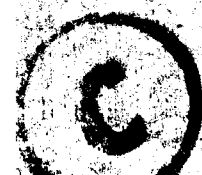


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VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH No. 13

General Editor

P. P. BHATNAGAR

*of the Indian Administrative Service
Superintendent of Census Operations, Uttar Pradesh*

VILLAGE SADHARANSAR

(TAHSIL DEOBAND, DISTRICT SAHARANPUR)

BY

R. I. VERMA

*of the Uttar Pradesh Civil Service
Deputy Superintendent of Census Operations*

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With best compliments of

P. P. BHATNAGAR,

Superintendent of Census Operations,

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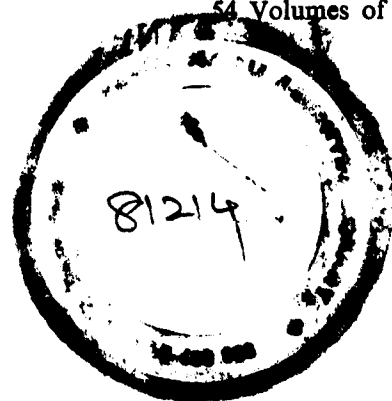
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FOREWORD

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

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

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in

quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition.

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in *situ* of material traits, like settlement pat-

terns 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 comments on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from

NEW DELHI :
July 30, 1964.

A. MITRA,
Registrar General, India.

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

PREFACE

1. 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, Development activities and the enforcement of various social laws. The knowledge thus gained can be utilised for reorientation 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 a greater degree to the winds of change from various directions.

3. Sadharansar, a village in tahsil Deoband of district Saharanpur was selected.

LUCKNOW :

The 5th January, 1963.

ed because it has an old and settled character and is inhabited by Hindus of various Castes and Muslims as well whose main occupation is agriculture. Other occupations too are followed by the people. The village has 1,009 persons and is thus of a fairly big size. The economy of the village is being affected by a number of factors of change.

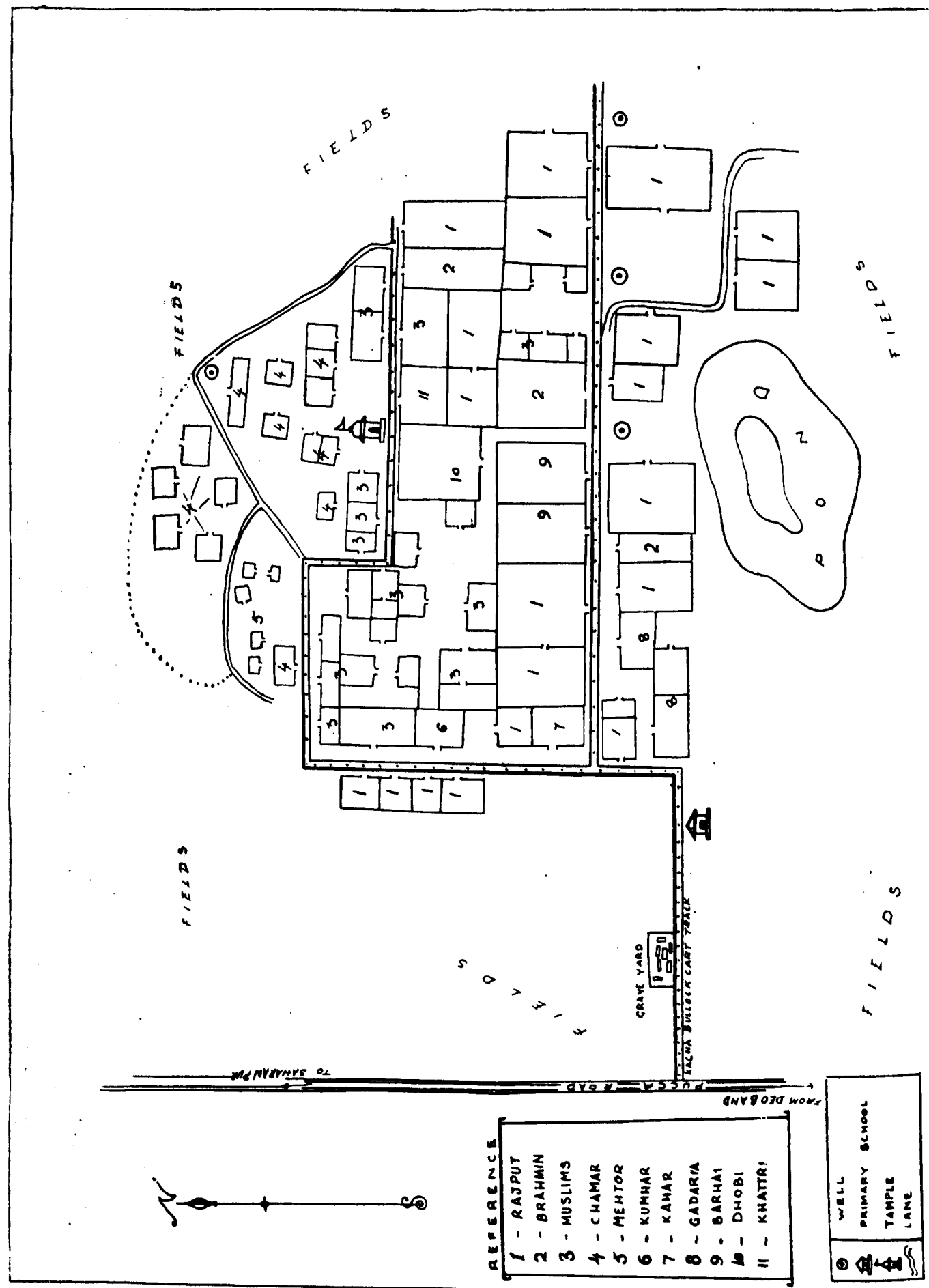
4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, census data, interviews and group discussions. The local investigation was carried out by the field staff of this Organisation, having a well trained pair of eyes. 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 February 1962. The study was, of course, subject to time pressure.

5. Field investigation in the village was carried out by Shri G. S. Saxena, Socio-Economic Inspector, who had been borrowed from the National Sample Survey Organization. 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,*



Habitation Pattern in Village Sadharansar, District Saharanpur

CHAPTER I

THE VILLAGE

Sadharansar is a big village situated in tahsil Deoband of district Saharanpur. It is on the roadside at a distance of 17 miles in the east of Saharanpur, the district headquarters. The village is conveniently connected with Saharanpur by rail and metalled road on which private buses ply in all weathers. The distance is generally covered by a private bus or bicycle. Villagers also travel by rail. The nearest railway station is Nagal, at a distance of one mile from the village. Deoband is the tahsil headquarters at a distance of about 10 miles in the north-west of the village on the metalled road.

Sadharansar is bounded in the north by village Nasirpur Digoli, on the south by village Basera, on the east by village Paniali Qasimpur while its western boundary is formed by villages Mirpur Mohanpur and Bradeli Koli. The river Kali flows at a distance of about two miles in the east of the village.

The village lies within the jurisdiction of police station Nagal on the pucca road. The police organises regular patrols of the village at night and keeps strict watch on all doubtful characters. The National Extension Block also has its headquarters there. The Nayaya Panchayat holds its meetings at village Paharpur where the Sarpanch also lives. The Village Level Worker and the Panchayat Secretary live in the village while the Lekhpal lives in village Paharpur. The Supervisor Kanungo stays at Nagal and occasionally visits it. The nearest centre of commerce and industry is also in the adjoining village Nagal.

Size and Residential Pattern

Sadharansar is a compact revenue village. Its area is 1,306 acres or 2.04 square miles divided into 200 households with a population of 1,009 persons of whom 764 are Hindus and 245 Muslims. Hindus are divided into 9 castes, namely, Brahmin, Rajput, Khattri, Gadaria,

Barhai, Kumhar, Lohar, Rorh and Kahar. The Scheduled Castes are divided into Dhobi, Chamar and Mehtar. Among the Hindus, the Rajputs are in large number (240) and constitute 23.8 per cent of total population. The Muslims who are all sunnis are 24 per cent of the population.

The number of houses in Sadharansar is 193. The number of households (200) is more than the number of residential houses. Some times a house is shared by more than one household. Except four pucca houses the rest are *kachcha* and have been built contiguous to each other. They are all single-storeyed. The houses of the Rajputs, the dominant caste, are clustered together in the centre of the village. Some of them are found scattered in other parts also. The houses of the Mehtars and the Chamars are on the outskirts of the village in the north. The Muslims and other Castes have built their houses in groups contiguous to each other in the *abadi*. There is, therefore, grouping of houses on the basis of caste as a whole.

Physical Features

The physical features of Sadharansar are truly characteristic of the villages in the Gangetic plain. It is situated on a level plain and can be divided into two natural divisions :

(a) The level plain has uniform slope from north to south. During the rainy season the rain water flows through the slope into the tanks. It is fertile and generally yields good crops every year. The tract is suitable for the cultivation of wheat, gram and pulses in *rabi* and paddy, maize and *bajra* in *kharif*.

(b) The low-lying part is in the south of the village. During the rainy season the water accumulates in the tanks and often overflows. The soil is suitable for growing paddy in *kharif*. The tract is not very fertile and the *rabi* crops are not generally sown.

SADHARANSAR

Climate

The three seasons—the rainy, the cold and the hot—are well marked. The summer is very taxing particularly from April to June. The dry westerly winds blow across the area in May and June and fill the air with sand and dust. The heat is unbearable during the period and the sun is scorching. The monsoon breaks either in the last week of June or in the beginning of July. It does not rain for more than a day or two at a stretch and the highest number of rainy days is in the months of July and August. More than half the average rainfall of the year comes during these months. The rains cease at the end of September. The climate is delightful in winter and the days are warm and sunny but the nights are very cold and uncomfortable from November to February. The temperature begins to rise in the month of March.

Flora and Fauna

The rich soil of the village helps in the growth of all kinds of trees and grasses which are commonly found in the area. The principal trees are banyan, *pipal*, mango, *jamun*, etc. Other trees commonly found there are *neem*, *shisham*, guava and *babul*.

Birds which are commonly found in the plains of the State are also found in the village. The common birds are the house crow and the sparrow. *Koyal* (cuckoo) is seen in summer months and peacock is commonly met with.

A large number of harmless snakes as well as deadly Cobra and Krate are found in the village. Wild animals who sometimes find their way to the village are fox, jackal, wolf, hyaena, etc. The larger carnivora like tigers, leopard and bears are conspicuously absent.

Communication

There is no difficulty in reaching the village from Saharanpur. The seventeen mile stretch is metalled and is generally covered on a private bus. The distance from the metalled road to the village is about three furlongs and is

kachcha but is open to traffic in all weathers. Of late, some villagers have started using bicycles because they are easy to handle.

The nearest railway station is at Nagal on the Northern Railway at a distance of about one mile from the village. The road from the railway station to the village is of *kankar*. It is an all weather road and is easily negotiable in the rainy season. The bus stop is also at Nagal.

Postal Facilities

There is no post-office or letter box in the village. The nearest branch post-office is at village Nagal and the telegraph office is at Deoband. Telegrams received at the telegraph office are sent by ordinary post to the recipients living in the village. The postman visits the village on the prescribed days for delivery of mail, money-orders, etc. Most of the villagers are illiterate and show very little appreciation of postal service.

Important Public Places and Institutions

The statutory Gram Sabha of the village functions in the *baithak* (sitting-room) of the house of Shri Raja Ram, the village Pradhan. The building of the *panchayatghar* is under construction. The office of the Gram Sabha will be shifted when it is complete.

A primary school run by the Zila Parishad is functioning in the village since 1953. The school is housed in a building which is under construction. The land has been given to the school by the Gram Sabha and the N. E. S. Block has provided funds for the construction of the building. It is at present functioning in two rooms and draws children from all sections of people.

There is a multi-purpose co-operative society in the village. It is functioning for the last 27 years having been registered on May 15, 1935. The membership of the society is open to agriculturists and non-agriculturists alike. It is a flourishing society with 156 members of whom 67 are cultivators and the remaining are engaged in other occupations.

PLATE No. I



Shiva Temple

PLATE No. II



Primary School



Cattle at the village tank



Enjoying a smoke

THE VILLAGE

There is a small temple in the village in which the image of Lord Shiva is installed. The temple was built about 100 years ago by the Brahmins of the adjoining village Paharpur. Sri Hari Ram Sharma is the priest of the temple. He annually raises subscription from the local residents for its repairs and upkeep. Villagers gather at the temple in *Phalgun* (February-March) on the occasion of Shivaratri to worship and offer water to the deity.

There is no *Idgah* or mosque in the village. The Muslims go to village Pandauli to offer prayers on *Id* and other festivals in the mosque there.

The Hindus cremate their dead in the east of the village at a distance of about two furlongs from the *abad*. The land measuring about 0.5 acre was set apart for the purpose at the time of consolidation of holdings. The Mehtars cremate the dead-bodies at another place at a distance of about four furlongs in the east of the *abad*. The dead-bodies of children and those who die of small-pox, cholera, snake-bite and burns are buried near the cremation grounds.

There is a graveyard in the west of the village where the Muslims bury the dead. An area of 0.75 acre was set apart for the purpose at the time of consolidation of holdings.

Source of Water

There is no scarcity of water in the village. A number of pucca wells and hand-pumps supply water for drinking and bathing, etc. The pucca wells are five in number of which four are for general use and the remaining one belongs to the Ghamars. A number of households have their own hand-pumps. They are 43 in number—13 are owned by the Muslim households, 4 by Mehtars and 25 belong to other castes. There is a hand-pump in the primary school which supplies water to school-children. The cattle are taken to tanks to quench their thirst. There is no scarcity of water in summer months.

History

It is not known when the village in its present shape was actually formed as no definite historical records relating to its actual forming are available. The village cannot claim to be of any great age. There is no legend, tradition or folklore to account for its origin. Attempts were, therefore, made to elicit information regarding its past history from the elderly persons of the village but they too could not throw any light on its origin and history. It is said that Jats were the original settlers but gradually persons of other castes and communities came there and settled down. In course of time, the village grew in population and influence.

General

The village has not grown according to any definite plan. It is a cluster of mud houses punctuated here and there by pucca houses. The village is partially visible from the metalled road as it is surrounded by fields and mango groves. Inside the village there are narrow alleys and lanes which are not wide enough to accommodate a bullock-cart. The mud houses are on either side of narrow lanes. There are a few permanent shops but there is no market. The common landmarks in the village are mango groves, ponds and wells which are owned by the village or individual families.

Sadharansar was selected for socio-economic study because it has an old and settled character and is inhabited by people of both the communities. It is a village of fair-size with a population of 1,009 persons who mainly depend on agriculture. It contains variegated occupations and is sufficiently away from the administrative headquarters and business centres. A study of the ways of life of the people living in the village would afford a factual assessment of their socio-economic conditions and would also show the way for their uplift in future. Since the village is representative of the varied ways of life hence it was picked up for study.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition of Caste

The population of village Sadharansar is 1,009 of whom 554 are males and 455 females. The Hindus and the Muslims constitute two distinct sections of village population. The Hindus who are in majority are 76 per cent of its population. The Dhobis, the Chamars and the Mehtars are the only Scheduled Castes in the village and are a little over one-third of the population (34.9 per cent).

The following Table gives the distribution of village population community and castewise with households and sex breakdown :

TABLE No. 2.1

Religion	Caste	Number of Households	Persons		
			Total	Males	Females
Hindu	Brahmin	7	38	22	16
	Rajput	41	240	132	108
	Khatttri	2	9	6	3
	Rorh	1	3	1	2
	Gadaria	7	35	18	17
	Barhai	8	37	23	14
	Lohar	1	5	2	3
	Kumhar	5	25	13	12
	Kahar	5	19	11	8
	Dhobi (Scheduled Caste)	2	9	5	4
	Chamar	63	290	159	131
	Mehtar	11	54	21	33
Muslim	Ansari	1	2	1	1
	Teli	38	197	112	85
	Nai	2	10	5	5
	Mirasi	3	16	9	7
	Firai	3	20	14	6
Total		200	1,009	554	455

Among the Hindus, the Rajputs are in large number—240 persons divided into 41 households representing 23.8 per cent of the village population. The number of males and females is 132 and 108 respectively. They form a sizeable community and are an influential group.

The Rajputs are well-built, tall and have a fair complexion with well chiselled features. They are mainly engaged in agriculture. Out of 67 workers, 64 (95 per cent) are engaged in it. More than half of the total cultivated land in the village is owned by them—520 acres (66.8 per cent). They are big cultivators but get the cultivation done by labourers. Of the remaining three workers one is in the legal profession and two are working as teachers in the primary schools.

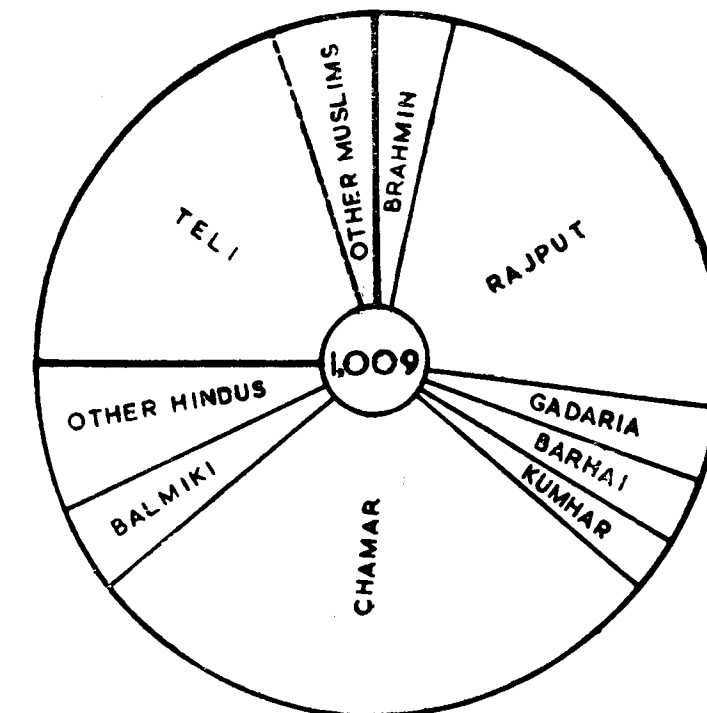
The Brahmin priest officiates in the religious and other ceremonies at their houses. Among them, 77 persons (32 per cent) are literate of whom two males are matriculates and one is a law graduate. The female education has not been neglected by them. Out of 9 female literates, 8 have completed basic primary education and only one has not passed any educational standard.

The Rajputs constitute a powerful group in the village and command influence and respect. The members of other castes seek their help in the settlement of their disputes. The members of Dhobi, Chamar, and Mehtar communities look to them as arbitrators in cases of conflict among themselves.

