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RAJASTHAN

PART VI-D

VILLAGE SURVEY MONOGRAPHS

6. HASANPUR

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1969

FOREWORD

Apart from laying the foundation of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life, sometimes with no statistics attached but usually with just enough statisics, 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 centralisation 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 invert 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 village 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 a 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 Surveys set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost, for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be convassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and

administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The social studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more then 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 the monographs have been printed in an appendix.

New Delhi,
July 30, 1964.

A. MITRA
Registrar General, India

Villages selected for the Survey

Village		*Tehsil*	*District*
Rangmahal	...	Suratgarh	Ganganagar
Mukam	...	Nokha	Bikaner
Mudh	...	Kolayat	,,
Bajawa	...	Udaipurwati	Jhunjhunu
Bhangarh	...	Rajgarh	Alwar
Hasanpur	...	Tijara	,,
Poonchhari	...	Deeg	Bharatpur
Aghapur	...	Bharatpur	,,
Sanganer	...	Sanganer	Jaipur
Chimanpura	...	Bairath	,,
Nangal Soosawatan	...	Amber	,,
Abhaneri	...	Baswa	,,
Shivpura Ghata	...	Beawar	Ajmer
Ramdeora	...	Pokaran	Jaisalmer
Bujawar	...	Jodhpur	Jodhpur
Kalijal	...	Jodhpur	,,
Malar	...	Phalodi	,,
Bhadwasi	...	Nagaur	Nagaur
Goriya	...	Bali	Pali
Tilwara	...	Pachpadra	Barmer
Ramsin	...	Pachpadra	,,
Janvi	...	Sanchor	Jalor
Hotigaon	...	Sanchor	,,
Nichlagarh	...	Abu Road	Sirohi
Bagor	...	Mandal	Bhilwara
Panarwa	...	Phalasia	Udaipur
Manpur	...	Phalasia	,,
Kailashpuri	...	Girwa	,,
Sadri Ranawatan	...	Bhupalsagar	,,
Khajoora	...	Kushalgarh	Banswara
Peepalkhoont	...	Ghatol	,,
Ramnagar	...	Bundi	Bundi
Sanwara	...	Shahbad	Kota
Gagron	...	Kanwas	,,
Kaithoon	...	Ladpura	,,
Kyasara	...	Dag	Jhalawar

PREFACE

Village Hasanpur lies in an area which has been known for its upheavels and turbulances. During the Mughal rule in India, a special officer had to be permanently stationed there for the maintenance of law and order. It remained a trouble spot during the princely rule also upto the Independence. The region witnessed large scale destruction during the disturbances in 1947. Hasanpur has thus seen many ups and downs in its history. Once a village almost entirely inhabited by the Meo community, it is now a multi-caste village but still having predominence of the Meos.

The preliminary investigation for this survey was done by Shri B. L. Sharma and R. C. Bhargava Investigators in this office. First draft of this report was made by Shri B. L. Sharma which subsequently, had to be thoroughly revised by senior Supervisor Shri L. R. Pendharker. Photography for this report was done by Shri Prakash Chandra and Shri M. M. Goyal has seen this report through the press, I thank them all. I am grateful to Shri A. Mitra, Registrar General, India, and Dr. Roy Burman Officer on Special Duty for their guidance in this work.

Ram Bagh Palace Annexe,
Jaipur
31 January, 1969

C. S. GUPTA
Superintendent
Census Operations, Rajasthan

CENSUS PUBLICATIONS

for

Rajasthan State

The Rajasthan 1961 Census Publications, which will have volume No. XIV in All India Census series, will be published in the following parts :—

Part I-A	...	General Report.
Part I-B	..	Subsidiary Tables.
Part II-A	...	General Population Tables (A Series) and Primary Census Abstract.
Part II-B (i)	...	Economic Tables (B Series, Tables I-IV)
Part II-B (ii)	...	Economic Tables (B Series, Tables V-IX)
Part II-C (i)	...	Cultural Tables (C Series).
Part II-C (ii)	...	Migration Tables (D Series).
Part III	...	Household Economic Tables (B Series, Tables X-XVII).
Part IV-A	...	Report on Housing and Establishments.
Part IV-B	...	Housing & Establishment Tables (E Series).
Part V-A	...	Tables on Scheduled Castes and Scheduled Tribes.
Part V-B	...	Ethnographic notes on Scheduled Castes/Scheduled Tribes.
Part VI-A to D	...	Survey of Selected Villages.
Part VII-A	...	Survey of Selected Crafts.
Part VII-B	...	Notes on Selected Fairs & Festivals.
Part VIII-A	...	*Census Administration Report (Enumeration).
Part VIII-B	...	*Census Administration Report (Tabulation).
Part IX-A & B	...	Census Atlas.

A separate District Census Handbook prepared by this office will be issued by the Government of Rajasthan for each of the 26 districts.

*Not for sale.

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VILLAGE HASANPUR

TEHSIL TIJARA
DISTRICT ALWAR

CHAPTER I

THE VILLAGE HASANPUR-MAFI

Introduction

HASANPUR-MAFI is a small village, situated in the heart of Mewat (hereafter the territory so described) at a distance of three miles from the tehsil headquarters of Tijara in Alwar District. It is distinctly a Meo village with characteristic features bearing the imprint of medieval times, has witnessed many ups and downs in its history, and belongs to the area notorious for its upheavels and turbulence.

2. Hasanpur-Mafi predominently inhabited by Meos, a stout section of the Muslim community, has all along suffered from economic and social disadvantages. The Meos, being turbulent subjects, this area has ever remained a scene of military operations. As the relations of the Meos with the Muslim rulers of Delhi were not very happy, the area was treated as a trouble spot and a special officer known as Faujdar of Mewat was permanently stationed there for the maintenance of law and order throughout the Mughal period down to Aurangzeb's time. The history of the village (1666-1707 A. D.) with which the history of the Moes is closely linked, has been related later.

3. Prior to its resumption by the earstwhile Alwar State in 1948, village Hasanpur formed a part of the *muafi* grant given to Murad Shah Mosque administered by a Qazi. The mosque today stands in its lonely grandeur outside the village boundary towards the north. The village suffered complete destruction during the communal disturbances of 1947, which came in the wake of our Independence, but it has been rehabilitated by the Meos who originally resided there. Formerly, it appears to have been inhabited by the Meos alone, but with the march of time its character has changed to some extent and now it is a multi-caste village still having predominance of the Meos, who being Hindus in origin but Muslims by faith, retain the distinctive traits of cultures of both the communities in their social and political texture.

Location

4. Almost equidistant from the two towns namely, Alwar of Rajasthan and Gurgaon of the Punjab, Hasanpur lies at the foot of a hill, which forms its northern boundary, at 27°. 53' north latitude and 76°.53' east longitude. It is surrounded by villages Ailka & Hussepur in the north, Palasali on the north-east, Bagaur in the east, Rundholi on the south-east, Maliyar Jutt on the south and Tijara on the west. The nearest railway-station is Khairthal on the Western Railway metre guage main line running between Delhi and Jaipur. A tar road, 28.97 km. miles long, links Khairthal with Tijara; and further three miles, upto Hasanpur are served by a part of the 16·09 km. kutcha road joining Tijara to Firozpur of Gurgaon district in the Punjab. A regular bus service plies between Tijara and Firozpur all the year round. The bus-stop is at a distance of about 100 yards from the village. The nearest market is at Tijara, a prosperous village having the Tehsil and Block Headquarters, a Higher Secondary School, Girls Middle School, Police Station, Dispensary, Primary Health Centre, Maternity Home, Post Office and the Panchayat Samiti Office.

Size

5. The village area, according to revenue records is 2,386 bighas* or 1,491 acres. Making an allowance for land under hills, habitation, pastures and paths the total cultivable area does not exceed 950 acres. The total population enumerated in 1961 Census is 412 i.e. 220 males and 192 females against 478 in 1951 Census. The decrease of 66 persons in 1961 as compared to the previous census figure may be explained by

* 1 bigha is equal to 5/8 acres

the fact that a majority of Sindhis who had been settled in the village migrated elsewhere. The population of the village in 1941 is said to be around 800 but the authenticity of this statement could neither be verified from the tehsil records which were burnt during the disturbances of 1947, nor it could be confirmed at District Headquarters. At present the density of population is 59 persons per square km. and its incidence per square km. of cultivable area is 108. Considering the pressure of population on the soil there is thus no room for expansion, as further increase in population is likely to result in greater poverty.

Households

6. The population which is mainly rural and agricultural consists of 85 households with predominence of Meos and Chamars as shown below :

Community	No. of households
1. Meo	53
2. Chamar	23
3. Sindhi	4
4. Bhangi	3
5. Faqir	1
6. Mahajan	1

Climate

7. Located at a height of about 600 ft. above sea level on the fringe of the desert belt of Rajasthan the climate of Hasanpur is extreme, very hot in summer and intensely cold in winter, which is the chief characteristic of the entire arid region. Its proximity to sandy tract saves it from the onslaught of hot winds, known as *loo*, at night during the hottest months of May and June.

Rainfall

8. The average rainfall is 75.82 cms. as recorded at the tehsil headquarters according to the following statistics :

Year	Rainfall in Centimetres
1957	67.7 cms.
1958	95.0 ,,
1959	57.5 ,,
1960	83.3 ,,

The rainfall figures, however, indicate a fluctuating tendency in recent years when compared to those of previous decades. In the closing years of the last century the average rainfall in the area was approximately 38.1 cms. rising to about 50.8 cms. in the early fifties and near-about 63.5 cms. after 1955.

Physical features

9. The surroundings of the village are hilly and the soil is sandy locally called as *Bhura*. The land surface is plain and level. There are, however, layers of rock in the subsoil which obstruct the free passage of water into the wells which are often fed by filtration of the surface drainage than by the subterranean water veins. Owing to its hilly character the depth of the wells is usually 50 ft and water level is about 32 ft. below the surface.

Flora and Fauna

10. The big trees of Neem (Meliaindica), Pipal *(Ficus religiosa)* and Bar *(Ficus bengalansis)*; the middle sized trees of Berdi *(Zizyphus jujuba)* Khejra *(Prospis specigera)* and Kikar *(Acacia arabica)* are mostly found in this village, The leaves of these trees are utilised as fodder and wood for construction of roofs and for fuel. Sarkanda *(Papyrus)*, and Ber (plum) grow abundantly. The stalks of Sarkanda, locally called as *Poola*, are utilised for thatching the roofs of the houses and its fibres for manufacture of ropes and mattresses. The plums of this area are very famous. Leaves from the branches of plum trees and barries called *Pala* are utilised as fodder and the thorny twigs for circumvallation of houses and fields.

11. The village with its adjoining hilly

area is poor in wild life. Jackals, foxes, deer and rabbits are the only animals generally found in the jungle. Besides the varieties of common birds, peacocks, partridges and parrots are the colourful birds of the area.

Residential pattern

12. The *abadi* embracing 85 households approachable by kutcha routes, stretches lengthwise between the Tijara-Firozpur road and the eastern hill. The village is split up into three clusters two of which exclusively belong to Meos and the third one to the Chamars and the Sindhis. In between the Meo and Chamar households are situated the houses of 3 Bhangi families. The house of the Mahajan is situated between the houses of the Sindhis and those of the Chamars. The Faqir resides in the Dargah.

Communication

13. The important means of communication are the bullock cart and the cycle. There are 56 carts and 34 cycles in the village. The load carts and the conveyance carts drawn by bullocks are quite simple and typical. These are usually prepared locally. Four wooden logs lying horizontally tied with ropes, intersecting each other with a *macha* (seat) in front resting on two wooden wheels joined by a wooden axle is the simple structure of the cart, which is used for transporting corn, fodder and other articles from the fields to the village and to the nearest markets. Similarly the *behli*, a covered structure resting on four poles with a rope mattress for seating, is a light vehicle which is driven by a pair of bullocks.

Markets

14. There are two shops owned by the Sindhis situated on the northern side of the road which bisects the village. Ordinary articles of day-to day use such as salt, chillies, onions, garlic, *gur*, sugar, kerosene, linseed oil and clothes are available at these shops.

Crematorium

15. The burial ground for the Meos and the cremation ground for the Hindus are situated at the foot of the hill. The former is on the western side and the latter on the eastern side of the village.

Water supply

16. Two pucka wells, one owned by the Meos and the other by the Chamars, located in the village, are the only source of water. At one time the Meos did not allow the use of water from their well to the Chamars and Bhangis, and the Chamars in their turn did not permit the Bhangis to use their well. In practice the Chamars drew water and arranged supply to the Bhangis. In the year 1947 when the Meos left the village owing to the communal disturbances, the Bhangis started drawing water from the wells of the Meos and the practice continues even now. When the conditions returned to normal and the Meos came back to the village they did not raise any objection. Due to popular enlightenment and Government measures, the Chamars also do not object to the Bhangis from drawing water from their wells too.

Origin of the village

17. No written record is available regarding the origin of the village. As its name suggests and as confirmed by local tradition it was named after Hasan Khan Mewati, a famous Military adventurer, who ruled over Mewat region which embraces over 1/3rd of the Alwar district including Kishangarh, Tijara and Ramgarh tehsils. Hasan Khan was a cousin of Ibrahim Lodhi (1517-1526 A. D) on his mother's side and was a grandson of one Sawar Pal, a Yadav prince, who was married to the daughter of a Muslim Subedar, Mahafij Khan during the reign of Firoz Tuglak (1351-1388 A. D.). When Ibrahim ascended the throne he made Hasan Khan the Chief of Mewat. Hasan Khan made Tijara the seat of his Government. The area around Tijara was then a dense forest. Once while on his way to Tijara along with his brother Husse Khan, he camped at site where later on the two villages the present Hasanpur and Hussepur came up. Hussepur is hardly a mile from Hasanpur. Hasan Khan was a brave and strong ruler and his territory extended upto Alwar in the south, Deeg in the

east, Rewari and Delhi in the north, the region mostly inhabited by Meos. Hasan Khan was a builder and a distinguished poet. A number of gardens, Dargahs and mosques were built in this area during his life time. The present fort of Alwar is also said to have been constructed in his time. As a General of Ibrahim's army he had fought against Baber at Panipat in 1526 A.D. where his son was taken captive. After the defeat of Ibrahim, Hasan Khan, who was considered a force to reckon with, was approached by Baber for an alliance. Baber set his son free as a gesture of good-will, but he declined the offer and joined hands with Rana Sanga in offering further resistance to Baber. He died in the battle of Kanwah (March 1527 A. D.) and his brother Husse Khan brought his dead body to Alwar where it was buried in a mausoleum at a place known even to this day as Hasanki. After the conquest of Delhi and Agra by Baber this area was given to his son Hindal, who was made Governer of Mewat.

18. After the death of Hasan Khan, the history of Hasanpur-Mafi runs concurrently with the history of Tijara. Later when Akber consolidated his empire, Has anpur was transferred to Tijara Sarkar in the province of Alwar. The Khanzadas of Tijara more or less maintained their independence and always exercised sizeable influence at the Delhi court. During the decline of Moghul empire after Aurangzeb, this region was held by the Jats of Bharatpur from 1720 to 1763 when the Sikhs plundered Tijara to be ousted by Najafkuli Khan, the converted Rathore Rajput jagirdar of Rewari. Next came the Marathas who held this area on behalf of the Moghuls. It was recaptured by the Jats in 1796. When the British came on the scene, they confirmed the possession of this area by Bharatpur Jats with whom they entered into a treaty. The Jats deserted General Lake and joined hands with Holkar. Tijara was thereupon ceded to Bakhtawar Singh of Alwar in 1805. On the death of Bakhtawar Singh, Tijara was carved out into an independent principality granted to Balwant Singh, his son from a concubine-Musi Maharani. Balwant Singh advanced his claim to Alwar throne contesting against Viney Singh, the adopted son of Bakhtawar Singh. Lord Amherst (1823-1828 A. D.) the then Governor General decided the case in his favour. Accordingly Balwant Singh was granted Tijara and a sum of Rs. 2 lakhs annually from Alwar treasury.

19. Tijara owes a heavy debt to Balwant Singh who was an able administrator and a great lover of arts. He made untiring efforts to restore peace and prosperity to the region. The Meos were then commonly referred to as plunderers. He put an end to their nefarious activities and settled them by giving them land for agriculture. As he did not leave a legal heir, Tijara reverted to Alwar in 1846 and it remained a part of that State till 1949 when it was integrated in Rajasthan.

20. Under Alwar rulers, Hasanpur was one of the 12 villages granted in *muafi* (gift) for the maintenance of Murad Shah Mosque. The date of construction of the mosque and the grant of the village in Muafi to that institution along with other villagers by the Rulers of the former Alwar State could not be ascertained as the records relating to the mosque are reported to have been burnt during the communal riots in the year 1947. There are two legends connected with the construction of this mosque. According to one, the mosque was erected by Emperor Ibrahim Lodhi for the Muslim saint Murad Shah, known far and wide for his spiritual powers. Ibrahim Lodhi the ruler of Delhi had once come to seek his blessings. There is another story current in this village and the adjoining areas that the mosque was built by one of the Jat chiefs of Bharatpur who came to this side on one of his military excursions. The Faqir, Murad Shah who was found squatting on the road was forcibly removed by the advance guard. The persons who manhandled the Faqir are said to have died instantaneously. When the Jat chief arrived there, he prayed for mercy. Thereupon the holy man restored all the deceased persons to life. The Chief presented five Mohars to the Faqir but he refused to accept them. The admirer then ordered the construction of a mosque to be named after the sage. When Murad Shah died he was buried there and the grave is still worshipped by the Meos.

21. The village was inhabited formerly by Meos but as time passed, the Chamars and the Bhangis also came and settled there. The Mahajan family came to this village from Tijara some 20 years ago. During the communal disturbances of 1947, the Meo houses were destroyed. All the Sindhi families came to the village as refugees in 1948 when they were given 10 acres of land each. Most of these families left the village leter.

CHAPTER II

THE PEOPLE & THEIR MATERIAL EQUIPMENTS

The total population of the village at the time of this survey was 356 (192 males and 164 females.) A communitywise break up of the same is given in the following table :

Community	Population		
	Total	Males	Females
Meo	231	131	100
Chamar	96	46	50
Bhangi	15	7	8
Sindhi	8	5	3
Mahajan	6	3	3
Total	356	192	164

The ratio of Muslims to Hindus is approximately 2 : 1. Both the communities are now living amicably. It is, however, significant that the number of Hindu females is proportionately higher than that of the Muslim females, who are 31 short of the male population.

Origin of Meos

23. The Meos, although converted to Islam centuries ago, follow the Hindu pattern of life. Their age-old culture has not changed unlike converts in other parts of the country. Whatever they have taken from Islam, they have subordinated to their inherent mental outlook which is essentially Hindu.

