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VILLAGE SURVEY MONOGRAPH NO. 17

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

VILLAGE DAULATPUR HIRA

(Tahsil Bisalpur, District Pilibhit)

BY

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FOREWORD

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

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

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

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

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

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

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

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

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

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

New Delhi

July 30, 1964.

Asok Mitra

Registrar General, India.

PREFACE

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

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

3. Daulatpur Hira, a village in tahsil Bisalpur of district Pilibhit is a multi-caste agricultural village. It is fairly backward and the population is illiterate. It consists of 14 different castes, each having several distinctive features and modes of life. The Muslims live side by side with the Hindus. It portrays the community life by multi-social institutions which is atonce revealing and interesting.

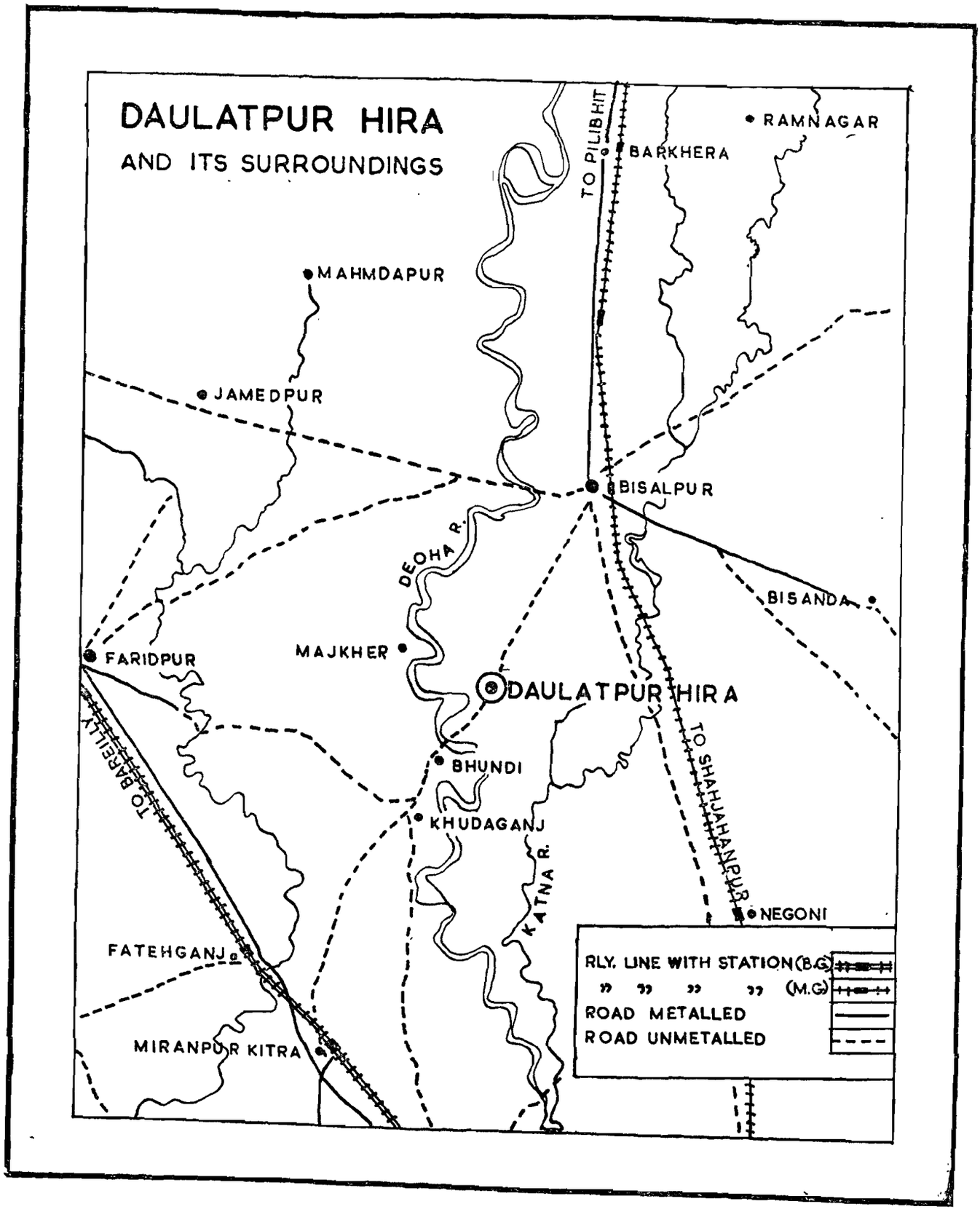
4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, census data, interviews and group discussions. The local investigation was carried out by the field staff of this Organisation, having a well-trained pair of eyes.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

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

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

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

Lucknow :
March 31, 1964


DAULATPUR HIRA
AND ITS SURROUNDINGS
TO PILIBHIT
BARKHERA
RAMNAGAR
MAHMDAPUR
JAMEDPUR
BISALPUR
DEOHA R.
BISANDA
FARIDPUR
MAJKHER
DAULATPUR HIRA
TO BAREILLY
BHUNDI
KHUDAGANJ
KATNA R.
TO SHAHJAHANPUR
NEGONI
FATEHGANJ
MIRANPUR KITRA
RLY. LINE WITH STATION (B.G.)
" " " " (M.G.)
ROAD METALLED
ROAD UNMETALLED

CHAPTER I

The Village

Daulatpur Hira is a medium-sized village situated in the interior of tahsil Bisalpur of district Pilibhit. It is at a distance of about 8 miles from Bisalpur, the tahsil headquarters, connected by a *kachcha* road which is full of dust in the dry weather and is not easily negotiable in the rainy season as, in places, it is under knee-deep water. The distance is generally covered by bullock cart, bicycle or on foot. The nearest bus terminus is at Bisalpur from where frequent bus service is available to Pilibhit.

Daulatpur Hira is a border village just a few miles away from the southern boundary of district Shahjahanpur. It is bounded by villages, Basara, Randhaita and Manpur in the north, west and east respectively. The populatin of the village, according to the survey conducted in 1961, was 875 comprising 497 males and 378 females. The Hindus and the Muslims constitute two distinct sections in the population of the village. The Hindus are about three-fourths (74 per cent) of the village population.

The village with an area of 540 acres (0·84 sq. miles) is situated on a level plain with uniform slope from north to south. The Deoha flows at a distance of about two miles to the west of the village. Nature is not bountiful in its gifts to the village surroundings. Except isolated grass patches, there is no forest in its neighbourhood. The soil is generally *dumat* with greater admixture of clay yielding good crops.

The climate of the village is of sub-tropical monsoon type. It is free from the extremes of heat and cold. The hot westerly winds, however, blow in May and June and fill the air with sand and dust. The monsoon breaks in the beginning of July and continues till the end of September. July and August are the wet months but it does not rain for more than a day or two at a stretch. The cold weather sets in November and lasts till the end of February. The climate is delightful in winter with warm and sunny days but the nights are cold and uncomfortable in December and January.

Trees commonly found in the village are *pipal* (Ficus religiosa), *neem* (Azidirachta indica), mango and guava. *Pipal* and *neem* are grown principally for shade. Mango and guava are fruit trees planted in some orchards. Mango tree also provides timber for roofs. *Babul* (Acacia arabica), *bel* (Aegle marmelos) and *jamun* (Eugenia jambolna) grow sporadically in the fields and along the roads.

The common birds are the parrot, sparrow, crow, pigeon, peacock and different kinds of hawk, owl, vulture and kite. Cuckoo is a migratory bird seen in the village from March to June.

The blue-bull, jackal, and fox wander in this area though in small numbers. Wild cats, rats and jackals are fairly common. The larger carnivora like tigers and leopards are conspicuously absent.

Postal facilities are not available in the village. The nearest post office is at Khanpur at a distance of about two miles. The mail is delivered twice a week but very often the villagers collect letters from the post office. Majority of villagers are illiterate and show very little appreciation of postal facilities.

The village is lucky in respect of water supply for out of ten wells, nine yield good drinkable water. The water of the remaining well is brackish and unpalatable. Drinking water is also obtained from the ten hand-pipes installed in the village. Most people use water of the wells and hand-pipes for cooking, for washing clothes and for cleaning household utensils. There is no scarcity of drinking water in the village in summer.

The primary school is located by the side of a *kachcha* road in the east of the village. It was started by the District Board in 1948 and is now managed by the Zila Parishad. The school is housed in a pūkka building constructed out of public subscription. The land was donated by Shrimati Hema in memory of her deceased husband. It provides education up to 5th class both for boys and girls. The total number of teachers in the school including the Headmaster is four.

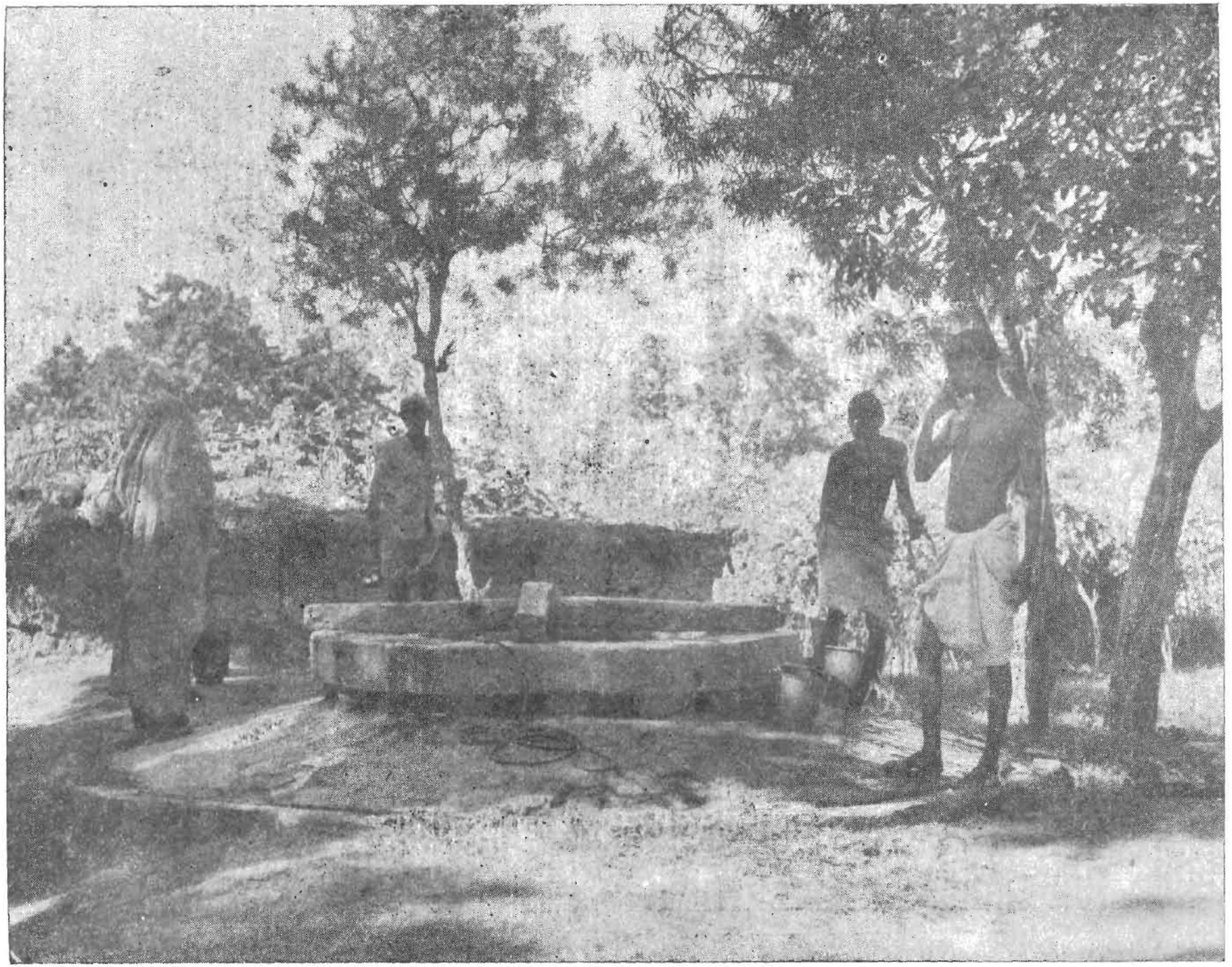
Almost in the centre of the village is the pukka *Panchayatghar* constructed by the Gram Sabha in 1956. It has a big hall with a wide open compound and is the nucleus of all organised activities in the village. The office of the Gram Sabha is also housed in it. It is here that its meetings are held and decisions are taken on all the important matters. It provides the common sitting place and is also utilised to house guests.

There is a small temple of Lord Shiva in the south-eastern corner of the village constructed in 1927 by one Bhola Nath. After his death, it is managed by his family members. The villagers visit it during festivals for worship and a fair is also held on Shivratri near it. Devas than is another place of worship without any overhead covering. Worship is performed here during festivals and offerings are made to the deity. There is no mosque or *idgah* there.

The village is covered by the community Development Block, Bisalpur. The police station, hospital, veterinary centre and telegraph office are also located there. The Nayaya Panchayat has its headquarters at village Khandapur. The villagers go to Bisalpur to sell their agricultural produce and in search of unskilled and semi-skilled jobs.

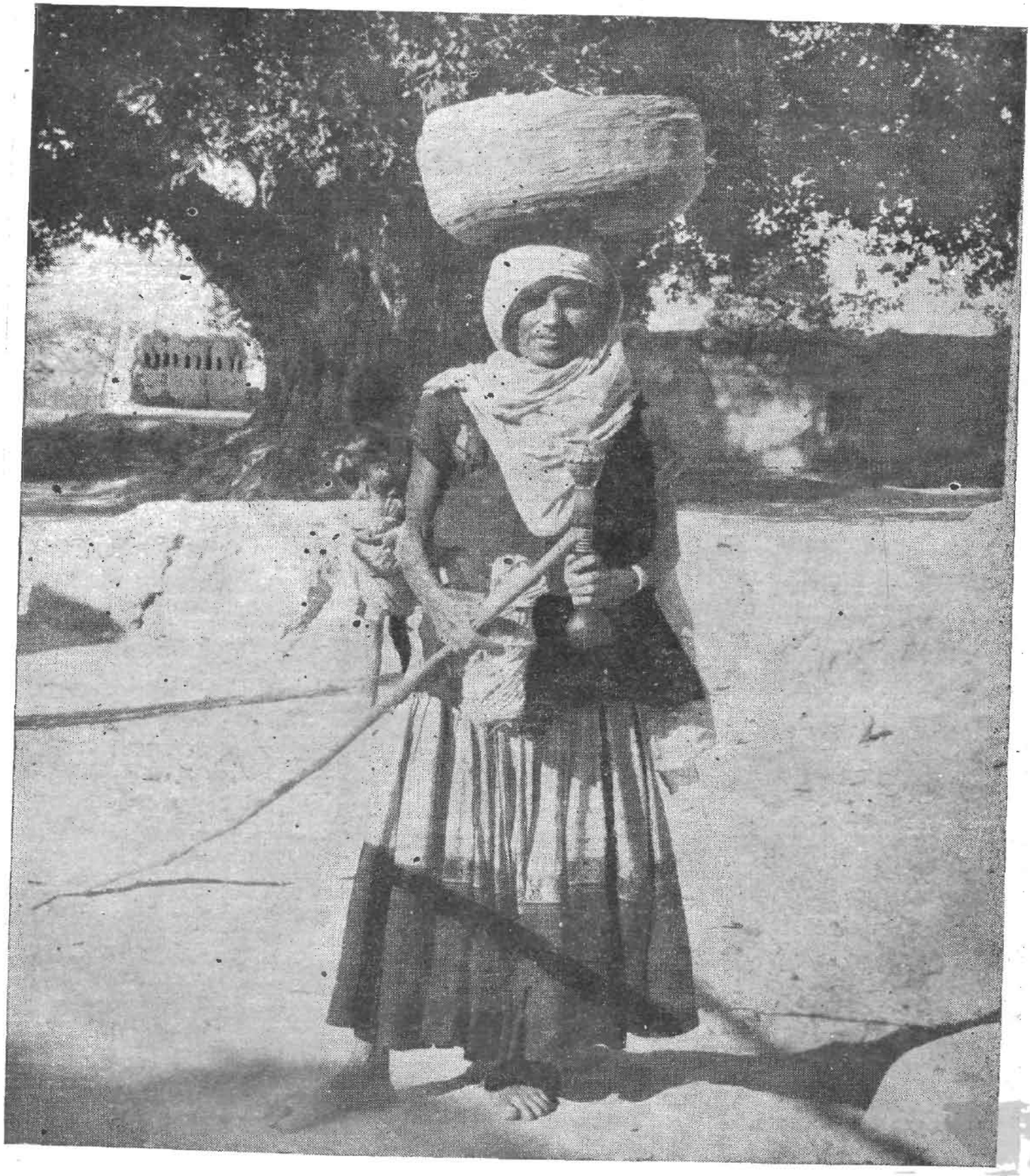
It is not known when the village Daulatpur Hira, in its present shape, was formed as no written record about its origin is available. An enquiry was made from the elderly villagers who gave some information about its origin. According to them two brothers, Dauli and Hira first settled down on the present site of the village. They, however, could not give the approximate time when they lived there. Gradually others came and settled down there and, in course of time, the village grew in population and influence. It was named Daulatpur Hira in memory of the two brothers, Dauli and Hira.