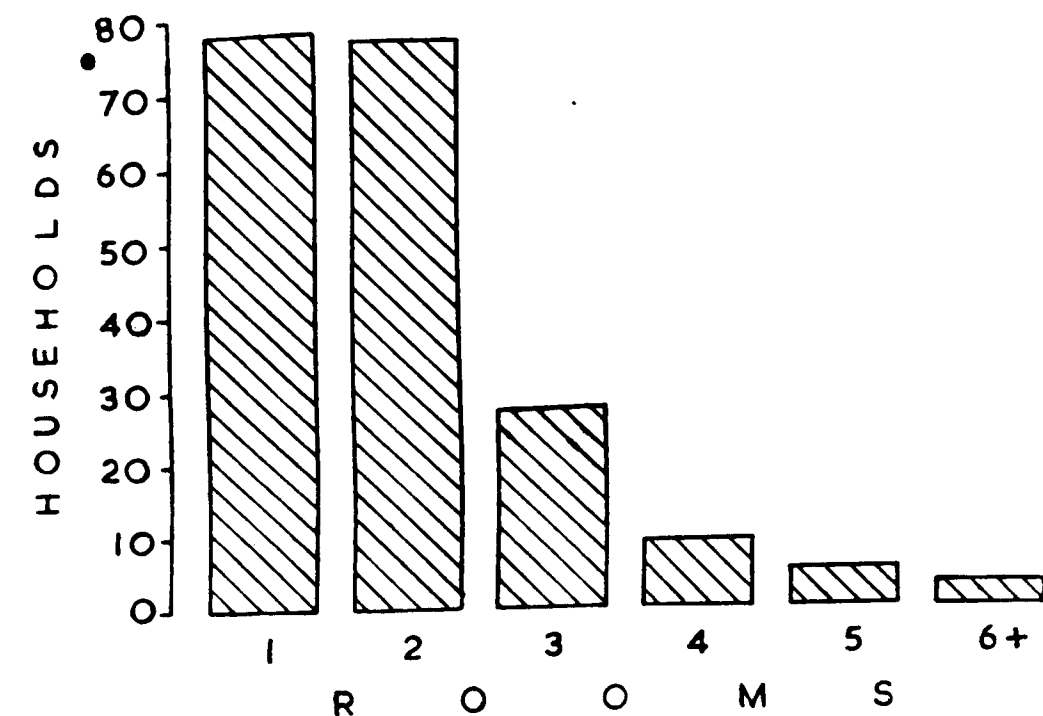
The Brahmins are at the top of the caste hierarchy. They are 38 in number, divided into 7 households and represent 3.7 per cent of the village population. All of them belong to Gaur sub-caste. They are known for their orthodoxy and do not accept *kachcha* food (unfried) from other castes of the village.

In complexion and built, they are very much like the Rajputs. Out of the total workers among them, 10 are in agriculture and two in service. They are not good cultivators and engage labourers at the time of sowing and harvesting. Two male workers are devoted to priestly avocation in a subsidiary capacity.

POPULATION BY CASTE



HOUSEHOLDS BY NUMBER OF ROOMS



The percentage of literacy among them is 42.1. The female education is negligible as they consider it neither important nor worthwhile.

The population of the Khatris is divided into 2 households and accounts for about one per cent of the population. They are well-built and have fair complexion. Their principal occupation is cultivation. There is no literate male or female among them.

The Brahmin priest visits their houses. They are not very orthodox but do not marry outside their caste. They do not dine with Kahar, Gadaria, Kumhar and Barhai.

The Intermediate tier of the village social structure is represented by Barhai, Gadaria, Kumhar, Kahar, Lohar and Rorh who together constitute 12.3 per cent of the village population. They do not stand on equal footing with one another. Gadaria are regarded superior to Lohar, Barhai, Kumhar and Kahar. The Rorh occupy a higher status than Gadaria. Lohar, Barhai and Kumhar form the artisan group in the village.

The population of the Chamars is considerable—290 persons divided into 63 households constituting 29 per cent of village population. They belong to a very low level in the caste hierarchy and are inferior in status to all other castes in the village except the Mehtar. They are short-statured, of an average built and the colour of the skin is dark-brown, verging on the black.

They do all sorts of work as labourers such as cutting wood for fuel and repairing houses, etc. Some of them have also taken to agriculture (29) cultivating their own land or doing it on *batai*. The number of agricultural labourers is 76. They are mostly engaged at the time of sowing and harvesting getting about 75 paise a day, if on monthly basis about Rs.15 a month. In the slack season they earn their livelihood by working as day labourers getting about a rupee a day.

They are mostly illiterate and their economic condition is also not stable. Among them only 23 males are literate of whom 3 have completed

matriculation. Sarvashri Chandra Kiran and Ghasi Ram who are matriculates are in Government service. Shri Chandra Kiran is working as tube-well operator and Shri Ghasi Ram is a Village Level Worker.

The Chamars are subject to certain social disabilities. The Brahmin priest does not officiate on religious ceremonies in their houses. They are not admitted to the places of worship and religious congregations. They cannot draw water from the village wells except their own.

Dhobis who are 9 in number are roughly one per cent of the population. Their primary occupation is washing of clothes. They wash clothes of all castes except of Mehtars. They get payment in kind twice a year from the regular customers but from the casual customers they get from 6 to 12 paise per piece.

They are illiterate and are quite low in the rung of social ladder. The clothes of the mother and the child from birth to the last *nahan* (bath) are washed by them. They do not suffer from the stigma of untouchability but like Chamars suffer from certain social disabilities. They are not allowed to visit temples but are permitted to draw water from the village wells.

The Mehtars are at the lowest rung of caste hierarchy. They have nothing to do with agriculture but are engaged as labourers at the time of sowing and harvesting. The well-to-do cultivators employ them for cleaning the cattle-sheds and are paid at the harvests for the work.

They are untouchables and are not permitted to draw water from village wells. They live on the outskirts of the *abadi* and have their own hand-pumps for water. The literacy among the Mehtars is negligible for only one male could complete the primary education.

The Muslims constitute 24 per cent of the population. They are in minority but have not allowed their culture and tradition to be influenced by others. They are a distinct part of the village population.

The Muslims of the village are divided into Ansari, Teli, Nai, Mirasi and Firai. They mainly

work on the fields as agricultural labourers. Some are also engaged in cultivation and trade. Out of the total workers, 9 are in cultivation, 35 work on the fields as agricultural labourers, 25 are engaged in trade and commerce, 3 are weavers and the remaining 14 are in other occupations. They are poor and have not enough resources to purchase land or make other useful investments.

The relations between the Hindus and Muslims are cordial. They mix freely and share each other's joys and sorrows. The old orthodoxy is slowly disappearing giving place to understanding and tolerance.

House Type

Most of the houses in the village are of *kachcha* type generally consisting of one room only. The houses of some of the Rajputs and Khattris are more elaborate with three to four rooms, a kitchen, a grain store, a commodious cattle shed and an extensive courtyard. *Kachcha* houses are made of mud. The roofs are of mud spread over logs of wood over a sloping structure at the top of the walls. They are single-storeyed, compact and shapeless.

An average house has an enclosed courtyard along the sides of which are built one or two *kothries*. There is a verandah in front of the house through which lies the main entrance. The well-to-do have separate enclosures for keeping cattle with a covered space where they are kept at night or in inclement weather. Others keep them in one of the *kothries* inside the house.

Construction of a *kachcha* house is simple and economical. The materials used in their construction are clay, bamboo, wood and unbaked bricks which are available locally throughout the year except the rainy season. Over the roofs dry stalks of *arhar* plants are spread with mud. There are slanting thatches in front of *kothries* both inner and outer. Timber used for making doors, etc. is obtained locally. Those who have *neem* or mango tree in their houses utilise its timber for the purpose. The floor is levelled by earth-filling and is finally plastered

with cow-dung and liquid mud. The mud walls are also given cow-dung wash. The well-to-do engage labourers but the poor build it with the help of family members and friends. The construction of a *kachcha* house having four rooms, a front verandah and an enclosed spacious courtyard costs about Rs.1,500. The poor live in one-roomed mud house which is cheap to construct.

The mud houses are uncomfortable and unsafe during the rainy season. They leak and are full of flies and mosquitoes. Most of the houses are without urinals, latrines and bath-rooms. Men, women and children go to nearby fields to answer the call of nature. Young girls and women use a cot covered with a bed-sheet or any other cloth as a screen for taking bath. Sometimes they take bath in a *kothri*. The rooms are dark with no window or ventilator. All the house drains come out into the lanes, sometimes making trespass difficult. The walls are often decorated with the figures of deities, animals, etc. Occasionally one may see red hand prints on the walls made at the time of a wedding or when a son is born.

The four pucca houses in the village belong to Rajputs and the Khattris. The wooden doors and windows are simple without any ornamentation. The double-storeyed houses are preferred. Only two pucca houses are double-storeyed. A brick house having four rooms, a verandah and a courtyard costs about Rs.4,000 in construction.

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

TABLE No. 2.2

Classification of Households according to Number of Rooms		Number of households	Number of members living
With no regular room	..	1	5
One-roomed	..	78	330
Two-roomed	..	77	400
Three-roomed	..	27	147
Four-roomed	..	9	62
Five-roomed and above	..	8	63

PLATE No. V



A typical kachcha house

PLATE No. VI



A pukka house

PLATE No. VII



A hand pump in front of a kachcha house

PLATE No. VIII



Usual dress of Muslim women

Out of 200 households, only one household is living in a structure which has no regular room, 78 households have one room each, 77 two rooms each, 27 three rooms each, 9 four rooms each and only 8 households live in five or more than five rooms each. In a single-roomed structure, the room is small measuring 10' x 8' used as a bed-cum-store room where married and unmarried sleep together. The poor mostly live in one-roomed or two-roomed structures. There is overcrowding as the number of persons living in a room is three or more.

Customs Relating to Foundation of House

Among the Hindus, the Brahmin priest is consulted for laying the foundation-stone of the house. The head of the household lays the foundation-stone on the date and time fixed for the ceremony. Thereafter *gur* is distributed among those present and cereals are given to the priest and the mason. When the house is ready for use an auspicious date and time is again fixed in consultation with the pandit. The *katha* of Satyanarain is held and relations and friends are invited to a feast. The ceremony is locally known as *Grih-pravesh*.

The main entrance of the house facing south is avoided as it is considered inauspicious. The Muslims, the Dhobis, the Chamars and the Mehtars do not observe any ceremony in connection with the construction and occupation of a house.

Dress

The villagers generally use cloths of cheap and coarse variety. In poor families the use of clothes is restricted almost to bare necessity. Children remain naked among the lower castes up to 5 years. The Hindus and the Muslims dress differently. The usual dress of a Muslim male is shirt or *kurta* and *lungi* or white pyjamas. Colourful shirts, pyjamas and cotton caps are worn on Id and other festive occasions. A tight pyjamas usually of red colour, shirt and a *dupatta* are generally worn by their womenfolk. Young girls wear *salwar*, *kurta* and coloured *dupatta*. There is no special dress for festive or ceremonial occasions.

Among the Hindus, the males usually wear shirt or *kurta* and the *dhoti*. During winter, woollen coats, sweaters and caps are worn. They also use blankets for protection in cold nights. School-going boys use half pants and shirts. Young boys studying in schools and colleges wear shirts or bush-shirts and pants. *Dhoti* is worn by Hindu women with the shirt or blouse. The blouse is usually made of coarse cloth while the *dhoti* is mill-made with a floral border or a border of artistic design about three or four inches wide. Red-coloured border is popular. Sometimes the women wear *salwar*, shirt and *dupatta*. The use of *lehanga* is restricted to the women of Chamar community.

Villagers wash their own clothes, sometimes with soap. The Rajputs, the Brahmins and the Khattris get them washed by village washermen. The washerman does not generally press the clothes he washes.

The villagers are usually bare-footed but they wear indigenous shoes, *chappals* and sandals on festive occasions or when they go out. In well-to-do families, new-cut shoes and sandals are preferred.

Ornaments

Women are fond of heavy ornaments for personal decoration. The ornaments are made of gold and silver. The financial condition of the family determines the number of ornaments which the womenfolk possess. A few of the popular ornaments are mentioned below :

Local name of Ornaments	Metal	Use
1 Bunda and Jhumki ..	Gold ..	worn on the ear
2 Bali ..	Silver ..	worn by Muslim women on the ear
3 Laung ..	Gold ..	worn on the nose
4 Nathni ..	Gold ..	worn on the nose
5 Hansuli ..	Gold or silver	worn on the neck

Local name of Ornaments	Metal	Use
6 Dastband ..	Gold ..	worn on the wrist
7 Paizeb ..	Silver ..	worn on the ankles
8 Peti ..	Silver ..	worn on the waist
9 Bichhya ..	Silver ..	worn on the foot-fingers
10 Anguthi ..	Gold ..	worn on the fingers

The Hindu married women wear glass bangles and *bichhya*. They are not taken out during the life-time of the husband. The males do not wear ornaments except the ring.

The use of ornaments in day-to-day life is decreasing but every woman uses all her jewellery on ceremonial occasions as it keeps up the prestige of the family. There is no goldsmith in the village. The ornaments are purchased from Saharanpur.

Household Equipments

The need for owning and using furniture is linked with the economic condition, education and standard of living of the villagers. Some of the Rajput families are well-to-do and possess chairs, tables, benches, stools, *chowkis* (low wooden table) and wall shelves.

Every household possesses a *khatia* or *charpoy* woven with *moonj* strings. Even these are not available for all the family members. The Rajput, Rorh, Brahmin, Gadaria and the Chamar households possess chairs and tables. Benches and stools are available in some of the Rajput and Brahmin families while wall shelves are owned by the Brahmins, Rajputs and the Chamars. The Table given below shows the items of furniture owned by different castes and communities :

TABLE No. 2.3

Caste or Community	No. of households	Bedstead	Khatia	Chair	Table	Bench	Stool	Chowki	Wall-shelf
Brahmin ..	7	..	7	..	1	1	1	..	2
Rajput ..	41	2	41	8	6	3	3	3	19
Khatttri ..	2	..	2	..	..	..	..	..	..
Rorh ..	1	..	1	1	1	..	1	..	..
Gadaria ..	7	..	7	1	..	..	..	..	..
Barhai ..	8	..	8	..	..	..	..	..	..
Lohar ..	1	..	1	..	..	..	..	..	..
Kumhar ..	5	..	5	..	..	..	..	..	..
Kahar ..	5	..	5	..	..	..	..	..	..
Dhobi ..	2	..	2	..	..	..	..	..	..
Chamar ..	63	..	63	3	1	..	..	..	9
Mehtar ..	11	..	11	..	..	..	..	..	..
Ansari ..	1	..	1	..	..	..	..	..	..
Teli ..	38	..	38	..	..	..	..	..	..
Nai ..	2	..	2	..	..	..	..	..	..
Mirasi ..	3	..	3	..	..	..	..	..	..
Firai ..	3	..	3	..	..	..	..	..	..
Total ..	200	2	200	13	9	4	5	3	30

PLATE No. IX



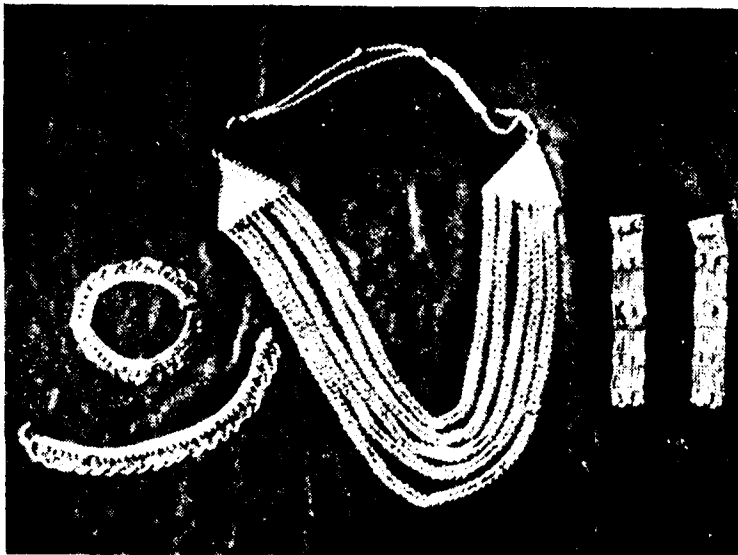
Hindu women and their dress

PLATE No. X



A group of men and children

PLATE NO. XI



Ornaments

PLATE NO. XII



Common utensils of Muslims

The following Table shows the possession of consumer goods communitywise :

TABLE No. 2.4

Caste or Community	No. of House-holds	Hurricane lantern	Patromax	Torch light	Bicycle	Radio-set
Brahmin	7	3	..	1	..	..
Rajput ..	41	34	1	18	8	3
Khatttri ..	2	1	1	..	..	..
Rorh ..	1	1	..	1	1	..
Gadaria	7	1	..	..	..	..
Barhai ..	8	6	..	..	..	..
Lohar ..	1	..	..	1	..	..
Kumhar	5	2	..	..	..	..
Kahar ..	5	2	..	..	..	..
Dhobi ..	2	..	..	..	..	..
Chamar..	63	16	..	5	3	..
Mehtar ..	11	5	..	..	..	..
Ansari ..	1	..	..	..	..	..
Teli ..	38	14	..	2	6	..
Nai ..	2	..	..	..	..	..
Mirasi ..	3	2	..	..	..	..
Firai ..	3	1	..	1	1	..
Total	200	88	2	29	19	3

Three Rajput families own a radio-set each. The Planning Department has given a radio-set to the Gram Sabha for the benefit of the villagers. Out of 200 households, 88 possess hurricane lanterns and only two families, (one Rajput and the other Khattri) possess patromax. The villagers realise the utility of dry-cell torches and to many of them they are an item of necessity. 29 households—18 of Rajputs, 5 of Chamars, 2 of Telis and 1 each of Brahmin, Rorh, Muslim (Firai), and Lohar—possess them.

Use of mosquito curtain is unknown in the village. The use of bicycle has become popular because it is convenient and easy to handle. Eight households of Rajputs, 6 of Telis, 3 of Chamars and one each of Rorh and Muslim (Firai) possess them.

Utensils

The general practice in Hindu households is to take meals in metal utensils. Almost every household possesses one or more items of brass

and bell-metal utensils. Some of them are made of iron and wood. They are almost the same as in other parts of the State but there is a marked difference in the utensils of Hindu and Muslim households. In Muslim households, earthen pots are used for cooking and for storing water and grains. They also use utensils made of aluminium and copper for taking meals.

The common type of utensils used in a Hindu household are *lota*, *katori*, *parat* and *chamcha* made of brass. *Tawa*, *chimta* and *karhai* are made of iron. *Chakla* and *belan* are made of wood. Earthen *gharas* are used for storing water. They keep drinking water cool. A few of the popular utensils are mentioned below :

Local name of the Utensils	Metal	Use
1 Batua ..	.. brass ..	cooking
2 Patili ..	.. brass ..	cooking
3 Parat ..	.. brass ..	for kneading flour
4 Chamcha ..	.. brass ..	cooking

Local name of the Utensils	Metal	Use
5 Lota ..	.. bell-metal	for keeping drinking water
6 Thali ..	.. brass or bell-metal	for serving food
7 Katori ..	.. brass ..	for serving vegetables, etc.
8 Gilas ..	.. bell-metal	used for drinking water
9 Karhai ..	.. iron ..	cooking
10 Karchhuli ..	.. iron ..	used for frying purpose
11 Tawa ..	.. iron ..	for preparing breads
12 Chimta ..	.. iron ..	for picking fire and breads
13 Pata and Belan ..	.. wood ..	used for making breads
14 Balti ..	.. iron and brass	used for storing water
15 Ghara ..	.. clay ..	for storing water

The metal utensils are purchased from Deoband or Saharanpur as they are not available in the village. The earthen pots are locally available.

