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VILLAGE—GHATAMPUR

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INTRODUCTION

This is the third in the series of monographs that are proposed to be published on the socio-economic aspects of life in the rural areas of West Bengal.

The figures in the Census Tables relating to workers give merely the number of workers belonging to each class or category in a police station, a town, a district or in West Bengal but do not convey any idea of the conditions; social and economic, under which an average worker belonging to a particular class or category, may be living. It is hoped that these monographs will remove this lacuna and help in a better appreciation of the figures published in the Census Tables.

The principles governing the selection of the villages for survey have already been enunciated in the introduction to the monograph on Kodalia. The village of Ghatampur has been selected because it is neither too big nor too small and is situated in the heart of the rural area. The questionnaire used is the same as was used for surveying the villages of Kodalia and Kamnara.

A village means a cadastral survey mauza.

The manner of presentation of the data in this monograph is somewhat different from that followed in the monographs on the villages of Kodalia or Kamnara. It is hoped that the changes that have been effected in the manner of presentation of the data have resulted in a monograph, which is better than the monograph on the village of Kodalia or Kamnara.

The field survey was carried out on the basis of the questionnaire by Shri Gour Chandra Bagchi, M.A. The survey was conducted during the period from the 23rd July to the 27th September, 1962. This period was spent in recording answers to the questions in the questionnaire but the village had to be visited by the Investigator a number of times later on for verification of some of the facts noted by him during his first visit.

The photographs were taken by Shri Salil Kumar Chatterjee, who was the Artist-cum-Photographer of the Census Office, West Bengal till the 7th May, 1963. It was he who drew the line-drawings reproduced in this monograph. The photographs were taken and the line-drawings made, under my direction.

Shri S. P. Mullick, W.B.S.F.S., Conservator of Forests, Central Circle, West Bengal and Shri R. K. Lahiri, Superintendent, Zoological Garden, Alipore, Calcutta supplied me with the scientific names of the plants and birds respectively occurring in this monograph and given in the glossary. Shri Abbas Ali Khan, Assistant Professor, Maulana Azad College, Calcutta prepared the glossary in respect of subjects connected with Islam.

Shri Ram Chandra Bhar, the Printing Inspector and Shri Amiya Ranjan Kar and Shri Sunil Kanti Bhattacharjee, Proof Readers, corrected the proofs.

Shri Byomkesh Chandra Gupta, Draughtsman, prepared the charts and diagrams.

Calcutta,
20th June, 1963

J. C. SEN GUPTA,
Superintendent of Census Operations,
West Bengal & Sikkim
and
State Editor, West Bengal District Gazetteers.

CHAPTER I

THE mauza of Ghatampur bears the Jurisdiction List No. 50 in the Police Station of Polba in the Sadar Subdivision of the district of Hooghly. It is bounded on the north by the mauza Barasara (Jurisdiction List No. 49) and on the south by the mauzas of Nalitajol (Jurisdiction List No. 214 of the Police Station of Dhaniakhali), Kankuria (Jurisdiction List No. 51 of the Police Station Polba) and Ishta (Jurisdiction List No. 53 of Police Station Polba). On the west is situated the mauza Porabazar (Jurisdiction List No. 213 of the Police Station Dhaniakhali) and on the east is situated the mauza of Jhauband (Jurisdiction List No. 54 of Police Station Polba). The mauza is thus situated at an extreme end of the Police Station of Polba, on the boundary with the Police Station Dhaniakhali.

One can reach the village from Howrah Station by a local train which runs between Howrah and Burdwan along the Howrah-Burdwan Chord Line of the Eastern Railway in about one and a half hours. There is no Railway Station in the village of Ghatampur itself and one has to get down at the Railway Station of Porabazar which is situated at a distance of about half a mile from the northern boundary of the village, measured along the railway track. But it takes longer to go to the Headquarters of the Police Station or to the Headquarters of the District by road as one has to walk a little more than 3 miles to reach the road along which public buses run. The distance that one has to cover by bus is 16 miles to Chinsurah which is the Headquarters of the District and further 9 miles from Chinsurah to reach the Headquarters of the Police Station as also of the National Extension Service Block. Thus except for the fact that the Howrah-Burdwan Chord Line of the Eastern Railway runs through the village and links it up with the Calcutta-Howrah Industrial Zone, the village is otherwise situated at a considerable distance from any urban area.

The nearest Post Office is situated at a distance of about 3 miles in the mauza of Makhalpur and letters are delivered only twice a week. There is no letter box for posting letters in the village and one has to walk all the way to Makhalpur to post a letter. A study of this village may, therefore, be expected to yield information about the conditions in which people in the truly rural areas of the district of Hooghly live.

The village is situated in the Gangetic Delta in which the district of Hooghly itself is situated. The land in the vicinity of the village slopes generally from north-west to south-east. A small rivulet shown as the Kana river on the map of the Police Station touches the mauza along its southern boundary with the mauza of Nalitajol in Police Station Dhaniakhali. This rivulet is locally known as Jhimki. This rivulet joins the Ghia river, which is another small rivulet flowing through the Police Station. The soil is neither too sticky nor sandy and is locally known as *doansh*.

No rainfall figures are available especially for the village of Ghatampur. For the district as a whole, the rainfall varies between 1300 and 1800 mm. (51.18 and 70.87 inches). The maximum amount of rainfall is during the monsoon season from June to September; August is the rainiest month. In summer the climate is hot and humid and the temperature does not fall to very low levels even in winter. The summer lasts from March to May and the winter from the middle of November till the end of February. In spite of the heavy rainfall, the village is well drained and there are no swamps or marshes in the village.

There are two big and a number of small tanks in the village. The two big tanks as also about half the smaller tanks do not dry up even in summer. The number of tanks which entirely dry up is small. There is thus a plentiful supply of water for the villagers. People bathe in the tanks and also their cattle.

Clothes are also washed in the same tank and household utensils. The water of the tanks is not used for cooking generally. Water from a tank is used for cooking only pulses which can not be cooked easily in water taken from a tube-well. Water from the tanks is also utilised for irrigating the fields of potato and other vegetables. Small ponds and the water accumulated in the hollows by the side of the railway track are utilised for the retting and washing of jute. There are 7 public tube-wells in the village 2 of which were sunk for the benefit of members of Scheduled Tribes residing in the village. There are also 3 tube-wells in 3 private houses. Water of the tube-wells is used mainly for drinking. 3 other private houses are also provided with ring wells.

There are no sanitary arrangements, the people being habituated to easing themselves in the fields. There is no medical practitioner nor a midwife, but there is a barber. The nearest dispensary, which is the Union Health Centre, is situated at a distance of 3 miles, at the village of Makhalpur.

There is no wood in any part of the village. Trees and bushes are also not numerous. There are a few mango trees in the village but jack-fruit trees and guava trees are rarely met with. The date-palm and the palmyra trees are fairly numerous but there are only a few cocoanut-palm trees in the village. Clumps of bamboo are to be seen almost in every part of the village. There is a cluster of *peepul* trees (*aswatha*) a little to the east of the railway track in the midst of the field. This place is known as *Jhapan-tala* because on the occasion of the worship of the Goddess *Manasa*, snake-charmers play with snakes beneath those trees. A *mela* or religious fair is also held. Other trees which stand scattered about the village are the margosa or *neem*, tamarind (তেঁতুল), banyan (ঝট) and the *babla*.

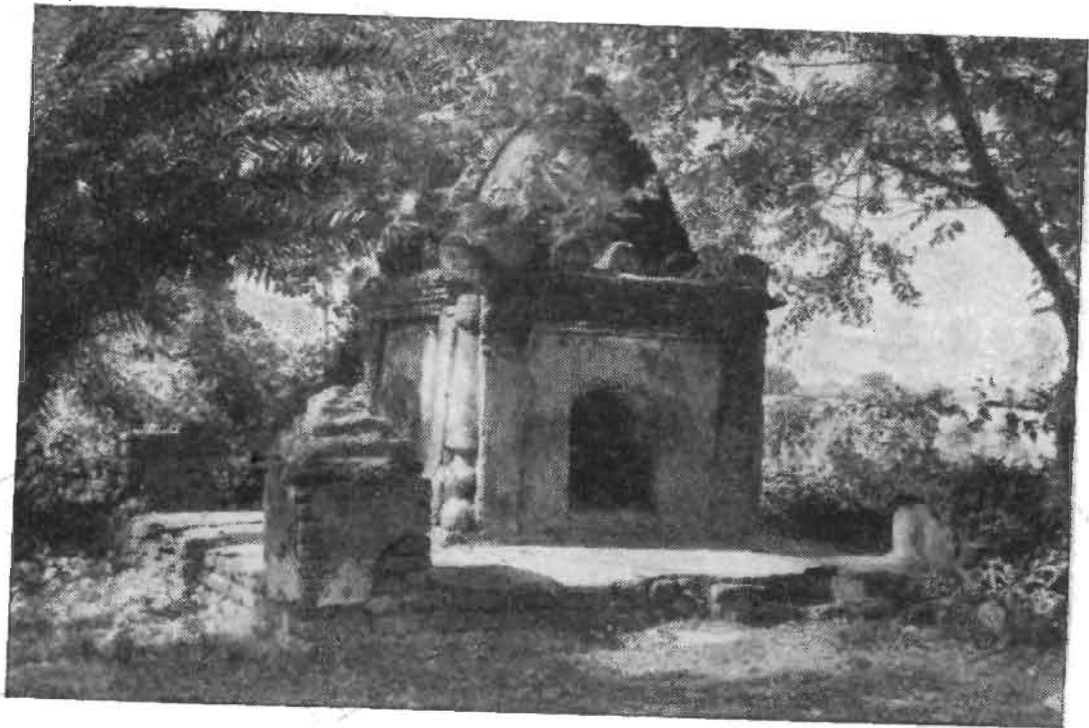
The jackal and the squirrel constitute the four-footed fauna. Snakes are encountered, belonging both to the poisonous and non-poisonous varieties. Species of birds like the dove, the parrot, the *Doel*, the *Shalik*, the Indian Nightingale or *Bulbul*, the *Hari-chacha* and the *Nilkantha* are met with,

besides crows, kites, vultures, *Chhatarey*, pigeons and sparrows.

The area of the village is 391.27 acres. In 1951, it had a population of 544. The Census of 1961 disclosed a population of 715, showing an increase of 31.4 per cent. The 715 persons were divided into 148 households. The present survey carried out in July-September, 1962, covered 150 households and a population of 727. The number of households appears to have increased by two due to the splitting up of 2 households since the Census.

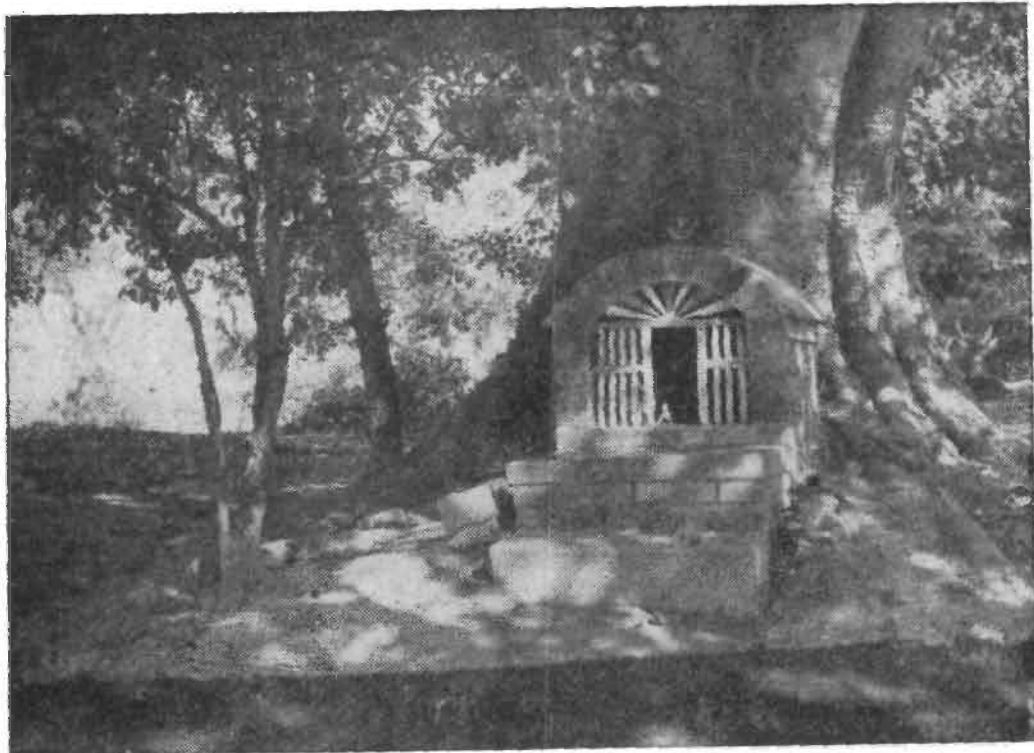
The 150 households covered by the survey are composed of 124 Hindu and 26 Muslim households. The Hindus are divided into 10 castes and 2 tribes, if the caste Deswali which has probably originated from the Santal tribe, is treated as a separate caste. There are 24 families of Sadgopes, 19 of Koras, 15 of Kaoras, 14 of Deswalis, 13 of Karmakars, 12 of Bauris, 11 of Goalas, 6 of Brahmans, 5 of Bagdis, 3 of Bhumijes, 1 of Paramanik and 1 of Chhatri. The Kaoras, the Bauris and the Bagdis are Scheduled Castes and the Koras and the Bhumijes are Scheduled Tribes in West Bengal. 54 families thus belong to the Scheduled Castes and Scheduled Tribes forming 36 per cent. of the total number of families.

The village has been divided into two parts by the railway line. The portion lying to the west of the railway track contains all the dwelling houses and some portion of the fields, while the portion to the east of the railway line contains only fields. As one approaches the village from the Railway Station of Porabazar, along the railway track, one sees to his right the biggest tank in it known as *Khanpukur*, round three sides of which are situated the houses of a number of Bauri, Deswali, Bhumij and Kaora families. A solitary Bagdi household also resides in this locality. A little further on, and to the right one comes across the grave of a *Pir*, locally known as *Sajemal Pir*. This *Sajemal Pir* is said to have lived about 100 or 150 years ago. He was a holy man and after his death supernatural phenomena came to be associated with his grave. Some of the local residents claim that they can even now hear the *Pir* going about on horseback at night.



THE GRAVE OF THE PIR

(i) *Between pages 2 and 3*



PANCHANANTALA

(ii) *Between pages 2 and 3*

The dust near his grave is reported to have the property of curing all diseases. In years when the monsoon is late in arriving and the country suffers from drought, the local ladies, Hindus as well as Muslims, observe fasting during the day and then break their fast in the evening with rice cooked in new earthen vessels (गान्गा) near the grave of the *Pir*. They also appeal to the *Pir* to end the drought and then throw the earthen vessels (गान्गा) in the nearby tank named *Ghatampukur*. It is claimed that rains invariably come after such a ceremony. The grave of the *Pir* also figures as the place where offerings are made on days when the moon is at the full, in gratitude for desires fulfilled due to the intercession of the *Pir*. Terra cotta horses figure among the offerings. The devotees at the grave of the *Pir* are drawn from Hindus and Muslims alike.

There is some landed property in the name of the *Pir*, the right in the land being known as *pirottar* like the *devottar* right enjoyed by some Hindu deities. Two Muslim families enjoy this land on condition of lighting a lamp every evening at the *Pir's* grave. At present, the lamp is lit in the courtyard of the house of one of the two families.

To the west of the *Pir's* grave is the *Ghatampukur*, the second biggest tank in the mauza. According to local tradition, the name of the mauza has been derived from the name of this tank. Round the three sides of this tank are situated the houses of a few Brahman, Sadgope, 2 Bagdi and a few Kaora families.

To the south-east of this tank is situated a temple of *Shiva*. There is some landed property in the name of this *Shiva*, some of which is settled with the 3 Brahman families who reside near *Ghatampukur* and some with 2 Sadgope families who are *sebait*s. The Brahmans are required to perform the *puja* by turns and to keep the temple clean in return for the enjoyment of the landed property. The income from the land in the possession of the Sadgope families is deposited in the temple funds. The present structure was constructed about 32 years ago, before which the deity used to be housed in a mud-walled and straw-roofed structure. A little further on to the south of the *Shiva*

temple are situated the houses of a number of Kora and Bagdi families. Their houses can be approached along a narrow winding village road which takes off from the railway track at a point almost opposite to *Jhapan-tala*. Travelling along the narrow lane, one comes to a number of Sadgope houses, keeping to the left 2 Muslim households and the single Chhatri household. Agradani Brahmans reside near these Sadgopes. A little beyond the houses of these Agradani Brahmans, the lane takes a turn and at the right hand side of the turn is situated a Primary School, which is the sole educational centre in the village. A little further on, is the *Panchanantala* beneath a *peepul* or *aswatha* tree where *Panchanan* or *Shiva* is worshipped daily. The existing temple of *Panchanan* at *Panchanantala* was constructed only about 10 years ago. The *Panchanantala* stands between the *Sadgopepara* and the *Goalapara* and beyond the *Goalapara* are situated the houses of the Muslims. The *Musalmanpara* contains a mosque and an *Idgah* where the *Id* prayers are held. At the extreme south-east of the village are situated the ruins of a *Nilkuthi* or Indigo factory and the houses of a few Karmakars. A few Kora families also reside at the southern extremity of the *Musalmanpara*. These Karmakars and Koras mostly work as agricultural labourers for the Muslims.

The crematorium of the Hindus and the burial ground of the Muslims are situated at the extreme south of the village near the bank of the rivulet *Jhimki*. Those among the Hindus who can afford the expense, usually take the dead bodies of their relatives to the bank of the Bhagirathi river for cremation as it is held that cremation on the bank of the Bhagirathi river ensures for the spirit of the departed a place in heaven.

There are two grocer's shops in the village, one in the *Musalmanpara* and the other in the *Sadgopepara*. There is no market place in the village, but bi-weekly markets are held in the villages of Porabazar, Chandanpur and Majhergram. The market at Porabazar which is situated at a distance of about 1 mile sits every Tuesday and Saturday, that at Chandanpur which is situated at a distance of about 2 miles sits every Wednesday and

Sunday and that at Majhergram which is situated at a distance of 3 miles sits also every Wednesday and Sunday. The residents of the village of Ghatampur generally frequent the market at Porabazar and Chandanpur. At these bi-weekly markets or *hats* the cultivators sell the vegetables raised by them and purchase daily necessities like fish, etc. Cheap ornaments, toys, etc. are also sold at these *hats*. Surplus paddy is disposed of by the farmers of the village at the *hats* of Begumpur, Mahmudpur and Manirampur, which are situated at distances of more than 10 miles. Jute in large quantities is similarly sold at Seoraphuli. Sometimes a number of farmers combine together and hire a lorry to take potatoes to Calcutta for sale to the wholesalers, as that method of disposal fetches the highest price.

There is a Telegraph Office at the nearby Railway Station of Chandanpur and a High School in the village of Belmuri (Jurisdiction List No. 190 in the Police Station of Dhania-khali). There is also a Junior High School at Porabazar.

