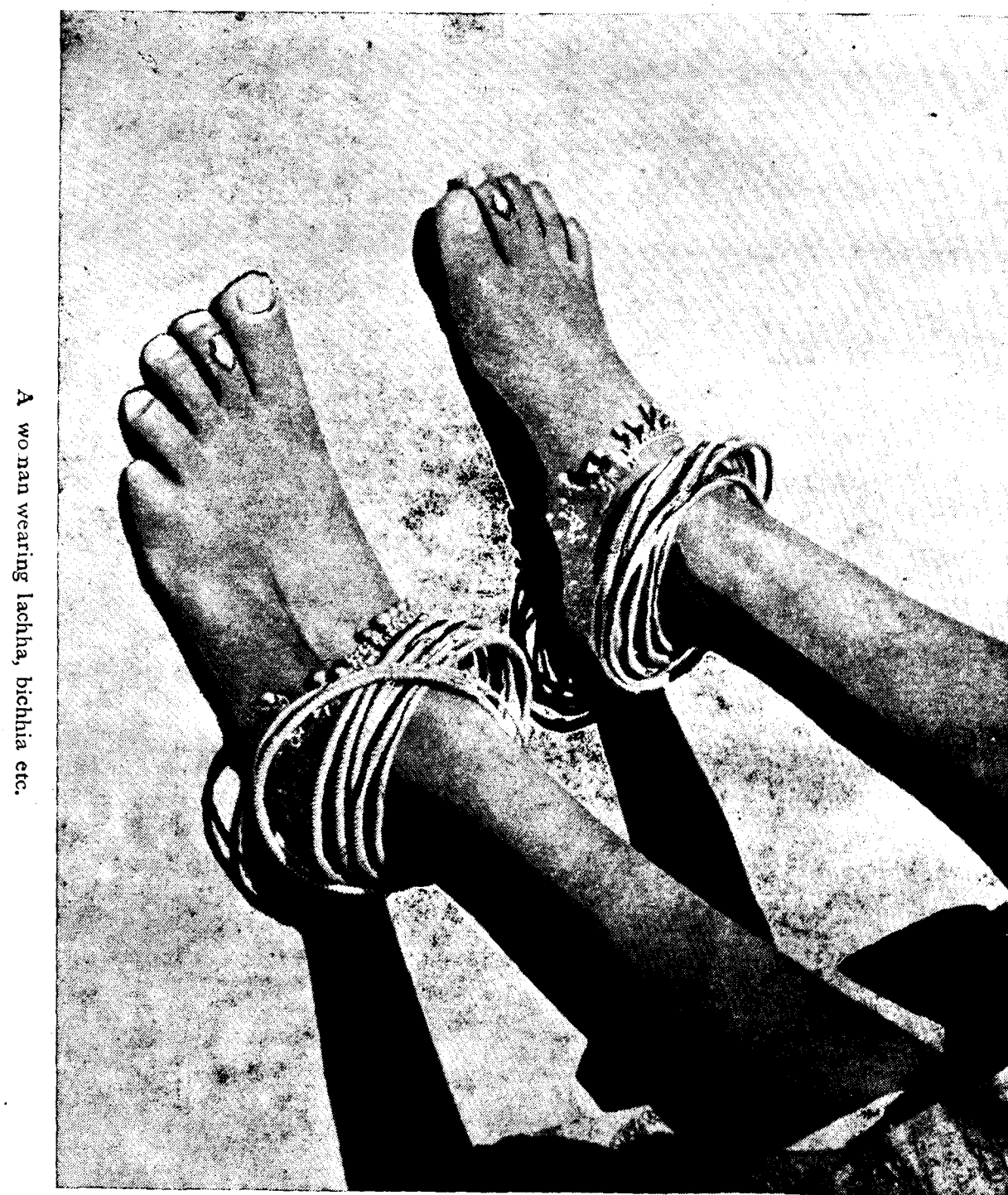


Females in dhotis

Plate 11



A bride loaded with ornaments



A woman wearing lachha, bichhia etc.

