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VILLAGE SURVEY MONOGRAPH No. 20

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Superintendent of Census Operations, Uttar Pradesh*

VILLAGE BARAULI
(Tahsil Atrauli, District Aligarh)

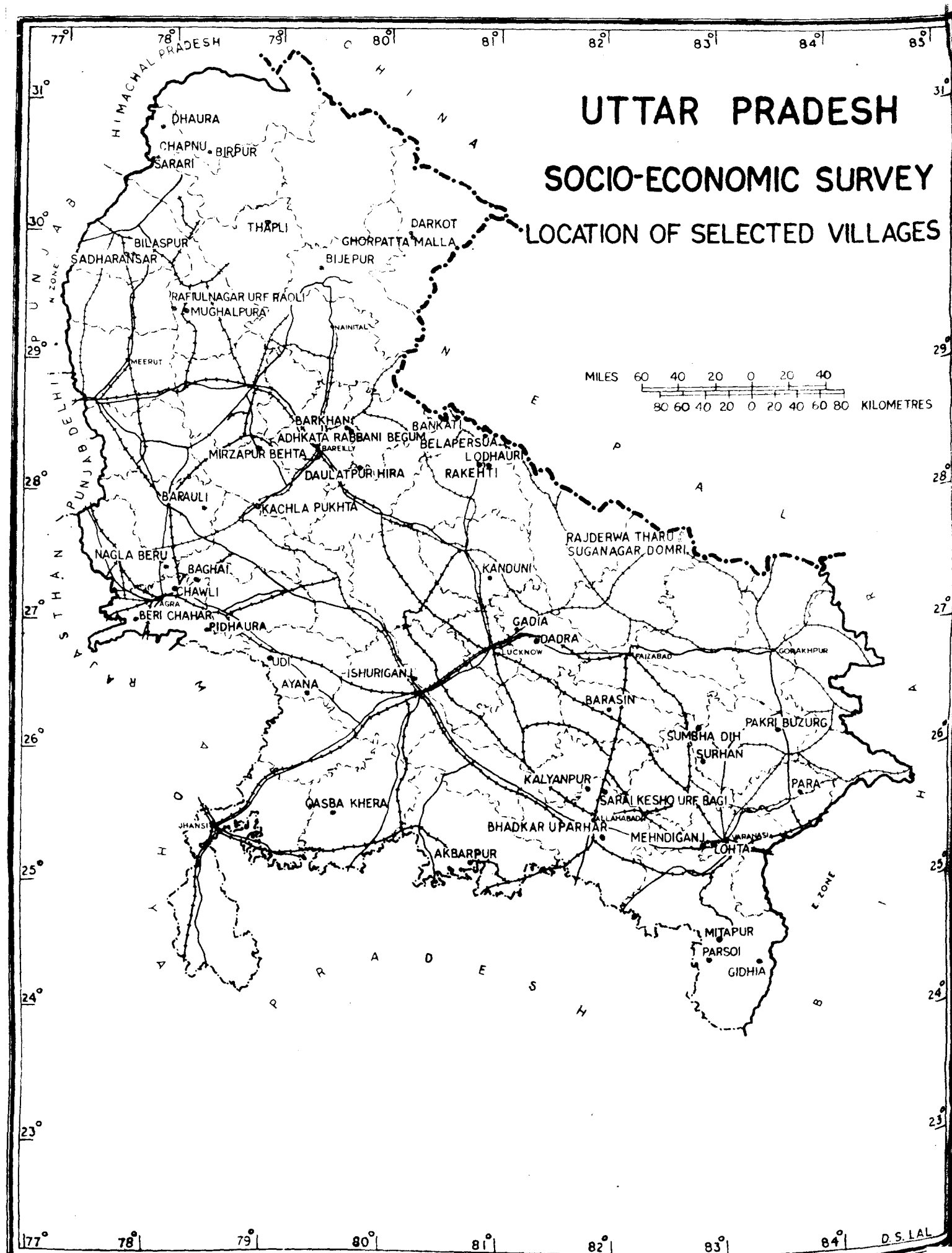
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FOREWORD

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

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

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

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be

chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g. fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.
- (b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.
- (c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture

further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions,' at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this

field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comments on the frame of Survey and presentation of results.

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

A. MITRA

Registrar General, India,

NEW DELHI :

July 30, 1964.

PREFACE

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

2. The selection of villages for study was made in accordance with certain principles and criteria laid down by the Registrar General. Of the selected villages, some contain one dominant community with one predominating occupation, some are populated by backward aboriginal people and the 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. Barauli, a village in tahsil Atrauli district Aligarh belongs to the third group of villages. It has 196 households with a total population of 984 persons comprising Muslims and Hindus of various castes such as Lodhey, Jatava, Nai, Kahar, Barhai, Brahmin, etc. The

village has an old and settled character and contains variegated occupations. People of this village depend mainly on agriculture. The village is quite close to Town Area Chharra about 2 furlongs off the Aligarh-Dadon pukka road. It is covered by the Package Scheme of the Agriculture Department. Besides, the headquarters of the N. E. S. Block is at Chharra. Thus it is a ruralurbanised village with maximum facilities of development and change.

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 during January and February 1962. The village was visited again in November, 1962. The author also visited the village subsequently.

5. Field investigation in the village was carried out by Shri B. D. Sharma, Socio-Economic Inspector, who had been borrowed from the National Sample Survey Organization. Shri R. C. Sharma, Deputy Superintendent, of the Uttar Pradesh Civil Service, is responsible for guiding and supervising the investigation, marshalling the statistical evidence, analysing the data and drafting the final report.

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

P. P. BHATNAGAR,

Superintendent of Census Operations,
Uttar Pradesh.

LUCKNOW :

The 15th February, 1963.

CHAPTER I

THE VILLAGE

Location

Barauli is a medium-sized village situated at a distance of four furlongs from Town Area Chharra in tahsil Atrauli district Aligarh. The village lies between the parallel 28° 23' north latitudes and 78° 56' east longitudes. It is bounded on the north by village Sunpehar, on the east by village Bhamori Buzurg, on the south by villages Dhansari and Chharra, and on the west by village Habibpur.

The tahsil headquarters is situated at a distance of about 11 miles to the north west of the village. The distance of Aligarh from the village is 24 miles only. It comes under the jurisdiction of police station Berla which is six miles to the south-west of the village. The headquarters of the Development Block Gangiri is at Chharra. The village has its own Nyaya Panchayat Centre. The village Lekhpal and a lady Village Level Worker live in the village itself. The Supervisor Kanungo is stationed at Atrauli. The Panchayat Secretary of the village lives at Dhansari and another Village Level Worker at village Bhamori.

Size and Residential Pattern

Barauli has an area of 408 acres. It has 196 households with a total population of 984 persons, consisting of 512 males and 472 females. The population has a multi-ethnic structure, comprising Muslims and Hindus of various castes such as Lodheys, Jatavas, Nais, Kahars, Barhais, Brahmins, etc. People of various castes ordinarily live in separate clusters of houses in the neighbourhood of each other. On the whole there is a grouping of houses on caste basis. The Bhangis and the Jatavas live at a slight distance from other communities.

Physical Features

The village is situated on a plain surface having fertile tracts of land. In the Settlement Report of the year 1346 F, the Settlement Officer has thus observed about this village. "A very good village crossed by the pukka road from Aligarh to Dadon. At the last settlement there was a considerable amount of *Piliya* in this village but now the soil are entirely *Matiyar*. The *Bara* is excellent and the whole of the village is of very good quality. Irrigation is plentiful throughout the village, being carried out from *kachcha* wells."

Flora and Fauna

The village has a large number of *neem* and mango trees and a couple of *shisham* and *pipal* trees. A few *babul*, *chhonkar*, *bargad* (banyan), *pakhar* and *tar* trees are also found here and there. It is only on the *bunds* that *moonj* grass has been planted for thatching purposes. In some groves, guava, banana, lemon and plum trees are found. Wild animals such as deer, hare, jackal and *neelgai* (blue bull) are sometimes seen in the fields. Monkeys are a regular menace to the cultivators.

Climate

The climate of village is quite dry. The hot weather lasts somewhat longer. The temperature begins to rise in March and the hot westerly wind, locally known as *loo*, begins to blow by the middle of April. The wettest year for the tahsil during the last 10 years has been 1960 when a rainfall of 52.02 inches was recorded at Atrauli. In 1953 only 16.63 inches rainfall took place. During winter, the cold easterly wind is quite biting and in summer the dry westerly wind assumes the usual violence and ferocity. The mango groves and *neem* trees surround the *abadi*, thereby affording some protection against *loo*. Thus during the winter the climate is not very cold but during summer the heat is simply scorching. On the whole, the climate of the village is healthy.

Communication and Means of Transport

Village Barauli is situated at a distance of about 24 miles from Aligarh about 2 furlongs off the Aligarh Sankra motor road. There is a regular private bus service on this road. For going to the village, one has to drop either at Chharra or near the village on the road. The main village is situated at a distance of about 4 furlongs from Chharra bus stand and about 2 furlongs from the road side. The Aligarh-Sankra road crosses the Kasganj-Atrauli road at a point about three furlongs away from the village. *Ekkas* and *tongas* also ply regularly from Chharra to Atrauli. Thus the village can be reached conveniently throughout the year. The indispensable bullock-cart holds its own as the traditional means of transport. Of late, some people, specially those required to go out of the village frequently, have taken to bicycle as well, since it is a convenient and economical means of transport. The convenient rail-head is Aligarh. Atrauli Road railway station on the Aligarh-

Bareilly branch of Northern Railway is only 18 miles from the village but the route is not convenient because one has to go by an *ekka* or a *tonga* from Atrauli to the railway station.

Postal Facilities

The village has no post office; there is a letter box for posting letters. The postman of Post Office Chharra serves the village. Generally letters are posted at Chharra. Telephone and telegram facilities are also available at Chharra.

Important Public Places

The village has two Shiva temples and one mosque.

The Hindu dead are burnt at a place about 380 yards to the north of the village. The Hindu dead children are buried on the bank of a pond situated to the east of the village.

The Muslim burial ground is situated to the east of the village at a distance of about 400 yards in a plum grove, with an area of 0.40 acres. It is under the joint ownership of the Muslim population.

Potable water is obtained from the 10 masonry wells and 25 hand pumps in the village. Cattle are taken to the village pond for drinking of water.

The nearest bazar is at Chharra which is an important market of foodgrain export in the district. The bi-weekly market days are Monday and Friday. Transactions in cattle are held on Friday.

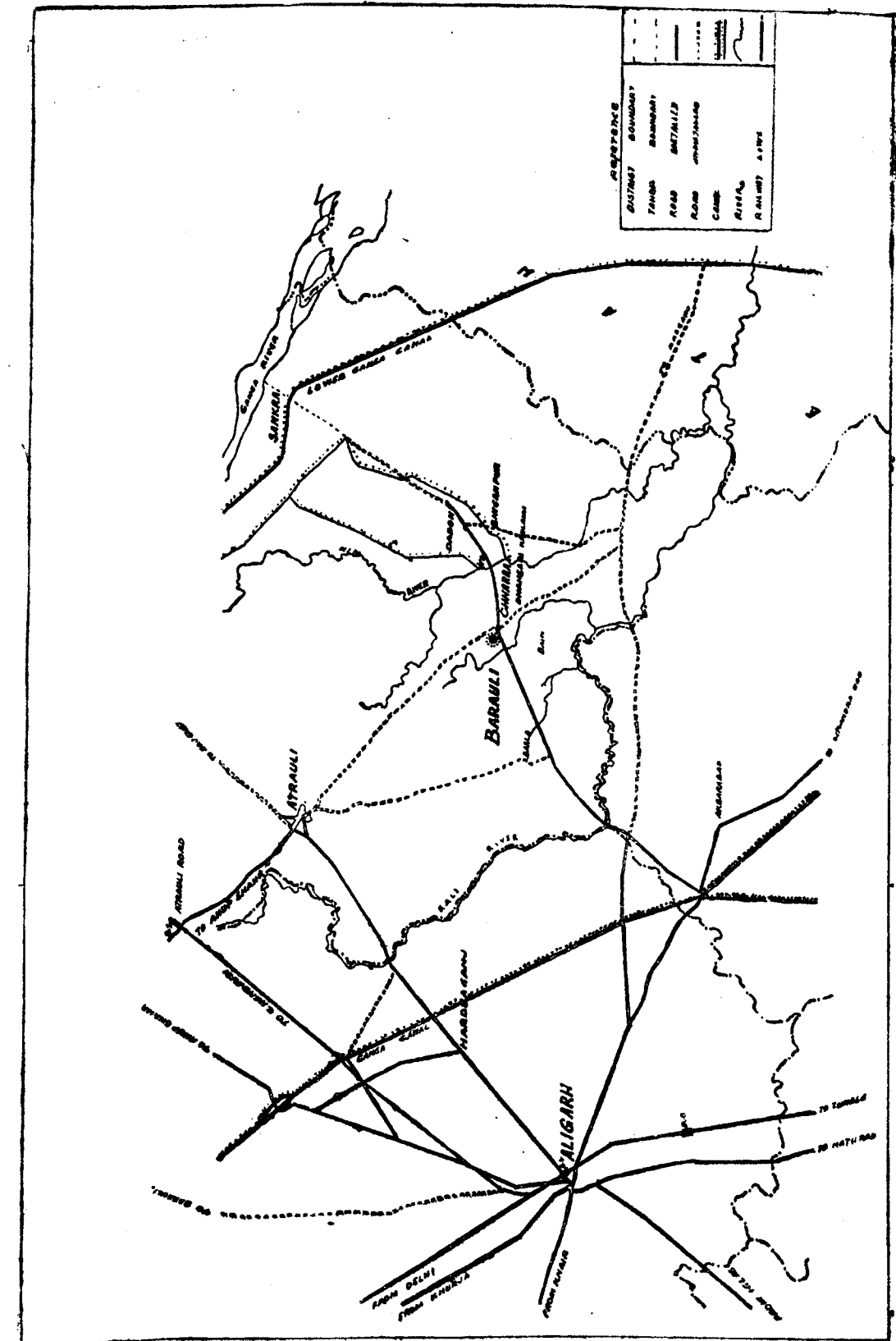
Legend and Origin of the Village

The time when this village actually sprang up and the different sections of the population settled in it is not exactly known. Also the correct origin of the name Barauli is not traceable. It was gathered from the elderly persons of the village that it sprang up at the instance of Lodheys who migrated from Bundelkhand about three hundred years ago. The *abadi* site was said to have been a jungle which was cleared off with the assistance of Muslims of village Dhansari. Some Muslims and others also shifted there in course of time.

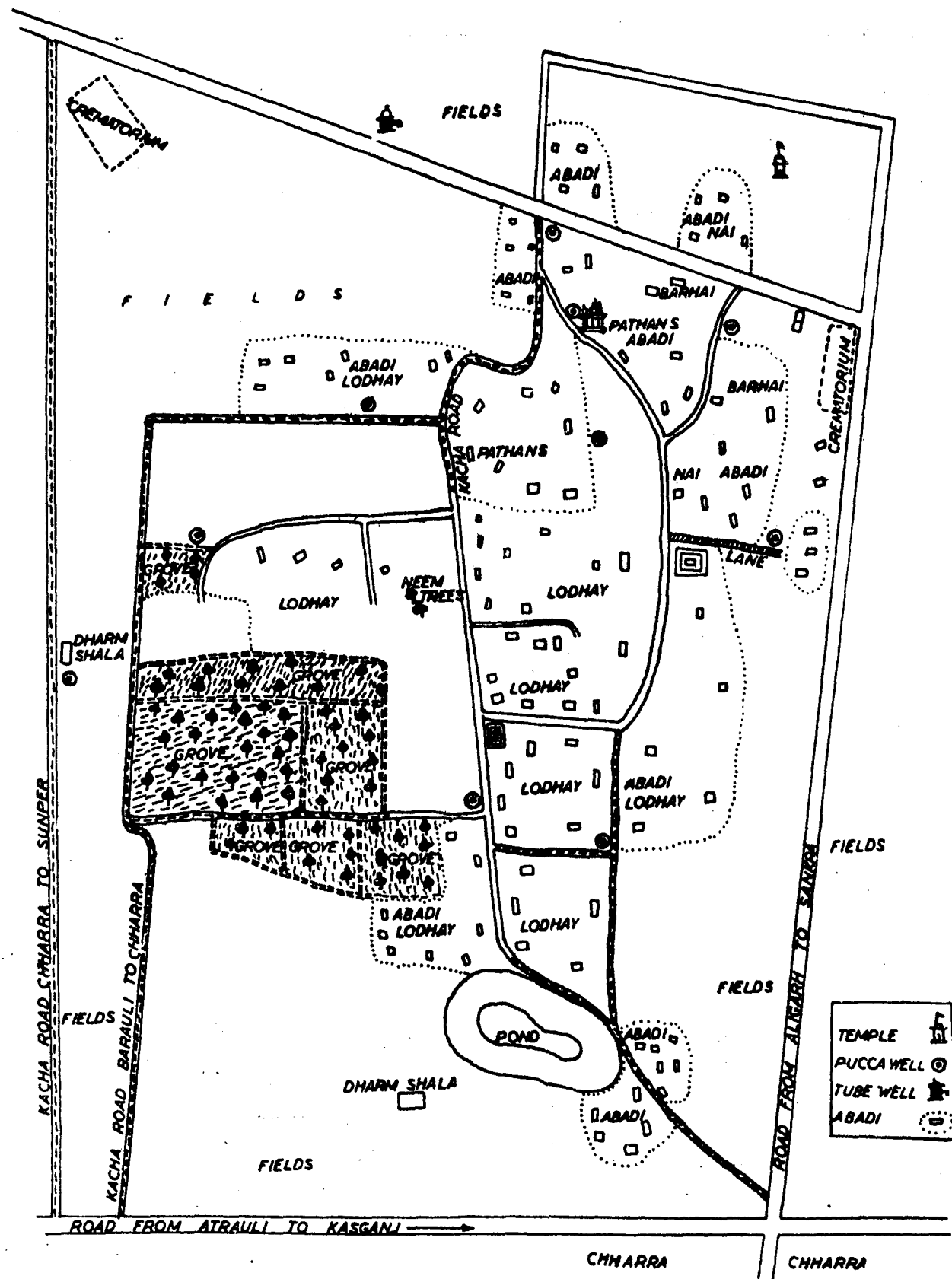
According to information collected from the heads of households at the time of Survey, 19 households settled in the village before 5 generations, 4 households between 4-5 generations, 51 households between 2-4 generations, 102 households one generation ago and 17 households settled during the present generation. Out of the 196 families living in the village, 4 families came to this village from outside district Aligarh, 10 families immigrated from outside tahsil Atrauli.

General

This village has a predominant population of persons who are mainly engaged in cultivation. It is of a fair size and of an old and settled character containing multi-ethnic composition. A study of the ways of life of members of this village would not only afford a factual assessment of their present socio-economic condition but would also perhaps have the way to their uplift and emancipation in future. It was with this end in view that this village was selected for a Survey.



Notional Map showing location of village Barauli



Notional Map showing Habitation pattern of village Barauli

Plate I

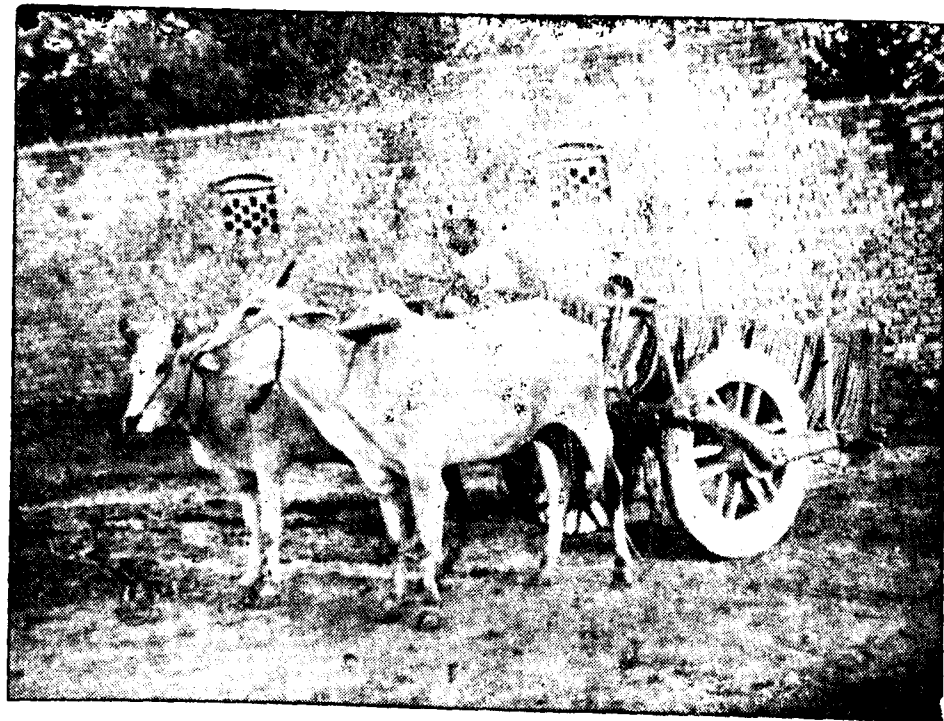


A general view of the village from a distance

Plate 2



A pukka house in the village
Plate 3



Bullock-cart—the traditional means of transport

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

Out of a total population of 984 persons, 831 persons (84.5 per cent) are Hindus, the remaining 153 persons (15.5 per cent) being Muslims. Out of the 831 Hindus, 110 persons i.e. 11.2 per cent of the total population belong to the Scheduled Castes consisting of 91 Jatavas, 5 Dhobis and 11 Bhangis.

Lodhey as a community take the lead in point of numbers, aggregating 643 persons or 65.3 per cent of the total population. They claim to be Lodh Rajputs. The majority of them are cultivators. Their population consists of 53.7 per cent males and 46.3 per cent females. They are said to have migrated from Bundelkhand to district Mathura, then to village and finally to this village. They are good cultivators.

The second important community in the village are the Jatavas (94) who form the bulk of the labouring class. They belong to the Chamar community but have given up the work of currying dead animals. They constitute 9.5 per cent of the total population. Among them 52.1 per cent are males and 47.9 per cent are females. They have a dark complexion.

The Nai community consists of 34 persons or 3.4 per cent of the total population. Among them 53 per cent are males and 47 per cent are females. They are mainly engaged in their principal occupation of barber.

The Barhais comprise 2.8 per cent of the total population. Among them 51.8 per cent are males and 48.2 per cent are females.

Other Hindu communities in the village are Bhangis (1.1 per cent), Brahmins (1.2 per cent), Dhobis (0.5 per cent), Kayasthas (0.3 per cent) and Kahars (0.2 per cent).

The Lodheys claim to belong to Mathuria sub-division; so do the Nais. The Bhangis call themselves Pathar Phora Chauhan and the Barhais claim to belong to Sihoria sub-division. One of the Brahmin families is Sanadhya and the other is Gaur.

All the Muslims in this village are followers of Sunni sect. Among them 140 persons (91.6 per cent, of the Muslim population) are Pathans, 9 persons (5.8 per cent) are Dhobis and 4 persons (2.6 per cent) are

Lohars. The Pathans are mostly cultivators, the Dhobis are engaged in the washing service and the Lohar family works as blacksmith. The complexion of the Pathans is quite fair.

