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BHANGARH

A VILLAGE SURVEY



CENSUS OF INDIA 1961

RAJASTHAN

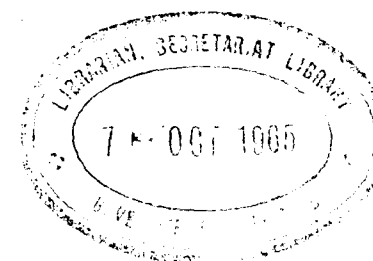
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CENSUS OF INDIA 1961

VOLUME XIV .

RAJASTHAN

PART VI - A

VILLAGE SURVEY MONOGRAPHS

6. BHANGARH

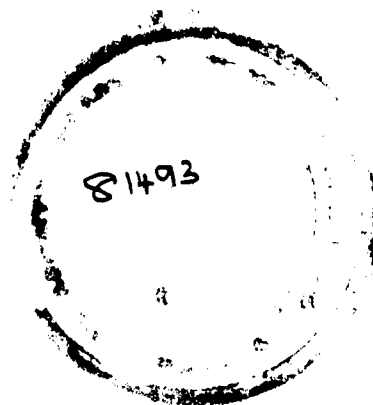
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Editor
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OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Rajasthan.

1965

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FOREWORD

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of 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 invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and

yet changing and how fast the winds of change were blowing and from where.

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

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

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

(iv)

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At

the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, 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 canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through

(v)

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.

New Delhi,
July 30, 1964.

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

A. MITRA
Registrar General, India.

Villages selected for the Survey

<i>Village</i>		<i>Tehsil</i>	<i>District</i>
Rang Mahal	...	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	...	Sanchoe	Jalor
Hotigaon	...	Sanchoe	"
Nichlagarh	...	Abu Road	Sirohi
Bagor	...	Mandal	Bhilwara
Panarwa	...	Phalasia	Udaipur
Manpur	...	Phalasia	"
Kailashpuri	...	Girwa	"
Sadri Ranawatan	...	Bhupalsagar	"
Khajoor	...	Kushalgarh	Banswara
Peepalkhoont	...	Ghatol	"
Ramnagar	...	Bundi	Bundi
Sanwara	...	Shahbad	Kota
Gagron	...	Kanwas	"
Kaithoon	...	Ladpura	"
Kyasara	...	Dag	Jhalawar

PREFACE

Village Bhangarh is situated on a site believed to be a factory station of the early stone-age man from where pre-historic artefacts like hand axes, ovates, cleavers etc. had been discovered. By the side of the village lie the ruins of the mediaeval Rajput township of the same name that flourished a few centuries ago. The residents of the village live in four distinct hamlets lying round another village on which they are completely dependent. Kanphata Jogis, the community which was closely associated with the rise and fall of the ruined township, is even today playing an important role in the life of the village.

The investigation for the Socio Economic Survey of this village was made firstly by Sarvashri B. R. Gulati M. Sc. (Anth.) and G. D. Agarwal M. Com. during the first week of September 1961 but later the study was taken up by Shri B. R. Gulati alone, who visited the village in April 1962 and again in April 1964 alongwith Shri L. R. Pendharker who prepared the final draft. Miss Apeksha Rao has prepared the sketches for this report. Dr. U. B. Mathur, Deputy Superintendent, Census Operations, Rajasthan has assisted me in editing this report while Shri S. R. Luhadia, Tabulation Officer, has seen it through the press. I thank them all.

I extend my gratitude to Shri Asok Mitra, Registrar General India and Dr. Roy Burman, Officer on Special Duty for their guidance in this work.

Ram Bagh Palace Annexe,
Jaipur.
15th May, 1965.

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 F	...	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 BHANGARH

