



# CENSUS OF INDIA 1961

VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH NO. 21

*General Editor*  
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**VILLAGE PARA**  
(TAHSIL AND DISTRICT GHAZIPUR)

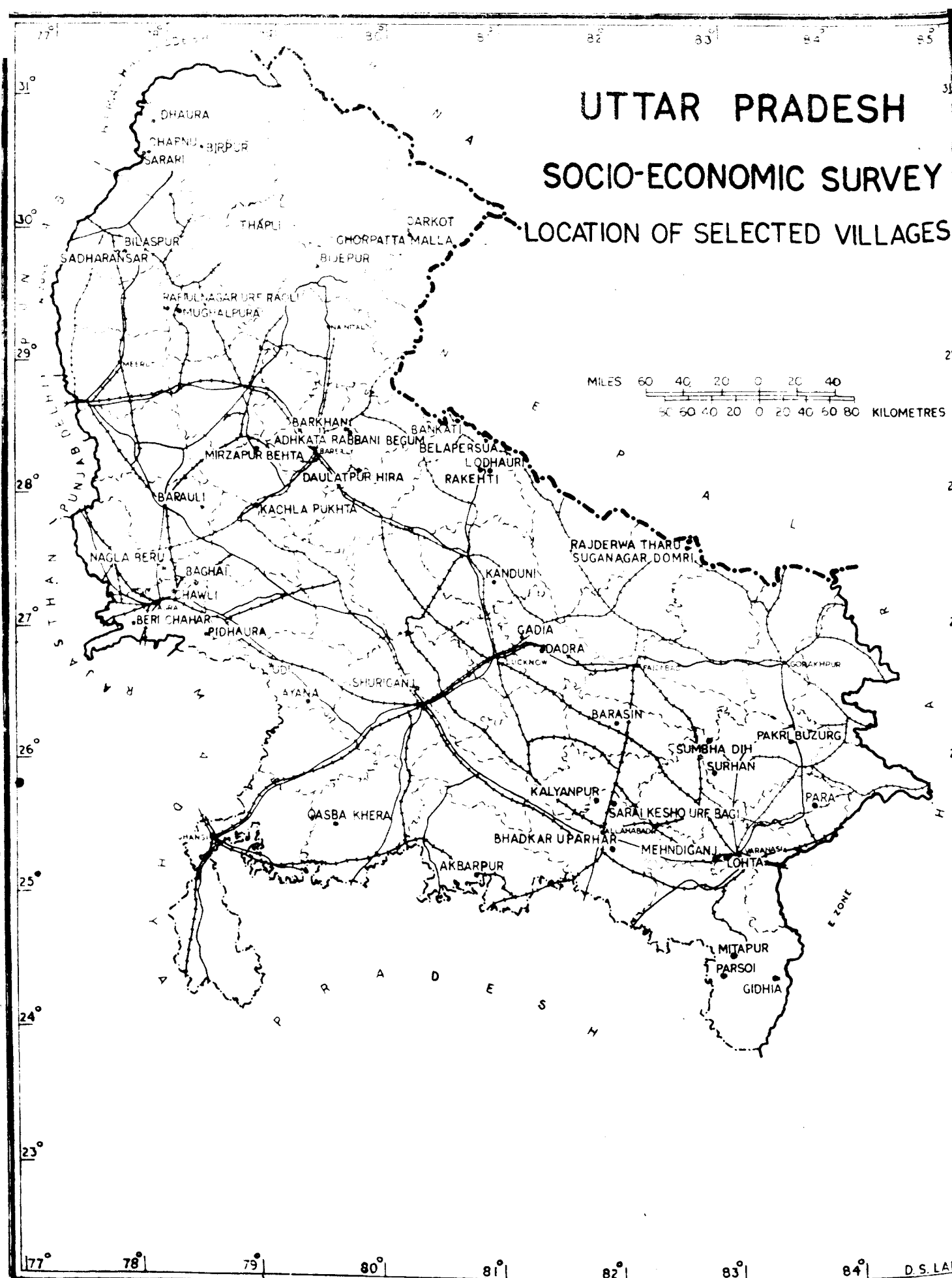
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## FOREWORD

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

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

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

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

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

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

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

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

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

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

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

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

NEW DELHI  
July 30, 1964.

ASOK MITRA  
Registrar General, India.

## P R E F A C E

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

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

3. Para is a big village situated on the Gazipur-Qasimabad road, at a distance of 8 miles to the north-east of Gazipur city in tahsil and district Ghazipur. The village has 6 hamlets with an area of about 402 acres and a population of 2,430 persons living in 383 households. Only two hamlets, viz., Koiri Tola and Chamar Tola, having 95 households and a population, of 621 persons were selected for study. Of the total population, 346 persons (55.7 per cent) are Chamar and 152 persons (24.4 per cent) are Koiri by caste. Similarly, of the 354 workers, 221 persons (62.4 per cent) are cultivators and 101 persons (28.5 per cent) are agricultural labourers, which indicates that the population depends mainly on agriculture.

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. The data on which the monograph is based were collected at the spot in June, 1961 and again in January, 1962. The study was, of course, subject to time pressure. 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.

5. Field investigation in the village was carried out by Shri R. S. Dixshit, Socio-economic Inspector, who had been borrowed from the National Sample Survey Organisation. Shri R. C. Sharma, Deputy Superintendent of Census Operations, of the Uttar Pradesh Civil Service, is responsible for supervising and guiding the investigation at every step, marshalling the statistical evidence, analysing the data, and drafting the report.

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

LUCKNOW :  
15th June, 1963.

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*Superintendent of Census Operations,  
Uttar Pradesh.*

CHAPTER I  
INTRODUCTION

Village Para is situated on the Ghazipur-Qasimabad road at a distance of 8 miles to the north-east of Ghazipur city, in tahsil and district Ghazipur. It lies on the border of tahsils Ghazipur and Mohammedabad. It is bounded on the north by villages Baghui Buzurg, Sarai Para and Rasoolpur, on the east by villages Barikpur and Piarepur, on the west by villages Husaini Chak and Susuri, and on the south by village Abdulla Chak and Taha Chak.

The village has 6 hamlets with an area of about 402 acres or 0.62 sq. mile and a population of 2,430 persons living in 383 households. Only two hamlets, *viz.*, Koiri Tola and Chamrauti Prasad Ki or Chamar Tola, having 95 households and a population of 621 persons have been selected for study. In the selected hamlets, Chamars and Koiris have 56 and 21 households respectively. Almost all the workers are directly or indirectly engaged in agriculture, either as cultivators or as agricultural labourers.

For going to this village, U. P. Government Roadways bus is available at Ghazipur only once a day, at about 5 P. M. The main village is situated at a distance of about 3-4 furlongs from the bus stand. For coming to Ghazipur, two buses are available in the morning—one starting from Qasimabad and another from Mau but both going to Ghazipur via Para. The village is situated at a distance of 2½ miles from another bus station named Kathwa-ka-Pul (bridge of wood), situated on the Ghazipur, Ballia road. *Ekkas* and *rickshaws* are always available at Ghazipur for going to the village. These means of transport are also available during the day at Trimohani, at a distance of about 1½ miles from the road. Shahbaz Quli, the nearest railway station, is situated on the Ghazipur-Ballia line of the North-Eastern Railway at a distance of about 2 miles to the east of this village. Generally people going towards Ballia board the train at this station.

The land of the village as a whole is quite fertile. Paddy, wheat, barley, gram, pea, potato, sugarcane etc. are grown in the village. The sources of irrigation in this village are tubewell and wells. The slope of the village is from west to east as river Besu flows towards this side and meets river Ganga at a distance of 2 miles from this

village. Rain water of a part of the village also flows towards the north.

The climate of the village is typical of the eastern part of the State. The winter is not cold but during summer it is very hot, especially when the scorching westerly wind blows with all its ferocity. The nearness of river Ganga has a somewhat temperate influence on its climate. Rain-fall figures for this village are not maintained. The following figures show the total annual rainfall at Ghazipur, from 1958 onwards :

| Year | Annual Rainfall | Month     | Rainfall |
|------|-----------------|-----------|----------|
| 1958 | 20.27"          | September | 8.66"    |
| 1959 | 42.34"          | August    | 14.52"   |
| 1960 | 42.09"          | August    | 16.49"   |
| 1961 | 84.38"          | August    | 37.54"   |

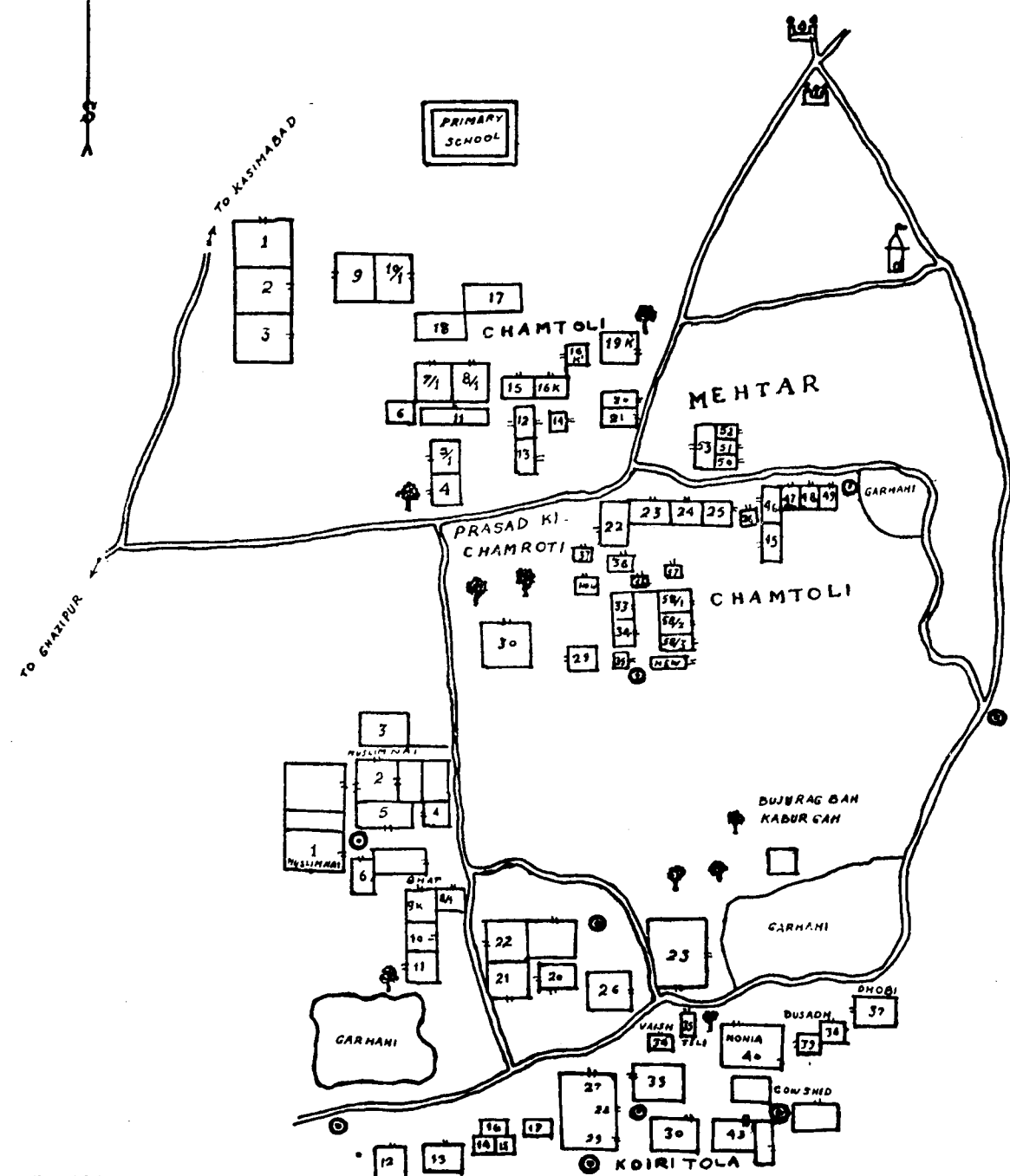
There was an excessive rainfall in the rainy season of 1961. During the winter season the rainfall is naturally poor.

According to the figures supplied by the Lekhpal, the village has 6 banyan, 6 *peepal*, 125 date, 30 palm and 100 *babul* trees. Date and palm trees are a source of income to the *Gaon Sabha*. The palm trees are leased out to dealers in toddy. In addition to guava and mango groves, a few trees of guava, mango, *siras*, *neem*, *pakhar*, *seemal*, tamarind, *jamun*, *ber* and bamboo stand scattered within the village *abadi* or in its vicinity.

*Nilgai*, jackals, fox, hare and wild pig are seen in the vicinity of the village. Casually, black buck is also available in the Gangetic plain. During summer and rainy seasons snakes and scorpions sometimes appear. Amongst birds, crow, sparrow, parrot, pigeon, kite, vulture, felon, partridge, drake, duck, magpie, cuckoo, nightingale, weaver bird, owl, dove etc. are seen in varying numbers. The squirrel and the mongoose are also found in the village.

A branch Post Office was opened in the village on 22nd March 1943. Its staff consists of postmaster and a postman who receive Rs. 25/- and Rs. 22/- per month res-





had no son and hence he adopted his nephew who turned out to be of immoral character. His rebellion against Delhi, coupled with numerous complaints of illegal sexual orgies against him, forced Emperor Firoze Shah Tughlaq to send a regiment of some warrior *darveshas* (crusaders) under the command of Syed Masood-Malik-us-Sadat Ghazi to subdue him. He reached the fort with his seven sons and other warriors in 1330 A. D. but he did not feel confident enough to attack Raja Mandhata. It was only surreptitiously that one morning they suddenly attacked the Raja when he was going to see a wrestling bout of his men in the grove near river Ganga and killed him. Syed Masood Ghazi was victorious. Later on, he founded Ghazipur after his name Ghazi, the victor.

He left behind six sons, one of whom, Syed Qutub-ud-din by name, was married to the daughter of Syed Mohammed alias Syed Gosain, the saint. He had two sons, Syed Dost Mohammed and Syed Yahiya. The descendants of Syed Dost Mohammed settled in village Para and those of Syed Yahiya, in village Nonhera.

Syed Dost Mohammed settled in this village and christened it after his own name as Mohammedpur. In course of time, the main population spread to the other side of the village which came to be known as Para (Persian for 'part'), signifying a part of the original village Mohammedpur. Later on, the original name Mohammedpur was deleted and Para became the official name of the whole village.

According to the records referred to above, during the reign of Firoze Shah Tughlaq, one Chakawa Mandhata, a descendant of the famous Raja Prithivi Raj, was a patient of leprosy. While on his way to the temple of Jagannath, he was cured of the disease by bathing in tank situated at Kathawat near the present village of Gausganj in sub-division Mohammedabad of district Ghazipur which is 4 miles away from village Para. After his recovery he collected a large number of fighters, got a fort constructed at Kathawat, occupied this area, and declared himself independent of the king at Delhi. Raja Mandhata

## CHAPTER II

### THE PEOPLE AND THEIR CULTURAL EQUIPMENT

#### *Ethnic Composition*

Village Para has a multi-racial population consisting of Hindus and Muslims. By virtue of their heritage, the Syeds have a great influence in this village, but the hamlets selected for study do not have any Syed household.

The following Table shows the distribution of population of the two hamlets, by community and caste, with male and female breakdown:—

TABLE No. 2.1

#### *Distribution of Population by Community/Caste & Sex*

| Religion          | Caste   | No. of Households | Population |       |         |
|-------------------|---------|-------------------|------------|-------|---------|
|                   |         |                   | Persons    | Males | Females |
| Hindu             | Koiri   | 21                | 152        | 77    | 75      |
|                   | Gaderia | 3                 | 20         | 11    | 9       |
|                   | Nonia   | 1                 | 8          | 4     | 4       |
|                   | Vaish   | 1                 | 4          | 3     | 1       |
|                   | Teli    | 1                 | 7          | 3     | 4       |
| Sub-total         |         | 27                | 191        | 98    | 93      |
| Hindu             | Chamar  | 56                | 346        | 162   | 184     |
| (Scheduled Caste) | Dhobi   | 1                 | 6          | 2     | 4       |
|                   | Dusadh  | 2                 | 14         | 5     | 9       |
|                   | Mehtar  | 4                 | 13         | 3     | 10      |
| Sub-total         |         | 63                | 379        | 172   | 207     |
| Hindus            | Total   | 90                | 570        | 270   | 300     |
| Muslims           | Hajjam  | 2                 | 35         | 19    | 16      |
|                   | Bhat    | 3                 | 16         | 8     | 8       |
| Sub-total         |         | 5                 | 51         | 27    | 24      |
| Grand total       |         | 95                | 621        | 297   | 324     |

The Koiris form 24.48 per cent of the total population of the two hamlets. Their number is the highest among the caste Hindus but they occupy the second place in the overall population of the two hamlets. They resemble the Murao and Kachhi communities of other districts. The majority of Koiris belong to the Kanaujia group and Kashyap *gotra*. Economically and socially they are in a good position. The higher castes accept water from their hands and take pukka food in their households. There is no objection to their entering the temple. The priest is employed by them on the occasion of religious ceremonies. They are known to be more orthodox than other castes. They are reputed to be good cultivators. The womenfolk also work in cultivation by assisting the males. They produce vegetables in large quantity and sell these in the near by market.

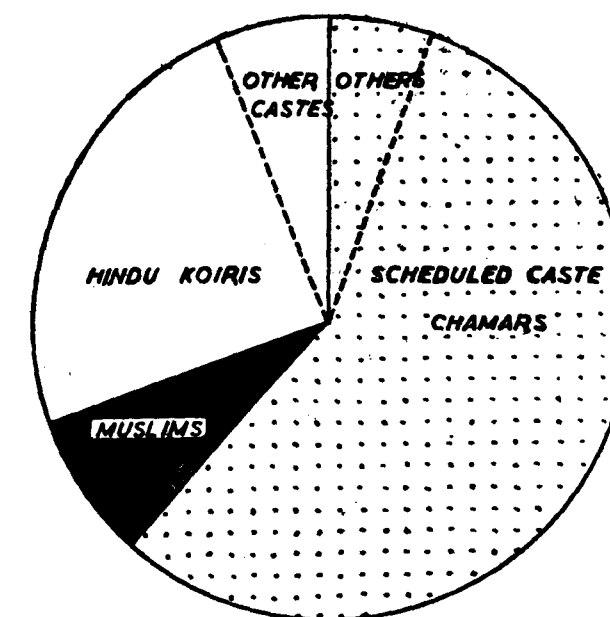
The three Gaderia (shepherd) households in this village have a population of 20 persons. They form 3.00 per cent of the entire population of the 2 hamlets. Five males and 8 females are principally engaged in cultivation, producing vegetables and potatoes also. None of them is engaged in the traditional occupation of sheep-breeding.

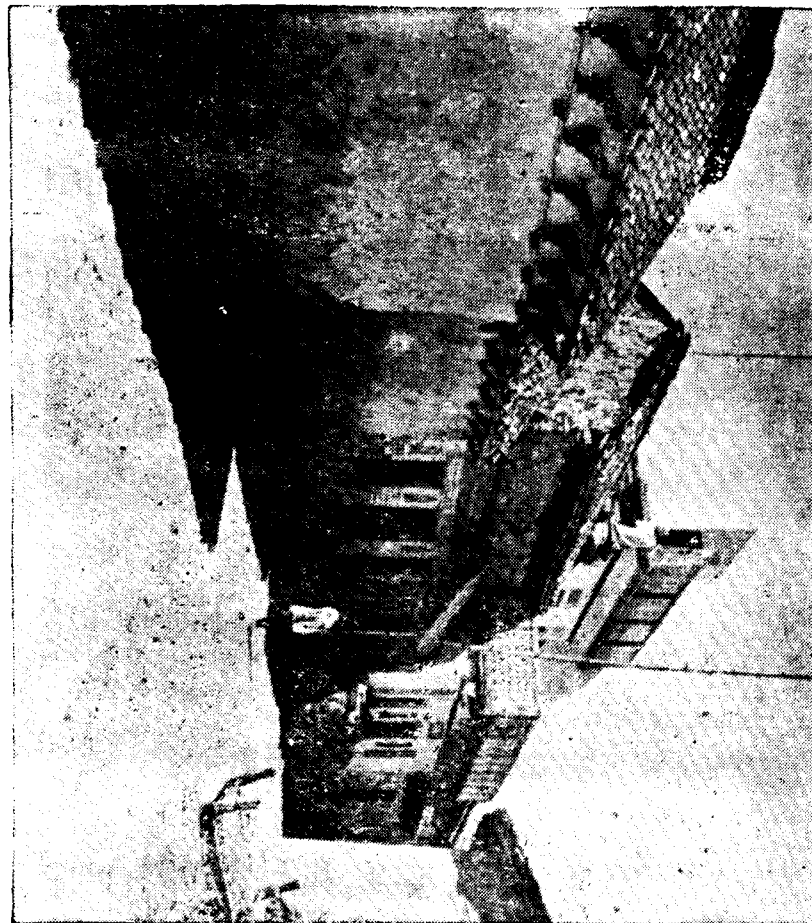
There is only one Nonia (probably derived from *non*; salt, signifying one engaged in the preparation of salt) household with a population of 8 persons only. This household was previously engaged in the manufacture of salt but this work was discontinued long ago. One male and two females are engaged in cultivation. Three workers of this household are employed outside the State. They regularly remit money to the family members living in the village. Consequently the economic condition of this household is better than that of many households.

The social status of this caste is almost equal to that of Gaderias but somewhat lower than that of the Koiris. The Brahmins do not take food in their household, but the religious ceremonies are performed by the Brahmin priest.

The village has one household each of Vaish and Teli (oilman), with 4 and 7 persons respectively. The main occupation of the Vaish household is shopkeeping and

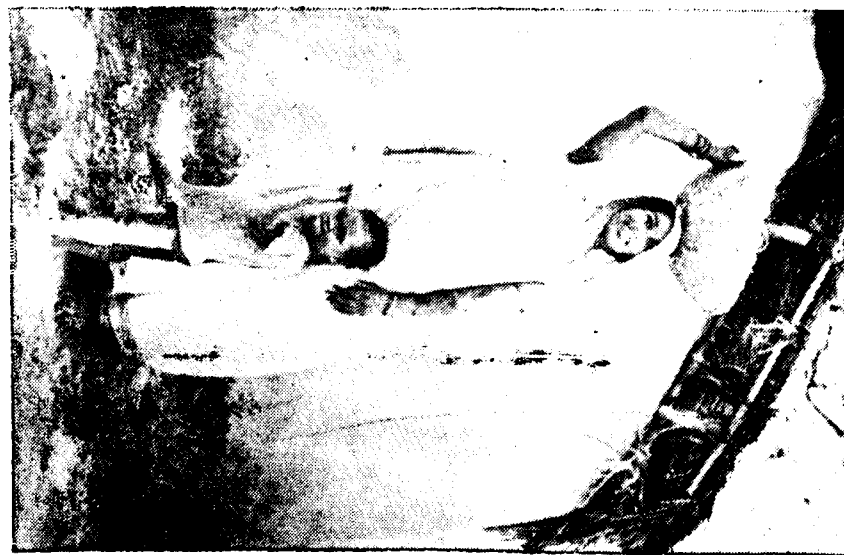
#### POPULATION BY CASTE





Typical houses

PLATE I



A woman with her child

PLATE II

that of the Teli, oil-crushing. The Brahmin take water served by the Vaish but not by the Teli household. Also pukka (fried) meals can be taken by the Brahmin in the house of Vaish but not of Teli.

#### *Scheduled Castes*

The Scheduled Castes comprising Chamar, Dhobi, Dusadh and Mehtar, form 60.72 per cent of the total population of the 2 hamlets.

The Chamars (346 persons) occupy the foremost place in the surveyed population, forming 54.72 per cent of the population. They occupy the lowest position in the social ladder except the Mehtar. They are not allowed to enter into temples nor can they take water from the wells of caste Hindus. They have their own separate wells for their use. The village barber, however, cuts their hair and the Dhobi washes their clothes. The Chamars are extensively employed as agricultural labourers, doing most of the field work for higher castes and even for average cultivators also. Only 53 males and 66 females of this caste are engaged principally in cultivation and 36 males and 53 females are working mainly as agricultural labourers.

There is only one Dhobi household consisting of 6 persons. Both males and females wash clothes. The household has no land under cultivation. The Dhobi household belongs to Scheduled Caste. They are not allowed to enter the temple.

The village has two Dusadh households comprising 14 members. One of the households depends on cultivation. One male and four females of this household are engaged primarily in cultivation and two males work as salesmen at the retail shop of *ganja*. The other household has only a married woman, whose husband is employed outside. She is engaged in pig-breeding. Her husband sends money to her from time to time.

The village has 4 households of Mehtars consisting of 13 persons. They are considered to be the lowest caste of the Hindu community in the village. They are engaged in sweeping and scavenging. They are subjected to all kinds of social disabilities. Two males and five females are employed in sweeping and scavenging—the traditional occupation.

The two hamlets have 5 Muslim households with a population of 51 persons. Of these, 2 households consist-

ing of 35 persons are Muslim Hajjam (barber) and 3 households consisting of 16 persons are Muslim Bhat (bards). Traditionally, the Bhat used to work as bards, getting handsome remuneration for the services rendered by them. But now the occupation is no longer paying and had to be abandoned by all of them. All these 5 Muslim households follow the Sunni sect.

#### *House Type*

Generally, people of different castes live in different clusters of houses. The Chamars live separately in one area and the Koiris separately in another. Members of other castes live mixed with these two castes according to their social status. The Mehtars live in Chamar Tola but Nonia, Dhobi, Dusadh, Teli, Vaish, Gaderia and Muslims live in Koiri Tola.

The construction of residential houses is not on a planned basis. Houses have been constructed according to the availability of space. All the houses in these two hamlets are single storeyed. Only 4 houses are pukka; one Chamar has recently constructed a pukka house. Two Muslim barbers and one Nonia have partly pukka houses. Three Koiris have also built the walls of their houses with fired bricks. Other houses have mud walls, tiled roofs and wooden doors of an average height. The roofs are generally 10 ft. to 12 ft. high. The houses are not properly ventilated because people think that ventilators provide an easy access to burglars. The cowsheds too are located near the residential houses, thereby creating insanitary conditions.

Out of 95 houses, only 168 have courtyards surrounded by walls. Only two houses have built-up latrines inside the house. They are owned by Muslim Hajjams. Others go to the field to attend the call of nature. As a rule, there are no separate bath-rooms. The women-folk bathe in the courtyard, using a *charpoy*, covered with a cloth sheet, as *purdah*. The males bathe on the well or in the open.

The raw materials for construction of building are ordinarily available in the village or in the surrounding areas. The mud walls are constructed by village labourers in stages, allowing adequate time for the construction to consolidate. Timber and wood is also available in the village. Ready-made doors and windows are sold at Ghazipur or they can be prepared by a village carpenter. Bamboos and stems of *arhar* for roofing purpose are also

available in the village at a cheap rate. Tiles can be obtained locally @ Rs. 12/- to Rs. 15/- per thousand. Fired bricks are available near Ghazipur @ Rs. 32/- to Rs. 40/- per thousand, excluding the transport charges. Timber of mango, *mahua*, *jamun* and *neem* trees is generally used. The cost of a pukka house, consisting of one bed room, verandah and one small room used as kitchen comes to about Rs. 1,800/-.