Plate No. 1



A village well

Plate No. 2



A typical village woman

CHAPTER II

The People and their Material Equipment

The population of Daulatpur Hira is 875 constituting 648 Hindus and 227 Muslims. The Hindu population consists of 14 castes, namely, Barhai, Bhurji, Brahmin, Gadaria, Kayastha, Kisan, Kumhar, Murao, Nai, Teli, Vaish, Chamar, Dhanuk and Dhobi. The Table given below gives the ethnic composition of the population of the village :

Table No. 2·1

Community Caste	No. of Households	Population		
		Persons	Males	Females
HINDUS				
Barhai	1	7	4	3
Bhurji	4	14	8	6
Brahmin	4	23	14	9
Gadaria	7	45	25	20
Kayastha	6	28	14	14
Kisan	81	343	201	142
Kumhar	3	14	9	5
Murao	8	36	23	13
Nai	1	6	4	2
Teli	11	60	31	29
Vaish	9	37	25	12
Chamar (S. C.)	1	1	1	..
Dhanuk ,,	8	30	18	12
Dhobi ,,	1	4	2	2
MUSLIMS				
Fakir	5	34	19	15
Pathan	3	13	8	5
Sheikh	32	180	91	89
Total	185	875	497	378

Among Hindus, the Brahmins are at the top of the caste hierarchy. There are 4 Brahmin households with a total of 23 persons accounting for 2·7 per cent of the village population. They are Sanadhya and are very orthodox. They do not accept food from the hands of any but their caste fellows. Out of 4 households 2 are in agriculture, 1 in trade and one household is devoted to priestly avocation. The head of this family is the local priest and officiates at the ceremonies of all castes except Chamar, Dhanuk and Dhobi. They, however, consult him regarding the auspicious timing of agricultural operations or to perform marriage ceremonies. The Brahmins are treated with respect by the villagers.

The Vaish rank next to the Brahmins in the village. There are 9 Vaish households comprising 37 persons—25 males and 12 females. They are mainly traders engaged in grocery and cloth business. They keep a small shop where they sell grain and general provisions for cash, although things may also be bought on credit by those who are known to them.. All castes, except the Brahmin accept food at their hands but they do not take food from those whose social position is lower than their own.

The Kayasthas are 28 in number constituting 3·2 per cent of the population. They are Bhatnagar and are not very orthodox. They, however, do not inter-marry or inter-dine but take food at the hands of all castes higher than themselves. The principal occupation of the Kayasthas is agriculture.

The Kisan is the preponderating caste in the village. Numerically they are the largest—343 persons divided into 81 households representing 39·2 per cent of the village population. They are an exclusively agriculturist group and possess more than half of the cultivated land in the village (64·7%). They are energetic and relatively well-to-do peasants known for their skill in farming.

The Kisans accept food at the hands of those higher than themselves but not from those which are lower. Their social status is neither very high nor very low. They, however, rank lower than the Brahmin, Vaish and Kayastha.

The Telis (11 families, 60 persons) are engaged in the traditional occupation of oil expelling. The income from oil expelling is not adequate and, therefore, 12 persons have taken to agriculture as secondry profession. Two of them keep small shops where they sell grain and general provisions.

They are not high in the rung of social ladder but do not suffer from any social disability. The Brahmin priest officiates at the religious ceremonies in their houses. All castes, except the Brahmin, Vaish and Kayastha, accept food at their hands. They do not take food from those castes whose social position is lower than their own.

The Barhai, Gadaria, Kumhar, Murao, Nai and Bhurji together constitute 13·9 per cent of the total population divided into 24 households. All these castes, though at the intermediate level of the caste and social hierarchy in the village, do not stand on equal footing with one another. From the point of view of precedence Gadaria occupies a higher status than Barhai and Kumhar. Though the latter two form the artisan group, the status of Kumhar is considered lower than that of Barhai. Nai is the *praja* to all these castes. They do not suffer from any social disability.

Chamar, Dhanuk and Dhobi belong to the Scheduled Castes and occupy a low position in the caste hierarchy. The only Chamar in the village does all sorts of work such as working on the fields in sowing and harvesting seasons, cutting wood for fuel and repairing houses, etc. He is given grain at the harvests and also works as day labourer getting about a rupee a day. He is not admitted to the places of worship and religious congregations and cannot draw water from the village wells except from the well used by Dhobi and Dhanuk.

The solitary Dhobi household in the village also suffers from social disabilities. They accupy a higher status than Chamars and are engaged in washing clothes of all castes in the village. They get payment in kind, twice a year, from the regular customers and from the casual ones from 6 to 12 paise per piece. They live in the main *abadi* where there are houses of other castes.

The Dhanuks (8 families, 30 persons) work as agricultural labourers either on monthly wages or grain is given, twice a year, at the harvests. Their women work as *dai* and attend on the expectant mothers. They are untrained but there is no other help available. They are given cereals and some money on child birth. Like Chamars and Dhobis, they also suffer from social disabilities. The Dhanuks claim to be higher than Chamars and do not accept food at their hands.

The Muslims of the village belong to the Sunni division. Although long residence and close association have brought them in close contact with the Hindus but the two communities retain their socio-religious identities. The Muslims are in a minority but are a close-knit group in socio-religious matters. Among them there are no great inequalities of possession and consequently there is no evidence of class distinction in them. The relations between the two communities are cordial and they mix freely and share each other joys and sorrows.

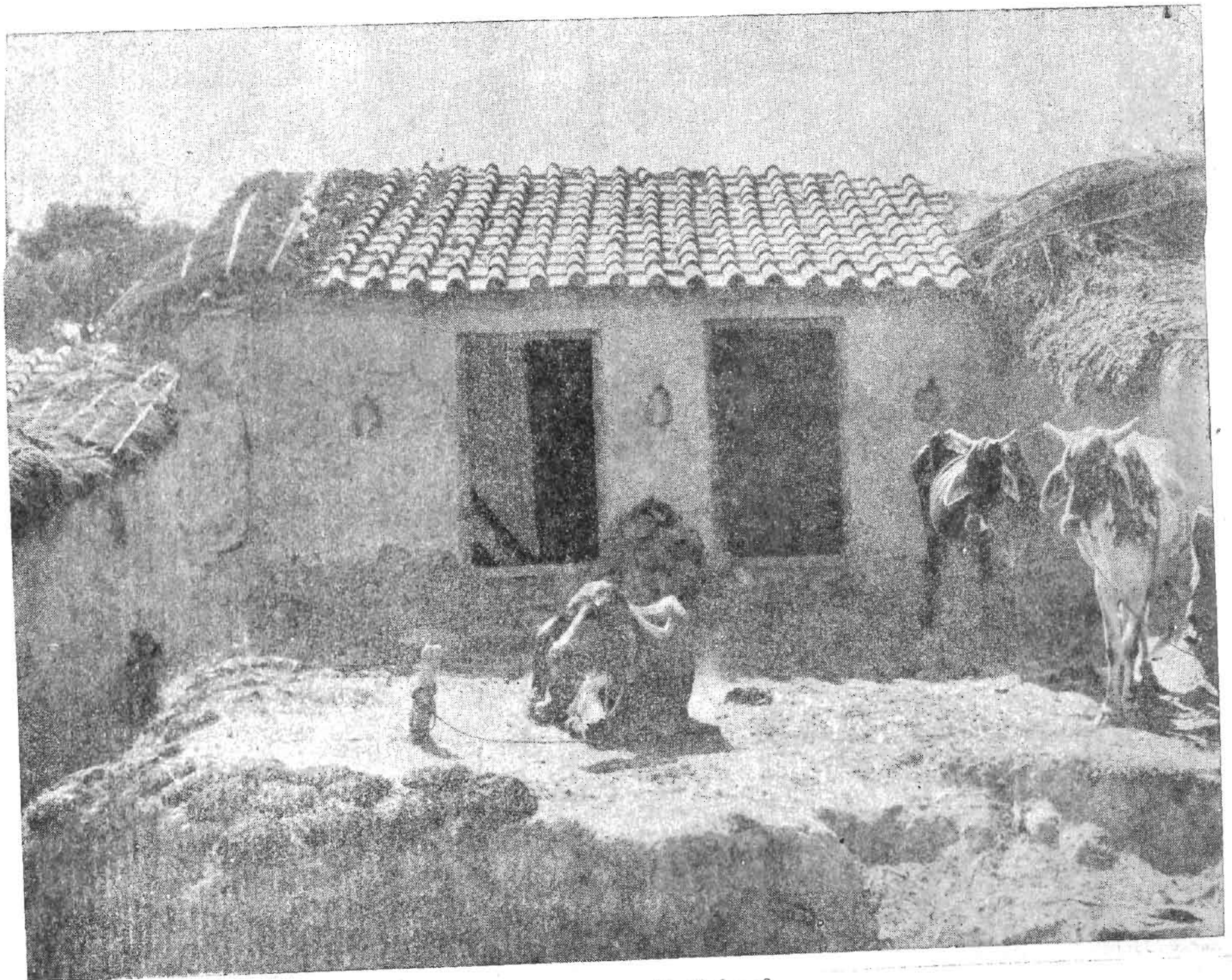
Among them, the Sheikhs are in large number-180 persons divided into 91 males and 89 females. Their main occupations are cultivation, working on fields as labourers and brick making. The Fakir (5 families, 34 persons) and the Pathan (3 families, 13 persons) are mainly agriculturists.

House Type

There are as many residential houses as the households in the village. All the houses are *kachcha*, made of sundried clay bricks and mud. They are constructed with the two-fold purpose of providing shelter to men and animals and storing space for agricultural produce and household goods. In fact, the design and structure of a house vary according to land area available and economic condition of the owner. The houses ordinarily consist of a thatched verandah with an enclosed courtyard along the sides of which are built one or two *kotharies* (small-rooms). The well-to-do have spacious houses with 3 to 4 rooms, a kitchen, a grain store, a cattle-shed and an extensive courtyard.

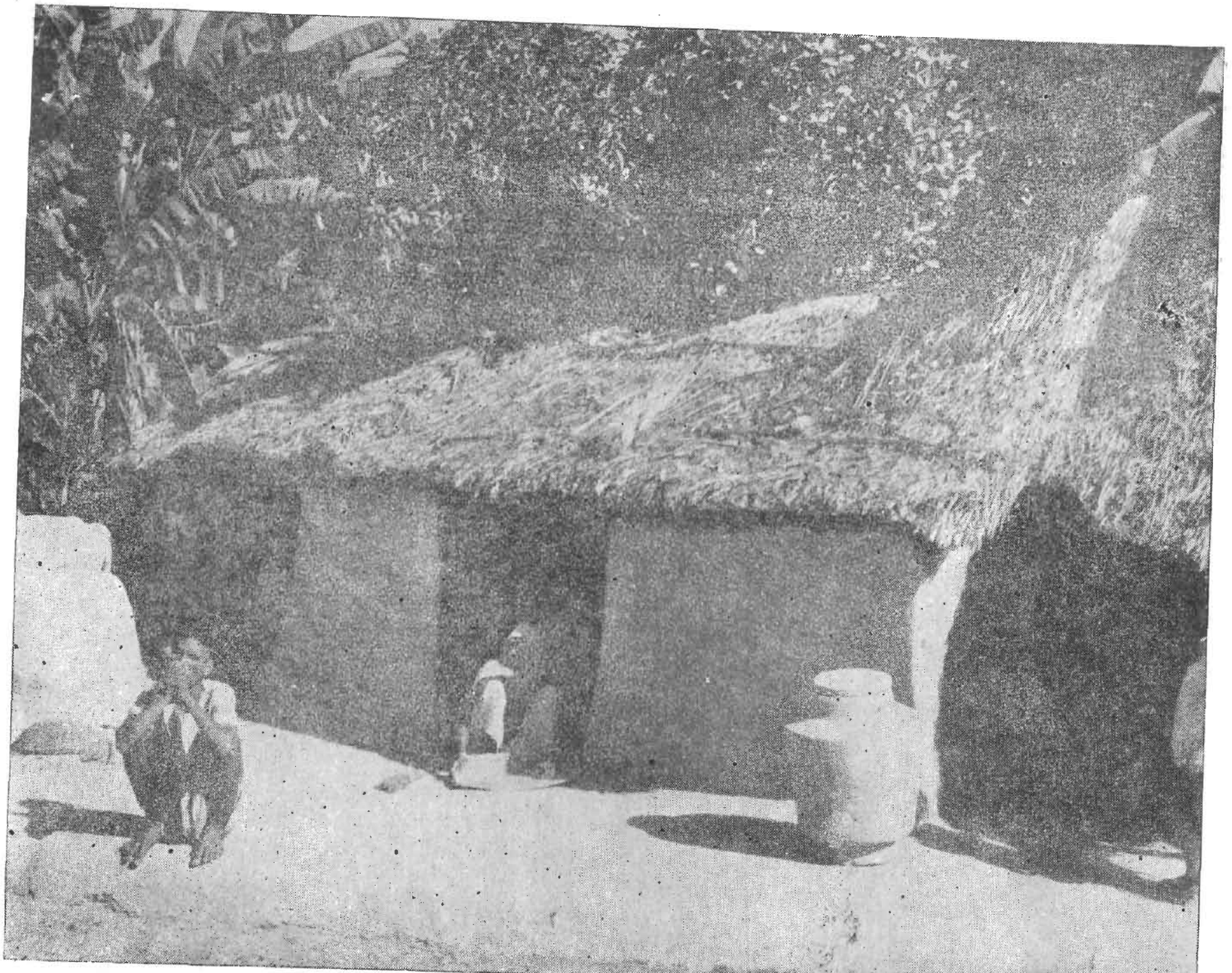
Construction of a *kachcha* house is simple and economical. The materials used in their construction are clay, bamboo, wood and unbaked clay bricks which are available locally throughout the year except the rainy season. The plinth is raised two feet above the ground level. The floor is levelled by earth-filling and is finally plastered with cow-dung wash. The walls are of mud. Generally, the roofs are made of beams and rafters of *neem* or mango with an over-all covering of *sirki* and earth. The height to the roof is about twelve feet. The roofs are not flat but slanting for draining the rain water. The rooms are dark as windows and ventilators are not provided. In some houses round holes are provided in the front walls above the door and serve as ventilators. The well-to-do usually employ a mason and four labourers for constructing a house. The poor build it with the help of family members and friends. The construction of a *kachcha* house having four rooms, a front verandah and an enclosed spacious courtyard costs about Rs. 1,500. The poor live in one-roomed house which is cheap to construct.

The mud houses are uncomfortable and unsafe during the rainy season. They leak and are full of flies and mosquitoes. There is no regular bath-room or lavatory provided in the house. Men bathe either at the village well or at the hand-pumps installed in