Food and Drinks

There is not much difference in the food habits of the villagers. Fifty per cent of households (100) eat coarse grains—*bajra* from November to March and *bejhar* (mixture of barley and gram) from April to October. They supplement it with *dal* (pulse) and vegetables. The use of wheat is confined to Rajput, Brahmin, Khattri, Teli, Barhai and Chamar families. Rice is not generally consumed. The villagers are fond of *dal* of *urd* (pulse) and is generally taken with the principal meals. Spices are taken in sufficient quantity by all sections of people. The medium of cooking is oil. Vegetable ghee or Dalda is seldom used. Special dishes are prepared in the *deshi* ghee.

The number of vegetarian and non-vegetarian households is 101 and 99 respectively. The Brahmin, Barhai, Kumhar and Lohar are vegetarians. The Muslims take meat throughout the year. The non-vegetarians relish meat and

fish whenever available. Fish is not available except some small variety in the village tanks. Among the Muslims, domestic fowls are occasionally cooked and served for food.

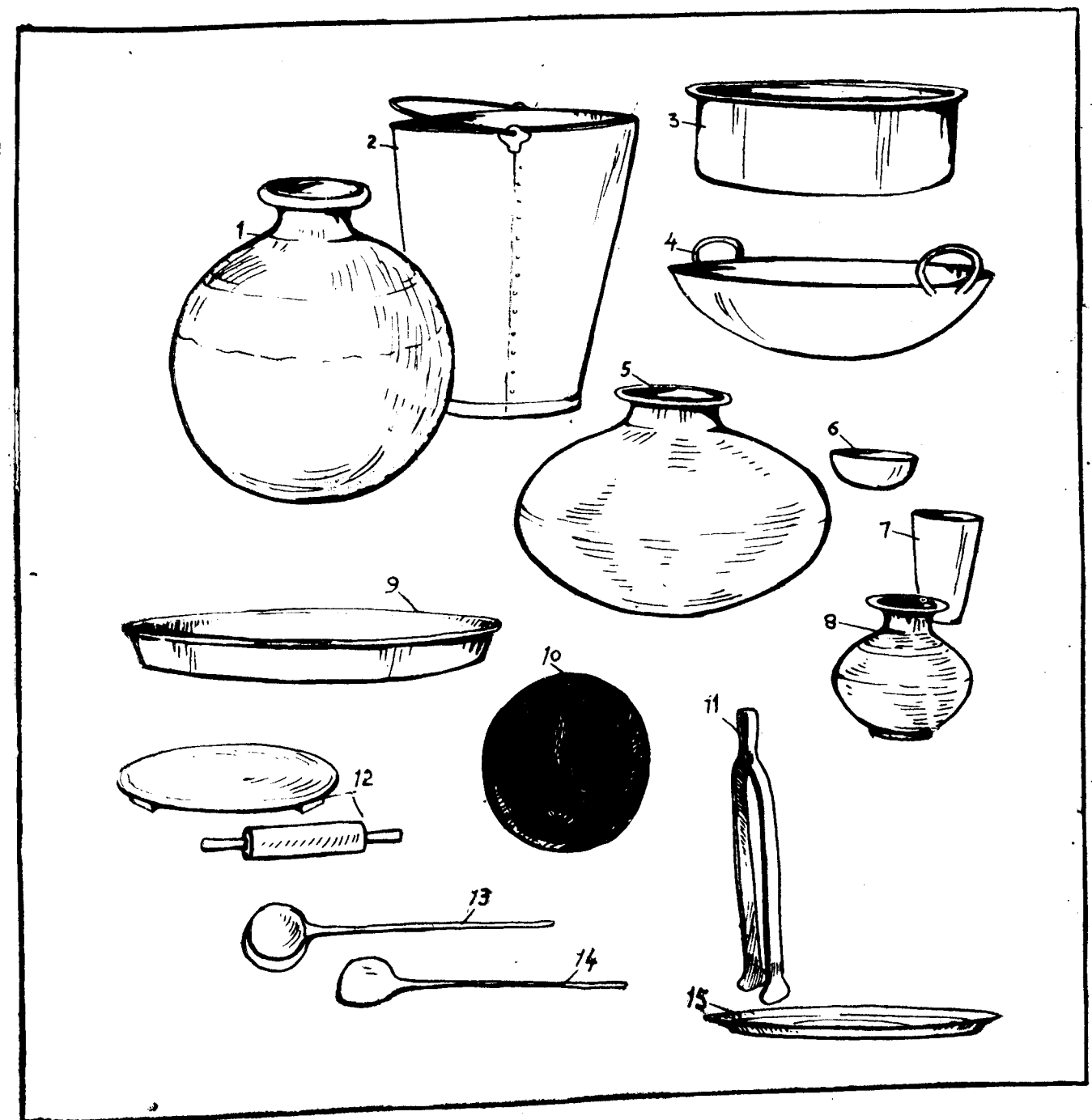
Milk and ghee are greatly valued and are largely consumed. The villagers eat fruits whenever they are available. During summer, melons and water-melons are consumed and cheap varieties of mangoes are eaten by them in the rainy season. Sweets do not form part of diet and are prepared on festivals or ceremonial occasions. Sugar and *gur* are in common use.

The use of tea is confined to Mehtar households. It is habitually taken by them. Forty households, 27 of Rajputs, 3 of Brahmins, one of Rorh, 7 of Chamars and 2 of Telis take tea in winter.

No one in the village is a regular addict to liquor. Its use is confined to Kahar, Chamar and Mehtar families. They take it on festivals and on social occasions. The other castes abstain from taking liquor. The use of *bidi* which is cheap and locally available is heavy. The Muslims are fond of betels and generally take them after the meals.

Those who can afford eat three times, others eat only twice daily. Out of the total households, 30 (15 per cent) take two meals a day and the remaining 170 (85 per cent) take food in some form or the other three times daily, e.g. in the morning, midday and early in the evening. The frequency of meals depends on the economic status of the household. Every family takes a breakfast in the morning. The poor take stale *chapatis* cooked the previous night with a pinch of salt while others get the *chapatis* prepared in the morning. The well-to-do take milk or *matha* with *chapatis*. The midday meals consists of *chapatis*, *dal* and vegetable curry, which is repeated in the evening.

Fats, milk and its products and green vegetables constitute items of food for the vegetarians. The non-vegetarians, in addition, eat fish, meat and eggs. The diet of the villagers is well



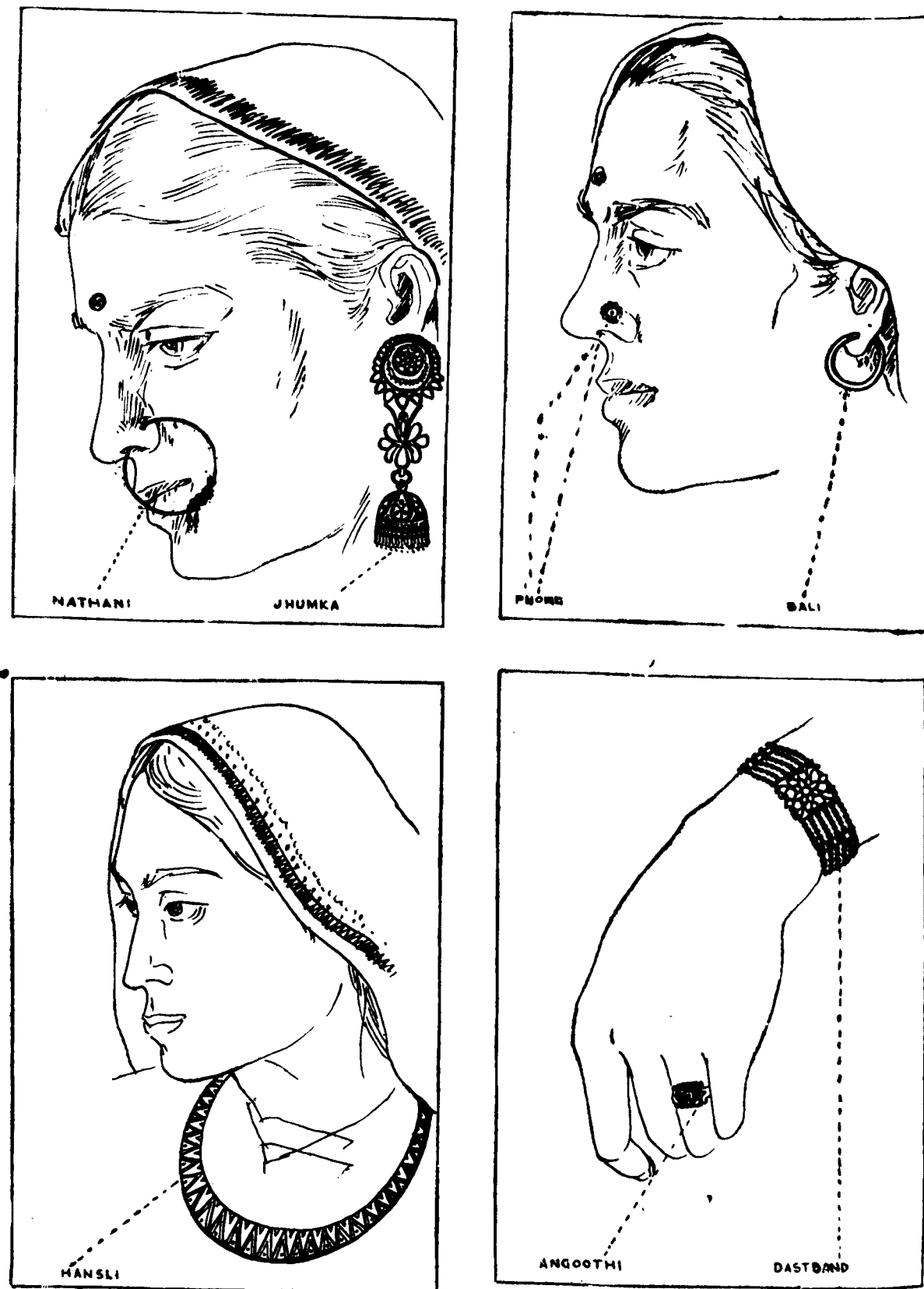
Utensils:

1. Ghara.
2. Balti.
3. Bhegauna.
4. Karahi.
5. Batua.

6. Katori.
7. Gilas
8. Lota.
9. Pata.
10. Tawa.

11. Chimta.
12. Pata and Belan.
13. Chamcha.
14. Karchhuli.
15. Thali.

PLATE No. XIV



Different types of Ornaments

balanced. The absence of protective foods is not noticeable.

Birth, Marriage and Death Customs

Birth

The customs relating to birth are simple in all the communities and castes living in the village. When a woman conceives, there is no change in the routine of her life nor there is change in her diet. She remains engaged in the household work throughout the period of pregnancy without any rest. The only relaxation in her favour is that she is not allowed to lift articles of heavy weight.

The morning sickness and missing the monthly menstruation are indications of pregnancy which is established if the woman misses the menstruation in the second month. No special ceremony is performed in any caste or community of the village after conception and before the child birth. The expectant mothers are not permitted to go in dark or to see the moon. They are also prohibited from going out during the solar or lunar eclipse because of the fear that child will be deformed.

Birth normally takes place in the main living room. When the labour pains start, the local *dai* is called for delivery. After delivery the umbilical cord is cut by the *dai* and is buried underground. The child is washed in lukewarm water and is given a small feed of goat's milk. The birth of a male child is heralded with joy. The women sing songs (*sohar*) appropriate to the occasion.

The mother is subjected to certain restrictions for nine days after the child birth. She is not allowed to come out during the period or mix with others. One of the elderly women of the house helps the mother after delivery. She is given nutritious diet according to one's means for recouping health. She is given liquid preparation of *gur* and spices cooked in ghee locally called *harira*. She is not given non-vegetarian

diet. There is a special ceremony on the sixth day of the birth known as *chhati*. The mother and the child are given bath on that day and a short *puja* is also performed. The family is ritually impure for nine days after the child birth. The *Dasattun* ceremony is fixed on the ninth day of the birth in consultation with a Brahmin priest. The women sing songs locally called *sohar* on the occasion and the mother and the child are given bath. The house is cleaned and the old earthen *gharas*, etc. are replaced by new ones. A short *puja* is performed by a Brahmin priest who recites holy verses and also prepares the horoscope of the infant. The ceremony ends with a feast given to friends and relatives. The *nain* and the *dai* are given 5 seers of grains and Rs.5 each on the birth of a male child and half of the above is given on the birth of a female child. The *Dasattun* ceremony is not observed among the Dhobis, Chamars and the Mehtars.

Among the Muslims, the child birth is followed by prayers and feast. Prayers are offered after the birth by the grandfather of the new born or an elderly relation. The child is bathed and clothed and a few drops of honey are put into his mouth. The *chhati* ceremony is performed on the sixth day of the birth. The mother is ritually impure for forty days. She is given a bath on that day and a feast is also given to relations and friends on the occasion.

The normal period of suckling is about two years or till the next conception whichever is earlier. The child gets into the habit of suckling and with difficulty is weaned. He is given cow's milk in the process of weaning. There are no restrictions on the diet and activities of the mother during the lactation period.

As a rule contraceptives are not used. Abortion is not ordinarily resorted to but in case of illegitimate conception, it is sometimes favoured by using indigenous methods like administering vinegar, etc. Barrenness in women is ascribed to sins of past life. The methods adopted to overcome it are charity, fasting and feasting the

Brahmins. They also consult the village *dai*.

Marriage

Marriage is a common feature of the social life of the village. Members of one caste generally form one endogamous group and do not marry outside it. Inter-caste marriages are not known. Widow remarriage is permissible among the Gadaria, Kahar, Barhai, Lohar, Dhobi, Chamar and Mehtar families. It is permitted among the Muslims.

Marriages are arranged by the parents of the boy and the girl. The marriage negotiations are started by a middleman who may be a friend or a relative. The general financial conditions, the social status of the family of the girl and the amount of dowry are important considerations in the settlement of a marriage. The system of dowry is prevalent in the village. If negotiations proceed favourably, then elderly male members of the girl's family visit the parents of the boy for final settlement. After the marriage has been settled, the father of the girl gives some money to the boy and a few rupees are also given to his family members. It is called the *sagai* ceremony and is observed among the Brahmins, the Rajputs and the Khatris. Among the Gadaria, Barhai, Lohar, Kumhar, Kahar and the Rorh, the father of the girl visits the parents of the boy and gives him a few rupees. It is a brief and a simple ceremony and signifies the final settlement of marriage. The boy is given a rupee among the Dhobis, the Chamars and the Mehtars on the occasion.

A Brahmin pandit is consulted by the girl's family for selecting a date for marriage. The dates for various ceremonies connected with marriage are written by the pandit on a piece of paper which is tied with a yellow thread and is given to a *nai* for delivery to the boy's family. The boy's father normally accepts the dates set in the letter and sends his formal acceptance through the *nai* who is given a rupee before he returns. Usually this takes place about two months before the date fixed for marriage.

A fortnight before marriage, the girl's father sends the *Tewa* to the boy's house which is a sort of reminder about the wedding. It consists of the details of wedding including the number of persons invited, the type of conveyance to be used by the wedding party and the number of ceremonial oil baths to be taken by the bridegroom and the bride. Presents are also sent to the boy's family consisting of a *sari* for the boy's mother, two long pieces of cloth dyed yellow at the corners, a coconut and a pair of shoes for his mother. A ceremony is observed at the house of the boy where *Tewa* is delivered. The women sing songs on the occasion. The boy sits in front of the *chauk* and the presents sent by the girl's father are given to him. A feast to relatives and friends is given on the occasion.

A number of ceremonies precede at the house of the bride and the bridegroom before the marriage. The bride and the bridegroom are given ceremonial oil baths in their respective houses. The number of oil baths is determined by the Brahmin priest of the bride's family and are specified in the *Tewa*. They are massaged with *ubtan*, a lubricant paste which gives smoothness to the skin. After this they are bathed. The ceremonial oil baths are called *bans*. The day of the first *ban* is called *haladhat*. After the *haladhat* ceremony, the bride and the bridegroom do not serve food to any one till marriage is over.

The next ceremony is that of *mandha* or *mandap*. A structure known as *mandap* is made in the girl's house by seven married persons. It consists of upright bamboo poles covered by a sheet. The same thing is done at the boy's house but there a bamboo pole only is placed in a small enclosure without any overhead covering. The *mandap* in the bride's house is decorated with leaves, buntings and flowers. The bridegroom, on the wedding day, dressed in his wedding clothes goes round the village on a horse back stopping at shrines to offer worship. It is called *ghur-chari* ceremony. After the ceremony, he goes with the wedding party composed solely of males to the bride's

village. They are received on the outskirts by the bride's father and other relations and are conducted to the place of their stay.

An hour or so later, some member of the bride's family accompanied by a *nai* and a pandit go to the *janwasa* for the ceremony of *barat lena*. The priest of the girl's family puts a *tika* of turmeric and rice on the forehead of the bridegroom and gives some sweets to him.

The bridegroom mounts a mare, if one is available, with the crown made of sola pith on his head. His face is veiled by silvery threads hanging from the head dress. He goes with the *baratis* to the bride's house accompanied by one or more musical bands engaged for the occasion. The womenfolk of the girl's family stand singing songs on the main door of the house. The *barat* is received at the main entrance of the house by the bride's father and other relations. The bridegroom is conducted to the ceremonial sitting board before the door. The bride's mother performs the *arti* of the groom and other women throw rice at him. The bridegroom is given some money and thereafter the party returns back to the place of their stay.

The marriage ceremony takes place at night under the *mandap* set up for the purpose. There is a fire hole (*havan*) on one side of which are two ceremonial sitting-boards. The bridegroom sits on one of the boards. The priests of both the sides light the fire. After reciting a few *mantras* they request that the girl be brought in. The bride, heavily veiled and dressed in the clothes and ornaments given by the boy's family is conducted to her seat in the *mandap* by her maternal uncle. The ceremony of *phera* is thereafter gone through. The bride and the bridegroom go round the sacred fire seven times, in the first three the bride leads and in the last four the bridegroom. The ceremony of *Kanyadan* is then performed. The girl's father hands over his daughter to the groom with the words, I give my daughter to you. *Phera* and *Kanyadan* are necessary and form an essential part of marriage rituals.

The bride is taken into the house by her maternal uncle. The bride and the bridegroom make some hand prints on the wall (*thapa lena*). Various other customary ceremonies are gone through. The last ceremony is the *bida* or the going away of the bride with the party. The bride goes in a palanquin and the women sing songs as it is lifted by the palanquin bearers.

The bride is welcomed by her mother-in-law and other women on reaching the village. As the couple approaches the house, the bridegroom's sister blocks the way and will not allow the bride inside until some money is given to her. A feast is given to the relations and friends to celebrate the occasion.

Among the poorer sections of Dhobi, Chamar and Mehtar communities, the marriage is solemnised on a simple scale but there is no departure from the established customs.

Among the Muslims the marriage rituals prescribed by Islam are strictly adhered to. The marriage negotiations are initiated by the parents of the boy. After the successful conclusion of marriage negotiations, *mangni* ceremony is performed and includes the giving of some money by the father of the girl to the boy. A Muslim priest called *qazi* is consulted for fixing the date and time for the *nikah* (rites of marriage). On the date of marriage, the bridegroom goes to the bride's house with the marriage party in accompaniment of country music. The *qazi* presides over the *nikah* ceremony. Since the girl observes *purdah* and does not come out, her consent to marriage is obtained through a *vakil* who is usually the father of the bride. The consent is announced to those present and *mehar* (alimony) which the bridegroom will have to pay if he leaves his wife is also settled. The signature of the bridegroom is obtained on a document which embodies the terms of marriage contract and includes the amount of *mehar*. The document is also signed by the father of the bride and two witnesses from each side. The *qazi* recites verses from the Holy *Quran* and thereafter the marriage ceremony is complete. The bridegroom and the members of the marriage party are feasted on ghee, sugar, rice and mutton curry.

