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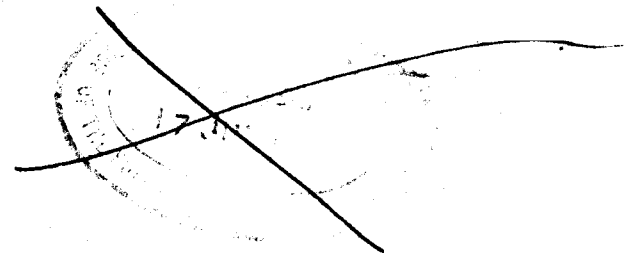
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CENSUS OF INDIA, 1961

VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH No. 6

General Editor

P. P. BHATNAGAR

of the Indian Administrative Service

Superintendent of Census Operations, Uttar Pradesh

VILLAGE BARASIN

(TAHSIL AND DISTRICT SULTANPUR)

BY

R. I. VERMA

of the Uttar Pradesh Civil Service

Deputy Superintendent of Census Operations

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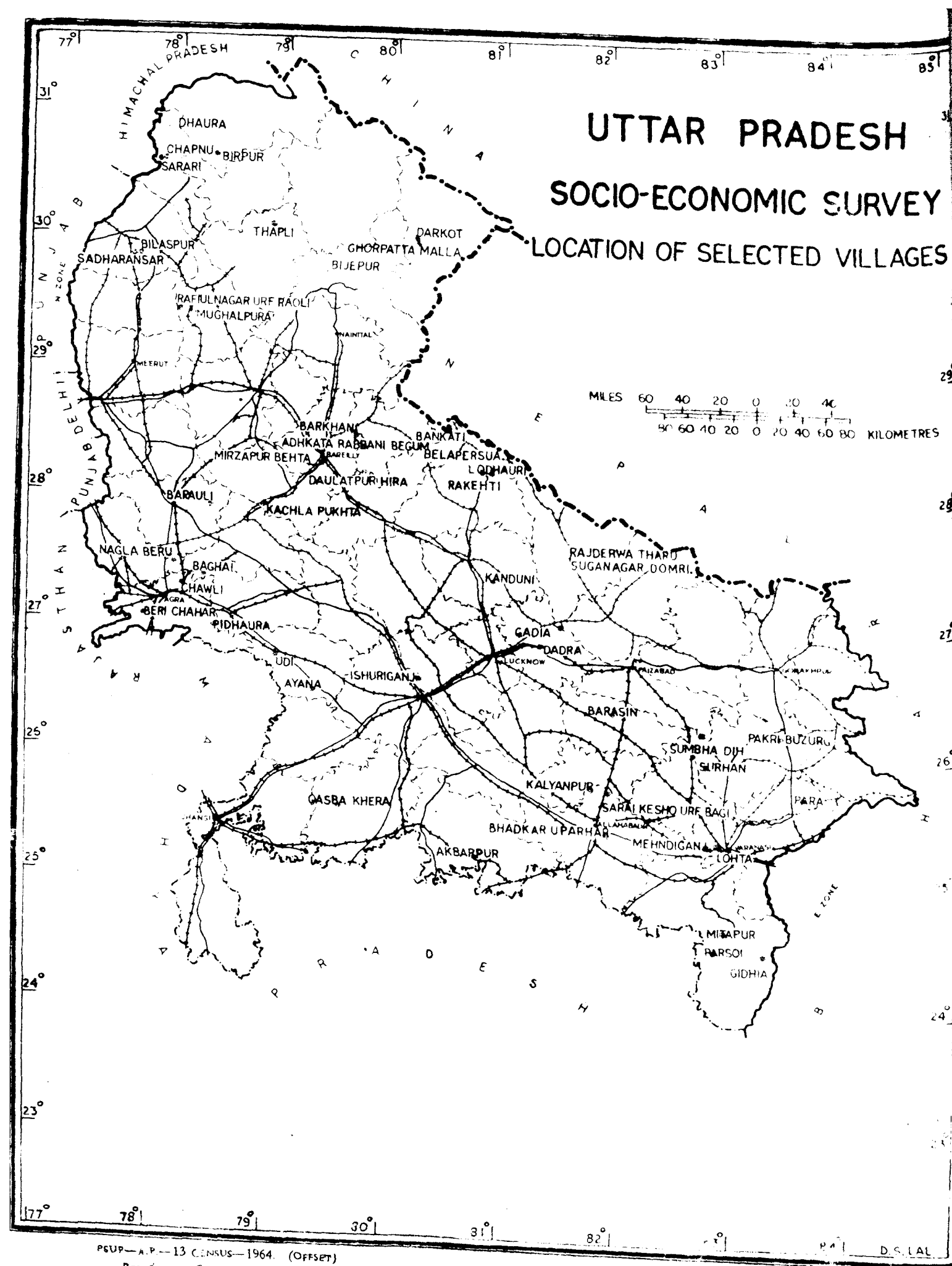
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With best compliments of

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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Photographs ..	..	..	..	Shri K. C. Kapoor, Photographer
Maps ..	..	..	..	Shri Lakhan Singh, Statistical Assistant
Diagrams ..	..	..	..	Shri S. P. Saxena, Draughtsman
Proof corrections ..	..	..	..	Shri G. T. Keswani, Statistical Assistant and Shri Jagdish Prakash, Proof Reader
Typescript ..	..	..	..	Shri Nand Kumar Stenographer

FOREWORD

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

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

Randomness of selection was, therefore, eschewed. There was no intention to

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

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

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

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

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

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

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

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

dress ; ornaments and footwear ; furniture and storing vessels ; common means of transport of goods and passengers ; domestication of animals and birds ; markets attended ; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire

on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI :
July 30, 1964.

A. MITRA
Registrar General, India.

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

P R E F A C E

In Uttar Pradesh, the Census Organisation selected a number of villages for special study of the dynamics of change in the social, cultural and economic life of the rural community. An analysis of the structure and functioning of the village economy is expected to reveal the forces which promote or retard the processes of change coming into play, either in the natural course or as a result of various legislative measures such as the establishment of Panchayats, the abolition of Zamin-dari, 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. Mallauthi, a hamlet of village Barasin in tahsil and district Sultanpur was

selected because it has an old and settled character and inhabited by one dominant community—the Mallahs—whose traditional occupation is the rowing of boats but who have, of late, mostly taken to cultivation. The economy of the village is not well-developed. The hamlet has a population of 357 persons consisting of Mallahs, Kayasthas, Telis, Dhobis and Muslims.

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

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

LUCKNOW :
January 31, 1963.

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

CHAPTER I

THE VILLAGE

Barasin is a medium-sized village, about nine miles west of Sultanpur, the district headquarters. It is connected with Sultanpur by a *kankar* road on which private buses ply in all weathers. The road from the village to the edge of the Gomti is open to traffic throughout the year except the rainy season. It becomes slushy in rains and is not easily negotiable. There is no bridge over the river. The villagers cross it by ferry on payment.

In shape the village is an irregular triangle. It consists of eight hamlets and the main *abadi* site. Mallauthi, one of the hamlets of Barasin, was selected for socio-economic study. It is about two furlongs from the main *abadi* and is bounded on the north by another hamlet, Kharaure, on the south by the village *abadi*, on the west by mango groves and the eastern boundary is formed throughout by the Gomti.

The area of the village is about 1,146 acres or 1.79 square miles and that of Mallauthi is only 111.4 acres. The area of the village is subject to change on account of soil erosion caused by occasional floods.

The population of Mallauthi is 357 consisting of 293 Hindus and 64 Muslims. The Hindus are divided into four castes, namely, Mallah, Kayastha, Teli and Dhobi, the latter being the only Scheduled Caste in the hamlet. The Mallahs are in large number—251 persons divided into 62 households. The Muslims are 17.9 per cent of the total population.

The number of houses in Mallauthi is 80. They are *kachcha* and are contiguous to each other. The houses of the Mallahs, the dominant caste, are clustered together in the centre of the hamlet. The Kayasthas live in the south-west and the Muslims in the north. The Telis and the Dhobis are congregated in its eastern part. There is, in essence, grouping of houses on caste basis.

The physical features of the village are truly characteristic of the villages in the Gangetic plain. It is situated on a raised surface and may be divided into two natural divisions.

(a) The low-lying part is in the east of the village and is inundated every year by the Gomti. Some land is annually eroded or transformed into sand. The soil is mostly *balua* (sandy) and is not good for cultivation. Melons, water-melons and sweet potatoes are grown in the tract.

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

The rich soil of the village helps in the growth of all kinds of trees and grasses. Mango, guava, banyan, *jamun*, and *pipal* trees are common. There is mild growth of reed and *kans* in the river bed.

Birds commonly found in the plains are found in the village. The house crow, sparrows, snipes and grey partridges are common. Cuckoo is seen in summer and peacock is commonly met with. During winter, the Gomti provides a resting place to migrant water fowls, geese, ducks, etc. A large number of harmless snakes as well as deadly cobra and krait are also found in the village.

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

There is no difficulty in reaching the river's edge from Sultanpur. The nine-mile stretch is generally covered in a private bus. *Ekkas* and rickshaws are always available to cover the distance. Of late, some people, specially those required to go out of the village have taken to bicycle.

The river is crossed by ferry. The Mallahs own small boats for the purpose. The village is about six furlongs from the river bank.

The nearest railway station is Maniari on the Northern Railway at a distance of about 5 miles from Mallauthi. The road from the railway station to the river bank is kachcha and is full of dust in the dry weather. It is not easily negotiable in the rainy season as, in places, it is under knee-deep water.

There is no post office in the village, the nearest being at Kurwar at a distance of about two miles. The prescribed visits of the postman are reported to be irregular. Sometimes the mail is sent through the residents of the village who happen to visit the post office. The postman visits the village for delivery of money orders or other articles sent by registered post. Most of the villagers are illiterate and show very little appreciation of postal service.

The statutory Gram Sabha of the village is located in another hamlet, Paraspur. Since there is no Panchayatghar, its meetings are held in the verandah of the house of Shri Lalta Prasad Tewari, the village Pradhan. The headquarters of the Nayaya Panchayat is at village Saraiyan Mafi at a distance of about two miles by a kachcha road.

The village is covered by the Community Development Block, Dhanpatganj situated at a distance of about eight miles from the hamlet. The Block came into existence on October 2, 1956. Maintenance of law and order in the village is the responsibility of the police. The police organises regular patrols of the village at night and keeps strict watch on all doubtful characters.

There is no seed-store but there are two multi-purpose co-operative societies, one in the village and the other at Paraspur. The village co-operative society is functioning since March 26, 1946 and has twenty-two members. The society is not functioning effectively on account of lack of interest of the members.

A primary school for boys is functioning in the village since 1947. It has five classes with

four teachers who teach on subjects according to primary school curriculum. The school is housed in an old building and is ill-equipped. Boys and girls of all communities are admitted to the school.

The Supervisor Kanungo lives at Sultanpur and the lekhpal in the village. The nearest centre of commerce and industry is at Kurwar.

The places of worship of the Hindus and Muslims are conspicuous by their absence. The villagers worship Shitla, the goddess of small pox, when the disease strikes the hamlet and the adjoining villages in an epidemic form. There is no covering over the raised platform where the image of goddess Shitla is installed.

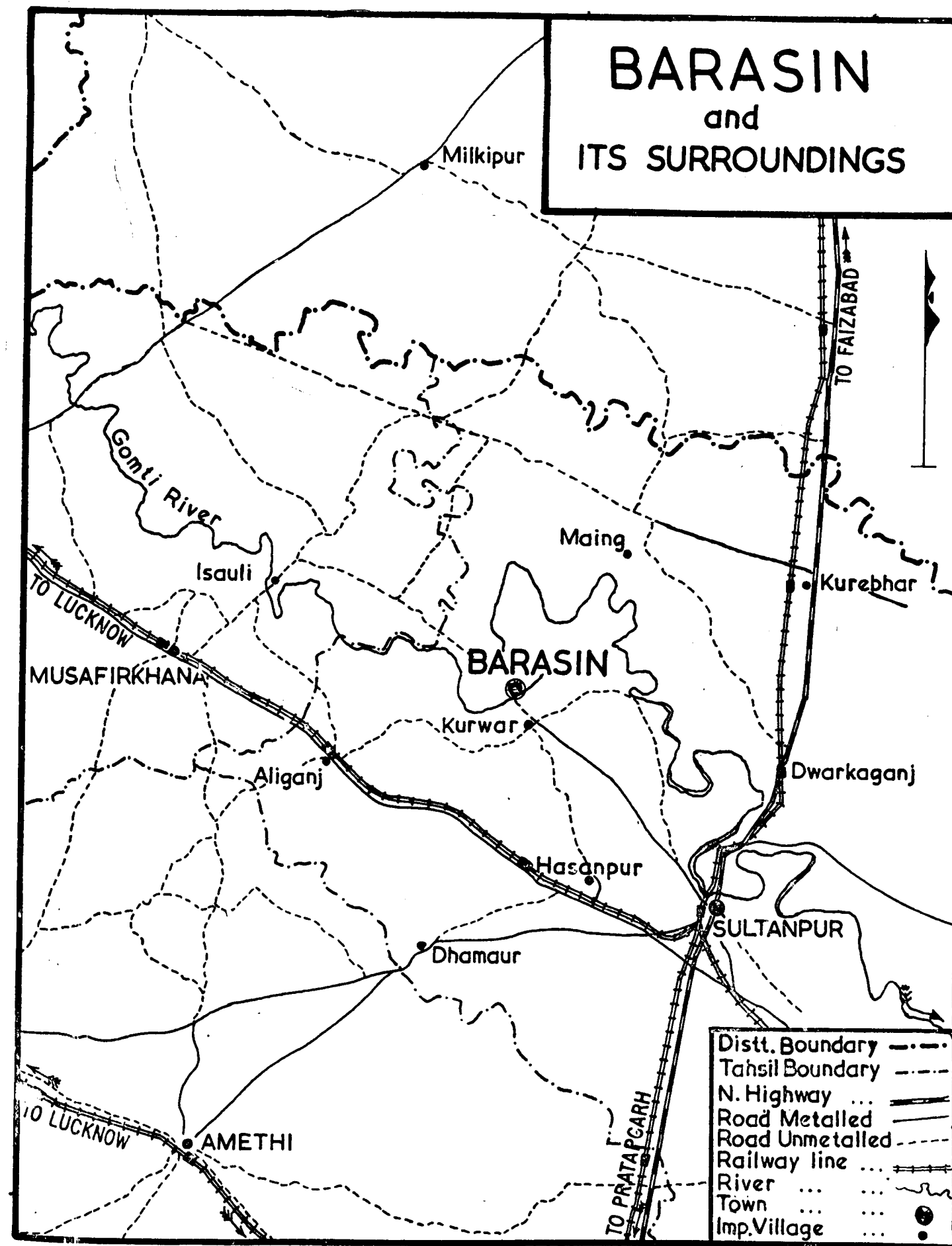
The dead bodies are cremated on the banks of the Gomti in the east of the village. The dead bodies of children and of persons dying of small-pox, cholera, snake-bite and burns are also buried near the cremation ground.

The Muslims bury their dead in the graveyard in the west of the *abadi*.