The village or mauza of Ghatampur was included in Makhalpur Union Board before the formation of Anchal Panchayat. It is now included in Makhalpur Anchal Panchayat set up under the West Bengal Panchayat Act. The mauzas of Ghatampur, Barasara and Jhauband have been constituted into a Gram Panchayat of which the office is located in the mauza of Ghatampur.

The settlement history of the village can be traced back to eight generations, that is, approximately two hundred years. 19 Sadgope families claim that they have been residing in the village for at least 9 generations. According to elders among the Sadgopes,

the early settlement contained Kumars, blacksmiths, Muchis and Tantis or weavers, besides Sadgopes. The families belonging to these other castes either became extinct due to the ravages of the Burdwan fever in the third quarter of the nineteenth century and the Influenza epidemic which followed the First World War or migrated from the village as a result of which no family belonging to these castes now resides in the village. The next to arrive in the village appears to have been the Muslims, the Goalas and the Brahmans. 23 Muslim families, 8 Goala families and 3 Brahman families claim that their ancestors settled in the village 6 generations ago, that is, they have been residing in the village for 7 generations. In the next generation the ancestors of 1 more Muslim family, 5 Kaora families and 3 remaining Goala families settled in the village. The next generation was marked by the arrival of the ancestors of 10 more Kaora families and 3 Deswali families. In the next generation, that is, 3 generations ago, the ancestors of 1 Muslim family, 8 Kora families, 7 Deswali families, 2 Bauri families and 2 Bagdi families settled in the village. In the next generation the ancestors of 2 Sadgope, 7 Kora, 2 Deswali, 4 Karmakar, 6 Bauri families and 3 Brahman families settled in the village. 1 generation ago the ancestors of 2 Sadgope, 2 Kora, 4 Karmakar, 2 Bauri, 1 Bagdi, 3 Bhumij and 1 Paramanik families settled in the village. In the present generation, 1 Muslim family, 1 Sadgope family, 2 Kora families, 2 Deswali families, 5 Karmakar families, 2 Bauri families, 2 Bagdi families and 1 Chhatri family settled in the village. The Koras, the Karmakars, the Bagdis, the Bhumijes and the Deswalis are thus later arrivals. These tribes and castes hail from the districts of Bankura and Midnapur.

CHAPTER II

1 44 out of the 150 families surveyed, live in houses having mud walls. 3 families live in houses the walls of which are made of split bamboos and 3 other families have houses of brick walls. 3 of the 150 families have got no separate houses of their own but live with their relatives.

89 mud-walled houses have roofs constructed of hay. The roofs of 6 other mud-walled houses are made of palm-leaves. The roofs of 11 mud-walled houses are built of semi-cylindrical tiles (খোলা) and the roofs of 3 other houses are built partly of hay and partly of this kind of tiles. The roofs of 6 mud-walled houses are built of flat tiles and 11 other houses have roofs constructed partly of tiles and partly of hay. 8 mud-walled houses have roofs of C. I. sheets and the roofs of 6 other mud-walled houses are constructed partly with hay and partly with C. I. sheets or asbestos sheets. The roof of 1 mud-walled house is made partly of asbestos sheets and partly of flat tiles.

Of the 95 families who reside in mud-walled and thatched roof houses (89 hay-roofed plus 6 palm-leaf roofed) owned by them 12 are Muslims and 83 Hindus. 13 of these Hindu families are Sadgopes by caste, 13 are Koras, 13 are Kaoras, 8 are Deswalis, 12 are Karmakars, 8 are Bauris, 5 are Goalas, 2 are Brahmans, 5 are Bagdis, 3 are Bhumijes and 1 is a Chhatri.

If the families residing in mud-walled and thatched roof houses owned by them are classified industrially, on the basis of the occupations of the heads of respective families, in accordance with the classification prescribed by the Directorate General of Employment and Training, Ministry of Labour and Employment, Government of India, then it is seen that 20 such families belong to the category of Cultivation, 59 families to the category

of Agricultural Labour, 1 to the category of Livestock, 4 to the category of Manufacturing, 1 to the category of Retail Trade, 1 to the category of Transport, Storage and Communications, 2 to Other Services and 7 to the category of Non-workers.

In classifying the 150 families by Industrial categories, those families have been classified as belonging to the category of Cultivation, the heads of which either cultivate their own lands by their own labour or get their own lands cultivated through hired labourers whose work they supervise or the heads of which cultivate lands of others as *bargadars* or share-croppers. Those families have been classified as belonging to the category of Agricultural Labour, the heads of which work as Agricultural Labourers, that is, work for wages in agricultural operations without having any right on land. Those families have been classified as belonging to the category of Livestock, the heads of which are principally engaged in the rearing of Livestock such as cows, buffaloes, goats, etc. with a view to selling the milk, milk-products or the animals themselves. The category of Manufacturing is restricted so far as this village is concerned, to *bidi* making and husking of paddy. Of the 2 families belonging to the category of Retail Trade, the head of 1 carries on Retail Trade in vegetables and the other in paddy, jute and potato.

The head of the solitary family belonging to the category of Transport, Storage and Communications, works as a peon in the General Post Office in Calcutta. The heads of the families belonging to the category of Other Services are either employed under the Government or are school teachers and the head of 1 is a barber. Those families have been classified as belonging to the category of Non-workers, the heads of which do not do any work. The heads of 4 such families live by begging and the head of another receives financial aid from the Government,

The head of 1 family subsists on the income from the *pirottar* land and the head of another is supported by his son.

The Table below gives the distribution of the 150 households by caste as also by industrial category.

FAMILIES CLASSIFIED BY CASTE/TRIBE/COMMUNITY AND INDUSTRIAL CATEGORY OF THE HEAD

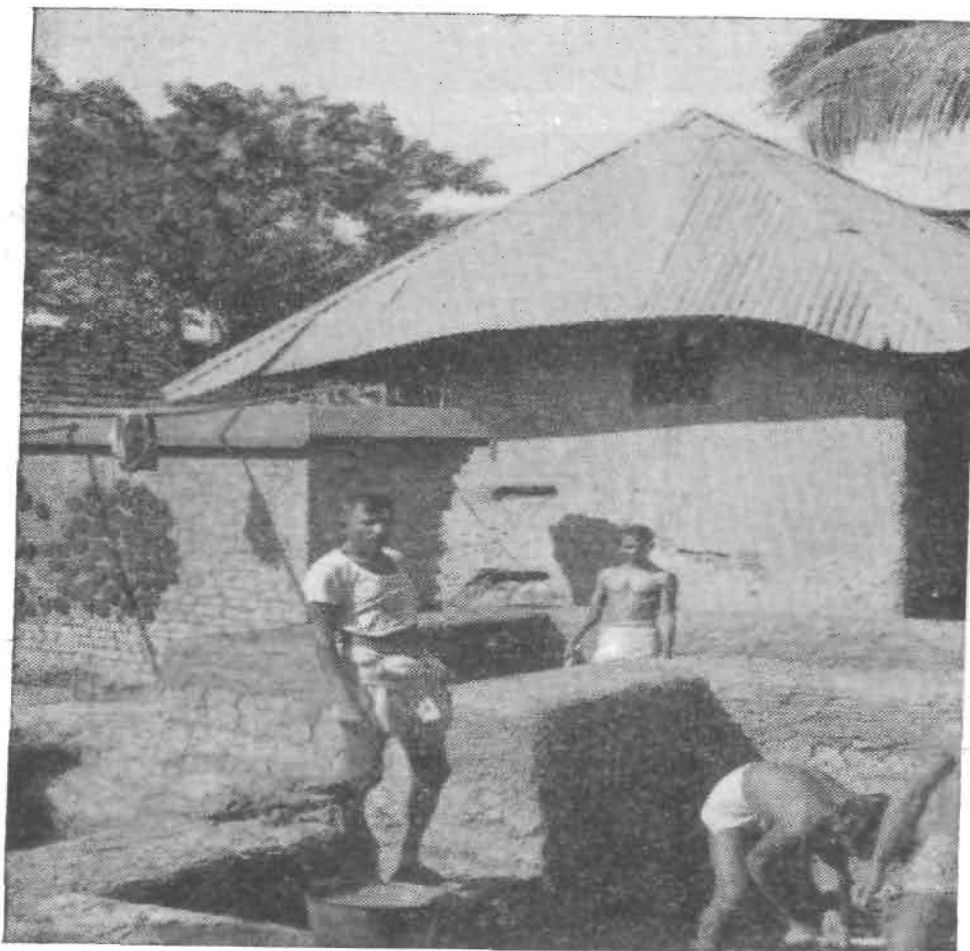
Caste/Tribe/ Community	Total No. of Families	Cultiva- tion	Agricul- tural Labour	Manufac- turing	Retail Trade	Other Services	Livestock	Transport, Storage and Communica- tions	Non- workers
1. Muslim . . .	26	17	5	..	1	..	..	..	3
2. Sadgope . . .	24	14	2	4	1	1	..	1	1
3. Kora	19	3	16	..	..	..	..	..	..
4. Kaora	15	2	11	..	..	..	..	..	2
5. Deswali	14	2	12	..	..	..	..	..	..
6. Karmakar	13	..	12	..	..	..	..	..	1
7. Bauri	12	1	11	..	..	..	..	..	..
8. Goala	11	7	..	..	..	1	3	..	..
9. Brahman	6	3	..	3	..	..	..	..	..
10. Bagdi	5	..	5	..	..	..	..	..	..
11. Bhumij	3	..	3	..	..	..	..	..	..
12. Paramanik	1	..	..	..	..	1	..	..	..
13. Chhatri	1	..	..	..	..	1	..	..	..
Total	150	49	77	7	2	4	3	1	7

The castewise and industrial classifications of the families living in mud-walled and thatched roof houses given in preceding paragraphs when compared with the figures given in the above Table, give an idea of the relative distribution of such families by caste and industrial category.

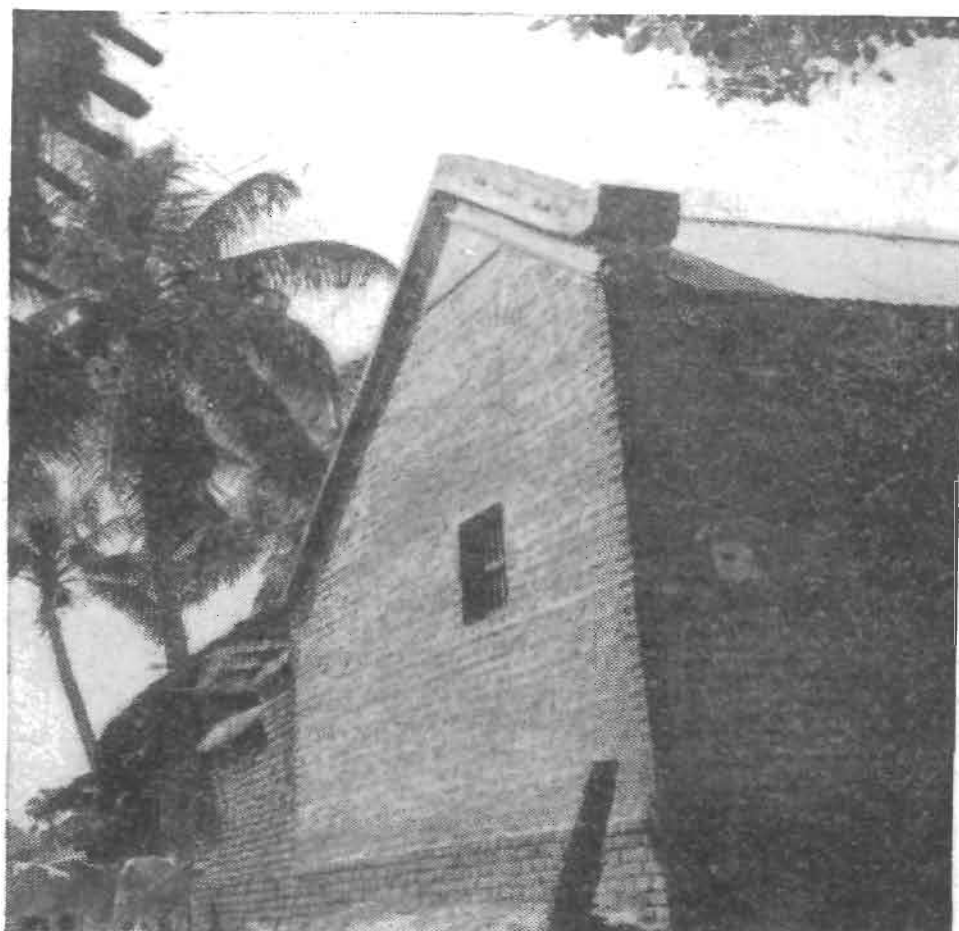
The roofs of some of the houses have been described as made partly of one material and partly of another material. The reason

for such description of the roof is that in such cases the house consists of more than one structure. The roof of one structure may be constructed of hay and the roof of another structure may be constructed of tiles.

Quite a number of the houses are multi-structured. The photographs on the page opposite would give an idea of the various types of houses to be met with in the village.



A MUD-WALLED STRUCTURE WITH C. I. SHEET ROOF



A BRICK-WALLED HOUSE WITH ROOF OF C. I. SHEETS

(iii) Between pages 6 and 7

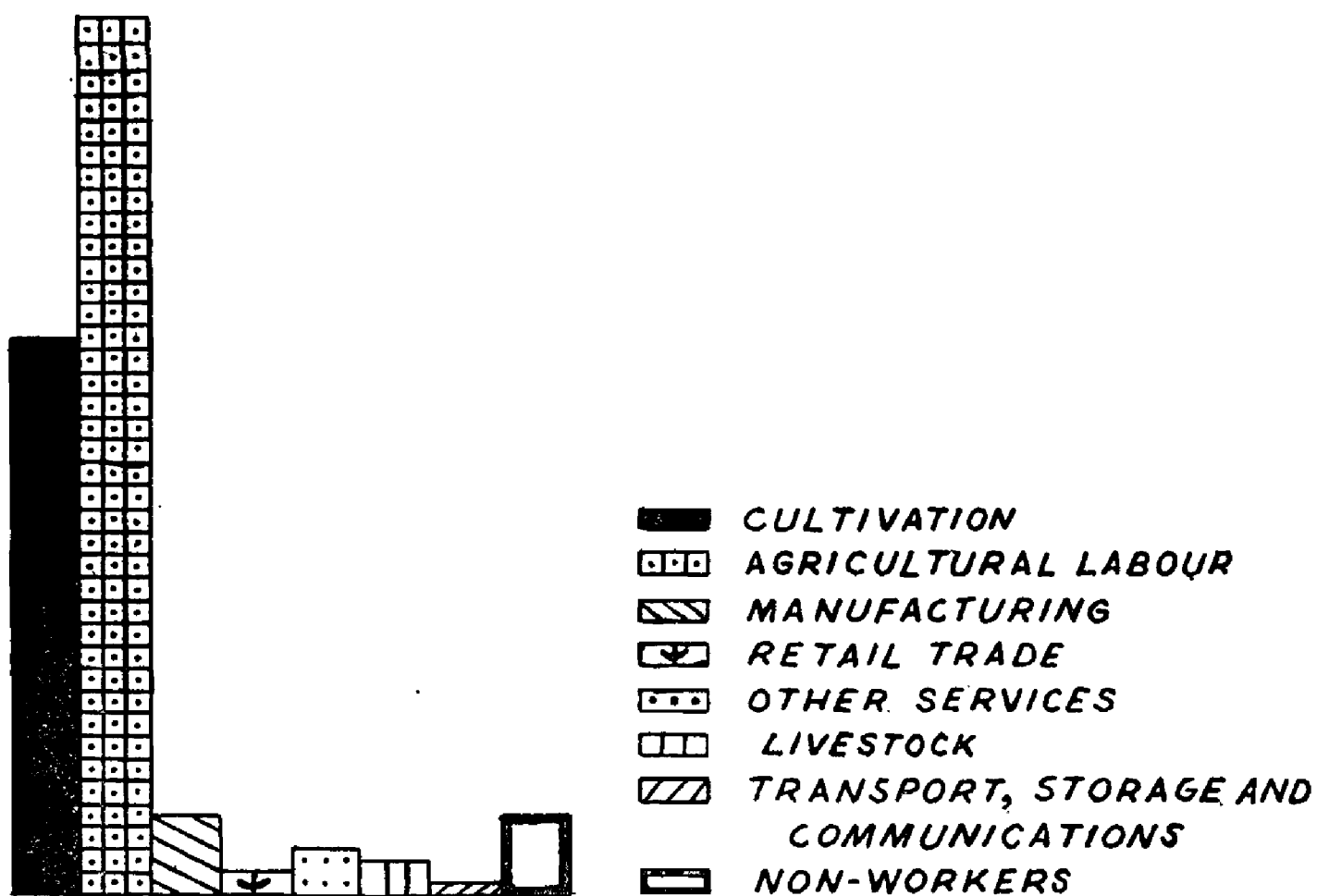


A MUD-WALLED HOUSE WITH ROOF OF FLAT TILES

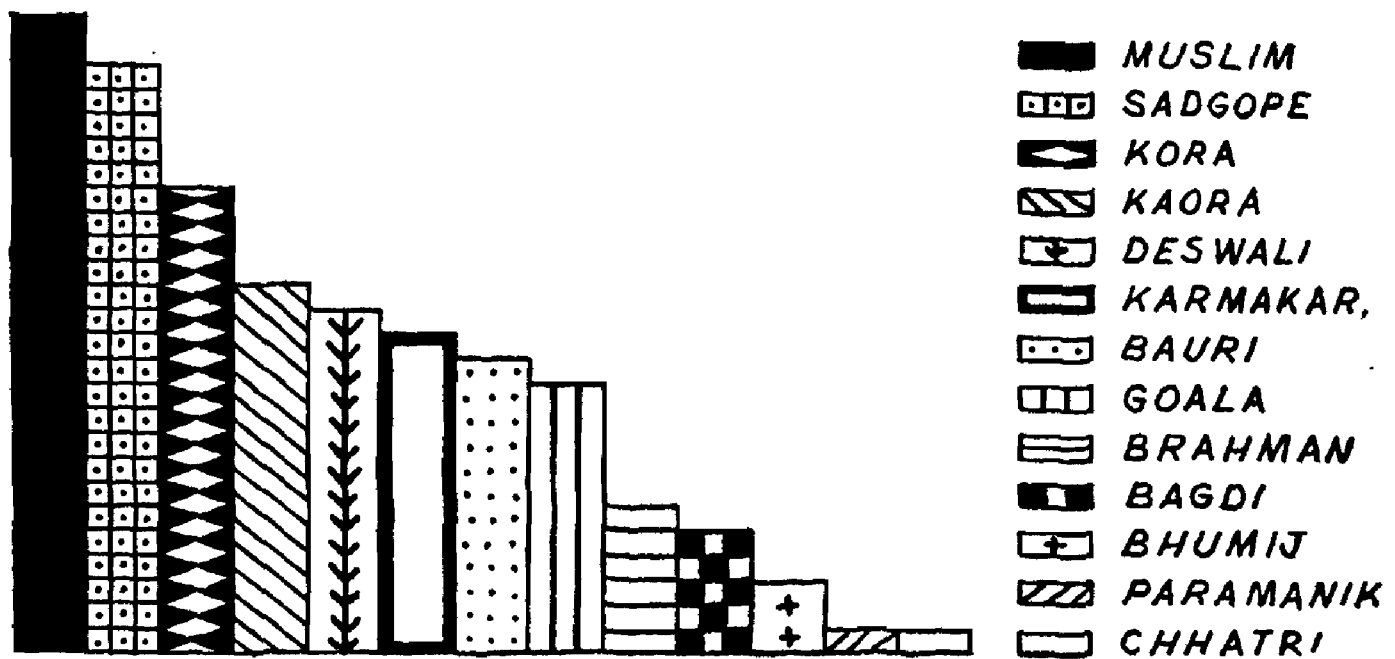


A MUD-WALLED THATCHED ROOF HOUSE

INDUSTRIAL CLASSIFICATION OF THE FAMILIES BY THE OCCUPATIONS OF THE HEADS



NUMBER OF FAMILIES CLASSIFIED
BY CASTE/TRIBE/COMMUNITY



The size of the homestead varies from household to household and in the two follow-

ing Tables, the size of homesteads has been shown by caste and by industrial category.