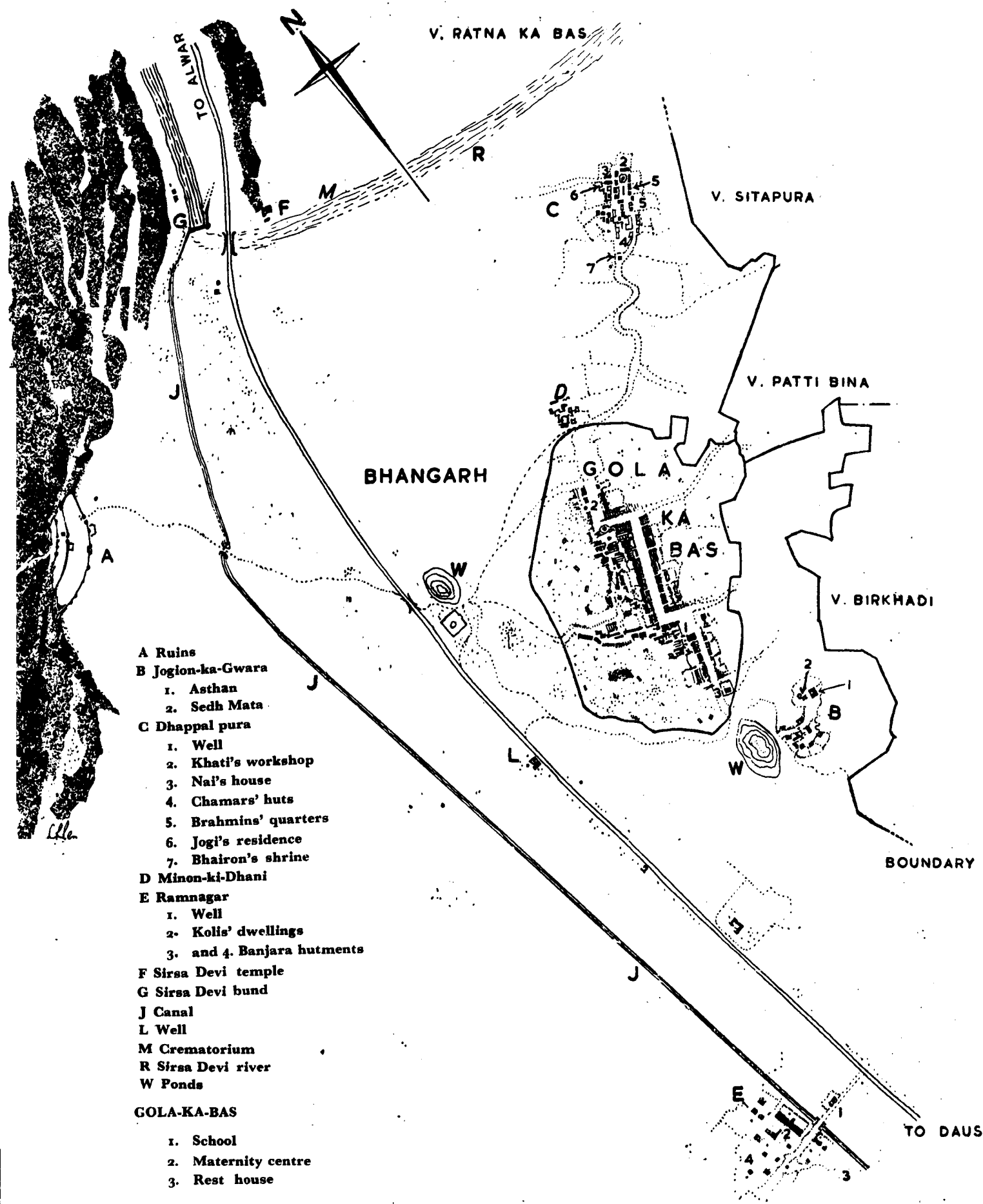
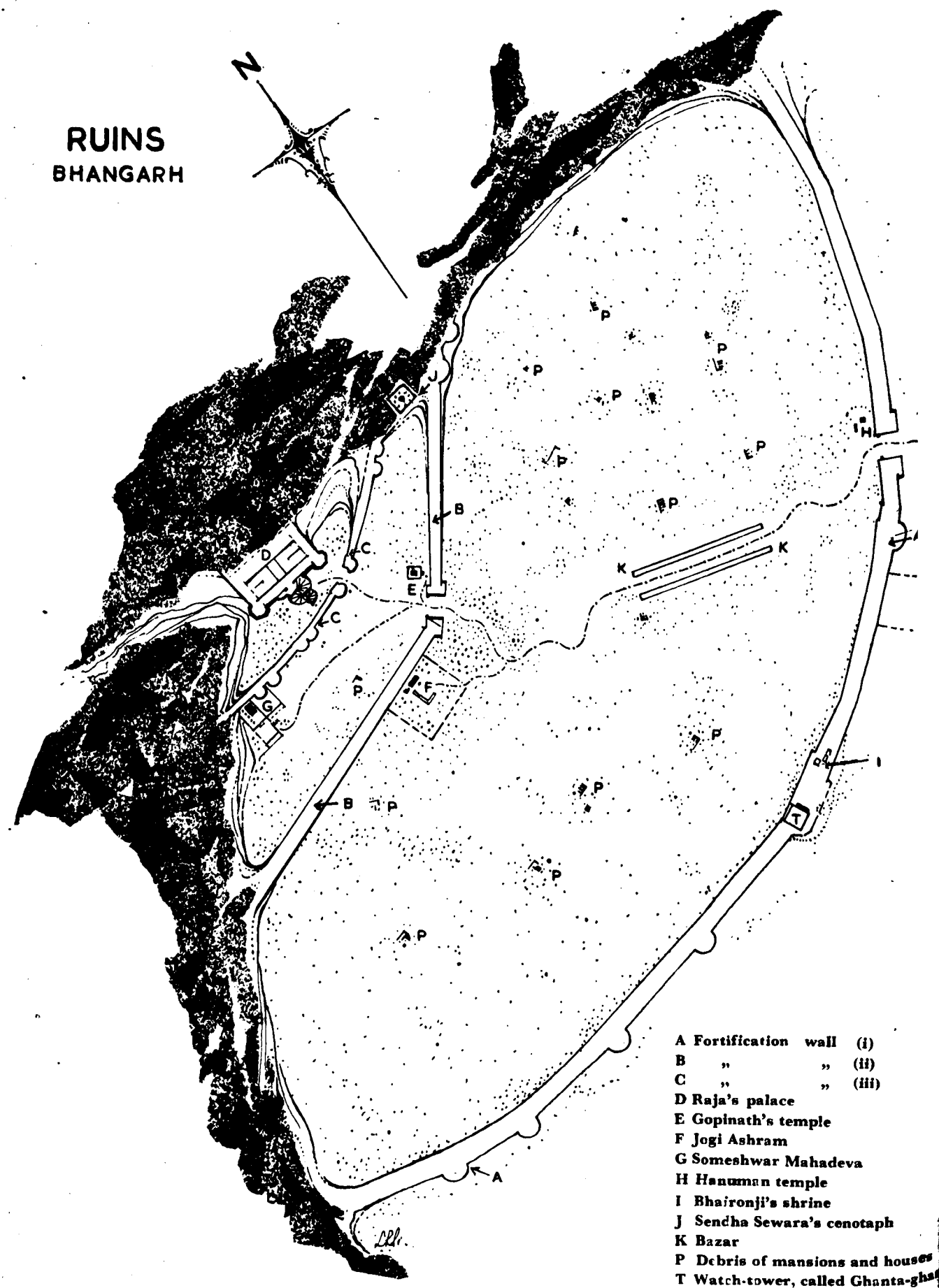
TEHSIL RAJGARH

DISTRICT ALWAR



The main gate to the palace area behind the
third perkota or fortification wall.

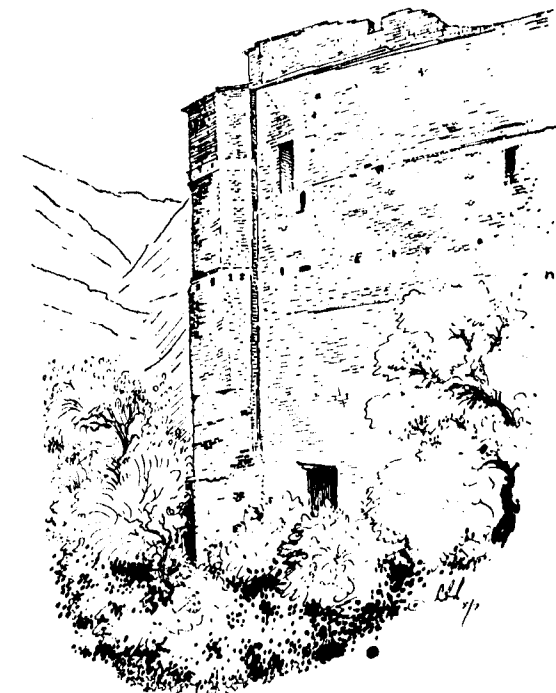
RUINS BHANGARH



CHAPTER I

THE VILLAGE

Not many villages in Rajasthan and only a few in India can claim to have such unique combination of features as BHANGARH of Rajgarh tehsil in Alwar district possesses. It claims ethnologists' attention for the site located in the dense jungle on the banks of the Sanwan (i. e. Sirsa Devi) river, flowing by the village, was a factory station of the early stone-age man, from which pre-historic artefacts like hand-axes, ovates, cleavers, etc. were discovered. The vast ruins of rest houses and palaces, of temples,



towers and turrets strewn over the sloping plains, looking impressive against the backdrop of a mountain range, conjure before a historian's eye a prosperous township. One of the village communities, the Kanphata Jogis, have their *asthan* or headquarters here and the hallowed

burial ground of their *peers* or Nath *gurus*, a beautiful spot set in sylvan setting, is sure to interest religious researchers, social scientists and seekers of quiet life. Where else in India, moreover, is to be found a village within a village, Bhangarh putting its loving hands round Gola-ka-Bas?