The bridegroom is introduced to the relations of the bride and family friends. The last ceremony is that of *rukhsat*. The bride goes in a palanquin and the bridegroom rides back on a horse. A feast is given to the community on the occasion.

Divorce is permitted by law but there is no divorced female among the Muslims of the village.

Death Customs

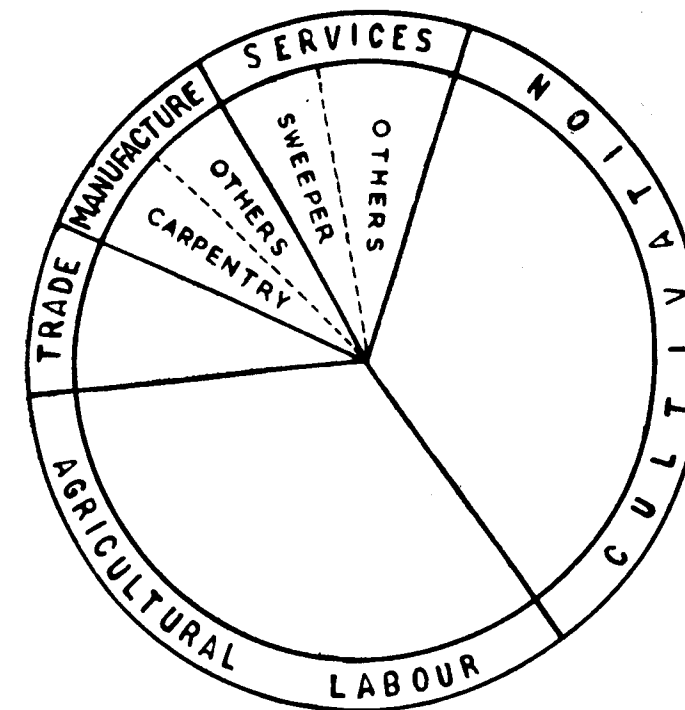
Among the Hindus the dead are cremated. The dead bodies of persons dying of small-pox, cholera and leprosy are immersed in the river water but those who die of snake-bite are generally buried. The dead-bodies of young children are also buried near the cremation grounds.

When a person is about to die, he is taken out to an open place where a few drops of *ganga jal* (Ganges water) and a few leaves of *Tulsi* plant are put into his mouth. He is laid on the ground before he breathes his last. After the death, the dead body is bathed in water and is wrapped in a white unwashed cloth. The dead body of a married woman is wrapped in coloured cloth. It is carried to the cremation ground on a bier by four persons on their shoulders. The relations and friends follow it. Three *pinds* of barley flour are carried with the corpse. A pyre of wooden logs is set on the cremation ground. The body is taken out of the bier and is put on the pyre with legs facing south. The pandit who goes with the funeral procession chants a few *mantras* and thereafter the pyre is lit by the eldest son or in his absence by the youngest son of the deceased. The ashes are subsequently immersed in the Ganges at Hardwar. Those who go with the dead body take bath and return to the house of the deceased where they sit for sometime, chew the *neem* leaves and then go back to their houses.

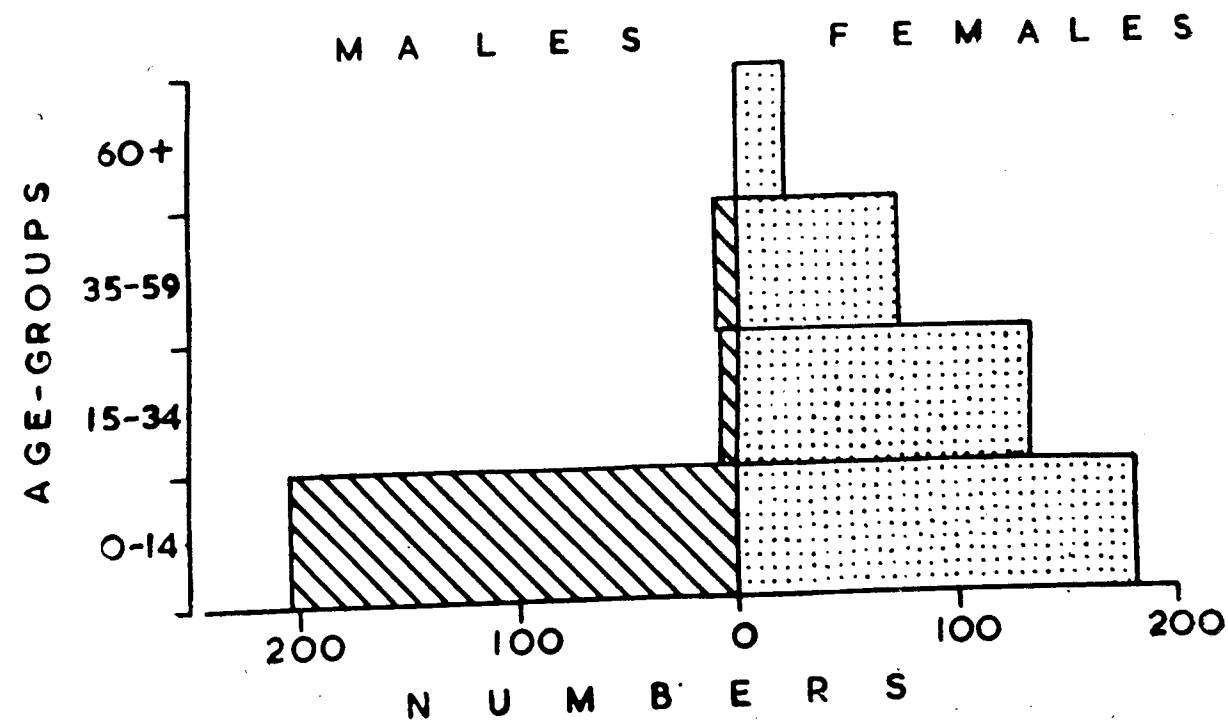
Cow-dung cakes are kept burning at the place where the person died. The person who lit the pyre sleeps on the ground, keeps a piece of iron under the pillow and eats once a day. His food is cooked on a separate *choolha* or is sent by relations or friends. The family is ritually impure for ten days. The *sudhi* ceremony called the *daswan* is performed on the tenth day. The house is cleaned, the earthen pots are replaced by new ones and the nearest male relations of the deceased get the head, beard and moustache shaved on the occasion. The *terhavin* ceremony is observed on the thirteenth day of the death. On this occasion, the house is again cleaned and *havan* is performed. The ceremony ends with a feast to which the Brahmins (not less than five), relations and family friends are invited. The ceremony is not observed among the Dhobis. On the completion of the eleventh month of the death, *barsi* or death anniversary is observed. On this occasion also the Brahmins, relations and friends are invited to a feast.

Among the Muslims the death customs are different. After the death, the dead body of a female is wrapped in 20 yards of cloth and of a male in 18 yards. The dead body is carried on a *charpoy* (cot) by four persons. The relations and friends go to the burial ground with the dead body. The grave is dug and before the body is lowered into it, prayers are offered for the peace of the departed soul. The grave is filled up with earth and all those present put earth into it. The *tija* ceremony is observed on the third day of the death and alms are given to the poor and the needy. All those who participated in the funeral assemble at the grave on the fortieth day and offer prayers. Flowers are also put on it. Grain is distributed to the poor and the ceremony ends with a feast given to the community. The Muslims of the village do not observe the death anniversary of the deceased.

OCCUPATIONAL PATTERN



NON-WORKERS BY SEX AND AGE-GROUPS



CHAPTER III

ECONOMY

Economic Resources

The basis of economy in Sadharansar is agriculture. A large number of workers in the village are farmers engaged in the production of food. They work either on their own land or on the land of others for payment. Other main occupations practised in the village are *barhaigiri* (carpentry), *lohari* (blacksmithy), *kumhari* (pot making), washing of clothes, trade and commerce. The Table given below gives a break-down of occupations showing the number of persons engaged therein :

TABLE No. 3.1

Occupations	Number of Persons engaged			Percentage
	Persons	Males	Females	
Cultivation ..	132	127	5	35.1
Agricultural labour ..	126	122	4	33.5
Retail Trade ..	31	21	10	8.2
Carpentry ..	21	21	..	5.6
Sweeper ..	21	4	17	5.6
Pottery ..	10	8	2	2.7
Service ..	11	11	..	2.9
Washing of clothes ..	5	2	3	1.5
Blacksmithy ..	2	2	..	0.5
Barber ..	6	6	..	1.7

Spinning and weaving	4	1	3	1.2
Basketry ..	1	1	..	0.2
Midwife ..	1	..	1	0.2
Tailoring ..	1	1	..	0.2
Lawyer ..	1	1	..	0.2
Mason ..	1	1	..	0.2
Singer ..	2	2	..	0.5

Total	376	331	45	100.0
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It will be observed that out of 376 workers, 132 (35.1%) are engaged in cultivation, 126 persons (33.5%) work on the fields as labourers, 31 persons (8.2%) are in trade, 21 persons are in carpentry and an equal number is engaged as sweepers and the remaining 45 persons (12%) are in other occupations shown in the Table. Cultivation is the main or subsidiary occupation of almost all the castes and communities living in the village. Agricultural labourers are mainly Chamars. The retail business is largely confined to members of Teli community.

The Table given below shows the number of persons engaged in various occupations, caste and community-wise :

TABLE No. 3.2

Occupation	Brahmin	Rajput	Khatri	Rorh	Gadaria	Barhai	Lohar	Kumhar	Kahar	Dhobi	Chamar	Mehtar	Ansari	Teli	Nai	Mirasi	Firai	Total
Cultivation ..	..	10	64	3	..	8	4	..	1	..	29	..	..	13	..	..	..	132
Agricultural Labour ..	..	..	..	..	..	5	..	..	4	..	77	5	1	22	..	4	8	126
Retail Trade ..	..	..	..	..	..	..	..	..	..	..	6	..	..	24	..	..	1	31
Carpentry ..	..	..	..	..	..	10	..	..	..	..	..	..	..	11	..	..	..	21
Sweeper ..	..	..	..	..	..	..	..	..	..	..	21	..	..	..	..	..	..	21
Pottery ..	..	..	..	..	..	..	..	10	..	..	..	..	..	..	..	..	..	10
Service ..	..	2	2	..	1	..	..	1	3	..	2	..	..	..	..	..	..	11
Washing of clothes ..	..	..	..	..	..	..	..	..	..	5	..	..	..	..	..	..	..	5

time of harvesting and preserve it till the next sowing. Others obtain seeds from the seed store, Nagal. The cane growers obtain it from the seed store, Mirpur-Mohanpur. The cultivators are always keen to use improved seeds for better yield.

Irrigation

The means of irrigation in the village are tube-wells and wells which irrigate 927 acres of land. Of the five tube-wells, four are owned by farmers and only one belongs to the State Irrigation Department. Irrigation by tube-wells is popular and simple. The water is taken to the fields by means of drains. The cultivators pay Rs.2.50 for supply of water from a tube-well for an hour.

Persian wheel is also used for lifting water from the wells to irrigate the fields. It consists of a steel shaft for driving the bucket wheel and there is a bucket chain with a number of buckets attached to it. It is driven by a bullock attached to a wooden beam and is capable of lifting water from about a depth of 30 feet. The water is emptied into the drains which lead to the fields. The charges for irrigating an acre of land are Rs.5.

Agricultural Implements

The improved implements used by village farmers are tractor, Meston plough, green manure trampler, rice land weeder, etc. They also use *deshi* wooden plough, clod-crusher, *khurpi*, sickle, *gandasa*, spade, etc.

There is only one tractor in the village owned by Shri Phool Singh who is a well-to-do farmer. It is lent to other cultivators on payment.

Meston plough is in common use. It is light in weight and is manufactured in different sizes ranging between six to eight inches in width. The six inches width plough is commonly used in the village. The depth of ploughing obtained is between four to six inches. It has a total weight of 40 pounds and can be worked by a pair of bullocks. The average cost of plough is Rs.17. The *deshi* wooden plough is also used. It is a block of hard wood with an iron sole and is guided by a handle. There is a beam

projecting in front of it by which it is drawn. The plough is fixed to the *maachi* or the framework to which the bullocks are tied. It is locally made and costs about Rs.10.

Bullock drawn Cultivators used for weed-eradication are owned by six farmers. In potato and sugarcane crops, they can be used for earthing up with extra attachments. An adjustable wheel is provided in its front to regulate the depth and is so designed and built that the width operation can be varied. It can easily be drawn by a pair of small bullocks.

Green manure trampler is owned by Shri Harpal Singh of the village. The trampler consists of four steel dishes each of 10 inch diameter with cast iron holes rigidly mounted on a horizontal pipe shaft. It is light in weight and can easily be drawn by a pair of bullocks. With its help, an area of about 3 acres can be effectively trampled in a day.

The other improved implements used by the farmers are rice land weeder, single hand hoe and dibbler. Rice land weeder is used for weeding rice lands. It is operated manually and is easy to work. The dibbler is used for sowing wheat in rows and the single hand hoe is used for weeding.

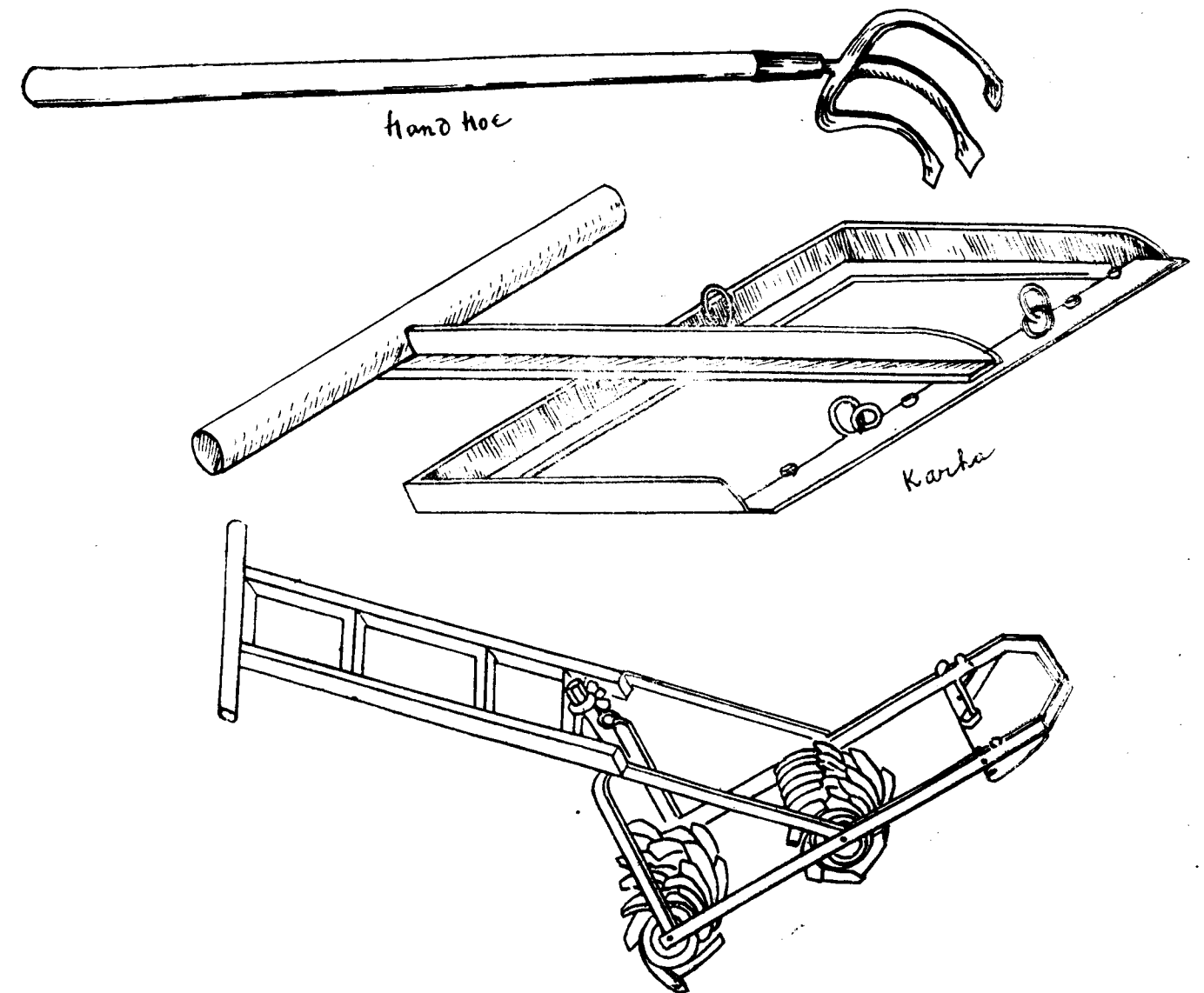
The other implements used by the cultivators are spade, sickle, *khurpi*, *gandasa*, etc. *Khurpi* (small spade) is used for weeding after the seedlings have come up and the sickle or the *hansia* for reaping the crop. *Gandasa* is used for cutting the stalks into small pieces. It has a wooden handle with a blade about four inches broad and six to eight inches long. The spade or the *pharua* has a wooden handle with a working edge six to eight inches long. It is used for digging purposes.

The village farmers are not conservative and have quickly taken to improved implements. They realise their utility and effectiveness in agricultural operations.