The following table shows the strength of different communities in this village :

TABLE No. 2.1
Communitywise break-up of the Population

Name of the Community	Household	Population		
		Persons	Males	Females
1	2	3	4	5
(a) Scheduled Castes				
Hindus				
1. Jatava ..	22	94	49	45
2. Bhangi ..	3	11	5	6
3. Dhobi ..	1	5	3	2
Total ..	26	110	57	53
(b) Other Hindus				
4. Lodhey ..	123	643	345	298
5. Nai ..	7	34	18	16
6. Barhai ..	7	27	14	13
7. Brahmin ..	2	12	6	6
8. Kahar ..	1	2	1	1
9. Kayastha ..	1	3	2	1
Total other Hindus	141	721	386	335
Total Hindus ..	167	831	443	388
(c) Muslims				
10. Pathan ..	26	140	62	78
11. Dhobi ..	2	9	5	4
12. Lohar ..	1	4	2	2
Total Muslims ..	29	153	69	84
Total Population	196	984	512	472

Housing

Comparatively the housing conditions in this village are quite good, although the construction of houses is not according to any set plan. They have been constructed in clusters and groups generally on caste basis. The inhabitants of each caste have their houses in one separate group. Some households have separate animal sheds but others tether the cattle in the vicinity of their houses. The Lodheys and the Muslims have better houses but the housing condition of the Bhangis and the Jatavas is the worst.

Most of the houses have no ventilators. The rooms are quite stuffy and dark. The villagers strongly feel that ventilators provide an easy access to thieves. There is no separate kitchen in a number of houses. Part of the courtyard covered with a thatch is used for cooking food. There is no provision of smokeless *chulhas* with the result that the kitchen smoke spreads freely through every nook and corner of the house, leaving its black traces on the walls and roofs and other things of the house. No bath-rooms are constructed. The nearing fields are used for answering the call of nature. The womenfolk take their bath inside the house and the males in the open. Some Lodheys and Muslims have latrines inside their houses.

Cost of Construction

Sun-dried clay and burnt bricks can be obtained from the village itself. About Rs. 4.50 P. have to be paid for one thousand sun-dried clay bricks, in addition to Rs. 3 the cost of transporting the bricks from the pond-side to the construction site. A kiln is located at a distance of about two furlongs from the *Abadi* side of the village. First class burnt bricks are available at Rs. 45 per thousand, second class at Rs. 35 and third class bricks at Rs. 25 per thousand. About Rs. 2 per thousand are payable as transport charges. Sand is available in village Tigathal at a distance of about 5 miles in river Kali. It costs about Re. 0.25 P. or 0.31 P. per maund. Cement is available at Chharra against permits issued by the Block Development Officer, the Tahsildar, the District Planning Officer or the District Supply Officer at the rate of Rs. 8.2 P. standard bag. Stone is not generally used in construction. Whenever required it is obtained from Aligarh or Kasganj. Similarly, the corrugated galvanised iron sheets, if required, are obtained from the above markets. Iron bars and other iron materials are sometimes available at Chharra or may be transported from Aligarh and Kasganj by trucks, buses or bullock carts.

Shisham, *jamun* and mango planks are generally used in construction of windows and doors but beams of

neem wood are used in the construction of roofs. Mango wood is not very durable but it is available easily in the area. Planks of different wood are available at the following rates:

Wood	Size	Price (Rs.)
<i>Shisham</i>	9" x 7'	10.00
<i>Neem</i>	9" x 7'	4.00
<i>Jamun</i>	9" x 7'	4.00
Mango	9" x 7'	3.00
Mango (beam)	9' x 4" x 4"	3.00
<i>Neem</i>	9' x 4" x 4"	5.00

Beams of *neem* wood are used by the well-to-do and of mango wood by the poor. All timber is available at Chharra market. *Moonj pool* or wheat or barley *poolas* are used for thatching purposes. These are available locally.

Before starting the construction of a house the village pandit is invariably consulted for finding out the auspicious time and date for laying the foundation stone of the building. The foundation is laid either by the pandit himself or by an elderly man of the family. He keeps five or seven bricks in the foundation and on the bricks thus layed grass, ghee, gur and some copper coin are kept after worship. Thereafter construction of the building by the mason is started. *Gur* is distributed among those present on the occasion. When the first door frame is fixed, a *swastika* mark in black colour is made on the *chaukhat* (door frame). A little cow dung, turmeric, salt, chillies and a piece of betelnut are wrapped in a small piece of cloth and tied on the *chaukhat* by a coloured thread.

Grih pooja, or worship of the house, is conducted before occupying the house for the first time on an auspicious day pointed out by the pandit. Relatives and friends are invited to a feast. The pandit recites *Satya Navain-ki-Katha* and perform *Havan*. This custom is similar to *Grih Praves* which is performed in some other parts of the State.

The mason has to be paid Rs. 2.75 P. per day in addition to mid-day meal. The labourer who assists him is paid Re. 1 per day.

Living Standards

The following table indicates the types of houses occupied by various communities in the village:

Plate 1



Two women—the unveiled and the partly veiled

Plate 5



A group of village children of well-to-do households

Plate 6



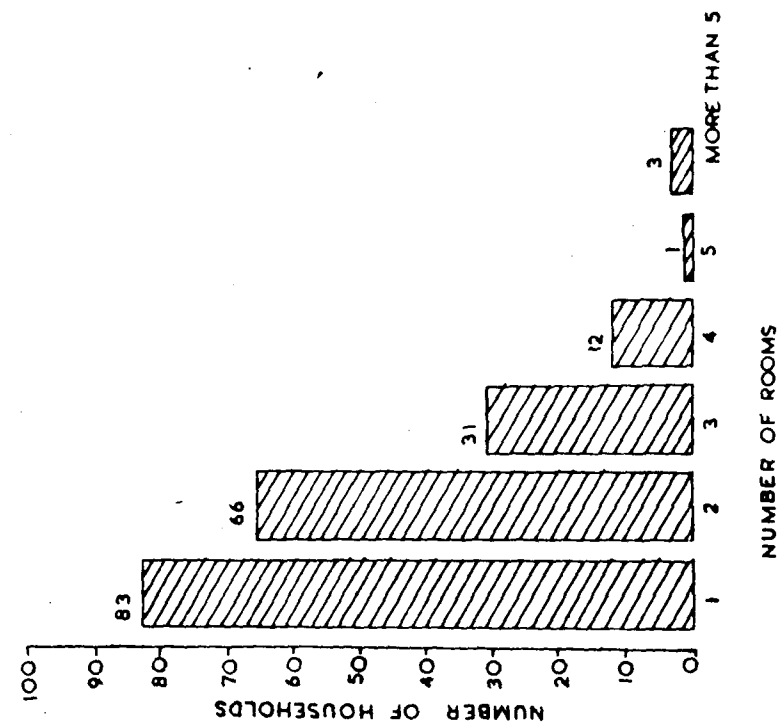
A villager having a placid puff at the handy hookah

Plate 7

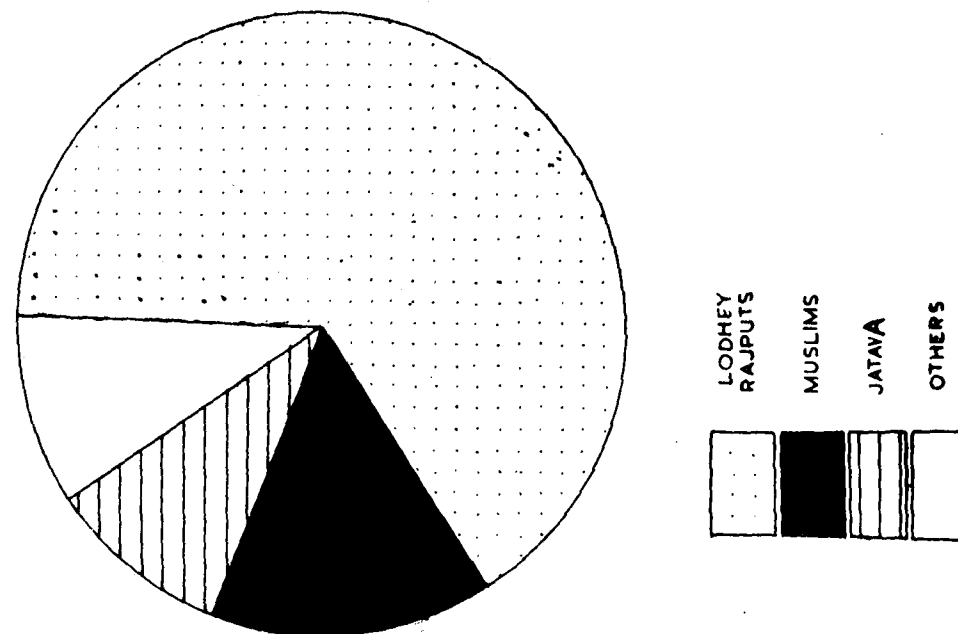


A buffalo being milched

HOUSEHOLDS BY NUMBER OF ROOMS



POPULATION BY CASTE

TABLE NO. 2.2
Types of Houses Communitywise

Community	Completed pukka house	Pukka house with pukka brick roof	Mud wall and mud roof	House with pukka brick roof and a layer of thin clay or mud	Mud wall and thatched roof
1	2	3	4	5	6
1. Barhai ..	..	3	4	..	..
2. Brahmin ..	1	1	..	..	..
3. Bhangi ..	..	..	3	..	..
4. Dhobi ..	..	1	..	..	..
5. Jatava ..	..	2	19	..	1
6. Kahar ..	..	1	..	..	..
7. Kayastha ..	1	..	..	..	..
8. Nai ..	..	2	5	..	..
9. Lodhey ..	11	40	57	15	..
Total ..	13	50	88	15	1
Muslims					
10. Pathan ..	..	4	18	4	..
11. Dhobi ..	..	..	2	..	..
12. Lohar ..	..	..	1	..	..
Muslim Total ..	..	4	21	4	..
Grand Total	13	54	109	19	1

Out of 196 households, 109 households (55.6 per cent) live in houses with mud roofs and mud walls whereas 86 households (43.9 per cent) live either in complete pukka houses or partly pukka houses. Only one household was reported to be living in a house having mud walls and thatched roof. The custom of having a roof with pukka bricks with a thin layer of mud is quite prevalent in this village. It is also customary to have the front portion of the house pukka.

The following types of dwellings are generally occupied by the various communities in the village:

Name of community Description of dwellings

1. Lodhey A courtyard, one or two pukka semi-pukka or *kachcha* rooms having brick walls and brick roofs or mud walls and mud roofs;

Name of community Description of dwellings

2. Pathan A semi-pukka house with two rooms, a verandah and latrine;
3. Jatava & Bhangi One room with a thatched front with walls and roofs built of mud;
4. Barhai A courtyard and one room of sun-dried clay bricks and mud roof;
5. Brahmin A courtyard and two partly pukka rooms with a roof of pukka bricks and mud layer;
6. Kayastha One complete pukka room and a verandah;
7. Nai and Kahar One *kachcha* room and a courtyard. One of the walls of the house of Kahars is pukka;
8. Dhobi (Hindu) One *kachcha* room with a courtyard;
9. Dhobi (Muslim) & Lohar One *kachcha* room with a verandah and courtyard.

The following table shows the number of households by number of rooms occupied:

TABLE NO. 2.3
Size and Composition of Households

No. of Rooms	Number of Households	Percentage	No. of Persons
1	83	42.3	348
2	66	33.7	318
3	31	15.8	183
4	12	6.2	86
5 and over	4	2.0	49
Total	196	100	984

Thus 42.3 per cent of the households with 35.4 per cent of the total population are living in one-room houses, 33.7 per cent of the households with 32.3 per cent of the population live in two-room houses, 15.8 per cent of the population live in three-room houses, 6.2 per cent of the population live in four-room houses and 2.0 per cent of the total population live in houses with five or more than five rooms. The average size of a family comes to 5 members. On an average, 2.6 persons live in

one room which shows that the residents are poorly accommodated.

The following table shows the size and composition of the households :

TABLE No. 2.4

Size and Composition of Households

No. of Members per Household	No. of Household	Percentage of Households	Total No. of Persons	Percentage of Total Population
1	11	5.6	11	1.1
2-3	54	27.6	143	14.5
4-6	89	45.4	437	44.4
7-9	26	13.2	198	20.2
10 and over	16	8.2	195	19.8

The above figures indicate that the largest number of households have a membership of 4-6 persons. The average household has 5 members within its fold.

Physical Features

The inhabitants of the village are of an average structure commonly found in the western parts of Uttar Pradesh. The Pathans are taller and fairer. The Lodheys, Bhangis, Chamars, Dhobis and Nais have a dark complexion but the Brahmins are quite fair. The older people generally keep long moustaches. The elderly Muslims keep beard and long moustaches on sides. The younger generation is inclined to have closely-trimmed moustaches of various styles.

Dress

Some people wear the *deshi* (local) shoe; the factory-made shoes are becoming quite common. Some females wear slippers or chappals casually only.

The Hindu males wear a *dhoti* and a shirt or *kurta*. Some males wear Gandhi cap or turban (*safa*) when going out. The older people use *garha* and *khaddar* but the younger generation has a marked preference for mill-made cloth. The school-going children usually wear a knicker, underwear or a *pyjamas* with a shirt. During winter, coat, pull-overs and jackets are also common among the well-to-do persons. Among the Mohammedans Aligarh-cut *pyjamas*, shirt or *kurta* with a cap are in general use. They wear *tahmads* instead of *dhotis*.

The Hindu women wear a *kamiz* or blouse and *sari*. The use of *lahanga* and *orhani* is rare. Some young

women use brassiers and petti-coats. The Muslim women wear *salwar*, jumper and *dupatta* and a black *burqa* (veil). The *burqa* is almost invariably put on by the Muslim women when going outside the house. Some of the old women among the Muslims are found wearing tight *pyjamas*, made of a cheap and coarse cloth, with a *kurta* and *dupatta*.

Ornaments

Menfolk generally do not wear any ornament except an *angoothi* (ring) made of gold, silver or other metal. The local names of some of the ornament generally used by the women are as follows :

Local Name of Ornaments	Description
<i>Bali, bundey, tops, karanphool and jhumki</i>	Ear-rings worn in the lobe of the ear ;
<i>Hansali</i>	A round ornament of solid silver worn round the neck; The ornament is quite heavy in weight.
<i>Seetarami, locket, jaumala, matarmala, champakali guluband and moharmala</i>	Various types of necklaces;
<i>Laung, sentha</i>	Nose pins;
<i>Karey</i>	Bracelets made of silver or gold worn on the wrists; Solid silver <i>karey</i> are also worn near the ankles.
<i>Teeka and jhoomar</i>	Gold ornaments worn on the forehead ;
<i>Dastband, pahunchi, kangan, belchuri</i>	Gold ornaments worn on the wrist ;
<i>Kardhani</i>	Silver or gold belt worn round the waist; Gold <i>kardhani</i> is rare.
<i>Lachchey, Resham patti gulshan patti, chhagal and pazeb</i>	Silver ornaments worn round the legs near the ankles ;
<i>Bichhua chhalley</i>	Silver or metal ornaments worn on fingers of feet.

Among the Lodhey, the Brahmin and the Muslim families, women were found using some gold ornaments such as *teeka, jhoomar, dastband, laung, seetarami* etc. Others generally use silver ornaments. *Karanphool, jhomka, guluband, tika, jhoomar, locket, jaumala, matarmala, champakali, pahunchi, kangan, dastband, chhelchoori, reshampatti, chhagal, lachchey* and *chhalley* are in common use among the Muslims. *Bichhuas* are worn by every married Hindu woman and *chhalley* by every married Muslim woman as an indication of their being still-married. The widows shun ornaments.



A woman grinding grain for household use



Utensils generally used in the village

The use of ornaments in day-to-day life is decreasing, even though every woman has a keen desire to have as many ornaments as possible. In fact the display of ornaments in daily life might unnecessarily invite thieves. At the time of ceremonial occasions, however, every woman uses all her jewellery as it raises the prestige of the family in society.

Household Goods

The following table gives an idea of the household goods in the village in possession of various communities:

TABLE NO. 2.5						
Household Goods by Communities						
Name of Articles	Total	No. of Households possessing				
		Lodhey	Jatava	Nai	Other Hindus	Muslims
1. Chair	44	28	..	2	2	12
2. Table	38	24	..	2	2	10
3. Bedstead	60	42	..	2	3	13
4. Charpoy	196	123	22	7	15	29
5. Mirror	108	73	4	7	6	18
6. Bench	13	5	..	1	1	6
7. Stool	18	10	..	1	..	7
8. Wall-shelf	124	93	4	3	7	17
9. Radio-set	3	3	..	..	..	..
10. Gramophone	1	1	..	..	..	..
11. Kerosene stove	7	4	..	1	..	2
12. Torch	57	41	..	..	3	13
13. Hurricane-Lantern	143	90	10	4	10	29
14. Petromax	11	6	..	..	1	4
15. Cycle	58	45	1	1	3	8

The Lodheys and the Pathans are well-off and hence they are also advanced in respect of material culture. At the time of re-visit in November, 1962, no radio-sets were found in the village as these had either been disposed of or sent to town. Chairs are possessed by 44 (22 per cent) households, tables by 38 (19 per cent) households, bedsteads by 60 (31 per cent) households, mirror by 108 (55 per cent) households, benches by 13 (6 per cent) households, stools by 18 (9 per cent) households, wall-shelf by

124 (64 per cent) households, kerosene stoves by 7 (3 per cent) households, torches by 57 (29 per cent) households, petromax by 11 (5 per cent) households, hurricane lantern by 143 (72 per cent) households, and cycles by 58 (29 per cent) households. Every household has *charpoy*s. In respect of material culture it is quite an advanced village.

The following utensils are generally used by the residents of this village :

Local Name of Utensils	Description
1. <i>Patili, degachi</i> or <i>batua</i>	Brass vessels used for boiling pulse, rice and cooking vegetables;
2. <i>Karhai</i>	Iron or brass frying pan for preparing vegetables, <i>halwa</i> and <i>puries</i> ;
3. <i>Parat</i>	A big plate of brass, meant for preparing dough ;
4. <i>Thali</i>	A big plate of brass, aluminium, copper or bellmetal used for taking food ;
5. <i>Tawa</i>	A round and convex piece of iron used for baking <i>chapaties</i> ;
6. <i>Chamcha</i> or <i>karchhali</i>	A big spoon made of brass or iron used for serving cooked pulse and vegetables ;
7. <i>Lota</i>	A small round utensil made of brass for taking water ;
8. <i>Kalsa</i> and <i>tamarhi</i>	A big utensil made of brass for storing and carrying water ;
9. <i>Balti</i>	Bucket made of iron ;
10. <i>Gilas</i>	A tumbler made of brass ;
11. <i>Bhagona</i>	A brass utensil used for boiling milk, cooking vegetables or pulse ;
12. <i>Chimta</i>	A pair of tongs ;
13. <i>Katori</i> and <i>bela</i>	Small brass or bellmetal utensil used for taking vegetable or pulse ;
14. <i>Katordan</i>	A brass utensil with a lid used for keeping <i>chapaties</i> ;
15. <i>Chhabaria</i>	A basket used for keeping baked <i>chapaties</i> ;
16. <i>Kunda</i>	A big utensil made of wood or clay used in some of the Muslim households for preparing dough-equivalent of <i>parat</i> used in Hindu households ;

Local Name of Utensils	Description
17. <i>Handia</i>	A clay utensil used by some of the Muslim households for cooking vegetables and pulse-equivalent of <i>Degachi</i> used in Hindu households ;
18. <i>Tontidar lota</i>	Multi-purpose <i>lota</i> with a spout used by Muslims.

Out of the above utensils, *degachi*, *thali*, *parat*, *lota*, *chamcha*, *chimta*, *katori* and *tawa* are found in almost every household. *Bhagona*, *kalsa*, *balti*, *katoran*, *karhai* and *gilas* are found in addition in the households of well-to-do families. Besides, they have a larger number of utensils and of better quality. The Muslims have a number of copper and aluminium utensils. The poor among them use plates, *handia* and *kunda* made of clay.

Meals are cooked at the *chulha* by the housewife by sitting down on a *patra*. Firewood or dung cakes are used for cooking. During the summer season specially, cooking is a tiring job for the housewife who has also to scour the utensils.

Food and Drinks

The following figures indicate the number of vegetarians and non-vegetarians communitywise in this village :

TABLE NO. 2.6
Dietary Trends

Community	Total No. of Households	No. of Vegetarian Households	No. of Non-vegetarian Households
1. Lodhey	123	123	..
2. Barhai	7	7	..
3. Brahmin	2	2	..
4. Bhangi	3	..	3
5. Jatava	22	1	21
6. Dhobi	1	..	1
7. Kahar	1	1	..
8. Kayastha	1	1	..
9. Nai	7	7	..
10. Muslim	29	..	29
Total	196	142	54

Thus, 142 households or 72.4 per cent of the total households in the village are vegetarians, and 54 households or 27.6 per cent are non-vegetarians, a non-vegetarian household being one in which there is no objection to the cooking of meat or eggs in the common kitchen. All the households of Bhangi, Jatava, Dhobi and Muslim, except one Jatava household, are non-vegetarian and the remaining families are vegetarian. The number of vegetarian households is about three times the number of non-vegetarian households.

Milk and milk products are used in houses having milch cattle. The practice of selling milk is on the increase. Milk is purchased for children or for an ailing person. Meat is consumed by the non-vegetarians rarely because of its high price.

The diet is cereal-predominated. Vegetable grown locally is used by some people. Some purchase vegetables from the bi-weekly market at Chharra. Daily consumption of fruits is unknown in the village. During summer cheap varieties of mango are consumed. Melons and water-melons are also taken in the season. Tea is taken in 25 households only. Wheat mixed with gram is consumed in the well-to-do families from February to October; thereafter *bajra* and maize begin to be used. Barley mixed with gram and peas or *bejhar* is the staple diet of the poor. They consume maize and *bajra* from November to February.

In the morning almost every family has a breakfast of *chapaties* with milk products or with a pinch of salt. The poor take stale *chapaties* cooked the previous night, with a pinch of salt, but some get *chapaties* prepared in the morning. *Chapati* and *dal* are consumed in the majority of households at lunch and dinner. As regards frequency of meals, 17.3 per cent of the households have three meals a day and the remaining 82.7 per cent have two meals a day.

No one in the village was reported to be in the habit of drinking.

Customs and Beliefs

The social conduct of every community is determined almost at every step by a set of customs followed from times immemorial. Some changes are no doubt introduced from time to time. The customs of Lodheys and Pathans only were studied in detail.

Birth Customs

Among the Hindus it is a general belief that for the attainment of salvation and preservation of the progeny it is necessary to have at least one male issue just

after the effective marriage of a couple. Barrenness among the women is looked down upon by the society. If there is no child within a reasonable period, not only the couple but the entire family begins feeling worried. All sort of treatment is given. The plight of a childless woman is simple pitiable. Some feel that there must be at least one daughter in the family so that the most pious *dan* or charity, i.e. *kanyadan* may be given. For obvious reasons the birth of a male child is heralded with rejoicing and fanfare.

