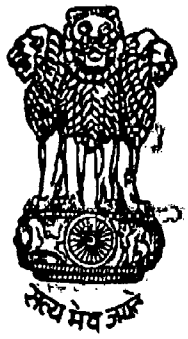
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CENSUS OF INDIA 1961

VOLUME XV

UTTAR PRADESH

PART VI

VILLAGE SURVEY MONOGRAPH NO. 19

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

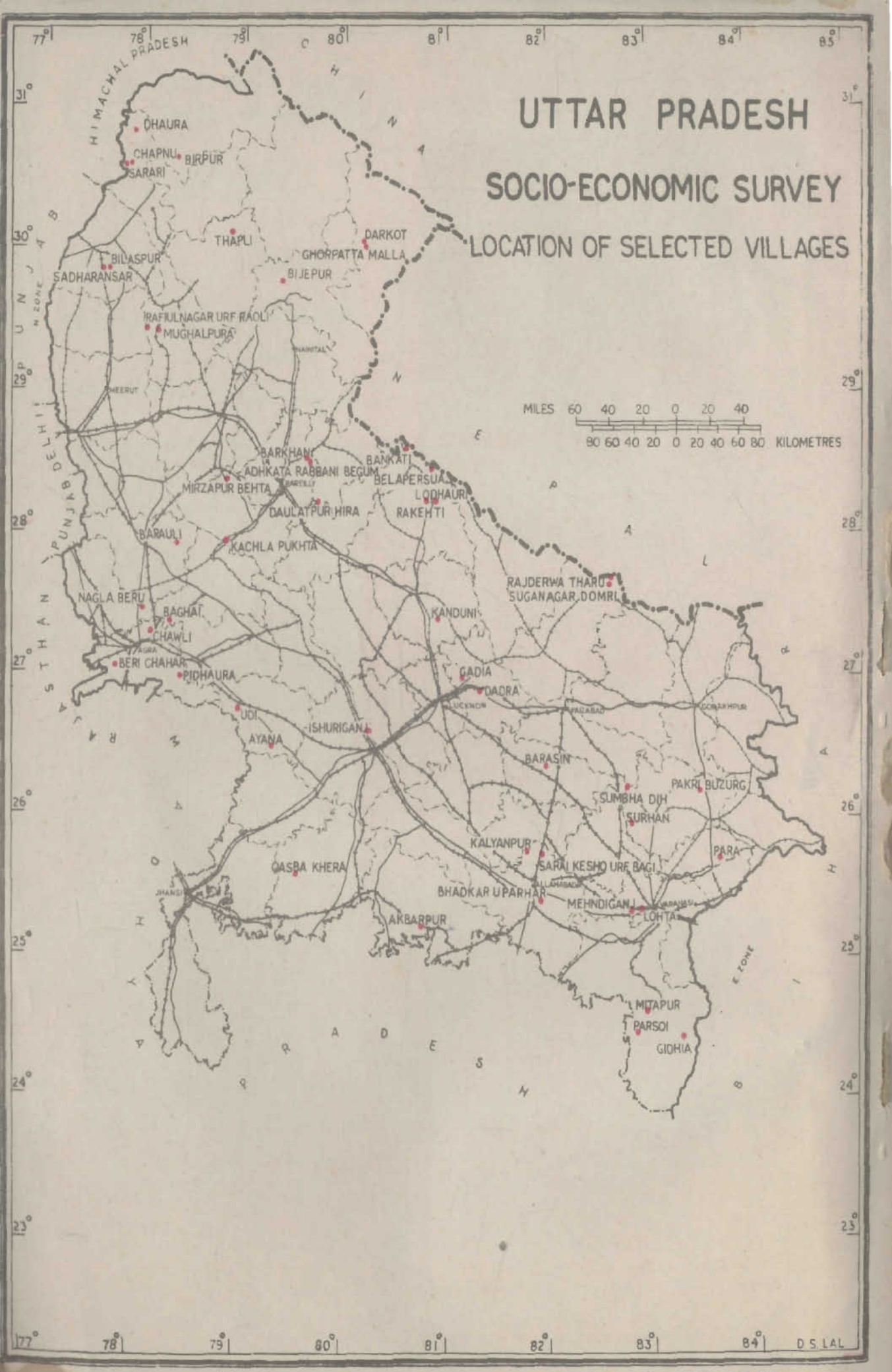
VILLAGE NAGLA BERU

(TAHSIL SADABAD, DISTRICT MATHURA)

BY
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FOREWORD

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to

variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in *situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessles; 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. This Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment or the frame of Surveys and presentation of result.

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.

NEW DELHI
July 30, 1964.

ASOK MITRA
Registrar General, India.

PREFACE

In Uttar Pradesh the Census Organisation has 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 pachayats, abolition of Zamindari, extension of Planning and Development activities and enforcement of various social laws. The knowledge thus gained can be utilised for the reorientation 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. Out of the selected villages, some contain a dominant community with one predominating occupation, some are populated by backward or almost aboriginal people, and others have an old and settled character with a multi-ethnic composition and diverse occupations. Minor deviations from the standards prescribed for selection were inevitable because of the non-availability of the requisite number of villages possessing all the prescribed variables. The 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. Nagla Beru is a small village situated at a distance of 5 miles to the north-east of tahsil town Sadabad of district Mathura. The village has an area of about 317.45 acres and a population of 538 persons living in 93 households. Of the total population, 137 person (25.5 per cent) are Brahmin, 107 persons (19.9 per cent) are Kshatriya and 101 persons (18.3 per cent) are Gadaria. Other communities are Nai Kachhi, Kumhar, Koli, Dhobi and Muslim Fakir and Teli. It is, thus, a multi-racial village. Similarly, of the total 174 workers, 105 persons (60.4 per cent) are cultivators and 21 persons (12.1 per cent) are agricultural labourers, which indicates that the population depends mainly on agriculture.

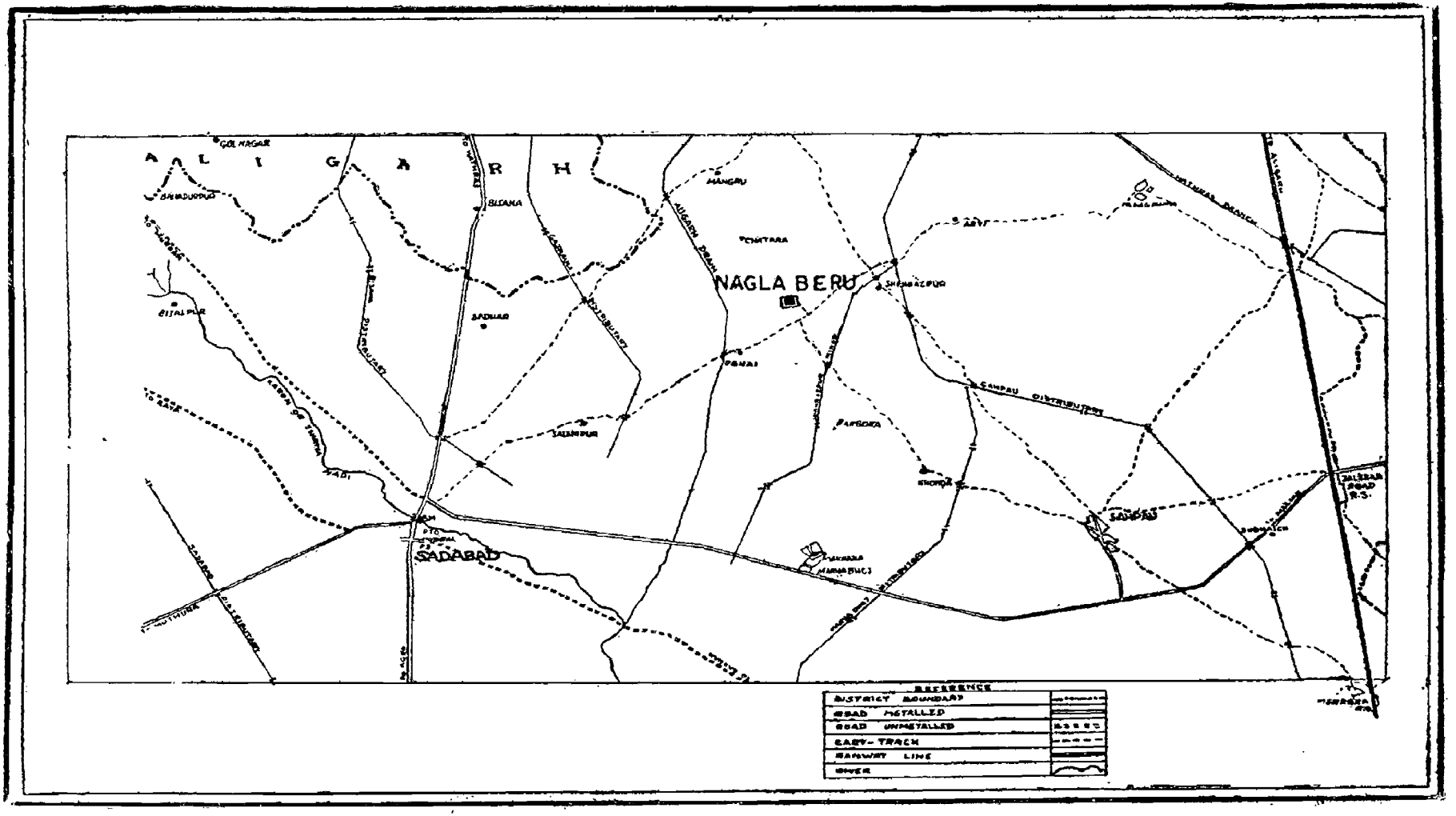
4. The research methods employed in this study have consisted of the use of schedules and questionnaires, case studies, village records, census data, interviews and group discussions. The local investigation was carried out by the field staff of this organisation, having a well-trained pair of eyes. The data on which the monograph is based were collected at the spot in May, 1962. The study was, of course, subject to time pressure. 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 become easy and simple.

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 Organisation. Shri R. C. Sharma, Deputy Superintendent of Census Operations, of the Uttar Pradesh Civil Service, is responsible for guiding and supervising the investigation, marshalling the statistical evidence, analysing the data and drafting the report.

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

LUCKNOW :
31st *March*, 1962.

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



Notional Map Showing Location of Village Nagla Beru Tahsil Sadabad District Mathura

CHAPTER I

The Village

Nagla Beru, or Berua, as it is popularly known, is a small village, with an area of 317·45 acres or 0.49 sqr. mile and a population of 538 persons, situated between the parallels 26° 28′ north and 78° 6′ east at a distance of about 5 miles to the north-east of the tahsil town Sadabad of district Mathura. It is connected by a fair weather *kachcha* road. The district headquarters is at a distance of about 30 miles from the village. It is bounded on the north by village Chhatara, on the east by village Shahbazpur, on the south by village Parsora and on the west by village Ughai. For reaching the village, one has to go to Sahpau via Sadabad by Mathura-Jalesar Road Union buses plying at a regular interval. Sadabad is situated on the crossing of Mathura-Jalesar road and Agra-Aligarh road, at a distance of about 25 miles from Mathura and 22 miles from Agra. Sahpau lies at a distance of 7 miles on Mathura-Jalesar road from Sadabad. There are three different ways of reaching the village, all being *kachcha* roads. One of the roads goes from Sadabad via village Salempur and Ughai, the second from Nagla Dali (on Sadabad-Aligarh road) or Bisana which is also at a distance of 5 miles from the village and the third one is from Sahpau via Khonda village. From Sahpau one can go by the Sahpau Distributary service road and reach the village after covering about 6 miles.

The nearest railway station is Jalesar Road, which is connected with the village by a 7 miles long fair weather road. The usual means of conveyance is the bullock cart or the cycle. Some of the people trudge the distance on foot.

The inhabitants of this village depend mainly on agriculture. Out of the 93 households in the village, 24 are of Brahmins, 16 of Gadarias, 15 of Rajputs, 13 of Dhobis, 11 of Fakirs (Muslims), 5 of Telis, 2 each of Kolis, Kumhars, Karhereys and Nais and one of Dheemars. The Dhobis are classified as Scheduled Caste. The Brahmins and Rajputs constitute the dominant communities.

The land of the village is alluvial loam, capable of growing *jowar, bajra* and sugarcane in autumn and wheat, gram, barley and pea in the spring season. Most of the cultivated area of the village is under irrigation. Canal, wells and persian wheels are the important sources of irrigation.

The climate of Nagla Beru is dry and hot as in the case of the district as a whole. Summer lasts long and the rainfall is poor. The *loo* (hot westerly wind) starts blowing in April and continues till the month of June, which is the hotest month. The average rainfall recorded during the last ten years at Sadabad, was 34.54 inches. The wettest year for the tahsil was 1958 when 45.07 inches of rain was recorded, while the driest year during the last ten years was 1953 when only 16.56 inches rainfall was recorded. The rain starts from the last week of June and continues up to September. The wettest months are July and August.

Of the wild animals, hare, fox, porcupine, *bijjoo*, jackal, and *neelgai* and of the reptiles, various types of snakes, scorpions, *goh, biskhapra*, mongoose, etc. are commonly found in the village. Peacock, *bagula, saras, galgalia, pirukulia*, parrot, crow, owl, *baya, khaskhooshta*, sparrow, *bulbul, jhanpil*, pigeon, vulture, *cheel, koyal* are the birds usually seen in the village. *Titar* and *bater* are also available in the vicinity of the village. The domestic animals comprise cows, bullocks, buffaloes, ponies, horses and goats. Fish are found in the pond situated to the west of the *abadi* area.

The trees found in the village are *babool, sheesham, nim, pipal, bargad, goolar* and *chhonkar*, banana, *jamun*, mango, *karonda*, lemon, guava, *anar, malta, sahtoot, santra, amla*, figs, *morpankhi*, etc.

A Shiva temple located to the south-western corner of the village was got constructed by a Brahmin recently. The Pathwari goddess is located near this pond. The village has no mosque. The cremation ground of Hindus

and the burial ground of the Muslims are located in the south-east corner of the village.

The sources of water are the Sahpau distributary and masonary wells. The village has three ponds of which one is quite big. The water of these ponds is used for animals and construction purposes. Some of the wells are used for irrigation also. The Dhobis draw water from a well situated on the outskirts of the village. The Planning Department has a scheme of constructing a well for them.

The village falls under the jurisdiction of Shadow Block Sahpau, where the Panchayat Inspector and the Co-operative Inspector live. The police station of the village is also at Sahpau. The tahsil headquarters is at Sadabad at a distance of about 5 miles. The agricultural seed store is situated at Jalesar Road at a distance of 6 miles. The nearest post office is at Hasanpur Baru which is situated at a distance of about 1½ miles from the village. In fact the village is served by the Branch Post Office Mangru at a distance of 2 miles from the village. The Telegraph Office and the Sub-Registrar's Office are situated at Sadabad. The village postman visits the village twice a week.

A Primary School up to V class has been functioning in the village since 1954. There is a Junior High School at Mangru and a High School at Sadabad. The nearest Intermediate College is situated in village Mehrara, bout 8 miles away from the village.

There is a Gaon Panchayat in the village. The Nyaya Panchayat of the village is situated at Arati, about 3 miles away from the village. There is no Government dispensary or veterinary hospital near the village. These facilities are available at Sadabad.

For petty requirements, the inhabitants either go to the market at Sadabad or at Sahpau, or to the weekly market of Manikpur (Jalesar Road). For bigger transactions one has to go to the market at Hathras, which is situated at a distance of ten miles from the village and is connected by a foot track which can be used by bullock carts also in fair weather.

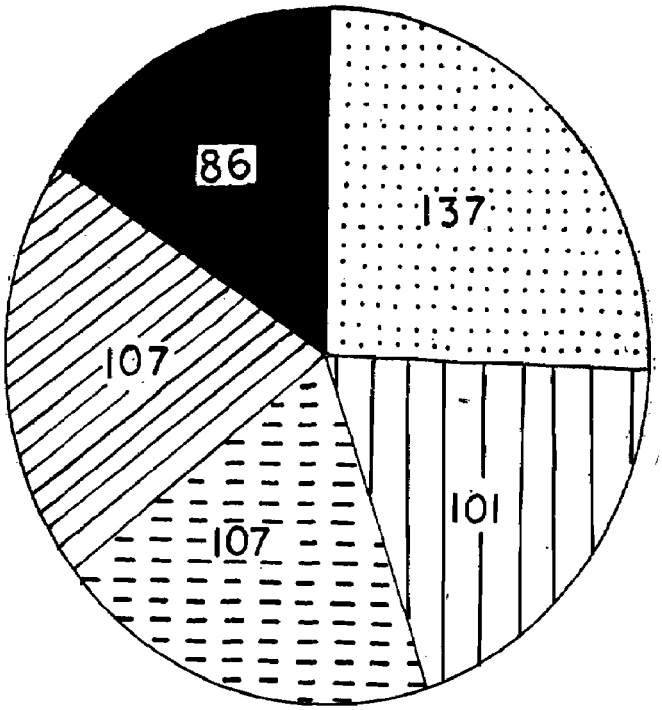
Nothing can be said authentically as to when and how this village came into existence. The village elders say that it was founded by Gahlot Rajputs long ago. They are said to have migrated from Rajasthan sometime in the year 1160 A. D. and settled in villages Rohai, Ughai, Bisana and Sahpau of Mathura district and Tehoo Timarua of Etah district. Gradually their population increased and they spread over the neighbouring places. The Gahlots settled first and other communities followed. The other section of Rajputs, the Bargujars, were the original residents of village Pondari in district Etah and they were attracted to the village because they were relatives of Gahlots. As regards Brahmins, the Sanadhya immigrated from village Ughai and the Gaurs from village Salempur Parsora. Information about people of other castes could not be traced out.

PLATE NO. I



A woman drawing water from a pukka well

POPULATION BY CASTE



MUSLIM

BRAHMIN

GADARIA

THAKUR

OTHER HINDUS

KAUSAR

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The following table shows the population of various castes in the village :—

TABLE NO. 2.1

Population of Various Castes

Name of caste	Sub-caste	No. of House-holds	Population		
			Persons	Males	Females
Brahmin	Gaur	7	28	16	12
	Sanadhya	17	109	60	49
Kshatriya	Shishodia or Gahlot	13	97	54	43
	Bargujar	2	10	6	4
Gadaria	Raria	6	26	15	11
	Hans	4	27	18	9
	Chandel	1	16	6	10
	Dhangar	1	9	7	2
	Sagar	4	23	10	13
Nai	Bhadotia	2	12	7	5
Karhery	Amra	2	11	5	6
Kumhar	Malaria	1	4	3	1
	Others	1	7	4	3
Dheemer		1	5	3	2
Koli	Mahor	1	3	3	..
	Yadunia	1	4	2	2
Dhobi (S. C.)	Mathuria	13	61	32	29
Total		77	452	251	201
Muslims	Fakir	11	62	29	33
	Teli	5	24	14	10
Grand Total		93	538	294	244

As is seen from the above table, 84.01 per cent of the population consists of Hindus and the remaining 15.99 per cent of Mohammedans.

The Brahmins comprise 30.3 per cent of the Hindu population and 25.5 per cent of the total population. About 79.5 per cent of them belong to the Sanadhya sub-caste and the remaining to the Gaur sub-caste. The latter claim superiority over the Sanadhyas. The Sanadhya Brahmins have 5 sub-divisions, namely, Ojha (57), Parasar (23), Upadhyaya (14), Bandel (9), and Negaria (6). The Ojhas are said to have migrated from Mewar about 800 years ago along with the Shishodia or Gahlot Rajputs whose family priests they used to be. All the Gaurs belong to the Tiwari sub-division. Their ancestral home is said to be Parsora village from where they had migrated. All the Brahmins have well-built bodies and fair complexion. They have a lion's share of village land under their cultivation. Most of them are cultivators.

The Kshatriyas, with 15 families and 107 persons, comprise 23.7 per cent of the Hindus and 20.0 of the total population. The Shishodias or Gahlot, with 13 families and 97 persons, constitute 90.65 per cent of the Kshatriya community. They are said to have migrated from Chittorgarh in the year 1160 A. D. or so. There are several villages of Shishodia Rajputs in the vicinity. The ten persons of Bargujar Sub-caste were immigrants from village Pondari of district Etah. They are said to have migrated to this village about five generations ago. The Kshatriyas were mostly cultivators, having a good status in the village. One of them is a Major in the army and his son is a cadet at Dehra Dun. The Kshatriyas have a wheatish complexion.