Livestock

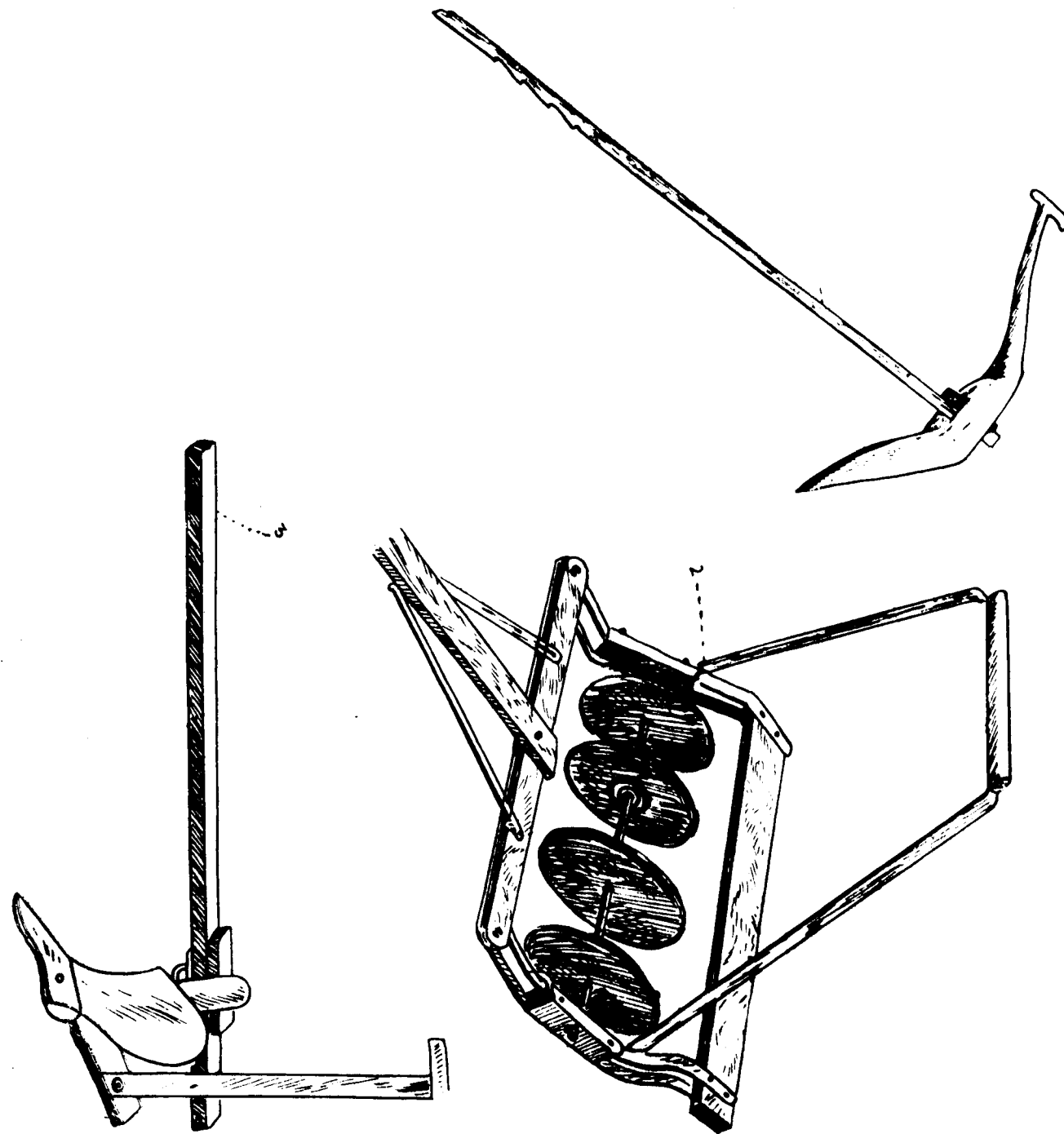
The drought cattle play an important part in agricultural economy. They plough the fields

PLATE No. XV



Agricultural Implements

PLATE No. XVI



Modern Agricultural Implements
 2. Green Manure Trampler.

1. Deslu Wooden Plough.

3. Meston Plough.

and are used in other agricultural operations. The number of bullocks in the village is 216 owned by 74 households. They are of improved breed and are purchased from the cattle markets of Delhi and Punjab. Two bullocks are able to plough about an acre of land in a day. The strain on them is not heavy. They are given *bhusa*, gram soaked in water and oil-cakes.

The milch cattle are owned by members of almost all castes and communities in the village. There are 199 cows and buffaloes most of whom have been purchased from the cattle markets. They are of good breed and are kept mainly for milk. A cow on an average gives four seers of milk a day and a buffalo gives milk between 8 to 9 seers. The milch cattle get adequate attention and are given straw and oil-cakes three times in a day.

The animals suffer from a number of diseases of which *poka* (dysentery), *galaghont* and *khur-paka* are common. The villagers try local remedies but in serious illness take them to the veterinary hospital at Nagal for treatment. There is no arrangement for artificial insemination in the village for improving the cattle breed.

Factors influencing Economic Life

The abolition of zamindari in the State in July 1952 has brought about important changes in the economic life of cultivators. The Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950 provided for the acquisition of intermediaries rights on payment of compensation at 8 times of the net land revenue paid by zamindars. It also gave *bhumidhari* rights to the tenants on contribution of ten times of rent of their holdings. The *bhumidhars* are entitled to transferable rights in their holdings and to the reduction of land revenue by 50 per cent of the rent. With the abolition of zamindari, the cultivators have been saved from the arbitrary exactions of the zamindars. They pay the rent directly to the State. They no longer suffer from the fear of ejection and occupy a position of prestige in society. The system of land tenure has been simplified for there are only three classes of tenants,

namely, the *bhumidhars*, the *sirdars* and the *asamis*. The cultivators are free to bring about any improvement on their land. The fixed rent, the simple living and the rising prices of agricultural produce leave them enough to live in comfort and security and inspire them to work harder.

Another measure of far reaching consequence affecting the economic life of cultivators is consolidation of holdings. The village lies in tahsil Deoband where the scheme of consolidation of land holdings has been given effect to. The villagers have been benefited by the consolidation of holdings and have reacted favourably to the scheme. The scattered holdings have been consolidated and land has been set apart in the village for pastures, grave-yard, compost pits and for *abadi* and roads. The villagers realise that the scheme has paved the way for their economic prosperity and well being.

The following Table shows the area of land under various land tenures in the village :

TABLE No. 3.6

Tenure	Area in acre	Percentage
<i>Bhumidhari</i>	949	72.6
<i>Sirdari</i>	230	17.6
Gram Samaj land	104	8.0
Government land	23	1.8
Total	1,306	100.0

Land Utilisation

The area of the village is 1,306 acres of which 1,136 acres are under cultivation and the remaining 170 acres are occupied by *abadi* and other places of public utility, ponds, mango groves and the barren land.

Principal Crops

There are two principal crops in the village, the *rabi* sown in October and harvested in March-April and the *kharif* sown in July and reaped in September-October. The *zaid* or the hot weather crop is of no importance to the villagers. The main *kharif* crops are paddy,

sugarcane, *bajra*, *jowar*, etc. In *rabi*, wheat, gram, barley and peas are sown.

In 1369 F. the area under *kharif* and *rabi* was 583 and 584 acres respectively. There is, therefore, a negligible increase in the area covered by *rabi* compared to *kharif*. The double cropped area in 1369 F. was 248 acres. The plots on which early or late paddy is sown are used for sowing gram and peas.

Kharif

Among the *kharif* crops, the most important is the Sugarcane which was sown in 148 acres in 1369 F. The field ploughed, manured and irrigated before sowing in March. The seed is obtained from the Seed Store, Mirpur-Mohanpur. The field is irrigated in summer months particularly *Baisakh* (April) and *Jeth* (May-June). *Gur* is distributed to relations and friends at the time of sowing. Sugarcane occupies the field for almost the whole year and is not cut before the *Deothan* festival which falls in October. The cost of cultivation is high because of intensive manuring, weeding and dressing. It is a cash crop and the average profit per maund is quite attractive. It is sold to the Sugar Mill, Deoband which has set up a weighing centre at Nagal. It is taken there by the cultivators in bullock carts.

Paddy is grown in the low-lying fields so that they may hold rain water. The selected fields are ploughed in the month of June before and after the rains. Early paddy is sown in the first week of July and the late paddy a month thereafter. Sowing is generally completed before heavy rains set in. Seedlings are grown on seed beds elsewhere and are transplanted in rows in the fields. This method is known as the Japanese method of paddy cultivation and is popular. Seed is also sown by scattering it in the field. Generally 30 to 35 seers of seed is required for sowing by broadcast and only 6 to 7 seers of it is needed for sowing by the transplanting method.

Gurda and Lalmati varieties of paddy are grown in the village. The average production of

paddy in the village is between 10-12 maunds per acre. Early paddy is harvested in early *Kartika* (October) and the late paddy in *Agrahayana* (November). Dried plants are cut and are carried to the thrashing floor in bundles where thrashing and winnowing are done. It is stored in bags or big earthen pots. The chaff known as *purhi* is used as fodder and for sleeping.

Jowar is the staple crop in the village. The field is ploughed a number of times and seed is scattered all over it. It is generally sown alone but sometimes mixed with *arhar*. It is harvested in October. The excess of rain is harmful to the crop. The fields are watched when the ears come up for they are eaten up by birds and are also liable to be stolen.

Other Kharif crops

Cotton, *bajra*, maize, *moong* and *urd* (pulse) were sown in 99 acres in 1369 F.

Rabi

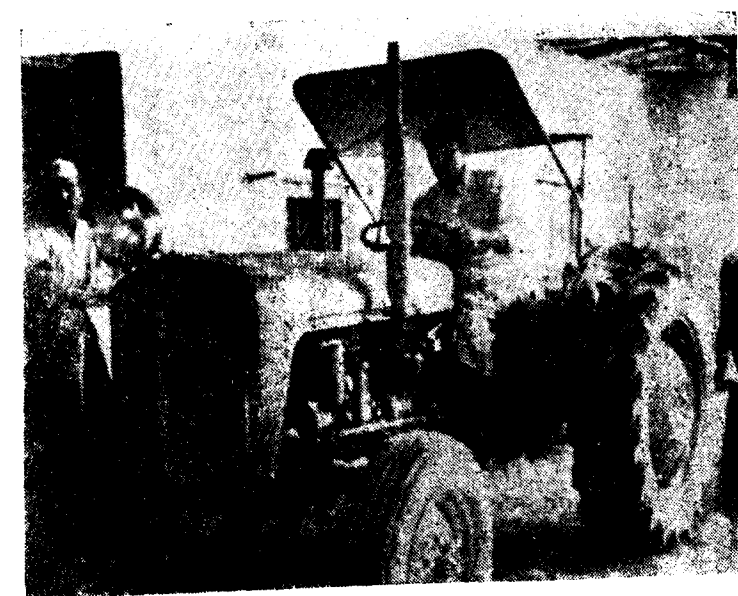
Wheat is an important *rabi* crop and is often grown mixed with gram or mustard. It is sown in the later part of October but the preparation of the field starts in September. It is ploughed at regular intervals and clod-crusher is used for breaking the clods and levelling the field. Seed is dropped into furrows made by the plough but some farmers scatter it all over the field. Dibbler is also used for sowing the seed in rows. The average requirements of seed, if it is sown in line, is 25 seers an acre. The requirement will substantially increase if it is scattered all over the field. The crop requires intensive manuring and an abundant supply of water. The fields are irrigated for the first time in *Agrahayana* (October-November) when the plants are nearly a foot high. If there is no rain fall in December-January, they are again irrigated. Wheat was sown in 290 acres in 1369 F. The crop ripens in March and is harvested either in the last week of the month or in the beginning of April. It is taken in bundles to the *Khalian* (thrashing floor) and is trodden by bullocks in order to separate the grain from husk. The *bhusa* obtained after winnowing is used as fodder.

PLATE No. XVII



Bullocks and plough

PLATE No. XVIII



A tractor

PLATE No. XIX



Some other agricultural implements

PLATE No. XX



Cutting the sugarcane

Next in importance to wheat is gram. It is sometimes sown with wheat with an occasional mixing of mustard. Soon after the paddy harvest, the fields are ploughed a number of times for the sowing of gram. The sowing is generally over by the end of October. The winter rains are sufficient for the crop to flourish. It is harvested in March–April. The average yield of gram per acre is about 9 maunds.

Barley is sown in the same way as wheat but with less expense and labour. It is sometimes sown mixed with wheat, gram and peas and is harvested in April. It was sown in 11 acres in 1369 Fasli.

Peas and *arhar* were sown in 78 acres in 1369 Fasli in the village.

Crops Diseases and Pests

Paddy is attacked by an insect locally called *gandhi* which appears like a swarm of locust and sucks out milk from the plant when it is about to ripen. Twenty pounds of B. H. C. dissolved in water is scattered in an acre for rooting out the menace. The villagers sometimes burn cow-dung cakes for their destruction.

Jowar is attacked by *sudia* or *kator* insects. They affect the plant from top to bottom with the result that ears do not come out. Gammexane powder is scattered on plants for their effective destruction.

Wheat and barley crops are affected by *dimah* (white-ants) and *kandua*. White-ants destroy the plant while *kandua* affects their ears and the seed becomes black. White-ants and *kandua* are destroyed by the use of 5 per cent of B. H. C. solution. Heavy rains and hail also affect wheat and barley crops.

Sugarcane is attacked by an insect locally called *kansua* which affects the plant when about a foot high. Gammexane powder is scattered on the plants for their destruction. Another disease called red-rot also attacks it and turns the growing plant yellow. The farmers take the help of the plant protection agency of the Development Block to overcome the menace.

Rites and Legends

Rabi is an important crop as some of the important cereals are grown. The cultivators take a lot of care of this crop and a number of rituals precede and follow its sowing and harvesting. The crop is sown in October and by Diwali (the festival of lights) the seeds germinate. On the morning following the Diwali night, a special *puja* of cow-dung is performed which indicates its importance as a complete manure. The crops ripen after Holi and it is customary to offer wheat and barley ears to Holi bonfire.

Utilisation and Marketing of produce

Sugarcane is the only cash crop of the village and brings profit to the cultivators. A farmer is always keen to bring more land under sugarcane cultivation. The Table given below gives the annual production and consumption of the *rabi* and *kharif* crops. The figures relate to the period between July 1, 1960 and June 30, 1961 :

TABLE No. 3.7

Agricultural Produce	Annual Production	Annual Consumption	Annual Marketable Surplus
	Mds.	Mds.	Mds.
Paddy ..	1,495	1,442	53
Wheat ..	2,290	2,220	70
Jowar and Bajra	416	416	—
Pulses ..	797	797	—
Barley ..	29	29	—
Sugarcane ..	Rs. 67,490	..	Rs. 67,490
Oil-seeds ..	Rs. 850	Rs. 850	..

The cereals produced in the village are sufficient to meet the local requirements and the surplus is sold. Wheat and paddy were in surplus and were sold in nearby markets. Sugarcane was supplied to the Sugar Mill at Deoband.

Markets

There is no market in the village. A few retail shops supply articles of daily use. The

shopkeepers depend on the sale proceeds to replenish the stock. There is a permanent market at Nagal where all sorts of articles including cloth, utensils, grain, spices, etc. are available. A weekly market on Sundays is also held there. Deoband which is about 10 miles from the village has a permanent market and is visited by the villagers for shopping. In spite of the existence of these markets, the villagers go to Saharanpur to sell the surplus grain because of higher rates. They also go there to purchase ornaments, shoes, clothes and utensils because they get goods of quality at reasonable rates.

Sources of Finance

There is a multi-purpose co-operative society in the village. It is functioning for the last 27 years and has both agriculturists and non-agriculturists as members. It is a flourishing Society with 156 members who get money on credit in times of need at a reasonable rate of interest—8½ per cent per annum. The society advanced a sum of Rs.17,132 in 1960-61 and Rs.21,220 in 1961-62. Those who are not the members of the society borrow from private money lenders of Deoband who charge interest at the rate of 3 paise per rupee per month. The villagers borrow either for their private needs or for agriculture or trade.

Indebtedness

The following Table shows the extent of indebtedness in the village :

TABLE No. 3.8

Total No. of Families	No. of Families in Debt	No. of Families free from debt	Total amount of Debt	Average indebtedness per Family
			Rs.	Rs.
200	137	63	107,324	785.57

It will be observed that more than half of the families in the village are in debt. An amount of Rs.107,324 was borrowed by them in the last 10 years (1951-61). The average indebtedness per household is Rs.786 for a year.

The following Table shows indebtedness in the families according to income-groups :

TABLE No. 3.9

Income Group	Total No. of Families	No. of Families in Debt	Percentage
Rs. 25 and below	6	2	33
Rs.26—50 ..	77	52	68
Rs.51—75 ..	29	19	66
Rs.76—100 ..	36	24	67
Rs.101 and over ..	52	40	77
Total	200	137	60

The highest number of families in debt is in the income-group of Rs.26-50. The well-to-do cultivators are in the income-group of Rs.101 and over. They borrow money for effecting improvement in agriculture. They borrowed Rs.61,485 during the last 10 years and utilised it in purchasing bullocks of better breed, improved implements, chemical fertilizers, etc. The borrowing capacity of the households in the income-group of Rs.25 and below is the lowest.

Out of the total debt, an amount of Rs.13,029 was borrowed for marriages, Rs.550 for funerals and a sum of Rs.3,260 was borrowed to meet other needs. The people belonging to lower income-groups live on the margin of subsistence and as soon as they are faced with unforeseen and special events, they are compelled to seek help of money-lenders.

The Table given below gives details of expenditure on various items from the borrowed amount:

TABLE No. 3.10

Items of Investment	Amount in Rs.	Percentage
Construction and repairs of houses	400	0.37
Marriage	13,029	12.14
Funeral	550	0.51
Liquidation of outstanding debt	700	0.19
Illness	1,220	1.13
Domestic wants	2,040	1.90
Household cultivation	81,410	75.86
Business	4,225	3.94
Litigation etc.	4,250	3.96
Total	107,324	100.00

PLATE No. XXI



The potter

PLATE No. XXII



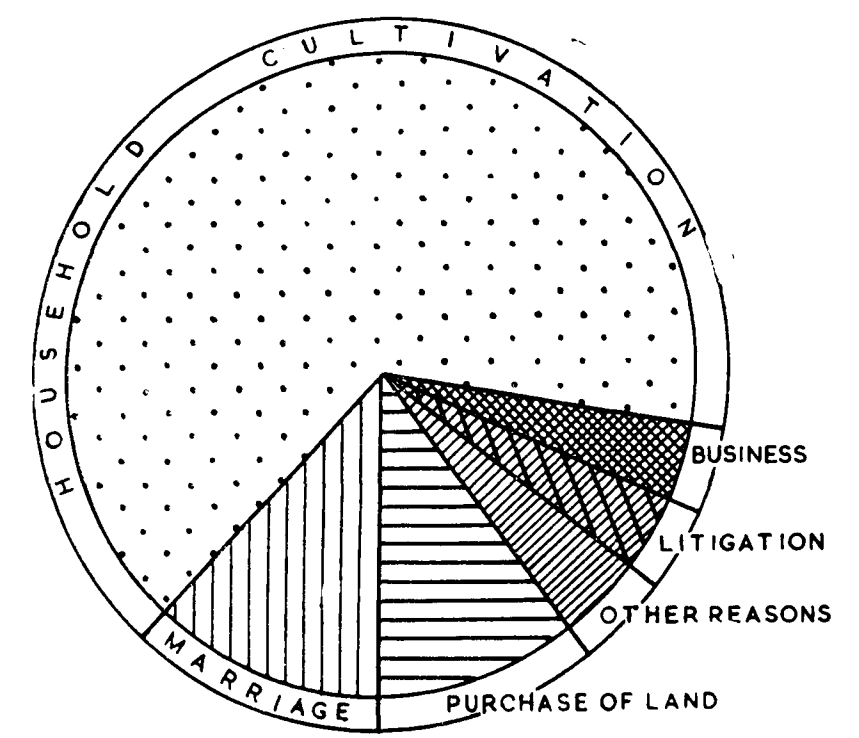
The potter

PLATE No. XXIII

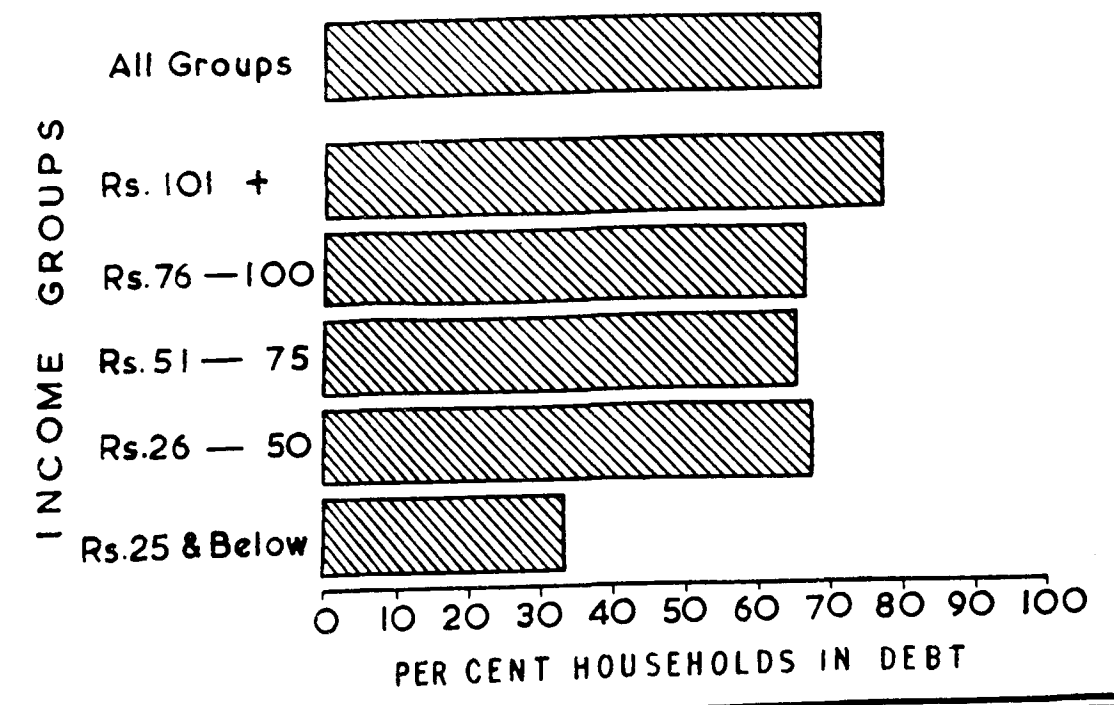


Carpenter at work

INDEBTEDNESS BY CAUSES



INDEBTEDNESS BY INCOME GROUPS



Village Industries

The villagers are mostly engaged in cultivation, trade and service. It is unfortunate that no cottage industry has developed in the village. The potters make good earthen pots for local use. Oil expelling industry has not developed in spite of good yield of oilseeds. The females do not utilise the spare time in making toys, baskets, etc.