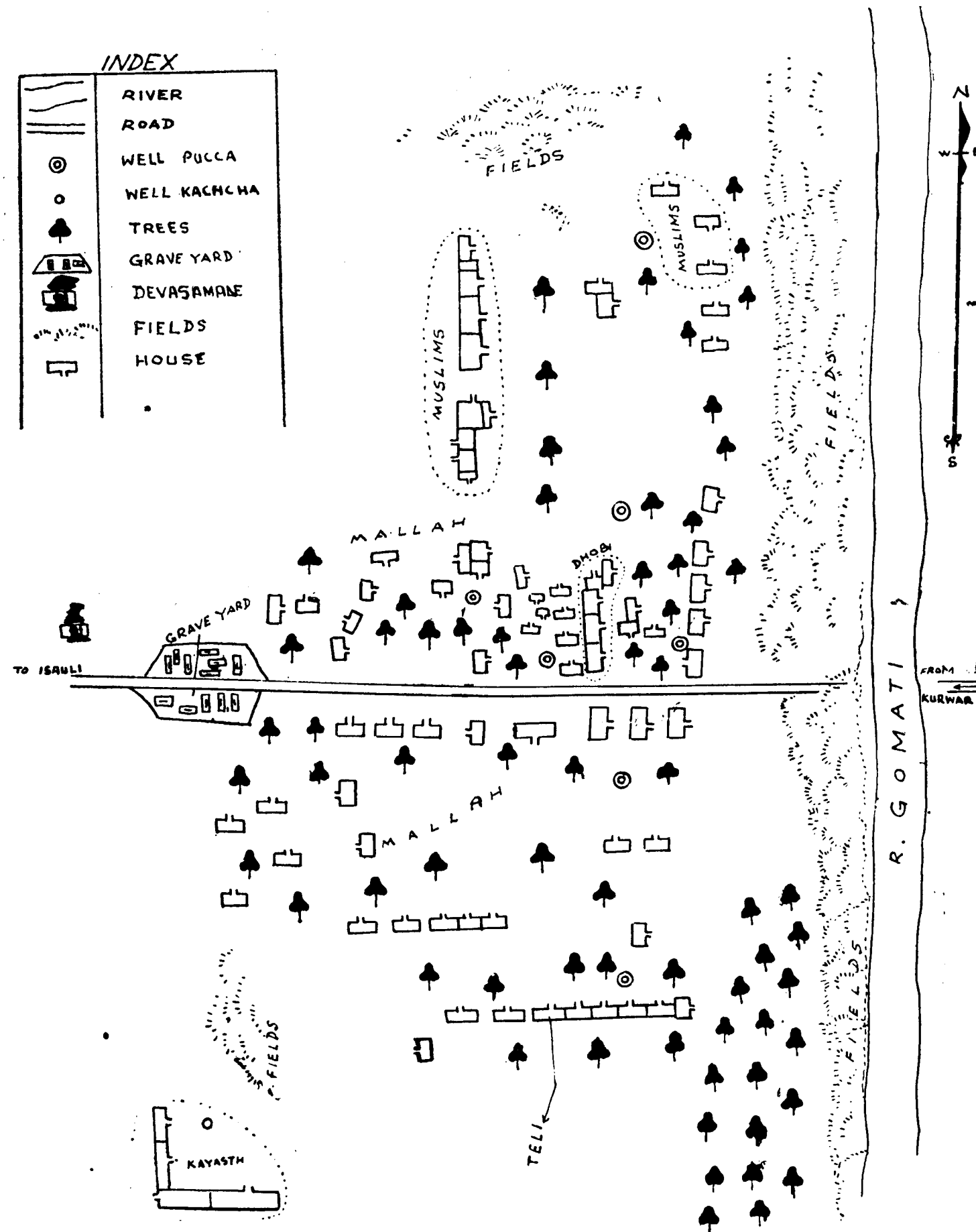
It is not known when the village in its present shape was actually formed as no historical records are available. There is no legend or folklore which may throw light on its origin. Attempts were, therefore, made to elicit information from the elderly persons of the village but they also could not throw light on its origin and history.

The village has not grown according to any definite plan. It is a cluster of mud houses surrounded by fields. Inside the village there are narrow alleys and lanes on either side of which are mud houses. The village does not have permanent shops or market. A few shopkeepers supply articles of daily use to the villagers. The common landmarks in the village are mango groves, ponds and wells.

Mallauthi was selected for socio-economic study because it has an old and settled character and is inhabited by one dominant community—Mallahs—whose occupation is rowing of boats but of late they have taken to cultivation. The other occupations practised in the hamlet are agricultural labour and string-making.

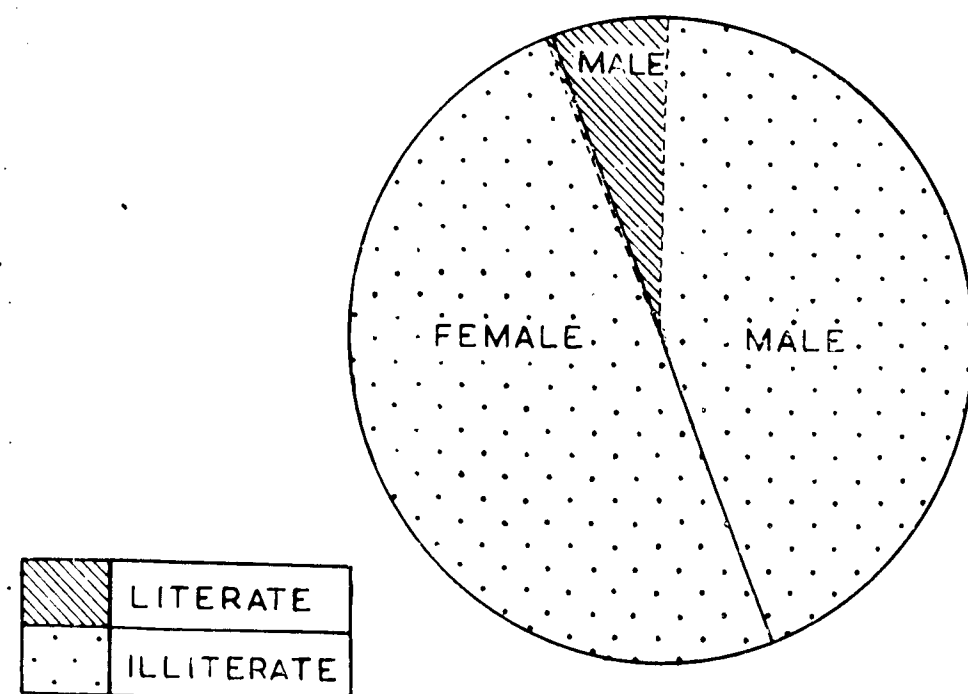


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	RIVER
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	WELL KACHCHA
	TREES
	GRAVE YARD
	DEVASAMANE
	FIELDS
	HOUSE

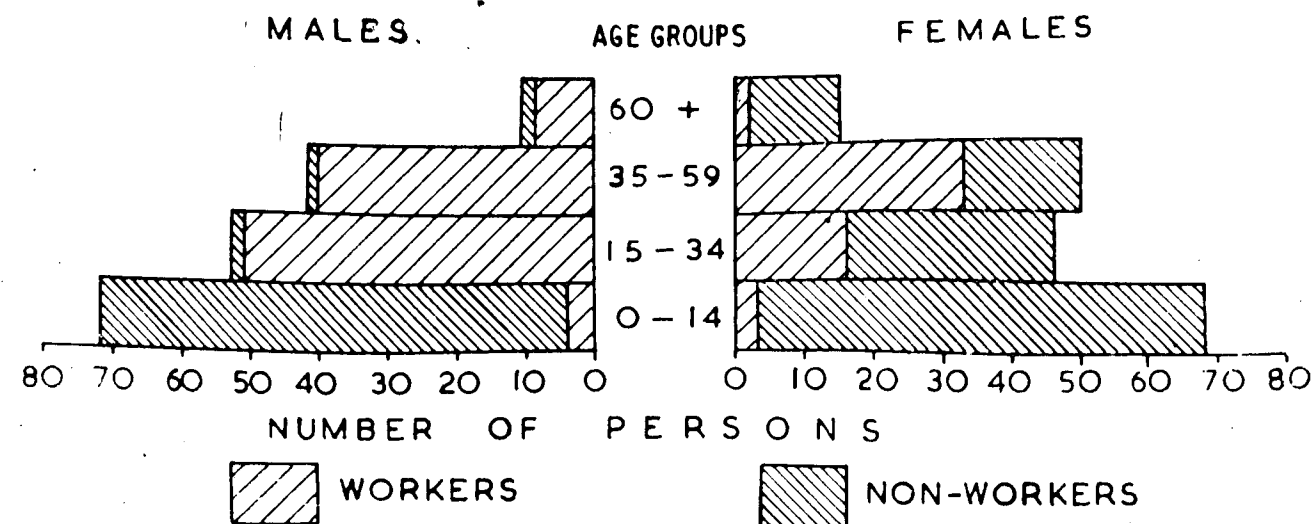


National map of Mallauthi

EDUCATION BY SEX



WORKERS AND NON-WORKERS BY SEX AND AGE GROUPS



CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The population of Mallauthi is 357 comprising 178 males and 179 females. The Hindus and the Muslims constitute two distinct sections of the population. The Hindus are in majority (293) and the Muslims constitute only 17.9 per cent (64) of the total population. The Dhobis are the only Scheduled Caste in the hamlet constituting 5.04 per cent (18) of the population. The Hindu population is divided into three castes, namely, Kayastha, Teli and Mallah.

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

TABLE No. 2.1

Religion	Caste	No. of Households	Persons		
			Total	Males	Females
HINDU	Kayastha	4	20	10	10
	Mallah	62	251	125	126
	Teli	1	4	1	3
	Dhobi (Scheduled Caste)	5	18	8	10
MUSLIM	Fakir	9	40	24	16
	Sayyad	4	24	10	14
Total		85	357	178	179

Among the Hindus, the Kayasthas are at the top of caste hierarchy in Mallauthi. They are 20 in number divided into 4 households accounting for 5.6 per cent of the population. They belong to Srivastava sub-caste and are not very orthodox but do not marry outside the caste. They do not accept food at the hands of Mallahs and Telis. Their principal occupation is agriculture but two of them, Sarvashri Ram Prasad and Jagannath are serving in the Railways.

Out of 20 Kayasthas, only three males and one female are literate. They had no schooling and could not pass any examination.

The Kayasthas form an influential group in the hamlet. They own one-fifth of the cultivated land and are well-to-do. The Brahmin priest visits their houses and officiates on religious and other ceremonies. The other castes seek their help in settlement of their disputes. Dhobis and Mallahs look to them as arbitrators in cases of conflict among themselves.

The Mallahs form a sizeable community. Their number is the largest—251 persons making 62 households. They constitute more than two-thirds of the population. The traditional occupation of Mallahs is boat rowing but only one household is now engaged in the age-old occupation. Jhagru Mallah owns his own boats and takes the villagers across the river on payment. Some give him grains at the harvests.

The principal occupation of Mallahs is agriculture. They are good farmers and are assisted by their womenfolk in the agricultural work. They do not engage labourers at sowing and harvesting. Some Mallah families do not own land and earn their livelihood by string-making.

The Mallahs adhere rigidly to their customs. Educationally and socially they are backward. They are poor but a few of them like Jhagru, Nakched, Pachu and Palai are well-to-do and combine money-lending with other business.

The Mallahs observe all the festivals. The Brahmin priest visits their houses and officiates at the ceremonies.

The only Teli household in the hamlet is devoted to the traditional occupation of oil-expressing.

Dhobis who belong to the Scheduled Caste are 18 in number divided into 5 households. Their main occupation is washing of clothes.

but a few families own land and supplement their income by cultivation.

They consider themselves superior to Pasis of the village because they rear pigs. They wash clothes of all castes and get cereals on harvests, twice a year, from regular customers and from 6 to 12 Paisa per piece from the casual ones.

The Dhobis of the hamlet are illiterate. They are poor and quite low in the rung of social ladder. They suffer from social disabilities. The Brahmins priest does not officiate on ceremonies in their houses. They are not admitted to places of worship but are allowed to draw water from the wells.

The Muslims are 64 in number divided into 13 households. They are in a minority but have retained their own socio-religious identities.

The Muslims of the hamlet are Sunnies. They are sub-divided into Sayyads and Fakirs and are mainly engaged in agriculture and trade. They are poor and have not enough resources for useful investments. A Fakir household earns its livelihood by begging.

The relations between the Hindus and Muslims are cordial. They mix freely and share each others joys and sorrows. The old orthodoxy is slowly disappearing and is confined to the older generations.

House Type

The structure of dwellings, and the quality of construction give an indication of the changes that are taking place in the village economy. The pattern of the houses has not very much changed in the village. They are single-storeyed, compact and shapeless.

The houses are made of mud. The roofs are also of mud spread over logs of wood over a sloping structure at the top of the walls. Tiles are also used for roofing. An average house has a thatched or tiled verandah and an enclosed courtyard along the sides of which are built one or two *kothries*. The walls are *kachcha*.

The cattle are kept in the front enclosed verandah through which lies the main entrance to the house. The well-to-do have a separate enclosure for them.

Construction of *kachcha* houses is simple and economical. The materials used in their construction are clay, bamboo, wood and unbaked mud bricks which are available locally throughout the year except the rainy season. There are slanting thatches in front of *kothries* for protection against rain. The well-to-do engage labourers but the poor build with the help of family members and friends. The timber used for making doors, etc., is obtained locally. Those who have *neem* or mango tree in the house utilise its timber for the purpose. The floor is levelled by earthfilling and is finally plastered with cow-dung and liquid mud. The mud walls are also given cow-dung wash. The construction of a *kachcha* house having four *kothries*, a front verandah and an enclosed courtyard costs about Rs.1,000. The poor live in one-roomed house which is cheap to construct.

The mud houses are uncomfortable and unsafe during the rainy season. They leak and are full of flies and mosquitoes. The houses are without urinals, latrines and bathrooms. Men, women and children go to the 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 and 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 cheap prints of deities. Occasionally one may see red handprints on the walls of some of the houses made at the time of a wedding or when a son is born.

Out of 85 households, 2 households live in structures with no regular room, 41 have one room each, 26 two rooms each, 11 three rooms each, 2 four rooms each and only 3 have five rooms or more. Thus majority of villagers live in a single-roomed structure. The room is small measuring 10 feet by 8 feet and is used

PLATE I



A typical Kachcha house

PLATE II



A cattle shed



A group of menfolk



A group of women and children

as a bed-cum-store room where married and unmarried sleep together. Sometimes a thatched structure is provided outside the living room for cattle. The villagers have not enough monetary resources for making improvement in their living conditions.

Among the Hindus, the Brahmin priest is consulted for fixing an auspicious date for laying the foundation-stone of the house. The Gauri and Ganesh are worshipped and thereafter the foundation-stone is laid. The owner places seven types of grains, namely, wheat, barley, peas, gram, jowar, sawan and paddy and some copper coins, turmeric, betel-nuts, etc., beneath the first brick in the foundation of the house. The priest and the mason are given some money and sweets on the occasion. Gur is distributed to all persons present at the ceremony. An earthen lamp is lighted at night at the place where the puja was performed. When the house is ready, an auspicious date is again fixed by the pandit for occupying it. A short puja is performed and a feast is given to relations and friends on the occasion. The ceremony is known as *Grih-pravesh*.

It is considered inauspicious to keep the main entrance of the house towards south. The Muslims and the Dhobis do not observe any ceremony in connection with the construction and occupation of a house.

Dress

Villagers generally use clothes of cheap and coarse varieties. Children remain naked, many up to six or seven years. The Muslim males generally wear the coloured *lungi* (loin-cloth) and the shirt. They wear colourful clothes on Id and other festive occasions. Their women wear the *tamba* which is a type of loose *salwar*. They also wear the *dhoti*. The upper garment usually is the blouse or the shirt. With the *tamba*, a *dupatta* or *orhni* is worn. There is no special dress for festive occasions.

Among the Hindus the males generally wear the shirt and the *dhoti* or *kurta*. During winter they wear woollen coats and jersies and sometimes caps.

Dhoti is worn by the Hindu women of the village. The upper garment is the shirt or the blouse usually made of coarse cloth. The *dhoti* is mill-made with floral border. Red-coloured border is popular. The Mallah women mostly wear *lahanga*, shirt and the *dupatta*. In other castes the use of *lahanga* is restricted to ceremonial occasions.