The third place in point of numbers is occupied by the Gadarias who are 22.4 per cent of the Hindus and 18.8 per cent of the total population. They have a number of clans and are good cultivators. Nothing could be ascertained about their origin. All of them have been shepherds originally. They have a dark complexion and do not occupy a high status in the village. The Dhobis, with 13 families and 61 persons comprised 13.5 per cent of the Hindus and 11.3 per cent of the total population.

All of them belong to Mathuria sub-caste. In addition to washing clothes, some of them follow the subsidiary occupation of transporting goods on donkeys and ponies. They have a dark complexion. They belong to the Scheduled Caste.

The Nais (barbers) are 12 in number and constitute 2.7 per cent of the Hindu population and 2.2 per cent of the total population. They are mainly engaged in their traditional occupation of barber. They have a wheatish complexion.

The 11 members of the Karherey community or (2.4 per cent of the Hindu population and 2.0 per cent of the total population), work as agricultural labourers. Both the families had immigrated from village Kuraoli of district Hathras. They have a dark complexion.

The Kumhars or potters were engaged in their traditional occupation of earthen pot making. Only 11 in number, they constituted 2.4 per cent of the Hindu population and 2.0 per cent of the total population. There were only two households of Kumhars, one of whom has immigrated from village Kajrauthi of District Mathura.

The two Koli families with 7 persons of this village are just like Muslim Julahas (weavers) of other places. They are weavers by profession. They constitute 1.5 per cent of the Hindu population and 1.3 per cent of the total population.

Only one family of Dheemars, consisting of 5 members, was found in the village. Originally they used to draw water for the upper class people regularly and perform all sorts of odd jobs on ceremonial occasions. They are dark in complexion. They were 1.1 per cent of the Hindu population and 1.0 per cent of the total population.

Muslims

All the Muslims of this village are followers of the Sunni sect. Among them 62 persons, or 27.1 per cent of the Muslim population, consist of Fakirs (beggar); 24 persons, or 27.9 per cent of the total Muslim population, are Teli (oilman). The Fakirs live by seeking alms and the Telis are engaged in oil industry. Some of the Fakirs have given up begging due to the disgrace involved.

General Description of Dwellings

During the rains, the village remains surrounded with water due to poor drainage system; rain water accumulates in the *abadi* area at a number of places. The condition of drainage in the village has worsened during the last 5-6 years. The houses are in general *kachcha* structures, having walls of sun-dried clay bricks or big clods, with roofs of clay and mud spread over wood logs covered with reeds. *Chhappar*, a roof of thatching grass is quite common. Very few houses were found built of pukka bricks, cement, stone, girders, etc. The following table shows the various types of houses in this village :—

TABLE NO. 2.2

Types of Houses

Community	Total	Completely pukka house	Partly pukka	Mud wall & mud roofs
Hindus	77	7	8	62
1. Brahmin	24	4	5	15
2. Kshatriya	15	2	2	11
3. Gadaria	16	1	1	14
4. Nai	2	..	..	2
5. Karherey	2	..	..	2
6. Kumhar	2	..	..	2
7. Dheemar	1	..	..	1
8. Koli	2	..	..	2
9. Dhobi	13	..	..	13
Muslims	16	..	..	16
Fakir	11	..	..	11
Teli	5	..	..	5
Total	93	7	8	78

Out of 93 households, 78 households (83.9 per cent) live in houses with mud walls and mud roofs, and only 7 households (7.5 per cent), in completely pukka houses.

PLATE NO. II



A *kachcha* house in the village

The greatest number of pukka houses is owned by the Brahmins, followed by the Kshatriyas. This is an index of their better economic condition.

In most of the houses, the cattle-shed is close to the living room or the sitting place. No latrines and bath rooms are provided in the houses. Everyone has to go to the nearing fields for answering the call of nature. The males take bath in the open place, generally on the well. The womenfolk sometime use a cot covered with a sheet as a sort of *pardah* wall while bathing in the courtyards of their houses. The dwellings are ill-ventilated and poorly lighted. People are not convinced of the utility of ventilation, the common belief being that ventilators provide easy access to the house for a burglar. Chimneys are not provided for the escape of kitchen smoke. Hence, at the time of cooking, the smoke spreads freely throughout the house. The walls of the houses are plastered with mud, which is periodically coated with a clay wash. Just before Diwali, the houses are washed either with mud or coloured clay. The mud-floor of the house is also smeared with a thin layer of cow dung mixed with yellow mud and water. Some of the houses are seen having crude paintings in ordinary colour whereas in some of the houses are hung cheap prints of Hindu deities or cinema actresses.

The 93 households, consisting of 538 persons, live in 78 houses having 208 rooms. This indicates that 2.6 persons are housed in one room. Further analysis reveals that 29 households with 116 members live in single room houses; in other words, one room houses 5 members in case of 29 families. Another 37 households with 250 persons live in the houses having two rooms, indicating thereby that one room is available for 3.4 persons. There are 12 households with 68 persons living in three-room houses, thus providing one room for 1.9 persons; 9 households with 65 members live in four room houses, providing an accommodation of one room for every 1.8 persons; and 3 households, having 28 members, live in houses having five rooms in each house. Only two households, with 10 persons each, live in houses having more than five rooms. Thus 31 per cent households live in single room houses, 40 per cent in two room houses, 13 per cent in three room houses, 10 per cent in four room houses, 3 per cent in five room houses, 2 per cent in more than five room houses and only 1 per cent without any built up house.

Cost of Construction

The sun-dried clay bricks are prepared locally. The cost of 1,000 bricks of 10″×6″×3″ size is about Rs. 4.50P and an equivalent amount has to be paid by way of transport charges from the pond, where they are manufactured on contract, to the place of construction. These bricks are mainly used for the construction of walls. *Moonj* is available in the village at a cost of about Rs. 2 per maund. An average mud house, with a mud and timber roof, costs about Rs. 2,000. As regards burnt bricks, they are available at kilns situated at Sadabad, and villages Kunjilpur and Marhaka. The standard size of bricks is 9½″×4½″×3″. Sadabad is at a distance of 5 miles, Kunjilpur 7 miles and Marhaka 4 miles. Previously 1,000 first class bricks used to cost Rs. 29.37 P., but now the price has gone up to Rs. 40. The scarcity and high prices of coal and fuel are the main reasons of the high price. The transport charges vary from Rs. 10 to Rs. 15 per 1,000. The price of *sal* wood is Rs. 12 per log of 7′×4″×5″ size at Hathras from where it is transported. The *neem* and mango wood which is commonly used in constructions is either procured locally or purchased from Hathras. The average rates of *neem* and mango logs of similar size are Rs. 5 and Rs. 3 respectively. *Sain* wood logs are also sometimes transported by the inhabitants from Hathras at the rate of Rs. 5 per log of 6′×4″×5″ size. *Takhtas* (planks) for the purposes of doors and windows of 6′×1½″×1″ size are generally used. The prices are Rs. 3 for mango, Rs. 8 for *shisham* and Rs. 5 for *neem* wood. Cement is available @Rs. 8 per bag against permits obtainable from the District Supply Officer or the Tahsildar Sadabad. Iron bars are available at Hathras @Rs. 30 per maund or so. Stone which is available at Hathras or Agra costs about Rs. 30 per 100 sq. feet. Transport charges for 100 sq. feet are Rs. 20 from Hathras. For 28 maunds of weight one has to pay Rs. 12 as transport charges from Hathras. Yamuna sand is brought from Agra and it costs about 0·44 P. per maund. A mason charges

Rs. 3 per diem as wages. The carpenter also charges the same wages. The mason assistants are paid Rs. 1·25 P. per day. In addition one meal and breakfast are given to the masons every day. His assistants are given two big *chapaties* at breakfast. The cost of an average pukka house comes to Rs. 8,000.

Customs Relating to Construction of Houses

Whenever a new house is to be constructed, a Pandit is consulted to indicate an auspicious date and time for laying the foundation stone of the building. On the appointed date and time, a sort of *puja* is performed at the site. Thereafter, the foundation is laid. Some copper coins and turmeric are buried beneath the first brick in the foundation of the house. A little Ganga water is also sprinkled on the brick. Holy verses from the scriptures are recited by the Pandit. Sweets, such as *gur* or *batasha*, are distributed on this occasions. After some construction when the first door frame is fixed, a *swastika* mark is put on the door frame and some sweets are again distributed but that distribution is limited to the workers engaged in construction.

Before occupying the house, the *Grih Pravesh* ceremony is performed. When the house is ready for occupation an auspicious date is fixed again in consultation with the Pandit. The *Satya Narain ki Katha* is recited and a feast is given to the Brahmins, friends and relatives. This ceremony is not performed among the Mohammedans.

It is a common belief among the Hindus that the main entrance should face east, a house having an entrance facing south being considered as inauspicious. Hence they avoid having the main door of the house towards south. Similarly, if the back portion of the house is narrower than the front one, the house is considered inauspicious. The Muslims, however, have no objection to having the main entrance of their house facing south or any other direction.

Dwelling Standards According to Caste

The description of dwellings generally occupied by the various communities is as follows :—

Name of Community	*Description of Dwellings*
1. *Brahmin*	Three rooms with a courtyard having mud walls and roofs and a thatch. Four households have pukka houses and 5, semi-pukka houses. They have better dwellings.
2. *Kshatriya*	A courtyard with two rooms, having mud walls and roof and thatch; two households have pukka houses and two, semi-pukka
3. *Gadaria*	A courtyard and one room with walls and roofs of mud and a thatch. One household hah pukka house and one, semi-pukka.
4. *Nai*	A courtyard and one room with mud walls and roofs and a thatch.
5. *Karherey*	One room built of mud walls and mud roof and a thatch.
6. *Koli*	One room with walls and roof of mud and a thatch.
7. *Kumhars, Dhesmars and Dhobies*	One multi-purpose room built or mud and a thatch in front.
8. *Muslims*	One multi-purpose room built of mud with a thatch.

Evidently the Brahmins and the Kshatriyas have better dwellings.

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

TABLE No. 2.3

Size and Composition of Households

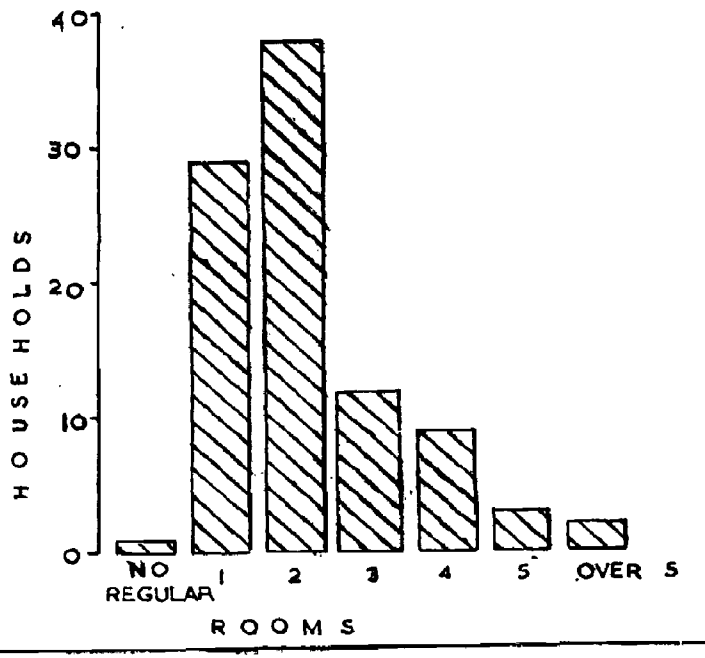
Members per Household	Households	Percentage of Households	Total No. of Persons
1	6	6.5	6
2-3	16	17.3	43
4-6	42	45.2	202
7-9	20	21.5	157
10 and over	9	9.7	130

The above figures indicate that the largest number of households has 4-6 persons; the average household has 5-6 members.

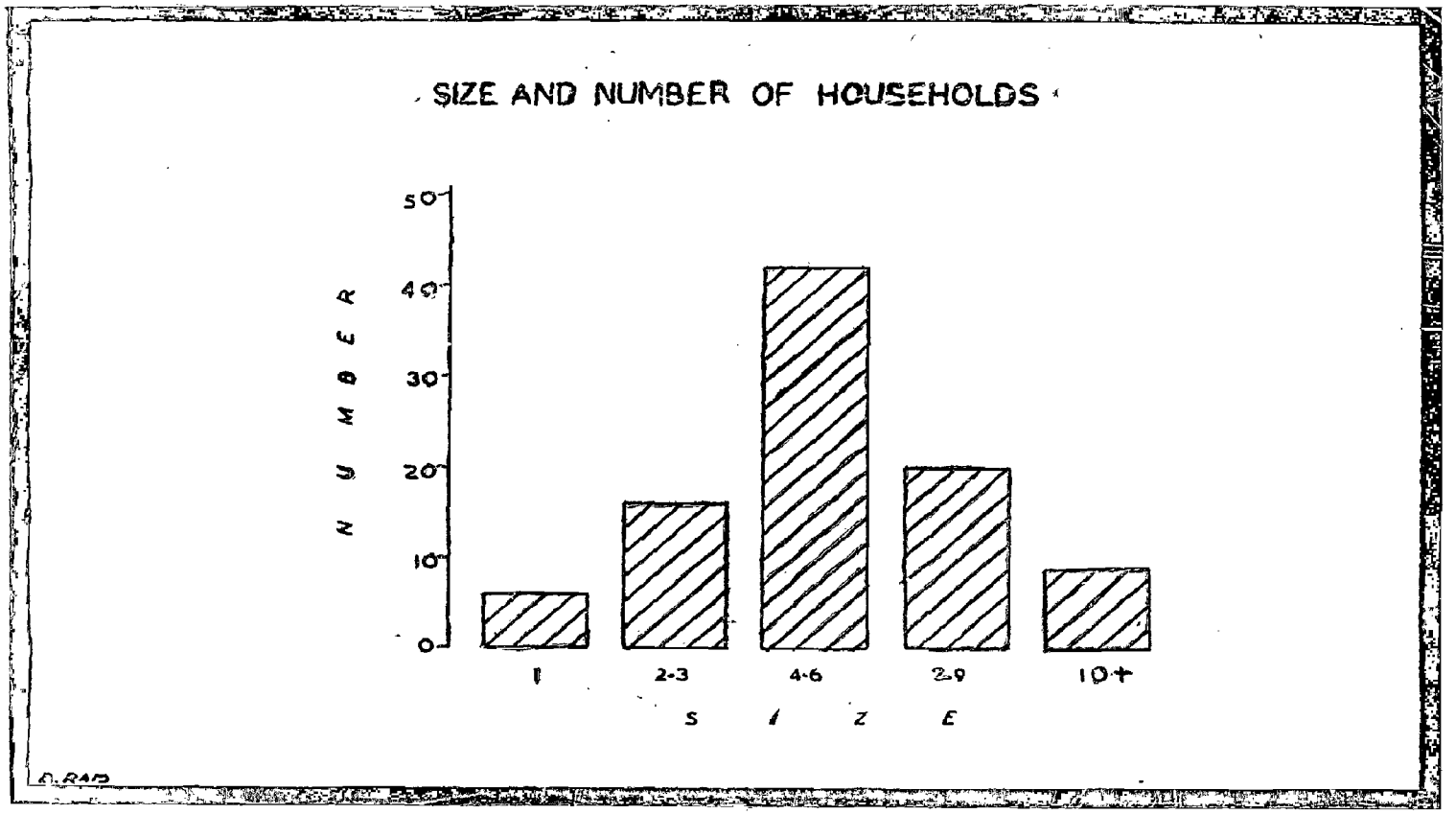
Dress

The older people generally wear untrimmed moustache but the younger people have an inclination to have closely trimmed moustache of various styles, including the Curzon fashion.

HOUSEHOLDS BY NUMBER OF ROOMS



B. Ram


SIZE AND NUMBER OF HOUSEHOLDS
NUMBER
50
40
30
20
10
0
1
2-3
4-6
7-9
10+
SIZE
D. RAID

The younger generation prefers to wear modern shoes and boots; otherwise, native shoes popularly known as *Deshi* are worn by everyone. The older women wear native *Deshi* slippers but bath-room slippers, Hawai chappals and other chappals including sandals are commonly used by the younger generation.

The male dress of Hindus generally consists of *dhoti*, *kamiz* (shirt) or *kurta* and a cap. The school-going children generally wear pyjamas, knickers and underwears. The well-to-do people wear *banians* (under-vests), *bundis* (vest-coats) and coats also. The students who are pursuing higher education may be found in pants. The Mohammedans also prefer to wear *dhoti* and *kamiz*. It is only on ceremonial occasions that they wear pyjamas and cap. In most of the cases coarse cloth such as *garha*, *markin*, *khaddar* etc. is worn.

The womenfolk wear blouse, *sari* and petticoat. In fact *dhoti* or *sari* is more common. It is only rarely that *lehnga*, *kamiz* and *dopatta* are used by older women, particularly those belonging to the lower class people. Among the Mohammedans, tight pyjamas called *suthnas* made of cheap and coarse cloth are worn. The girls have an inclination to wearing frock and underwear and sometimes *garara* and *kamiz*.

Ornaments

The local names of some of the ornaments used by the women are as follows:—

Local Name of ornaments	*Description*
1. *Tops, Jhumaki, Earan* and *Bali*	Ear-rings worn in the lobs of the years.
2. *Hansli*	A round ornament of solid silver, or sometimes copper with gold covering, worn round the neck; the ornament is quite heavy in weight.
3. *Kardhani*	Worn round the waist;
4. *Har, Seetarami, Matar Mala*, locket and *Janjir* and *Shakuntla Mala*	Necklacse of various types;
5. *Teeka*	An ornament worn on the forehead;
6. *Dastband* and *Karey*	Braceletsmade of gold or of silver (Karey);
7. *Laung*	Nose pin;
8. *Lachchey, Chhel Choori, Kharwa, Jhanjhan, torhia* and *Payal*	Silver ornaments worn round the legs near the ankles;
9. *Bichhua*	Worn on the fore-fingers of feet by married women.

Among the Brahmin and the Kshatriya families women were found using some gold ornaments such as *karey*, rings, *Seetarami*, *Dastband* and ear-rings. Silver ornaments are generally used by women of other castes.

Household Goods

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

TABLE No. 2.4

Household Goods by Communities

Name of Article	No. of Households possessing											
	Total	Brahmin	Kshatriya	Gadaria	Nai	Karleroy	Kumhar	Dheemar	Koli	Dhobi	Fakir	Teli
Chair	4	2	2	..	..	..	..	..	..	..	..	..
Table	5	3	2	..	..	..	..	..	..	..	..	..
Bedstead	28	12	12	..	2	..	..	..	..	..	2	..
Charpoy	93	24	15	16	2	2	2	1	2	13	11	5
Mirror	81	18	15	12	2	2	1	1	..	19	7	4
Bench	3	..	1	..	..	..	..	1	..	..	..	1
Stool	4	2	1	..	..	..	..	..	..	1	..	..
Wallshelf	47	15	11	10	2	1	..	..	..	1	5	2
Radio set	2	..	2	..	..	..	..	..	..	..	..	..
Graxmophone	2	..	2	..	..	..	..	..	..	..	..	..
Kerosene stove	3	1	2	..	..	..	..	..	..	..	..	..
Torch	17	8	6	2	..	..	..	..	..	..	1	..
Petromax	4	1	2	1	..	..	..	..	..	..	..	..
Hurricane lantern	65	21	14	11	1	1	1	1	1	3	6	5
Cycle	19	10	5	2	..	..	..	..	..	..	1	1

One of the Kshatriya families is ahead of others in material culture as it possesses radio set, gramophone, petromax, torch, kerosene stove, furniture and other objects of domestic utility.

Chairs are used by 4.3 per cent, cycles by 20.4 per cent and hurricane lanterns by 69.9 per cent households.

Utensils

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

Local Name of Utensils	*Description*
1. *Degchi*	Brass vessel used for boiling water, pulses and cooking vegetables
2. *Karhai*	Iron or brass frying pan used for preparing *puries* and vegetables
3. *Thali*	A big plate of brass, or bell-metal used for taking food
4. *Tawa*	A round and convex piece of iron used for baking *chapaties*
5. *Karchhali* and *Chamcha*	A big spoon made of brass or iron used for serving cooked pulses and vegetables
6. *Chimta*	A pair of tongs
7. *Gilas*	A tumbler made of brass or bell-metal
8. *Lota*	A small round utensil made of brass for taking water etc.
9. *Kalsa*	A big utensil made of brass for storing and carrying water
10. *Balti*	Bucket made of iron
11. *Bhagona*	A brass utensil used for boiling milk or cooking vegetables or pulses, substitute for *Degchi*
12. *Katori, Katora,* and *Bela*	Small brass or bell metal utensil used for taking vegetable or pulses
13. *Katordan*	A brass utensil with a covering used for keeping *chapaties*
14. *Kathoti*	A big plate of stone or wood used for preparing dough
15. *Parat*	A big plate of brass used for preparing dough
16. *Tontidar Lota*	A small round utensil made of brass with a spout used for taking water etc; used only in Muslim households.