Income

Difficulty was experienced in ascertaining the income of the villagers. They are generally unwilling to disclose the correct amount of their monthly income. The Field Inspector made every effort to win their confidence and to obtain the figures of income as accurately as possible.

The following Table shows the distribution of households by occupation, income and number of members :

TABLE NO. 3.11

Occupation	Number of Households	Number of Members	Monthly Income of Household				
			Rs.25 and below	Rs.26-50	Rs.51-75	Rs.76-100	Rs. 101 and over
Cultivation	78	430	..	6	9	22	41
Agricultural labour	63	318	2	38	10	5	8
Trade	16	71	1	9	3	1	2
Carpentry	11	50	2	7	..	2	..
Service	6	19	..	2	2	2	..
Midwife	1	1	..	1	..	..	..
Barber	3	15	..	..	1	1	1
Blacksmithy	1	5	..	..	..	1	..
Washing of clothes	2	9	..	2	..	..	..
Weaver	2	9	..	1	1	..	..
Pottery	5	25	..	4	1	..	..
Sweeper	12	57	1	7	2	2	..
Total	200	1,009	6	77	29	36	52

According to the above classification six households are in the income-group of Rs.25 and below, 77 households are in the group of Rs.26-50, 29, 36 and 52 households are in the third, fourth and fifth income-groups respectively shown in the Table. Some of the cultivators and businessmen are in the income-group of Rs.101 and above. The lowest income-group comprises agricultural labourers, carpenters, etc.

Expenditure

The family budgets of 30 households were taken up for study in order to determine the pattern of expenditure. Four budgets have been discussed below. The budgets are of representative character and throw light on the pattern of expenditure in the village.

Shri Sultan Singh belongs to the Rajput community and is a well-to-do farmer. His family includes his wife, two sons and two daughters and a married brother having two daughters and a son. The main occupation of the family is cultivation which yields an average monthly income of Rs.250. The expenditure of the household on different items is as follows :

Items	Expenditure Rs.
Cereals and pulses	165.00
Milk, ghee and oil	30.00
Other food items	10.00
Fuel and light	10.00
Tobacco for smoking	6.00
Clothing and footwear	15.00
Miscellaneous	8.00
Total	244.00

The expenditure on food is 84 per cent which is high for there are eleven members in the family. The expenditure on the education of two boys is Rs.5 a month shown under the head miscellaneous. The budget shows a monthly saving of Rs.6.

Shri Nanak's family consists of his wife, his married daughter whose husband Harkesh also lives with him and his grandson aged 7 years. He belongs to the Chamar community. The main occupation of the family is cultivation which yields an average monthly income of Rs.150. The expenditure of the household is given below :

Items	Expenditure Rs.
Cereals and pulses	73.00
Milk, ghee and oil	26.00
Other food items	11.00
Fuel and light	7.00
Clothing and footwear	8.00
Tobacco for smoking	4.00
Litigation	9.00
Miscellaneous	12.00
Total	150.00

The expenditure on food items is 67 per cent. Nanak is involved in civil litigation and on an average spends Rs.9 on it. He borrowed Rs.100 for purchasing bullocks. He has still to pay Rs.50 to liquidate the debt. The family does not make any saving.

Shri Har Nand has to support his wife and a son aged 12 years. He is the sole earning member of the family. He is an agricultural labourer earning Rs.30 a month. The expenditure pattern is as follows :

Items	Expenditure Rs.
Cereals and pulses	21.50
Milk, ghee and oil	1.50
Other food items	1.00

Fuel and light	2.31
Tobacco for smoking	0.50
Clothing and footwear	3.00
Total	29.81

Food costs 81 per cent of the total expenditure. The expenditure on other items is nominal. The saving is almost negligible.

Shrimati Ram Piari belongs to the Mehtar community. Her husband is employed as a sweeper in the Northern Railway at Saharanpur and sends her Rs.30 a month. Her family consists of three sons and a daughter. She also works as sweepress in the village and thereby earns Rs.20 a month. The average monthly income of the family is Rs.50 which is spent as follows :

Items	Expenditure Rs.
Cereals and pulses	33.00
Milk and oil	3.00
Other food items	4.38
Fuel and light	4.62
Betel and chewing tobacco	2.00
Clothing and footwear	3.00
Total	50.00

The expenditure on food items is 80 per cent of the total expenditure. The budget shows that there is no saving.

The budgets reveal that the main item of expenditure is food. Expenditure on milk, ghee and oil is low. In higher income-groups, expenditure on other items is comparatively more than the expenditure on food. A higher proportion of expenditure on items of food and clothing is an index of backward economic condition. It is difficult for most of the villagers to have the necessities of life and, therefore, it is natural that they cannot afford to spend on items of comforts and luxuries.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population and Density

The population of village Sadharansar is 1,009 spread over an area of 2.04 square miles (1306 acres). The density of population is 495 persons per square mile. The village is not densely populated.

Households

The following Table shows the distribution of households in the village by their size :

TABLE NO. 4.1

Total No. of Households	Single Member		2-3 Members		4-6 Members		7-9 Members		10 Members and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
200	8	5	3	48	74	55	94	260	204	45
								186	163	5
									29	30

The village population is divided into 200 households. The single member households are only 8 and those having 10 members and over are still less (5). The Rajputs are big farmers and live jointly to manage the cultivation. Some of the Rajput families have 10 or more than 10 members. The medium-sized families having 4 to 6 members are the largest (94).

Sex Ratio

Of the total population of the village, 554 are males and 455 females. The sex ratio is 82 females for every 100 males. There are 85 and 74 females per 100 males among the Hindus and the Muslims respectively. The sex ratio among the Muslims is uneven. The excess of males over females in the village is due to more male than female births. It is also, to some extent, true that there is some concealment of female births.

Marital Status

Of the males and females in the village, 269 males and 178 females are unmarried. The

percentage of unmarried persons is 49. A breakdown of unmarried persons according to age-group is given below :

TABLE NO. 4.2

Age Group	Unmarried		
	Persons	Males	Females
0-4	154	73	81
5-9	127	75	52
10-14	121	80	41
15-19	27	23	4
20-24	7	7	..
25-29	..	..	..
30-34	1	1	..
35-39	3	3	..
40-44	2	2	..
45-49	2	2	..
50-54	..	..	..
55-59	..	..	..
60 and over	1	1	..
Total	447	269	178

Majority of unmarried persons in the village are below the age of 15. Among the married males and females, only 4 and 9 are below 15 years of age respectively. It will, therefore, appear that child marriage is not favoured both among males and females in the village.

Among males, 49 per cent (269) are unmarried, 44 per cent (248) married and 7 per cent (37) widowers. Likewise among females, 53 per cent (239) are married, 39 per cent (178) unmarried and 8 per cent (37) widows. Marriage both among males and females is universal. There is no unmarried female in the village above the age of 19. The unmarried males above the age of 24 are only

11. Widowhood is confined to the age-group 20-59 years and over. Out of 37 widows, 16 are over 59 years in age.

Births and Deaths

The record of births and deaths was maintained at the police station through the village chowkidar up to 1947. The practice was given up in that year and the duty of maintaining the record of births and deaths was entrusted to the

Gram Sabhas as prescribed under the U. P. Panchayat Raj Act, 1947. It is the duty of the villagers to report births and deaths but some of them are not recorded on account of negligence. Some omissions, therefore, occur in the record.

The Birth and Death Register of village Sadharansar was consulted. The following Table gives the number of births and deaths in the village during 1958-60 :

TABLE No. 4.3

Year	Born	No. of Persons						Net Increase		
		Dead			P	M	F	P	M	F
		P	M	F						
1958	..	36	22	14	6	3	3	30	19	11
1959	..	22	13	9	8	6	2	14	7	7
1960	..	31	10	21	9	5	4	22	5	17
Total		89	45	44	23	14	9	66	31	35

During 1958-60, births exceeded deaths in the village. The population of the village is following the general trend and is steadily increasing. There has been an increase of 7 per cent in the village population during the period 1958-60.

Fever alone accounted for 39 per cent (9) deaths in the village during this period. A number of deaths also occurred on account of pneumonia, asthma and tuberculosis. Small-pox and cholera were effectively checked as no death occurred due to them. During 1960, 45 children were vaccinated against small-pox by the Village Level Worker and 225 villagers were vaccinated in the previous years. The following Table gives the general causes of deaths in the village :

TABLE No. 4.4

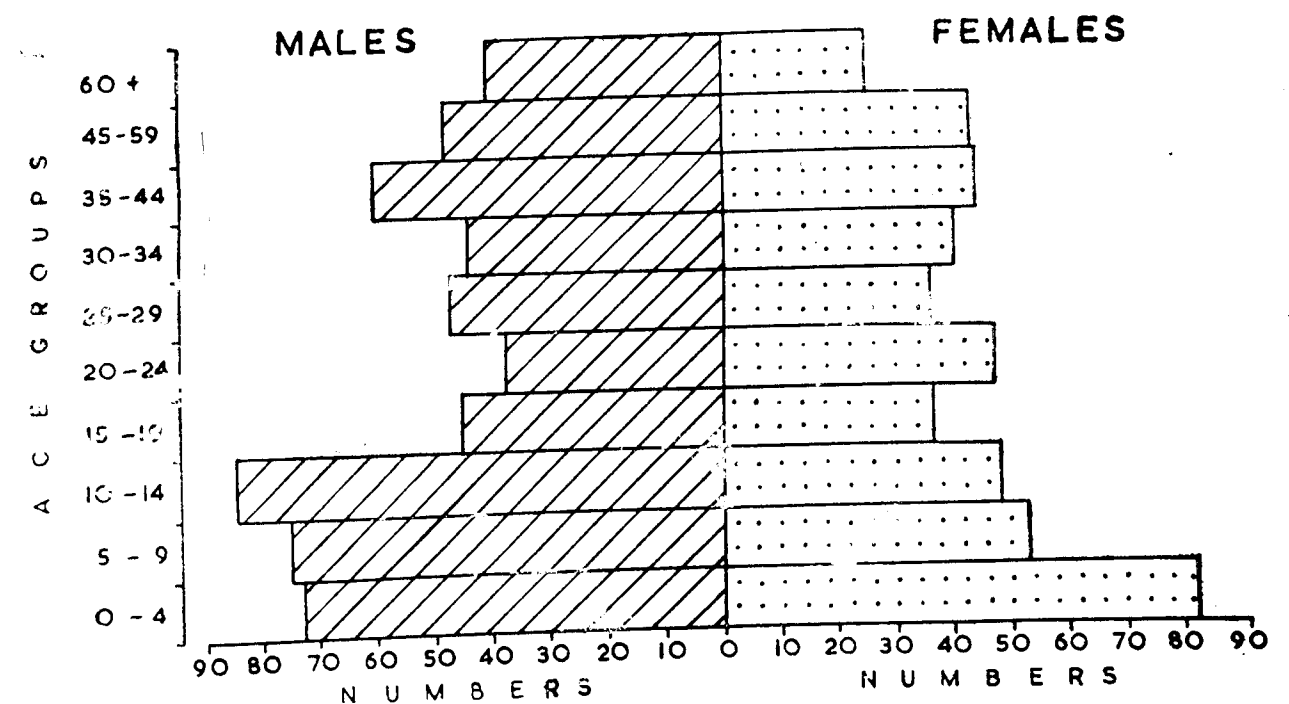
Year	Cause of Death					Total Deaths
	Fever	Tuber-culosis	Asthama	Pneu-monia	Other Causes	
1958	5	1	..	..	..	6
1959	2	2	..	2	..	8
1960	2	..	1	..	6	9
Total	9	3	3	2	6	23

Medical Aid

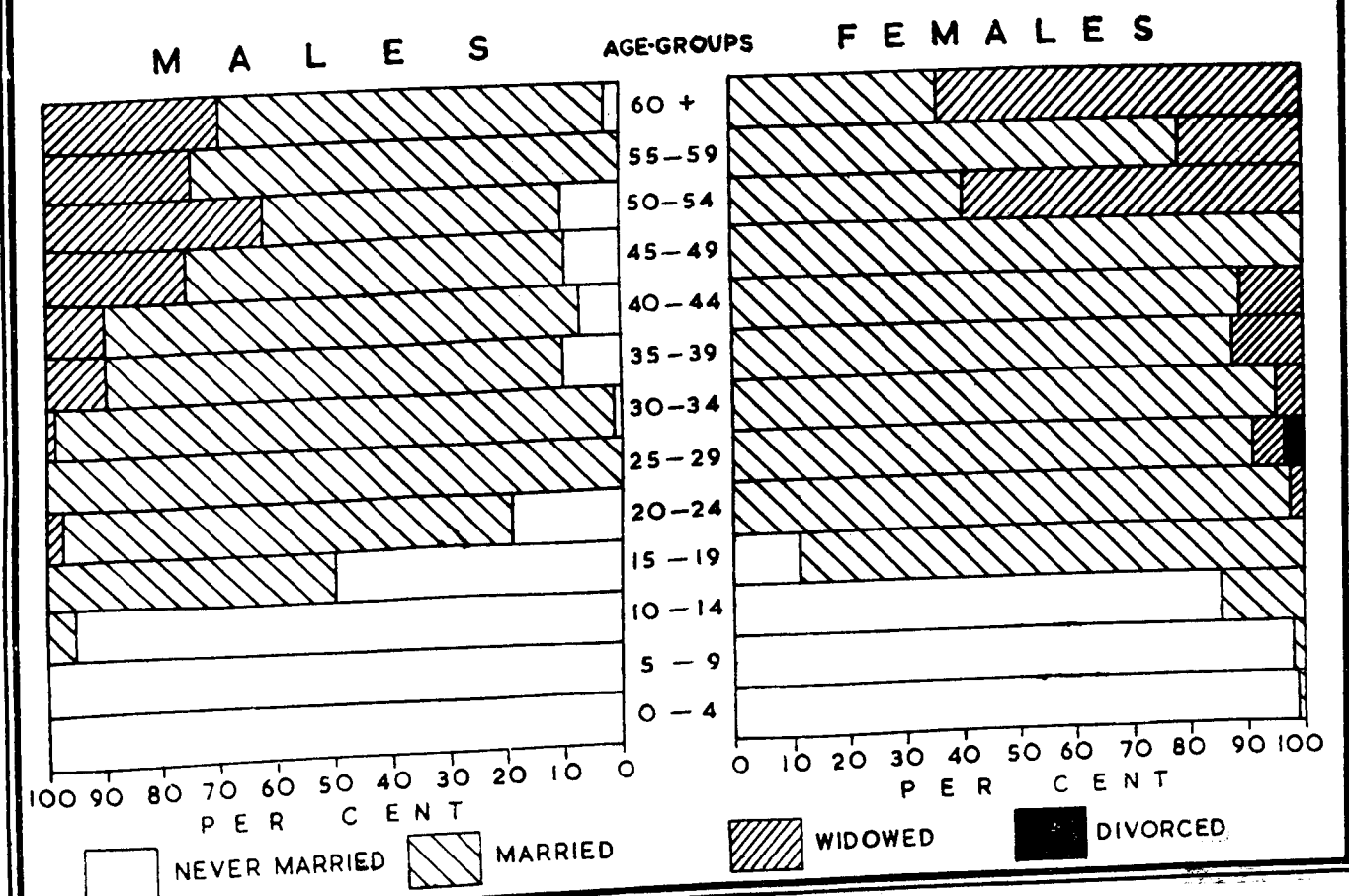
Medical facilities are not available in the village. There is, however, a qualified *vaidya* whose clientele is not extensive. The nearest dispensary is at village Mirpur-Mohanpur. In illness, the villagers allow it to drag on till it automatically subsides or go to the dispensary for treatment. Some elderly villagers who have knowledge of diseases and of ayurvedic medicines render assistance in the initial stages of illness. During 1960-61, 16 villagers were treated at the dispensary and in 24 cases private doctors were consulted. Treatment by private doctor is expensive and in serious cases only they are called for treatment.

There is no maternity centre in the village. Maternity cases are ordinarily conducted by the *dais* (midwife) belonging to the Chamar and Teli communities. They are unqualified, untrained and are also ill-equipped. They handled 63 maternity cases in the village in 1960-61. Qualified midwives were called for delivery in 13 cases.