24. The renowned historian of Rajasthan, Dr Gauri Shanker Hira Chand Ojha, considers them to be the descendants of the Sakyas and Kushans. One of the coins of Sakya age was found struck in the name of 'Mewak' which is surprisingly near the word 'Meo'. Col. Tod asserts that they are the descendants of the Mer tribes which were originally inhabitants of Rajasthan. Chand Bardai, the famous chronicler of Prithviraj, has mentioned in his 'Raso' that Beesaldeo, all powerful ruler of Rajasthan, organised a confederacy of all the important princes to offer resistence to the Muslim invader Sabuktgin in the year 987 A. D. and a Meo prince of Mewat was one of them. This view supports the contention that Meos were originally Hindus and they were supreme in Mewat area which stretched from Jaipur to Delhi and Mathura. It however, contradicts the view held by some moslem historians who maintain that Mewat is a corrupt form of 'Mewas' meaning 'troubled region' and that this name was given by Tughlaks to the hilly regions situated south of Delhi, as the freebooters residing in the area now known as Mewat plundered Delhi from time to time.

25. Meos of Bas Kripal Nagar, a prominent Meo village, in tehsil Kishangarh, District Alwar trace their origin from Parihar Rajputs. Maulvi Abdul Shakoor in his book 'Tarikh-i-Mewat' also mentions them as the descendants of the Rajputs. The Khanzadas of Tijara also claim descent from the Yadav Rajputs. Tijara was named after their ancestor Tejpal who was a ruling prince of the Yadav clan in the early 11th century. Even today Meos are addressed as 'Mehars' which is a common form of address for Ahirs (Yadavs) of Mathura.

26. Munshi Har Dayal Singh mentions in the Census Report of Jodhpur State that the word 'Meo' is a corrupt form of the word 'Med' and that Meos were named after Meds or Mers. Mewar was known as Med-pat. Mewar and Merwara were, therefore, named after Meds as Medpat and Medwara. The changing conditions under Chauhans and Gehlots forced these people to occupy hilly regions of Mewat comprised of the eastern part of Alwar district, northern part of Bharatpur, southern part of Delhi and Gurgaon and the western part of Mathura. This region was known as 'Minawat', the land of Meenas, and afterwards it was changed to 'Mewat' by the new settlers.

27. The Meos reside in Mewat divided into 12 sub-divisions called *Pals* viz. Chiraklot, Dolot, Nai, Pundlot, Dhimrot, Balot, Dharawal, Kalasa, Lundawat, Rakhawat, Ghengol and Singhal. The first five are of Yadav origin and the next five of Tomar origin. The Ghengol belongs to Kushwaha branch and the last Singhal to the Bad Gujar branch. Hence these 12 branches are Rajput in origin and bear similarity to sub-castes of Meena community. Singhal, Nai, Dolot, Pundlot, Ghengol and Balot are identical in both the communities. On this basis Major Powlet ascribes their origin to the Meena community. According to him there is still a community in Bulandshar known as Meo-Meena. All these opinions confirm the belief that Mers are an admixture of Mers, Meenas, Ahirs and Rajputs of Sakya and Kushan origin.

28. Several centuries of turmoil of disaster, during which Mewat and other parts of Rajasthan were in continuous strife, reduced her economic resources. Under very straitened circumstances the Meos are believed to have been compelled to embrace Islam *enmasse* during the reign of Emperor Feroz Tughlaq. He exempted the converts from payment of Jezia which was compulsorily levied on non-Muslims.

29. Thus the Meos are converts from the Hindu faith. Cruel acts of Muslim rulers, strained economic conditions, indifferent and even hostile attitude of Hindu masses, internal dissensions and feuds turned them out of Hindu fold. The process of conversion was gradual but ultimately Meos who were scattered over other parts of Rajasthan also came to live in this concentrated area of Mewat to face the common danger to their community. During the reign of Nasiruddin Balban the Meos were attacked and killed in thousands. Under the Marhattas they were buried alive. The cruelty of Muslim rulers towards the Hindus helped the process of conversion and the acts of atrocity of Hindu Rulers coupled with preachings of Mohammaden saints and Mullas made them staunch Muslims.

30. In the year 1932 they rose in revolt against the ruler of Alwar but were suppressed. In 1947 at the time of partition of India they had to flee away from Mewat. The partition ruined them. Many Meos, though not of Hasanpur, migrated to Pakistan. But as they were so different from other Muslims they found it difficult to settle there and returned in large numbers and were rehabilitated in the districts of Alwar and Bharatpur.

31. Till about 1930 the Meos were Muslims in name only and were following many Hindu practices. Most of the Meos then used to have names similar to those of the Hindus. Many of them did neither offer Namaz (daily prayers) nor keep Roza (Ramzan fast). Now they are abandoning Hindu practices. They go to the mosques to offer Namaz and also observe prescribed fasts during the Ramzan. Like Jats, Ahirs and Meenas, the Meos are active and industrious cultivators.

Chamars

32. The total number of Chamars residing in Hasanpur is 96 (46 males and 50 females). The word Chamar is derived from the Sanskrit *Charmkar*, *Charm* means hide and *kara* worker, hence a worker in hides. According to Manu the out-castes from Brahmins and Vaishyas inter-mingled and intermarried with Shudras and took to the profession of dealing in hides. Actually they are believed to be the descendants of the aboriginal tribes.

33. Mewat, being a land rich in cattle, offered sufficient scope to the dealers in hides and hence a section of aborigines were employed in all the villages for the removal and skinning of dead animals. The Chamars relate a legend that once seven Brahmin brothers were cooking their food and by chance a calf fell into the fire and died. The youngest brother who alone agreed to remove the carcass of the dead calf was outcasted by others and came to be known as 'Chamar'.

34. The Chamars are Hindus and they worship all Hindu gods and goddesses. They hold the Ganges in the highest esteem and consider a visit to the sacred river as the most pious act of their life. The Chamars are divided

into numerous clans. These clans are regional, viz. Aloria, Mosalpuria, Mudotia, Kawaria, Kansotia, Muria, Mandawaria, Vazirpuria, Kharetiya, Pigotia, Hinguniya, Kurariya, Sukariya, Tangaya, Dilip, Jagarwal, Baletia, Kholia etc.

35. The Chamars of Hasanpur belong to Aloria and Baletis clans. They own land in the village, and are good agriculturists.

Sindhis

36. The Sindhis are the displaced persons from West Pakistan. They are Mahajans by caste. One belongs to Motiyani gotra and the remaining three to Samthani gotra. At the time of partition they left their homes and settled in Alwar. They were rehabilitated in villages vacated by Meos and other Muslims, where land was allotted to them. They are Hindus and worship Hindu gods and observe Hindu festivals. The four families living in Hasanpur are agriculturists, but they are also running small shops.

Mahajan

37. There is only one household of the Mahajan community and it belongs to the Agrawal caste. The main occupation of Agrawals is trade and commerce. Since they are moneyed men they are known as Mahajans meaning big men. Mahajans are orthodox Hindus who worship all Hindu deities.

Bhangis

38. With the growth of the towns a section of the community belonging to the aboriginal tribes were employed for scavanging and cleaning purposes. They were known by different names in different regions such as Bhangis, Mehtars and Khakrobs. Elliot believes that they were known as Bhangis on account of their habit of taking 'Bhang'. This view is, however, hardly acceptable. They are considered to be untouchables by orthodox Hindus and they live segregated from the village habitations.

House type

39. The houses in the village are mostly rectangular, mud tenements having a plinth of about 30-50 cm. raised above the ground. There are only five masonry buildings including the Dargah in the village. The Dargah is an old structure. It is all built in stone and lime work. The courtyard is paved with stone slabs. Other pucka houses are small ones built for residential purposes. The walls are made of mud and stone and plastered with lime. They are roofed with stone slabs which are generally two feet wide and ten feet long. These slabs are obtained from Mandawar. The floor of these pucka houses is paved with stone. Three of these pucka houses are quite small having only one room 3m. × 4m. Out of these three, two belong to the Meos and one to Mahajan. The fourth house which is comprised of one big room 6m. × 4m. and two small rooms 3m × 2.75m. belongs to the Meo headman (Lambardar). The kutcha houses belonging to all the communities including the Bhangis are built on a uniform pattern. On raised ground foundations are dug to the depth of about a metre. They are filled with stone boulders mixed with clay. The four walls of 20 m. thickness are built with stone and mud. The cottages are mostly of uniform height of about 1.5 metre at the walls and about 3m. in the centre. The side walls are constructed sloping breadthwise. A beam of wood 4m. to 5m. long, according to the size of the room is placed horizontally in the centre supported at ends by the two side walls. This beam supports the roof which rests on a wooden frame. All the rooms are covered with *poolas*. The walls are plastered with thick mud mixed with chaff and then a final coating of mud and cow dung is given. The entrance is fitted with locally made wooden frame *(chaukhat)* usually 2m. in height and provided with simple and crude type of wooden door. The floor which usually remains uneven is finished with a coating of mud and cow dung. All the material for these houses is locally available. Stones are brought from hills and wood and bulrush from the jungle. These houses are repaired after rains every year when a fresh coating of mud and cow-dung is given. The roof lasts for four to five years. It is repaired after that period and when it becomes unserviceable it is changed and a new roof is provided. In front of the houses they construct platforms *(chabutras)*

which are covered with thatched roofs resting on wooden posts *(ballis)*. At the back of the house cattle-sheds are provided & the whole compound is fenced with thorny hedges. Stalks of grain *(kadbi* of *jowar* and *bajra)* are arranged in stacks outside the houses in an artistic manner. Fodder, *(pala & kutti)* for the cattle is also piled inside the houses.

40. The area occupied by the houses is sufficiently large. Each house has two to there spacious apartments for residence and sufficient space for preparing the fodder. No latrines have been provided in any of the houses. The rooms are airy. The central apartment is used as the drawing room and is usually provided with two doors & two or three windows, *chhappars* inside the house are used for kitchen, grain stores and residence of women. The houses are cleaned daily by the womenfolk and they are kept neat and tidy.

41. The Meo houses are bigger and contain more accommodation and space than those of the Chamars and the Bhangis. Some of the houses are double-storeyed. The rooms on the ground floor are covered with wooden lintels, shafts and dry bricks. The floor above is kutcha. All the houses in the village are of a simple type The occupants do not take the trouble to decorate their inner or outer walls or to embellish them. Occasionally one may find a calendar or a cheap picture hanging on an inner wall of the house.

42. The cost on construction of the houses works out from rupee one to Rs. 1.25 per sq. ft. of covered space for a kutcha house and Rs. 6/- to Rs. 8/- per sq. ft. for a pucka one. Grain is stored in big mud bins called *kothis*. One or two such *kothis* are found in every house. They are 1½ m. to 2m. in height with an opening in the centre. The following table gives the number of rooms available in each household along with the number of members :

No. of rooms	No. of Households	Households having 1 person	2-3 persons	4-6 persons	7-9 persons
1 room	3	3	–	–	–
2 rooms	16	–	14	2	–
3 rooms	36	10	21	5	–
4 rooms	22	–	4	15	3
5 rooms	8	–	1	7	–
Total	85	13	40	29	3

Dress

43. Meos can be easily distinguished from others by their dress and appearance. A Meo woman may be seen in her colourful dress bearing a basket on her head making purchases in a rural market. The basket, square in shape, is made of the stalks of wheat or barley. Her *odhni* (scarf) which covers her head and torso is studded with pieces of glass. She wears a *kurti* (a half sleeved shirt) and under it the *choli* (corset) around her breast. A *salwar* or *khusni* (trousers) covers the lower part of the body. Meo women generally like to put on *lehnga* or *ghagra* (skirt). Their favourite colours are red, black and yellow.

44. Women are very fond of ornaments. *Nath* and *jhumkis* (earrings) numbering 10 or 12 made of silver are worn by married women. Glass ear-rings are also in vogue. *Hansli, hamel, kathla* and *pachmania* are the ornaments worn round the neck. Hansli is a solid curved silver ornament weighing about 40 *tolas*. *Hamel* and *kathla* are also of silver and are a sort of necklace made either of old silver coins numbering 15 or 20 or round and rectangular silver plates. A *pachmania* is made of glass beads and has a gold pendent in the centre. *Bajuband* (armlet) and *kadas* of silver adorn the hands. No ornaments are usually worn on legs and feet by Meo women.

45. The dress of chamar women resembles that of Meo women except that they never wear *salwar* or trousers. For ornaments they also wear ear-rings, *nath, hansli, pachmania*, armlet and *kadas*. They also put on silver *kadas* or anklets on their feet. Glass bangles *(chooris)* are used by all women.

46. All the male inhabitants of the village, Hindu and Muslim alike, wear shirts, *dhotis* and *pagris* (turbans). Meos use *tehmad* (lungi) below the waist to cover the lower part of the body. It is not tucked behind the back like a *dhoti* but is wrapped length-wise round the waist. Meos do not wear caps. *Pagri* or a turban is their common head-dress. They purchase ready made garments of cheap and coarse cloth generally from Tijara. The Meos wear long beards and

moustaches. The mid-portion of the upper lip below the nose is clean shaved. The younger generation of the Meos is, however, not so fond of beard.

Household goods

47. The number of household goods is not formidable although the articles of day-to-day use are found in every house. Cooking pots of German-silver are made use of in the kitchens. Vegetables are cooked usually in earthen pots and an earthen or iron plate is used for baking cakes. Meos also use earthen dishes, plates and lotas or *garuas*. Utensils of bronze and copper plates (nickled) are also seen but not frequently. All metal and earthen pots, vessels and utensils are purchased at Tijara. There is no potter in the village. A grinding hand-mill (*chakki*), mortar (*okhli*), pestle (*moosal*), churner (*rai*), ghee container (earthen *kulahri* or *kulahra*) and broom (*buhari*) are the indispensible items of the household kit. There is no furniture excepting the cots, which are available in sufficient number, in every household. The Meos use big cots called *dehlas* which are very heavy and more than two third of a metre high and 1½ metre wide. Each of the two Lohar families possess three chairs, one table, two benches and two stools. In all there are 6 chairs, 2 tables, 5 benches and 7 stools in the village, which are crude and unpolished as they have been prepared by the local Lohars. A firepit called 'alao' is maintained in every house.

48. For agricultural tools and implements every household possesses a plough, scythe, spade, *gandasa*, hoe sickle, axes and wooden rakes. In more well-to-do households bullock carts are also available. The total number of bullock carts in the village is 56. These are used for conveyance and for transporting fodder and grain from the fields to the houses and the market. Formerly Meos were fond of keeping high breed mares and camels for riding but now a days not more than one or two of these animals are to be seen in the village.

49. *Jowar, bajra* and barley are the staple food of the villagers. In Hasanpur both *rabi* and *kharif* crops are raised. Barley, gram, bajra and jowar are produced in sufficient quantity. Maize or barley porridge (*rabri* or *mehri*) is an important item of daily consumption. *Rabri* is prepared by boiling coarse flour of maize or barley in whey or butter-milk. Salt is added to it. It is the usual menu of breakfast for all classes of people. Wheat is sparingly used. *Bajra* is generally eaten during winter, in the form of *rotis* or loaves, *khichri* and *rabri*. During summer barley bread is eaten and of wheat also. When available bread of barley mixed with gram (*bejhar*) is greatly relished. *Rabri* is taken in the morning, lunch consisting of bread, vegetables or pulses is taken at noon and the same type of food is repeated for supper in the evening.

50. Excepting the Mahajan the rest of the communities in Hasanpur are non-vegetarian. Mutton and venison are the usual preparations. Beaf is not eaten. The Meos though Muslims abstain from beaf. Being agriculturists and Hindu by origin, they abhor it. The women of the village, Meos as well as others, usually do not eat meat. Most of them are vegetarians. Liquor is also in use. Although the people are not habitual drunkards, Chamars and Bhangis use it at the time of marriages and other festivities. They obtain it from Tijara. Meos too have no scruples in taking liquor but they are not habitual drinkers.

51. Smoking is very much prevalent in the village. In every household there is a hookah. The Meos use a special type of water tobacco-pipe called *madari hookah* which is made of clay. The Chamars use hookah made of cocount shell which is very light and handy. Tobacco crushed and mixed with gur is used in the hookah. During journey they carry a miniature hookah called *keri* which is made of brass.

Birth, marriage and death

52. The rites and customs observed at the time of birth, marriage and death are mostly common among the two communities residing in the village except that the Meos bury their dead and the Hindus cremate them. The Meos at the time of marriage perform *nikah* according to

Muslim rites and the Hindus burn sacred fire and go around it.

53. The villagers are very keen on marrying their daughters before they start mensurating. When a girl becomes pregnant she is generally sent to her father's house for the first delivery. On completing 8 months of her first pregnancy, sent pregnant woman is given presents of clothes, sweets and ghee by her father and fed on wholesome diet. After delivery, presents called *pej* consisting of clothes and, if possible, ornaments and toys for the newly born are sent by the maternal uncle. The *pej* is considered obligatory and one has to arrange for it even if he has to incur a debt on that account. The pregnant woman is not given hard duties and she remains in confinement for atleast 10 days after the delivery.

54. After that period the mother and the babe are given their first bath and clad in new garments. They are then brought out. The name giving ceremony is performed in the presence of friends and relatives at which a Maulvi officiates in case of the Meos and a Brahmin in case of the Hindus. The auspicious date for performance of this ceremony is determined by the Pandit for all the communities.

55. The infant is fed on mother's milk till she goes dry, after which it is given goat's or cow's milk. When the child is about an year old it is given semi-solid food such as 'rabri' or 'dalia' and gradually, by the time it attains the age of two, it is brought on solid food.

56. Contraceptives are not used at all. If a woman does not conceive within a reasonable period, that is to say by the age of 25, she begins to feel uneasy and her family members also feel concerned regarding her barrenness. They then hunt for charms and amulets and approach the Faqirs or the Maulvi for the same. They also keep vows to please the dead saints whose graves lie in the Dargah to whom they offer incense and sweets. Cases of still birth and abortion are rare and they are attributed to ill luck.

Initiation and puberty rites

57. Amongst the Meos a boy must be circumcised before he attains the age of ten. On this occasion all important relations and friends are invited. The boy is clad in new garments and garlanded and then the operation removing a part of the skin from the front portion of the male organ is performed by the *Mirasi*. The Mirasi is paid grain and cash amounting to a rupee and a quarter. The ceremony is called 'Sunnat' or Musalmani. 'Bismillah' is another ritual observed both for the boys and the girls when they are initiated to the religious teaching. This is only a formality. The children seldom learn to read the Holy Book.

58. Among the Meos and the Chamars at the time of the first menses the girl is secluded for three to five days. At the end of the period she is given a bath and dressed in new clothes. The boring of the nose and the ears is also performed before a girl attains the age of 13, but no religious ceremony is observed.