Out of the above utensils, *Degachi, thali, balti, parat, lota, chamcha, katori, tawa* and *bela* are used in almost every household; *bhagona, kalsa, gilas, katordan, karhai,* etc. are found in addition in the households of Brahmins, Kshatriyas and Gadarias. Brahmins and Kshatriyas have a larger number of utensils of better quality. The Muslims have a number of aluminium utensils. A small basket known as *tokri* or *chhabaria* is used for keeping *chapaties.* They also use a multi-purpose *tontidar lota* (*Lota* with a spout). The expenditure of the Muslims over utensils as compared to Hindus is very small.

Every housewife cooks meals at the *chulha.* Firewood or dungcakes are used as fuel. Cooking is a trying jobs, especially during the summer, for the house wife who has to scour utensils also.

Food and Drinks

The under mentioned figures indicate the vegetarian/non-vegetarian household community-wise in the village:—

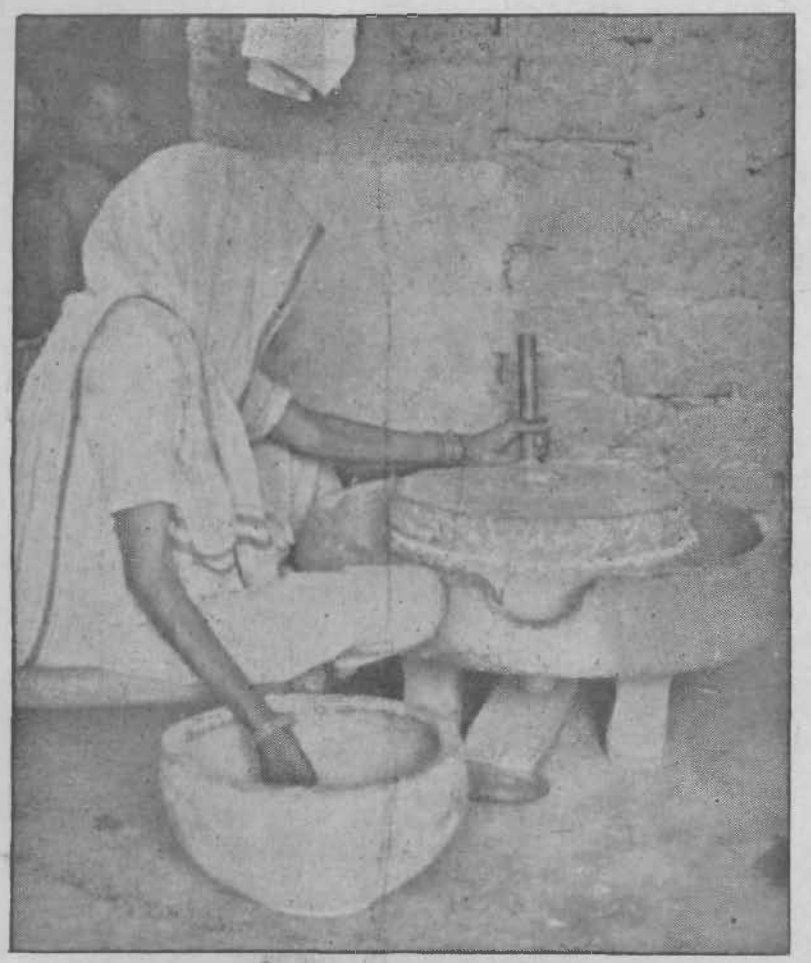
TABLE NO. 2.5

Dietary Trends

Community	Total No. of Households	No. of Vegetarian Households	No. of Non-vegetarian Households
1. Brahmin	24	24	..
2. Kshatriya	15	10	5
3. Gadaria	16	16	..
4. Nai	2	2	..
5. Karherey	2	2	..
6. Kumhar	2	2	..
7. Dheomar	1	..	1
8. Koli	2	1	1
9. Dhobi	13	1	12
10. Muslims	16	1	15
Total:	93	59	34

Thus 63 per cent of the households are vegetarian, and the remaining 37 per cent are non-vegetarian, a non-vegetarian household being one in which there si on

PLATE NO. IV



A woman grinding wheat for domestic consumption

PLATE NO. III



Domestic utensils of a Hindu household

objection to the cooking of meat or eggs in the common kitchen. All the households of Brahmins, Gadarias, Nais, Karhereys and Kumhars are vegetarian, the remaining households being non-vegetarian to a large extent. Amongst the Kshatriyas 33 per cent of the households are non-vegetarian and 67 per cent are vegetarian. The Dheemars and half of the Kolis are non-vegetarian. Among Dhobis, 92 per cent households are non-vegetarian. As a rule, Muslims are all non-vegetarian.

Fishing is done by the Muslims and the Dhobis in the local pond. Meat and fish are, however, used only casually because of their high prices. Milk and ghee are used in houses having milch cattle. Ghee is purchased only casually while the frequency of purchase of milk is rare, that is, only for a child or an ailing person.

The diet is cereal predominated. Vegetables grown locally are used by some people. They are sometimes purchased by those who can afford. Fruits are unknown to the inhabitants as an item of daily consumption. During the mango season, *deshi* varieties of mangoes, which are locally produced, are consumed by the people. Water melons and melons are also used during summer. Guavas and groundnuts are also used in the season. Tea taking is not a regular feature of the inhabitants of this village. It is only during winter season that some of the inhabitants take tea; that, too, when it is cold or when a physician has prescribed it for a patient. Only 5 households take tea regularly. Rice is cooked occasionally or on ceremonial occasions. Wheat is consumed in the well-to-do families whereas course grains such as barley, maize, peas, gram, *jowar*, *bajra*, etc. are used by the poor. Wheat is a staple diet for 53 per cent and coarse grains for 48 per cent of the households.

In the morning, breakfast is taken in 27 per cent of the households. The poor take thick salted *chapaties*, locally known as *panphati*, with *chutney*. The well-to-do take wheat and gram *panphaties* with milk or *mattha*. *Chapati* and *dal* are consumed in the majority of households at lunch and dinner time. Vegetables are casual addition to the *menu* for the poor. A mixture of wheat and gram is the usual diet of the rich and mixture of barley and gram is the staple diet of the poor. As regards frequency of meals 27 per cent of the households have three meals a day and the remaining 73 per cent, two meals a day.

None of the inhabitants was reported to be in the habit of drinking regularly.

Customs and Beliefs

From times immemorial, the local conduct of every community has been determined at every step by a set of customs which change to some extent only from time to time. Some of the customs observed in the village are described here.

Birth Customs

Sooner or later it is the keen desire of every couple to have a child. If a male child is customarily necessary for the preservation of progeny and attainment of salvation, a female child is also desired for giving the most virtuous and important *dan* (charity), the, *kanya dan*, by performing the marriage of the daughter. For obvious reasons the birth of a male child is heralded with lot of fanfare and rejoicing which are at their height at the time of the first male birth. If a male child is born, a bell-metal *thali* or *bela* is rung and water is poured on the ground from a filled-in vessel as a token of respect and rejoicing. In case of a female birth, no such formalities are observed.

When a child is born, the sweeper woman is called in to cut the umbilical cord. After cutting the cord she gives a bath to the child. Thereafter, she keeps the child in a *soop* (winnowing basket) and hands it over to the mother. In case of a male issue, a *swastika* mark is put by the sister-in-law of the father of the child on the main entrance of the door. The umbilical cord of a male child is buried underground and that of a female issue is thrown away. The next morning, the family Pandit is consulted. On the basis of astrological calculations, he tells the name of the constellation of stars under which the child is born, as also the future of the child in an abbreviated form. If the child is born under the influence of the inauspicious star *Mool*, it is believed that it is a harbinger of ill-luck to the parents. The father does not see the face of the child for 27 days. On the 27th day, a Bhaddari is called in to perform the *Sataisa* ceremony for pacifying the star. It is also known as *Mool Shanti Sanskar*. Water from 27

wells, wood from 27 trees, and a pot of unbaked clay with 27 holes which are stopped with corks are thrown into a river. The evil effect of the inauspicious birth is thus counteracted. The Bhaddari is given alms such as grain, oil, money, etc.

The Pandit also tells the day on which the child is to be taken out of the room of confinement. This ceremony is performed generally on the third day of the birth. The ceremony is known as *Bahar Nikalna.*

Just after birth of a child the whole family is rendered ritually impure. No outsider accepts any edibles cooked in this house till the purification of the family on the *Dasthon* (10th) ceremony on the 10th day. On the birth of a son, singing of songs to the accompaniment of *dholak* by a number of women continues during this period.

On the sixth day of the birth, the *Chhathi* (6th day) ceremony is performed. On this day special food is prepared. The neighbouring women assemble and sing songs. Each of them brings a bowl filled with grain, which is ultimately given to the barber's wife. The worship of goddess Bemata (goddess of creation) is performed on this day. A crude painting of the Bemata is made on legs of the mother's cot and worshipped. It is said that on this day she decides the fate and the course of future events of the child. Hence the ceremony to propitiate her is essential. It is performed for the male and the female child alike. The participant women are given *puries* and *puas* which are eaten by children only because of impurity of the household. The mother is given pulse and *chapaties* from this day onwards.

There is no maternity centre in the village. The delivery is conducted by the untrained barber's wife, who has picked up whatever she knows, in the school of experience.

On the tenth day, the *Namakaran Sanskar* or the *Dasthon* ceremony is performed. In case of a male issue, a feast is given to friends and relatives but in case of female birth it is only a routine work. On this day the room of confinement is cleaned and white-washed in some cases. The mother and the child are given a bath and made to wear new clothes. *Havan* is performed and *Sat Narain ki Katha* is recited in the household of the Hindus except the Kumhars, Kolis and Dhobis on this occasion. The Pandit suggests a suitable name of the child and also predicts his future. Friends and relatives are invited to a feast. The women-folk celebrate the occasion by dancing and singing. The mother's father or brother bring some gifts for the child and the mother. They are received cordially in a ceremony known as *pachh pahnawa.* The old earthen pots are replaced by new ones as a part of ritual purification. Payment is made to the village servants like *Nai, Dhobi, Kumhar, Bhangin,* etc. The usual rates of payment for a male issue are seven and a half seers of grain to each of the above but for a female the quantity is reduced to half. This ceremony is also known as *Taga Bandhna.* The well from which water is drawn for drinking purposes is worshipped.

The *Mundan* (head-shaving) ceremony of males is performed between the age of one year and eight years. On this day, the head of the child is shaved with a razor in a field outside the village or at the bank of river Ganga. Gifts are given to *buwa* (father's sister) on this occasion.

The *Yagyopavit* (sacred-thread) ceremony is generally performed among the Brahmins before marriage. Now-a-days this ceremony is not performed before marriage in most of the households; instead, the formal ceremony is gone through at the time of marriage. After performing this ceremony it is expected that the boy would observe full adherence to the principles of his religion.

There is great rejoicing on the birth of a male child in a Muslim household as well; the birth of a female child passes unnoticed. On the 6th day after birth the *Akika* ceremony is performed. The *Khatna* (circumcision) ceremony is performed any time before the male child reaches the age of 10 years.

Marriage Customs

Inter-caste marriages are not performed in the village and as a rule the bridegroom is not selected from the village in which the prospective bride lives. Members of one caste generally form one endogamous group. Also, boys belonging to the subcastes to which a certain group of close relatives belongs are avoided. Marital connections are not allowed if the *gotra* of the boy or the girl or their mothers or father's mothers are common. Marriages are generally preferred in the neighbouring areas because a distant contact involves lot of expenditure and the families are not able to maintain closer relations and frequent contacts.

It is the family of the girl which seeks the bridegroom. Since the proposal comes from the girl's side, it is the males who can remain unmarried. Not a single case of unmarried woman was recorded but quite a few males had remained unmarried even though they had passed the age of marriage. The negotiation for a marriage contract is started long before it reaches settlement. It is generally the mother of the girl who first takes the initiative by reminding her husband of the desirability of seeking a suitable match for the girl. The girl's father asks his near relations or friends to suggest a match. If a match is found, further enquiries are made about the antecedents of his family, his financial condition and reputation in the society. The horoscopes of prospective bridegroom and bride are shown to the pandit who after astrological calculations gives his advice whether the union of the two will be peaceful and prosperous. If his findings are in the affirmative the negotiations go ahead. If the two families are agreed to the proposal of the marriage, the betrothal ceremony takes place at the house of the groom in the presence of friends and relatives of the prospective bride. This ceremony is locally known as *Pakki* or *Sagai*. As a token of reservation of the boy, some sweets, fruits and money are offered to the boy by the girl's father. The amount paid may be Re. 1, Rs. 11, Rs. 21, and so on. The amount of money spent on this ceremony depends upon the financial condition of the two parties. Sometimes, the commitment of dowry is also made.

Later on, a letter known as *Peet Patrika* is sent by the girl's father to the boy's father. This letter contains a rupee, a piece of turmeric and marriage programme. When the final date of marriage is agreed upon, the *Lagan* ceremony is performed.

On an auspicious day a letter known as *Lagan Patrika* is sent to the boy's house, with some money, utensils, clothes, fruits, sweets, etc. through a Nai. The *Lagan* is received at the house of the boy with great rejoicing. An invitation is extended to some friends in the village. This ceremony is performed in the evening. The Pandit of the boy's side reads the letter aloud in the presence of all. The articles received are also announced. Thereafter, sweets are distributed among those who are present. *Lagan Patrika* lays down finally the programme of marriage. Guns are sometimes fired at this occasion.

After the *Lagan* ceremony, the families of both the parties get busy in the preparation of marriage. Three or four days before the actual date of marriage many ceremonies are performed at the house of the bride and the groom, such as, *tel charhana* (anointment with oil), worships of family and village gods and application of *ubtana*. *Ubtana*, a paste of turmeric, mustard oil and gram flour, is regularly rubbed on the body of the boy and the girl for days together. A regular singing of songs especially composed for the occasion goes on at the two houses. Prior to the actual day of marriage, a *Mandap* ceremony is performed at the house of the bridegroom when feast is given to all the relatives and friends. The following day, the marriage party leaves the place so as to reach the bride's house in the evening.

Before the *barat* leaves for the village of the bride, the bridegroom is dressed in yellow clothes and made to wear the bridal crown locally called *maur* on his head. His *bhabhi* applies mascara to his eyes. He is then taken out in a procession of women for the worship of the village well. His mother sits on the mound, with her legs dangling in the well, threatening that she would drown herself unless the bridegroom gives her a promise that his wife will serve her. When he has assured her that she will, she withdraws from the well. Thereafter, the marriage party leaves for the bride's house. As the marriages are generally performed in the neighbouring villages, the party leaves on bullock carts, *raths* (chariots), *rabbas* (improved type of bullock-carts), cycles and horses. If a *barat* has to go a long distance, bus or train is used.

As soon as the marriage party reaches the out-skirts of the village, it is received by the bride's people. Sometimes, there is a booming of gun shots in the air from both sides. The party is taken to the *janwasa*, the place of stay. On way to the *janwasa*, the members of the party are offered cigarette, *biri*, betel, *sharbat*, *lassi* or tea. Fastidious arrangements for their boarding and lodging are made by the parents of the bride.

In the evening, the *Barona* ceremony is performed. *Barona* is a type of earthen pot filled with barley, it is taken to the house of the bride either by the Pandit or a near relation of the bridegroom. The marriage party is

then called for the *Darwaza* ceremony which is one of the most important functions. The bridegroom and members of the marriage party go to the house of the bride with great pomp and show, led by a band of musicians playing romantic tunes. The party is given a warm reception and the groom is received at the door of the bride. The Pandits of both the parties are present for enchanting some verses from the holy books. Shots in the air are generally fired by the parties and fire works are displayed.

The actual marriage ceremony is performed generally late in the night. The boy and the girl are made to sit side by side under a well-decorated *mandap* (canopy) in the presence of the holy fire. A number of friends and relative and ladies of the bride's household and the village are present. The Pandit presides over the function. He recites holy verses from *Vivah Paddhati*, the book dealing with marriage ceremonies. The actual marriage ceremony consists of *Shaptapadi* or *pheras* (the circumambulation of holy fire seven times by the bridegroom and the bride jointly) and the recitation of marriage vows by the bride and the groom, to the chanting of holy verses and performance of *havan* by the Pandit. The *Kanyadan* ceremony, or the offering of the daughter to the groom in marriage, is performed by the father of the bride. Marriage is complete as soon as *Kanyadan* and *Shaptapadi* ceremonies are over.

The next day the *Nautani* ceremony takes place. On this occasion both the parties felicitate each other. In the evening, the *barahar* or a grand feast is given to the marriage party. On the third day the *Vida* (departure) ceremony takes place. The marriage party departs along with the wailing and weeping bride. On arrival at his house, the groom and the bride are ceremoniously received by the mother, *bhabhi*, sister and other female relations of the groom.

About 3-4 days after, the bride returns to her mother's house to go back to her husband's house again after the *gauna* ceremony. The *gauna* ceremony is performed within a year or two after marriage. 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. From that day they start living together as husband and wife. Thus, effective marriage starts after the *gauna* ceremony.

Dowry is common among all class of people but it is given according to their financial condition both on the occasion of marriage and *gauna*. The amount of dowry is settled from before only among a few Kshatriya households. In actual practice the amount of dowry depends, on the will and capacity of the girl's family. The legislation prohibiting the giving of dowry is not known to anyone.

The Pandit does not go to the house of the Dhobi, the Kumhar and the Koli for performing the marriage ceremony. However, all the formalities of writing the *Lagan*, *Peet Patrika* and telling of auspicious dates are completed by him at his own house, after charging his usual fees.

The Hindus are theoritically governed by the Hindu Marriage Act, 1955, but in actual practice the provisions of the Act are not known to anyone. Everyone performs the marriage according to one's convenience. The number of marriages performed in contravention of the provisions of this Act or the Sarda Act is not small.

Widow remarriage is not uncommon among the low caste people but among the Brahmins and Kshatiyas such a marriage is not socially recognized. A widow of marriageable age is generally absorbed in the same family, preferably as the wife of the younger brother of the deceased husband. Run-away marriages take place sometimes amongst the low caste Hindus.

According to the Muslim customs, children born of the same parents alone, cannot be married. The girl's father searches out a suitable match. The amount of *mehar* (money to be given by the husband to the wife if separation takes place at the former's instance) is settled at the time of settlement of marriage. The actual marriage ceremony is performed at the bride's house where the bridegroom goes with the marriage party. The ceremony is called *Nikah* and is presided over by a *Mullah*. The vakil and the witnesses for both the parties are present to sign the marriage deed. The marriage vows are recited by the bride and the groom in the presence of friends and relatives. Registration of the marriage is also done by the *Mullah*. Thereafter, some sweets or dried dates

are distributed among the persons who are present. Remarriage by males and females is quite common. Generally the marriages are performed within one's own subdivision, for example, a Fakir is married in a Fakir household and a Teli in a Teli household.

Death Customs

The Hindus believe that one who dies on a cot becomes an evil spirit. Therefore, just before death, every Hindu is taken down from the cot and is placed on the earth smeared with cow-dung and water on which straw is also spread. Ganga water is also administered to the dying person so that he/she might be purified. Lot of weeping and wailing takes place on the occasion. Soon after death the corpse is given a bath, wrapped in a new cloth, (which is coloured in case of a married woman) put on a 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 for therein lies salvation). If the deceased is old, there is not much of mourning. It is also considered auspicious for a woman to die during the life time of her husband.

The pyre is lit by the eldest son; a near relation does it if the deceased had no son. The *kapal kriya* is also done by the eldest son. When the dead body is fully burnt and the fire subsides, the ashes are collected and immersed in the Ganga. Children below eight years of age are not burnt; instead, they are buried on the bank of the village ponds. Sometimes, when a person has died of snake-bite or of small pox, irrespective of age, the dead body is buried.