Stoppage of regular menstruation and feeling of morning sickness are the main symptoms of pregnancy which stands confirmed if menstruation remains stopped for 2 months. Among the Hindus no special ceremony is performed on the occasion of conception but among the Muslims it is customary to intimate the news to the *maika* (mother's place) of the expectant woman. Her mother sends new clothes and bedding etc., for the infant.

The pregnant woman is not allowed to lift heavy weights or perform strenuous jobs lest an abortion might take place. In well-to-do houses, ghee and milk are regularly given to her. In other household no such nutritive diet is given. She is not allowed to move about in circumstances in which she might get afraid. She is not allowed to see the moon or the sun in eclipse, the common belief being that a deformed child would be born if she does so. Every precaution is taken to ensure that ghosts and evil spirits do not pester her.

Delivery

The delivery generally takes place at the husband's house among both the communities. It is only in exceptional cases that delivery is arranged at any other place. Among the Hindus, if the children born of a woman at her husband's house have not survived, delivery is arranged at her mother's place, the superstition being that with the change of place the child might survive. Confinement is arranged in a separate room; when there is no spare room the delivery is arranged in the only room with the family. No special hut is prepared for this purpose.

During the labour period an elderly and experienced woman of the household looks after the mother-to-be. A local *dai* of the Bhangi caste is called in to conduct the delivery. A *dai* of this village was trained at the maternity centre Chharra but she has shifted to another village recently. Among the Muslims the *dai* serves the mother and the infant till the *chhatti* (sixth-day) ceremony. Among the Hindus she goes on cleaning

the clothes of the child and the mother up to the day of *namkavan sanskar* (Christening ceremony).

In cases of delay in delivery in spite of the labour pains, some indigenous remedies are adopted. For example, *chakravehru* is drawn by one who knows on a bell-metal *thali* containing Ganga water with clay of river Ganga and then this water is administered to the woman for getting the delivery expedited. Sometimes the root of *Bishak Para*, a herb is tied on the waist. Hot castor oil is also rubbed on the lower portion of the abdomen to facilitate the delivery. In some cases, some *mantras* (holy verses) are recited seven times over a little water of river Ganga, which is then administered to the woman. If these remedies fail the midwife stationed at Chharra is consulted. Among the Muslims, ten seers of grain is given to the *dai* if it is a male issue and 7½ seers if it is a female issue. Among the Hindus she gets five seers of grain on male birth and 2½ seers on the occasion of female birth. The well-to-do make a higher payment.

In Muslim households the umbilical cord is thrown away with other rubbish by the *dai*. Among the Hindus, however, it is buried on the right side of the entrance of the room of confinement if it is a male child. A *Dhankuta* is kept near the door, for protecting the child from the evil spirits. At the place where the cord is buried fire is kept burning for eleven days. The cord of the female issue is thrown out along with other rubbish after birth.

Post-Natal Period

Normally a Hindu mother remains in confinement for about eleven days. If a child is born in *mool nakshatra* (inauspicious constellation of stars) the confinement period extends to 27 days. For about a month after the delivery, rich diet having ghee, milk and sugar is given to the mother. Among the Muslims the period of pollution after confinement extends to 40 days.

During the period of confinement, the utensils used by the mother are kept separate. She is considered untouchable and ritually impure. The male members of the family do not enter the room of confinement at all; outsiders do not accept food and water from such a household during this period.

Bahar Nikalna (taking out) ceremony is performed only among the Hindu households, generally on the third day of birth. The child and the mother are given a bath and the child is taken out for a while from the room of confinement. Among the Muslims, the child is taken out on *chhatti* day at night and shown the stars by an elderly woman of the household. Sweets are distributed the next morning.

The Maternity and Child Welfare Centre at Chharra is attached to the Primary Health Unit established on 15th March 1959. The staff at the Centre comprises a midwife, a trained *dai* and a *chowkidar*. Arrangements for training of *dais* exist at the Centre. In November 1962 five *dais* were undergoing training. The maternity Centre serves 27 villages, including the hamlets, scattered within a radius of 3 miles. The midwife also tours these villages, the average number of her visits during the year 1961 being 17 villages per month. The following figures show the number of patients attended to by the midwife during the last 6 years:

Description of Patients	1956	1957	1958	1959	1960	1961
Patients treated	484	816	304	802	511	411
No. of ante-natal visits	96	190	213	210	184	367
No. of cases conducted by the staff	124	158	129	181	172	149

Four maternity cases have been conducted at the Centre also.

The child is ordinarily suckled by the mother for 2-3 years unless she becomes pregnant again or the milk dries up. When the mother wants the child to discontinue suckling, she applies a paste of *neem* leaves to her nipples, so that the bitter taste of the paste might keep the child away. Some women apply chillies instead of *neem* paste. Among the Muslims, a male child is suckled for 1½ years and a female child for 2¼ years. The child is also given cow milk to supplement the mother's milk. Except in a few well-to-do families no attempts are made to watch and regulate the diet of the infant.

Abortion

Abortion is resorted to only when an unmarried girl or widow becomes pregnant. Such cases are kept a closely guarded secret for saving the family prestige.

Family Planning

Under the Primary Health Unit there is a Family Planning Clinic at Chharra. It was started on December 18, 1960. There is a female social worker at this clinic who gives necessary advice on family planning to desirous mothers on the first three days of the week. On the last three working days of the week she undertakes a tour of the villages in the Block rendering advice and distributing contraceptives. The social worker claims to have obtained an encouraging response from the women of Barauli. The older women and mothers-in-law are

not in favour of family planning. It was reported that 27 wives in Barauli have been using contraceptives. Formerly, some women were reported to have been using *neem* oil as a contraceptive. No male in the village has undergone vasectomy.

Still birth and infant deaths in a family are treated to be consequences of the sins of parents in the past life. For overcoming these, pandits or quacks are consulted and their advice followed by the couple. It is only rarely that physicians are consulted. The addition of a male child in the family is always welcome whereas a female infant is considered to be an unwelcome addition.

The *chhatti* ceremony on the sixth day is performed amongst the Hindus only in case of male births. On the 11th day of birth the final purification ceremony is performed. A name is given to the child and friends and relatives are invited to a feast.

Mundan Sanskar (head-shaving ceremony) is done among the Hindus after three months in case of a female and after five years in case of a male child. The head is closely shaved with a razor on the bank of river Ganga at Sankara about 14 miles away from the village.

Among the Muslims the name-giving ceremony is performed on the seventh or fourteenth or twenty first day after the birth. On this occasion a he-goat is sacrificed and its meat is distributed amongst the friends. The hind thigh along with some wheat, salt and ghee is given to the *dai*. The name of the child is selected by the elderly womenfolk of the household. This ceremony is known as the *Aqiqah*.

The circumcision ceremony of a Muslim male is conducted before attaining the age of 11 years. The *Jarrah* (village surgeon) who conducts this operation is called from village Dhansari and whatever offerings are received from the relatives on the occasion are paid to him. Relatives and friends are invited to a feast.

Betrothal

Among the Hindus, the marriage of a male is performed at the age of 14 years to 18 years. It is only rarely that the marriage is postponed to a later age. Also the girls are married at the age of 12 years to 17 years. Amongst the Muslims males and females are married after attaining full maturity. The males are married after attaining the age of 18 years and the girls after attaining 15 years of age. Among the Hindus it is the girl's father who seeks a suitable match whereas among the Muslims the boy's father finds out a match for his son. Marriages are settled after taking into consideration

the status of the families and suitability of the match. Among the Brahmins, the Nais and the Barhais *gotra* and clan are also taken into consideration. No marriage is ordinarily performed if the male and the female have the same *gotra* or if the *gotra* of the mother is common. Consanguineous marriages are not performed amongst the Hindus. One can marry his wife's sister. In the event of death of the husband, among the Chamars, the Bhangis, the Lodheys and the Nais the widow can marry her husband's younger brother. Runaway marriages are not recognised by the society and the person who thus conducts himself is looked down by the society.

If, after preliminary negotiations, the two families agree to the marriage of the boy and the girl, betrothal ceremony takes place at the house of the groom. Representatives of the prospective bride offer some money, sweets and articles to the boy as a token of reservation of this boy for the girl. The amount of money spent on this ceremony depends upon the financial condition of the two parties.

The convenience of both the parties is given due consideration for further formalities connected with marriage. In some cases, *Sikka* or *Jema* ceremony is performed. The girl's parents send some money (Rs. 11, Rs. 21, Rs. 51, Rs. 101 or Rs. 151) along with some utensils such as *parat*, *katora*, *gilas*, *thali*, some barley, some clothes, sweets and fruits through the Nai. This ceremony is performed four or five months before the actual marriage. At the groom's place, clansmen and friends of the family are invited to see what has been received. Sweets are then distributed.

The *lagan* ceremony is performed about 15 days before the marriage. It is performed in the same way as the *sikka* ceremony. The only difference is that on this occasion more money and articles are sent to the groom through the Brahmin, the Nai or the brother of the bride. The *lagan* is a letter marked with turmeric. It lays down the detailed programme of marriage.

Many ceremonies are performed during the four or five days preceding the actual marriage at the house of both the bride and the groom. *Ubtana* (a paste of turmeric, oil and gram flour for beautifying the body) is regularly rubbed on the body of the couple. Puja of gods and goddesses is also performed. On the day fixed for the marriage ceremony, the *barat* (marriage party) of the bride-groom reaches the house of the bride. Arrangements for their boarding and lodging are made by the brides' people. In the evening, the groom and members of the *barat* go to the bride's house with a party of musicians playing band and music. The party

is given a warm reception. The groom is received at the door of the bride. This ceremony is known as *Darwaza* (door) ceremony. The pandit is also present for enchanting some verses from the book *Vivah Paddhati*. The boy is seated on a *chowki* and clothes, money, utensils, and other things are presented to him according to the economic position of the household. The womenfolk sing songs.

The actual marriage ceremony is performed generally late in the night. The boy and the girl are made to sit side by side in the presence of the holy fire. The pandits of both the parties conduct the function. They recite *mantras* or holy verses on the occasion. The actual marriage ceremony consists of *saptpadi* or *phas* (the circumambulation of holy fire seven times) and the recitation of marriage vows by the bride and the groom, to the chanting of holy verses and performance of *havan* by the pandits. The *kanyadan* or the giving away of the daughter to the groom is performed by the father of the bride. The marriage ceremony is performed under a well-decorated *mandap* in the presence of a number of friends and relatives and the ladies of the house. Other functions are observed on the following day of the marriage and before the departure of the *barat*. On the third day the *barat* leaves the place of the bride.

Just before departure the *Palkachar* ceremony is performed. The boy and girl are made to sit on a bedstead and some offerings in cash and kind are given to them turn by turn by the friends and relatives of the bride's family. The marriage party departs for the groom's house along with the veiled and wailing bride. The *gauna* ceremony is performed just after marriage if the bride and the groom are mature but in most cases it has to be postponed because of early marriage. It is only after *gauna* that consummation of marriage takes place.

The various ceremonies of marriage of Chamars, Bhangis and Dhobis are no doubt performed with the consultation of the pandit who does not, however, preside over any function as these castes are considered untouchable.

Three or four days after, the bride returns to her mother's house to go back to her husband's house again after the *gauna* ceremony. The husband accompanied by his brothers and a couple of close relatives goes to the house of the bride and returns to his house along with her.

Dowry is given according to financial condition of the parties on the occasion of both marriage and *gauna*.

Among some of the households the amount of dowry is settled previously but generally this previous settlement does not take place among most of them, the amount of dowry depending upon the sweet will of the girl's family.

Sometimes runaway marriages too take place. An interesting case of such a marriage was that of Smt. C. H., wife of Shri L. a Chamar. Shri H. R. another Chamar began courting her. One day when she was drawing water from the well, Shri H. R. dropped a one-rupee coin in her filled-in vessel. It was perchance noticed by others. Hence she narrated the incident to her husband, who called a meeting of the Caste Panchayat. It was decided by the panchayat that by way of punishment Shri H. R. should be beaten by Smt. C. H. with shoes. The punishment was executed immediately. The incident seems to have further cemented the ties of love between Smt. C.H. and her paramour. They eloped to Firozabad and married. Shri L. could not perhaps bear the shock. He fell ill and died within a short time.

Marriages among Muslims

According to the Muslim customs children born of the same parents only cannot be married. The Pathans by custom prefer marriages within the family. Marriages of cousins within the village are quite common. Marriage with mother's sister's daughter, mother's brother's daughter etc. are also preferred.

Among them, it is the boy's father who searches out a suitable bride for his son. In fact marriage is generally negotiated by a common friend of the two families. When the two parties are agreeable after preliminary talks by the middleman, the boy's father puts up the proposal before the girl's father. If it is accepted, the date for the *Nikah* (marriage) ceremony is fixed up. For performing *Nikah*, a Hafiz or Qazi is called from Chharra. Three witnesses and a *vakil* act on behalf of the girl's side. The Qazi puts it to the girl that such and such man wants to marry her; and asks her if she is willing. After repeated enquires either she gives her consent by speaking or nodding. Sometimes she starts weeping. In any case, it is treated as consent if she does not say 'no'.

The amount of *mehar* (alimony) is also told to her. Among the Pathans the amount of *mehar* is always more than Rs. 2,500 but among others it is not so high. The marriage contract is signed by the witnesses and the *vakil* and also by the Qazi who also registers the marriage. Dry dates are distributed among the persons present at the occasion of *Nikah*. *Gauna* ceremony is not prevalent among the Muslims. Widow remarriages and divorce are permitted according to the Muslim Law.

Other Customs

Cases of adultery are dealt with a heavy hand. It was reported that an unmarried daughter of a Lodhey widow got entangled with a youngman of her own caste and became pregnant, thereby bringing disgrace to the family. She was taken to some distant relations. Her whereabouts, thereafter, have remained unknown.

Death Customs

It is a general belief among Hindus that no one should breathe his last on a cot. Hence just before death, the dying person is taken down from the cot and placed on the ground, smeared with cow dung paste, on which wheat or barley straw is spread. Ganga water is administered to him so that he might be purified on the eve of his last journey. Lot of weeping and wailing takes place on the occasion. Soon after death, the corpse is given a bath, wrapped in a new cloth, put on bier and taken to the cremation ground on shoulders of four persons turn by turn, to the recitation of *Ram nam satya hai, satya bolo mukti hai* (the name of God alone is true; speak the Truth and therein lies salvation). If the deceased is old and has sons and grandsons, the bereaved family is not expected to mourn, for he has his cup full with the joy of life. Similarly, it is considered auspicious for a woman if she dies during the life time of her husband. The pyre is lit by the eldest son of the dead. If he has no son, a near relation does it. The *kapal kriya* ceremony is also done by the eldest son. The cremation ground of the Hindus is situated some 380 yards away to the north of the village. Some take the dead body to the bank of river Ganga for cremation. Also, if some one dies during rains and there is no proper arrangement of dry wood, the dead body is taken to Ganga for immersion. The Ganga Ghat is situated at Sankra about 14 miles away from the village. The ashes of the dead are collected when the body is fully burnt and the fire subsides. The ashes are immersed in Ganga. Children below ten years of age are not burnt; they are buried near a tank about 400 yards away from the village.

The *Shuddhi* (purification) ceremony is performed on the third or the fourth day after the death. If the deceased was a male, this ceremony is performed before the next Wednesday and if a female, before the next Thursday. All the persons who had participated in the cremation participate. They get their hairs cut by the barber and garment washed by the washerman. *Chapaties*, boiled rice and *curry* are served on the occasion.

The *Terhawin* ceremony is performed on the thirteenth day of death. The house is cleaned and *puja* and *havan* are performed by the pandit. Some friends and

relatives and 13 Brahmins are also fed this day. If it is a rich family and the person who died has left behind sons and grandsons, a grand feast is given. The feeding of 13 Brahmins is necessary. If the family is poor or the person who died was not old, the feast is restricted. The period of mourning continues for thirteen days. The Brahmins do not accept food at the households of Jatavas, Bhangis and Dhobis. After the expiry of twelve months, the *varshi* (from Hindi *varsh*, a year) ceremony is performed. *Shradh* ceremony is performed every year during the *Pitra Paksha* for not only commemorating the dead but also for keeping the departed soul pleased so as to safeguard against the wrath of the ancestor spirits. The *Shradh* ceremony is performed by the sons of the dead.

Among the Mohammadens, the dead body is buried under ground. A male corpse is wrapped in an 18 yards long shroud but a female corpse requires 20 yards. The corpse is anointed with scent. The dead body is taken on a *charpoy* to the burial ground. The head of the dead is always kept towards the south. *Halwa* (a sweet preparation) is prepared and *Fatiha* is read. After reading *Fatiha*, *halwa* is distributed among the children. Thereafter, the dead body is taken to the burial ground. The *kabar khoda fakirs* (*fakirs* who dig the grave) are called from village Sunper or Bramori. Each of them is paid one day wage before lowering the body in the grave. The dead body is then buried in the ground.

The *Teeja* (third day) ceremony is performed on the third day of the death. Some *batashas* and *rewaries* (sweets) are distributed among children. The relatives gather and read verses from Quran.

The *Sataha* (seventh day) ceremony is performed on the seventh day. A feast of *halwa*, meat, rice pudding and *chapaties* is given to *fakirs* (beggars) and children. Relatives also take the food prepared on this occasion.

The *Beeswan* (20th day) ceremony is performed in the same way as the *Sataha* ceremony. The preparations are the same. This ceremony is performed on the twelfth day after death. Children and *fakirs* are fed.

The *Chaliswan* (40th day) ceremony is performed on the fortieth day after death. Friends and relatives are fed. Some Hindu friends are also invited and separate arrangement for their food is made. This ceremony is just like the *Terhawin* ceremony of the Hindus. Some get a *pukka tomb* constructed over the grave.

With the passage of time, to some extent the rigidity in performance of these ceremonies is being relaxed on account of the high cost of living. For example, the number of monthly and annual *shradh* ceremonies is curtailed only to those of, the more important or troublesome ancestors, or the practice of not doing any work at all during the entire period of 13 days of mourning is changing. Similarly, a smaller number of relatives get their heads shaved now. With the spread of education and enlightenment and availability of effective medicines, the age old belief in ghosts and evil spirits, too, is declining. Hence, instead of performing every ceremony in elaborate details short-cut token ceremonies are sometimes resorted to.

CHAPTER III

ECONOMY

Barauli is predominantly an agricultural village. The following table gives the number of workers classified by sex and occupation :

TABLE NO. 3.1

The Number of Workers by Sex and Occupation

Occupation	Number			Percentage
	Persons	Males	Females	
1. Cultivation	188	185	3	58.03
2. Agriculture labour	60	59	1	18.51
3. Rearing of livestock	4	3	1	1.24
4. Mason	6	6	..	1.85
5. Service (Lakhpal)	6	6	..	1.85
6. Washing service	6	5	1	1.85
7. Wholesale dealer of foodgrains	5	5	..	1.54
8. Carpenter	6	6	..	1.85
9. Teacher	4	4	..	1.24
10. Sales Asstr.	4	4	..	1.24
11. Sweeper	6	1	4	1.54
12. Barber	4	4	..	1.24
13. Tubewell mate	1	1	..	0.31
14. Casual labourer	2	1	1	0.61
15. Dairy farming	4	4	..	1.24
16. Share cropping	1	..	1	0.31
17. Motor driver	1	1	..	0.31
18. Ghee producer	1	1	..	0.31
19. Tailor	3	3	..	0.92
20. Service in Mandir	1	1	..	0.31
21. Retail shop of provisions	2	2	..	0.61
22. Tubewell contractor	1	1	..	0.31
23. Spinning	1	..	1	0.31
24. Blacksmithy	1	1	..	0.31
25. Tubewell operator	1	1	..	0.31
26. Waterman	1	1	..	0.31
27. Village Level Worker	1	1	..	0.31

Occupation	Number			Percentage
	Persons	Males	Females	
28. Wood business	2	2	..	0.61
29. Gur Producer	1	1	..	0.31
30. Brick layer	1	1	..	0.31
Total	324	311	13	100

Evidently, out of 324 workers as many as 188 persons (58.03 per cent) are engaged in cultivation and 60 persons (18.51 per cent) as agricultural labourers. Thus, agriculture is the most important occupation in which about 76.85 per cent of the total workers are engaged in one capacity or the other.

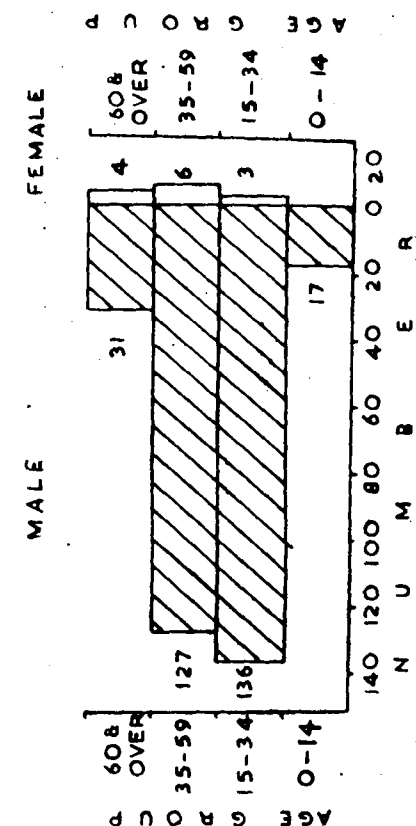
Cultivation is an important occupation of Lodheys and Pathans. Out of the 217 workers among the Lodheys, 159 (73.3 per cent) are cultivators and another 24 workers (11 per cent) are engaged as agricultural labourers. The remaining 15.7 per cent are engaged in various other occupations comprising 5 Lekhpals, 3 wholesale dealers, 1 casual labourer, 2 teachers, 1 retail dealer, 2 sales assistants, 1 tubewell mate, 4 in dairy farming, 1 as rearer of livestock, 6 masons, 1 motor driver, 1 ghee producer, 1 share cropper, 3 tailors, 1 temple servant and 1 contractor. The Pathans have 38 workers consisting of 25 cultivators, 5 agricultural labourers, 1 wholesale dealer, 2 teachers, 2 wood dealers, 1 retail dealer and 2 mason assistants. The Jatavas have 33 workers comprising 27 agricultural labourers, 3 cultivators, 1 brick-layer, 1 rearer of animals and 1 as a gur producer.

Among other castes, the workers are generally engaged in their own traditional occupations. There are, in all, 8 Barhai workers, of whom 6 are carpenters, 1 is a spinner and 1 is a rearer of animals. Of the 7 Bhangi workers, only 2 are engaged in occupations other than sweeping. The Kahar works as a waterman, the Lohar as a blacksmith and the Dhobi as washerman. The Kayastha is in service as a Lekhpal. The Nais have 10 workers, comprising 4 barbers, 3 agricultural labourers, 1 cultivator, 1 Village Level Worker and 1 engaged in rearing of livestock.