AREA OF HOMESTEAD BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	Area of Homestead						Lives on other people's land
	Upto 2 cottahs	3—5 cottahs	6—10 cottahs	11—15 cottahs	16 cottahs —1 bigha	More than 1 bigha	
1. Muslim	2	5	5	1	4	8	1
2. Sadgope	2	4	5	1	6	5	1
3. Kora	8	2	3	1	..	..	5
4. Kaora	8	2	2	..	..	..	3
5. Deswali	2	..	3	..	..	..	9
6. Karmakar	1	2	..	..	..	..	10
7. Bauri	4	..	1	..	..	..	7
8. Goala . . . . .	..	1	4	1	4	1	..
9. Brahman . . . . .	..	1	4	..	1	..	..
10. Bagdi . . . . .	..	..	2	..	..	..	3
11. Bhumij	2	1	..	..	..	..	..
12. Paramanik . . . . .	..	1	..	..	..	..	..
13. Ohhatri . . . . .	..	1	..	..	..	..	..
Total	29	20	29	4	15	14	39

AREA OF HOMESTEAD BY INDUSTRIAL CATEGORY OF THE HEAD OF THE HOUSEHOLD

Industrial Category	Area of Homestead						Lives on other people's land
	Upto 2 cottahs	3—5 cottahs	6—10 cottahs	11—15 cottahs	16 cottahs —1 bigha	More than 1 bigha	
Cultivation	1	3	17	2	13	12	1
Agricultural Labour	24	8	8	1	..	..	36
Livestock . . . . .	..	..	1	..	2	..	..
Manufacturing	1	4	2	..	..	..	..
Retail Trade . . . . .	..	..	..	1	..	1	..
Transport, Storage and Communications . . . . .	..	..	1	..	..	..	..
Other Services . . . . .	..	3	..	..	..	1	..
Non-workers	3	2	..	..	..	..	2
Total	29	20	29	4	15	14	39

It would be seen on an examination of the Tables that a large number of families live on other people's lands. The areas of their homesteads are very small, mostly less than 2 cottahs. These people have been allowed to live on lands which do not belong to them in return for working as Agricultural Labourers in the fields of the owners of those

fields. Some of them have to pay rent in kind. The rent in some cases consists of working on the land of the owner with a plough for two days in the year and the supplying of 2 Agricultural Labourers for a day.

The number of families in the village, the areas of whose homesteads do not exceed 2

cottahs, is 65 out of the total number of 150. As many as 60 of them belong to the category of Agricultural Labour, out of 77 families belonging to this category. The Non-worker families are almost as badly off in the matter of housing as the Agricultural Labourers; as many as 5 out of 7 such families having homesteads not exceeding 2 cottahs in area. Families belonging to other categories are fairly well-off in the matter of housing. Socially speaking, the Koras, the Kaoras, the Deswalis, the Karmakars, the Bauris, the Bagdis and the Bhumijes are not fortunate, in general, in the matter of housing.

The photographs given on the opposite page were taken on the occasion of a *mela* which was held in the village at the *Jhapan-tala* on the occasion of the worship of the Snake-Goddess *Manasa*. A close study of these photographs would show that the men-folk wear *dhotis* and shirts on festive occasions, while the women-folk wear *saris* in the ordinary style.

Young boys are dressed in shorts and shirts and girls in frocks. The dresses of the persons while working in the fields are naturally more abbreviated than those shown in the

photographs because the wearing of formal clothing goes ill with the type of work involved. While working in the fields, the men-folk wear a *dhoti* worn short from waist to knee, the upper body being frequently bare. The women-folk wear a *sari*. Some of the Muslims wear *loongis*. So far as dress is concerned, the village does not appear to be primitive.

The ornaments worn by the women-folk in the village do not show any marked local peculiarity. In the two Tables given below the types of ornaments worn have been shown by caste and by industrial categories by which the families have been classified. The Tables demonstrate that either no ornaments or ornaments of glass, brass or other inferior metals only are worn by the women-folk in 84 families out of a total of 150. Judging by the standard of ornaments worn by the women-folk it seems that the Koras, the Kaoras, the Deswalis, the Karmakars, the Bauris, the Bagdis and the Bhumijes are badly-off financially. Viewing the same thing from the angle of industrial classifications, it appears that families belonging to the categories of Agricultural Labour, Manufacturing and Non-workers are badly-off financially.

ORNAMENTS BY CASTE/TRIBE/COMMUNITY

Number of Households in which the women-folk wear

Caste/Tribe/Community	Total No. of Households	Number of Households in which the women-folk wear				
		No Ornaments	Ornaments of glass, brass and/or other inferior metals	Ornaments of silver and other inferior metals	Ornaments partially of gold and mainly of silver and/or other inferior metals	Ornaments mainly of gold
1. Muslim	26	2	1	10	4	9
2. Sadgope	24	4	..	2	8	10
3. Kora	19	1	17	1	..	..
4. Kaora	15	7	6	..	1	1
5. Deswali	14	2	12	..	..	..
6. Karmakar	13	1	12	..	..	..
7. Bauri	12	3	8	1	..	..
8. Goala	11	..	..	..	4	7
9. Brahman	6	..	1	1	2	2
10. Bagdi	5	..	5	..	..	..
11. Bhumij	3	..	2	1	..	..
12. Paramanik	1	..	..	..	1	..
13. Chhatri	1	..	..	..	..	1
Total	150	20	64	16	20	30



AT THE MELA AT THE JHAPANTALA



AT THE MELA AT THE JHAPANTALA

ORNAMENTS BY INDUSTRIAL CATEGORY

Number of Households in which the women-folk wear

Industrial Category	Total No. of Households	No Ornaments	Number of Households in which the women-folk wear			
			Ornaments of glass, brass and/or other inferior metals	Ornaments of silver and other inferior metals	Ornaments partially of gold and mainly of silver and/or other inferior metals	Ornaments mainly of gold
Cultivation	49	..	5	6	15	23
Agricultural Labour	77	11	57	9	..	..
Livestock	3	..	..	..	..	3
Manufacturing	7	3	1	1	2	..
Retail Trade	2	..	..	..	..	2
Transport, Storage and Commu- nications	1	..	..	..	1	..
Other Services	4	..	..	..	2	2
Non-workers	7	6	1	..	..	..
Total	150	20	64	16	20	30

The people of this village apparently have not become alive to the necessity of having modern articles of furniture. Even such an elementary piece of furniture as a wall bracket or clothes-horse is not to be found in 136 out of the 150 houses surveyed. Clothes are usually hung on a piece of bamboo suspended by the two ends from the rafter of the roof by means of pieces of rope. In 18 houses, there are not even mirrors or looking glasses. In 93 families people have to sleep on the ground. 11 such families are Muslims and 82 are Hindus. 19 such families are Koras by caste, 13 are Kaoras by caste, 13 are Deswalis, 13 are Karmakars, 12 are Bauris, 5 are Bagdis, 3 are Bhumijes, 3 are Sadgopes and one is a Brahman. The absence of a bedstead or a *taktaposh* or even a *charpoy* may be taken to indicate extreme poverty, because in a country where poisonous snakes are not uncommon, every man's instinct counsels him to avoid sleeping on the ground. Those who sleep on the ground may be considered as doing so out of necessity. If the families which sleep on the ground are classified industrially in accordance with the occupations of the heads of those families, then it is seen that the maximum number of such families come from the category of Agricultural Labour which contributes 75 families. Cultivation provides 9 more, Non-workers 6 more and Manufacturing 3 more.

Of the 57 somewhat better off families who can afford to sleep on either bedsteads or *taktaposhes* or *charpoyes*, as many as 21 are Sadgopes by caste, 15 are Muslims, 11 are Goalas, 5 are Brahmans, 2 are Kaoras and 1 belongs to each of the castes Deswali, Paramanik and Chhatri. If these families are classified industrially by the occupations of the heads of such families, then it is seen that 40 of them belong to the category of Cultivation, 4 to each of the categories Manufacturing and Other Services, 3 to the category of Livestock, 2 to each of the categories of Agricultural Labour and Retail Trade and 1 to each of the categories of Transport, Storage and Communications and Non-workers.

It is only in 5 houses that all the 3 articles of furniture, *viz.*, a bedstead, a table and a chair can be found. 4 of these families are Sadgopes by caste and 1 is a Goala by caste. Classified industrially, 2 of these families are found to belong to the category of Cultivation and 1 to each of the categories of Other Services, Retail Trade and Livestock.

The household utensils consist of a pot (*handi*), *karai*, *ghati* or small receptacle for water, *batis* or small containers and *thalas* or plates. Rice is generally cooked in pots (*handis*) and it is stirred from time to time by means of a *hata* or ladle. The *karai* is used for frying or for preparing vegetarian or non-

vegetarian dishes. A *khunti* is used to stir the article being cooked in a *karai*. Earthen pots are used in 99 houses, aluminium pots being used in 50 houses and in only 1 house a brass pot is used. The *karais* are always of cast-iron and are quite cheap. Out of the 99 households in which earthen pots are used, the *thalas* and *batis* are of bell-metal or brass in 17 households only. In 46 households, the *hata* and the *khunti* are of wood. It may be mentioned that a *hata* or a *khunti* of wood is much cheaper than a *hata* or *khunti* of bell-metal or iron. The water needed for cooking is stored in bell-metal or brass pitchers in 52 households. Earthen pitchers are used in the remaining households. In 46 houses enamel plates and receptacles like *batis* are used. It needs hardly to be pointed out that enamel articles are much cheaper than brass or bell-metal articles.

The staple diet consists of rice. It figures as the main item at the principal meals. *Mudi* which is rice fried over hot sand, is generally taken at breakfast or in the evening. Persons who work in the fields generally break their fast in the morning with *panta*, that is, rice soaked in water and left over-night. People who are well-off take pulses, vegetable curries and fish or meat or eggs with the rice at the principal meals. Those who are not so well-off have to remain content only with pulses and vegetables or simply pulses or

simply vegetables. Some people, mostly the Bauris and Karmakars take *googlis* or water snails in place of fish or meat or eggs, the protein providing element in the diet.

In 5 households, only 1 meal a day is taken. In 8 others, the second meal consists of *mudi* or puffed rice. There is no religious prohibition in any family about the eating of fish, meat or eggs but every one is either not able to take those things because of the cost involved or because they have no inclination to take those things. But if it is assumed that, in order that a diet may provide proper nourishment, it should include either fish, meat, eggs or milk or milk-products, then on an analysis of the different diets taken in all the homes, it is seen that only 52 families take diets containing adequate nutrients. This means that 34.7 per cent. only of the families in the village are properly nourished. It is also noticed that generally speaking, it is the Koras, the Kaoras, the Deswalis, the Karmakars, the Bauris, the Bagdis and the Bhumijes who do not take diets giving proper nourishment. If the under-nourished families are classified by Industrial Categories, then it is seen that they are mostly composed of families belonging to the categories of Agricultural Labour, Cultivation, Manufacturing and Non-workers. The two Tables given below illustrate the position in greater detail:

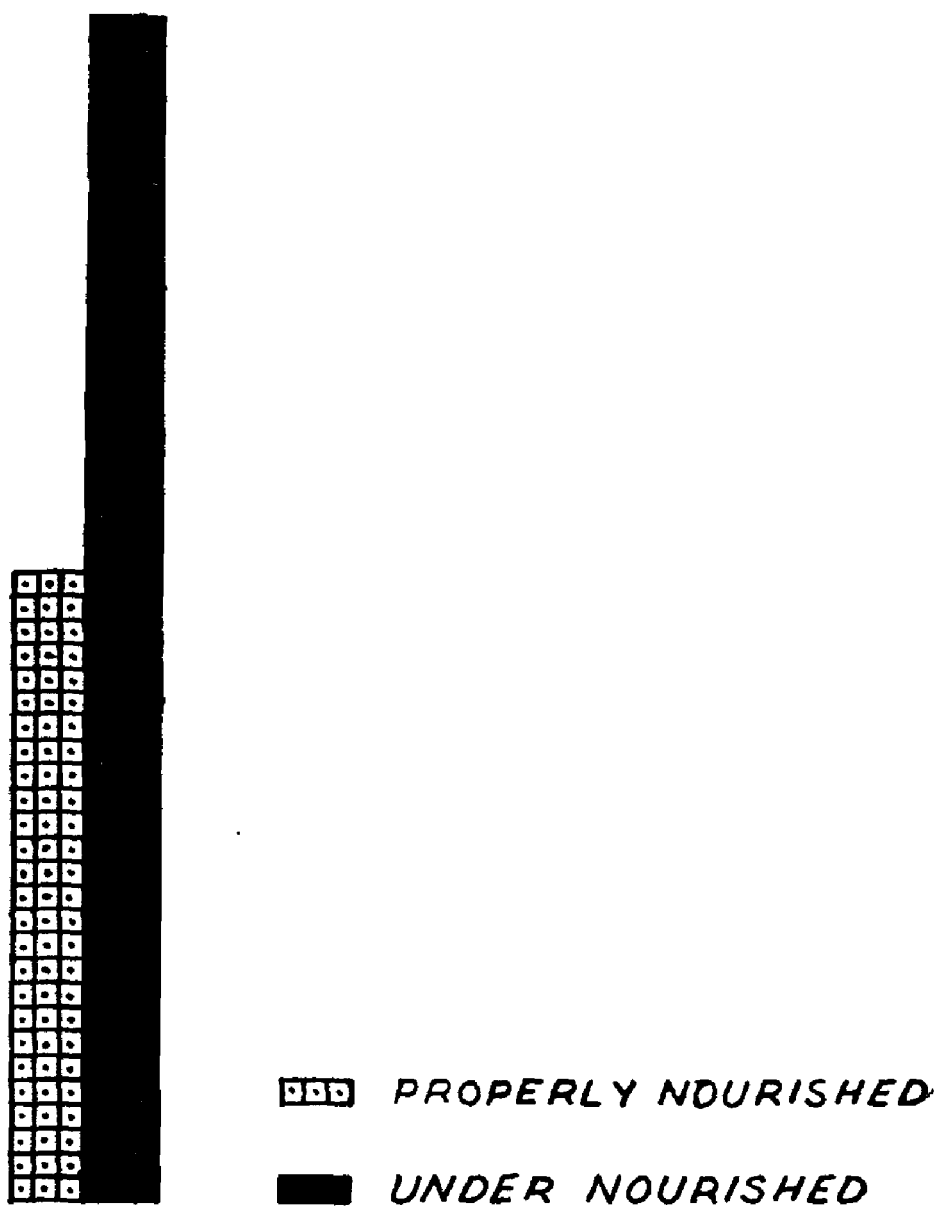
FAMILIES CLASSIFIED BY TYPE OF DIET AND CASTE/TRIBE/COMMUNITY

Caste/Tribe/Community	No. of properly nourished families	No. of under nourished families
1. Musl'm	15	11
2. Sadgope	15	9
3. Kora	2	17
4. Kaora	1	14
5. Deswali	2	12
6. Karmakar . . . .	..	13
7. Bauri . . . . .	..	12
8. Goala	11	..
9. Brahman	3	3
10. Bagdi . . . . .	..	5
11. Bhumij	1	2
12. Paramanik	1	..
13. Chhatri	1	..
Total	52	98

FAMILIES CLASSIFIED BY TYPE OF DIET AND INDUSTRIAL CATEGORY

Industrial Category	No. of properly nourished families	No. of under nourished families
Cultivation	38	11
Agricultural Labour	3	74
Livestock	3	..
Manufacturing . . . . .	..	7
Retail Trade	2	..
Transport, Storage and Communications	1	..
Other Services	4	..
Non-workers	1	6
Total	52	98

*PROPORTION OF UNDER NOURISHED /
PROPERLY NOURISHED FAMILIES*





A PLOT OF LAND BEING PLOUGHED



A PLOT OF LAND BEING LEVELLED WITH THE MOI AFTER PLOUGHING

(x) *Between pages 10 and 11*



PADDY SEEDLINGS BEING REMOVED FROM THE SEED-BED



PADDY SEEDLINGS BEING TRANSPLANTED



A MARAI



A MARAI



A DHENKI

The agricultural produce of the village consists of both autumn and winter rice, jute and potatoes and other vegetables. Formerly, the cultivation of autumn rice (*bhadui*) was more widely prevalent but it is gradually yielding place to the cash crop jute.

Autumn rice can be raised on comparatively higher land. The seedlings do not require to be transplanted and the seeds can be sown broadcast in the field. The land is ploughed in April-May, with the first thunder shower in summer. It is ploughed 3 times. Cowdung manure is applied to the field. After the third ploughing the surface of the ground is levelled with the *moi* (মই) or harrow. The process of levelling consists in placing the harrow or *moi* on its flat side on the field and getting it dragged across the field by a pair of bullocks, a man all the while standing on the harrow or *moi*. The seeds are sown broadcast. The weeds are uprooted once after the seedlings have attained the height of about 1 cubit or so. The paddy becomes ready for harvesting in the Bengali month of *Bhadra* (August-September). The yield per bigha is 5 maunds on an average.

Aman paddy requires that the seedlings should be raised in a separate seed-bed from which they are transplanted to the main field at the appropriate time. A piece of comparatively higher ground is selected for the seed-bed. The seeds are planted in the latter part of May or in the beginning of June and simultaneously the field is prepared to receive the seedlings at the time of transplantation. For this purpose the ground is ploughed 4 or 5 times, the first ploughing being done with the first thunder shower in summer. The clods are broken with the harrow or *moi* (মই) in the manner already described. The manures used are that prepared from cowdung and oil-cake. By the time the field is made ready for the transplantation, the monsoon showers have already commenced and there is accumulation of water in the fields. The paddy seedlings are transplanted into these fields, the roots lying sub-merged under the water. The proper growth of the *aman* paddy requires that there should be some stored water in the field upto the time when it begins to ripen. The transplantation takes place in July-August and sometimes even in June if the rains are early. Weeding is

done once or twice. A slight shower at the beginning of November usually helps to swell the grain. The water from the fields is drained off by breaking the ridges or *als* (আল) at places, in the month of *Kartik* (October-November). At the time the water is drained off, basket traps are placed across the openings made in the ridges or *als* (আল) to catch the fish which grow in the paddy fields. The paddy ripens in November-December and is harvested. The harvesting lasts till end of January. After harvesting, the paddy plants are left on the ground for a few days to allow the stalks to dry up. They are then removed to the farm-yard. The grains are separated from the stalks by beating the plants against wooden planks placed at an angle to the horizontal. Selected portions of the paddy are preserved as seed for cultivation next year.