On the third day, the *Barbuta* ceremony of the dead is performed. On this occasion the heads and faces of all sons of the deceased are shaved clean. Some close relatives also participate in this ceremony. Rice and *curry* are taken by the near relatives at the house of the dead. *Chapaties* are also served on this occasion. Just after the death of a person who is cremated, the whole family is rendered ritually impure. The impurity continues till the day of *Terhavin* or *Shuddhi* on the 13th day. The house is cleaned thoroughly with cowdung and clay. *Havan* and *puja* are performed by a Pandit. Generally 13 Brahmins, friends and relatives are also fed on this occasion. If it is a rich family and the person who died has left behind sons and grandsons, a grand feast is given and if the family is poor or the person who died was not of old age the feast is restricted. A feast to 13 Brahmins is necessary in all cases. If Brahmins do not customarily eat at one's house, ration is given to them. The period of mourning continues for thirteen days during which period the eldest son does not sit or sleep on a cot. *Shradh* ceremony is performed by the Hindus every year during the *pitra paksh*.

Among the Muslims all the dead are buried. While taking out the *Janaza*, the head of the dead is kept towards the east and legs towards west. On the third day, the *Teeja* ceremony is performed. On this day flowers, *batashas* and gram are placed on the tomb. Gram is distributed to all members of community. About 20-25 beggars are fed with *gur* and boiled rice.

On the tenth day, the *Daswan* ceremony is performed; 2-4 beggars are fed on this day.

The most important among the ceremonies is the *Chaliswan* (40th day) which is performed in the same way as the *Terhavin* ceremony among Hindus.

Death ceremonies in all the communities are observed strictly, so far as practicable. Their non-observance is believed to turn the deceased into a ghost or an evil spirit, creating lot of trouble for the whole family.

With the passage of time, however, the rigidity in the performance of these ceremonies is being relaxed to some extent. On account of the high cost of living, for example, the number of annual *Shradh* ceremonies is curtailed only to those of the more importance ancestors. Similarly, a smaller number of relatives get their heads shaved now.

CHAPTER III

ECONOMY

The following table gives a detailed split-up of occupations showing the number of persons engaged therein :—

TABLE No. 3.1

Number of Persons engaged in different Occupations

Occupations	No. of Persons engaged in Occupation			Percentage
	Persons	Males	Females	
1. Cultivation	105	104	1	60.4
2. Agricultural Labourer	21	21	..	12.1
3. Rearing of Livestock	3	2	1	1.7
4. Share-cropper	1	1	..	0.6
5. Hawker of Vegetables	1	1	..	0.6
6. Retailer of Grocery	2	2	..	1.1
7. Weaver	1	1	..	0.6
8. Potter	2	2	..	1.1
9. Grain Parcher	1	1	..	0.6
10. Oil Producer	2	1	1	1.1
11. Transport Service	13	13	..	7.5
12. Barber	3	3	..	1.7
13. Casual Labourer	3	3	..	1.7
14. Teacher	1	1	..	0.6
15. Village Level Worker	1	1	..	0.6
16. Bus Conductor	1	1	..	0.6
17. Musician	2	2	..	1.1
18. Domestic Servant	1	1	..	0.6
19. Washerman	10	5	5	5.7
Total	174	166	8	100

Thus, out of 174 persons in the working force in the village 60.4 per cent were engaged in cultivation, 12.1 per cent in agricultural labour, 1.7 per cent in rearing of livestock, 0.6 per cent in share-cropping, 0.6 per cent in hawking business, 1.1 per cent in retail business, 7.5 per cent in transport service, 1.7 per cent as barber, 5.7 per cent in washing service, and the remaining 8.6 per cent in the remaining 10 occupations. It is predominantly an agriculturist village, with transport and washing service as the other important occupations.

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

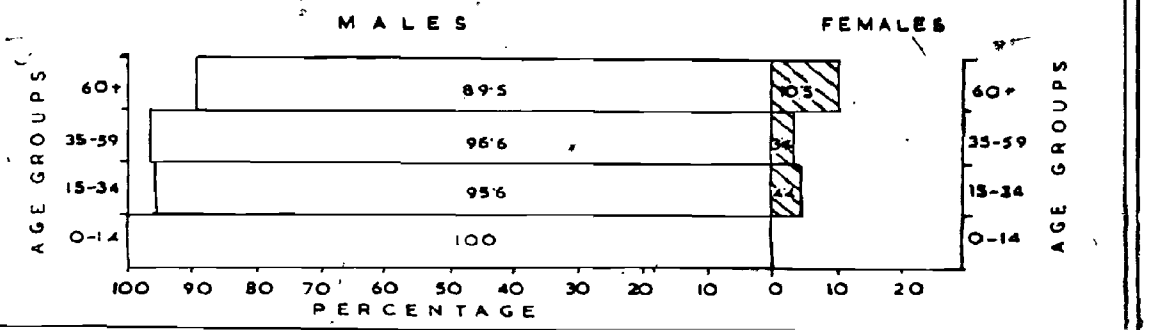
TABLE No. 3.2

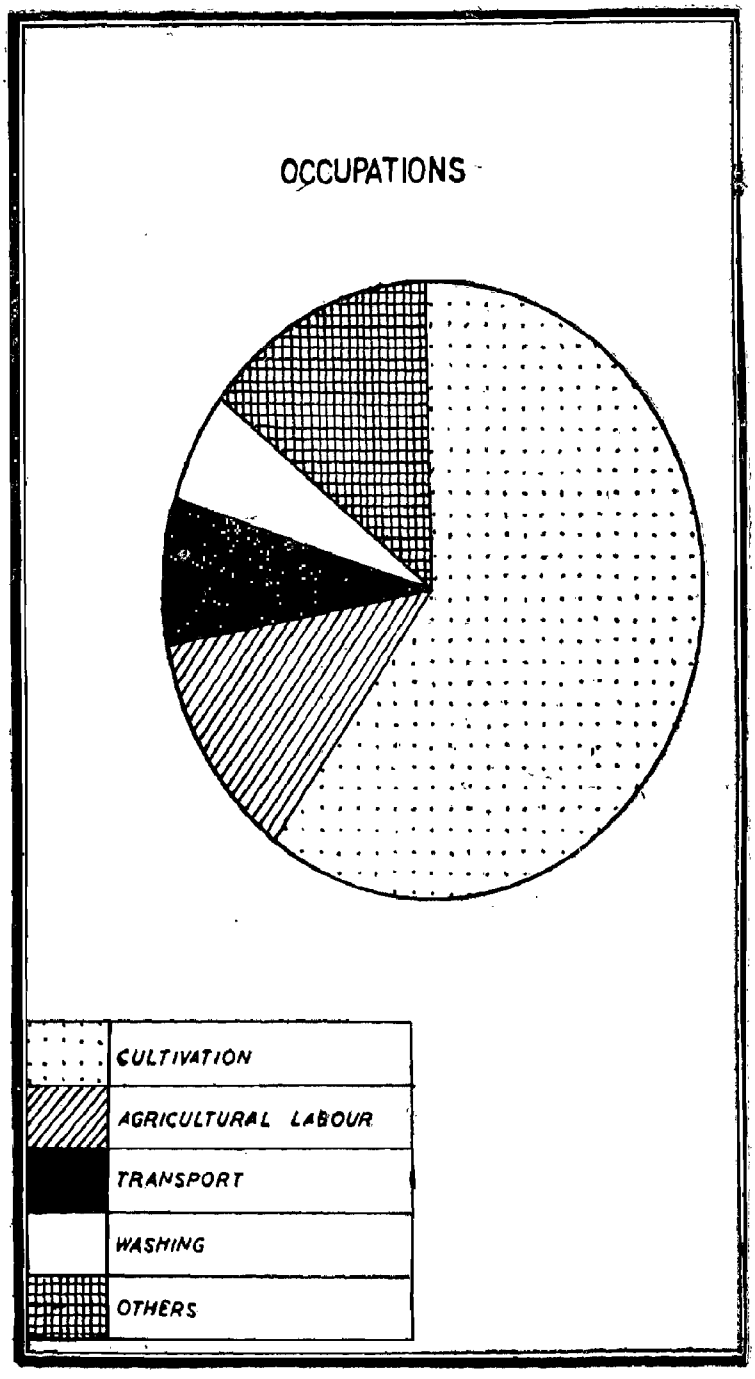
Occupations according to Communities

Occupations	Brahmin	Kshatriya	Gadaria	Dhobi	Karherey	Kumhar	Nai	Dheemar	Koli	Muslim	Total
1. Cultivation	39	32	22	2	..	..	..	1	..	9	105
2. Agricultural Labourer	1	1	5	2	3	..	..	1	..	8	21
3. Rearing of Livestock	..	..	1	..	..	..	..	..	..	2	3
4. Share cropping	..	..	..	..	..	..	..	..	..	1	1
5. Hawker	..	..	..	..	..	..	..	..	1	..	1
6. Retail Sale	..	1	..	..	..	..	..	..	..	1	2
7. Weaving	..	..	..	..	..	..	..	..	1	..	1
8. Potter	..	..	..	..	..	2	..	..	..	..	2
9. Grain Parcher	..	..	..	..	..	..	..	1	..	..	1
10. Oil Producing	..	..	..	..	..	..	..	..	..	2	2
11. Transport Service	1	..	..	10	..	2	..	..	..	..	13
12. Barber	..	..	..	..	..	..	3	..	..	..	3
13. Casual Labourer	..	2	..	..	..	..	..	..	..	1	3
14. Teacher	..	1	..	..	..	..	..	..	..	..	1
15. Village Level Worker	1	..	..	..	..	..	..	..	..	..	1
16. Bus Conductor	1	..	..	..	..	..	..	..	..	..	1
17. Musician	..	..	..	..	..	..	..	..	..	2	2
18. Domestic Servant	..	..	..	..	..	..	..	..	..	1	1
19. Washerman	..	..	..	10	..	..	..	..	..	..	10
Total	43	37	28	24	3	4	3	3	2	27	174

The Brahmins, the Kshatriyas and the Gadarias are predominantly engaged in cultivation,

PERCENTAGE OF WORKERS BY SEX & AGE GROUPS




OCCUPATIONS
CULTIVATION
AGRICULTURAL LABOUR
TRANSPORT
WASHING
OTHERS

Change in Traditional Occupations

Table No. 3.2 provides a clear picture of the changes in the traditional occupations of various communities/ castes. Among the Brahmins, cultivation is the traditional occupation but 4 Brahmin workers are engaged in occupations other than cultivation, that is, 1 in transport, 1 as Village Level Worker, 1 as bus conductor and 1 as an agricultural labourer.

The traditional occupation of the Kshatriyas is also cultivation. In this caste, 5 persons were found to have changed their traditional occupation. One has become a teacher, one an agricultural labourer, two casual labourers and one a retail dealer.

No change in the occupational patterns of Gadarias was noticed except that one person was found engaged in rearing of livestock. Cultivation and agricultural labour, and not the rearing of sheep and goats, have been the traditional occupations of the Gadarias in this village.

There has been great change in the traditional occupations among the Dhobis. There are 24 workers in this class. Out of them, 10 are engaged in their traditional occupation of washing clothes, 10 as transport workers, 2 as cultivators and 2 as agricultural labourers.

Karhereys have been traditionally working as agricultural labourers in this village. Kumhars are traditionally potters, but 2 of them work in transport service. Nais were found following their traditional occupation of barber. Dheemars were formerly village servants. They use to draw water for others. All the three Dheemar workers have changed their occupation. One is a cultivator, one an agricultural labourer an another a grain parcher. Of the weavers, only one works in the traditional occupation and the other works as a hawker.

All the Muslims enumerated in the village were either Fakirs or Telis. Oil pressing was the occupation of Telis and Fakirs were engaged mostly in begging. There are in all 14 workers among the Fakirs. Of them 2 are cultivators, 5 agricultural labourers, 1 share-cropper, 1 animal rearer, 1 retailer, 1 casual labourer, 2 as musicians and 1 domestic servant. There has been an alround occupational change among the Fakirs. The Telis have also changed their traditional occupation to a large extent. There are in all 13 workers, out of whom 7 are cultivators, 3 agricultural labourers, 1 animal rearer and 2 oil pressers.

Occupational Mobility—Nature of Aspiration

All the 93 heads of households were asked to indicate the nature of their aspiration in regard to the occupation to be followed by their sons.

Out of 55 households engaged in cultivation, 23 households were found satisfied with their own occupation and 12 wanted their sons to enter Government service; 4 households have no sons while 16 households reported that they had not yet thought of the future of their sons. Of the 10 agricultural labourer families, 6 households want their sons to be cultivators, 1 household wants the son to enter government service, 2 households reported that they have not yet thought of the future of their sons and one household has no son. Out of the 10 households engaged in transport, 7 reported that they did not want any change, one wanted his son to be a government servant and 2 did not express any opinion.

Subsidiary Occupations

A study of subsidiary occupations among all the households was made. The following occupations are followed by them in a subsidiary capacity :—

Occupations	Brahmin	Dhobi	Dheemar	Gadaria	Karhorey	Kshatriya	Muslim	Total
Transport service	2	1	..	..	..	..	..	3
Panditai	1	..	..	..	..	..	..	1
Agricultural labourer	1	..	1	..	..	..	..	2
Cultivator	..	1	..	1	..	..	..	2
Carder	..	..	..	..	1	..	..	1
Gur producer	5	..	1	4	..	8	1	19
Rearing of livestock	..	..	..	..	..	..	1	1
Hawker	..	..	..	..	..	..	1	1
Wholesale ghee and grain dealer	1	..	..	..	..	..	..	1
Total	10	2	2	5	1	8	3	31

Members of other communities do not follow any subsidiary occupation. In fact, there is little scope for subsidiary occupations. Hence most of the population

depends upon the principal occupation. A number of workers remain unemployed on under-employed during the slack season.

Agriculture

Agriculture is the main occupation of the inhabitants of this village. Out of a total of 174 workers (105 persons, 104 males and 1 female) were found engaged in cultivation as their main occupation and another 21 persons were found engaged as agricultural labourers and 1 as a share-cropper. In addition, 2 persons were found engaged in cultivation and another 2 as agricultural labourers as secondary occupations.

The following table indicate the age groups of workers in cultivation :—

TABLE No. 3.3

Workers in Cultivation classified by Sex and Age Groups

Age-group (Years)	Cultivation			Agricultural Labour			Share-Cropping		
	P	M	F	P	M	F	P	M	F
All ages	105	104	1	21	21	..	1	1	..
0—14	..	..	..	2	2	..	..	..	..
15—34	49	49	..	12	12	..	1	1	..
35—59	44	43	1	6	6	..	..	..	..
60 and over	12	12	..	1	1	..	..	..	..

The number of female workers (1 per cent) is insignificant. The number of workers in the age group 0-14 years is small.

Nature of Soil

The natural soils of this village fall into three main divisions. The first of these is *Gohani*, the land surrounding the inhabited area. This soil is most fertile and produces good crops. Next comes *Barha* No. 1, which is capable of growing wheat, sugarcane, barley, gram and *bajra* and can be used for double-cropping as well. The third is less fertile and is known as *Barha* No. 2. It is capable of growing *bajra*, barley, gram and a mixture of barley and peas. The soil of the village is generally fertile loam.

In this village, consolidation of holdings was started in 1956 and was completed in 1957. According to the previous Settlement, the land of this village was classified in 9 categories but during consolidation of holdings the soil of this village was classified into 17 categories. An abstract of both the Settlement Volumes of the village is reproduced below :—

TABLE No. 3. 4 (1)

Soil Classification and Rent prior to Consolidation of Holdings

	Class of Soil	Rate			Area in acres
		Rs.	As.	P.	
1.	*Barha Abi*	15	5	0	13.84
2.	" *Khaki*	9	4	0	0.63
3.	" *Awwal Jama Abi*	11	4	0	27.41
4.	" " *Khaki*	8	0	0	2.14
5.	" " *Abi*	9	5	0	169.22
6.	" " *Khaki*	7	0	0	40.68
7.	" *Doyam Khaki*	4	5	0	14.08
8.	" " *Abi*	7	6	0	27.50
9.	*Poth Khaki*	3	4	0	3.04

TABLE No. 3. 4 (2)

Soil Classification and Rent after Consolidation of Holdings

	Class of Soil	Rate			Area in acres
		Rs.	As.	P.	
1.	*Barha Torh*	17	4	0	10.47
2.	" *Dal*	15	5	0	1.35
3.	" *Chah*	13	6	0	4.53
4.	" *Khaki*	9	9	0	..
5.	" *Awwal Jama Torh*	12	8	0	..
6.	" " *Dal*	11	4	0	17.10
7.	" " *Jama Chah*	10	0	0	2.83
8.	" " *Khaki*	8	0	0	0.17
9.	" " *Torh*	10	7	0	42.94
10.	" " *Dal*	9	5	0	122.96
11.	" " *Chah*	8	3	0	60.74
12.	" " *Khaki*	7	0	0	4.81
13.	" *Doyam Torh*	8	6	0	2.17
14.	" " *Dal*	7	6	0	2.62
15.	" " *Chah*	6	6	0	7.73
16.	" " *Khaki*	4	5	0	10.73
17.	*Poth Khaki*	3	4	0	3.02

Now the main soils of the village are classified as (1) *Barha* (2) *Barha Awwal Jama* (3) *Barha Awwal* (4) *Barha Doyam* and (5) *Poth. Barha Torh, Barha Dal, Barha Chah* and *Barha Awwal Jama Torh* and *Dal* are the best soils in the village. *Poets khaki* is the worst soil.

Irrigation

The principal means of irrigation are masonary wells and Shahbazpur minor of Sahpau distributary. In the Fasli year 1368, out of 268.64 acres of cultivated area only 109.54 acres (40 per cent) were irrigated. Of the 109.54 acres of irrigated area, 56.24 acres (51.3 per cent) were irrigated by masonary wells, 50.38 acres (46.0 per cent) by canal and 2.92 acres (2.7 per cent) from ponds.

There are two methods of irrigation by well—one by use of *pur* or *charas* and the other by *rehat* or persian wheel. There are in all 14 irrigation wells in the area of the village. Persian wheels are used over 3 of them. While using *charas* three men and two bullocks are employed. One person helps the bullocks to draw water, another fills the *charas* and pours the water. The third person irrigates the field. An ordinary masonary well costs about Rs. 1,000 to construct. The water level is about 16 to 20 feet below the surface.

A *charas* costs Rs. 40 and other equipments, besides bullocks, cost an extra amount of Rs. 50. One *giri* (wheel) costs about Rs. 20 and the rope costs about Rs. 10. Another Rs. 20 are spent as installation charges. One pair of good bullocks can irrigate 20 to 30 decimal land every day. The installation of persian wheel costs about Rs. 600 besides two bullocks. About 50 decimal of land can be irrigated in one day by *rahat*. The operation of a *rehat* involves the labour of two persons—one for operating it and the other for irrigation.

The presence of Shahbazpur minor would have been a boon for the cultivators but its outflow is inadequate. Sometimes when the level of water is low, water cannot be supplied to the cultivators.

System of Land Tenure

Before the Settlement of 1876 the village was under the zamindari of Shishodia Rajputs but in course of time the ownership passed on to other people. During the Settlement of 1876, the village was under the zamindari of Jats Dhooshars, Brahmins, Vaishyas and Kshatriyas.

Payment of rent was generally made in kind by the tenant to the zamindar who deposited the land revenue in the treasury. Out of the gross produce of one maund, the zamindar used to take 20 seers as rent and the cultivator, the remaining 20 seers.

The amount spent by the *hissedars* on Gangabasi Brahmin, kagzat Patwari and *phooldoll* was Rs. 32-8-0. The patwari was paid Rs. 8 and the naib-patwari Rs. 4 per month during that period. Both the patwaris were appointed with the consent of the Nambardar.

All the trees growing naturally belonged to the zamindar. The tenant could fell trees in their holdings only with the permission of the zamindar.

Houses and wells could be constructed only with the permission of the zamindar. Compost dumps of cultivators were the property of the cultivators. Carcasses were to be removed by the village Chamar who was expected to supply *pur* or *charas* free to the cultivator; 25 seers of grain per household were to be paid to the Chamar; 20 seers each to Nai, Dhobi, Kumhar, Barhai, Dheemar and Mehtar every year.

There was no pukka well in the village for drinking of water. Only *kachcha* wells were used for drinking water purposes.