Plate 12

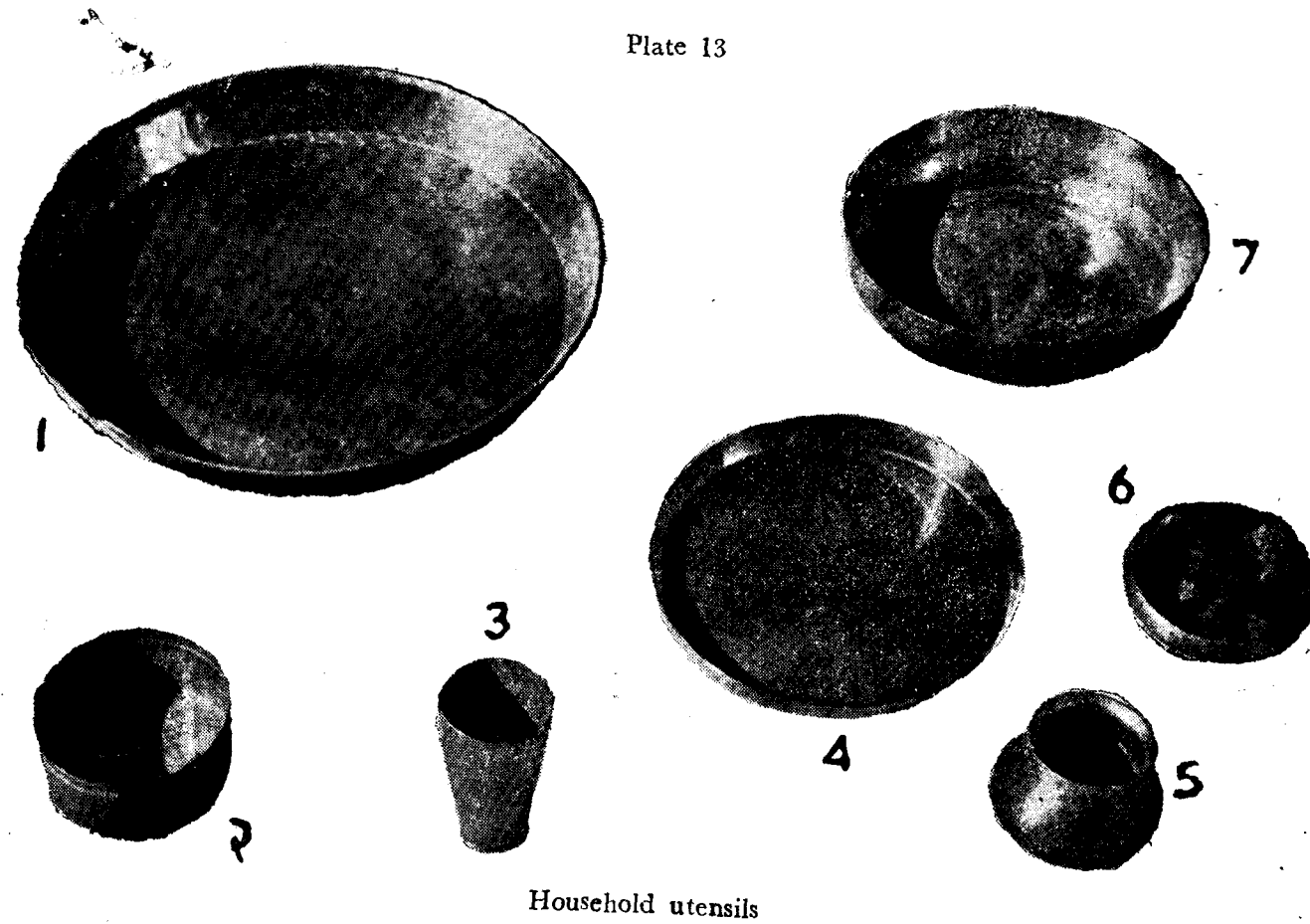


Plate 13

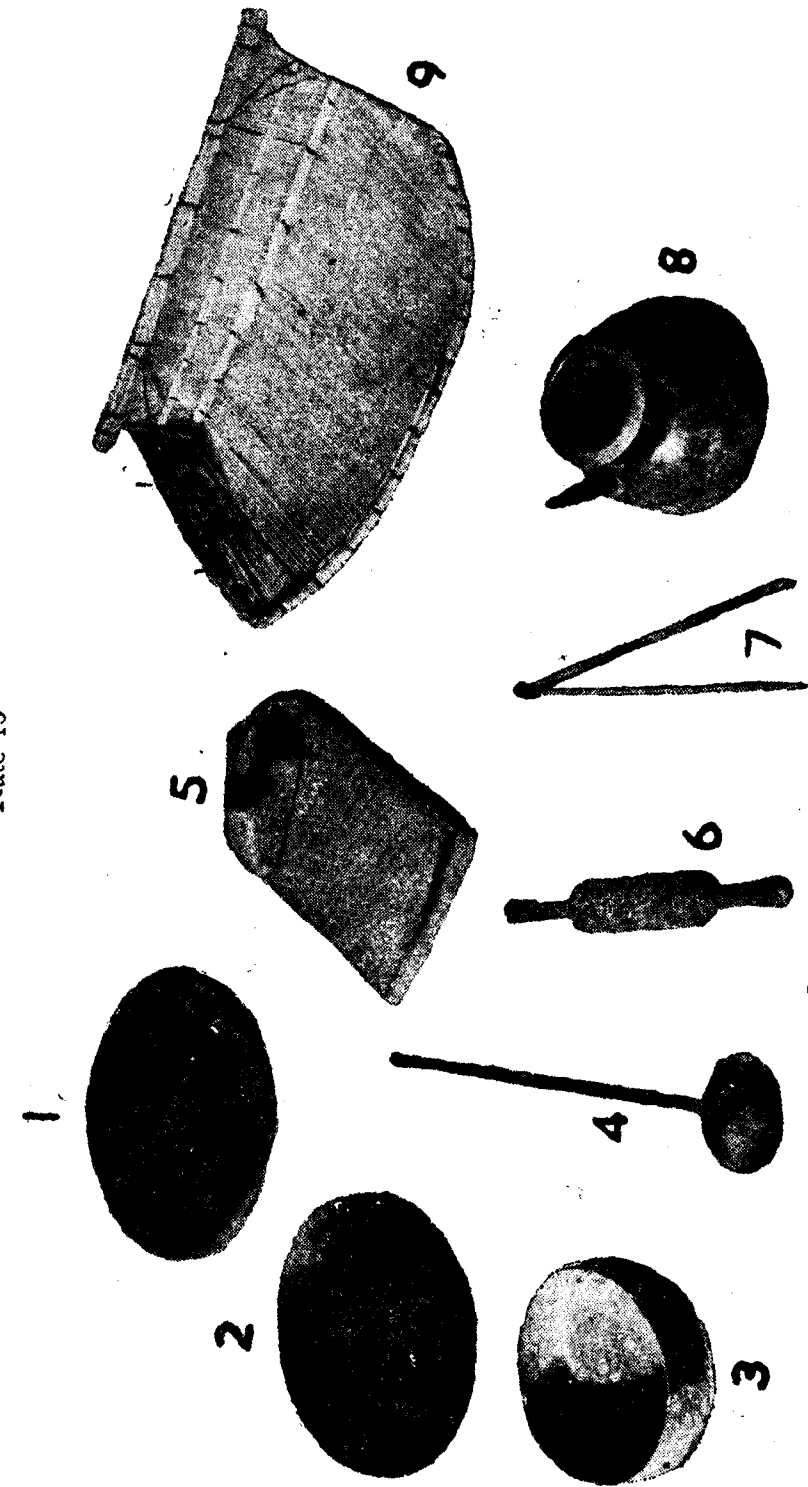
Household utensils