2. The residents of Bhangarh live in four distinct *dhanis* or hamlets, a couple of miles from the ruins. These *dhanis* flank on either side of Gola-ka-Bas, which, priding over its Middle School, Panchayat Ghar, Post Office, a Co-operative Society, the *dharamshalas*, a flour mill and a dozen shops, governs the entire economy of the former. Gola-ka-Bas means the residence, *bas* of the *gola* or the hereditary slaves; and the beginning of its settlement can be traced back to the slave or servant quarters of the rulers of Bhangarh in the 17th century.

Location and approach

3. Bhangarh, the present village, is situated, as has been stated above, in Rajgarh tehsil of Alwar district between (27° 3' and 27° 6' N) and (76° 5' and 76° 9' E) about 27 km from Dausa, an important railway station between Jaipur-Bandikui section of the Delhi-Ahmedabad metre gauge route of the Western Railway. Its height above the mean sea level is 561.44 metres.

Welfare and administrative institutions

4. The nearest administrative center is the tehsil headquarters, Rajgarh, 53 km away where are located a High School, an S. T. C. Teachers' Training School, a Public Library, and Maternity and General Hospitals. A Police Station and a Dispensary are, however, available nearer at hand, at Tehla 27 km away. Regular bus transport is available at all times of the day.

Physical aspects

5. The old town of Bhangarh, as the ruins show, was surrounded on three sides by lofty hills where wild undergrowth is seen today. There were natural springs and cascades there; and one such is found near the temple of Lord Someshvar, by the side of which the water collects itself into what looks like a fathomless pond. It is later released into a channel which carries it away to be used for irrigational purposes.

6. At a distance of about 2 km to the north of the present village, Bhangarh, runs the dry bed of the Sirsa Devi river which flows during the rainy season (i. e. July to October) only. It meets two other streams viz. Ghati-wali nadi, and Sainthal-wali nadi at a place called Nangal Dasa, about 10 km away and forms a *triveni*, the holy confluence of three rivers.

7. Near the ramparts of old Bhangarh are found lumps and granules of burnt ores and metal. This indicates the presence of a mediaeval mint, foundry or arms-factory.

Rainfall and temperature

8. No record of rainfall for the village proper is available even though the canal authorities have recently installed a measuring gauge in their Rest House in Gola-ka-Bas. The record at the tehsil headquarters, Rajgarh, is as follows :

Year	Rainfall in cm
1956-57	71.32
1957-58	85.45
1958-59	100.48
1959-60	80.56
1960-61	78.88

The average annual rainfall thus comes to 83.34 cm.

Flora and fauna

9. The following varieties of trees are found in abundance in the forest near and around Bhangarh: Dhok (*Anogeissus pendula*), Salar

(*Boswellia serrata*), Semal (*Bombax malabaricum*), Amaltas (*Cassia fistula*), Kadu (*Sterculia urens*), Gurjan (*Lannea grandis*), Tendu (*Diosphyros melanoxylon*), Dudhi (*wrightia tinctoria*), Palas (*Butea monosperma*), Hingot (*Balanites roxburgii*), Kher (*Acacia catechu*), Gular (*Ficus glomerata*), Jamun (*Eugenia jambolana*), Ber (*Zizyphus jujuba*), Khijur (*Phoenix sylvestris*), Anwla (*Phyllanthus emblica*), Neem (*Azadirachta indica*), Pipal (*Ficus religiosa*), and Bad (*Ficus bengalensis*). The dense undergrowth in the surrounding region contains the following main shrubs and bushes: Chirmati (*Abrus precatorius*), Adusa (*Adhatoda vasica*), Chota Thor (*Euphorbia nivulia*), Marrod Phali (*Helicteres isora*), and Khejra (*Prosopis spicigera*).

10. Alwar district has been very famous for its shikar facilities. The following game is available in the reserved forests of Bhangarh (forest area 2718 acres): Sher (Tiger), Baghera (Panther), Sambhar (Stag), Nilgai (Bluebull), Hiran (Black buck), Chousinglo (Four-horned antelope), Titar (Partridge), Bater (Quail), Bhat Titar (Sand grouse), Khargosh (Hare), Lomri (Fox), Gidar (Jackal), Jarokh (Hyena), Sarp (Snake), Suwar (Wild pig), and lizards of various types.

Residential pattern

11. As mentioned already this habitation of Bhangarh is not located at one place; but scattered in the following four *dhanis* or hamlets :

- i. Dhappalpura
- ii. Minon ki Dhani
- iii. Jogion-ka-Gwara
- iv. Ram Nagar.

12. In Dhappalpura are to be found all the Brahmins, one Jogi, the Nai i.e. the barber, and all the five Chamar households of the village. In the second and the third *dhanis* dwell the Minas and the Jogis respectively. Ram Nagar, the fourth *dhani*, is of comparatively recent origin; and it contains the huts of the Kolis, who came here from Ajabgarh a decade ago, and of the Banjaras some seven years later. As one approaches the village from Dausa, one catches glimpses of the Banjara huts first, then the Kolis, both on his left; then one comes to the cluster of

houses of the Jogis on the right. All these and the huts of the Minas are situated on the main road, the bus road, whereas Dhappalpura is about a kilometre off the road on the right. The kutchra road leading to it is required to be negotiated on foot.