In 1359 Fasli (1951-1952 A. D.) the following types of enants were found :—

Description	Area (Acres)	Rent (Rs. As. p.)
1. *Sir*	27.57	..
2. *Khudkasht*	22.10	..
3. Ex-proprietory tenants	34.76	226-3-2
4. Occupancy tenants	10.10	58-10-9
5. Others	0.02	1-10-6
6. Hereditary tenants	184.12	2,028-8-6
7. Non-occupancy tenants	2.56	..
8. Rent free	2.42	..
9. Groves	0.47	..
10. Culturable waste	6.43	..
Total	291.75	2,315-1-0

After the abolition of Zamindari, the system of land was simplified. At the time of Survey the area of land under various land tenures was as follows:—

TABLE NO. 3.5

Area of Land and Rent under various Land Tenures

Tenure	Area (Acres)	Revenue (Rs. As.P.)	Percentage of Area
1. *Bhoomidhar*	95.83	353-14-9	30.3
2. *Sirdar*	198.33	2,055-3-9	62.4
3. Gaon Samaj Land	23.10	..	7.2
4. State Land (canal)	0.19	..	0.1
Total:	317.45	2,409-2-6	100

The tenants have to pay less rent now, since the intermediary has been eliminated. They are no more subject to the tyranny of the zamindar. They are free to bring about any improvement on their land. They feel inspired and work harder.

Land Holdings

Before the consolidation of holdings, there were in all 365 plots in the 78 *khatas* of 61 landholders. As a result of consolidation of holdings, 39 *khatedars* were allotted single *chaks*, 13 *khatedars* were allotted two *chaks* each and 8 *khatedars* were given three *chaks* each.

The inhabitants of this village cultivate land in this village as also in villages Chhatara, Shahbazpur and Ughai.

The largest area of land is owned by Brahmins and the smallest by Kumhars. During the survey, 448.15 acres of land were found in the possession of the inhabitants of this village; 184.16 acres (41.0 per cent) was held by Brahmins, 155.27 acres (34.6 per cent) by Kshatriyas and 75.62 acres (16.3 per cent) by the Gadarias. The fourth position was occupied by Muslims who held 29.97 acres (6.7 per cent) of land. The remaining 0.8 per cent of land was held by the people of other communities. The smallest holding with a cultivator was of 0.05 acres with a land revenue of Re. 0.25 P. The largest area of land held by a single land holder was 23.57 acres with Rs. 227.71 P. as land revenue.

Land Utilization

Out of the total area of 317.45 acres of the village, 268.64 acres of land (84.5 per cent) was under cultivation in the Fasli year 1368 and 48.81 acres (15.5 per cent) was uncultivated, comprising the area covered by population ponds, Gaon Samaj land, barren land, unculturable waste and the area owned by the State Government.

Harvest

Only *Kharif* and *Rabi* crops are grown in the village, the area covered by *Zaid* crop being insignificant. The crops sown with the commencement of the monsoon in July and reaped towards the end of October are called *Kharif* crops. The *Rabi* crops follow the *Kharif* crops and are generally harvested in April.

The principal *Kharif* crops are *bajra*, *chari*, *arhar*, sugarcane, etc. The main *Rabi* crops are wheat, wheat and gram, barley and gram, peas, wheat and barley, etc. Of the two important crops, the *Rabi* or spring harvest assumes the more prominent position, largely exceeding the *Kharif* or Autumn crop in point of area covered and yield as well. In the year 1368 F. the *Rabi* crops were sown over 177.68 acres. Thus, during the year under study the *Rabi* crops covered about 58 per cent of the total area harvested.

Double Cropping

During the year 1368 F, an area of 33.85 acres was double cropped.

Bajra and Arhar

Among the various *Kharif* crops the most important crop is *bajra* alone or *bajra* sown with *arhar* or *urd* or *moong* or *khurti*. *Bajra* alone is sown in the area surrounded by the populated area so that a second crop could be obtained. During the year 1368F, *bajra* alone was sown on 13.87 acres and *bajra* and *arhar* were sown over 81.83 acres.

The total *bajra* sown was 95.70 acres or 78.6 per cent of the total *Kharif* crops of 1368F. *Bajra* crop does not involve much expenditure. It is sown in July. The plot for *bajra* is ploughed only once; the crop is sown with the second ploughing. It involves some expenditure only at the time of weeding because continuous rain during the season encourages growth of grass in the fields.

Sugarcane

In the year 1368 F, the total area covered by sugarcane was 13.12 acres or 10.5 per cent of the total *Kharif* crop. Sugarcane is becoming popular because of its being a cash crop. The crop occupies the ground for the whole year. The cost of its cultivation is also high because of intensive irrigation, manuring, ploughings and

digging. There is no sugar mill in the area. *Gur* is prepared out of the crop.

A little maize, *shakarkand* (sweet potato) and cotton are also produced in the village. *Jowar, Chari* was sown on 12.35 acres. The following table shows the cropping pattern of the village during 1368F in *Kharif*:—

TABLE No. 3.6

Cropwise details of Kharif 1368 F.

Name of Crop	Area (Acres)
1. *Bajra* (Pure)	13.87
2. *Bajra and Arhar*	81.83
3. Sugarcane	13.12
4. Maize	1.56
5. *Shakarkand*	0.20
6. Cotton	1.65
7. *Jowar, Chari*	12.45
8. *Sanai*	0.02
Total	124.70

Wheat

In the *Rabi*, the most important crop is wheat. In 1368F wheat was sown over 62.95 acres or 28.2 per cent of the total area during the season. It is the most valuable crop of the season. The traditional method of wheat cultivation is followed. During the year under reference improved seed was sown by three cultivators only in this village.

The next important crop after wheat is wheat and gram which occupied 40.50 acres of land or 23 per cent of the total *Rabi* area. Wheat and gram is locally known as *gochani* and is one of the important crops for household consumption.

The third important crop is *bejhar*, a mixture of barley and gram or barley and peas. This crop occupied an area of 35.23 acres or 19.7 per cent of the total area. For this crop, the field is irrigated once or twice only. The crop is generally sown on poor soil.

Other important crops are gram and peas. Gram occupied an area of 12.55 acres or 7.4 per cent of the total *Rabi* area whereas peas covered an area of 14.93 acres or 8.4 per cent of the total *Rabi* area.

The remaining crops, viz., barley, carrot, *masur* and potato do not occupy any important place. During the year 1368F. these crops occupied 13.7 per cent of the cultivated area of the *Rabi* crop. Mustard is also sown intermixed with wheat, wheat and gram, *bejhar* and barley.

The following figures indicate the details of crops sown during *Rabi* 1368F.:—

TABLE No. 3.7

Cropwise Details of Rabi 1368F.

Name of crop	Area (Acres)
1. Wheat	62.95
2. Wheat and gram	40.50
3. Barley and gram or peas	35.23
4. Peas	14.93
5. Gram	12.55
6. Barley	7.50
7. Potato	0.97
8. Carrot	0.54
9. *Masur*	0.15
10. Wheat and barley	2.36
Total	177.68

Manure

Usually compost manure prepared from refuse dumps in the traditional manner is used in the village. The use of green manure such as *dhaincha* and *sanai* is unknown to the inhabitants. The use of chemical fertilizers is also limited to a very few cultivators. During the last year only 11 cwt. of chemical fertilizers were used by seven cultivators. Three cultivators used *khali* manure.

Crop Diseases and Pests

The wheat crop is generally affected by the disease known as *gerua*. If there is more rain during winter season, the crop becomes yellow and the produce falls down. No preventive or curative measures are known to the cultivators. Barley crop is affected by *Lakua*. Mustard is attacked by an insect known as *Chempa*. It appears when the crop is at the stage of earing and the weather is moist.

Gram crop is affected by *Ukhta* in times of drought.

Sugarcane is attacked by *sukha rog*, *kanswa* and *chempa*. The disease known as *Kanswa* catches the cane plant in its infancy. It starts at the root of the plant which becomes yellow and dried up. *Sukha rog* is a sort of epidemic for the sugarcane plants which, when effected, become red and dried up. If the plants so effected are not weeded out, other plants also get the infection. No cure is known to them for this disease. The disease known as *Chempa* starts from the uppermost part of the plant which becomes a bit yellow and its juice becomes salty. No cure for this disease is known to the cultivators.

Agricultural Implements

Except for the cultivators who use iron plough, all the cultivators use the indigenous ploughs and other implements. The indigenous plough which costs about Rs. 15 only is prepared by the carpenter who serves the cultivators. *Hal* or plough is prepared out of *babul* wood and a iron shear which is purchased from the market. Similarly, the *patela* or clod-breaker costs an equal amount, and is prepared locally. It is also made out of *babul* wood and is used across the field for breaking big clods and making the surface of the field levelled. Besides this, yokes, spades, sickles, *khurpis*, hand *gandasas* and other implements are used by all cultivators. Some of the cultivators were found in possession of a chaff cutter, which is purchased from the market and costs from Rs. 80 to Rs. 125. Almost every well-to-do cultivator has a bullock cart, which is also used as a conveyance.

Crop Yield

The average yield of the important crops as pointed out by the cultivators is given below :—

TABLE NO. 3.8

Average Yield

Crop	Seed per acre (Seers)	Produce per acre (Maunds)
1. *Bajra*	1½	7
2. Maize	10	6
3. Sugarcane	..	550
4. Sweet Potato	..	50
5. Wheat	40	12½
6. Wheat and gram.	40	12½
7. *Bejhar*	30	13
8. Gram	40	15
9. Peas	30	18

Thus the yield is normal—neither high nor low.

The following figures indicate the total annual produce of various crops in the village as returned by the inhabitants of the village at the time of survey :—

TABLE NO. 3.9

Quantity produced and sold

Name of produce	Annual quantity produced (mds.)	Total consumed by the producers (mds.)	Quantity sold (mds.)
1. Wheat	1,031	562	469
2. Wheat and gram	756	505	251
3. Barley and gram	701	451	250
4. *Bajra*	278	236	42
5. Gram	253	158	95
6. *Arhar*	595	116	479
7. Barley	105	79	26
8. Rape and Mustard	185	26	159
9. Peas (Pulse)	222	103	119
10. *Urd* (Pulse)	19	15	4
11. *Moong* (Pulse)	15	10	5
12. Wheat and barley	10	2	8
13. Vegetables	141	85	56
14. Fodder	6,969	6,469	500

Thus during the year 1368F, the village sold 469 maunds wheat, 251 maunds wheat gram, 250 maunds barley and gram, 42 maunds *bajra*, 95 maunds gram, 479 maunds *arhar*, 26 maunds barley, 159 maunds rape and mustard, 119 munds peas, 4 maunds *urd*, 5 maunds *moong*, 8 maunds wheat and barley and 56 maunds of vegetables. Besides this, 6,969 maunds of fodder were also produced out of which 500 maunds were sold. In addition to these crops, sugarcane is also produced by 19 households, who manufacture *gur* out of it.

Marketing

In the absence of a co-operative marketing society the surplus foodgrain is purchased either by the wholesale dealers of the village who export the same to Hathras market or the grain dealers of the neighbouring villages who come and purchase foodgrains at

PLATE NO. V



Agricultural implements.

the time of season from the farmyard. Sometimes persons who are engaged in transport service also purchase and pay the money on their return from market. The only means of transport of foodgrains from the village is ponies or bullock-carts. Besides Hathras market which lies at a distance of about 10 miles by direct foot-track, the bi-weekly market of Jalesar Road or Manikpur is also attended by the inhabitants. Sadabad and Sahpau towns are also attended casually for selling the produce.

Sources of Finance

A co-operative credit society has been functioning in the village for the last two years. At the time of enquiry the co-operative credit society had 61 members to whom an amount of Rs. 8,300 was advanced. It advances short-term loan only and hence it does not fulfill the requirements of the agriculturist. Hence most of the credit demand is met through the village money-lenders who charge a high interest, varying from 15 per cent to 30 per cent.

Organisation of Man Power

The agricultural operations are performed by the menfolk assisted by agricultural labourers and sometimes the younger males. Women of this village do not work on the field. The agriculture labourers are sometimes called from outside the village during the *Rabi* harvesting. Gadarias and Muslims are employed when agricultural labourers from outside are not available.

Rites, Legends, Proverbs and Myths relating to Agricultural Operations and seasons

Superstitions and beliefs are interwoven in the warp and weft of rural life. The following popular sayings pertaining to rain were prevalent in the village :—

(1) *Padawa Poono gaji*

Dina athattar bagi.

i.e. If it thunders on the first day and the last day of the month of *Jyestha,* a severe famine is sure to occur.

(2) *Savan Shukla Saptami Chand nirmala jai*

Kai jal dekho koop main ke kua bharey panihar.

i.e., If moon is clear on the seventh day of *Shukla Savan* there will be no rains.

(3) *Savan lagate Saptami garje adhi rat*

Tum jaio pia Malwa ham jahia Gujrat.

i.e., If it thunders on the seventh day of *Badi Bhadon* at midnight, there are sure chances of famine.

(4) *Shukrawar ki badari rahi Shanichar chhai,*

Kahai Ghagh sun Ghaghni bin barse nahi jai.

i.e., If the cloudy weather continues from Friday to Saturday, the rains will be sure.

They also believe that if it thunders on the fifth day of *Savan Badi,* there are no chances of rain.

The plough and grain are worshipped on various occasions in the village. On the Goverdhan day after Diwali, *gobar* (cowdung) and cows are worshipped. On the following day of Diwali, the old *soop* (winnowing basket) of the house is thrown and replaced by a new one, to mark the arrival of *Kharif* crop. Whenever any crop is first threshed, a share is given either to the sister or her daughter. When the crop is brought to the threshhold of the house, the person who brings the crop is welcomed by pouring a vessel full of water. On Devathan festival the plough and the bullocks are worshipped. The first grain of *Rabi* is offered at the Holi bonfire.

Livestock

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

Only 50 households own draught bullocks, their total number being 99. One unit of 2 bullocks has to plough about 7 acres of land. The strain on cattle is not consequently heavy. All the bullocks are not of indigenous breed; some of them are of improved variety. The 11 households of Dhobis and 2 households of Kumhars own 27 ponies which are used for transport purposes. Out of 93 households, 68 households own 137 milch cattle. The milk supply in the village is apparently good. There are 20 other types of cattle. These milch cattle are sufficient for meeting the needs of the population. Some of the milk and ghee is sold.

The nearest Veterinary Assistant Surgeon is stationed at Sadabad.

Village Industry

The industries followed in the village are *gur* making,

pottery, weaving and oil-producing. *Gur* is prepared by 19 cultivator households; during the year under reference, 365 maunds of *gur* of the value of Rs. 5,110 was produced by these households. About 284 maunds of *gur* was sold and the remaining 81 maunds was consumed. The method of *gur* making is traditional, i.e., by crushing the cane in bullock drawn *kolhus* (crushers) and then boiling the juice in large pans. *Kolhus* were installed at 3 places for the use of all these households. These were taken on a rent of Rs. 2.50 P. per day either from Sadabad or Hathras. The owner had also supplied 3 pans used for boiling the juice.

Pottery

There is only one potter household in the village who supplies the earthen pots to the inhabitants. The system of manufacturing clay pots is indigenous. Generally, pots used daily or on ceremonial occasions are manufactured. He makes *ghara, handi, matka, bholua deepak*, etc. He serves 35 cultivator households and 15 non-cultivator households. Every agriculturist household gives him every year 20 seers of grain and every non-agriculturist household gives him only 10 seers. Thus he earns about Rs. 250 every year from these persons for supplying pots. At the time of marriage some extra payment is made to him. In addition, he sells his products to others also either on cash payment or on receipt of grains.

One Koli household is engaged in weaving. He prepares *garha* or *gazi* on his indigenous *kargha*. His skill is traditional. He has not received any technical training in the craft. The principal implements used by him are *hathular, tula, nar, okhar* and the *kargha*.

There is only one *kolhu* (oil-crusher) in the village at present; formerly there were two. Only 2 persons, one male and one female, are engaged in this industry. They extract oil out of mustard and rape seed. The *Kolhu* is operated from April to July and November to February. The cultivators take mustard or rape seed to the *kolhu;* the oilman crushes the seeds, gives the oil to the cultivator and retains the *khali*, in lieu of his wages.

Transport Service

Transport service is the principal occupation of some of the Dhobi households and one Kumhar household. Their means of transport are ponies or bullock cart. One Brahmin is also engaged in this occupation. The total workers engaged in this occupation are 13. They transport goods of merchandise from the village to Hathras or Sadabad market and charge fare.

Three households work as washermen.

Non-workers

Out of the 538 persons in the village, only 174 are workers and the remaining 364 persons are non-workers. Thus 67.7 per cent of the population was found dependant upon 32.3 per cent of the population. The following table shows the non-workers by broad age-groups and nature of activity :—

TABLE No. 3.10

Non-workers by Sex, Age groups and Activity

Category of Non-workers	All ages			0-14			15-34			35-59			60 and over		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Total Non-workers	364	128	236	203	107	96	95	15	80	50	1	49	16	5	11
Full time students	69	45	24	59	35	24	10	10	..	..	..	..	..	..	..
Household duties	160	..	160	36	..	36	73	..	73	44	..	44	7	..	7
Dependants	150	78	72	108	72	36	12	5	7	6	1	5	4	..	4
Retired persons	5	5	..	..	..	..	..	..	..	..	..	..	5	5	..

Thus 35.7 per cent of the non-workers consist of dependants, infants and children not attending school or permanently disabled persons, 44.0 per cent of the non-workers consist of women engaged only in household duties and 18.9 per cent of them consist of students. The non-workers are scattered over different age groups— 55.8 per cent are in the age group 0-14, 26.1 per cent in the age group 15-34, 13.7 per cent in the age group 35-49 and 4.4 per cent non-workers in the age group 60 years and over.

Indebtedness

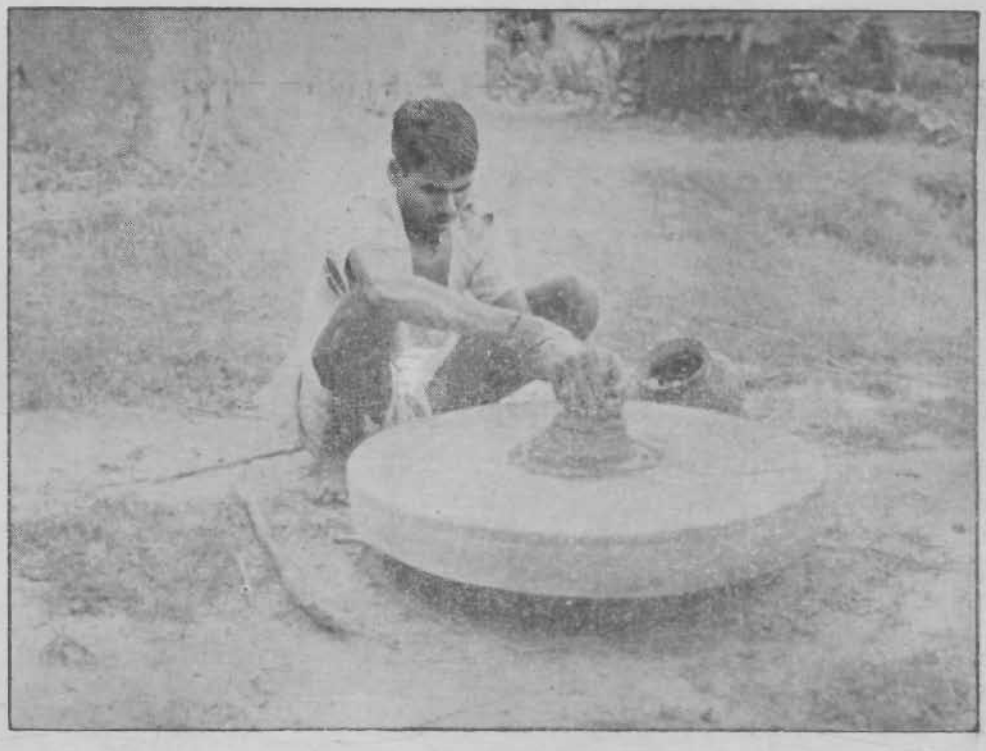
The following table shows the extent of indebtedness in the village at the time of survey :—