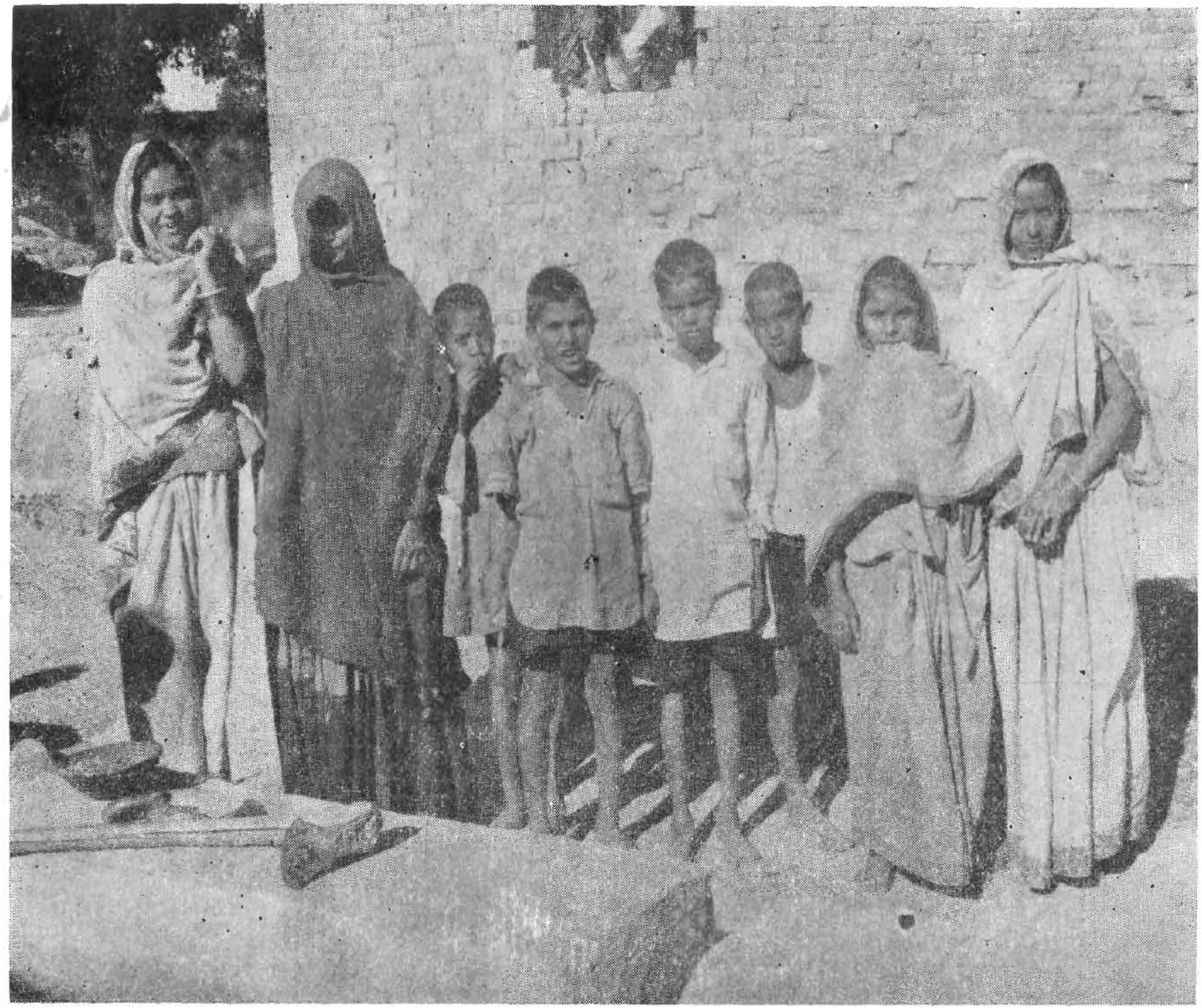
A *kachcha* house with tiled roof

Plate No. 4



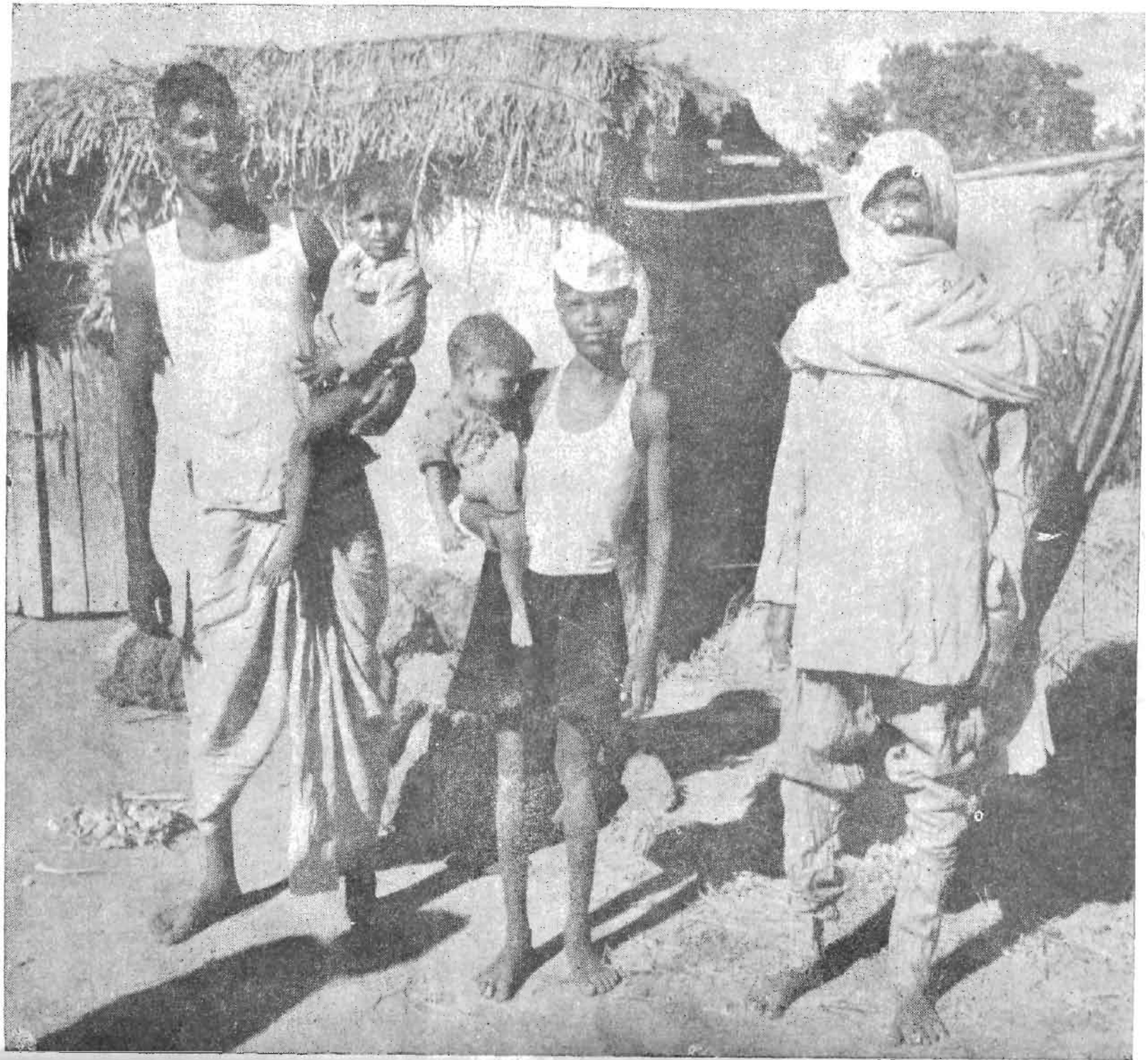
A thatched *kachcha* house

Plate No. 5



A group of village women and children

Plate No. 6



A composite family

the courtyard. Women bathe either under the cover of a cot covered with a bed-sheet or any other cloth or behind closed doors when the men are out. All men, young and old, go into the fields to answer the call of nature. All the house drains come out into the lanes. The walls are generally decorated with designs or human or other animal figures. Cheap prints of Hindu gods and goddesses or family photographs taken by street photographers decorate the walls in some of the houses. Occasionally one may see red hand prints on the walls of some of the houses of the Hindus made at the time of a wedding or when a son is born.

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

TABLE NO. 2·2

Households according to Number of Rooms	Number of Households	Number of Persons
With no regular room	17	75
One roomed	66	235
Two roomed	56	277
Three roomed	24	134
Four roomed	9	52
Five roomed and above	13	102
Total	185	875

The accommodation available for at least 66 per cent of the households can, by no means, be regarded as adequate. At least 36 per cent of the households live in houses having only one room each which is shared on an average by 4 persons. 30 per cent of the households live in houses having two rooms each which are occupied on an average by 5 inmates. 13 per cent of the households live in houses consisting of three rooms each and 5 per cent in houses of four rooms each occupied on an average by 6 persons. 7 per cent of the households live in houses having five or more rooms each which are inhabited on an average by 8 persons.

Among Hindus, the Brahmin priest is consulted for fixing an auspicious date for laying the foundation-stone of the house. The head of the household worships the mother earth at the site of the house and *gur*, grain and some coins are placed under the foundation-stone. Some hymns are recited and the gods are invoked for successful completion of the house and for its proving auspicious for the family. The priest and the mason are given sweets and some money on the occasion. *Gur* is distributed among the persons present at the ceremony. When the construction of the house is complete, the priest is again consulted and the house is occupied on an auspicious day fixed by him. The *Satyanarain katha* is held and relatives and friends are invited to a feast. The ceremony is locally called *'Grihpravesh.'* As far as practicable, the main entrance of the house does not face south as it is considered inauspicious. The Muslim, Chamar, Dhobi and Dhanuk do not observe any ceremony in connection with the construction and occupation of a house.

Dress

The dress of villagers is simple and they generally use clothes of cheap and coarse varieties. Hindus and the Muslims dress differently. Muslim males wear the pyjama and the shirt. Some wear *lungi* and the *kurta*. Coloured shirts and pyjama are worn on Id and other festive occasions. The Muslim women wear black coloured tight *sutna* the shirt and the *dupatta*.

The common wear of a Hindu male is the shirt or *kurta* and a *dhoti*. In winter, the well-to-do wear woollen coats, sweaters and caps. Often woollen blankets are used in cold nights. School going boys wear half-pants, shirts or bush-shirts and scarcely pants. Hindu women wear *dhoti* and blouse made of coarse cloth. The *dhoti* is mill-made or of handloom with a floral border about three or four inches wide. Women of Chamar, Dhobi and Dhanuk castes generally wear *lehanga*, *kameez* and *orhani*.

The common dress of a bride at the time of marriage is a *lehanga* of coloured silk or cotton, *kameez* or *kurta* and *orhani* or *chunni*. Often a bride is dressed in a coloured cotton sari, petticoat and blouse.

Generally the clothes for men and women are stitched by the village tailor. They are washed by the villagers, sometimes with soap. Some get them washed by the village washerman and either pay him on piece rate basis or grain is given at the harvests. The washerman does not generally press the clothes he washes for he has no washerman's iron.

Males and females of the village are usually bare-footed but some use country shoes, sandals and *chappals*. The well-to-do wear western-style shoes with laces. Socks are used by some on special occasions.

Ornament

There are a variety of ornaments worn on different parts of the body by village women. They are made of gold and silver. The poor generally use ornaments

made of white metal or some other cheap material. A few of the popular ornaments are mentioned below.

Local Name	Metal	Use
Bunda and Bali	Silver and Gold	Worn on the ear
Hansuli	Silver	Worn on the neck
Bara	Silver	Worn on the wrist
Kharua	Silver	Worn on the wrist
Lachha and Jhanjh	Silver	Worn on the ankle
Turra and Laung	Gold	Worn on the nose
Dastbund, Pahunchi and Kangan	Silver	Worn round the wrist
Sitarami	Gold	Worn on the neck
Bichhia	Silver	Worn on the foot finger
Anguthi	Gold	Worn on finger

All married Hiudu women wear glass bangles and *bichhia* as sign of *sohag i.e.*, the married state. They are not taken out during the lifetime of the husband. Unmarried girls only wear bangles. Women do not put on many ornaments in day-to-day life. The silver ornaments which are rather heavy are used by the older women. Men do not use any kind of ornament except the ring.

Household Equipments

Villagers possess cheap and durable furniture of utility. Every household possesses a *khatia* which is a rectangular wooden frame woven across with *moonj* strings. It is used for sitting and resting during the day and for sleeping at night. Eleven households own wooden chairs. Seven households possess tables and only a few benches and *takhats*. Newar beds are owned by 12 families of Brahmins, Kayasthas, Vaish, Kisans and Muslims. The villagers did not acquire any article of furniture during the last five years. They do not have extra money to spend on items of furniture which do not strictly serve their social needs.

The consumer goods are used to a limited extent in the village. The Table given below shows the possession of consumer goods easte and community-wise:—

TABLE No. 2·3

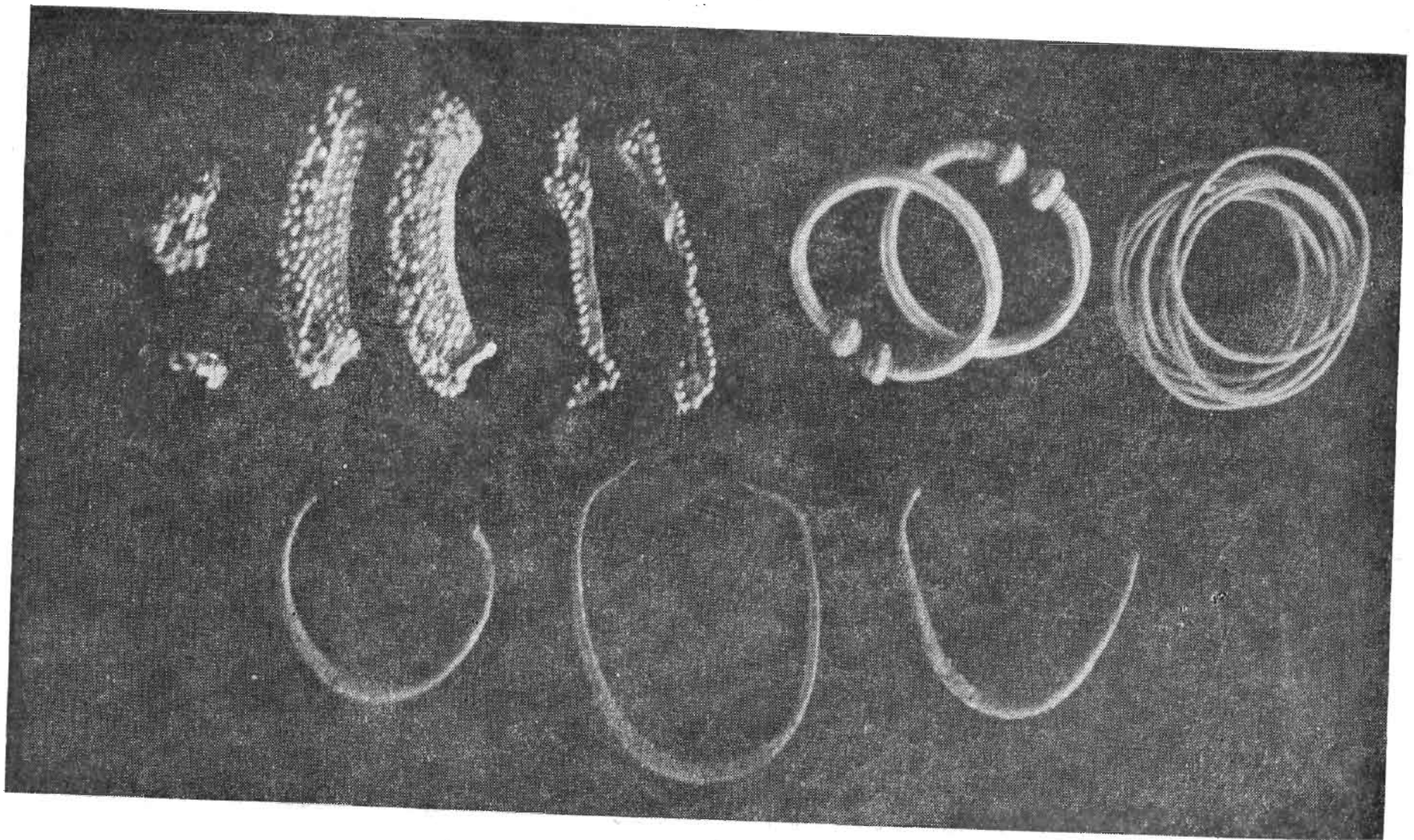
Caste/Community	No. of Households	Hurricane lantern	Petromax	Torchlight	Kerosene stove	Bicycle	Gramophone
HINDU							
Barhai	1	1	..	1	..	..	..
Bhurji	4	2	..	..	..	..	..
Brahmin	4	4	..	2	1	2	..
Gadaria	7	4	..	..	..	..	..
Kayastha	6	6	1	1	..	..	..
Kisan	81	61	..	11	2	5	1
Kumhar	3	2	..	..	..	..	..
Murao	8	5	..	1	..	..	..
Nai	1	1	..	..	..	..	..
Teli	11	3	..	..	..	..	..
Vaish	9	6	..	1	..	..	..
Chamar (S. C.)	1	1	..	..	..	..	..
Dhanuk „	8	3	..	..	..	..	..
Dhobi „	1	.	..	..	..	..	..
MUSLIM							
Fakir	5	2	..	1	..	..	..
Pathan	3	1	..	1	..	..	..
Sheikh	32	18	1	5	..	..	..
Total	185	120	2	24	3	7	1

Plate No. 7



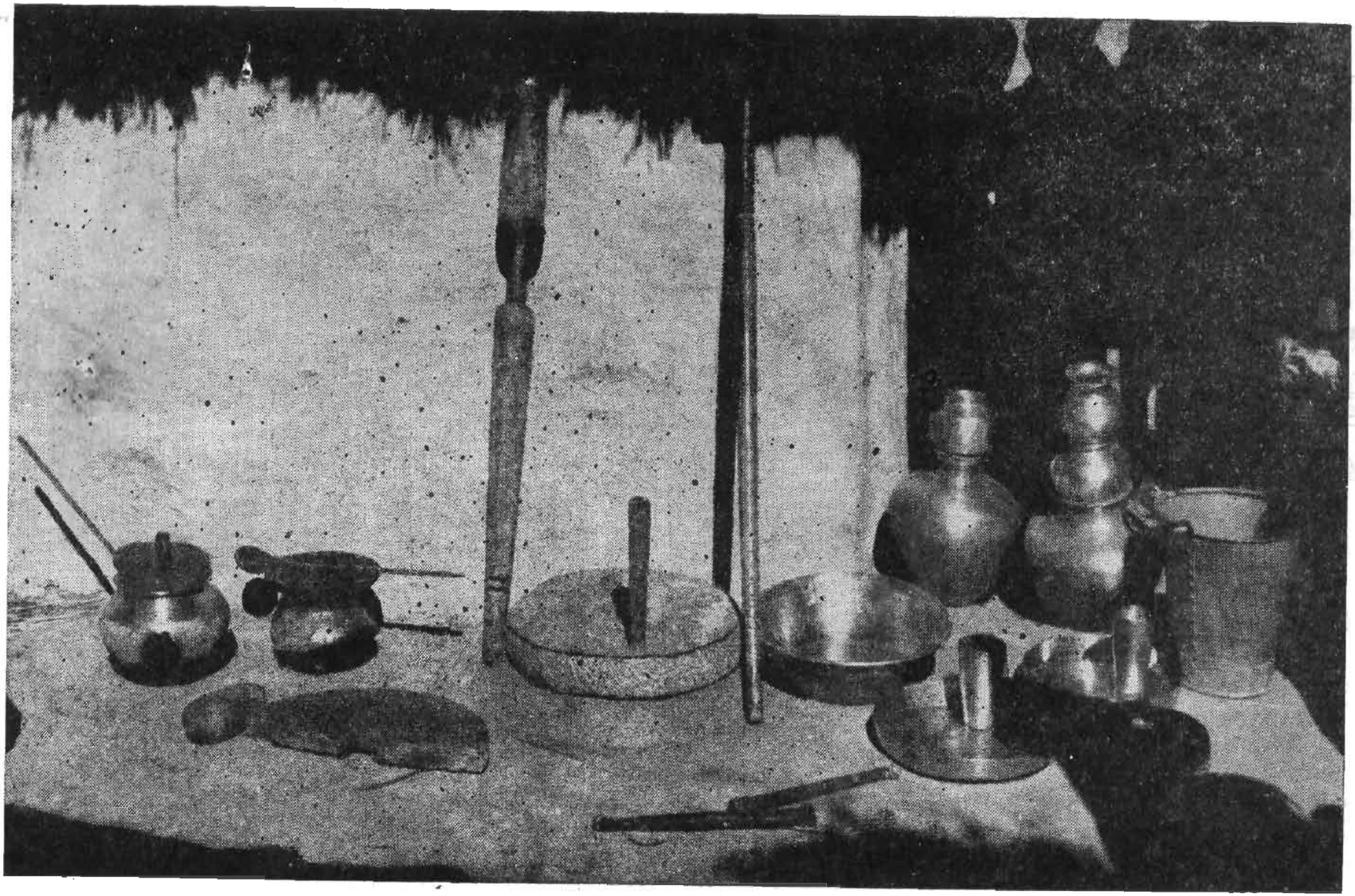
Common utensils

Plate No. 8



Ornaments commonly worn by village women

Plate No. 9



Other household effects

Out of 185 households, 120 possess hurricane lanterns, 2 own patromaxes, 24 use torches, 3 have kerosene stoves, 7 maintain bicycles and only one has gramophone. Clothes are kept in wooden boxes locally known as *sandook*. Grains are stocked in sacks but flour is kept in earthen *gharas*. The use of mosquito curtain is unknown in the village.

