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CENSUS OF INDIA, 1961

VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH No. 2

General Editor

P. P. BHATNAGAR

of the Indian Administrative Service

Superintendent of Census Operations, Uttar Pradesh

VILLAGE BHADKAR UPARHAR

(Tahsil Phulpur, District Allahabad)

BY

R. I. VERMA

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Deputy Superintendent of Census Operations

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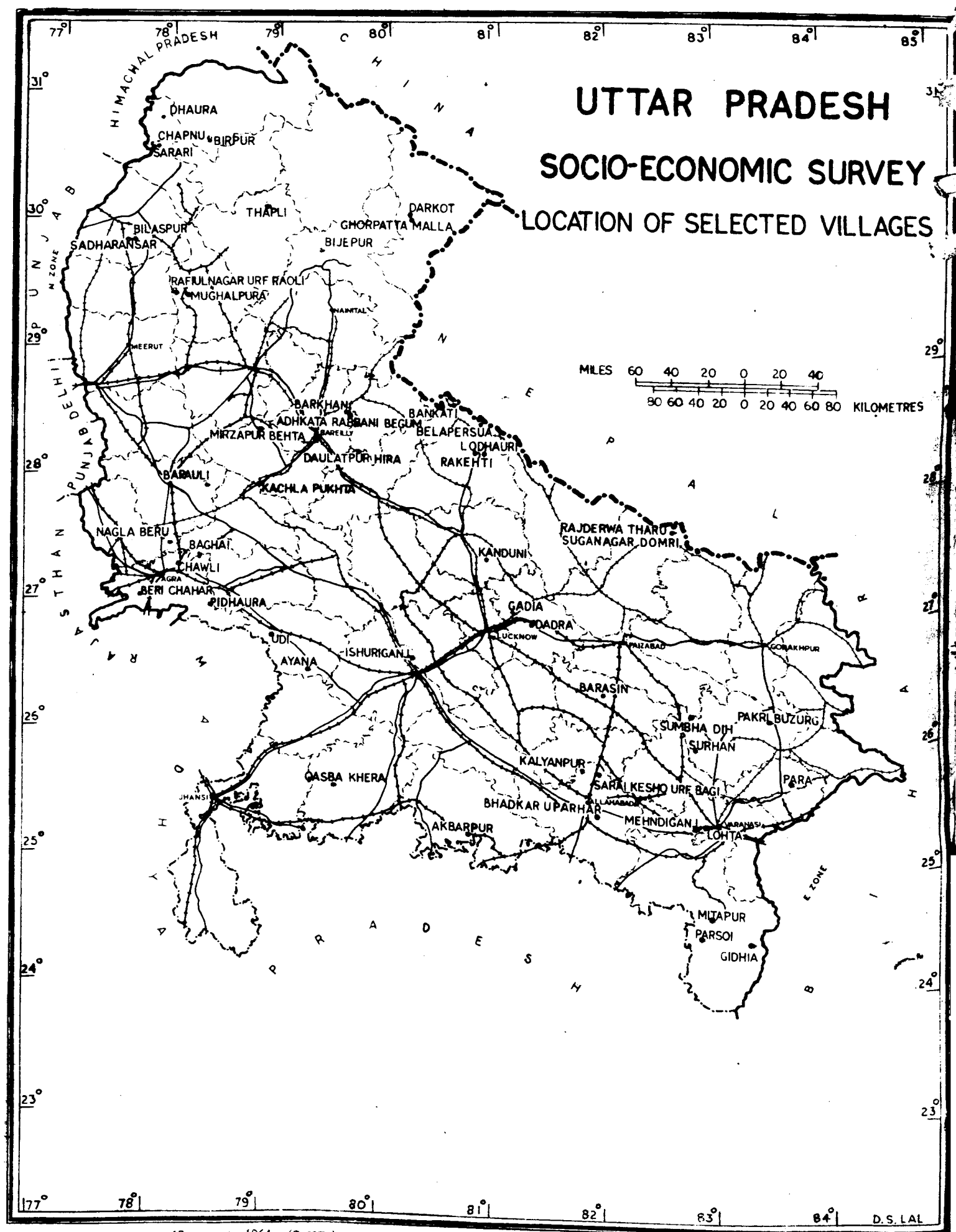
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With best compliments of

P. P. BHATNAGAR,

*Superintendent of Census Operations,
Uttar Pradesh.*



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Central Government Publications

Census Report, Volume XV—Uttar Pradesh is published in the following parts :—

I-A (i-ii)	..	General Report
I-B ..	..	Report on Vital Statistics
I-C (i—vi)	..	Subsidiary Tables (in 6 books)
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FOREWORD

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

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

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

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

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one pre-

dominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household,

the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. In the latter half of 1961 again was organized within the Census Commission a section on Social Studies which assumed the task of giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matters of conducting Surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of informa-

tion about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules adopted for this monograph have been printed in an appendix to the monograph on village Thapli of district Garhwal.

NEW DELHI :

The 24th May, 1962.

A. MITRA,

Registrar General, India.

PREFACE

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

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

3. Mallahi Tola, a hamlet of village Bhadkar Uparhar in tahsil Phulpur of district Allahabad was selected for study because it contains a predominant community of Mallahs (fishermen) whose main occupations are boat rowing and fishing. The hamlet has a population of 578 persons of whom 555 are Mallahs representing 96 per cent of the total population.

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

5. Field investigation in the village was carried out by Shri R. S. Dikshit, Socio-Economic Inspector, who had been borrowed

from the National Sample Survey Organisation. Shri R. I. Verma, Deputy Census Superintendent of the Uttar Pradesh Civil Service, is responsible for supervising the investigation, marshalling the statistical evidence, analysing the data and drafting the report.

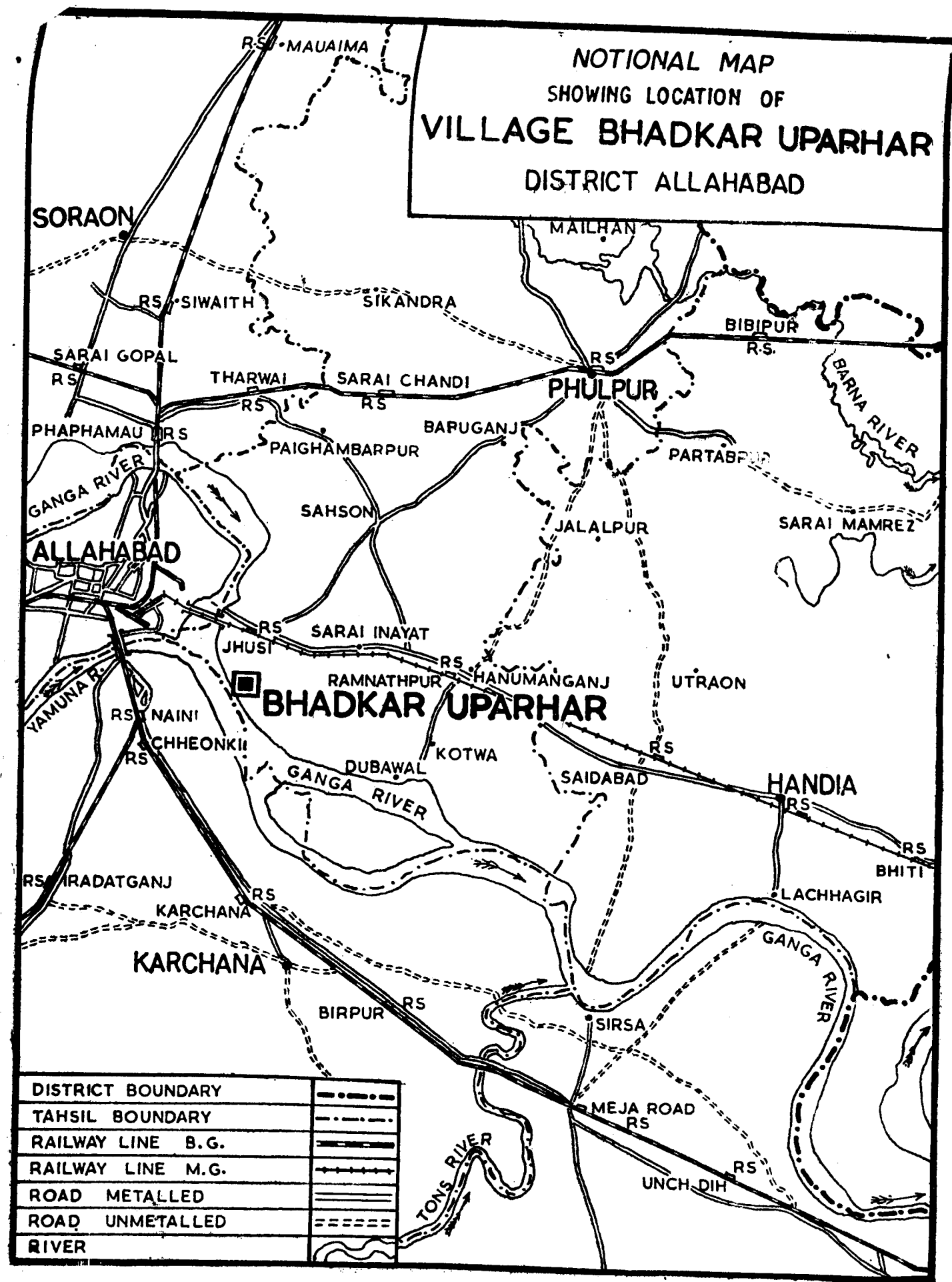
6. Opinions expressed and conclusions reached by the writer of this monograph are based on the results of the investigation. They are his own and do not reflect the views of the Government in any way.

P. P. BHATNAGAR,

LUCKNOW :

January 31, 1963.

*Superintendent of Census Operations,
Uttar Pradesh.*



CHAPTER I

THE VILLAGE

Location

Bhadkar Uparhar is a medium-sized village situated in tahsil Phulpur about 8 miles east of Allahabad, the district headquarters. It is connected with Allahabad by two routes. The metalled road from the town to the Ganga is generally covered by bus, *ekka*, rickshaw, bicycle, bullock-cart or on foot. The river is crossed by a pontoon bridge in winter and summer. There is again a metalled road from the bridge to Jhusi. The village is connected with Jhusi by a three-mile *kachcha* stretch which is not easily negotiable in the rainy season on account of water and slush. The other route connects Jhusi with metalled and *kankar* roads. The road from Allahabad to Sahson is metalled and is covered by Government Roadways bus. *Ekkas* and rickshaws are available at Sahson to reach Jhusi. Villagers also travel by train and get down at Jhusi which is about three miles from the village. Phulpur, the tahsil headquarters, is about 17 miles from it.

The village consists of two hamlets excluding the main *abadi* site. Mallahi Tola, one of its hamlets was selected for socio-economic study. It is at a distance of about two furlongs from the main *abadi* and is bounded on the north by village Ustapur Mahmoodabad, on the west by village Chhatnag Uparhar, on the east by village Nibi Kalan Uparhar and the southern boundary is formed throughout by the Ganga.

The area of Mallahi Tola is 310 acres (0.48 square mile). The area of the village is subject to change from time to time on account of soil erosion caused by occasional floods.

The village lies within the jurisdiction of police station, Sarai Inayat, situated at a distance of about five miles from it. The police organises regular patrols of the village and keeps a strict watch on all doubtful characters.

The village is under Bahadurpur N. E. S. Block. The Nyaya Panchayat has its head-

quarters in village Chak Hinauta where the *Sarpanch* also lives. The Village Level Worker and the Panchayat Secretary live in Jhusi while the Lekhpal lives in the village. The Supervisor Kanungo who stays at Jhusi occasionally visits it. Jhusi is also the nearest centre of commerce and industry.

Size and Residential Pattern

The population of Mallahi Tola is 578 divided into 107 households. It consists of Hindus only divided into three castes, namely, Mallahs, Ahirs and Kshatriyas. There is no Scheduled Caste in the hamlet.

The number of households is 107 which exceeds the number of houses by 12. Sometimes a house is shared by two or more households.

The houses are *kachcha* and single-storeyed. They are not scattered but are blocked together in separate belts separated by streets and lanes. Each belt is inhabited by the members of a particular caste who prefer to live together rather than be interspersed with others. The houses of Mallahs, the dominant caste, are clustered together in its east and west while those of Ahirs and Kshatriyas are in their neighbourhood.

Physical Features

The physical features of village Bhadkar Uparhar are truly characteristic of the villages of the Gangetic plain. They may be divided into two natural divisions.

(a) The level plain has a gradual and uniform slope from north to south. It is fertile and is suitable for the cultivation of wheat, gram and pulses in *rabi* and paddy, maize and *bajra* in *kharif*.

(b) The low lying part is in the south of the hamlet and is inundated every year by the floods in the Ganga. Some land is annually eroded or transformed into sand. The soil

near the bank is *balua* (sandy) and is good for growing melons and water-melons.

Climate

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

Flora and Fauna

Trees usually found in the trans-Gangetic tract are found in the area. *Dhak* or *palas*, *babul* (*Acacia arabica*), *peepal* (*Ficus religiosa*) and *bargad* (Banyan) trees are common in the village. Big trees are not found near the river bank for they cannot withstand the fury of floods. Reed and *kans* grow wild in the river bed.

Birds commonly found in the village are the house crow, sparrows, snipes and partridges. Cuckoo is seen in summer and peacock is commonly met with in the rainy season. During winter, the Ganga provides a resting place to migrant water fowls, geese, ducks, etc. A large number of harmless and poisonous snakes are also found in the village.

Wild animals who sometimes find their way to the village are fox, jackal, wolf, hyena, etc. The larger carnivora like tigers and leopards are conspicuously absent.

Communication

There is no difficulty in reaching Jhusi by the pontoon bridge in winter and summer. Jhusi is connected with the village by a *kachcha* road generally covered by bullock-cart, bicycle or on

foot. The pontoon bridge is dismantled every year in June and ferry service is also dislocated on account of floods. The village is reached by another route *via* Sahson on which buses ply in all weathers. The nearest railway station is Jhusi on the North Eastern Railway at a distance of about three miles from the hamlet. The road from the village to the railway station is *kachcha* and is full of dust in the dry weather. It is not easily negotiable in the rainy season.