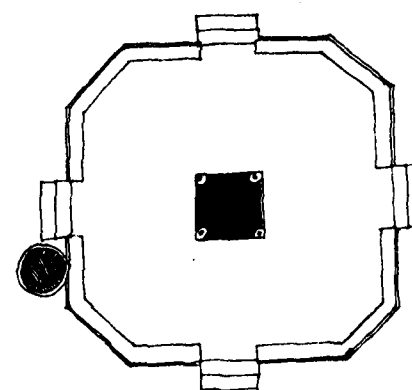
Households

13. The total number of households in the village is 61 comprising of 341 persons. Of these 185 are males and 156 females. The following table gives their community-wise distribution :

Community	Number of households	Number of persons			Percentage to total population
		Total	Males	Females	
Koli	24	121	66	55	35.48
Jogi	10	48	29	19	14.08
Brahmin	10	61	27	34	17.89
Chamar	5	27	15	12	7.92
Mina	4	28	15	13	8.21
Khati	1	16	9	7	4.69
Nai	1	4	3	1	1.17
Banjara	6	36	21	15	10.56
Total	61	341	185	156	100.00

Sources of water

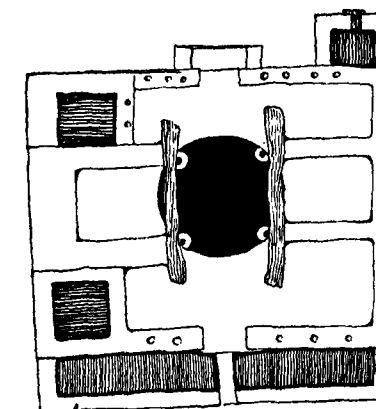
14. Wells are the chief source of water in village Bhangarh. There are as many as 50 wells, out of which 9 are filled up. Of the rest water from only one, the one in Dhappalpura, is used exclusively for drinking purposes.



15. The Dhappalpura well, surrounded by Brahmin quarters on one side, was an unbuilt kutchra one till a few years ago, when it was built in cement and concrete at a cost of Rs. 450. The village panchayat granted Rs. 300, the rest

was contributed by the residents of Dhappalpura in the form of cash donations and voluntary labour. One remarkable thing about the well is that people of all communities, including the Chamars, draw water from it. It is another thing that they use different sides of the well while doing so.

16. Water of other wells is led by channels to the adjoining fields and farms. One of such important wells is in Ramnagar built by Kolis and



Banjaras at a cost of Rs. 1250. It has several small tanks attached around it used as cattle ponds.

Markets

17. A village within a village Gola-ka-Bas forming the heart of Bhangarh, it is not surprising that there is no market or even a shop in Bhangarh proper; and all the 13 shops of general provision, which cater to the daily needs, nay even to the luxuries of the simple village folks, are on the main road the only lane, in Gola-ka-Bas. There are also to be found 2 shops of Lakheras, the lac bangle-makers, 12 of Silavats, that is stone-carvers, and a couple of Halwais that is, confectioners. The shopkeepers draw their supplies either from Dausa (Population 15,000) or Alwar (Population 75,000).

Crematoria and burial grounds

18. The four *dhanis* have separate crematoria. The residents of Dhappalpura have their burning ghat along the bank of the Sirsa Devi river; and the Brahmins among them choose a spot slightly upstream. The solitary Jogi household living there has its burial ground a little away from the Sirsa Devi temple. The rest of the Jogis, that is those dwelling in Jogion-ka-Gwara, have theirs on the eastern side of their *dhani*. Their *peer* i.e. the Jogi in the direct line of succession to the headship, is buried in the *samadhiasthan* by the side of his illustrious predecessors among the ruins of old Bhangarh. The Kolis and the Banjaras burn their dead near their settlements.

Places of worship

19. The number of gods and goddesses in Bhangarh is large even by the general standard of Indian villages. This is probably as much due to the great number of communities in Bhangarh as to the scattered nature of its residential areas and its historical past. Each *dhani* has its own places of worship, where the inhabitants offer obeisance to their chosen deities besides those greater and vastly popular idols lodged in temples, demanding worship from all and sundry irrespective of their community affiliations.

20. There is a shrine of god Mahadeva near the well in Dhappalpura on a masonry

platform $3\text{ m} \times 3\text{ m} \times 1\frac{1}{2}\text{ m}$. A *lingam* represents the deity and, on its north and facing it, is Nandi, the divine bull. The idol of Parvati, the legendary consort of Lord Mahadeva is absent. A few pebbles of diverse sizes represent the deity if the local informants are to be believed.

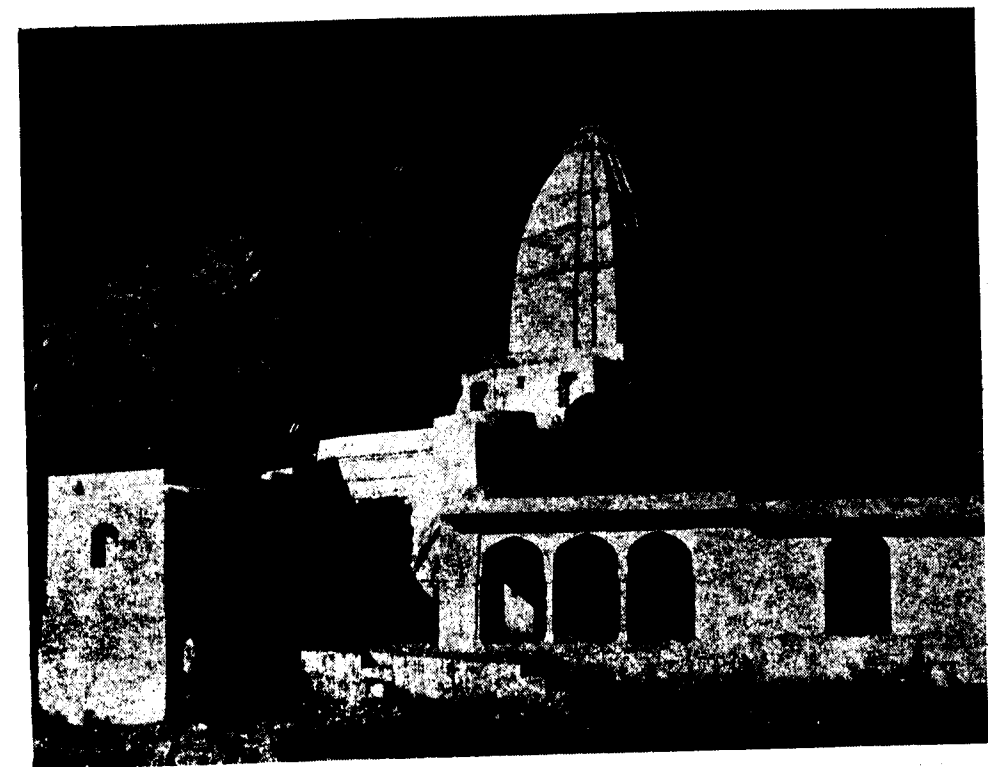
21. There is a niche in the eastern side of the platform in which is lodged Sedh Mata i. e. goddess mother of smallpox, represented by a number of whitened stone-pieces, dimly carved figures in relief, and some clay-plates.