Almost all the houses have a tiled roof. The houses are annually repaired before the rains set in; the walls are plastered with mud. Just before Diwali or Holi, the walls are repaired again and washed with clay, sometimes mixed with dung.

The 95 households, having 621 persons, live in 266 rooms. The average accommodation per household of 6.5 persons comes to 2.8 rooms. Thus, on an average 2.3 persons are housed in one room. Obviously, there is problem of *labensraum* for the population as a whole and the Chamars in particular.

The data on housing revealed that 24 households (25.3 per cent) possess houses having single room, 22 households (23.2 per cent) having two rooms, 24 households (25.3 per cent) having three rooms, 12 households (12.6 per cent) having four rooms, 5 households (5.2 per cent) having five rooms, and 8 households (8.4 per cent) having more than five rooms. Thus about half of the total households possess either single room or double room houses. Only 16 per cent of the population lives in houses having more than 5 rooms.

#### Customs Relating to Laying of Foundation of House

Among caste Hindus, before starting the construction of a residential house, a Brahmin priest is consulted for knowing the auspicious date and time for starting the work. On the stipulated date and time, *puja* is performed and foundation stone of the building laid. Sweets are distributed to the masons and workers engaged in construction and friends and relatives who attend the ceremony. Thereafter, the actual construction of the building starts. After completion of the building, the owner invites friends, relatives and the priest to a feast on an auspicious day. The *katha* (story) of Satya Narain Ji is recited by the priest. This ceremony is locally called *Ghar Bhoj* (*Ghar*, a house and *Bhoj*, feast) or *Grih Pravesh* (*Grih*, a house and *Pravesh*, entering into). It is after this ceremony that the household starts living in the

newly constructed house. These ceremonies are not ordinarily observed by members of Scheduled Castes.

The Hindus do not ordinarily keep the main door of the house towards south, as it is considered to be inauspicious. In this village, the main doors of 36 houses face east, of 22 houses face west, of 3 houses face north, and only of 6 houses face south.

The Muslims are not particular in observing the above formalities.

#### Dress

The Hindu males wear mostly *kurta* and *dhoti*. While doing manual labour, a *bandi* (jacket) is ordinarily worn in place of *kurta*. Sometimes only a loin cloth is used. Turban is used by a few elderly people. While going to their relatives, ordinary cap is also worn by some. Woollen clothes are worn by the richer few. On ceremonial occasions, the males wear *dhoti*, *bandi*, *kurta* or shirt and put on a *gamchha* (scarf) round the neck or on the shoulder. The boys don gaudy dresses on festivals or marriages. Some boys, especially those going to school, wear shirts and knickers in day-to-day life. Others go about naked up to the age of 6-7 years.

Generally the indigenous shoe prepared by the village shoe-makers is used but some do use the boots also. The quality of the dress differs according to the standard of living and social status of the individual.

The females wear *sari* and blouse or a small shirt. The girls have a marked preference for coloured garments which naturally look more attractive and also do not show off dirt early. The quality of *dhoti*, blouse and petticoat naturally differs according to the social and economic condition of the household concerned.

On festive occasions, the females wear all their ornaments and don a gaudy dress. Some use chappals also on such occasions or when undertaking a journey.

The Muslim males wear *lungi*, pyjamas, *banian* (under-vest), *kurta*, shirts etc. *Sherwani* or coat is also used by people with better financial condition on the occasion of marriages and festivals. Cap is worn on the head sometimes when one goes from one place to another. The younger generation is not particular about the use of head-gears. A few Muslim Bhats use *dhoti* in the style as the Hindus do. The coloured *lungi* is commonly used by all Muslims except the Shias.

### SIZE AND NUMBER OF HOUSEHOLDS

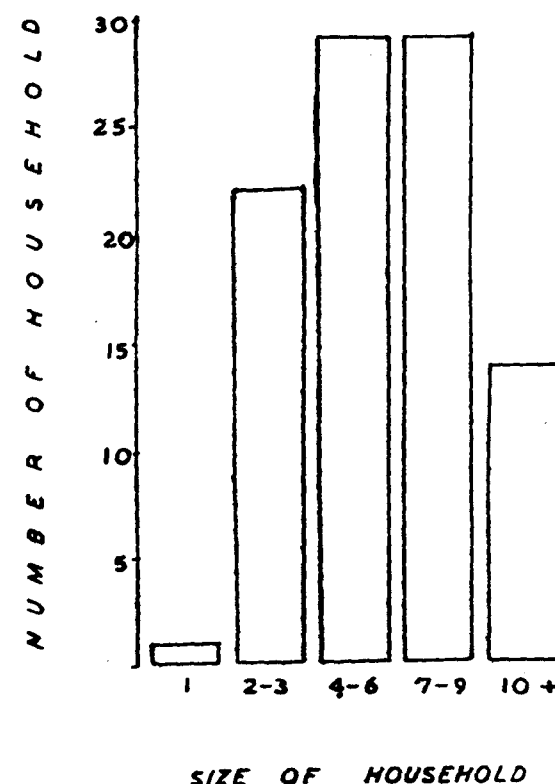
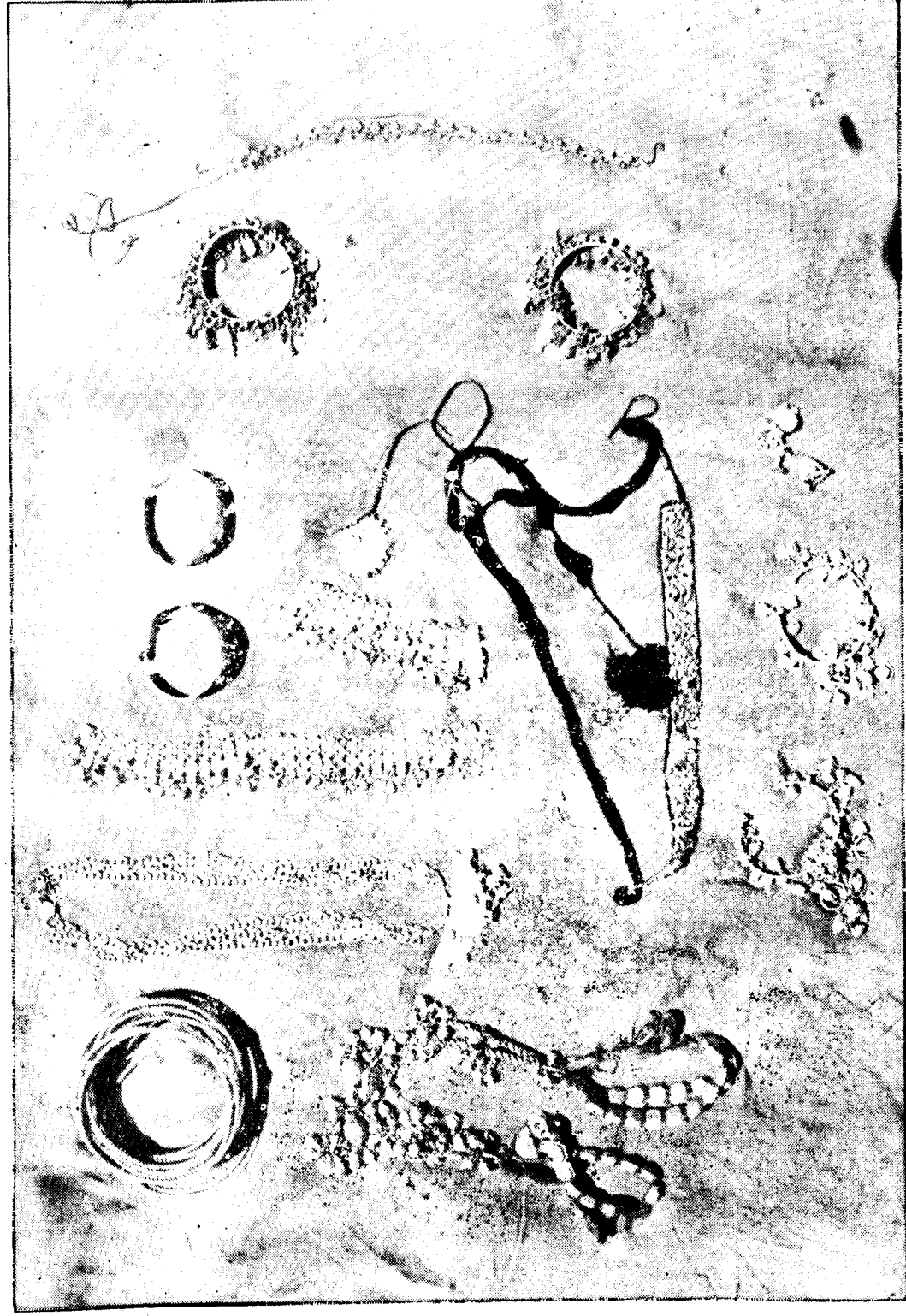


PLATE III



Ornaments used by women folk

Muslim females generally use *chooridar* pyjamas and *kurta* or shirt. Some use *dhoti* and petticoats also. Coloured garments are naturally preferred. The use of *burka* (veil) is also prevalent among families who are financially well-off. The poorer Sunni females do not use *burka*. Chappals and sandals are used by the womenfolk.

The educated few use pants and bush-shirts also.

Ornaments

The following ornaments are generally used by the Hindu females :—

| Local Name of Ornaments | Metal of which made | Use                                                                                                                 |
|-------------------------|---------------------|---------------------------------------------------------------------------------------------------------------------|
| 1. Kare                 | Silver or Kansa     | worn round the wrist                                                                                                |
| 2. Pachhva              | silver              | "                                                                                                                   |
| 3. Choori (bangle)      | glass               | "                                                                                                                   |
| 4. Nakbujji             | gold                | nose-pin worn in nose                                                                                               |
| 5. Nathia               | "                   | nose-ring                                                                                                           |
| 6. Laung                | "                   | nose-pin                                                                                                            |
| 7. Hasuli               | silver              | worn round the neck                                                                                                 |
| 8. Humel                | "                   | " " "                                                                                                               |
| 9. Chandan Har          | "                   | " " "                                                                                                               |
| 10. Sikari              | "                   | " " "                                                                                                               |
| 11. Bichhwa             | "                   | worn on finger of feet                                                                                              |
| 12. Angoothi            | silver or gold      | ring                                                                                                                |
| 13. Payal               | silver              | worn round the legs                                                                                                 |
| 14. Chhara              | "                   | " " "                                                                                                               |
| 15. Kardhani            | "                   | worn round the wrist                                                                                                |
| 16. Kanphool            | "                   | ear-rings                                                                                                           |
| 17. Achari & Manori     | "                   | used by women along with silken or reshami, dhoti at the time of marriage etc. Achari in anchal and Manori on head. |

The *bichhwa* and glass bangles are invariably worn by a Hindu wife. After the death of husband these ornaments cannot be worn. An unmarried woman would not wear *bichhwa*, which are the symbol of marriagehood.

The Muslim males also do not put on any ornaments except some who wear a silver ring on the finger of hand. Customarily, the ring put on by a Muslim male should not cost more than the value of one time meal. The following ornaments are ordinarily used by the Muslim females:—

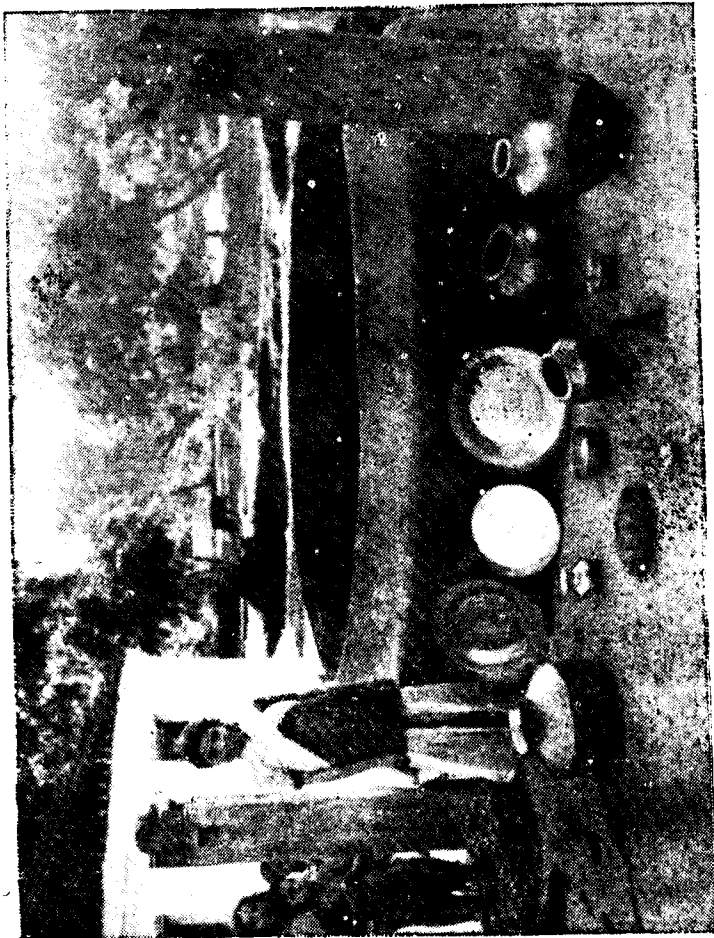
| Local Name of Ornaments | Metal of which made | Use                               |
|-------------------------|---------------------|-----------------------------------|
| 1. Jhanjh               | Silver              | worn on legs                      |
| 2. Kara                 | "                   | "                                 |
| 3. Chhara               | "                   | "                                 |
| 4. Pazez                | "                   | "                                 |
| 5. Kardhani             | "                   | waist-belt                        |
| 6. Taak                 | silver or gold      | worn round neck                   |
| 7. Chandan Har          | " "                 | type of necklace                  |
| 8. Guluband             | gold                | " "                               |
| 9. Champakali           | "                   | " "                               |
| 10. Matar Mala          | "                   | " "                               |
| 11. Bali                | "                   | ear-ring                          |
| 12. Jhoomaka/Kanphool   | gold or silver      | "                                 |
| 13. Tika                | gold                | worn on fore head                 |
| 14. Bandi               | "                   | worn on head                      |
| 15. Kara                | silver or gold      | worn on wrist                     |
| 16. Kagan               | "                   | worn on wrist                     |
| 17. Patari              | silver              | worn on the upper part of the arm |
| 18. Joshan              | "                   | " "                               |
| 19. Gareria             | "                   | " "                               |

Silver ornaments are more popular among the Moham-medans.

Household Goods

Charpoys for sleeping purpose are available in every house.

PLATE V



Some typical utensils used in a Hindu household

PLATE IV



A Hindu woman with ornaments

One household of a Muslim barber possesses bedstead, chair, mirror, bench, stool, lantern, petromax, torch, and bicycle. A Nonia household is in possession of chair, stool, hurricane lantern, lamp, torch, bicycle and gramophone. *Takhts* for sleeping or sitting are found in 30 households, hurricane lanterns in 28 households, petromax in one household, torches in 11 households and cycles in 5 households. No one has a radio set in the two hamlets. Village Para has 2 radio sets.

#### Utensils

Utensils of the usual type are found in the Hindu and Mohammedan households. The following utensils are generally used by the Hindu population of the village :

| Local Name of Utensil         | Metal of which Utensil made        | Use                                                   |
|-------------------------------|------------------------------------|-------------------------------------------------------|
| 1. <i>Butlohi</i>             | Brass                              | Used for boiling rice and cooking pulse or vegetables |
| 2. <i>Patili</i>              | "                                  | " "                                                   |
| 3. <i>Karchhul</i>            | Iron or brass                      | Big spoon used for serving pulse and vegetables       |
| 4. <i>Karahi</i> (frying pan) | "                                  | used for frying vegetables or preparing <i>poori</i>  |
| 5. <i>Tawa</i>                | Iron                               | Round piece of iron used for baking <i>Chapaties</i>  |
| 6. <i>Thali</i>               | Brass or bell-metal                | Big plate for taking food                             |
| 7. <i>Gagra</i> (pitcher)     | Iron, brass or copper              | Used for storing water or taking out water from well  |
| 8. <i>Balti</i> (bucket)      | Iron                               | Used for storing water                                |
| 9. <i>Parat</i>               | Brass                              | Big plate used for kneading flour                     |
| 10. <i>Lota</i>               | German silver, brass or bell-metal | Used for taking water or milk                         |
| 11. <i>Gilas</i> (tumbler)    | Brass, German silver or bell-metal | Used for taking water                                 |
| 12. <i>Katori</i>             | German silver or brass             | Used for taking cooked vegetables or <i>dal</i>       |

In addition to the above, earthen *gharas* (pitchers) are used for storing water and corn bins for storing grain. Baskets made of *seenk* and *moonj* are also used in the village for keeping or carrying the grains or other articles from one place to another.

The following utensils are ordinarily used by the Muslims :—

| Local Name of Utensil         | Metal of which Utensil made | Use                                          |
|-------------------------------|-----------------------------|----------------------------------------------|
| 1. <i>Patili</i>              | Aluminium                   | boiling rice                                 |
| 2. <i>Karahi</i> (frying pan) | Iron                        | cooking vegetables or preparing <i>poori</i> |
| 3. <i>Tawa</i>                | "                           | baking <i>chapaties</i>                      |
| 4. <i>Badhana</i>             | Clay                        | taking water                                 |
| 5. <i>Gilas</i> (tumbler)     | Brass                       | " "                                          |
| 6. Plate                      | Clay                        | taking food                                  |
| 7. <i>Thali</i>               | Aluminium                   | serving food                                 |
| 8. <i>Gagra</i> (pitcher)     | Iron                        | storing water                                |
| 9. <i>Balti</i> (bucket)      | "                           | " "                                          |
| 10. <i>Katori</i>             | Aluminium                   | taking vegetables etc.                       |
| 11. <i>Parat</i>              | Brass, wood or clay         | kneading flour                               |

Muslims generally use utensils made of aluminium, clay, enamel etc. but utensils of these metals do not find favour with Hindus. The investment of Muslims over utensils is naturally smaller.

#### Food and Drink

Out of 95 households, 42 households take two meals a day, and the remaining 53 households three times a day. The poorer section of population, consisting mainly of Chamars, takes 2 meals a day. The village has a majority of non-vegetarian households, only 37.9 per cent of the households being vegetarian. The Vaish, Dhobi, Muslim, Mehtar and Nonia households are non-vegetarian but the Koiris are vegetarian. The Koiris are locally called *Bhagat* (saint) and wear *kanthi* (necklace) of *tulsi* wood, as an indication of their being *Bhagats*.

The staple diet of the population consists of coarse grains. Rice is habitually consumed in 10 households and wheat in one household only. The diet of the Koiris and Muslims is more nutritious. During summer, *sharbat* (syrup of *gur*) is used in almost every household. *Chapati* of barley and pulse of *arhar* are quite popular in

the village. The breakfast generally consists of *sharbat* and *chabena* and sometimes *sharbat* only. The Chamar ploughmen take thick *chapaties* as refreshment while ploughing the fields. During winter, when pea and sugar-cane are available for consumption, the cultivator households take cane juice and *ghugni* (fried peas) frequently. Some vegetables, *viz.*, potato, brinjal, ladyfinger, pumpkin, gourd etc. are grown in the village mostly by Koiris. These are consumed in the village. Mutton is taken by non-vegetarians; sometimes fish is also available to them. Beef is taken by the Muslims and pork by Chamars and Dusadhs only. Guavas and mangoes are available for consumption during the season. There are several guava and mango groves in the village and its vicinity. *Ghee* and milk are not consumed by the population of this place except by a few household of Koiris, Chamars and Nonia. Tea is taken in a few Muslim households only.

#### Manners and Customs

##### (a) Birth Customs

Every Hindu craves to have at least one son so that not only the progeny might continue but he might also attain salvation, the common belief among Hindus being that one cannot attain salvation without receiving *pind dan* (offerings of dough balls after death) from one's son. Hence the birth of a son is an occasion of great rejoicing. Among Muslims, too, the birth of a son is heralded with greater fanfare.

There is no maternity centre in the village or its neighbourhood. The delivery takes place within the residential house. The village *daai*, Chamarin by caste, conducts the delivery and attends the mother and the newly-born baby for about 12 days. She gets 8 seers of cereals and daily food as a reward of her services. She gets a higher remuneration if a male child is born. For cutting the umbilical cord she gets 12 Paise in case of a male child and 6 Paise in case of a female child. The baby is given a hot water bath just after birth. Both the mother and the child are bathed on the 5th and 8th day of the birth also.

The *Chhati* ceremony is performed on the 6th day of birth and the *Barhi* ceremony on the 12th day of birth. On both these occasions feast is given to friends and relatives. The *Chhati* ceremony is a smaller function, more or less limited to the household and the nearer group. The *Barhi* ceremony is more important. The mother and the baby are bathed, family deities are worshipped, the

house is cleaned and the room of confinement clay-washed. The barber's wife (*Nain*) cuts the nails of the mother and the child and gets 0.25 Paise in case of a male issue and 0.12 Paise in case of a female. The Brahmins are fed and a feast is given on a bigger scale. The earthen utensils are discarded and replaced by new ones. The household becomes ritually pure. Edibles can then be accepted by every one from the hands of the mother. She begins looking after the household chores as and when she is physically fit to do so.

If the baby is born during *Mool Nakshatra*, i. e., at the inauspicious hour of the month called *abhagar mool*, the baby is believed to bring evil effects on the father. Hence the father does not see the face of the child for 27 days. On the 27th day, too, he initially sees the reflection of its face in a *thali* (big brass plate) containing oil. On this day *Moolshanti* ceremony, a sort of churching, is performed to ward off the evil effects of *Mool Nakshatra*.

The *Namkaran Sanskar* (christening ceremony) is also performed with the advice of the priest, who consults the almanac and indicates the *rashi nam* (name warranted by the constellation of stars at the time of birth) of the child. In addition to the *rashi nam*, another name can also be given by the parents or grand-parents, if they want to do so. Sometime odd names are given to children, especially when previous children have not survived—the common belief being that death does not claim children having odd types of names.

The *Anna Prasan* ceremony (initiating the child to the consumption of food) is observed only by a few people. On this occasion, the baby is given food for the first time and made to wear a *kardhani* (a sort of string with silver ornament) round its waist. Similarly, the *Mundan Sanskar* (headshaving ceremony) is performed only by a few people.

Some of the Koiris have started wearing the sacred thread just like the Brahmins but they do not have any *Yagopavit Sanskar* (sacred thread ceremony). They start wearing it just like that.

Among the Muslims on the 6th day, the *Chhati* or *Akika* ceremony is performed. On this occasion two goats are slaughtered if it is a male issue and one, if it is female. The mutton is distributed among relatives and friends.

The *Barahi* ceremony is also celebrated by them on the 12th day when a feast is given to relatives and friends. The infant and the mother are allowed to come out of the confinement room.

During childhood the *Khatna* (circumcision) ceremony of males is performed generally before the age of 6 years. The operation is done by a village barber who works as an indigenous surgeon also. A feast is given to friends and relatives on this occasion. The Dhobi, the Nai and other people of servicing class, too, are fed.

#### (b) Marriage Customs

Marriage is arranged by the parents of the bride and the bridegroom. The father of the bride goes to the house of the bridegroom for settling the marriage. If the parties agree, the *Bariksha* ceremony takes place. The bride's father gives Rs. 5/- or Rs. 10/- to the prospective groom for reserving him for his daughter. There after, dates for *Tilak* and marriage ceremonies are fixed, after consulting a Pandit. On the day fixed for *Tilak* ceremony, 5-7 persons from the bride's side come to the house of the bridegroom and offer to him some cash, yellow coloured rice, betel nut, *dhoti* etc. and a few utensils.

After *Tilak* ceremony, the parties send some paddy and *haldi* (turmeric) to their respective relatives as an invitation to attend the marriage ceremony. This custom is known as *haldi dhan-batna* (distributing turmeric and paddy). After the *Tilak* ceremony, some persons from the bridegroom's household come to the bride's house to distribute *haldi-dhan*. They give some turmeric, paddy and money to the members of her household and, in return, they get 5 times of these things from the bride's people, in the presence of a priest.

Again, about 3 or 5 days before the actual marriage ceremony, some persons from the bride's house visit the groom's house for *Lagan* ceremony. The details of the marriage programme are given in the *Lagan Patrika*. Some presents are also given to the bridegroom on this occasion. After this ceremony, the *haris* (part of plough) is installed in the courtyard of the house of both the bride and the bridegroom. There is a regular singing of songs at the residence of the bride and the groom. They are also rubbed with turmeric and paste for beautifying their body. Gods and goddesses are worshipped and a number of ceremonies are observed.

Formerly, the wedding dress of the bridegroom consisted of the *jama jora*. Some got it prepared at the time of marriage, others borrowed or hired it @ 8 annas to Re. 1 per day. But now the use of this dress has been discontinued. The bridegroom wears a yellow *dhoti*, a pink *kurta*, and a pink *gamchha* (scarf) at the time of marriage. Among the Chamars marriage used to be performed at an early age. Hence the bridegroom, being a boy only, used to be taken in the lap of his sister's husband or father's sister's husband to the bride's house alongwith the *barat* (marriage party). The *Bahnoi* (sister's husband) or *phoopha* (father's sister's husband) was given some present in cash or kind for the ordeal. This was known as *Par-chhawan* custom. Now-a-days the bridegroom goes from his place to the bride's place by a rickshaw, *ekka*, bullock-cart or palanquin. The bridegroom goes for *Parchhawan* or *Duar Puja* ceremony at the door of bride in the evening.

The actual marriage takes place at about midnight. The groom is accompanied by a few near relatives, when marriage is performed. The groom sits on a yellow coloured wooden *pirha*, (low stool) specially prepared for the occasion by a carpenter. The bride sits in front of the groom. The groom faces east and the father of the bride, north. At the time of marriage, locally called *Sumangali*, two persons from each of the two sides, are seated for *Gochar* ceremony, i.e., reciting the progeny and antecedents of the bride and the groom. For performing the marriage rites, the *okhal* (wood pestle), the *moosal* (wood mortar) and the *silwat* (stone slab) are also kept near the *hairs*. *Kakkan*, a type of thread specially prepared for this purpose, is tied round the *okhal*, the *moosal* and the *hairs*. The brother of the bride puts parched paddy, called *lawa*, in 5 *donas* (containers of leaf) jointly on the hands of the bride and the bridegroom. First, the father or guardian of the bridegroom holds the *moosal* in his hands and the father or guardian of the bride winds a yellow thread round the *moosal* seven times and this process of winding the thread round the *moosal* is repeated by the father or guardian of the groom when the *moosal* is held by the father of the bride. A few grains of rice and betel nuts are placed on the *silwat* at seven placed alongwith some coins, as part of the worship of Sat Devi. A little water from a *lota* (jug) is sprinkled round the *silwat*, thereby completing the *puja* of the Devi. After the performance of *puja*, the *dhoti*, which was worn by the bride, when being smeared with paste of turmeric for days together before marriage, and this *lota* (jug) are

taken together five times round those sitting there. When this rite has been performed, the father of the bride removes the grains of rice and betel nuts from the *silwat*. Both the bride and the groom are, then made to put their toes in a *pattal* (platter made of leaves) on which water is poured. A little water from the *pattal* is sprinkled on the parents of the bride and on the roof of her house. The marriage is then complete. *Sharbat* (syrup) made of curd and *gur* is taken by the elderly relatives of the bride, who do not consume any thing else.