Utensils

The brass and bell-metal utensils are used in Hindu households. They are the same as in other parts of the State. Utensils used in the kitchen are made of brass, aluminium, bell-metal, iron and wood. Food is also served in metal utesils. Water is stored in earthen pitchers or in pitcher-shaped metallic pots.

The Muslims generally use earthen pots for cooking food and for storing water and grains. A few brass and aluminium utensils are used for cooking rice, meat, etc. and for taking food. The well-to-do Muslim families possess one or more items of brass utensils. Some of the common utensils used in Hindu and Muslim households are mentioned below :—

Local Name	Metal	Use
Karahi	Iron	Cooking
Patili Or Batua	Brass	Cooking
Parat	Brass	For kneading flour
Thali	Brass or Bell-metal	For serving food
Lota	Bell-metal	For keeping drinking water
Gilas	Bell-metal	For drinking water
Chamcha	Brass or Iron	Cooking
Balti	Iron or Brass	For storing water
Kalsa	Brass or Bell-metal	For storing water
Badna	Brass or Aluminium	For varied purposes
Rakabi	Aluminium	For serving food
Ghara	Clay	For storing water

The metal utensils are purchased from Bisalpur or Pilibhit. The earthen pots are locally available.

Food and Drink

The following Table gives the breakdown of vegetarian and non-vegetarian households caste and communitywise in the village :—

TABLE No. 2·4

Caste/Community	No. of Households	Vegetarian	Non-vegetarian
HINDU			
Barhai	1	..	1
Bhurji	4	..	4
Brahmin	4	4	..
Gadaria	7	..	7
Kayastha	6	..	6
Kisan	81	45	36
Kumhar	3	..	3
Murao	8	3	5
Nai	1	..	1
Teli	11	..	11
Vaish	9	2	7
Chamar (Scheduled Caste)	1	..	1
Dhanuk "	8	..	8
Dhobi "	1	..	1
MUSLIM			
Fakir	5	..	5
Pathan	3	..	3
Sheikh	32	..	32
Total	185	54	131

Out of 185 households, only 54 are vegetarians. The percentage of non-vegetarian households in the village is 70·8. The Brahmins are strict vegetarians and keep away from meat preparations. The non-vegetarians relish goat's meat, eggs and fish, whenever available. As far as practicable, the Muslims take meat throughout the year. Domestic fowls are occasionally cooked and served.

Coarse grains-*bajra* from November to March and *bejhar* (mixture of barley and gram) from April to October is the staple food of majority of villagers (160 households). Only 25 households-Brahmin (2), Vaish (4), Kayastha (2), Kisan (14) and Sheikh (3) × consume wheat throughout the year. Rice is not cooked daily. *Kachcha* food consisting of *roti*, *dal* and, if possible, vegetables is commonly taken. *Dal* (pulse) of *arhar* is consumed in large quantities. *Khichri*, a hotch-potch of rice, *moong* or *urd*, is also cooked for a change. Green and powdered chillies and spices are taken in sufficient quantity. The medium of cooking is mustard oil. Sometime vegetable oil is also used. Pukka food consisting of *puri*, *halwa*, etc. is prepared on special occasions.

Milk and ghee are not available in adequate quantity. Villagers eat fruits whenever available. When in season, melons and water-melons and cheap varieties of mangoes are eaten by them. Sweets are prepared on festivals and ceremonial occasions. *Gur* is in common use.

The use of tea is confined to 17 Muslim households. It is taken during the winter. No one in the village is a regular addict to liquor. It is taken by Kayastha, Nai, Gadariya, Chamar, Dhobi and Dhanuk on festivals as well as on ceremonial occasions. Tobacco is both smoked and chewed by the villagers.

The percentage of households taking food in some form or the other thrice daily is 70·8. The remaining households take food twice daily, *e.g.*, in the morning and early in the evening. *Matha* and *chapatis* are taken at breakfast. The poor take *chapatis* cooked the previous night with a pinch of salt. The mid-day meal consists of *roti, dal* and vegetables, if available. The evening meal is almost the same as the mid-day meal.

Customs and Beliefs

A woman is believed to have become pregnant when the monthly menstrual discharge is missed. If there is no menstruation in the second month the pregnancy is established. The expectant mother remains engaged in household work throughout the period of pregnancy and is not given any special diet. She is, however, not allowed to lift articles of heavy weight and avoids taking chillies, *gur*, food fried in *sarson* oil, etc. There is no special ceremony in any caste or community after conception and before the child birth. The expectant mother is not permitted to go out in dark or see the sun or the moon during the eclipse because of the fear of deformity inthe child.

The birth normally takes place in the main living room. An untrained *dai*, attends at the delivery. She cuts the umbilical cord with a pair of scissors and buries it along with the placenta. The child is washed in lukewarm water and is given a small feed of goat's milk. The *dai* is given two rupees, grains and clothes if a boy is born and a rupee and grains on the birth of a girl.

The mother and the infant are guarded against evil influences. No outsider is permitted inside the confinement room without touching smouldering cow-dung cake. A knife is placed under the mother's pillow to counter act the influence of the malignant spirits. An amulet is tied round the infant's neck to keep of the evil spirits.

The period of pollution lasts ten days. No offering is made or puja performed during this period. The mother is restricted from coming out of the confinement room and is not allowed to mix with others. She is given liquid preparation of *gur* and spices cooked in ghee locally called *harira* and boilded water for ten days. Non-vegetarian food is given to her during this period. She takes light diet of wheat *chapatis* and some vegetable or pulse for the succeeding ten days. She is also given for about a month, a mixture of flour roasted in ghee, sugar and various dry fruits in order to recoup the health.

There is a special ceremony on the sixth day called *chhati*. The mother and the child are given bath on that day and a short puja of family deities is performed. *Dastaun* ceremony is performed on the eleventh day of the birth fixed in consultation with a Brahmin priest. If it is the first child or the first son, relations from other villages are also invited to participate in the ceremony. The house is cleaned and the earthen pots are replaced by new ones. A short puja is performed by a Brahmin priest who recites holy verses and also prepares the horoscope of the infant. A suitable name is given to the child. The ceremony ends with a feast given to friends and relations. The *dastaun* ceremony is not observed among the Chamars, Dhobis and Dhanuks.

Among the Muslims, the expectant mother is sent to her parents for the birth of her first child. Subsequent deliveries take place in her own home. An untrained *dai* attends at the delivery. She severs the naval string with a pair of scissors and buries it. The birth is followed by prayers and feast. Prayers are said by the grandfather of the infant or an elderly relation. The child is bathed and clothed and a few drops of honey are put into his mouth. The mother remains impure for seven days. The *chhati* ceremony is performed on the sixth day. For this relations from both mother's and father's side are invited. They bring with them gifts for the child. On the seventh day the mother is given a bath and is allowed to walk outside the confinement room. She wears new clothes. The baby is kept indoor for forty days. After forty days the mother's parents and other relations give him money, clothes and toys. Within forty days the infant's head is shaved at home by the Nai.

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

Marriage

Marriage is a common feature of the social life of the village. There is no instance of inter-caste marriage. Child marriage is, however, prevalent though fast dying out. The number of boys and girls married at the age of 14 or less is 2 and 12 respectively. The age of marriage for boys and girls varies respectively from 16 to 18 and 14 to 16.

Negotiated marriages into unrelated families are common in the village. The marriage negotiations are started by the family of the girl through a middleman who may be a friend or a relative. If the negotiations proceed favourably, the father or an elderly relation of the girl visits the parents of the boy for discussing the proposal and, if both the parties agree, the betrothal ceremony is performed. The boy receives some money and sweets on the occasion. The father of the boy distributes *gur* or *shakkar* (raw-sugar) among the persons attending the ceremony.

After the betrothal, an auspicious date for the wedding is fixed by the Brahmin priest of the bride's family. A few days before the marriage, *tilak* or *lagan* is sent by the girl's father. It is a sort of reminder intimating the date and time for various ceremonies. The paper on which the priest writes the *saait* (auspicious date and time) for various ceremonies is known as *lagna patrika*. *Haldi* (turmeric powder) is sprinkled on the *patrika* and with one rupee, it is wrapped with red *kachcha* thread and sent to the boy's house with a coconut, cloth, some cash, a metal plate etc. according to one's means. A ceremony takes place at the boy's house when the *lagna* is delivered. The bridegroom sits on a wooden board facing east near a square made with rice flour and turmeric. The brother of the bride puts a *tika* mark of turmeric and rice on the forehead of the bridegroom. The presents are also delivered to him. The women sing songs and sweets are distributed to all persons present. The details and arrangements of marriage are then finalised.

The ceremony of *tel* is observed for four days preceding the date of marriage. The *tel* is first offered to family deities and is then smeared on the forehead, arms, knees and feet of the bridegroom by the sisters-in-law. The body is then rubbed over with *ubtan* (a paste of flour, turmeric and oil) and is washed off by the Nai. Similarly *tel* is smeared on the body of the bride in her parent's house. Women sing songs while the ceremony is going on. The number of ceremonial oil baths to be taken by the bride and groom is mentioned in the *lagan patrika*. On the day of the first *tel*, a *kangan* or cotton thread with seven knots is tied round the right wrist of the bride and the bridegroom by the Brahmin priest in their respective houses.

A day before marriage, the women assemble at the bridegroom's house and go to the village well for worship. The same evening the bridegroom and other family members wear the clothes sent by the maternal relations. The next day the *barat* which consists of males only leaves the village for the bride's place ; the departure is timed in such a way that it reaches the bride's village by evening. The relations of the bride receive the *barat* on the outskirts and lodge them in a house kept vacant and clean for their use. They are entertained with refreshments. Some members of the bride's house accompanied by a Nai and Pandit go to the *Janvasa* (place where marriage party is lodged) and invite the bridegroom and the party for the *dwarpuja* ceremony. The bridegroom, dressed in wedding clothes, with his face veiled by silvery threads hanging from his headdress leaves for the house of the bride with the marriage party with a band accompanying it. The party is received by the relations and friends of the girl's family. The groom is welcomed and received at the main entrance of the house where a ceremony called *dwarpuja* is performed. The priests of both sides recite some *mantras* and an elderly member from each side gives the necessary money for the puja. Near the door two persons stand each with a metal jar filled with water on the head. After the ceremony the bridegroom returns to the *baraits*. They are feasted with *poori*, *halwa*, vegetable curry, etc.

The marriage ceremony is performed at the time of *lagan* determined with the help of the horoscope. In the courtyard a *mandap* is erected consisting of four upright bamboo poles on the corners covered with cloth sheets and decorated with buntings, etc. Beneath it is a fire hole, on one side of which are placed two ceremonial sitting-boards. The priests of both the families and the relations of the bride and groom assemble under the *mandap*. The bridegroom sits on one of the boards facing east. The priest of the bride's family lights the sacred fire and recites a

CHAPTER III

ECONOMY

The following Table gives the classification of workers by sex into the occupational groups :

TABLE No. 3·1

Occupation	Persons	Males	Females
Cultivation	196	194	2
Agricultural Labourer	57	55	2
Retail trade in grocery goods etc.	33	33	..
Service	9	9	..
Brick making	11	11	..
Butcher	8	8	..
Oil expelling	6	1	5
Grain parching	6	3	3
Dai (Midwife)	2	..	2
Washing of clothes	1	..	1
Barber	1	..	1
Tailoring	1	1	..
Weaving	1	1	..
Total	332	316	16

The percentage of workers and non-workers in the village is 37·9 and 62·1 respectively. Majority of workers are males—316 out of 332. Out of total workers, 196 (59 per cent) are engaged in cultivation, 57 (17·2 per cent) are agricultural labourers, 33 (about 10 per cent) in retail trade and the remaining 46 (13·8 per cent) in other occupations. These figures do not include part-time workers.

The Table given below shows the number of persons castewise in various occupations :

TABLE No. 3·2

Occupation	Barhai	Bhurji	Brahmin	Gadariya	Kayastha	Kisan	Kumhar	Murao	Nai	Teli	Vaish	Chamar	Dhanuk	Dhobi	Fakir	Pathan	Sheikh
Cultivation	2	2	3	1	7	128	2	14	2	4	..	..	5	1	8	3	14
Agricultural Labourer	..	..	..	2	..	4	6	2	..	8	..	1	7	1	1	1	24
Retail trade in grocery goods	.. ..	..	2	..	..	1	..	..	..	2	16	..	..	..	..	..	12
Service	..	..	..	3	1	4	..	..	..	..	..	..	..	..	..	..	1
Brick making	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	11
Butcher	..	..	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..
Oil crushing	..	..	..	..	..	..	..	..	..	6	..	..	..	..	..	..	..
Grain parching	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dai	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..
Washing	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Tailoring	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
Barber	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Weaving	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Total	2	8	5	14	8	137	8	16	3	20	16	1	15	3	9	4	63

The Kisans are mainly engaged in cultivation. It is the largest single occupation in the village. Only a few of them are in other occupations. The main occupation of Vaish is business. The Kumhars, Teli, Sheikh and Dhanuk are mostly agricultural labourers which shows their poor economic condition. Majority of workers are from Kisan (41·3 per cent), Sheikh (19 per cent), Teli (6 per cent), Vaish (4·8 per cent) and Murao (8 per cent).

Non-workers

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

TABLE No. 3·3

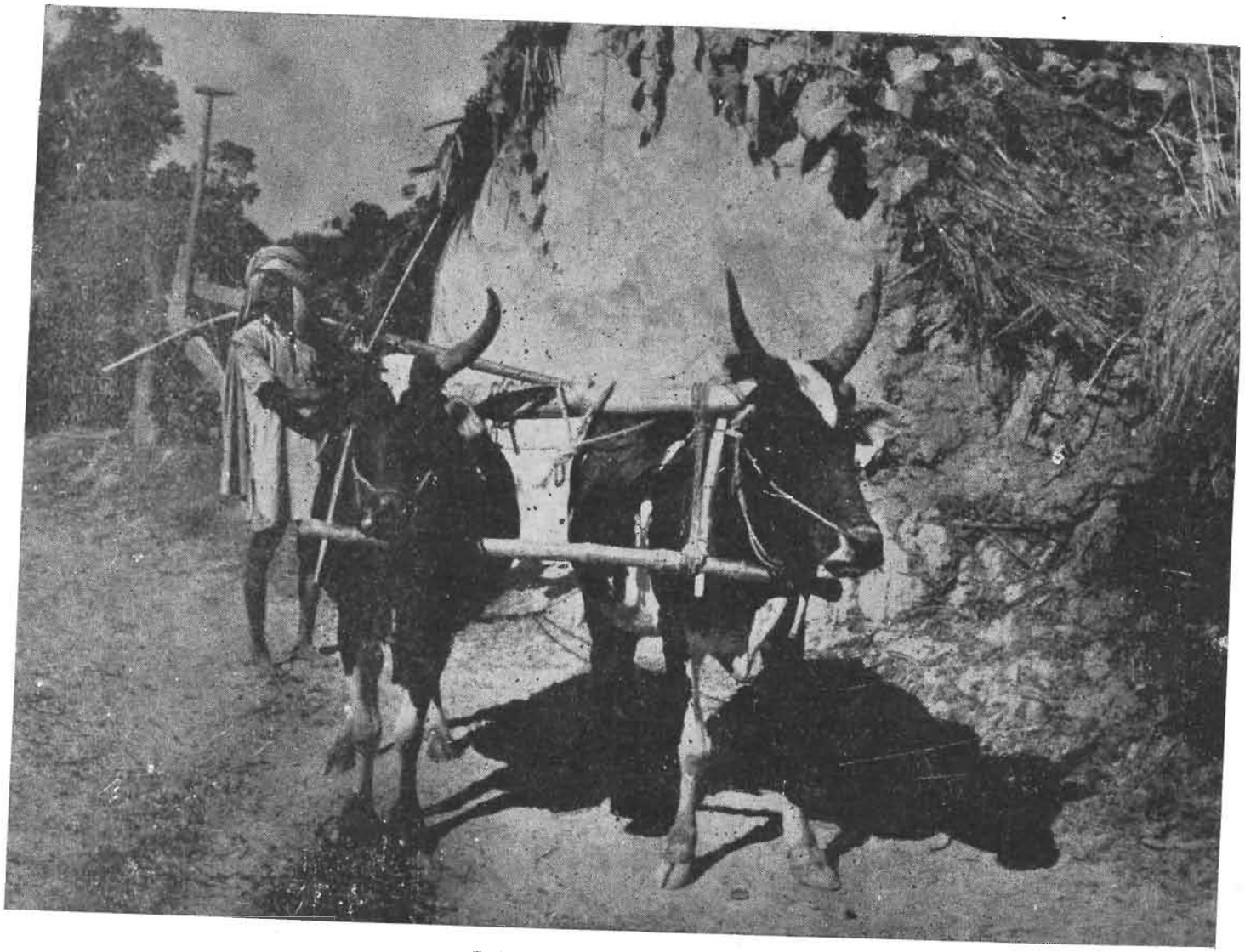
Age-groups (Years)	Persons	Males	Females
All ages	543	181	362
0—14	286	144	142
15 -34	125	11	114
35—59	93	11	82
60 and over	39	15	24

Plate No. 10



Agricultural implements

Plate No. 11



Bullocks with indigenous plough

The non-workers comprise 181 males and 362 females. More than half of the non-workers are in the age-group 0-14, being mostly infants and dependants. In all other age-groups females are mostly engaged in household duties. The persons in the age-group 60 and over are old and infirm and are mostly dependants.