Plate 14



Utensils for Storing water

Plate 15



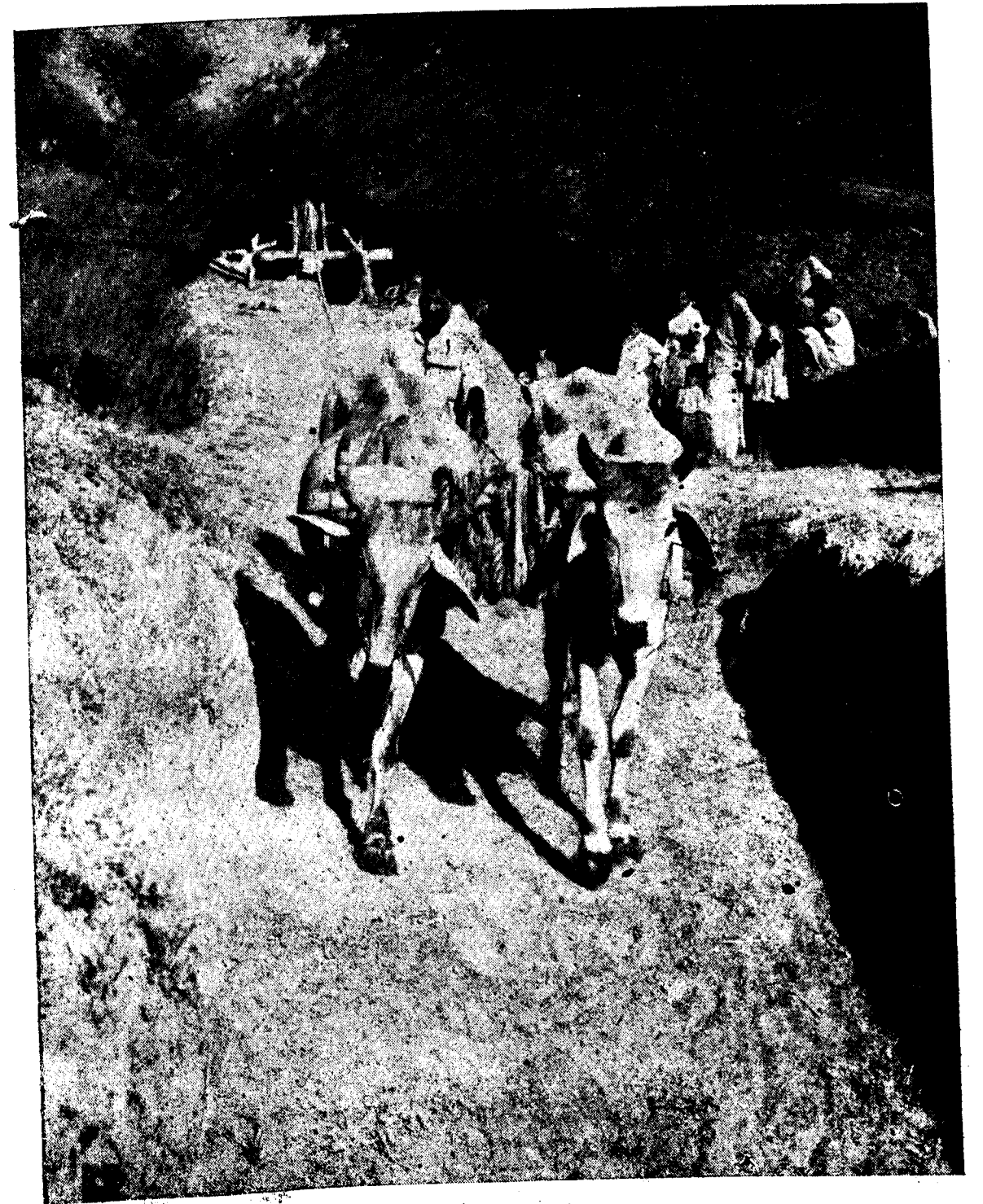
Other articles of household requirements