22. A Bhairon image, stands guard on another platform $4\text{ m} \times 3\text{ m} \times \frac{1}{2}\text{ m}$ where Dhappalpura touches Gola-ka-Bas. It rests under a *neem* tree. To the west of this Bhaironji, can be observed Langra, another god, represented by three stones. All these images are coated with red *ghee-sindhur* mixture. Goddess Chamunda Devi, dressed likewise in vermillion and indicated by five bigger stones, has been given a seat on the left of the platform. A few small sticks, called *ghota* lie before her.

23. To the north-west of Dhappalpura, less than a km away from it, is a temple dedicated to Lord Shiva. The structure comprises of three small rooms in a row and a narrow verandah in front. The middle room has the *jalahari*, the altar, on which once rested the idol, which is presently missing.

24. Another pair of Bhaironji and Langra is installed on a small dilapidated platform nearby; and on its left is a one metre square pukka platform, surmounted by a small dome. This is the spot where, over 125 years ago, Jogi Gyan Nath got himself buried alive, it is reported.

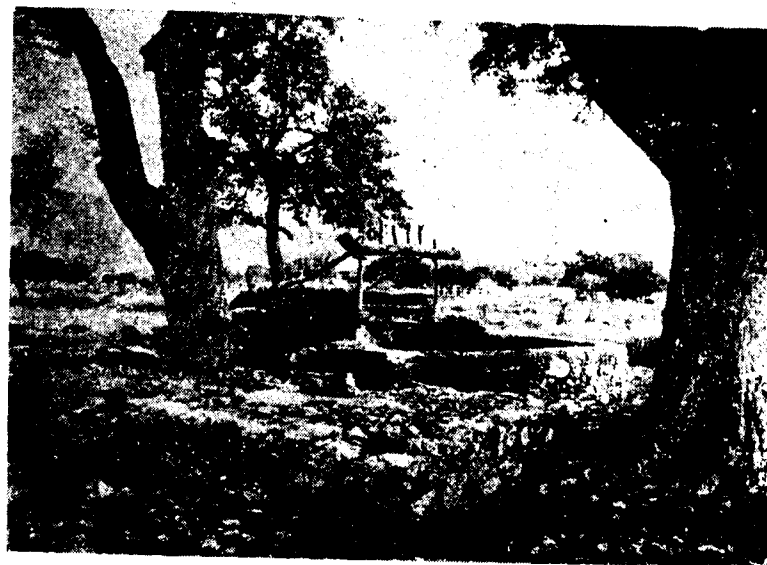
25. About 3 km away to the west of Dhappalpura, just on the right of the Dausa-Alwar roadway on the bank of the river, stands the temple of goddess, Sirsa Devi. It is said to have been in existence when Bhangarh was founded. The deity's head is missing. The villagers report that some thieves, believing that the goddess gave out their plans to the village folk, decapitated her. The broken image is placed



Sirsa Devi Temple



Ruins of the Asthan of the Jogis in Jogion-ka-Gwara. It used to be the residence of the Peers. The present Peer, Shri Lakshmi Nath ji, lives in a hut nearby.



Chabutra of Mahadev and Sedh Mata in Jogion-ka-Gwara

near the temple entrance; and the idol of the goddess, which is offered worship today, was ceremonially installed by one Laxmi Nath Jogi only 12 years ago; and it depicts in relief, the four-armed Devi astride a lion.

26. A recent inscription tells the traveller that the present structure was erected by a Khandelwal devotee of Nimar in Madhya Pradesh in Samvat 2020 (1963 A. D.) on the last day of the bright half of Baisakh at a cost of Rs. 5000. The two carved pillars near the entrance of the temple go ill with the rest of the masonry work. A couple of rooms and a verandah provide rest and shelter to the weary devotees, who mostly belong to Dhoosar and Badaya and Mali communities.

27. About half a kilometre away are situated the *chabutras* (i. e. raised level surfaces) of Bhomias Chhatar Singh and Sujan Singh, sons of the last ruler of Bhangarh, who expired there on their way back from Delhi.

28. In the second *dhani* of Bhangarh, that is Jogion-ka-Gwara, there are two gods, Lord Shiva and Sedh Mata, resting on a crumbling *chabutra* between a couple of tamarind trees. Shiva is represented by a *lingam* and Sedh Mata by a few whitened stones.

29. On the eastern boundary of the fourth *dhani*, Ramnagar, the hamlet of Kolis and Banjaras, we again come across Bhaironji and Sedh Mata taking their position on separate platforms. A big longish stone and a number of smaller ones, all besmeared with *sindhur* represent them. Barely 30 metres away from them is the spot from where Jomder, the patron goddess of the Kolis, benignly rules over her devotees.

30. A number of temples and shrines, both big and small, are to be met with among the ruins of old Bhangarh. The first that meets the eye of the curious visitor is that of Hanumanji, just inside the crumbling gate of the outer ramparts of the once fortified town. The idol, coated thickly with the *sindhur* paste, is lifesize in

stature. A fair is held here annually on the 12th day of the bright half of the Hindu month of Baisakh.

History of settlement

31. All the communities of the village except two viz. the Kolis and the Banjaras, claim to have come to their present *ghanis* from the old town of Bhangarh, now in ruins. Of these the Brahmins claim Haryana Prant in the north east of the Punjab as their native place, from where, they say, they first migrated to Naila near Jaipur, then moved on to old Bhangarh and, finally settled on the present site.

32. The Jogis, the second important community of the village, are intimately connected with the legends of Bhangarh and Saint Balu Nath on whose curse the town was deserted. Some of the Jogis are recent arrivals. For instance, Shri Dhanyo of village Banvati, which is 16 km to the east, came to his maternal uncle, Shri Jhoontha Nath, a couple of years ago because of scarcity of water in his village; and Shri Bhura Nath of village Maijorh in tehsil Thana Gazi, some 64 km distant.

33. When the Jogis first came to this village after deserting old Bhangarh, marked by ruins now, they built their huts near the Sirsa Devi temple. After the visitation of bubonic plague in Samvat 1974 (i. e. 1917 A. D.) which spread havoc in the country causing great loss of human and cattle life, they shifted to the other side of Gola-ka-Bas, not very far from their present habitation. The ruins of their previous settlements can be seen even now. Following a local fire in which they lost their all, the Jogis moved about 100 paces to the west to their present site.