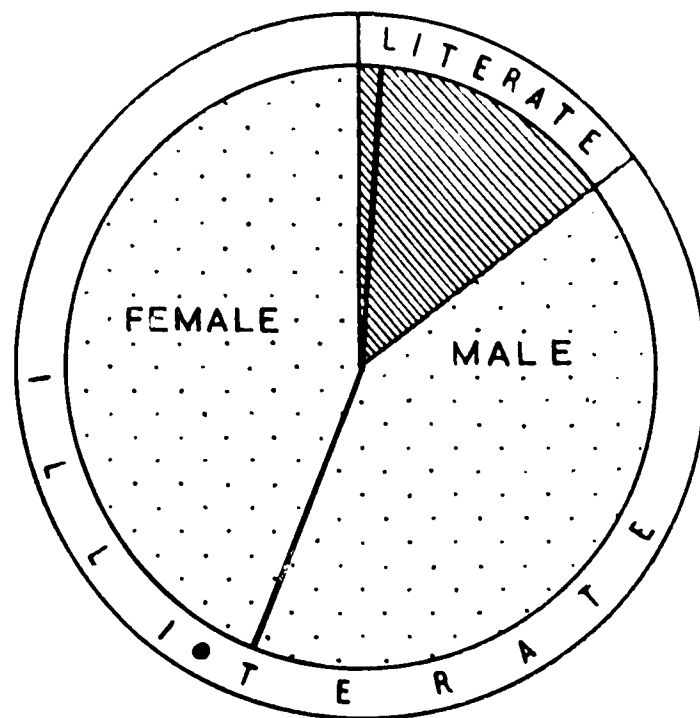
POPULATION BY AGE GROUPS



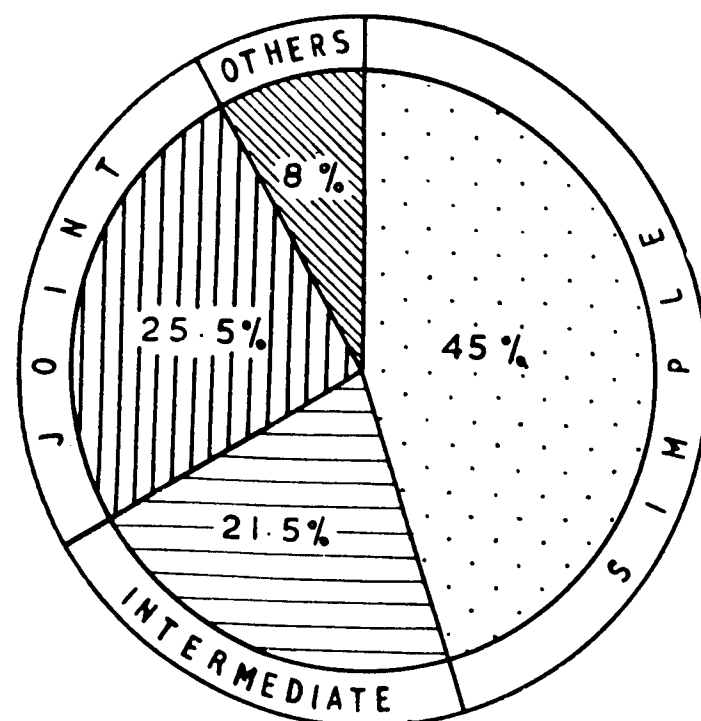
MARITAL STATUS



EDUCATION BY SEX



NATURE OF FAMILIES



Sanitation

Sadharansar is not a clean village. The rain water flows through the slopes into the tanks in its south. The tanks often overflow and cause water-logging.

There is no proper arrangement for cleaning lanes and streets. They are full of garbage and animal waste. All the house drains come out into the streets, sometimes making trespass difficult. The drains are *kachcha* and often overflow in the rainy season. The lanes and the bye-lanes are under knee-deep water during the rainy season and are not easily negotiable. Most of the houses are without latrines. Men, women and children go to answer the call of nature in the nearby fields. The village is free from malaria on account of occasional D. D. T. spray.

Literacy and Education

The percentage of literacy in the village is 15. The number of literate males and females is 140 and 10 respectively. The Table given below gives the literacy figures according to age-groups and sex :

TABLE No. 4.5

Age Group	Literate without educational standard		Primary or Basic		Middle		Matriculation		Graduate	
	M	F	M	F	M	F	M	F	M	F
0-4	..	..	..	..	..	..	..	..	..	..
5-9	5	..	2	..	..	..	..	..	..	..
10-14	7	..	32	3	5	..	..	..	..	..
15-19	2	..	11	1	1	..	1	..	..	..
20-24	5	..	2	3	3	..	2	..	..	..
25 & over	37	1	8	2	12	..	4	..	1	..
Total	56	1	55	9	21	..	7	..	1	..

TABLE No. 4.6

Caste	Literate without educational standard			Primary			Middle			Matriculation			Graduate		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Brahmin	..	..	..	4	4	..	9	9	..	2	2	..	1	1	..
Rajput	..	..	..	28	27	1	32	24	8	14	14	..	2	2	..
Rorh	..	..	..	..	..	..	1	..	1	1	1	..	..	..	..

The percentage of literacy among the females is negligible. Among them 9 have completed primary education and only 1 is literate without passing any educational standard. The main reason for poor female literacy is the absence of girls' school in the village. Girls are admitted in the primary school where they study with boys. The people are old-fashioned and believe that education of females is neither important nor worthwhile. Moreover, female education is not always seen as an asset.

The percentage of literacy among the males is by no means encouraging. Among them, 56 are literate without educational standard, 55 have basic primary qualification, 21 have passed the 8th standard, 7 have completed matriculation and only one is a law graduate.

The villagers are not always keen to send their children for higher education. They think that it makes the individual unsuited to farm work and does not necessarily prepare him for other occupations. Since the struggle for livelihood is difficult and serious, the cultivators and men in other occupations engage the children in their work and find it hard to spare them for studies. Those who are well-to-do and associate education with high status and prestige send them for higher education.

There is a primary school in the village where boys and girls study together. The number of students is 78 of whom 11 are girls. It draws children mainly from the village. There are three teachers in the school who teach according to primary school curriculum. The nearest Higher Secondary School is at Deoband at a distance of about 10 miles from the village.

The Table given below shows literacy, caste and community-wise by sex :

a wrist band (*rakhi*) of coloured thread is tied by the sister on the wrist of her brother symbolising his pledge to protect her in difficulty. The brother also gives her some money in return.

Vijai Dashmi

Vijai Dashmi or Dussehra is observed on the tenth day of the *shukla paksha* (Moon-lit fortnight) of *Asvina*. It is an important festival and is celebrated to mark the victory of Lord Rama over the demon-king. Ravana (Victory of Truth over Evil). This is the final day of Ram Lila. Men, women and children assemble in the village to see the fair and the burning of the effigy of Ravana.

Karva Chauth

This festival falls nine days after Dussehra. The married women observe a fast throughout the day. It is broken after the appearance of moon. They offer water from a *karva* (a small earthen pot) to the moon. To a Hindu wife the fast has a special significance for it is observed for ensuring the safety and prosperity of the husband.

Diwali

Diwali or Deepawali is the festival of lights. It is observed on the last day of the dark fortnight of *Kartika*. It marks the end of the rainy season. The houses are whitewashed. The poor also clean their dwellings and apply the plaster of cow-dung to the walls and the floor. The people worship goddess Laxmi and Ganesh in the evening and thereafter the houses are illuminated with a number of small earthen lamps. There is rejoicing everywhere and special dishes are prepared on the occasion. It is customary to leave a lamp burning all night at the place of Laxmi *pooja* for the people believe that Laxmi who is the Goddess of prosperity visits the houses on Diwali night. The villagers indulge in gambling because of the belief that those who win on the Diwali night remain prosperous throughout the year.

Basant Panchmi, Shiva Ratri, Nag Panchmi, Kartika Purnima, etc., are also observed in the village. The festival of Tij is observed in the month of *Shravana* and brings joy and cheer to girls and young women. These festivals are also

observed by the Scheduled Castes. The Dhobis of the village worship Shitla, the goddess of small-pox.

Festivals of Muslims

The main festivals of the Muslims are Moharram, Shab-e-barat, Ramzan and Id-uz-zuha. Moharram is observed in memory of Hazrat Imam Hussain, the grandson of Prophet Mohammad who gave his life fighting for the cause of his religion. He was put to death on the tenth day of the month of Moharram on the plains of Karbala. The moharram is a period of mourning for ten days. *Tazias* or paper models of the tomb of Imam Hussain are taken out in the village and sweet drink of water and sugar is distributed. It ends with the burial of *tazias* on the tenth day.

Shab-e-barat is an occasion when the Muslims of the village visit the graves of their deceased kin and offer prayers. Children celebrate the occasion with great enthusiasm and explode crackers, *phuljharias*, etc., on the occasion.

Ramzan is an important month in which, as far as possible, people keep fast for the whole month. Food is taken before dawn and after dusk and not even a drop of water is taken in between. The month-long fasting ends on the day of the new moon. Id-ul-fitar is observed on the day following the new moon. It is a day of rejoicings and festivities. The menfolk go to Pandauli to offer prayers. They go about in new clothes meeting friends and relatives. Sweet dishes specially *Sewai* are prepared on the occasion and are offered to those who visit the house.

Id-uz-zuha is celebrated in memory of Hazrat Ibrahim Khalilullah who had offered to sacrifice his son on the bidding of God. The Muslims of the village offer prayers in the morning and thereafter sacrifice goats and rams. The meat of the sacrificed animals is sent to friends and relations.

Religious Beliefs and Practices

Sadharansar is predominantly a Hindu village. The village Muslims belong to the Sunni sect and are orthodox. The rituals prescribed by Islam are rigidly followed by them on festivals

and on ceremonies connected with birth, marriage and death.

The Hindus living in the village worship their gods and goddesses and believe in *avatars* which are considered to be the manifestations of the Supreme Being on earth. The Ramayan, the Mahabharat and the Gita are their principal religious books. They worship snakes on Nag Panchmi and believe that monkeys are the associates of Lord Hanuman.

The *pipal* tree is sacred to them. They have traditional reverence for the *Tulsi* plant which is planted in the house on a raised platform. Water is offered after bath and a small wick is lighted in the evening. The villagers believe in ghosts and spirits and have a deep-rooted faith in witchcraft and magic. Religion and superstition generally dominate the life of every Hindu in the village.

The Muslims are as superstitious as their Hindu neighbours. The Hindus believe in the auspiciousness or otherwise of a particular time or period according to Hindus almanac. They consult the village pandit before undertaking a journey or finalising negotiations or laying foundation stone of a house. Journeys are generally undertaken on auspicious days. While starting on a journey it is inauspicious if a person with empty vessels is met, a cat crosses from left to right on the road, a one-eyed person comes across or some one sneezes before leaving the house. The sight of a cow, a pitcher full of water, curd or fish and the presence of a married woman are considered auspicious. It is also considered inauspicious if a snake is killed by the plough at the time of ploughing. They believe that the howls of the jackals coming from the eastern direction predict a death in the village. The villagers do not go to the burial or cremation grounds at night on account of the fear of ghosts.

Village Organisation

Caste Panchayat

Before the establishment of Gram Sabhas, the caste panchayats played an important and effective role in upholding the dignity of the caste and in settling minor disputes. The caste panchayats of the Chamars and Bhangis are powerful and similar in structure.

The head of caste panchayats is called the *chowdhry* whose office is hereditary. After his death, he is normally succeeded by his eldest son. If the *chowdhry* has no male issue, he is succeeded by his nearest male relation. If he is minor, his duties are performed by some male relation. He calls and presides over the panchayat meetings.

The cases generally taken up by the caste panchayat deal with family quarrels, disputes over land affairs, illegal intimacy and such other cases which would lower the reputation of the caste. Those who are found guilty are outcasted. The offenders can be readmitted by giving a feast to the castemen. Those who defy the decision of the panchayat are ex-communicated and are not allowed to drink water from the *lota* or share the *chilam*.

The caste panchayat of the Chamars is powerful and includes twelve villages under its jurisdiction. Lalla Chamar of village Paharpur is the *chowdhry* and is assisted by three persons one of whom belongs to the village.

The meetings of the panchayat are held in the evenings. The parties to the dispute are called and opportunity is given to the offenders to defend their actions. The panchayat meets in the village of the persons mainly involved in dispute. The meetings of the panchayat are called as and when necessary. No meeting of the panchayat was held in 1960-61.

The caste panchayat of the Mehtars is headed by Saktu. The panchayat deals with the cases of the village only. It has not met for the last several years.

The establishment of the Gaon and Nayaya Panchayats has weakened their hold but they are still effective in enforcing good conduct and moral discipline among the caste members.

Gram Panchayat

The Gaon Sabhas and Nayaya Panchayats were established in the State under the U. P. Panchayat Raj Act, 1947. The idea behind the establishment of the Gaon Sabhas was to train the villagers in the village administration and to inculcate a spirit of self-reliance in them without depending too much on Government agencies.

The Act lays down the following functions of the Gaon Sabhas :

1. To construct, maintain and repair the public streets and lanes and to make adequate arrangements for their lighting
2. To take steps for village sanitation and adopt all preventive measures against the spread of an epidemic
3. To maintain the record of births and deaths in the village.
4. To take immediate steps for the disposal of unclaimed dead bodies and carcasses
5. To construct, repair and maintain public wells, tanks and ponds for the supply of water for drinking, washing and bathing, etc.
6. To assist in the development of agriculture, commerce and industry
7. To render all possible assistance in extinguishing fire and protecting life and property when fire breaks out
8. To render all possible assistance in development activities
9. To fulfil any other obligation imposed by the Act or any other law on the Gaon Sabha

All adults residing within the village automatically become the members of the Gaon Sabha. A person who is not a citizen of India or is of unsound mind cannot become its member. All Government servants, insolvents, persons suffering from leprosy or those convicted of any offence involving moral turpitude are debarred from its membership.

The Gram Panchayat is the executive committee of the Gaon Sabha elected for a period of five years. Before a general election is held, the Panchayat Secretary prepares a register of the members of the Gaon Sabha. The District Magistrate, under directions from the State Government, fixes the date, place and time for making nominations, scrutiny and the actual poll. After the elections, a date is fixed for the formal inauguration of the Gram Panchayat. The Pradhan and the members take oath of their respective offices on the occasion.

The Pradhan is charged with the duty of maintaining the accounts of the Gaon Sabha. He convenes the meetings of the panchayat and presides over them.

The Sub-Divisional Officer exercises general supervision over the work of the Gaon Sabha. He periodically inspects its work and initiates disciplinary proceedings against defaulting members.

The Gaon Sabha in the village was established in 1949. It consists of 13 members including the Pradhan and the Up-pradhan who were elected at the elections held in January 1961. Sri Raja Ram is the Pradhan of the Gaon Sabha since 1955. He is an influential, educated and a well-to-do man. The members of the Gaon Panchayat belong to Rajputs (6), Chamars (4), Brahmin (1), Gadaria (1), and Muslim (1) communities.

The Gram Panchayat organised *shramdan* (voluntary labour) for repair of roads on a number of occasions and undertook the construction of *panchayat-ghar*. It has given land and money for construction of primary school building and has also provided a hand pump in its premises.

The sources of income of the Gaon Sabha are panchayat-tax, licence fees, contribution from the Government and its share in the income of the Nayaya Panchayat on account of fines, etc. The following Table gives the details of income and expenditure of the Gaon Sabha for the period April 1, 1961 to March 31, 1962.

TABLE No. 4.7

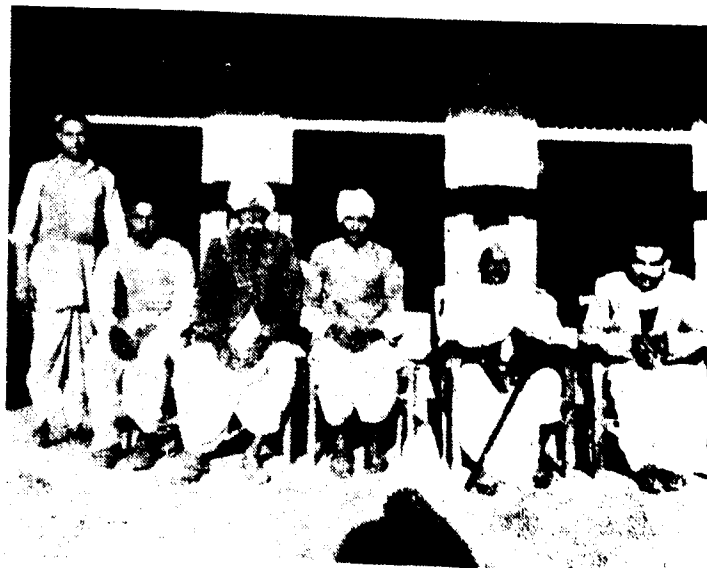
Income	Amount	Expenditure	Amount
	Rs.		Rs.
Balance on 1-4-61	00.91	Secretary's allowance	72.00
Contribution from the State Government	700.00	Stationery	13.28
Panchayat Tax	207.48	Construction of Panchayat-ghar	1,436.00
Licence fee	50.00	Deposit in the Post office	200.00
Income from Nayaya Panchayat	10.00	Miscellaneous	165.28
Withdrawal from Saving's Bank account	1,000.00	Balance with the Pradhan	81.83
Total	1,968.39	Total	1,968.39

PLATE No. XXIV



A group of men and children gossiping

PLATE No. XXV



Office bearers of Gaon Sabha and Nyaya Panchayat

Nayaya Panchayat

The village is under the jurisdiction of Nayaya Panchayat, Paharpur. It comprises eight Gram Sabhas, namely, Paharpur, Basera, Khatauli, Mirpur, Paniali, Digauli, Ishaqpur and Sadharansar.

The Nayaya Panchayat is purely a judicial body and consists of *panches* nominated from among the members of the Gram Panchayats. The District Magistrate, with the help of a committee, nominates them to the Nayaya Panchayat. There are twenty *panches* in it, two to three from each Gaon Sabha. The *panches* elect a *sarpanch* and *Sahayak-sarpanch*. Sri Mukund Ram who is an educated man was elected *Sarpanch* in 1961.

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* which consists of five *panches* may or may not include the *Sarpanch*. The proceedings of the case are recorded by a literate *panch* and the parties must be present at the hearing. The presence of three *panches* is necessary at every hearing. The plaintiff is administered the oath but the defendant is not bound to take it. The judgment of the case is recorded by the bench and is signed by the *panches*.

The Nayaya Panchayat is empowered to hear petty criminal cases under the Indian Penal Code and other Acts specified in the Panchayat Raj Act. It cannot award sentences of imprisonment but can impose a fine up to Rs.100 on conviction. It also hears and decides civil and revenue cases. Revision applications against the decisions of the Nayaya Panchayats lie, in the case of a civil suit, to the court of the Munsif and in revenue and criminal cases to the Sub-Divisional Officer. The lawyers cannot appear before the Nayaya Panchayat.

Inter-caste Relations

The caste plays an important role in determining the social relations. The caste system has

a stronger hold on the people in the rural areas where its rigidity is particularly marked. The Rajputs are a dominant group in the village. They are influential, well-to-do and occupy a high position in caste hierarchy.

When a birth takes place in a Rajput household, the Brahmin priest is called to prepare the horoscope of the infant. He also decides the auspicious date of the *Dasattun* ceremony. In return he gets some money as the *neg* (payment). The Kumhar supplies earthen plates and pots and the Nai and the Nain have a lot of work to do on the occasion. The Nain attends to the mother while the Nai does the other household work. They are given cereals and money. The *dai* who delivers the child also gets grain and some money. The Dhobi washes the clothes of the mother and the child from the birth to last *nahan* (bath) and is given food and grain.

The village pandit officiates at various ceremonies at the time of marriage in a Rajput household. He accompanies the marriage party to perform the various religious ceremonies. The Barhai supplies the *pata* (sitting-board), and gets in return, two to four rupees. The Kumhar supplies the required number of earthen pots. He gets cash and food in return according to the number of earthen pots supplied. The Nain does the household work while the Nai accompanies the marriage party and does all the work of the *baratis*. In return he gets *nichhawar* according to the means of the family. The Nain gets the *neg* for helping the family and the bride. The Nai and the Nain together get about Rs.15 to Rs.20 in a marriage. The Kahar washes utensils and is paid for it. The Mehtar keeps the surroundings clean and is given food and some money.

When a Rajput dies, the Brahmin priest accompanies the bier and helps in the last rites. The Nai accompanies the *tikti* and shaves the hair of the eldest son of the deceased. He does not get any payment for this work. The Mehtar also goes with the funeral procession and is given food during the period of mourning.