Occupation and Communities

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

NUMBER OF WORKERS BY SEX AND AGE GROUPS



OCCUPATIONAL PATTERN

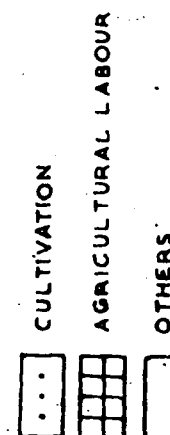
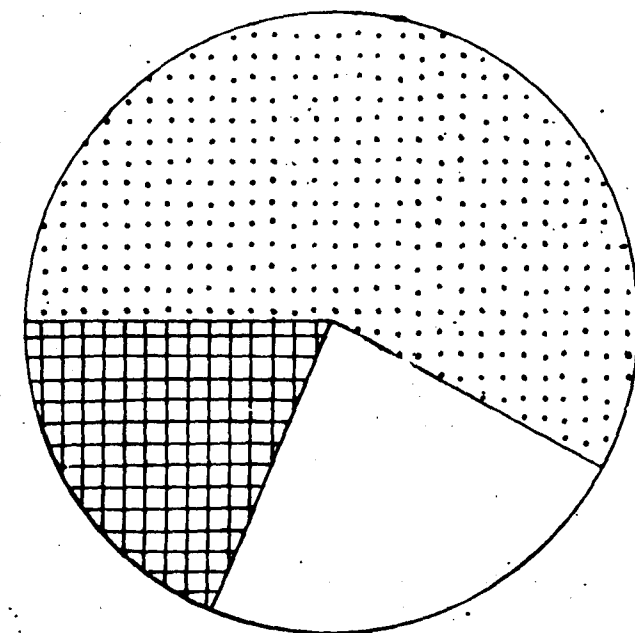


TABLE No. 3.2
Occupations according to Communities

Occupation	Barhai	Brahmin	Bhangi	Dhobi (Hindu)	Kahar	Kayastha	Jatava	Nai	Lodhey Rajput	Lohar	Pathan	Dhobi (Muslim)	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Cultivation	..	..	..	..	..	..	3	1	159	..	25	..	188
2. Agriculture labour	..	..	1	..	..	..	27	3	24	..	5	..	60
3. Spinning	1	..	..	..	..	..	..	..	..	..	..	..	1
4. Rearing of animals	1	..	..	..	..	..	1	1	1	..	..	..	4
5. Carpentry	6	..	..	..	..	..	..	..	..	..	..	..	6
6. Wholesale dealer in foodgrains	..	1	..	..	..	..	..	..	3	..	1	..	5
7. Tubewell operator	..	1	..	..	..	..	..	..	..	..	..	..	1
8. Washerman	..	..	..	2	..	..	..	..	..	..	..	4	6
9. Sweeper	..	..	5	..	..	..	..	..	..	..	..	..	5
10. Casual labourer	..	..	1	..	..	..	..	..	1	..	..	..	2
11. Blacksmith	..	..	..	..	..	..	..	..	..	1	..	..	1
12. Waterman	..	..	..	..	1	..	..	..	..	..	..	..	1
13. Lekhpai	..	..	..	..	..	1	..	..	5	..	..	..	6
14. Gur producer	..	..	..	..	..	..	1	..	..	..	..	..	1
15. Brick layer	..	..	..	..	..	..	1	..	..	..	..	..	1
16. Village Level Worker	..	..	..	..	..	..	..	1	..	..	..	..	1
17. Teacher	..	..	..	..	..	..	..	..	2	..	2	..	4
18. Barber	..	..	..	..	..	..	..	4	..	..	..	..	4
19. Wood retail and wholesale shop	..	..	..	..	..	..	..	..	..	..	2	..	2
20. Retail sale of provisions	..	..	..	..	..	..	..	..	1	..	1	..	2
21. Sales Asstt.	..	..	..	..	..	..	..	..	2	..	2	..	4
22. Mason	..	..	..	..	..	..	..	..	6	..	..	..	6
23. Tubewell mate	..	..	..	..	..	..	..	..	1	..	..	..	1
24. Dairy farming	..	..	..	..	..	..	..	..	4	..	..	..	4
25. Share cropper	..	..	..	..	..	..	..	..	1	..	..	..	1
26. Motor driver	..	..	..	..	..	..	..	..	1	..	..	..	1
27. Ghee producer	..	..	..	..	..	..	..	..	1	..	..	..	1
28. Tubewell contractor	..	..	..	..	..	..	..	..	1	..	..	..	1
29. Tailoring	..	..	..	..	..	..	..	..	3	..	..	..	3
30. Service in mandir	..	..	..	..	..	..	..	..	1	..	..	..	1
Total	8	2	7	2	1	1	33	10	217	1	38	4	324

Changes in Traditional Occupations

The above table provides a clear picture of the changes in the traditional occupations of various communities. Among the Lodheys, cultivation and agricultural labour are the traditional occupations. Six Lodheys are engaged as masons, five as Lekhpals, four in dairy farming, three in tailoring, two as teachers, three as wholesale dealers, two as sales assistants, and one each in rearing of livestock, casual labourer, retail seller of provisions, tube-well mate, motor driver, ghee producer, tube-well operator and service in *mandir*.

The traditional occupation of Pathans is cultivation and agricultural labour. Two Pathans are engaged as teachers, two as sales assistants, one as retail sales dealer and one as a whole seller of foodgrains. One of the Jatavas works as a *gur* producer, which is not a traditional occupation of this community.

There is no change in the occupations of Barhais, Kahars, Kayasthas, Lohars and Dhobis.

One Bhangi works as agricultural labourer, one as a casual labourer and others are engaged in their traditional occupation of sweeping. Six of the Nais have left their traditional occupation.

Subsidiary Occupations

Among the Barhais, only one worker is engaged in a subsidiary capacity in rearing of livestock; one Brahmin works as a cultivator in subsidiary capacity. The highest number of persons engaged in subsidiary occupations were from the Lodheys, Pathans and Jatavas. Among the Lodheys 16 persons were engaged in cultivation, 12 as agricultural labourers, one in rearing of livestock, 13 in ghee producing, one as ice vendor, 14 as a *gur* producers, 3 as milk sellers, 2 as tube-well helpers, one as a contractor and two as wholesale dealers in foodgrains in a subsidiary capacity to supplement their incomes.

Similarly, 21 Pathans were found engaged in subsidiary occupations—two in cultivation, one as agricultural labourer, two in rearing of livestock, 3 in ghee producing, 2 in *gur* producing, 11 as milk sellers and one as an accountant of the Co-operative Credit Society of the village.

Among the Jatavas, 2 persons were working as cultivators, one as an agricultural labourer, 3 as ghee producers and 13 as brick layers in subsidiary capacity.

One Kahar, two Nais and one Lohar were found engaged in cultivation in a subsidiary capacity.

Occupational Mobility and Nature of Aspiration

All the 196 heads of households were asked to indicate the nature of their aspirations in regard to the occupation to be followed by their sons.

Out of 101 households engaged in cultivation, 78 households want their sons to adopt their own occupation, 8 households want their sons to enter Government service, one wants his son to enter a technical line whereas another wants the son to start a *gur* producing concern on a larger scale. There were no sons in 10 households; 6 of them pointed out that they had not thought of the future professions of their sons. Out of the 37 families of agricultural labourers, 18 want their sons to be cultivators, 9 want them to enter Government service and 10 did not indicate their aspiration because they have no son. Three of five rearers of animals have not yet decided about the future of the sons and one each wants the son to be a cultivator and an agricultural labourer. All the washermen, casual labourers, blacksmith and wood dealer households wanted their sons to follow the traditional occupation. The Village Level Worker wanted his son to become a doctor. Households in other occupations are more or less satisfied with their present occupations and are not, therefore, keen for a change. Naturally, the agricultural labourers are thoroughly disgusted with their lot.

Agriculture

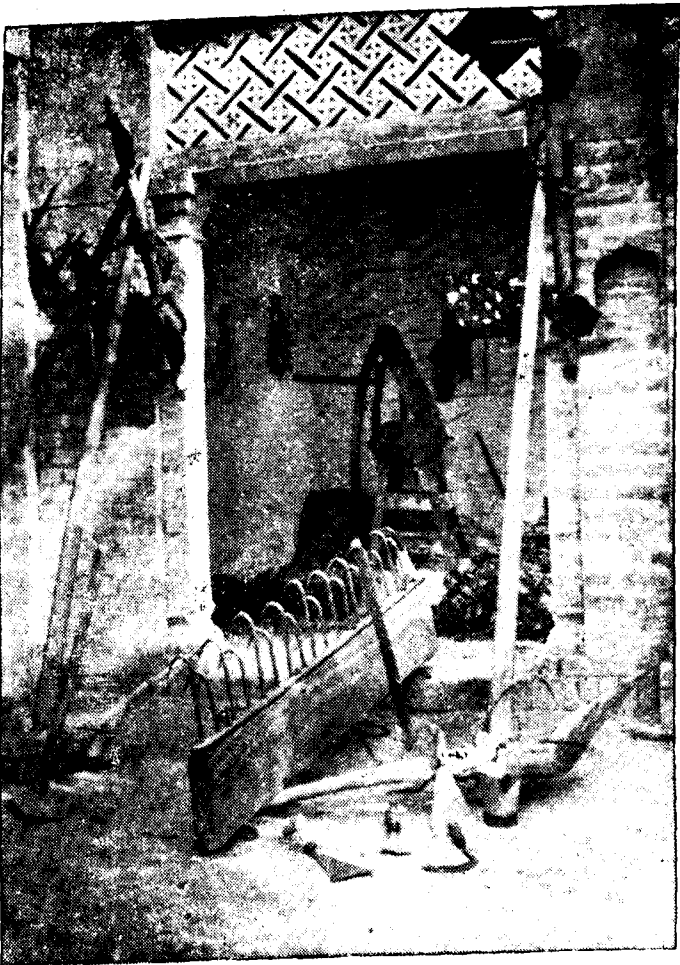
Agriculture is the main occupation of the inhabitants of this village, as 188 persons—185 males and 3 females out of a total of 324 workers—were found engaged in cultivation as their main occupation, 60 persons were found dependant on agriculture as labourers and one person as a share-cropping. In addition, some persons were found engaged in cultivation and agricultural labour as secondary occupations. The following table indicate the age-groups of workers in cultivation :

TABLE NO. 3.3

Persons engaged in Cultivation and allied Occupations by Age Groups

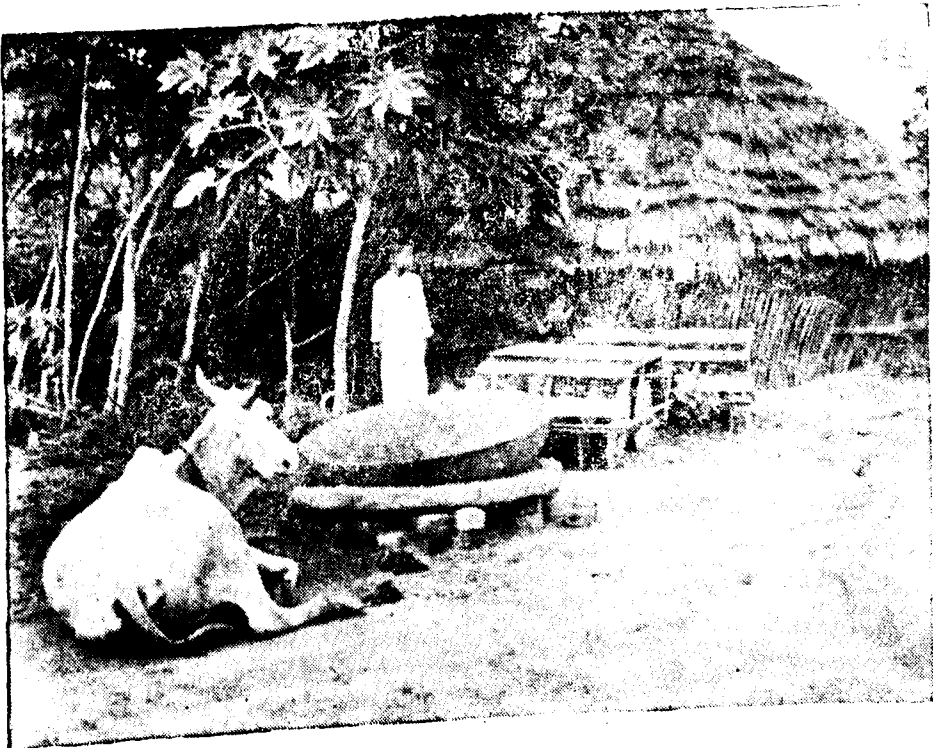
Occupation	0-14 years		15-34 years		35-59 years		60 years and over	
	M	F	M	F	M	F	M	F
Cultivation	8	..	81	..	71	2	25	1
Agriculture Labour	6	..	24	..	26	..	3	1
Share cropping	..	..	..	..	..	1	..	..
Total	14	..	105	..	97	3	28	2

Plate 10



Agricultural implements used in the village

Plate 11



A disc harrow

Of the 249 workers engaged in agricultural occupation, 188 persons (75.5 per cent) are engaged as cultivators, 60 persons (24.1 per cent) as agricultural labourers and 1 person (0.4 per cent) in share-cropping. Out of them 14 persons (5.6 per cent) are from the age-group 0.14 years, 105 persons (42.1 per cent) from the age-group 15-34 years, 100 persons (40.1 per cent) from the age-group 35-59 years and 30 persons (12.2 per cent) from the age-group 60 years and over.

Nature of Soil

The natural soils of the village fall into three main divisions. The first of these is *Bara I*. This land is rich loam found in the immediate vicinity of the inhabited sites which by virtue of its position is better manured and has more opportunities of personal supervision than lands at a distance. Next comes *Matiyar I* dry which is the best class of loam. The third type of land is *Matiyar II* which is comparatively inferior loam either due to some defects or because of being so far from the *abadi* that it is not so well-manured and looked after as the valuable fields near the homesteads.

The village in general possesses good soils. It was observed by the Settlement Officer in the last Settlement Report: "At the last settlement there was a considerable amount of *Piliya* in this village but now the soils are entirely *Matiyar*. The *Bara* is excellent and the whole of the village is of very good quality. Irrigation is plentiful throughout the village, being carried out from *kachcha* wells."

According to the Settlement Report the soil of the village is classified as follows :

TABLE No. 3.4						
Soil Classification and Rent						
Class of Soil	Land in Bighas	Circle Rates		Rates applied		
		Standard	Hereditary	Standard	Hereditary	
1. <i>Bara I</i>	67	Rs. 5/12/-	6/12/-	6/8/-	7/10/-	
2. <i>Matiyar I</i>	257	Rs. 3/15/-	4/11/-	4/7/-	5/4/-	
3. <i>Matiyar II</i>	309	Rs. 3/5/-	3/14/-	3/6/-	4/6/-	

Irrigation

The following table shows the area irrigated during the last six years :

F. 3

TABLE No. 3.5
Irrigated Area and Percentage

Fasli year	Total cultivated Area in acres	Total irrigated Area	Total unirrigated Area	Percentage of irrigated Area
1363	355	256	99	72
1364	367	273	94	74
1365	367	303	64	82
1366	365	256	109	70
1367	365	278	87	76
1368	359	258	101	72

The main sources of irrigation are the tube-wells installed by the Irrigation Department, the masonary and the *kachcha* wells. Water is available to every crop according to need.

System of Land Tenure

The Zamindari Abolition and Land Reforms Act 1951 was enforced on July 1, 1951. With the dawn of political freedom, the State Government decided to do away with the much-maligned Zamindari system which was established by the foreigners for reasons of expediency and administrative convenience. It was strongly felt that without a radical change in the system of land tenure, no co-ordinated plan of rural reconstruction could be undertaken to ensure agricultural efficiency and increased food production, to raise the standard of living of the peasantry and to give opportunities for the full development of the peasants personality. It was expected that the new system would restore to the cultivator, the rights and the freedom which were his and to the village community the supremacy which is exercised over all the elements of village life. It was, therefore, considered necessary to substitute the bewildering variety of land tenures by a simple and uniform scheme of two main forms of land tenure. The intermediaries in respect of their *Sir*, *Khudkasht* and groves were classed at *Bhumidhars*. So did also the tenants who paid an amount equal to ten times their rent. The remaining tenants were called *Sirdars* with permanent and heritable rights in land, the right to use their land for any purpose connected with agriculture, horticulture or animal husbandry and to make any improvements.

A minor form of land tenure called *Asami* was applied to non-occupancy tenants of land in which stable rights could not be given such as tracts of shifting or

unstable cultivation, and persons to whom land might be let in future by *Bhumidhars* and *Sirdars* who are incapable of cultivating the land themselves. To prevent the reemergence of the landlord-tenant system, the right of letting was restricted only to disabled persons, such as minors, widows and persons suffering from physical or mental infirmity.

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

After abolition of Zamindari the land of the village was divided in the following tenures:

Tenure	Area		
	Bigha	Biswa	Biswansi
1. <i>Bhumidari</i>	149	19	6
2. <i>Sirdari</i>	532	1	0
3. Gaon Samaj land	19	19	10
4. Govt. Property	11	14	4

The consolidation of holdings in this village was started sometime in 1961. The work has been completed. The possession of *chaks* has been handed over to the individuals. Before consolidation there were 438 plots. The village was consolidated into 146 *chaks* of which 23 *chaks* comprised groveland etc. As a result of consolidation, 116 landholders were given single *chaks* and 7 cultivators were given two *chaks* each. The smallest *chak* is of 2 biswas. The biggest *chak* has an area of 21 bigha 1 biswa and 5 biswansi. At present there are 45 *Bhumidari* and 67 *Sirdari khata*s. The revenue of the village was Rs. 3,133.41 P. before consolidation but now after deducting land for public use it has been reduced to Rs. 2,959.85 P.

Besides the land of this village some of the land of neighbouring villages is also cultivated by the inhabitants of this village. The following statement shows the land, both for agriculture and homestead, in possession of the various communities in the village:

Name of Caste	Area of		
	Agricultural Land (Acres)	Land occupied by homestead (Acres)	Total (Acres)
1. Brahmin	2.00	0.04	2.04
2. Barhai	..	0.14	0.14
3. Balmiki	..	0.02	0.02

Name of Caste	Area of		
	Agricultural Land (Acres)	Land occupied by homestead (Acres)	Total (Acres)
4. Dhobi (Hindu)	..	0.02	0.02
5. Jatava	0.94	0.36	7.30
6. Kahar	1.00	1.03	2.03
7. Kayastha	..	0.02	0.02
8. Lohar	1.60	0.03	1.63
9. Nai	3.80	0.18	3.98
10. Pathan	139.52	2.36	141.88
11. Lodhey	507.28	8.14	515.42
12. Dhobi (Muslim)	..	0.04	0.04
Total	662.14	12.38	674.52

Double Cropping

The quality of soil and availability of better means of irrigation has enabled the cultivators to raise double crops over some land. In the Settlement Report for the year 1346 F the Settlement Officer had observed: "The *Dofasli* area is remarkably high being 45 per cent of the cultivated area." The statistics for the last six years show that in the Fasli year 1363, 68 per cent of the area was double-cropped, in 1364 F and 1365 F it declined to 45 per cent. In the year 1366 F, 49 per cent of the cultivated area was double-cropped. The figures for the year 1367 F and 1368 F were 47 and 41 per cent respectively.

Harvests

The village has three harvests—*Rabi*, *Kharif* and *Zaid*. The average cropped area of *Zaid* crop during the last 6 years has been about 21 acres or a little less than 6 per cent of the cropped area. The main crops grown are melon and garden crops. Of the two main harvests the *kharif* is the more important, its area on an average being 277 acres during the last six years as against 226 acres sown in the *rabi*. In respect of value, however, *rabi* crop is more important than the *kharif*.

Kharif Crops

During the year 1363 F to 1368 F., 18 per cent of the *kharif* area was occupied by *bajra* (a type of millet) alone and *bajra* and *arhar* occupied 31 per cent of the cropped area. *Bajra* is sown in the months of July and August and harvested in the last two weeks of October. Very little labour is required for this crop. Only the weeding operation requires much labour. *Bajra* is sown after ploughing the field only once through broadcasting method. Very little manure is needed for this crop and irrigation is not at all required.

Maize is another important *kharif* crop. During the years 1363 F to 1368 F it occupied about 25 per cent of the cropped area on an average. The crop is sown in the months of June in irrigated land and in July in non-irrigated land. The fields are ploughed thrice and adequate manure is used. Seed is sown in the furrows.

Sugarcane occupied about 16 per cent of the cropped area on an average during the last six years. The crop is sown in the months of February and March and harvested from November onwards every year. It requires lot of manuring labour and irrigation. The plot is ploughed at least ten times before sowing.

In course of time the area under cotton crop has declined to a large extent. During the last six years, cotton occupied on an average about 2 per cent of the cropped area. Cotton is sown in the months of May and June and harvested from October onwards. This crop, too, needs much labour.

Other crops of *kharif* harvest are fodder, sweet potato, vegetables etc. Only 25 per cent of the cultivated area was irrigated.

Rabi Crops

Wheat is the most important *rabi* crop. It occupied about 31 per cent of the cropped area during the year 1363 F to 1368 F. The soils *Bara I* and *Matiyar* are quite favourable for these crops. Before sowing the plot is required to be ploughed about 8 times, seed is sown by the drilling method. For getting a good crop the plot should be irrigated at least thrice. Sowing starts from the third week of October and continues up to the second week of November. Harvesting starts from the first week of April and ends before the second week.

The next important crop is barley which is mostly sown in double-cropped area after the *kharif* crops of *bajra* and maize. The land requires to be ploughed six times before sowing. Also irrigation has to be done twice for getting a good crop. The sowing starts a bit late but harvesting takes place earlier than that of the wheat crop. It occupied about 21 per cent of the cropped area.

The third important *rabi* crop is wheat mixed with grain. The land is ploughed 8 times and the seed is sown by the drilling method. It is generally irrigated twice. This crop occupied on an average about 15 per cent of the cropped area during the Fasli years 1363 to 1368. The sowing and harvesting season is the same as for wheat.

The fourth important crop is pea which is generally raised after the *kharif* harvest. It occupied about 20

per cent of the cropped area sown during the years 1363 F to 1368 F. The seed is sown by the drilling method. The plot is generally irrigated twice. Mostly the crop is sown in the fields from which *bajra* is harvested. The sowing takes place in the month of November and harvesting in the month of April.

Other important *rabi* crops are lentil, rape, mustard, potato, raddish, carrot and chilly. Lentil occupied on an average 4 per cent of the cropped area during the Fasli years 1363 to 1368 and the other crops about 1 per cent only.

About 96 per cent of the cropped area of *rabi* was irrigated.

The following statement shows the quantity of seed and the average yield per acre in various crops:

Name of Crop	Seed requirement per Acre	Average yield (Mds.)
1. <i>Bajra</i>	1½ seers	15
2. Maize	15 „	18
3. Sugarcane	40 mds.	350
4. Wheat	35 seers	17
5. Barley	1 md.	20
6. Wheat and gram	35 seers	18
7. Pea	1½ mds.	20
8. Lentil	10 seers	16

Manure

Ordinarily compost manure is used in this village. During the year ending June 30, 1962, 42 cultivators used the chemical fertilizers of the value of Rs. 1,583. Green manures such as *sanai* and *dhaincha* are also sometimes used by some of the cultivators. Green manuring is not, however, very popular.

Seed

During the year ending June 30, 1962, 28 cultivators used improved seeds to the extent given below:

No. of Cultivators	Name of Seed	Weight of Seed
23	Wheat FB	2,738 kg.
6	Barley K 12	306 kg.
4	Gram T 87	108 kg.
14	Pea	802 kg.

Evidently the use of fertilizers and improved seed is getting popular with the cultivators.