Plate 16



Cooking the food

Plate 17



Pur system of irrigation

Plate 18



Ploughing the field

Plate 19



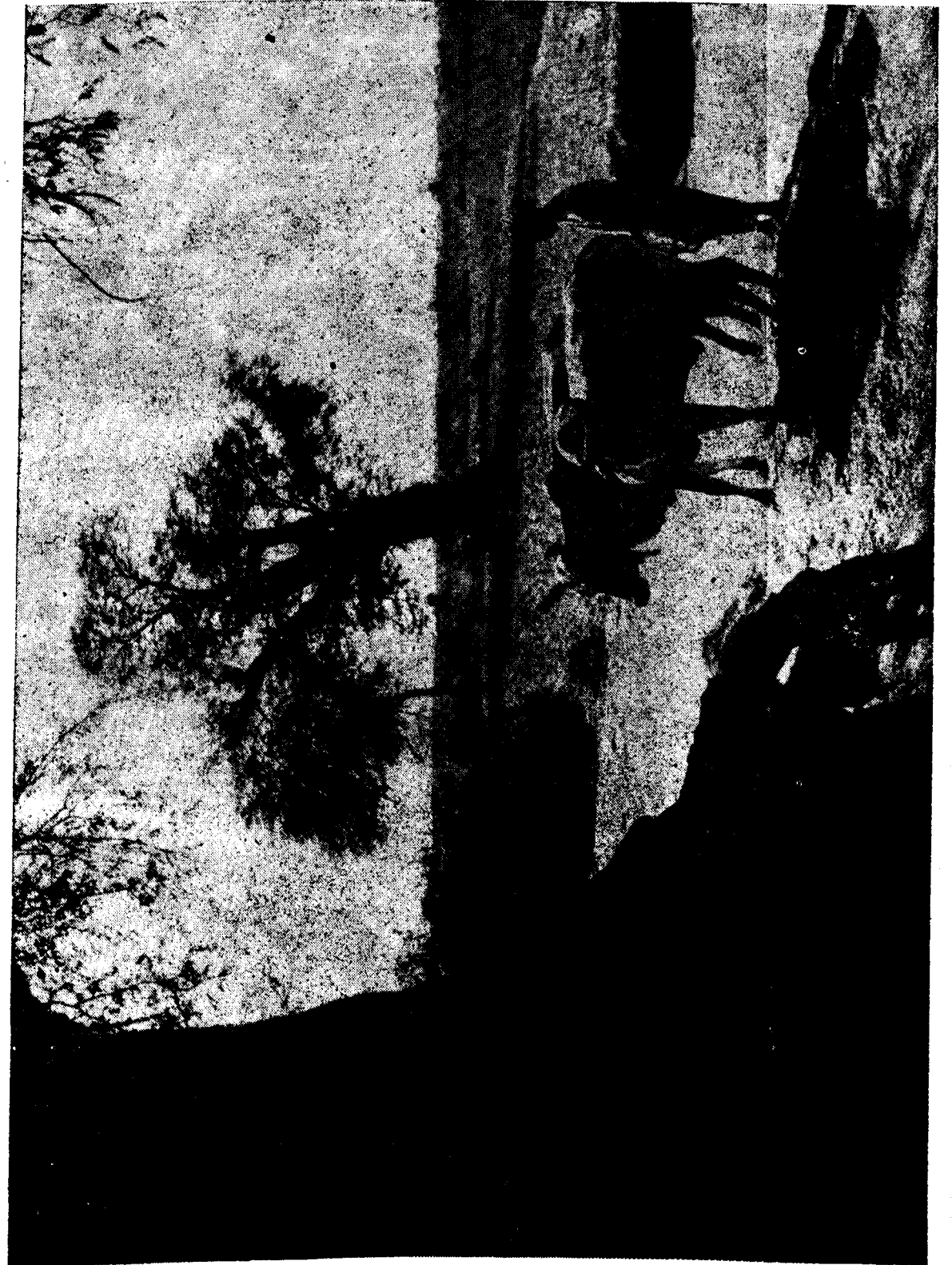