Marriage

59. Both amongst the Meos and the Hindus marriage is a very important event, and they are keen to marry their daughters as early as possible. They can afford to wait for the marriage of a son. In Meos sometimes marriage negotiations start as soon as the child is born, though the actual marriage takes place only when the children attain puberty. The usual age of marriage for boys and girls amongst all the communities in the village is more or less uniform; for the boys it is from 17 to 24 and for the girls 14 to 18. The bride is selected by the parents. In their choice Meos are not guided strictly by the tenents of Islam. They have to consider many age old social restrictions. In marriage relations the Pal or main clan of self and mother are prohibited. The Pal has many sub-clans or gotras. While arranging marital relations the gotras of self, mother, maternal grand mother, and father's mother are also avoided. Marriage can not take place outside the community. The Meos are thus caste endogamous and Pal or clan exogamous. The marriages in the same village or the village

from which the mother comes is also avoided as it is believed that the girls and boys residing in the village are brothers and sisters. Co-operation amongst the neighbours is a good feature of a Meo marriage. No love marriages are performed in any of the communities. Meos are particularly against such relationships. They do not even consider it necessary to see the boy or the girl before the settlement of a marriage. Sagai or betrothal and *lagan* ceremonies are observed both by the Meos and the Hindus. On betrothal presents are exchanged between the two families. The *lagan* ceremony is performed about a fortnight before the marriage. It is a formal marriage invitation. Relatives of the girl assemble on an auspicious day fixed in consultation with a Pandit and a letter is written giving the date and the time of the marriage. This letter is carried to the house of the bridegroom by the Mirasi in the case of Meos and the Nai in the case of Hindus. Presents of cash, dresses and sweets are sent with the *lagan*.

60. Amongst the Meos the marriage party which includes the women arrives in well decorated bullock carts a day before the date of the marriage. They are welcomed outside the village and then properly housed and fed. Next day when the marriage party arrives at the bride's place for Nikah, the bridegroom rides a horse. The first thing which he does is to strike with his sword at the coloured ornamental wooden structure called *Toran* which hangs at the main gate. The bride's mother then puts the vermilion mark on the forehead of the bridegroom and performs *arti* while the women-folk sing the customary songs. The bridegroom is then taken inside the house where the Mullah officiates and assists the wedding couple in completing the marriage ceremony by pronouncement of set phrases from the Holy Book. Formerly it was customary to perform the Phera ceremony according to which the wedding couple was required to go seven times round the fire as is common in a Hindu marriage. The practice has, however, been given up since 1947. According to the Muslim law the consent of both, the bride and the bridegroom, is necessary before the marriage contract is finalised. *Mehar* (i.e. alimony which is an allowance for support made by the bridegroom to the bride pending or after her divorce or legal separation from him) is also fixed and announced on the occasion. The bridegroom binds himself to pay the settled amount at the time of separation if it takes place. The invitees pay a handsome amount of money by way of 'Nauta'. There was a practice among Meos of throwing money *(hakher)* at the time of *pheras* and at the time of departure of the bride for the bridegroom's house. It has now been stopped in Hasanpur.

61. Amongst Hindus the *toran* and seven *pheras* are performed. The Brahmin priest officiates on the occasion. The marriage party stays for two or three days at the bride's village. At the time of *bidai* (farewell) presents are given to the family members of the bridegroom. On reaching her father-in-law's house the bride is warmly welcomed. After three or four days a party from her father's side goes to fetch her and she returns to her village with them.

62. Another ceremony observed both amongst the Meos and the Hindus is the *Gauna* ceremony. Before that ceremony no contact is made by the newly wedded couple. On this occasion presents of clothes are given to all the female members of the family of the bridegroom side. Dowry system is prevalent in all the communities, but by mutual consent it is avoided if the party concerned is indigent. Amongst Meos dowry is given in the form of clothes, bullocks, buffaloes, mares, *behli*, *jajams* (carpets), utensils and *degs* (cauldrons). Even in an ordinary household the dowry articles may cost not less than Rupees five hundred. If the economic circumstances of the family make even this amount difficult, it is contributed by the members of the Pal and the relatives. A decent Meo marriage is estimated to involve an expenditure of Rupees six to eight thousand and dowry articles also cost a lot. Amongst the Chamars, dowry does not cost more than Rupees five hundred at the most. They give articles of daily use and clothes for the bride and the women relatives of the bridegroom. Marriage by exchange is also in vogue.

Divorce

63. Polygyny is permissible in both the communities. The Meos can marry as many as four wives as is customary amongst the Muslims. There is, however, no case of any person having more than one wife in Hasanpur. *Talaq* or divorce is practised by Meos. Infidelity or moral delinquency is considered a sufficient and valid ground for *Talaq*, which is usually given by the husband. At the time of the divorce he has to pay the amount of alimony, settled at the time of wedding. In case the wife decides to leave the husband she does not get any subsistence allowance. The divorce has to be sanctioned by the community Panchayat. When the party becomes disunited they get the option of re-marriage. A case of divorce was reported to have taken place in 1946 but the details of the same are not available.

64. Amongst the Chamars and the Bhangis also the custom of divorce is prevalent. If a married woman runs away with another person, her husband has a right to reclaim her or to renounce his claim. In the latter case he is entitled to compensation which is known as *jhagda*. In case, however, a husband foresakes his wedded wife of his own accord and she seeks another husband the former husband is not entitled to any compensation or *jhagda*. Such matters are invariably referred to the caste Panchayat concerned, which determines the terms on which the separation is to take place. In the Mahajan community there is neither widow remarriage nor divorce. Amongst the Sindhis remarriage can take place in certain castes but divorce is unknown.

Death

65. When a person is on the point of death, he is taken off the cot (charpoy) and is helped to the ground which is coated by cow-dung. It is a common belief among all the communities including the Meos that in the event of a person dying on a charpoy his soul would not attain peace and happiness after the death. Amongst the Meos the dead body is buried according to the Muslim custom. The dead body is wrapped in a cloth which is white in the case of a male and coloured in the case of a female. It is carried on a cot to the mosque for saying prayers and then taken to the burial ground where it is lowered in the grave. When every one present has made an offering of a handful of earth *(mitti dena)* the grave is covered with a stone slab. The Mullah leads the *Fatiha* which is a prayer offered by all those present for the soul to rest in eternal peace. Alms and corn are distributed to Fakirs and beggars for the sake of the departed soul. Formerly the Meos used to have only 9 yards of cloth for wrapping the dead body like the Hindus, but now-a-days they arrange for twenty-two yards according to the custom of the Muslims.

66. Amongst the Hindus the dead are cremated. On the third day the ashes are collected and sent for immersion to the holy Ganges. Usually the eldest son of the deceased, or the nearest relative performs this duty. On the twelfth day Brahmins are fed. Formerly Meos also used to feed the Brahmins and other relations, but this custom is no longer observed by them. On the other hand they perform *Chehllum* on the fortieth day which is an important mortuary rite. Special prayers are offered and Fakirs are fed on *Chehllum*. Mourning is observed for a period of twelve days from the date of death. During this period relatives from far and near villages visit the bereaved family for offering condolences. All the nearest relatives get shaved as a mark of mourning for the deceased. This custom is prevalent among Meos also. This hair cutting is done on the day of death. On the tenth day they wash their houses and change their earthen pots.

CHAPTER III

ECONOMY

Economic resources

Hasanpur is an agricultural village and consequently its economy depends mainly upon agriculture. The total area of land in the village is 1,491 acres the break up of which is as follows :

A.	*Cultivable land*	*912* acres
1.	Chahi (watered by wells)	34 -do-
2.	Barani (land dependent on rains)	878 -do-
B.	*Non-cultivable land*	*579* -do-
1.	Land under mountains	71 -do-
2.	Barren land	350 -do-
3.	Land under Abadi	4½ -do-
4.	Land for other purposes (cremation, graves, foot-paths etc.)	44½ -do-
5.	Land unfit for cultivation	109 -do-
	Total	1,491 acres

68. The land available for cultivation is only 878 acres; 34 acres of land shown as Chahi is not being irrigated at present. The well is under construction. Out of 878 acres of cultivable area 172 acres produce double crops. 512 acres is cultivated for the *kharif* crop and 536 acres for the *rabi.*

69. Making allowance for the land under mountains, habitation, roads, foot-paths, graveyard, cremation ground and the Dargah, only 350 acres of non-cultivable land is left which is lying barren and serves as a pasture for the cattle. Out of 350 acres of this barren land 109 acres is no doubt cultivable, but it is very uneven and since it has been lying without use for centuries, the villagers do not consider it profitable to put it under the plough.

Livestock

70. Animal husbandry is not pursued as an occupation in the village, but cattle are considered to play a very important role in agricultural pursuits and in the economy of the village. For ploughing fields and for cartage, bullocks and he-buffaloes are necessary. Cows and buffaloes, besides yielding milk, are a source of income to the villagers. From their point of view a family having no milch animals is not a perfect cultivator family. Meos are noted for keeping good breeds of cows and buffaloes whose milk-yield is good. They consume sufficient quantity of milk, butter milk *(chhach)* and ghee. Their health and strength depend on nutritious diet. But these days they can not afford to keep suficient number of good cattle. The animal wealth of the village is as follows :

Cows	149
Bullocks	137
He- buffaloes	7
She- buffaloes	43
He- goats	93
She- goats	163
Stud bull	1

71. Non-vegetarians prefer to possess goats which supply both milk and meat. The number of buffaloes is much too small. It is a costly animal and its maintenance is also difficult. The villagers cannot afford to have more buffaloes. Moreover, they fear their attachment in satisfaction of the decrees passed against them for loans obtained by them from the money-lenders.

Agricultural labour

72. Apart from agricultural produce and cattle wealth another source of income to the villagers is farm labour. Those land owners who possess proportionately more land are not able to do all the work by themselves and, therefore, employ labourers to help them in agricultural operations. Mostly Chamars who have small land holdings work as labourers for Meos. Some of them also go to nearby villages to work as

labourers. The daily wages paid are not very attractive. An adult male is paid Rs. 1.50 to Rs. 3/- per day, while an adult female gets Rs. 1/- to Rs. 1.50 per day. Boys between 14 and 17 get 0.75 to Rs. 1.25 per day. Labour is usually employed at the time of harvest.

Village industry

73. There is no industry worth the name in the village. There are two families of black-smiths who prepare and repair agricultural implements. They also do some carpentry work. Their main occupation is agriculture, but smithy or carpentry is their subsidiary business.

Land improvement

74. No attempt has so far been made for improving the soil and providing more wells for irrigation, nor steps taken for consolidation of small land-holdings and collective farmings. The Block had advanced in the year 1958 a sum of Rs. 1,000/- to one Shri Bakhtawar Meo for construction of a well. As the amount was insufficient it took a long time, and the work remained incomplete. It was, however, completed in the year 1963. Thirty four acres of land is now irrigated by this well. The land-holdings are small, and fragments lie scattered at different places resulting in low production. The village was formerly attached to the Dargah by way of *muafi*. The management of the Dargah then got the land cultivated by tenants, who were tenants-at-will, and obtained from them 1/3rd of the produce as rent. The *muafi* was resumed by the State in 1947, and the land became *khalsa*. The tenants of the land have since acquired *khatedari* rights in respect of the land which they tilled, and have thus been permanently benefitted.

75. The soil of the village is classified as loamy i. e. formed of clay and sand. It is considered to be less fertile but both the crops are grown in the village. This depends wholly on rainfall for irrigation. The rainfall is sufficient for both the crops. Since the village lies at the foot of a hill, rain water flows and gets absorbed in the soil and thus answers the need for the *rabi* crop also. No effort has been made to improve and till the barren land, as it is not likely to repay the expenses of working. Attempts made by the Block authorities to distribute improved fertilisers and better quality seed have not been very fruitful.

76. There is a feeling among the villagers that improved fertilizers need more water and more care which they are unable to afford. Local fertilizer, that is, decomposed cattle dung refuse of the village is used as manure.

Improvement in communications

77. A new road from Tijara to Ferozpur running past the village is under construction. It will greatly facilitate the marketing of the agricultural produce, as Ferozpur is a big grain mandi. Tijara which is only 3 miles from Hasanpur is very well connected by road to Alwar, Rewari, Khairthal and other important places. There is regular traffic on this road. At present the main marketing centre for the village is at Tijara.

Sources of finance

78. Arrangements for the grant of loans to agriculturists have been made by the State through the Block authorities which advance loans to the Co-operative Society, and persons who are the members of the Society can avail of the loans to some extent.

79. Taccavi loans are also given by the Tehsil authorities on the recommendation of the Block. Such loans are available for productive activities such as the purchase of seed and cattle. The villagers avail of this source but they find the rules rather stringent, as the loans have to be returned within specified time, and fresh loans, can not be obtained until the previous tones are repaid. Consequently they have recourse of the moneylenders who charge a high rate of interest but are prepared to advance a loan irrespective of the consideration whether it will be used for productive or non-productive purposes. Nor does the moneylender make a condition that he would not advance fresh loan until the old one is repaid. The villagers are,

therefore, lured to these moneylenders under the stress of their need, although they ultimately find that they are ruined.

Economic activities

80. The economic activity of the people is mainly confined to agriculture, and labour is another source for supplementing their scanty income. In this arid region where they depend entirely on the heavens for water and foresee a famine, every sixth or seventh year, nothing that can adminster to their wants is lost. On the barren and vacant land grow abundant shrubs yielding plums and *Pala* as well as plenty of papyrus *(Poola)* and Kair. The children go to graze cattle and women when free collect *Pala* (leaves of berrying shrubs) which is a good fodder for the cattle, and also papyrus which is used for thatching roofs, for making baskets and for preparing hemp *(moonj)*. As and when they are in demand they go for agricultural labour work.

81. From the point of view of economic activities the population of the village is categorised as below :

Livelihood class	No. of persons	Males	Females
1. Cultivators	228	111	117
2. Government servants	1	1	–
3. Businessmen	4	4	–
4. Industry	2	2	–
5. Begging	4	3	1
Total	239	121	118

82. There are in all 239 workers, 121 male and 118 female, of whom 228 (94.4%) are engaged in various activities pertaining to cultivation and 11 (10 males and 1 female) or 5.6% of the total workers are engaged in other activities.

83. According to the Census figures of 1951, 453 persons out of the population of 478, were engaged in cultivation and the ramaining 25 were engaged in activities other than cultivation.

Ownership of land and land holdings

84. Formerly the village was a *muafi* grant, and the Maulvi of Dargah Murad Shah was the owner of the land. The Meos were paying no rent to the Dargah but the Hindu cultivators used to pay one sixth share of their produce to the Maulvi, In the year 1947, the Maulvi left for Pakistan and the land owners were allowed the proprietary rights but they were required to pay the assessed rent to the Government through the agency of the village headman *lambardar*. The arrangement is still in vogue. The land belongs to the State and the tillers of the land have been granted *Khatedari* rights.

85. Excepting the two families of Fakirs and the one household of Mahajan the rest 83 households are of tenants. The land holdings are no doubt small and not very economic. The following table gives the number of holdings classified into various groups, communitywise :

Community	No land	Land holdings in acres				
		0-4	5-9	10-14	15-19	20&over
Muslims	1	7	18	15	7	6
Hindus	1	12	7	10	-	1
Total	2	19	25	25	7	7

19 families possess not more than 4 acres of land and 25 not more than 10 acres; hence more than 50% of the population is without adequate means of subsistence.

86. The total land cultivated is 978 acres and on an average a household has got 11.5 acres of land. The Meos possess 743 acres i.e. 75% of the total land. Other communities comprised of 27 households have 235 acres. On an average a Meo family has 14 acres of land while others have only 7.6 acres.

87. Out of 85 households, 71 are engaged in agriculture, 4 in labour, 2 in black-smithy, 1 in begging, 2 in scavenging, 3 in business and only 2 in service (employed as teachers). As subsidiary occupation 47 households follow agricultural labour and 16 animal husbandry. There are only

22 households which have no subsidiary occupation. Only those households which possess more than 12 acres of land do not stand in need of any subsidiary occupation.

88. An important change which is noticeable in the case of Chamars is that they no longer follow their traditional occupation of removal of carcases and skinning of dead animals. Nor do they manufacture articles of leather. This has adversely affected not only their economy but also the economy of the village as a whole. The Chamars have to work as labourers and the village is not self-sufficient. The villagers have to purchase shoes from outside and to pay for the removal of dead animals to the outsiders, The work is now being done on a contract basis by the Chamars of Tijara, the contract being given by the Gram Panchayat. The Chamars are, however, employed for plastering of walls and for thatching the roofs.

Description of the different occupations

89. Agriculture is the main occupation and both *rabi* and *kharif* crops are raised in the village. 512 acres of land is sown in the *kharif* crop and 536 acres in *rabi* crop. *Bajra* and *gwar* is usually grown in the *kharif* season and barley, gram and mustard during the *rabi.*

90. The following table indicates the extent of crops raised during the *kharif* and the *rabi* seasons in the year 1960-61 :

Kharif		*Rabi*	
Crop	Land cultivated (in acres)	Crop	Land cultivated (in acres)
Jwar	2 acres	Barley	17 acres
Bajra	418 do-	Gram	319 -do-
Moong	1 -do-	Barley & Gram	12 -do-
Sugarcane	81 -do-	*Sarson*	187 -do-
Fodder(*Chari*)	10 -do-	Tara	1 -do-
Total	512 acres	Total	536 acres

91. The average yield per acre of these grains is as follows :

Bajra	-	5 maunds per acre
Jwar	-	5 to 6 maunds per acre
Gram	-	9 maunds per acre
Barley	-	10 maunds per acre
Sarson	-	6 maunds per acre

92. Agricultural implements are quite simple and suited to the soil. The plough in vogue is one of the double yoke. For *kharif*, fields are ploughed soon after the rains and drill is invariably used and the grains dropped in furrows which are at proper distance from one another. For *rabi* crop two and some times more than two ploughings are given crosswise. A heavy log is used for levelling the soil and seeds are sown with the help of the seed drill. Each seed sends forth about a dozen stalks. After some time the useless grass, coming up with the seeds is weeded out as it hinders the growth. This operation called *nalai* is necessary two or three times during the *kharif.* For *rabi* crops it is not necessary. When the crop ripens it is harvested. In order to separate the corn from the stalks and ears it is trodden by oxen and followed by threshing and winnowing. This is the simple technique adopted by the villagers who have been following these primitive methods for ages.

93. During the year 1961-62, 22 persons were given 4 seers each of improved seeds of wheat and 3 seers of *bajra* by the Block authorities. The villagers were also given 5 maunds of improved fertilizer for the *rabi* crop. The results were not very satisfactory as no proper guidance was given nor the follow-up work was undertaken. The villagers were paid *taccavi* amounting to Rs. 1,100/-. Out of this amount Rs. 1,000/- was paid to Bakhtawar Meo for construction of an irrigation well and Rs. 50/- each to Syalti Meo and Baghi Meo for *medbandi* (construction of walls around the fields).

94. The agricultural operations may be broadly divided under two categories : (1) ploughing and sowing and (2) harvesting and threshing.

The expenditure over the first category comes to Rs. 15/- to 20/- per acre and from Rs. 20/- to 30/- for the second category. The total expenditure for the *kharif* crop comes to about Rs. 40/- to 50/- per acre and for the *rabi* crop Rs. 45/- to 60/- per acre.