Postal Facilities

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

Important Public Places and Institutions

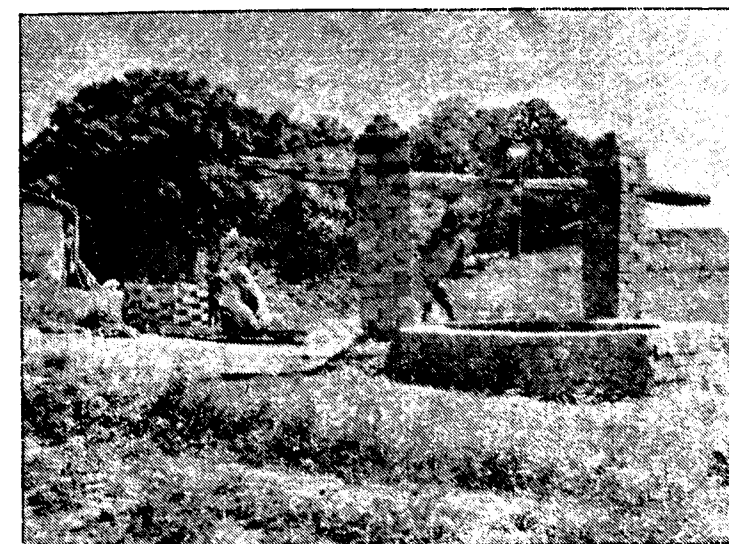
The office of the statutory *Gram Sabha* of the village is in the *panchayatghar* where its meetings are also held. The headquarters of the *Nayaya Panchayat* is at Chak Hinauta. There is no Primary School in the village, the nearest being in Nibi Kalan at a distance of about four furlongs from the hamlet.

A multi-purpose co-operative society is functioning for the last four years in the village. The membership of the society is open to agriculturists and non-agriculturists alike. It is not popular and has only 30 members.

There is a pukka temple in the village with the image of Shiva installed in it. It was built by Ram Phal Mallah long ago near the river. People after taking bath in the Ganga offer water to the deity. Villagers in large number visit the temple in *Phalguna* (February-March) on the occasion of Shivaratri.

Bajrangbali-*ka-asthan* and Gangadevi-*ka-asthan* are also places of worship. There is a full size idol of Hanuman without any overhead covering. It is customary for the newly married couples to visit the Gangadevi-*ka-asthan* on the fourth day of marriage to receive blessings of goddess Ganga.

PLATE I



A village well

The Hindus cremate their dead on the banks of river Ganga. The cremation ground is at a distance of about three furlongs from the main *abadi*. The dead bodies of children and those who die of small-pox, cholera, snake-bite and burns are buried near it.

Source of Water

The main source of water supply is the river. People generally take bath and wash their clothes and utensils in it. The water of two pukka wells is used in winter and the rainy season for drinking and other purposes. The cattle are taken to the river bank to quench their thirst.

History

It is not known when the village in its present shape was actually formed. There are no historical record, legend or folklore which may

throw light on its origin. It is said that the village was founded by one Bhadkar Baba whose *samadhi* still exists in a mango grove near the *abadi*. The Mallahs and the Ahirs came and settled there and in course of time, the village grew in population.

General

The village has not grown according to any definite plan. It is a cluster of mud houses with a narrow alleys and lanes. There are a few permanent shops in the village but there is no market.

Mallahi Tola was selected for socio-economic study because it has an old and settled character and is inhabited by one dominant community — Mallahas — whose main occupation is rowing of boats but of late some of them have taken to cultivation. The other occupations practised in the hamlet are agricultural labour and trade.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The population of Mallahi Tola is 578 comprising 302 males and 276 females. The Hindus are divided into three castes, namely, Mallah, Ahir and Kshatriya. There is no Scheduled Caste in the hamlet. The following table gives the distribution of population in the hamlet community and caste-wise with households and sex breakdown :

TABLE NO. 2.1

Caste/ Community	Number of House- holds	Persons	Males	Fe- males
HINDU				
Mallah	102	555	289	266
Ahir	4	22	13	9
Kshatriya	1	1	..	1
Total	107	578	302	276

The Mallahs are in large number — 555 persons divided into 102 households representing 96 per cent of the population. The males and females among them are 289 and 266 respectively. They form a sizeable community and command influence and respect. Their principal occupation is rowing of boats. They (126) own their boats and carry the villagers across the river on payment. Some of them have land and are good farmers.

The Mallahs adhere rigidly to their customs. Marriages are endogamous. They do not take *kachcha* (unfried) food with Ahirs and Kshatriyas. Educationally they are backward, the percentage of literacy being 7.3. They do not suffer from any social disability. They observe all the festivals and are admitted to the places of worship and religious congregations. The Brahmin priest visits them and officiates on ceremonies. They have a caste *panchayat* for settlement of their disputes.

Ahirs are 22 in number constituting 3.8 per cent of the population. The number of males

and females is 13 and 9 respectively. They are mainly engaged in agriculture and are assisted on the fields by their women.

The Brahmin priest visits their houses to conduct the religious ceremonies. Of the two literate persons among them, one is a male and another a female. Their education is neglected because they are engaged in cultivation from an early age.

There is only one Kshatriya female in the hamlet.

The relations between the Mallahs and Ahirs are cordial. They mix freely and share each others joys and sorrows. The old orthodoxy among them is slowly disappearing and is confined to the older generation.

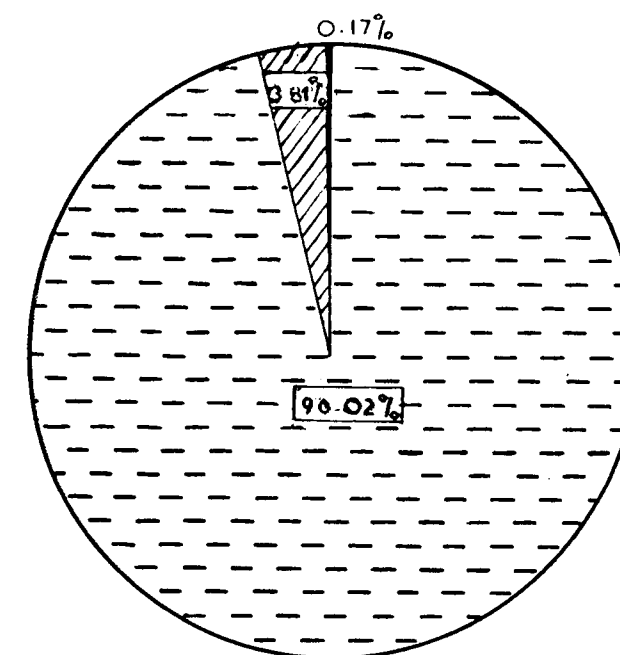
House Type

The houses in Mallahi Tola are *kachcha* and most of them consist of one room only. Some of the houses of Mallahs are more elaborate with three to four rooms, a kitchen, a grain store and an extensive courtyard. The *kachcha* houses are made of mud. The roofs too are of mud spread over logs of wood over a sloping structure at the top of the walls. Some houses have tiled roofs. They are single-storeyed, compact and shapeless.

The average house has a courtyard along the sides of which are built one or two *kothries*. There is a verandah in front of the house through which lies the main entrance. There is a separate enclosure for keeping cattle in well-to-do families. A covered space is provided in the enclosure where they are kept at night or in inclement weather. The poor keep the cattle in one of the *kothries* inside the house.

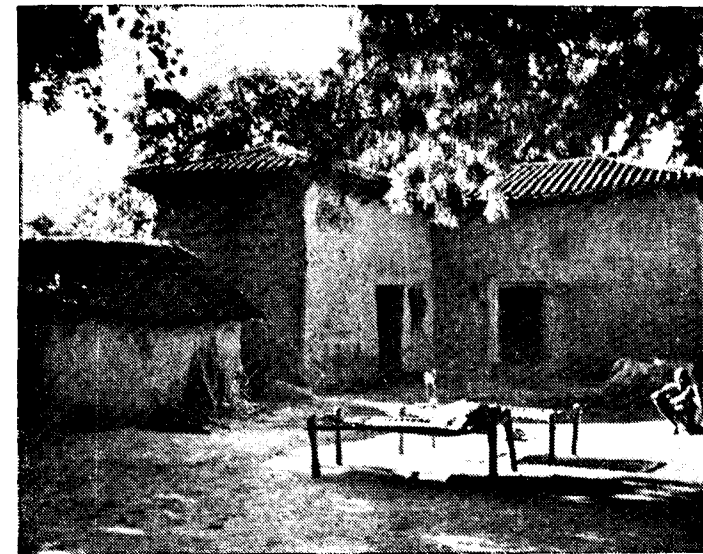
Construction of a *kachcha* house is simple and economical. The materials used in construction are clay, bamboo, wood and unbaked bricks which are available locally throughout the year except in the rainy season. The roofs

ETHNIC COMPOSITION



MALLAH	
AHIR	
KSHATRIYA	

PLATE II



Typical residential houses



are made of wooden beams over which planks of wood and dry stalks of *arhar* plants are spread with mud. Sometimes tiles (*khapra*) are also used. There are slanting thatches in front of *kothries*, both inner and outer. Timber for doors is obtained locally. Those who have *neem* or mango trees in their houses utilise their timber for the purpose. The floor is levelled by earth-filling and is finally plastered with cow-dung and liquid mud. The mud walls are also given cow-dung wash. The well-to-do engage labourers but the poor build the house with the help of family members. The construction of a *kachcha* house having four rooms, a front verandah and an enclosed courtyard costs about Rs.1,500. The poor live in one-roomed houses which are cheap to construct.

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

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

TABLE NO. 2.2

Classification of Households according to Number of Rooms	Number of House-holds	Number of Persons
1	2	3
With no regular room	..	..
One room	52	198
Two rooms	25	154
Three rooms	13	81
Four rooms	9	60
Five rooms and above	8	85
Total	107	578

Out of 107 households, 52 have one room each, 25, two rooms each, 13, three rooms each, 9, four rooms each and only 8 households live in 5 or more than five rooms each. Thus the typical house is a single-roomed structure. The room is small measuring 10'×8' and is used as bed-cum-store room where married and unmarried live together. There are 25 two-roomed structures in the hamlet. The poor live in one-roomed or two-roomed houses. There is overcrowding as the number of persons living in a room is more than three. The villagers are without resources to make improvement in their living conditions.

Among the Mallahs and Ahirs the Brahmin priest is consulted for fixing an auspicious date and time for laying the foundation stone of the house. The head of the household lays the foundation stone on the date and time fixed for the ceremony. Thereafter *gur* is distributed among those present on the occasion. Some money is also given to the Brahmin priest and the mason. When the house is ready, it is occupied on an auspicious day in consultation with a pandit. The main entrance of the house facing south is generally avoided. Most of the houses in Mallahi Tola have their entrance facing north.

Dress

Males generally wear shirt or *kurta* and *dhoti*. The older people wear *saluka*. During winter woollen coats and caps are worn. Some use woollen blankets for protection in cold nights. School going boys put on half pants and shirts. The Mallah males are ordinarily found wearing half *dhoti* bound round the waist.

The women wear the *dhoti* and the blouse made of coarse cloth. The *dhoti* is mill-made and usually has a red floral border. The use of *lehanga* with *orhani* (headgear consisting of small piece of coloured cloth) by the Mallah and Ahir women is restricted to ceremonial occasions. *Chadars* are worn by the females of well-to-do families and woollen shawls are also used by them in winter. The borders of some of the *chadars* and shawls are embroidered. The Mallah females usually wear coloured *dhoti*, a part of

which covers the upper portion of the body. They rarely use blouse or shirt during the summer. Black sarees are preferred.

The poor go about bare-footed. Those who can afford generally wear country shoes made by the village shoe makers. The well-to-do wear western style shoes and sandals. The women wear *chappals*.

Ornaments

Women are fond of heavy ornaments for personal decoration. They are made of gold, silver and nickel. The financial condition of the family determines the number of ornaments the women possess. The local names of some of the common ornaments are given below :—

Local name of ornament	Metal	Use
1. Bunda and Jhumki	Gold	Worn on the ear
2. Kara	Silver	Worn on ankles
3. Keel	Gold	Worn on the nose
4. Hansuli	Silver	Worn on the neck
5. Kardhani	Silver	Worn round the waist
6. Bichhia	Silver	Worn on foot-fingers
7. Anguthi	Gold	Worn on the fingers
8. Pachhaila	Silver	Worn on wrists

The Hindu married women wear glass bangles and *bichhia* which are not taken out during the lifetime of the husband. The males do not wear ornaments except gold or silver rings.

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

Household Equipments

The need for owning and using furniture is linked with the economic condition and standard of living of villagers. The Mallahs, Ahirs and

Kshatriyas of Mallahi Tola are backward and do not possess any item of furniture except a *khatia* woven across with *moonj* strings. Even these are not available for all the family members and are generally shared. The cots are found lying in the *baithak* (sitting room) of some of the Mallah and Ahir households.

The following table gives an idea of the household goods in possession of various castes :—

TABLE NO. 2.3

Caste	Num-ber of House-holds	Hurri-cane lantern	Pat-romax	Torch	Kero-sene stove	Bi-cycle	Radio
1	2	3	4	5	6	7	8
Mallah	102	88	6	..	1	..	..
Ahir	4	4	..	..	..	..	..
Kshatriya	1	1	..	..	..	..	..
Total	107	93	6	..	1	..	..

There is no radio, gramophone, torch-light or bicycle in the hamlet. Except 14 Mallah families, every household possesses a hurricane lantern. Patromax is available in well-to-do Mallah households. Use of mosquito curtain is unknown in the hamlet.

Utensils

The general practice is to take meals in metal utensils. Every household possesses one or more items of brass or bell-metal utensils. Some of them are made of iron and wood. Earthen *gharas* are used for storing water and grains. The poor use utensils made of cheap metals like aluminium and copper.