Villagers wash their own clothes. Only a few get them washed by the village washerman. He does not generally press the clothes he washes.

The villagers are usually bare-footed. They wear *chappals* and sandals on festive occasions or when they go out. In well-to-do families western-style shoes and sandals are preferred.

Ornaments

The village women are fond of heavy ornaments. They are made of gold, silver and *kans*. The financial condition of the family determines the number of ornaments which the womenfolk possess. The well-to-do families possess ornaments of gold and silver. Others have silver and *kans* ornaments. A few of the popular ornaments are mentioned below:—

Local name of ornament	Metal	Use
1. Bichya	Silver	Worn on foot-fingers.
2. Peti or Kardhani ..	..	Worn on the waist
3. Kara	..	Worn on the wrist
4. Hansuli	..	Worn on the neck
5. Lachcha and Jhanjh ..	..	Worn on the ankles
6. Challa	..	Worn on foot-fingers by Muslim women
7. Bali	..	Worn by Muslim women on the ear
8. Keel	Gold	Worn on the nose
9. Airon	..	Worn on the ear
10. Anguthi	..	Worn on finger
11. Sabza	..	Worn on the nose

The Hindu married women wear *bichya* and glass bangles as sign of *sohag*, i.e., married state. They are not taken out during the life of the

husband. Males do not wear ornaments except the ring.

The use of ornaments in day-to-day life is decreasing but every woman uses all her jewellery on ceremonial occasions. The ornaments are purchased from Kurwar or Sultanpur as there is no good goldsmith in the village.

Household Equipments

The villagers are poor. They do not own and use furniture. Every household possesses a *khatia* woven with *moonj* strings. Even these are not available for all the family members and are generally shared. Use of chairs is confined to two Kayastha families. There is no carpenter but a few Mallahs make wooden cots in the hamlet.

The villagers use consumer goods to a limited extent. There is no radio set, gramophone, patromax or kerosene stove in the hamlet. Out of 85 households, 47 possess hurricane lanterns. The villagers realise the utility of dry-cell torches and to many they are an item of necessity. Seventeen households—11 of Mallahs, 3 of Kayasthas, 2 of Fakirs and 1 of Dhobi possess them.

Only a few villagers use steel trunks. Use of mosquito curtain is unknown in the hamlet. The use of bicycle has become popular for it is a cheap conveyance. It is owned by six households—Mallah (3), Kayastha (2), and Fakir (1).

The table given below shows the possession of consumer goods communitywise :—

TABLE NO. 2.2

Caste or Community	Number of Households	Hurricane lantern	Patromax	Torch	Bicycle	Radio
Mallah	62	33	..	11	3	..
Kayastha	4	4	..	3	2	..
Teli	1	..	..	..	..	..
Dhobi	5	3	..	1	..	..
Fakir	9	4	..	2	1	..
Sayyad	4	3	..	..	..	..
Total	85	47	..	17	6	..

Utensils

The general practice in Hindu households is to take meals in metal utensils. Almost every household possesses one or more items of brass and bell-metal utensils. Some of them are made of iron and wood. They are almost the same as in other parts of the State but there is marked difference in the utensils of Hindu and Muslim households. In Muslim households the earthen pots are used for cooking food and for storing water and grains. Utensils made of aluminium and brass are used for taking meals.

The brass utensils commonly used in a Hindu household are *lota*, *katori*, *parat* and *chamcha*. Some other utensils like *tawa*, *karahi* and *chimta* are made of iron while *chakla* and *belan* are made of wood. Earthen *gharas* are used for storing water. They keep drinking water cool. A few of the popular utensils are mentioned below :—

Local name	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.
8. Gilas ..	.. Bell-metal	Used for drinking water
9. Karahi ..	.. Iron	Cooking
10. Karchhuli ..	.. Iron	Used for frying purpose
11. Tawa ..	.. Iron	For preparing breads
12. Chimta ..	.. Iron	For picking fire and breads
13. Chakla and Belan ..	.. Wood	Used for making breads

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

Food and Drinks

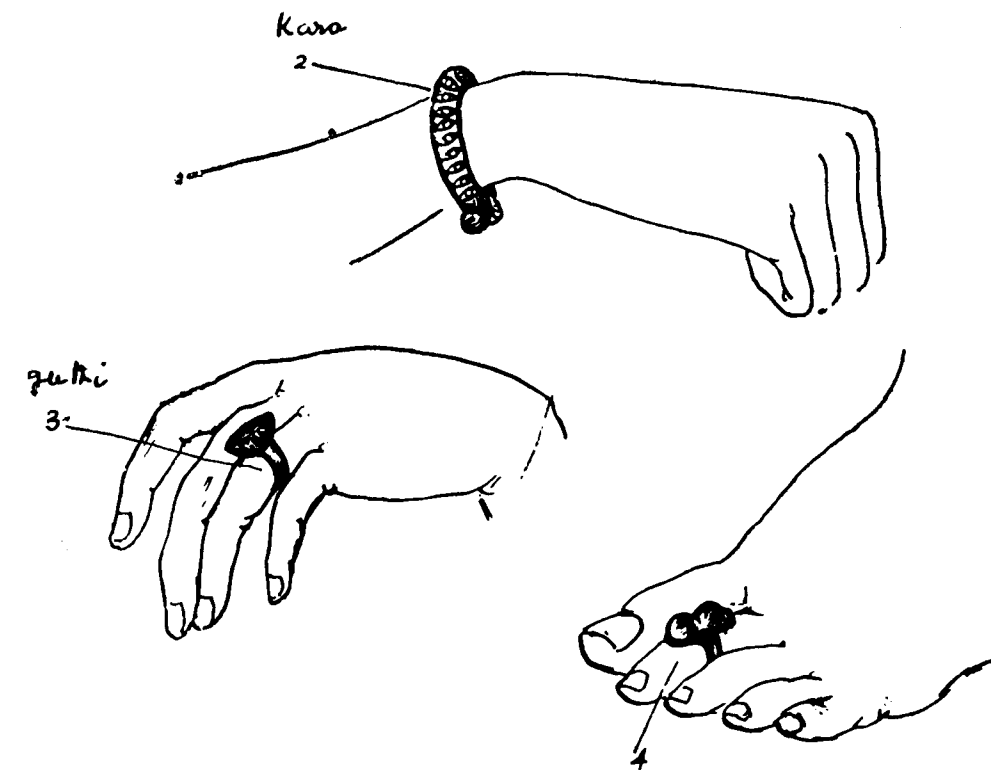
There is not much difference in the food habits of the villagers. 75.3 per cent households eat

PLATE V

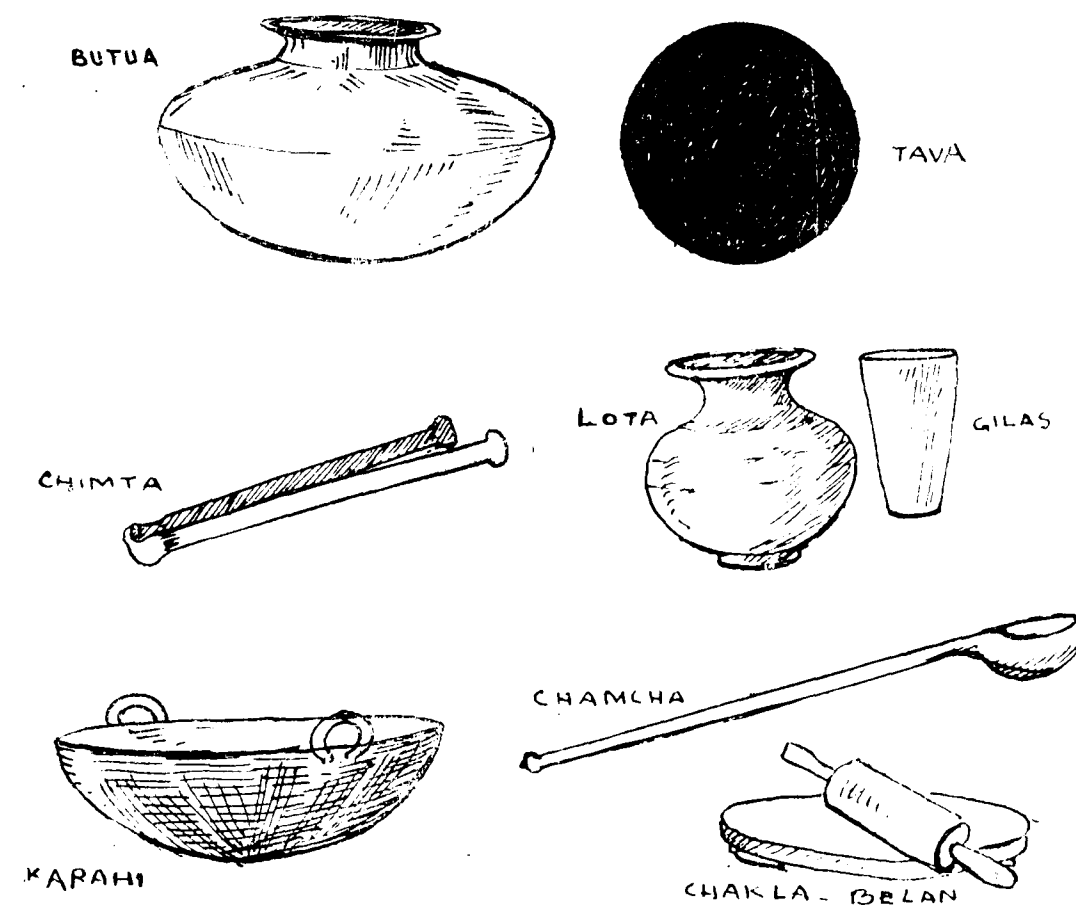


A village woman loaded with ornaments

PLATE VI



Ornaments



Utensils



Cooking the food

coarse grains—*bajra* from November to March and *bejhar* (barley and gram) from April to October. They take *dal* (pulse) and at times vegetables with the principal meals. The use of wheat is generally confined to festive occasions but six households, 3 each of Mallahs and Kayasthas use wheat exclusively. Rice is the largest single item of diet of 15 households—Mallahs (11), Muslims (2), Kayastha (1) and Teli (1). Spices are taken in sufficient quantity by all sections of people. Vegetables are not purchased but are locally grown and consumed.

The number of vegetarian and non-vegetarian households in the hamlet is 55 and 30 respectively. Majority of the Kayasthas (3) and Mallahs (52) are vegetarians. The Muslim, Dhobi and Teli families are non-vegetarian. They relish meat and fish whenever available.

Milk and ghee are greatly valued but are not easily available. The villagers eat melons and water-melons during the summer and cheap varieties of mangoes are eaten by them in the rainy season. Sweets are prepared on festivals or on ceremonial occasions. The use of sugar is not common. *Gur* and sweets made of *gur* are largely consumed.

The use of tea is confined to a small section of the population (4.7 per cent). Four households, two of Kayasthas and one each of Mallah and Sayyad take tea in winter.

There is no regular addict to liquor in the hamlet. Tobacco is both smoked and chewed by the villagers. The use of *bidi* which is cheap and locally available is heavy. They are fond of betels and many take them after the meals.

Out of the total households, 24.7 per cent take food three times daily, e.g., in the morning, mid day and early in the evening, 68.2 per cent take twice a day and only 3 households (7.1 %) eat once a day. The frequency of meals depends on the economic status of the household. The absence of milk, ghee and animal food from the diet of the villagers makes it sub-nutritious. The calcium and protein intake are inadequate. There is absence of protective foods in their diet. The unsatisfactory dietary condition is responsible for the poor health of the villagers.

Customs and beliefs

Birth

Customs relating to birth are simple in all communities and castes in the village. When a woman conceives, there is no change in the routine of her life or diet. She remains engaged in the household work throughout the period of pregnancy without any rest. However, she is not allowed to lift articles of heavy weight.

The morning sickness and missing the monthly menstruation are indications of pregnancy. The pregnancy is established if the woman misses the menstruation in the second month. No special ceremony is performed in any caste or community after conception and before the child birth. The expectant mother is not permitted to go in dark or to see the moon because of the fear of deformity in the child.

Birth normally takes place in the main living room. When the labour pains start, the *dai* is called for delivery. After delivery the umbilical cord is cut by the *dai* and is buried underground for protection against dogs and jackals. The child is washed in lukewarm water and is given a small feed of goat's milk. Women sing songs (*Sohar*) on the occasion.

The mother is under certain restrictions for 12 days after the birth. She is not allowed to come out during the period or mix with others. One of the elderly women of the house helps her after delivery. She is given nutritious diet for recouping her health including a liquid preparation of *gur* and spices cooked in ghee locally called *harira*. She does not take non-vegetarian diet. There is a special ceremony on the sixth day of the birth known as *chhati*. The mother and the child are given a bath and a short puja of family deities is also performed. The family is ritually impure for 12 days after the child birth. The *Niksawan* ceremony is fixed on an auspicious day in consultation with a Brahmin priest on the ninth, eleventh or twelfth day of the child birth. The women sing songs as the mother and the child are given bath. The house is cleaned and the old earthen *gharas* are replaced by new ones. A short puja is performed by a Brahmin priest

who recites holy verses and also prepares the horoscope of the infant. The child is then given a name and ceremony ends with a feast to friends and relatives. The *Nain* and *Dai* are given 10 seers of grains each on the birth of a male child and half of it on the birth of a female child. The *Niksawan* ceremony is not observed among the Dhobis.

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

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

Among the Kayasthas the *Annaprashan* ceremony is observed when the child is six months' old. The child is clad in new clothes and is given *khir* (milk pudding) on the occasion. In other castes the ceremony is not observed.

The *mundan* ceremony is performed as soon as the child is about a year old. On this day the head of the child is shaved with a razor by the *Nai* (barber) who is given some money or cereals. The ceremony is not observed by the Dhobis of the hamlet.

As a rule contraceptives are not used. Abortion is not ordinarily resorted to but in extreme cases of ill health, it is sometimes favoured by using indigenous methods like administering vinegar, etc., to the woman. Barrenness in women is ascribed to sins of past life.

Marriage

Marriage is a common feature of the social life of the village. Members of one caste generally form one endogamous group and do not marry outside the caste. Inter-caste marriages

are not known. Widow remarriage is permissible among the Mallahs and the Dhobis with the sanction of *biradari*.

Marriages are arranged by the parents of the boy and the girl. The marriage negotiations are started by a middleman who may be a friend or a relative. The general financial conditions, the social status of the family of the girl and the amount of dowry are important considerations in the settlement of a marriage. If negotiations proceed favourably, then elderly male members of the girl's family visit the parents of the boy for final settlement. After the marriage has been settled, the father of the girl gives some money to the boy and a few rupees are also given to his family members. It is called the *tilak* ceremony and is prevalent among the Kayasthas. Among the Mallahs, the father and the son visit the parents of the girl and the *tilak* ceremony is performed at her (girl's) house. The ceremony signifies the final settlement of marriage.

The girl's father consults a pandit for selecting an auspicious date for marriage. The date is communicated to the boy's family. If the boy's father agrees, he sends his acceptance of the date proposed for marriage. A few days before marriage, *tilak* is sent by girl's father. It is a sort of reminder intimating the date and time of various ceremonies. The paper on which the pandit writes the *saait* (auspicious date and time) for various ceremonies is known as *lagan patrika*. It is sent to the boy's house with a coconut, cloth, a metal plate and some cash according to one's means. A ceremony takes place at the boy's house and after a short puja the presents are delivered to him. Among the Mallahs vermilion is applied to the parting of the hair of five unmarried girls and then the metal plate containing articles is given to the bridegroom. The ceremony ends with a feast to relations and friends.