When these marriage rituals are complete, the male members of both the sides leave the place because further rites are observed by females alone. The first ceremony in which women participate is known as *Sindur-dan* which consists in daubing vermilion in the parting of hair of the bride five times. When the ceremony is over, the couple is taken to a room, locally called *Devasthan*, where the marriage head gear (*maur*) is removed from the head of the groom by his sister's husband or his father's sister's husband, in lieu of which he gets a sum of Re. 1.25 Paise. The sister of the bridegroom pays an equal amount (Re. 1.25 Paise) to the younger sister or father's sister or the bride for applying vermilion to the bride's parting of hair by her brother. The next day in the noon, *khichri* is prepared and served to the groom. The groom receives some amount in cash or kind on the occasion, depending on the economic status of bride's family. On the third day, the members of marriage party (*barat*) take their homeward journey leaving the bride at her parent's place. After an interval of three or four days, the *kakkan* (thread) is untied from the wrists of the bride and the groom at their respective places.

When the bride comes of age, the second marriage, known as *Gauna*, is performed some years after the marriage. The veiled bride is taken to her husband's place where she starts living with him regularly as his wife.

Among Koiris, two types of marriages are performed. In most of the marriages, the marriage rites are performed at the residence of the bride. In a few cases, however, the marriage rites are performed at the residence of the bridegroom. This is locally known as *Dola Karhna*. It is resorted to when the economic condition of the bride's household is not sound. On the stipulated date, the bride comes with her guardians at the residence of the groom where marriage ceremonies are performed. In both cases, all the rites are performed under guidance of a Pandit.

The amount of dowry is not settled from before. Every one gives some presents in cash and kind to the bride and the groom according to one's economic conditions.

Cases of remarriages are common among Chamars, Gaderias, Dhobis, Dusadhs, Nonias but rare among Koiris. Generally, a widow does not go outside the family of her husband. She is ordinarily married to his younger brother. In some cases, if the younger brother is married, he would even keep her as his second wife. If the above course is not possible, the widow remarries outside her husband's house. Remarriages of widows were found in 3 Chamar households in this village.

Sometimes marriages by elopement, too, take place. An interesting case of a runaway marriage pertained to Sunder Kalwar. His wife, a mother of several children, was kept by Munni Kalwar without his consent. Sunder was a poor man and his wife used to do some domestic work in the household of Munni. In course of time, she got entangled with Munni and one day she eloped with him. Sunder reported the case to Ghazipur police, but she could not be restored to him. After a few days Munni returned to this village, with Sunder's wife living with him as his wife. She and her sons continue to live with Munni.

Another interesting case of a runaway marriage, which took place about 25 years back, was related by Dhanesar Mehtar, whose beautiful wife is alleged to have been got lifted from her husband's house by one Sardar Khan with the help of 3 persons including one Yusuf Mian. She was kept by Yusuf Mian for about four months after which she was passed on to Sardar Khan. The matter was reported to the police but nothing could be done. She gave birth to 3-4 children and died.

Among Muslims, marriage is performed according to Muslim Law. Children born of the same parents only cannot be married together. Among them, child marriages are discouraged. It is the girl's father who searches out a suitable match for his daughter. On the fixed day, the *nikah* (marriage) is celebrated at the residence of the bride where the bridegroom reaches with the marriage party, consisting of his friends and relatives. At the time of *nikah*, the amount of *mehar* (alimony) is settled according to the financial and social status of the bride and the bridegroom. It is the amount to be given by the husband to his wife in case of divorce by the husband. At the *nikah*, the bride and the bridegroom sit separately, and not at

one place. First, the *Mullah* asks the bride thrice in the presence of witnesses if she is willing to accept the bridegroom as her husband. She gives a reply in the affirmative. Then the bridegroom is similarly questioned and he expresses his acceptance of the bride in the presence of the witnesses. The registration of the marriage is then done by the *Mullah*. Three copies are prepared—one for the husband, another for the wife and the third for record. Thereafter, some sweets and fruits, especially dried dates, are distributed among the persons present at the ceremony. Next day, the bride goes with her husband to his house, to return to her parent's house after 4-5 days.

Remarriage and polygamy are allowed. No case of polygamy, however, existed in the two hamlets. The daughters have an equal right over the ancestral property. Hence marriage within closer relatives is preferred. Three cases of consanguineous marriages were found in two Muslim households. In one household, two males have married their mother's brother's daughters and in another household, one man has married his mother's sister's daughter.

#### Death Customs

According to Hindu belief, a person dying on a cot cannot attain salvation. Hence, before death every Hindu is taken down from the cot and is placed on the ground, smeared with cow-dung and water, with *kusha* (a type of sacred grass) spread over it. Ganga water or water containing *tulsi* leaves is also dropped in the mouth of the dying person, so that he may be purified. A fire is burnt on the place where the dead body is placed and it continues burning for about 13 days or so. According to common belief, the spirit of the dead moves about the house for 13 days. The fire is kept burning to scare away the hovering spirit, so that it might not settle there.

The dead bodies of children are buried in a plot about 2 furlongs to the south of Koiri Tola, situated within the limits of another revenue village.

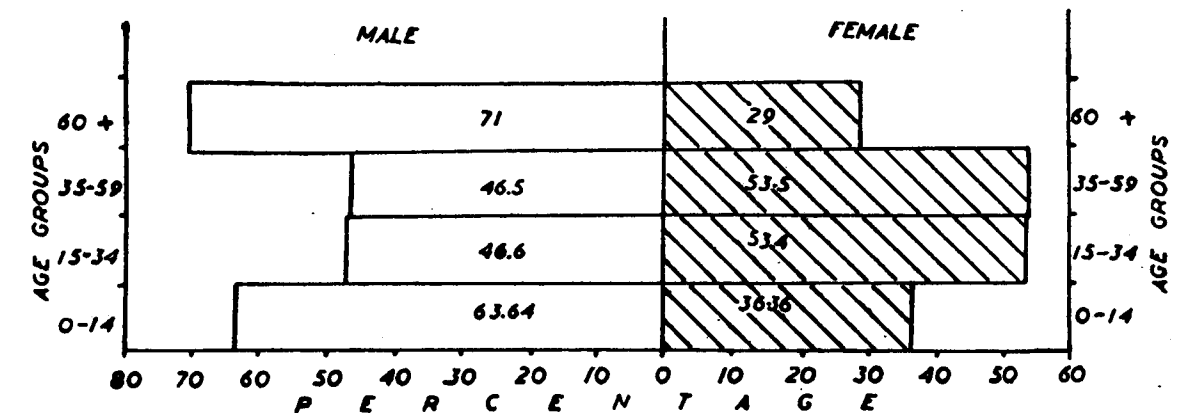
The dead body is bathed, wrapped in a new shroud, put on bier, and taken to the cremation ground on the bank of river Ganga at a distance of about 3 miles on the shoulders of four persons turn by turn. On way, members of the mourning procession go on uttering "Ram nam satya hai" (the name of God alone is true).

It is considered auspicious for a woman to die during the life time of her husband. Before being taken to the cremation ground, vermilion is daubed in the parting of her hair. Her dead body is wrapped in a coloured cloth. The face is rubbed with *ghee* and a little *sandal* wood is kept on it. The eldest son lits the pyre. He moves around the pyre 5 times, followed by 5 persons of the same caste, with burning fire in his hand. Thereafter, he lits the pyre. The fire is then extinguished and the slightly burnt body is immersed in the river. Some people allow the body to burn. In that case the bones are collected and immersed in the holy Ganga the next day. Then all the persons, who come with the dead body, take bath in river Ganga and return home where they purify themselves by sprinkling water on their person with *neem* leaves. The final purification ceremony takes place on the 13th day. A feast is given to friends and relatives. Some *puja* is also performed.

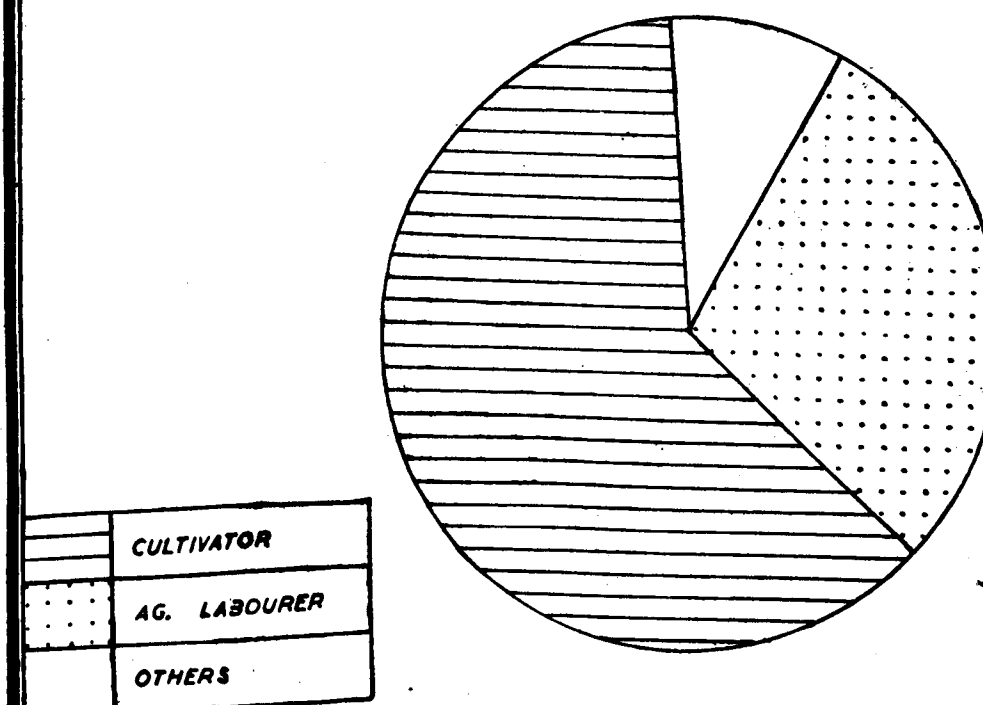
On the death of her husband, the widow removes all the ornaments from her body. She cannot wear glass bangles nor can she apply vermilion either on the forehead or in the parting of her hair. She is expected to lead a simple life.

Among the Muslims the dead body is buried under grounds. The corpse is bathed and then taken to the burial ground by family members, friends and relatives. Then *Teeja* (3rd) ceremony is performed on the 3rd day of death and the *Chaliswan* (40th) ceremony is performed on the 40th day of death. On both the occasions, prayers are offered and beggars and poor persons are fed. After the 40th day, the period of mourning ceases.

PERCENTAGE OF WORKERS BY  
AGE GROUPS AND SEX



OCCUPATIONAL PATTERN



D.S. SRIVASTAVA

CHAPTER III  
ECONOMY

The following table gives a detailed split-up of occupations showing the number of persons engaged therein :—

TABLE No. 3-1

*Number of Persons engaged in different Occupations*

| Occupation              | No. of Persons engaged in Occupations |       |         | Percentage |
|-------------------------|---------------------------------------|-------|---------|------------|
|                         | Persons                               | Males | Females |            |
| 1. Cultivation          | 221                                   | 106   | 115     | 62.4       |
| 2. Agricultural labour  | 101                                   | 49    | 52      | 28.5       |
| 3. Rearing of livestock | 8                                     | 7     | 1       | 2.2        |
| A. Goat breeding        | 3                                     | 3     | ..      | ..         |
| B. Pig breeding         | 1                                     | ..    | 1       | ..         |
| C. Animal husbandry     | 4                                     | 4     | ..      | ..         |
| 4. Hawker of vegetables | 1                                     | 1     | ..      | 0.3        |
| 5. Engine driver        | 1                                     | 1     | ..      | 0.3        |
| 6. Transport            | 2                                     | 2     | ..      | 0.6        |
| A. Ekka driver          | 1                                     | 1     | ..      | ..         |
| B. Rickshaw puller      | 1                                     | 1     | ..      | ..         |
| 7. Shopkeeper           | 4                                     | 3     | 1       | 1.1        |
| 8. Worker on flour-mill | 1                                     | 1     | ..      | 0.3        |
| 9. Barber               | 1                                     | 1     | ..      | 0.6        |
| 10. Oilproducer         | 2                                     | 2     | ..      | 0.6        |
| 11. Washerman services  | 4                                     | 2     | 2       | 1.1        |
| 12. Shop assistant      | 1                                     | 1     | ..      | 0.3        |
| 13. Sweeper             | 7                                     | 2     | 5       | 2.0        |
| Total                   | 354                                   | 178   | 176     | 100        |

Thus, out of 354 persons who are in the working force in the two hamlets, 62.4 per cent were engaged in cultivation, which is the main occupation of the village, 28.5

per cent in agricultural labour, 2 per cent in scavenging and 2.2 per cent in rearing of animals, which includes breeding of goats, pigs and animals. The remaining 4.9 per cent workers were engaged in other occupations. Thus the two hamlets are predominantly agriculturist, with 90 per cent of the workers engaged directly or indirectly in agriculture.

At the time of 1951 Census, the population of village Para as a whole was 2,003 persons. Separate figures of population for the two hamlets covered by the survey are not available. Also the classification of occupations at the 1951 Census was different; instead of giving the number of workers in a particular occupation the number of workers and dependants on a particular occupation was given. The following figures show the percentage of workers and dependants on various occupations :—

TABLE No. 3-2

*Occupation followed and percentage of Workers and Dependants in village Para, 1951 Census*

| Occupation                                  | Percentage of Workers and Dependants |
|---------------------------------------------|--------------------------------------|
| 1. Cultivation                              | 57.6                                 |
| 2. Non-cultivating owners of land           | 6.6                                  |
| 3. Production other than cultivation        | 9.6                                  |
| 4. Commerce                                 | 19.5                                 |
| 5. Transport                                | ..                                   |
| 6. Other services and miscellaneous sources | 6.7                                  |

During the last 10 years there seems to have been a greater bent towards agriculture.

*Occupation and Communities*

The following table shows the number of persons of each community in various occupations :—

TABLE NO. 3-3  
Occupations according to Communities

| Occupation                    | Chamar | Koiri | Mehtar | Gaderia | Muslim | Vaish | Dhobi | Dusadh | Nonia | Teli | Total |
|-------------------------------|--------|-------|--------|---------|--------|-------|-------|--------|-------|------|-------|
| 1. Cultivation                | 119    | 78    | ..     | 13      | 3      | ..    | ..    | 5      | 3     | ..   | 221   |
| 2. Agricultural labour        | 98     | 1     | ..     | ..      | 1      | 1     | ..    | ..     | ..    | ..   | 101   |
| 3. Rearing livestock..        | ..     | ..    | ..     | ..      | ..     | ..    | ..    | ..     | ..    | ..   | 8     |
| A. Goat breeding              | 2      | ..    | ..     | ..      | ..     | 1     | ..    | ..     | ..    | ..   | ..    |
| B. Pig breeding               | ..     | ..    | ..     | ..      | ..     | ..    | ..    | 1      | ..    | ..   | ..    |
| C. Animal husbandry           | 2      | 1     | ..     | ..      | ..     | 1     | ..    | ..     | ..    | ..   | ..    |
| 4. Hawker of vegetables       | ..     | ..    | ..     | ..      | 1      | ..    | ..    | ..     | ..    | ..   | 1     |
| 5. Engine driver              | ..     | ..    | ..     | ..      | 1      | ..    | ..    | ..     | ..    | ..   | 1     |
| 6. Transport                  | ..     | ..    | ..     | ..      | ..     | ..    | ..    | ..     | ..    | ..   | 2     |
| A. <i>Ekka</i> driver         | 1      | ..    | ..     | ..      | ..     | ..    | ..    | ..     | ..    | ..   | ..    |
| B. Rickshaw puller            | ..     | ..    | ..     | ..      | 1      | ..    | ..    | ..     | ..    | ..   | ..    |
| 7. Shopkeeper                 | ..     | ..    | ..     | ..      | 2      | 2     | ..    | ..     | ..    | ..   | 4     |
| 8. Worker on grinding machine | ..     | ..    | ..     | ..      | 1      | ..    | ..    | ..     | ..    | ..   | 1     |
| 9. Barber                     | ..     | ..    | ..     | ..      | 1      | ..    | ..    | ..     | ..    | ..   | 1     |
| 10. Oil producer              | ..     | 1     | ..     | ..      | ..     | ..    | ..    | ..     | ..    | 1    | 2     |
| 11. Washerman                 | ..     | ..    | ..     | ..      | ..     | ..    | 4     | ..     | ..    | ..   | 4     |
| 12. Sales assistant           | ..     | ..    | ..     | ..      | ..     | ..    | ..    | 1      | ..    | ..   | 1     |
| 13. Sweeper                   | ..     | ..    | 7      | ..      | ..     | ..    | ..    | ..     | ..    | ..   | 7     |
| Total:                        | 222    | 81    | 7      | 13      | 11     | 5     | 4     | 7      | 3     | 1    | 354   |

Out of 222 Chamar workers, 119 workers including 66 females are primarily engaged in cultivation, 98 workers including 52 females in agricultural labour, 4 workers in rearing of animals and 1 person as *ekka* driver. About 53.1 per cent of the workers are females.

The second place in labour force is occupied by the Koiris. Among them 78 workers, including 35 females, are engaged in cultivation, one in oil producing, one in animal husbandry and one as agricultural labourer. Besides these 13 Gaderias, 3 Muslims, 5 Dusadhs, and 3 Nonias are principally engaged in cultivation. The remaining 27 workers belonging to Vaish, Dhobi, Teli, Dusadh, Muslim and Mehtar communities are principally engaged

in agricultural labour, rearing of animals, retail sale of vegetables, engine driving, rickshaw pulling, shopkeeping, hair-cutting, oil production, washing, service, scavenging etc.

#### Occupational Mobility and Nature of Aspiration

All the 95 heads of the households were asked to indicate the nature of aspirations in regard to the occupation to be followed by their sons.

Out of 52 households engaged in cultivation, 41 households were content with cultivation and one household wanted the son to get into service; 10 households had no sons. Out of 30 households engaged in agricultural labour, 20 households wanted their sons to be cultivators, 2 households were content with agricultural labour and 8 households had no sons. Persons working as washerman, rickshaw puller, and *ekka* driver wanted their sons to be employed in service. Out of 4 households of sweepers, 3 households wanted their sons to get into service and one household had no son.

There has been little departure from the traditional occupations. Among the Chamars, one person has become an *ekka* driver, among the Koiris one person is engaged in production of oil, and among the Vaish, one is an agricultural labourer and another is engaged in animal husbandry. One of the Dusadhs follows the traditional occupation of pig breeding but the other has taken to service. Traditionally, the Gaderias are rearers of sheep and goat but in this village all of them are cultivators. Sheep-breeding is not followed even as a secondary occupation. Similarly, the traditional occupation of Nonias is extraction of salt but in this village they are all cultivators. The Muslim Bhat are no longer bards. They work as engine driver, hawker of vegetables, rickshaw puller or as agricultural labourer. Only one of them works as a bard but that, too, in a subsidiary capacity. The shopkeeper household has no aspiration for a change. The remaining households, engaged in oil producing, engine driving and retail sale of vegetables want their sons to be cultivators. Thus most of the people have a marked preference for service or cultivation.

A study of subsidiary occupations among the Chamars, Dusadhs, Gaderias, Koiris, Mehtars, and Muslims was made. No subsidiary occupations are followed by the Vaish, Nonia, and Teli households. The subsidiary occupations followed are detailed below :—

| Subsidiary Occupations | Number of Persons (Males and Females) |        |         |          |          |                 |               |
|------------------------|---------------------------------------|--------|---------|----------|----------|-----------------|---------------|
|                        | Chamars                               | Koiris | Dusadhs | Gaderias | Meh-tars | Muslim (Hajjam) | Muslim (Bhat) |
| 1. Cultivation         | 79                                    | 2      | ..      | ..       | 7        | ..              | 4             |
| 2. Agricultural labour | 82                                    | 2      | 3       | 7        | ..       | ..              | ..            |
| 3. Barber              | ..                                    | ..     | ..      | ..       | ..       | 5               | ..            |
| 4. Bhat                | ..                                    | ..     | ..      | ..       | ..       | ..              | 1             |

Cultivation and agricultural labour are the most common subsidiary occupations. Cultivation is followed as a subsidiary occupation by 79 Chamars, 2 Koiris, 7 Mehtars and 4 Muslim Bhat. Similarly 82 Chamars, 2 Koiris, 3 Dusadhs and 7 Gaderias work as agricultural labourers. Five Muslim barbers are engaged in their traditional profession in subsidiary capacity. Of the Bhat, 4 persons are engaged in cultivation as the principal occupation and only one male is engaged as a bard in subsidiary capacity.

#### Agricultural

##### Mobilisation of Labour

Agriculture is the principal occupation of the residents of these hamlets as 221 persons, 106 males and 115 females, out of a total of 354 workers, were found engaged in cultivation as their principal occupation and another 101 persons, 49 males and 52 females, were found dependant on agricultural labour. Besides, 92 persons were found engaged in cultivation and 94 persons as agricultural labourers in subsidiary capacity.

The following table indicates the age groups of workers in cultivation :—

TABLE NO. 3-4  
Workers in Cultivation classified by Sex and Age Groups

| Age Group (Years) | Cultivators No. of Workers |       |         | Agricultural Labourer No. of Workers |       |         |
|-------------------|----------------------------|-------|---------|--------------------------------------|-------|---------|
|                   |                            |       |         |                                      |       |         |
|                   | Persons                    | Males | Females | Persons                              | Males | Females |
| All ages          | 221                        | 106   | 115     | 101                                  | 49    | 52      |
| 0—14              | 13                         | 6     | 7       | 12                                   | 7     | 5       |
| 15—34             | 107                        | 46    | 61      | 56                                   | 27    | 29      |
| 35—59             | 78                         | 37    | 41      | 27                                   | 11    | 16      |
| 60 years and over | 23                         | 17    | 6       | 6                                    | 4     | 2       |

The number of female workers exceeds that of the males both amongst cultivators and agricultural labourers. In cultivation, about 52.0 per cent and in agricultural labour, about 51.5 per cent of the workers are females. In both the groups, the number of workers in the 0-14 years is naturally small.

#### Nature of Soil

The soils of this village have four main divisions. The first of these is *Kachhiana*, which is considered to be the best soil of the village. It is located in the vicinity of the village and is quite fertile. Next comes *Goind*, which is sub-divided into two groups i. e. *Goind* No. 1 and *Goind* No. 2 the former being better than the latter. The third type of soil is *Palo*, having 3 gradations, viz., *Palo* No. 1, *Palo* No. 2 and *Palo* No. 3. It is an average type of soil in which the coarser grains, such as, barley, pea, gram etc. are produced. The last type of soil is *Dhankhar*, having three gradations, viz., *Dhankhar* No. 1, *Dhankhar* No. 2 and *Dhankhar* No. 3. It gives only one crop a year, generally paddy. This class of land is the least fertile.

The following table shows the area under various types of soils in the village :—

TABLE NO. 3-5  
Soil Classification and Area

| Class of Soil                     | Area in Acres | Percentage |
|-----------------------------------|---------------|------------|
| 1. <i>Kachhiana</i>               | 26            | 6.4        |
| 2. <i>Goind</i> No. I (Irrigated) | 58            | 14.4       |
| 3. <i>Goind</i> No. II "          | 49            | 12.2       |
| 4. <i>Palo</i> No. I "            | 154           | 38.3       |
| 5. <i>Palo</i> No. II "           | 65            | 16.2       |
| 6. <i>Palo</i> No. III "          | 3             | 0.8        |
| 7. <i>Dhankhar</i> No. I          | 5             | 1.3        |
| 8. " No. II                       | 31            | 7.7        |
| 9. " No. III                      | 11            | 2.7        |

*Palo* soil covers 55.3 per cent, *Goind* 26.6 per cent, *Dhankhar* 11.7 per cent, and *Kachhiana* only 6.4 per cent of the total area under cultivation in the village.

The following table shows the standard rent for various types of soils :—

TABLE No. 3-6

*Soil Classification and Rent per Acre*

| Class of Soil                         | Standard Rent |
|---------------------------------------|---------------|
| 1. <i>Kachhiana</i>                   | Rs. 9/-       |
| 2. <i>Goind</i> No. I (Irrigated)     | Rs. 7/8/-     |
| 3. <i>Goind</i> No. I (Unirrigated)   | Rs. 6/10/-    |
| 4. <i>Goind</i> No. II (Irrigated)    | Rs. 6/-       |
| 5. <i>Goind</i> No. II (Unirrigated)  | Rs. 5/2/-     |
| 6. <i>Palo</i> No. I (Irrigated)      | Rs. 4/12/-    |
| 7. <i>Palo</i> No. I (Unirrigated)    | Rs. 4/4/-     |
| 8. <i>Palo</i> No. II (Irrigated)     | Rs. 3/14/-    |
| 9. <i>Palo</i> No. II (Unirrigated)   | Rs. 3/4/-     |
| 10. <i>Palo</i> No. III (Irrigated)   | Rs. 3/-       |
| 11. <i>Palo</i> No. III (Unirrigated) | Rs. 2/3/-     |
| 12. <i>Palo</i> No. IV (Irrigated)    | Rs. 1/12/-    |
| 13. <i>Dhankhar</i> No. I             | Rs. 3/10/-    |
| 14. <i>Dhankhar</i> No. II            | Rs. 3/-       |
| 15. <i>Dhankhar</i> No. III           | Rs. 2/6/-     |

Rent that has to be paid for *Kachhiana* and *Goind* soils is quite high.

*Irrigation*

The three sources of irrigation in the village consist of 1 tube-well, 16 wells and 4 tanks. The tube-well was installed in the year 1954 in the neighbouring village named Chak Abdulla. During the year 1368 F., the irrigated area was 221 acres only—76 acres from tube-well, 133 acres from masonry wells and 6 acres from the *pokhar* (tank).

The *Rabi* and *Zaid* crops depend mostly on irrigation but the *Kharif* crop almost totally depends upon rainfall.

*System of Land Tenure*

Prior to the abolition of Zamindari system in 1951, the zamindars of the village were the Syeds of Para itself. They used to realise several kinds of dues in cash and kind from the cultivators. The *ryot* were treated just like serfs. There was no security of tenure over land. The cultivators were ejected almost at will. Rent was also increased from time to time. They were not permitted to build their houses either on *abadi*

land or in their plots without taking permission from the landlord. The *abadi* land as well as barren and uncultivated land were the sole property of zamindars. Without their permission cattle could not be grazed in barren lands nor could a tree be planted or house built on the land under cultivation. Whenever desired by the zamindar, his *ryot* had to render *begar* (free labour) for him. All the trees growing naturally, belonged to the zamindar. Even trees planted by cultivators could not be sold without his permission. The tenants could fell trees in their holdings with the prior permission of zamindar for agricultural implements only.