The following utensils are in common use in the hamlet :

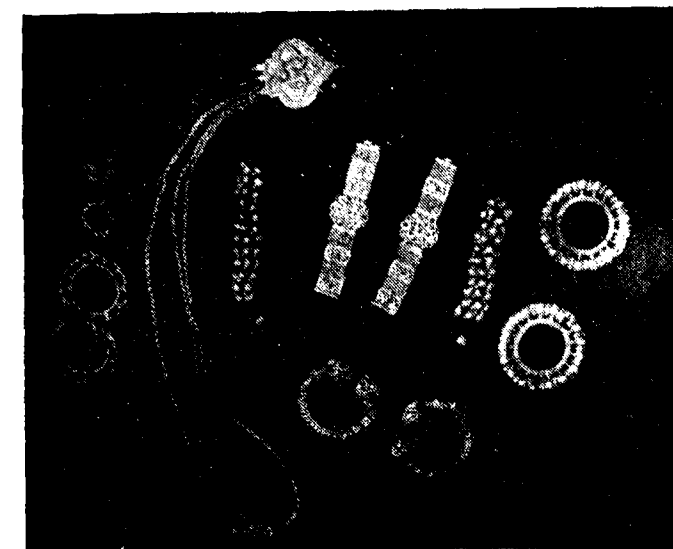
Local name	Metal	Use
1. Batua	Brass	Cooking
2. Patili	Brass	Cooking
3. Parat	Brass	For kneading flour
4. Chamcha	Brass	Cooking
5. Lota	Bell-metal	For keeping drinking water
6. Thali	Brass or bell-metal	For serving food
7. Katori	Brass	For serving vegetables, etc.

PLATE III



A group of women and children

PLATE IV



Ornaments

Local name	Metal	Use
8. Gilas	Bell-metal	Used for drinking water
9. Karchhi	Iron	Cooking
10. Karchhuli	Iron	Used for frying
11. Tawa	Iron	For preparing breads
12. Chimta	Iron	For picking fire and breads
13. Pata and Belan	Wood	Used for making breads
14. Balti	Iron and brass.	Used for storing water
15. Ghara	Clay	For storing water

The metal utensils are purchased from Allahabad as they are not available in the village. Earthen pots are locally available. Meals are cooked on the *choolha* (a small furnace) by the housewife sitting on a *patri* by its side. Fire wood or cow-dung cakes are used as fuel. The utensils are cleaned by the housewife. Mallah women who have their dwellings near the river wash the utensils there.

Food and Drink

There is not much difference in the food habits of the people living in the hamlet. They eat coarse grains – *bajra* from November to March and *bejhar* (a mixture of barley and gram) from April to October. They supplement it with *dal* (pulse) and vegetables. The use of wheat is confined to festive occasions. Rice is generally taken with the morning meal. Spices are taken in sufficient quantity by all sections of people. The medium of cooking is mustard oil. Sometimes vegetable oil is also used. The following table gives the number of vegetarians and non-vegetarians in the hamlet :—

TABLE NO. 2.4			
Caste	Number of House-holds	Vegetarian	Non-vegetarian
1	2	3	4
Mallah	102	65	37
Ahir	4	4	..
Kshatriya	1	1	..
Total	107	70	37

65.4 per cent households are vegetarians. The Kshatriya and Ahir do not take meat preparations. The percentage of non-vegetarians among the Mallahs is 34.6. They take meat and fish whenever available. Fish of good variety is available in the Ganga. Mallahs catch them from the river and some simply roast it on fire, add a pinch of salt and consume it like a boiled potato with *chapati* or rice.

Milk and ghee are greatly valued. Milk is available in households which own milch cattle. It is purchased for ailing persons but seldom for growing children. The villagers eat fruits whenever available. During summer, melons and water-melons are consumed and cheap variety of mangoes are eaten in the rainy season. Sweets do not form part of diet and are prepared on ceremonial occasions. Sugar is not in common use and *gur* is taken instead. The use of tea is uncommon. No one in the hamlet is a regular addict to liquor. Only a few Mallahs take toddy or liquor on festivals or ceremonial occasions. Tobacco is both smoked and chewed. The use of *bidi* which is cheap and easily available is heavy. Some of the Mallahs and Ahirs take betels after the meals.

At breakfast the leftovers of the previous night are taken. Some take parched gram with a pinch of salt. In well-to-do families fresh *chapatis* are cooked in the morning for breakfast. Every household in the hamlet takes two meals a day, one at mid-day and the other early in the evening.

Customs and Beliefs

Birth

The ceremonies relating to birth are simple in the hamlet. The Hindus strongly believe that a male child is necessary for the preservation of progeny and for attainment of salvation. When a woman conceives, there is no change in her routine of life. She remains engaged in household work throughout the period of pregnancy. She is, however, not allowed to lift articles of heavy weight.

The morning sickness and missing of monthly menstruation are indications of pregnancy.

It is established if the woman misses the menstruation in the second month. No special ceremony is performed in any caste after conception and before child birth. The expectant mother is not permitted to go in dark or see the moon. She is also prohibited from going out during the solar or lunar eclipse because of the fear of deformity in the child.

Birth normally takes place in the main living room. When the labour pains start, the local *dai* is called. After delivery, the umbilical cord is cut by her and is buried so that dogs and jackals may not have access to it. The child is washed in lukewarm water and is given a small feed of goat's milk. The birth of a male child brings rejoicing.

The family becomes ritually impure after the birth. No outsider accepts eatables cooked in the house. The *dai* attends the mother for the first six days after delivery. No male, not even the husband, is permitted to enter the confinement room. The mother is given *sonthaura* prepared in ghee, milk, *sonth* and *gur* after the birth. Singing goes on in the house for twelve days, if a male child is born. Other women are also invited to participate in it. The *chhati* ceremony is observed on the sixth day of the birth when puja is performed by the female members of the household. The mother and the infant are given a bath. Light food such as *chapati* (bread) and *dal* (pulse) are given to the mother from this day. The ceremony removes the family impurity to some extent. Women are allowed inside the confinement room, the *dai* is relieved and the *nain* attends to the mother and the child. She (*dai*) is given four seers of grain and two rupees, if a male child is born and half the amount on the birth of a female child.

The *barahi* ceremony is observed on the twelfth day of the birth. The confinement room is cleaned and is given a cow-dung wash. Urine of cow and Ganga water are sprinkled to purify it. *Havan* and puja are performed on the occasion. The mother and the child are bathed and are clad in new clothes. A feast is given to friends and relatives. Singing

and dancing by women are common on this occasion. Some clothes and gifts are received from near relations.

No *namkaran sanskar* ceremony (name giving ceremony) is observed by the Mallahs and Ahirs. A suitable name is, however, given to the child by the members of the household after consulting the family priest.

The normal period of suckling is about two years or till the next conception whichever is earlier. The child gets into the habit of suckling and with difficulty he is weaned. There is no restriction on the diet of the mother during the lactation period.

As a rule contraceptives are not used. Abortion is not ordinarily resorted to but in illegitimate conception, it is sometimes favoured. Barrenness in women is generally ascribed to sins of past life. The methods adopted to overcome it are charity, fasting and feasting the Brahmins. Village *dai* is also consulted.

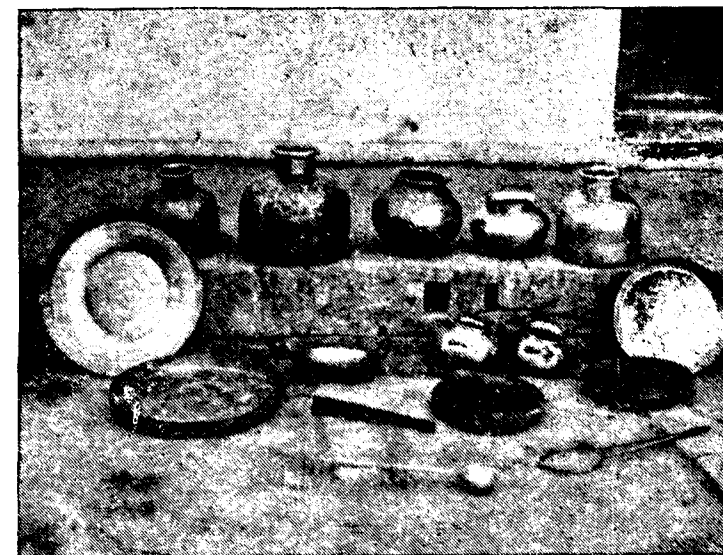
Marriage Customs

Members of a caste generally form one endogamous group. Inter-caste marriages are unknown in the hamlet. As a rule, the bridegroom is not selected from the village in which the girl lives. At the same time, care is taken to avoid marriage at a distant place so that the relations between the two families may remain intimate. Boys and girls are ordinarily married on attaining the age of 14 and 10 years respectively.

The marriage is generally negotiated. The parents of the girl select the bridegroom. If the two families agree to the proposal, the betrothal ceremony takes place at the house of the bridegroom in the presence of friends and relations. The bride's father offers some money and sweets to the boy as a token of reservation. The commitment made by the two parties is seldom repudiated.

Later a date for marriage is fixed according to the convenience of the parties in consultation with a Brahmin priest. The pandit makes some astrological calculations to find out an auspicious date and time for marriage. The

PLATE V



Domestic utensils



date is proposed by the girl's party and is finally approved by the boy's parents. A few days before marriage, *tilak* or *lagan* consisting of some cash, cloth, rice, turmeric, etc., is sent with a metal plate to the bridegroom's house with some male members of the girl's family. The bridegroom sits on a wooden board facing east near a square made with rice flour and turmeric. The brother of the bride puts a *tika* mark of turmeric and rice on the forehead of the groom. The plate containing sweets, cloth, rice, turmeric and some cash is given to the bridegroom who gives these to his mother. Sweets are distributed among those present. All possible details and arrangements about marriage are then finalised.

Three or four days before the wedding various ceremonies connected with it take place at the house of the bride and the bridegroom. Singing and dancing goes on daily at both the houses. *Ubtan* (a paste of turmeric, oil and crushed mustard) is rubbed regularly on the body of the bride and the bridegroom before bath. Puja of family deities is also performed. On the day fixed for marriage the bridegroom dressed in his wedding clothes goes to the village of the bride with the marriage party. Arrangement for their board and lodging are made on an elaborate scale by the bride's parents. In the evening, the bridegroom accompanied by his friends and relations goes to the house of the bride with a country band in attendance. The party is given a warm reception. The groom with his crown tied on the head is welcomed and received at the main entrance of the house where a ceremony called *dwar-puja* is performed. The pandit recites some verses from the scriptures and an elderly member from each side gives the necessary money for the puja. Near the door two persons stand each with a metal jar filled with water on their heads. After the ceremony the bridegroom returns to the *baratis* who are feasted with *puries*, *halwa*, vegetable curry, etc.

The marriage ceremony is generally performed late in the night. The boy and the girl sit side by side on ceremonial sitting-boards beside the holy fire. The family priests of both sides recite *mantras* (holy verses). The bride is veiled and dressed in the clothes provided by her

maternal uncle. Both the bride and the groom generally put on yellow garments especially prepared for the occasion. The actual marriage ceremony consists of *saptpadi* or *pheras* (the circumambulation of holy fire seven times) and the repetition of the marriage vows by the bride and the bridegroom. The *kanyadan* ceremony or the giving away of the bride to the groom is performed by the bride's father or in his absence by the nearest male relation. The marriage ceremony is performed under a well-decorated *mandap* (canopy) in the presence of friends and relations. The parents and other members of the family do the *rochna* (putting *tika* mark with turmeric and rice on the forehead) of the couple and give a few rupees to them. The bride and the bridegroom are then taken inside the room where they worship family deities.

The bridegroom and the *baratis* stay for another day in the village. They are feasted on *dal*, vegetables, rice, etc. The party returns to the village without the bride. The *gauna* ceremony normally takes place after five years of marriage or when the girl's parents feel that she is mature enough for married life. The husband goes to the father-in-law's house accompanied by a *nai* for the ceremony. He is treated very hospitably and after a short stay returns home with his wife.

Among the poorer section of Mallahs and Ahirs the system of taking the bride in *dola* or *paipuji* ceremony is common. In this form of marriage, the bride is taken to the bridegroom's house where the marriage rituals are gone through. In a marriage of this type, the ceremonies of *dwar-puja*, *paipuja* and *bhanwar* are performed at the groom's house. It reduces the marriage expenses. This form of marriage is not generally favoured.

Divorce is not permitted among the Mallahs and Ahirs but separation is allowed by an assembly of *biradari* on grounds of habitual adultery. Widow remarriage is permitted among Mallahs and Ahirs. No special ceremony is observed in a marriage of this kind but a feast is given to the community on the occasion. The widow may marry the younger brother of her deceased husband but the elder

brother cannot marry his younger brother's widow.

Death Customs

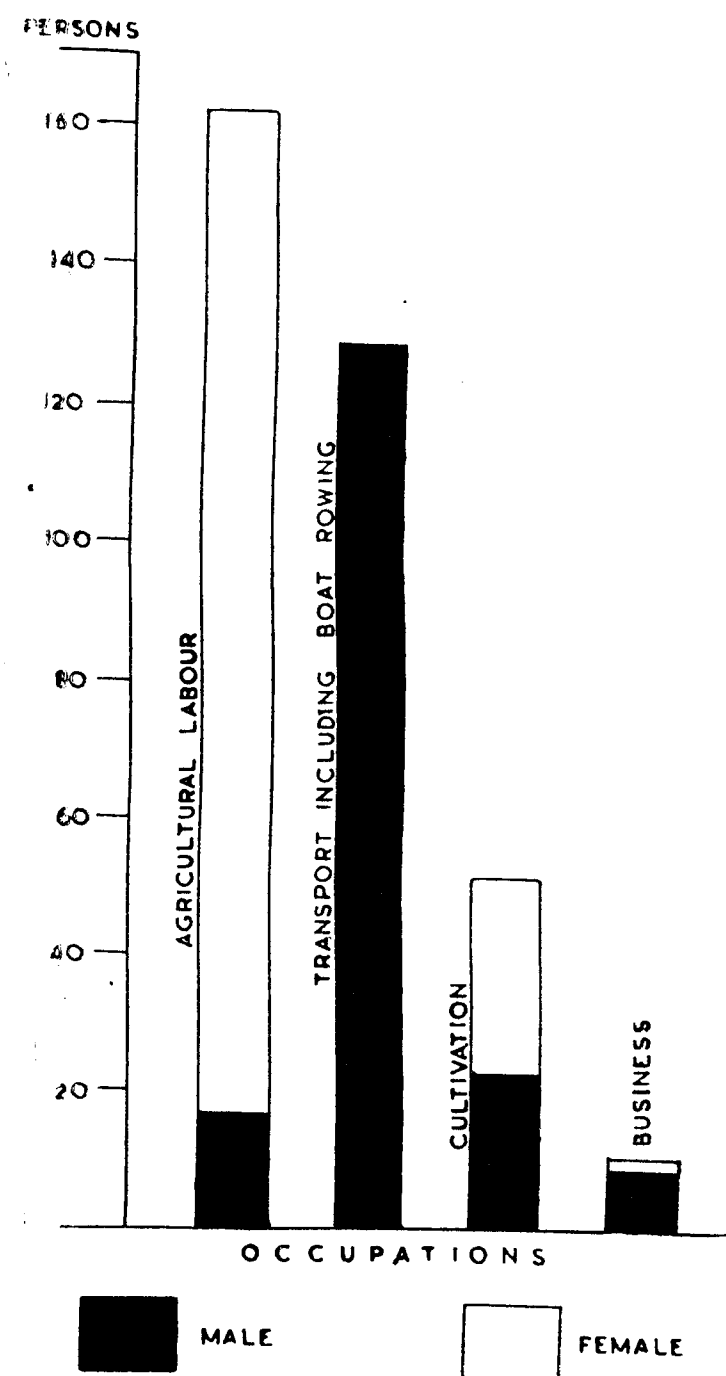
Among the Hindus, the dead are cremated. The bodies of persons dying of small pox, cholera and leprosy are immersed in the river but those who die of snake-bite and burns are generally buried. The dead-bodies of children under the age of 12 are also buried near the cremation ground.