Agricultural Implements

The method of cultivation followed in the village in fact presents no peculiar features. The following implements are generally used :

Local name	English synonyms	Made of	Use
1	2	3	4
1. Hal	Plough	Wood	For tilling the soil
2. Jua	Yoke	Wood	For placing on the neck of the oxen
3. Subaga	Leveller	Wood	For levelling the land
4. Phaura	Spade	Wood & iron	For digging the earth
5. Kburpi	Scythe	Wood & iron	For weeding the crop and cutting grass
6. Gandasa	Small axe	Wood & iron	For cutting chaff
7. Drant	Sickle	Wood & iron	For cutting the crop
8. Charas	Bucket	Leather	For drawing water
9. Sanki	—	Wood	For collecting the crop at the time of threshing

The following improved implements have been introduced into the village by the N.E.S. Block staff :

1. Meston plough	4
2. Care plough	4
3. Singh patela	2
4. Hand hoe	15
5. Gandasa rake	2
6. Paddy weeder	2
7. Hand duster	1
8. Levelling karha	1
9. Thresher	4

The cultivators are not averse to the use of improved variety of implements.

The following figures indicate the total annual produce of various crops in the village at the time of Survey :

TABLE No. 3.6
Quantity Produced and Sold

Name of Product	Annual quantity produced	Total quantity consumed by the household	Total quantity sold
	Mds.	Mds.	Mds.
1. Wheat	2,212	1,357	855
2. Wheat & gram	623	358	265
3. Maize, jowar and bajra	2,310	1,704	606
4. Pulse	1,505	928	577
5. Gur	392	59	333
6. Barley	445	421	24
7. Vegetables	94	89	5
8. Oilseeds	515	88	427
9. Tobacco	1	..	1
10. Cotton	9	8	1
11. Fruits	84	19	65
12. Fodder	10,859	10,348	511
13. Fruits	Rs. 1,100	275	825
14. Oilseeds	.. 126	..	126
15. Sugarcane	.. 9,708	709	8,999

The above figures of production and sale are an indication of the prosperity of the village.

Pests and Crop Diseases

The crops are not free from diseases and pest. Wheat is attacked by loose smut (*ustilago tritici*) and rusts (*puccinia graminis tritici*). As a result of loose smut the ears on emergence are sooty black in colour and contain black powder. Rusts are of three types. Yellow rust produces yellow spots on leaves and sheaths, followed by brown rust which produces orange, brown spots, scattered on the surface of leaves. Black rust develops last of all when the spots on leaves rupture the epidermis and then become black. Another disease is the foot rot (*helminthosporium sativum*). Either the seeds rot or the seedlings show rotting of roots. Adult plants show stunted growth and do not develop good grains. When there is draught and the fields are not properly watered, white ants (*termes spp.*) and rodents attack the crop.

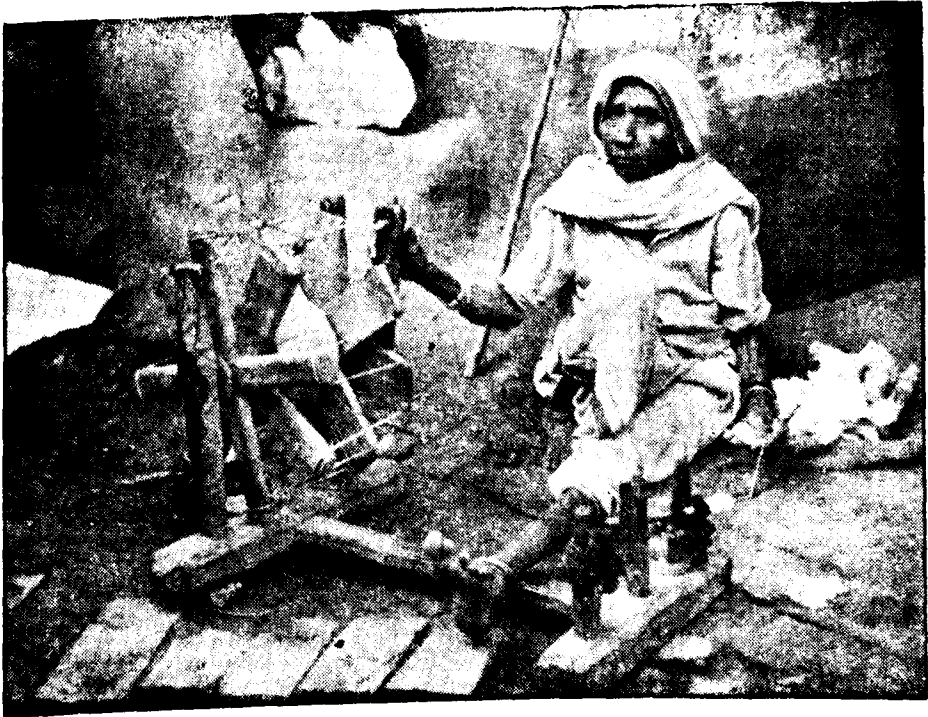
Barley (*hordeum vulgare*) is also attacked by loose smut. The affected grains which contain black powder blow away leaving the ear naked.

Plate 12



The village carpenter at work

Plate 13



An old woman busy in spinning

Bajra (*pennisetum typhoides*) is attacked by a grain smut (*toypos porium penicillariae*) as a result of which the infected grains turn black in colour and are filled with black spore masses instead of normal contents. Similarly, when *jowar* (*sorghum vulgare*) is affected by grain smut (*sphacelotheca sorghi*), the slightly enlarged infected grains are filled with black powder consisting of the spores of the fungus.

The common disease of sugarcane is red rot (*colletotrichum falcatum*). When affected, the upper leaves of the sugarcane plants turn paler and droop slightly. They wither at the tip and the process spreads down along the margins leaving the centre green. The rind loses its bright colour and shrinks at the nodes.

Some of the cultivators use insecticides and pesticides, obtained from the Block headquarters. They are not, however, experts in the use of these agricultural chemicals, nor can all afford to use them.

Factors of Change

As a representative of the Planning Department, the Village Level Worker gives his suggestions to the cultivators for improvement of land and rotation of crop etc. Seeds of improved variety and chemical manures are obtained through him on loan. He also gives advice on improved methods of sowing such as the U.P. method of wheat cultivation, line sowing, use of dibbler etc. The cultivators have a receptive mind. The rate of absorption of change is, however, quite slow.

Organization of Man Power

Only males in general are engaged in agricultural operations. They are casually assisted by the boys. Women do not work in agriculture. When required, Chamars are employed as agricultural labourers.

Marketing

There is no sugar factory in the neighbourhood of the village. The sugarcane crop is used for manufacturing *gur* which is sold in Chharra market on cash payment at competitive rates.

Sources of Finance

The village has a Co-operative Society which advances money to the members as and when needed. During the year 1961-62, the Society advanced to its members loans of Rs. 35,559.95 P. which was more than half of the amount of debt found incurred by the residents of the village. The interest charged by the Society is about 9 per cent.

Money is also borrowed from the indigenous moneylenders of the village or of Chharra. The rate of interest charged by these moneylenders varies from man to man and from time to time. Against security of gold

ornaments, the rate of interest is 12 per cent per annum; if silver ornaments are pledged as security, the rate of interest is 18 per cent per annum, and if no security is pledged, the interest charged is from 24 per cent to 36 per cent per annum. Higher interest is charged from a person who is either poor or is in urgent need of money.

Livestock

The draught cattle play an important part in the agricultural economy of the village. They are, in fact, treated just like members of the household. Among the Hindus there is a great sentimental attachment for the livestock, specially the cow, called mother, and her progeny.

Only 97 households own draught bullocks, their total number being 190. One unit of two bullocks has to plough about 6 acres of land. The strain on cattle is not consequently heavy. Almost all the bullocks are of ordinary indigenous breed. A few households own bullocks of improved breed. There is a dispensary at Chharra, manned by a Veterinary Assistant Surgeon, who takes curative and preventive measures against cattle disease. The dispensary does not, however, provide facilities of artificial insemination or other means of improving the breed.

Out of 196 households, 116 households own 137 milch cattle and 202 dry cattle are possessed by 118 households. There are 10 goats owned by 5 households and 2 horses owned by 2 households; 19 households possess 78 hens and cocks. Besides this; 69 households have 80 buffaloes and calves. Rearing of livestock and dairy farming are sources of principal livelihood for 9 households. Livestock is maintained by 15 households as a subsidiary occupation. Out of these, milk is sold by 11 households and ghee by 3 households. The village has adequate milk supply. Milk from the village is purchased by agents of suppliers of milk to the Government Dairy at Aligarh.

Village Industries

Gur producing and ghee producing are the only industries followed in the village. During the agricultural year 1368 F, 970 maunds of *gur* was prepared in the village; 899 maunds of *gur* was sold in the market at Chharra and the remaining 71 maunds was consumed by the producer households. The cane crushers are taken on rent from Chharra market at a rate of about Rs. 100 to Rs. 150 per season. The rentier also supplies two or three big pans used for boiling juice. The cane is crushed with the help of bullocks.

Ordinarily, whatever ghee is left out after domestic consumption is sold in the market. Production of ghee is on the decline because it is more convenient to sell the milk.

Non-workers

Out of 984 persons in the village, only 324 are workers and the remaining 660 persons are non-workers. Thus 67.1 per cent of the population was found dependent on 32.9 per cent of the population. The following table shows the non-workers by sex, broad age groups, and nature of activity:

TABLE No. 3.7

Non-workers by Sex, Age Groups and Activity

Description	All ages			0-14		15-34		35-59		60 & over	
	P	M	F	M	F	M	F	M	F	M	F
Total Non-workers	660	201	459	185	183	11	142	..	100	5	34
Full time Students	82	55	27	44	27	11	..	..	..	..	..
Household Duties	288	..	288	..	13	..	142	..	100	..	33
Dependants	288	145	143	141	143	..	..	..	..	4	..
Retired Persons	2	1	1	..	..	..	..	..	..	1	1

Thus 43.6 per cent of the non-workers consists of dependents, infants and children not attending school and persons permanently disabled; an equal percentage consists of females engaged only in household duties; 12.4 per cent of the non-workers are whole-time students and only 2 persons were retired persons not employed again.

Indebtedness

The following table shows the extent of indebtedness in the village at the time of Survey:

TABLE No. 3.8

Indebtedness

Income group	Total No. of House-holds	House-hold in Debt	Percent-age of Col. 2 to Col. 1	Average Indebtedness per House-hold in Debt	Amount of Debt
Rs.				Rs.	Rs.
25 & below 7	1	1	14.3	250.00	250
26-50	36	25	69.44	237.68	5,942
51-75	46	30	65.22	284.84	8,545
76-100	50	39	78.00	414.10	16,150
101 & over	57	42	73.67	747.50	31,395
Total	196	137	69.89	454.61	62,282

In this village 137 households (69.89 per cent) were found in debt. The highest percentage of households in debt is in the income-group Rs. 76-100. There is a tendency for indebtedness to increase with the increase in income. The average indebtedness in the income-group Rs. 25 & below was Rs. 250.00, in the income-group Rs. 26-50 it was Rs. 237.68 P., in the income-group Rs. 51-75 it was Rs. 284.84 P. and in the income-group Rs. 76-100 it was Rs. 414.10 P. The highest indebtedness Rs. 747.50 P. was returned in the income-group Rs. 101 and over.

The following table shows the indebtedness by causes:

TABLE No. 3.9

Indebtedness by Causes

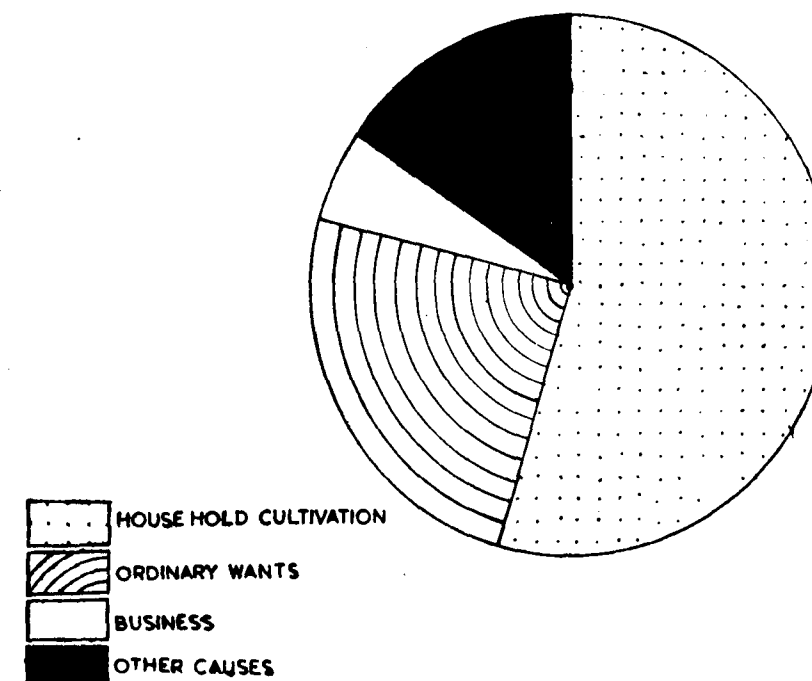
Cause	Amount of Debt (Rs.)	No. of Families in Debt	Percentage of Debt due to Causes of the Indebtedness
1. Construction of house	1,700.00	5	2.73
2. Marriages	2,065.00	8	3.31
3. To clear off outstanding debt	1,900.00	4	3.05
4. Sickness	1,000.00	1	1.60
5. Ordinary wants	15,412.00	59	24.75
6. Household cultivation	33,785.00	73	54.25
7. Industry run by the household	2,010.00	2	3.25
8. Business	1,400.00	2	2.24
9. Funerals	600.00	1	0.96
10. Business	1,410.00	3	2.26
11. Other litigation	1,000.00	1	1.60
Total	62,282.00	159	100

Of the total debt of Rs. 62,282.00, 54.25 per cent of the amount was taken for household cultivation and 24.75 per cent for meeting ordinary wants. Other causes of indebtedness are insignificant. No indebtedness was incurred by any one for giving dowry or purchasing land.

Income and Expenditure

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

INDEBTEDNESS BY CAUSES



INDEBTEDNESS BY INCOME GROUPS

INCOME GROUPS

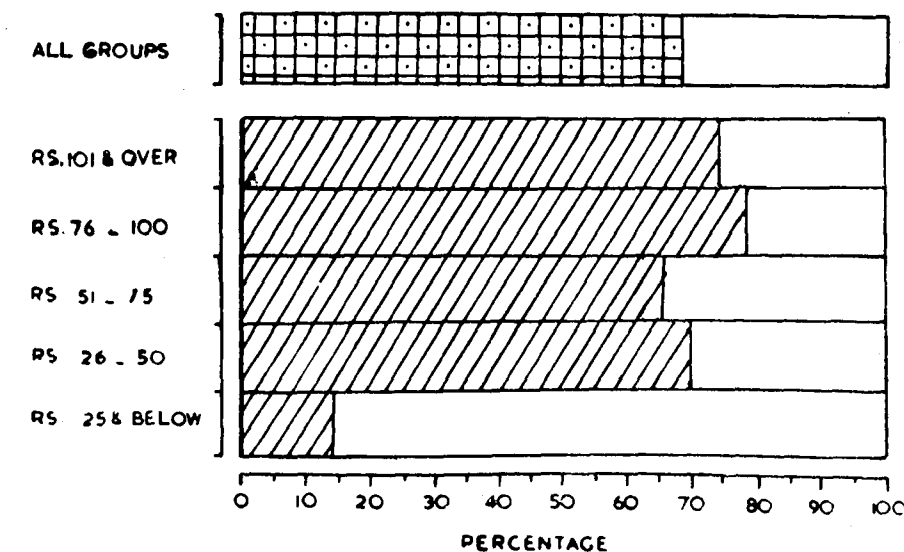


TABLE NO. 3.10
Households by Occupations, Income and
Number of Members

Occupation	No. of Households	No. of members in Households	Monthly Income of Household				
			Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
Cultivation	104	612	..	11	18	28	47
Agriculture Labour	37	159	2	15	11	8	1
Mason	6	29	..	..	1	4	1
Rearing of animals	5	14	1	3	1	..	..
Carpenter	5	24	..	1	1	2	1
Barber	4	21	..	1	2	..	1
Sales Asstt.	3	14	..	..	2	1	..
Washerman	3	14	..	1	1	1	..
Retail sale of grocery	1	6	..	..	1	..	..
Wholesale dealer of foodgrain	2	12	..	..	..	..	2
Teacher	2	9	..	..	..	2	..
Village Level Worker	1	3	..	..	..	..	1
Blacksmith	1	4	..	..	1	..	..
Sweeper	1	3	..	1	..	..	..
Waterman	1	2	..	..	1	..	..
Casual labourer	1	4	..	..	..	1	..
Spinning	1	1	1	..	..	..	..
Brick layer	1	3	..	..	1	..	..
Tubewell operator	1	5	..	..	..	1	..
Woodshop worker	1	3	..	..	1	..	..
Ghee producer	1	4	..	..	1	..	..
Motor driver	1	4	..	..	..	..	1
Tubewell mate	1	1	..	..	1	..	..
Contractor	1	12	..	..	..	..	1
Milkman	1	1	..	1	..	..	..
Share-cropper	1	3	..	..	..	..	1
Lekhpal	1	3	..	..	1	..	..
Rent Receiver	5	10	1	1	1	2	..
Remittance	3	4	2	1	..	..	..
Total	196	984	7	36	46	50	57

Cultivation is obviously the most paying occupation. The largest number of households is in the income-group of Rs. 101 and over, followed by those in the groups Rs. 76-100 and Rs 51-75.

To determine the expenditure pattern, the budgets of a number of families were studied. Budgets of the following five persons which are of a representative character are discussed here :

(1) A cultivator named Tota Ram, Lodhey by caste, with an average income of Rs. 250 per mensem

(2) A cultivator named Budhsen, Lodhey by caste, with an average income of Rs. 70 per mensem

(3) An agricultural labourer named Ganga Ram, Jatava by caste, with an average income of Rs. 45 per mensem

(4) A Pathan named Noor Ahmad, cultivator by occupation, with an average income of Rs. 300 per mensem

(5) A carpenter named Pooran Singh with an average income of Rs. 100 per mensem.

The household of Tota Ram consists of seven members, six of them being above 12 years of age and one below 12 years. He has no sons. His two sons-in-law live with him. Out of the average monthly income of Rs. 250 the expenditure is as follows :

Items	Expenditure
	Rs.
1. Cereals and pulses	.. 60.00
2. Milk	.. 30.00
3. Ghee and oils	.. 26.00
4. Other food items	.. 42.87
5. Fuel and light	.. 13.00
6. Clothing and footwear	.. 25.00
7. Repairs to house,	.. 4.00
8. Other items	.. 27.00
Total	.. 227.87
Savings	.. 22.13

Thus the expenditure on food items is about 69 per cent of the total expenditure. There is no expenditure on education. The budget is surplus by Rs. 22.13. The distribution of expenditure is quite balanced. The household possesses about 20 acres of land. Besides, ghee is also prepared and sold. The household has incurred a debt of Rs. 800 from the Co-operative Society.

Budhsen Lodhey is also a cultivator. Besides, he also sells ghee. The family consists of four members two of whom are above 12 years. The average monthly income of the family is Rs. 60 from cultivation and Rs. 10 from sale of ghee. The 8 year old son is a student in the Primary School. The expenditure pattern of the family is as follows :

Items	Expenditure
	Rs.
1. Cereals and pulses ..	21.00
2. Milk ..	3.00
3. Ghee and oil ..	4.50
4. Other food items ..	9.50
5. Fuel and light ..	4.87
6. Clothing and footwear ..	11.00
7. Repairs of house ..	2.00
8. Other items ..	15.00
Total ..	70.87

The expenditure on food items is Rs. 38 or 54 per cent of the total expenditure. The expenditure on education is Rs. 2 per mensem. The budget is deficit by Re. 0.87 P. The family has only 2 acres of land under cultivation and hence the income is low.

Ganga Ram is an agricultural labourer. There are three more members in his family but he is the only bread-winner. In addition to his earnings as an agricultural labourer, during winter season he remains engaged outside the village as a brick layer on contract basis at brick kilns. The expenditure of the family is given below :

Items	Expenditure
	Rs.
1. Cereals and pulses ..	22.25
2. Ghee and oil ..	3.25
3. Other food items ..	6.00
4. Fuel and light ..	3.68
5. Clothing and footwears ..	6.00
6. Repair to house ..	1.00
7. Other items ..	3.25
Total ..	45.43

The budget of Ganga Ram is a deficit by Re. 0.43 per month. The household spent 70 per cent of the total expenditure on food items. It is obviously a poor family.

Noor Ahmad, a Pathan cultivator, has a wife, two daughters, one son and his mother in his family. The daughters and son are aged below 12 years. Noor Ahmad is an educated and influential man. He has been working as the Sarpanch of Co-operative Credit Society for the last two or three years. Besides his income as a cultivator he is a *gur* producer and ghee producer. His average monthly income is about Rs. 300. He has 8.30 acres of cultivated land. He was reported to have spent about Rs. 2,000 over the construction of a new house. His expenditure pattern was reported to be as follows :

Items	Expenditure
	Rs.
1. Cereals and pulses ..	70.50
2. Milk ..	24.00
3. Ghee and oil ..	15.25
4. Other food items ..	50.06
5. Fuel and light ..	8.50
6. Clothing and footwear ..	26.00
7. Other items ..	30.12
8. Litigation ..	50.00
Total ..	274.43

There is a surplus of Rs. 25.57 P. in the budget. The household spent 53 per cent of the total expenditure on food items. No amount has been spent on education by the family. The expenditure on litigation is not a usual feature of the household.

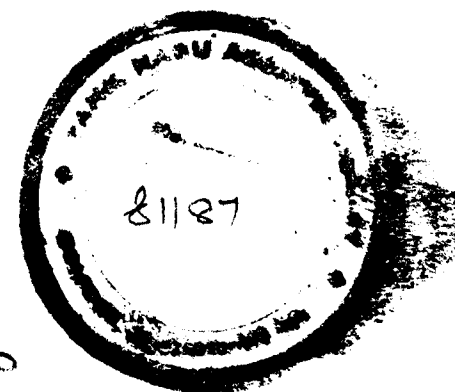
Pooran Singh carpenter has four more members in his family. One of them is below 12 years. The family has two earning members. The average monthly income of the household is Rs. 100. The expenditure pattern of the household was reported to be as follows :

Items	Expenditure
	Rs.
1. Cereals and pulses ..	38.00
2. Ghee and oil ..	9.00
3. Other food items ..	19.25
4. Fuel and light ..	5.50
5. Clothing and footwear ..	15.00
6. Repairs to house ..	2.00
7. Other items ..	10.00
Total ..	98.75

Out of the total expenditure, 66 per cent is spent on food items. The budget of the family is surplus by Rs. 1.25 P.

The family was reported to have incurred a debt of Rs. 200 for meeting ordinary wants.

As is evident from the above discussion of the expenditure pattern in the village, people in general satisfy only the necessities of life. A big percentage of the expenditure is incurred on food items.