Cutting the *chari* for fodder

Plate 20



Cattle Shed

Plate 21



Threshing the Corn

Plate 22



Winnowing

Plate 23



The Barhai at work

Plate 24



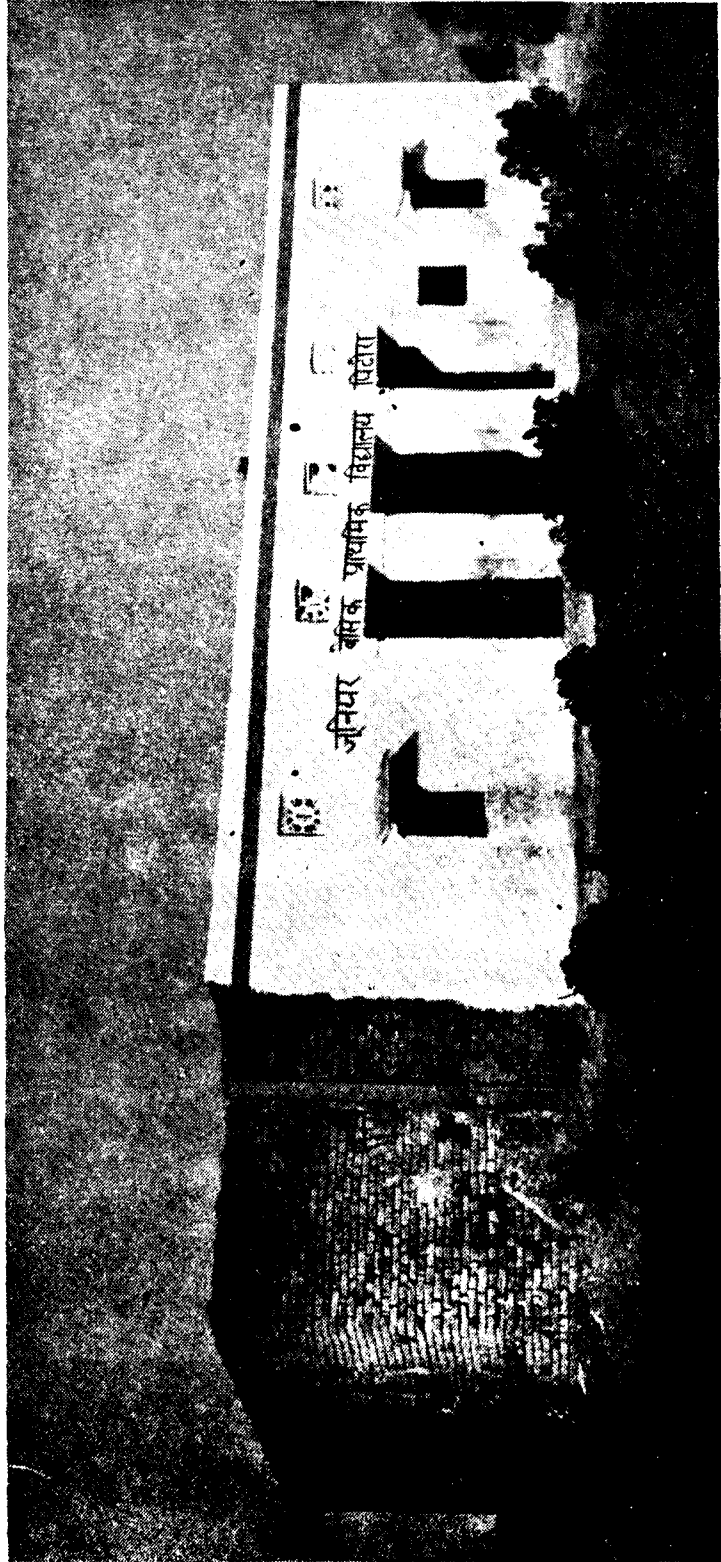
Making the *moonj* String

Plate 25



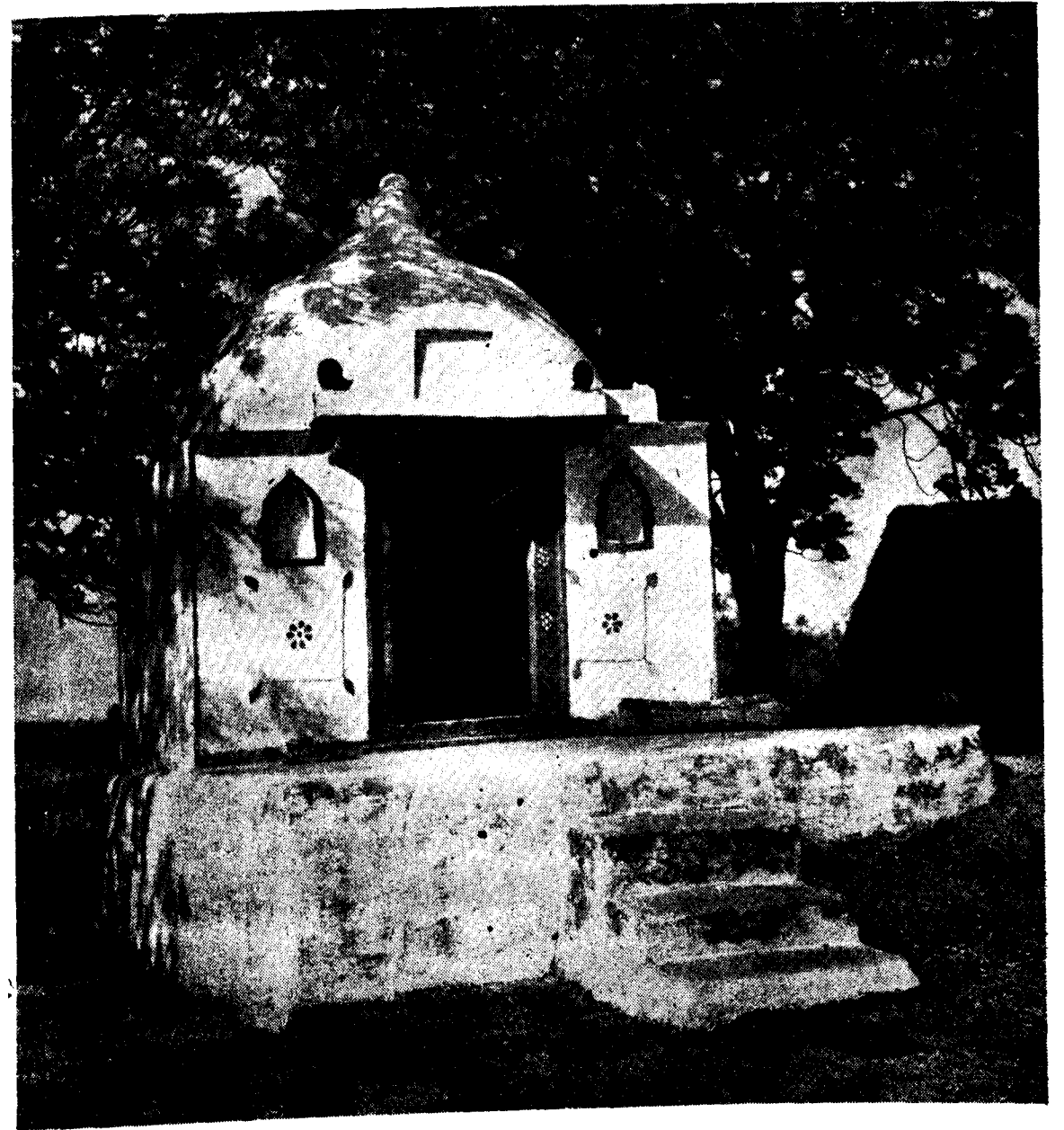
The village Vaidya

Plate 26