The grains are stored in receptacles called *marais*, a photograph and a line-drawing of which are given in the opposite page. The Japanese method of paddy cultivation is not practised in the village, presumably because, the details of the process are not known to the Cultivators. The average yield per bigha for *aman* paddy is from 6 to 7 maunds.

As and when required, a small quantity of paddy is brought out of the *marai*. It is put in an earthen vessel, a little water is poured into it but not sufficient to cover the entire quantity of paddy. The water remains at the bottom of the vessel and when heat is applied, it escapes through the paddy as steam. This process is known as steaming the paddy. The steamed paddy is then kept soaked in water for a day and then it is boiled in water. After boiling, it is dried in the sun. The dried paddy is now ready for husking and is husked either with the help of a *dhenki* or a power-driven husking machine. The *dhenki* is worked with the foot. A line-drawing of the *dhenki* is given in the opposite page. The husking machine is operated by a diesel or petrol engine and the person owning it takes a fee for every maund of paddy husked in that machine.

Jute is gradually replacing *aush* or *bhadui* paddy because it is the most important cash crop to the peasants. The seeds are sown in May-June, 1 seer of seed being necessary per bigha of land for sowing. If

jute is planted on a plot of land, in which potatoes have been raised, then it requires only 2 ploughings to make the field ready for the sowing of seed. The ground of course has to be levelled with the *moi* (महे) or harrow before the seed is sown. Manure prepared from cowdung is also mixed with the soil before the sowing of the seed. On the other hand, if the seed is to be planted on a plot of land on which potatoes have not been raised, then the field has to be ploughed at least 4 times.

After the jute plants have attained a height of about 1 yard, the weeds are rooted out. Manures such as ammonium sulphate, oil-cake, earth taken from the bottom of tanks, and that prepared from cowdung are then mixed with the soil. The plants are then allowed to grow and the weeding is carried out once again. The plants are cut in the months of August or September and kept lying on the field. After the lapse of 2 or 3 days, the leaves dry up and they can easily be shaken off. The stalks are then tied in bundles and taken to ponds or accumulations of water by the railway track and dipped into the water by weighting them with clods of earth. After 10 or 15 days it becomes possible to separate the fibre from the stalks. This process is known as retting. The fibre is separated from the stalks, washed in water and then allowed to dry. The average yield of jute fibre per bigha is between 5 and 7 maunds. The jute seeds are procured by the cultivators generally from Seoraphuli.

Potato is cultivated on comparatively higher ground situated near tanks so as to permit of easy irrigation. The field is ploughed at first twice in the months of *Bhadra* and *Aswin* (September-October). It is then levelled with the *moi* (महे) or harrow. Manures like ammonium sulphate and oil-cake are mixed with the soil at the time of applying the *moi* or harrow. The field is again ploughed twice, again levelled and this process is continued until the soil becomes powdery, not a single clod being allowed to remain. It is also made entirely free of roots of weeds and other plants. A few linear depressions are made across the field along selected places, so as to permit of irrigation later on. The potato seeds are brought from the cold storages at Nalikul, Basudebpur and

Singur. All are situated at distances of 7 or 8 miles from the village. Potatoes usually grown are the *Deshi*, the *Rangoon* and the *Nainital*. At present the principal varieties raised are the *Rangoon* and the *Nainital* varieties, the *Deshi* variety gradually losing its importance on account of lower yield. Those of the seeds which are big, are cut up into pieces, there being as many pieces as there are eyes on the potato. The eyes are planted in rows in the field. Slight water is applied as soon as it is seen that the seeds are germinating. The field is irrigated once every week, but the water is not directly applied at the plants but along the channels parallel to the rows in which the seeds have been planted. As the plants grow, earth is piled up on the roots to ensure that all the potatoes, which sprout from the roots, remain under ground. For the purpose of irrigation, an iron *donga* is used which is shaped like small canoe. One end, that is, the pointed end is dipped into the water of the tank and when that end is raised the water flows across the broad end, on to the field. A line-drawing of a *donga* is given on the opposite page. The potato plants wither away in the months of *Magh-Falgun* (January, February and March). The potatoes are then dug out with the help of *kodals* or spades. The average yield per bigha is between 50 and 60 maunds. The cultivators also raise vegetables like *patol*, brinjals, radishes and cabbages. Bottle-gourd and pumpkin are also raised. Small farmers and share-croppers generally do not have sufficient capital to pay for the manure they use in the fields or even for their own maintenance until the crop is raised. They have accordingly to take loans from traders who lend them money on condition that they would sell a specified quantity of paddy at a price of Rs. 8 per maund irrespective of the prevailing price at the time of harvesting. Even those who somehow manage not to enter into this kind of forward contract, have to sell some of their produce immediately after harvesting, to repay the loans already incurred by them. It is the farmer having comparatively larger holding, who is solvent enough to carry on the agricultural operations out of his own capital, who can hold on to his stocks until he can get the most favourable price for it. These comparatively well-off farmers sell their produce at the neighbour-



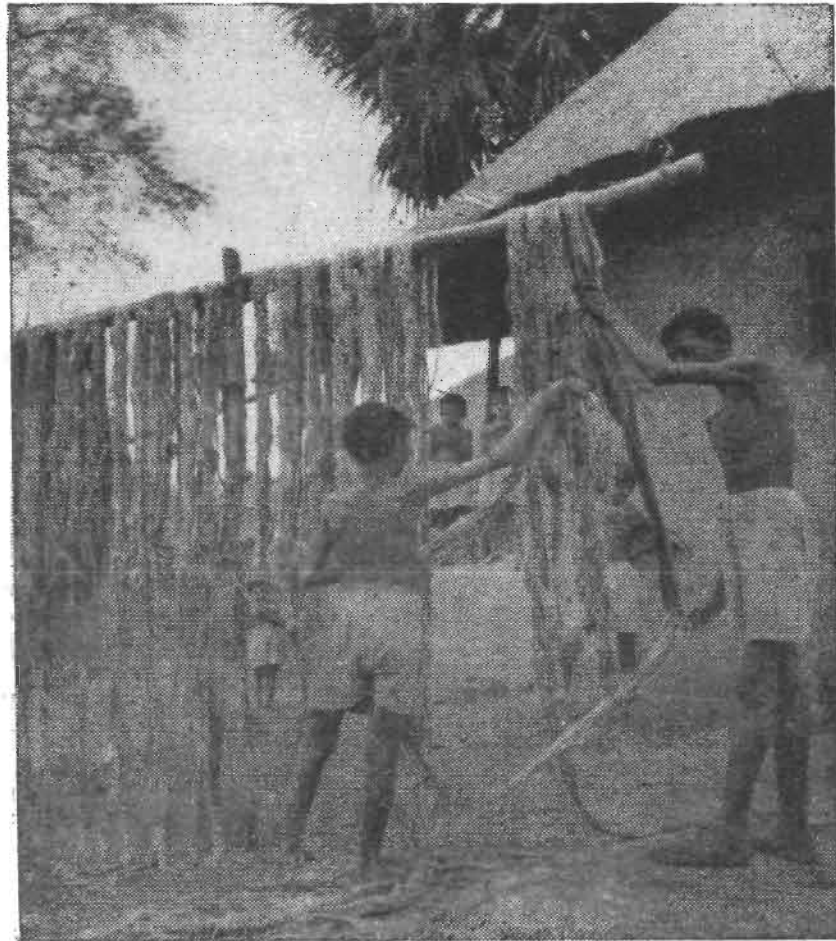
JUTE BEING CUT



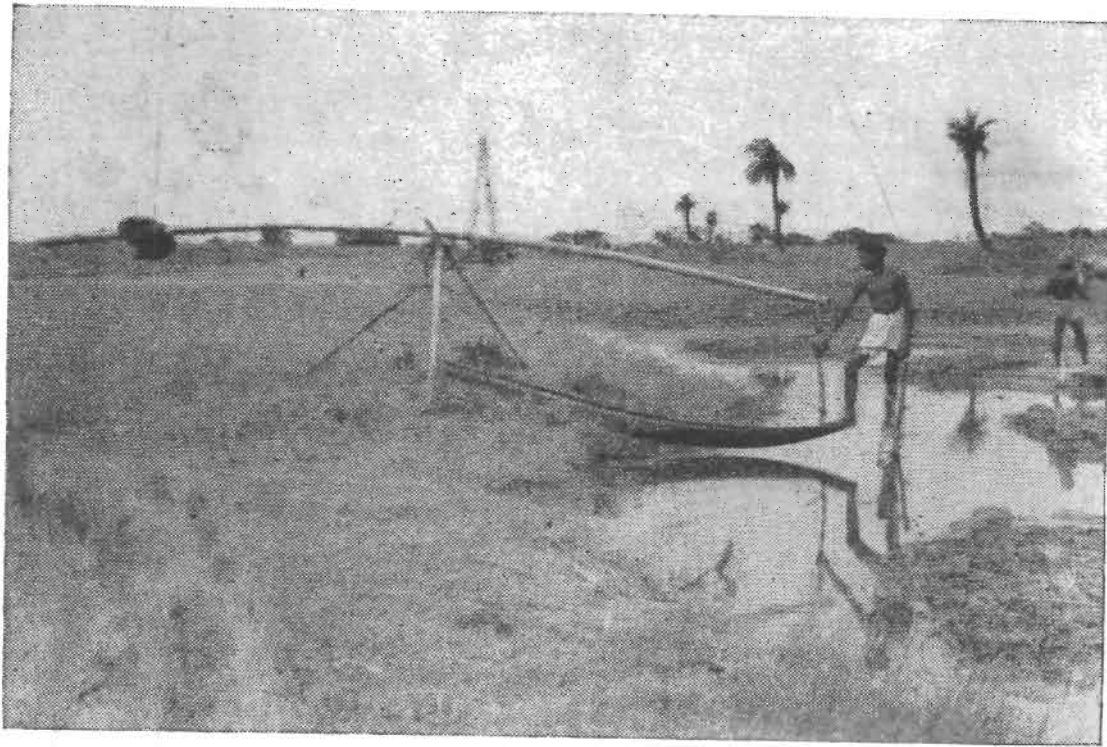
JUTE-STALKS BEING MADE FREE OF LEAVES



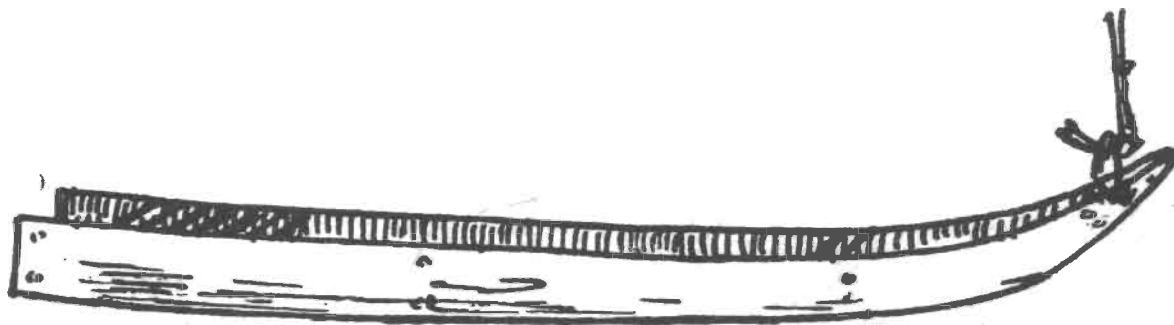
JUTE FIBER BEING EXTRACTED



WASHED JUTE BEING DRIED IN THE SUN



A DONGA BEING USED FOR IRRIGATION



LINE-DRAWING OF A DONGA

ing rice mills at Dhaniakhali, Rudrani, Talchinan and Porabazar. All are situated within a distance of 6 miles. In addition, they also convert some of the paddy into rice and sell it at the bi-weekly markets or *hats* at Begumpur, Manirampur and Mahmudpur.

Small farmers generally sell the jute, produced by them in the village, to agents of merchants who go to the village for purchasing jute. Big producers generally carry the jute to Seoraphuli and sell it there at higher profits, to the big *aratdars* or owners of warehouses.

The sale of potato is done along similar

lines and it is only the big producers who can afford to keep their produce in the cold storages at Nalikul, Basudebpur and at Singur. All these cold storages are situated within a distance of 8 miles from the village. The charge for storing 1 maund of potato in cold-storage for a year varies between Rs. 4.50 nP. and Rs. 5. These big producers sell the potato stored by them in the cold-storages during the lean periods, after taking them to Calcutta. Green vegetables are generally sold in the bi-weekly *hats* at Porabazar, Chandanpur and Majhergram. All these *hats* are situated within a distance of 3 miles from the village.

CHAPTER III

IN Chapter II, a Table has been given in which the 150 families covered by the survey have been shown classified by community or caste and by industrial categories. The industrial categorisation has been done on the basis

of the occupations of the heads of the families concerned. In the 2 Tables given below those families which own agricultural land have been shown classified by caste and area of agricultural land and by industrial category and area of agricultural land.

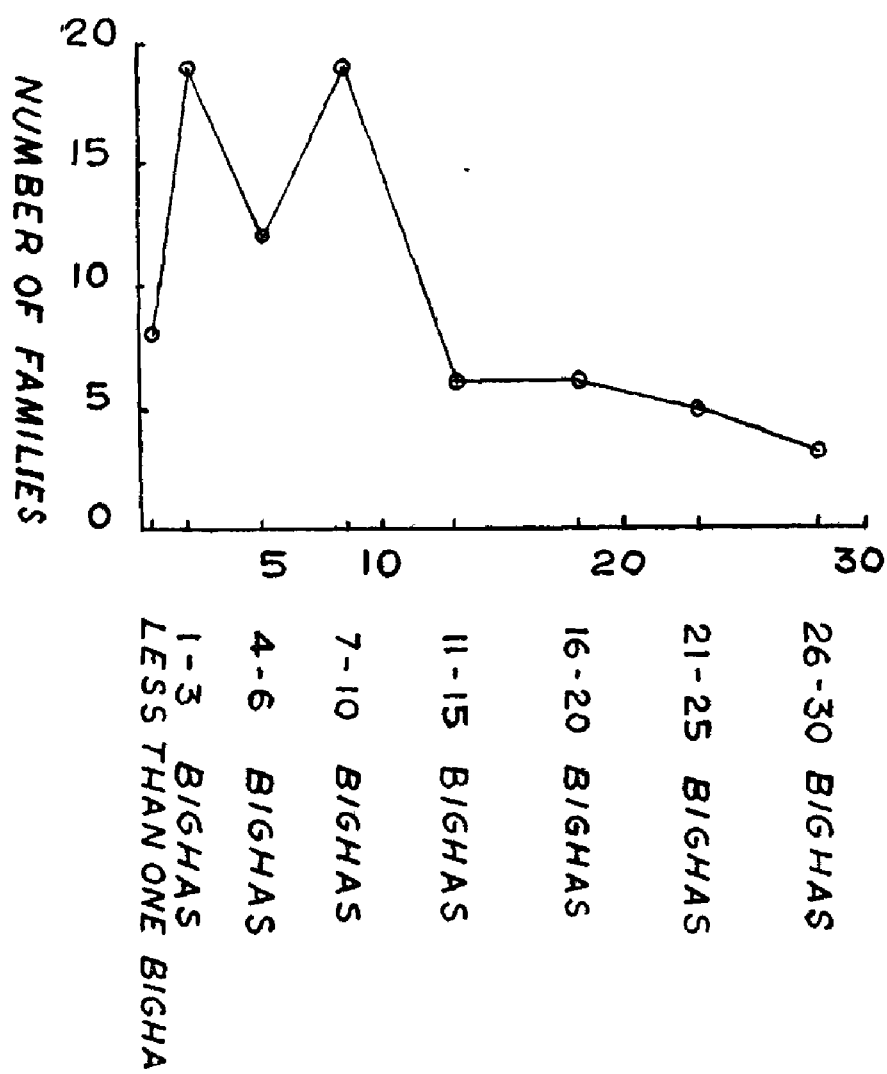
AREA OF AGRICULTURAL LAND BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	No. of Households	Less than 1 bigha	1—3 bighas	4—6 bighas	7—10 bighas	11—15 bighas	16—20 bighas	21—25 bighas	26—30 bighas
1. Muslim . . .	26	1	5	5	5	1	3	2	2
2. Sadgope . . .	24	..	1	5	7	3	2	2	1
3. Kora . . .	19	..	3	..	..	..	..	..	..
4. Kaora . . .	15	5	3	..	..	1	..	..	..
5. Deswali . . .	14	..	1	..	..	..	..	..	..
6. Karmakar . . .	13	..	1	..	..	..	..	..	..
7. Bauri . . .	12	..	..	..	..	..	..	..	..
8. Goala . . .	11	..	2	1	4	1	1	1	..
9. Brahman . . .	6	1	2	..	3	..	..	..	..
10. Bagdi . . .	5	1	..	..	..	..	..	..	..
11. Bhumij . . .	3	..	..	..	..	..	..	..	..
12. Paramanik . . .	1	..	..	1	..	..	..	..	..
13. Chhatri . . .	1	..	1	..	..	..	..	..	..
Total . . .	150	8	19	12	19	6	6	5	3

AREA OF AGRICULTURAL LAND BY INDUSTRIAL CATEGORY

Industrial Category	No. of Households	Less than 1 bigha	1—3 bighas	4—6 bighas	7—10 bighas	11—15 bighas	16—20 bighas	21—25 bighas	26—30 bighas
Cultivation . . .	49	1	2	6	16	6	5	5	3
Agricultural Labour . . .	77	6	12	..	..	..	..	..	..
Livestock . . .	3	..	2	1	..	..	..	..	..
Manufacturing . . .	7	1	2	1	1	..	..	..	..
Transport, Storage and Communications . . .	1	..	..	..	1	..	..	..	..
Retail Trade . . .	2	..	..	1	..	..	1	..	..
Other Services . . .	4	..	1	1	1	..	..	..	..
Non-workers . . .	7	..	..	2	..	..	..	..	..
Total . . .	150	8	19	12	19	6	6	5	3

NUMBER OF FAMILIES BY AREA OF AGRICULTURAL LAND



It is seen that 24 out of the 26 Muslim families, 21 out of the 24 Sadgope families, 3 out of the 19 Kora families, 9 out of the 15 Kaora families, 1 out of the 14 Deswali families, 1 out of the 13 Karmakar families, 10 out of the 11 Goala families, all the 6 Brahman families, only 1 out of the 5 Bagdi families, the single Paramanik and the Chhatri families own some area of agricultural land. None of the Bauri and Bhumij families possesses any agricultural land, however small in area. The holders of comparatively large areas of agricultural land belong to the Muslim community and the Sadgope, Goala and Brahman castes. There is a solitary Kaora family which also belongs to the category of large land holders. Looking at the question from the social angle, it is seen that the Koras, Kaoras, Deswalis, Karmakars, Bauris, Bagdis and Bhumijes are not well-off.