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Brief Review of Population

At the time of survey in February 1961, the population of village Barauli was 984 persons, consisting of 512 males and 472 females. The population of the village at the time of tenth Settlement which was conducted sometimes in the year 1869 A.D. was 418 persons, 237 males and 181 females. There has been a rise of 135 per cent during the period of 93 years.

The following figures indicate the population from 1921 onwards :

Year	Population	Increase or decrease
1921	523	
1931	498	-25
1941	728	+230
1951	912	+184
1961	984	+72

During the period from 1921 to 1931 the population decreased by about 5 per cent. The cause of this decrease in population could not be known. There was an abnormal increase of 48 per cent in population during the period from 1931 to 1941. The population further increased by 25 per cent during the 10 years ending 1951. During the next 10 years there was an increase of 8 per cent only as compared to the 14.43 per cent increase in the population of the district.

Density

The area of the village is 408 acres or 165.1 hectares. At the time of the survey the density of population was 1,544 persons per square mile as against 910 persons per square mile, which is the density of population for the district as a whole.

Sex Ratio

The population of the village at the time of survey consisted of 512 males and 472 females which shows a disparity in the two sexes. The proportion of males was 52.03 per cent of the total population. The sex ratio in this village was 941 as against 857, the sex ratio of the district. Among the Hindus there are 88 females per 100 males but among the Muslims there are 122 females for every 100 males. The reasons for the wide disparity

in sex ratio among the Hindus and the Muslims is not known.

Births and Deaths

The births and deaths record was maintained by the village chowkidar up to 1948 after which this duty was shifted to the Gaon Panchayats constituted under the U.P. Panchayat Raj Act, 1947. The Pradhan of the Gaon Sabha makes a note of all the births and deaths that take place in the village and reports the figures to the Panchayat Secretary who makes necessary entries in the prescribed register. Some births and deaths escape from being recorded through negligence and indifference. The following births and deaths were recorded during the years from 1958 to 1961 :

Year	Births			Deaths		
	Total	Males	Females	Total	Males	Females
1958	27	14	13	28	19	9
1959	33	21	12	9	5	4
1960	33	18	15	27	14	13
1961	22	15	7	20	5	15
Total	115	68	47	84	43	41

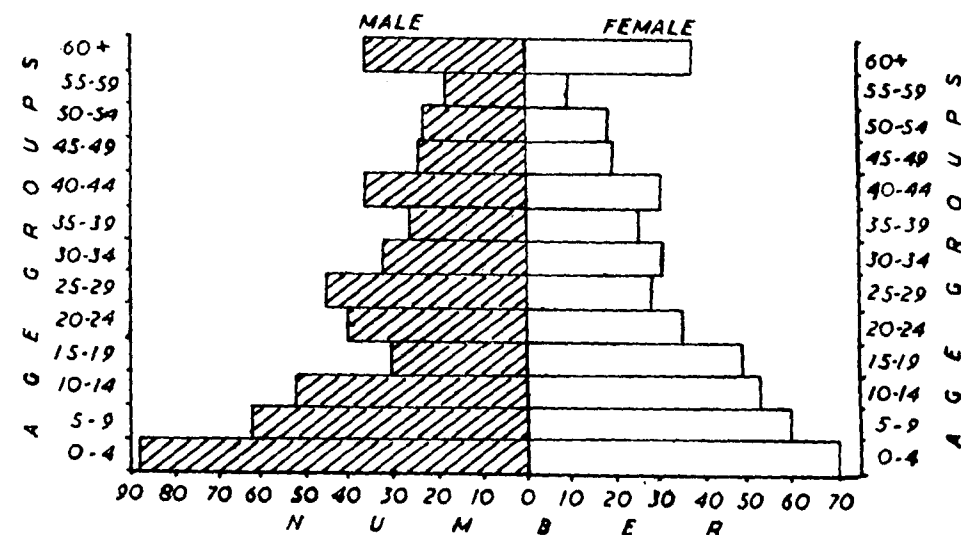
It would be seen that as against 115 births during the last four years there have been only 84 deaths. The number of males born is greater than the number of females. This is one of the obvious causes of low sex ratio.

The register of births and deaths did not reveal the various causes of death. In the opinion of the villagers almost all the deaths were attributed to fever. The record of the dispensary located at Chharra revealed that the diseases generally prevalent in the area were gastric disorders, dysentery and bronchitis. Only 13 cases of malaria were treated at the dispensary. In normal years the attack of small-pox, cholera and other epidemics is very rare.

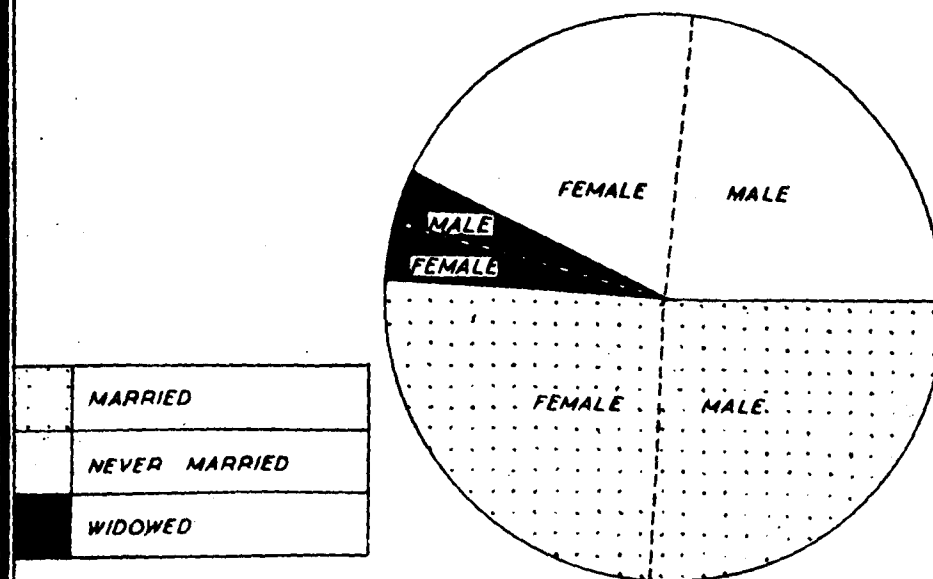
Medical Aid

There is a dispensary at Chharra with a Medical Officer of P.M.S. II grade, a compounder and a ward boy. The dispensary is well-equipped and started func-

POPULATION BY AGE GROUPS



MARITAL STATUS



tioning on March 15, 1959. It provides indoor beds for four males and two females. Besides this there are 16 registered physicians at Chharra. The residents of Barauli take medical help from them also.

Maternity cases are ordinarily conducted by untrained *dais* of the Bhangi community. Whatever they know has been picked up in the school of experience. When there is any difficult case the patient is either taken to the maternity centre at Chharra or services of the midwife are obtained. During the year 1961 the midwife conducted four maternity cases in this village.

One Sanitary Inspector and two vaccinators are also attached to the Primary Health Unit at Chharra.

Sanitation and Drainage

Out of about 1,750 yards of lanes in the village, about 1,000 yards have been made pukka by the panchayat. The lanes are, therefore, neat and clean. The village has four wells. These are disinfected every year by the Block Officials. During the rainy season it becomes quite muddy. The level of water in the pond goes up but the village is free from the outrage of malaria. The periodical spray of DDT or gammexane in the village by the Anti-Malaria Department has been quite effective in checking the spread of malaria.

Population of Age Group

The table no. 4.1 gives a break-up of the population according to age-group:

TABLE No. 4.1
Population by Age Groups

Age-group (Years)	Total Population		
	Persons	Males	Females
All ages	984	512	472
0-4	158	88	70
5-9	122	62	60
10-14	105	52	53
15-19	79	39	40
20-24	76	40	36
25-29	74	45	29
30-34	63	32	31
35-39	52	26	26
40-44	67	36	31
45-49	44	24	20
50-54	42	23	19
55-59	28	18	10
60 and over	74	36	38

Thus 385 persons (39.12 per cent) belong to the age-group 0-14 years, 455 persons (46.24 per cent) to the age-group 15-49 years and the remaining 144 persons (14.64 per cent) to the age-group 50 years and over. The proportion of population in the age-group 0-14 years (39.12 per cent) is more than twice that in the age-group 50 years and over (14.64 per cent) and hence the population is markedly progressive, just like the remaining population of the State.

Marital Status

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

TABLE No. 4.2
Marital Status by Age Groups

Age-group (Years)	Total			Never Married		Married		Widowed		Separated	
	P	M	F	M	F	M	F	M	F	M	F
All ages	984	512	472	227	194	255	247	29	31	1	..
0-14	385	202	183	202	177	..	6	..	..	..	..
15-19	79	30	49	16	15	13	34	1	..	..	..
20-24	76	40	36	5	2	35	34	..	..	..	..
25-29	74	45	29	1	..	43	29	1	..	..	..
30-34	63	32	31	1	..	31	30	..	1	..	..
35-39	52	26	26	1	..	23	26	1	..	1	..
40-44	67	36	31	..	..	33	29	3	2	..	..
45-49	44	24	20	..	..	20	19	4	1	..	..
50-54	42	23	19	1	..	19	17	3	2	..	..
55-59	28	18	10	..	..	15	7	3	3	..	..
60 and over	74	36	38	..	..	23	16	13	22	..	..

As is evident, out of 984 persons, 421 (42.8 per cent) were never married, 502 (51.1 per cent) were still-married, 60 persons (6.1 per cent) are widowed and only 1 person was separated. The never-married group mainly consists of persons in the age-group 0-14 years.

The number of still-married males and females is almost equal. In the age-group 10-14 years only 6 out of 53 females were found married. This indicates the existence of early marriages to some extent. There was no unmarried girl beyond the age of 25 years. The age group of 25 years and above has 4 unmarried males.

The village has 29 widowers and 31 widows most of whom are beyond 40 years of age.

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

TABLE NO. 4.3

Percentage of Still-married Persons in various Age Groups

Age-group (Years)	Number of Persons	Number of Married Persons	Percentage of Married Persons within the age-group
0-14	385	6	1.6
15-19	79	47	59.5
20-24	76	69	90.8
25-29	74	72	97.3
30-34	63	61	96.8
35-39	52	49	94.2
40-44	67	62	92.5
45-49	44	39	88.6
50-54	42	36	85.7
55-59	28	22	78.6
60 & above	74	39	52.7

According to the above figures the percentage of still-married persons in the age-group 25-29 years, 30-34 years and 36-40 years is the highest. After the age of 45 years, the percentage begins falling because of the deaths of one of the spouses.

Age at Marriage

The Hindu Marriage Act came into force in 1956. According to its provisions, the minimum age at marriage of a male should be 18 years and that of a female 15 years. Before this, the prescribed minimum age of a female at marriage was 14 years, according to the provision of the Sarda Act.

Out of 285 ever-married males, 236 (72 per cent) were married before attaining the age of 18 years. Similarly, out of the 278 ever-married females 214 (77 per cent) were married in contravention of the minimum age provision of 14 years up to 1956 and 15 years after 1956.

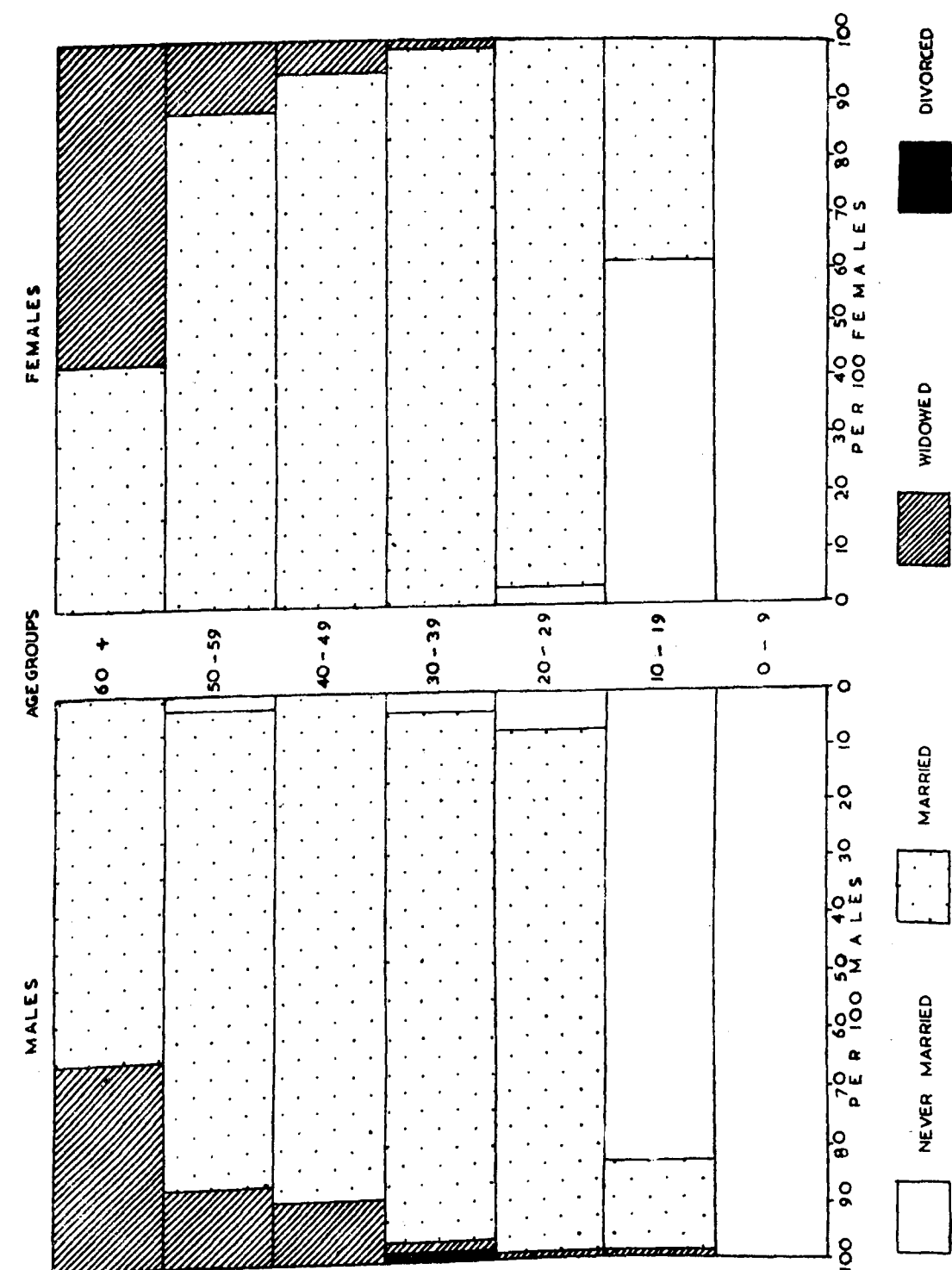
Out of the marriages of 244 males and 233 females which took place up to 1956, 206 males (80 per cent) were married before attaining the age of 18 years and 182 females (78 per cent) were married before reaching 14 years. Also, after the enforcement of the Hindu Marriage Act, 1956, 41 males and 45 females were married. Out of them, 24 males (59 per cent) were married before reaching 18 years and 32 females (71 per cent) were married before reaching the age of 15 years. Thus the contravention of the minimum age provisions prescribed by legislation continues unabated.

No one has been prosecuted for the offence and hence practically speaking the relevant provisions of the Sarda Act and the Hindu Marriage Act, 1956 have remained dead. Marriages are performed according to the conveniences of the two parties—the attainment of the prescribed age being totally ignored.

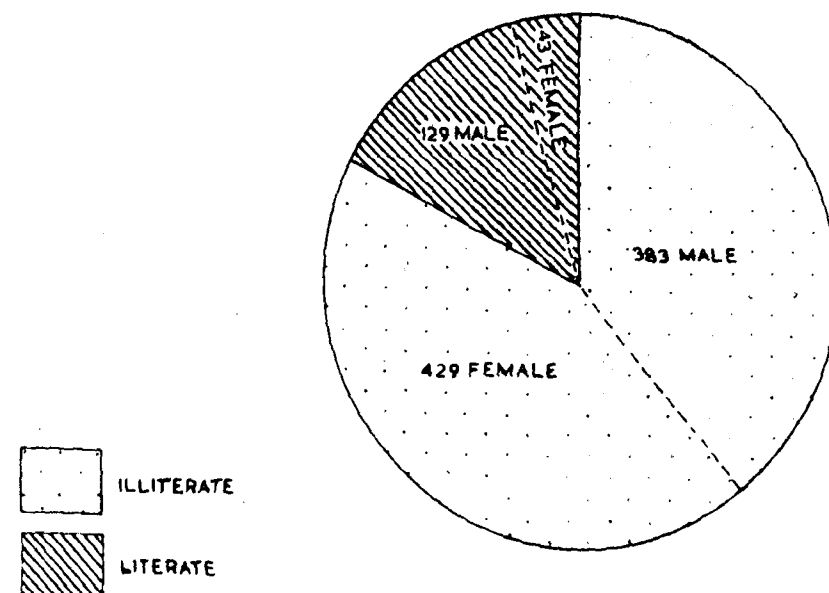
Literacy and Education

The following table indicates the position of literacy and education in this village :

MARITAL STATUS BY SEX & AGE GROUPS



EDUCATION BY SEX



TYPE AND NUMBER OF FAMILIES

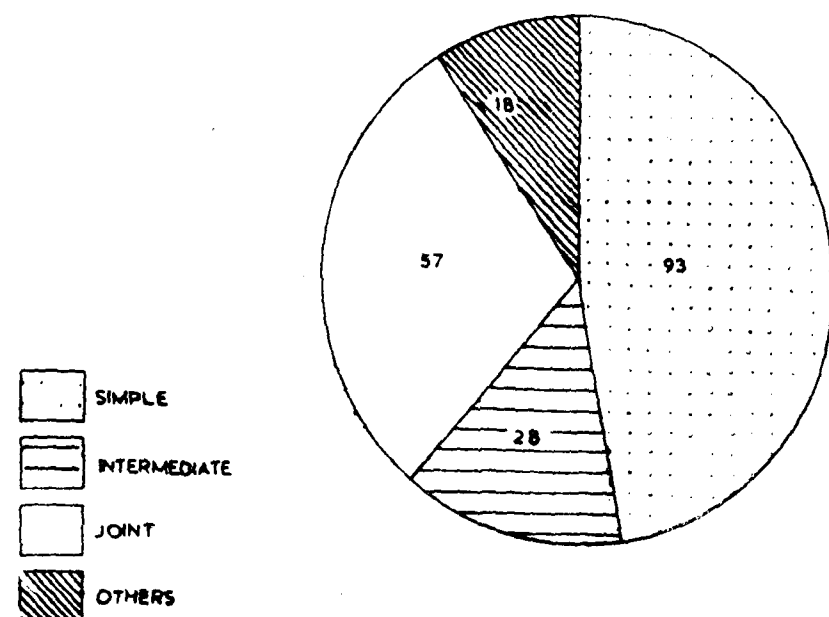


TABLE No. 4.4
Literacy and Education by Caste

Name of Caste	Total Population		Illiterate		Literate		Literate without Educational Standard		Primary, Basic or Middle		High School		Intermediate	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Total	512	472	383	429	129	43	97	42	20	1	9	..	3	..
Brahmin	6	6	3	4	3	2	2	2	..	..	1	..	..	..
Barhai	14	13	12	12	2	1	2	1	..	..	..	..	..	..
Balmiki	5	6	5	6	..	..	..	..	..	..	..	..	..	..
Dhobi (Hindu)	3	2	3	2	..	..	..	..	..	..	..	..	..	..
Kahar	1	1	1	1	..	..	..	..	..	..	..	..	..	..
Kayastha	2	1	..	..	2	1	1	1	1	..	..	..	..	..
Lohar (Muslim)	2	2	1	2	1	..	1	..	..	..	..	..	..	..
Nai	18	16	17	14	1	2	..	2	..	..	..	..	1	..
Pathan	62	78	41	63	21	15	15	15	4	..	2	..	..	..
Jatava	40	45	40	45	3	..	3	..	..	..	..	..	..	..
Lodhey	345	298	249	276	96	22	73	21	15	1	6	..	2	..
Dhobi (Muslim)	5	4	5	4	..	..	..	..	..	..	..	..	..	..

In this village 19.48 per cent of the population is literate. In the district as a whole 19.63 per cent of the population is literate. Among the males 33.69 per cent were literate but among the females only 10.21 per cent were literate. About 80 per cent of the literates had not attained any educational standard; 12 per cent had passed the Basic Primary or Junior High School Examination; 6 per cent had passed the High School Examination and 3 persons had passed the Intermediate Examination.

The following statement shows the extent of literacy in various castes in the village:

Caste	Literacy Percentage
1. Kayastha	100
2. Brahmin	33.3
3. Barhai	11.1
4. Lohar (Muslim)	25
5. Nai	8.82
6. Pathan	25.71
7. Lodhey	21.57
8. Jatava	3.19

The Bhangis, the Dhobis and the Kahars are all illiterate.

The following table shows the position of literacy in various age-groups:

TABLE No. 4.5
Literacy by broad Age Groups

Age-group (Years)	Literate without Educational Standard		Primary or Middle		High School		Intermediate		Total Literates		Percentage
	M	F	M	F	M	F	M	F	M	F	
0-14	40	25	4	..	..	..	..	..	44	25	18.95
15-34	31	14	11	1	7	..	3	..	52	15	22.94
35-59	20	3	5	..	2	..	..	..	27	3	13.3
60 & over	6	..	..	..	..	..	..	..	6	..	8.11
Total	97	42	20	1	9	..	3	..	129	43	

The highest percentage of literacy is in the age-group 15-31 years. Actually speaking the literacy percentage is highest in the school-going age-group (5-14 years). Obviously, literacy and education are on the increase.

Educational Institutions

There is no educational institution in the village except the Bal Bari which was started in the village in 1960 under the guidance and supervision of the female Village Level Worker. The *Grah Lakshmi* who is a resident of Chharra imparts primary education up to fourth class to 24 students—19 girls and 5 boys. She is paid Rs. 20 per mensem for this work by the Block and Rs. 5 per mensem by the Gaon Sabha. The boys and girls desirous of getting higher education get themselves admitted at Chharra which has two Primary or Basic Schools, one Junior High School for girls and an Intermediate College. All these institutions at Chharra are under the management of Zila Parishad. The inhabitants of the village do not send the girls to Chharra for education.

Family Structure and Inter-Family Relationship

Family occupies the most important place in the socio-economic structure of an Indian village. The head of the household commands the respect of all members of the family. His word is final, to be obeyed and not to be challenged. Marriage is regarded as natural and necessary. *Purdah* is observed by the womenfolk in the presence of elders. *Purdah* is observed more strictly among the Muslims. The males take their meals first, followed by children and women.

Out of 196 households, 93 (48 per cent) were Simple, consisting of a husband, wife and unmarried children, 28 (14 per cent) were Intermediate, consisting of a married couple, unmarried brothers and sisters, and one of the parents, whereas 57 (29 per cent) were Joint consisting of a married couple with married sons/daughters or with married brothers and sisters. As many as 18 households (9 per cent) did not have one of the spouses.