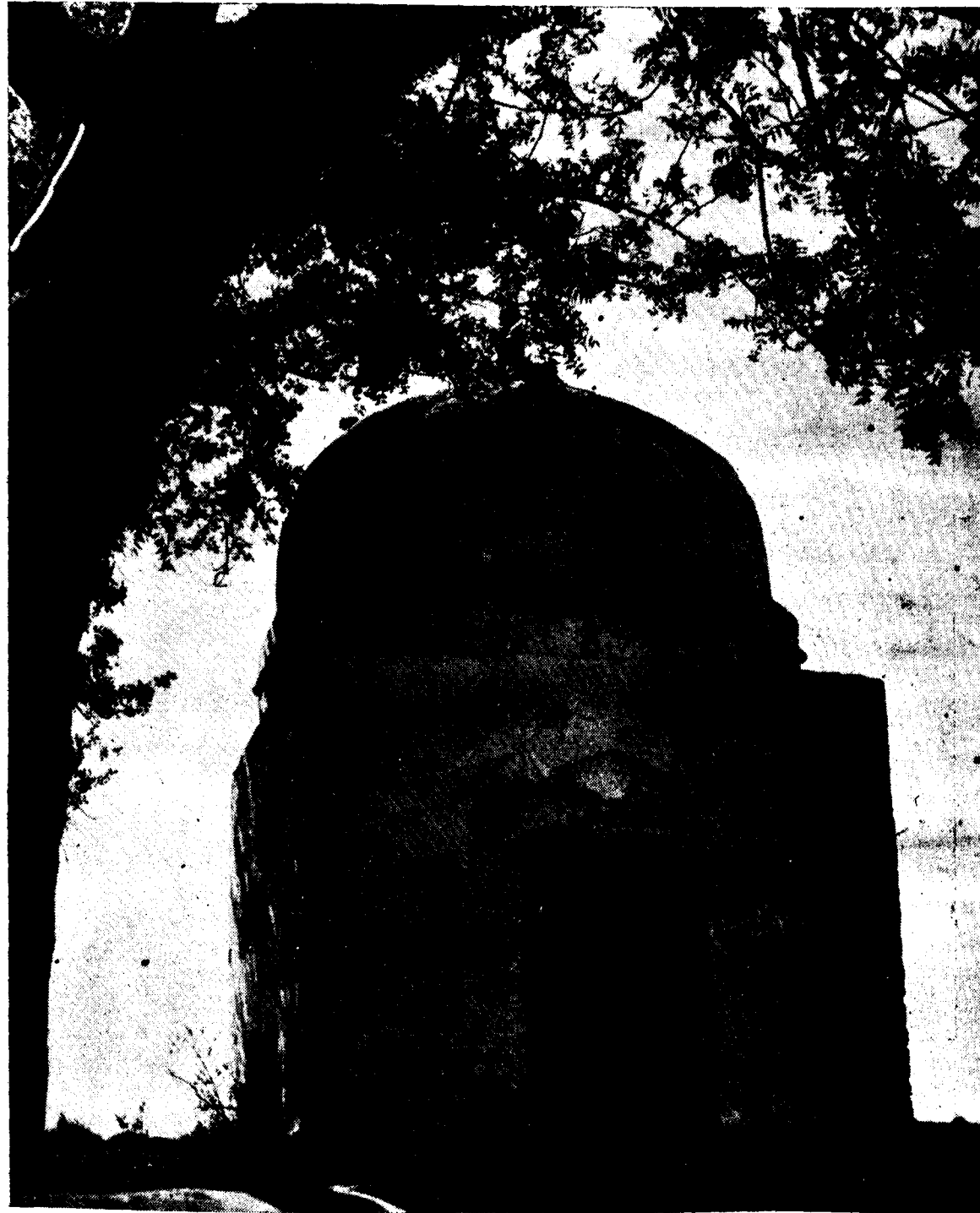
Village Primary School

Plate 27



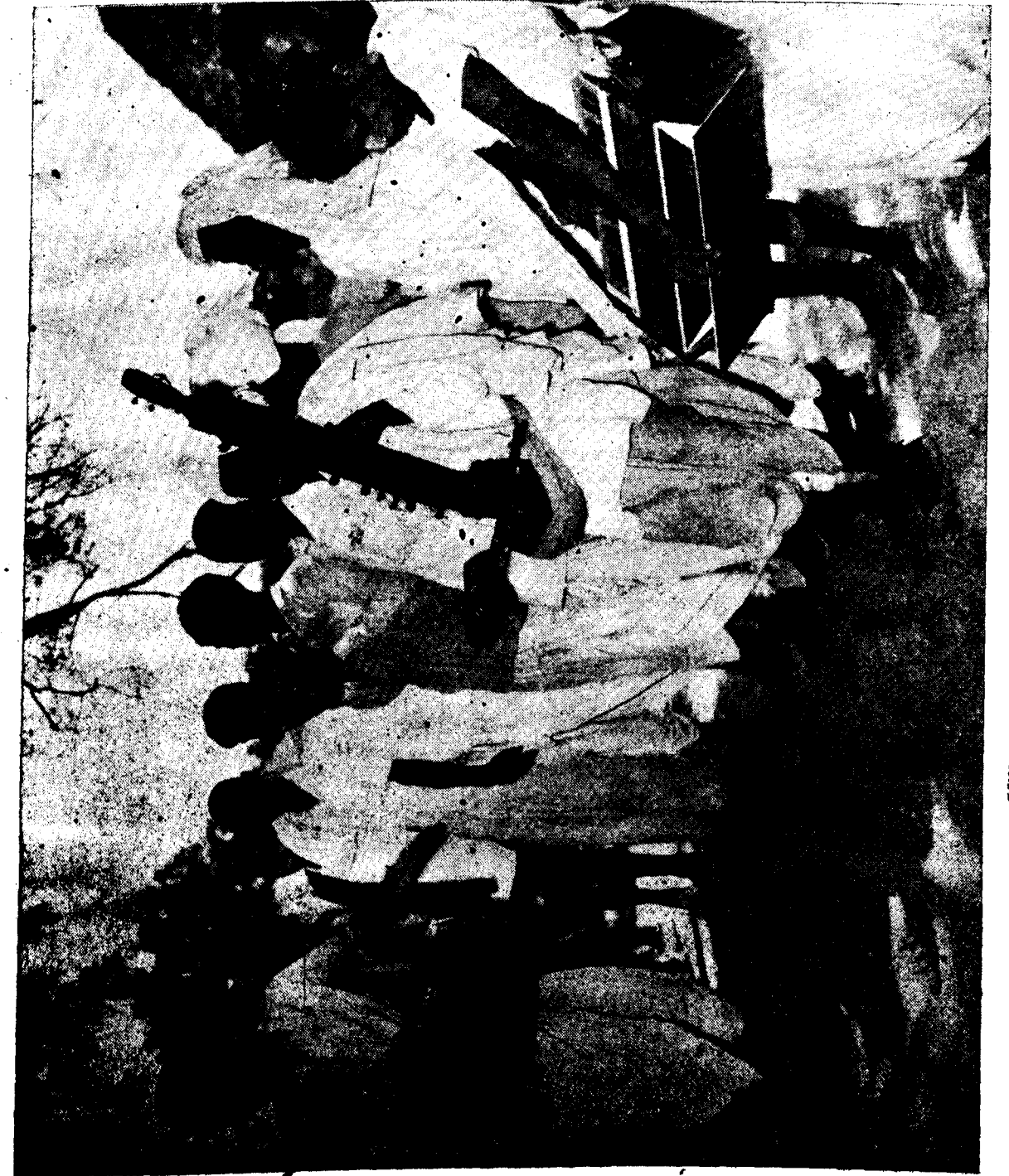
The temple of Shiva

Plate 28