A number of ceremonies precede at the house of the bridegroom before he goes with the *barat* to the bride's house on the date fixed for marriage. On the same evening the *baraties* go in a procession to the bride's house. One or more country bands are engaged for the

occasion. The bridegroom is received at the main entrance of the house by the bride's father and other relations and is conducted to his seat at the entrance where *dwar-puja* ceremony is performed amidst chanting of *mantras* by the family *purohits* of the bride and the bridegroom. The marriage ceremony takes place at night under a *mandap* consisting of seven upright bamboo poles covered by a sheet. The *mandap* is decorated with leaves, buntings and flowers. Priests of both the parties light the fire and recite *mantras*. The bride and the bridegroom sit on two sitting boards and the ceremony of *Phera* is gone through. The bride and the bridegroom go round the sacred fire seven times, in the first three circumambulation of the fire the bride leads and in the last four the bridegroom. The ceremony is also known as *bhanwar* and is an essential part of marriage rituals. The *kanyadan* ceremony is performed before it. *Kanyadan* is the ceremony connected with the giving away of the bride by the parents. It includes anointing of palms of both the bride and the bridegroom with turmeric and washing their feet and making small present in cash. The last ceremony is the *bida* or the going away of the bride with the party on the following day.

Among the poorer section of Mallahs and Dhobis, the system of taking the bride in *dola* or *paipuji* ceremony is common. In this form of marriage, the bride is taken to bridegroom's house where the marriage rituals are gone through. This form of marriage is not generally favoured but in view of poverty and to escape the marriage expenses, it is resorted to by the poor.

Divorce is not permitted among the Kayasthas and the Telies but among the Mallahs separation is permitted on grounds of adultery by the *biradari*. On these occasions the caste-panchayat meets and the woman accused of adultery is asked to put a piece of tile on the ground which is broken by her husband thereby symbolising the end of marriage ties. This practice is popularly known as *Khaparkunchi*.

Among the Muslims the marriage negotiations are initiated by the parents of the boy. After their successful conclusion *mangni* ceremony is

performed. It includes the giving of some money by the father of the girl to the boy. A Muslim priest called *qazi* is consulted for fixing the date and time of the *nikah* (rites of marriage). On the date fixed for marriage, the bridegroom goes to the bride's house with the marriage party in accompaniment of country music. The girl observes *purdah* and does not come out. Her consent to marriage is obtained through a *vakil* who is usually her father. The consent is announced to those present and *mehar* (alimony which the bridegroom will have to pay if he leaves his wife) is also settled. The signature of the bridegroom is obtained on a document which embodies the terms of marriage as well as the amount of *mehar*. The document is also signed by the father of the bride and two witnesses each from each side. The *qazi* recites verses from the Quran and thereafter the marriage ceremony is complete. The bridegroom and the party are feasted on ghee, sugar, rice and mutton curry. He is then introduced to the relations of the bride and family friends. The last ceremony is that of *rukshat*. The bride goes in a palanquin and the bridegroom rides back on a horse, if available.

Divorce is permitted among the Muslims by law. There is no divorced female among them in the village. Widow remarriage is also permitted.

Death

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

When a person is about to die, he is laid on the ground and a few drops of *gangajal* (Ganga water) are put into his mouth. After the death, the body is bathed and is wrapped in a white unwashed cloth. The dead body of a married woman whose husband is alive is wrapped in a coloured cloth. The bier is carried to the cremation ground by four persons on their shoulders followed by relations and friends. A *pind* or barley flour is carried with the corpse. A pyre of

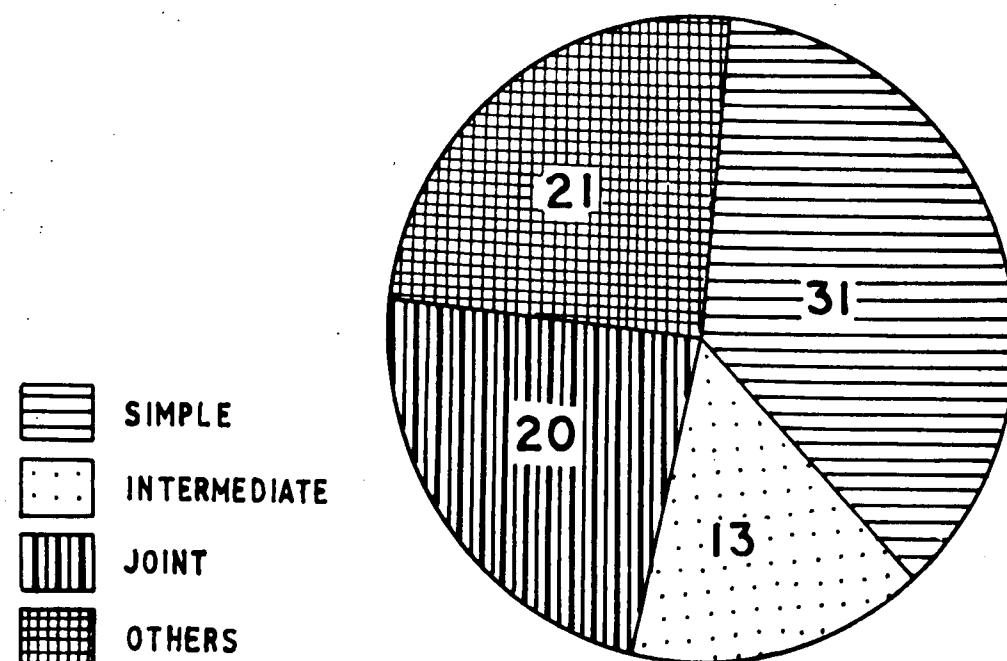
wooden logs is set on the cremation ground. The body is taken out of the bier and is put on the pyre with legs facing south. The pandit who goes with the funeral procession chants a few *mantras* and thereafter the pyre is lit by the eldest son or in his absence by some nearest male relation of the deceased. When the pyre has almost burnt out, he goes round with a *lathi* to perform the *kapal kriya* (skull-breaking ceremony of the dead body). The ashes are immersed in the river water and the *pind* is also dropped into it. The chief mourner gets his head and moustache shaved and puts on a *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 before returning to their respective houses.

Cow-dung cakes are kept burning at the place where the person died. The person who performed the last rites 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 relations or friends. The family is ritually impure for ten days. The *suddhi* ceremony called the *dasawan* is performed on the tenth day. The house is cleaned, the earthen pots are replaced by new ones and all the male relations of the deceased get the head, beard and moustache shaved on the occasion. The Mahapatra or Mahabrahmin (those who perform only the death rites) is given clothes, food and a few

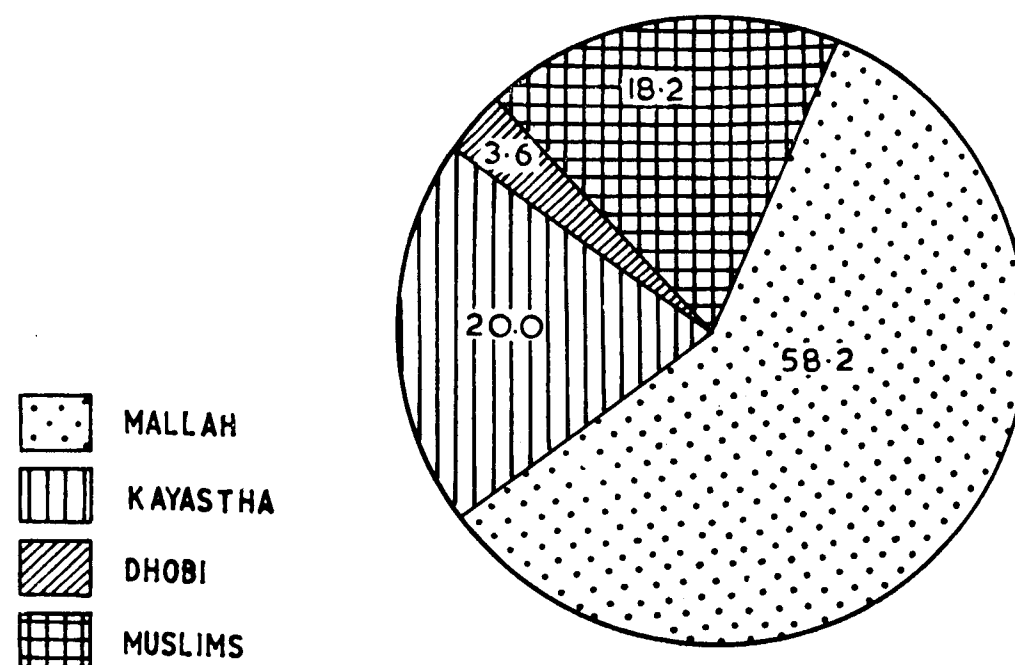
utensils on this day. The *terahvin* ceremony is observed on the thirteenth day of the death. On this occasion, water and *pind* made of barley flour are offered to the deceased. The ceremony ends with a feast to which the Brahmins (not less than thirteen), relations and family friends are invited. The ceremony is not observed among the Dhobis. On the completion of the eleventh month of the death, *barsi* or death anniversary is observed. On this occasion also the Brahmins, relations and friends are invited to a feast.

Among the Muslim the death customs are different. After the death the dead body of a female is wrapped in 20 yards of cloth and of a male in 18 yards. The dead body is carried on a *charpoy* (cot) by four men to the burial ground followed by relations and friends. The grave is dug and before the body is lowered into it, prayers are offered for the peace of the departed soul. The grave is filled up with earth and all those present put some earth into it. The *tija* ceremony is observed on the third day of the death and alms are given to the poor and the needy on the occasion. Prayers are said and flowers are placed on the grave by the relations and friends of the deceased. Friends and relations assemble at the grave on the fortieth day and offer prayers. Flowers are also put on it. Grain is distributed to the poor on the occasion. They do not observe the death anniversary of the deceased.

NATURE OF FAMILIES



COMMUNITYWISE LANDHOLDINGS



CHAPTER III

ECONOMY

The basis of economy in Mallauthi is agriculture. The area of the hamlet is 111.38 acres of which 109.20 acres (98 %) are under cultivation and the remaining area is occupied by *abadi*, roads, cremation ground, etc.

Workers

The percentages of workers and non-workers in the hamlet are 44.3 and 55.7 respectively. The percentage of male workers is 65.8 and of female workers 34.2.

The percentages of workers are 4.4 in the age-group 0-14, 42.4 in the age-group 15-34, 46.2 in the age-group 35-59 and 7.0 in the age-group 60 and over. More than 88.6 per cent workers are in the age-group 15-59 years. Of the total workers, 66 (41.8 %) are engaged in agriculture, 64 (40.5 %) in rope-making, 14 (8.9 %) in washing of clothes, 6 (3.8 %) in transport and an equal number in trade and commerce. Of the remaining two workers, one is engaged in carpentry and the other in oil-exPELLing.

Agriculture

The following table gives the area of landholdings communitywise in the hamlet :-

TABLE No. 3.1

Caste/Community	Population		Land holding in* acres	Percent-age of total holdings
	Percent-age	Number		
1. Mallah ..	70.3	251	64	58.2
2. Kayastha ...	5.6	20	22	20.0
3. Teli ...	1.1	4	..	..
4. Dhobi ...	5.1	18	4	3.6
5. Muslims ..	17.9	64	20	18.2

It is evident from the Table that the Mallahs own about 58.2 per cent of the cultivated land in the hamlet. The Kayasthas, the Dhobis and the Muslims also own land. The only Teli

*Fractions of less than half an acre have been ignored and those of half an acre or more have been included.

family in the hamlet follows the traditional occupation of oil-exPELLing.

Majority of the holdings are small with an area ranging between 1 to 2.4 acres. Only four households have large holdings (between 5 to 10 acres).

Out of the total workers, 66 persons—58 males and 8 females—are engaged in cultivation. The number of female cultivators is not high. The following Table gives the classification of workers engaged in cultivation by sex and age-groups :-

TABLE No. 3.2

Age-group	Cultivation		
	Total	Males	Females
0-14 ..	5	4	1
15-34 ..	30	29	1
35-59 ..	25	19	6
60 and over ..	6	6	..
Total ..	66	58	8

Majority of cultivators (55) are in age-groups, 15-34 and 35-59. Boys and girls below the age of 15 are few in number. There is no female cultivator in the age-group 60 years and over.

Soils—The soils in the village are *matiyar*, *dumat* and *bhur*. *Dumat* and *matiyar* are known for their fertility and are suitable for all kinds of crops. The fertility of the soils is enhanced by a good supply of water and manure. The soil on the north-east and south of the Gomti is sandy (*bhur*). It is suitable for growing melons and water-melons during the summer and sweet potatoes in *kharif*.

Seed—The villagers follow different methods for obtaining seed. They select the best grains at the time of harvests and preserving them till the next sowing. Some obtain seeds from big cultivators or the market. Improved varieties of seeds are purchased from the seed store,

Kurwar. Farmers are always keen to use better seeds for better yield.

Manure—Villagers generally use cow-dung manure in the fields. The dung of sheep, goats and other refuse are also used as common nutrients of the soil. The use of chemical fertilisers is restricted on account of inadequate irrigation facilities. The excreted matter of goats is a useful manure and the villagers pay their owners for resting them in their fields for the night. The payment made for a heard of 50 goats is about Rs.3 for a night.

The cultivators realise the importance of green manuring and there has been a steady increase in its use since 1958.

Irrigation—The hamlet is without adequate irrigation facilities. The *kachcha* wells do not serve the purpose of irrigating the fields as they run dry in the summer and are rendered useless in the rainy season. The water of the Gomti is not utilised for irrigation as the river bed is below the surface of the fields. There is no tube-well in the village. Only a fraction of the cultivated area is irrigated through village wells.

Agricultural Implements

Cultivators use the age-old agricultural implements like *desi* wooden plough, spade, sickle. The wooden plough is a block of hard wood with an iron sole. It has a handle by which it is guided and a beam projecting in front by which it is drawn. The plough is fixed to the frame work to which the bullocks are tied. The *khurpi* is used for dressing and the sickle for reaping the harvests. The clod-crusher is a flat log of wood and is used to level the surface of fields. It breaks the clods left in ploughing. The clod-crusher makes the fields ready for sowing.

The tools are light and are usually made of wood and iron. They are made locally. Sometimes they are purchased from neighbouring villages also.

The cultivators realise the importance and utility of improved implements but being conservative by nature they do not take to

them easily. The investment on them is also heavy. They are, therefore, unable to purchase them on account of poor finances.

Livestock

Livestock consists of milch and draught cattle. The draught cattle play an important part in agricultural economy. The number of bullocks in the hamlet is 49 owned by 30 households. They plough the fields and are used in other agricultural work. They are not of selective breed. Two bullocks 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 number of bullocks increases when more land is brought under the plough and decreases on account of mortality in cattle epidemics.

The milch cattle are owned by all castes and communities in the hamlet. There are 18 cows and 12 buffaloes most of whom are home bred. They are kept mainly for milk and cow-dung manure. A cow, on an average, gives two seers of milk in a day and the average supply of milk from a buffalo is between 3 to 4 seers. The milch cattle do not get adequate attention and graze on the village pastures. They are given a few sheaves of straw in the evening.

The animals suffer from a number of diseases. *Poka* (dysentery), *Galaghont* and *Khurpaka* are some of the common cattle diseases. The villagers try local remedies and seek the help of witch doctors for their cure. In serious illness, they are taken to the veterinary centre at Kurwar for treatment. There is no arrangement for artificial insemination in the village for improving the cattle breed.