Leisure and Recreation

Fairs and festivals at intervals provide a relief from the drudgery of life. Formerly there were four radio-sets in the village of which two are not in working order, one has been sold and one has been shifted to the town. Volley-ball and playing cards during the slack season afford another past-time. Men and women both indulge in gossiping about in small groups whenever they find time to do so. All sorts, of topics from country politics to village scandals are discussed and com-

mented upon. The female Village Level Worker has introduced cultural programmes for the womenfolk. Some females of the village participate in this programme of songs and dance. About a dozen of them are active participants. The Planning Department has provided harmonium, *khartal*, *manjeera*, *bansuri* and *dholak*. When free, some women learn knitting, sewing and reading from the Village Level Worker or the *Grah Lakshmi*.

During the month of October, *kabaddi* is played by the younger generation. Sometimes they go to have a dip in the Ganga at Rajghat or Sankra.

Religious Institutions

For Hindus there are two temples and for Muslims there is one mosque in this village.

There is no idol in one of the temples. The other temple has a idol of Lord Shiva. It was got constructed by one Sri Param Sukh, a Lodhey of the village, about 10 years ago at an approximate cost of Rs. 2,000. The management of the temple is in the hand of Sri Param Sukh's daughter who is the heir of his property after his death. In fact most of the Hindus are not very particular in attending the temple regularly. It is only on ceremonial occasions, like *Shiva Ratri* that there is a large attendance at the temple.

The mosque was got constructed about 100 years ago by a village zamindar. The Muslims of the village manage the affairs of the mosque well. Moulvi Tohidullah Khan is the manager of the mosque and Sri Amir Khan is the treasurer of *Masjid* fund. On the occasion of *nikah* ceremony, the two parties give some contribution to the mosque. A plum orchard of about 2.40 acres which yields an income of Rs. 160 per year is attached to the mosque. Shri Anwar Ahmad Khan resident of village Tripari in tahsil Baghpat of district Meerut is the Hafiz who conducts the prayers and looks after the mosque. The Muslim households arrange his boarding turn by turn. In addition he gets offerings from the devotees from time to time.

Fairs

A fair is held at Barauli on the occasion of *Shiva Ratri* festival which falls on the thirteenth day of the dark fortnight of *Phalguna*. It is attended by about 2,500 persons from the surrounding villages. The devotees collect at the Shiva Temple, each with a pot of Ganga water which is poured on *Shiva Lingam*.

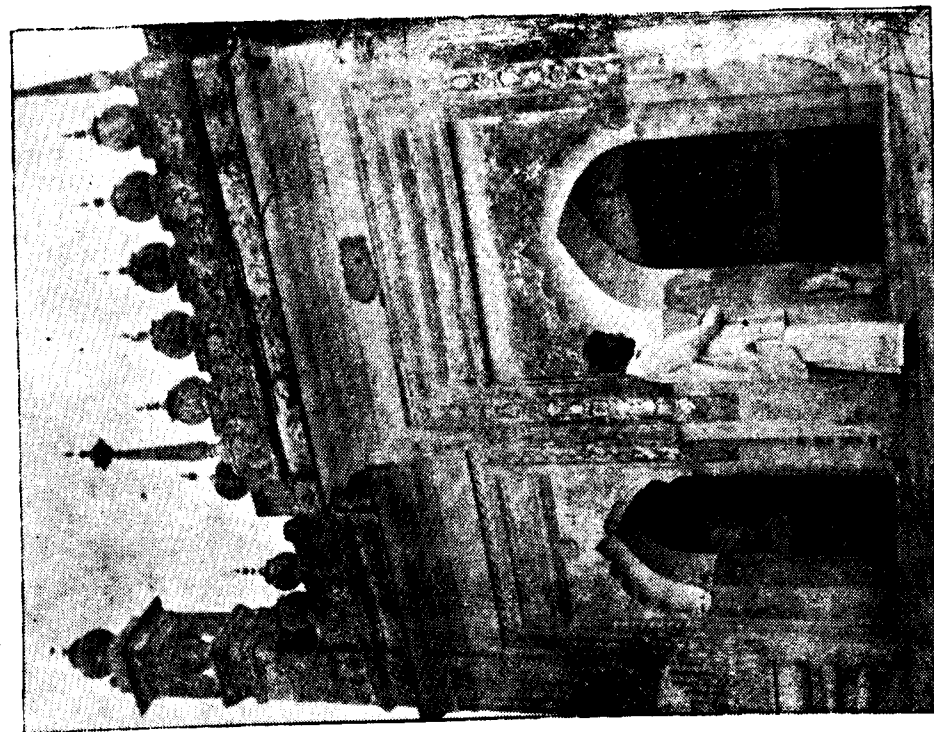
Another fair which is largely attended by the inhabitants of this village and more specially by the Hindus is held at Sankra Ghat on the occasion of *Kartika*

Plate 14



The village temple

Plate 15



The village mosque with a mullah offering prayers

Purnima or Magha Sankranti. A large number of persons take a dip in the holy river.

The exhibition at Aligarh which is held in the month of January every year is also attended by the residents of the village.

Festivals

Inspite of poverty, India is a country of feasts, fasts and festivals. Fairs and festivals not only provide an occasion for rejoicing and merriment as also a natural relief from the monotonous life of the village. The Hindu festivals are spread almost evenly over the whole year. They are determined according to the Hindi months, the approximate equivalents of which are given below:

Hindi Months	Corresponding English Months
<i>Magha</i>	January/February
<i>Phalguna</i>	February/March
<i>Chaitra</i>	March/April
<i>Vaisakha</i>	April/May
<i>Jyeshtha</i>	May/June
<i>Ashadha</i>	June/July
<i>Sravana</i>	July/August
<i>Bhadrapada</i>	August/September
<i>Asvina</i>	September/October
<i>Kartika</i>	October/November
<i>Margasirsha</i>	November/December
<i>Pausha</i>	December/January

The following festivals are commonly observed in the village :

Ram Naumi

This festival is observed in the memory of Lord Rama's birthyday on the ninth day of *Chaitra Sudi*. Special food such as *khir* and *poori* are cooked in every house. The nine days falling from the first to the 9th day of *Chaitra Sudi* are also sacred to Gooddess Durga, who is worshipped on each day specially by the women-folk. Fasting is also done by some women.

Ganga Dasehra

Ganga Dasehra falls on the tenth day of *Jyeshtha Sudi*. The Hindus of this village take a bath in river Ganga on this occasion. Taking a bath in the holy water of river Ganga is believed to wash off all the sins.

Hariali Teej

Hariali Teej falls on the third day of *Sudi Sravana*. It is essentially a festival of girls and young women.

The festival comes during the rainy season, when the monsoon rains have finally set in and the scorching heat of the sun has been replaced by currents of cool air. Swings are hung on strong branches of scattered trees, in such a manner that two women can sit on two swings facing each other and placing their feet with stretched legs on the opposite side. Other women stand behind them and push the swings while some others are engaged in singing songs in groups. On this occasion most of the newly married girls are called at their mother's place.

Nag Panchami

Nag Panchami is a festival of worship of snakes. This festival falls on the fifth day of *Sravana Sudi*. Rice and vermicelli are cooked. Paintings of snake-god are made on the wall and worshipped.

Salono or Raksha Bandhan

This festival falls on the full moon day of the month of *Sravana*, eleven days after Hariali Teej. This is essentially a festival for annually renewing the pledge of the brother for protecting his sister. On this day a *rakhi* (wrist-band of coloured thread) is tied by the sister round the wrist of her brothers, who give her some money as a token of affection and regard.

Janmashtami

Janmashtami is one of the important festivals of Hindus celerbrated as the anniversary of Lord Krishna's birth. It falls on the 8th lunar day in the dark fortnight of the month of *Bhadrapada*. Fasting is observed till midnight. Devotional songs are recited and sweets are distributed.

Dasehra

This festival falls on the tenth day following the moonless *Amasvas* day in *Asvina*. It is one of the most important festivals of Hindus. It is celebrated to mark the conquest of Rama over the demon king Ravana or of Good over Evil. The residents of this village go to Chharra in the evening and watch the effigy of Ravana being burnt.

Diwali

Diwali or Deepawali (festival of lights) is one of the major festivals of the Hindus. It falls on the *Amavas* day in *Kartika*. It marks the anniversary of the merry celebration on the occasion of the return of Rama after his conquest over Ravana. The rainy season is over and every house requires cleaning. A new coat of white wash or clay wash is applied to the walls of the house. The weather is cool and woollen clothes are taken out for wearing. At about 8 P.M. Lakshmi,

BARAULI

the goddess of wealth is worshipped. All the ornaments and some gold and silver coins are kept before the idol of goddess Lakshmi. Earthen lamps are lighted and placed all over the village inside and outside the houses, in the cattle-sheds and on the carts. There is a rejoicing around. Fireworks, crackers and *phul-jharis* are used by some children. They also light candles. *Khil* and *Batasha* or sweet *khilonas* are taken by all. Special dishes are prepared in the house. It is also a custom to leave a light burning all night in the house at the place of Lakshmi Puja and also to leave the doors open so that the goddess could come in and bless the household. A little gambling is also indulged in by some people. The common belief is that if one wins on this night, one will remain prosperous throughout the year.

Gobardhan Puja

Gobardhan puja is performed on the following day of Diwali. A big heap of cowdung is placed in the courtyard of the house and some idols are prepared. The puja of *gobar* (cowdung) and cows is conducted at about 8 P.M., because *gobar* (dung) is *dhan* (wealth).

Bhaiya Doj

This festival falls on the following day of Gobardhan puja. On this occasion, the sister puts a *tika* mark on the forehead of her brother and gives him some sweets to eat. The brother gives some gifts and money to her as a token of affection.

Shiv Ratri

This festival falls on the dark fortnight of *Phalguna* on the thirteenth day. Fast is observed on this day. This festival is attributed to Lord Shiva. Residents of this village go to Sankra Ghat a day before and bring Ganga water in a vessel for being poured upon the idol of Shiva. A fair is held on this occasion at the Shiva temple of the village.

Holi

This festival is very popular, having a widespread appeal for everyone, particularly the lower castes and the younger generation. It falls on the 15th day of *Sudi Phalguna*. The Holi pyre is worshiped by the womenfolk with their children. Thereafter, it is burnt sometimes in the night—the auspicious time to be fixed by the pandit after looking into almanac known as *patra*. The pyre is set on fire by the pandit. Barley stems are put into the Holi fire to be distributed thereafter among friends. Special food is prepared on this occasion. On the following day coloured water is thrown and *gulal* (a preparation of red oxide) is rub-

bed by people into each others faces. This is known as *Phag* day. There is a lot of merry-making, shrieking and laughter around. Some Muslims also participate freely in this celebration. They embrace each other out of affection. At about 3 P.M., a large number of people go round the village singing and playing musical instruments.

Festivals of Muslims

The main festivals of Muslims are Moharram, Id-ul-Fitr, Id-uz-zuha, Shab-e-Barat and Gyarahwin Sharif.

The Moharram festival is full of mourning and is celebrated on the tenth day of the Moharram month in memory of Hazrat Imam Husain who gave his life fighting for the cause of religion. *Tazias* are taken out in procession at Chharra. The Muslim residents go to participate in the procession.

Id-ul-Fitr falls on the first day after the expiry of the 30 days of fasting during the Ramzan period. Vermicelli, *sheer* (a preparation of milk and dry fruits) and *zarda* are the main items of food prepared on this day. At about midday the Muslims of this village go to *Idgah* in village Bhamauri (situated at a distance of about one mile from Barauli) to offer prayer or *numaz*.

Id-uz-zuha is celebrated in memory of Ibrahim Khalilullah. Formerly cows were sacrificed on the occasion but now he-goats and goats are sacrificed. The people also gather at the *Idgah* for offering prayers on this day as on Id-ul-Fitr.

Beliefs and Superstitions

Beliefs and superstitions are so mingled in the life of our countrymen that even educated people are not immune from their influence. Comparatively the womenfolk are more superstitious than the males.

The following happenings at the time of starting on a journey are considered inauspicious—

- (i) a cat going across the way,
- (ii) sneezing by some one,
- (iii) a dog jerking its ears,
- (iv) meeting a one-eyed person,
- (v) meeting a *Teli* (oilman),
- (vi) meeting a person with empty vessels.

It is a common belief that one would be successful in one's mission if while starting on it he

- (i) meets a person with filled-in vessels, or
- (ii) meets a suckling cow or a married woman, or
- (iii) comes across a small bird known as *Shyama* or
- (iv) one's way is crossed by a mongoose.

The following statement shows the dates which are considered auspicious or inauspicious for going in a particular direction:

Inauspicious days	Auspicious days	Direction
Sunday & Friday	Monday and Saturday	West
Monday and Saturday	Sunday and Friday	East
Wednesday	Thursday	North
Thursday	Wednesday	South

Similarly commencing of journey on the first and the sixteenth day of the saka calendar month is avoided.

When there is an epidemic among the animals, a ceremony known as *khappar nikalana* is performed to ward off the disease. Every household having livestock contributes some money for it. A *thal* containing sulphur, *dhoop*, *loban* and other such things duly lighted is taken round the village by a stout youngman at night. He is accompanied by a murmuring crowd of people. They go round every place where livestock are tethered. After a round of the village the *khappar* is buried at the junction of three roads outside the village.

In case of serious illness, giving alms in the form of cash and barley and other grains is expected to bring some relief. Sometimes puja or *katha* is vouched in favour of a particular deity and some coins such as 2½, 5, 10, 20 annas are kept apart in his name.

The fairs and festivals provide an occasion for strengthening and re-affirming the family ties and the village and clan solidarity. On these occasions, people feel a slight relief from the humdrum and monotonous life of the village. Besides this they get an opportunity of meeting together and an occasion for thinking for the Almighty.

Village Organisation

Numerically the Lodhey and the Muslim Pathans constitute the dominant castes in this village. Economically too they are quite well off; they constitute the brain-trust of the village life of Barauli. Shri Kalyan Singh Lodhey worked as Pradhan of the Gaon Sabha from 1949 to 1956. Again in 1956 Shri Janki Prasad of the same caste was elected for the office of Pradhan. Both these Pradhans were elected unopposed. Shri Janki Prasad worked as a Pradhan for about 1½ years, after which he was selected for the training of Lekhpal and resigned from his office. The Up-Pradhan Shri Budhsen began officiating as a Pradhan. He was afterwards elected as Pradhan and he continued in office till 1961. All these elections were held unopposed.

F. 5

At the third election, which was held in January 1961, there was a contest in the election of the Gaon Sabha because three persons named Niranjana Singh, Budhsen and Yad Ram, all Lodhey by caste, filed the nomination papers for the post of Pradhan. Before the actual election Yad Ram withdrew his name leaving Niranjana Singh and Budhsen in the field. Niranjana Singh defeated his opponent by 54 votes. The Gaon Sabah has 15 members—13 Lodheys, 1 Jatava and 1 Muslim.

Shri Niranjana Singh, the present Pradhan, has not received ordinary education and is a man of ordinary means whereas Shri Kalyan Singh the first Pradhan is educated up to Vernacular Middle and is a well-to-do and influential man. He continues to wield adequate influence in the village life.

As a result of post-election tension, an atmosphere of strained feelings was created which still continues in the village. At times there is a tussle between the members and the Pradhan.

Inter-Caste Relationship

Within the Hindu society caste is an important factor in the life of a person. Hence almost every caste at the lower rung of the social ladder makes an attempt to get a step upward. For example, the Lodheys claim to be Rajputs, Barhais claim to be Maithil Brahmins and the Sweepers claim to be descendants of saint Balmiki. Such claims sometimes create inter-caste tension specially when the caste claiming a higher status in society has an efficient organisation. The Brahmins do not take *kachcha* food at the house of Barhais and the Rajputs of the neighbouring villages do not take *kachcha* food prepared at the house of Lodheys. With a view to asserting their own superiority, the Barhais do not take any kind of food prepared by a Brahmin. The Brahmins and the Lodheys do not take unfried food prepared by other castes. The Brahmin does not go to the house of the Dhobis, Bhangis, Chamars or Jatavas. No Hindu takes food prepared by a Muslim, with the exception of Bhangis.

The Jatavas, Dhobis and Bhangis belong to the Scheduled Castes. They cannot, therefore, mix with other communities nor can they ordinarily have water from the same well. Their children can, however, study in the same school and sit in the same class-room. Article 17 of the Constitution of India has abolished untouchability and has forbidden its practice in any form. According to the Untouchability (Offences) Act, 1955, the practice of untouchability is a cognisable offence. The U.P. Temple Entry (Declaration of Rights) Act was enforced in 1956. With the spread of education

and change in socio-economic conditions, too the attitude of the high castes towards the Scheduled Castes has undergone a slight change towards integration. The Scheduled Castes are no more afraid of expressing their resentment over the treatment received by them at the hands of higher castes. They are also changing their ways of life e.g. they try to keep their houses neat and clean or they are giving up unclean occupations like flaying of carcases. On the other hand the average high caste Hindu has relaxed his attitude of strict aloofness from the untouchables; for example, on being touched by a Jatava a Brahmin would not now take a purificatory bath even with ordinary water. Strict exclusion of the untouchables from the village *mandir* on every occasion is not insisted upon.

Untouchability, being an old institution, has taken very deep roots in the warp and woof of the Indian society. Unfortunately, the crux of the problem is that untouchability is practised by the untouchables even among themselves. The Jatavas look down upon the Bhangis because the latter follow an unclean occupation. They do not take food or water from the hands of a Bhangi nor do they mix with them socially.

There is generally no occasion for an inter-caste disension of a lasting nature; on the whole, the relations between the various castes are quite cordial.

Organs of Democratic Decentralisation

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

- (1) Gaon Panchayat
- (2) Nyaya Panchayat
- (3) Gaon Samaj

Gaon Panchayats

The village panchayats were established in the State under the U.P. Panchayat Raj Act, 1947. The underlying idea behind the establishment of panchayat was to establish and develop a sort of Local-Self Government in the rural areas of the State so that the village people could have a training in village administration and development and thus ameliorate their condition without depending too much on Government agencies by revitalizing the village corporate life and instilling in the heart of the people the spirit of self-reliance and joint endeavour. Similarly Nyaya Panchayats have been established to serve as local tribunals for settling the disputes of the villagers to a great extent through an agency fully conversant with the local conditions, without going through the elaborate and complicated procedure in the city courts.

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

- (a) construction, repair, maintenance, cleaning and lighting of public streets;
- (b) medical relief;
- (c) sanitation and taking curative and preventive measures to remove and to stop the spread of an epidemic;
- (d) upkeep, protection and supervision of any buildings or other property which may belong to the Gaon Sabha or which may be transferred to it for management;
- (e) registering births and deaths and marriages and maintenance of the registers mentioned in section 9 of the Act;
- (f) removal of encroachments on public streets, public places and property vested in the Gaon Sabha;
- (g) regulating places for the disposal of dead bodies and carcases and of other offensive matter;
- (h) regulation of melas and hats within its area, except those managed by the State Government or the District Board (now Zila Parishad) and without prejudice to the provisions of the U.P. Melas Act, 1938;
- (i) establishing and maintaining primary schools for boys and girls;
- (j) establishment, management and care of common grazing grounds and land for the common benefit of the persons residing within its jurisdiction;
- (k) construction, repairs and maintenance of public wells, tanks and ponds for the supply of water for drinking, washing and bathing purposes and regulating sources of water supply for drinking purposes;
- (l) regulating the construction of a new building or the extension or alteration of any existing building;
- (m) assisting the development of agriculture, commerce and industry;
- (n) rendering assistance in extinguishing fire and protecting life and property when fire occurs;
- (o) the administration of civil and criminal justice;
- (p) the maintenance of records relating to cattle census, population census and other statistics as may be prescribed;
- (q) maternity and child welfare;

(r) allotment of places for storing manure and for tanning and curing of hides;

(s) fulfilling any other obligations imposed by the Act or any other law on the Gaon Sabha;

(t) the maintenance and control of class I and Kaiser-i-Hind Forest, wasteland (*Benap*), water channels and drinking places.

A Gaon Sabha consists of all adults, i.e. persons who have attained the age of 21 years, ordinarily residing within the area of the Sabha. A person who is not a citizen of India or who is evidently of unsound mind cannot be a member of the Gaon Sabha. A member of the Gaon Sabha is disqualified for being chosen, nominated or appointed to, and for holding any office in the Gaon Sabha or the Gaon Panchayat or the Nyaya Panchayat if he

(a) holds any office of profit under a State Government or Central Government or a local authority;

(b) is a salaried servant of a Gaon Sabha or a Nyaya Panchayat;

(c) has been dismissed from the service of a State Government or Central Government or a local authority or a Nyaya Panchayat for his misconduct;

(d) is in arrears of any tax, fee or rate due by him to the Gaon Sabha for a period as may be prescribed;

(e) is suffering from leprosy;

(f) is an undischarged insolvent;

(g) has been convicted of any offence involving moral turpitude;

(h) has been sentenced to imprisonment for a term exceeding six months for contravention of any order made under the Essential Supplies (Temporary Powers) Act, 1946, or the U.P. Control of Supplies (Temporary Powers) Act, 1947;

(i) has been bound down under section 109 or 110 of the Code of Criminal Procedure, 1898;

(j) is convicted of an election offence;

(k) is convicted under the Removal of Social Disabilities Act.

The disqualifications mentioned at (c), (f), (g), (h), (i), (j) and (k) above may be removed by the State Government.

The Panchayat Secretary prepares a register of the members of the Gaon Sabha. Whenever a general election is to be held the District Magistrate, under directions from the Director of Election, calls upon all the consti-

tuencies of a Gaon Sabha to elect a Pradhan and the members of the Gaon Sabha to elect a Pradhan and the member of the Gaon Sabha on the date to be fixed by the Director of Elections. The District Magistrate fixes the date, place and hour of making nominations, of scrutiny of nominations, of preliminary withdrawal of candidature and of the actual poll.

Since the enforcement of the U.P. Panchayat Raj Act there has been three elections in this State. The last election was held in January 1961. Previously, the voting was done by show of hands, but now this practice has been discontinued in the case of the election of the Pradhan and voting for his post is done by secret ballot papers. The election of members continue to be by show of hands.

Village Barauli also has its own Gaon Sabha and Panchayat. During the election held in January 1961 15 members headed by one Pradhan were elected to Gaon Panchayat which is the executive body of the Gaon Sabha. Out of these members, the Pradhan and thirteen other members belong to the Lodhey community, one member to the Jatava and one to the Muslim.

Since the establishment of Panchayat in this village the following constructive work has been done:

Years	Work	Subsidy	Public Contribution		Total Expenditure	
			Rs.	P.	Rs.	P.
1954-62	Payment (2,017 ft.)	880	2,042	38	2,932	38
1959-60	Construction of one well	460	131	00	591	00
1962-63	Repairs of one old well	..	250	00	250	00
1954-62	Construction of drains	460	131	00	591	00

The average income of Panchayat from taxes was Rs. 200 per year. The Panchayat tax for the year 1959-60 was Rs. 176.57 P., in 1960-61 it increased to Rs. 192.88 P., and in 1961-62 it went up further to Rs. 215.13 P.

In fact due to party feelings members of the Gaon Sabha do not take an active interest in the uplift of the village. They are reluctant even to attend the Gaon Sabha meetings.

The cash balance on January 7, 1962 as shown in the Cash Register of the Panchayat was Rs. 1,527.09 P. An

amount of Rs. 1,284.53 P. was in the Post Office Savings Bank Account, Rs. 241.72 P. in cash was with the Pradhan and 0.84 P. was the ledger balance.