If the same subject is viewed from the angle of industrial classification, then it is seen that out of the 39 families, each of which owns more than 6 bighas of land, as many as 35 belong to the category of Cultivation. Of the remaining 4 families, 1 belongs to the category of Manufacturing, another to Transport, Storage and Communications, another to Retail Trade and another to the category of Other Services. Again, of the 49 families engaged in Cultivation, 44 own some extent of agricultural land each. There are however 41 share-croppers in the village. There are 8 share-croppers in the category of Cultivation and there are 33 share-croppers in the category of Agricultural Labour. This latter class of share-croppers claims to be Agricultural Labourers because the area of land cultivated on a share-cropping basis by each of them is rather small.

The village does not receive water for irrigation from any irrigation system.

A share-cropper or *bhagchasi* gets half the share of the produce. It is the owner who decides what will be raised on which plot of land. It is he who pays the rent for the land, and gives the seed and the manure. The share-cropper or *bhagchasi* has to supply the plough and the bullocks.

Agricultural Labourers are divided into 2 classes. The first type consists of casual labourers who are hired by the day. The

wages of casual agricultural labourers vary from 8 Annas in cash and 1.25 seers of rice to Rs. 2 and 1.25 seers of rice. The wages are paid at the lower rate in the slack season and when the work does not involve the use of implements like the plough. An agricultural labourer who can bring his own plough and pair of bullocks earns Rs. 2 and 1.25 seers of rice per day. The other type of agricultural labourer is hired by the owner of agricultural land for the entire agricultural season. Such an agricultural labourer who is usually known as *hal krisan* gets wages at the rate of 8 Annas and 1.25 seers of rice per day, for each day of the season, irrespective of whether the owner of the land might employ him or not that day.

The *ganta* (गंता) system prevails only to a limited extent in the village. Under this system, 2 agricultural workers help each other with manual labour and implements at the time of cultivation.

On an analysis of the answers given by the heads of the various households owning agricultural land and engaged in agriculture, the following Table has been devised to indicate the number of families which have surplus quantities of paddy, jute and potato for sale. The quantities shown represent the surplus in a year.

Quantity sold	Number of Families selling surplus		
	Paddy	Potato	Jute
Upto 5 maunds .	..	..	21
6—10 maunds .	2	6	30
11—20 maunds .	6	21	25
21—30 maunds .	4	6	5
31—40 maunds .	2	11	2
41—50 maunds .	1	4	2
51—60 maunds .	1	5	3
61—70 maunds .	2	2	..
71—80 maunds .	2	8	..
81—90 maunds .	..	1	..
91—100 maunds .	1	2	..
101—120 maunds .	..	..	..
121—140 maunds .	..	2	..
141—160 maunds .	..	3	..
161—180 maunds .	..	1	..
181—200 maunds .	..	..	..
201—250 maunds .	..	5	..
251—300 maunds .	..	1	..
Total .	21	78	88

Although the total number of families owning agricultural land is 78, it is seen that 88 families sell some quantities of jute during the year. The explanation for the difference lies in the appreciable number of agricultural labourers who also work as share-croppers for small areas of land. It may also be recalled that there are 8 share-croppers in the category of Cultivation.

The benefits of the Estate Acquisition Act are appreciated in the village. As many as 48 families have expressed the opinion that the lot of the cultivator has improved with the abolition of the Zamindari System. Among the tangible benefits, they mentioned greater security of tenure, suspension or remission of

rent in years of flood or drought, the absence of coercive measures at the time of realisation of rent and the abolition of forced labour. As many as 97 families have practically declined to express any opinion on the subject but this is nothing surprising as only 78 out of the 150 families in the village own some area of agricultural land each.

There are 116 milch cattle including buffalo in the village and owned by 49 families. 29 such families possess only 1 milch cattle each. 89 out of the 116 milch cattle are owned by 17 Sadgope and 11 Goala families. The details about the possession of the milch cattle including buffalo are shown in the Table below:

No. of milch cattle including buffalo	Number of Families possessing milch cattle including buffalo and belonging to the category of						
	Cultivation	Agricultural Labour	Livestock	Manufacturing	Retail Trade	Other Services	Non-workers
1	15	6	..	3	..	4	1
2	8	1	..	..	..	..	..
3	3	..	..	..	..	..	..
4	1	..	..	..	..	..	..
5	..	..	..	..	1	..	..
8	3	..	1	..	..	..	..
9	..	..	1	..	..	..	..
10	..	..	1	..	..	..	..
Total	30	7	3	3	1	4	1

Note—There are no families owning 6 or 7 milch cattle.

The details of the families possessing calves including cows which do not give milk have been shown in the Table below. In this

Table the number of families in each industrial category, possessing calves, etc. has been shown separately.

No. of calves or cows	Number of Families possessing calves including cows which do not give milk and belonging to the category of						
	Cultivation	Agricultural Labour	Livestock	Manufacturing	Retail Trade	Other Services	Non-workers
1	14	15	..	2	..	2	1
2	12	5	..	..	..	1	..
3	4	..	..	..	1	..	..
4	1	1	..	..	..	..	..
5	1	..	..	..	..	..	..
6	1	..	..	..	..	..	..
7	1	..	3	..	..	..	..
Total	34	21	3	2	1	3	1

Draught cattle are important in an agricultural village as they provide the motive power for the plough. There are 117 draught cattle possessed by only 63 families. Thus not even all the 78 land owning families possess draught cattle. As expected, the families

owning draught cattle belong almost entirely to the agricultural sector, 38 families belonging to the category of Cultivation and 22 to the category of Agricultural Labour.

The details about the possession of the draught cattle are shown in the Table below:

No. of draught cattle	Number of Families possessing draught cattle and belonging to the category of			
	Cultivation	Agricultural Labour	Livestock	Retail Trade
1	4	8	..	..
2	32	14	2	1
3	1	..	..	..
4	1	..	..	..
Total	38	22	2	1

There are no sheep in the village. The number of goats is 149, owned by 60 families. 15 Muslim, 11 Sadgope, 7 Goala and 9 Kora families between them own 112 goats.

Full details of the number of families possessing goats, classified by industrial category are given in the Table below:

No. of goats	Number of Families possessing goats and belonging to the category of						
	Cultivation	Agricultural Labour	Livestock	Manufacturing	Retail Trade	Other Services	Non-workers
1	6	9	..	1	..	..	..
2	12	7	1	1	..	..	1
3	8	3	1	..	1	1	..
4	3	..	1	..	..	..	..
5 . . . . .	..	..	..	1	..	..	..
8	2	..	..	..	..	..	..
10	1	..	..	..	..	..	..
Total	32	19	3	3	1	1	1

Note—There are no families owning 6, 7 or 9 goats.

There are 263 ducks and geese in the village owned by 78 families. 16 Sadgope, 16 Muslim, 8 Deswali, 6 Goala, 7 Bauri, 6 Kaora and 7 Kora families between them own 231

of these ducks and geese.

The details of the number of families possessing ducks or geese classified by industrial category are given in the Table below:

No. of ducks or geese	Number of Families possessing ducks/geese and belonging to the category of						
	Cultivation	Agricultural Labour	Livestock	Manufacturing	Retail Trade	Other Services	Non-workers
1 . . . . .	..	4	..	..	..	..	..
2	4	11	..	2	..	..	1
3	11	11	..	1	1	1	..
4	9	7	2	..	1	1	..
5	4	2	..	..	..	..	..
6	3	..	..	..	..	..	..
8	1	..	..	..	..	..	..
12	1	..	..	..	..	..	..
Total	33	35	2	3	2	2	1

Note—There are no families owning 7, 9, 10 or 11 ducks or geese.

There are 184 fowls in the village owned by 58 families. Fowls are mostly reared by the Muslims, the Koras and the Deswalis. Fowls are kept by only 1 Sadgope family. The Hindus in general are still not conscious of the economic potentiality of poultry breeding. The details of the families which rear fowls, classified by industrial category, have been shown in the Table below :

No. of fowls	No. of Families possessing fowls and belonging to the category of		
	Cultivation	Agricultural Labour	Retail Trade
1 . . .	1	4	..
2 . . .	4	19	..
3 . . .	5	8	..
4 . . .	6	4	1
5 . . .	2	1	..
6 . . .	2	..	..
23 . . .	1	..	..
Total . . .	21	36	1

Note—There are no families owning 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21 or 22 fowls.

There are 21 tanks in the village in which fishes are reared. A number of such tanks are owned jointly by more than one family. 7 such tanks are owned by 10 Muslim, 9 such tanks are owned by 11 Sadgope and 5 by 8 Goala families.

The Table below shows the number of families who are indebted by range of indebtedness and industrial category. Some of these persons have obtained loans from the Government for the purchase of cattle and fertilisers. Some again have obtained loans from other more well-to-do villagers. There is no professional money-lender in the village, nor a Co-operative Credit Society. Sometimes loans are taken in kind in the shape of paddy. The rate of interest for such loans is very high, one and a half maunds of paddy being required to be paid at the time of repaying a loan of 1 maund of paddy. Only 31 families are free from debt. Indebtedness is thus rather wide spread.

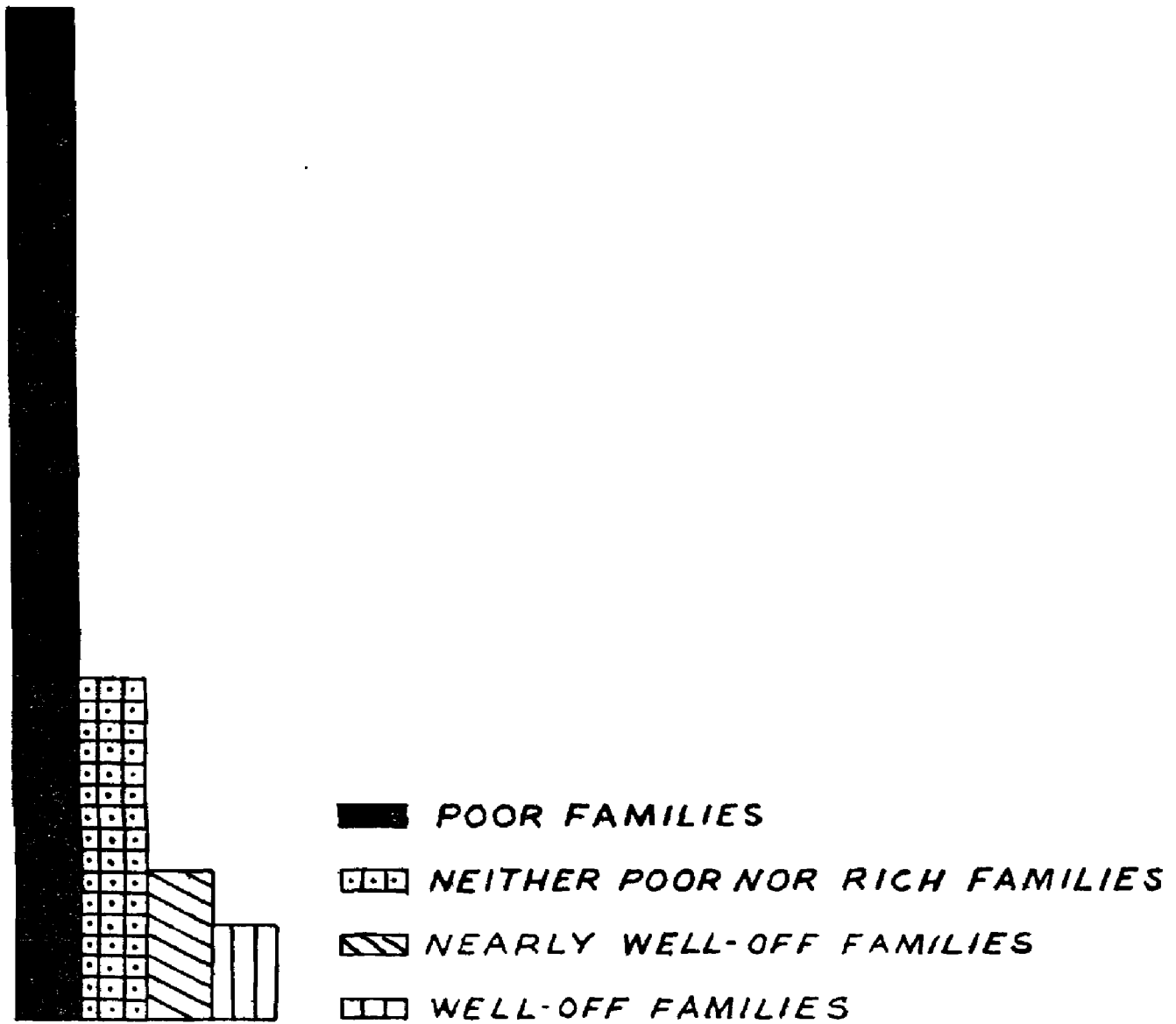
INDEBTEDNESS

Level of indebtedness in Rupees	No. of Families belonging to the category of							
	Cultivation	Agricultural Labour	Livestock	Manufacturing	Transport, Storage and Communications	Retail Trade	Other Services	Non-workers
1—50	5	35	..	..	..	..	..	5
51—100	3	20	..	1	..	..	..	..
101—200	11	12	1	2	..	..	..	..
201—500	14	4	..	1	..	1	..	..
501 and above	2	..	..	2	..	..	..	..
Total	35	71	1	6	..	1	..	5

An attempt will now be made to classify the 150 families by material condition. For this purpose, it is proposed to apply simultaneously 3 criteria, which do not seem to be unreasonable to expect to obtain in respect of families living in comparative affluence. Thus it is assumed that a family in affluent circumstances should be able to live in a better type of house, that is, a house having mud walls but at least C.I. sheet roofs or asbestos roofs or the roof of which is made of flat tiles or in a house the walls of which are made of brick. Again it would not be unfair to expect that a family which is well-off, would have either a bicycle or a radio and thirdly that such a family should have at least 2 milch cattle for

providing milk for domestic consumption. By applying all these three criteria simultaneously, it is seen that there are only 6 families which satisfy all the three criteria. 4 of these families belong to the category of Cultivation and 1 to each of the categories of Livestock and Retail Trade. To those 6 families should probably be added 3 other families, none of which possesses more than 1 milch cattle but each of which lives in a better type of house and has got a shot-gun. 2 of these families also own radios. The number of families in affluent circumstances, in that case can be put at 9. 6 of these families belong to the category of Cultivation and 1 to each of the categories of Retail Trade, Live-

CLASSIFICATION OF FAMILIES BY MATERIAL CONDITION



stock and Other Services. Classified socially, these 9 families are found distributed as follows :

- (i) 5 Sadgopes,
- (ii) 3 Muslims and
- (iii) 1 Goala.

The number of families having any 2 of the above-mentioned properties is found to be 13. If to this is added 1 more family which lives in a mud-walled straw-roofed house and which does not possess any milch cattle, but possesses a radio, then the number is found to be 14. Classified industrially, these 14 families are found distributed as follows :

- (i) 12 to Cultivation,
- (ii) 1 to Livestock and
- (iii) 1 to Retail Trade.

Classified socially, these 14 families are

found distributed as follows :

- (i) 4 Muslims,
- (ii) 4 Sadgopes,
- (iii) 4 Goalas and
- (iv) 2 Brahmans.

It has already been shown that in 93 families, people have to sleep on the ground. Again 98 families take diets which do not give proper nourishment. It is thus seen that approximately 95 families are very poor. Out of the remaining 55 families, 9 are well-off and 14 more are nearly so. If these 23 families are deducted from 55, then we are left with 32 families which are neither too poor nor rich. Speaking in terms of percentages, 6 per cent. of the families are well-off, 9.3 per cent. are nearly well-off, 63.4 per cent. are poor and 21.3 per cent. are neither poor nor rich.

CHAPTER IV

THERE are 727 persons in the village divided into 150 families. The details of the population as also the households are given in the Table below. The sex ratio, that is, the number of females per thousand males has been worked out in case of every caste or community, but it must be borne in mind that

where the persons belonging to a particular caste or community are rather few in number, it would be unwise to draw any conclusion from the sex ratio. This caution applies to the families belonging to the Paramanik and Chhatri castes and possibly also to the Bhumij tribe.

Caste/Tribe/Community		Total No. of Households	Persons	Males	Females	Sex Ratio
1.	Muslim	26	105	59	46	780
2.	Sadgope	24	160	84	76	905
3.	Kora	19	82	38	44	1,158
4.	Kaora	15	47	25	22	880
5.	Deswali	14	63	28	35	1,250
6.	Karmakar	13	64	29	35	1,207
7.	Bauri	12	48	26	22	846
8.	Goala	11	80	41	39	951
9.	Brahman	6	37	19	18	947
10.	Bagdi	5	17	10	7	700
11.	Bhumij	3	10	4	6	1,500
12.	Paramanik	1	11	4	7	1,750
13.	Chhatri	1	3	2	1	500
Total		150	727	369	358	970

These families may be classified either as "Simple" or "Intermediate" or "Joint" or "Others" depending on whether a family consists of the husband, wife and unmarried children only (Simple) or of husband, wife, unmarried children, unmarried brother or sister of the husband and one of the parents of the husband (Intermediate), or of husband, wife,

the husband's parents, his brothers, married or unmarried sons and daughters (Joint). Families which do not fall into any one of the 3 classes of 'Simple', 'Intermediate' or 'Joint', have been classified as "Others". The result of this classification is shown in the Table below.

TYPE OF FAMILIES

Caste /Tribe/Community		Total No. of Families	Simple	Interme- diate	Joint	Others
1.	Muslim	26	10	6	4	6
2.	Sadgope	24	13	3	5	3
3.	Kora	19	11	5	2	1
4.	Kaora	15	11	2	..	2
5.	Deswali	14	5	1	4	4
6.	Karmakar	13	5	5	2	1
7.	Bauri	12	9	..	..	3
8.	Goala	11	3	2	5	1
9.	Brahman	6	4	1	..	1
10.	Bagdi	5	3	2	..	..
11.	Bhumij	3	2	1	..	..
12.	Paramanik	1	..	..	1	..
13.	Chhatri	1	1	..	..	..
Total		150	77	28	23	22

It would be seen that the 'Simple' type of family predominates in the village, as many as 51.3 per cent. belonging to this category. Even if the 'Intermediate' and 'Joint' families are taken together, the sum is found to be less than the number of the 'Simple' type of families. This transition towards the 'Simple' type of family has progressed differently among the different castes and communities. Among Muslims, the 'Simple' type of family forms only 38.5 per cent. of the total number of families in that community.

Among Sadgopes, the 'Simple' type of families form 54.2 per cent. of the total number of families. Among Bauris and Kaoras 75 per cent. and 73.3 per cent. respectively of the families are of the 'Simple' types. It is not possible to give any reason for this transition towards the 'Simple' types of families, as no questions were put to the heads of the families to ascertain the reason for the predominance of the 'Simple' type of family.