TABLE No. 3.11

Indebtedness by Income-groups

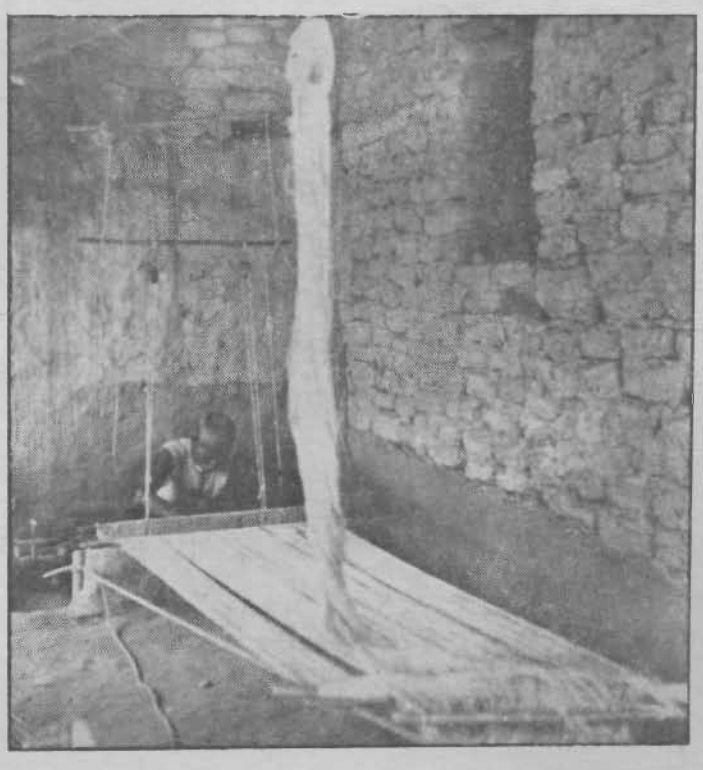
Income-group	Total No. of House-holds	No. of House-holds in Debts	Percentage of Col. 3 to Col. 2	Average indebtedness per House-holds in Debt	Total Debt
Rs. 25 and below	..	..	..	..	..
Rs. 26 to 50	33	25	75.76	Rs. 613·00	Rs. 15,340
Rs. 51 to 75	23	20	86.96	Rs. 656·00	Rs. 13,120
Rs. 76 to 100	22	19	86.36	Rs. 823·68	Rs. 15,650
Rs. 101 and above	15	10	66.67	Rs. 1,036·00	Rs. 10,360
Total	93	74	..	..	Rs. 54,470

PLATE NO. VI



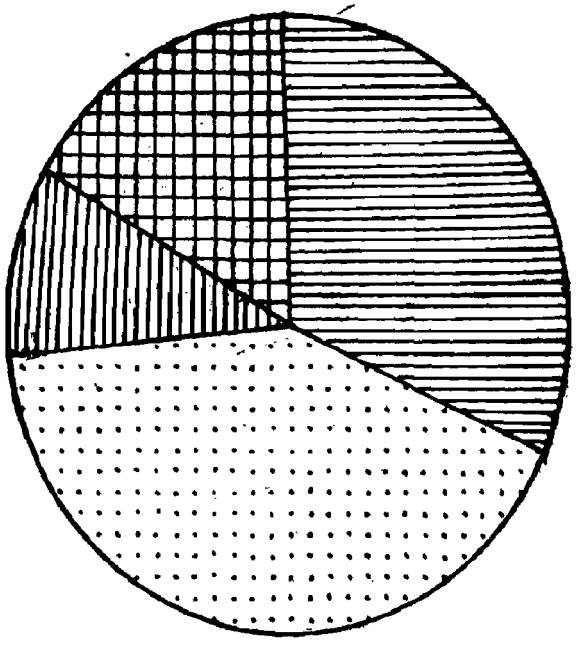
The village potter.

PLATE NO. VII



A Koli engaged in weaving.

INDEBTEDNESS BY CAUSES



	CULTIVATION
	ORDINARY WANTS
	OTHER CAUSES
	MARRIAGES

D. S. SRIVASTAVA

Out of 93 households, 74 households or 79.6 per cent were found in debt. The highest percentage of households in debt is in the income-group Rs. 26 to 50; the amount of average indebtedness per household increases with the increase in income. Debt is incurred in connection with cultivation, dowry, marriage, sickness and to some extent day-to-day domestic expenditure. The following table shows the extent of indebtedness by causes:—

TABLE No. 3.12

Indebtedness by Causes

Cause	Amount of Debt (Rs.)	No. of Families in Debt	Percentage
1. House construction	100	1	0.18
2. Marriages	5,400	9	9.91
3. To give dowry	900	1	1.65
4. To clear outstanding debt	4,100	10	7.53
5. Sickness	300	2	0.55
6. Ordinary wants	17,430	50	32.00
7. Household cultivation	22,600	38	41.49
8. Industry run by the household	600	2	1.11
9. Business run by the household	500	2	0.92
10. Other causes	2,540	8	4.66

N. B. In column 4, families having incurred debt on more than one score have been counted more than once.

It would be seen that the largest amount of debt (Rs. 22, 600 or 41.49 per cent of the total debt) was incurred for household cultivation. The highest number of families (50) found in debt had taken loan for meeting ordinary wants, which accounted for 32 per cent of the debt. As regards other causes, 9.91 per cent of the debt was incurred for marriages, 4.66 per cent for other causes, 7.53 per cent for clearing outstanding debt, 1.65 per cent for giving dowry and 1.11 per cent in connection with household industry.

The debt is generally obtained from the village money-lenders or from the co-operative credit society. Besides cash loan, loan in kinds such as grain and other articles of requirement is also obtained. The rate of interest charged by the co-operative society is comparatively less. The rate of interest charged by indigenous money-lenders varies from 15 to 30 per cent per annum; the co-operative society charges 9 per cent. Foodgrains are also advanced by the society as seasonal loans to cultivators, who have to pay back 1¼ times of the loan obtained in kind.

Income and Expenditure

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

TABLE No. 3.13

Income of Households by Occupations

Occupation	No. of Households	No. of Members in Households	Monthly income of Households: Less than Rs.25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
1. Cultivation	55	365	..	13	11	16	15
2. Agricultural Labour	10	52	..	6	4	..	..
3. Washermen	3	15	..	2	1	..	..
4. Musician	2	11	..	1	..	1	..
5. Transport Service	10	44	..	3	5	2	..
6. Rearing of livestock	1	4	..	1	..	..	..
7. Oil producing	1	7	..	..	..	1	..
8. Barber	2	12	..	..	..	2	..
9. Shopkeeper	1	5	..	1	..	..	..
10. Casual labour	1	3	..	1	..	..	..
11. Weaving	1	4	..	..	1	..	..
12. Hawker	1	3	..	1	..	..	..
13. Potter	1	4	..	1	..	..	..
14. Rent and Remmittance	4	9	..	3	1	..	..
Total:	93	538	..	33	23	22	15

Cultivation is naturally the most paying occupation.

To determine the expenditure pattern, the budgets of a number of families were studied. The budgets of the following 5 persons which are of a representative character are discussed here:—

(1) A cultivator named Shyam Lal, Brahmin by caste in the income-group of Rs. 101 and above;

(2) A cultivator named Phool Singh, Gadaria by caste, with an income of Rs. 75 p.m.

(3) A Dhobi named Chiranji, engaged in transport service with an income of Rs. 75 p.m.

(4) A cultivator named Hardeo Singh, Thakur by caste, with an average income of Rs. 100 p.m.

(5) Family of Smt. Sardari, Muslim Fakir, with an average income of Rs. 100 p.m.

The household of Shyam Lal consists of 9 members, 5 of whom are above 12 years of age and the remaining four are below 12 years of age. He is a cultivator and *gur* producer. The head of household is unmarried; other persons in the household are his brother and his family. One boy is a student of basic primary class and two boys aged 13 years and 18 years are studying in the High School. His average income is Rs. 200 p.m. His expenditure was reported to be as follows :—

Items	*Expenditure* (Rs.)
1. Cereals and pulses	53.50
2. Vegetables	4.00
3. Milk	15.00
4. Ghee and oils	23.00
5. Other food items	7.88
6. Fuel and light	6.00
7. Clothing and Footwear	26.00
8. Other items	64.50
Total :	199.88

Thus the expenditure on food items is about 52 per cent of the total expenditure. It is due to the fact that two boys are the students of High School. The expenditure on education is about 28 per cent of the total expenditure. The family is quite well-to-do and possesses a good house. There is a regular expenditure on education, Dhobi and soap, travelling and medicines. A debt of Rs. 900 has to be paid back.

Phool Singh Gadaria is a cultivator with an income of Rs. 75 p. m. The family consists of 4 members, 3 above and 1 below 12 years of age. One of the boys is a student of High School. The expenditure pattern of the household is given below :—

Items	*Expenditure* (Rs.)
1. Cereals and pulses	26.50
2. Milk	4.00
3. Ghee and oils	4.50
4. Other food items	6.00
5. Fuel and light	3.81
6. Clothing and footwear	8.00
7. Other items	22.00
Total :	74.81

Out of the total expenditure, 67 per cent is being spent on food items. The budget is a balanced one. The household owns a debt of Rs. 1,100.

Chiranji Dhobi has an average income of Rs. 75 p.m. including the earnings of his young son Baboo who is also engaged in transport service along his father. The family has 5 members, all above 12 years of age. The expenditure pattern of the family was as follows :—

Items	*Expenditure* (Rs.)
1. Cereals and pulses	35.50
2. Milk	4.00
3. Ghee and oils	4.00
4. Other food items	11.75
5. Fuel and light	4.62
6. Clothing and footwear	9.00
7. Other items	5.25
Total :	74.12

About 73 per cent of the expenditure was incurred on food items. No amount is spent on tea and education. The family budget is a balanced one. The family owns a debt of Rs. 300.

Hardeo Singh Thakur is a cultivator with an earning of Rs. 100 p. m. / There are 6 adult members in the family. His son is also a cultivator; another son is a student of High School. The expenditure of the family reported as follows :—

Items	*Expenditure* (Rs.)
1. Cereals and pulses	42.00
2. Ghee and oil	15.00
3. Other food items	14.31
4. Fuel and light	6.50
5. Clothing and footwear	10.00
6. Other items	28.50
Total :	116.31

The family budget of the household is deficit by Rs. 16.31. Expenditure on food items is 60 per cent of the total expenditure. The family has a debt of Rs. 1,100.

Smt. Sardari is a widow, having three sons—one a student of Primary classes and the other two working as musicians in a band party. Out of the six members in the household, two are earners and four are dependents. The items of expenditure were reported as follows:—

Items	*Expenditure* (Rs.)
1. Cereals and pulses	35.00
2. Milk	2.00
3. Ghee and oil	5.50
4. Other items of food	16.63
5. Fuel and light	4.62
6. Clothing and footwear	14.00
7. Other items	18.00
Total :	95.75

About 61 per cent of the total expenditure is on food items. There is a saving of Rs. 4.25 but the household has to pay back Rs. 200 as debt. The income of this family is seasonal.

CHAPTER IV

Social and Cultural Life

Brief Review of Population

During the survey in the middle of December 1961, the population of village Nagla Beru was 538 persons. According to the Census Report 1951 the population of this village was 537. Thus during a period of 10 years the population of the village has increased only by 1. The increase in population is insignificant because of migrations during this decade.

Density

The area of the revenue village is 317.45 acres. Thus the density of population per square mile is 1,084 persons for the village as compared to 730 persons per square mile which is the density of population for the district according to the 1961 Census Population Totals. The village is apparently densely populated.

Sex Ratio

The population of the village consists of 294 males and 244 females. The latter thus constitute 45.35 per cent of the total population, as compared with the 45.7 per cent figure for the district. At the time of 1951 Census, females constituted 44.5 per cent of the total population of the village. The reason for the inequality remains a matter of speculation.

Among the Hindus, out of 452 persons, 251 (55.5 per cent) are males and 201 (44.5 per cent) are females where as among the Muslims the males and females are equal in number. The disparity in the sex ratio in the village is almost at par with that in the district. Also the variation in the sex ratio among the Hindus and Muslims is an old tale. Various factors account for higher number of males. Generally speaking female infants receive much less attention and care as compared to the male infants, with the consequent higher infant mortality rate among them. Secondly, due to lack of proper maternity facilities, the death of many a mother occurs during the natal and neo-natal period. Lastly, due to some unknown reasons, the number of males born is greater than the number of females.

Birth and Death

The record of births and deaths used to be maintained by the village *chaukidar* up to 1947 but thereafter this duty was entrusted to the Gaon Sabha, as laid down in the U. P. Panchayat Raj Act. Since the village people do not realise the value of vital statistics, some of the births and deaths are liable to escape registration out of sheer negligence. Such omissions were liable to occur previously also when the figures were recorded by the village *chaukidar.*

According to the entries in the register maintained by the Gaon Sabha, the following births and deaths took place during the period from January 1 to December 31, 1961 :—

Table No. 4.1

Births and Deaths

Number of Persons								
Born			Dead			Net increase		
P	M	F	P	M	F	P	M	F
29	17	12	5	3	2	24	14	10

The following conclusions are evident from the above figures :—

(a) The number of males born exceeded the number of females;

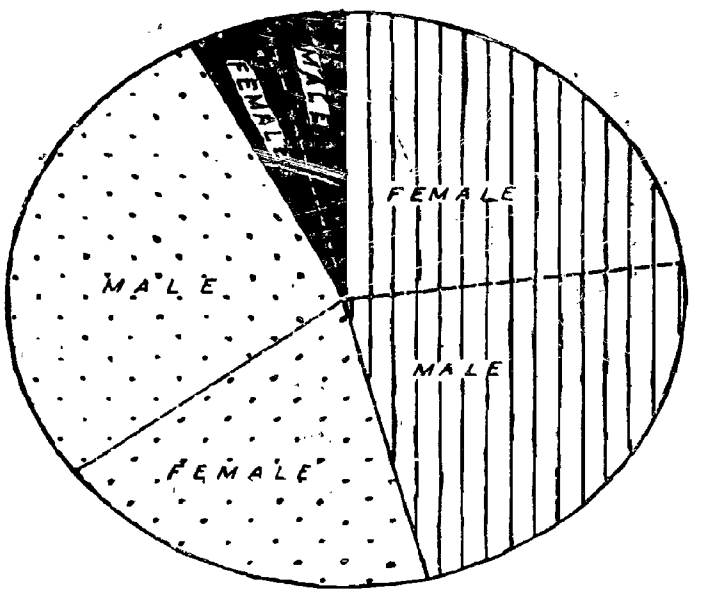
(b) The number of males who died exceeded the number of females;

(c) The net increase in the number of males, i. e., 14 exceeded the number females, i. e., 10.

Causes of Death

The causes of death are recorded in the death register maintained by the Gaon Sabha. All the five deaths recorded in the register were attributed to fever. The periodical spray of D. D. T. under the Malaria Eradication Scheme has to some extent reduced the incidence of malaria in the village. Also vaccination has considerably protected people against small-pox. Due to poverty,

MARITAL STATUS

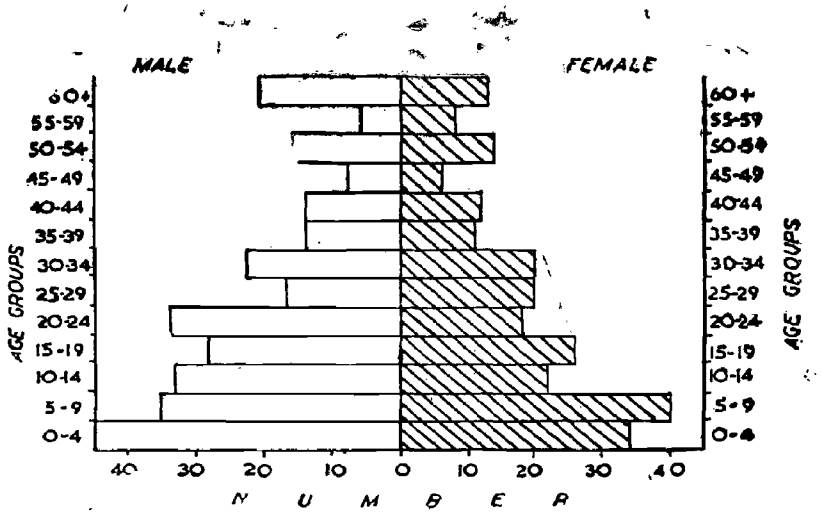


MARRIED

NEVER MARRIED

WIDOWED

NUMBER OF MALES AND FEMALES IN VARIOUS AGE GROUPS



the general standard of nutrition is poor as a result of which vitality of the population is low.

Medical Aid

Medical facilities are almost non-existent, there being no qualified *vaidya, hakim* or doctor in the village. Ordinarily, they consult a *vaidya* of Sahpau, about 5 miles away from the village, who practices a combined system of medicines. In serious cases the patient is either shifted to the Zila Parishad dispensary at Sadabad or the civil hospital situated at Hathras. Treatment by a private doctor is naturally a costly affair.

Maternity cases are ordinarily conducted by an unqualified and untrained *dai* belonging to the Bhangi community. Two or three elderly women of the village were also reported to be experienced in conducting deliveries. No case is ordinarily conducted by a trained midwife or doctor. The *dais* are ill-equipped for their profession. They have little knowledge of medicines and whatever they know they have learnt by trial and error while handling maternity cases. Inspite of what they are, they have to be called in because there is no better substitute available in the village. During the year under reference only one case was hospitalized.

Sanitation and Drainage

The village is situated at a lower level as a consequence of which rain water accumulates in the village, thereby damaging the crops and houses and also creating insanitation in the village. The proximity of three ponds in the village is another cause of water-logging. All lanes in the village are *kachcha*, full of refuse at one place or the other. Most of the houses do not have any ventilators or windows for light and fresh air. The rooms are filled with smoke at the time of cooking. There are no built-up latrines in the village and the fields nearing the *abadi* site are utilized for answering the call of nature. The refuse dumps are also located near the *abadi* site, with the result that the atmosphere becomes quite insanitary, especially during the rains. In most of the houses the cattle shed is situated near the living room. On account of poverty most of the persons cannot afford to remain neat and clean.

Population by Age-groups

The following table gives a break-down of the population according to age-groups:—

TABLE NO. 4.3

Population by Age-groups

Age-group (Years)	Total Population		
	Persons	Males	Females
All ages	538	294	244
0—4	79	45	34
5—9	75	35	40
10—14	55	33	22
15—19	54	28	26
20—24	52	34	18
25—29	37	17	20
30—34	43	23	20
35—39	25	14	11
40—44	26	14	12
45—49	14	8	6
50—54	30	16	14
55—59	14	6	8
60 and over	34	21	13

As is seen, 209 persons or 38.8 per cent of the population belong to the age-group 0-14 years, 251 persons or 46.7 per cent of the total population, to the age-group 15-49 years and the remaining 78 persons or 14.5 per cent of the total population belong to the age-group 50 years and over. The proportion of population in the age group 0-14 years is more than twice that in the group 50 years and over. Hence the population is markedly progressive just like the remaining population of the State.

Marital Status

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

TABLE NO. 4.4

Marital Status according to Age-groups

Age-group (Years)	Never Married		Married		Widowed		Total		
	M	F	M	F	M	F	P	M	F
All ages	150	100	124	124	20	20	538	294	244
0—4	45	34	..	..	..	..	79	45	34
5—9	35	40	..	..	..	..	75	35	40
10—14	31	22	2	..	..	..	55	33	22
15—19	18	4	10	22	..	..	54	28	26
20—24	8	..	26	18	..	..	52	34	18
25—29	2	..	14	20	1	..	37	17	20
30—34	1	..	17	20	5	..	43	23	20
35—39	2	..	12	11	..	..	25	14	11
40—44	2	..	9	10	3	2	26	14	12
45—49	2	..	5	4	1	2	14	8	6
50—54	1	..	11	9	4	5	30	16	14
55—59	..	..	6	8	..	..	14	6	8
60 and over	3	..	12	2	6	11	34	21	13

As is evident, out of 538 persons 250 (46.5 per cent) were never married, 248 persons (46.1 per cent) were still married and 40 persons (7.4 per cent) were widowed. The relatively high percentage of unmarried persons is due to the fact that about 38.8 of the population of the village is within the age-group 0-14 years. Up to the age of 14 years, only 2 persons were married where as in the age-group 15-19 years, 22 persons were never married and 22 persons were married. This indicates that child marriage is diminishing gradually in the village. The number of unmarried persons in the age-groups 20-24 years and 25-29 years is 8 and 2 respectively.

Out of the 294 males, 42.2 per cent are married, 6.8 per cent are widowers and 51.0 per cent are unmarried. Similarly, out of 244 females in the village 50.8 per cent are married, 8.2 per cent are widows and 41.0 per cent are unmarried.

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

TABLE NO. 4.5

Percentage of Married Persons by Age-groups

Age-group (Years)	Number of Persons	Number of Married Persons	Percentage of Married Persons within the Age-group
10-14	55	2	1.0
15-19	54	32	55.2
20-24	52	44	84.6
25-29	37	34	91.9
30-34	43	37	86.5
35-39	25	23	92.0
40-44	26	19	73.1
45-49	14	9	64.3
50 and over	78	48	61.5

According to the above figures, the percentage of married persons in the age-group 25-29 years, 30-34 years and 35-39 years is the highest.