Rent

95. For collection of rent, the land is divided into various categories such as *Chahi, Barani, Lomi* and *Bhur* etc. and the rent varies from Rs. 4/- to 10/- per acre according to the category of the land.

Ploughing

96. For *kharif* two ploughings are necessary. One man with a pair of bullocks can plough one acre of land working about 10 hours a day. It approximately costs Rs. 10/- for ploughing one acre for the *kharif* but double this amount for the *rabi* crop for which four to six ploughings are necessary.

97. During the *kharif*, seed is sown after two ploughings. The cost of sowing the seed per acre is about Rs. 3/- for the *kharif* crop and thrice this amount for the *rabi* crop.

Weeding

98. In order to weed out unnecessary plants and the grass two persons per acre are necessary for a period of 8 to 10 days. Weeding is usually necessary two to three times during *kharif* crop only. On small land-holdings weeding is done by the members of the family themselves but on large holdings hired labour is employed.

Vigilance

99. When the crops are ready they have to be watched as without vigilance there is always apprehension of damage to the crop. The villagers construct small huts and stay there day and night.

Harvesting

100. When the crop is ripe it is reaped. One person is required to cut the stalks and other two to separate the ears of the grain. At least three persons working 10 hours a day can finish this work in one day on one acre of land. The grain is allowed to dry for 3 or 4 days. During this time one man is again required to collect the stalks and stack them.

Threshing and winnowing

101. Two persons and one pair of bullocks are necessary for threshing the corn which is to be separated by winnowing, Threshing, winnowing, collecting and transporting take about a week. Those who own less than five acres of land work by themselves and do not employ labour.

102. However, all those who possess more than five acres of land have to employ hired labour to get things done in time and to save the crop from destruction. This may be illustrated by citation of a few concrete cases.

103. Kamal Khan Meo is in possession of 14 acres of unirrigated land. In the year 1961-62 he raised the *kharif* crop on 10 acres and *rabi* on 4 acres. In the *kharif* crop *bajra, jwar,* and *moong* were sown and in the *rabi* only gram. There being only three workers in his family and the remaining three being non-workers, he had to employ labour for ploughing and harvesting which, in the case of *kharif* crops, cost him Rs. 150/- and for *rabi* Rs. 60/-.

104. Another Meo, Hasmat, is in possession of 10.5 acres of land. His family consists of himself and his wife. The man had to spend Rs. 450/- for employment, of labour and hiring of bullocks for the *kharif* crop which he had sown and harvested.

105. Safedi, another Meo, has three members in his family and has got only one bullock. For sowing and reaping *kharif* crop in 8 acres and *rabi* in four acres he had to incur an expenditure of Rs. 450/-. The detailed accounts of expenditure over these operations were not maintained by the households.

106. Working day and night the villagers

are hardly able to produce as much as they spend. If the crops are favourable during *kharif* their total earning amounts to Rs. 25/- to 30/- per acre and during *rabi* Rs. 40/- to 45/- per acre. They are not required to spend much over the maintenance of their cattle.

107. The villagers generally retain 75% of the produce for their own use and sell 25% in the market. The cash crops such as *sarson* and *tara* are sold immediately. The fodder i.e. *karbi* (stalks of jowar) and *bhusa* (husk) are retained by the villagers for feeding the cattle. Only those who do not borrow money for raising the crops sell their produce by direct negotiations. Otherwise the money lenders who finance the cultivators, purchase the surplus on cheaper rates and the amount is credited to the account of the debtors.

Animal husbandry

108. It has already been stated that 10 households supplement their income from animal husbandry. They produce ghee which is sold at Tijara at the rate of Rs. 5 to Rs. 6 per seer. The milk giving capacity of animals is poor. A cow yields 3 to 5 seers of milk per day and a buffalo 4 to 8 seers. A she-goat yields 1 to 1½ seers of milk per day. Whey and butter milk are very much valued by the villagers and those having cattle get it free of cost. Cattle dung is used for fuel and manure.

Commerce

109. There are three shops in the village. One is owned by the Mahajan and the other two by Sindhis. Articles of daily use such as kerosin oil, match boxes, salt, ghee, sugar, spices etc. are generally sold at these shops. The shop-keepers go to Tijara for replenishing their stores. The shops remain open all the year round. Payments are accepted both in cash and kind. Articles are also sold on credit to those who have running accounts with the shop-keepers. The dues are realised at the time of harvest.

Service and other occupations

110, There are two persons employed as teachers. One is in the Government service and the other working in the Meo religious school. Only two persons are engaged in production of simple agricultural implements such as *dantla* (scythe), *khurpa* and *phaora* (spade) etc. This work they do by way of subsidiary occupation, their main occupation being agriculture. When they are free from the activities relating to cultivation they prepare simple implements of the type mentioned above. The village people generally obtain the articles and tools required by them from Tijara on cash payment and, therefore, the two persons who carry on the work of smithy are approached when they stand in immediate need of these simple implements.

Indebtedness

111. Out of the 85 households in the village, 41 are under debt. Of them 22 are Meos and 19 others. The total debt amounts to Rs. 36,450/-. The Meos owe Rs. 24,600/- and the rest Rs. 11,850/. The following is the table of the indebtedness for different groups :

Income group Rs.	Indebtedness by income groups			
	Total No. of house-holds	No. of house-holds in debt	Percen-tage of col. 3 to 2	Average indebted-ness
20 & below	-	-	-	-
20 - 30	1	-	-	-
30 - 40	7	4	57.00	687.50
40 - 60	28	17	60.71.00	723.53
60 - 80	14	6	42.85 00	700.00
80 - 100	15	6	40.00	575.00
100 and above	20	8	40.00	1,718.75
Total	85	41	48.23	889.02

It would be seen from the above table that the average debt of indebted households in the village comes to Rs. 889.02. The figure of Rs. 1,718.75 being the average indebtedness of a household in income group 100 and above, and allocation of 40% of the debt to 8 households in that group indicates that the amount of debt advanced by the money lenders is in direct proportion to the debtor's capacity to pay. It is, however, significant

that the largest number of houses in debt viz. seventeen fall in the income group 60-80, six in income group 80-100 and 4 in the income group 30-40. Only one household in the income group 20–30, is debt free.

112. Further scrutiny of indebtedness in the village, communitywise, shows that out of 46 Meo households 18 owe a total debt of Rs. 22,350/- and out of 23 households of Chamars 14 are indebted to the extent of 10,650/-. The Mahajan and the Fakir do not owe any debt. The burden of debt falls on the communities in the following descending order :

1. Meos
2. Chamars
3. Saqqas
4. Lohars
5. Sindhis and
6. Bhangis

as would be evident from the following table which gives the date of the indebtedness communitywise showing the occupation of the households under debt :

Community	Total number of households	No. of households in debt	Occupation			Amount of debt (Rs.)	Average debt on each household
			Agriculture	Labour	Business		
Meo	46	18	18	–	–	22,350	1,241.66
Lohar	5	2	2	–	–	700	350.00
Saqqa	2	2	2	–	–	1,550	775.00
Fakir	1	–	–	–	–	–	–
Chamar	23	14	11	3	–	10,650	760.71
Sindhi	4	3	1	–	2	900	300.00
Bhangi	3	2	2	–	–	300	150.00
Mahajan	1	–	–	–	–	–	–
Total	85	41	36	3	2	36,450	889.02

An enquiry into the causes for which the households have secured debt indicates that the highest percentage of dept i.e. 48.64% has been incurred for social ceremonies, 18.22% for agricultural activities, 16.10% for clearance of old outstanding debts and the rest for other purposes as may be seen in the following table :

Indebtedness by causes

Causes	Amount of debt	Percentage of the debt to total debt
1	2	3
1. Purchase of land	1,150.00	3.16
2. House construction or repairs to existing buildings	1,425.00	3.92
3. Social ceremonies e.g. marriages funerals etc.	17,725.00	48.64
4. To clear old outstanding debts	5,875.00	16.10
5. Sickness	500.00	1.33
6. Ordinary wants	6,625.00	18.22
7. Household cultivation	3,000.00	8.22
8. Industry run by households	–	–
9. Business run by household	150.00	0.41
Total	36,450.00	100.00

Income from different sources

113. On the basis of the information collected at the time of survey the total income of all the households in the village was estimated at Rs. 78,290/- bringing the average to Rs. 921.05 per household. The highest income among all the communities is that of the Mahajan which amounts to Rs. 2,600/-. Among other communities the highest average income per household goes to Meos (1060.21) followed by Saqqas (900), Sindhis (765), Lohars (760), Bhangis (586.6) and Fakir (360). The following table gives the entire picture of income of all the communities of the village along with the various sources from which it is derived :

Name of community	No. of house-holds	Total income	Salary or wages	Agricul-ture	House-hold industry	Business	Animal hus-bandry	Rent	Interest	Agri-cultural labour	Others
Meo	46	48,770	500	40,030	-	-	3,020	-	-	5,220	-
Lohar	5	3,800	-	2,740	560	-	100	-	-	400	-
Saqqa	2	1,800	-	1,800	-	-	-	-	-	-	-
Fakir	1	360	-	-	-	-	-	-	-	-	360
Chamar	23	16,150	600	10,310	-	-	200	300	-	4,740	-
Sindhi	4	3,060	200	1,200	-	1,260		200	-	200	-
Bhangi	3	1,750	-	1,050	-	-	100	-	-	200	400
Mahajan	1	2,600	-	-	-	2,000	-	-	600	-	-
Total	85	78,290	1,300	57,130	560	3,260	3,420	500	600	10,760	760

114 The percentage of income of the village derived from various sources to the total income may be seen in the following table :

Source of income	Amount in Rs.	Percentage to total ineome
1. Salary and Wages	1,300	1.7
2. Agriculture	57,130	72.9
3. Household Industry	560	0.7
4. Business	3,260	4.2
5. Animal Husbandry	3,420	4.5
6. Rent of land and property	500	0.6
7. Interest or dividends	600	0.7
8. Agricultural labour	10,760	13.9
9. Others	760	0.9
Total	78,290	100.00

From the above table it would be seen that the major part of the income, viz. 72.9% is derived from agriculture, 13.9 % from agricultural labour, 4.5% from animal husbandry, 4.2% from business and the remaining 4.5% from other source.

115. The people are mostly illiterate and excepting the shop-keepers none of them maintains accounts of income and expenditure. It is, therefore, difficult to study the position of the communities in regard to pattern of expenditure. However, a random survey of some of the typical households was held and on the basis of it the following tables have been drawn up. It would, however, be seen that there is not much difference in the pattern of expenditure of the Meos and that of the other communities residing in the village.

Average monthly expenditure of a Meo household by income groups

Items of expenditure	Households with a monthly income of rupees									
	30–40		40–60		60–80		80-100		100 and above	
	H. Hs.	Exp.	H. Hs.	Exp.	H. Hs.	Exp.	H. Hs.	Exp.	H. Hs.	Exp.
1. Food	3	19.00	11	31.00	13	36.75	11	55.00	16	80.00
2. Clothing	3	5.62	11	8.00	13	13.00	11	15.00	16	30.00
3. Others	3	8.25	11	10.00	13	15.50	11	14.50	16	33.00
Total	3	32.87	11	49 00	13	65.25	11	84.50	16	143.00

Average monthly expenditure per Hindu Household

1. Food	11	18.00	17	29.00	1	35.00	4	54.75	4	85.00
2. Clothing	11	5.00	17	8.00	1	13.00	4	15.00	4	25.00
3. Others	11	8.00	17	10.00	1	15.00	4	15.25	4	40.00
Total	11	31.00	17	47.00	1	63.00	4	85.00	4	150.00

CHAPTER IV

SOCIAL AND CULTURAL LIFE

At the time of the Census of 1961, the population of the village was returned as 412, but at the time of the present survey the actual number enumerated was only 356 which is tabled below in different age-groups :

Age-groups	Persons	Males	Females
All ages	356	192	164
0 - 4	17	9	8
5 - 9	64	34	30
10 - 14	55	31	24
15 - 19	40	27	13
20 - 24	24	10	14
25 - 29	31	14	17
30 - 34	28	15	13
35 - 44	46	26	20
45 - 59	35	19	16
60 and over	16	7	9

The above statistics show that the proportion of males and females is 54% and 46% respectively. The number of females is less than that of males in all the age-groups except the age-groups 20-24, 25-29 and 60 and over. The percentage of males and females in the various groups is given below :

Age-group	Percentage of Males	Percentage of Females
0-4	52.34%	47.65%
5-9	53.12%	46.88%
10-14	56.36%	43.64%
15-19	57.50%	32.50%
20-24	41.66%	58.34%
25-29	45.16%	54 84%
30-34	53 37%	46.43%
35-44	56.51%	43.49%
45-59	54.25%	45 72%
60 & over	43.75%	56.25%

One significant feature of the village population is that amongst the communities other than the Meo the number of females exceeds the number of males by 3. Amongst the Meos, however, there are 56.71% males and 43.79% females. The reason for this disparity appears to be some of the young girls and women who migrated to Pakistan did not return to the village.

117. The marital status of the village population divided into four categories is tabulated below:

Age-groups	Total population			Never married		Married		Widowed		Divorced or seperated		Unspecified	
	Person	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Femal
All ages	356	192	164	101	69	86	86	5	8	-	1	-	-
0 9	81	43	38	43	38	-	-	-	-	-	-	-	-
13-14	55	31	24	31	24	-	-	-	-	-	-	-	-
15-19	40	27	13	24	7	3	6	-	-	-	-	-	-
20-24	24	10	14	2	-	8	14	-	-	-	-	-	-
25-29	31	14	17	1	-	13	17	-	-	-	-	-	-
30-34	28	15	13	-	-	13	13	2	-	-	-	-	-
35-39	24	15	9	-	-	15	9	-	-	-	-	-	-
40-44	22	11	11	-	-	10	10	1	1	-	-	-	-
45-49	13	7	6	-	-	6	6	1	-	-	-	-	-
50-54	14	7	7	-	-	6	4	1	2	-	1	-	-
55-59	8	5	3	-	-	5	1	-	2	-	-	-	-
60-64	9	2	7	-	-	2	6	-	1	-	-	-	-
65-69	7	5	2	-	-	5	-	-	2	-	-	-	-
70 and over	-	-	-	-	-	-	-	-	-	-	-	-	-
Age not stated	-	-	-	-	-	-	-	-	-	-	-	-	-

It would be seen from the above table that there is no married male or female in the age-groups from 0-9 to 10-14, from which it may be inferred that child marriage is not in vogue in the village. In the age-group 15-19 there are 27 males and 13 females out of whom 3 males and 6 females are married and the rest unmarried. In the age-group of 20-24 out of 10 only 2 males are unmarried and there is no unmarried female which is indicative of the fact that marriage of girls is performed usually before they attain the age of 20 and that of males between the age of 15 to 24. Only one male has remained unmarried in the age-group 25-29. In the age groups above 29 there is no unmarried male or female.

118. The total number of unmarried persons is 170 out of which 101 are males and 69 females i. e. 47.75% of the total population are unmarried of which 52.60% are males and 47.40% females.

119. The total number of married persons is 172.86 males and 86 females which shows that there is no case of polygyny in the village. There are 13 widowed persons of whom 5 are males and 8 females. One female in the age-group of 50-54 is divorced. As remarriage is allowed both amongst the Meos and Chamars, the number of widowers and widows is comparatively smaller in these communities. The one single case of divorce also shows that even those who may have been separated were remarried.

Education

120. Educationally the village is very backward. There are only 5 persons above 18 years who are literate including the Moulvi and the teacher. The other three persons include one Mahajan and two Sindhis. There are only two boys in the age-group of 15-19 receiving education in the High School at Tijara. Apart from the fact that the villagers have an aversion for education no facilities for education previously existed in this village. It was only in 1960 that a single teacher Primary School was opened.

121. The number of students attending the Primary School is 12 out of whom only 2 are Meos and the remaining 10 belong to the Chamar community. The apathy of the Meos towards this school is to be explained by the fact that a religious school is run in the village by the Jamiat-ul-Ulma-e-Hind which meets at the house of the village Lambardar and the learning therein is imparted by a Maulvi who is paid by the Jamiat. There is no prescribed syllabus for the alumis of the institution. The entire course is finished in about three years. For two years the children are taught Quran in Arabic by rote and in the third year rudiments of Urdu language. The children leave the school soon after they have got initiated into the alphabet. At present there are 30 boys on the roll of this school out of whom 16 are from Hasanpur, 6 from Mehrana 4 each from Golaka and Malirjata all situated at a distance of about a mile from Hasanpur.

122. The following table gives statistics of literacy in the village :

Age-group	Total			Illiterate		Literate without educational standard		Primary or Junior basic		Matriculation or higher secondary	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	356	192	164	131	153	23	8	35	3	3	–
0 4	17	9	8	9	8	–	–	–	–	–	–
5-9	64	34	30	8	20	16	7	10	3	–	–
0–14	55	31	24	6	23	2	1	23	–	–	–
15–19	40	27	13	22	13	–	–	2	–	3	–
20–24	24	10	14	10	14	–	–	–	–	–	–
25–29	31	14	17	13	17	1	–	–	–	–	–
30–34	28	15	13	14	13	1	–	–	–	–	–
35–44	46	26	20	24	20	2	–	–	–	–	–
45–59	35	19	16	18	16	1	–	–	–	–	–
60 and over	16	7	9	7	9	–	–	–	–	–	–
Age not stated	–	–	–	–	–	–	–	–	–	–	–

123. It is apparent from this table that the number of those who may be classed as literate is 72. Out of them 31 are nominally literate. 38 can read and write fairly. All of them are students below the age of 14. One sixth of the total number of those attending the schools are girls.

124. As has been already said the teacher working in the Primary School is the only Matriculate. Another adult literate is the Moulvi who is without any recognized educational qualification, but is qualified to teach oriental languages. The Mahajan and the two Sindhis are nominally literate.

Family structure

125. Out of the 85 families residing in the village, 68 are simple (consisting of husband, wife and unmarried children), 9 families are of intermediate (constituted of married couple, unmarried brothers, sisters and aged parents) and 8 families are joint families. In joint family the married couple lives with married sons and married brothers and other dependents. The percentage of simple, intermediate, and joint families is 80, 10.59 and 9.41 respectively. The large number of families of the simple type is due to the fact that land holdings are small and they can not bear the burden of joint families.

Intra-family relationship

126. As most of the families are simple, the father who is the head of the household wields the greatest influence. His authority prevails in all matters, social and economic, relating to the family. The women too have their due place. They are consulted in all matters of family welfare. On the whole the relations between the members of the families of all the categories are friendly and cordial.