A classification of the population by caste, sex and age-group is given in the Table below:

Caste/Tribe/ Community	Age-Groups											
	0—14 years			15—40 years			41—55 years			56 years and above		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1. Muslim . . .	37	25	12	43	23	20	16	7	9	9	4	5
2. Sadgope . . .	72	37	35	56	33	23	20	9	11	12	5	7
3. Kora . . .	35	15	20	31	15	16	10	6	4	6	2	4
4. Kaora . . .	17	8	9	19	12	7	5	3	2	6	2	4
5. Deswali . . .	29	10	19	21	13	8	10	4	6	3	1	2
6. Karmakar . . .	26	11	15	26	15	11	9	2	7	3	1	2
7. Bauri . . .	24	14	10	15	7	8	5	3	2	4	2	2
8. Goala . . .	34	17	17	30	17	13	8	4	4	8	3	5
9. Brahman . . .	20	10	10	13	6	7	3	2	1	1	1	..
10. Bagdi . . .	4	3	1	8	4	4	3	1	2	2	2	..
11. Bhumij . . .	2	..	2	7	4	3	1	..	1	..	..	..
12. Paramanik . . .	6	2	4	4	2	2	1	..	1	..	..	..
13. Chhatri . . .	1	1	..	1	..	1	1	1	..	..	..	..
Total . . .	307	153	154	274	151	123	92	42	50	54	23	31

The average size of a family in the village is 4.8. The size of the single Paramanik family and the average size of a Goala, Sadgope, Brahman and Karmakar families is larger than the average size of the family for the village as a whole. The single Paramanik family contains the largest number of members, there being 11 persons in that family. An

average Goala family comes next and consists of 7.3 members. An average Sadgope family consists of 6.7 members, closely followed by the average Brahman family having 6.2 members. The average Karmakar family consists of 4.9 persons. The average size of a Muslim family is 4, that of a Kora 4.3, that of a Kaora 3.1, that of a Deswali 4.5, that of

a Bauri 4, that of a Bagdi 3.4, that of a Bhumij 3.3 and that of a Chhatri 3. The de-

tailed distribution of families by size and castes is given in the Table below :

SIZE AND COMPOSITION OF FAMILY

Caste/Tribe/Community	Total No. of Families	Single Member			2—3 Members			4—6 Members			7—9 Members			10 Members and over		
		Fa.	M	F	Fa.	M	F	Fa.	M	F	Fa.	M	F	Fa.	M	F
1. Muslim	26	3	..	3	9	11	10	9	26	17	5	22	16	..	..	..
2. Sadgope	24	2	..	2	4	6	3	7	19	15	6	26	21	5	33	35
3. Kora	19	..	..	..	6	7	7	11	29	25	2	2	12	..	..	..
4. Kaora	15	2	..	2	5	8	2	8	17	18	..	..	..	..	..	..
5. Deswali	14	2	..	2	2	4	1	8	19	23	2	5	9	..	..	..
6. Karmakar . . .	13	..	..	..	4	6	5	6	12	16	3	11	14	..	..	..
7. Bauri	12	2	..	2	3	5	2	7	21	18	..	..	..	..	..	..
8. Goala	11	..	..	..	2	4	2	3	6	9	3	10	13	3	21	15
9. Brahman	6	..	..	..	2	2	3	1	3	3	2	7	9	1	7	3
10. Bagdi	5	..	..	..	3	4	4	2	6	3	..	..	..	..	..	..
11. Bhumij	3	..	..	..	2	2	3	1	2	3	..	..	..	..	..	..
12. Paramanik . .	1	..	..	..	..	..	..	..	..	..	..	..	..	1	4	7
13. Chhatri	1	..	..	..	1	2	1	..	..	..	..	..	..	..	..	..
Total	150	11	..	11	43	61	43	63	160	150	23	83	94	10	65	60

Note—Fa. stands for Families, M for Males and F for Females.

It would be seen that the largest number of families belongs to the group containing between 4 and 6 members. Families belonging to this class form 42 per cent. of the 150 families covered by the survey. The next class of families containing between 2 and 3 members form 28.7 per cent. of the total number of families. There are 11 single member families, forming 7.3 per cent. of the total number of families. Families having between 7 and 9 members form 15.3 per cent. and those having 10 or more members form 6.7 per cent.

Children in the age-group 0-14 years form 42.2 per cent. of the population and persons of 56 years of age or above form 7.4 per cent. of the population. The average number of children per family is 2.05. There are 6 children in the single Paramanik family. Next comes the Brahman families where on an average there are 3.3 children. The Brahmans are closely followed by the Goala and the Sadgope families which have on an

average 3.1 and 3 children respectively. There are 2.1 children in an average Deswali and only 2 children in an average Karmakar or Bauri family. An average Kora family comes next with 1.8 children closely followed by the average Muslim family with 1.4 children and there are on an average 1.1 children per Kaora family and the single Chhatri family consists of only 1 child. In some Bagdi and Bhumij families there are no children as a result of which the average number of children per family is less than 1.

38 families do not desire to have more children. 4 of these families belong to the Muslim community, 9 to the Sadgope, 6 to the Kora, 2 to the Kaora, 5 to the Deswali, 2 to the Karmakar, 3 to the Bauri, 2 to the Goala, 3 to the Brahman and 2 to the Bagdi castes. In only 33 families it is known that conception can be prevented by artificial means. 6 of these families are Muslims, 6 are Sadgopes, 5 are Koras, 3 are Kaoras, 3 are Deswalis, 2 are Karmakars, 5 are Goalas,

1 is a Brahman, 1 is a Bagdi and 1 is a Chhatri.

The Table below shows the distribution of population by sex and age-group:

Age-Group	Persons	Males	Females
0—14 years	307	153	154
15—25 years	126	57	69
26—40 years	148	94	54
41—55 years	92	42	50
56 years and above	54	23	31
Total	727	369	358

363 persons, that is, 49.9 per cent. of the population never married. As many as 303 of them belong to the age-group 0-14 years, 52 belong to the age-group 15-25 years, 8 belong to the age-group 26-40 years. 280 persons, that is, 38.5 per cent. of the population are married. 4 of them belong to the age-group 0-14 years, 71 to the age-group 15-25 years, 127 to the age-group 26-40 years, 60 to the age-group 41-55 years and 18 are more than 55 years old.

80 persons or 11 per cent. of the population are either widows or widowers. 1 of them belongs to the age-group 15-25 years, 11 to the age-group 26-40 years, 32 to the age-group 41-55 years and 36 are more than 55 years old.

4 persons are either divorced or have separated from their husbands or wives as the case may be.

209 males, that is, 56.6 per cent. of the total male population never married. As many as 153 of them are children belonging to the age-group 0-14 years, 48 belong to the age-group 15-25 years and there are only 8 males who are unmarried in the age-group

26-40 years. There is no unmarried male who is more than 40 years old.

154 females or 43 per cent. of the total female population never married. All but 4 of them are children belonging to the age-group 0-14 years. Of the 4 unmarried young women who are in the age-group 15-25 years, 1 is Brahman by caste and the 3 others are Sadgopes.

140 males, *i.e.*, 37.9 per cent. of the male population are married. There are 9 married males in the age-group 15-25 years, 80 in the age-group 26-40 years, 36 in the age-group 41-55 years and 15 are over 55 years old.

140 females, *i.e.*, 39.1 per cent. of the female population are married. 4 of them belong to the age-group 0-14 years, 62 to the age-group 15-25 years, 47 to the age-group 26-40 years, 24 to the age-group 41-55 years and only 3 are more than 55 years old.⁹

There are only 18 widowers, 4 of whom belong to the age-group 26-40 years, 6 to the age-group 41-55 years and 8 are more than 55 years old.

The number of widows on the other hand is quite large. There are 62 widows. 1 belongs to the age-group 15-25 years, 7 to the age-group 26-40 years, 26 to the age-group 41-55 years and 28 are more than 55 years old.

The position in regard to age at marriage about a generation ago will become apparent from the Table given below which has been prepared on the basis of the ages at marriage of all married persons encountered in the village, as also all widows, widowers and those who are living separated from their partners:

Caste/Tribe/Community	AGE AT MARRIAGE							
	0—14 years		15—25 years		26—40 years		41 years and over	
	Males	Females	Males	Females	Males	Females	Males	Females
1. Muslim	..	26	26	9	..	..	..	..
2. Sadgope	..	22	25	16	3	..	..	..
3. Kora	..	8	20	17	..	..	..	..
4. Kaora	..	7	12	6	..	..	..	..
5. Deswali	..	12	15	5	..	..	..	..
6. Karmakar	..	15	15	6	..	..	..	..
7. Bauri	..	4	10	8	..	..	..	..
8. Goala	..	13	16	9	..	..	..	..
9. Brahman	..	3	6	4	..	..	..	..
10. Bagdi	..	4	6	2	..	..	..	..
11. Bhumij	..	2	3	2	..	..	..	..
12. Paramanik	..	2	2	1	..	..	..	..
13. Chhatri	1	1	..	..	..	..
Total	..	118	157	86	3	..	..	..

A generation ago, the majority of girls used to marry by the time they attained the age of 14 years. But at the present day the number of married girls in the age-group 0-14 years is only 4. The age at marriage for women has definitely increased.

As a general rule, marriages are settled by negotiations between the parents of the bride and bridegroom in all the households in the village. Only three exceptions came to notice. In one case a Sadgope young man refused to marry the girl chosen for him by his father and married another girl of the same caste. For this disobedience of parental authority, he was compelled by his father to leave his ancestral home and build a separate home for himself, but within the village. There was another case of a Bagdi young man marrying a Kaibartta woman. The children of the married couple, some of whom have attained marriagable age, are experiencing difficulty in finding brides in the Bagdi caste. There was another case of a Bauri girl, marrying a Bagdi young man. The girl belonged to the village of Ghatampur and after marriage, she is residing in another village.

Inter-caste or intercommunity marriages are frowned upon in the Muslim community and among the Brahmans, Bhumijes, in the single Paramanik and in the single Chhatri family. The heads of 9 Sadgope, 9 Kora, 7 Kaora, 4 Deswali, 9 Karmakar, 6 Bauri, 3 Goala and 3 Bagdi families expressed opinions in favour of inter-caste marriage. But this so-called liberality has always been expressed with reference to castes which are higher in the social scale. Thus in all cases, these families expressed their willingness to marry their sons or daughters into the Brahman, Baidya and Kayastha castes, including Mahisyas. A Sadgope or a Goala was not in favour of contracting marriages into castes other than Brahman, Baidya or Kayastha. This merely shows that the society in this village is caste-ridden and that the caste system is still very much prized, otherwise people belonging to lower castes would not have expressed the desire to marry only into higher castes.

The heads of 17 households know that inter-caste marriage is permissible under the

law. For the purpose of this question, the Muslim families were left out.

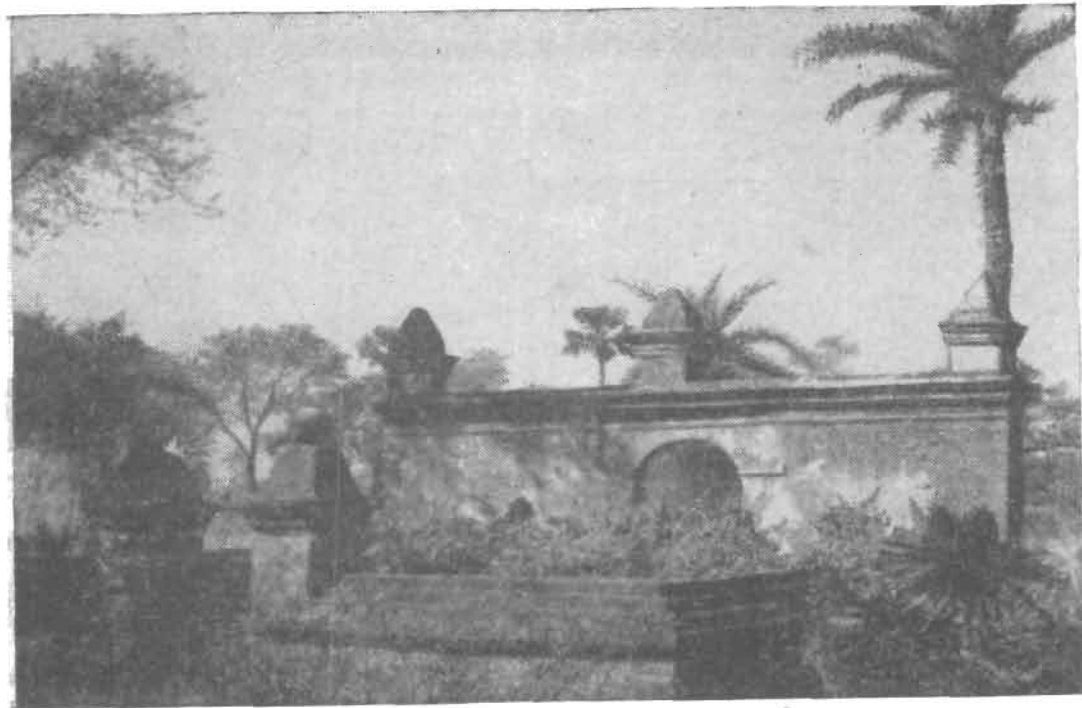
From the replies received, it appears that the parents of the bride have to pay dowry to the parents of the bridegroom among the Muslims, the Sadgopes, the Kaoras, the Goalas and the Brahmans. Among the Muslims, the Sadgopes, the Kaoras, the Goalas and the Brahmans, the system of paying bride-price is unknown. One case came to notice among the Brahmans in which no dowry had to be paid by the bride's father, possibly because the bride was rather good looking. Among Bhumijes, Bagdis, Karmakars and Koras, it is the parents of the bride who receive dowry from the parents of the bridegroom. The bride-price is usually Rs. 16.50 nP. for a Kora bride, Rs. 25 for a Karmakar bride, between Rs. 20 and Rs. 50 for a Bagdi bride and Rs. 25 for a Bhumij bride. Among Deswalis and Bauris, the system of payment of bride-price is gradually disappearing, but both the systems are in operation, that is, sometimes the parents of a bride have to pay the dowry to the parents of the bridegroom.

All the 26 Muslim families are Sunnis and are governed in the matter of inheritance of property by that section of Muslim law which is appropriate to the Sunni sect. The heads of only 3 Muslim families were of the opinion that daughters should inherit the father's property equally with the sons and the heads of 3 families declined to give any opinion. The heads of the remaining 20 families were against the inheritances of ancestral property by daughters.

Among the Hindus, the heads of 3 families did not express any opinion on this subject. The heads of 60 families were in favour of inheritance of ancestral property with the sons by the daughters equally, while the heads of 61 families were opposed to any such division of property. But among individual castes, there are examples of marked preference, one way or the other. Thus heads of 15 out of the 19 Kora families, 9 out of the 15 Kaora families, 9 out of the 14 Deswali families and 8 out of the 13 Karmakar families expressed the opinion that daughters should inherit ancestral property equally with the sons, while the heads of 16 out of the 24



THE MOSQUE



THE IDGAH

Sadgope families, 8 out of the 12 Bauri families and 8 out of the 11 Goala families expressed a contrary opinion. It may be mentioned here that the heads of only 21 Hindu families know the provisions of the Hindu Succession Act.

There are 124 Hindu families in the village. The heads of 70 of these families could not say whether they were Saktas, Saibas or Vaisnabas. For the purpose of religious classification, they accordingly will have to be treated simply as Hindus. These 70 families are distributed among the various castes as follows:

2 Sadgopes, 19 Koras, 4 Kaoras, 14 Deswalis, 8 Karmakars, 12 Bauris, 1 Goala, 5 Bagdis, 3 Bhumijs, 1 Paramanik and 1 Chhatri. 45 families are Saktas, 6 are Vaisnabas and 3 are Saibas. The Saktas are drawn from the Sadgope, the Kaora, the Karmakar, the Goala and the Brahman castes, the Vaisnabas are drawn from the Sadgope and the Goala castes and the Saibas are drawn from the Brahman caste.

The *tulshi* plant is venerated equally by a Sakta or a Vaisnaba.

All the Muslim families being Sunnis, *Tazias* are not taken out in procession on the occasion of the *Muharrum* festival. On the occasion of this festival which takes place on the 10th day of the month of *Muharrum*, the grown-ups observe fasting for the day and break their fast at night. In the evening the 'Koran' is read at a congregation in the village mosque. The fast is broken with food, cooked for all the Muslims of the village, at a central place. The expenditure for the food is met by raising subscriptions from all the families. The Hindus do not participate in this feast. But a few Karmakar and Kora children sometimes partake of the food.

Id-ul-Fitr is also celebrated in the village by the Muslims. All grown-up persons observe a month-long fast during the day, commencing from the new moon of the month of *Ramjan* and ending with the next new moon. During this period, food can be taken only at night. But there is no restric-

tion on the number of meals that can be taken at night. An extra *Namaz* has to be performed at night, every day during this period. This *Namaz* is called *Taravih Namaz*. The fasting during the day is extremely rigorous, not even smoking being permitted. After the lapse of one month, when the moon becomes visible for the first time, the fasting officially comes to an end. This coincides with the commencement of the month of *Shawal*. Next morning people wear festive clothes and congregate at the *Idgah* in the village. Before the *Id* prayers are begun, everyone is expected to make gifts generally to his friends and relatives. The prayers are then held, led by the local Maulavi. After the prayers are over, people embrace one another and then disperse. Sweets and *pan* (পান) are then exchanged among friends and relatives.

The *Id-uz-Zoha* is held in the village in the following manner:

This festival is observed only by the comparatively well-off families in the village, as it involves considerable expense. The festival is observed on the 10th day of the month of *Zil Hijja*. On this day a calf or a camel or a ram has to be sacrificed. Last year only 3 persons celebrated this festival and in each case a calf was sacrificed. A portion of the meat of the sacrificed calf is retained by the performer of the sacrifice, some portions are distributed among the friends and relatives and the remaining portion is distributed among the poor. In addition, gifts in money have also to be made to the poor.

The festival of *Shab-i-Barat* is observed by all the Muslims in the village on the 14th day of *Shaban*. Fasting during the day is observed by the adults on the 13th and on the 14th of the month of *Shaban*. On the 14th day, prayer is held in the evening at the mosque. On the next morning *halwa* (হালুয়া) and *Roti* (রুটি) are distributed among friends. The festival of *Fateha-i-Duazdahum* is observed on the 12th day of the month of *Rabi-ul-Awwal* in memory of the Prophet Mahommed. Special prayers are held in his name on that day.

The mosque was established about 60 years ago with contribution raised from all the Muslims residing in the village. The *Idgah* was a comparatively later construction, it having been constructed only 34 years ago.

The festivals of the Hindus begin with the worship of the Snake-Goddess *Manasa* on the *Ganga Dashahara* day in the month of *Jaistha-Ashar* of the Bengali year, corresponding to May-June-July. The worship of the Snake-Goddess at this time is performed only by the Kaoras, who raise subscriptions among themselves to meet the expense of the ceremony. An earthen pitcher filled with water, on the top of which is placed a green cocconut, symbolizes the Goddess *Manasa*. This pitcher is placed beneath a *phani-manasa* tree in the locality inhabited mainly by the Kaoras. A Brahman priest officiates at this ceremony. No animal is sacrificed. In some years, the Deswalis also associate themselves with the religious ceremony by performing the worship at this particular time in their own *para* but they do not do so regularly. Sometimes they perform the worship of the Goddess *Manasa* even on the *Bhadra Sankranti* day. The worship of the Goddess *Manasa* performed by the Deswalis is not a community worship. The deity is worshipped in a house of a particular resident belonging to the Deswali caste and the other castemen attend the ceremony. The Deswali householder himself officiates at this ceremony.