History of the village

34. Bhangarh was founded about the year 1573 A. D. by a Suryavanshi Kachwaha prince, Bhagwantdas, elder son of Raja Bharmal (1548-74 A. D.) of Amber or Amer whose younger son, Bhagwandas, a great lover of nature and beauty,

later made it his headquarters. As abundance of water flowing in brooks set in enchanting surroundings, availability of shikar in the dense forest, and the natural setting of hills which could be used to build up defences,—these struck him. He built a crenelled fortification wall, 3 km long and 2½ metres thick, with numerous embrasures, turrets and towers, across the widening valley; and designed and built, within this enclosed area, wells, tanks, temples, mansions for his sardars, quarters for his soldiers and followers and palaces for his queens and himself.

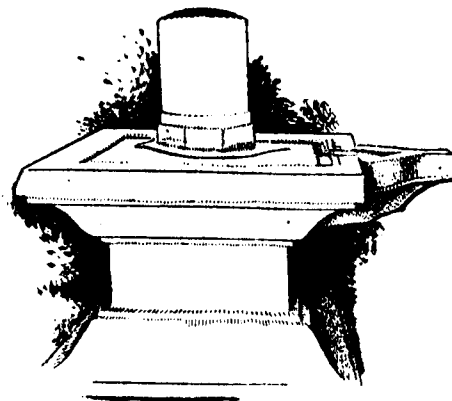
35. The town wall had four gates viz. Amberi darwaza, Delhi darwaza, Lahori darwaza and Hanuman darwaza, the last one is used now by the visitors all others having crumbled down and blocked. On entering it one comes first to the Hanuman temple, referred to above, and then, about 50 metres, to what looks like the main street of the bazar. The debris show that it was lined by row of two-storeyed houses the ground floors being used as shops. Proceeding further we pass through another gate in a second perkota or defence wall, and come to Gopinath temple. It is a beautifully carved structure of yellow stone, about 10 metres high, set in the centre of a massive platform 4 metres high. Though hardly any human or animal figure has escaped the attention of the iconoclast, and the idol itself is missing, there survives enough material to make it the most beautiful monument in the region.

36. The other temple among the ruins of Bhangarh is the Someshwar temple dedicated to Lord Mahadeva. It is about 150 metres from the Gopinath temple referred to above, and is flanked by huge boulders of the adjoining hill on the left and a beautiful reservoir on the right.

37. The *kund* or the sacred reservoir by the side of the temple is very deep. Water in it is dark green in colour and brackish in taste. Visitors use it as a swimming pool and dive into it from the top of the high rampart by its side.

38. The temple walls and pillars as well as the mossy *shikhar* or central spire, show that it was

built before the Gopinath temple. Its sanctum houses very impressive marble *lingam* resting on a



finely carved pedestal of the same material. A devotee from one of the *dhanis* offers worship on alternate days.

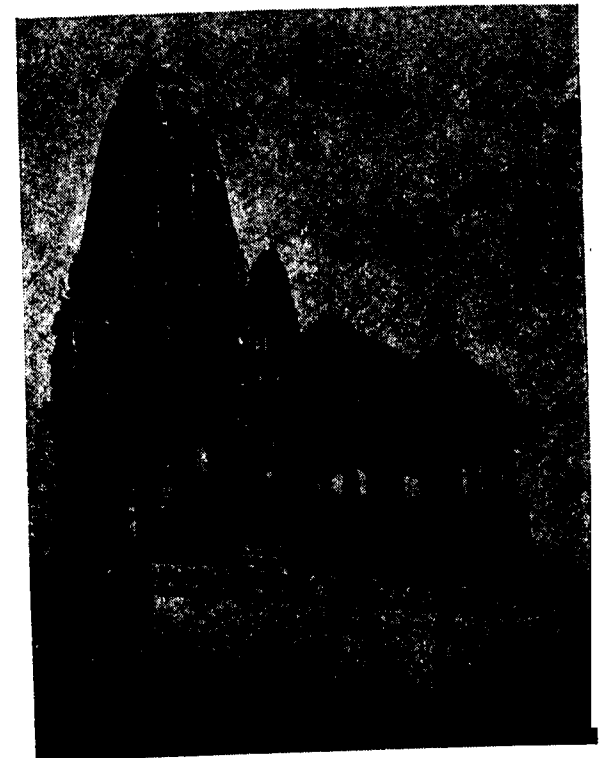
39. Right at the back of the Mahadeva temple is a third wall of defence spanning the narrow valley and enclosing behind it the royal gardens, orchards, and palaces built on the slope. The air here is over filled with fragrance of kewara and chameli.

40. Behind the garden is a small *chabutra* of god Bhomia, the mythical protector of the earth; and, by its side, are the first steps of a curving path leading to the palaces above.

41. As is evident from the ruins, the Raja's palace had five storeys, and numerous underground apartments for storing ammunition and other provisions. It was well-guarded, and its front was further fortified by the fourth and the last wall about 100 metres long 8-9 metres high and 4 metres thick.

42. About a 100 metres from the Gopinath temple, on the other side of the road, is a *sadhu-ashram*. A patch of land about 80 metres square, is cleared of undergrowth. The whole area, which is studded with *samadhis* or low

Gopinath's Temple-rear view



One of the figures from the Shikhar of the temple

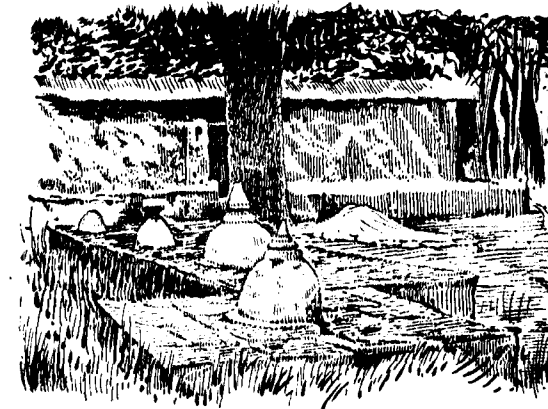


Temple of Someshwar Mahadev



Guru Balu Nath's Samadhi. The small room on the 'Chabutra' is where Balu Nath lies buried.

domed platforms marking graves of the deceased Jogi disciples of Balu Nathji a saintly, figure



revered by not only the Jogis but by other communities as well. He was credited with supernatural powers.