When a person is about to die, he is taken out to an open place where a few drops of *ganga jal* (water of river Ganga) and few leaves of *tulsi* plant are put into his mouth. He is laid on the ground before he breathes his last. After the death, the body is bathed and wrapped in a white unwashed cloth. The dead body of a married woman is wrapped in coloured clothes and her hair is combed. If she is a widow, the body is simply dressed. Gold and silver ornaments are removed from it. It is carried to the cremation ground on a bier by four persons on their shoulders. The relations and friends follow it. As the procession moves along, the people say "*Ram Nam Satya Hai*" (the name of Ram alone is truth). A *pind* or barley flour is carried with the corpse. A pyre of wooden logs is set on the cremation ground. The body is taken out of the bier and is put on the pyre with legs facing south. It is lit by the eldest son or in his absence by some nearest male relation of the deceased. When the pyre has almost burnt out, the person who sets fire to it goes round with a *lathi* to perform the *kapal kriya* (skull-

breaking ceremony of the deceased). The ashes are immersed in the river and the *pind* is also dropped into it. The chief mourner gets his head and moustache shaved and puts on an unwashed *dhoti* after taking bath. Those who go with the dead body also take bath and return to the house of the deceased where they sit for sometime, chew the *neem* leaves and then disperse.

Cow-dung cakes are kept burning at the place where the person died. The person who lit the pyre sleeps on the ground, keeps a piece of iron under the pillow and eats once a day. His food is cooked on a separate *choola* or is sent by the relations or friends. The family is ritually impure for ten days. The *suddhi* ceremony (*daswan*) is performed on the tenth day. The house is cleaned, the earthen pots are replaced by new ones and the male relations of the deceased get the head, beard and moustache shaved off. Among the Mallahs these ceremonies are performed with the help of a *nai* (barber). The *teharvin* ceremony is observed on the thirteenth day of the death. On this occasion water and *pinds* made of barley flour are offered to the deceased. The ceremony ends with a feast to which the Brahmins (not less than thirteen), relations and family friends are invited. The Brahmins are given utensils, clothes, etc. On the first anniversary of death known as *barsi*, three to thirteen Brahmins (always an odd number) are given food and clothes. *Sradh* is also observed during the *pitra-paksha* in honour of the dead.

WORKERS IN DIFFERENT OCCUPATIONS



CHAPTER III

ECONOMY

Occupation

The following table gives the number of persons classified by sex and occupations :-

TABLE NO. 3.1

Occupation	Persons	Males	Females	Per-centage
1	2	3	4	5
Boat rowing	126	126	..	36.1
Agricultural Labour	161	16	145	46.1
Cultivation	51	22	29	14.6
Business	10	8	2	2.9
Transport	1	1	..	0.3
Total	349	173	176	100.0

The main occupations followed in the hamlet are boat rowing (36.1%), agricultural labour (46.1%), cultivation (14.6%), business (2.9%) and transport (0.3%). Begging is the source of livelihood of 5 persons, one male and four females. More than half of the workers are females (50.4%) mainly engaged in agriculture (29) and agricultural labour (145).

Changes in Traditional Occupations

Generally the villagers follow the traditional occupations but in some cases they have taken to other occupations also due to domestic or financial circumstances.

The Mallahs are mainly boatmen but 16 males and 22 females have given up their caste occupation and are exclusively engaged in agriculture. The women are hardworking and work as agricultural labourers at the time of sowing and harvesting. Eight Mallah males

and two females are engaged in grocery and sand business. The two grocery shops in the hamlet are managed by three Mallah males and two females. Five Mallahs own big boats mainly used for taking sand to Allahabad where it is sold profitably.

The Ahirs are mainly agriculturists but one of them owns a camel for transporting goods on payment. The only Kshatriya female in the hamlet is old and weak. She lost her husband at Malwa and came about twenty years ago to settle down. She is supported by the villagers.

Non-workers

The number of workers and non-workers in the hamlet is 349 and 229 respectively. Roughly a worker has to maintain one or more dependants. The following table shows the non-workers by sex and age-groups :-

TABLE NO. 3.2

Age-group (Years)	Persons	Males	Females
1	2	3	4
All ages	229	129	100
0-14	211	121	90
15-34	3	1	2
35-59	6	..	6
60 and over	9	7	2

The non-workers comprise 129 males and 100 females. Majority of them are below 15 years of age. There is one male and four female beggars but there is no retired person. Nine persons two of whom are females are over 60 years of age. They are old and infirm and are supported by the family members.

Agriculture

The number of persons engaged in agriculture is 51 of whom 13 are Ahirs and the remaining 38 Mallahs. Cultivation is the subsidiary occupation of 66 Ahirs and Mallahs. They work either on their own land or on the land of others for payment. Mallah women are mainly agricultural labourers. It is the largest single occupation in the hamlet claiming 161 persons including 145 women. It shows the poor economic condition of the people living there. The agricultural labourers are not given daily wages but grain at the harvests. They simply carry out the directions of land owners without exercising any control or supervision over the agricultural operations.

Among the cultivators 22 are males and 29 females. The Mallah males row the boats while their women work on the fields and look after cultivation. They do not employ labourers at sowing and harvesting. The males plough the fields, sow the seeds and assist at harvesting. The following table gives the classification of workers engaged in cultivation and agricultural labour by sex and age-groups :—

TABLE NO. 3.3

Age-group (Years)	Cultivation			Agricultural Labour		
	P	M	F	P	M	F
1	2	3	4	5	6	7
0—14	4	1	3	24	4	20
15—34	26	13	13	79	4	75
35—59	13	4	9	48	8	40
60 and over	8	4	4	10	..	10
Total	..	51	22	29	161	145

Cultivators and agricultural labourers predominate in two age-groups, viz., 15—34 and 35—59 years. Boys and girls below the age of 15 are in small number.

Soil

The classification of soil in the village was done at the last Settlement in the following groups :—

Har no. 1 Khaki	..	20 per cent.
Har no. 2 Khaki	..	10 "
Gauhan no. 1	..	10 "
Gauhan no. 2	..	20 "
Gauhan no. 3	..	20 "
Manjha no. 2	..	20 "

Gauhan is known for its fertility and is suitable for producing all kinds of crops. The fertility of the soil is enhanced by a good supply of water and manure. *Manjha* consists of clay and sand in small proportions. It is equally suitable for growing *rabi* and *kharif* crops. *Har* is an inferior quality of soil and requires an abundant supply of water and manure for the crops to grow well.

Manure

Compost prepared from dump of leaves and dung is used by the village cultivators. Some manure pits have been dug in the hamlet. Chemical fertilizers are sometimes used on the suggestion of the Block authorities. Green manuring is one of the many ways to enrich the soil and is done by sowing *sanai* and *dhaincha*. In the last week of June the young plants are ploughed and are allowed to decay in the fields.

Seed

The farmers follow different methods for obtaining seeds. They select the best varieties of seeds at the time of harvesting and preserve them till the next sowing. Others obtain them from farmers or the market. They are also obtained from the Development Block. Cultivators are always keen to use improved varieties of seeds for better yield.

Irrigation

The means of irrigation in Mallahi Tola are tube-well and wells which irrigate about 30 acres of land. The tube-well is in the adjoining village Nibi kalan and belongs to the State Irrigation Department. It irrigates about 23 acres of land. Irrigation by tube-well is popular. Water is taken to the fields

PLATE VI



A cultivator ploughing the field

PLATE VII



Boats in the river

by means of drains. They are also irrigated by *kachcha* wells which are rendered useless in the rainy season. Persian wheel is not used for irrigation.

Agricultural Implements

The following agricultural implements are in common use :

Name of Implement (in Hindi)	Equivalent term in English	Use	Material
1	2	3	4
1. Hal	Plough	Ploughing	Wood with an iron shear
2. Kudal	Hoe	Digging	Iron with bamboo handle
3. Khurpi	Scythe	Weeding	Iron with wooden handle
4. Phaura	Spade	Digging earth	Iron with wooden handle
5. Jowatha	Harness	Keeping the bullocks in harness	Wood
6. Patela	Clod-crusher or leveller	Levelling earth	Wood
7. Hansia	Sickle	Harvesting crop	Iron with wooden handle

Besides these implements, bullock carts are used for carrying manure and crops. Improved agricultural implements, e.g., Meston plough and Subhas plough are also used. Their utility is realized but only a few can afford them.

Livestock

Cattle play an important part in agricultural economy. They are necessary for agricultural operations. Bullocks are treated as members of the household and the cultivators have great sentimental attachment for them. The

number of bullocks in the hamlet is 57 owned by 30 households. They were purchased from the cattle markets of the district. Two bullocks are able to plough about an acre of land in a day. The strain on them is not heavy. They are given *bhusa*, gram soaked in water and oil cakes.

The milch cattle are owned by all castes. There are 61 cows and buffaloes of ordinary breed kept for dung and milk. A cow, on an average, gives about a seer of milk in a day and a buffalo between three to four seers. The milch cattle do not get adequate attention. They are set free in the morning generally in the charge of an Ahir boy and are driven home in the evening. He is given grain at the harvests for looking after them.

The animals suffer from a number of diseases like *poka* (dysentery), *galaghont* and *khurpaka*. The villagers try local remedies but in serious illness take them to the veterinary hospital at Allahabad for treatment. There is no arrangement for artificial insemination in the village for improving their breed.

Land Reforms

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

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

Principal Crops

Rabi sown in October and harvested in March-April and the *kharif* sown in July and reaped in September-October are the principal crops of the hamlet. The *zaid* or the hot weather crop is of considerable importance to the cultivators. They grow melons and water-melons in the river bed and get sizeable profit from them. The main *kharif* crops are *bajra* and *jowar*. In *rabi*, wheat, barley, gram and peas are sown.

Bajra

Bajra is an important *kharif* crop of the hamlet. It is sometimes grown mixed with *arhar*. It was sown in 11 acres in *kharif* 1368 Fasli. The field is ploughed soon after the first rain and the seed is scattered. Four seers of seed is sufficient for an acre of land. The crop ripens in *Kartika* (October-November) and harvesting commences by the end of the month. The rains are sufficient for the crop to grow well. The average yield varies between 10 to 12 maunds per acre. *Jowar* is also sown mixed with *arhar*. It was sown in 6 acres in 1368 Fasli. The method of sowing and harvesting of *jowar* is the same as that of *bajra*.

Other Kharif Crops

Late paddy was sown in only 0.1 acre in 1368 Fasli. *Moong* and *Urd* (pulses) were also sown.

Rabi

Barley is an important *rabi* crop of the hamlet. It is sown in the later part of October. The preparation of the land starts in August and the fields are ploughed at regular intervals. Seeds are sown by scattering them in the fields or in rows with an occasional mixing of mustard. Twenty-five to thirty seers of seed is sufficient for an acre of land. It does not require abundant supply of water or manure. The crop ripens by March and is harvested either in the last

week of the month or in the beginning of April. It is trodden by bullocks in order to separate the grain from the husk. *Bhusa* is obtained after winnowing and is used as fodder. The crop is affected by fog, hail and by strong winds. Field rats cause considerable damage to it.

Barley was sown in Mallahi Tola in 7 acres during 1368 Fasli. The average yield per acre was 15 maunds.

Wheat is sown in the same way as barley but it requires more attention, expense and labour. It also needs an adequate supply of manure and water. Seed is generally sown in rows with the help of a dibbler. It is often sown mixed with gram or barley. *Gojai* (mixture of wheat and barley) is the staple food of majority of villagers. Eight to ten seers of seed is required for sowing in rows with a dibbler but more than a maund of it is needed if sown by broadcasting. Wheat was sown with barley in 46 acres in 1368 Fasli.

The area covered by other *rabi* crops is given below :

Fasli Year	Gram (Acres)	Peas (Acres)
1368	11.30	8.66

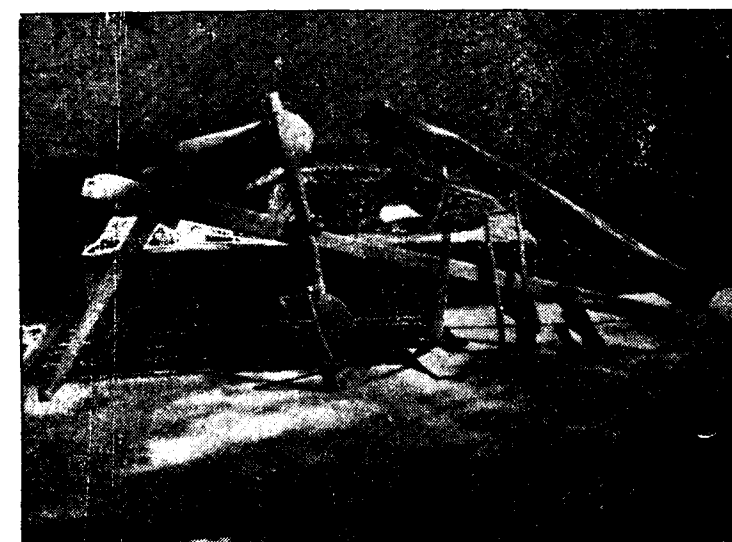
Rites and Rituals relating to Agricultural Operations

Farmers work laboriously and incessantly throughout the year for growing good crops. They observe a number of ceremonies connected with their sowing and harvesting. These lift the farmers from the common routine of life for a while and provide relaxation.