Social custom

127. Although purdah in its strict sense is not observed, married women veil their faces in the presence of their elders. A Meo woman may talk to her husband in the presence of the elder members of the family but this is not the case among other communities where the daughters-in-law have to lead a somewhat reserved life. They cannot talk freely in the presence of the elder members of their family. It is customary in all the communities that an adult female touches the feet of an elderly woman whenever they meet. A married woman addresses all elders in respectful terms. The father-in-law and the mother-in-law are addressed as 'Sasuraji' and 'Sasuji'. The common form of address of brothers of the husband is Lalaji, Kanwarji and for his sisters Baiji. Married women never address their husbands by name.

128. Villagers intermingle and freely participate in all social and religious functions of one another irrespective of caste and community. Cow is venerated by all including the Meos. On occasions of marriage and death they all work jointly and act as one combind unit.

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Inheritence

129. Inheritence amongst the Meos and other communities is governed by the customary law according to which the property of the deceased is inherited by the sons. Widows do not get any share in the property of the husband, but the eldest son has to provide for her maintenance. If a dying person leaves no son, the property is retained by the widow unless she remarriage and later on transferred to the brothers or the nearest kinmen of the husband. The widow can be queath a part of the property to the sons-in-law if they come and stay with her. In the absence of a legal heir a boy belonging to the deceased's *gotra* (gini) can be adopted. The practice of announcing the successor on the twelfth day of the death of the deceased person is prevalent in all the communities. The announcement is made in the presence of the members of the community and the village elders. The eldest son of the deceased puts on the head dress of his father and on this occasion the nearest of the kith and kin offer turbans. He is bound to pay all the debts of the deceased and to protect the rights of other dependents of the family. The daughters are not entitled to any share in the property. The villagers

have no knowledge that under recent law, daughters have been declared entitled to a share in the property of their father. They do not recognise any such claims.

Recreation

130. There are no means of recreation in the village. They work when there is work to do and their leisure is spent in gossip. While gossipping their talks centre around the village affairs or household bickerings.

Marriage and folk songs

131. Marriages and festivals, no doubt, provide occasions for enjoyment and merriment. The Meos are people of frolicsome nature. They love to play on *algocha* (bamboo flute) a pair of which can be found in every household. They sing their customary songs called 'Ratwai' which are quite interesting :

मोलू हंसती लगे मलूक चोंप तेरा दांतन में,
जा सिल्ला पैं तू खड़ी तेरो तनक पांव डिगजाय
तू गोरी काहू छैलकी वालू कैसे नींद सुहाय ।।
ओरी काला पहाड़ की वाल में सांप न सीटी देय
ओगण गारी मेवणी हंस हस के बिस देय ।।
पियो आयो लेण कू कस ल्यायो घोड़ी
साथण मेरा साथ की मेरी बिछड़ गयी जोड़ी ।।

A Meo youth addresses the village belle with whom he is on friendly terms :-

"With your bewitching smile exhibiting your beautiful teeth studded with *chonp* (gold stick) you have captivated my heart. Standing on the precipice of the rock you are taking a great risk, my friend, for with the slightest slip of your foot you might fall down. You are the sweet-heart of some gay young man to whom you have been married. How can he have a sound sleep while you are away from him. You vicious Meo girl ! you poison the hearts of the onlookers with your laughters like the hissing cobra playing in the valley of Kala Pahar (the hill on the boundary of Mewat). Your husband has come riding on a mare to take you to his home. Alas you will have to go with him and I will no more be able to enjoy your friend-ship."

बटन मोपैं चांदी का, मेरी भायली पैं सोना की जंजीर
अरे सुणियो मेरा सायबा देखियो मूं समझाबूं तोय ।
फाका तो मंजूर है पण कुरती रेशम की होय ।। मेरी भायली
अरे सुणियो छोरी मेव की मत मन में ल्यावे मैल ।
इब के सरसूं होण दे तोलू घड़वा दऊं हमेल ।। मेरी भायली
अरे सुणियो मेरा सायबा में समझाऊं तोय ।
सगली सरसूं बेच के सोनों घड़ादे मोय ।। मेरी भायली
अरे काला पहाड़ की वाल में देखियो झंडो लहरायो ।
काह फिकर है मेवकी तोनू खूब कमा कर ल्यायो ।। मेरी भायली

"I have got only the silver buttons while my friend has got a gold chain. My beloved husband I tell you vehemently that I do not mind fasting for days together but I must have a silken shirt." "O daughter of the Meo" why are you unhappy? Mustard is growing in my field. Let the harvest come and I will get you a heavy necklace, not only a gold chain". "Well, my dear husband, may I remind you again that you have to sell all the mustard produce in your field and get gold ornaments for me from the proceeds thereof" "On the top of the Kala Pahar hill, you see the flag is flying indicating commencement of hostilities. You need not worry my beloved, I will earn a lot of money for you by joining the army".

इब काई पैं चड़ेगो भर्तार ऊंटनी खोयायो
सखी देखजो सायबो मुख सू ना बोले
हाथ पकड़ के ले गयो तंबू के ओले ।। ऊंटनी खोयायो
लीली कुरती लील की अगल बगल जाली
मेरा नैना हूं फिरे जहां हल जोते हाली ।। ऊंटनी खोयायो
हाली हल को जोतले मत बलदन कू मार
देख पराई नार कू तू जूडै माथो मार ।। ऊंटनी खोयायो

"Husband dear you have lost the camel What shall you ride on now?" When the man does not reply the Meo women addresses her friend. "Look at my husband my dear. He does not speak a word. He has lost the camel and has dragged me behind the tent. I have put on a blue shirt adorned on both sides with flounces of net-work and my eyes are attracted towards the field which is being ploughed by the ploughman.

"O farmer mind your business. Why are you beating your bullocks and staring so hard at me? I am the wife of another man. Your envy is of no avail. You had better strike your head against the yoke rather than beat the innocent bullocks."

132. During the summer when there are no agricultural operations to be attended to and they find time heavy on their hands, the Meos go out to pay visits to their relatives residing in other villages. There are no clubs or games or sports to engage them. The youngsters no doubt play rustic games such as *kabaddi, gilli-danda, gulak-lakri,* hide and seek etc. There was a time when people were very fond of wrestling and they used to organise *akhadas* where they arranged wrestling bouts. Now a days, however, they are not interested in these activities. In the opinion of the lambardar wrestling bouts result in groupism and in internecive quarrels, and so they have been given up.

Religious institutions

133. There is no temple in the village for the Hindus. The Chamars have got a small Pucka platform under a Neem tree on which stones coated with *sindur* (vermilion) representing the deities Bhairav, Shitla, and Hanumanji have been installed. They usually assemble on Saturdays for the worship of Bhaironji, as they consider this day auspicious and favourite of the God. The rest of the Hindu communities viz. the Mahajan and the Sindhis do not go to the place where the Chamars offer their worship. They have their own family deities to whom a place is specially dedicated in their houses. For this purpose some marks are made on the wall which represent the stars and the god Ganesh. *Puja* is offered to them on ceremonial occasions. The Bhangis are not allowed by the Chamars to worship the idols situated on the platform. They also follow the mode of worship practised by the Mahajans and the Sindhis. The worship offered is very simple. They burn incense and offer a piece of either molasses or milk with sugar. Sometimes they sing songs in praise of a god or goddess. Shitla Mata is worshipped on Monday following the Holi, or whenever someone is attacked by small-pox.

134. The Dargah of Murad Shah is the only mosque in the village. It is a big building having three court-yards. The Meos go to offer their Namaj at this mosque and annually assemble their to pay homage to the saint. A fair is held on the llth day of Kartik after Diwali. Some 5000 Meos and other Muslims come to celebrate the fair on the occasion The Meos were not required to pay any rent for the land attached to the Dargah but they had to give a substantial amount of money at the time of the fair. At present two Fakirs live there and they receive whatever offerings are made at the shrine. The Meos of Hasanpur are not in favour of organising this fair as it affects their economy adversely. A number of guests come from outside and stay with them and they have to feed them. All the same the fair is held in which mostly the Meos from the nearby villages take part. The management of the fair is in the hands of the two Fakirs who reside in the Dargah. The gram Panchayat also assists in organising the fair. Wrestling competitions and camel race, bullock cart race and similar other items which interest the village people are also held for which prizes are awarded by the management of the Dargah from the collections made at the time of the fair and which may be valued at about Rs. 2000/–in all, cash and grain inclusive. The Gram Panchayat also gives some prizes. During 1960-61 prizes worth Rs. 40/- and in 1961-62 prizes worth Rs. 29/- were distributed by the Gram Panchayat.

Religious beliefs and festivals

135. The Sindhis, the Mahajans, the Chamars and the Bhangis are all Hindus and followers of Sanatan Dharma All gods and goddesses are sacred to them and they observe all Hindu festivals such as Holi, Diwali, Dashera, Ramnavmi, Janmashthmi, Raksha-Bandhan, Nag-Panchami and Shiv-ratri. There is no Brahmin in the village for ministering to their religious needs and for officiating at religious functions. One has to be called from Tijara whenever necessity arises. They have faith in super-natural beings and also believe in the existence of ghosts and witches. In order to avert the evil influences of the supernatural beings, they wear amulets, and tie *gandas* (Charms), of different colours round the necks of their children and patients. The *gandas* are made

of coloured threads and are prepared by the outside Faqirs or Bhopas.

136. The Chamars attach great importance to the worship of the holy river Ganga. They believe that a dip in the river washes off all their sins. Therefore, they pay visit to the holy river at least once in their life. The members of the community generally go on a pilgrimage to the Ganga in large parties and when they return they feed the Brahmins, who are invited from the nearby villages and also give feast to the members of their community. The feast is called *Gangoj*. On the night previous to *Gangoj* they keep awake throughout and men and women sing songs in praise of Gangamata. At the time of 'Ratjaga' (night worship) they keep the bottle containing the holy water in a bronze plate. Sometimes the water gushes out of the bottle and this is considered very auspicious. They then believe that Gangaji has appeared in person and give them *darshan*. They preserve the water of the Ganga and value it so much that at the time of all ailments a few spoonfuls of *Gangajal* are given to patients. A few drops are always administered to the dying person.

137. The Meos and other Muslims celebrate Moharram, Id, Ramzan and Shab-e-Barat. On these occasions they prepare special dishes of rice, meat and pudding which they distribute amongst their relations and friends. These are also the occasions when they go to the mosque to say their congregational prayers. The Meos hold in high esteem the ascetics and Shahids (martyrs). Salar Lalkhan, Murad Shah, Meeran Sahib, Syed Sahib and Khwaja Sahib are some of the saints highly respected. Salar is so highly revered that the Meos take an oath in his name (Salar-ki-saugand). He is said to be a renowned saint who converted the Meos to Islam and thereby saved them from the atrocities of the Tughlaq kings. Lalkhan was Meo by birth, born at Dholi near Alwar. He became an ascetic and preached tolerance to the Muslims and Hindus alike. A temple and a mosque dedicated to his memory are still there. Khawaja Moinuddin Chisti was a saint whose shrine is at Ajmer. He is widely respected by the Muslims. Although the Meos have stopped observence of Hindu festivals and participation in the religious functions organised by the Hindus, they still show respect towards Bhairava, the guardians deity of the village and Sheetla Mata, the goddess of small-pox. Similarly the Hindus also show reverence to Muslim seers, *shahids* and saints. Whenever there is trouble in the family they go to worship the tombs dedicated to their memory.

138. It is customary among the Meos of other villages to go to Macca for Haj, but this is a very costly affair. When a person returns from the Haj, all near relatives are invited. It is estimated that a sum of not less than Rs. 5000/- is required for meeting the expenditure incurred over the pilgrimage to Haj and the festivities observed on the occasion and the presents that are made to sisters, sons-in-law and their sons and daughters. The Meos of Hasanpur do not find themselves in a position to undertake the Haj and it is reported that so far no one from the village has gone on that pilgrimage.

Superstition

139. The villagers of all the communities are by nature superstitious. A cat crossing one's path from left to right, meeting a one-eyed person, a Teli or a potter while leaving one's house are considered bad omens. Cawing of a crow at one's house or on the roof is treated as indication of the arrival of some guest. Sneezing on any auspicious occasion is also considered a bad omen. Meeting a sweeper, a married woman, a milkman, a cow, or a married woman carrying water at the time of going out on any important errand is a good sign which portends success.

Village organisation

140. Inspite of the fact that the village is predominantly populated by Meos and Chamars who belong to two different religions, the villagers are living peacefully and amicably. The relations between the two communities are quite cordial. The attitude of the Meos is helpful towards Chamars and vice versa. They freely mix and participate in marriages and other functions and exchange presents. At one time the Meos who were economically well off used to lend money freely to the Chamars and others to meet their

needs and the Chamars in return removed their dead cattle and prepared leather shoes and buckets for them. At the time of partition of the country the Meos were led away by communal feelings and the relations between them and the Hindus became strained. After rehabilitation the Chamars stopped the work of removing carcases and manufacturing shoes under directions from their caste Panchayat.

141. Likewise the Meos also stopped lending money to them. The Chamars are, however, employed by the Meos as labourers. The dealings of Meos and Chamars with the Sindhis and the Mahajans are also friendly.

142. Chamars have their caste panchayat comprising of 11 villages. The Panchayat usually meets once a year to work out ways and means for social and religious welfare of the community. Cases of marital irregularities, divorce, payment of bride price, holding of death feasts etc. are dealt with by this Panchayat.

143. The Statutory Gram Panchayat was established in April, 1955. It covers seven villages having an area of about 10 sq. miles and a total population of 1593. The Panchayat is comprised of 11 persons of whom one is Sarpanch. 8 Panchas who are all elected and two women Panchas who are coopted all belong to the agricultural class. The following table gives the names of the villages covered by the Gram Panchayat, and the particulars of the Panchas representing the same :

Name of village	Name of Panch	Caste	Age	Qualification
1. Khalilpur	1. Anandram Sarpanch	Jat	52	Literate
	2. Richpal	Jat	50	Illiterate
	3. Indra	Jat	30	Literate
	4. Bholuram	Jat	30	Illiterate
2. Hasanpur	1. Nathram Up-Sarpanch	Chamar	55	Literate
	2. Bagdal	Meo	55	Literate
	3. Jawankhan	Meo	50	Illiterate
	4. Daluki	Chamar	50	Illiterate
	5. Mehanbi	Chamar	52	Illiterate
3. Muradbas 4. Eilaka 5. Ladawada	1. Safedkhan	Meo	52	Illiterate
6. Hassiapur 7. Malir Jat	1. Thanaram	Jat	35	Literate

The Panchayat looks after the welfare of the villagers. It deals with matters which fall within its purview according to the provisions of the Panchayat Act. The meetings of the Gram Panchayat are held twice a month at the house of Bagdal Meo, one of the Panchas. One Matadin Gupta a businessman of Tijara works as its Secretary. He is paid Rs. 25/- p. m.. Shri Rawatram Sindhi of Hasanpur works as a peon and gest Rs. 15/- p. m. from the Panchayat. Gram Panchayat had previously the following programme before it:

1. Construction of a well at a cost of Rs. 1000/-. At the time of survey it was still incomplete and the work was in progeress.
2. A pucka *Khura* (sloping pavement) to be constructed to facilitate the approach to the village during rains for which a sum of Rs. 900/- was sanctioned in the year 1960-61.
3. The Panchayat make arrangement for cleanliness and lighting of the village. In order to meet the expenditure the panchayat levies taxes. They have started charging house tax, tax on cutting jungle wood, animal tax and cart tax.

144. Apart from the Gram Panchayat there is the Nyaya Panchayat. This is a judicial body and has powers to hear petty cases. The village is covered by Tijara Nyaya Panchayat. There is no representative of this village on this organisation. With the establishment of village Panchayat and Nyaya Panchayat the Caste Panchayats are losing their influence.

145. A statement of the income and expenditure of the Panchayat for the year 1961-62 is given below :

Income			Expenditure	
1.	Contract for dead animals	594.25	1. Pay of Secretary	300.00
2.	Recovery for wheat	2521.06	2. Stationery	19.63
3.	Court and copy fee	2.12	3. Pay of Peon	180.00
4.	Subsidy from Panchayat Samiti	1150.00	4. Returned to P. S. for wells	517.50
5.	Kanji House	133.59	5. Drinking water stall	62.50
6.	Subsidy from Block	289.60	6. Kanji House	71.68
7.	Interest	38.38	7. T. A.	14.00
8.	Others	122.00	8. Seeds returned	1995.00
		4851.00	9. Construction well	650.00
	Balance with Sarpanch	965.25	10. Lighting	70.07
	Balance Post office	146.78	11. Returned to P. S.	410.43
		5963.03	12. Prize distributed	29.00
			13. Road repairs	95.00
			14. Public Health	8.00
			15. Others	90.25
				4503.82
			Balance with Sarpanch	333.51
			Balance Post Office	1105.70
				5963.03

Co-operative society

146. There is a Co-operative Society in the village, which is known as the Hasanpur-Baran Multipurpose Co-operative Society. It was registered on the 12th December, 1957 with a membership of 41. The value of each share is Rs. 10/-. The constitution of the society provides that a member cannot have more than 1/5th of the total number of shares, and the value of such shares owned by an individual is not to exceed Rs. 2,000/-. The area of operation of the Society is confined to the village Hasanpur and a hamlet known as Malirjut which is attached to another village Bagor. The membership has now increased to 93, of whom 36 areMeos, 26 Chamars and 3 Bhangis of Hasanpur and 28 Jats of Malirjut hamlet. The total share capital is 2370/-.

147. The members of the society are all agriculturists. The Board of Management is constituted of the following :

1.	Phool Singh Chamar	President
2.	Raj Khan Meo	Secretary
3.	Syalti Meo	Cashier
4.	Kalu Meo	Member
5.	Baghdal Meo	Member
6.	Nathulal Chamar	Member
7.	Mohanlal Chamar	Member

All these persons belong to Hasanpur. The three office bearers are literate while other members are all illiterate. The Society gets loan from the Central Co-operative Bank on interest @ 5½% and advances loan on interest at 7½ per cent.

148. The Society advanced loans to the extent of Rs. 13,300/- in 1960-61 and Rs. 4,400 in 1962-63. No loan was advanced in the year 1961-62. The loans have all been recovered.

149. The Society has also distributed 50 bags of improved fertilizers costing about Rs. 1700/-in 1960-61 and 100 Mds of improved wheat seed during the year 1961-62.

150. The Society is making a steady progress. The Sindhis and the Mahajan have kept away from it and the Faqirs too have nothing to do with it.

Taccavi

151. Taccavi loan is advanced by the Block to the villagers only for agricultural activities. The interest is charged at the rate of 6% per year. Only three persons have received taccavi from the Block as detailed below:-

1. Bakhtawar Meo received Rs. 1000/- for the construction of a well for irrigation on 31.1.1958. The amount is to be returned in twenty half-yearly instalments.
2. Syalti Men received Rs. 50/-in the year 1958-59 for *med-bandi*, to be returned in ten half yearly instalments.
3. Baghi Meo also received Rs. 50/-in the year 1958-59 for *med-bandi*, to be returned in ten half yearly instalments.