Economic Activities

Agriculture

Agriculture is the main occupation of the villagers claiming 196 persons—194 males and 2 females. The Kisans are mainly farmers and cultivate the land which they own. The Sheikhs, Telis, Kumhars and Dhanuks do not possess land but work as agricultural labourers either on daily wages or on grain given on harvests. They simply carry out the directions of land owners without exercising any kind of control or supervision on the agricultural operations.

Cultivated Area

Out of the total area of the village (540 acres), 499 acres are under cultivation. The remaining 41 acres are covered by *abadi*, ponds, cremation and burial grounds, lanes and alleys.

A timely and adequate supply of water is necessary for securing the maximum output from the land. Unluckily the means of irrigation in the village, are not adequate. The irrigated area is insignificant *i.e.* 28 acres or about 6 per cent of the cultivated area. Cultivators largely depend on monsoon rain which in most years is not evenly distributed thus bringing disaster to cultivation.

The means of irrigation are mainly wells and tanks. Cultivators often dig *kachcha* wells near their fields for irrigation. They do not last long and are rendered useless in the rainy season. The fields are irrigated with the tank water with the help of a *dugla* which is a canoe-shaped structure made of bamboo sticks. The *dugla* is dipped into water by two men and is quickly taken out and emptied into the drains leading to fields. The operation is repeated in quick succession.

Manure

Manure and fertilisers play an important part in increasing the productivity of the soil. Villagers generally use compost prepared from dump of leaves and dung and farm yard manure. Green manuring is one of the many ways to enrich the soil. The farmers sow *dhaincha* and *sanai* in the last week of June. The young plants are ploughed and are allowed to decay in the fields for increasing the productivity of the soil. Green manure is gradually becoming popular in the village.

The use of chemical fertilisers is not popular for want of irrigation facilities. Some farmers, however, use chemical fertilisers side by side with ordinary manure. There has been a decrease in its use as is evident from the following statement:

Year		Quantity (in Quintals)
1958—59	..	2 5
1959—60	..	21
1960—61	..	21
1961—62	..	10

Seed

Village cultivators follow different methods for obtaining seeds. They select the best grain at the time of harvest and preserve it till the next sowing. They are also obtained from the market. Improved varieties of seeds are supplied to cultivators by the Development Block. There is growing consciousness among them to use improved varieties of seeds for better yield.

Agricultural Tools and Implements

The agricultural implements used in the village are the age-old ones made by the village carpenters with the raw materials available locally. The investment on them is not heavy. They use the common *desi* wooden plough which is a block of hard wood with an iron sole guided by a handle and has a beam projecting infront by which it is drawn. Two bullocks are tied to the plough before use. The *patela* or clod-crusher is utilised to level the surface of fields. The spade, sickle, *khurpi*, *gandasa*, *kasi*, and other implements are used for different agricultural operations.

Besides these implements, a number of improved implements like Meston and Subhas ploughs and many others are gradually being adopted by the peasants. The cultivators realise their utility but on account of their prohibitive prices and lack of servicing and repair facilities, there does not appear any scope in the near future of their extensive use.

Livestock

The livestock resources of the village consist of draught, milch and other animals, some of

which are home-bred while others are purchased from the markets. Cattle are distributed among different households according to need for purposes of cultivation, milk production, etc.

The number of bullocks in the village is 209 owned by 113 households. Their number increases when more land is brought under the plough and decreases on account of mortality in cattle epidemics. They are of ordinary breed. Cultivators who do not own any draught cattle either hire bullocks or get them on mutual service basis. They were largely purchased from outside. The purchases made in the village are negligible.

Cows and buffaloes are kept for milk. They are 64 in number owned by 45 households. Buffaloes are valued more than the cows for a buffalo, on an average, gives 4 to 6 kilograms of milk daily for eight months while the milk yield of a cow is about two kilograms daily for six months. Besides buffalo milk produces more ghee and butter. The milch cattle are either home-bred or bought from some neighbouring village or the cattle fairs.

Almost every household owning livestock possesses a cattleshed attached to the house. During winter they are kept inside the house at night and in the sunshine during the day. During summer they are kept in cattleshed at night and under the shade of trees in day. All the animals except bullocks graze in the fields for the greater part of the day. The villagers try local remedies when they fall ill. In serious illness they are taken to the veterinary centre at Bisalpur for treatment.

Land Reforms

The abolition of zamindari in the State in July 1952 has brought important changes in the economic life of cultivators. The Zamindari Abolition and Land Reforms Act, 1950 provided for the acquisition of intermediaries rights on payment of compensation at 8 times of the net land revenue paid by the zamindars. It also gave *bhumidhari* rights to tenants on payment of ten times of rent of their holdings. The *bhumidhars* get transferable rights in their holdings and the land revenue paid by them is also reduced by 50 per cent. With the abolition of zamindari, the cultivators have been saved from the arbitrary exactions of the zamindars. They pay the rent directly to the State and no longer suffer from the fear of ejectment. The system of land tenure has also been simplified with only three classes of tenants, namely, the *bhumidhars*, the *sirdars* and the *asamis*. The cultivators are free to bring about any improvement on their land. The fixed rent, the simple living and the rising prices of agricultural produce leave them enough to live in comfort and inspire them to work harder.

Another measure of far reaching consequence is the scheme of consolidation of holdings. The scheme has not been introduced in tahsil Bisalpur so far but the villagers have reacted favourably to it for they know that it is easier to manage consolidated holdings than the scattered ones. They are convinced that ultimately the scheme would prove profitable.

Principal Crops

There are two main crops in the village, the *Rabi* sown in October and harvested in March-April and the *Kharif* sown in July and reaped in September-October. The *zaid* or hot weather crop is not important. The *Kharif* crops are paddy, maize, *bajra*, *jowar* and sugarcane while in *Rabi* wheat, barley and gram are sown.

Kharif Crops

Sugarcane is an important *Kharif* crop of the village sown in 80 acres in 1368 Fasli. The field is ploughed a number of times and is manured before sowing in *Chaitra*. It is irrigated three to four times in summer particularly May and June. The crop is reaped in December and January. It occupies the field for the whole year. The cost of cultivation is also high because of intensive manuring, weeding and dressing. It is a cash crop and yields sizeable profit to cultivators. Sugarcane juice is utilised for making *rab* and *gur*.

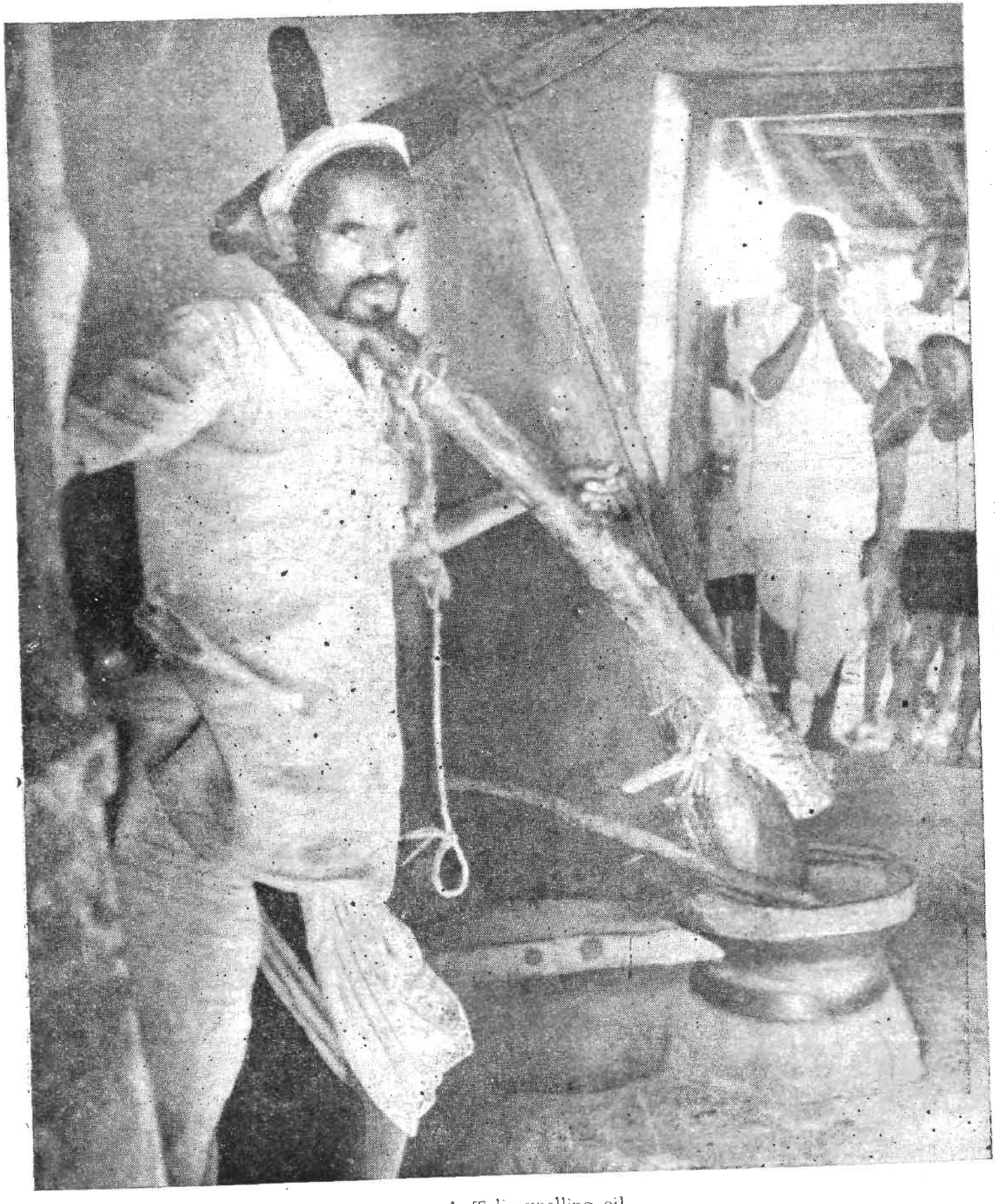
Paddy was sown in 114 acres in *Kharif* 1368 Fasli. It is generally sown in low-lying fields ploughed before and after the rains. Sowing is generally completed before heavy rains set in. Seedlings are grown on seed beds elsewhere and are transplanted in rows in the fields. Seed is also sown in furrows made by plough. It is harvested in *Kartika*. Dried plants are cut and are carried to the threshing floor in bundles where threshing and winnowing are done. It is stored in bags or big earthen pots. The chaff is used as fodder.

Maize was sown in about an acre and *moong* and *urd* in about 34 acres in 1368 Fasli.

Rabi Crops

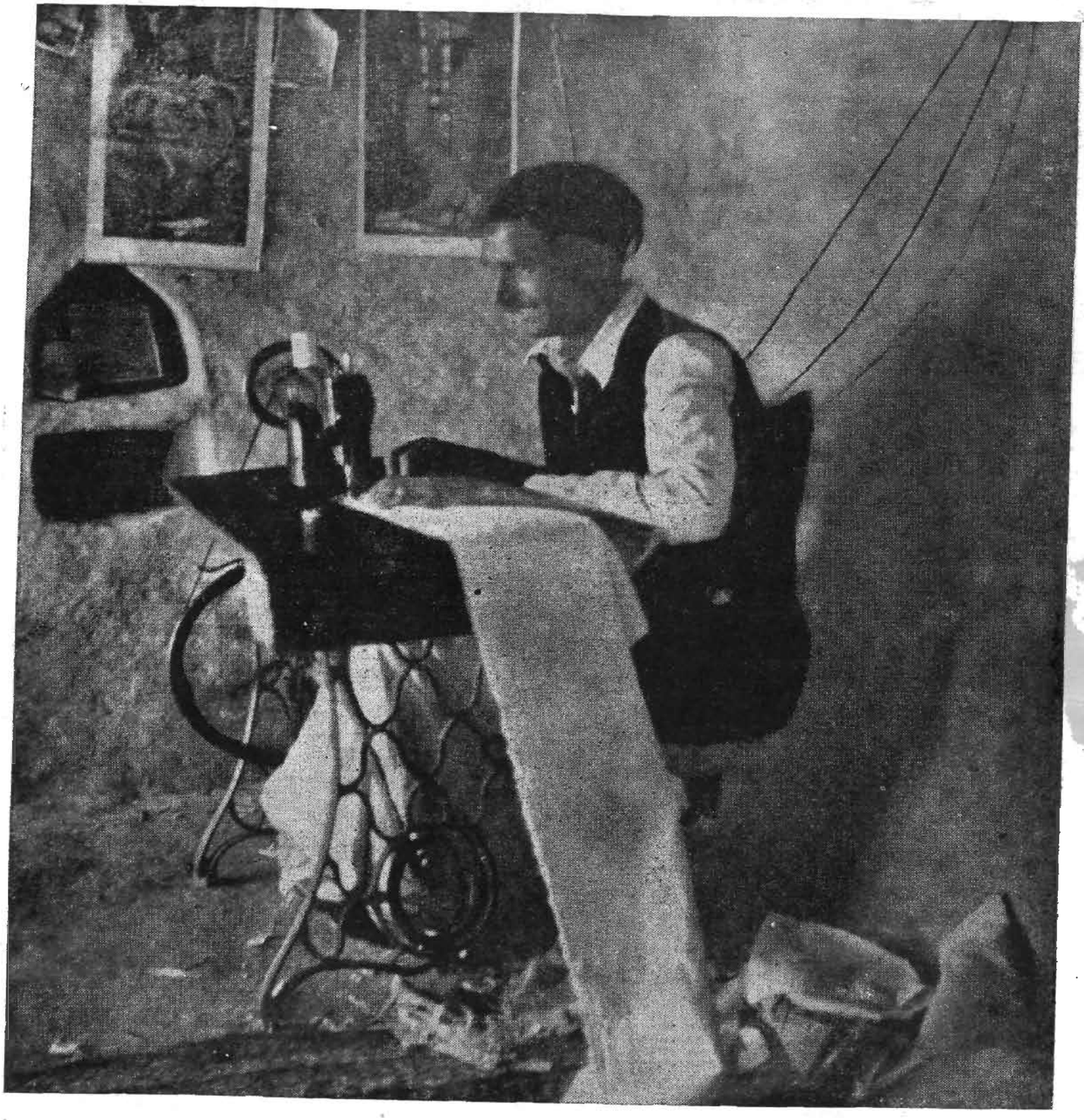
Wheat is an important crop of the village sown in the later part of October. The preparation of the

Plate No. 12



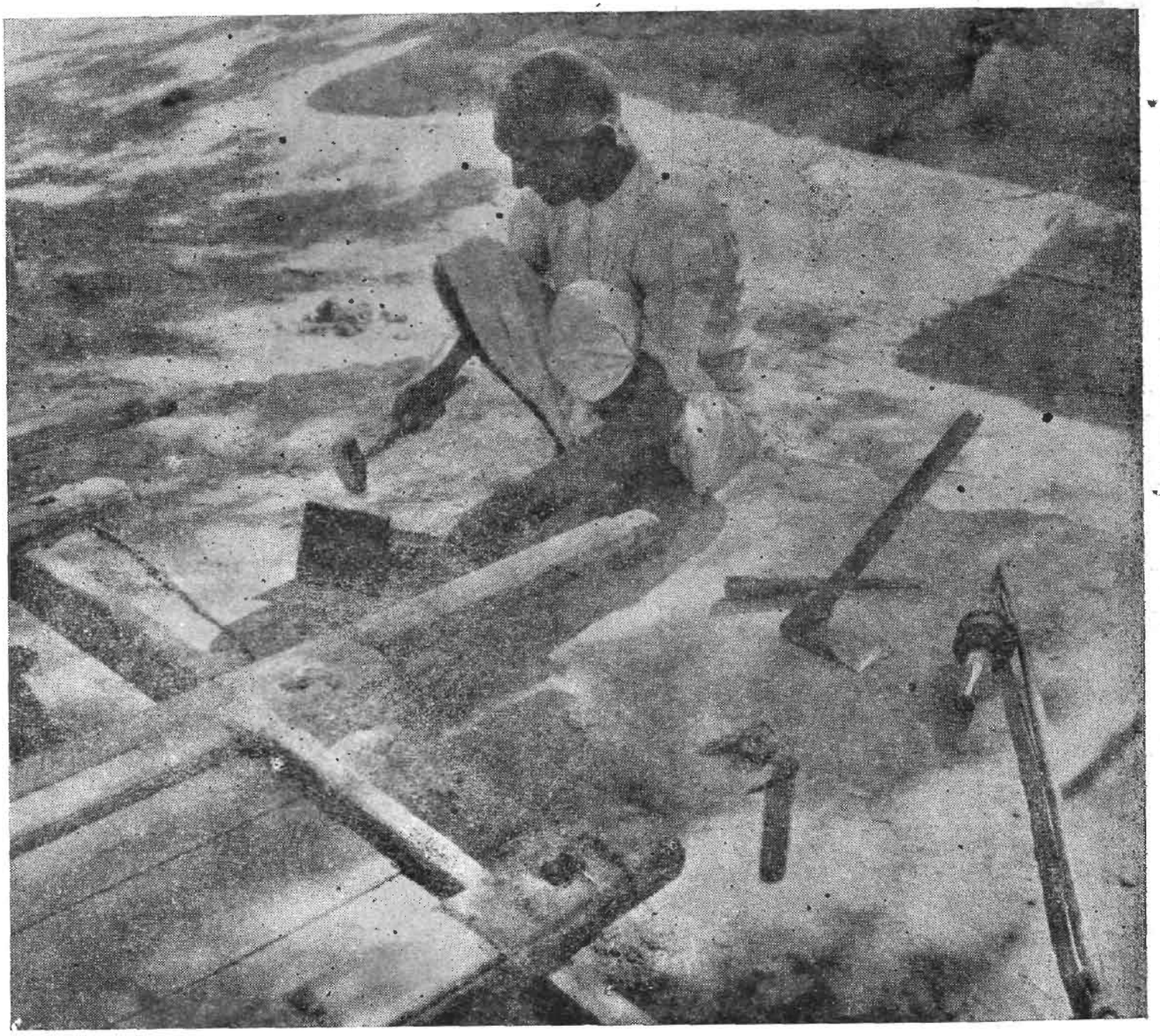
A Teli expelling oil

Plate No. 13



The village tailor

Plate No. 14



A carpenter busy with his tools

field starts in September. It is ploughed at regular intervals and clod-crusher is used for breaking the clods and levelling the field. Seed is dropped into furrows made by the plough but some scatter it all over the field. Dibbler is also used for sowing the seeds in rows. The crop requires intensive manuring and an abundant supply of water. The fields are irrigated for the first time in *Agarhayana* when the plants are nearly a foot high. If there is no rainfall in December-January they are again irrigated. The grain ripens by March and is harvested either in the last week of the month or in the beginning of April. It is taken in bundles to the *Khalian* (threshing floor) and is trodden by bullocks in order to separate the grain from husk. The *bhusa* (husk) obtained after winnowing is used as fodder.