In 1359 Fasli (1951-1952 A. D.) the following types of tenants were found in the village:—

TABLE No. 3-7

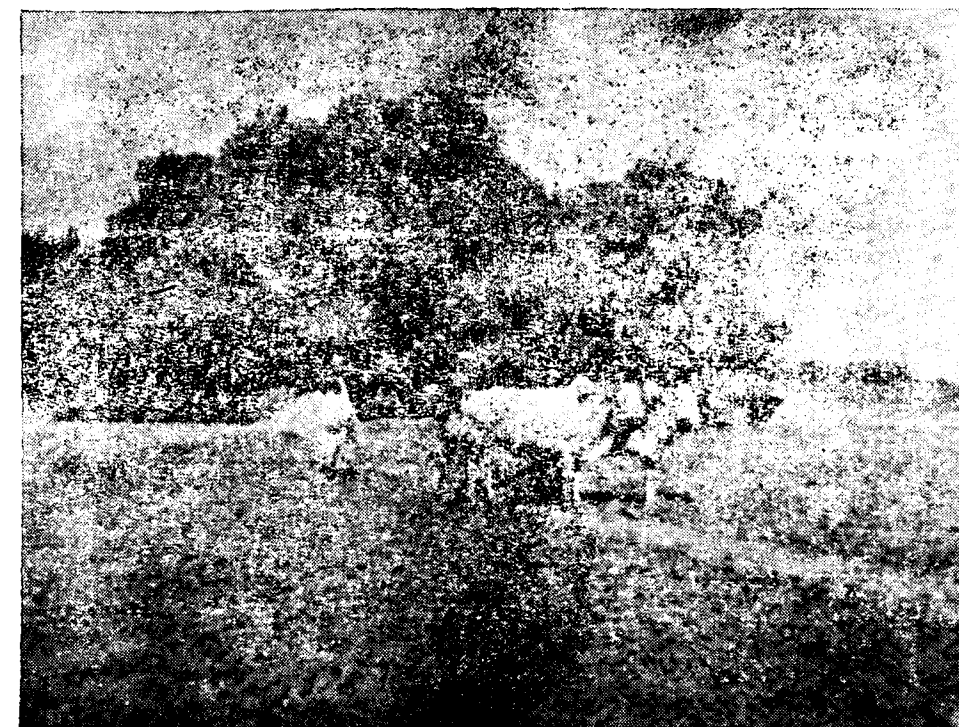
*Area under various Tenures*

| Tenure                       | Area Acres |
|------------------------------|------------|
| 1. <i>Sir</i>                | 36         |
| 2. <i>Khudkasht</i>          | 80         |
| 3. Occupiers without consent | 19         |
| 4. Grants                    | 16         |
| 5. Occupancy tenants         | 153        |
| 6. Hereditary tenants        | 89         |
| Total:                       | 393        |

*U. P. Zamindari Abolition and Land Reforms Act, 1951*

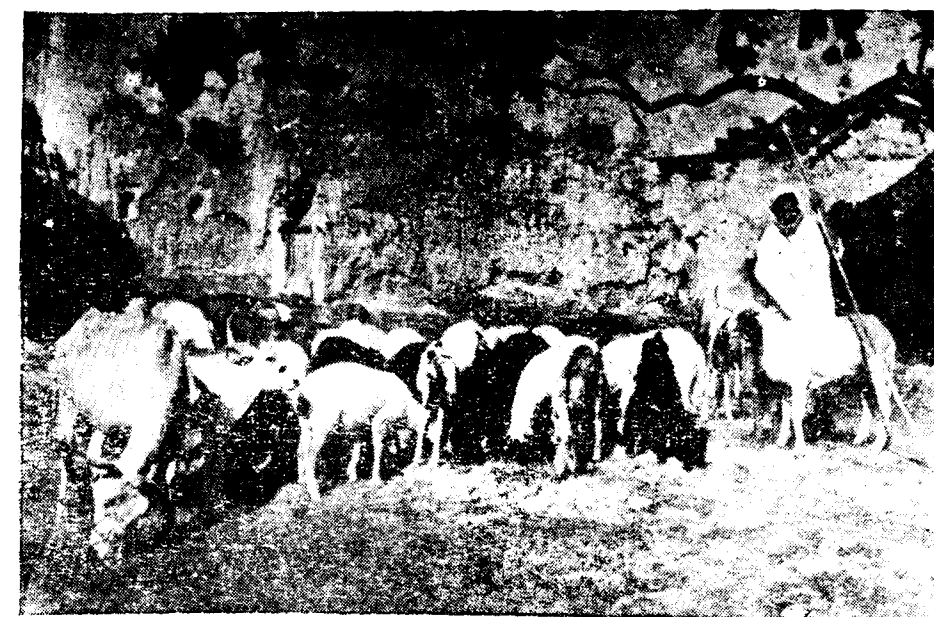
The Zamindari Abolition and Land Reforms Act 1951, was enforced on July 1, 1951. With the dawn of political freedom, the State Government decided to do away with the much-maligned Zamindari system which was established by the foreigners for reasons of expediency and administrative convenience. It was strongly felt that without a radical change in the system of land tenure, no coordinated plan of rural reconstruction could be undertaken to ensure agricultural efficiency and increased food production, to raise the standard of living of the peasantry and to give opportunities for the full development of the peasants' personality. It was expected that the new system would restore to the cultivator, the rights and the freedom which were his and to the village community, the supremacy which is exercised over all the elements of village life. It was, therefore, considered necessary to

PLATE VII



Ploughing a field

PLATE VIII



The village cowherd

substitute the bewildering variety of land tenures by a simple and uniform scheme of two main forms of land tenure. The intermediaries in respect of their *Sir, Khud-kasht* and groves were classed as *Bhumidhars*. So did also the tenants who paid an amount equal to ten times their rent. The remaining tenants were called *Sirdars* with permanent and heritable rights in land, the right to use their land for any purpose connected with agriculture, horticulture or animal husbandry and to make any improvements.

A minor form of land tenure called *Asami* was applied to non-occupancy tenants of land in which stable rights could not be given, such as, tracts of shifting or unstable cultivation, and persons to whom land might be let in future by *Bhumidhars* and *Sirdars* who are incapable of cultivating the land themselves. To prevent the re-emergence of the landlord tenant system, the right of letting was restricted only to disabled persons, such as minors, widows and persons suffering from physical or mental infirmity.

All lands of common utility, such as *abadi* sites, pathways, waste lands, forests, fisheries, public wells, tanks and water channels vested in the village community. The Gaon Panchayat, acting on behalf of the village community, was entrusted with wide powers of land management.

After the abolition of Zamindari, the system of land tenure was simplified. At the time of survey the following land tenures were found in the village :—

| TABLE No. 3·8                           |               |                      |            |
|-----------------------------------------|---------------|----------------------|------------|
| Area of Land under various Land Tenures |               |                      |            |
| Tenure                                  | Area in Acres | Land Revenue or Rent | Percentage |
| <i>Bhumidhari</i>                       | 98            | Rs. 436·19 Paise     | 25·8       |
| <i>Sirdari</i>                          | 231           | Rs. 2,380·75 Paise   | 70·2       |

The remaining land (73 acres) was covered by *abadi*, pathways, roads, ponds, graveyards, grove etc.

Land Utilisation

About 3/4th of the area remains under cultivation every year. In 1367 F. and 1368 F., about 77·6 per cent and 70·1 per cent of land respectively was found under cultivation. Thus, a large proportion of land is under cultivation. There is no water-logging.

An important aspect of land utilisation is the average size of holdings in a village. With the increase in population the pressure of population on land increases. As a result of family partition, the holdings are sub-divided after every succession. For ensuring a square meal, the cultivator has either to acquire fresh land or to lower his standard of living. If he does not adopt any of the two courses, he will run into debt and ultimately join the mass of landless labourers.

Village Para has 246 plots with an area of 49·69 acres. The size of an average holding comes to 0·20 acres only. There are holdings even with an area of 0·02, 0·06, and 0·13 acres. Such holdings are not evidently economic by any stretch of imagination. Even these small holdings are rarely in a compact block. Most of these are constituted of small fields scattered all over the village. And, these holdings too are held jointly by a number of holders, with every likelihood of partition within the life time of the holders.

Consolidation of holdings was taken up in this village on 14th May, 1961. It is scheduled to be finished within 33 months. As a result of consolidation of holdings, cultivation is expected to become more profitable because cost of production will naturally fall.

Harvest

The most important crops of the village is *Kharif*, followed by *Rabi* and *Zaid*. The crops sown in June or in the beginning of July and harvested in October/November are called *Kharif* crops. They require much water for their growth and are, therefore, sown after the monsoon has broken. The *Rabi* crops follow the *Kharif* crops and are generally harvested in the month of March/April.

The principal crops of *Kharif* season are paddy (early), paddy (late), *sawan*, sugarcane, *chari* (fodder), *jowar*, *arhar*, *bajra*, and vegetables. The main crops of *Rabi* season are barley, peas, wheat, gram, *gojai*, potato, *bejhar*, spices etc.

Double-Cropping

The practice of double-cropping is commonly prevalent in those part of the village where crop is harvested earlier and the land is irrigated. During the agricultural years 1359 F. and 1360 F., an area of 91 acres was double-cropped in the village. In the years 1367 F. and 1368 F., 72 acres and 98 acres respectively were double-cropped.

Paddy

The foremost place in *Kharif* crops is occupied by paddy. The area under this crop during the following four years was as given below :—

| Year    | Area in Acres |      |       |
|---------|---------------|------|-------|
|         | Early         | Late | Total |
| 1359 F. | 45            | 41   | 86    |
| 1360 F. | 45            | 41   | 86    |
| 1367 F. | 42            | 42   | 84    |
| 1368 F. | 85            | 44   | 129   |

In 1368 F., paddy covered about 32.1 per cent of the cultivated area of the village. The Japanese method of paddy cultivation has been adopted by 36 households at the instance of the Block staff. The early paddy is sown in nurseries in the end of June. After about 3 weeks, paddy seedlings are transplanted in the field. Generally, improved varieties No. 22 of early paddy and T100, T9 and T36 of late paddy are sown in the village. Late paddy requires more water and hence it is grown in the low-lying area of the village.

Sugarcane

The following figures show the area under sugarcane crop during the previous 4 years :—

| Year    | Area in Acres |
|---------|---------------|
| 1359 F. | 20            |
| 1360 F. | 20            |
| 1367 F. | 23            |
| 1368 F. | 26            |

Sugarcane occupies the plot for the whole year. It is generally sown in February/March and harvested from November to March. In comparison to other crops, the cost of production of sugarcane is higher, because of intensive manuring, watering and weeding. The labour involved in producing sugarcane is indicated in the following couplet :

*Tin pani terha kore  
Tab dekhe ukkhi ka pore*

1. ∴ it is necessary to irrigate the field thrice and weed it 13 times, before one can get the sugarcane crop. There is no sugar mill in the vicinity. *Gur* and *rab* are manufactured in the village. A number of crushers are installed for the purpose every year.

Other crops of Kharif Season

Besides the above two crops, the other *Kharif* crops consist of *sawan* in 17 acres, *jowar* and *arhar* in 4 acres, vegetables in 3 acres and *bajra* in 1 acre. *Sawan* occupied the most important place among these crops. In addition, *chari* for fodder was sown over 16 acres.

Barley

Of the *Rabi* crops, barley is the most important. The area under barley during 4 years was as follows :—

| Year    | Area in Acres |
|---------|---------------|
| 1359 F. | 91            |
| 1360 F. | 91            |
| 1367 F. | 90            |
| 1368 F. | 80            |

Two improved varieties of barley, viz., Ballia barley and K12 are popular in the village.

In 1359 F., pea crop was sown over 63 acres or 31.3 per cent of the total area sown in the *Rabi* season. The area under pea for 4 fasli years was as follows :—

| Year    | Area in Acres |
|---------|---------------|
| 1359 F. | 63            |
| 1360 F. | 60            |
| 1367 F. | 61            |
| 1368 F. | 62            |

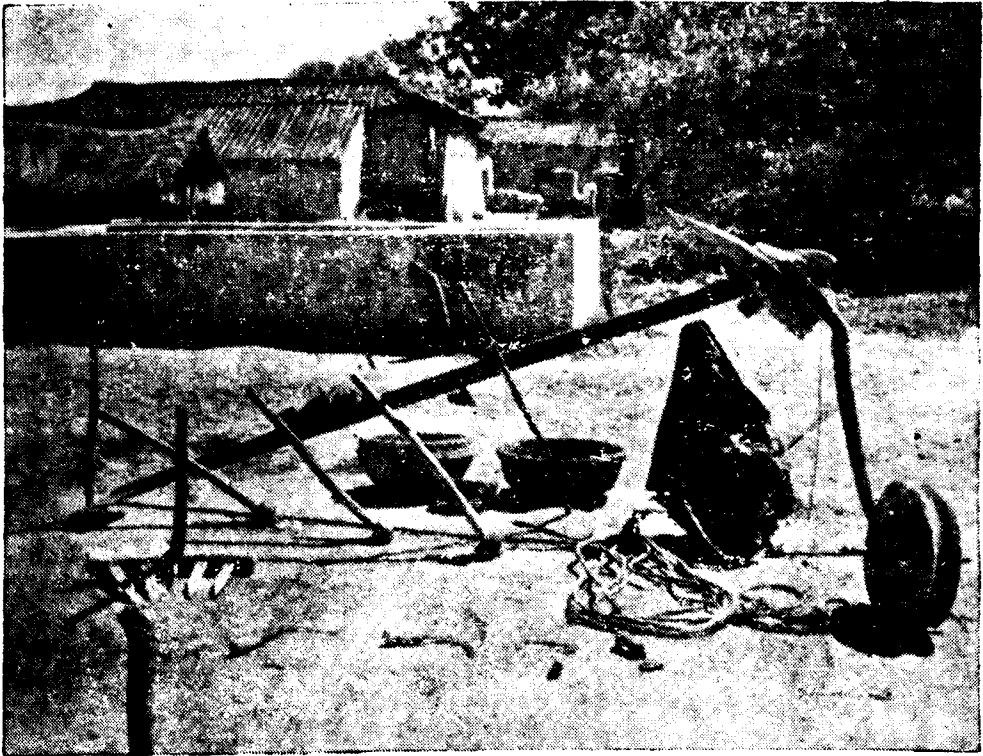
Pea is generally sown in the double-cropped area. It is taken as pulse as well as cereal. Pea and barley flour are mixed together for preparing *chapaties*. Green pea also serves as a good refreshment during winter. The improved variety T163 is used in the village.

Other Rabi Crops

The area under other *Rabi* crops during three years was as follows :—

| Year    | Wheat           | Gojai | Gram | Potato, carrot, vegetable etc. |
|---------|-----------------|-------|------|--------------------------------|
|         | (Area in Acres) |       |      |                                |
| 1359 F. | 17              | 1     | ..   | 41                             |
| 1367 F. | 13              | 4     | ..   | 38                             |
| 1368 F. | 16              | 2     | 8    | 46                             |

PLATE IX



Agricultural implements

PLATE X



Improved variety of agricultural implements

Gojai is a mixture of wheat and barley and *bejhar* that of barley, gram and peas. Gram and pea are entered together in the village records.

More labour is to be put in the field for wheat in comparison to other crops of this season. Barley needs less irrigation than wheat. Improved variety of wheat viz. K13, K710, and K824 is sown by a number of cultivators. Three methods of sowing are followed by the villagers, viz., (1) behind the plough, (2) dibbling, (3) behind the plough by dropping seed through the *nai* (funnel-shaped wooden apparatus attached to the plough). The last method is most popular.

Manure

Generally, compost manure prepared from dung refuse and other leaves in the traditional manner is used. In the 2 hamlets, 58 households have started the use of chemical fertilizers. Every cultivator tries to apply optimum dose of manure, so that he may have a better yield. In the sugarcane field about 150 to 200 maunds of compost manure per acre is to be given, in addition to adequate chemical fertilizers.

Previously, this village depended for its supply of fertilizers on the Cooperative Union of Mardah Block. During the year 1961-62, a Cooperative Union was organised at Susendi, which caters to the needs of this village also. During the year 1961-62, fertilizers worth Rs. 2,000/- were distributed to the members of the society.

Crop Diseases and Pests

A number of pests and diseases attack the various crops. Early paddy is attacked by *gundhi* bug, generally in the month of September. When drought has occurred, the *gundhi* bug appears just like locusts and within a short time sucks out the milk of the plant and its fruits. Another pest named *kusia* also attacks the paddy crop in the months of September and October. Five per cent B. H. C. solution is used for fighting these pests. The pest known as *bareis* attacks *jowar* and sugarcane both.

The *Rabi* crop, especially wheat and barley, is attacked by *gujhia*, white ants and smut from November to January. The crop is treated with 10 per cent B. H. C. solution. Another pest named *pyritta* attacks sugarcane in the month of September and October. It is destroyed by spraying D. D. T. solution.

Potato is affected by pests named mosiac and blight. A chemical solution is used for destroying it.

Agricultural Implements

The indigenous plough is still popular in the village. It is prepared by the village carpenter and blacksmith and is quite cheap. It is made of wood and is fitted with an iron shear called *phar*. It is drawn by a pair of oxen. Other implements are *kudar* and *pharua* (spade) for digging purpose, *khurpa* (scythe) for weeding, and *hasia* (sickle) for harvesting operations. Wooden yoke is used for keeping the bullocks together at the time of work. *Gandasa* is used for chaff-cutting by hand. *Hengi* (leveller) is needed for levelling the land after breaking big clods of the field. A big leather bucket is used for taking water out of the well for irrigation purposes. Some of the cultivators are found in possession of implements of improved variety such as R. N. cultivator, hand hoe, dibbler etc. A few of them use chaff-cutting machines, too.

Crop Yield

The following table gives the average yield of important crops along with the rate of seed per acre, required previously and now-a-days :—

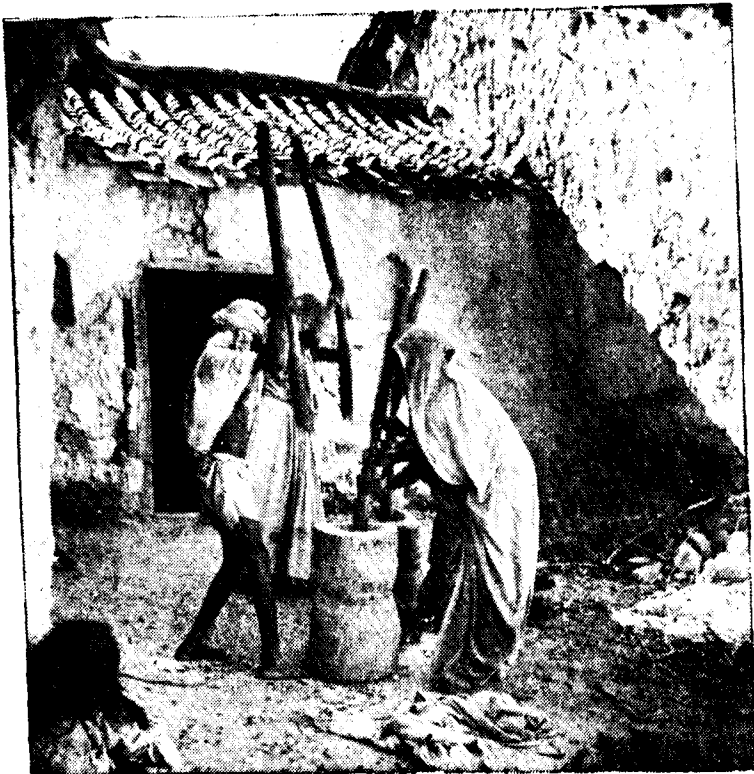
TABLE NO. 3-9  
Average Yield

| Name of Crop                     | Old rate of Seed per Acre | Present rate of Seed per Acre | Produce per Acre Mds. |
|----------------------------------|---------------------------|-------------------------------|-----------------------|
| 1. Early paddy (by nursery)      | 15—20 seers               | 10 seers                      | 20—30                 |
| 2. Early paddy (by broadcasting) | 20—30 "                   | ..                            | 14—16                 |
| 3. <i>Sawan</i>                  | 4 "                       | ..                            | 6—8                   |
| 4. <i>Jowar</i>                  | 3—1 "                     | ..                            | 4—5                   |
| 5. <i>Arhar</i>                  | 4 "                       | ..                            | 10—12                 |
| 6. Barley                        | 40—45 "                   | 30—35                         | 12—14                 |
| 7. Wheat                         | 40 "                      | 30                            | 10—12                 |
| 8. Pea                           | 40—60 "                   | 40—45                         | 14—16                 |
| 9. Gram                          | 30—40 "                   | ..                            | 8—10                  |
| 10. Potatoes                     | 4—4 Mds.                  | ..                            | 100                   |
| 11. Sugarcane                    | 40—55 Mds.                | ..                            | 1,000                 |

The yield in this village per acre is almost normal. The production of potato is quite high.

The following figures indicate the total annual produce of various crops in the two hamlets :—

PLATE XI



Paddy husking

TABLE No. 3-10

## Quantity Produced and Sold

| Name of Product | Annual Quantity produced | Total consumed by Producer | Quantity sold |
|-----------------|--------------------------|----------------------------|---------------|
| 1. Paddy        | 369.50 Mds.              | 368.00 Mds.                | 1.50 Mds.     |
| 2. Barley       | 432.1 "                  | 432.1 "                    | ..            |
| 3. Wheat        | 139.70 "                 | 138.90 "                   | 0.80 Mds.     |
| 4. Pulses       | 232.30 "                 | 232.30 "                   | ..            |
| 5. Sugarcane    | 7,166 mds.               | 973 mds.                   | 6,193 mds.    |
| 6. Potatoes     | Rs. 4,027.50             | Rs. 647.50                 | Rs. 3,380.00  |
| 7. Oil seeds    | Rs. 60.00                | Rs. 20.00                  | Rs. 40.00     |

Sugarcane and potatoes are a good source of income to the village.

## Marketing

The main articles found in surplus in this village are *gur*, potato, onion, gourd, *ghuinian* (alocasia) and *banda* (mislotoe). These are sold in the neighbouring villages or are sent to Varanasi by trucks. Potatoes are also preserved in the cold storage at Ghazipur. There is no Cooperative Marketing Society in the village.

## Source of Finance

There is a Cooperative Credit Society in the village which was converted into Service Cooperative Society on March 13, 1961. This Society was registered on September 16, 1938 as a Multi-purpose Cooperative Society. It used to advance short term loans in cash to its members. At the time of Survey, the Service Cooperative Society was found having advanced a loan of Rs. 3,000/- and fertilizers worth Rs. 2,000/- to its members. This Society has 150 members of agricultural families. From the 2 hamlets, only 6 households—one each from Chamar, Dusadh and Nonia and two each from Koiri and Muslim communities—are members of this Cooperative Society. Of the non-members, 43 persons did not become members because of financial scarcity, 9 persons pointed out that they had no faith in the utility of the Society, 25 persons expressed ignorance of the existence of the Society, 2 persons pointed out that they were not contacted by any one for becoming members and 6 persons had no reasons to offer. Credit is obtained from the village moneylender also but at a high rate of interest.

## Proverbs and Sayings Relating to Agriculture

The following sayings in connection with agriculture are prevalent in the village :—

- (1) *Shukrawar ki badri, rahi Shanichar chhaye,*  
*Kahey Ghagh, sun Ghaghni, bin barse nahin jaye.*

i. e. if the cloudy weather continues from Friday to Saturday, rain is a certainty.

- (2) *Bachawa bail, bohuria joy,*  
*Na ghar rahe, na kheti hoy.*

i. e., a calf cannot plough the field successfully just as minor wife cannot run the household properly.

- (3) *Kheti to thori kare, mehnat kare sawai,*  
*Ram chahai, wah vyakti ka, kabhi na tota jai.*

i. e., it is better to cultivate less land but more labour should be put in it. If a cultivator follows this rule, then in no case would be run into loss.

- (4) *Purab dhanuhi, pachhim bhanu,*  
*Kahen Ghagh, barkha nagichan.*

i. e., when the sun is in the west and the rainbow is seen in the east, according to poet Ghagh, rainfall would take place shortly.

- (5) *Kheti bari, binti, aur ghore ka tang,*  
*Apne hath sawariaye, lakh log hon sang.*

i. e., even though one may have lakhs of persons at his disposal, one should invariably himself do cultivation, prayer etc. This stresses the need of personal attention to agriculture.

- (6) *Pachhua hawa usawe joy,*  
*Ghagh kahe ghun kabahu na hoy.*

i. e., if winnowing of grain is done when the westerly wind is blowing, grain will not be attacked by weevil.

- (7) *Rohini barse, mrig tape, kuchh kuchh adra jay,*  
*Kahen Ghagh sun Ghaghni swan bhat nahi khay.*

i. e., if there is rain in *Rohini Nakshatra* and no rain in *Mriga Nakshatra* and little rain in *Adra Nakshatra*, then production of paddy will be so high that even dogs would not take rice.

- (8) *Uttam kheti, jo har gahe,*  
*Madhyam kheti, jo sang rahe;*  
*Jo poochhe harwaha kahan,*  
*Bij dube, gaya tinka tohan.*

i. e., cultivation will yield best fruits if one cultivates the field with one's own hand, moderate if one is present while the field is being ploughed, but if it is left entirely to the sweet-will of the ploughman, the yield would be very poor. In short the agricultural yield has direct correlation with the extent of personal interest taken therein.

- (9) *Boli lokhar phuli kans,*  
*Ab nahin barkha ki aas.*

i. e., if the fox is growling and the *kans* (a kind of grass, has flowered, then there is no hope of rain.

- (10) *Phagun mas bahe purwai,*  
*Tab gehun men gerua ai.*

i. e., if the easterly wind blows in the month of *Phalgun*, (January-February) then there will be a sure attack of *gerua* (a pest).

## Livestock

The drought animals, particularly bullocks, play an important part in the agricultural economy of the village. In fact cultivation depends mainly upon bullocks, which are required for almost every agricultural operation. Among the Hindus there is a sentimental attachment for the cow, called *gumata*, the mother, and its progeny. Every product of cow, such as, milk, curd, *ghee*, dung and urine is considered pure.

In the two hamlets, only 69 households have 126 bullocks, giving an average of 2 bullocks per household. All the bullocks are of ordinary indigenous breed. Improved varieties of bullocks such as Chambi, Jaunpuri, Punjabi, are found in other hamlets of the village. A poultry farm was opened in the village with the subsidy given by the Development Block, Ghazipur in 1960-61.

The two hamlets have only 5 milch cattle owned by 4 households. The milk supply is, therefore, poor. The yield of an average cow is about  $1\frac{1}{2}$  seers of milk per day; the average she-buffalo yields 3 seers and the average goat only  $\frac{1}{2}$  seer of milk a day. Besides these, 42 goats are owned by 22 households and 12 pigs by 3 households. The pigs are kept by 1 household of Dusadh and 2 households of Mehtars only; 18 dry cows are possessed by 16 households, 6 young calves by 6 households, 29 dry she-buffaloes by 20 households and 1 horse by 1 household.

The nearest veterinary hospital is at Ghazipur.

Several varieties of fish are found in rivers Ganga and Beso and in the village pond. No household is engaged in fishing either in principal or in subsidiary capacity. But most of the Chamars and Muslims go to these rivers for catching fish for domestic consumption.

## Village Industries

Oil producing is the only cottage industry in this hamlet, followed by one Koiri and one Teli household. The cultivators give rape and mustard seeds to them. The seeds are crushed in the oil crusher, locally called *kolhu*, the oil is delivered to the customer and the oil cake is retained in lieu of the services rendered. The two households also purchase seeds and sell the oil and oil cakes both in the market.