Before preparing the fields for sowing in June, they perform a simple ceremony called *harwat*. It consists of worshipping the blade of the plough on an auspicious day fixed in consultation with the village pandit. Turmeric and paste of the powdered rice are applied to the plough's blade. Some decorate it with flowers. Pukka food consisting of *puries* and *halwa* is cooked in the evening and is taken.

Aghani is celebrated by every agriculturist after the sowing of *rabi* crops. *Kachcha* food including rice, gram preparations and bread is cooked and served to friends and relations.

PLATE VIII



Agricultural implements

There is no such ceremony connected with the sowing of *kharif* crops.

Nava ceremony is observed by the cultivators twice a year—once in *Magh* and again in *Sawan*. The ceremony is performed on an auspicious day fixed by the pandit. The farmers take the day off from the fields. The ears of wheat in *Magh* and the ears of *sawan* in July are worshipped. The puja is performed in the evening in the courtyard specially cleaned for the purpose. Special *kachcha* food consisting of rice, vegetables, curd and *bare* (a preparation of black gram) is prepared. The people visit each other on the occasion.

Crop Diseases and Pests

Bajra is attacked by an insect locally called *gandhi*. *Gandhi* appears like a swarm of locust and sucks out milk from the plant when it is about to ripen. B. H. C. solution is sprayed on the plants for rooting out the menace. Villagers sometimes burn cow-dung cakes to destroy them.

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

Wheat and barley crops are affected by *dimak* (whiteants) and *kandua*. Whiteants destroy the plants while *kandua* affects their ears which become black. Both the insects are destroyed by the use of B. H. C. solution. Heavy rains also affect wheat and barley crops.

The following table gives the annual produce of various crops in the hamlet in 1368 Fasli.

TABLE NO. 3.4

Product	Annual Production (Maunds)	Annual Consumption (Maunds)	Marketable Surplus
1	2	3	4
<i>Bajra and Jowar</i>	105.2	105.2	..
Wheat	33.7	33.7	..
Barley	86.0	86.0	..
Gram and pulses	54.0	54.0	..

The farmers grow enough cereals in *rabi* and *kharif* to meet their requirements. They sell the surplus grains to the villagers. Melons and water-melons grown on the banks of the Ganga yield good profit to them.

Other Occupations

Fishing

Fish is found in abundance in the Ganga but only 3 Mallah families are engaged in fishing in Mallahi Tola. Fishing is done in the river all the year round. It is started at dawn when the Mallahs sitting in their *dongis* (small boats) enter the river with *sarhat* (an instrument for fishing), *Kurail* (a big net for trapping the fish) and/or *bisari* (a small net) for catching them. The *dongis* are long and narrow prepared from a single thick trunk of a tree. The fisherman has to maintain balance otherwise he is likely to topple over into the river. Big boats are not used for fishing as they cannot be rowed smoothly in the thick growth of grass in the water. *Rohu*, *Barari*, *Saor*, *Singhi*, *Tingana* and other varieties of fish are found in the river.

Boat Rowing

Boat rowing is the traditional occupation of 126 Mallahs of Mallahi Tola. They have their own boats generally operated between *Triveni ghat* (confluence of rivers Ganga, Yamuna and invisible Sarswati) and the fort. Their daily earnings during the *Magh Mela* (January-February) are between 8 to 10 rupees. In the slack season they carry the villagers from one bank of the river to the other on payment. They pay Rs.6 annually as tax for a boat. Some of them transport sand, stones, fuelwood, timber and bamboos on them.

Industries

The villagers are engaged in boat rowing, cultivation or work as agricultural labourers. It is a pity that no cottage industry has developed in the hamlet or the village. The females do not utilise their spare time in making baskets, toys, etc.

Markets

There is no market in the village. A few retail shops managed by the Mallahs supply articles of daily use. The shop-keepers depend on the sale proceeds to replenish the stock. There is a permanent market at Jhusi where cloth, grain spices, etc. are available. The villagers go to Allahabad to purchase ornaments, utensils, shoes and clothes because they get things of quality at reasonable rates there.

Sources of Finance

Money is obtained on credit partly from the village money-lenders at a high rate of interest and partly from the Co-operative Society. The Society was established in 1958. Its membership is open to agriculturists and non-agriculturists of the village. An adult worker can become its member by purchasing a share of Rs.20. The Society gives loans to its members and also distributes chemical fertilisers and improved varieties of seeds. It has only 30 members.

The members elect a Director at the annual general meeting of the Society. He is responsible for its proper working. The Co-operative Inspector gives general guidance and occasionally inspects its working. Annual audit of its accounts is done by the auditors of the Co-operative Department.

Indebtedness

The following table shows the extent of indebtedness:

TABLE NO. 3.5

Number of Households	Number of Households in Debt	Number of Households free from Debt	Total Amount of Debt	Average Indebtedness per indebted Household
1	2	3	4	5
107	72	35	Rs. 28,096	Rs. 390.22

The percentage of families in debt is 67.3. The villagers borrowed an amount of Rs.28,096 during the last 10 years (1951-61). They are poor and frequently borrow to meet their needs.

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

TABLE NO. 3.6

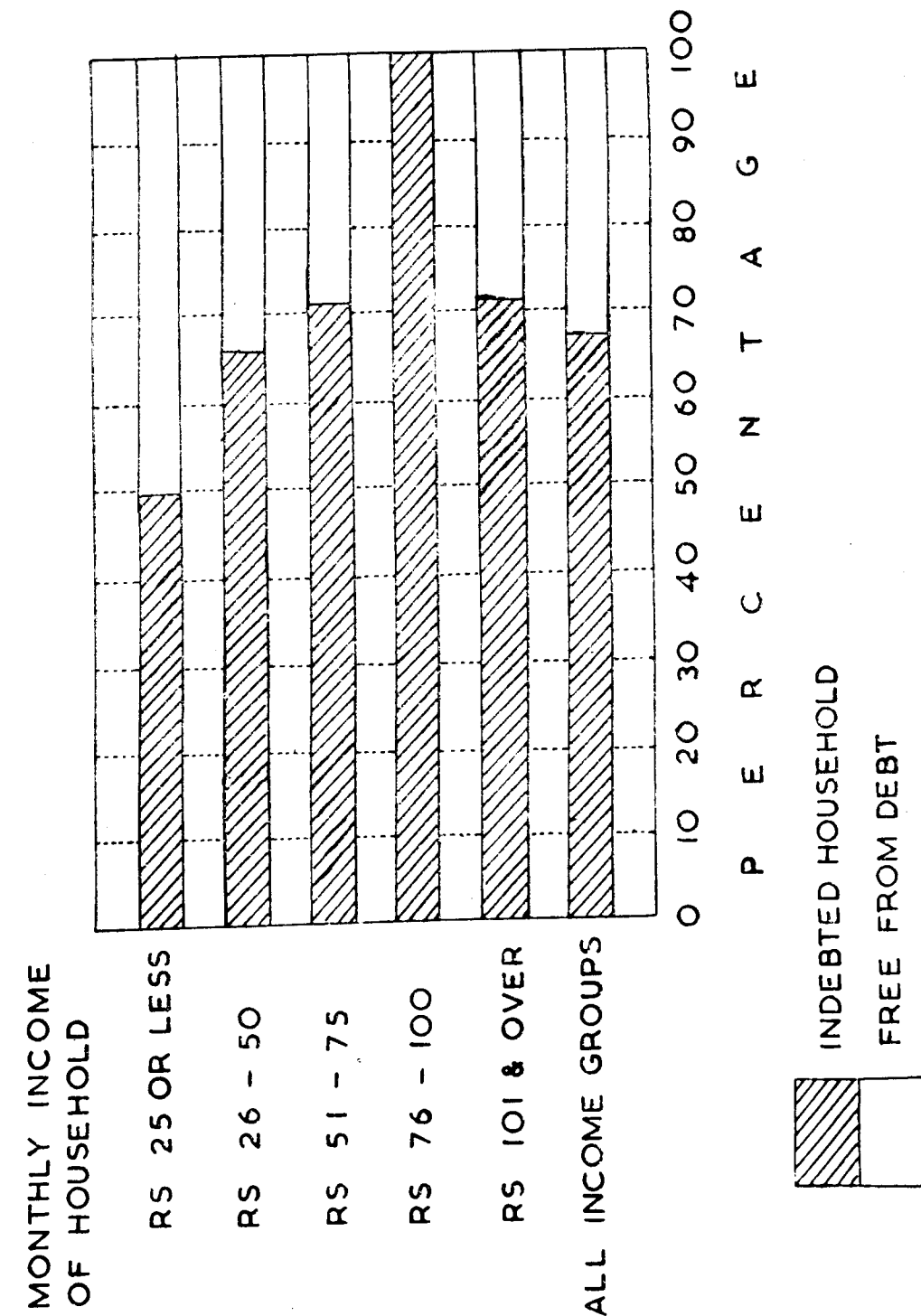
Income-group (in Rs.)	Number of Households	Number of Households in Debt	Percentage
1	2	3	4
25 and below	12	6	50.0
26-50	67	44	65.7
51-75	14	10	71.4
76-100	7	7	100
101 and above	7	5	71.4

The highest number of families in debt is in the income group of Rs.26-50. The well-to-do families (Rs.101 and above) invest the borrowed money in purchasing boats, bullocks of good breed, improved agricultural implements, chemical fertilizers, etc. The villagers borrowed Rs.1,275 for marriages, Rs.200 for funerals and Rs.26,621 for other needs. The people belonging to lower income-groups live on the margin of subsistence and as soon as unforeseen and special events are faced they are compelled to seek help of the money-lenders.

The table given below shows the details of expenditure on various items from the borrowed money:

TABLE NO. 3.7

Items	Amount (in Rs.)	Percentage
Construction and repair of houses	320	1.1
Marriage	1,275	4.5
Funeral	200	0.7
Illness	1,050	3.7
Ordinary wants	3,848	13.7
Household cultivation	1,425	5.1
Purchase of boats, bullocks, improved implements, etc.	19,978	71.2
Total	28,096	100.0

INDEBTEDNESS BY INCOME RANGES

Income and Expenditure

The field staff experienced difficulty in ascertaining the figures of income and expenditure from the villagers. They were not able to give correct figures due to various reasons. However, the staff made every effort to win their confidence and obtained the figures of income and expenditure as accurately as possible.

The following table shows the classification of households by occupations, income and number of members.

TABLE NO. 3.8

Occupation	Number of Households	Number of members in Households	Monthly Income				
			Less than Rs. 25	Rs. 26 to Rs. 50	Rs. 51 to Rs. 75	Rs. 76 to Rs. 100	Rs. 101 and over
			4	5	6	7	8
Boat rowing	51	307	..	29	12	5	5
Agricultural labour	39	174	6	31	1	1	..
Cultivation	9	59	1	5	1	1	1
Business	3	33	..	2	..	..	1
Begging	5	5	5	..	..	..	..
Total	107	578	12	67	14	7	7

Boat rowing is a paying occupation and is followed by a majority of Mallah households in the hamlet. The percentage of households in the income-group of Rs.26-50 is 62.6. It is low in two income-groups, i.e., Rs.51-75 and Rs.25 and below. There are only 7 households in the income-group of Rs.101 and over. It shows that the people living in the hamlet are not economically well off.

Expenditure

In order to determine the expenditure pattern, budgets of 25 households were studied of which four are discussed below.

Babu Lal is Ahir by caste and has to support his wife only. He is a cultivator owning about two *bighas* of land. His average monthly income

from cultivation is Rs.30. The expenditure on various items is as follows :

Item	Expenditure (in Rs.)
1. Cereals and pulses	18.00
2. Oil	2.00
3. Other food items	1.50
4. Fuel and light	2.12
5. Clothing	4.00
6. Miscellaneous	1.50
Total	29.12

The expenditure on food items is 73.8 per cent. There is no expenditure on ghee and milk. Babu Lal makes a small saving of 88 nP. but the household has taken Rs.200 on loan from a local money-lender which is to be paid.

Ram Pratap is the *Pradhan* of the *Gram Sabha*. He belongs to the Mallah community. There are 22 persons in his household including his aged mother, his wife, 3 sons and a daughter, 3 married brothers, their wives and children. They all live together and have their meals in the common kitchen. The main occupation of the household is business. Ram Pratap and his two brothers take sand on boats to Allahabad where it is sold with a good margin of profit. Ram Pratap's wife, his son aged 15 years and the wives of two of his brothers work as agricultural labourers. One of his sons is engaged in the purchase and sale of milch cattle while one of the brothers, his wife and daughter look after cultivation. The household possesses 0.76 acre of land. There are eleven earning members in the family who together earn, on an average, Rs.320 per mensem. The expenditure pattern of the household is given below :

Item	Expenditure (in Rs.)
1. Cereals and pulses	220.00
2. Milk, ghee and oil	25.00
3. Vegetables	5.00
4. Other food items	21.25
5. Fuel and light	8.75
6. Clothing and footwear	29.00
7. Miscellaneous	3.00
Total	312.00

The household is spending 86.9 per cent of the total expenditure on food items only. The expenditure on milk, ghee and oil is not adequate. There is no expenditure on the education of children because they are not sent to school. The family saves Rs.8 p.m. Ram Pratap borrowed Rs.2,000 from a local money-lender for constructing a big boat. The debt is to be liquidated from the monthly savings.

Baiju Prasad is Mallah by caste and his principal occupation is boat rowing. His family consists of his wife, 3 married sons and their wives and a grandson. Baiju Prasad and one of his sons are engaged in boat rowing while his wife, daughters-in-law and a son work as agricultural labourers. One of his sons looks after cultivation. The land in possession of the household is 2.2 acres. They live together and the income is pooled. The average monthly income of the family is Rs.120, i.e., Rs.60 from boat rowing, Rs.35 by working on fields as labourers and Rs.25 from cultivation. The expenditure pattern of the household is given below :

Item	Expenditure (in Rs.)
1. Cereals and pulses	66.50
2. Milk, ghee and oil	11.00
3. Vegetables	1.50
4. Other food items	6.00
5. Fuel and light	4.25
6. Clothing and footwear	11.00
7. Miscellaneous	1.37
Total ..	101.62

The expenditure on food items is 83.6 per cent. It is inadequate on milk while there is no expenditure on education of children. It is a surplus budget with an average monthly saving of Rs.18.38. The household has taken on loan Rs.1,450 out of which Rs.1,300 have been paid. Baiju Prasad has still to pay Rs.150 with the amount of interest that accrued on it.