43. Once upon a time, so runs a popular story, Jogi Balu Nathji was practising penances in the dense forest. The ruler of the region happened to come to the spot while in pursuit of a shikar. As the prince developed a liking for the beautiful place, he decided to built palaces there for himself and make it his capital. He thought it proper to secure blessings of the holy man. When he approached Jogi Balu Nathji, and requested his blessings, the latter, observing some show of arrogance in the royal visitor, asked him to come again some time later. The second meeting providing no better proof of humility than the first, the Jogi, though he permitted the construction of the township, ordained that it would not flourish; and would meet an end after some time.

44. The prince, Raja Bhagwantdas of Amber, did not heed the Jogi's words. He belonged to the Kachwaha clan of Rajputs; and he was not to be dissuaded from his plans. He constructed markets and palaces and ordered the place to be inhabited. It became a very prosperous settlement but still the curse of Jogi Balu Nathji hang over it; and after some years the town was suddenly deserted.

45. A legend connected with the desertion of Bhangarh is as follows:

46. According to this legend Ratnawali, wife of the prince Bhagwandas of Amber, was great devotee of Jogi Balu Nathji, and discarding the usual *parda* or veil prescribed for her status used to pass good deal of her time in the company of sadhus and priests. Initially her husband raised no objection but later, on the insistant demand of his courtiers, restricted her movements. Balu Nathji used to spend days in meditation sitting in an underground cell. In one such period the courtiers spread a rumour that the penances practised by Balu Nathji were a hoax. They stealthily put a dead cat in the Jogi's cell and, when after some days, foul smell began coming from it, they i.e. the conspirators, announced the Jogi's death; and little knowing what misfortune awaited them, and taking no notice of the Queen's protests, piled some fuel on it and set fire to it.

47. When heat of the fire became intense, a loud sound of the word *Om* emanated from the *samadhi* and filled the valley. Recognising the cry as that of their *guru*, Jogi Balu Nathji, his disciples rushed to the spot only to find their *guru* dead. The next *peer* i.e. the *guru* ordained that the township would be destroyed that night and, addressing Queen Ratnawali as sister, advised her to leave the palace instantly.

48. A second legend relates that the Raja not liking the unveiling of his wife, Ratnawali, and incited by his courtiers, ordered a captured tiger to be kept unfed for three days. He then got the hungry beast released in the enclosed courtyard in the Queen's palace where she was absorbed in her prayers. Ratnawali on turning back was surprised to see the god of tiger in person before her, and bowing low began offering worship to him. The Raja realised his mistake.

49. A legend connected with the *chhatra* of Sendha *sewara* the domed platform atop a hillock overlooking the palaces in old Bhangarh may also be noted here. The *sewara* (i.e. the magician) seemed to be a dervish endowed with

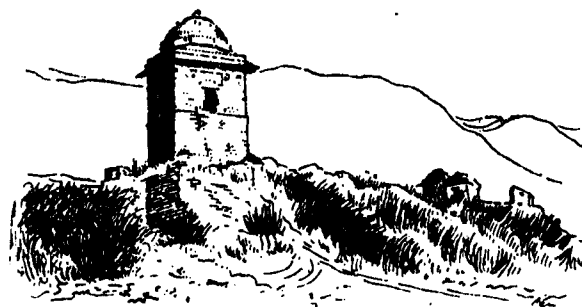
magical or supernatural powers. He was enamoured of the beauty of princess Ratnawali and became possessed by the evil desire to have her.

50. He happened to meet one day, in the local bazar, the princess's maid who had a small can full of oil in her hand meant for her royal mistress. The *sewara* looked into the fragrant liquid and uttered a spell, which meant that any material body or person contacting it would be physically carried over to the *sewara* at once.

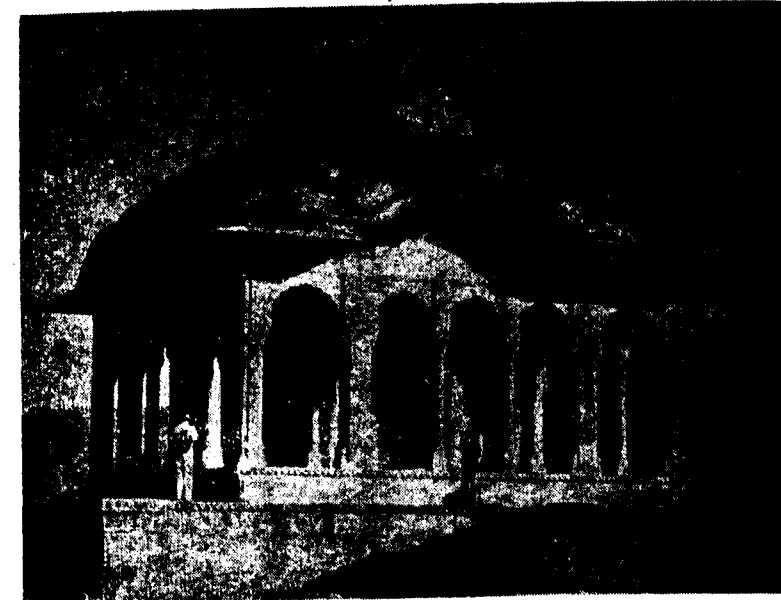
51. By the time the maid reached the palace, the *sewara* had reached his abode. The princess, Ratnawali, looked at the decanter and, intuitively sensing some thing wrong, asked the

maid to pour its contents over a huge stone slab nearby. No sooner was this done than the slab flew in the air and reached the target, hitting and killing Sendha *sewara* on the spot. Later it is said, the princess got the *chhatri* constructed in his memory. The stone slab is still to be seen there.

52. Legends apart, it is well-nigh impossible to account for the sudden abandonment of Bhangarh by its residents so shortly after its establishment. The solitary record found in the tehsil headquarters of Thana Gazi in the old Alwar State relates that the township was a prosperous place for nearly 90 years; but it too does not give any reason for its decline and desertion thereafter.



A watch tower near the ruins.



A garden rest house near the ruins, called Mukarba.