On the *Bhadra Sankranti* day, that is, the last day of the Bengali month of *Bhadra*, the Goddess *Manasa* is again worshipped in the village. This time the initiative is taken by the head of a Sadgope family who is supposed to possess supernatural powers in regard to snakes. It is said that he can make a snake which has got inside a house, quit it by chanting religious incantations. The bulk of the expense is met by this gentleman, the other villagers and persons who have been benefited by his services, also contribute according to their capacity. The Snake-Goddess is worshipped on this day symbolically before a water-filled pitcher beneath three *phani-manasa* trees, situated in the village, one of which is situated in the so-called *Jhapantala*. It is only after the symbolic worship beneath

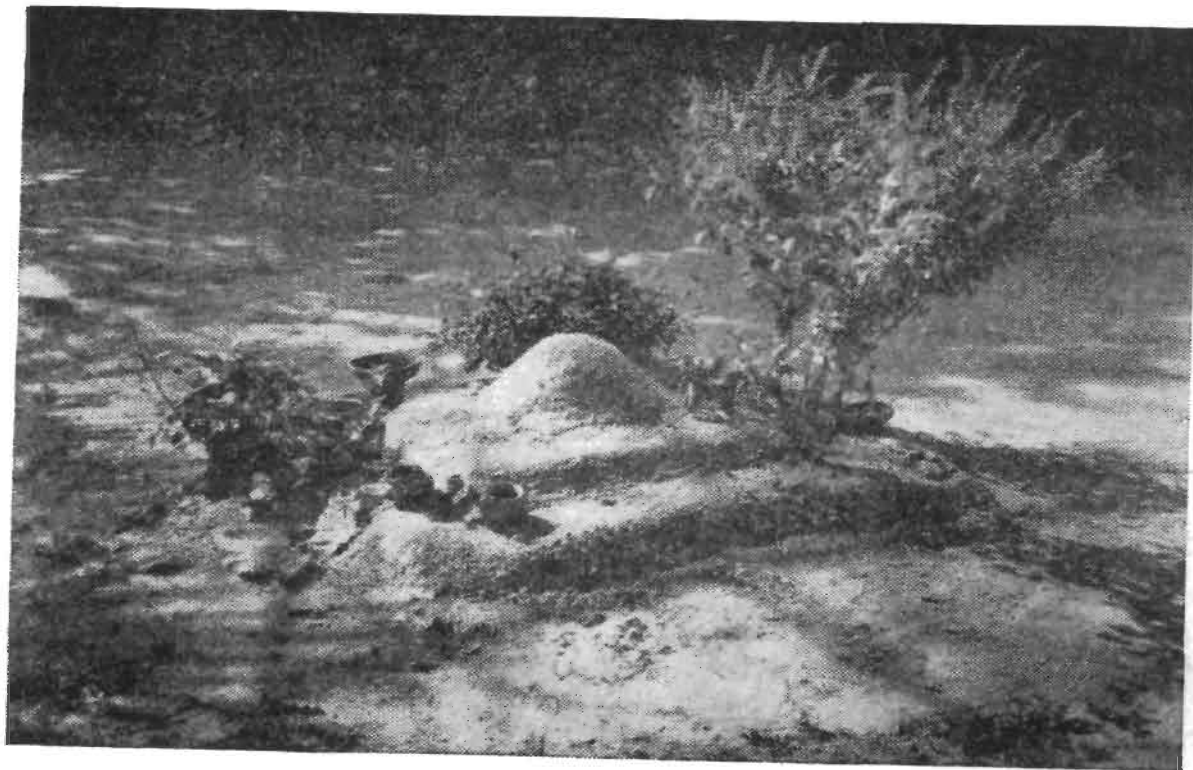
the *phani-manasa* trees is over, that the formal worship before the clay image takes place. No animal is sacrificed at this ceremony, at which a Brahman priest officiates. In the afternoon a *mela* or religious fair is held at the *Jhapantala*, where residents from other villages also come. *Jhapan* means a platform and on this occasion two platforms of bamboo are constructed beneath the trees at *Jhapantala*. Snake-charmers display their skills in handling snakes at the *Jhapantala*. For this purpose they stand on the bamboo platforms, two persons at a time and display their skill. In this way some snake-charmer proves himself to be the most skilful in handling snakes. The skill consists in making a cobra raise its hood the highest. Each snake-charmer of course uses his skill on his own snake. The photograph on the opposite page will give some idea of the scene at the *Jhapantala*.

The *Durga puja* is not celebrated in the village as such but a peculiar ceremony is observed in the houses of Kaoras on the 6th day in the bright fortnight in which the Goddess is usually worshipped. Nowhere else is *puja* performed on the 6th day which is devoted only to the invocation of the deity. The Kaoras claim that the Goddess *Durga*, on her way to the houses of the rich people who actually worship her, once had to stay in the hut of a family belonging to the Kaora caste, as she had been overtaken by storm and rain. On this day, therefore, every year, every Kaora in this village, at least, worships the Goddess *Durga* symbolically before an earthen pitcher filled with water. They keep that pitcher on the succeeding days but do not perform any religious ceremony and on the *Dashami* day (10th day) they immerse the pitcher in the Ghatampur tank.

The Goddess *Kali* is worshipped at the usual time, that is, on the new moon day, following the *Lakshmi Purnima* day by Kora families, the Bhumijes and by 1 Deswali family. None of these religious ceremonies is of a community character but other castemen of the person, in whose house the worship is conducted, participate in the ceremony. No Brahman priest officiates at this religious ceremony. The worship is performed jointly by the 3 Bhumijes who are related to one another. It is attended by the sacrifice of goats.



SNAKE-CHARMERS PERFORMING AT THE JHAPANTALA



SYMBOLIC KALI OF THE KORAS

The *Kali puja* performed by the Bhumijes is followed the next morning by the worship of *Sitala* (Goddess of Small Pox), *Manasa* (the Snake-Goddess) and *Baghut* the presiding deity of forests, who is supposed to safeguard the devotees from tigers.

The worship of the Goddess *Sitala* on the day following the *Kali puja*, is also performed by the Deswali family who performs the worship of the Goddess *Kali*.

The *Bhadu* festival is observed in Bauri, Bhumij and Deswali families, who reside along the three sides of *Khanpukur*, on the *Bhadra Sankranti* day, that is, the last day of the Bengali month of *Bhadra*. These families could not give details of the festival. But they observe it all the same. The festival is marked by singing of songs, by the women. The festival of *Tushu* is observed only by the Kora families. This is more a social than a religious festival, the participants being entirely women.

The Deswalis observe the worship of *Dharmaraj* on the 1st day of the Bengali month of *Magh*. No Brahman priest officiates

at this ceremony. This religious festival is supposed to absolve the participants of all sins and to ensure their well-being.

The Goddess *Saraswati* is worshipped at three places in the village. The students of the Primary School perform the worship at the school with subscriptions raised among themselves. The worship of this Goddess is also performed at the *Goalapara* by the Goalas by contributions raised from among the Goalas. The Kaoras also worship the Goddess *Saraswati* in the locality where they live. The worship takes place on the 5th *tithi* (তিথি) in the first bright fortnight in the Bengali month of *Magh*.

Rakshakali is worshipped in the village in the month of *Chaitra* on a community basis, in front of the temple of *Shiva*. Sometimes even some of the Muslim residents contribute to the expenses of this religious ceremony which is supposed to protect the participants from attacks of Cholera. A Brahman priest officiates at this ceremony. No animal sacrifice is made at this religious ceremony.

CHAPTER V

WITH a view to test the general knowledge of the people of the village, the head of each household was asked the names of the Gram Panchayat, the Anchal Panchayat, the Police Station, the National Extension Service Block and the District in which the village is situated. The head of each household was also asked the names of the principal rivers of the district. The heads of 144 families could state correctly the name of the Gram Panchayat in which the village is situated but the heads of only 97 families could give correctly the name of the Anchal Panchayat of which the Gram Panchayat forms a part. The heads of 131 and 135 households could correctly mention the names of the Police Station and the District respectively, while the heads of 120 families could mention the names of the principal rivers of the district. The heads of only 83 families could mention correctly the name of the National Extension Service Block in which the village is situated. The villagers apparently do not have to come in contact as frequently with the Anchal Panchayat or the Block Development Officer as they have with the local Gram Panchayat, the officers of the Police Station or the officers of the district rank of the various Government Departments posted at district headquarters.

Newspapers are read in only 15 houses. There are 6 radios in the village and the radio broadcasts are listened to with some regularity by members of 12 families.

There are Caste Panchayats for the Deswalis, the Bauris, the Koras and the Karmakars residing in this village. Each of these castes has got a separate Caste Panchayat, the jurisdiction of which does not extend beyond the limits of this village. The most respected man in each caste usually acts as the Head of the Panchayat and at the time of settlement of disputes, he takes the help of 2 or 3 senior members of his caste residing in the village. Each of the Caste Panchayats usually settles petty disputes occurring among members of particular castes concerned. The authority of

Caste Panchayats has become rather weak with the establishment of the Gram Panchayat and the Anchal Panchayat under the West Bengal Panchayat Act of 1956. The Muslims of the village do not have a separate Panchayat in the village. They are members of their community Panchayat the jurisdiction of which extends over 9 villages.

3 members have been elected to the local Anchal Panchayat from this village. One of them is a Muslim, another is a Sadgope and another is a Goala. The local Gram Panchayat which is subordinate to the Anchal Panchayat, is composed of 13 members, 7 of whom belong to this village. 3 of them are Sadgopes, 2 are Muslims, 1 is a Goala and 1 is a Deswali. The other 6 members have been returned from 2 other villages which are included in this particular Gram Panchayat.

The heads of 96 families mentioned specific benefits which the village has derived due to the activities of the Gram Panchayat. Such benefits included construction of village roads, clearing of water hyacinth from tanks, construction of culverts, repair of the local Primary School building, sinking of tube-wells and the settlement of petty disputes.

There are 89 families in the village having children in the age-group 5-16 years. 16 of these families are Sadgopes by caste, 11 are Koras, 9 are Deswalis, 9 are Karmakars, 8 are Goalas, 7 are Bauris, 5 are Kaoras, 5 are Brahmans, 2 are Bhumijes, 1 is a Paramanik, 1 is a Chhatri, 1 is a Bagdi and 14 belong to the Muslim community. Classified according to industrial categories, 34 of these families belong to the category of Cultivation, 42 to the category of Agricultural Labour, 3 to the category of Livestock, 4 to the category of Manufacturing, 1 to the category of Retail Trade, 1 to the category of Transport, Storage and Communications, 3 to the category of Other Services and the head of 1 household is a Non-worker. But only 42 families out of these 89, send their children to school or college. Only 1 young man from one of the families is a student of a college and all the



THE PRIMARY SCHOOL

others are children, reading either in the Primary School or in the Junior High School or in the High School. 14 of these families are Sadgopes, 10 are Muslims, 6 are Goalas, 5 are Brahmans, 2 are Deswalis, 2 are Bauris, 1 is a Kora, 1 is a Paramanik and 1 is a Chhatri. If these families are classified industrially on the basis of the occupations of the heads of these families, then it is seen that 27 of them belong to the category of Cultivation, 4 to Agricultural Labour, 2 to the category of Livestock, 4 to the category of Manufacturing, 1 to the category of Retail Trade, 1 to the category of Transport, Storage and Communications and 3 to the category of Other Services.

Leaving out the solitary young man who attends a college, there are 56 boys and 34 girls in the village who are receiving education in schools. The average expense for keeping a boy or a girl in school is found to be approximately Rs. 41 per year. Those families which have children in the age-group 5-16 years but do not send their children to school are perhaps too poor to pay even this small amount for the education of a child. The parents of the young man who attends a college have to spend approximately Rs. 600 per year for his education.

The residents of the village are fully alive to the need of educating their children. As far back as 1916 they established the Primary School by their own initiative in the out-house of the local official of the then Zamindar. In 1925, the school was shifted to the present building. The building was constructed on a plot of land donated by the Goalas and the Muslims of the village. The Sadgopes supplied the C.I. sheets required for the construction of the roof and also supplied the doors and windows, the building being constructed with the subscription raised from the villagers. Before the school was taken over by the District School Board, the recurring expenses used to be met partly by the members of the Managing Committee of the School.

There is a Junior High School at Porabazar and a High School at Belmuri.

The adults who did not have the good fortune to attend a school in their boyhood, also feel the necessity of becoming literates, 2 RGI/63

but there is no adult literacy centre in the village.

Untouchability exists only in a restricted form in the village. No Hindu will take food or water from a Muslim, nor will permit a Muslim to enter a temple. It is reported by the Investigator that the Muslims reciprocate by not taking food or water from a Hindu. A common barber attends to members of all communities, but the Koras, the Karmakars, the Bauris, the Bagdis, the Bhumijes and the Deswalis are not allowed to enter a temple or a place of worship. The Brahmans, the Chhatris, the Sadgopes and the Goalas would not take food or drink from a Karmakar, a Kaora, a Kora, a Bauri, a Bagdi, a Deswali or a Bhumij. The Brahmans do not take food in a house either of a Sadgope or of a Goala, but the Chhatri does. A Bagdi will not take food from a Kaora nor a Kaora will take food from a Bagdi. But neither a Bagdi nor a Kaora will take food from a Kora, a Karmakar, a Deswali, a Bauri or a Bhumij. Only 30 families are aware that untouchability in any shape or form has been abolished under law.

The village society is far from homogeneous and there are a number of factions in the village. This division into groups or factions is not guided exclusively by consideration of caste or community as there are more than one group within the Muslims as also within the Sadgopes and the Goalas.

There is no club or *jatra* party in the village. There are two groups which sing *kirtans*, one among the Goalas and the other among the Sadgopes. On some evenings, these *kirtan* parties sing *kirtans* which are Bengali devotional songs. Playing cards in the houses of acquaintances, singing songs in their own homes to the accompaniment of harmoniums and *tablas*, listening to radios and joining in conversation are the other recreations which are indulged in by the people of this village in the evenings.

There is a resistance group in the village having a membership of 22 drawn from among the able-bodied male residents. The duty of this resistance group is to prevent the commission of theft and dacoity in this village and to resist the miscreants, should such a crime be attempted in the village.

Toilet soap is used in only 49 families. These families also use washing soap for washing clothes. 29 other families use only washing soap but no toilet soap. The remaining families use natural alkalies like *sajimati* for occasionally cleaning their clothes. The number of families in which clothes are sent to the washerman for cleaning is only 27.

Only 70 families use mosquito curtains although mosquitoes are rather numerous in the village.

Tea is regularly drunk in 46 families. The drinking of wine is permitted in only 34 families most of which belong to the Kora, the Deswali and the Bauri castes.

Coal or coke is used as domestic fuel in only 20 families which purchase the article from the market. In 68 other families it is also used as fuel but those families collect the required quantities from the railway track on which waste coal from the furnace is dropped by passing steam locomotives. In 55 families, wood is used as fuel and in 7 others dried cowdung is so used. People are apparently becoming conscious of the superiority of coal or coke as fuel over wood or dried cowdung.

There are kerosene stoves in only 3 families. So far as arrangements for lighting are

concerned, only 70 families use hurricane lanterns. The remaining 80 families use only uncovered lamps or *dibas*.

In Chapter III, the families in the village have been roughly classified by their material conditions. It would be seen on a reference to that chapter that the most of the residents of this village are not financially well-off. But the occupational mobility found in the village is not very high, only 24 persons having been encountered, who are following occupations different from those followed by their fathers. The highest migration has been from Cultivation. The heads of 18 families who are now working in occupations belonging to industrial categories other than Cultivation, had fathers who belonged to that category. 9 of them are now Agricultural labourers, 5 are engaged in Manufacturing, that is, in the husking of paddy, 2 are engaged in the rearing of Livestock and 2 are engaged in Retail Trade. But it would be wrong to conclude from this that most people are contented in their present occupations. The heads of as many as 110 households out of the total number of 150 surveyed, declared that they were not happy in their present occupations. 19 of them are in the industrial category of Cultivation, 77 in the category of Agricultural Labour, 7 in the category of Manufacturing. The other 7 are Non-workers.

GLOSSARY

<i>Aman</i> paddy	. . . . .	Paddy that is harvested in winter.
<i>Ashar</i>	. . . . .	The third month of the Bengali year—the monsoon rains commence at the beginning of this month.
<i>Aswatha</i>	. . . . .	Ficus religiosa.
<i>Aswin</i>	. . . . .	The sixth month of the Bengali year.
<i>Aush</i>	. . . . .	From Ashu, <i>i.e.</i> , early, applied in respect of the type of paddy harvested in August-September.
<i>Babla</i>	. . . . .	Acacia arabica.
Bamboo	. . . . .	Bambusa spp.
Banyan	. . . . .	Ficus bengalensis.
<i>Bhadu</i>	. . . . .	Bhadu is supposed to have been the daughter of the Raja of either Panchet or Kashipur. She is supposed to have died a virgin for the good of her people. The festival of Bhadu is held in commemoration of her death, mainly by the Bauris. The Bauri is a Scheduled Caste in West Bengal. R. C. Dutt thought that the festival of Bhadu was aboriginal in origin and was connected with the commencement of the harvesting season.
<i>Bhadra</i>	. . . . .	The fifth month of the Bengali year.
<i>Bidi</i>	. . . . .	A kind of Indian cigarette.
Brinjal	. . . . .	Solalum melongena.
<i>Bulbul</i>	. . . . .	Indian Nightingale—Redvented Bulbul—Pycnonotus cafer bengalensis Blyth—Redwhiskered Bulbul—Pycnonotus jocosus emeria (Linnaeus).
<i>Chaitra</i>	. . . . .	The last month or the twelfth month of the Bengali year.
<i>Charpoy</i>	. . . . .	An article of furniture, having four legs, fitted to a frame, which is used as a bed. The space within the frame-work is covered with rope-netting, woven on the frame.
<i>Chhatarey</i>	. . . . .	Jungle Babbler—Turdoides striatus striatus (Dumont).