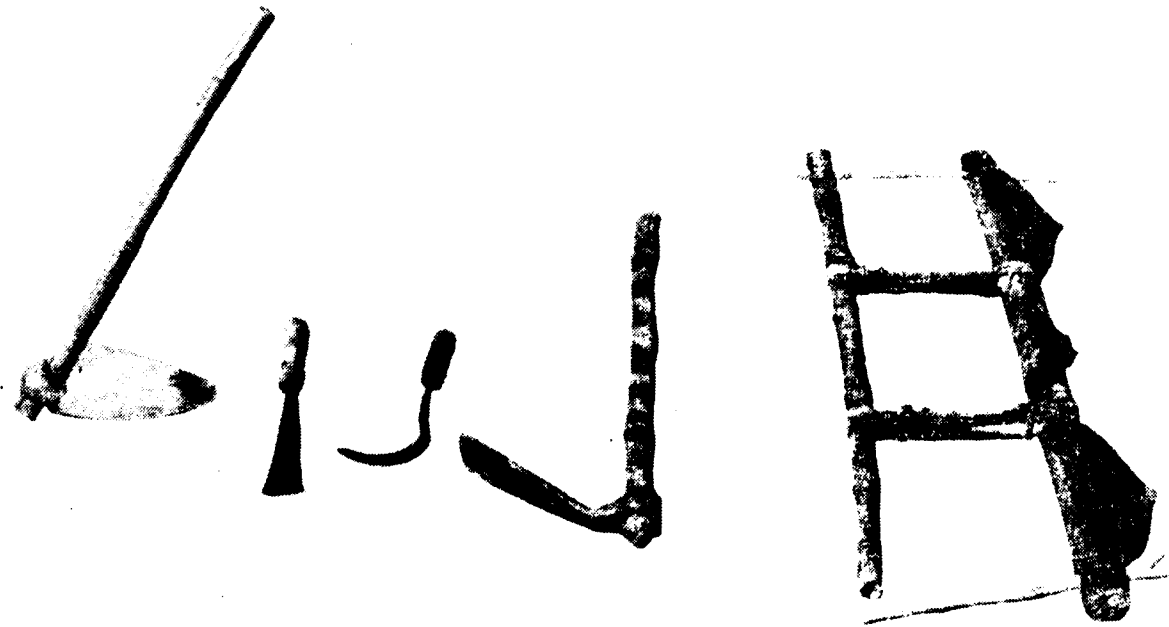
Land Reforms

The abolition of Zamindari in the State in July 1952 has brought about important changes in the economic life of cultivators. The Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950 provided for the acquisition of intermediaries rights on payment of compensation at 8 times of the net land revenue paid by zamindars. It also gave *bhumidhari* rights to



Indigenous plough

PLATE X



Some other agricultural implements

PLATE XI



Cattle in the pasture

PLATE XII

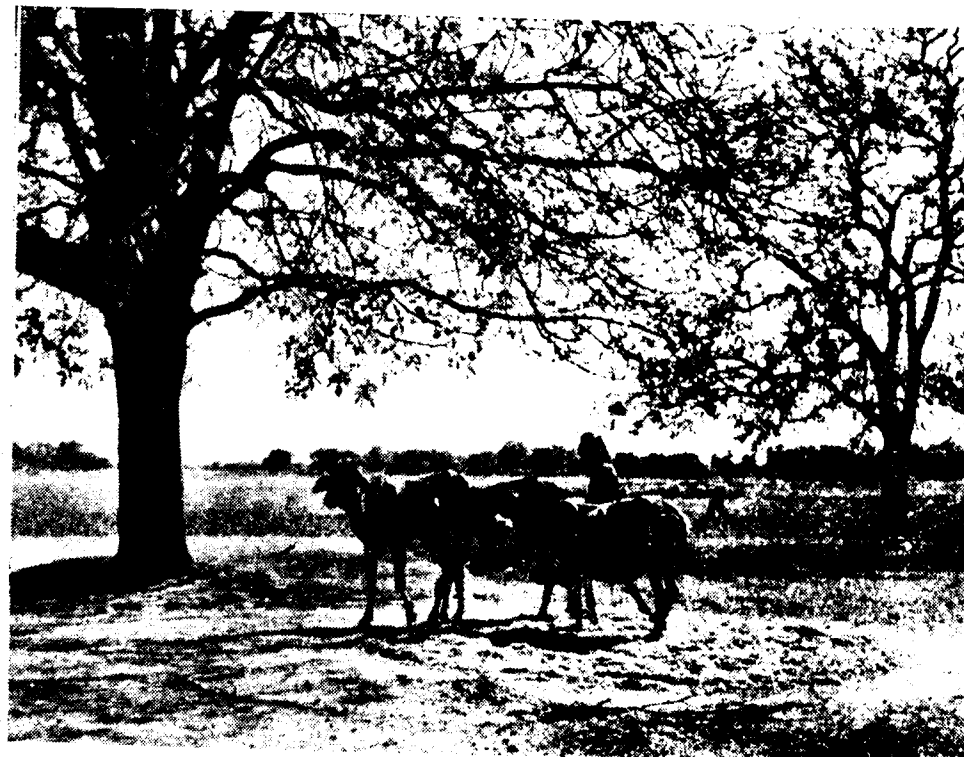


Cutting grass for cattle

PLATE XIII



Returning from fields



Threshing the wheat corn



Winnowing

the tenants on contribution of ten times of rent of their holdings. The *bhumidhars* are entitled to transferable rights in their holdings and to the reduction of land revenue by 50 per cent of the rent. With the abolition of zamindari, the cultivators have been saved from the arbitrary exactions of the zamindars. They pay the rent directly to the State. They no longer suffer from the fear of ejection and occupy a position of prestige in society. The system of land tenure has been simplified and there are only three classes of tenants, namely, the *bhumidhars*, the *sirdars* and the *asamies*. The cultivators are free to bring about any improvement on their land. The fixed rent, the simple living and the rising prices of the agricultural produce leave them enough to live in comfort and security and inspire them to work harder.

Another measure of far reaching consequence affecting the economic life of the villagers is consolidation of land holdings. The advantages of consolidated land holdings are known to them. They know that consolidated holdings are better than scattered ones. They have reacted favourably to the scheme.

Sources of Finance

There are two co-operative credit societies in the village—one in Paraspur and the other in Barasin. These societies are not functioning effectively and have failed to enlist the co-operation of the villagers.

The villagers are poor but some of the Mallah families are well-to-do and lend money on interest. Pachu, Nakched and Palai advance money on loan and charge interest at the rate of 3 Paisa per rupee per month. The villagers borrow either for their personal needs or for trade or agriculture. Out of a sum of Rs.18,789 borrowed by the villagers during 1951–1961, more than half was spent on marriages, death rites and other personal needs. They spent Rs.3,151 (16.8 %) on improved seeds, manure and implements and an amount of Rs.4,840 (25.7 %) was invested in business. The Table given below gives details of expenditure on various items from the borrowed amount:—

TABLE No. 3.3

Items	Amount	Percentage
1. Construction and repair of houses	Rs. 2,190	11.6
2. Marriages	4,990	26.6
3. Funerals	1,170	6.2
4. Liquidation of debts	650	3.5
5. Illness	170	0.9
6. Ordinary wants	1,628	8.7
7. Cultivation	3,151	16.8
8. Households business	4,840	25.7
Total	18,789	100.0

Principal crops

There are two principal crops in the hamlet, the *rabi* sown in October and harvested in April and the *kharif* sown in July and reaped in September-October. There is also the *zaid* or hot weather crop in which melons and water-melons are grown.

Paddy is grown in the low-lying fields. The selected fields are ploughed in June and again after the rains. Early paddy is sown in the first week of July and the late paddy a month thereafter. Sowing is generally completed before heavy rains set in. The seed is scattered all over the field. There is another method of sowing paddy. Seedlings are grown on seed beds elsewhere and are transplanted in rows in the fields. This method is known as the Japanese method of paddy cultivation and is popular in the hamlet.

Paddy grown in the hamlet is of ordinary quality. Early paddy is harvested in early *kartika* (September-October) and the late paddy in *Agrahayana* (November). Dried plants are cut and carried to thrashing floor in bundles. Paddy seeds are separated from straw by threshing. The chaff known as *payal* is used for sleeping in winter. It is also used as fodder.

Bajra is the staple food of the poor. The plots selected for growing *bajra* are ploughed a number of times and the seed is scattered all over the field. It is generally sown alone but sometimes it is mixed with *arhar*. It is harvested in October. Sometimes the stalks become

reddish and the grain turns into black dust on account of a disease which causes considerable loss to the crop.

Jowar is similar to *bajra* and is grown under similar conditions. It is also attacked by diseases common to *bajra*. The production of *jowar* and *bajra* was sufficient during the agricultural year 1960-61 to meet the local needs of the villagers.

Wheat is an important *rabi* crop and is sown in the later part of October. The fields are ploughed, manured and clod-crushers are used for breaking the clods to make the surface level. Seeds are sown by scattering them on the fields or sowing them in rows. The field is irrigated from time to time and requires a good supply of 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 cattle in order to separate the grain from husk. The *bhusa* is obtained after winnowing and is used as fodder.

Barley is sown in the same way as wheat but with less expense and labour. It is sown mixed with wheat, gram or pea and is harvested in April. The mixture of barley and wheat or gram is called *bejhar* and is the staple food of the poor.

Gram is an important *rabi* crop of the village. It is also sown mixed with barley with an occasional mixing of mustard. The field is ploughed, levelled and the sowing is generally over by the end of October. The winter rains are sufficient for the crop to grow well. It is harvested in March-April.

Crop Diseases and Pests

The crops are affected by insects, pests and crop diseases.

Paddy is attacked by an insect called *gundhi*. It appears like a swarm of locust and sucks out milk from the plant when it is about to ripen. B. H. C. dissolved in water is sprayed all over the field for rooting out the menace. The villagers also burn cow-dung cakes to destroy them.

Jowar is attacked by *sudia* and *kator* insects with the result that ears do not come out. Gam-mexane powder is scattered on plants for their destruction.

Wheat and barley crops are affected by *dimak* (white-ants) and *kandua*. White-ants destroy the plant but *Kandua* attacks their ears and the seed becomes black. White-ants and *kandua* are destroyed by spraying B. H. C. solution on the plants. Heavy rains and hail also affect these crops.

Agricultural Products

The villagers grow melons and water-melons during the summer. It is the cash crop of the hamlet. The Table given below gives the production and consumption of the cereals in the hamlet during the period between July 1, 1960 and June 30, 1961.

TABLE NO. 3.4

Name of agricultural Produce	Annual Production (Quintals)	Annual Consumption (Quintals)	Marketable Surplus (Quintals)
Paddy	..	25.90	25.90
Wheat	..	18.96	18.96
Barley	..	43.66	43.66
Pulses	..	41.07	41.07
Small millets	..	43.10	41.44
Maize, <i>Jowar</i> and <i>Bajra</i>	..	19.70	19.70
Oil seeds	..	2.96	2.96

The cereals produced in the hamlet were sufficient to meet the requirements of the villagers during the period. There was, however, a small surplus of 1.66 quintals in small millets like *kado* and *sawan* which were sold in the nearby markets.

Village Industries

String-making is an important industry of the village. *Moonj* strings are manufactured throughout the year by 28 males and 78 females of Mallah community in the hamlet. The females utilise their spare time in making the strings.

PLATE XVI



Twisting the moonj string

PLATE XVII



Kolhu drawn by a bullock

PLATE XVIII



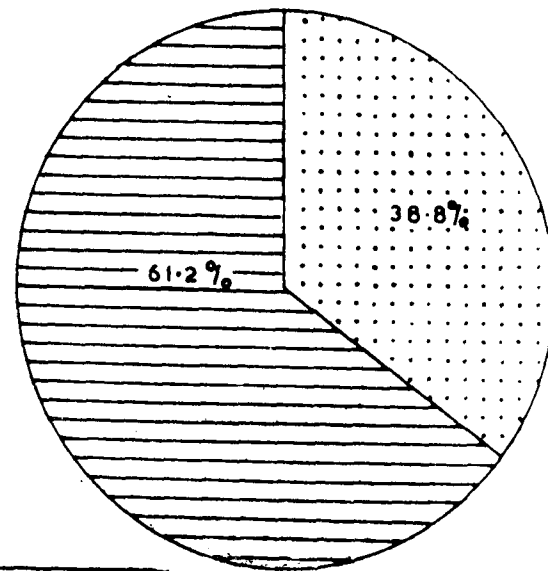
Hammering the moonj for making strings

PLATE XIX



Rope making

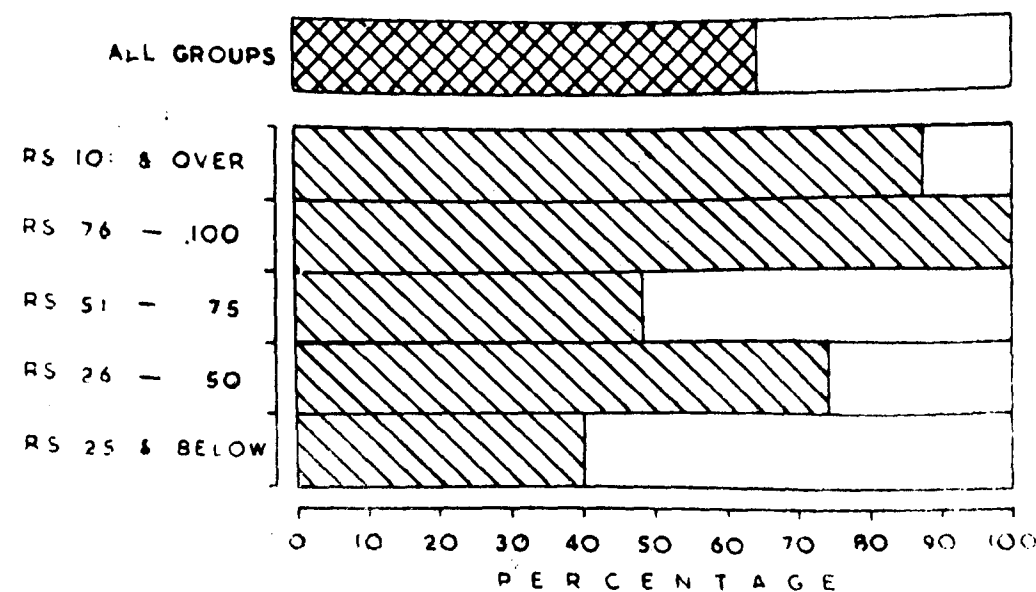
INDEBTEDNESS IN FAMILIES



	FAMILIES IN DEBT
	FAMILIES FREE FROM DEBT

INDEBTEDNESS BY INCOME GROUPS

INCOME GROUPS



Moong is the main raw material used in their manufacture. The *sarpat* plants growing in the river bed are obtained and are soaked in water for two to three days. Thereafter they are beaten by a wooden hammer until they are transformed into fibre. The fibre is spun into strings commonly called *ban*. It is wrapped on a *charkhi* and is made into bundles (*larees*). It is the main product of the hamlet and is taken to Kurwar and Sultanpur for sale.

The only Teli household is engaged in the traditional occupation of oil expelling. The family owns a *kolhu* drawn by a pair of bullocks. The cultivators give oil-seeds to the Teli and either pay him in cash or give the oil-cakes.

Markets

There is no market in the hamlet but a Mallah household runs a retail shop selling articles of daily use. A part of the sale proceeds is utilised to replenish the stock.

There is a permanent market at Kurwar where all sorts of articles including cloth, utensils, grain, spices, etc. are available. A bi-weekly market on Mondays and Fridays is also held there. Weekly market is held on Thursdays at Aliganj at a distance of about five miles from the village. The villagers often go to Sultanpur to purchase ornaments, cloth, utensils, shoes, etc. for they get goods of quality at reasonable rates there.

Indebtedness

The following Table shows the extent of indebtedness in the hamlet.

TABLE No. 3.5

Number of Families	Number of Families in Debt	Number of Families free from Debt	Total Amount of Debt	Average Indebtedness per indebted Family
			Rs.	Rs.
85	55	30	18,789	341.8

It will be observed that more than half of the families in the hamlet are in debt. A sum of Rs.18,789 was borrowed by the villagers during 1951-61.