## Non-workers

Out of 621 persons covered by the Survey, 354 persons (57.5 per cent) were workers and the remaining 267 persons (42.5 per cent) were non-workers. The following Table shows the non-workers by set broad age groups and nature of activity :—

TABLE No. 3-11

## Non-workers by Sex, Age Groups and Activity

|                                     | All ages |     |     | 0-14 |     | 15-34 |    | 35-59 |    | 60 & over |    |
|-------------------------------------|----------|-----|-----|------|-----|-------|----|-------|----|-----------|----|
|                                     | P        | M   | F   | M    | F   | M     | F  | M     | F  | M         | F  |
| Total Non-workers                   | 267      | 119 | 148 | 112  | 131 | 2     | 7  | 1     | 4  | 4         | 6  |
| Full time students                  | 23       | 23  | ..  | 21   | ..  | 2     | .. | ..    | .. | ..        | .. |
| Persons engaged in household duties | 10       | ..  | 10  | ..   | ..  | ..    | 6  | ..    | 4  | ..        | .. |
| Dependants                          | 234      | 96  | 138 | 91   | 131 | ..    | 1  | 1     | .. | 4         | 6  |

Thus, 87.6 per cent of the non-workers consist of dependants, infants and children not attending school and persons permanently disabled, 3.7 per cent, of females engaged only in household duties and 8.7 per cent of male students.

## Indebtedness

The following table shows the extent of indebtedness in the two hamlets at the time of survey :

TABLE No. 3-12

| Indebtedness   |                            |                              |                                |                                            |              |
|----------------|----------------------------|------------------------------|--------------------------------|--------------------------------------------|--------------|
| Income-group   | Total Number of Households | Number of Households in Debt | Percentage of col. 3 to col. 2 | Average indebtedness per Household in Debt | Debt         |
| Rs. 25 & below | 5                          | 1                            | 20.00                          | Rs. 40.00                                  | Rs. 40.00    |
| Rs. 26 to 50   | 46                         | 25                           | 54.25                          | Rs. 164.24                                 | Rs. 4,106.00 |
| Rs. 51 to 75   | 30                         | 20                           | 66.66                          | Rs. 163.75                                 | Rs. 3,275.00 |
| Rs. 76 to 100  | 11                         | 5                            | 45.45                          | Rs. 240.00                                 | Rs. 1,200.00 |
| Rs. 101 & over | 3                          | 1                            | 33.33                          | Rs. 85.00                                  | Rs. 85.00    |
| Total          | 95                         | 52                           | 100                            |                                            | Rs. 8,706.00 |

About 54.74 per cent of the households were found in debt. The highest percentage of households in debt was in the income range Rs. 51-75. The amount of average indebtedness per household increases with the increase in income except, for in the last income group.

About 48.5 per cent of the debt was incurred in connection with cultivation, 19.8 per cent in connection with marriage, 8.8 per cent for house construction, 8.7 per cent on day-to-day domestic expenditure, 7.0 per cent on litigation, and the remaining 7.2 per cent in connection with business, purchase of land, funerals, and sickness, etc.

The margin of error in the figures of income and expenditure is likely to be greater because due to obvious reasons people do not tell their correct income and expenditure. The following table shows the income of the various households by occupation, income and number of members :—

TABLE No. 3-13

Households by Occupation, Income & Number of Members

| Occupation            | No of Households | No. of Members | Monthly Income and No. of Households |           |           |            |                |
|-----------------------|------------------|----------------|--------------------------------------|-----------|-----------|------------|----------------|
|                       |                  |                | Rs.                                  |           |           |            |                |
|                       |                  |                | Rs. 25/- & below                     | Rs. 26-50 | Rs. 51-75 | Rs. 76-100 | Rs. 101 & over |
| Cultivation           | 52               | 401            | 2                                    | 17        | 21        | 9          | 3              |
| Agricultural Labourer | 30               | 162            | 2                                    | 18        | 9         | 1          | ..             |
| Pig breeding          | 1                | 1              | 1                                    | ..        | ..        | ..         | ..             |
| Shopkeeper            | 1                | 4              | ..                                   | 1         | ..        | ..         | ..             |
| Hawker of Vegetables  | 1                | 4              | ..                                   | 1         | ..        | ..         | ..             |
| Engine driver         | 1                | 5              | ..                                   | 1         | ..        | ..         | ..             |
| Transport             | 2                | 12             | ..                                   | 1         | ..        | 1          | ..             |
| Washerman             | 1                | 6              | ..                                   | 1         | ..        | ..         | ..             |
| Oil producer          | 2                | 13             | ..                                   | 2         | ..        | ..         | ..             |
| Sweeper               | 4                | 13             | ..                                   | 4         | ..        | ..         | ..             |
| Total :               | 95               | 621            | 5                                    | 46        | 30        | 11         | 3              |

As is seen, 48.5 per cent households fall in the income group Rs. 26-50, 31.5 per cent in the income group Rs. 51-75, 5.2 per cent in the income group of less than Rs. 25. Only 3.2 per cent of the households fall within the income group Rs. 101 and above. The economic condition of the people is obviously poor.

#### Expenditure

For determining the expenditure pattern of the populace, the budgets of a number of households were studied. The budgets of the following persons which are of a representative character are discussed in detail :—

(1) A cultivator named Gangadhari, Koiri by caste with an income of Rs. 75/- p. m.

(2) A cultivator named Abdul Rashid, working as shopkeeper, barber, and worker in flour mill, with an income of Rs. 240 p. m.

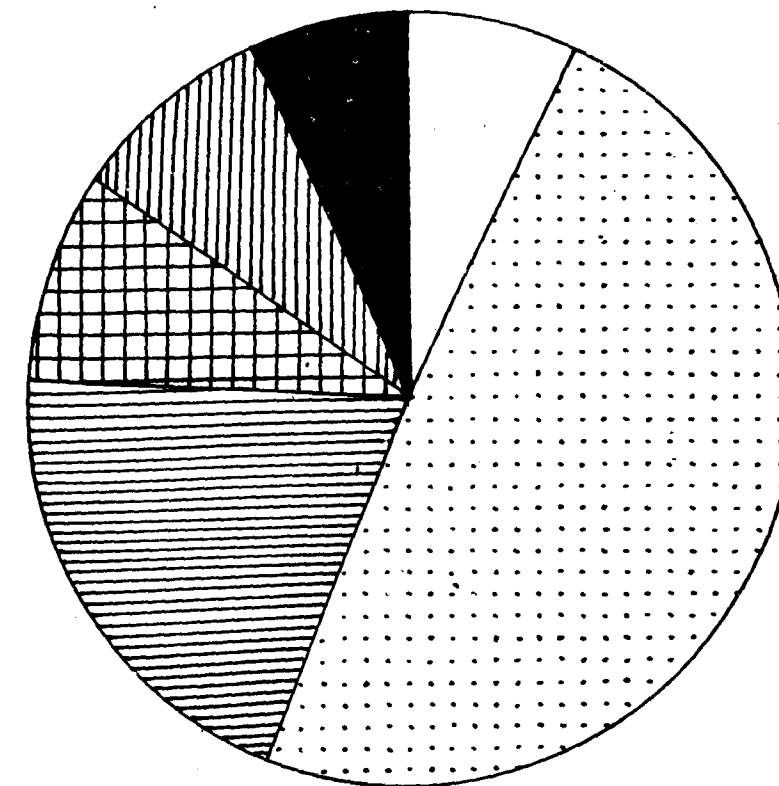
(3) An *ekka* driver named Ramker, Chamar by caste, with an average income of Rs. 45/- p. m.

(4) An agricultural labourer named Raghunath, Chamar by caste, with an average income of Rs. 80/- p. m.

The household of Gangadhari Koiri consists of 12 members, seven of them being above 12 years and others below 12 years. Agriculture is the main occupation of the household. Gangadhari, his 2 brothers, their mother and three wives are all engaged in it as whole time or part-time workers. The average monthly income of this household is Rs. 75 p. m. The expenditure during the month preceding the survey was as follows :—

| Item                     | Expenditure |
|--------------------------|-------------|
|                          | Rs.         |
| 1. Cereals and pulses    | 48.50       |
| 2. Vegetables            | 5.31        |
| 3. Oil                   | 3.00        |
| 4. Other food items      | 11.24       |
| 5. Fuel and light        | 6.00        |
| 6. Tobacco               | 1.87        |
| 7. Clothing and footwear | 17.75       |
| 8. Other items           | 00.75       |
| Total :                  | 94.42       |

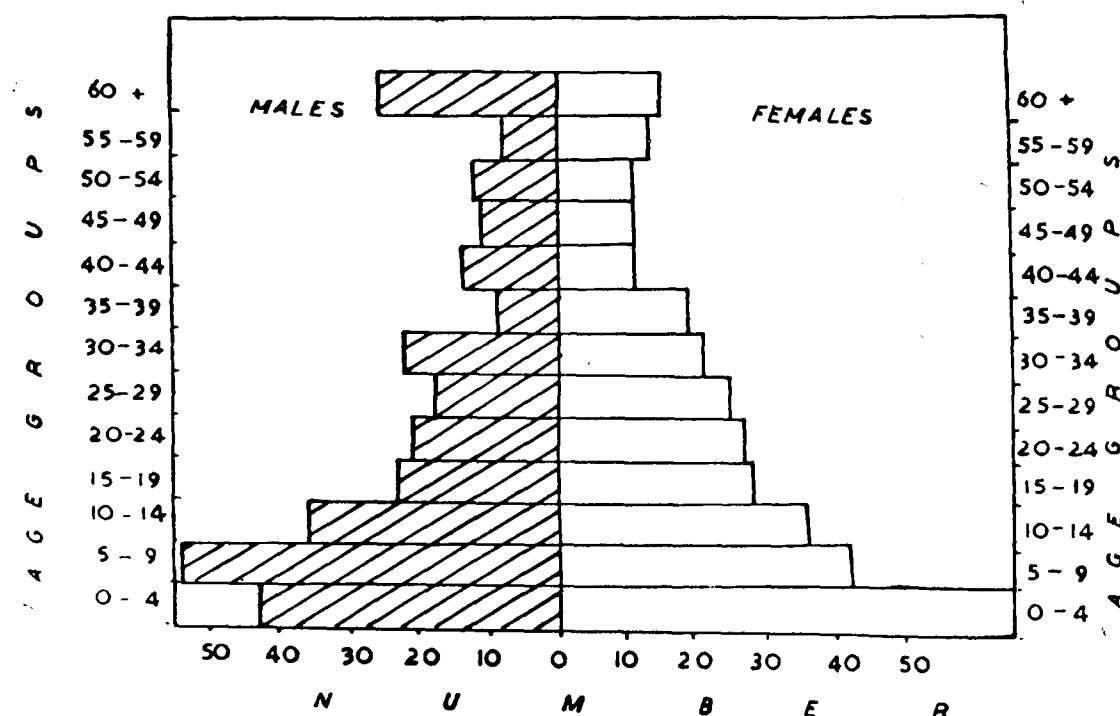
### INDEBTEDNESS BY CAUSES



|                    |
|--------------------|
| CULTIVATION        |
| MARRIAGES          |
| HOUSE CONSTRUCTION |
| ORDINARY WANTS     |
| LITIGATION         |
| OTHERS             |

D.S. SRIVASTAVA

### NUMBER OF MALES AND FEMALES IN VARIOUS AGE GROUPS



The expenditure on food items was about 75 per cent of the total. The monthly budget of this particular month was deficit by Rs. 19.42.

Abdul Rashid, a Muslim barber, was found engaged in a number of occupations and has a sound economic condition. Two of his brothers keep a barber's shop at Ballia. The household has a grocery shop and a grain grinding machine in the village. The family has 25 members consisting of Abdul Rashid aged 65 years, his second wife aged 36 years, 4 sons aged 30 years, 22 years, 7 years and 5 years, 2 unmarried daughters aged 9 years and 2 years, two sons' wives, 4 sons' daughters, 1 sons' son, 2 brothers aged 48 years and their wives, 3 brothers' sons aged 16, 14, and 4 years, 1 brothers' daughter aged 9 years, and 2 servants aged 46 and 36 years. Two brothers' sons are studying in Intermediate Colleges out side. Cultivation is the principal occupation of the household along with various occupations, run by different members of the family. The average monthly income from various occupations is as follows :—

| Occupation                | Income<br>Rs. |
|---------------------------|---------------|
| 1. Cultivation            | 100           |
| 2. Grain grinding machine | 75            |
| 3. Grocery shop           | 60            |
| 4. Barber services        | 5             |
| Total :                   | 240           |

The household has 9.50 acres of land under cultivation and owns a pukka and a *kachcha* house also. The monthly expenditure during the month preceding the survey was as follows :—

| Item                     | Expenditure<br>Rs. |
|--------------------------|--------------------|
| 1. Cereals and pulses    | 100.00             |
| 2. Vegetables            | 12.75              |
| 3. Meat and eggs         | 20.00              |
| 4. Milk                  | 7.50               |
| 5. Ghee and oil          | 20.00              |
| 6. Other food items      | 39.58              |
| 7. Fuel and lighting     | 12.69              |
| 8. Clothing and footwear | 85.00              |
| 9. Other items           | 5.50               |
| 10. Litigation           | 8.00               |
| Total:                   | 240.00             |

Out of the total expenditure, 83 per cent was spent on food items only and the remaining 17 per cent on non-food items. The income and expenditure of this household are balanced.

Ramker Chamar and his wife have an average income of Rs. 45/- per month. He is an *ekka* driver and his wife works as an agricultural labourer. They have 3 daughters, aged 8 years, 6 years and 3 years. The monthly expenditure was reported as follows :—

| Item                     | Expenditure<br>Rs. |
|--------------------------|--------------------|
| 1. Cereals and pulses    | 24.00              |
| 2. Vegetables            | 1.25               |
| 3. Meat                  | 1.00               |
| 4. Oil                   | 1.50               |
| 5. Other food items      | 3.18               |
| 6. Fuel and light        | 2.47               |
| 7. Clothing and footwear | 5.50               |
| 8. Other items           | 0.37               |
| Total :                  | 39.27              |

Out of the total expenditure, 79 per cent was spent on food items and the remaining 21 per cent on non-food items. The budget allowed a small saving for the rainy day.

The household of Raghunath Chamar had an average income of Rs. 80/- per month. He is assisted by his wife, his brother's wife, sister, sister's daughter and mother, all of whom are agricultural labourers. There are in all 15 members in the family but only 6 persons are gainfully employed. The expenditure pattern was reported to be as follows :—

| Item                     | Expenditure<br>Rs. |
|--------------------------|--------------------|
| 1. Cereals and pulses    | 48.00              |
| 2. Vegetables            | 3.00               |
| 3. Oil                   | 3.00               |
| 4. Other food items      | 10.37              |
| 5. Fuel and lighting     | 3.62               |
| 6. Clothing and footwear | 30.00              |
| 7. Other items           | 0.25               |
| Total :                  | 98.24              |

Out of the total expenditure, 65.69 per cent expenditure was on food items and the remaining 34.31 per cent on non-food items. There was a deficit of Rs. 18.24 Ps. Obviously, the income of this family is too low to support the family properly.

CHAPTER IV  
SOCIAL AND CULTURAL LIFE

At the time of this survey, the population of the two hamlets was 621 persons, consisting of 297 males and 324 females. According to 1961 Census the whole village had a population of 2,430 persons, consisting 1,189 males and 1,241 females. At the time of 1951 Census, its population was 2,003 persons, comprising 1,014 males and 989 females. Thus there has been an increase of 21·3 per cent in the population of the village during a period of 10 years. The rate of increase is higher than 15·63 per cent, the rate of increase for the district as a whole. The increase in the male and female population has been 17·26 per cent and 25·48 per cent respectively.

The break-down of population by age groups is as follows :

TABLE No. 4-1

Break-up of Population by Age-Groups

| Age-Group | Total | Percentage | Males | Females |
|-----------|-------|------------|-------|---------|
| 0—4       | 108   | 17·4       | 43    | 65      |
| 5—9       | 96    | 15·5       | 54    | 42      |
| 10—14     | 72    | 11·6       | 36    | 36      |
| 15—19     | 51    | 8·2        | 23    | 28      |
| 20—24     | 48    | 7·7        | 21    | 27      |
| 25—29     | 43    | 6·9        | 18    | 25      |
| 30—34     | 43    | 6·9        | 22    | 21      |
| 35—39     | 28    | 4·3        | 9     | 19      |
| 40—44     | 25    | 4·2        | 14    | 11      |
| 45—49     | 22    | 3·6        | 11    | 11      |
| 50—54     | 23    | 3·7        | 12    | 11      |
| 55—59     | 21    | 3·4        | 8     | 13      |
| 60 & over | 41    | 6·6        | 26    | 15      |
| Total :   | 621   | 100        | 297   | 324     |

Evidently, about 44·5 per cent of the population consists of persons in the age-group 0—14 years, and only 13·7 per cent of the population consists of persons of 50 years of age and above. The remaining 41·8 per cent population falls within the age-group 15-49 years. The population of the village is obviously progressive, just like the remaining population of the State.

Density

The area of Para is 401·66 acres or 162·55 hectares and the population of the whole village is 2,430 persons. Hence the density of population for the whole village is 3,868 persons per square mile. Obviously, the village is densely populated.

Sex Ratio

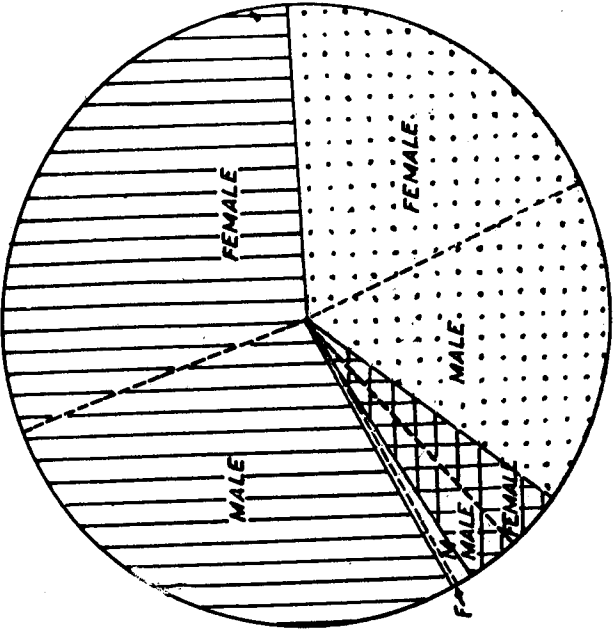
The population of the village consists of 297 males (47·83 per cent) and 324 females (52·17 per cent). At the time of 1961 Census, district Ghazipur had 49·50 per cent males and 50·50 per cent females. As pointed out in the District Gazetteer of Ghazipur, in 1853 females formed 48·4 per cent of the total population. The figure came down to 47·4 per cent in 1865 and 48·04 per cent in 1872. But from 1872 onward the population of females increased to 49·8 per cent in 1881, 50·5 per cent in 1891, 51·3 per cent in 1901 and 52·17 per cent in 1961.

Among the Hindus, 47·37 per cent are males and 52·63 per cent females, but among the Muslims 52·94 per cent are males and 47·06 per cent are females. Thus among the Muslims, the males exceed the females. Towards the end of the 19th century when the district Gazetteer was written, the situation was just the reverse. It was remarked in the Gazette : "The preponderance of females is much greater among Muslims than the Hindus, and even as early as 1853 there were relatively more Mohammedan than Hindu women."

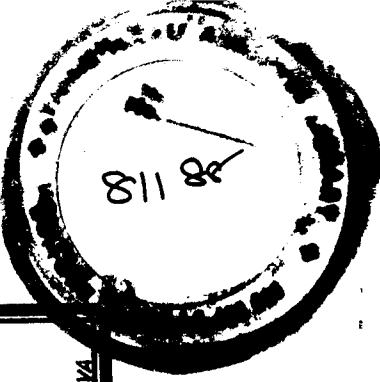
Birth and Death

Up to 1948, the birth and death records were maintained by the village *chaukidar* but after the enforcement of the

MARITAL STATUS

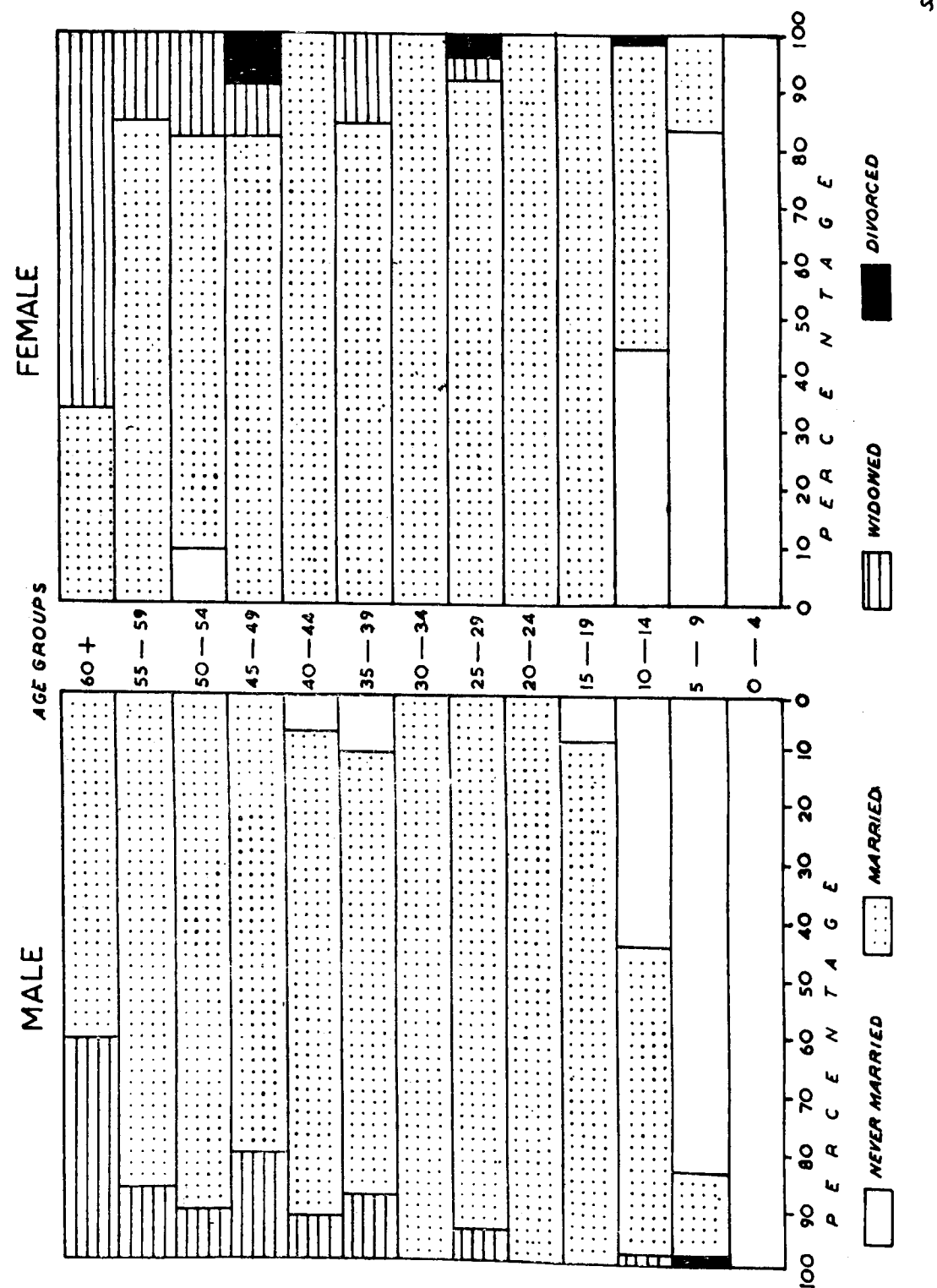


| MARRIED | NEVER MARRIED | WIDOWED | DIVORCED |
|---------|---------------|---------|----------|
| 10      | 10            | 10      | 10       |



D.S. SRIVASTAVA

## MARITAL STATUS BY SEX AND AGE GROUPS



U. P. Panchayat Raj Act in 1948, the duty was shifted on to the *Sabhapati*. The villagers do not realise the value of birth and death statistics. Hence some of the births and deaths remain unreported, out of sheer negligence. Such omissions were liable to occur previously also but the extent of such omission was not perhaps so high.

According to the entries in the register maintained by the *Gaon Sabha* during the period July, 1960 to June, 1961, 44 persons (22 males and 22 females) were born and 9 persons (4 males and 5 females) died of fever; the cause of death of another five persons who died during their infancy is not correctly known.

#### Medical Aid

A Government Unani Hospital was established in the village in April, 1954. For minor ailments the Hakim in-charge of the hospital is consulted but in serious cases the patient is taken to the Civil Hospital at Ghazipur or a private doctor is called in from there. The hospital has a compounder, too. It is housed in a building lent by a local person but the maintenance has to be done by Government. Every year medicine worth Rs. 600 is received here. At the district level, the District Medical Officer of Health is in-charge of the hospital.

There is no maternity centre or midwife in this village and the maternity cases are ordinarily conducted by unqualified and untrained *Dai* belonging to Chamar community. The *Dai* is also ill-equipped for her profession. She has little knowledge of medicines and whatever she knows she has learnt by trial and error while handling maternity cases. In spite of what she is, she has to be called in because there is no better substitute available in the village.

#### Sanitation and Drainage

Rain water flows easily into the two rivers Beso and Magain and hence there is no problem of water-logging in the village. The *Gaon Sabha* has got constructed about 6 furlongs of pukka lanes with the help of Development Block. They remain more neat and clean. Most of the old houses do not possess ventilators or windows for light and fresh air. There are no built up latrines in about 2/3rd of the houses of the village and the nearby fields are utilised for answering the call of nature. The pits for manuring are also situated near the *abadi* site, with the

result that the atmosphere becomes quite insanitary, especially during the rains. In most of the houses the cattleshed is situated near the living rooms. Due to this reason also the vicinity of the residential houses remains dirty due to cow-dung and urine. At the time of cooking, smoke spreads freely to all the rooms of the house. On account of poverty, too, most of the persons cannot afford to be neat and clean. Since the people in general are not properly educated, the mental background for a sanitary atmosphere is lacking.