Voluntary organisation

152. There is no voluntary organisation in the village. The Meos have been greatly influenced by the preachings of the Jamiat-ul-Ulema. They have become more orthodox in their views and the Hindu customs which they used to follow blindly on the occasion of social ceremonies such as births and marriages are being given up gradually. The Phera ceremony which was considered an essential part of marriage during the pre-Independence era is no longer followed. Thus they have become more conscious of the ideas of Muslim theology and the tendency towards orthodoxy is growing.

Reforms

153. One instance of reforms is that of untouchability. Formerly Chamars were not allowed to draw water from the well which is near the Dargah, but now they can procure water from it.

154. The nearest Family Planning Centre is at Tijara. The villagers have no knowledge about the family planning. When they were told about it, they refused to introduce it on the plea that children come as a boon from Almighty who governs the death and birth of an individual.

CHAPTER V

CONCLUSION

Hasanpur is a typical village of Rajasthan. Its economic pattern is nearly the same as to be found in greater part of the State. Agriculture is the main source of livelihood. Other vocations are subsidiary. The economic problems of the villagers are also similar to those of other places. Of course, there are some peculiar traits of Meos, which are not noticeable in other communities of this village. The mode of their dress has some peculiar features and they speak a language which in rudiments is Hindi with a mixture of Urdu and Braj Bhasha. The cultural level of the residents, however, is not much different from other villages.

156. The historical background of the Meos and a close study of their life reveals that they possess some traits of their own which are characteristically different from that of other communities although they have been living in close association with them for ages. They show a uniform pattern of thought and action, relics of hilly life and spirit of revolt. Even to-day every Meo family would be found in possession of a *lathi* (stick) and a *pharsi* (an axe) a lethal weapon, and in every Meo village *tamak* a big drum, would be found. A spirit of regionalism has been inculcated in these people by historical forces and the idea of social stratification is also rooted deeply among them. They are group conscious and this consciousness provides for their social solidarity. They have their own geographical region called Mewat in which they live and they share common traits with all other Meos living in that area. They are bad avengers and will not forget an insult inflicted on them. During emergency they bend together and collect people of other villages by beating drums *(tamaks)*. Instances are not wanting when the Meos in large number attack the people of other villages on kindnapping a girl from their village.

157. The Muslim rulers of Delhi, Jats of Bharatpur, Rajputs of Jaipur and Sikhs of the Punjab, all had overrun to Mewat as this area could not be left alone for political reasons. The turbulent Meos had to be quelled and their region to be annexed because it was very near to Delhi, This naturally resulted in outstanding changes. They always opposed invaders with all their might, but it took a long time to subdue them. With the assumption of paramountcy by the British, conditions came to normal and the administration of Alwar rulers was established. The Meos became docile and started living with their Hindu brothers amicably as they had many things in common with them. Nevertheless from time to time they took to lawlessness and they fulfilled their repressed desires as and when any cause for grievance arose.

158. Every Meo village thus presents a picture of a fusion of two big cultures i.e. the Hindu and the Muslim. The Meos became converted to Islam not on account of any religious fervour but for material advantages and, therefore, did not adopt everything that was Muslim, there was always a waning of interest in common village enterprise. The divide and rule policy of the British also resulted in exploitation of their religious sentiments. Uncontrolled contacts with selfish Mullahs and religious and political leaders lead them astray. Hence the villages mostly inhabited by the Meos require a very strong and firm policy and a team of selfless workers for their upliftment and raising their economic standard. The following are some of the suggestions :

1. The State must help them to dig more wells for irrigating the crops. They need expert advice in agricultural operations. The work so far carried out by the Block authorities does not fully answer the need.
2. It would be profitable to appoint teachers belonging to rural areas knowing both Hindi and Urdu in Mewat area.
3. A long term planning of collective farming

is also essential. The small land-holdings are not profitable to the villagers and they remain idle for long periods in the year. Life without work results in criminal tendencies. The villagers need training in crafts to keep them engaged and to make the best use of their leisure.

4. The villagers are all agriculturists. They need good bullocks and good cows. The Department of Agriculture can start cattle breeding farms and dairies at tehsil Headquarters and bullocks and cows of good breed may be given to them.

PICTURES from HASANPUR

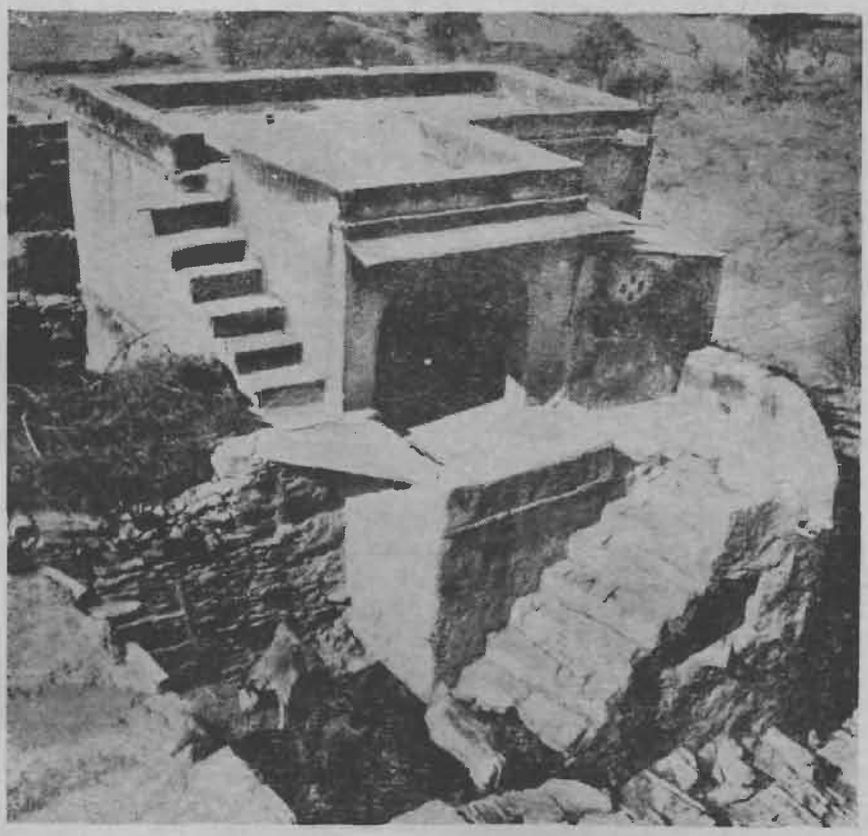


Approach to the village





A few specimens of the house type



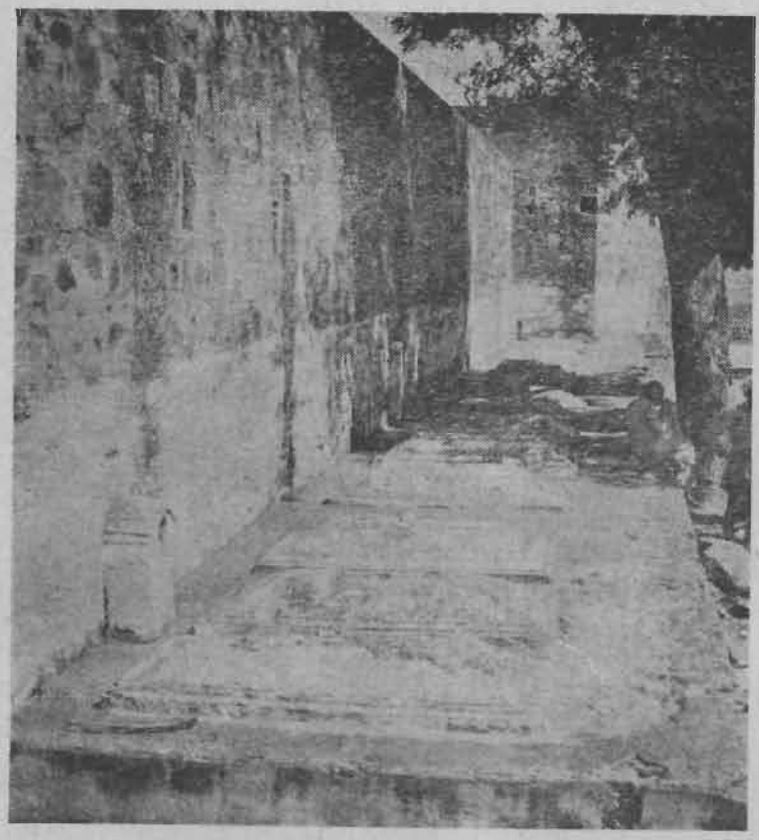




The Dargah



The "Namaz" at the Dargah



Graves of saints in side the Dargah





Village women heavily laden with silver ornaments







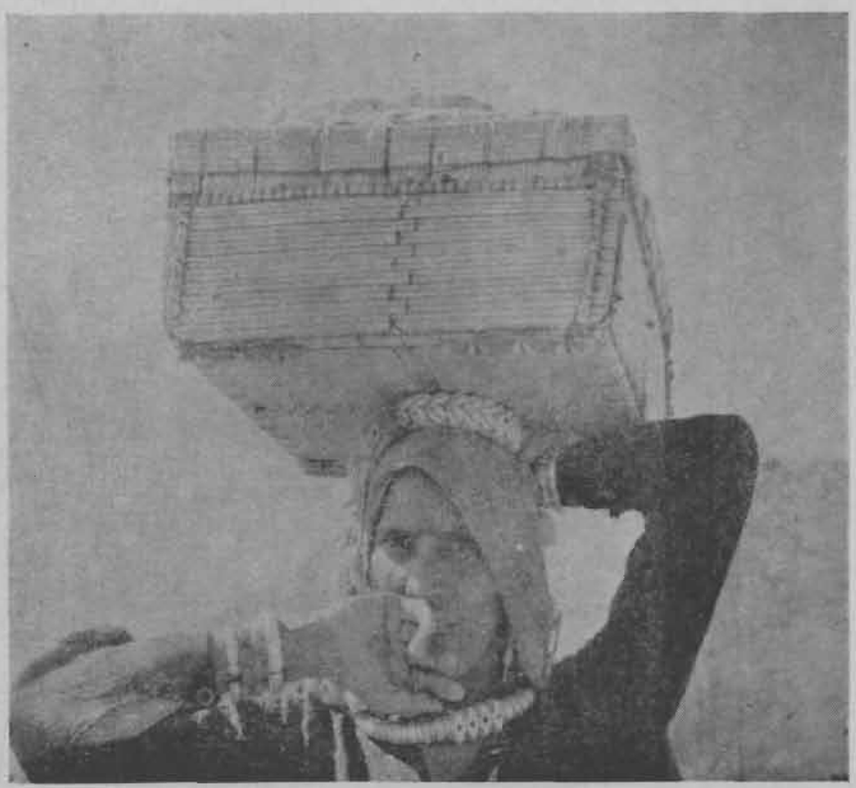
The Meo Lambardar of the village



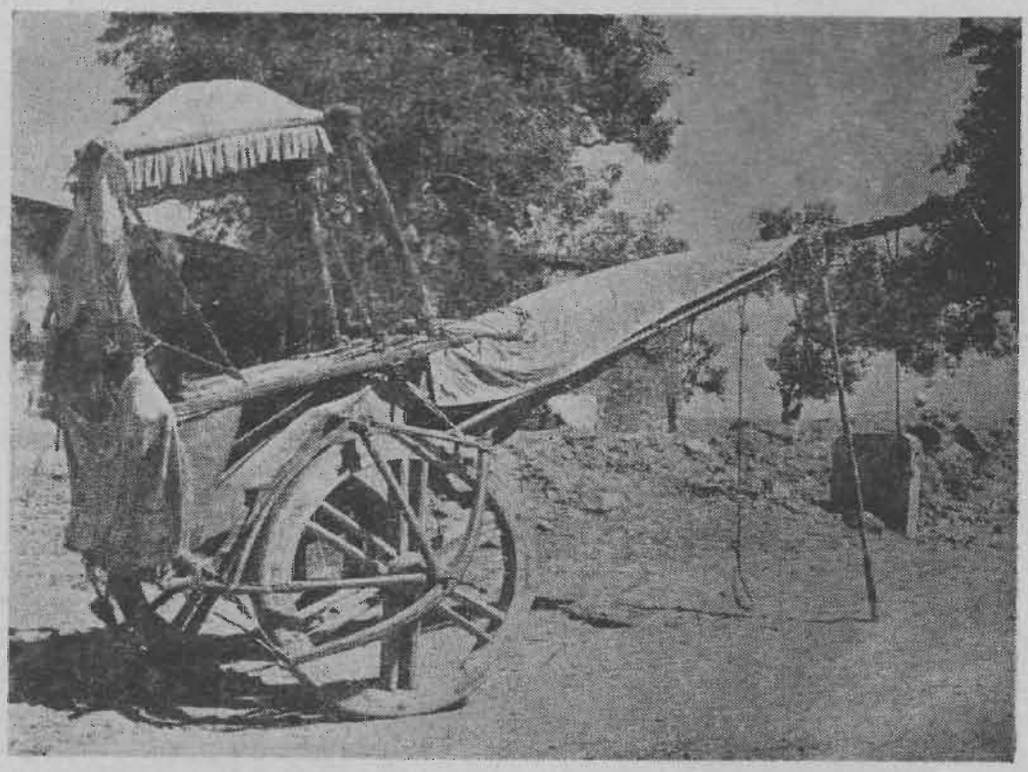
A young Meo lady of the village
not a belle from Kashmir



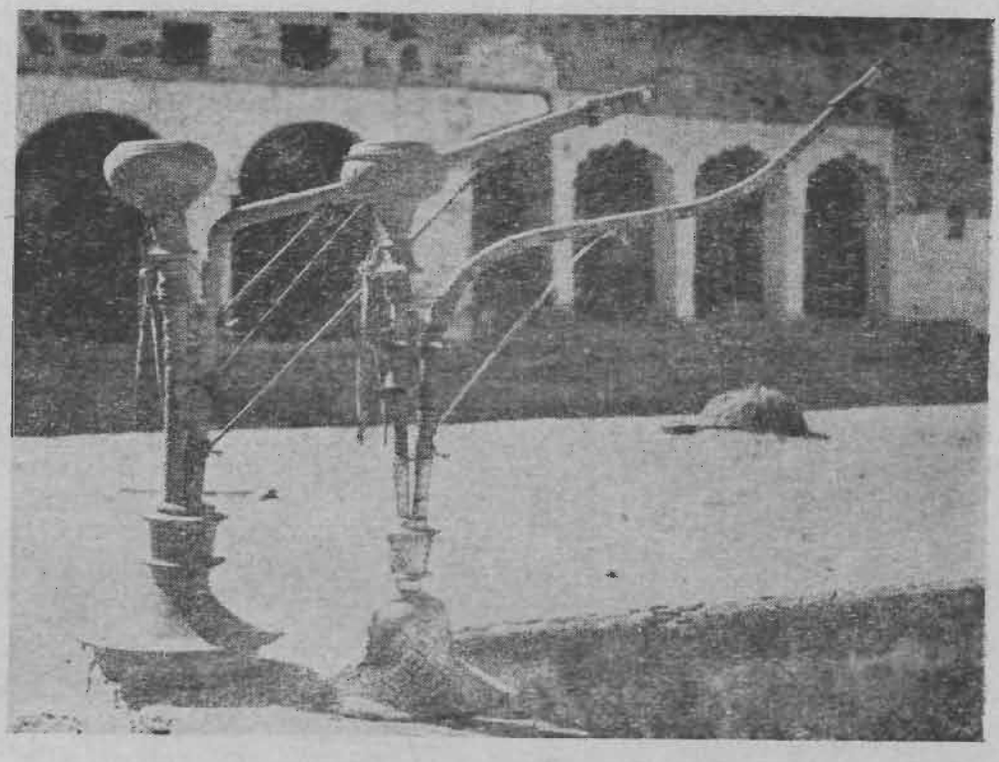
Specially dressed for the celebration of the Id



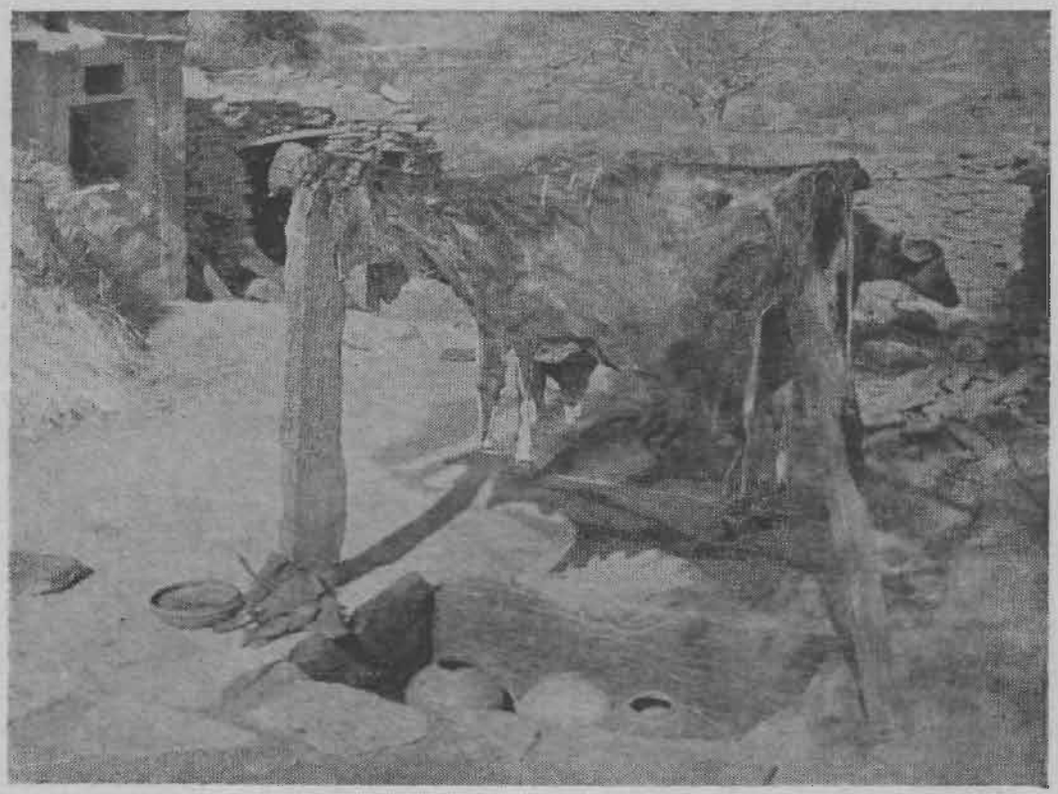
Ready for marketting



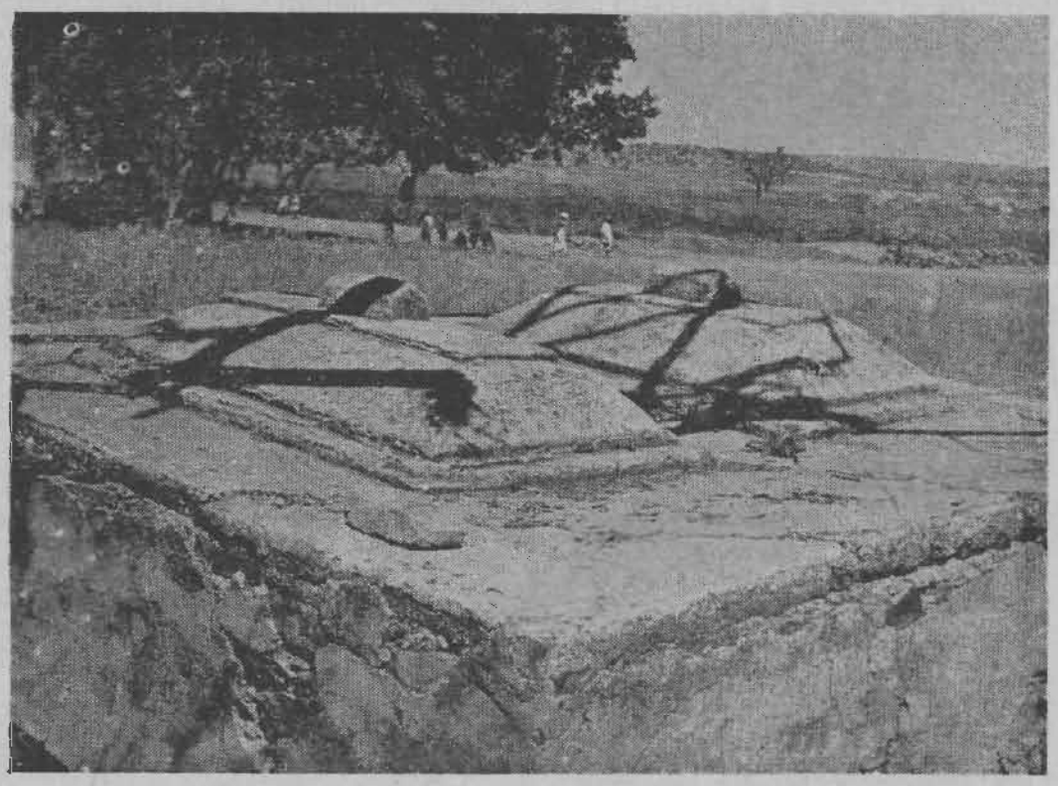
The "Behli"