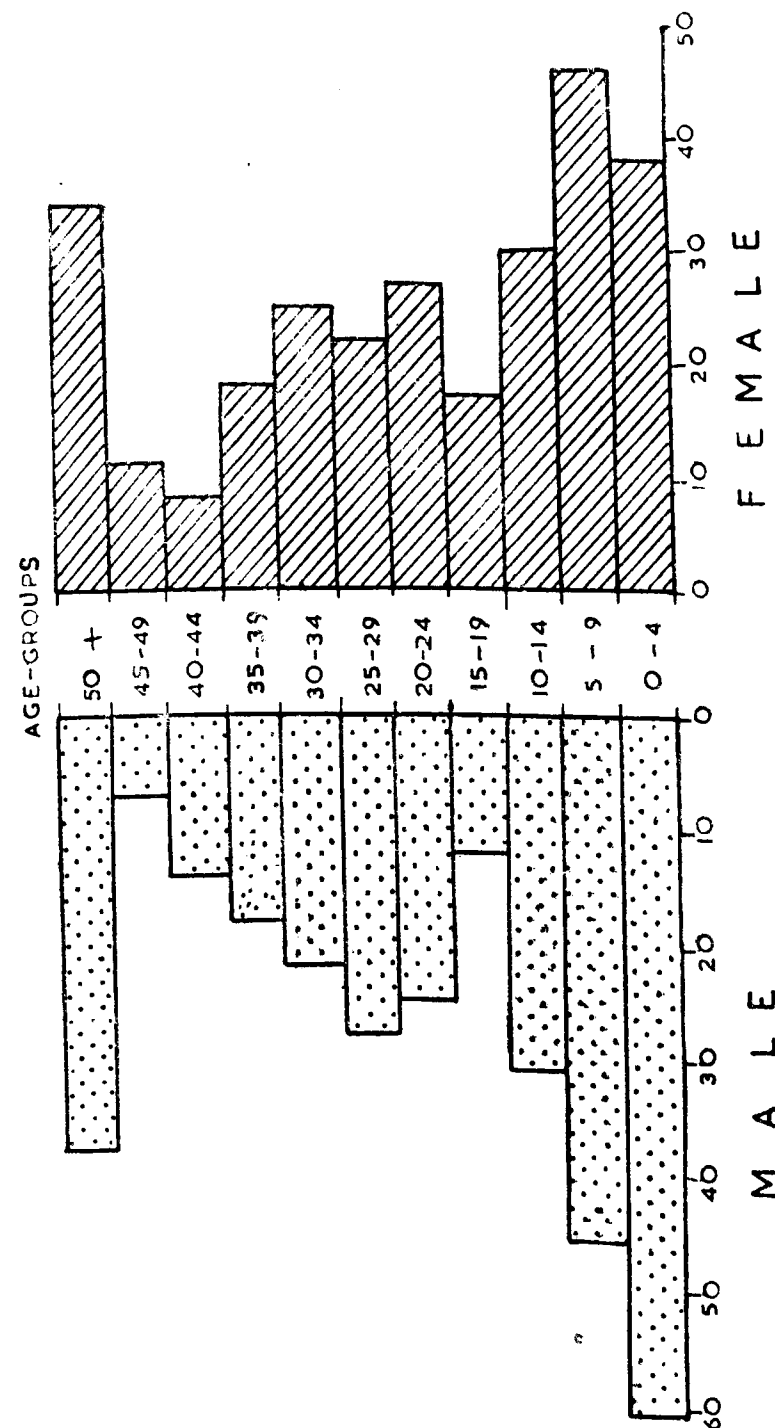
Gopi Das earns his livelihood by begging on the banks of river Ganga. He came from Bihar and settled down on the outskirts of the hamlet. The villagers also help him. He has no family. His monthly average earning is Rs.14. The expenditure pattern is given below :

Item	Expenditure (in Rs.)
1. Cereals and pulses	9.00
2. Other food items	0.75
3. Fuel and light	2.62
4. Clothing	1.50
Total ..	13.87

Out of the total expenditure, the expenditure on food is 70.3 per cent. Gopi Das is able to make a small saving of 13 nP.

The main item of expenditure in the hamlet is food. The expenditure on milk and ghee is very low. A higher percentage of expenditure on items of food and clothing is an index of backward economic condition of the people living in Mallahi Tola. It is difficult for the villagers to have the necessities of life and, therefore, they cannot afford to spend on items of comfort and luxury.

POPULATION BY AGE-GROUPS



CHAPTER IV SOCIAL AND CULTURAL LIFE

Population and Density

The population of Mallahi Tola at the time of survey in May, 1961, was 578 spread over an area of 310 acres. The density is 1,204 persons per square mile.

Sex Ratio

Out of 578 persons, 302 are males and 276 females, the sex-ratio being 914 females for every 1,000 males. The excess of males over females is partly due to more male than female births and partly because the female infants receive less attention and care resulting in high rate of mortality among them. It is also, to some extent, true that there is some concealment of female births.

Marital Status

Of the total population of the hamlet, 142 males and 102 females are unmarried. The breakdown according to age-groups is given below :

TABLE NO. 4.1

Age-group (Years)	Unmarried		
	Persons	Males	Females
1	2	3	4
0-4	99	61	38
5-9	90	46	44
10-14	47	29	18
15-19	5	3	2
20-24	3	3	..
25 and over	..	..	..
Total	244	142	102

Majority of unmarried persons in the hamlet are below 15 years of age. The married males and females below the age of 15 are 2 and 14 respectively. Child marriage is prevalent among Mallahs and Ahirs.

Among males 47 per cent (142) are unmarried, 49.7 per cent (150) married, 2.6 per

cent (8) widowers and only 2 are separated. Similarly among females, 37 per cent (102) are unmarried, 55.4 per cent (153) married, 6.9 per cent (19) widows and only 2 are separated. Marriage is universal. There is no unmarried male or female in the hamlet above the age of 24. Majority of widows are elderly women—13 out of 19 are over 60 years of age.

Population by Age Groups

The following table gives a breakdown of the population by age-groups :

TABLE NO. 4.2

Age-groups (Years)	Persons	Males	Females
1	2	3	4
All ages	578	302	276
0-4	99	61	38
5-9	92	46	46
10-14	61	31	30
15-19	29	12	17
20-24	52	25	27
25-29	50	28	22
30-34	47	22	25
35-39	36	18	18
40-44	22	14	8
45-49	18	7	11
50-54	12	7	5
55-59	18	8	10
60 and over	42	23	19
Age not stated	..	..	..

It will be observed that 252 persons (43.6 per cent) are in the age-group 0-14 years, 284 persons (49.1 per cent) in the age-group 15-59 years and 42 persons (7.3 per cent) in the age-group 60 years and above. Persons in the age-group 0-14 years are 6 times of persons in the age-group 60 years and above. The population is, therefore, markedly progressive.

Births and Deaths

Before 1947, the record of births and deaths was maintained at the police station through

the village *chaukidar*. The practice was given up in that year and the duty of its maintenance was entrusted to the *Gram Sabha* as prescribed under the U. P. Panchayat Raj Act, 1947. It is the duty of villagers to report births and deaths to the *Gram Sabha* but some of them are not recorded due to their negligence. Some omissions, therefore, occur in the record.

According to the entries of births and deaths made in the register maintained by the *Gram Sabha*, 8 births, 4 each of males and females and 4 deaths occurred in the hamlet during July 1, 1960 and June 30, 1961.

The causes of mortality year-wise could not be known. The villagers pointed out that fever is the main cause of death in the hamlet which claimed four persons during 1960-61. The periodical spray of D. D. T. under the Malaria-Eradication Scheme has reduced the incidence of malaria to some extent. Vaccination has also protected the villagers against small pox. Due to poverty, the general standard of nutrition is poor and, therefore, the people are not healthy.

Medical Aid

Medical facilities are not available in the village. There is no qualified *vaidya* or hakim there. The nearest hospital is at Allahabad at a distance of about 5 miles from Mallahi Tola. The villagers allow the illness to drag on till it automatically subsides or consult the *Ojhas* (witch doctors) in whom they have great faith. They believe that proper chants and spells cannot fail them. Propitiation of *Mata* and evil spirits co-exist with a faith in vaccination. Some consult elderly villagers having knowledge of medicines in the initial stage of illness. They administer the herbal preparations according to *ayurvedic* system of medicines. In serious illness, the patient is taken to hospital for treatment. During 1961, 18 villagers were treated at the hospital. No private doctor was consulted or called to the hamlet as treatment by them is expensive.

Maternity cases are ordinarily conducted by unqualified and untrained *chamar dais*. In complicated cases either a trained midwife is

called or the patient is taken to the Female Hospital at Allahabad for delivery. These *dais* handled 8 maternity cases in Mallahi Tola during 1961. No case was referred to hospital or to a qualified midwife during the period.

Sanitation

Mallahi Tola is not a clean hamlet. The rain water flows through the slopes into the Ganga. The hamlet is free from the evils of water-logging. There is no proper arrangement for cleaning lanes and streets. They are full of garbage and animal waste. All the house drains come out into the streets and cause inconvenience. The drains are *kachcha* and overflow in the rainy season. In heavy rains, the lanes and alleys are under knee-deep water and are not easily negotiable. Most of the houses are without latrines. Children often ease themselves on roadsides while men and women go to answer the call of nature in the nearby fields.

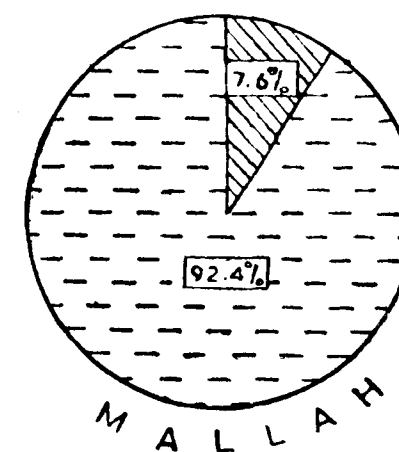
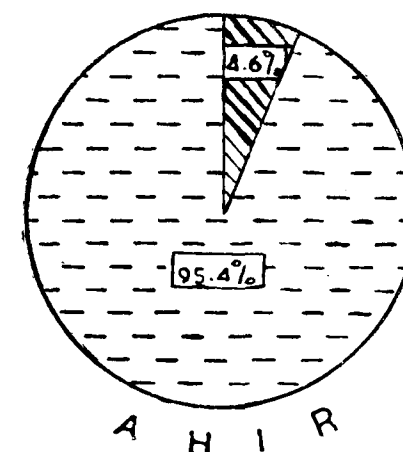
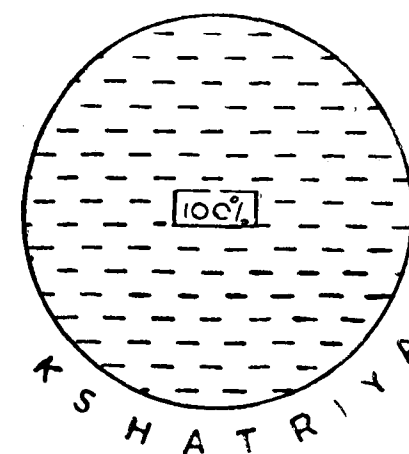
Literacy and Education

The percentage of literacy in the hamlet is 7.4. The number of literate males and females is 42 and 1 respectively. The table given below gives the literacy figures according to age-groups and sex :

TABLE NO. 4.3

Age-group (Years)	Literate without educational standard			Primary or Basic			Any other Examination		
	P	M	F	P	M	F	P	M	F
All ages	43	42	1	..	..	..	..	..	..
0-4	..	..	..	..	..	..	..	..	..
5-9	4	3	1	..	..	..	..	..	..
10-14	6	6	..	..	..	..	..	..	..
15-19	2	2	..	..	..	..	..	..	..
20-24	5	5	..	..	..	..	..	..	..
25-29	7	7	..	..	..	..	..	..	..
30-34	7	7	..	..	..	..	..	..	..
35-39	5	5	..	..	..	..	..	..	..
40-44	4	4	..	..	..	..	..	..	..
45-49	1	1	..	..	..	..	..	..	..
50-54	1	1	..	..	..	..	..	..	..
55-59	1	1	..	..	..	..	..	..	..
60 and over	..	..	..	..	..	..	..	..	..

LITERACY



LITERATE	
ILLITERATE	

There is only one literate female in the hamlet who had no schooling. The main reason for poor female literacy is the absence of a girl's school in the village. The nearest primary school is in village Nibikalan where girls are also admitted and study with boys. The people are old-fashioned and believe that education of females is neither important nor worthwhile.

The literacy among the males is poor as none of them could complete the primary education. The villagers are not always keen to send their children to school because the struggle for livelihood is difficult. They are engaged in the household work from an early age.

The following table gives the caste-wise literacy figures :—

TABLE NO. 4.4

Caste	Literate without educational standard			Primary or Basic			Any other Examination		
	P	M	F	P	M	F	P	M	F
Mallah	42	41	1	..	..	..	..	..	..
Ahir	1	1	..	..	..	..	..	..	..
Kshatriya	..	..	..	..	..	..	..	..	..
Total	43	42	1	..	..	..	..	..	..

Out of 43 literate persons in the hamlet, 42 (41 males and 1 female) belong to Mallah community and only one is Ahir.

Family Structure

Family plays an important role in the socio-economic life of the community. It is the guiding force of social life, economic progress and ritual performance. The members of the family live jointly so long the parents are alive. On the death of the father, many families split up and generally the process of disintegration sets in which is mainly due to partition of property, disproportionate earnings and expansion of the family. The spirit of individualism has also done much to break up the family unity.

Out of 107 households in the hamlet, 23 are joint comprising a married couple with married

children and married brothers; 12 are intermediate families consisting of a married couple and unmarried brothers or sisters or one of the parents and 55 households constitute single family units comprising the married couple and unmarried children. There are 17 families which have been classed as others.

Inter-Family Relationship

The relations within the family are generally cordial. The parents are respected and their words are heeded. As the children grow up a spirit of adventure, disregard for old values and a feeling of individualism grow in them. Sometimes there is clash of opinion between the parents and the children. The atmosphere further changes after the children have been married. The trouble usually arises when the mother-in-law wants to be supreme in the management of family affairs and her authority is resisted by the daughter-in-law. The trouble is aggravated when the son sides his wife. The mother feels that her hold over the son has weakened and his affection for her is also fading. She, therefore, starts finding fault with every action of the daughter-in-law and there is no end to quarrels between them.