Gram is sown mixed with barley with an occasional mixing of mustard. The field is ploughed in the beginning of October and the sowing is completed by the end of the month. Winter rains are sufficient for the crop to grow well. It is harvested in April. It was sown in 40 acres in the village in *Rabi* 1368 Fasli.

The area under other *Rabi* crops during 1368 Fasli is given below :

	Acreage under				
	Masor	Brrlay	Peas	*Bejhar*	(Gram and Barley)
1368 Fasli	39	4	3	8	

Agricultural Rituals

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

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

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

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

Crop Diseases and Pests

The crops are affected by insects, pests and crop diseases. *Bajra* is affected by *gandhi* bugs which appear like a swarm of locust and suck out milk from the plant when it is about to ripen. Cow-dung cakes are burnt to destroy the insects and sometimes B.H.C. solution is scattered on the plants for rooting out the menace. Wheat and gram are also affected by several kinds of insects which multiply when there is moisture in the air on account of rain. Field rats, jackals and *dimak* (white-ants) cause considerable damage to the crops. Sugarcane is affected by red rot, stem borer and white ants.

Utilisation of Produce

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

TABLE No. 3·4

Product	Quantity produced Annually (Maunds)	Quantity consumed Annually by the Producing Households. (Maunds)	Marketable surplus (Maunds)
Paddy	487	479	8
Wheat	972	954	18
Gram and pulses	231	231	—
Barley	108	108	—
Sugarcane	7,500	6,500	1,000
Maize and jowar	63	60	3
Oilseeds	200	150	50
Vegetables	500	200	300
Fruits	60	45	15
Total	10,121	8,727	1,394

From the Table it is clear that 86·2 per cent of the total agricultural produce was consumed by the producing households and only 13·8 per cent of produce was available for disposal within the village to non-cultivating households or in the markets at Bisalpur. A scrutiny of cropwise consumption of agricultural produce in the village reveals that the cereals were just enough to meet domestic requirements. Sugarcane is the main cash crop of the village and brings in good returns to producing households. Vegetables are sold in nearly markets.

Source of Finance

The chief sources of agricultural finance for the peasants are private money-lenders, friends and relatives. There is no co-operative society in the village for providing them loans. For acquiring land, livestock, etc. well-to-do money lenders are approached though they charge high rate of interest, viz., 3 Paise per rupee per month. The loans taken by the farmers for improvements of land and agriculture constitute 34 per cent of the total debt.

Village Industry

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

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

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

A few Kumhar households make earthen pots for distribution among villagers against payments in kind or cash. They make *gharas*, *karwa* , earthen *hukka*, *sakora*, *kullarhs* etc. They also make earthen lamps of different shapes, used extensively on the occasion of Diwali. No change has taken place in the art of pottery-making in the village. The potters make pots of indigenous designs often colouring them with different kinds of chemical colours obtained from Bisalpur or Pilibhit. About 75 per cent of the earthen pots are utilised within the village and the remaining 25 per cent in neighbouring villages. The workers have not undergone training in any industrial centre. Generally a boy at the age of 15 starts lending a helping hand.

Indebtedness

The following Table shows the extent of indebtedness in the village according to income-groups :

TABLE NO. 3·5

Income-groups	Number of Households	Number of Households in Debt
Rs. 25 and below	26	5
Rs. 26 to Rs. 50	101	27
Rs. 51 to Rs. 75	36	12
Rs. 76 to Rs. 100	14	4
Rs. 101 and above	8	2
Total	185	50

27 per cent of the households in the village (50 out of 185) are under debt, the total amount of outstanding debt being Rs. 13,985. The average amount of debt per indebted household works out to Rs. 279. The number of families in debt is highest in the income-group Rs. 51-75 and lowest in the income-group of Rs. 25 and below.

13·6 per cent of the total indebtedness is accounted for by domestic needs, 30 per cent by expenditure on marriage, 19 per cent by expenditure on litigation and 6 per cent on construction of houses. Thus about 69 per cent of the total indebtedness is necessiated by expenditure on socio-religious activities and other unproductive ventures. It is due to the fact that people in the lower income-groups live on the margin of subsistence and are forced to seek help of money-lenders as soon as some special or unforeseen events are faced.

Income

The following Table gives the average monthly income of the households in the village :

TABLE No 3·6

Income-group		Households
Rs. 25 and below	..	26
Rs. 26—50	..	101
Rs. 51—75	..	36
Rs. 76—100	..	14
Rs. 101 and above	..	8

Out of 185 households in the village, only 8 enjoy an income of over Rs. 100 per month. The general range of income in the village is between Rs. 26 and Rs. 50 (101 households). The number of households earning an income of Rs. 25 or less is also considerable (26). It is apparent that majority of households are sub-marginal. Even this income is not regular for most of the households are engaged in agriculture (cultivation and agriculture labour). Income from agriculture is not always according to expectation for it is a gamble depending on weather conditions.

Expenditure

Budgets of 20 households were studied for the year preceding the time of investigation to get an idea of the trend of expenditure in the village. Of these budgets, three have been discussed below :

Ram Swarup is working as gangman in the North Eastern Railway on a salary of Rs. 100 per month. His family consists of his mother, wife, brother and a sister and a son aged 4 years. The expenditure on different items is given below :

Items		Expenditure (Rs.)
Cereals, pulses and spices	..	42·75
Milk, ghee and oil	..	9·00
Other food items	..	9·25
Fuel and lighting	..	7·00
Clothing and footwear	..	16·00
Betels and tobacco	..	2·50
Miscellaneous	..	3·50
	Total	90·00

The expenditure on food items is 67·7 per cent. There is no expenditure on education as the son of Ram Swarup is still very young and the brother is not sent to school. There is a monthly saving of Rs. 10 to the family.

Bhim Sen is a cultivator. His family comprises his wife, a daughter aged 10 years, 2 sons aged 8 and 5 years respectively, his brother and his wife and their daughter. The boys are studying in the village Primary school. The income from cultivation is Rs. 60 and from *gur* making is Rs. 30. The total income of the household is Rs. 90 per month. The details of expenditure are as follows :

Items		Expenditure (Rs.)
Cereals, pulses and spices	..	60·00
Milk, ghee and oil	..	6·60
Other food items	..	7·40
Fuel and light	..	9·00
Clothing and footwear	..	6·00
Education	..	2·00
Miscellaneous	..	2·00
	Total	93·00

It is a deficit budget as the expenditure outruns the income by Rs. 3. The expenditure on food items is 79·5 per cent of the total expenses. The expenditure on the education of the boys is negligible as no tuition fee is charged in the school. Bhim Sen borrows from local money-lenders in times of need.

Shrimati Phulmati, the widow of Jodhi, is a *dai*. She attends at the delivery in the village and earns on an average Rs. 15 per month. She also sews clothes which yield her an average monthly income of Rs. 5. There is no other dependant on her. The items of expenditure are given below:

Items		Expenditure (Rs.)
Cereals and pulses	..	7·25
Milk, oil and vegetables	..	3·50
Other food items	..	1·25
Fuel and lighting	..	2·50
Clothing and footwear	..	1·50
Miscellaneous	..	2·00
	Total	18·00

The expenditure on food items is 66·6 per cent of the total expenditure. She monthly saves Rs. 2 and is also helped by villagers when she is not in a position to work on account of illness, etc.

The main item of expenditure is food. The expenditure on milk, ghee and oil is low. The well-

to-do spend more on clothes and other necessities of life. The poor spend the least on entertainment, recreation, medicine, etc. but the expenditure on these items is greater on each successive higher level of income. The families in the income-group Rs. 76—100 are comparatively better of for they have relatively smaller number of family members.

CHAPTER IV

Social and Cultural Life

Population Characteristics

The population of village Daulatpur Hira according to the survey in October, 1961 was 875 comprising 497 males and 378 females, the latter thus constituting 43·2 per cent of the population. It was 898 in 1951 Census. There has, therefore, been a decrease in the village population by 2·6 per cent. The population of the village is spread over an area of 540 acres or about 0·84 sq. mile. The density of population is 1,042 persons per square mile as against 1,069 persons per sq. mile in 1951 Census.

Sex Ratio

The sex-ratio for the village was 760 females for every 1,000 males. The ratio among the Hindus and the Muslims is 710 and 924 females respectively per 1,000 males. The sex-ratio is low among the Hindus as compared to the Muslims. The excess of males over females is due to more male than female births. The rate of mortality of female infants is high due to less attention and care. It is also, to some extent, true that there is some concealment of female births.

Marital Status

The Table given below shows the marital status of the population in different age-groups :—

Table No. 1·4

Age-groups (Years)	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
All ages	875	497	378	246	134	202	195	49	48	..	1
0—4	126	59	67	59	67	..	..	..	..	..	..
5—9	119	70	49	70	48	..	1	..	..	..	..
10—14	71	45	26	43	15	2	11	..	..	..	..
15—19	57	33	24	21	2	12	22	..	..	..	..
20—24	75	39	36	16	2	22	34	1	..	..	..
25—29	75	47	28	10	..	30	27	7	..	..	1
30—34	72	42	30	6	..	33	26	3	4	..	..
35—39	57	29	28	2	..	24	26	3	2	..	..
40—44	55	37	18	9	..	26	12	2	6	..	..
45—49	44	24	20	4	..	15	17	5	3	..	..
50—54	42	30	12	..	..	15	5	15	7	..	..
55—59	23	9	14	3	..	6	11	..	3	..	..
60 & over	59	33	26	3	..	17	3	13	23	..	..

Of the males, 49·5 per cent (246) are unmarried, 40·6 per cent (202) married and 9·9 per cent (49) widowed or separated. Among married males 2 persons (1 per cent) are below 15 years, 97 (48 per cent) in the age-groups 15-34, 86 (42·6 per cent) in the age group 35-59 and only 17 persons (8·4 per cent) are in the age-group 60 years and over. Among married females 6·2 per cent (12) are below 15 years, 55·9 per cent (109) in the age-group 15-34, 36·4 per cent (71) in the age-group 35-59 and 1·5 per cent (3) in age the-group 60 years and over. There is no unmarried girl above the age of 24 in the village. Among males 35 years and over, 21 persons were found unmarried perhaps due to poor economic condition. Child marriage still occurs, though fast dying out.

The number of widowed persons in the village is 97 comprising 49 males and 48 females. Among widows 36 were found in the age-group 45 and over as against 33 widowers in the same age-group. There are 12 widows in the age-group 30-44.

Popul ation by Age Groups

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

TABLE No. 4·2

Age-group	Persons	Males	Females
All ages	875	497	378
0—4	126	59	67
5—9	119	70	49
10—14	71	45	26
15—19	57	33	24
20—24	75	39	36
25—29	75	47	28
30—34	72	42	30
35—44	112	66	46
45—59	109	63	46
60 & over	59	33	26

Persons in the age-group 0-14 account for 36·1 per cent of the population, followed by 15-34 (31·9 per cent), 35-59 (25·3 per cent) and 60 and over (6·7 per cent). The population of the village is progressive as the percentage of persons in young and very young age-groups is 36·1 as against a small percentage (6·7) of elderly persons (60 years and over).

Birth and Death

The record of births and deaths is maintained by the Gram Sabha of the village. The villagers report births and deaths to the village Pradhan for record but many are not reported on account of their negligence. Some omissions, therefore, occur in the record. The Table given below shows the number of births and deaths in the village during 1958-60:

TABLE No. 4·3

Year	Birth			Death		
	P	M	F	P	M	F
1958	61	31	30	31	19	12
1959	25	12	13	61	33	28
1960	11	6	5	18	9	9

There were more births than deaths in 1958 but in two succeeding years (1959 and 1960) smallpox broke out in an epidemic form claiming 31 lives. Deaths also occured during this period due to fever, typhoid, etc. The following Table gives the deaths in the village by causes for the period 1958-60:

TABLE No. 4·4

Year	Cause of Death				
	Fever	Smallpox	Typhoid	Rickets	Other Causes
1958	23	..	4	..	4
1959	24	19	6	2	10
1960	4	12	..	..	2
Total	51	31	10	2	16

The periodical spray of D. D. T. under the Malaria Eradication Scheme has reduced the incidence of Malaria to a great extent. The Health authorities launched a vigorous drive of vaccination against small pox in 1961. The Village Level Worker vaccinated more than 75 per cent villagers during that year. This measure has resulted in reducing the incidence of deaths by smallpox considerably.

Sanitation

The sanitation of the village is the responsibility of the Gram Sabha. It has not made adequate arrangements for cleaning of lanes and streets which are full of garbage and animal waste. The housewife sweeps and cleans the house every morning but the dust and rubbish are heaped outside it. The drains are *kachcha* and often overflow in the rainy season, causing insanitation. Majority of houses are without ventilators or windows. Men and women go to answer the call of nature in the nearby fields. Children often ease themselves on road side. The village is, however, free from the evils of water-logging for the rain water flows through the slopes into the tanks. Many diseases, however, break out in the rainy season due to bad sanitation.

Medical Aid

Medical facilities are not available in the village. There is no qualified *vaidya* or *hakim* there. The nearest allopathic dispensary is at Bisalpur where patients are taken in serious illness for treatment. They generally allow the illness to drag on till it automatically subsides. There are several elderly villagers who administer herbal preparations according to ayurvedic system of medicines. Magic and divination are also employed for cure of diseases for the villagers have faith in them. Sometimes private doctors are also consulted for treatment of difficult and persistent diseases. During 1961, 8 persons received treatment at the dispensary while 7 persons were treated by private doctors.

Maternity cases are ordinarily conducted by untrained Dhanuk *dais*. They are unqualified and are ill-equipped but there is no other help available in the village. In serious cases a trained *dai* is called from Bisalpur. The village *dais* handled 46 maternity cases in 1961. In one case only, a qualified midwife was called for delivery. The nearest female hospital is also at Bisalpur.

Literacy and Education

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

TABLE NO. 4·5

Age-group Years	Illiterate	Literate		
		Literate without educational standard	Primary or Basic	High School and above
0—14	277	28	11	..
15—34	224	19	29	7
35—59	202	11	8	..
60 and over	56	1	2	..
Total	759	59	50	7

Out of the total population only 13·3 per cent are literate and the remaining 86·7 per cent illiterate. The percentage of literacy in 1951 was only 4·3. There has been good progress in literacy during the last decade, the main reason being the establishment of a primary school in the village in 1948. The Table given below shows literacy caste and community-wise with sex breakdown :

TABLE NO. 4·6

Caste/Community	Literate without educational standard			Primary or Basic			High School and above		
	P	M	F	P	M	F	P	M	F
Barhai	1	1	..	..	..	..	..	..	..
Bhurji	1	1	..	..	..	..	..	..	..
Brahmin	5	5	..	5	3	2	1	1	..
Gadariya	1	1	..	1	1	..	..	..	..
Kayastha	6	3	3	8	7	1	..	..	..
Kisan	26	26	..	21	21	..	4	4	..
Kumhar	..	..	..	1	1	..	..	..	..
Murao	..	..	..	1	1	..	..	..	..
Nai	1	1	..	..	..	..	..	..	..
Teli	1	1	..	..	..	..	1	1	..
Vaish	8	8	..	7	7	..	..	..	..
Chamar (S. C.)	..	..	..	..	..	..	..	..	..
Dhanuk „	2	2	..	..	2	..	..	..	..
Dhobi „	..	..	..	..	..	..	..	..	..
Fakir	1	1	..	..	..	..	..	..	..
Pathan	..	..	..	..	..	..	..	..	..
Sheikh	6	6	..	4	4	..	1	1	..
Total	59	56	3	50	47	3	7	7	..