The relations between the various castes and communities are cordial. They live like good

neighbours and share each others joys and sorrows. Sometimes they quarrel but do not fall apart.

Reform Measures

Sadharansar is a road side village. The villagers often go to Saharanpur and get an idea of the city life. The villagers are ignorant of the social legislations. The Scheduled Castes are not aware of various steps that have been taken to better their lot. Untouchability has been abolished by the Constitution of India. It has been declared as an offence under the Untouchability (Offences) Act, 1955. In spite of it, the Mehtars are treated as untouchables in the village. The Chamars, the Dhobis and the Mehtars suffer from social disabilities and are not allowed to enter the temples and are also not admitted to religious congregations. The Brahmin priest does not officiate at the birth, marriage and death ceremonies in their houses.

Under the Hindu Marriage Act, 1955 polygamy has been declared illegal. There is no household in the village where a man has more than one wife living but among the Dhobis, Chamars and the Mehtars, the male is permitted, by custom, to take a second wife if the first is barren. The Act also prescribes the minimum age of marriage of males and females which is not rigidly followed in all cases.

Dowry

The system of giving dowry has been declared illegal by legislation but the villagers are not aware of it. It is prevalent among the Hindus in the village. There is no hard and fast rule regulating the amount of dowry but the amount given depends on the status and general financial condition of the father of the bride. Dowry is generally given in cash and also in the shape of ornaments, clothes, utensils, etc.

The following Table gives the castewise details of dowry given in marriages during the last 10 years (1951-61) :

TABLE No. 4.8

Name of the Caste		Number of households which gave dowry in the marriage of daughters	Amount of dowry Rs.	Per-centage
Brahmin	..	3	2,700	3.4
Rajput	..	15	43,500	54.6
Khatttri	..	1	3,000	3.8
Rorh	..	..	..	—
Gadaria	..	2	2,000	2.5
Barhai	..	3	2,500	3.1
Lohar	..	1	1,500	1.9
Kumhar	..	2	2,900	3.6
Kahar	..	2	1,000	1.3
Dhobi	..	..	—	—
Chamar	..	16	7,690	10.0
Mehtar	..	2	700	0.9
Ansari	..	1	100	0.1
Teli	..	14	11,590	14.6
Nai	..	1	100	0.1
Mirasi	..	..	..	—
Firai	..	1	100	0.1
Total		64	79,650	100.0

Among the Muslims, dowry is usually given in the shape of ornaments, utensils, clothes, furniture, etc.

Family Planning

There is no family planning centre in the village or in its neighbourhood. The villagers are not in favour of restricting the child birth by artificial means. Besides the addition of a son in the family is always welcome. No social worker has visited the village to tell them of the need to plan the family in view of pressing economic conditions. Correct approach may convince them its utility.

CHAPTER V

CONCLUSION

Sadharansar is a prosperous village of Saharanpur district composed of 1,009 persons, about four furlongs from the metalled road. It is an old village inhabited by the Hindus and the Muslims. The Rajputs are dominant in the village and are feared and respected. The language spoken is a local dialect of Hindi.

The main occupation of the people is agriculture. More than 85 per cent of the total area of the village is under cultivation. The number of persons directly engaged in agriculture is 132 (35.1 per cent) mostly being the Rajputs.

The means of irrigation in the village are adequate. The irrigated area is 81.6 per cent of the total cultivated area. The cultivators are not conservative. They have taken to improved implements used in different agricultural operations. They save time and labour and there is increase in yield also.

The well-to-do farmers invest in purchasing cattle of better breed, better implements, improved seeds and chemical fertilizers. The better methods of cultivation have increased the agricultural produce per acre. Agriculture is a source of profit to most of them.

The other occupations like tailoring and retail business in household goods are carried on a restricted scale. The potters and carpenters earn enough for a comfortable living. Others are also well off. It is unfortunate that females do not utilise their spare time in profitable occupations with the result that no cottage industry has developed in the village.

The multi-purpose co-operative credit society is popular. The members of the society are both agriculturists and non-agriculturists. They are advanced money on reasonable interest. Others borrow from money-lenders on a high rate of interest.

The primary school provides educational facilities to village children. Children of all castes now attend the school and there is no discrimination in the seating arrangement. Village girls are also admitted to it.

The Gaon Sabha is alive to its responsibilities. It has given land and money for construction of the school building. The *panchayat-ghar* has been constructed where the meetings of the Gaon Sabha are held. It is the nucleus of social and cultural activities of the village. Villagers have been greatly benefited by the N. E. S. Block. It has given financial help to the Gaon Sabha for development work. The occasional demonstrations in the better methods of farming have been of great use to the farmers. The plant protection agency of the Block has given timely help in eradicating pests and plant diseases.

As a result of urban contacts, the way of living of the villagers is changing. The Scheduled Castes particularly Chamars have given up unclean professions. They send their children to village school where they sit and study with the children of other castes. A change is noticeable in the attitude of other castes towards them. The old orthodoxy is gradually disappearing.

There is definite change in the way of living of the people. The women of Brahmin, Rajput and Khatri families use *saris*, bodices and petticoats. The children wear pants or half-pants and shirts. The males wear coats, shirts and sweaters in winter. The Muslims wear pyjamas and coats. New-cut shoes and sandals are popular. Radios, stoves, chairs and tables are owned by a few families. Bicycles are possessed by some of them.

Having seen three Assembly and Panchayat elections, the villagers have become increasingly conscious of their rights. They do not know anything about politics or government

TABLE NO. IV: *Caste and Nature of Families*

Caste					Total Number of Households	Types of Families living in the Household			
						Simple	Intermediate	Joint	Others
Brahmin	..	..	..	..	7	3	3	1	..
Rajput	..	..	..	..	41	18	10	10	3
Khatttri	..	..	..	..	2	2	..	..	..
Rorh	..	..	..	..	1	1	..	..	..
Gadaria	..	..	..	..	7	3	3	..	1
Barhai	..	..	..	..	8	3	..	3	2
Lohar	..	..	..	..	1	1	..	..	..
Kumhar	..	..	..	..	5	..	3	2	..
Kahar	..	..	..	..	5	3	..	1	1
Dhobi	..	..	..	..	2	1	1	..	..
Chamar	..	..	..	..	63	31	13	14	5
Mehtar	..	..	..	..	11	7	..	4	..
Ansari	..	..	..	..	1	..	..	..	1
Teli	..	..	..	..	38	15	9	11	3
Nai	..	..	..	..	2	1	..	1	..
Mirasi	..	..	..	..	3	1	..	2	..
Firai	..	..	..	..	3	..	1	2	..
Total					200	90	43	51	16

Simple Family : Consists of housband, 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

Other : Refers to single member or unmarried brothers and sisters or one parent living with unmarried sons or daughters.

TABLES

TABLE NO. V : *Households Classified by Religion, Caste and Sub-caste*

Religion	Caste	Sub-caste	Number of Persons			Number of Households
			Persons	Males	Females	
Hinduism	Brahmin	Gaur	38	22	16	7
	Rajpur	Tomar	237	131	106	40
		Pudir	3	1	2	1
	Khatttri	Tandon	3	2	1	1
		Kapoor	6	4	2	1
	Rorh		3	1	2	1
	Gadaria		35	18	17	7
	Barhai		31	20	11	7
		Dhimar	6	3	3	1
	Lohar		5	2	3	1
	Kumhar	Mahar	25	13	12	5
	Kahar		19	11	8	5
	Dhobi		9	5	4	2
	Chamar		285	156	129	62
		Rabidasi	5	3	2	1
Islam	Ansari		12	5	7	2
		Balmiki	42	16	26	9
	Ansari		2	1	1	1
	Teli		197	112	85	38
	Nai		10	5	5	2
	Mirasi		16	9	7	3
	Firai		20	14	6	3
Total			1,009	554	455	200

TABLE NO. VI. Age and Marital Status

Age-group	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages ..	1,009	554	455	269	178	248	239	37	37	..	1
0—4 ..	155	73	82	73	81	..	1	..	..	..	..
5—9 ..	128	75	53	75	52	..	1	..	..	..	..
10—14 ..	132	84	48	80	41	4	7	..	..	..	..
15—29 ..	82	45	37	23	4	22	33	..	..	..	..
20—24 ..	84	37	47	7	..	29	46	1	1	..	..
25—29 ..	83	47	36	..	..	47	33	..	2	..	1
30—34 ..	84	44	40	1	..	42	38	1	2	..	..
35—39 ..	57	31	26	3	..	25	22	3	4	..	..
40—44 ..	47	29	18	2	..	24	16	3	2	..	..
45—49 ..	36	21	15	2	..	14	15	5	..	..	..
50—54 ..	29	19	10	2	..	10	4	7	6	..	..
55—59 ..	26	8	18	..	..	6	14	2	4	..	..
60 and over ..	66	41	25	1	..	25	19	15	16	..	..

TABLE NO. VII. Education

Age-group	Total Population			Illiterate			Literate without educational standard			Primary or basic			Matric or Higher Secondary			Diploma Holders			Any other Qualification		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages ..	1,009	554	455	859	144	445	57	56	1	64	55	9	7	7	..	1	1	..	21	21	..
0—4 ..	155	73	82	155	73	82	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—9 ..	128	75	53	121	68	53	5	5	..	2	2	..	..	..	..	..	..	..	..	..	..
10—14 ..	132	84	48	85	40	45	7	7	..	35	32	3	..	..	..	..	..	..	5	5	..
15—19 ..	82	45	37	66	30	36	2	2	..	12	11	1	1	1	..	..	..	..	1	1	..
20—24 ..	84	37	47	69	25	44	5	5	..	5	2	3	2	2	..	..	..	..	3	3	..
25—29 ..	83	47	36	70	34	36	6	6	..	1	1	..	3	3	..	..	..	..	3	3	..
30—34 ..	84	44	40	62	25	37	11	10	1	2	..	2	..	..	..	..	..	..	5	5	..
35—39 ..	57	31	26	54	28	26	3	3	..	2	2	..	..	..	..	1	1	..	2	2	..
40—44 ..	47	29	18	40	22	18	4	4	..	3	3	..	..	..	..	..	..	..	..	..	..
45—49 ..	36	21	15	30	15	15	4	4	..	1	1	..	..	..	..	..	..	..	1	1	..
50—54 ..	29	19	10	28	18	10	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
55—59 ..	26	8	18	25	7	18	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60 and over ..	66	41	25	54	29	25	9	9	..	1	1	..	1	1	..	..	..	..	1	1	..

TABLE

TABLE NO. VIII. Workers and Non-workers by Sex and Broad Age-groups

Age-group	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages-- ..	1,009	554	455	376	331	45	633	223	410
0—14 ..	415	232	183	28	27	1	387	205	182
15—34 ..	333	173	160	192	165	27	141	8	133
35—59 ..	195	108	87	112	98	14	83	10	73
60 and above ..	66	41	25	44	41	3	22	..	22

TABLE NO. IX. Households by Number of Rooms and by Number of Persons occupying

Total Number of Households	Total Number of Family Members	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 more	
		No. of House-holds	Total no. of family Mem-bers	No. of House-holds	Total no. of family Mem-bers	No. of House-holds	Total no. of family Mem-bers	No. of House-holds	Total no. of family Mem-bers	No. of House-holds	Total no. of family Mem-bers	No. of House-holds	Total no. of family Mem-bers	No. of House-holds	Total no. of family Mem-bers
200	1,009	1	5	78	330	77	400	27	147	9	62	5	33	3	32

TABLE NO. X. Livestock

Caste	Milch Cattle		Drought Animal		Goats and Sheep		Pig		Dry Cows		Fowl		Young ones		Horse and Camel	
	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.
Brahmin ..	5	8	6	18	..	..	..	..	4	4	..	..	6	12	..	..
Rajpur ..	26	48	39	130	..	..	..	..	25	37	..	..	32	105	1	1 (Camel)
Khatttri ..	1	1	2	6	..	..	..	..	1	1	..	..	1	1	..	..
Gadaria ..	1	1	3	6	2	42	..	..	3	5	..	..	5	6	..	..
Barhai ..	2	2	3	8	..	..	..	..	4	5	..	..	4	5	..	..
Lohar ..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..
Kumhar ..	..	..	..	..	..	..	..	..	2	2	..	..	2	2	5	8 (Horses)
Kahar ..	..	..	..	..	..	..	..	..	1	1	..	..	1	2	..	..
Dhobi ..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chamar ..	16	18	15	39	..	..	..	..	21	23	1	11	29	41	..	..
Mehtar ..	2	2	..	..	4	12	5	34	2	2	4	20	4	5	..	..
Teli ..	16	17	6	9	..	..	..	..	17	19	10	37	28	33	..	..
Mirasi ..	1	1	..	..	..	..	..	..	1	1	..	..	2	2	..	..
Total	71	99	74	216	6	54	5	34	81	100	15	68	115	215	99	..

TABLE NO. XI: *Agricultural Produce and its Disposal*

Name of Product	Paddy	Wheat	Bajra	Pulses	Barley	Sugarcane	Fodder	Vegetable	Oil-seeds
	Mds.	Mds.	Mds.	Mds.	Mds.	Rs.	Rs.	Rs.	Rs.
1. Annual quantity produced	1,495	2,290	416	797	29	67,490	24,380	1,320	850
2. Total annual quantity consumed by the producing households	1,442	2,220	416	797	29	..	24,380	1,270	850
3. Total annual quantity available for sale	53	70	..	..	..	67,490	..	50	..

TABLE NO. XII: *Indebtedness*

Income-group	Indebtedness by Income-groups				Total debt
	Total Number of Households	Number of Households in Debt	Percentage of Col. 3 to Col. 2	Average Indebtedness per Household in Debt	
Rs. 25 and below	..	6	2	33.33	600
Rs. 26 to 50	..	77	52	67.52	15,389
Rs. 51 to 75	..	29	19	65.52	11,440
Rs. 76 to 100	..	36	24	66.66	18,010
Rs. 101 and above	..	52	40	77.00	61,885
Total	200	137	68.50	785.57	1,07,324

TABLE NO. XIII: *Indebtedness by Causes*

Cause	Amount of Debt	Number of Families in Debt	Proportion of Debt to the Total Amount of Debt
(a) Purchase of land	11,400.00	7	10.62
(b) Construction and repairs of houses	400.00	1	0.37
(c) Marriage	13,029.00	35	12.14
(d) Funeral	550.00	2	0.51
(e) Liquidation of outstanding debts	200.00	1	0.19
(f) Illness	1,220.00	6	1.13
(g) Domestic wants	2,040.00	14	1.90
(h) Household cultivation	70,010.00	59	65.24
(i) Business run by the household	4,225.00	12	3.94
(j) Litigation, etc.	4,250.00	5	3.96
Total	10,324.00	142	100.00

GLOSSARY

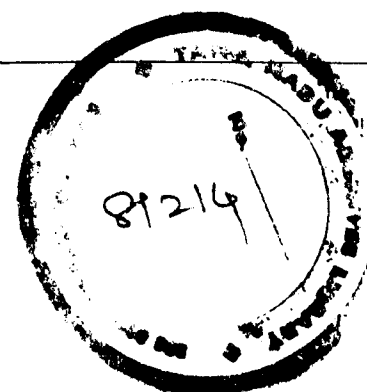
Abadi	..	..	..	Habitation
Agrahayana	..	..	..	The ninth month of the Hindu calendar (November-December)
Asvina	..	..	..	The fourth month of the Hindu Calendar (June-July)
Balua	..	..	..	Sandy
Barat	..	..	..	Marriage party
Bejhar	..	..	..	A mixture of wheat and gram
Bhusa	..	..	..	Chaff
Bidi	..	..	..	An indigenous cigarette wrapped in leaf
Churail	..	..	..	Witch
Dai	..	..	..	Midwife
Dupatta	..	..	..	A kind of long scarf
Ekka	..	..	..	A two-wheeled horse-drawn carriage
Gangajal	..	..	..	Water of the Ganges
Ghara	..	..	..	A pitcher
Girh-pravesh	..	..	..	House warming ceremony
Gulal	..	..	..	Red-oxide
Gur	..	..	..	Jaggery
Hakim	..	..	..	A practitioner in Unani medicines
Harira	..	..	..	A preparation of gur and spices cooked in ghee
Hookah	..	..	..	Hubble-bubble
Jhula	..	..	..	Swing
Jowar	..	..	..	A variety of millet (<i>Holcus Sorghum</i>)
Kachcha road	..	..	..	Unmetalled road
Kapal-kriya	..	..	..	Skull-breaking ceremony of the dead body
Kartika	..	..	..	Eighth month of the Hindu calendar (October-November)
Karva	..	..	..	A small earthen pot
Katha	..	..	..	A religious story
Khatia	..	..	..	A wooden cot
Kolhu	..	..	..	A bullock-driven oil expeller
Kothri	..	..	..	A small room
Lehanga	..	..	..	A voluminous pleated skirt extending up to the ankles
Lathi	..	..	..	Bamboo stick
Lungi	..	..	..	Loin cloth

Mandap	..	..	..	Canopy
Mantras	..	..	..	Hymn
Nahan	..	..	..	Bath
Pha'guna	..	..	..	Twelfth month of the Hindu calendar (February-March)
Puja	..	..	..	Worship in the traditional Hindu way
Purdah	..	..	..	Veil
Shramdan	..	..	..	Voluntary labour
Shukul paksha	..	..	..	Moon-lit fortnight
Tikti	..	..	..	Coffin
Tulsi	..	..	..	Sweet basil (<i>Ocimum-Santetum</i>)
Vaidya	..	..	..	A practitioner in Ayurvedic medicines

LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

District	Tahsil	Village
1. Uttarkashi	Dunda	Birpur
2. Pithoragarh	Munsiari	Ghorpatta Malla Darkot
3. Pilibhit	Bisalpur	Daulatpur Hira
4. Garhwal	Pauri	Thapli
5. Almora	Ranikhet	Bijepur
6. Bijnor	Bijnor	Rafiunagar <i>urf</i> Raoli Mughalpura
7. Budaun	Bisuali Budaun	Mirzapur Behta Kachla Pukhta
8. Bareilly	Nawabganj	Adhkata Rabbani Begam Barkhan
9. Dehra Dun	Chakrata	Dhaura Chapnu Sarari
10. Saharanpur	Deoband	Sadharansar Bilaspur
11. Aligarh	Atrauli	Barauli
12. Mathura	Sadabad	Nagla Beru
13. Agra	Kheragarh Etmadpur Bah	Beri Chahar Chawli Pidhaura
14. Etah	Jalesar	Baghai
15. Etawah	Etawah Auraiya	Udi Ayana
16. Kanpur	Kanpur	Ishuriganj
17. Allahabad	Soraon	Sarai Kesho <i>urf</i> Bagi Kalyanpur Bhadkar Uparhar
18. Hamirpur	Phulpur Rath	Qasba Khera

District	Tahsil	Village
19. Banda	Naraini	Akbarpur
20. Kheri	Nighasan	Belapersua Bankati Lodhuari Rakehti
21. Sitapur	Biswan	Kanduni
22. Gonda	Balrampur	Suganagar Domri Rajederwa Tharu
23. Bara Banki	Nawabganj	Gadia Dadra
24. Sultanpur	Sultanpur	Barasin
25. Azamgarh	Phulpur	Sumbhadih Surhan
	Ghosi	Parki Buzurg
26. Ghazipur	Ghazipur	Para
27. Varanasi	Varanasi	Lohta Mehndiganj
28. Mirzapur	Robertsganj	Mitapur Gidhia Parsoi



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