Literacy and Education

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

TABLE NO. 4.6

Literacy and Education

Age-group (Years)	Illiterate	Literate without educational standard	Primary or Basic	High School	Intermediate	Graduate	Post graduate	Total Literate
0-14	173	31	5	..	..	..	..	36
15-34	137	8	36	4	..	..	1	49
35-59	89	6	13	..	1	..	..	20
60 and over	31	1	2	..	..	..	..	3
Total	430	46	56	4	1	..	1	108

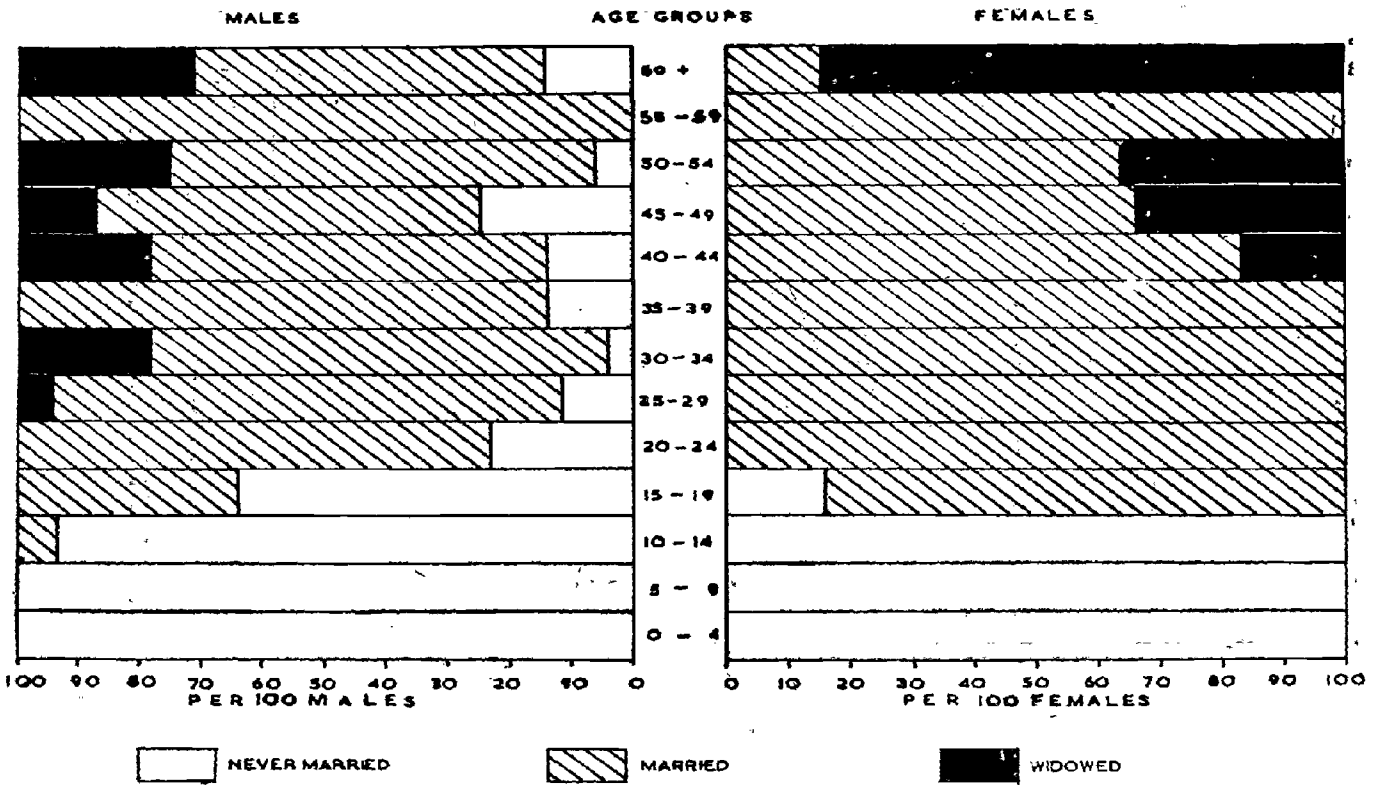
About 20.1 per cent of the population is literate as against 21.29 which is the percentage of literacy for the district. Among males, 31.7 per cent are literate and of the females only 6.1 per cent are literate. The literacy percentage is the highest in the age-group 14 years which indicates that education is being imparted to the younger generation.

Only one person has passed the M. A. Examination, one the Intermediate and four the High School Examination. This indicates that the number of persons studying up to High School and beyond is very small. This is partly due to lack of educational facilities in the village and the high expenses involved in sending a student outside for education.

Family Structure

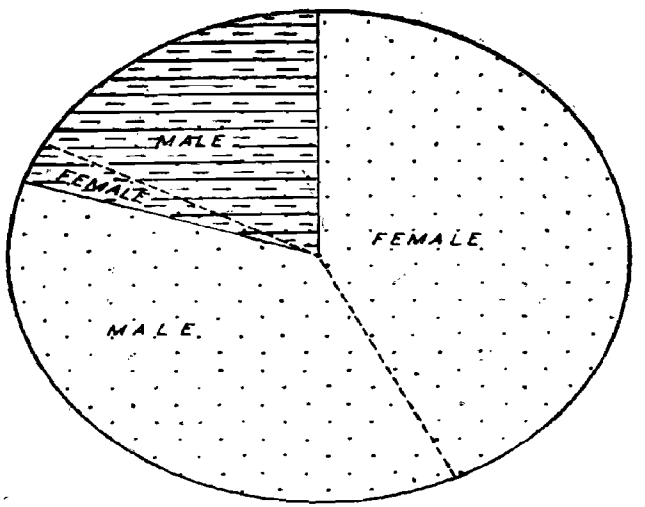
Family plays an important role in the socio-economic life of the Indian village community. It is a dominant force of social control, economic progress and ritual performance. By tradition, a joint family system has been prevalent in the Indian society. In a joint family, the presence of parents is a great uniting factor among their children inspite of their individual idiosyncracies. The parents manage the household affairs till the sons grow and attain maturity of judgement. Their behests are respected and carried out by the younger generation With the growing age of parents, the younger generation is left free to manage the household affairs with the casu-

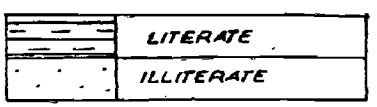
MARITAL STATUS BY SEX & AGE GROUP



B.RAN

EDUCATION BY SEX





al guidance and advice of the parents. The death of the parents, generally sets in the process of disintegration of the joint family. Distribution of ancestral property, in equal earnings of the various brothers or disproportionate expansion of their families and the uncompromising attitude of the womenfolk start the rift and ultimately lead to disintegration.

In village Nagla Beru, out of 93 households, 26 (i. e. 28 per cent) were simple, consisting of a husband, wife and unmarried children, 12 (i. e. 13 per cent) were intermediate, consisting of a married couple, unmarried brothers and sisters and one of the parents, whereas 42 (i. e. 45 per cent) were joint, consisting of a married couple with married sons/daughters or with married brothers/sisters and 13 households (i. e. 14 per cent) were of other types.

Intra-Family Relationship

The relation within the family are generally cordial. The word of the parents is final. A few days after the marriage of a son, the atmosphere begins to change in some cases specially when the new wife is of a dominating or intriguing nature. In rare cases only, the mother-in-law and the daughter-in-law have absolutely harmonious relations. The mother feels that the son has been snatched from her by the daughter-in-law, that her control over him has consequently diminished and that his affection for her is vanishing. Fault-finding with almost every action of the daughter-in-law starts. The youngish pranks that might be fun for the new couple are points of irritation for the mother-in-law.

As a rule, however, the elders in the house are respected. Every woman observes purdah not only from the father-in-law and his brothers or husband's elder brother but also from other persons in the village. She is the recipient of affection in return.

The relations outside the family are usually formal. The relatives who are scattered in distant villages meet only at ceremonial occasions, such as, marriage or death and casually in a fair or exhibition. Some members of families connected by marital ties naturally meet oftener.

Inheritance of Property

No special customs determine the inheritance of property. The succession to property is governed by the Hindu Succession Act, 1955 and the devolution of tenancy rigths is governed by the U. P. Zamindari Abolition and Land Reforms Act, 1950. The Muslim Law governs inheritance among the Mohammedans.

Liesure and Recreation

There are no sources of recreation in the village. The folk songs known as *Dhola*, *Rasia*, *Alha*, *Barahmasi* etc. at intervals provide a relief from the drudgery of life. Playing cards during the slack season is another pastime. Also men and women both indulge in gossping about in small groups whenever they find time to do so, specially at noon during May and July and in the evenings during winter. All sorts of topics are discussed and commented upon. Whenever there is scope of any scandal, tongues start wagging; story telling or narration of events of the past is also resorted to. Sometimes they discuss village politics. During January and February, *Dhola* songs with the help of musical instrument known as *Chikarha* are sung. March is known for Holi songs; from May to October the *Rasia*, *Alha*, *Barahmasi* and plain *Dhola* songs are sung.

The males are used to smoking on a large scale. Even children pick up this habit quickly from the father. At the gossip session or social meets, the hookah or *biri* keeps the menfolk busy who have a pull at it turn by turn. This promotes brotherhood and affinity among members of a caste.

A game of *kabaddi* during the months of September and October, when the sky is clear and fields are ploughed, provides a good recreation for the younger generation.

Religious Institutions

Till 1951 there was no temple in the village. Only some pieces of stones were collected at one place and were worshipped in the names of various gods such as Pathwari, Mahadeo and Hanuman. In the year 1952, one Shri Hardwari Singh Brahmin got constructed a Shiva temple and a public well on the bank of the eastern pond of the village. Lamp is lit by some of the devotees every Monday and water is offered at the idol of Mahadeo-ji. On the festival of Shivratri which falls on the 13th Phalguna Badi and on every Monday of Sravana month the importance of this temple is further enhanced. There are six devotees in the village who come to the temple every day and pass some time in meditation.

Another place, known as Pathwari, is worshipped on Monday and especially in the months of Chaitra and

Asvina. Whenever small-pox breaks out, this goddess is worshipped. Mata is worshipped on Monday and Tuesday especially during *Nauratra* period. The worship of *Bhoomia* is conducted on the first Thursday after Holi with ghee and *gur*.

There is no mosque in the village. On festivals, the Muslims of this village go to Sadabad for *numaz*.

Fairs

No fair except the Phool Doll fair on Holi is held in this village. It is attended by a few people only.

Festivals

Inspite of poverty, India is a land of feasts, fasts and festivals. Fairs and festivals provide a natural relief from the common place and monotonous life of the villages and serve as interludes of joy and mirth.

The Hindu festivals are spread almost over the whole year. According to the English calendar, the Hindu months which determine the dates of the festivals would be as follows :—

Hindu months	Corresponding English months
Magh	January/February
Phalguna	February/March
Chaitra	March/April
Vaisakha	April/May
Jyestha	May/June
Ashadha	June/July
Sravana	July/August
Bhadrapada	August/September
Asvina	September/October
Kartika	October/November
Margasirsh	November/December
Paushya	December/January

The following Hindu festivals are commonly observed by the Hindus in the village:—

Basora

Basora festival is celebrated on the eighth day following the Holi festival. On this occasion pukka food, prepared a day before, is eaten after Basora worship. Food, wet grain pulse and turmeric are offered to Basora or Mata. This offering is then given to a dog to eat.

Ram Naumi

Ram Naumi festival is celebrated on the birth anniversary of Lord Rama. On this day the worship of Mata or Durga is conducted. Pukka food consisting of *poori*, *kachori* is prepared. Some people worship Devi Durga from the first day of Chaitra *Sudi* to Ram Naumi and observe austerity and fast. The period is known as Navratri.

Jyestha Dasehra

This festival falls on the 10th day of Jyestha *Sudi* and is celebrated by taking a bath either in the Ganga or in the canal near the village. No special preparations are made. Melons are eaten. It is considered auspicious to see the bird *neelkanth* on this day.

Hariali Teej

Hariali Teej falls on the 3rd day of *Sudi* Sravana. It is essentially a festival of girls and women. This 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. It is green alround. The villagers are happy and gay. The festival expresses the mood of gaiety and good spirits. 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 swing. Other women stand behind them and push the swing while some others are busy singing songs in groups. All the newly married girls of the village return home during Sravana.

Nag Panchmi

Nag Panchmi is celebrated on the fifth day of Sravana *Sudi*. Drawings of snakes are made on the walls and are worshipped with vermicelli and *khir*. In fact it is a festival for worshipping the snakes.

Saloona or Raksha Bandhan

This festival falls on the full moon day of the month of Sravana, eleven days after Nag Panchmi. This is essentially a festival of annually renewing the pledge of the brother for protecting his sister. On this day a *rakhi* or wrist-band of coloured thread is tied by the sister around the wrist of her brothers and cousins, the latter giving her some money as a token of affection. The wheat seedlings known as *ghoongha* are taken out of the pot and worshipped. They are also placed on the ears of brothers and cousins. Special food is prepared on the occasion.

Janam Ashtmi

This is an important festival of Hindus celebrated as the anniversary of Lord Krishna's birth. It falls on the eighth lunar day in the dark fortnight of the month of

TYPE AND NUMBER OF FAMILIES

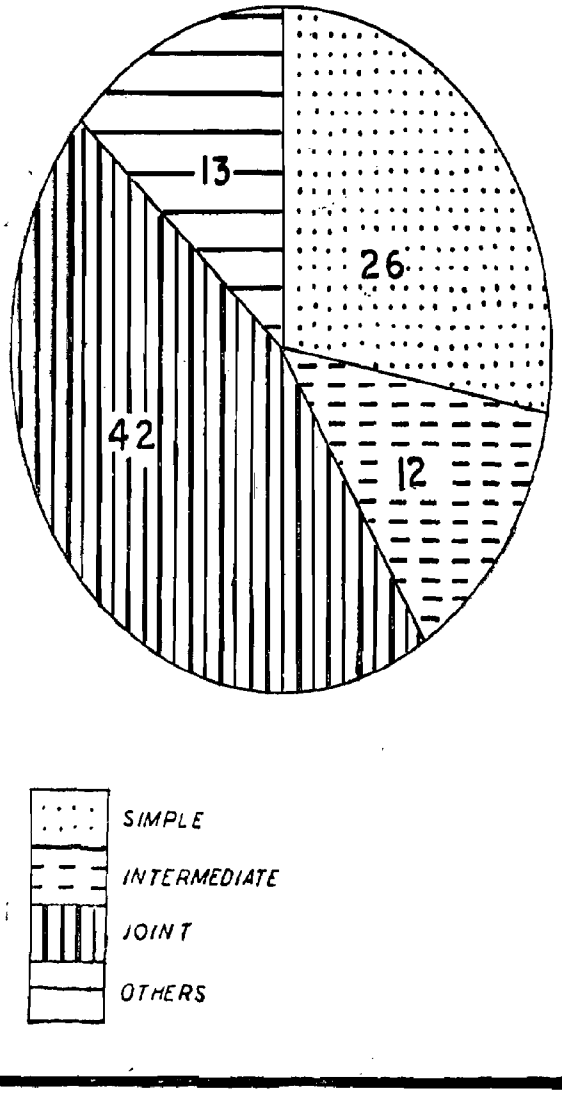


PLATE NO. VIII



The village school.

PLATE NO. IX



The village temple.

Bhadrapada. Fasting is observed till the visiblity of the moon. Devotional songs are recited and sweets are distributed in some houses to celebrate the birth of Krishna.

Dasehra

Dasehra falls on the tenth day following the moonless Amavas day of Asvin. It is one of the most important festivals of Hindus, especially the Kshatriyas. It is celebrated to mark the conquest of Rama over the demon king Ravana. The worship of goddess Durga is conducted on the occasion. The following nine days of Amavas are known as Navratri.

Diwali or Dipawali

The festival of lights is one of the major festivals of Hindus. It is attributed to the gay and merry celebration on the occasion of the return of Rama after his conquest over Ravana. The rainy season is over and hence all the houses require cleaning. A new coat of whitewash or claywash is applied to the walls of the houses. Every thing is cleaned and polished. During this season there is comparatively less activity in the fields, as ploughing is almost over. The weather is cool and woollen clothes are taken out for wearing. At about 8 P. M. the goddess of wealth, Lakshmi is worshipped with *khil*, ghee and *batasha*. Earthen lamps are lighted and placed all over the village, inside the houses, in the cattle-sheds and other places. There is a rejoicing alround. Fireworks crackers and *phuljharies* are used by the children. *Khil* (puffed rice) and *batashas* are taken by all. Special dishes are prepared in the houses. It is also a custom to leave a light burning all the night in the house at the place of Lakshmi Puja. The *deepak* contains a silver coin, generally an old rupee. The doors are left open for sometime so that the goddess could come into the house to bless the household with wealth. 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.

Goverdhan

The next day after Diwali, Goverdhan Puja is performed. A big heap of cow dung (*gobar*) is worshipped because it is wealth (*dhan*), since it is used as fuel in the house, as a manure in the fields as well as for purification purposes.

Deothan

This festival is performed on the 11th day of Kartika *Sudi*. Different types of drawings with rice flour and *geru* (red ochre) are drawn on the floor of the house and on some earthen pots and then puja is done.

Shiva Teras

Shiva Teras festival is performed on the thirteenth day of Phalgun *Badi* or dark fortnight. Twenty to thirty persons go to take bath in river Ganga, with *kanvars* on their shoulders. They bring Ganga water on this day on foot and pour it on Shiva *lingam* in a temple in village Mangrol. Some men and women observe fast. Only sweet dishes are taken in the night after complete fast.

Basant Panchmi

The festival of Basant Panchmi falls on the 5th day of moonlit fortnight of Magh. It marks the departure of winter season. Everywhere *Rabi* crop is seen standing with patches of yellow flowers of mustard. The weather becomes quite pleasant and the cultivator rejoices at the sight of the flourishing crop. Some people don yellow-coloured garments. A yellow banner is fixed at a central place in the village and collection of fuel for the Holi bonfire begins.

Holi

This festival is very popular and wide-spread, having a particular appeal for the lower castes and the younger age-group. It falls on the 15th day of *Sudi* Phalgun. The Holi pyre is worshipped by the womenfolk with their children. Thereafter, it is burnt in the night at an auspicious time indicated by the Pandit after looking into the almanac known as *pattra*. Barley stems are put into the Holi fire to test if the crop is ripe. This festival is commonly celebrated by the Hindus but some Muslims also participate in it. Special food is prepared. On the following day, coloured water and sometimes mud is thrown and *gulal* is rubbed by people into each other faces. People go to households where there has been any death during the year and console the bereaved family, irrespective of caste and creed. There is lot of merry-making, shricking and laughter alround. Persons of every caste participate freely in this celebration. They embrace each other out of affection. The occasion is celebrated with equal gusto by the females.

Festival of Muslims

The main festivals of Muslims are Muharram, Id-ul-Fitr, Id-uz-zuha and Shab-e-barat. The Muharram festival is full of mourning and is celebrated on the 10th day of the Muharram month in memory of Hazrat Imam Hussain who gave his life fighting for the cause of his religion. Id-ul-Fitr falls on the first day after the expiry of the 30 days of fasting during the Ramzan period. Vermicelli and rice are the main items of food prepared on this day. At about 11 A. M. the Muslim population of this village goes to Idgah near village Sadabad for offering prayers or *numaz*.

Id-uz-zuha is celebrated in memory of Hazrat Ibrahim Khalilullah, who had offered to sacrifice his son as his dearest possession for pleasing God. He-goats are sacrificed on this day. Meat and *chapatis* are the main items of food. As on Id-ul-Fitr, on this day also people gather at Idgah of Sadabad for offering prayers.

Beliefs and Superstitions

In one form or the other, beliefs and superstitions are so mingled in the life of our countrymen that not to say of the uneducated, the educated persons even are firm believers thereof. The people of this village are no exception. Comparatively the women folk believe in superstitions more than the menfolk.

While starting on a journey it is inauspicious if some one sneezes, or a person with empty vessel is met or a cat crosses the way from left to right or a one-eyed person or an oilman (*Teli*) comes across. The meeting of a person with filled-up vessels, or a suckling cow or the sight of a small black bird on the right hand is considered auspicious. Similarly, while going in the west directions, Monday and Saturday are considered auspicious, but journey towards east on these days is forbidden.