#### Marital Status

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

TABLE No. 4.2

#### Marital Status by Age-groups

| Age-group | Never Married |     | Married |     | Widowed |    | Divorced or separated |    | Total |     |     |
|-----------|---------------|-----|---------|-----|---------|----|-----------------------|----|-------|-----|-----|
|           | M             | F   | M       | F   | M       | F  | M                     | F  | P     | M   | F   |
| All ages  | 108           | 117 | 170     | 185 | 18      | 19 | 1                     | 3  | 621   | 297 | 324 |
| 0—14      | 104           | 116 | 27      | 26  | 1       | .. | 1                     | 1  | 276   | 133 | 143 |
| 15—19     | 2             | ..  | 21      | 28  | ..      | .. | ..                    | .. | 51    | 23  | 28  |
| 20—24     | ..            | ..  | 21      | 27  | ..      | .. | ..                    | .. | 48    | 21  | 27  |
| 25—29     | ..            | ..  | 17      | 23  | 1       | 1  | ..                    | 1  | 43    | 18  | 25  |
| 30—34     | ..            | ..  | 22      | 21  | ..      | .. | ..                    | .. | 43    | 22  | 21  |
| 35—39     | 1             | ..  | 7       | 16  | 1       | 3  | ..                    | .. | 28    | 9   | 19  |
| 40—44     | 1             | ..  | 12      | 11  | 1       | .. | ..                    | .. | 25    | 14  | 11  |
| 45—49     | ..            | ..  | 9       | 9   | 2       | 1  | ..                    | 1  | 22    | 11  | 11  |
| 50—54     | ..            | 1   | 11      | 8   | 1       | 2  | ..                    | .. | 23    | 12  | 11  |
| 55—59     | ..            | ..  | 7       | 11  | 1       | 2  | ..                    | .. | 21    | 8   | 13  |
| 60 & over | ..            | ..  | 16      | 5   | 10      | 10 | ..                    | .. | 41    | 26  | 15  |

As is evident, out of 621 persons, 36.25 per cent were never married, 57.16 per cent were married, 5.96 per cent were widowed and 0.63 per cent are divorced or separated. Out of 297 males, 57.24 per cent are married, 6.06 per cent widowers, 0.33 per cent divorced and 36.30 per cent unmarried. Similarly, out of 324 females, 57.09 per cent

are married, 5.86 per cent are widows, 0.92 per cent are divorced and 36.13 per cent females are unmarried. In the age-group 0—14 years, 19.20 per cent are married, one male is widowed and one male and one female are divorced or separated. This indicates the presence of early marriages in the village, especially among the Chamars. In the age-group 50-54 years, one woman was found unmarried. She could not be married because she is blind.

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

| TABLE NO. 4.3                               |                |                        |                                                    |
|---------------------------------------------|----------------|------------------------|----------------------------------------------------|
| Percentage of Married Persons Age-groupwise |                |                        |                                                    |
| Age Group (Years)                           | No. of Persons | No. of Persons Married | Percentage of Married Persons within the Age-group |
| 0—4                                         | 108            | ..                     | ..                                                 |
| 5—9                                         | 96             | 15                     | 15.6                                               |
| 10—14                                       | 72             | 38                     | 52.8                                               |
| 15—19                                       | 51             | 49                     | 96.1                                               |
| 20—24                                       | 48             | 48                     | 100                                                |
| 25—29                                       | 43             | 40                     | 93.0                                               |
| 30—34                                       | 43             | 43                     | 100                                                |
| 35—39                                       | 28             | 23                     | 82.1                                               |
| 40—44                                       | 25             | 23                     | 92                                                 |
| 45—49                                       | 22             | 18                     | 81.8                                               |
| 50—54                                       | 23             | 19                     | 82.6                                               |
| 55—59                                       | 21             | 19                     | 90.5                                               |
| 60 & over                                   | 41             | 21                     | 52.2                                               |

According to the above figures all persons in the age groups 20-24 years and 30-34 years are married whereas in the age-groups 15-19 years, 25-29 years, 40-44 years and 55-59 years, more than 90 per cent are married.

Age at Marriage

It was observed that child marriage is prevalent in the village, especially among the Chamars. The following figures about some married heads of households of Chamar and Koiri castes are given below :—

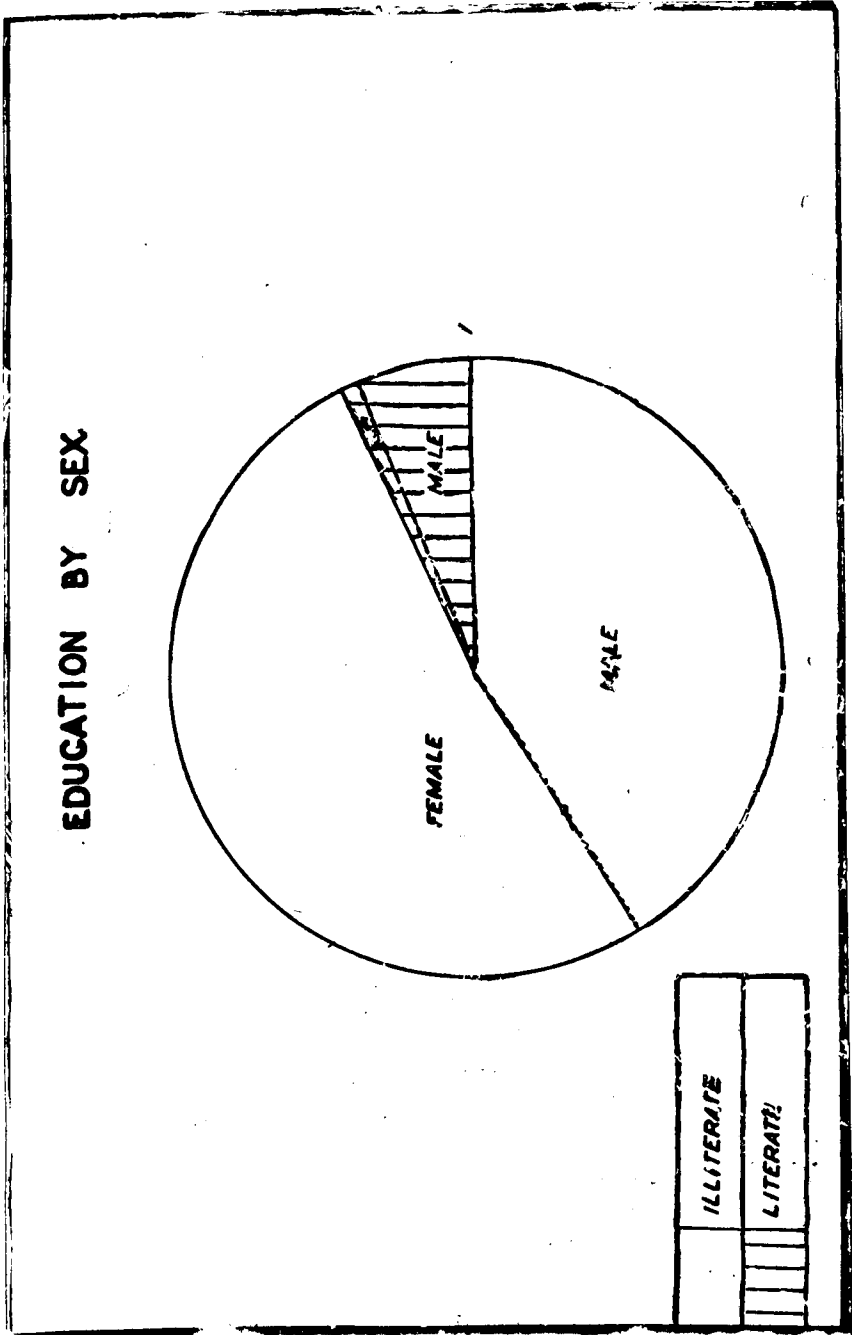
| Name of head of Household | Pre-sent age | Age at marriage | Age of wife at marriage | Name of head of Household | Pre-sent age | Age at marriage | Age of wife at marriage |
|---------------------------|--------------|-----------------|-------------------------|---------------------------|--------------|-----------------|-------------------------|
| Koiri                     |              |                 |                         | Chamar                    |              |                 |                         |
| 1. Raghunath              | 46           | 9               | 8                       | 1. Bhikha                 | 40           | 10              | 8                       |
| 2. Roop Narain            | 40           | 8               | 7                       | 2. Saha Deo               | 50           | 8               | 6                       |
| 3. Kumar                  | 25           | 12              | 10                      | 3. Ram Karan              | 26           | 8               | 6                       |
| 4. Baij Nath              | 32           | 10              | 10                      | 4. Madhav                 | 48           | 7               | 5                       |
| 5. Moti Ram               | 54           | 10              | 11                      | 5. Sukh Nandan            | 40           | 6               | 5                       |
| 6. Deo Raj                | 32           | 10              | 8                       | 6. Siaroo                 | 50           | 10              | 8                       |
| 7. Hari                   | 27           | 10              | 13                      | 7. Bali                   | 30           | 10              | 9                       |
| 8. Naresh                 | 30           | 8               | 8                       | 8. Moorati                | 60           | 6               | 4                       |
| 9. Sita Ram               | 60           | 15              | 10                      | 9. Mohar                  | 50           | 5               | 4                       |
| 10. Hari Prasad           | 56           | 18              | 16                      | 10. Nauranj               | 55           | 6               | 5                       |
| 11. Gangadhari            | 30           | 8               | 6                       | 11. Nayak                 | 40           | 14              | 10                      |
| 12. Dhani                 | 56           | 10              | 9                       | 12. Sheo Nath             | 25           | 7               | 5                       |

In both castes child marriage is still prevalent.

Literacy and Education

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

| TABLE NO. 4.4                                            |                  |     |     |                                       |    |                  |    |             |    |               |    |
|----------------------------------------------------------|------------------|-----|-----|---------------------------------------|----|------------------|----|-------------|----|---------------|----|
| Educational Standard and Number of Persons by Age-groups |                  |     |     |                                       |    |                  |    |             |    |               |    |
| Age-group (Years)                                        | Total Population |     |     | Literate without educational standard |    | Primary or Basic |    | High School |    | Inter-mediate |    |
|                                                          | P                | M   | F   | M                                     | F  | M                | F  | M           | F  | M             | F  |
| All ages                                                 | 621              | 297 | 324 | 32                                    | 3  | 4                | .. | 2           | .. | 1             | .. |
| 0—4                                                      | 108              | 43  | 65  | ..                                    | .. | ..               | .. | ..          | .. | ..            | .. |
| 5—9                                                      | 96               | 54  | 42  | 2                                     | .. | ..               | .. | ..          | .. | ..            | .. |
| 10—14                                                    | 72               | 36  | 36  | 10                                    | 1  | 1                | .. | ..          | .. | ..            | .. |
| 15—19                                                    | 51               | 23  | 28  | 2                                     | .. | ..               | .. | 2           | .. | 1             | .. |
| 20—24                                                    | 48               | 21  | 27  | 3                                     | 1  | 2                | .. | ..          | .. | ..            | .. |
| 25—29                                                    | 43               | 18  | 25  | 3                                     | .. | ..               | .. | ..          | .. | ..            | .. |
| 30—34                                                    | 43               | 22  | 21  | 3                                     | .. | ..               | .. | ..          | .. | ..            | .. |
| 35—39                                                    | 28               | 9   | 19  | ..                                    | .. | ..               | .. | ..          | .. | ..            | .. |
| 40—44                                                    | 25               | 14  | 11  | 2                                     | .. | ..               | .. | ..          | .. | ..            | .. |
| 45—49                                                    | 22               | 11  | 11  | 3                                     | 1  | 1                | .. | ..          | .. | ..            | .. |
| 50—54                                                    | 23               | 12  | 11  | 3                                     | .. | ..               | .. | ..          | .. | ..            | .. |
| 55—59                                                    | 21               | 8   | 13  | ..                                    | .. | ..               | .. | ..          | .. | ..            | .. |
| 60 & over                                                | 41               | 26  | 15  | 1                                     | .. | ..               | .. | ..          | .. | ..            | .. |



Out of the total population, 93.08 per cent are illiterate and only 6.92 per cent are literate. Only 13.1 per cent males and 0.92 per cent females are literate. Also only 5.44 per cent of the Hindu population is literate whereas 21.57 per cent of the Muslim population is literate. A detailed study indicates that literacy is highest among the Muslim Hajjam, out of whom 25.71 per cent were found literate and educated. Of the males among them, 42.10 per cent and of the females 6.25 per cent were literate.

Literacy by Castes

The following table indicates the Literacy by Caste :

TABLE NO. 4.5

Literacy by Caste

| Name of the Caste | Literate without educational standard |    | Primary or Basic |    | Junior High School or Middle |    | High School |    | Inter-mediate |    |
|-------------------|---------------------------------------|----|------------------|----|------------------------------|----|-------------|----|---------------|----|
|                   | M                                     | F  | M                | F  | M                            | F  | M           | F  | M             | F  |
|                   |                                       |    |                  |    |                              |    |             |    |               |    |
| Muslim Hajjam     | 1                                     | 1  | 3                | .. | 2                            | .. | 1           | .. | 1             | .. |
| Muslim Bhat       | ..                                    | .. | 2                | .. | ..                           | .. | ..          | .. | ..            | .. |
| Nonia             | 4                                     | .. | ..               | .. | ..                           | .. | ..          | .. | ..            | .. |
| Dusadh            | 1                                     | .. | ..               | .. | ..                           | .. | ..          | .. | ..            | .. |
| Dhobi             | 1                                     | .. | ..               | .. | ..                           | .. | ..          | .. | ..            | .. |
| Chamar            | 7                                     | 1  | 2                | .. | ..                           | .. | 1           | .. | ..            | .. |
| Koiri             | 7                                     | 1  | 4                | .. | 1                            | .. | ..          | .. | ..            | .. |
| Total             | 21                                    | 3  | 11               | .. | 4                            | .. | 2           | .. | 1             | .. |

Not a single person among Banias, Gaderias, Mehtars, and Telis is literate.

Only one person, a Muslim Hajjam, has passed the Intermediate Examination and two persons, one a Chamar and another a Muslim Hajjam, have passed the High School Examination. Only 4 persons, 2 Muslim Hajjams and 2 Koiris by caste, have passed the Vernacular Final Examination or Junior High School. This indicates that the number of persons studying up to High School or Junior High School is very small. Lack of educational facilities is responsible for poor education in the village.

There is only a Primary School in this village. Sending a boy outside for education involves heavy expenditure.

In the age-group 5-14 years out of 168 persons, only 14 persons (8.33 per cent) were found literate and out of 185 persons in the age-group 15-34 years, 17 persons (9.19 per cent) are literate. Evidently education is not being imparted to the younger generation to the desired extent. Literacy and education are being neglected in this village. There is no hope of increase in education in this village as there is no other educational institution except the Basic Primary School.

Family structure

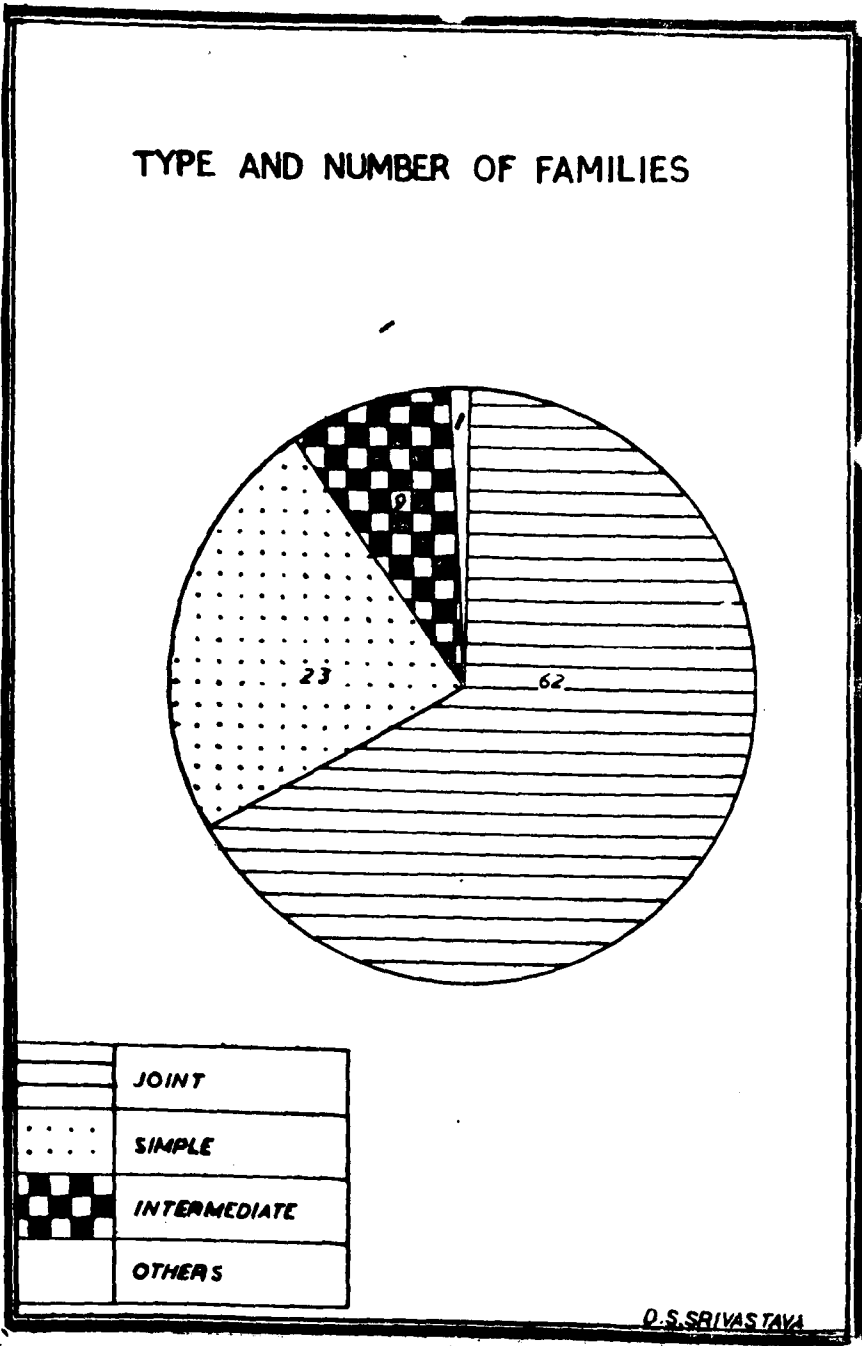
The following table shows the family structure in the village :—

TABLE NO. 4.6

Family Structure by Castes

| Caste      | Total Number of Household | Type of families living in the household |               |       |        |
|------------|---------------------------|------------------------------------------|---------------|-------|--------|
|            |                           | Simple                                   | Inter-mediate | Joint | Others |
| 1. Chamar  | 56                        | 13                                       | 5             | 37    | 1      |
| 2. Koiri   | 21                        | 2                                        | 3             | 16    | ..     |
| 3. Mehtar  | 4                         | 2                                        | 1             | 1     | ..     |
| 4. Gaderia | 3                         | 1                                        | ..            | 2     | ..     |
| 5. Muslim  | 5                         | 2                                        | ..            | 3     | ..     |
| 6. Dusadh  | 2                         | 1                                        | ..            | 1     | ..     |
| 7. Bania   | 1                         | 1                                        | ..            | ..    | ..     |
| 8. Dhobi   | 1                         | ..                                       | ..            | 1     | ..     |
| 9. Nonia   | 1                         | ..                                       | ..            | 1     | ..     |
| 10. Teli   | 1                         | 1                                        | ..            | ..    | ..     |
| Total      | 95                        | 23                                       | 9             | 62    | 1      |

Out of 95 households, 62 households (65.26 per cent) have joint family consisting of a married couple with married sons/daughters, or with married brother, or sister, 23 households (24.21 per cent) have simple family consisting of a husband, wife and unmarried sons, 9 households (9.47 per cent) have intermediate family consisting of a married couple unmarried brothers and sisters and one of the parents, and 1 household (1.06 per cent) has a single member only.



Family plays an important role in the socio-economic life of the Indian village community. It is a dominating force of social control, economic progress and ritual performance. By tradition a joint family system has been prevalent in the Indian society. In a joint family, the presence of parents is a great uniting factor among their children in spite of their individual idiosyncrasies. The parents manage the household affairs till the sons grow and attain maturity of judgment. Their behests are respected and carried out by the younger generation. With the growing age of parents, the sons are left free to manage to household affairs with the casual guidance and advice of the parents. The death of the parents, generally sets in the process of disintegration of the joint family. Distribution of ancestral property, inequal earnings of the various brothers or disproportionate expansion of their families and the uncompromising attitude of the women-folk start the rift and ultimately lead to disintegration.

#### *Intra Family Relationship*

The relations within the family are generally cordial. The word of the parents is final. A few days after the marriage of a son, the atmosphere begins to change in some cases, especially when the new wife is of a dominating or intriguing nature. In very rare cases the mother-in-law and the daughter-in-law have absolutely harmonious relations. The mother feels that the son has been snatched from her by the daughter-in-law, that her control over him has consequently diminished and that his affection for her is vanishing. Fault-finding with almost every action of the daughter-in-law starts. The youngish pranks that might be fun for the new couple are points of irritation for the mother-in-law.

As a rule, however, the elders in the house are respected. Every woman observes *pardah* not only from the father-in-law and his brothers or her husband's elder brother but also from other persons in the village. She is the recipient of affection in return.

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

#### *Inheritance of Property*

No special customs determine the inheritance of property. The succession to property is governed by the Hindu Succession Act, 1956 among the Hindus and Muslim Law among the Mohammendans. The devolution of tenancy right is governed by the U. P. Zamindari Abolition and Land Reforms Act, 1950.

#### *Leisure and Recreation*

There is no other source of recreation in the village except *Bhajan* or *Kirtan* and some local songs. Fairs and festivals at intervals provide a relief from the drudgery of life. Playing cards during the slack season is another pastime. Also men and women both indulge in gossiping about in small groups whenever they find some time to do so. All sorts of topics are discussed and commented upon. Whenever there is scope of any scandal, tongues start wagging soon. If there is nothing to talk above, story telling or narration of events of the past is resorted to.

The males are used to smoking either *bidi* or hookah. Even children pick up this habit of smoking of *bidi* from them. At the gossip session or social meets, the hookah or *chilam* keeps the menfolk busy who have a pull at it turn by turn. It promotes brotherhood and maintains affinity among members of a caste.

A game of *kabaddi* or *gulli danda* is another popular source of recreation for the younger generation. Some of them are interested in sports like volley-ball arranged by the school.

The villagers sing *Kajari* during the month of *Sawan*, *Phag* during the Holi season and *Alha* during the rainy season. Two of the songs sung during the month of *Sawan* by the villagers are given below :—

#### *KAJRI NO. 1*

*Gori hathe gore Mehndi lagai ke,*  
(Beloved) (hands) (fair) (lawsonia alba) (having applied)

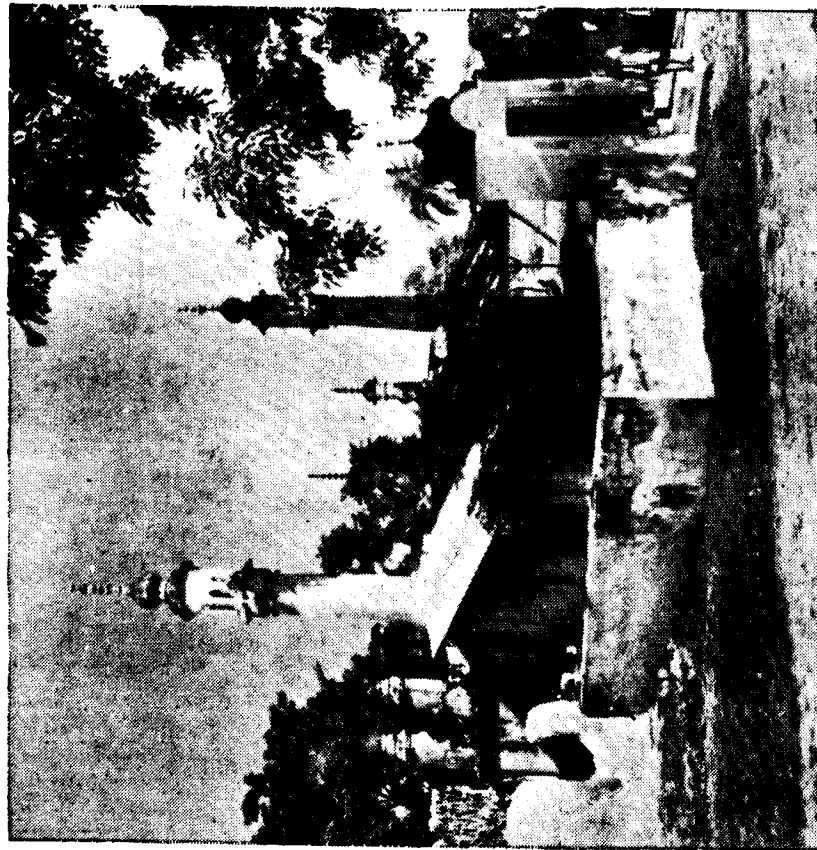
*Chali athilayake na.*  
(Sauntered along)

PLATE XII



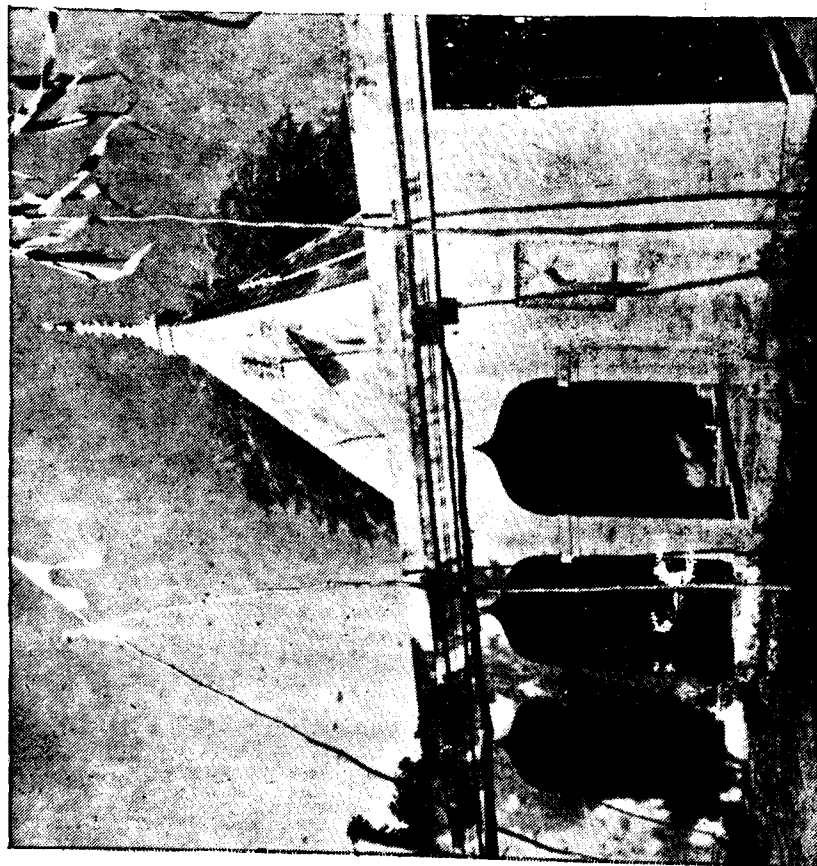
A game of *kabaddi*

PLATE XIV



The village mosque

PLATE XIII



The village temple

Sandal Bata ke pahin ke, sath leke bahin ke  
(of) (after wearing) (taking the sister alongwith)

Dhire dhire chalin area uthai ke  
(Slowly) (walked) (heels) (after lifting)

Chali athilayake na.

Choli pahine butedar, dhoti nili laheradar  
(Blouse) (wearing) (embroidered) (sari) (blue) (striped)

Sohe kamar men rumal latkai ke,  
(Fancy) (waist) (in) (handkerchief) (hanging)

Chali athilayake na.

Pan mukh men chabati, chehra yaron ko dikhati,  
(Betel) (mouth) (in) (chewing) (face) (friends) (to) (show-  
ing)

Gati geet man se nainwan larai ke  
[Singing] (song) (heart) (from) (eyes) (making)

Chali athilayake na.