It is customary for every woman to observe *purdah* not only from the father-in-law and other elderly male members of the family but also from other persons in the village. The relations between the wife and the husband are happy and in rare cases they fall apart.

The other relations who do not stay at home meet on occasions like marriage, death, etc. Some members of the family who are closely connected meet frequently. Their visit is keenly awaited on important festivals and ceremonial occasions.

Inheritance of Property

The inheritance of property among the Hindus is determined according to the provisions of the Hindu Succession Act, 1956. The villagers are unable to reconcile themselves to the share of daughters in the property. It is shared equally by the sons and the widow. In the absence of sons, it is inherited by her alone. The devolution of tenancy rights is in accordance with the

provisions of the U. P. Zamindari and Land Reforms Act, 1950.

Leisure and Recreation

The villagers spend their spare time mostly in gossip and in talking about village scandals. Conversation is a favourite pastime with them. They seldom talk on serious topics. It is usually about the quarrels in the village, success or failure of crops, visit of an official, etc. Playing cards during the slack season and gambling are common. Boys play outdoor games like volleyball and kabaddi on the village fields.

Sravana (July–August) brings cheer and joy to young girls and women. The festival of *Guria* is also celebrated in this month and is associated with swinging. *Jhula* (swing) provides a lot of fun and is a favourite pastime of village girls. It is very common in the rainy season to see the village girls dressed in multi-coloured clothes going high up in the swings, singing lustily all the while.

Two Mallahs who are followers of Kabir get together and sing *bhajans* (devotional songs) to the accompaniment of *dholak* or *khanjiri*. Festivals are observed by the villagers with great enthusiasm. During *phalguna*, they sing *phag* in their free time. They sit round the *alav* (fire lit with leaves or wood) in winter nights and listen to stories told by village story tellers. Births and marriages are the occasions for merry-making. Some of the younger people sing popular cinema songs sometimes.

Religious Institutions

There is a pukka temple in the village with the idol of Shiva installed in it. It was built long ago by one Ram Phal Mallah. There is no architectural refinement about the building. It is built in the traditional style and the masonry work is of ordinary type. There is a good gathering of the devotees on Shiva Ratri for offering water to the deity.

Bajrangbali-ka-asthan and *Gangadevi-ka-asthan* are also places of worship. Two fairs, one in *Chaitra* and other in *Bhadra*, are held near them and are visited by the people living in the village and its neighbourhood.

Durvasa Rishi-ka-ashram is situated at a distance of about 4 miles from Mallahi Tola. The temple on the *ashram* site is famous and is visited by pilgrims from all parts of the country. The tomb of Sheikh Taki is situated at Jhusi and is yearly visited by a large number of Muslims. It is said that the Muslim ruler, Farukh Siyar came here to pay his homage to the saint. There are several monasteries in Jhusi where *sadhus* and *sanyasis* live. The town has its roots in the hoary past and has been referred to in *Ain-i-Akbari* and in other books.

Festivals

Villagers observe the festivals with great enthusiasm spread evenly over the whole year. The common festivals observed by them are Shiva Ratri, Ram Naumi, Holi, Shri Krishan Janma Ashtmi, Dussehra, Diwali and Kartik Purnima. Tij, Raksha Bandhan, Karva Chauth and Basant Panchmi are also celebrated.

Holi

Holi is an important festival and is observed on the full-moon day in the month of *Phalguna* (February–March). It is a popular festival and has strong appeal for the younger folks. The Holi bonfire is burnt sometime in the night at an auspicious time fixed by the pandit. Wheat and barley ears are put in the Holi fire. The next morning is *dhurairi* when people throw coloured water and rub *gulal* (red-oxide) on each other's face. There is a lot of merry-making and every one takes part in the celebrations without any consideration of wealth, caste or status. Special food is prepared in all households. The people wear new clothes, visit each other and offer greetings. The occasion is celebrated with enthusiasm and gusto by the females as well.

Raksha Bandhan

This festival falls on the full-moon day in the month of *Sravana* (July–August). On this day a wrist band (*Rakhi*) of coloured thread is tied by the sister on the wrist of her brother. This symbolises the pledge of the brother to protect her. The brother in return gives her some money as a token of affection.

PLATE IX



A Village Temple

Shri Krishna Janam Ashtmi

Janma Ashtmi is celebrated to commemorate the anniversary of Lord Krishna's birth in prison. The festival is observed on the 8th day of the dark fortnight of *Bhadra* (August-September). The people keep fast which is terminated at midnight at the time of the birth of the Lord. Devotional songs are sung and *prasad* consisting of sweets, fruits, etc., is distributed in some houses on the occasion.

Dussehra

Vijai Dashmi or Dussehra is observed on the tenth day of the *shukl paksha* (Moon-lit fortnight) of *Asvina* (September-October). It is an important festival of Hindus and is celebrated to mark the victory of Rama over the demon-king, Ravan (victory of Truth over Evil). This is the final day of Ram Lila. Men, women and children go to Jhusi or Allahabad to see the fair and the burning of the effigy of Ravan.

Karva Chauth

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

Diwali

Diwali or Deepawali is the festival of lights and is observed with great enthusiasm. It is one of the important festivals of the Hindus and is observed on the last day of the dark fortnight of *Kartika* (October-November). It marks the end of the rainy season. The houses are white-washed and the poor clean their dwellings and apply the plaster of cow-dung to the walls and the floor. The people worship goddess Laxmi in the evening and thereafter the houses are illuminated with a number of small earthen lamps. There is rejoicing everywhere and special dishes are prepared on the occasion. It is customary to leave a lamp burning all through night at the place of the puja

because the people believe that Laxmi who is the goddess of prosperity visits the houses on Diwali night. The villagers indulge in gambling. It is the common belief that those who win on the Diwali night remain prosperous throughout the year.

Basant Panchmi, Shiv Ratri, Nag Panchmi, Kartika Purnima, etc., are also observed in the village. The festival of Tij is celebrated in the month of *Sravana* (July-August) and brings joy to young girls and women. The Mallahs living in the hamlet also worship Shitla who is the goddess of small pox.

Religious Beliefs and Practices

The Hindus of the village worship Rama, Krishna, Shiva and other gods and goddesses. The Ramayan, the Mahabharat and the Bhagwat Gita are their principal religious books. They worship snakes on the occasion of Nag Panchmi and believe that monkeys are the associates of Hanuman. The *pipal* tree is sacred to them. They have traditional reverence for the *Tulsi* plant which is planted in the house on a raised platform. Water is offered after bath and a small wick is lighted in the evening. The villagers believe in ghosts and spirits and have a deep-rooted faith in witchcraft and magic. Religion and superstition, therefore, dominate the life of every Hindu in the hamlet.

Among Hindus, the women lead in superstitious beliefs and practices. They believe in the auspiciousness or otherwise of a particular time or period according to Hindu almanac. They consult the village pandit before undertaking a journey, finalising negotiations or laying foundation stone of a house. Journeys are generally undertaken on auspicious days. While starting it is inauspicious if a person with empty vessels is met, a cat crosses from left to right on the road, a one-eyed person comes across or some one sneezes before leaving the house. The sight of a cow, a pitcher full of water, curd or fish and the presence of a married woman are considered auspicious. It is also considered inauspicious if a snake is killed by the plough at ploughing. They believe that the howls of the jackals coming from the eastern direction predict

a death in the village. The villagers do not go to the burial or cremation grounds at night on account of the fear of ghosts.

During the eclipse — solar or lunar — many go out to have a dip in river Ganga. The religious-minded people abstain from taking liquor or meat but others do not mind such restrictions.

Village Organisation—

Caste Panchayat

Before the establishment of *Gram Sabha* in the village, the Caste Panchayat of Mallahs played an effective role in settling their disputes. The meetings of the Panchayat are called by the Chaudhari whose office is hereditary. On his death, he is normally succeeded by his eldest son. If he dies without leaving a male issue, he is succeeded by his nearest male relation.

The cases generally decided by the Panchayat deal with family quarrels, disputes over land affairs, illegal intimacy and all other cases which would lower the reputation of the caste. The persons found guilty are asked to give a feast to the castemen but those who defy the decisions of the Panchayat are excommunicated and are not allowed to drink water from their *lota* or share their *chilam*.

Sri Ram Pratap Mallah is the Chaudhari of the Caste Panchayat. He was elected Pradhan of the *Gram Sabha* in 1949 and is still holding the post. The establishment of the *Gram Sabha* in the village and the election of Sri Ram Pratap as its Pradhan have weakened the hold of the Caste Panchayat. The cases are now referred to *Gram Sabha* or the *Nayaya Panchayat* for decision. The Caste Panchayat of Mallahs has become ineffective in enforcing good conduct among them.

Gram Panchayat

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

depending too much on Government agencies. The Act lays down the following functions of the *Gram Sabha*:

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

All adults who live in the village automatically become its members. A person who is not a citizen of India or is of unsound mind cannot become its member. The Government servants, insolvents, people suffering from leprosy or those who have been convicted of any offence involving moral turpitude are also debarred.

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

The Pradhan is charged with the duty of maintaining the accounts of the *Gram Sabha*. He convenes the meetings of the *Gram Panchayat* and presides over them.

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

The *Gram Sabha* was established in the village in 1949. It consists of 16 members including the Pradhan and the Up-pradhan who were elected in January, 1961. Sri Ram Pratap belongs to Mallahi Tola and is the Pradhan of the *Gram Sabha* since its establishment. He is influential, educated and commands respect in the village. The members of the *Gram Panchayat* belong to Mallah (9), Ahir (2), Brahmin (2), Muslim (2) and Chamar (1) communities.

The *Gram Panchayat* organised *shramdan* (voluntary labour) for repair of roads on a number of occasions and also encouraged the villagers to dig compost pits. The village wells have been repaired but there is no arrangement for street lighting. It has given neither land nor money for the establishment of a primary school in the village.

The sources of income of the *Gram Sabha* are panchayat tax, license fees, contribution from the Government and its share in the income of the *Nayaya Panchayat*.

The following table gives the details of income and expenditure of the *Gram Sabha* for the period April 1, 1960 to March 31, 1961.

TABLE NO. 4.5

Income	Amount (in Rs.)	Expenditure	Amount (in Rs.)
Balance	75.82	Panchayat Secretary's allowance	27.50
Contribution from State Government	166.00	Stationery	5.00
Panchayat tax	22.35	Balance with the Pradhan	231.67
Total	264.17		264.17

Nayaya Panchayat

The village is under the jurisdiction of *Nayaya Panchayat* Chak Hinauta situated at a distance of about 2 miles from the hamlet. Its jurisdiction extends over 6 *Gram Sabhas* including Bhadkar Uparhar.

The *Nayaya Panchayat* is purely a judicial body composed of *panches* selected from the members of the *Gram Panchayats*. The District Magistrate with the help of a committee nominates them to it. Sarvashri Sugailal, Guru Prasad and Sultan were nominated as *panches* to the *Nayaya Panchayat* from the village. The *Sarpanch* and the *Sahayak-sarpanch* are elected by the *panches*.

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

The *Nayaya Panchayat* is empowered to hear petty criminal cases under the Indian Penal Code and other Acts specified in the Panchayat Raj Act. It cannot award a sentence of imprisonment but can impose a fine upto Rs.100 on conviction. It also hears and decides civil and revenue cases.

Revision applications against the decisions of the *Nayaya Panchayats* lie, in the case of a civil suit, to the court of the Munsif and in revenue and criminal cases to the Sub Divisional Officer. Lawyers are prohibited from appearing before the *Nayaya Panchayat*.

Inter Caste Relations

The caste plays an important role in determining the social relations. It is an important

factor in the day-to-day life of a person. The Mallahs do not occupy a high place in the caste hierarchy. The Brahmins, the Kshatriyas and the Vaish do not accept food or water touched by them but they do not suffer from any social disability. The Brahmin priest visits their houses on birth, marriage and other ceremonies. They are admitted to the places of worship and religious congregations.

Children of all castes are, however, admitted in the Primary School situated in village Nibikalan. There is no discrimination in their seating arrangement. They study and play together. Untouchability is not practised in the village in the same strict sense as it used to be practised in the past. Article 17 of the Constitution of India has abolished untouchability and has forbidden its practice in any form. According to the ~~Uttar Pradesh~~ **Untouchability (Offences) Act**, the practice of untouchability is a cognizable offence. The U. P. Temple Entry (Declaration of Rights) Act was enforced in 1956. With the spread of education and change in socio-economic conditions, the attitude of the higher castes towards the Scheduled Castes has undergone a slight change. The Scheduled Castes express their resentment over the treatment of the higher castes. They are also changing their ways of life. Untouchability is an old institution and has taken its roots in the society. It is difficult to think of radical change in the attitude of higher castes towards them but some change is noticeable in the relations between a high caste Hindu and the Scheduled Caste.

The relations between various castes and communities living in the village and its hamlets are cordial. They live like good neighbours

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

Reform Measures

There is no family planning centre in the village. The villagers, in general, do not realise the necessity of planning their families. The addition of a son in the family is always welcome. Elderly members of more than 50 per cent households in the hamlet did not favour small families. No one was reported to have used birth control appliances there.

The practice of giving dowry and early marriages have not been affected by the recent legislations regulating and prescribing the minimum age of marriage. The people in general are not aware of their main provisions. Besides customs in favour of these cannot easily be rooted out. There is no hard and fast rule regulating the amount of dowry but the amount given depends on the status and general financial condition of the father of the bride.

Majority of the heads of households were not aware of the prohibition of untouchability under the law. There has been no prosecution for breach of the provisions of the ~~Uttar Pradesh~~ **Untouchability (Offences) Act** in Mallahi Tola.

Among the Hindus, inheritance is governed by the provisions of the Hindu Succession Act. The Hindus of the hamlet are not in favour of equal share of daughters in property. The daughters also do not ordinarily insist on getting share in the property for fear of breaking the bonds of affection between the parents and brothers. There has been no instance in the village where a daughter has been given a share in the property.

CHAPTER V

CONCLUSION

Mallahi Tola, a hamlet of village Bhadkar Uparhar lies in a backward and under developed area. The Ganga flows on its southern boundary and causes damage to the *kharif* crop by annual floods. They also cause soil erosion. Nothing has been done to minimise their effects. There is no bund on the river which may stop the onrush of water in the village. The plantation of trees on the river banks which would have worked against the floods has not been attempted.