Journey on the 1st and 16th day of the Saka calendar month is avoided. Journey by a married girl from her parent's place is avoided on Wednesday.

Also it is an ill omen if someone asks the destination of the prospective traveller while he commences his journey. Similarly, it is considered inauspicious if just after getting up from one's bed the first person whom one sees happens to be squint or one-eyed. The sight of a Bhangi is considered auspicious. Keeping of yoke on the bullocks on Amavasya or 15th day of the calendar month is considered inauspicious. Some people avoid killing of a snake during the month of Ashadha.

There are some beliefs and superstitions relating to sickness and epidemics too. A messenger who goes to call in a *hakim* should have a cap on his head. One who has not taken a bath is not allowed to come near the bed of a patient of small pox, chicken pox, typhoid and similar diseases of skin eruption. Patients of skin diseases are supposed to be cured after taking a bath in the water of a pond in village Lodhai. No clothes are given to washerman for washing in such diseases and no outside woman is allowed ordinarily to enter the premises where such patient is kept.

The foregoing study of the fairs and festivals and beliefs and superstitions of the villagers shows that their faith in the supernatural is more or less unshaken, inspite of all the reformist doctrines. With the spread of education and the contact with the urban population, no doubt, a slight change in attitude is visible.

Village Organisation

Numerically the Brahmins and Kshatriyas constitute the dominant castes in the village. Economically, too, they are well-off. Gadarias also play an important role in the life of this village. Sri Ram Saroop, Gadaria by caste, worked as Pradhan of the Gaon Sabha from 1949 to 1956. He was supported by the Brahmins, who had a strong hold on the village life.

At the time of the third election held on January 23, 1961 three candidates—one a Brahmin, another a Kshatriya, and the third a Jatava of village Chhetara—contested for the post of Pradhan. Thakur Sarnam Singh was declared elected. He is an educated person owning the largest area of land in the village. The Gaon Sabha has 15 members—4 Brahmins, 3 Kshatriyas, 3 Jatavas, 1 Jat, 1 Fakir, 1 Dhobi and 2 Karhereys. Most of the members belong to the party of the Pradhan.

As a result of election, feelings in the village had become strained but now the sentiment of dissension is on the decline.

Inter Caste Relationship

Within the Hindu society, caste is an important factor in the life of a person. Hence, every caste at the lower

rung of the social ladder makes an attempt to get a step upward. This tendency creates tensions, specially when the caste claiming a higher status in society has an efficient organisation.

The Brahmins and the Kshatriyas do not take unfried food prepared by other castes. The Brahmins do not go to the house of a Dhobi. No Hindu takes food prepared by the Muslims.

The Dhobis 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 the State in 1956. With the spread of education and change in socio-economic condition, too, the attitude of the high castes towards the Scheduled Castes has undergone a slight change towards integration. The Scheduled Castes people are no more afraid of expressing their resentment over the treatment received by them at the hands of the higher castes. They are also changing their ways of life, i. e., they are trying to keep their houses neat and clean.

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

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 Panchayat

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 people could have a training in village administration and development and thus improve their conditions without depending too much on Government agencies, by revitalizing the village corporate life and instilling in the hearts of the people the spirits of self-reliance and joint endeavour. Similarly, Nyaya Panchayats have been established to serve as a local tribunal for settling the disputes of the village to a great extent through an agency fully conversant with the local conditions, without going through the eleborate and complicated procedure in the city courts.

According to the provisions of the U. P. Panchayat Raj Act, it is the duty of every Gaon Sabha, 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 of the District Board (now Antarim 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-in-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 constituencies of a Gaon Sabha to elect a Pradhan and the members 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 have been three elections in the State. The last election was held in January 1961. Previously 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 continues to be by show of hands.

Village Nagla Beru also has got its own Gaon Sabha and Panchayat. It falls within the jurisdiction of Nyaya Panchayat Arati. During the elections held in January 1961, 15 members headed by one Pradhan were elected to Gaon Panchayat, which is a executive body of the Gaon Sabha.

Ever since the establishment of panchayat in this village no work has been done for the amelioration of the lot of the people. The Gaon Panchayat has a scanty income.

Sri Hardan Singh of this village works as a Panch in the Nyaya Panchayat Arati. He was nominated by the District Magistrate. During the last one year, no case pertaining to this village came up before the Nyaya Panchayat.

The achievements of the Gaon Panchayat is poor. Its members do not take an active interest in the development of the village. The election by show of hands has created factions and mutual enmity within the population. Members of the defeated party do not co-operate with the majority party whole heartedly in the Planning and Development work. The village lies only within a Shadow Block.

Gaon Samaj

With the abolition of Zamindari after the enforcement of the U. P. Zamindari Abolition and Land Reform Act 1950, all lands of common utility such as *Abadi* sites pathways, wastelands, forests, fisheries, public wells, tanks and water channels vested in the village community or the Gaon Samaj consisting of all the residents of the village as well as *pahikasht* cultivators. The Gaon Panchayat acting on behalf of the village community was entrusted wide powers of land management.

The village has a total area of 317.45 acres, out of which an area of 23.10 acres or 7.2 per cent of the total area of the village vested in the Gaon Samaj with the following details:—

Types of land	*Acres*
1. Old fallow	0.04
2. Grazing ground	2.30
3. Farmyard	2.09
4. Barren land	1.77
5. Village garden	0.22
6. Ponds	1.30
7. *Abadi*	8.09
8. Compost pits	0.24
9. Temple	0.04
10. Playground	0.22
11. Pathway	6.00
12. Cremation ground	0.20
13. *Usar*	0.59

Voluntary Organisations

There are no arrangements for social education of the villagers, who have, however, locally formed parties for reciting songs such as, *Holi, Dhola, Alha, Rasia,* Barahmasi, etc. There is a common playground in the village but it is rarely used. The younger generation enjoys *kabaddi, gulli danda,* wrestling and playing cards. There is no community radio-set. The family of a military officer possesses 2 private radio-sets.

Educational Institutions

Till 1953 there was no educational institution in the village. In 1954 the Primary School of village Ughai was shifted to this village at the instance of Major Prithvi Singh of this village who donated a *kachcha* building for it. There are two teachers in the school. At the time of Survey which was conducted in the first week of December 1961 there were in all 87 students—59 males and 28 females—in this school. The strength of students from the year 1955 onwards in the month of January every year is given below:—

Statement showing Strength of Students of Basic Primary Pathshala

Year	Total	Males	Females
1955	59	44	15
1956	58	42	16
1957	60	41	19
1958	61	46	15
1959	55	43	12
1960	71	64	7
1961	76	58	18
1962	93	57	36

There is no separate girls' school in the village. It was reported by the Panchayat Inspector of the area that the Planning Department has sanctioned Rs. 1,500 for construction of the school building. Besides this amount, the residents have collected Rs. 500.

Reform Measures

There is no family planning centre in the village or its neighbourhood nor do the people generally realize the necessity of planning their families. The addition of a son to the family is most welcome.

The system of giving dowry has not been effected by the recent legislation regulating dowry. In fact people in general are not aware of the new prohibitory law. Dowry and gifts are given to the daughter according to one's economic conditions.

Untouchability is practised in the village in spite of the Untouchability (Offences) Act, 1955. Only 19.3 per cent of the heads of households were aware of the law prohibiting untouchability.

Co-operative Credit Society

The co-operative credit society of village Nagla Beru was established and registered on April 6, 1959. It started functioning in the year 1960. The society was established with a view to providing credit facilities to the cultivators. For one year the society worked as a primary society and from this year it has been raised to a service co-operative society.

At present there are 61 members of the society. Before its being changed into a service society it had 48 members. The total share money is Rs. 1,850 of which Rs. 1,600 is deposited with the Co-operative Bank.

This year the society has advanced a loan of Rs. 8,300 to the members of which Rs. 8,000 has been borrowed from the co-operative bank and the remaining Rs. 300 has been advanced out of the profits of the society.

The executive body of the society consists of a Sarpanch, a director, a treasurer and Panchas. At present Sri Baboo Singh Kshatriya, who is a cultivator, is Sarpanch and Sri Balbir Singh is the treasurer.

CHAPTER V

Conclusion

The foregoing study of the various aspects of the social and economic life of the village leads to the conclusion that it is a backward and undeveloped village in spite of the fact that it is dominated by Brahmins and Kshatriyas. The village is subjected annually to water-logging which not only effects the standing *Kharif* crop but also destroys a number of houses in the village.

Consolidation of holdings has taken place in the village, thereby providing greater facilities to the agriculturists for improvement in the yield of various crops per acre. The cultivators did not initially like the idea of parting with their ancestral land but they had to reconcile themselves to the consolidation proceedings. Now, they feel convinced of the benefits accruing from consolidation.

The activities of the Planning Department have not been extended to this village up to this time. Improved varieties of seeds, and chemical fertilizers have not been popularized. The average yield per acre is moderate and can go up, provided improved methods of cultivation are employed. Sugarcane which is a cash crop does not bring profitable returns because there is no sugar mill in the area.

With the political and consequential socio-economic changes all over the country, some changes have no doubt crept in this village also on all fronts. Having seen three general and Panchayat elections, the population has grown politically conscious. Instead of submitting meekly to the dictates of authority they have begun to assert themselves, they are no longer afraid of the bureaucracy but freely complain to the highest authorities to get their grievances redressed. Some of the well-to-do households are imparting proper education to their children. With the establishment of the Basic Primary School in the village, the number of school-going children has gone up considerably. About 40 workers have migrated to outside places such as Kanpur, Hathras, Aligarh, Agra, Firozabad, Delhi and Nagpur to work in various capacities. As a result of urban contacts, the way of living is also undergoing a change slowly and gradually. Whenever they come they leave behind new ideas and fashions. *Sari*, bodice, petticoat, *shilwar*, half-pants, pants, coat, pull-over, frocks, etc., are, for example, being used increasingly by the younger generation in imitation of the urban population. Some of the young boys of the village, who are getting education in cities, are other sources of change in the ways of village life. Some people take inspiration from the family of the Thakur who is a Major in the army and whose son is under training as a cadet.

The village is not easily accessible, especially during rains. The facilities of transport and communication are poor. Similarly, the village has almost no medical facilities.

The Gaon Sabha has not been able to do anything for the emancipation of this village, probably because of its poor income and party factions. Tension between the Brahmin and the Kshatriya parties mounts high at the time of election. As an aftermath, the parties do not co-operate with each other in planning and development activities.

On account of the rise in the prices of foodgrains the cultivators have been able to earn more with almost the same efforts. They are, therefore, better off today than when they were 10 years before. During the last 10 years, 64 households have cleared off a debt of Rs. 91,692. With the abolition of Zamindari system, a new spirit has been infused in the tenants. They breathe in an air of freedom, as they are no longer required to render labour. They are free from the tyranny of the Zamindar. They have to pay less amount as land revenue. They feel that the land they cultivate is their own and hence they have an increased incentive to make permanent improvement on land. Formerly there were no pukka houses in the village but now quite a few such buildings are seen.

There have been lot of changes in the country, but this village has changed little, partly because it is situated in the interior and partly because the activities of the Planning and Development have not been extended to it.

TABLES

TABLE No. I

Area, Houses and Population

Area in					Population		
Acres	Hectares	Density	No. of Houses	No. of Households	Persons	Males	Females
317.45	128.48	1,084 per sq. mile	78	93	538	294	244

TABLE No. 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 & over	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
538	294	244	45	34	35	40	33	22	28	26	34	18	17	20	23	20	28	23	30	28	21	13

TABLE No. III

Size and Composition of Households

	Size of Households																	
	Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members & over					
Total No. of Households	House-hold	Males	Females	House-hold	Males	Females	House-hold	Males	Females	House-hold	Males	Females	House-hold	Males	Females			
93	6	5	1	16	28	15	42	108	94	20	88	69	9	65	65			

TABLE NO. IV

Caste and Nature of the Family

Caste	Total Number of Households	Types of Families living in the Households			
		Simple	Intermediate	Joint	Others
Brahmin	24	5	6	7	6
Dhobi	13	5	1	6	1
Dheemar	1	..	..	1	..
Fakir	11	3	2	5	1
Gadaria	16	6	2	6	2
Koli	2	1	..	..	1
Kumhar	2	1	..	1	..
Karherey	2	1	..	1	..
Nai	2	..	..	2	..
Thakur	15	4	1	10	..
Teli (Muslim)	5	..	..	3	2
Total:	93	26	12	42	13

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

TABLE NO. V

Households classified by Religions, Castes and Sub-castes

Religion	Caste	Sub-caste	Population		
			Persons	Males	Females
Hindu	Brahmin	Gaur	22	11	11
		Sanadya	109	61	48
		Tiwari	6	4	2
	Dhobi	Mathuria	61	32	29
	Dheemer	..	5	3	2
	Gadaria	Baria	26	15	11
		Chandel	16	6	10
		Hans	27	18	9
		Dherkar	9	7	2
		Sager	23	10	13
	Kori	Yaduriya	4	2	2
		Mahor	3	3	..
	Kumhar	Malarya	4	3	1
		Others	7	4	3
	Karherey	Amro	11	5	6
	Nai	Bhadoria	12	7	5
	Thakur	Seshodia	97	54	43
		Bargujar	10	6	4
Muslim	Teli	..	24	14	10
	Fakir		62	29	33

TABLE NO. VI

Age and Marital Status

Age Group (Years)	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	538	294	244	150	100	124	124	20	20
0—4	79	45	34	45	34	..	..	..	..
5—9	75	35	40	35	40	..	..	..	..
10—14	55	33	22	31	22	2	..	..	..
15—19	54	28	26	18	4	10	22	..	..
20—24	52	34	18	8	..	26	18	..	..
25—29	37	17	20	2	..	14	20	1	..
30—34	43	23	20	1	..	17	20	5	..
35—39	25	14	11	2	..	12	11	..	..
40—44	26	14	12	2	..	9	10	3	2
45—49	14	8	6	2	..	5	4	1	2
50—54	30	16	14	1	..	11	9	4	5
55—59	14	6	8	..	..	6	8	..	..
60 & over	34	21	13	3	..	12	2	6	11

TABLE NO. VII

Education

Age Group (Years)	Total Population			Illiterate		Literate without Educational Standard		Primary or Basic		High School		Intermediate		Graduate	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
All ages	538	294	244	201	229	31	15	56	..	4	..	1	..	1	..
0—4	79	45	34	45	34	..	..	..	..	..	..	..	..	..	..
5—9	75	35	40	27	39	8	1	..	..	..	..	..	..	..	..
10—14	55	33	22	13	15	15	7	5	..	..	..	..	..	..	..
15—19	54	28	26	9	25	..	1	17	..	2	..	..	..	..	..
20—24	52	34	18	17	15	1	3	14	..	2	..	..	..	..	..
25—29	37	17	20	12	19	1	1	3	..	..	..	..	..	1	..
30—34	43	23	20	20	20	1	..	2	..	..	..	..	..	..	..
35—39	25	14	11	10	10	1	1	2	..	..	..	1	..	..	..
40—44	26	14	12	9	12	2	..	3	..	..	..	..	..	..	..
45—49	14	8	6	5	6	1	..	2	..	..	..	..	..	..	..
50—54	30	16	14	13	13	..	1	3	..	..	..	..	..	..	..
55—59	14	6	8	3	8	..	..	3	..	..	..	..	..	..	..
60 & over	34	21	13	18	13	1	..	2	..	..	..	..	..	..	..

TABLE No. 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	538	294	244	174	167	8	364	128	236
0-14	209	113	96	6	6	..	203	107	96
15-34	186	102	84	91	87	4	95	15	80
35-59	109	58	51	59	57	2	50	1	49
60 & over	34	21	13	18	16	2	16	5	11

TABLE No. IX

Workers classified by Sex, broad Age Groups and Occupation

Occupation	Total		0-14		15-34		35-59		60 and over	
	M	F	M	F	M	F	M	F	M	F
Cultivation	104	1	..	..	49	..	43	1	12	..
Agricultural Labourer	21	..	2	..	12	..	6	..	1	..
Rearing of Livestock	2	1	2	..	..	1	..	..	..	..
Share-Cropper	1	..	..	..	1	..	..	..	..	..
Hawker	1	..	..	..	1	..	..	..	..	..
Shopkeeper	2	..	..	..	1	..	1	..	..	..
Weaving	1	..	..	..	1	..	..	..	..	..
Potter	2	..	..	..	1	..	1	..	..	..
Grain Parcher	1	..	..	..	1	..	..	..	..	..
Oil Producer	1	1	..	..	..	..	1	1	..	..
Transport Service	13	..	..	..	11	..	2	..	..	..
Barber	3	..	..	..	1	..	1	..	1	..
Casual Labourer	3	..	1	..	2	..	..	..	..	..
Teacher	1	..	..	..	..	..	1	..	..	..
Village Level Worker	1	..	..	..	1	..	..	..	..	..
Bus Conductor	1	..	..	..	1	..	..	..	..	..
Musician	2	..	..	..	2	..	..	..	..	..
Domestic Service	1	..	..	..	1	..	..	..	..	..
Washing Service	5	5	1	..	1	3	1	..	2	2
Total :	166	8	6	..	87	4	57	2	16	2

TABLE NO. X

Households by Number of Rooms and by Number of Persons occupying

Total Number of Households	Total Number of Rooms	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		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	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	
93	208	1	1	29	116	37	250	12	68	9	65	3	28	2	10	538

TABLE NO. XI

Livestock

Caste	Milch Cattle		Draught Bullocks		Ponies		Calves		Cows (Dry)		Fowl		Goats	
	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.	No. of Households owning	Total No.
Brahmin	21	41	16	39	..	..	2	2	4	4	..	..	..	..
Dhobi	4	5	..	..	11	27	1	2	..	..	..	..	..	..
Dheemer	1	3	1	1	..	..	..	..	..	..	..	..	..	..
Fakir	10	10	4	5	..	..	2	2	..	..	..	..	1	1
Gadaria	11	32	11	20	..	..	2	3	1	1	1	1	1	1
Kori	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumhar	2	2	..	..	2	6	..	..	..	..	..	..	..	..
Karherey	1	4	..	..	..	..	..	..	..	..	..	..	..	..
Nai	2	4	..	..	..	..	..	..	1	1	..	..	..	..
Thakur	11	25	13	29	..	..	1	1	1	1	..	..	..	..
Teli	5	11	5	5	..	..	..	..	..	..	..	..	..	..
Total:	68	137	50	99	13	33	8	10	7	7	1	1	2	

TABLE NO. XII

Agricultural Produce of Cultivation run by the Households and its Disposal

Name of product	Annual quantity produced (mds.)	Total annual quantity consumed by the producing households (mds.)	Total annual quantity available for sale (mds.)
Arhar	595	116	479
Wheat	1,031	562	469
Bajra	278	236	42
Gram	253	158	95
Barley	105	79	26
Barley and Gram	701	451	250
Wheat and Gram	756	505	251
Gojai (Wheat and barley)	10	2	8
Pea	222	103	119
Urd	19	15	4
Moong	15	10	5
Oilseed	185	26	159
Fodder	6,969	6,469	500
Vegetable	141	85	56

TABLE NO. XIII

Indebtedness by Income Groups

Income Group	Total Number of Households	Number of Households in Debt	Percentage of Col. 3 to Col. 2	Average indebtedness per Household in Debt	Total Debt
Rs. 26 to 50	33	25	75.76	Rs. 613.60	Rs. 15,340
Rs. 51 to 75	23	20	86.96	Rs. 656.00	Rs. 13,120
Rs.76 to 100	22	19	86.36	Rs. 823.68	Rs. 15,650
Rs. 101 & above	15	10	66.67	Rs. 1,036.00	Rs. 10,360
Total :	93	74			Rs. 54,470

TABLE NO. XIV

Indebtedness by Causes

Cause	Indebtedness by Cause of Debt		
	Amount of Debt (Rs.)	Number of families in Debt	Proportion of Debt due to cause to the total amount of Debt
(a) House construction or repairs to existing building	100	1	0.18 percentage
(b) Marriage	5,400	9	9.91
(c) To gve dowry	900	1	1.65
(d) To clear outstanding debts	4,100	10	7.53
(e) Sickness	300	2	0.55
(f) Ordinary wants	17,430	50	32.00
(g) Household cultivation	22,600	38	41.49
(h) Industry run by the household	600	2	1.11
(i) Business run by the household	500	2	0.92
(j) Other causes	2,540	8	4.66
Total:	54,470	123	100

LIST OF VILLAGES SELECTED FOR STUDY IN UTTAR PRADESH

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

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