A pair of hubble-bubbles



Tanning of hides in process



A scene from the grave yard

APPENDIX

CENSUS OF INDIA, 1961

Socio-Economic Survey of selected villages in Rajasthan

[A] HOUSEHOLD SCHEDULE

Name of District — Name and Code No. of village

Name of Tehsil — Code No. of Household

I. General Description

1. Total No. of Members

Total	Male	Female

2. Religion of Household
3. Language of Household
4. Tribe/Caste and Sub-tribe/Sub-caste of Household
5. Household vegetarian or non-vegetarian

II. Composition of Household

S. No.	Name	Sex	Relationship to Head	Age	Marital Status	Age at marriage	Occupation	Illiterate or literate with educational standard	Any Disability
1	2	3	4	5	6	7	8	9	10
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									

III. Duration of Residence

1. Does the Household originally belong to the village ?
2. If so immigrated from where, when and why ?

IV. Settlement Pattern

1. How this house has been laid out in the scheme of the settlement ?

V. House Type and Household effects

1. What is the general ground plan of house ?
2. Is the house *(a)* owned or *(b)* rented or *(c)* owned but partly rented out ?
3. What is the condition of the house *(a)* properly maintained or *(b)* dilapidated ?
4. What materials have been used in the construction of—

   (a) Outer walls
   (b) Roof
   (c) Floors

5. No. of room in the house used for—

   (a) Living
   (b) Other purposes

6. Has the house a separate—

   (a) Kitchen
   (b) Bath-room
   (c) Latrine
   (d) Cattle-shed

7. Has the house been decorated with—

   (a) Folk art drawing on walls, floors etc.
   (b) Pictures
   (c) Other items

8 Does the house contain—

   (a) Furniture
   (b) Lighting arrangement
   (c) Utensils
   (d) Other items
   (e) Conveyance

(Give full Particulars)

VI. Dietary Habits

1. How many times a day the members of Household take meals ?

Contents of each meal			
1	2	3	4

2. What is the ordinary medium of cooking ?

3. How many members of the Household usually take daily—

   (a) Tea

   (b) Tobacco for

      (i) eating

      (ii) smoking

   (c) Liquor

   (d) Opium

VII. Dress and other Body Adornments

A. Dress

1. Common dress worn by :—

Male	*Female*

2. Whether dress is made locally or obtained from outside the village ?

B. Ornaments

3. Ornaments usually worn and description of material

Male		*Female*	
Name and description of ornaments	Material	Name and description of ornaments	Material
1			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			

C. Hair style

4. General Hair style of the head amongst—

(a) Male *(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

6. Is body tattooed ? Describe parts of body tattooed and peculiarities thereof.

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and Sanitary Habits

1. At what intervals of time members usually take bath ?

2. At what intervals of time do they wash their clothes ?

3. What material is used to wash:—

(a) Body
(b) Clothes

4. Do they clean the house daily ?

5. Do they keep the utensils clean ?

6. Is their bedding clean ?

7. What measures are adopted at the time of:—

A. Illness—

(a) No action taken

(b) Aid sought from village witch or other local quacks

(c) Ayurvedic or Unani treatment

(d) Allopathic treatment

B. Maternity—

(a) Case done at home through—

(i) Untrained dai *(ii)* Trained midwife

(b) Case done outside home through—
Maternity centre or Hospital

IX. Recreation

1. What type of games are undertaken ?

2. Folk songs and Dances with peculiar local musical instruments, if any

3. Fairs and other festivities

X. Social Customs

1. Any peculiar social rites of the Household

A. Marriage—

2. Any peculiarities in rites of marriage

3. At what age marriage is usually performed of:-

(a) Male

(b) Female

4. Is Divorce and re-marriage permissible ?

5. Is marriage allowed within the Tribe or Caste only or it can take place beyond the Tribe or Caste ?

6. Is dowry usually taken or given ? If so, in what form and of what estimated value ?

7. Is system of dowry on the increase or decrease ?

8. Usual total expenditure incurred on:—

(a) Boy's marriage

(b) Girl's marriage

B. Funerals—

9. Any peculiar rites observed on the occasion of death

10. Is feast held on death ? If so, estimated expenditure thereon and No. of persons participating in such feast

C. Inheritance

11. Any peculiar customs followed at the time of inheritance
How inheritance devolves on surviving members ?

XI. Beliefs and Superstitions

1. Belief in particular god or godess
2. Belief in particular spirit etc.
3. Location of object of worship in the house and mode of worship
4. Does the household believe in particular customs associated with change of seasons, cultivation etc. ?
5. Whether certain days, plants, animals, other objects or happenings are considered lucky or unlucky ?

XII. Social Organisation

1. How the household is governed in social matters.—
(a) By Head of Household only
(b) By Caste or Tribe Panchayat
or
(c) By village Panchayat

2. How these Panchayats are formed ?

3. Composition of these Panchayats ?

4. How these Panchayats act ?

XIII. Occupation

A. Traditional—

1. Whether the Household continues the traditional occupation ?

2. If not, why discontinued ?

3. If continued, is it principal or secondary ?

4. Has any effort been made to improve the traditional occupation ?

B. Household Industry—

1. Nature of Household industry undertaken and its products

2. No. of members of Household engaged—
(a) Whole-time
(b) Part-time

C. *Household cultivation*—

1. Area of land under cultivation, irrigated and unirrigated separately
2. No. of members engaged—
   (a) Whole-time
   (b) Part-time
3. Principal crops etc. raised

D. *Other occupations*—
Nature of work with full particulars

XIV. Property

1. How many houses or other immovable property other than agricultural land possessed by the Household ? Give details
2. No. and type of livestock and poultry etc. possessed by the Household

XV. Income

Estimated income of the Household from following sources in a year

(a) Salary and Wages (including pension)
(b) Cultivation
(c) Household industry
(d) Business
(e) Dairy products
(f) Rent of land and other property
(g) Interest or dividends
(h) Other sources

TOTAL

XVI. Expenditure

1. Is the income of the household sufficient to cover all expenditure ?
2. How expenditure not covered by income is met ?

XVII. Indebtedness

1. Extent of debts, if any
2. Extent and purpose of debt incurred on—
   (a) Purchase of land, cattle, agricultural implements and other agricultural purposes
   (b) Housing
   (c) Social ceremonies e.g. marriage, funeral rites etc.
   (d Sickness
   (e) Business
   (f) Other purposes

3. Rate of interest payable on debts

4. Whether debt has increased or decreased during the past 10 years

XVIII. Social and Economic Reforms

1. Is the village covered by N. E. S. Block ? Has the household participated in any of its activities to its advantage ?

2. What works of community benefit have been taken up by the household in the village ?

3. Have land reforms by the abolition of intermediary rights benefitted the household ?

4. Has the Household adopted any improvements in cultivation and started use of improved seeds, fertilisors etc. ?

5. Has the household's cultivated area and yield of crops increased in recent years ?

6. Has there been any improvement in irrigational facilities ?

7. Has Household become member of some Co-operative society ? What advantage has occurred ?

8. Has it benefitted by loan schemes of the Government granted for agricultural or industrial purposes ?

9. Has village Panchayat proved advantageous to the community ?

10. Has the Household any idea of adopting consolidation of holdings and Co-operative farming in the near future ?

11. Has the Household understood advice of Gram Sewak and followed it ?

12. Has Household got itself vaccinated against small pox & tuberculosis ?

13. Has Household got its house sprayed with D. D. T. as an anti-malaria measure ?

14. Has Household helped in the construction of a village school, road, drinking water well, panchayatghar etc. for the benefit of village community ?

15. Has household donated ever for any humanitarian cause e.g. relief of sufferers (flood, fire, famine, epidemics etc.)

Dated..... *Signature of Investigator*

[B] VILLAGE SCHEDULE

I. Approach

How village can be reached. Particularly in rainy season ?

II. Location

Exact location of village - Distances from nearest rail-head, road point, bus stand, and Tehsil headquarters and Police Station - height above sea level - longitude and latitude.

III. Topography-Map

Lay-out of the village – physical features – hills - plateau – plains – rivers – ponds-dams - canals-grouping of houses in abadi land - internal lanes & bye-lanes - shopping centre - village forest - pasture-lands - shade bearing trees and their arrangement - village water supply system for drinking and irrigation.

IV. Climate

Climate – Temperature – Rainfall – Storms – Floods – Famine etc.

V. Origin and History of village

Origin of village-Local legend about name of village-past history-archaeological excavations.

VI. Communities

Names of all communities living in the village-distinctive features of each community-their households & number of persons for each separately-do they live in one settlement or scattered and parcelled out in separate groups based on caste considerations etc. i.e., housing arrangement.

VII. Village Administration

How village problems are tackled and solved-Control of Households-Community Panchayats, village Panchayats-village Headmen-Patwari etc.

VIII. Social Life

Division of society into castes and sub-castes-Importance of family-Health and sanitary practices-Food-Dress and ornaments-Hair arrangement-Face decoration-Marriage and position of women-Funeral and other piculiar ceremonies, social evils-Pastime and recreations-Minor items of social interest about etiquette and social behaviour.

IX. Religious beliefs and superstitions

Worship of gods and goddesses, spirits etc.-Places of common religious worship-Community festivals and fairs connected with religious practices-Popular religious beliefs-Ascertic orders-Sacrifices.

X. Educational life

Objects of study-Subjects studied-Facilities for study-General trend of education-Female education-Reaction of elders towards modern methods of education-Libraries-Adult education-Vocational education etc.

XI. Economic life

Professions-Agriculture and Animal Husbandry-Agricultural practices-Merchandise-Trade and commerce-Exchange and barter-Weights and measures-Labour-Communications-Banking system-Main markets-Storage.

XII. Art and Architecture

Architectural details-Things of art produced in the village.

XIII. Recent Socio-Economic Reforms

Land Reforms-Improvement of land-Modern agricultural practices-Modern methods of industrial production-Improvement of Cottage Industries-Cooperative Societies and Cooperative Banking system-Development of education-Improvement of social customs-Removal of untouchability-Cooperative farming-Establishment of village Panchayats to improve village administration-Effect of modern health and sanitary practices-B. C. G. and Anti-malaria campaigns etc.

In addition to the instructions already given, information on the following questions should also be collected from prominent village leaders and other intelligent persons.

I. Displaced persons in the village—

(a) No. of displaced households rehabilitated in this village after partition.
(b) Whether they consider themselves to be adequately rehabilitated.

II. Awareness of various legislative or executive measures—

(a) Abolition of Zamindari & intermediary rights.
(b) Ceiling in ownership of land.
(c) Transfering ownership rights to the filles of the soil.
(d) Changes in Hindu laws of succession and adoption.
(e) Untouchability.
(f) Land reclamation & land development.
(g) Family planning.
(h) (i) Extension or restriction of the rights of utilisation of forest produce.
(ii) How and to what extent the villagers have affected by above.
(i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
(j) Measures abolishing forced and bounded labour.

III. Labour and employment—

1. Are there educated people in this village searching for jobs ?
How many and since when unemployed ?
2. What are the average rates for—
Agriculture labour-Skilled worker in industry-Unskilled worker in industry-
Unskilled general worker

IV. Markets and fairs most commonly visited—

Location - Day on which held Name of the market-Distance from the village-How reached-Its importance in the region-Commodities exported and imported through it-Any special feature

Fairs most commonly visited—

Name-Date-Location-Its importance in the region (any legend)-How old Size of gathering-Communities participating - Distance from the village - How reached - Commodities sold or purchased-Other activities.

Shops—

What variety of shops-Main commodities sold-When established. (In case shopkeeper belongs to other place-what place) ? Nature of transactions-cash/advance/barter etc.-Side business, if any, such as money lending etc.

V. Educational Institutions—

Where do the children read. If they have to go out of the village where and how far.
How many children involved in such cases.

VI. Maps—

Give a sketch map of the village-north line, main roads & sub-lanes.
Railway line & Station, river-Lay out of village-one symbol for one household-School-Dispensary-Shop-wells (Irrigating & Drinking), ponds, streams etc.
Agricultural fields - pasture - junglas-burning ghat or grave-yards.
Main communities-Settlement pattern.

INSTRUCTINS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

Census in itself is a socio-economic study of the people. Apart from Census no detailed socio-economic survey has been undertaken in Rajasthan State so for. It has been decided to undertake intensive survey of the social and economic life of the people living in selected areas of this State as a separate project but simultaneously with the Census Operations. You have been fully associated in selecting 36 villages in different districts of Rajasthan where socio-economic survey will be undertaken. You have full knowledge about the criteria and the background which have been observed in selecting these villages. Keeping this background in view, you have to make an affort now to undertake the survey but success will mainly depend on your initiative, capacity to investigate various aspects of life in the selected villages and your inclination to undertake deep research. In nut-shell, you should treat the socio-economic survey now being entrusted to you as a research project from all points of view.

In respect of each selected village, you have to make laborious research to find out if any published literature is available about the people. You will be interested to know about the history of the village, racial characteristics of the communities living in the village, customs and rites prevalent in defferent communities and their religious beliefs. You should know about structures of archaeological or architectural importance. You should keenly observe how people actually live and keep themselves occupied. Their main source of sustenance should be a matter of special study by you and if they are turning out things of art you should not fail to describe such beautiful things.

I have finalised a Household Schedule to serve as a guide while you make survey of the social and economic aspects of each household but it is only in a skeleton form. You have to provide real body containing flesh and blood thereon by your keen observation and unstinted labour.

The territorial unit of survey is a village. A list of villages where you are required to undertake survey is enclosed. You have to collect information in respect of each household living in a selected village except in cases of large villages where you have been specifically told to confine your survey to a limited number of households.

You should obtain a map of the village from the Patwari. This will provide to you clear infarmation about the lay-out of the land comprised within the boundary of a village. You shall have to prepare separately a sketch map of Abadi land for this information will not be available in the Patwari's map. In this map you should indicate the boundaries of habitations, main physical features, arrangement of houses, roads, lanes and bye-lanes, village shopping centre, school, dispensary, Panchayat Ghar, places of community worship, drinking water wells and any other places of interest. The village map provided by the Patwari may provide to you the information about the main topographical features, for example, hills, rivers, roads, canals, village ponds, dams, agricultural fields, pasture-lands, village jungles, funeral or burial grounds etc. These should be checked up by you and if some of the items are missing in the Patwari's map, you should not fail to indicate them. In the portions of Patwari's map shown as reserved for habitation, you should fill up the necessary particulars as mentioned above from your own observation.

You should keep in view the following instructions while filling the Household Schedule for each household :—

(i) *General Description:—*

After filling up the location of the household by mentioning the name of the district, name of tehsil, name and code number of village and the code number of household assigned at the time of Census House numbering, you shall fill up this part by ascertaining from the Head of the household or some other male or female member who can give satisfactory reply to your questions, information about the total number of members in the household classified by sex. The religion of the household, language spoken in the household commonly and the composition of the household on the basis of tribe or caste, classified by sub-tribes, or sub-castes, should be mentioned. Also indicate whether the household takes meat, eggs, etc. or is strictly vegetarian.

(ii) *Composition of Household:—*

You have to fully ascertain information about each member of the household. No member should be left out, particularly infants and children. If you find that any member is literate and has passed some examination, then the educational standard attained by that member should be clearly mentioned. If any member suffers from any physical disability, for example, blindness, deafness, dumbness, insanity, less of any limb or any serious contagious disease like leprosy, etc., the same should also be clearly mentioned after proper enquiry and observations.

(iii) *Duration of Residence:—*

If the household has been living in the village since its establishment, there is no difficulty; but if it has come from some other place, you have to make searching enquiry from where the household immigrated to the village and what were the reasons which impelled it to leave its original home and to move to another village.

(iv) *Settlement Pattern:—*

If would be interesting to study how houses have been grouped within the Abadi land that is to say whether houses have been laid out community-wise or all communities live together. You should also study the settlement pattern of house and their construction as to whether they are in a row, leaving lanes and bye-lanes in between such rows or in mixed but underfined pattern.