Nyaya Panchayat

Barauli is a Nyaya Panchayat Centre. Shri Ram Saran of village Sirola has been working as Sarpanch for the last 10 years. Two persons namely Ram Charan and Sher Singh Lodhey were panchas from this village. During the years 1961 and 1962 no case was decided by the Nyaya Panchayat of this village. During the year 1960 only one criminal case and one civil suit was decided by the Nyaya Panchayat.

The criminal case was filed by one Angad Lodhey against Revati Lodhey under section 323 I.P.C. The case was compromised. The civil suit was filed by Bhorey Lal Brahmin against Total Ram Lodhey for non-payment of his debt of Rs. 21.94 P. The suit was dismissed by the Panchayat.

Gaon Samaj

With the abolition of Zamindari in the State the ownership of pathways, *banjar*, *abadi* site and other land of public use was vested in the Gaon Samaj. There is no land in this village from which the Gaon Samaj can derive any regular income. During consolidation of holdings the following land has been given to the Gaon Samaj for public use:

Description of Gaon Samaj Land	Area in		
	Bigha	Biswa	Biswansi
Abadi area (general)	16	17	17
Abadi site for Harijans	0	5	0
Abadi site for Agricultural Labourers	1	0	10
Compost pits	1	11	0
Panchayatghar	0	3	0
Dbaramshala and garden	0	4	0
Primary School	0	3	0
Playground for Boys' School	0	3	0
Kitchen garden of School	0	6	0
Girls' School	0	4	0
Playground for Girls' School	0	4	0
Burial ground for Muslims	0	13	10
Crematorium for Hindus	1	2	15
Yellow earth for domestic use	1	4	0
Pathway	6	2	10
Chak roads	2	10	15
For dead animal	0	2	0
Drains and water channels	3	4	7
Land for other purposes	6	7	18

Voluntary Organisation

There is a youth club in the village having twenty-two active members. The N.E.S. Block has given a volley-ball for the recreation of the younger people. A *Bhajan Mandli* has also been formed. Last year the *Bhajan Mandli* won a *dholak* and *chimta* at the Block level competition. The female Village Level Worker has also formed a *Mahila Mangal Dal* with 10 or 12 active members. They casually gather and arrange cultural programmes. The N.E.S. Block has given a subsidy of harmonium, *khartal*, *manjeera*, *bansuri* and *dholak* to the *Mahila Mangal Dal* (Women's Welfare Society). The Co-operative Society of the village has a community radio-set but it was not working in November, 1962 as it required replacement of battery.

Educational Institution

There is no educational institution in the village except a *Bal Bari* (Children's School), which was started at the instance of N.E.S. Block in 1961. The *Grah Lakshmi* teaches 24 students, 5 boys and 19 girls up to IV Standard. She is paid Rs. 20 from the N.E.S. Block and Rs. 5 from the Panchayat fund per month. There is also an arrangement for educating female adults. Education was being imparted to 9 elderly girls and 5 aged females.

The Village Level Worker who was posted in this village in September, 1962 has trained 15 females in sewing, 10 females in knitting and 6 females in weaving of *niwar*. Some of the girls were found learning crochet knitting from the Village Level Worker. Two sewing machines have also been provided at the Village Level Worker Centre for use of the womenfolk.

A Primary School for girls and boys, a Junior High School for boys and an Intermediate College are situated at Chharra.

Reform Measures

The female social worker of Family Planning Centre Chharra periodically visits the village and gives advice on planned parenthood and training in the use of contraceptives. The Family Planning Centre Chharra was established on December 18, 1960 and it has been doing good service to the people. The social worker said that she had been getting quite a favourable response from the wives. At the time of Survey 27 women of the village were found using contraceptives. The main difficulty, faced by the social worker is the non-co-operation of elderly women and male members of the households. It is a problem to convince them of the need of family planning. The Family Planning Centre

is attached to the Primary Health Unit which has been functioning under a Medical Officer. There is no arrangement of sterilization. Those interested are advised to go to Aligarh.

Dowry

The law prohibiting dowry is a dead letter for the residents for want of effective measures to enforce it. Dowry is given according to one's economic condition. As a rule it is not settled from before. There was no case in which the problem of dowry had caused hardship to the girl's family. No debt was incurred by anyone for giving dowry.

Hindu Marriage Act, 1955

Only a small number of persons are aware of the provisions of the Hindu Marriage Act, 1955. The provision of age at marriage is followed more in breach rather than in observance. There has been no prosecution for such contraventions. Hence the provisions remain as dead as the Sarda Act.

Hindu Adoptions & Maintenance Act, 1956

No one in the village was aware of the Hindu Adoptions and Maintenance Act, 1956 (Act 78 of 1956).

Hindu Succession Act, 1956

No one in the village was aware of the provisions of the Hindu Succession Act, 1956 (Act 30 of 1956). All the 170 heads of Hindu households were questioned as to their attitude about inheritance of property of daughters equally with sons. Only 32 (18.8 per cent) of them — 2 Barhai, 2 Brahmin, 6 Jatava, 1 Kayastha, 1 Nai, 19

Lodhey Rajput and 1 Dhobi—agreed that daughters should inherit equally with sons. Up to this time, there has not been a single case in which the daughters might have inherited equally with the sons. The daughters themselves do not assert their newly acquired right for fear of spoiling their relations with their parents and brothers for ever.

Untouchability

Untouchability is an old institution with deep roots in the Hindu society. It continues to be practised in spite of the Untouchability (Offences) Act, 1955. All the heads of 196 households were asked whether they are aware of the Untouchability (Offences) Act, 1955, which lays down that the practice of untouchability in any form is a cognizable offence. Only 94 heads of households (47.9 per cent) reported that they knew of the existence of the Act. Out of 26 Scheduled Caste households, as many as 18 households were ignorant of the provisions of the Act. There has been no prosecution for contravention of the provisions of this Act. Legislation cannot possibly abolish untouchability, especially when the provisions of law are not enforced.

Abolition of Zamindari System

The abolition of Zamindari has brought a radical change in the social life of the residents. The villagers are free from suppression of the zamindars and their representatives. They are no longer forced to do *begar* for them. They are the owners of land they cultivate. They can bring about permanent improvements thereon. Forced labour has disappeared. An atmosphere of freedom has replaced the suffocating air of servitude.

CHAPTER V

CONCLUSION

The foregoing study of the various aspects of the social, cultural and economic life of the village leads to the obvious conclusion that it is a forward and developed village. It is easily accessible throughout the year. The nearness of Town Area Chharra has given the village a ruralurbanised outlook on the various facets of life. The various factors which bring about change in outlook on life and mode of living can easily penetrate such a village. The soil is good for cultivation. The predominant population is of Lodheys who have the reputation of being good cultivators. They can easily catch new ideas provided they are correctly approached.

In addition to *kachcha* wells owned by individual cultivators, there is a tube-well of the State Irrigation Department. Since irrigation arrangements are good, the village has a large double-cropped area. The cultivators are not at the mercy of the rain-god alone. Some of them have taken to improved methods of cultivation. Chemical fertilizers and improved varieties of seeds are also becoming popular with them.

As a result of consolidation proceedings in the village, the holdings are no longer sub-divided or fragmented. Thus another hurdle to efficient agricultural production has been removed. It is expected that production per acre will go up as a result of consolidation.

The activities of the Planning Department have been extended to this village. The N.E.S. Block headquarters is at a distance of half a mile only. There is a Co-operative Credit Society in the village which caters to the needs of everyone who becomes a member of it. The cultivators feel no difficulty in the matter of loans. The village is under the Package Scheme of Agriculture Department. Hence intensive efforts are made by the Department to popularise the use of improved varieties of seeds, proper compost and green manure, and chemical fertilizers with a view to increasing agricultural production. The average production per acre in this village is above normal. Agriculture is not a mode of living to the cultivators but it is a source of profit. The well constructed houses of the village present a good picture of their economic well-being.

The sugarcane crop in this village is not very paying because there is no sugar factory in the vicinity and *gur* has to be manufactured out of the cane.

There is no educational institution in the village but adequate facilities for education exist at Chharra. There is no difficulty for boys but no one wants to send the girls to the town for education, even though it is so near.

No resident of this village works on any good post outside. Hence there is little opportunity of the younger generation going outside for economic pursuit. Almost everyone is absorbed in the village or on some small posts.

With the political and consequential socio-economic changes all over India, lot of change has taken place in this village also on all fronts. Having seen three Panchayat and Assembly elections, the population has grown politically conscious. With the abolition of Zamindari and enforcement of the U. P. Panchayat Raj Act, 1948 there has been a radical change in the outlook of people on life. Now they have learnt to assert, they are not afraid of the bureaucracy but freely complain to the highest authorities to get their grievances redressed. The officials, too, give a patient hearing to what they say. Due weight is attached to the *vox populi*.

Barauli and Chharra are very near to each other. The village people visit the town every day. About one score of persons of this village work at Chharra in one capacity or the other. Some of them have even got constructed their houses in the town. Thus the contact with the urban people is frequent. As a result, the way of dress and living has undergone a radical change. *Sari*, *bodice*, *petti-coat*, *salwar*, half-pants, full pants, pull-over, etc. are for example, in common use among the younger generation. It would be very difficult to find even an old woman wearing *lehanga* which was so common a dress among the village females in the past.

Most of the interior lanes of the village have been made pukka with the result that they are quite neat and clean. There has been adequate development in the village during the last ten years. A few houses are electrified while the village lanes too, are going to be electrified shortly. The survey reveals that 13 households have invested capital in construction of buildings including wells. The total value of

such achievements comes to Rs. 144,525 or so. In other words, on an average one household has invested Rs. 1,460 in new undertakings. It was also reported that 42 households of the village have cleared off a total loan of Rs. 27,315 during these 10 years. These figures are an index of general prosperity.

The social values, too, have been changing. The lower castes have been trying hard to go a rung higher in the social ladder. Only the Bhangis are treated as untouchables. The Hindus and Muslims live in the village like good neighbours. They share the joys and sorrows of one another. There may be differences of opinion and casual tiffs but on the whole there is an atmosphere of good will and co-operation prevailing in the village.

No doubt there have been changes in the social, cultural and economic life of the village but the pace of change is not radical. The villagers have a willing-

ness to change but they can accept a change only when they have been convinced of the utility of the proposed change. The lurking suspicion in their minds allows the adoption of new concepts and practices only with great care and caution. Initially there is hesitation and doubt but in course of time the items of change are brought into the community. The biggest single factor which has set the wheels of the community in motion in the direction of change is the Planning and Development. The tempo of change would mainly depend upon the efforts of the staff of this Department. Every innovation has to be clearly explained to the villagers with great patience in a spirit of mutual understanding, co-operation and sympathy. The energy and interest of the village people has to be channelised into constructive activities with proper guidance and keen insight on the part of village leaders and local officials entrusted with the work of their emancipation and uplift.

TABLES

TABLE I

Area, Houses and Population

Area in		Density	No. of Houses	No. of Households	Population		
Acres	Hectares				Persons	Males	Females
408	165.2	1,544 persons per sq. mile	190	196	984	512	472

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 & above
Persons	Males	Females	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F
984	512	472	88 70	62 60	52 53	80 49	40 36	45 20	32 31	62 57	65 40	36 38

TABLE III

Size and Composition of Households

Total Number of Households	Size of Households														
	Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members & over		
	House- holds	Males	Fe- males	House- holds	Males	Fe- males	House- holds	Males	Fe- males	House- holds	Males	Fe- males	House- holds	Males	Fe- males
196	11	5	6	54	73	70	89	237	200	26	96	102	16	101	94

TABLES

TABLE IV

Caste and Nature of Families

Caste	Total Number of Households	Type of Families living in the Households			
		Simple	Intermediate	Joint	Others
Barhai	7	3	..	2	2
Brahmin	2	1	..	1	..
Balmiki	3	2	1	..	..
Dhobi (Hindu)	1	..	..	1	..
Jatava	21	12	1	4	4
Kahar	1	1	..	..	..
Kayastha	1	1	..	..	..
Nai	7	4	..	3	..
Lodhey Rajput	123	51	22	40	10
Dhobi (Muslim)	2	1	..	1	..
Lohar	1	1	..	..	..
Pathan	27	16	4	5	2
Total :	196	93	28	57	18

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

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

Joint family consists of married couple 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.

TABLE V

Households classified by Religions, Communities, Castes and Sub-castes

Religion	Caste	Sub-caste	Population			No. of Households
			Persons	Males	Females	
Hindu	Barhai	Sihoria	27	14	13	7
	Brahmin	Bhardwaj	7	3	4	1
		Vitharia	5	3	2	1
	Balmiki		11	5	6	3
	Dhobi		5	3	2	1
	Jatava		94	49	45	21
	Kahar		2	1	1	1
	Kayastha	Kulshreshtha	3	2	1	1
	Nai	Mathuria	34	18	16	7
	Lodhey Rajput	Mathuria	643	345	298	123
Muslim	Lohar		4	2	2	1
	Dhobi		9	5	4	2
	Pathan		140	62	78	27

BARAULI

TABLE VI
Age and Marital Status

Age-group (Years)	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	984	512	472	227	104	255	247	29	31	1	..
0—4	158	88	70	88	70	..	..	..	..	..	..
5—9	122	62	60	62	60	..	..	..	..	..	..
10—14	105	52	53	52	47	..	6	..	..	..	..
15—19	79	30	49	16	15	13	34	1	..	..	..
20—24	76	40	36	5	2	35	34	..	..	..	..
25—29	74	45	29	1	..	43	29	1	..	..	..
30—34	63	32	31	1	..	31	30	..	1	..	..
35—39	52	26	26	1	..	23	26	1	..	1	..
40—44	67	36	31	..	..	33	29	3	2	..	..
45—49	44	24	20	..	..	20	19	4	1	..	..
50—54	42	23	19	1	..	19	17	3	2	..	..
55—59	28	18	10	..	..	15	17	3	3	..	..
60 & over	74	36	38	..	..	23	16	13	22	..	..

TABLE VII
Education

Age-group (Years)	Total Population			Illiterate		Literate without educational standard		Primary or Basic		High School		Intermediate	
	P	M	F	M	F	M	F	M	F	M	F	M	F
All ages	984	512	472	383	429	97	42	20	1	9	..	3	..
0—4	158	88	70	88	70	..	..	..	..	..	..	..	..
5—9	122	62	60	46	50	16	10	..	..	..	..	..	..
10—14	105	52	53	24	38	24	15	4	..	..	..	..	..
15—19	79	30	49	18	42	7	6	2	1	2	..	1	..
20—24	76	40	36	24	32	13	4	2	..	1	..	..	..
25—29	74	45	29	30	27	6	2	5	..	3	..	1	..
30—34	63	32	31	23	29	5	2	2	..	1	..	1	..
35—39	52	26	26	22	25	2	1	2	..	..	..	..	..
40—44	67	36	31	30	30	6	1	..	..	..	..	..	..
45—49	44	24	20	17	19	4	1	2	..	..	..	..	..
50—54	42	23	19	17	19	4	..	1	..	1	..	..	..
55—59	28	18	10	14	10	4	..	..	..	1	..	..	..
60 & over	74	36	38	30	38	6	..	..	..	..	..	..	..

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	984	512	472	324	311	13	660	201	459
0—14	385	202	183	17	17	..	368	185	183
15—34	292	147	145	139	136	3	153	11	142
35—59	233	127	106	133	127	6	100	..	100
60 & over	74	36	38	35	31	4	39	5	34

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

Age-group (Years)	Cultiva- tion	Agricul- tural Labour	Mason	Whole- sale dealer	Teacher	Tube-well Mate	Labourer	Dairy Farmer	Share- cropping	Motor Driver	Ghee Producer	Lekhpal	Tailoring
	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F
All ages	185 3	59 1	6 ..	5 ..	4 ..	1 ..	1 1	4 ..	..	1 1	1 ..	6 ..	3 ..
0—14	8 ..	6 ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
15—34	81 ..	24 ..	2 ..	2 ..	2 ..	.. ..	1 ..	2 ..	.. ..	1 ..	.. ..	5 ..	3 ..
35—59	71 2	26 ..	3 ..	3 ..	2 ..	1 ..	.. ..	1 ..	.. ..	1 ..	1 ..	1 ..	.. ..
60 & over	25 1	3 1	1 ..	.. ..	.. ..	.. ..	1 ..	1 ..	.. ..	.. ..	.. ..	.. ..	.. ..

Age-group (Years)	Sales Assistants	Service in Mandir	Retail seller	Rearing of animals	Tube-well Contractor	Spinning	Carpenter	Washer- man	Black- smith	Tube-well Operator	Water- man	Sweeper	Village Level Worker
	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F	M F
All ages	4 ..	1 ..	2 ..	3 1	1 ..	.. 1	6 ..	5 1	1 ..	1 ..	1 ..	1 4	1 ..
0—14	1 ..	1 ..	.. ..	1 ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
15—34	2 ..	.. ..	1 ..	.. ..	.. ..	.. ..	2 ..	2 1	.. ..	1 ..	.. ..	1 2	1 ..
35—59	1 ..	.. ..	1 ..	2 1	1 ..	.. ..	4 ..	2 ..	1 ..	.. ..	1 ..	2 ..	.. ..
60 & over	.. ..	.. ..	.. ..	.. ..	.. ..	.. 1	.. ..	1 ..	.. ..	.. ..	.. ..	.. ..	.. ..

Age-group (Years)	Barber	Woodshop	Gur Producer	Brick-layer
	M F	M F	M F	M F
All ages	4 ..	2 ..	1 ..	1 ..
0—14	.. ..	.. ..	.. ..	.. ..
15—34	2 ..	1 ..	.. ..	.. ..
35—59	2 ..	1 ..	1 ..	1 ..
60 & over	.. ..	.. ..	.. ..	.. ..

BARAULI

TABLE X

Households by Number of Rooms and by Number of Persons Occupying

Total Number of households		Total Number of rooms		Total Number of family members		Households with 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 more than five rooms			
						No. of Households		Total No. of family members		No. of Households		Total No. of family members		No. of Households		Total No. of family members		No. of Households		Total No. of family members	
196	384	984	..	..	83	348	66	318	31	183	12	86	1	5	3	44					

TABLE XI

Livestock

Caste	Milch cattle		Draught bull		Goats & Sheep		Horse		Duck & Geese		Dry cows & she-buffaloes		Buffaloes & cow calves		Mules	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
Barhai	3	3	..	..	..	..	..	..	..	..	4	5	2	3	..	..
Brahmin	1	1	1	1	..	..	..	..	..	..	2	2	1	1	..	..
Balmiki	..	..	..	..	..	..	..	..	2	5	..	..	..	..	..	..
Dhobi (Hindu)	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Jatava	12	13	2	2	2	3	..	..	..	..	6	8	4	6	..	..
Kahar	..	..	..	..	..	..	..	..	..	..	1	2	..	..	..	..
Kayastha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nai	5	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lodhey Rajput	83	95	81	161	1	2	2	2	..	..	4	9	3	4	..	..
Dhobi (Muslim)	..	..	..	..	..	..	..	..	1	3	1	1	..	..	1	3
Lohar	..	..	..	..	..	..	..	..	1	4	..	..	..	..	..	..
Pathan	12	19	12	25	2	5	..	..	15	60	17	25	10	13	..	..
Total :	116	137	97	190	5	10	2	2	19	78	118	202	60	80	1	3

TABLES

TABLE XII

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

Name of Products	Wheat	Wheat & Gram	Maize, Jowar or Bajra	Pulse	Barley	Vege- tables	Oil- seeds	Tobacco	Cotton	Fruits	Fodder	Gur
(1) Annual quantity produced	2,212	623	2,310	1,505	445	94	515	1	9	84	10,859	392
(2) Total annual quantity consumed by the producing households	1,357	358	1,704	928	421	89	88	..	8	19	10,348	59
(3) Total annual quantity available for sale	855	265	606	577	24	5	427	1	1	65	511	333

Name of products	Sugarcane	Oilseeds	Fruits
(1) Annual quantity produced	9,708	Rs. 126	Rs. 1,100
(2) Total annual quantity consumed by the producing households	709	Rs. 126	Rs. 275
(3) Total annual quantity available for sale	8,999	..	Rs. 825

TABLE XIII

Indebtedness

Indebtedness by Income Group

Income Group	Total No. of Households	No. of Households in debt	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt	Total of Debt (Rs.)
Rs. 25 & below	7	1	14.03	237.68	250
Rs. 26 to 50	36	25	69.44	284.84	5,942
Rs. 51 to 75	46	30	65.22	414.10	8,545
Rs. 76 to 100	50	39	78.00	747.50	16,150
Rs. 101 & over	57	42	73.67	250.00	31,395
Total :	196	137	69.89	454.61	62,282

TABLE XIV

Indebtedness by Causes

Causes	Amount of debt (Rs.)	No. of households in debt	Percentage of debt due to cause to the total amount of debt
1. House construction or repairs to existing building	1,700	5	2.73
2. Marriages	2,065	8	3.31
3. Funerals	600	1	0.96
4. To clear outstanding debts	1,900	4	3.05
5. Sicknes	1,000	1	1.60
6. Ordinary wants	15,412	59	24.75
7. Household cultivation	33,785	73	54.25
8. Industry run by the household	2,010	2	3.25
9. Business run by the household	2,810	5	5.50
10. Litigation	1,000	1	1.60
Total :	62,282	159	100.00

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

Name of District	Name of Tahsil	Name of Village	Revenue Number
1. Uttari Kashi	Dunda	Birpur	44
2. Pithoragarh	Munsiari	Ghorpatta Malla	45
		Darkot	25
3. Garhwal	Pauri	Thapli	55
4. Almora	Ranikhet	Bijepur	51
5. Bijnor	Bijnor	Rahulnagar urf Raoli	161
		Mughalpura	175
6. Budaun	Bisauli	Mirzapur Behta	110
	Budaun	Kachla Pukhta	21
7. Bareilly	Nawabganj	Adhkata Rabbani Begum	8
		Barkhan	198
8. Pilibhit	Bisalpur	Daulatpur Hira	174
9. Dehra Dun	Chakrata	Dhaura	118
		Chapna	332
		Sarari	221
10. Saharapur	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

LIST OF VILLAGES

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Name of District	Name of Tahsil	Name of Village	Revenue Number
16. Kanpur	Kanpur	Ishuriganj	17
17. Allahabad	Soraon	Sarai Kesho urf Bagi	216
		Kalyanpur	24
	Phulpur	Bhadkar Uparhar	151
18. Hamirpur	Rath	Qasba Khera	4
19. Banda	Naraini	Akbarpur	2
20. Kheri	Nighasan	Belapersua	122
		Bankati	..
		Lodhauri	492
		Rakehti	301
21. Sitapur	Biswan	Kanduni	354
22. Gonda	Balrampur	Suganagar Domri	83
		Rajderwa Tharu	50
23. Bara Banki	Nawabganj	Gadia	124
		Dadra	20
24. Sultanpur	Sultanpur	Barasin	42
25. Azamgarh	Phulpur	Sumbha Dih	36
		Surhan	87
	Ghosi	Pakri Buzurg	444
26. Ghazipur	Ghazipur	Para	64
27. Varanasi	Varanasi	Lohta	123
		Mehndiganj	248
28. Mirzapur	Robertsganj	Mitapur	104
		Gidhia	36
		Parsoi	70