Cocoanut-palm	Cocos nucifera.
<i>Dashami day</i>	The tenth lunar day.
Date-palm	Phoenix sylvestris.
<i>Dharmaraj</i>	A deity worshipped in parts of West Bengal. The worship of this deity is supposed to have originated from a decayed form of Buddhism.
<i>Dhoti</i>	A long piece of cloth, white in colour, worn by men in India.
<i>Doel</i>	Magpie-Robin or Dhyal Thrush—Copsychus saularis saularis (Linnaeus).
<i>Durga</i>	The consort of Shiva.
<i>Falgun</i>	The eleventh month of the Bengali year.
<i>Fateha-i-Duazdahum</i>	(The 3rd month of Arabic Calendar—Rabi-ul-Awwal). On the 12th of this month, the birthday of the Prophet is celebrated. People assemble, birth and life of the Prophet are discussed and sweets distributed. Such assemblies are called the Mahfil-i-Milad.
<i>Ganga Dashahara</i>	The tenth lunar day in bright fortnight in the month of Jaistha. On this day, the Goddess Ganges and the Goddess Manasa are worshipped.
Guava	Psidium guava.
<i>Halwa</i>	A sweet dish, commonly prepared with “Suji”, sugar and “Ghee”. “Suji” is semolina and “Ghee” is clarified butter.
<i>Harichacha</i>	Indian Tree Pie—Dendrocitta vagabunda vagabunda (Latham).
<i>Id</i>	Day of festivities.
<i>Idgah</i>	The place where Id prayer is said.
<i>Id-ul-Fitr</i>	Id (day of festivities) which comes after the month of Ramjan (the month of fast). On the first of Shawal (the tenth month of the Arabic Calendar) the Muslims put on their best of robes, go to mosque for prayer, embrace each other with joy, good foods are prepared and friends and relatives are invited, Sewain (a type of sweet prepared from flour, sugar, milk and dry fruits) being the speciality.

<i>Id-uz-Zoha</i>	(Festival of Sacrifice). In the month of Zil Hijja (the 12th month of Arabic Calendar) the Pilgrimage of Mecca is performed and sacrifice offered. This is celebrated on the tenth of Zil Hijja. The preparations are just like those of Id-ul-Fitr. After the Id prayer, the Muslims who can offer sacrifice of goats, cows, lamb and camels observe the following practices: One third of the meat is distributed among the poor, one third among the friends and one third is used at home.
<i>Jack fruit</i>	<i>Artocarpus integrifolia</i> .
<i>Jaistha</i>	The second month of the Bengali year.
<i>Jatra</i>	A kind of theatrical performance staged in the rural areas of West Bengal, without a stage.
<i>Kali</i>	An incarnation of Durga.
<i>Karai</i>	A cauldron.
<i>Kartik</i>	The seventh month of the Bengali year.
<i>Kumar</i>	A caste in West Bengal, the traditional occupation of the members of which is making clay images and earthen pottery.
<i>Lakshmi Purnima</i>	The full moon in the same bright fortnight, between the 7th and 10th lunar day of which, the worship of the Goddess Durga is celebrated. In the night of the full moon, Lakshmi the Goddess of prosperity is worshipped.
<i>Loongi</i>	A kind of cloth usually worn by Muslim males in West Bengal.
<i>Magh</i>	The tenth month in the Bengali year.
<i>Mango</i>	<i>Mangifera indica</i> .
<i>Marai</i>	Structure for storing paddy.
<i>Mela</i>	A fair where people congregate.
<i>Muchi</i>	A caste in West Bengal, the traditional occupation of the members, of which is the manufacture of leather goods, including footwear.
<i>Muharrum</i>	The first Arabic month of Muslim lunar calendar. It was in this month that the tragedy at Karbala took place.

<i>Muharrum</i>	On the tenth of this month Imam Hussein was assassinated in the battle of Karbala. So, the period from 1st of Muharrum to the tenth is observed in his remembrance by the Sunnis while the Shias observe the period for 40 days more from the 10th of Muharrum. The observance is accompanied by processions of people bearing lathis, swords, spears and drums; while the Shias take their processions with Dulduls Tabuts (bier) of Imam Hussein, reciting poems and beating their breasts.
<i>Namaz</i>	Prayer. Five times prayer is compulsory for every saintly Muslim man and woman. Fajar (morning), Zuhar (noon), Asar (afternoon), Maghrib (evening) and Asha (night)—being the five types of Namaz.
<i>Neem</i>	Margosa or Melia Azadirachta, linn.
<i>Nilkantha</i>	Indian Roller or Blue Jay—Coracias benghalensis benghalensis (Linnaeus).
<i>Palmyra</i>	Borassus flabellifer.
<i>Pan</i>	Betel leaf.
<i>Panchanan</i>	The five-faced one, <i>i.e.</i> , Shiva.
<i>Panchanantala</i>	The place of Panchanan or Shiva.
<i>Para</i>	A locality, neighbourhood.
<i>Patol</i>	Trichosanthes dioeca.
<i>Phani-manasa</i>	Euphorbia royleana.
<i>Pir</i>	A Muslim holy man.
<i>Puja</i>	Worship.
<i>Rabi-ul-Awwal</i>	The third month of Arabic Calendar.
<i>Rakshakali</i>	The Kali who protects.
<i>Ramjan</i>	The 9th month of the Arabic Calendar, a month of fast. Muslims are enjoined not to take anything from sunrise to sunset. This month is taken to be very auspicious for self purification and it is said that the whole of the Koran was revealed in this month to the Prophet.
<i>Roti</i>	Unleavened bread.
<i>Shab-i-Barat</i>	(Night of Share). On the 14th of Shaban (the 8th month of Arabic Calendar) taken to be very auspicious, people spend the whole night in prayers. According to belief, in that night the livelihood of the whole year is given by God. Many kinds of Halwa (sweet) are prepared and offered in the name of the dead relatives and then distributed among friends. In India an exhibition of fire-works is held.

<i>Saibas</i>	. . . . .	Worshippers of Shiva.
<i>Sajimati</i>	. . . . .	A natural alkali.
<i>Sakta</i>	. . . . .	Worshipper of Sakti, <i>i.e.</i> , Kali.
<i>Shalik</i>	. . . . .	Common Myna— <i>Acridotheres tristis tristis</i> (Linnaeus).
<i>Saraswati</i>	. . . . .	The daughter of Durga and the Goddess of learning.
<i>Sari</i>	. . . . .	A long piece of cloth worn by women in India.
<i>Sebaitis</i>	. . . . .	Persons who are entrusted with the worship of a deity and the management of its properties.
<i>Shaban</i>	. . . . .	The 8th month of Arabic Calendar.
<i>Shawal</i>	. . . . .	Tenth month of the Arabic Calendar—also called the month of Id.
<i>Shiva</i>	. . . . .	One of the three in the Hindu Trinity.
<i>Tablas</i>	. . . . .	The musical instrument. Tabla is played for beating time to music, vocal or instrumental.
<i>Taktaposh</i>	. . . . .	A crude bedstead in which the space within the frame is filled up with flat wooden boards.
<i>Tamarind</i>	. . . . .	<i>Tamarindus indica</i> .
<i>Taravih Namaz</i>	. . . . .	After Asha prayer in the month of Ramjan, the Muslims say prayers which are called Namaz Taravih.
<i>Tazia</i>	. . . . .	The replica of the tomb of Imam Hussein, the martyr of Karbala.
<i>Tithi</i>	. . . . .	Lunar day.
<i>Tulshi</i>	. . . . .	<i>Ocimum sanctum</i> .
<i>Tushu</i>	. . . . .	A festival, which is of very great importance in the district of Purulia. Songs are sung by the women during this festival which terminates with the ceremonial bathing of the participants in the nearby river. The ceremonial bathing takes place on the Paus Sankranti day, <i>i.e.</i> , on the last day of the month of Paus.
<i>Vaisnaba</i>	. . . . .	Worshipper of Vishnu, one of the three Hindu Trinity.
<i>Zil Hijja</i>	. . . . .	The 12th month of Arabic Calendar.

**List of Agents for the sale of Government of India Publications
as on 20-9-61—contd.**

DHANBAD. —Ismag Co-operative Stores Ltd., C/o. I. S. M. & A. Geology. New Sketch Press (R).	LUDHIANA (E. P.). —Lyal Book Depot. Mohindra Brothers (R). Nanda Stationery Bhandar (R), Pustak-Bazar. The Pharmacy News (R).
ERNAKULAM. —Pai & Co. (R). Probhath Book House (R).	MADURAI. —Oriental Book House, 258, West Masi Street. E. M. Gopal Krishna Kone, North Chitra Street. Vivekananda Press, 48, West Masi Street.
FEROZEPUR. —English Book Depot.	MADRAS. —Moorthi Pubs. (R). Supdt., Govt. Press, Mount Road. Accounts Test Institute, P. O. 760, Egmore. C. Subbiah Chetty & Co. Triplicane, Madras-5. Higginbothams & Co. Ltd. K. Krishnamurthy, Mount Road. Presidency Book Supplies, 8, Pycrafts Road, Triplicane. Vardhachary & Co. Simham Publishing Co. (R). Praparch Adarsine (R), 5, Veerabadram Street, Mylapore. Palani Prachuram. South India Traders. Book Dist. Service (R). NCBH Private Ltd. (R).
GAYA. —Sahitya Sadan. Gyan Bhandar (R).	MALINGAON. —Sen & Bros. & Co. (R).
GIRIDIH. —Tilak Press (R), P. Box 89, P. O. Giridih, Distt. Hazaribagh.	MANIPUR. —Shri N. Chaoba Singh (R).
GUNTUR. —Book Lovers Private Ltd.	MANGALORE. —U. R. Shenoy Sons, Car Street, P. Box 128.
GORAKHPUR. —Halchal Sahitya Mandir (R). Vishwa Vidyalaya (R), Nakhes Chowk.	MANJESHWAR. —Mukanda Krishna Nayak (R).
GURGAON. —Standard Bookseller & Stationers (R).	MASULIPATNAM. —M. Sesachalam Co. (R).
GUTALA. —Panchayat Samachar (Regd.).	MEERUT. —Chanda & Co. (R). Prakash Educational Stores. Hind Chitra Press. Loyal Book Depot, Chipitauk. Universal Book Depot, Bombay Bazar. Bharat Educational Stores (R).
GURDUR. —Janatha Agencies (R), Bus Stand, Gurdur, Distt. Nellore.	MORADABAD. —Rama Book Depot (R).
GAUHATI. —Mokshade Pustakalaya, Gauhati, Assam.	MIRZAPUR. —Goel Stores (R).
GWALIOR. —Supdt., Printing & Stationery, M. P. M. B. Jain & Brothers. Loyal Book Depot, Tatar Bros.	MUSSOURI. —Cambridge Book Depot (R). Hind Traders (R).
GHAZIABAD. —Jayana Book Agency (R).	MUZAFFARNAGAR. —Mittal & Co. (R). B. S. Jain & Co. (R).
HYDERABAD. —Director, Govt. Press. The Swaraj Book Depot, 1368, Lakdi-Ka-Pul. Book Lovers Private Ltd. (R). Labour Law Publications (R).	MUZAFFARPUR. —Book Club (R). Scientific & Educational Syndicate. Legal Corner (R).
HUBLI. —Pervaje's Book House.	MYSORE. —H. Venkataramiah & Sons, New Statue Circle. Peoples Book House, Opp. Jagan Mohan Palace. Chandra Stores (R), New Statue Circle. Jeevana Pustakalaya (R).
INDORE. —Rupayana, Rampurwala Buildings, 57, M. G. Road. Wadhwa & Co., 56, M. G. Road. Swarup Brothers (R), Khajuri Bazar. Madhya Pradesh Book Centre (R). National Law House (R). Modern Book Depot (R). Navyug Sahitya Sadan (R).	NADAID. —R. S. Desai, Stn. Road (R).
IMPHAL. —Tikendra & Sons (R).	NANGAL TOWNSHIP. —Shyam Book Depot (R).
JAIPUR CITY. —Govt. Printing & Stationery Department, Rajasthan. Garg Book Co., Tripolia Bazar. Vani Mandir, Mansingh Highway. Popular Book Depot, Choura Rasta. Krishna Book Depot (R).	NAGPUR. —Supdt., Govt. Printing, M. P. Director, Indian Bureau of Mines, Govt. of India, Ministry of Steel, Mines & Fuel (S. & R.). Western Book Depot.
JAWALAPUR. —Sahyog Book Depot (R).	NAINITAL. —Consal Book Depot (R).
JAMMU. —Krishna General Stores, Raghunath Bazar. Students Stores, Raghunath Bazar.	NASIK CITY. —New & Second Handbook Depot (R).
JAMSHEDPUR. —Amar Kitab Ghar, Digoal Road, P.B. 18. Gupta Stores. Bipin & Co. (R). Sanyal Bros. (R).	NEYYOOR P. O. —K. S. Iyer (Alwar Kovil) (R).
JAMNAGAR. —Swedeshi Vastu Bhandar.	NEW DELHI. —Amrit Book Co. Ajmeri Gate Paper and Stationery Mart, No. 1/6A-B Block, Ajmeri Gate Extension. Bhawani & Sons. Central News Agency. Empire Book Depot. English Book Stores, 7-L, Connaught Circus. Faqr Chand & Sons, 15-A, Khan Market, N. Delhi-1. Jain Book Agency. Oxford Book and Stationery Co., Scindia House. Ram Krishna & Sons (of Lahore), 13/13, Connaught Place. Sikh Publishing House, 70/C, Connaught Place. Suneja Book Centre, 24/90, Connaught Circus. United Book Agency, 47, Amrit Kaur Market, Pahar- ganj. Jayana Book Depot, Bank Street, Karol Bagh. Navyug Traders, Desh Bandhu Road, Karol Bagh. Raj Book Depot, 1, Bengali Mal Market. Saraswati Book Depot, 15, Lady Harding Road. The Secretary, Indian Met. Society, Lodi Road (R). New Book Depot. Janta Book Agency (R). Arya Book Depot (R). Mehra Brothers, 509 G. Kalkaji, New Delhi-1.
JODHPUR. —Dwarka Das Rathi. Kitab-Ghar, Sojati Gate. Choppra Brothers, Tripolia Bazar. Bhartiya Pustak Bhawan (R).	
JUBBULPUR. —Modern Book House, 286, Jawaharganj. Universal Book Depot (R), Ganjupura. Prem Book Depot (R). National Book House (R).	
JULLUNDUR CITY. —Hazooria & Bros., Mai Hiran Gate (R). Hazooria & Sons, Mai Hiran Gate (R). Jain General House. University Publishers, Railway Road. International Book & News Co. (R), G. T. Road.	
KANPUR. —Advani & Co. Sahitya Niketan, Shradhanand Park. The Universal Book Stall, The Mall, Kanpur. Raj Corp., Raj House (R). International Publishers (R). The Registrar of Trade Unions (S. & R.).	
KARUR. —Shri V. Nagaraja Rao (R).	
KOLAPUR. —Maharashtra Granth Bhandar (R).	
KODARAMA. —The Bhagwati Press, P. O. Thumsitelaiya. Koderma Mining Stores (R).	
KUMTA. —S. V. Kamat.	
LUCKNOW. —Soochna Sahitya Depot (State Book Depot). Balkrishna Book Co. Ltd., Hazaratganj. British Book Depot, 84, Hazratganj. Ram Advani, Hazratganj. Universal Publishers Ltd., Plaza Building. Eastern Book Co. Civil and Military Educational Stores (R), 106/B, Sadar Bazar. Aquarium Supply Co. (R), 10, Faizabad Road.	

**List of Agents for the sale of Government of India Publications
as on 20-9-61—concl'd.**

NEW DELHI—cont'd. Luxmi Book Store (R). Hindi Book House (R). Surinder Book Depot (R). Peoples Publishing House, M. M. Road, New Delhi. Bharat Law House (R), K. Bagh. R. K. Publishers (R). Dewan Attar Singh & Sons (R). Sharma Bros. Aapki Dukan (R). Sarvodaya Service (R). N. Chandson (R).	SITAPUR. —Ram Parshad & Sons (R). SONEPAT. —United Book Agency. SEONI. —Narendra Stores (R). SIMLA. —Supdt., Himachal Pradesh Govt. Azad Kitab Mahal, Lower Bazar, Simla. J. Ray & Sons (I) Ltd. Minerva Book Shop, The Mall. The New Book Depot, 79, The Mall. Gram Bhandar (R).
PATHANKOT. —The Krishna Book Depot (R). PATIALA. —Supdt., Bhupendra State Press. Jain & Co., 17, Shah Nashin Bazar. PATNA. —Supdt., Govt. Printing (Bihar). J. N. P. Aggarwal & Co., Padri-Ki-Haveli. Luxmi Trading Co., Padri-Ki-Haveli. Moti Lal Banarsi Dass. Pahuja Brothers (R), Rajendra Path. Bengal Law House (R). PANDHURPUR. —Shri V. G. Joshi (R). PONDICHERRY. —The Registrar of Companies (S. & R.). POONA. —Deccan Book Stall, Ferguson College Square Road. Imperial Book Depot, 266, N. C. Road. International Book Service, Deccan Gymkhana. N. R. Bhalerao, 692, Shanwar Peth. Raka Book Agency, 619, Shanwar, Near Appa Balwant Chowle, Poona-2. The Manager, Photozineographic Press (S. & R.). PUDUKKATTAI. —P. N. Swaminatha Siyam & Co., East Main Street. RAJGIR. —The Secretary Tourist Services (R). RAICHUR. —Kannada Book Depot. RAJKOT. —Mohan Lal Dossabhai Shah. Sahitya Sangam, Near Coronation Garden. Dist. Industrial Co-op. Assn. Ltd. (R). RAIPUR. —Pustak Pratisthan, Sati Bazar (R). RAMGARH CANTT. —Bihar Book Depot (R). RANCHI. —Crown Book Depot. Pustak Sadan (R). Firya Lal Narayan Das & Co. Pustak Mahal (R). RATLAM. —Bharat Vastu Bhandar (R). REWA. —Supdt., Govt. State Emporium, V. P. SAHARANPUR. —Chandra Bharata Pustak Bhandar (R). SARADARSHAR. —Kitab Ghar (R). SECUNDERABAD. —Hindustan Diary Publishers, Market Street. SILCHAR. —Shri Nishitto Sen (R). SERAMPUR. —Chakrabarti Bros. (R). SHILLONG. —The Officer-in-Charge, Assam B. D., Govt. of Assam.	SRINAGAR. —The Kashmir Bookshop, Residency Road. SURAT. —Shri Gajanan Pustakalaya, Tower Road. TIRUNELVELI JN. —Nellai Puthaga Nilayam (R). TUTICORIN. —Sri K. Thiagarajan (R). TRICHINOPOLY. —Kalpana Publishers. S. Krishnaswami & Co., 35, Subash Ch. Bose Road. Palamiappa Bros (R). TRICHUR. —Current Books (R). TRIVENDRUM. —International Book Depot, Main Road Reddiar Press & Book Depot (R). TRIPURA. —Laxmi Bhandar, Booksellers (R). UDAIPUR. —Rajasthan Stores, Outside Suraj Pole, Oswal Bhawan. Vidya Bhawan (R). Jagdish & Co. (R). UJJAIN. —Manak Chand Book Depot (R), Patni-Ba ar. VARANASI. —Students Friends & Co. (R). Banaras Book Corporation, University Road. Chowkhamba Sanskrit Lines, K. 37/108, Gopal Mandir Road. Kohinoor Stores, University Road, Lanka. VIZAGAPATAM. —Gupta Brothers, Vizia Building. M. S. R. Murty & Co. Book Centre, 11/97, Main Road. E. I. Saloman, Textile Agent (R). WARDHA. —Swarajeya Bhandar, Bhorji Market. WALTAIR. —Andhra University (R). Govt. of India Kitab Mahal, Janpath, Opp. India Coffee House, New Delhi. } For Local Sale. Govt. of India Book Depot, 8, Hastings Street, Calcutta. } High Commissioner for India } For all enquiries in London, India House, } and orders Aldwych, London, W. C. 2. } from Europe and America.