Choti dohari lagai, mathe bindia sajai  
(Hair tail) (double) (having) (forehead) (red oxide)  
(adorned)

Chali yar sang hathua milai ke,  
(Walked) (friend) (with) (hand) (in hand)

Chali athilayake na.

Gori naj na dikhao, rah dekh dekh jao  
(Beloved) (do not show off) (way) (watching) (go)

Barna khatra hai, jaibu pachhtai ke  
(Otherwise) (danger) (is) (will go) (after feeling penitent)

Chali athilayake na.

The above song throws light on the impact of urban culture on a village belles. The composer of the song visualises a fair-complexioned young girl, who has put on sandals manufactured by Bata Shoe Co., a blue striped sari, an embroidered blouse, and a fancy handkerchief hanging from her waist. Her hands are decorated with the red colour of mehndi (lawsonia alba) paste; she is chewing betels; she is wearing double hair tails; she has adorned her forehead with bindia (red oxide). She proudly saunters along the village, hand in hand with her lover. He warns her against so much of show-off lest she might have to feel penitent.

#### KAJRI NO. 2

Piya mehndi mangade Moti Jheel se,  
(Husband) (lawsonia alba) (get me) (lake) (from)

Jake saikil se na.  
(After going) (bicycle, (by)  
Jake mehndi liava, nanadi se piswawa,  
(get) (husband's sister) (by) (get prepared  
into paste)

Apane hathawa lagawa katakil se  
(Own) (hands) (apply) (nail) (with)

Jake saikil se na.

Agar dhari bagwan, daya karihen Bhagwan,  
(If) (arrests) (gardener) (pity) (will take) (God)

Tohen larke chhoraibe appeal se,  
(You) (filing) (will get acquitted) (by)

Jake saikil se na.

Sainya man mor kahanava, lagal mehndi par  
(Husband) (carry out) (my) (wishes) (is fixed) (on)  
dhanwa,  
(attention).

Patti hari hari tore, bare shil se,  
(Leave) (green) (pluck) (great) (patience) (with)

Jake saikil se na.

Mora karde to singar, toke dil se karbe piyar,  
(My) (do) (you) (make-up) (you) (heart) (with) (love)

Toh se mila karab par, char meel se,  
(You) (will meet) (far off) (four) (mile) (from)

Jake saikil se na.

The song contains the repeated entreaties of a young lady to her husband to go and bring mehndi (lawsonia alba) for her personal decoration, symbolic of his love for her. The husband is afraid of the gardener who might catch him red handed while stealing mehndi and ultimately land him into prison, leading to the pangs of separation from his beloved. She encourages the husband to run the risk saying that she will get him acquitted by filing an appeal and ultimately their love will come out triumphant. These lines portrait the romantic feelings of the young husband and his wife.

#### Religious Institutions

This village was dominated by Muslims who did not allow the Hindus to construct any temple. It was only after the abolition of Zamindari System that a temple of Thakurji was got built here by a local Vaish about 10 years ago. A pujari (priest) looks after the temple. Besides this, there is a small temple of Lord Shiva. There are several mosques in this village where Muslims offer their prayers.

### Fairs

Ram Lila fair is held on the occasion of Dasehra in village Nonhara which is hardly at a distance of 4 furlongs from the village. This fair is continued for about 10 days culminating on Dasehra when the effigy of Ravana is burnt. On the last day the fair is attended by more than 1,000 persons including some people of this village.

Another fair is held at Timohani which is at a distance of 2 miles towards south of this village. It is held on the occasion of *Bhadon Panchmi*.

The third important fair is held at Pakeri which is at a distance of  $1\frac{1}{2}$  miles from this place. It is held on the 5th day of Agham on the occasion of *Dhanus Yagya*. Mostly Hindu population of this place attends the fair in large number.

### Festivals

In spite of poverty, India is a land of feasts, fasts and festivals. Fairs and festivals provide a natural relief from the common place and monotonous life of the village and serve as interludes full of joy and mirth.

The Hindu festivals are spread almost evenly over the whole year. According to the western calender, the Hindu months which determine the dates of the festivals are as follows :

| Hindu Month     | Corresponding English Month |
|-----------------|-----------------------------|
| 1. Magha        | January/February            |
| 2. Phalgun      | February/March              |
| 3. Chaitra      | March/April                 |
| 4. Vaisakha     | April/May                   |
| 5. Jyestha      | May/June                    |
| 6. Ashadha      | June/July                   |
| 7. Sravana      | July/August                 |
| 8. Bhadrapada   | August/September            |
| 9. Asvina       | September/October           |
| 10. Kartika     | October/November            |
| 11. Margasirsha | November/December           |
| 12. Pausa       | December/January            |

The following Hindu festivals are commonly observed in the village :—

#### Ram Naumi

Ram Naumi falls on the 9th day of *Chaitra Shukla*. The period from 1st day to the 9th day of *Chaitra Shukla*

is called *Nav Ratra* (nine nights). *Ram Naumi* marks the birth day of Lord Rama who is worshipped by the Hindus. People go out for a bath in liver Gauga.

#### Nag Panchmi

*Nag Panchmi* is celebrated on the 5th day of *Sudi Sravana* in honour of *Nag Devta* (snake god). On this day the sign of snake is made on the wall with cow-dung. Milk and parched paddy are offered in worship. Sometimes snake-charmers are found roaming about in the village on this occasion, so that milk could be offered to the snakes and money or grain in charity to the snake-charmer.

#### Janmashtmi

This is an important festival of Hindus celebrated as the anniversary of Lord Krishna's birth. It falls on the 8th day of *Krishna Paksha* of *Bhadon*. Fasting is observed till midnight. *Kirtan* is recited and sweets are distributed in some houses to celebrate the birth of Lord Krishna. Fast is broken at midnight after the customary birth of Lord Krishna.

#### Raksha Bandhan

This festival falls on the 15th day of *Shukla Paksha* of *Sravana*. This is essentially a festival for annually renewing the pledge of the brother to protect his sister. In this village, *rakhi* (wrist-band) is also tied by Brahmin priests on the wrist of other caste Hindus. A small amount is paid to them as a reward.

#### Haritalika Teej

*Teej* falls on the 3rd day of *Sudi Bhadrapada*. It is essentially a festival of girls and women. Some of them observe a fast for 24 hours even. Some gifts, including sweets and clothes, are sent to the newly-married girl from her husband's place. The womenfolk enjoy in swinging and singing songs in groups. It is green alround and the romantic feelings that are aroused find a free outlet in the songs.

#### Dasehra

*Dasehra* falls on the 10th day of *Shukla Paksha* of *Asvina* (September/October). It is one of the most important festivals of Hindus. It is celebrated to mark the conquest of Lord Rama over the demon king Ravana. It is considered auspicious to see a *garud* (magpie) on this day.

#### Diwali

This festival of lights is one of the major festivals of Hindus. It is attributed to the gay and merry

celebrations on the occasion of the return of Lord Rama after his conquest over Ravana. It falls on the *Amavas* day in *Kartika* (October/November). Before the celebration of this festival the houses are cleaned and a new coat of white-wash or clay wash is applied to the walls of the house. During this period there is comparatively less field work as all the sowing work has almost finished by that time. At sunset *Lakshmi*, the goddess of wealth, is worshipped. Earthen lamps having mustard oil are lighted and placed inside and outside the house. Special food is prepared on the occasion. Some people try their luck at cards, the common belief being that if one wins on this night he will be prosperous throughout the year.

#### Gobardhan Puja

On the following day of *Diwali*, Hindus perform *Gobardhan Puja*. A big heap of cow-dung is worshipped by the womenfolk and a portion of it is used as manure in the field. *Gobar* (cow-dung) is worshipped because it is *dhan* (wealth).

#### Devthan Ekadashi

This festival falls on the 11th day of *Shukla Paksha* of *Kartika*. People take bath in river Ganga on this occasion and start consuming sugarcane for the first time after offering it to the deities.

#### Makar Sankranti

This festival, locally called *khichri*, falls on 14th January every year. On this day people take bath in holy Ganga. Rice and pulse mixed together or parched rice is given to the beggars or priest in charity. Gifts consisting of *khichri*, sweets, clothes, etc., are sent to married daughter who are living with their husbands. Parched rice mixed with *gur* locally called *lai* is taken on this day. *Khichri* (rice and pulse mixed together) is cooked and taken in every Hindu household. It is one of the well-known festivals of this area.

#### Basant Panchmi

This festival falls on the 15th day of *Sudi Magha* at the time when the fields are full of yellow flowers and spring season is at its height. On this day a bamboo pole is installed on the place where Holi pyre is to be burnt. A little firewood is also collected and placed there for Holi festival. It is the commencement of Basant period, from this day people start the singing of Holi songs.

#### Shiva Ratri

*Shiva Ratri* falls on the 13th day of *Badi Phalgun*. Some elderly persons keep fast for the whole day and worship Lord Shiva, inter alia, with *dhatoora*, hemp and intoxicants. There is a temple of Lord Shiva. The idol is decorated on and people sing songs near the temple.

#### Holi

This festival is very popular and wide spread, having a particular appeal for the lower castes and the younger age-group. It falls on the 15th day of *Sudi Phalgun* (February/March). The Holi pyre is burnt sometime in the night—the auspicious time to be fixed by a pandit after consulting the almanac (*patra*). On the following day, the ashes of Holi pyre are smeared on the body or face. People throw coloured water on each other and rub *abir* (powder of various colours) into each other's face. Some even throw dirty water or even dung on others. This is known as *Phag* day. Women and children all participate actively in these revelries. They go on singing *Phag* songs, some of which are quite lewd and lustful.

#### Festivals of Muslims

The main festivals of Muslims are *Moharram*, *Id-ul-Fitr* and *Id-uz-zuha*. The *Moharram* festival is full of mourning and is celebrated on the 10th day of the *Moharram* month in memory of Hazrat Imam Husain who gave his life fighting for the cause of his religion. *Id-ul-Fitr* falls on the first day after the expiry of the 30 days of fasting during the Ramzan period. Vermicelli and rice are the main items of food prepared on this day. At about mid-day the Muslim population of this village goes to the village mosque for offering prayers or *namaz*.

*Id-uz-Zuha* is celebrated in memory of Hazrat Ibrahim Khalilullah, who is said to have offered to sacrifice his son as his dearest possession for pleasing God. He-goats and ram are sacrificed on this day. As a rule, one goat should be offered in the name of each person of the household but due to economic conditions one goat is offered by one family. This festival is also called Bakrid.

#### Belief and Superstitions

In one form or the other, beliefs and superstitions are so mingled in the life of our countrymen that not to say of the uneducated, the educated persons even are firm believers thereof. Comparatively, the womenfolk believe in superstitions more than the menfolk.

It is considered inauspicious if on Tuesday and Wednesday one goes north, if on Monday and Saturday one goes east, if on Thursday one goes south and if on Friday and Sunday one goes west. Hence journeys on these days are avoided by some in inauspicious directions. Most of the people do not, however, bother much about it.

While starting on journey it is inauspicious if one comes across a one-eyed Brahmin, or a person with empty vessels or a widow. It is considered auspicious if on the way one comes across a bier, or a person with filled up vessels, or a Dhobi with washed clothes, or a cow suckling its calf or a magpie on the right hand. Some people observe the use of oil on restricted date.

There are some beliefs and superstitions relating to sickness and epidemics. For example, illness is considered by some to be the result of the wrath of deities. A quack is, therefore, consulted to begin with. On his advice an attempt is made to propitiate the offended deity by offerings of country liquor and goats. It is only as a last resort that people would go to consult a physician. People believe in ghosts and goblins whose spirits are said to be a source of great trouble to them.

The foregoing study of the fairs and festivals and beliefs and superstitions of the villagers shows that their faith in the supernatural is more or less unshaken, in spite of all the reformist doctrines. With the spread of education and the contact with the urban population, no doubt, a slight change towards relaxation in observations is visible.

#### Village Organisation

Numerically the Chamars and Koiris constitute the dominant castes in the village. Economically, the Chamars are poor and Koiris are some extent in a better position. Shia Muslims play an important role in the village organisation. Syed Nasir Hasan, the present *Pradhan* of this *Gram Sabha* was formerly the *Sarpach* of the *Nyaya Panchayat*, Para. During the first election of *Panchayats*, Sri Hari Narain Misra was elected unanimously as the *Pradhan* of the village. He continued for six months only and after that Sri Mohammed Zamir was elected as *Pradhan* of the village. He continued as *Pradhan* of the *Sabha* from 1949 to 1955. Syed Nasir Hasan was elected as *Pradhan* of the village in 1956 and continued up to 1960. All these *Pradhans* were elected unopposed.

During 1961, the election of *Pradhan* was contested by 4 persons. Syed Nasir Hasan was declared elected, as against his 3 rivals—2 Ahirs and one Kunjara. The Chamars and Koiris had supported Sri Nasir Hasan, along with some other castes. He was not supported by Sunni Muslims. The factions created in the village on the occasion of election continue till today.

This *Gaon Sabha* has 25 members in all, consisting of 2 Syeds including the *Pradhan*, 2 Rangrez, 1 Kumhar, 2 Koiris, 1 Pathan, 2 Vaish, 1 Kunjara, 1 Ansari, 1 Brahmin, 4 Chamars, 1 Dhobi, 6 Ahirs and 1 Teli. The Majority of the members belong to the group of the *Pradhan*.

The *Pradhan* is a educated person having a good knowledge of English and Urdu both. Previously, he used to work as a manager in some Estate. He is also an ex-zamindar. He has been taking adequate interest in the development of the village.

#### Inter-caste Relationship

Within Hindu society, caste is an important factor in the life of a person. The social life is governed at every step by distinctions of high and low. The Brahmins are customarily the superior-most caste. They do not take *kachcha* food at anyone's house. The Koiris also do not take unfried food prepared by other castes except the Brahmins. The higher caste Hindus do not accept any edibles from the Scheduled Castes. None from the Hindus, except the Mehtar, can accept food from a Muslim household.

The Chamars and the Mehtars belong to the Scheduled Caste. They cannot mix with other communities nor can they ordinarily have water from the common hand pump or wells. Their children, however, study in the same school and sit in the same class room. Unfortunately, members of one Scheduled Caste look down upon members of another Scheduled Caste. For example, the Mehtar are not allowed to take water from a well, got constructed by one Naurang Chamar with the subsidy from the Development Block.

Article 17 of the Constitution of India, has abolished untouchability and has forbidden its practice in any form. According to the Untouchability (Offences) Act, 1955,

the practice of untouchability is a cognisable offence. The U. P. Temple Entry (Declaration of Rights) Act was also enforced in 1956. With the spread of education and change in socio-economic conditions, too, the attitude of the high castes towards the Scheduled Castes has undergone a slight change towards integration. The Scheduled Castes are no more afraid of expressing their resentment over the treatment received by them at the hands of higher castes. They are also changing their ways of life, e. g., they try to keep themselves and their houses neat and clean, or they are giving up unclean occupations like keeping of pigs or flaying of carcasses. In spite of all these changes, untouchability continues. It has taken deep roots in the warp and woof of the Indian society.

On the whole, the relations between the various castes in the village are not strained except for a little feeling of rivalry between the Ahirs and Syeds of Para, created at the time of *Panchayat* election.

#### Inter-Hamlet Relationship

Village Para has six hamlets, four of which are situated close to each other but the remaining two hamlets are situated at a distance of 2 to 4 furlongs. Residents of one hamlet freely go about other hamlets and contact residents thereof frequently in day-to-day life. A village market is held twice a week i. e. on Monday and Friday in Para. On this occasion too persons of all hamlets meet each other. The relations between the various hamlets are quite cordial.

#### Organs of Democratic Decentralisation

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

- (1) *Gaon Panchayat*,
- (2) *Nyaya Panchayat*,
- (3) *Gaon Samaj*,
- (4) *Caste Panchayat*,

#### Gaon Panchayat

The village *pachayats* were established in the State under the U. P. Panchayat Raj Act, 1947. The underlying idea behind the establishment of *panchayats* was to establish and develop a sort of Local-self Government in the rural areas of the State, so that people could have a training in village administration and development and

thus ameliorate their condition without depending too much on Government agencies, by revitalizing the village corporate life and instilling in the hearts of the people the spirit of self-reliance and joint endeavour. Similarly *Nyaya Panchayats* have been established to serve as a local tribunal for settling the disputes of the villagers to a great extent through an agency fully conversant with the local conditions, without going through the elaborate and complicated procedure in the city courts.

According to the provisions of the U. P. Panchayat Raj Act, it is the duty of every *Gaon Panchayat*, as far as its funds allow, to make reasonable provisions within its jurisdiction for the following:—

1. To look after the administration of the village;
2. To look after sanitation;
3. To arrange for medicine when any disease breaks out;
4. To manage peace in the *Gaon Sabha*;
5. To repair and construct roads, public wells, and culverts;
6. To arrange for training of cultivators for improvements in cultivation;
7. To collect *Panchayat* tax and dues; and
8. To look after the educational institutions of *Gaon Sabha*.

A *Gaon Sabha* consists of all men and women of the village who live there but all the persons of the village are not liable to vote for the members of *Gram Panchayat* at the time of election. Persons who have attained the age of 21 years ordinarily residing in the village may cast their votes at the time of election.

The *Panchayat* Secretary prepares the register of the members of the *Gaon Sabha* whenever a general election is to be held. District Officer, under directions from the Director of Elections, calls upon all the constituencies of a *Gaon Sabha* to elect a *Pradhan* and the members of the *Panchayat* on the date fixed by the Director of Elections. The District Officer fixes the date, place and hour of making nominations, scrutiny of nominations, preliminary withdrawal of candidature, and of the actual poll.

Since the enforcement of the U. P. Panchayat Raj Act there have been three elections in this State i. e., in 1949, 1956 and 1961. Formerly, voting was done by show of hands, but now in the election held in the month of

January 1961, this practice was discontinued in the case of the election of *Pradhan* and voting for this post was done by secret ballot papers. The election of members continues to be by show of hands.

Village Para also has got its own *Gaon Sabha*, *Gaon Panchayat* and *Nyaya Panchayat* with headquarters at Para.

Since the establishment of *Panchayat*, the following development works have been done by the *Gaon Sabha* with the help of Development Block :

(1) Construction of 12 furlongs of roads—6 furlongs from Para to Qasimabad at a cost of Rs. 3,000 and another 6 furlongs from Para to Barikpur at a cost of Rs. 3,960 ;

(2) Construction of 4 culverts at a cost of Rs. 1,200 ;

(3) Construction of about 4 furlongs of *kharanja* and drain at a cost of Rs. 2,400 ;

(4) Construction of one drinking water well with Rs. 367 as aid received from the Block;

(5) Construction of a well by Naurang Chamar with Rs. 750 by way of aid from Harijan Kalyan Vibhag through the Development Block;

(6) Construction of a Primary School-cum-Development Centre at a cost of Rs. 2,500 ; and

7) Installation of 2 hand pumps.

#### Source of Income

Income accrues to the *Sabha* from the following sources :—

(1) *Panchayat* tax and license fees;

(2) The income of cases which are decided by the *Nyaya Panchayat*. Half of income from the court fees and fine is distributed among the Village *Panchayats*;

(3) Government grants are also given to *Gaon Sabhas* from time to time.

The *Gaon Panchayat* has a scanty income as would be evident from the following income statement for the period July 1st, 1959 to June 30, 1960 (agricultural year) :—

| Source of Income                          | Amount (Rs.) |
|-------------------------------------------|--------------|
| 1. Levy of taxes                          | 113.04       |
| 2. Copy of Registrars                     | 1.88         |
| 3. Government grants for development work | 1,510.62     |
| 4. Gift ( <i>dan</i> )                    | 1,628.22     |
| 5. Withdrawal from Savings Bank Account   | 683.00       |
| 6. <i>Shramdan</i>                        | 554.00       |
| Total                                     | 4,490.76     |

Besides the above, an amount of Rs. 1,0.6.76 is lying in deposit in the Post Office Savings Bank Account.

The following figures indicate the expenditure incurred by the *Gaon Sabha* during the agricultural year July 1st, 1960 to June 30, 1961 :

| Item of Expenditure   | Amount (Rs.) |
|-----------------------|--------------|
| 1. State flag         | 1.75         |
| 2. Stationery         | 8.95         |
| 3. Construction work  | 465.00       |
| 4. <i>Kankar</i>      | 30.00        |
| 5. Repairing of wells | 75.00        |
| 6. School             | 779.81       |
| 7. Peon's pay         | 2.00         |
| 8. <i>Kharanja</i>    | 160.00       |
| 9. Secretary's T. A.  | 116.00       |
| 10. Publicity         | 1.24         |
| 11. Copyist           | 7.71         |
| 12. Case fees         | 15.69        |
| 13. <i>Kurki</i> fees | 7.59         |
| 14. Transport charges | 1,350.00     |
| 15. Labour charges    | 1,454.00     |
| Total                 | 4,374.74     |

#### Nyaya Panchayat

After the first *Panchayat* election, Sri Syed Nasir Hasan was the *Sarpanch* of the *Nyaya Panchayat*. In the second election, the *Nyaya Panchayat* Centre was shifted to village Susundi. Again the Centre was restored at Para in 1960-1961. The *Nyaya Panchayat* consists of the following 6 villages and 15 members :

| <i>Gaon Sabha</i> | Number of Members |
|-------------------|-------------------|
| 1. Para           | 3                 |
| 2. Mohuasy        | 3                 |
| 3. Susundi        | 3                 |
| 4. Nisampur       | 2                 |
| 5. Barikpur       | 2                 |
| 6. Baghuikhurd    | 2                 |
| Total             | 15                |

The members of *Nyaya Panchayat* were nominated by the District Magistrate after the second election. During the year June 1960 to July 1961, only 3 civil suits were filed out of which two were compromised and one was decreed.

#### Gaon Samaj

With the abolition of Zamindari after the enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1951, all lands of common utility such as *abadi* sites, paths, wastelands, forests, fisheries, public wells, tanks and water channels vested in the village community or the *Gaon Samaj* consisting of all the residents of the villages as well *pahikashi* cultivators. The *Gaon Panchayat* acting on behalf of the village community was entrusted with wide powers of land management.

The village has a total area of 402 acres, out of which 297 acres are cultivated, 105 acres (26.12 per cent) are uncultivated and about 79 acres or (19.85 per cent) is waste land in the *Gaon Samaj* with the following details :

| Name of Land     | Acres |
|------------------|-------|
| 1. Water pond    | 17    |
| 2. <i>Abadi</i>  | 35    |
| 3. Grave land    | 3     |
| 4. Others        | 4     |
| 5. <i>Banjar</i> | 15    |
| 6. <i>Fallow</i> | 5     |
| Total            | 79    |

Last year a tank containing fish was auctioned for Rs. 20.

#### Caste Panchayat

Among the higher castes, the caste *panchayats* do not generally function. In this village, *panchayats* of Chamar, Dhobi and Gaderia communities were found functioning to some extent. The Chamar caste *panchayat* consists of 4 to 5 members of this village including the *chaudhari*, Shri Jagrup aged 60 years. Cases pertaining to social or matrimonial disputes are referred to the *panchayat*. Recently, it was brought to the notice of the *panchayat* that a Chamar woman was delivered of a son, even though her husband has been away to Calcutta for more than a year. The household has been socially boycotted by the community.

In the two hamlets, there is no member of the Gaderia *panchayat*. The *Pradhan* and *panches* from other villages decide the cases. One Ajore Gaderia took to wife the daughter of his mother's sister and hence he was declared an outcaste. His wife died and he went away to Calcutta. His cousin Sheo Saran took as his wife a woman who had been discarded for having given birth to an illegitimate son. He had to pay a penalty of Rs. 1,000 to the caste *panchayat* for remaining within the caste.

### Voluntary Organisations

This village has got a library having about 800 books. This library belongs to *Gaon panchayat* Para. The headmaster of Primary School Para acts as librarian and gets Rs. 2.50 per month for his services.

The *Yuvak* and *Bal Mangal Dals* were established here in May, 1962. Mahabir Singh Yadava is the president, Syed Akhlaq Husain, the secretary and Gulab Chand Gupta the treasurer of the *Yuvak Mangal Dal*. The president of *Bal Mangal Dal* is Kedar Singh and its secretary is Syed Nazar Ali. These *Dals* have infused a new life into the youth and children of the village. A Debating Society has also been established in the village by Syed Akhlaq Husain.

### Educational Institutions

Up to 1957 the village had a Lower Islam School but in 1957 it was changed to Basic Primary School. The building for the school was constructed later with village subscription and a subsidy of Rs. 2,500 was given to the *Panchayat* by the Development Block. On January 19, 1962, the school had 4 teachers and 204 students, of whom 10 were girls. In addition there was a private Islamia School, with 46 students, imparting education of religious type.

### Reform Measures

There is no family planning centre in the village or in the neighbourhood. The inhabitants do not realise the importance of family planning. Everyone wants to have as many children as God feels pleased to give, for children

are the choicest gifts of God. Twelve heads of households, aged above 50 years and 19 wives aged above 40 years were keen to have children and 12 heads of households aged above 50 years and 12 wives above 40 years did not want further children.

The system of giving dowry has not been effected by the recent legislation regulating dowry. In fact people in general are not aware of the new prohibitory law. Dowry and gifts are given to the daughter according to one's means.

No household in the two hamlets was aware of the fact that there have been changes in Hindu Adoption Act, Hindu Succession Act and Hindu Marriage Act. In fact no one knew of the existence of these Acts. No one was in favour of inheritance by daughters.

Untouchability is practised in the village in spite of the Untouchability (Offences) Act, 1955. No one was aware of the existence of the Act. Even the Scheduled Caste person did not know of it. A couple of younger people vaguely knew that untouchability was an offence punishable under law. They were, however, ignorant of the details.

All the heads of households were asked if they were in favour of inter-caste marriage. None of them favoured it. Everyone wanted to stick to his own caste.

The standard of social awareness in the village is poor. They are generally ignorant of the various reform measures and cannot, therefore, be expected to receive benefit thereof.

## CHAPTER V

### CONCLUSION

The foregoing study of the various aspects of the social, cultural, and economic life of the two hamlets of village Para reveals that the people living therein continue to be quite backward in every respect, even though conditions in the village as a whole are better in comparison to those in other surrounding villages.

The main occupation of the villagers is cultivation and agricultural labour. Since the area of the village is small as compared to its population, most of the cultivators cultivate land of the surrounding villages. The village has adequate irrigation facilities, about 89.3 per cent of the land being irrigated. Improved methods of cultivation have been adopted by some cultivators at the instance of officials of Development Block, Ghazipur or otherwise. Improved agricultural implements are used, Japanese method of paddy cultivation is adopted, chemical fertilisers are applied and improved varieties of seeds are sown, by some of the cultivators. With the abolition of Zamindari system, a new spirit of self-respect has been infused in the tenants. They breathe in an air of freedom. They have to pay less rent. They are free from the tyranny of the zamindar. They feel that the land they cultivate is their own. They have an incentive to bring about permanent improvements on land.

The work of consolidation of holdings has been taken up in the village. After the allotment of compact blocks to the landholders, the waste of labour in moving manure, implements and water to a distance, waste of land in providing boundaries and waste of time in going to and fro between the fields would be eliminated. Damage by theft and cattle would be minimized; the use of labour-saving machinery and devices would be facilitated and the cultivator would feel encouraged to make permanent improvements on land.