The hamlet has a large population of Mallahs whose main occupation is rowing of boats. Of late, some of them have taken to cultivation and are also engaged in business. In spite of the close vicinity of the river, the means of irrigation in the hamlet are inadequate. There is only one tube-well in the adjoining village, Nibi Kalan, which irrigates about 23 acres of land. Irrigation by wells in the hamlet is negligible. Cultivators, therefore, solely depend on rain which in most years is not evenly distributed. Due to meagre irrigation facilities in the hamlet, sugarcane is not grown and chemical fertilisers are used on a restricted scale. The Block authorities have, however, popularised the Japanese Method of paddy cultivation, the U. P. Method of wheat cultivation, better agricultural implements and improved varieties of seeds. The changes that have been introduced are, however, slow and gradual. The multi-purpose co-operative society is a source of cheaper credit but only a few cultivators are its members.

With the abolition of zamindari a new spirit has been infused in the tenantry. They breathe in free air and are now free from the tyranny and unlawful exactions of the zamindars. They are the owners of the land they cultivate and have the necessary incentive to make permanent improvements on it.

The sub-division and fragmentation of holdings continues to be the bane of agricultural

economy. The work of consolidation of holdings has not been taken up so far in the village but the farmers have reacted favourably to the scheme and are aware of its advantages.

The Mallah families engaged in fishing are only 3 but a good many of them are boatmen. They own their own boats and ply from the fort to *Tribenighat* (the confluence of rivers Ganga, Yamuna and the invisible Saraswati). They earn enough in Magh Mela (January-February) to fall back upon in rainy days.

The progress of education has been rather slow as there is no primary school in the village. The children are sent to school in the neighbouring village, Nibi Kalan. Most of the Mallahs are poor and do not send their children to school.

As a result of frequent urban contacts, the living of the villagers has also undergone a change. The youngmen and women have taken to new style clothes. Men wear shirts, bush shirts and pants. Often a coat and a cap are worn. Women wear colourful *dhotis* having artistic borders. They also wear sarees and petticoats. School going children wear shirts and half pants with shoes.

Allahabad has been the nucleus of political activities and has passed through many upheavals. The political awakening has its impact on the rural areas also. The people living in the hamlet have become politically conscious and are associated with one or the other political party. They do not submit meekly but freely complain to those in authority to get their grievances redressed. The establishment of *Gram Sabha* and *Nayaya Panchayat* has lead to greater participation of the villagers in village administration.

The social condition of the people is also undergoing a change. The children of the Scheduled Castes are admitted to the primary school where they sit and study with the children of

higher castes. The Mallahs rigidly stick to their customs and marry among themselves but a change in their attitude towards the Scheduled Castes is noticeable. The change in social values is coming slowly but surely. The people cannot afford to remain very orthodox in the wake of social and agrarian legislation.

The attainment of independence by the country brought about important changes in the social, economic and religious life of the people living in the village. The establishment of *Gram Sabha* and *Nayaya Panchayat* gave them opportunity to shape their affairs without outside interference. The abolition of zamindari saved them

from the tyranny of zamindars. The biggest single factor which has set the wheels of progress in motion is the Planning and Development Department. It has intensified the welfare activities but the pace of change is still slow. The tempo of change would mainly depend upon the efforts of the staff of this department. In order to bring about a transformation in the outlook of the peoples they will have to inculcate in them a spirit of self-reliance and habits of co-operation. The energy and interest of the villagers will have to be channelised into constructive activities with proper guidance and keen insight on the part of village leaders and local officials entrusted with the task of their uplift.

TABLES

TABLE I

Area, Houses and Population

Area in		Density	Number of Houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
310	125.45	1,204 Persons per square mile	95	107	578	302	276

TABLE II

Population by Age-groups

Persons	All Ages		0—4		5—9		10—14		15—19		20—24		25—29		30—34		35—44		45—59		60 & Above	
	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
578	302	276	61	38	46	46	31	30	12	17	25	27	28	22	22	25	32	26	22	26	23	19

TABLE III

Size and Composition of Households

Total Number of Households	Size of Households														
	Single Member			2—3 Members			4—6 Members			7—9 Members			10 Members and Over		
	House-	Males	Fe-	House-	Males	Fe-	House-	Males	Fe-	House-	Males	Fe-	House-	Males	Fe-
	holds		males	holds		males	holds		males	holds		males	holds		males
107	7	1	6	23	28	30	46	114	109	22	96	77	9	63	54

TABLE IV

Caste and Nature of Families

Caste	Total Number of Households	Simple	Intermediate	Joint	Others
Mallah	102	53	11	22	16
Ahir	4	2	1	1	..
Kshatriya	1	..	..	..	1
Total	107	55	12	23	17

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

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

Religion	Caste	Sub-caste	Persons	Males	Females	Number of Households
Hindu	Mallah	..	555	289	266	102
	Ahir	..	22	13	9	4
	Kshatriya	..	1	..	1	1
	Total	..	578	302	276	107

TABLE VI
Age and Marital Status

Age-group (Years)	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	578	302	276	142	102	150	153	8	19	2	2
0-4	99	61	38	61	38	..	..	..	..	..	..
5-9	92	46	46	46	44	..	2	..	..	..	..
10-14	61	31	30	29	18	2	12	..	..	..	..
15-19	29	12	17	3	2	9	15	..	..	..	..
20-24	52	25	27	3	..	22	27	..	..	..	..
25-29	50	28	22	..	..	27	21	..	1	1	..
30-34	47	22	25	..	..	22	25	..	..	..	..
35-39	36	18	18	..	..	18	18	..	..	..	..
40-44	22	14	8	..	..	13	5	..	2	1	1
45-49	18	7	11	..	..	7	9	..	1	..	1
50-54	12	7	5	..	..	7	4	..	1	..	..
55-59	18	8	10	..	..	7	9	1	1	..	..
60 and over	42	23	19	..	..	16	6	7	13	..	..

TABLE VII
Education

Age-group (Years)	Total Population			Illiterate			Literate without Educational Standard			Primary or Basic			Matric or High School		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Ages	578	302	276	535	260	275	43	42	1	..	..	..	..	..	..
0-4	99	61	38	99	61	38	..	..	..	..	..	..	..	..	..
5-9	92	46	46	88	43	45	4	3	1	..	..	..	..	..	..
10-14	61	31	30	55	25	30	6	6	..	..	..	..	..	..	..
15-19	29	12	17	27	10	17	2	2	..	..	..	..	..	..	..
20-24	52	25	27	47	20	27	5	5	..	..	..	..	..	..	..
25-29	50	28	22	43	21	22	7	7	..	..	..	..	..	..	..
30-34	47	22	25	40	15	25	7	7	..	..	..	..	..	..	..
35-39	36	18	18	31	13	18	5	5	..	..	..	..	..	..	..
40-44	22	14	8	18	10	8	4	4	..	..	..	..	..	..	..
45-49	18	7	11	17	6	11	1	1	..	..	..	..	..	..	..
50-54	12	7	5	11	6	5	1	1	..	..	..	..	..	..	..
55-59	18	8	10	17	7	10	1	1	..	..	..	..	..	..	..
60 and over	42	23	19	42	23	19	..	..	..	..	..	..	..	..	..

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

Age-group (Years)	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	578	302	276	349	173	176	229	129	100
0-14	252	138	114	41	17	24	211	121	90
15-34	178	87	91	175	86	89	3	1	2
35-59	106	54	52	100	54	46	6	..	6
60 and over	42	23	19	33	16	17	9	7	2

TABLE IX

Workers classified by Sex, broad Age-groups and Occupation

Age-group (Years)	Cultivation			Agricultural Labourer			Transport			Boat Rowing			Business		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Ages	51	22	29	161	16	145	1	1	..	126	126	..	10	8	2
0—14	4	1	3	24	4	20	..	..	..	11	11	..	2	1	1
15—34	26	13	13	79	4	75	1	1	..	67	67	..	2	1	1
35—59	9	3	6	48	8	40	..	..	..	37	37	..	6	6	..
60 and over	12	5	7	10	..	10	..	..	..	11	11	..	..	..	..

TABLE X

Households classified by Number of Rooms and Persons occupying

Total Number of Households	Total Number of Persons	Households with one Room		Households with two Rooms		Households with three Rooms		Households with four Rooms		Households with five Rooms and above	
		No. of House- holds	No. of Per- sons	No. of House- holds	No. of Per- sons	No. of House- holds	No. of Per- sons	No. of House- holds	No. of Per- sons	No. of House- holds	No. of Per- sons
107	578	52	198	25	154	13	81	9	60	8	85

TABLE XI

Livestock

Caste	Milch Cattle		Draught Animals		Goats and Sheep		Calves	
	No. of House- holds owning	Total Num- ber	No. of House- holds owning	Total Num- ber	No. of House- holds owning	Total Num- ber	No. of House- holds owning	Total Num- ber
Mallah	42	52	28	52	50	90	5	5
Ahir	4	9	2	5	..	..	2	6
Kshatriya	..	..	..	..	..	..	..	..
Total	46	61	30	57	50	90	7	11

TABLE XII

Agricultural Produce of Cultivation run by the Households and its Disposal
(In Maunds)

Name of Product	Jowar and Bajra	Pulses including Gram	Wheat	Barley
1. Annual quantity produced	105.2	54.0	33.7	86.0
2. Total annual quantity consumed by the producing Households	105.2	54.0	33.7	86.0
3. Total annual quantity available for sale	..	..	..	..

TABLE XIII

Indebtedness by Income-groups

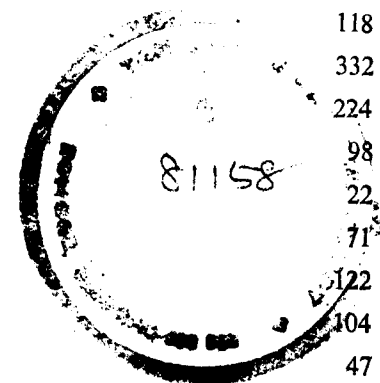
Income-group	Total Number of House- holds	Number of House- holds in Debt	Percentage of col. 3 to col. 2	Total Debt (in Rs.)
Rs.25 and below	12	6	50.00	2,250.00
Rs.26 to Rs.50	67	44	65.67	5,083.00
Rs.51 to Rs.75	14	10	71.43	7,588.00
Rs.76 to Rs.100	7	7	100.00	7,025.00
Rs.101 and above	7	5	71.43	6,150.00

GLOSSARY

Local term	English synonym
Abadi	Habitation
Agrahayana	The ninth month of the local Hindu Calender (November-December)
Asadha	The fourth month of the Hindu Calender (June-July)
Baithak	Sitting room
Balua	Sandy
Barat	Marriage party
Bejhar	A mixture of wheat and gram
Bhusa	Chaff
Bidi	An indigenous cigarette wrapped in leaf
Choola	Small furnace for cooking food
Churail	Witch
Dai	Midwife
Dal	Pulse
Dupatta	A kind of long scarf
Ekka	A two-wheeled horse-drawn carriage
Gangajal	Water of river Ganga
Ghara	A pitcher
Ghee	Clarified butter
Girh-pravesh	House warming ceremony
Gulal	Red-oxide
Gur	Jaggery
Hookah	Hubble-bubble; a smoking pipe
Jhula	Swing
Jowar	A variety of millet ; <i>Holcus sorghum</i>
Kachcha road	Unmetalled road
Kapal-kriya	Skull-breaking ceremony of the dead body at cremation
Kartika	Eighth month of the Hindu Calender (October-November)
Karva	A small earthen pot
Katha	Recitation of a religious story
Khatia	A wooden cot
Kolhu	A bullock-driven oil crusher
Kothri	A small room
Lahanga	A voluminous pleated skirt extending up to the ankles
Lathi	Bamboo stick
Lungi	Lion cloth
Mandap	Canopy
Mantras	Hymns
Nahan	Bath
Pucca house.. ..	A house made of burnt bricks
Phalgun	Twelfth month of the Hindu Calender (February-March)
Purdah	Veil
Shramdan	Voluntary labour
Shukul paksha	Moon-lit fortnight
Tikti	Coffin
Tulsi	Sweet basil <i>Ocimum sanctum</i>
Vaidya	A practitioner in <i>Ayurvedic</i> medicines

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

Name of District	Name of Tahsil	Name of Village	Revenue Number
1. Uttarkashi	Dunda	Birpur	44
2. Pithoragarh	Munsiari	Ghorpatta Malla	45
		Darkot	25
3. Garhwal	Pauri	Thapli	55
4. Almora	Ranikhet	Bijepur	51
5. Bijnor	Bijnor	Rafiunagar <i>urf</i> Raoli	161
		Mughalpur	175
6. Budaun	Bisauli	Mirzapur Behta	110
	Budaun	Kachla Pukhta	21
7. Bareilly	Nawabganj	Adhkata Rabbani Begum	8
		Barkhan	198
8. Pilibhit	Bisalpur	Daulatpur Hira	174
9. Dehra Dun	Chakrata	Dhaura	118
		Chapnu	332
		Sarari	224
10. Saharanpur	Deoband	Sadharansar	98
		Bilaspur	22
11. Aligarh	Atrauli	Barauli	71
12. Mathura	Sadabad	Nagla Beru	122
13. Agra	Kheragarh	Beri Chahar	104
	Etmadpur	Chawli	47
	Bah	Pidhaura	109
14. Etah	Jalesar	Baghai	91
15. Etawah	Etawah	Udi	34
	Auraiya	Ayana	14
16. Kanpur	Kanpur	Ishuriganj	17
17. Allahabad	Soraon	Sarai Kesho <i>urf</i> Bagi	216
		Kalyanpur	24
	Phulpur	Bhadkar Uparhar	151
18. Hamirpur	Rath	Qasba Khera	4
19. Banda	Naraini	Akbarpur	2



Name of District	Name of Tahsil	Name of Village	Revenue Number
20. Kheri	Nighasan	Belapersua	122
		Bankati	..
		Lodhauri	492
		Rakehti	301
21. Sitapur	Biswan	Kanduni	354
22. Gonda	Balrampur	Suganagar Domri	383
		Rajderwa Tharu	312
23. Bara Banki	Nawabganj	Gadia	124
		Dadra	20
		Barasin	42
25. Azamgarh	Phulpur	Sumbha Dih	364
		Surhan	87
		Pakri Buzurg	444
26. Ghazipur	Ghazipur	Para	64
27. Varanasi	Varanasi	Lohta	123
		Mehndiganj	248
		Mitapur	104
28. Mirzapur	Robertsganj	Gidhia	36
		Parsoi	70