(v) *Types of Houses and Household Effects:—*

You should observe the different shapes and other pattern of every house to determine different types of houses available. Whether they are rectangular, circular or oval in shape and whether their roofs are flat or sloping making out different patterns and styles and what is the reason for giving the particular shapes to houses and roofs may be fully observed ? For example, you will find in desert areas, where wind blows strongly and sand-storms are frequent, people prefer to build houses which are circular with tapering circular roofs. They also keep the height of their houses quite low. Such pattern enables the people to keep their houses safe in such areas and they are not easily blown away even in storms. You should further observe the general condition of houses from outside. It would be possible to judge the economic condition of the household by condition of the house in which it lives. Does the household invest yearly to maintain the house in proper order by effecting repairs and undertaking plastering or white-washing etc. or it allows the house to remain in dilapidated condition always crying for necessary repairs ? It will be interesting to know what material is usually used for the construction of outer parts of the house for this will depend not only on the availability of the materials used in the proximity of the village but will throw a flood of light on the arrangements done by the people to face inclemencies of weather. Rest of the questions under this sub-head have been designed to find out the status of the household both from

social and economic-point of view. A household with substantial means will think of providing several rooms, some reserved for sitting and sleeping and the others for different purposes, for example, a kitchen, bathroom or latrin or cattle-shed. We also want to know how the house has been furnished. Whether it has been decorated, whether it contains necessary amount of furniture, e.g., cots to sleep on, chairs, tables, stools, benches to sit on and take meals, different types of utensils for cooking and eating, and, whether the household possesses its own conveyance, e.g., a bullock-cart, a cycle, a horse, a camel, or any other customary mode of conveyance. You will find that large number of houses in the village are not lighted during the night daily. If will be interesting to find out what lighting arrangement exists in particular houses.

(vi) *Dietary Habits:—*

You should ascertain how many times each member of the household takes his meals usually and you should describe in detail each item of food that he takes at the time of each meal. It would be interesting if you describe each item of food by local name but to make it intelligible please do not forget to mention the ingredients out of which it is made. The ordinary medium of cooking, e g., sarson-oil, til-oil, groundnut oil, vanaspati, real ghee or animal fat etc. should be clearly mentioned. If any member of the household generally takes tea or is addicted to take or smoke opium, tobacco or drink liquor, you should not forget to mention this fact. Indicate total number of members who partake these things.

(vii) *Dress and other Body Adornments:—*

It would be of particular interest if you can mention the local name and describe in detail the typical type of dress that is worn by male and female members of each community living in the village to which a particular household belongs. In respect of a household if you find any peculiarities in the dress of a male and a female member, you should bring out such peculiarities while filling up the Household Schedule. It would not be necessary to repeat the description of dress in all the household schedules if you find similar type of dress being worn generally in the village or in a particular community. Do not forget to mention whether that dress is prepared within the village itself or is got tailored from some outside place. If tailoring arrangement is available in the village it should be specified.

You will find people belonging to the different communities and even within communities different households putting on peculiar type of ornaments. The ornaments worn by adult male and female persons will be found quite different from those worn by boys and girls. You should clearly observe such ornaments, find out their local names and of what metal or alloys they have been made of and then catalogue the entire list. If you observe anything of special beauty and art, please do not forget to describe it as best as you can. If you consider it necessary you can get it photographed late on.

You will also notice that different communities have different hair style. This will be particular noticeable in the case of women. Hair style serve distinguishing mark between various communities. You should not fail to observe such important physical characteristic. Similarly, you will notice people having beards and moustaches of different shapes and styles.

Another important body adornment which is usually practised in villages by different communities is to subject different parts of their bodies to tattooing. If you find tattooing of the body which is really peculiar, you should describe this fact in detail. The different patterns of gods and goddesses or natural things tattooed on the body should be described. If you find peculiar designs or patterns on the body, do not forget to mention them.

It will be interesting to find out what type of local cosmetics and articles of toilets are used by

males and females. You will find people using 'Mehandi', 'Kumkum' and other types of colours etc. to beautify their body. People put 'kajjal' in their eyes and use some articles to colour their lips and gums.

You will find limited number of people using foot-wear. If the foot-wear used by male and female of different communities have any peculiarities in the forms and designs or in respect of the material of which they are made, please bring out all such peculiarities in detail.

(viii) *Health and Sanitary Habits:—*

You should make through study about the daily life of the members of the household. Whether they take measures to keep their body clean and the clothes which they put on or sleep upon. You should observe whether the utensils which they use for cooking and eating purposes are properly cleaned or not. It will be interesting to study how the household reacts when a case of illness or maternity occurs.

(ix) *Recreation:—*

You will find villagers do find time for some sort of recreation although their life is extremely busy. If you find indoor or outdoor games being played by particular households, do not fail to describe. You will find people playing indian type of Chess and participating in different types of local outdoor games. You will also find people marry-making and indulging in singing of different types of folk songs and participating in different types of dancing. You should ascertain the local names of dances and then describe peculiar features thereof. As regards folk songs, try to record them in the language they are sung and then try to ascertain their meaning from the people and attempt translation in Hindi or English of the subject matter. If you find peculiar type of local musical instruments being used as an accompaniment to singing and dancing, you should describe the name and peculiar pattern of such instruments. Ofcourse you will describe the main festivities and fairs in which households participate, if they are peculiar to the household itself or to the communities to which it belongs.

(x) *Social Customs:—*

Your Survey would not be complete without making careful but thorough study of social customs and rites peculiar to household. You will find certain customs and rites are common to all the communities in the village which you may not answer under this head but if you find there are certain customs or rites which are observed in a particular household or in a particular community to which a particular household belongs, then mention its name under different heads, e.g., marriage, funeral, inheritance etc. You will have to interrogate households and if an opportunity occurs, you will not fail to attend performance of such customs and rites so as to observe the ritual yourself.

(xi) *Beliefs and Superstitions:—*

The village folk entertain various types of beliefs and superstitions based on ignorance. They have natural dread of certain objects and happenings which are not easily intelligible to them. They propitiate certain gods and goddesses and evil spirits to keep them content and to refrain from injuring the members of the household. You have to bring out all such odd beliefs and superstitions by closely questioning the household.

(xii) *Social Organisation:—*

You will find the village consists of a closely knit community or communities. The behaviour of each member of a community is strictly controlled by their community Panchayats and at the level of the household by elders of the household. You have to study the pattern of village administration at the household and community level in detail.

(xiii) *Occupation*

You must find out the occupation in which a particular household is engaged and describe it in detail. Without this study, you will not be able to find out the source of the household.

(xiv) *Property:—*

If the household is prosperous you will find it possessing different types of properties which you have to mention including livestock and poultry etc.

(xv) *Income and Expenditure:—*

We do not propose to undertake any extensive study of income and expenditure of household as it is not possible at the present stage of social organisation in the village. A broad attempt to find out the total income of a household in a year under certain well known heads is to be made and then the income is to be corelated with the total expenditure incurred by the household just to ascertain whether the household's income is sufficient or less than the basic requirement. If the expenditure exceeds the income, you will ascertain how the loss is made good. Invariably the household must be incurring debt or selling out its properties to meet the extra expenditure.

(xvi) *Indebtedness:—*

Most of the households will be found suffering from acute indebtedness. A broad attempt is being made to study this evil from which no household can escape in rural areas.

(xvii) *Social and Economic Reforms;—*

Several social and economic reforms have been introduced since the introduction of the First Five Year Plan to improve the living conditions in the villages and to provide better facilities for improved occupations. An attempt is being made to study the impact of such reforms on each household and to judge the extent it has benefitted by them.

In this manner by keeping your eyes open and making constant endeavour as a research assistant you can hope to succeed in bringing out sufficient material in respect of each household of a selected village where you will make the socio-economic survey and then build up a connected picture on which a beautiful monograph can be passed. It will certainly enrich the monograph if you also bring with you even rough sketches of whatever intresesting things you come accross in the village.

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

I have separately sent to you instructions for filling the Household Schedule and the printed forms of Household Schedule which you shall use while making Socio-Economic Survey in selected villages. I am now enclosing a form of Village Schedule which has been designed after close discussions with you. The Registrar General of India desires that a separate volume of demy-quarto size containing 500 to 600 pages should be published along with the State Census Report in which detailed account about every selected village in which Socio-Economic Survey has been conducted should be decribed. In order that the monograph on each village may be both interesting and instructive, you will have to prepare the Village Schedule very carefully.

2. The quality of work will be mainly judged by the wealth of information which you will be able to collect by keen observation in each village. The whole information is to be compiled under different heads given in the Village Schedule. I describe their salient features below to high-light their importance.

(i) *Approach to Village :—*

After describing the location of village, the first head under which you should record your observations is regarding the approach to village. You should clearly describe how one can reach the selected village and whether the route remains open during the rainy season or some alternative routes are to be adopted to reach the village. You should mention the condition of route or routes leading to the village and the customary mode of conveyance available by which a traveller can reach the village.

(ii) *Location of Village :—*

Under this head indicate exact location of village within the Tehsil and the District. Its approximate distance from the nearest rail-head, road point, bus stand and the Police Station. From the Survey sheets you should determine the exact latitude and longitude of the village and mention the same as well as the height of the village above the sea level.

(iii) *Topography :—*

You should obtain a map of the village from the Patwari. From this map you shall be able to find several topographical details about the village. You must further make a round of the village to observe chief physical features of the village and correctly determine their position in the village map. Thereafter you should prepare a sketch map of the village showing all the main physical features, e.g. hills, plateau, plains, rivers, canals, dams, pasture-land, village forest, drinking water system for the village, shade bearing trees and the situation and lay-out of the village abadi. You should note whether the village is situated at the foot of hill or on its slopes or nestles at the foot of the hill. You should mention why the village has been located at a particular place. You should further indicate the housing arrangement and whether houses face particular directions and, if so, why. Houses are grouped in abadi land and there is a particular system of grouping which is followed in making settlements. You should not forget to notice this important fact. If there are internal roads, lanes and bye-lanes within the abadi or a separate shop centre, you should indicate them. Thus, all salient features which form the landscape of the village should be keenly observed by you and fully described.

(iv) *Climate:—*

What is the general climate of the village ? Describe the various seasons and the periodicity thereof. Average rainfall and temperature in different seasons may be indicated. If the village is visited by wind storms or floods or famine or by all of them at regular intervals, investigate the reasons and indicate when such natural havocs occur. Is something being done to improve the climate by limited human efforts ?

(v) *Origin and History of village:—*

It will be interesting to find who established the village and when. Describe the original settlers and what is the significance of the name given to the village. After this try to trace out the past history of the village from its origin upto-date. If the original settlers of the village have left and some other communities have settled in place of them, describe them. If there are any notable conditions in the history of the village they should be high-lighted. It does not matter whether such events were merely political or had also social and economic background. If there are ancient remains of certain buildings and places of worship which throw a lurid light on the history of the village, do not forget to describe them. If there had been archaeological excavations in the village which have helped in building up the history of the past, mention full details. You will have to make special efforts to discover any old literature that may be available relating to the history of the various communities which reside in the village in order to build up some sort of the history of the village. If there are any bards of the communities available, you should not forget to contact them and hear their point of view about the origin and subsequent history of the various communities. Quite painstaking effort will have to be made by you before it would be possible to elicit some reasonable information about the origin and history of the village.

(vi) *Communities:—*

You should ascertain the names of all types of communities that occupy the village at the time of your visit. Thereafter determine the number of Households and the total number of persons in each community separately. Do these communities live together or have they established their separate settlements within the village ? Is the abadi of the entire village concentrated at one place or is dispersed ? You will find distinctive housing arrangement in various villages depending on caste groups of some other local custom. In certain communities, e.g. Bhils, you will find households living separately at their fields. Under this head, you should also record by keen observation about distinctive features of each community from which it is possible to distinguish them by outside observation. You can describe the outward aspects of their appearance, statude, colour of skin and eyes, shape and size of the nose, particular hair styles and the outward garb that they put on the head and the body. The size of the forehead, prominence of the cheek bones, shape and size of ear lobes and the various types of distinctive ornaments worn by people will lend you great assistance in determining distinctive features of each community.

(vii) *Village administration:—*

You have to find out how different communities living in the village are ruled within the village. First find out the conditions within the household. Whether there is respect for the elders and the Head of the household is supreme in controlling the affairs of all members within the household. Do the women have some voice or not in the management of the household ? Then there may be Panchayats of different communities which determine and control relationship between different households belonging to a particular caste or tribe and decide their internal quarrels. How such community panchayats are formed and how they actually administer should be fully described. If there have been any interesting incidents which have come up before such Panchayat for adjudication, how they have dealt with them and what had been their

decision in the past should be described. Then there have been formed Village Panchayats by the Government and there is the institution of Headman and Patwari. What parts these administrative institutions play in the village administration ? Has the Headman and Patwari lost their position of importance in the village after the formation of Village Panchayat ? Do these institutions continue to be of some benefit to the village community after the formation of Village Panchayat ? How the Village Panchayat has been constituted ? What is the representation of the different communities in the Village Panchayat ? The political leanings of each member of the Village Papchayat may be indicated. Thus you have to broadly describe how village is being actually administered by the community and by Governmental agencies existing therein.

(viii) *Social life*:—

It is a very important head of inquiry. You will have to go deep into the division of the village society, castes and sub-castes, tribes and sub-tribes. What is the importance of the family in the social life ? You will find different types of pattern of society in respect of different castes and tribes. Somewhere you will find the family rule and somewhere the community rule. Then you will have to describe general conditions of health and sanitary practices relating to different communities as a whole. In some communities you will find people keep their body and clothes neat and clean and avoid all sorts of insanitary habits while in other communities you will find utter carelessness in this matter. Peculiarities of dress and ornaments, hair arrangement, body decorations and food habits should be indicated for communities as a whole. The position of women in different communities and the ceremonies performed at the time of marriages will be interesting to know. There may be other peculiar ceremonies connected with the life of the communities relating to several festivities and funeral. If you find any social evils prevalent in any community which cross the normal moral, religious and health standards, you should surely point them out. You will find villagers in certain communities like to marry their boys and girls at an early age. You may find laxity in sex morals in certain communities and so on. If there are any pastimes and recreations in which certain community takes part and which are peculiar to one or more communities, you should pin point them. It will be of great interest to know how people behave within the household and outside in the social life. What is their standard of etiquette and social behaviour ? Do they respect elders of their own community or members of their households or of all communities in general. In this manner you have to keenly observe how different communities living in the village lead their life within the village society and whatever thing of interest is noticable should be surely recorded.

(ix) *Religious beliefs and superstitions* :—

Religion plays a very important part in the life of village communities. Different communities may be worshiping different types of gods and goddesses and evil spirits. Their mode of worship and place of worship may be quite different. You will find certain communities not worshiping at all while others having one or more places of worship. Does the entire community congregate to worship once in a while ? You have to describe different gods or goddesses or spirits in which different communities have faith and how they have built some sort of temples or altars to worship them. You will find certain festivals and fairs which have great importance from the religious point of view for certain communities. What are popular religious places of each community ? If there are certain ascetic orders or sects to which certain communities belong which are off-shoots of certain big religions etc. you should not fail to describe them. You will find followers of Ramdeoji, Gogaji and Jambaji etc. You should describe the origin of such ascetic orders or sects and what are their distinguishing features. You will find several such sects or orders among the Muslims as well as the Hindus. If you find communities indulging in certain special practices in connection with the performance of certain ceremonies and beliefs, you should mention them. In certain communities animals are sacrificed even now-a-days on certain occasions. Apart from the main religious beliefs you will find village communities steeped in large number of superstitions on account of their

ignorance. If there are interesting superstitions for village as a whole or for one or more communities, you should mention them.

(x) *Educational life:—*

You should keenly observe the standard of literacy in the village. Do the people like to send their children to village school if it exists within the village or at some distance from it ? What is their feeling about the modern type of education ? Do they entertain any doubts about its efficacy ? What is the general trend of education in the village and what facilities for imparting education exist in the village ? Do the people like to send their girls to schools ? Do elders want to educate themselves ? Is there a desire for adult education ? You should also assess whether they want the usual type of education or vocational education which may train their children and make them more efficient in traditional vocations that are carried on in the village. A farmer will like to train his son in efficient methods of agriculture and cattle keeping rather than impart education of general nature. You should also observe and record whether there are any people in the village who have developed reading habit. Does any body receive a daily or weekly Newspaper ? Is there a library in the village from where books are borrowed for study ?

(x) *Economic life;—*

Under this head you have to describe different types of professions in which people are engaged in general, belonging to different communities. Agriculture and Husbandry, Household industry and other types of trade and commerce should be fully described. Agriculture and Diary products and other merchandise which are produced within the village or which the people handle should be indicated. The local weights and measures in use and the system of exchange and barter in vogue be clearly described. What are the usual rates of daily wages for labour ? Does labour become easily available for different agricultural operations and for assisting in other types of trade and commerce or it is to be obtained from places outside the village. What is the arrangement for storage within the village for keeping local products until they are marketted ? Is the produce of the village marketted within the village or usually transported to other main markets ? Mention location of such main markets and the means of communication adopted to reach there. How do the people finance the agricultural operations and other types of trade and commerce ? Do they merely depend on village money lenders or credit facilities are available through any Co-operative Societies or the Co-operative or other types of banks.

(xii) *Art and Architecture:—*

You will find certain people in the village engaged in turning out things of art and beauty. You will find houses being built with pleasing architectural designs. You should not fail to mention such things of art or architectural significance. If none are produced in the village you may come across old specimens which were once produced in the village. Please mention such things if they exist in the village.

(xiii) *Recent Socio-economic Reforms:—*

The life in the village runs on a model which the village communities have been accustomed to follow for a number of generations. Recently an attempt is being made both by the Government and other social organisations to improve the lot of the people living in the rural areas. The agricultural operations which form the main stay of the village life are sought to be improved by introducing Land Reforms and effecting improvement of agricultural land. The rights of intermediaries on the land which existed between the Government and the actual tillers of the soil have been abolished. Measures for reclamation of land and improvement of land by bunding and use of chemical fertilizers are being introduced. Modern agricultural practices regarding sowing and harvesting are being introduced and at various places improved agricultural machinery e.g tractors, improved type of agricultural implements etc. have entered the village.

People have installed pumping sets on their wells, run by power generated by electricity or diesel oil. The Government has been providing facilities to grant loan for improving agriculture and cottage industries. It would be interesting to find out what has been the effect of all such reforms introduced to improve agriculture and other types of trade carried on in the village.

Further attempt is being made to improve the social customs and life of the people in the villages. Untouchability is being removed, modern Health and Sanitary practices are being introduced and by the establishment of village panchayats, an attempt is being made to improve the village administration. People are being advised not to marry their sons and daughters at an early age and not to give feasts on the occasion of death of any person in the household. Anti-malaria campaign and B.C.G. campaign are the order of the day. It would be interesting for you to examine every type of Socio-economic reform that has been introduced in the village and to make inquiry to determine what has been its impact on the village life and its actual effect.

It is not possible to catalogue each and every item which you should observe and make inquiry about in connection with the study of village life from social and economic points of view. These instructions have merely attempted to single out important points on which you should direct your inquiry. You have to keep up a pioneer's attitude of mind who goes to an unknown place and tries to discover all that is beautiful and worth noticing there. You will surely suceed in your endeavour if you will exert yourself to the utmost and try to observe every thing and then make a detailed inquiry to reach at the truth. We attach much more importance to the Village Schedule than to the Household Schedule because the monograph for each village will be mainly based on your observations for the village as a whole.