The temple of Kali Devi

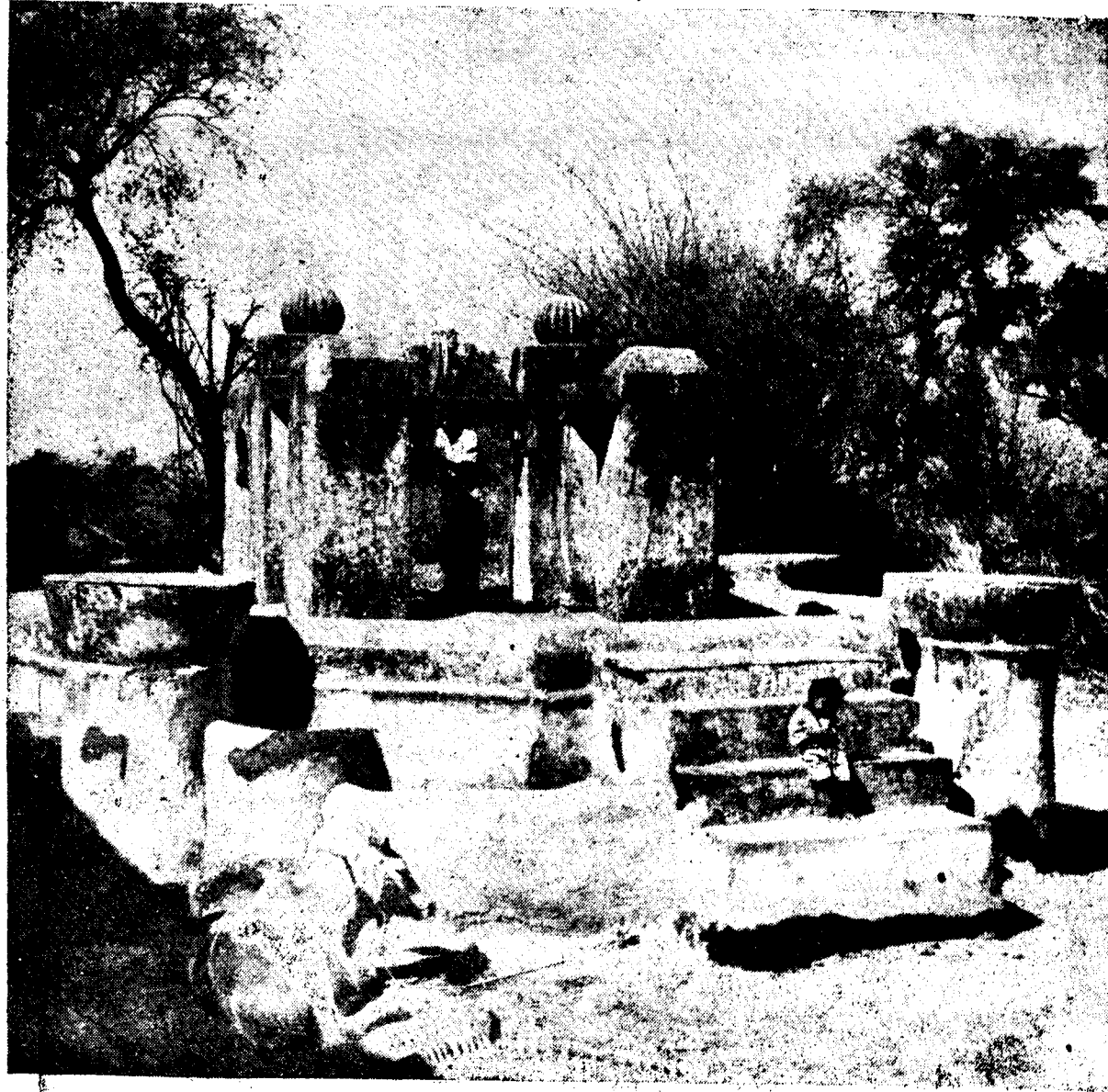
Plate 29



Villagers singing on the occasion of Holi



Plate 30



The village well