The percentage of literacy among males and females is 94·8 and 5·2 respectively. Out of 6 literate females, 3 are without educational standard and 3 have completed primary education. They belong to Kayasthas and Brahmins. The percentage of female literacy is low for there is no girl's school in the village. Besides the villagers are old-fashioned and believe that the education of females is neither important nor worthwhile. They are sent to the primary school and study with boys. The preferences for early marriage is also an important factor in retarding the progress of female education in the village.

The number of literate males is 110 of whom 56 had no schooling and are able to read and write only. Only seven of them could pass High School examination. There is no person in the village who has studied beyond the High School standard.

Family Structure

The families in the village have been divided into four groups for the purpose of study, namely, joint, intermediate, simple and others. Joint family consists of married couple with married sons/daughters or with married brothers/sisters. The intermediate family comprises married couple, unmarried brothers and sisters and one of the parents. The simple family consists of husband and wife and unmarried children. Others refer to single members or unmarried brothers and sisters or one parent living with unmarried sons or daughters.

Out of 185 households in the village, 65 (35·1 per cent) are joint, 16 (8·6 per cent) intermediate, 68 (36·8 per cent) simple and remaining 36 families are classified under others. In simple and intermediate, type of families intra-family relationship is smooth and there is no internal friction among their members. In joint families the father who is the head of the household dominates the scene and manages the family affairs. The family ties and cohesion begin to loosen as he advances in years and after his death many families spilt into smaller and independent units due to division of ancestral land and property.

Inter Family Relationship

The relations within the family are generally cordial. In general, the attitude of the childern towards their parents is one of respect and obedience. As the children grow up a spirit of [illegible]

is considerable difficulty on both sides in adjustment to changed circumstances and a period of considerable stress and strain follows. The trouble usually arises when the mother-in-law wants to be supreme in the management of family affairs and her authority is resisted by the daughter-in-law. The son is divided between the loyalty to his parents and his desire to accommodate the wishes of his wife. There is trouble in the house when the son starts taking sides with his wife. The mother feels that the affection of the son for her is waning and, therefore, she finds fault with every action of the daughter-in-law and there is no end to quarrels between them.

The daughter-in-law observes purdah from the father-in-law and other elderly male members of the family. She maintains sufficient distance from them and unless it is absolutely necessary, they do not speak to one another. On the other hand she maintains intimate relations with the younger brothers and sisters of her husband and joke and banter between them are common. The relations of wife and husband are normally happy.

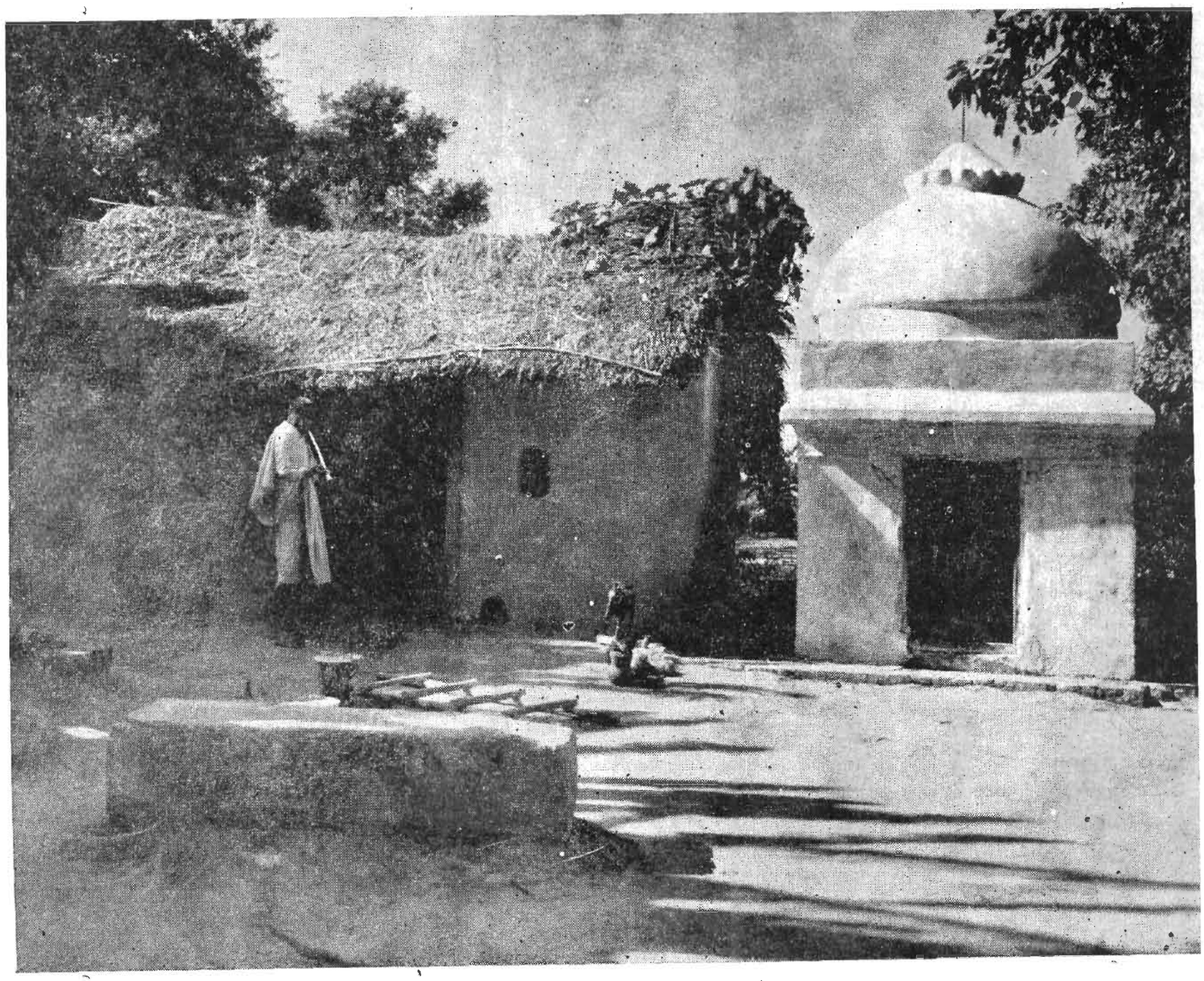
Leisure and Recreation

The life of villagers is one continuous round of work and sleep. They are engrossed in their own problems and hardly have any leisure. The non-working old folk gather together and gossip sometimes the whole day long. In the evening, persons returning from the fields assemble in the *panchayatghar* or village shops and talk village scandals, the prices of agricultural produce in the market, success or failure of crops and quarrels in the village. They sit round and hear stories, factual and imaginary, from the story tellers.

There is a *bhajan mandli* in the village which frequently arranges recitation of *bhajans* and *kirtans* in the *panchayatghar*. There are a few individual singers also who sing *alha* in the rainy season. It is a common sight in the rainy months to see a villager singing *alha* out of a book with a crowd of villagers around him. During the month of *Phalguna* the villagers sing *phaag* in their free time.

Children amuse themselves with various games like *kabbadi*, hide-and-seek etc. During slack seasons males play cards or indulge in gambling. Sometimes wondering acrobats provide a good entertainment to the village [illegible]

Plate No. 15



A village temple

Plate No. 16



Off to market

lower castes on these occasions. The festival of *Tij* is observed in *Sravana* and is associated with *jhoola* (swing). It provides a lot of fun to village women and girls.

Religious Institutions

There is no religious institution in the village which the people may visit daily for religious offerings and prayers. There is, however, a small temple in the east of the village where an image of Lord Shiva is installed. It is an unimpressive structure built more than 35 years ago. A fair is held near the temple on Shivratri and is attended by men and women from the surrounding areas. Wrestling is the chief mode of entertainment and eatables and toys are available in plenty. The villagers offer water to the deity in the month of *Sravana*.

There is no mosque in the village, the nearest being in village Khudaganj at a distance of about 4 miles. The village Muslims go there to offer Id prayers.

Festivals

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

Holi is an important festival observed on the full-moon day in *Phalguna*. It has a strong appeal for the younger folks and provides a lot of fun and revelry. The bon-fire is worshipped and burnt in the night. Wheat and barley ears are put in the fire. The *Dhurahri* is observed on the next day and the people throw coloured water on each other and rub *gulal* (red oxide) into each others face. There is a lot of shrieking and laughter and every one enjoys the fun. Many drink liquor or take *bhang*. Special food is prepared in every Hindu household. The villagers wear new clothes, visit and hug each other and offer greetings. The womenfolk celebrate the festival with equal enthusiasm.

Janma Ashtmi is celebrated to commemorate the anniversary of Lord Krishna's birth in prison. The festival is observed on the 8th day of the dark fortnight of *Bhadra*. The adult members keep fast upto midnight. *Kirtans* are organised and devotional songs are sung. The fast is broken at midnight and *parasad* consisting of fruits, sweets, etc. is distributed in some households the occasion.

Raksha Bandhan falls on the full-moon day in the month of *Sravana*. On this day a wrist band (*rakhi*) of coloured thread is tied by the sister on the wrist of her brother and gets some gift in cash or kind from him. The *rakhi* reminds the brother of his sacred duty to help her in times of difficulty. The Brahmin priests also tie *rakhis* on the wrists of the *Yajmans* (clients) and get some money.

Dussehra is observed for ten days from the 1st to 10th day of the bright half of *Asvina* . It is an important Hindu festival and symbolises the victory of Truth over Evil. The *Ram Lila* which is an open air dramatisation of important events of the life of Lord Rama is organised in the village. Many villagers go to Bisalpur on the *Vijay Dashmi* day to see the paste-bord effigies of Ravana, Meghanda and Kumbhkarna. They are packed with crackers and exploded after Rama had shot fiery arrows into them. Special dishes are prepared in every household.

Karva Chauth is observed nine days after Dussehra. The married women observe a fast through out the day and offer water from a *karva* (a small earthen pot) to the moon when it appears. The fast is broken after the puja. It is observed to ensure the safety and prosperity of the husband.

Diwali or Deepawali is the festival of lights observed on the last day of dark fortnight of *Kartika* . It marks the end of the rainy season. The houses are white-washed and cleaned. Laxmi, the goddess of wealth and Ganesh, the god of wisdom are worshipped. The houses are illuminated with small earthen lamps in the evening. It is customary to leave a lamp burning throughout the night at the place of Laxmi puja because it is believed that unlit houses are overlooked by the goddess. Some people indulge in gambling in the night, the common belief being that those who win on this night remain prosperous throughout the year.

Basant Panchmi, Shivratri, Nag Panchmi, Kartik Purnima etc. are also observed by the villagers. The Dhobis worship Shitla, the goddess of smallpox.

The following festivals are mainly observed by the village Muslims :

Moharram is a ten-day period of mourning observed to commemorate the martyrdom of Imam Husain, the grandson of prophet Mohammad. He was put to sword with other members of his family on the tenth day in the month of Moharram on the plains of Karbala by the forces of Yazid. For the first six days reciters recite the *Marsiyah* (an elegiac poem in honour of the martyrdom of Husain) but from the seventh day the *taziyas* (paper models of the tomb of Imam Husain) and *alams* are taken out in procession. On the tenth day the *tazias* are taken out in procession and are

buried at a place called Karbala on the outskirts of the village.

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

Ramzan is an important month for the Muslims. As far as possible, most of the grown up persons keep fast for the whole month. They take food and water before dawn and after sunset. The month-long fasting ends on the day of the new moon and Id-ul-fitr is celebrated on the next day with great rejoicing. The males go to *idgah* for prayers. Every muslim wears new clothes, hugs each other with affection and offers greetings. Special dishes, special *sewai* are prepared in every houses.

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

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

Religious Beliefs and Practices

The villagers are ridden with various beliefs and practices. The superstitions control the social structure to a great extent. The villagers believe in the auspiciousness of a particular time according to Hindu almanac. The villagers under take journeys on auspicious days. One is forbidden to undertake journeys towards the north on Tuesdays and Wednesdays ; towards the south on Thursdays; towards the east on Mondays and Saturdays and towards the west on Fridays and Sundays. The sight of an empty pitcher or of one-eyed person are considered inauspicious before starting on a journey. It is equally inauspicious if a cat crosses from left to right on the road or some one sneezes before leaving the house. The sight of a cow, a pitcher-full of water or the presence of a married woman are considered auspicious while going on a journey. The villagers do not purchase cattle on inauspicious days, *e.g.*; buffaloes on Tuesdays, cows on Wednesdays and horses and mares on Sundays. It is a bad omen if a snake is killed by the plough at the time of ploughing. A jackals howls heard from the east in the night predict a death in the village. The villagers have deep-rooted faith in evil spirits and witchcraft. They do not go to the burial or cremation grounds at night for fear of ghost. They believe that a woman who dies in a state of pregnancy turns an evil spirit. Incredible, but interesting stories, are related of these spirits.

The *pipal* (Ficus religiosa) tree is sacred to Hindus. They have a traditional reverence for the *tulsi* (Ocymum sanctum) plant. It is usually planted in the house on a raised platform. Water is offered after bath and a small wick is lighted near it in the evening. The Hindus worship their gods and goddesses. The Ramayana, the Mahabharat and the Bhagawat Gita are their principal religious books.

The Muslim section of the population belongs to the Sunni sect and follows the religious pattern laid down in the Quran. A devout Muslim offers prayers five times a day. Fasting during the month of Ramzan is undertaken by a very large section of Muslims. They have a high degree of community consciousness in the village.

Intercaste Relationship

There is no social friction among the different clean castes. The Brahmins, the Vaish and the Kayastha command respect in the village and often help in the settlement of disputes of the lower castes. Members of clean castes join one another on ceremonial occasions and take pukka food among themselves. They do not accept eatables from Muslims and *Harijans*. There is no inter-dinning between the Chamars and Dhobis on the one hand and the Muslims and the *Harijans* on the other.

VILLAGE ORGANISATION

Caste Panchayat

Every lower caste in the village has its own panchayat or *biradari* for settlement of family quarrels, petty thefts, illegal intimacy, etc. It plays an effective role in enforcing good conduct and moral discipline among castemen. There is one or more villages under the jurisdiction of a panchayat. They are, more or less, similar in structure in the powers they wield.

The head of the panchayat is called *chaudhry* whose office is hereditary. He is normally succeeded by his eldest son on his death. If he dies without leaving a male issue, the nearest male relation succeeds him. He calls and presides over the meetings of the panchayat. The meetings are generally held in the village of the person chiefly involved in the dispute. The punishment inflicted by the panchayat varies according to the nature of the crime. Sometimes the offender has to arrange a feast for his fellow castemen. A person who defies the decisions of the panchayat is no longer regarded as a member of the caste and is not allowed to drink water from the *lota* of the castemen or share their *chilam*. He can, however, retrieve his lost position by giving a feast to castemen.

The caste panchayats of the Teli, Gadaria and Dhanuk are powerful in the village. They are headed by the *chaudhry* and meet as and when necessary. The establishment of Gram and Nayaya Panchayats have weakened their hold. The cases formerly decided by them are now taken to Nayaya Panchayat for decision.

Garm Sabha

The Gram Sabhas were established in the State under the U. P. Panchayat Raj Act, 1947 with the idea of training the villagers in the village administration and to inculcate in them a spirit of self-reliance without depending too much on Government agencies.

The Gram Sabha consists of all persons who have attained the age of 21 years. A person who is not a citizen of India or is of unsound mind cannot become its member. The Government servants and those who are insolvents or have been convicted of any offence involving moral terpitude are debarred from its membership.

The Gram Panchayat is the executive committee of the Gram Sabha and is elected for a period of five years. Before a general election is held, the Panchayat Secretary prepares a register of the members of the Gram Sabha. The District Magistrate, under directions from the State Government, fixes the date, place and hour for making nominations, scrutiny and of poll. In the elections held in 1961, *Pradhan* was elected by ballot while the members were elected by show of hands. After the elections, a date is fixed for the *Pradhan* and the members to take oath of their respective offices. The *Pradhan* is responsible for carrying out the functions entrusted to the Gram Sabha.

The Gram Sabha of the village has 15 members headed by the *Pradhan*. Pandit Ram Bharosey Lal is the village *Pradhan* elected in 1961. He and the members of the Gram Sabha are alive to their duties. The Gram Sabha organised *shramdan* (voluntary labour) on a number of occasions for repair of village roads. Nine wells have been repaired and an equal number of hand-pumps were installed. It got the *panchayatghar* constructed and encouraged the villagers to dig compost pits.

The sources of income of the Gram Sabha are Government grant, panchayat tax, license fees and share in the income of Nayaya Panchayat. The income is not sufficient to meet the growing needs of the village.

Nayaya Panchayat

The village is under the jurisdiction of Nayaya Panchayat, Khandepur, the jurisdiction of which extends over 8 constituent Gram Sabhas. It has 20 *panches* three of whom are from the village.

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

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

Reform Measures

The village is in the interior, a little removed from day-to-day contacts with the city life. The villagers are generally ignorant about the social legislations and of other changes that are taking place. They have vague notions about the abolition of untouchability under the Constitution of India. Only a few know that the practice of untouchability is an offence under the Untouchability (Offences) Act. The

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Chamars, Dhobis and Dhanuks suffer from social disabilities. They are not allowed to visit places of worship and cannot draw water from the wells used by clean castes. No eatables are accepted from them. The attitude of the high castes is, however, under going a change towards them due to the spread of education and changes in socio-economic conditions. The Scheduled Caste children are admitted without prejudice into the village primary school. The clean castes have no objection in travelling with the Scheduled Castes in the same bus. No objection is taken if the Scheduled Castes dress like respectable people of the higher castes. They have also given up unclean professions like skinning of dead animals, etc and are adjusting themselves to changed circumstances.