The Table given below shows the indebtedness in families by income-groups :

TABLE No. 3.6

Sl. no.	Income-group	Number of Families	Number of Families in Debt	Percentage
1.	Rs.25 and below	5	2	40.0
2.	Rs.26-50	35	26	74.3
3.	Rs.51-75	33	16	48.5
4.	Rs.76-100	4	4	100.0
5.	Rs.101 and over	8	7	87.5
Total ..		85	55	64.7

The percentage of indebtedness is highest in the income-group of Rs.76-100. The borrowing capacity of the households in the income group of Rs.25 and below is the lowest.

The debt is incurred to meet urgent needs. The villagers live on the margin of subsistence and as soon as they are faced with unforeseen and special events, they are compelled to seek help from the money-lenders.

Income

The field staff experienced difficulty in ascertaining the amount of income from the villagers. They were generally unwilling to disclose their income. The investigator made every effort to obtain figures of income as accurately as possible. The income of the villagers has been classified into five groups given below :

1. Less than Rs. 25
2. Rs.26 to Rs.50
3. Rs.51 to Rs.75
4. Rs.76 to Rs.100
5. Rs.101 and above

According to the above classification, 5 households are in the first group, 35 in the second and 33, 4 and 8 in the third, fourth and fifth groups respectively. The largest number of households is in the income-group of Rs.26-50. Some of the cultivators and business men are in the highest income-group (Rs.101 and above). 85.8 per cent of households are in the first three income-groups.

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

TABLE NO. 3.7

Occupation	Number of Households	Number of Persons in Households	Monthly Income of Household				
			Less than Rs.25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
Cultivation	40	187	..	17	15	2	6
String-making	31	113	4	12	15	..	..
Trade	6	18	..	2	2	1	1
Washing of clothes	5	18	..	3	1	1	..
Oil crushing	1	4	..	1	..	..	..
Boat-rowing	1	13	..	..	..	..	1
Begging	1	4	1	..	..	..	..
Total	85	357	5	35	33	4	8

Expenditure

In order to determine the pattern of expenditure in the hamlet, budgets of 25 households for the year preceding the time of investigation were studied. Of these budgets, four have been discussed below :

(1) Jhagru boatsman has a monthly income of Rs.480.

(2) Ram Sewak, cultivator, has a monthly income of Rs.200.

(3) Badri Dhobi has a monthly income of Rs.54.

(4) Jokhu who is a Mallah by caste is engaged in business with an income of Rs.50 per month.

Jhagru's family consists of his wife, 5 sons 3 of whom are married, a grandson and a granddaughter and a permanent guest who is a religious mendicant. His main occupation is boat-rowing which yields him a monthly income of

Rs.330. He is assisted by his sons in rowing of boats. He also owns 4 acres of land which yield an average monthly income of Rs.150. The average monthly income of the household is, therefore, Rs.480. The expenditure of the household on different items is as follows :

Sl. No.	Items	Expenditure (Rs.)
1.	Cereals, pulses, vegetables and spices	173.31
2.	Milk, ghee and oil	47.50
3.	Other food items	33.31
4.	Fuel and lighting	19.75
5.	Cultivation	35.00
6.	Clothing and footwear	77.00
7.	Betels and Tobacco (Both for chewing and smoking)	23.50
8.	Miscellaneous	33.00
9.	Savings	37.63
Total		480.00

The expenditure on food is 57.4 per cent of the total expenditure. The expenditure on other items is reasonable. The budget shows that there is a net saving of Rs.37.63.

Ram Sewak's family consists of his wife, 2 sons and a daughter. He is engaged in agriculture and, on an average, earns Rs.200 per month. He is helped in cultivation by his wife. The expenditure of the household is given below :

Sl. no.	Items	Expenditure (Rs.)
1.	Cereals, pulses, vegetables and spices	51.31
2.	Milk, ghee and oil	26.00
3.	Other food items	21.49
4.	Fuel and lighting	16.94
5.	Clothing and footwear	21.00
6.	Cultivation	36.00
7.	Miscellaneous	17.00
8.	Savings	10.26
Total		200.00

Food costs 52.1 per cent of the total expenditure. Ram Sewak has to repay Rs.1,200 which he borrowed for domestic needs. The average monthly savings of the family is Rs.10.26.

The household of Badri Dhobi consists of his wife and a daughter. Badri is engaged in washing clothes. It yields him an average monthly income of Rs.54. The details of expenditure are given below :

Sl. no.	Items	Expenditure (Rs.)
1.	Cereals, pulses, vegetable and spices	34.00
2.	Milk, ghee and oil	5.62
3.	Other food items	4.25
4.	Fuel and lighting	2.62
5.	Clothing and footwear	5.87
6.	Miscellaneous	1.64
7.	Savings	..
Total		54.00

The expenditure on food is 81.2 per cent of the total expenditure. The family does not make any saving. Badri borrowed a sum of Rs.20 for meeting unforeseen expenses and is still to be paid.

Jokhu who is Mallah by caste is engaged in purchase and sale of cattle. He also works as agricultural labourer and in spare time makes

moonj string. His wife also assists him in string-making. The expenditure of the household is given below :

Sl. no.	Items	Expenditure (Rs.)
1.	Cereals, pulses, vegetables and spices	32.00
2.	Milk, ghee and oil	4.50
3.	Other food items	3.37
4.	Clothing and footwear	3.00
5.	Fuel and lighting	2.62
6.	Miscellaneous	3.38
7.	Savings	2.13
Total		50.00

Of the total expenditure, the expenditure on food is 81.2 per cent. It is a surplus budget with an average monthly saving of Rs.2.13.

The main item of expenditure is food. Expenditure on milk, ghee and oil is low. In higher income-groups, the expenditure on other items is comparatively more than the expenditure on food. The poor spend the least on entertainments, recreation, medicine and other unforeseen domestic expenses. A higher proportion of expenditure on items of food and clothing is an index of backward economic condition. It is difficult for the villagers to have the necessities of life and, therefore, they cannot afford to spend on items of comforts and luxuries.

CHAPTER IV SOCIAL AND CULTURAL LIFE

Population and Density

The population of Mallauthi is 357 spread over an area of 0.17 square miles (111.4 acres). The density of population is 841 persons per square mile for the village as compared to 822 persons per square mile in 1951 Census. There has been an increase in the village population compared to 1951 figures.

Households

The population of the hamlet is divided into 85 households. Out of the total households, 6 (7.1 %) are single-member households, 35 (41.2%) consist of 2-3 members, 32 (37.6%) 4-6 members, 10 (11.8%) 7-9 members and the remaining 2 (2.3%) have 10 or more members. Three widows constitute single-member households. Two other women, Shrimati Chabiraji and Shrimati Rah Rati also live all alone and manage the cultivation as their husbands are employed outside the village. The largest number of families have 2-3 members. The medium-sized families with 4-6 members are also in good number (32).

Sex-ratio

Of the total population of the hamlet 178 are males and 179 females. The females outnumber the male by 1. There are 970 males per 1,000 females among the Hindus. Among the Muslims, the sex-ratio is 890 females for every 1,000 males. It is, to some extent, true that some of the births are not recorded.

Marital Status

Of the males and females in the hamlet, 70 males and 48 females are unmarried. A breakdown of unmarried persons by age-groups is given below :

TABLE No. 4.1

Age-group	Unmarried		
	Total	Males	Females
0-4	51	26	25
5-9	44	26	18
10-14	16	11	5
15-19	4	4	..
20-24	2	2	..
45-49	1	1	..

Majority of unmarried persons (94.1%) is in age-group 0-14. There is no unmarried female above the age of 14 in the hamlet. The unmarried males in the age-groups 15-19, 20-24 and 45-49 are 4, 2 and 1 respectively.

Among males 39.3 per cent (70) are unmarried 52.8 per cent (94) married and 7.9 per cent (14) widowed or separated. Out of the married males, 9.6 per cent (9) are below 15 years, 44.7 per cent (42) in the age-group 15-34 years, 26.6 per cent (25) and 19.1 per cent (18) are in two age-groups, 35-49 years and 50 years and over respectively. Among married females, 18.2 per cent (20) are below 15 years, 41.8 per cent (46) in the age-group 15-34 years, 30.9 per cent (34) and 9.1 per cent (10) are in the age-groups of 35-49 years and 50 years and above respectively.

Marriage is universal. Child marriage is not generally favoured among the Kayasthas and the Telis. It is prevalent among the Mallahs and Dhobis.

Births and Deaths

The record of births and deaths was maintained at the police station through the village chowkidar before 1947. The practice was given up in that year and the duty of maintaining the record of births and deaths was entrusted to Gram Sabhas as prescribed under the U. P. Panchayat Raj Act, 1947. It is the duty of villagers to report births and deaths to Gram Sabha but some of them are not recorded due to their negligence. Some omissions, therefore, occur in the record.

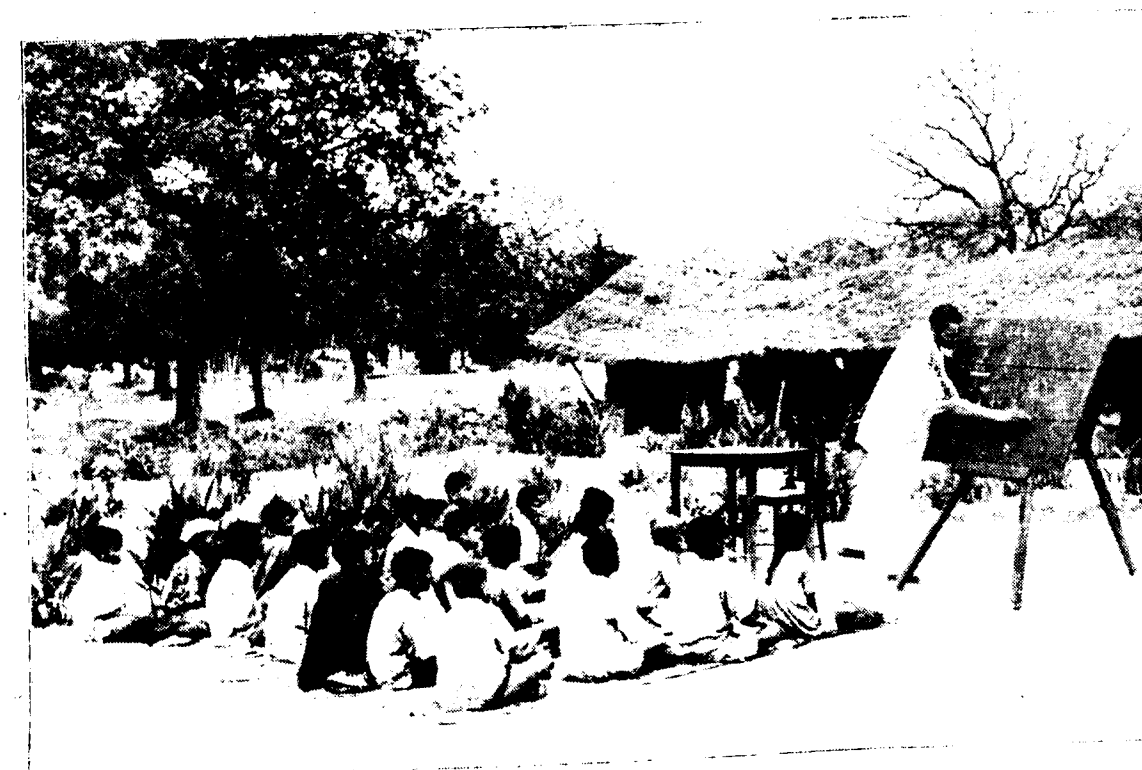
The Birth and Death Registers for the period 1951-57 revealed 248 births and 151 deaths in the village. Births exceeded the deaths in these years. The population of the village is following the general trend and is steadily increasing. The percentage increase in the population during the period was 39.1. The data of birth and death for the years 1958-60 could not be available.

PLATE XX

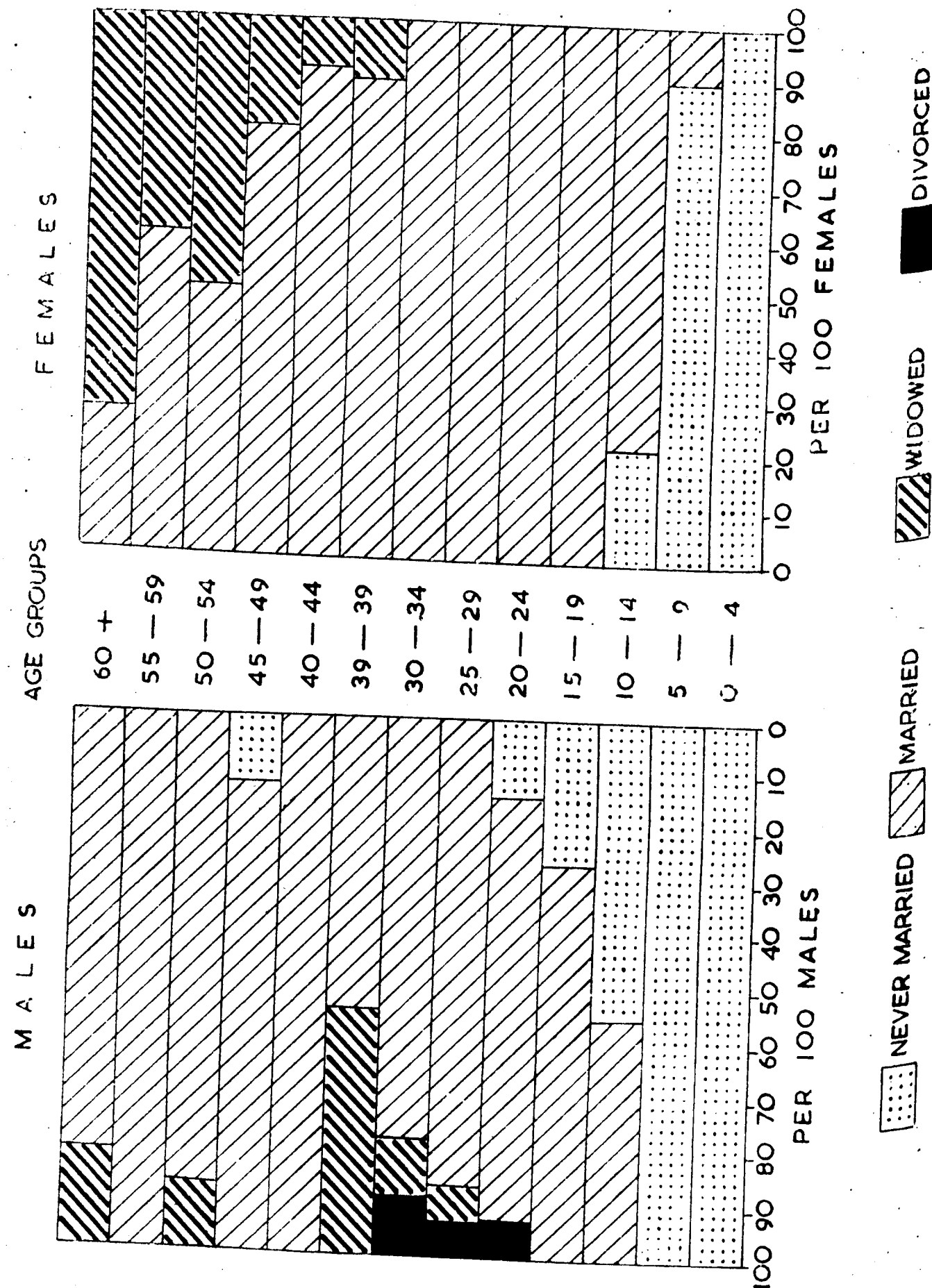


The primary school

PLATE XXI



MARITAL STATUS BY SEX & AGE GROUPS



The infantile mortality is high as out of 151 deaths 75 infants died during the period. The deaths generally occurred at birth or within a few months thereafter.