With the political and consequential socio-economic changes all over India, occurrence of change in this village, too, on various fronts is natural. Having seen three *Panchayat*, Assembly and Parliament elections, the population has grown politically conscious. Not only the yoke of foreign rule has been thrown but the tyranny of

of local zamindars too has ended. Everyone heaves a sigh of relief as he can breathe in an air of freedom. Hence instead of meekly submitting to the authority of the ex-zamindars or the Government officials, they have learnt to assert and press their own point of view. They are no longer afraid of any one. They freely complain to the highest authorities to get their grievances redressed. The local leaders or Members of Legislature, too, sometimes convey the grievances of the local population to higher authorities. The people realise their own importance as active participants in a democratic administration.

As a result of increased contacts with outsiders the way of dress and living has also undergone a slight change. *Sari*, petticoat, half-pants, pullover, being used increasingly by the younger generation.

The social values, too, have been changing slowly and gradually. The lower castes have been making efforts to trace their origin from one saint or the other, in an effort towards caste ascendancy. Members of the Scheduled Caste are no longer treated as untouchables. The Untouchability (Offences) Act, 1955 and the automatic changes in circumstances have forced a change in the attitude of the higher caste Hindus towards the Scheduled Castes. The latter are not now tied to the chariot wheels of the former and hence they are in a better position of asserting their own rights. Their children, get education in the same school.

It is unfortunate that the village has only a Basic Primary School, in spite of its large size. It is necessary to make provisions for better educational facilities for the people. It is only then that their knowledge will increase, their outlook on life broaden and their angle of vision on the problems of life change. Consequently, they will be better equipped with the will and the means of achieving their aspirations.

No doubt, there have been some changes in the social, cultural and economic spheres of the village life but the pace of change is very slow, especially in the two hamlets selected for survey. The villagers have a willingness to

change but they can accept a change only when they have been assured of the utility of the proposed change. The rate of absorption of new concepts and practices is slowed down by the lurking suspicion in the mind of the villagers whether it would be worthwhile accepting the change or not. Initially, there is hesitation and doubt but in course of time, the change is introduced into the community—earlier in one section and later in another. The biggest single factor which has set the wheels of the village community in motion in the direction of change is the Planning and Development Department. The tempo of change would mainly depend upon the efforts of the staff of this Department. Every innovation has to be clearly explained to the villagers with great patience in a spirit of mutual understanding, co-operation and sympathy. The energy and interest of the village people has to be channelised into constructive activities with proper guidance and keen insight on the part of village leaders and local officials, entrusted with the work of their emancipation and uplift.

TABLES

TABLE NO I : Area, Houses and Population

| Area in |          | Density per<br>sq. mile | No. of<br>Houses | No. of<br>House-<br>holds | Population |       |         |
|---------|----------|-------------------------|------------------|---------------------------|------------|-------|---------|
| Acres   | Hectares |                         |                  |                           | Persons    | Males | Females |
| 401.66  | 162.55   | 3,868                   | 90               | 95                        | 621        | 297   | 324     |

Note : The area and density of population is for whole village Para and the remaining statistics pertain to the 2 selected hamlets.

TABLE NO. II : Population by Age Groups

| Total of all ages |       |         | 0-4 |    | 5-9 |    | 10-14 |    | 15-19 |    | 20-24 |    | 25-29 |    | 30-34 |    | 35-44 |    | 45-59 |    | 60 years & over |    |
|-------------------|-------|---------|-----|----|-----|----|-------|----|-------|----|-------|----|-------|----|-------|----|-------|----|-------|----|-----------------|----|
| Persons           | Males | Females | M   | F  | M   | F  | M     | F  | M     | F  | M     | F  | M     | F  | M     | F  | M     | F  | M     | F  | M               | F  |
| 621               | 297   | 324     | 43  | 65 | 54  | 42 | 36    | 36 | 23    | 28 | 21    | 27 | 18    | 25 | 22    | 21 | 23    | 30 | 31    | 35 | 26              | 15 |

TABLE NO. III : Size and Composition of Households

| Total<br>Number<br>of<br>House-<br>holds | Single Member  |       |         | 2-3 Members     |       |         | 4-6 Members     |       |         | 7-9 Members     |       |         | 10 Members & over |       |         |
|------------------------------------------|----------------|-------|---------|-----------------|-------|---------|-----------------|-------|---------|-----------------|-------|---------|-------------------|-------|---------|
|                                          | House-<br>hold | Males | Females | House-<br>holds | Males | Females | House-<br>holds | Males | Females | House-<br>holds | Males | Females | House-<br>holds   | Males | Females |
| 95                                       | 1              | -     | 1       | 22              | 24    | 35      | 29              | 72    | 82      | 29              | 117   | 107     | 14                | 84    | 99      |

TABLE No. IV : Caste and Nature of Families

| Castes  | Total Number of Households | Type of families living in the Household |              |       |        |
|---------|----------------------------|------------------------------------------|--------------|-------|--------|
|         |                            | Simple                                   | Intermediate | Joint | Others |
| Vaish   | 1                          | 1                                        | ..           | ..    | ..     |
| Chamar  | 56                         | 13                                       | 5            | 37    | 1      |
| Dhobi   | 1                          | ..                                       | ..           | 1     | ..     |
| Dusadh  | 2                          | 1                                        | ..           | 1     | ..     |
| Gaderia | 3                          | 1                                        | ..           | 2     | ..     |
| Koiri   | 21                         | 2                                        | 3            | 16    | ..     |
| Muslim  | 5                          | 2                                        | ..           | 3     | ..     |
| Mehtar  | 4                          | 2                                        | 1            | 1     | ..     |
| Nonia   | 1                          | ..                                       | ..           | 1     | ..     |
| Teli    | 1                          | 1                                        | ..           | ..    | ..     |
| Total : | 95                         | 23                                       | 9            | 62    | 1      |

Note : Simple family consists of husband, wife and unmarried children;  
Intermediate family consists of a married couple and unmarried brothers, sisters, and one of the parents; and  
Joint family consists of married couple with married sons, daughters or with married brothers, sisters etc.

TABLE No. V : Households Classified by Religions, Castes and Sub-castes

| Religion      | Number of Households | Caste   | Population |       |         |
|---------------|----------------------|---------|------------|-------|---------|
|               |                      |         | Persons    | Males | Females |
| Hindu         | 1                    | Vaish   | 4          | 3     | 1       |
|               | 3                    | Gaderia | 20         | 11    | 9       |
|               | 21                   | Koiri   | 152        | 77    | 75      |
|               | 1                    | Nonia   | 8          | 4     | 4       |
|               | 1                    | Teli    | 7          | 3     | 4       |
| Hindu (S. C.) | 56                   | Chamar  | 346        | 162   | 184     |
|               | 1                    | Dhobi   | 6          | 2     | 4       |
|               | 2                    | Dusadh  | 14         | 5     | 9       |
|               | 4                    | Mehtar  | 13         | 3     | 10      |
| Muslim        | 5                    | Muslim  | 51         | 27    | 24      |
| Total :       | 95                   |         | 621        | 297   | 324     |

TABLE No. : VI Age and Marital Status

| Age Group (Years) | Total Population |       |         | Never Married |         | Married |         | Widowed |         | Divorced or Separated |         |
|-------------------|------------------|-------|---------|---------------|---------|---------|---------|---------|---------|-----------------------|---------|
|                   | Persons          | Males | Females | Males         | Females | Males   | Females | Males   | Females | Males                 | Females |
| All ages          | 621              | 297   | 324     | 108           | 117     | 170     | 185     | 18      | 19      | 1                     | 3       |
| 0-4               | 108              | 42    | 65      | 43            | 65      | ..      | ..      | ..      | ..      | ..                    | ..      |
| 5-9               | 96               | 54    | 42      | 45            | 35      | 8       | 7       | ..      | ..      | 1                     | ..      |
| 10-14             | 72               | 36    | 36      | 16            | 16      | 19      | 19      | 1       | ..      | ..                    | 1       |
| 15-19             | 51               | 23    | 28      | 2             | ..      | 21      | 28      | ..      | ..      | ..                    | ..      |
| 20-24             | 48               | 21    | 27      | ..            | ..      | 21      | 27      | ..      | ..      | ..                    | ..      |
| 25-29             | 43               | 18    | 25      | ..            | ..      | 17      | 23      | 1       | 1       | ..                    | 1       |
| 30-34             | 43               | 22    | 21      | ..            | ..      | 22      | 21      | ..      | ..      | ..                    | ..      |
| 35-39             | 28               | 9     | 19      | 1             | ..      | 7       | 16      | 1       | 3       | ..                    | ..      |
| 40-44             | 25               | 14    | 11      | 1             | ..      | 12      | 11      | 1       | ..      | ..                    | ..      |
| 45-49             | 22               | 11    | 11      | ..            | ..      | 9       | 9       | 2       | 1       | ..                    | 1       |
| 50-54             | 23               | 12    | 11      | ..            | 1       | 11      | 8       | 1       | 2       | ..                    | ..      |
| 55-59             | 21               | 8     | 13      | ..            | ..      | 7       | 11      | 1       | 2       | ..                    | ..      |
| 60 & over         | 41               | 26    | 15      | ..            | ..      | 16      | 5       | 10      | 10      | ..                    | ..      |

TABLE No. VII : Education

| Age Group (Years) | Total Population |     |     | Illiterate |     | Literate without educational standard |    | Primary or Basic |    | High School Examination |    | Intermediate |    |
|-------------------|------------------|-----|-----|------------|-----|---------------------------------------|----|------------------|----|-------------------------|----|--------------|----|
|                   | P                | M   | F   | M          | F   | M                                     | F  | M                | F  | M                       | F  | M            | F  |
| All ages          | 621              | 297 | 324 | 258        | 321 | 32                                    | 3  | 4                | .. | 2                       | .. | 1            | .. |
| 0-4               | 108              | 43  | 65  | 43         | 65  | ..                                    | .. | ..               | .. | ..                      | .. | ..           | .. |
| 5-9               | 96               | 54  | 42  | 52         | 42  | 2                                     | .. | ..               | .. | ..                      | .. | ..           | .. |
| 10-14             | 72               | 36  | 36  | 25         | 35  | 10                                    | 1  | 1                | .. | ..                      | .. | ..           | .. |
| 15-19             | 51               | 23  | 28  | 18         | 28  | 2                                     | .. | ..               | .. | 2                       | .. | 1            | .. |
| 20-24             | 48               | 21  | 27  | 16         | 26  | 3                                     | 1  | 2                | .. | ..                      | .. | ..           | .. |
| 25-29             | 43               | 18  | 25  | 15         | 25  | 3                                     | .. | ..               | .. | ..                      | .. | ..           | .. |
| 30-34             | 43               | 22  | 21  | 19         | 21  | 3                                     | .. | ..               | .. | ..                      | .. | ..           | .. |
| 35-39             | 28               | 9   | 19  | 9          | 19  | ..                                    | .. | ..               | .. | ..                      | .. | ..           | .. |
| 40-44             | 25               | 14  | 11  | 12         | 11  | 2                                     | .. | ..               | .. | ..                      | .. | ..           | .. |
| 45-49             | 22               | 11  | 11  | 7          | 10  | 3                                     | 1  | 1                | .. | ..                      | .. | ..           | .. |
| 50-54             | 23               | 12  | 11  | 9          | 11  | 3                                     | .. | ..               | .. | ..                      | .. | ..           | .. |
| 55-59             | 21               | 8   | 13  | 8          | 13  | ..                                    | .. | ..               | .. | ..                      | .. | ..           | .. |
| 60 & above        | 41               | 26  | 15  | 25         | 15  | 1                                     | .. | ..               | .. | ..                      | .. | ..           | .. |

TABLE No. VIII : *Workers and Non-workers by Sex and broad Age Groups*

| Age Group<br>(Years) | Total Population |       |         | Workers |       |         | Non-workers |       |        |
|----------------------|------------------|-------|---------|---------|-------|---------|-------------|-------|--------|
|                      | Persons          | Males | Females | Persons | Males | Females | Persons     | Males | Female |
| All ages             | 621              | 297   | 324     | 354     | 178   | 176     | 267         | 119   | 148    |
| 0-14                 | 276              | 133   | 143     | 33      | 21    | 12      | 243         | 112   | 131    |
| 15-34                | 185              | 84    | 101     | 176     | 82    | 94      | 9           | 2     | 7      |
| 35-59                | 119              | 54    | 65      | 114     | 53    | 61      | 5           | 1     | 4      |
| 60 & over            | 41               | 26    | 15      | 31      | 22    | 9       | 10          | 4     | 6      |

TABLE No. IX : *Workers Classified by Sex, broad Age Groups and Occupation*

| Age Group<br>(Years) | Shopkeeper |    |    | Cultivator |     |     | Workers in Transport |    |    | Oil Producer |    |    | Agricultural Labourer |    |    | Pig Rearing |    |    | Vegetable Hawker |    |    | Engine Driver |    |    |
|----------------------|------------|----|----|------------|-----|-----|----------------------|----|----|--------------|----|----|-----------------------|----|----|-------------|----|----|------------------|----|----|---------------|----|----|
|                      | P          | M  | F  | P          | M   | F   | P                    | M  | F  | P            | M  | F  | P                     | M  | F  | P           | M  | F  | P                | M  | F  | P             | M  | F  |
| All ages             | 4          | 3  | 1  | 221        | 106 | 115 | 2                    | 2  | .. | 2            | 2  | .. | 101                   | 49 | 52 | 1           | .. | 1  | 1                | 1  | .. | 1             | 1  | .. |
| 0-14                 | 1          | 1  | .. | 13         | 6   | 7   | ..                   | .. | .. | ..           | .. | .. | 12                    | 7  | 5  | ..          | .. | .. | ..               | .. | .. | ..            | .. | .. |
| 15-34                | 2          | 2  | .. | 107        | 46  | 61  | 2                    | 2  | .. | ..           | .. | .. | 56                    | 27 | 29 | ..          | .. | .. | 1                | 1  | .. | ..            | .. | .. |
| 35-59                | 1          | .. | 1  | 78         | 37  | 41  | ..                   | .. | .. | 2            | 2  | .. | 27                    | 11 | 16 | 1           | .. | 1  | ..               | .. | .. | 1             | 1  | .. |
| 60 & over            | ..         | .. | .. | 23         | 17  | 6   | ..                   | .. | .. | ..           | .. | .. | 6                     | 4  | 2  | ..          | .. | .. | ..               | .. | .. | ..            | .. | .. |

| Age Group<br>(Years) | Goat Rearing |    |    | Washerman |    |    | Sweeper |    |    | Animal Husbandry |    |    | Sales Assistant |    |    | Barber |    |    | Grinding Machine |    |    |
|----------------------|--------------|----|----|-----------|----|----|---------|----|----|------------------|----|----|-----------------|----|----|--------|----|----|------------------|----|----|
|                      | P            | M  | F  | P         | M  | F  | P       | M  | F  | P                | M  | F  | P               | M  | F  | P      | M  | F  | P                | M  | F  |
| All Ages             | 3            | 3  | .. | 4         | 2  | 2  | 7       | 2  | 5  | 4                | 4  | .. | 1               | 1  | .. | 1      | 1  | .. | 1                | 1  | .. |
| 0-14                 | 3            | 3  | .. | ..        | .. | .. | ..      | .. | .. | 4                | 4  | .. | ..              | .. | .. | ..     | .. | .. | ..               | .. | .. |
| 15-34                | ..           | .. | .. | 2         | 1  | 1  | 4       | 1  | 3  | ..               | .. | .. | ..              | .. | .. | 1      | 1  | .. | 1                | 1  | .. |
| 35-59                | ..           | .. | .. | 1         | .. | 1  | 2       | 1  | 1  | ..               | .. | .. | 1               | 1  | .. | ..     | .. | .. | ..               | .. | .. |
| 60 & over            | ..           | .. | .. | 1         | 1  | .. | 1       | .. | 1  | ..               | .. | .. | ..              | .. | .. | ..     | .. | .. | ..               | .. | .. |

TABLE No. X : *Households by Number of Rooms and by Number of Persons Occupying*

| Total Number of Households | Total Number of Rooms | Total Number of Family Members | Households with one room |                       | Households with two rooms |                       | Households with three rooms |                       | Households with four rooms |                       | Households with five rooms |                       | Households with more than five rooms |                       |
|----------------------------|-----------------------|--------------------------------|--------------------------|-----------------------|---------------------------|-----------------------|-----------------------------|-----------------------|----------------------------|-----------------------|----------------------------|-----------------------|--------------------------------------|-----------------------|
|                            |                       |                                | No. of Households        | No. of Family Members | No. of Households         | No. of Family Members | No. of Households           | No. of Family Members | No. of Households          | No. of Family Members | No. of Households          | No. of Family Members | No. of Households                    | No. of Family Members |
| 95                         | 266                   | 621                            | 24                       | 90                    | 22                        | 126                   | 24                          | 176                   | 12                         | 81                    | 5                          | 48                    | 8                                    | 100                   |

TABLE No. XI : *Livestock*

| Caste   | Milch Cattle             |              | Drought Bullocks         |              | Goats & Sheep            |              | Pigs                     |              |
|---------|--------------------------|--------------|--------------------------|--------------|--------------------------|--------------|--------------------------|--------------|
|         | No. of Households owning | Total Number | No. of Households owning | Total Number | No. of Households owning | Total Number | No. of households owning | Total Number |
| Vaish   | ..                       | ..           | ..                       | ..           | ..                       | ..           | ..                       | ..           |
| Chamar  | 1                        | 2            | 37                       | 62           | 13                       | 25           | 2                        | 6            |
| Dhobi   | ..                       | ..           | 1                        | 3            | ..                       | ..           | ..                       | ..           |
| Dusadh  | ..                       | ..           | 1                        | 1            | 1                        | 3            | 1                        | 6            |
| Gaderia | 1                        | 1            | 3                        | 6            | 1                        | 2            | ..                       | ..           |
| Koiri   | 2                        | 2            | 20                       | 46           | 3                        | 4            | ..                       | ..           |
| Muslim  | ..                       | ..           | 2                        | 4            | 3                        | 4            | ..                       | ..           |
| Mehtar  | ..                       | ..           | 1                        | 1            | ..                       | ..           | ..                       | ..           |
| Nonia   | ..                       | ..           | 1                        | 2            | ..                       | ..           | ..                       | ..           |
| Teli    | ..                       | ..           | 1                        | 1            | 1                        | 4            | ..                       | ..           |
| Total : | 4                        | 5            | 69                       | 126          | 22                       | 42           | 3                        | 12           |

TABLE No. XII : *Agricultural Produce of Cultivation run by the Households and its Disposal*

| 1. Name of Product                                            | Paddy  | Wheat  | Pulses | Sugarcane | Barley | Vegetables (Potatoes) | Oil-seeds |
|---------------------------------------------------------------|--------|--------|--------|-----------|--------|-----------------------|-----------|
|                                                               | (Mds.) | (Mds.) | (Mds.) | (Mds.)    | (Mds.) | (Rs.)                 | (Rs.)     |
| 2. Annual quantity produced                                   | 369.50 | 139.70 | 232.30 | 7,166     | 432.1  | 4,027.50              | 60.00     |
| 3. Total Annual Quantity consumed by the producing Households | 368.00 | 138.90 | 232.30 | 973       | 432.1  | 647.50                | 20.00     |
| 4. Total Annual Quantity available for sale                   | 1.5    | 0.80   | ..     | 6,193     | ..     | 3,380.00              | 40.00     |

TABLE No. XIII : Indebtedness By Income Group

| Income Group      | Total Number of households | Number of House-holds in Debt | Percentage of Col. 3 to col. 2 | Average Indebted-ness per House-hold in Debt | Total Amount of Debt |
|-------------------|----------------------------|-------------------------------|--------------------------------|----------------------------------------------|----------------------|
| Rs. 25 and below  | 5                          | 1                             | 20·00                          | Rs. 40·00                                    | 40·00                |
| Rs. 26 to 50      | 46                         | 25                            | 54·35                          | Rs. 164·24                                   | 4,106·00             |
| Rs. 51 to 75      | 30                         | 20                            | 66·66                          | Rs. 163·75                                   | 3,275·00             |
| Rs. 76 to 100     | 11                         | 5                             | 45·45                          | Rs. 240·00                                   | 1,200·00             |
| Rs. 101 and above | 3                          | 1                             | 33·33                          | Rs. 85·00                                    | 85·00                |
| Total :           | 95                         | 52                            | ..                             | ..                                           | 8,706·00             |

TABLE No. XIV : Indebtedness by Causes

| Cause                                                  | Indebtedness by Cause of Debt |                         | Proportion of Debt due to Cause to the total Amount of Debt |
|--------------------------------------------------------|-------------------------------|-------------------------|-------------------------------------------------------------|
|                                                        | Amount of Debt<br>Rs.         | No. of Families in Debt |                                                             |
| (a) Purchase of land                                   | 200                           | 1                       | 2·3                                                         |
| (b) House construction or repairs to existing building | 700                           | 3                       | 3·8                                                         |
| (c) Marriages                                          | 1,720                         | 12                      | 19·8                                                        |
| (d) Funerals                                           | 100                           | 1                       | 1·1                                                         |
| (e) Sickness                                           | 40                            | 1                       | 0·3                                                         |
| (f) Ordinary wants                                     | 754                           | 10                      | 8·7                                                         |
| (g) Household cultivation                              | 4,222                         | 28                      | 48·5                                                        |
| (h) Business run by the household                      | 300                           | 1                       | 3·5                                                         |
| (i) Litigation                                         | 600                           | 2                       | 7·0                                                         |
| Total :                                                | 8,706                         | ..                      | ..                                                          |

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

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

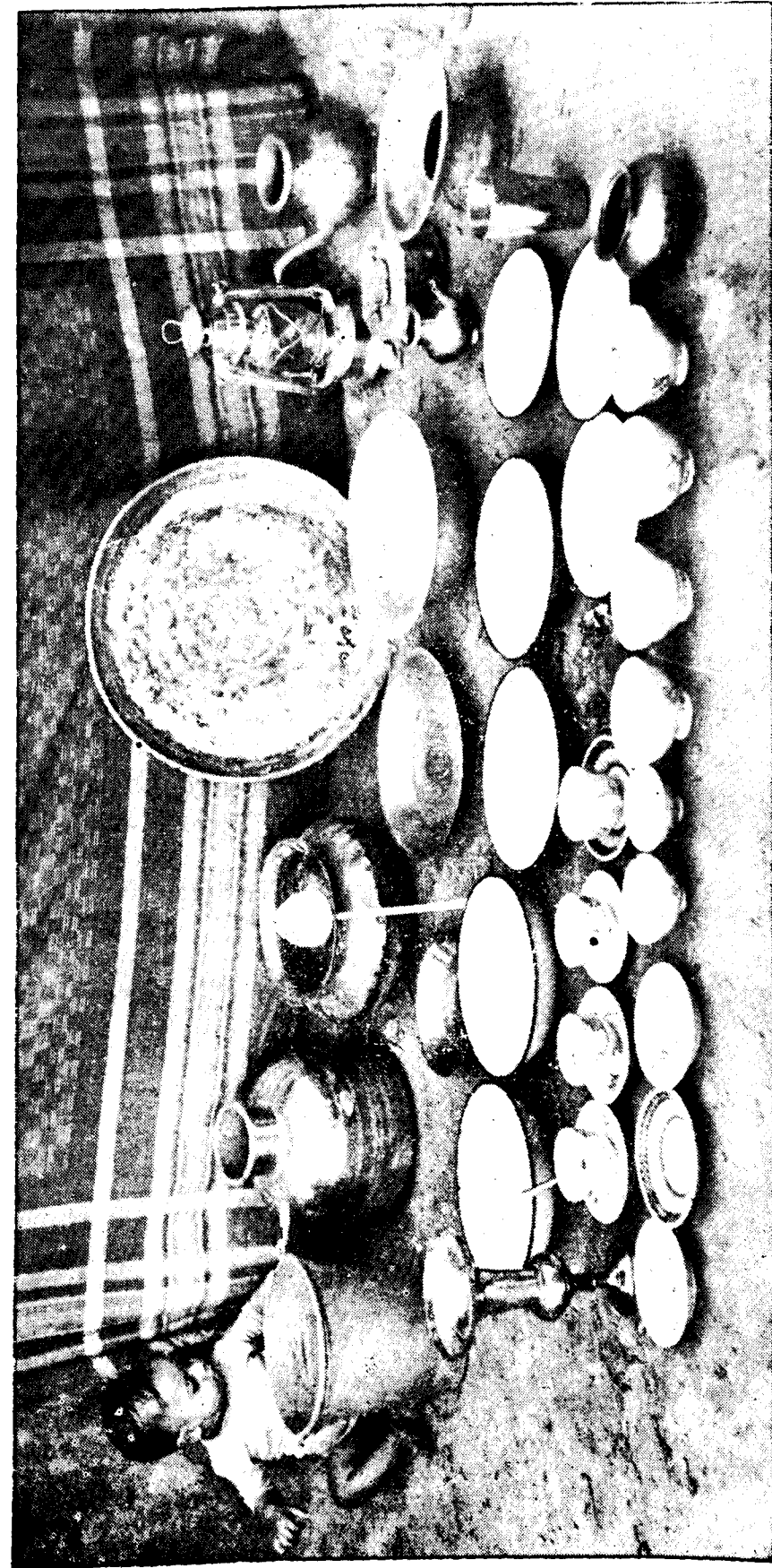
| Name of District | Name of Tahsil | Name of Village      | Revenue Number |
|------------------|----------------|----------------------|----------------|
| 15. Etawah       | Etawah         | Udi                  | 34             |
|                  | Auraiya        | Ayana                | 14             |
| 16. Kanpur       | Kanpur         | Ishuriganj           | 17             |
| 17. Allahabad    | Soraon         | Sarai Kesho urf Bagi | 216            |
|                  |                | Kalyanpur            | 24             |
|                  | Phulpur        | Bhadkar Uparhar      | 151            |
| 18. Hamirpur     | Bath           | Qasba Khera          | 4              |
| 19. Banda        | Naraini        | Akbarpur             | 2              |
| 20. Kheri        | Nighasan       | Belapersua           | 122            |
|                  |                | Bankati              | ..             |
|                  |                | Lodhauri             | 492            |
|                  |                | Rakehti              | 301            |
| 21. Sitapur      | Biswan         | Kanduni              | 354            |
| 22. Gonda        | Balrampur      | Suganagar Domri      | 383            |
|                  |                | Rajderwa Tharu       | 312            |
| 23. Bara Banki   | Nawabganj      | Gadia                | 124            |
|                  |                | Dadra                | 20             |
| 24. Sultanpur    | Sultanpu       | Barasin              | 42             |
| 25. Azamgarh     | Phulpur        | Sumbha Dih           | 364            |
|                  |                | Surhan               | 87             |
|                  | Ghosi          | Pakri Buzurg         | 444            |
| 26. Ghazipur     | Ghazipur       | Para                 | 64             |
| 27. Varanasi     | Varanasi       | Lohta                | 123            |
|                  |                | Mehndiganj           | 248            |
| 28. Mirzapur     | Robertsganj    | Mitapur              | 104            |
|                  |                | Gidhia               | 36             |
|                  |                | Parsoi               | 70             |



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PLATE VI



Utensils used in a well-to-do Mohammedan household