The abolition of zamindari and the consequent changes that have occurred in the land tenure system due to the enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1950 have benefitted the farmers. The tenents have now greater rights over the land they cultivate. They are free from the tyranny and unlawful exactions of the zamindars. The land revenue has been reduced and they are free to bring about permanent improvements on their land. Out of the heads of 185 households interviewed, 145 deposed that they have been immensely benefitted by the abolition while the remaining 21 adopted an attitude of indifference and did not express any opinion on the merits and demerits of the measure.

Child marriage is prevalent in the village, though fast dying out. Very few know that the Hindu Marriage Act, 1955 prescribes 18 and 15 years as the minimum age of marriage of boys and girls respectively. The Act also prohibits polygamy in any form. Fortunately there is no man in the village who has more than one wife living.

The system of giving dowry in marriage is still in vogue. The system is noticeable among the Brahmin, Vaish, and the Kayastha. In other castes there is no compultion on the payment of dowry. Very few villagers are aware of the new legislation passed to regulate dowry. Even those who are expected to know pretend ignorance. The evil is too deep-rooted and strong public opinion can only eradicate it.

CHAPTER V

Conclusion

Daulatpur Hira lies in an undeveloped area. The noticeable characteristic of the village is its economic and social backwardness. The main occupation of the villagers is agriculture which provides the base for the village economy. The Kisans are mainly agriculturists owning small holdings. The means of irrigation in the village are inadequate. The farmers depend on monsoon rains which, in most years, is not evenly distributed. The failure of monsoon often brings disaster to standing crops. The tools and equipments are outmoded, better breed of cattle and the use of improved varieties of seeds are not common. There are, however, unmistakeable signs of improvement in the method of farming. The use of improved types of plough is becoming popular and the broadcast method of sowing seeds is being gradually discarded in favour of sowing with dibblers. It is expected that with the improvement in the existing farming practices, the villagers may be able to raise crops which are not only sufficient for their consumption but are also available for sale in markets.

The villagers have not derived any significant benefit out of the Development Block. The agriculturists have not received help in full measure. The household industries have not developed and there is no co-operative society in the village. Villagers are not keen to educate their children for the struggle for livelihood is difficult. Majority of villagers are not aware of the provisions of law introducing changes relating to Hindu Marriage, Adoption and Inheritance. Family planning is unknown and ignorance still continues to be a bliss.

In the village about one-third of the households are joint. In recent years cohesion of the family has suffered on account of the growth of the spirit of individualism. This has adversely affected the family system. Inter household help in agricultural operations has also decreased.

A variety of socio-economic factors are influencing the life of the villagers. Frequent urban contacts, to some extent, have brought noticeable changes in their living and way of dress. The Scheduled Castes are giving up unclean professions. They keep their houses clean and send their children to school where they sit and study with the children of higher castes. The old orthodoxy is gradually disappearing. The youngmen and women have taken to new style clothes stitched in imitation of urban style. Men wear shirts, coats and caps on ceremonial occasions. Women wear mill-made or colourful handloom *dhotis* or sarees. School-going children wear shirts and half pants.

There have been significant additions in the articles of daily requirement. Aluminium utensils have become popular. Patromax, stoves and dry-cell torches are available in several homes. Use of fountain-pen in place of ordinary pen is common. Some use spectacles or cheap sun glasses.

The progress of education has been rather slow. There is no school for higher education in the village or in its neighbourhood. Female education has suffered for want of a girl's school in the village. The establishment of a primary school in the village has been a blessing in disguise. It has placed education within the reach of a large section of population.

The attainment of independence by the country has made the villagers politically conscious. The abolition of zamindari marked the end of an era of stagnation and unlawful exactions. The establishment of Gram Sabha and Nayaya Panchayat has led to greater participation of the villagers in the village administration. The Planning and Development Department has intensified the welfare activities but the pace of change is slow. The tempo of change would mainly depend on the efforts of the staff of this department. They will have to bring about a change in the outlook of the villagers by inculcating in them a spirit of self-reliance and habits of co-operation. The millennium will still be receding unless there is a complete shake-up of their mental attitude.

STATISTICAL TABLES

TABLE I : Area, Houses and Population

Village	Area in		Density	Number of Houses	Number of Households	Population		
	Acres	Hectares				Persons	Males	Females
Daulatpur Hira	540	218·52	1,042	185	185	875	497	378

TABLE II : Population by Age Groups

Age-groups (Years)	Persons	Males	Females
All ages	875	497	78
0—4	126	59	67
5—9	119	70	49
10—14	71	45	26
15—19	57	33	24
20—24	75	39	36
25—29	75	47	28
30—34	72	42	30
35—44	112	66	46
45—59	109	63	46
60 and over	59	33	26

TABLE III : Size and Composition of Households

Size of Households	Number of Households	Population		
		Persons	Males	Females
Single Member	21	22	15	7
2—3 Members	39	96	55	41
4—6 Members	88	374	214	160
7—9 Members	30	297	165	132
10 Members and over	7	86	48	38
Total	185	875	497	378

TABLE IV : Caste and Nature of the Famiiy—*contd.*

Caste/Community	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Barhai	1	..	..	1	..
Bhurji	4	2	1	1	..
Brahmin	4	1	..	3	..
Gadaria	7	3	2	2	..
Kayastha	6	3	..	2	1
Kisan	81	31	5	25	20
Kumhar	3	2	..	1	..
Murao	8	4	..	3	1
Nai	1	..	..	1	..
Teli	11	3	2	4	2
Vaish	9	2	1	3	3

TABLE IV : Caste and Nature of the Family—*concld.*

Caste/Community	Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Chamar (S. C.)	1	1	..	..	..
Dhanuk ,,	8	4	..	2	2
Dhobi ,,	1	..	..	1	..
Fakir Muslim	5	1	..	4	..
Pathan ,,	3	2	..	1	.
Sheikh ,,	32	9	5	11	7
Total	185	68	16	65	36

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

TABLE V : Households classified by Religions and Castes

Caste/Community	Persons	Males	Females	No. of Households
HINDUS				
Barhai	7	4	3	1
Bhurji	14	8	6	4
Brahmin	23	14	9	4
Gadaria	45	25	20	7
Kayastha	28	14	14	6
Kisan	343	201	142	81
Kumhar	14	9	5	3
Murao	36	23	13	8
Nai	6	4	2	1
Teli	60	31	29	11
Vaish	37	25	12	9
Chamar (S. C.)	1	1	..	1
Dhanuk ,,	30	18	12	8
Dhobi ,,	4	2	2	1
MUSLIMS				
Fakir	34	19	15	5
Pathan	13	8	5	3
Sheikh	180	91	89	32
Total	875	497	378	185

TABLE VI : Age and Marital Status

Age-groups (Years)	Total Population			Unmarried		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	875	497	378	246	134	202	195	49	48	..	1
0—4	126	59	67	59	67	..	..	..	..	..	..
5—9	119	70	49	70	48	..	1	..	..	..	..
10—14	71	45	26	43	15	2	11	..	..	..	..
15—19	57	33	24	21	2	12	22	..	..	..	..
20—24	75	39	36	16	2	22	34	1	..	..	..
25—29	75	47	28	10	..	30	27	7	..	..	1
30—34	72	42	30	6	..	33	26	3	4	..	..
35—39	57	29	28	2	..	24	26	3	2	..	..
40—44	55	37	18	9	..	26	12	2	6	..	..
45—49	44	24	20	4	..	15	17	5	3	..	..
50—54	42	30	12	..	..	15	5	15	7	..	..
55—59	23	9	14	3	..	6	11	..	3	..	..
60 and over	59	33	26	3	..	17	3	13	23	..	..

TABLE VII : Education

Age-groups (Years)	Total Population			Illiterate			Literate without Educational Standard			Primary or Basic			High School and above		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	875	497	378	759	387	372	59	56	3	50	47	3	7	7	..
0—4	126	59	67	126	59	67	..	..	..	..	..	..	..	..	..
5—9	119	70	49	99	51	48	20	19	1	..	..	..	..	..	..
10—14	71	45	26	52	28	24	8	8	..	11	9	2	..	..	..
15—19	57	33	24	39	16	23	3	2	1	13	13	..	2	2	..
20—24	75	39	36	62	26	36	3	3	..	9	9	..	1	1	..
25—29	75	47	28	60	32	28	7	7	..	5	5	..	3	3	..
30—34	72	42	30	63	34	29	6	6	..	2	1	1	1	1	..
35—39	57	29	28	52	24	28	1	1	..	4	4	..	..	..	..
40—44	55	37	18	51	33	18	2	2	..	2	2	..	..	..	..
45—49	44	24	20	43	23	20	1	1	..	..	..	..	..	..	..
50—54	42	30	12	35	24	11	6	5	1	1	1	..	..	..	..
55—59	23	9	14	21	7	14	1	1	..	1	1	..	..	..	..
60 and over	59	33	26	56	30	26	1	1	..	2	2	..	..	..	..

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

Age-groups (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	875	497	378	332	316	16	543	181	362
0—14	316	174	142	30	30	..	286	144	142
15—34	279	161	118	154	150	4	125	11	114
35—59	221	129	92	128	118	10	93	11	82
60 and over	59	33	26	20	18	2	39	15	24

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

Age-groups (Years)	Cultivation			Agricultural labourer			Trade			Service			Brick making			Butcher		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	196	194	2	57	55	2	33	33	..	9	9	..	11	11	..	8	8	..
0—14	9	9	..	20	20	..	1	1	..	..	..	..	..	..	..	..	..	..
15—34	90	90	..	21	20	1	16	16	..	4	4	..	11	11	..	5	5	..
35—59	82	81	1	14	13	1	14	14	..	5	5	..	..	..	..	3	3	..
60 and over	15	14	1	2	2	..	2	2	..	..	..	..	..	..	..	..	..	..

	Oil expelling			Grain parching			Dai (Midwife)			Washing of clothes			Barber			Tailoring			Cloth-weaving		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	6	1	5	6	3	3	2	..	2	1	..	1	1	..	1	1	1	..	1	1	..
0—14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15—34	1	1	..	3	1	2	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..
35—59	5	..	5	3	2	1	1	..	1	..	..	..	1	..	1	1	1	..	1	1	..
60 and over	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..

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

Number of House-holds	Number of Family Members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
		No. of House-holds	No. of Family Member	No. of House-holds	No. of Family Members	No. of House-holds	No. of Family Members	No. of House-holds	No. of Family Members	No. of House-holds	No. of Family Members	No. of House-holds	No. of Family Members	No. of House-holds	No. of Family Mem-bers
185	875	17	75	66	235	56	277	24	134	9	52	9	72	4	30

TABLE XI : Livestock

Caste/Community	Milch cattle		Draught bull		Goats and Sheep		Pig		Fowl		Calf (Youngones)	
	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number	House-holds owning	Number
HINDUS												
Barhai	..	..	..	..	..	..	..	..	..	..	..	..
Bhurji	..	..	1	1	3	8	..	..	..	..	1	3
Brahmin	1	1	2	5	..	..	..	..	..	..	1	2
Gadaria	..	..	3	4	4	32	..	..	..	..	1	1
Kayastha	..	..	1	2	..	..	..	..	1	2	2	3
Kisan	32	48	66	129	18	60	..	..	..	..	27	5[illegible]
Kumhar	1	1	1	2	3	6	..	..	..	..	2	4
Murao	3	4	5	10	4	8	..	..	..	..	4	10
Nai	..	..	1	2	1	3	..	..	..	..	..	..
Teli	3	5	5	11	2	2	..	..	..	..	3	6
Vaish	1	1	6	9	2	2	..	..	..	..	2	2
Chamar (Scheduled Caste)	..	..	..	..	..	..	..	..	..	..	..	..
Dhanuk ,,	..	..	4	7	2	5	2	19	..	..	..	..
Dhobi ,,	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM												
Fakir	..	..	2.	3	1	3	..	..	..	..	3	4
Pathan	1	1	1	1	1	2	..	..	..	..	1	2
Sheikh	3	3	15	23	18	45	..	..	..	..	6	8
Total	45	64	113	209	59	176	2	19	1	2	54	103

TABLE XII: Agricultural Produce and its Disposal

Name of Products	Paddy	Wheat	Maize and Jowar	Gram and Pulses	Barley	Sugarcane	Vegetables	Oilseeds
	(Mds.)	(Mds.)	(Mds.)	(Mds.)	(Mds.)	(Mds.)	(Mds.)	(Mds.)
1. Quantity produced	487	972	63	231	108	75,00	500	200
2. Quantity consumed by the producing households	479	954	60	231	108	6,500	200	150
3. Quantity available for sale	8	18	3	..	..	1,000	300	50

TABLE XIII : Indebtedness by Income Groups

Income-groups	Indebtedness by Income Groups		
	Number of Households	Number of House-holds in debt	Percentage of Col. 3 to Col. 2
Rs. 25 and below	26	5	20·8
Rs. 26-50	101	27	26·2
Rs. 51-75	36	12	34·3
Rs. 76-100	14	4	26·7
Rs. 101 and over	8	2	25·0
Total	185	50	27·0

TABLE XIV : Indebtedness by Causes

Cause	Indebtedness by Causes of Debt		
	Amount of debt (Rs.)	Number of families in debt	Source of credit
(a) Purchase of land	900·00	2	Money-lenders
(b) Marriage	4,140·00	14	,,
(c) Ordinary wants	1,780·00	15	,,
(d) Cultivation	3,890·00	11	,,
(e) Business	1,500·00	4	,,
(f) Litigation, etc.	1,775·00	4	,,
Total	13,985·00	50	,,

GLOSSARY

Local term	*English Synonym*
Abadi	Habitation site
Agrahayana	The nineth month of the Hindu calendar (Novèmber-December)
Alav	Fire lit with leaves or wood
Asvina	Seventh month of the Hindu calendar (September- October)
Arghya	Water offered from a small earthern pot
Arhar	*Cajanus cajan*
Asadha	Fourth month of the Hindu calendar (June-July)
Baithak	Sitting room
Bajra	*Penrusetum typhoideum*
Barat	Bridegroom's party
Batai	Share-cropping
Bhadra	Sixth month of the Hindu calendar (August-September)
Bhajan mandli	Party of singers singing devotional songs
Bhusa	Straw
Bidi	Leaf-wrapped indigenous cigarette
Chaitra	First month of Hindu calendar (March-April)
Chapati	A thin wheat bread
Charanamrit	Curd mixed with dry fruits
Charpoy	Cot
Churail	Spirit of dead woman
Dai	Midwife
Dal	Pulse
Dupatta	Scarf
Ekka	A type of two-wheeled horse-drawn carriage
Fasli	Agriculture year beginning from July 1
Garha	A coarse hand woven cloth
Geru	A kind of red earth
Ghara	Pitcher
Gulal	Red-oxide powder
Gur	Brown sugar which includes molasses
Hal	Plough

Local term	*English Synonym*
Halwa	A delicacy made of wheat flour, syrup and ghee
Jajman	Clients
Janvasa	Place where marriage party is lodged
Jhoola	Swing
Jowar	*Andropogon sorghum*
Jyaistha	Third month of the Hindu calendar (May-June)
Kabaddi	An outdoor game played by two teams
Kachcha food	Boiled or baked food
Kachcha road	Unmetalled road
Kapal kriya	Skull-breaking ceremony of the dead body
Kartika	Eighth month of the Hindu calendar (October-November)
Karva	A small earthen pitcher
Katha	A religious story
Khapra	Tile
Kharif	Crops sown in the rainy season
Khatia	A cot woven with hempstrings
Kothri	A small room
Kurta	Collarless shirt
Laddu	A sweetmeat
Lathi	Bamboo stick
Lungi	Loin cloth
Magha	Eleventh month of the Hindu calendar (January-February)
Matha	Whey
Mandap	Canopy
Nautanki	A kind of dance-drama in dialogues expressed in singing
Neem	*Azidirachta indica*
Pairpuja	Worshipping the feet
Panwari	An image of family god made of flour
Palang	A bedstead often ornamented
Pausa	Tenth month of the Hindu calendar (December-January)
Phaag	Special song sung during Holi
Phalguna	Twelfth month of the Hindu calendar (February-March)

Local term	*English Synonym*
Poori	A thin cake fried in ghee or oil
Pujari	Priest
Rabi	Crops sown in winter
Rakhi	A wrist band of coloured thread
Ram Lila	A dramatisation of the story of Ramayana
Rochna	Putting *tilak* mark on the forehead with turmeric and rice
Roti	A thin wheat bread
Saait	Auspicious moment
Sanai	Hemp.
Sloka	Hymn or Libations
Seedha	A gift of flour, pulses and vegetables
Sravana	Fifth month of the Hindu calendar (July-August)
Taga	Ceremony of binding of sacred red thread on wrists
Tel	Oil
Thali	Metal plate
Tika	*Tilak* mark on the forehead with turmeric and rice
Tulsi	Sweet basil (*Ocymum sanctum*)
Urd	A pulse (*Phaseolus radiatus*)
Vaisakha	Second month of the Hindu calendar (April-May).

LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

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

Name of District	Name of Tahsil	Name of Village	Revenue Number
16. Kanpur	Kanpur	Ishuriganj	17
17. Allahabad	Soraon	Sarai Kesho *urf* Bagi\	216
		Kalyanpur	24
	Phulpur	Bhadkar Uparhar\	151
18. Hamirpur	Rath	Qasba Khera	4
19. Banda	Naraini	Akbarpur	2
20. Kheri	Nighasan	Belapersua	122
		Bankati	..
		Lodhauri	492
		Rakehti	301
21. Sitpaur	Biswan	Kanduni	354
22. Gonda	Balrampur	Suganagar Domri	383
		Rajderwa Tharu	312
23. Bara Banki	Nawabganj	Gadia	124
		Dadra	20
24. Sultanpur	Sultanpur	Barasir	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