Fever accounted for 53.6 per cent deaths in the hamlet. Some deaths also occurred on account of smallpox, dysentery and pneumonia. Smallpox broke out in an epidemic form in the village in 1954. There has been steady decline in mortality due to smallpox since then. During 1960, 324 persons were vaccinated against smallpox by the Village Level Worker.

Medical Aid

Medical facilities are not available in the village. There is no qualified *vaidya* or hakim there. The nearest allopathic dispensary is at village Kurwar. The villagers allow the illness to drag on till it automatically subsides or go to the dispensary for treatment. Some elderly villagers who have knowledge of diseases and of *ayurvedic* medicines are consulted in the initial stage of illness. During 1961, 45 villagers were treated at the dispensary and in 41 cases private doctors were consulted. Treatment by a private doctor is expensive and in serious illness only they are called to the village.

There is no maternity centre in the village. Maternity cases are ordinarily conducted by the local *dais* (midwife) belonging to Chamar community. They are unqualified, untrained and are called for delivery because there is no better substitute available in the village. They handled 13 maternity cases in the hamlet in 1961.

Sanitation

Mallauthi is situated on a level plain with gradual slope towards the Gomti. The rain water flows into the river. The hamlet is, therefore, free from the evils of water-logging.

There is no proper arrangement for cleaning of lanes and streets. They are full of garbage and animal waste. All the house drains come out into the streets, sometimes making trespass difficult. The drains are *kachcha* and they often overflow in the rainy season causing

insanitation. The lanes and the bye-lanes are then under knee-deep water and are not easily negotiable. The houses are without latrines. Men, women and children go to nearby fields to answer the call of nature. The hamlet is free from malaria on account of occasional D. D. T. spray.

Literacy and Education

The percentage of literacy in the hamlet is 6.4. The number of literate males and females is 22 and 1 respectively. The Table given below gives the literacy figures by sex and age-groups :

TABLE No. 4.2

Age-group	Literate without educational standard		Primary		Middle and above	
	M	F	M	F	M	F
0-4	..	..	..	..	..	..
5-9	..	..	..	..	..	..
10-14	1	1	4	..	1	..
15-19	1	..	3	..	..	..
20-24	2	..	3	..	..	..
25 and over	3	..	3	..	1	..
Total	7	1	13	..	2	..

The percentage of literacy among females is negligible. The only literate female in the hamlet has not passed any examination. The main reason for poor literacy among females is the absence of a girls' school in the village. The people are old-fashioned and believe that education of females is neither important nor worthwhile. The nearest girls' school is across the river at Kurwar.

The percentage of literacy among males is by no means satisfactory. Only two males could pass the Junior High School Examination. There is no primary school in the hamlet but there is one at Paraspur, the adjoining hamlet. The school has four teachers with 195 students. The nearest Higher Secondary School is at Kurwar. It is difficult for the villagers to send their children to another village for education. Besides a young boy is great help to them in cultivation and other household work,

Family Structure

Family plays an important role in the socio-economic life of the community. Joint family is the normal type of family in the hamlet. The family members live jointly so long the parents are alive. On the death of the father many families split up and the process of disintegration sets in mainly due to partition of property, disproportionate earnings and expansion of the family.

Out of 85 households in the hamlet 20 are joint comprising the parents with married sons, unmarried children and married brothers and their children; 13 are intermediate families consisting of a married couple, unmarried brothers and sisters and one of the parents and 31 constitute single family units comprising the husband, wife and unmarried children. There are 21 families which have been classified as others.

Inter Family Relationship

The relations within the family are generally cordial. Children respect the parents but as they grow up a spirit of adventure, disregarded for old values and a feeling of individualism grows in them. Often there is clash of opinion between the parents and the children. There is considerable stress and strain on both sides after the boys 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 starts taking sides with his wife. The mother feels that the affection of the son for her is waning and therefore, she starts finding fault with every action of the daughter-in-law leading to never-ending quarrels between them.

Every woman observes purdah from the father-in-law and other elderly male members of the family. The relations between the wife and the husband are generally happy and in rare cases they fall apart.

Leisure and Recreation

The villagers spend their time mostly in gossip and in talking of village scandals. Conversation is a favourite pastime with them. 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. There is no dramatic society in the hamlet but dance, music, etc. are arranged by the Mallahs on special occasions like marriages and festivals.

Katha of Satyanarain is generally held on the full-moon day or after the marriage of a daughter. The pandit recites the *katha* and thereafter *prasad* is distributed.

The festival of *Guria* is celebrated in the month of *Sravana* (July-August). The women go to their parents and receive clothes, etc. as gift. *Jhula* or the swing provides a lot of fun to village women and girls on the occasion. They go high up in the swings singing melodiously.

Religious Institutions

There is no temple or mosque in the hamlet. There is, however, a small raised platform in its west on which the image of Vindhyaachal Devi is installed. The villagers go there for worship. The Muslims of the hamlet go to Kurwar to offer Id prayers in the mosque.

Festivals

The Hindus and the Muslims observe the festivals with great enthusiasm. The Hindu festivals are spread evenly over the whole year and those observed commonly in the village are Shiva Ratri, Ram Naumi, Holi, Shri Krishna Janma Ashtami, Vijay Dashmi, Diwali and Kartik Purnima. Tij, Raksha-bandhan, Karva Chauth, Basant Panchami, etc. are also observed.

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 a strong appeal for the younger folks. The Holi bonfire is burnt in the night at an auspicious time. Wheat and barley ears are put into the fire. The next morning the people throw coloured water on each other and rub *gulal* (red-oxide) into each others face. There is a lot of merry making and every one takes part

PLATE XXII



The image of Vindhyaachal Devi

PLATE XXIII



A group of villagers gossiping together

PLATE XXIV



Crossing the river by boat

in the celebrations without consideration of wealth, caste or status. Special food is prepared in all Hindu households. The people wear new clothes on the occasion, visit each other and offer greetings. The festival is celebrated with enthusiasm and gusto by the females.

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

Raksha Bandhan 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 his sister in times of difficulty. The brother in return gives her some money as gift.

Vijay Dashmi is observed on the tenth day of the *Shukla Paksha* (moon-lit fortnight) of *Asvina* (October). It is an important festival and is celebrated to mark the victory of Lord Rama over the demon-king Ravana (victory of Truth over Evil). This is the final day of Ram Lila. Men, women and children assemble in the village and see the burning of the effigies of Ravana, Meghnad and Kumbhkarna.

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

Diwali or Deepawali is the festival of lights and is observed with great rejoicing. It is an important festival of the Hindus observed on the last day of 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 plaster

the walls and the floor with cow-dung wash. The people worship goddess Laxmi and Ganesh in the evening and thereafter the houses are illuminated with a number of small earthen lamps. There is rejoicing everywhere and special dishes are prepared on the occasion. It is customary to leave a lamp burning throughout the night at the place of Laxmi puja because it is believed that the goddess visits the house on the Diwali night. The villagers indulge in gambling because it is commonly believed that those who win on this night remain prosperous throughout the year.

Basant Panchmi, Shiva Ratri, Nag Panchmi, Kartik Purnima, etc. are also observed in the village. The festival of Tij is observed in the month of *Sravana* (July-August) by village girls and women. The Dhobis also worship Shitla, the goddess of smallpox.

Festivals of Muslims

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

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

Ramzan is an important month in which, as far as possible, people try to keep fast for the whole month. Food is taken before dawn and after dusk and not a drop of water is taken in between. The month-long fasting ends on the day of the new moon. Id-ul-fitar is observed on the next day of the new moon. It is a day of rejoicing and festivities. The menfolk go to village Kurwar to offer Id prayers. They wear

new clothes and go about meeting friends and relations and offer greetings to them. Sweet dishes specially *sewai* are prepared and are offered to those who visit the house.

Id-uz-Zuha is celebrated with enthusiasm by the Muslims of the village. They offer prayers in the morning and thereafter sacrifice goats or rams. Those who are poor sacrifice one goat only on behalf of the whole family. The meat of the sacrificed animals is sent to friends and relations.

Religious Beliefs and Practices

Mallauthi is predominantly a Hindu hamlet. The Muslims are Sunnies and are orthodox. They rigidly follow the rituals prescribed by Islam on festivals and ceremonies connected with birth, marriage and death.

The Hindus of the village worship the gods and goddesses and believe that the *avtars* are the manifestations of the Supreme Being on earth. The Ramayan, the Mahabharat, and the Gita are their principal religious books. They feed the monkies on account of their association with Lord Hanuman.

The *pipal* tree is sacred to them. They have traditional reverence for the *tulsi* plant which is planted in the house on a raised platform. Water is offered to it after bath and a small wick is lighted in the evening. 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.

The Muslims are as superstitious as their Hindu neighbours but the Hindu women lead in superstitious beliefs and practices. They believe in the auspiciousness of time according to Hindu almanac. The village pandit is consulted before undertaking a journey or finalising negotiations or laying the foundation-stone of a house. Journeys are generally undertaken on auspicious days. Before starting on a journey it is inauspicious if a person with empty vessels is met, a cat crosses from left to right on the road, a one-eyed person comes across or

some one sneezes before leaving the house. The sight of a cow, a pitcher full of water, curd or fish and the presence of a married woman are considered to be auspicious. It is a bad omen if a snake is killed by the plough at the time of ploughing. The howls of the jackals coming from the eastern direction in the night predict a death in the village. The villagers do not go to the burial or cremation grounds at night for fear of ghosts.

Village Organisation

Before the establishment of Gram Sabha in the village, the caste panchayats played an important and effective role in the settlement of disputes. The caste panchayats of Mallahs and Dhobis in the hamlet are similar in structure in the powers they wield.

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

The cases generally taken up by the panchayat deal with family quarrels, disputes over land affairs, illegal intimacy and all those cases which would lower the reputation of the caste. The person who is found guilty is treated as an outcaste. He can, however, retrieve his lost position by giving a feast to his castemen. Those who defy the judgment of the panchayat are ex-communicated and are not allowed to drink water from the *lota* or share their hookah.

The caste panchayat of the Mallahs is powerful. Jhagru Mallah is the *chowdhry* of the panchayat and is assisted by Panchu and Ram Nath in its meetings.

The meetings of the panchayat are held in the evenings. The parties to the dispute are called and are heard. The panchayat holds its meetings in the hamlet of the persons mainly involved in the dispute. The meetings of the panchayat are convened as and when necessary. The caste panchayat of Dhobis is headed by Ram Harkh. The jurisdiction of the panchayat extends to two more villages, namely

Keothi and Kharori. There has been no meeting of the panchayat for the last several years.

Gram Sabha

The Gram Sabhas and Nayaya Panchayats were established in the State under the U. P. Panchayat Raj Act, 1947. The idea behind their establishment 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 carcasses.
5. To construct, repair and maintain public wells, tanks and ponds for the supply of water for drinking, washing, bathing, etc.
6. To assist in the development of agriculture, commerce and industry.
7. To render all possible assistance in extinguishing fire and protecting life and property when fire breaks out.
8. To render all possible assistance in development activities.
9. To fulfil any other obligation imposed by the Act or any other law on the Gram Sabha.

All persons who live in the village and have attained the age of 21 years automatically become members of the Gram Sabha. A person who is not a citizen of India or is of unsound mind cannot become its member. All Government servants, insolvents, persons suffering from leprosy or those who have been convicted of an offence involving moral turpitude are debarred from its membership.

The Gram Panchayat is the executive committee of the Gram Sabha and is elected for a period of five years. Before a general election is held, the Panchayat Secretary prepares a register of the members of the Gram Sabha. The District Magistrate, under directions from the State Government, fixes the date, place and hour for making nominations, scrutiny and the poll. The members were elected by show of hands in the elections held in 1961 while the Pradhan was elected by ballot.

After the election, a date is fixed for the formal inauguration of the Gram Panchayat. The Pradhan and the members take oath of their respective offices on the occasion.

The Pradhan is responsible for maintaining the accounts of the Gram Sabha. He convenes its meetings and presides over them.

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

The village has its own Gram Sabha established in 1949. The last election to the Gram Panchayat was held in January 1961. It consists of 21 members including the Pradhan. Jhagru Mallah and Ram Sewak are members of the Gram Panchayat from the hamlet. Sri Lalta Prasad is the Pradhan of the Gram Sabha since 1961.

The Gram Sabha organised *shramdan* (voluntary labour) on a number of occasions for repair of village roads. It got five wells repaired during 1961-62. Two pukka wells were constructed, one in Paraspur, and the other in Agni-hotripur during this period. It also got 12 compost pits dug in three hamlets, namely, Paraspur, Agnihotripur and Bihta.

The sources of income of the Gram Sabha are panchayat tax, licence fees and 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, 1961 to March 31, 1962.

TABLE NO. 4.3

Income	Amount (Rs.)	Expenditure	Amount (Rs.)
Balance on 1-4-61	53.08	Stationery used and Secretary's allowance	39.56
Contribution from the Government	900.00	Construction of two wells	650.00
Panchayat Tax	428.18	Repair of five wells	550.00
Income from Nayaya panchayat	15.00	Deposits in the Post office	156.20
Total	1,396.26		1,396.26

The village is under the jurisdiction of Nayaya Panchayat, Saraiyan Mafi. Its jurisdiction extends over 10 adjoining villages situated within a radius of 5 miles.

The District Magistrate with the help of a committee nominates the panches to the Nayaya Panchayat from among the members of the constituent Gram Panchayats. The panches elect a Sarpanch. The cases are heard by a bench of the Nayaya Panchayat consisting of five panches.

The Nayaya Panchayat is empowered to hear petty criminal cases under the Indian Penal Code. It cannot award a sentence of imprisonment but can impose a fine up to Rs.100 on conviction. It also decides civil and revenue cases. The cases are heard before the parties to the dispute and the proceedings are recorded by one of the literate panches. The judgment of the case is also recorded by a literate panch in consultation with other panches of the bench. It is necessary that at least three panches should be present at every hearing of a case. Revision applications against the decisions of the Nayaya Panchayat lie, in the case of civil suits, to the court of the Munsif and of revenue and criminal cases to the Sub Divisional Officer. The lawyers are prohibited from appearing before the Nayaya Panchayat.

Shri Jalpa Prasad, resident of village Bisawan is the Sarpanch of the Nayaya Panchayat since 1961. The meetings of the Nayaya Panchayat are held at Bisawan. Sarvashri Ram Charan

Yadava and Bhagwati Prasad are members of the Nayaya Panchayat from the village.

During 1961, 13 civil and 20 criminal cases were instituted in the Nayaya Panchayat. Of these 12 civil and 16 criminal cases were decided during the year. No revenue case was instituted during the period.

Social Legislation

The hamlet is in the interior across the Gomti. It is, therefore, a little removed from day to day contacts with the city life. The villagers are ignorant about the social legislations. The Scheduled Castes are not aware of the various steps taken to ameliorate their conditions. Only a few know that untouchability is an offence under the Untouchability (Offences) Act, 1955. The Dhobis are not allowed to visit temples and are not admitted to religious congregations. The Brahmin priest does not officiate at birth, marriage and death ceremonies in their houses.

The Hindu Marriage Act, 1955 prohibits polygamy in any form. There is no man in the village who has more than one living wife. The Act also prescribes the minimum age of marriage of males and females. It is not rigidly followed by the villagers. Child marriage is still prevalent in the village, though fast dying out.

The practice of giving dowry has been declared illegal by a recent legislation but the villagers are not aware of it. It is prevalent among the Hindus of the hamlet. The amount of dowry depends on the general financial conditions of the father of the bride and is generally given in cash, ornaments, clothes, utensils, etc. The custom in favour of dowry is so well established that villagers believe that its acceptance in the marriage of a son is the correct order of things.

There is no family planning centre in the village or in its neighbourhood. The villagers are not in favour of restricting the child birth by artificial means. Besides the addition of a son in the family is always welcome. Perhaps a correct approach may convince them of the utility of family planning.

CHAPTER V

CONCLUSION

Mallauthi, a hamlet of village Barasin lies in a backward and underdeveloped area. The Gomti flows from north to south on its eastern boundary and causes extensive damage to the standing crops by annual floods which also cause soil-erosion. Nothing has been done so far to minimise the effects of floods. There is no bund on the river which may stop the onrush of water in the village during the rainy season. The plantation of trees along the river which could have worked against the floods has not been attempted.

The means of irrigation in the hamlet are inadequate. Channels have not been dug with the result that the river water is not utilised for irrigation. There is no tube-well and the *kachcha* wells which the cultivators dig do not last long. The cultivators entirely depend on monsoon rains which, in most years, is not evenly distributed thus bringing disaster to cultivation. On account of lack of irrigation facilities, sugarcane is not grown and fertilizers are not used. The farmers are poor and have not enough funds to purchase cattle of better breed. Improved varieties of seeds, chemical fertilizers and compost manure have not been popularised. Agricultural implements are old and the yield per acre is low. Agriculture is not a source of profit to many farmers.

The villagers have not derived any significant benefit from the Development Block. The Gram Sabha has not taken any active interest in their welfare. The streets are without light and the lanes are not cleaned. There is no well-regulated credit agency in the hamlet. The co-operative credit societies are not popular. The villagers borrow from money-lenders on a high rate of interest.

There is only one family engaged in boat-rowing. Most of the Mallahs have taken to

agriculture but some of the families are engaged in string-making. The industries can be developed and put on an organised and sound footing with the help of Development Block.

There is a primary school in the village. Villagers are not keen to educate their children. The percentage of literacy is low as there is no High School in the village or in its neighbourhood.

The Scheduled Castes are becoming conscious of their rights. The Dhobis send their children to school where they sit and study with the children of other castes. They draw water from the wells without opposition. A perceptible change is noticeable in the attitude of the high castes towards them. The old orthodoxy is gradually disappearing.

The attainment of independence by the country has made villagers conscious of their rights. They have become politically conscious and freely complain to those in authority to get their grievances redressed. The abolition of zamindari marked the end of an era of stagnation and gave the villagers an opportunity to set their house in order. The establishment of Gram Sabha and Nayaya Panchayat has led to greater participation of villagers in village administration.

The Hindus and Muslims live like good neighbours. They share the joys and sorrows of each other. There may be differences of opinion and casual clashes among them but on the whole there is an atmosphere of goodwill and co-operation prevailing in the hamlet.

The pace of change in the social, political and economic life in the village is slow. The villagers are docile and until there is complete shake up of their mental attitude they cannot hope for a better future. They need guidance and encouragement on correct lines.

TABLES

TABLE I Area, Houses and Population

	Area in		Density per square mile	Number of Houses	Number of Households	Population		
	Acres	Hectares				Persons	Males	Females
1. BarasIn	1,146.00	463.78	841 Persons	294	322	1,514	718	796
2. Mallauthi	111.38	45.07	..	80	85	357	178	179

TABLE II Population by Age-groups

Total of all Ages			0—4		5—9		10—14		15—19		20—24		25—29		30—34		35—44		45—59		60 and above
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
357	178	179	26	25	26	20	20	23	15	10	14	16	15	11	9	9	24	29	18	21	11 15

TABLE III Size and Composition of Households

Total Number of House- holds	Size of Households											
	Single member		2-3 members		4-6 members		7-9 members		10 members and over			
	House-Males	Fe- males	House-Males	Fe- males	House-Males	Fe- males	House-Males	Fe- males	House-Males	Fe- males	House-Males	Fe- males
85	6	1	5	35	45	47	32	76	82	10	40	37 2 16 8

TABLE IV Caste and Nature of Families

Religion	Caste/Community	Total Number of Households	Types of Families living in the Households			
			Simple	Intermediate	Joint	Others
Hindu	Mallah	62	22	8	15	17
Do.	Kayastha	4	1	2	..	1
Do.	Teli	1	..	..	..	1
Do.	Dhobi	5	4	..	1	..
Muslim	—	9	3	1	3	2
Fakir	—	4	1	2	1	..
Sayyed	—	..	..	..	..	..
Total		85	31	13	20	21

N. B.—Simple family consists of married couple and unmarried children.

Intermediate family consists of married couple and unmarried brothers or sisters and one of the parents.

Joint family consists of married couple living with married children or married brothers.

'Others' refers to single members or unmarried brothers and sisters or one parent living with unmarried sons or daughters.

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TABLE V Households Classified by Religions, Castes and Sub-castes

RELIGION	Caste	Sub-caste	Persons	Males	Females	Number of House- holds
HINDU	Mallah	Nikhad	251	125	126	62
	Kayastha	Srivastava	20	10	10	4
	Teli	..	4	1	3	1
	Dhobi	Kannaujia	18	8	10	5
MUSLIM						
Fakir	—	..	40	24	16	9
Sayyed	—	..	24	10	14	4
Total			357	178	179	85

TABLE VI Age and Marital Status

Age-group (Years)	Total Persons	Population		Never Married		Married		Widowed		Divorced or separated	
		Males Females		Males Females		Males Females		Males Females		Males Females	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	357	178	179	70	48	94	110	11	21	3	..
0—4	51	26	25	26	25	..	..	..	..	..	..
5—9	46	26	20	26	18	..	2	..	..	..	..
10—14	43	20	23	11	5	9	18	..	..	..	..
15—19	25	15	10	4	..	11	10	..	..	..	..
20—24	30	14	16	2	..	11	16	..	..	1	..
25—29	26	15	11	..	..	13	11	1	..	1	..
30—34	18	9	9	..	..	7	9	1	..	1	..
35—39	31	13	18	..	..	7	16	6	2	..	..
40—44	22	11	11	..	..	11	10	..	1	..	..
45—49	18	8	10	1	..	7	8	..	2	..	..
50—54	14	8	6	..	..	7	3	1	3	..	..
55—59	7	2	5	..	..	2	3	..	2	..	..
60 and Over	26	11	15	..	..	9	4	2	11	..	..

TABLE VII Education

Age-group (Years)	Total Population			Illiterate			Literate without educational standard			Primary or Basic			Junior High School		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Ages	357	178	179	334	156	178	8	7	1	13	13	..	2	2	..
0—4	51	26	25	51	26	25	..	..	..	..	..	..	..	..	..
5—9	46	26	20	46	26	20	..	..	..	..	..	..	..	..	..
10—14	43	20	23	36	14	22	2	1	1	4	4	..	1	1	..
15—19	25	15	10	21	11	10	1	1	..	3	3	..	..	..	..
20—24	30	14	16	25	9	16	2	2	..	3	3	..	..	..	..
25—29	26	15	11	24	13	11	..	..	..	1	1	..	1	1	..
30—34	18	9	9	16	7	9	2	2	..	..	..	..	..	..	..
35—39	31	13	18	28	10	18	1	1	..	2	2	..	..	..	..
40—44	22	11	11	22	11	11	..	..	..	..	..	..	..	..	..
45—49	18	8	10	18	8	10	..	..	..	..	..	..	..	..	..
50—54	14	8	6	14	8	6	..	..	..	..	..	..	..	..	..
55—59	7	2	5	7	2	5	..	..	..	..	..	..	..	..	..
60 and over	26	11	15	26	11	15	..	..	..	..	..	..	..	..	..

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	357	178	179	158	104	54	199	74	125
0—14	140	72	68	7	4	3	133	68	65
15—34	99	53	46	67	51	16	32	2	30
35—59	92	42	50	73	40	33	19	2	17
60 and over	26	11	15	11	9	2	15	2	13

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

Age-group (Years)	Cultivation			String Making			Washerman			Transport			Trade			Oil Expelling			Carpenter		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All Ages	66	58	8	64	26	38	14	7	7	6	6	..	6	6	..	1	..	1	1	1	..
0—14	5	4	1	..	..	..	2	..	2	..	..	..	..	..	..	..	..	..	..	..	..
15—34	30	29	1	24	11	13	6	4	2	3	3	..	3	3	..	..	..	..	1	1	..
35—59	25	19	6	37	14	23	5	2	3	3	3	..	2	2	..	1	..	1	..	..	..
60 and over	6	6	..	3	1	2	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..

TABLE X Households by Number of Rooms and by Number of Persons occupying

Total Number of House- holds	Total Number of Family Mem- bers	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
		No. of House- holds	Total No. of Family Mem- bers	No. of House- holds	Total No. of Family Mem- bers	No. of House- holds	Total No. of Family Mem- bers	No. of House- holds	Total No. of Family Mem- bers	No. of House- holds	Total No. of Family Mem- bers	No. of House- holds	Total No. of Family Mem- bers	No. of House- holds	Total No. of Family Mem- bers
85	357	2	2	41	145	26	125	11	56	2	15	..	..	3	14

TABLE XI Livestock

Caste/commu- nity	Milch Cattle		Drought Animals		Goats and Sheep		Fowls		Calves	
	Number of House- holds owning	Total Number	Number of House- holds owning	Total Number	Number of House- holds owning	Total Number	Number of House- holds owning	Total Number	Number of House- holds owning	Total Number
Mallah ..	20	21	21	34	10	22	..	..	41	69
Kayastha ..	4	4	4	8	..	..	..	..	4	8
Teli ..	..	..	1	1	..	..	..	..	..	..
Dhobi ..	1	1	3	4	4	7	..	..	2	3
Fakir ..	2	2	1	2	6	17	2	2	2	3
Sayyed ..	2	2	..	..	2	6	2	3	23	3
Total ..	29	30	30	49	22	52	4	5	72	86

TABLE XII Agricultural Produce of Cultivation run by the Households and its Disposal
(in Quin'als)

Name of Products	Paddy	Wheat	Barley	Pulses	Small millets	Maize, Jowar, Bajra	Oilseeds
1. Annual quantity produced	25.90	18.96	43.66	41.07	43.10	19.70	2.96
2. Total annual quantity consumed by the producing households	25.90	18.96	43.66	41.07	41.44	19.70	2.96
3. Total annual quantity available for sale	..	Nil	Nil	Nil	1.66	Nil	Nil

BARASIN

TABLE XIII *Indebtedness*

Income-group	Indebtedness by Income-groups					Total Debt
	Total number of Households	Number of Households in Debt	Percentage of col. 3 to col. 2	Average indebtedness per Household in Debt		
Rs.25 and below	5	2	40.0	102.5		205.00
Rs.26 to Rs.50	35	26	74.3	244.8		6,364.00
Rs.51 to Rs.75	33	16	48.5	351.9		5,630.00
Rs.76 to Rs.100	4	4	100.0	370.0		1,480.00
Rs.101 and above	8	7	87.5	730.0		5,110.00
Total	85	55	64.7	341.6		18,789.00

TABLE XIV *Indebtedness by Causes*

Cause	Indebtedness by Cause of Debt			Proportion of Debt due to Cause to the total amount of Debt
	Amount of Debt	Number of families in Debt		
	Rs.			
(a) Construction or repairs of houses	2,190.00	10		11.6
(b) Marriages	4,990.00	21		26.6
(c) Death rites	1,170.00	6		6.2
(d) Liquidation of outstanding debts	650.00	2		3.5
(e) Illness	170.00	3		0.9
(f) Domestic wants	1,628.00	12		8.7
(g) Household cultivation	3,151.00	15		16.8
(h) Business	4,840.00	11		25.1
Total	18,789.00	80*		100.0

*Some families have taken loan for more than one purpose.

GLOSSARY

Local term

Abadi
Agrahayana
Arhar
Allav
Asvina
Bajra
Balua
Barat
Bejhar
Bhadra
Bhusa
Bidi
Chaitra
Chapati
Churail
Dai
Dal
Dupatta
Ekka
Fasli
Gangajal
Ghara
Geru
Grih-pravesh
Gulal
Gur
Hal
Halwa
Harira
Jhula
Jowar
Kachcha road
Kachcha food
Kapalkriya
Kartika
Karva
Katha
Kharif
Khatia
Kolhu
Kothri
Kurta
Lahanga
Lathi
Lungi

English synonym

Habitation
The ninth month of the local Hindu calendar (November-December)
Cajanus cajan
Fire lit with leaves or wood.
The seventh month of the Hindu calendar (June-July)
Penrusetum typhoideum
Sandy
Marriage party
A mixture of wheat and gram
Sixth month of the Hindu calendar (August-September)
Chaff
An indigenous cigarette wrapped in leaf
First month of the Hindu calendar
A thin wheat bread
Witch
Midwife
Pulse
A kind of long scarf
A two-wheeled horse-drawn carriage
Agriculture year beginning from July 1
Water of the Ganga
Pitcher
A kind of red earth
House warming ceremony
Red-oxide
Jaggery
Plough
A delicacy made of wheat flour, syrup and ghee
A preparation of gur and spices cooked in ghee
Swing
A variety of millet (*Holcus sorghum*)
Unmetalled road
Boiled or baked food
Skull-breaking ceremony of the dead body
Eighth month of the Hindu calendar (October-November)
A small earthen pot
A religious story
Crops shown in the rainy season
A wooden cot
A bullock-driven oil crusher
A small room
Collarless shirt
A voluminous pleated skirt extending up to the ankles
Bamboo stick
Loin cloth

Local term

English synonym

Mandap	Canopy
Mantra	Hymn
Matha	Whey
Neem	<i>Azadirchta indica</i>
Nahan	Bath
Pairpuja	Worship of feet
Pukka house	A house made of burnt bricks
Phalgun	Twelfth month of the Hindu calendar (February-March).
Pujari	Priest
Rabi	Crop sown in winter
Roti	A thin wheat bread
Shramdan	Voluntary labour
Shukul paksha	Moon-lit fortnight
Sloka	Hymn or libation
Sravana	The fifth month of Hindu calendar (July-August)
Tikti	Coffin.
Tulsi	Sweet basil (<i>Ocimum Sanctum</i>)
Urd	A pulse (<i>Phaseolus radiatus</i>)
Vaidya	A practitioner in Ayurvedic 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	Rafinagar <i>urf</i> Raoli	161
		Mughalpura	175
6. Budaun	Bisauli	Mirzapur Behta	110
	Budaun	Kachla Pukhta	21
7. Bareilly	Nawabganj	Adhkata Rabbani Begum	8
		Barkhan	198
8. Pilibhit	Bisalpur	Daulatpur Hira	174
9. Dehra Dun	Chakrata	Dhaura	118
		Chapnu	332
		Sarari	224
10. Saharanpur	Deoband	Sadharansar	98
		Bilaspur	22
11. Aligarh	Atrauli	Barauli	71
12. Mathura	Sadabad	Nagla Beru	122
13. Agra	Kheragarh	Beri Chahar	104
	Etmadpur	Chawli	47
	Bah	Pidhaura	109
14. Etah	Jalesar	Baghai	91
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
20. Kheri	Nighasan	Belapersua	122
		Bankati	492
		Lodhauri	301
		Rakehti	354
21. Sitapur	Biswan	Kanduni	383
22. Gonda	Balrampur	Suganagar Domri	312
		Rajderwa Tharu	

Name of District	Name of Tahsil	Name of Village	Revenue Number
23. Bara Banki	Nawabganj	Gadia	124
		Dadra	20
24. Sultanpur	Sultanpur	Barasin	42
25. Azamgarh	Phulpur	Sumbha Dih	364
		Surhan	87
	Ghosi	Pakri Buzurg	444
26. Ghazipur	Ghazipur	Para	64
27. Varanasi	Varanasi	Lohta	123
		Mehndiganj	248
28. Mirzapur	Robertsganj	Mitapur	104
		Gidhua	36
		Parsoi	70



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