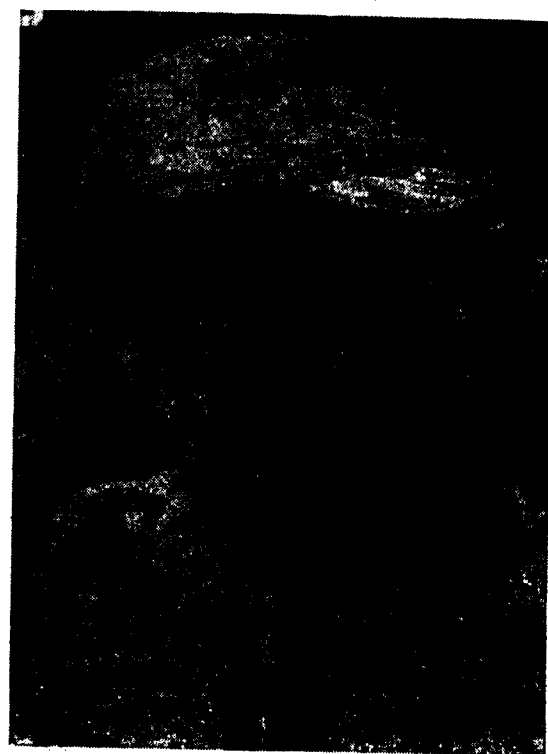


A corridor in the upper palace in old Bhangarh

Bhagwan Nath, the oldest member
of the Jogi community.



Kalu Ram Patel (Brahmin)



CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

As has been noted already there are people of eight communities inhabiting Bhangarh, and it is worthwhile to take note of each one of them at this stage.

Ethnic composition

54. JOGI : The word *jogi* is a phonetic corruption of the Sanskrit term *yogi*, meaning one who practises *yoga*. The Jogis of Bhangarh are known as Nath Jogis or Gorakh-panthi or Darsani. In popular parlance they are called Kanphata because of their conspicuously pierced ears. They are divided into the following twelve *panths* or sub sects :

- | | |
|---------------|--------------------|
| 1. Satnath | 7. Pao Panth |
| 2. Dharamnath | 8. Dhamj rawal |
| 3. Nateshwari | 9. Bairag Panth |
| 4. Kapilani | 10. Gangnath Panth |
| 5. Ram Panth | 11. Pagal Panth |
| 6. Aai Panth | 12. Kanthan Panth |

55. The Jogi households of this village belong to the Bairag Panth.

56. The earliest reference to the Jogis is in Rigveda (Rig. 10. 11. 136. 1-7). They are described there as persons with long hair, ash-besmeared bodies, ochre robes and possessed of power to soar high in the air. In the Upanishads they are spoken about in greater details. The practice of *yoga* was a common thing in the Mahabharata period as the references to it in Vanaparva and Udyogaparva are numerous. In the Ramayana too allusions to the *yogis*, their hermitages and *tapas* are rather frequent. Some authors describe them as 'the residue of the ancient Savite sects which began as philosophers and became an ascetic order'.[§] The Gorakh-panthis or Kanphatas 'share many things with the

earlier orders and do not differ so very much from them'.[★]

57. The practice of making a hole for the ivory ring in the ear cartilage was introduced by Guru Gorakh Nath. A legend says that it was Lord Shiva who asked his consort, Parvati, to pierce his ears so that he might wear the *kundals* i. e. the ear rings given to him by mother-goddess Shakti; another ascribes the practice to Guru Machhandar Nath who received his *kundals* from Lord Shiva as a special grant at his own request; a third relates that Guru Machhandar Nath was born with them; and still another, the fourth, informs us that it was Raja Bhartrihari, a great Jogi, who got his ears pierced for the first time by his Guru, Jullundur Pa, as a mark of distinction.

58. According to the Jogis there were nine Naths, masters of *yoga*, in the *panth*. They were Onkar Nath, Udaya Nath, Sat Nath, Santosh Nath, Achamba Nath, Ganesh Nath, Chorang Nath, Machhandar Nath and Gorakh Nath.

59. The initiation rites of the Naths mark two successive stages viz. the preliminary or probationary discipleship or novitiate, during which the entrant is called *aughar*; and the final marked by piercing of the ears of the *aughar*, and thereby making him a full-fledged Jogi.

60. All the nine Jogi households living in Jogion-ka-Gwara belong to Vamania Pao *gotra* and the one living in Dhappalpura to Dhar *gotra*.

61. BRAHMIN : The word Brahmin has been derived from *Brahma*, the creator, and, according to the famous 'Purusha Sukta Hymn' of Rigveda, they were made out of His face. The Brahmins are divided into many sub-castes.

[§] Religions of India by Hopkins as quoted by G. W. Briggs in "Gorakhnath & Kanphata Jogis" on page 218.

[★] Ibid, pp. 218-219.

These sub castes are further broken up into numerous *gotras*. The Brahmin families of Bhangarh are Haryana Brahmins except for two households which are of Gaur sub caste.

62. NAI : The word Nai, meaning a barber, comes from Sanskrit *napit*. His profession brought him in contact with all sorts of people, and he came to be credited with tact and cunning as is suggested in a popular Sanskrit adage meaning the barber is the cleverest of all human beings.

नराणाम् नापितो धूर्तः

Another folk couplet declares that a barber with a mirror in hand, if seen on the right, is a good omen. While men of the community also serve as negotiators and messengers, women serve as midwives. The four members of the lone Nai household in Bhangarh are no exception to the general observations made above.

63. About 8 km from village Bhangarh and 5 km off the Dausa-Alwar highway, is situated, in the heart of a particularly dense jungle, the temple dedicated to the sacred memory of Mahasati Narayani, the community goddess of the Nais spread over the whole country. She was born at Moran in Samvat 1006 (949 A. D.) as Karmeti. After her marriage at the age of 9 to a young man of Rajorgarh, she was accompanying her husband to her new home when her husband died of snake-bite. Her self-immolation on the pyre of her lord at the spot raised her, a girl of 10, to sati-hood. An annual fair is held here on the 9th day of the bright half of Baisakh.

64. The Nai family in Bhangarh belongs to Kalaya *gotra*.

65. KHATI : The local word Khati i. e. carpenter, comes from Sanskrit *kastha* which means wood. The Khatis are divided into many eponymous and territorial divisions like Mewara, Marwara and Jhangra. These endogamous groups are further split into exogamous *gotras*. The sole Khati household in village Bhangarh belongs to Jhangra sub division.

66. KOLI : According to some authorities the Kolis are the offsprings of the Kols. The Kolis

themselves, however, relate a story to claim descent from the Kshatriyas. A certain king of Kashi, Rama by name, suffered from leprosy and, with a container of medicine prepared from the bark of a *kolji* tree, went to live in a forest. The treatment proved efficacious and the prince came to be known as Koli Rishi. In a cave in the same forest the daughter of another king, Ikshavaku, who also suffered from leprosy, was left by her five brothers. The Koli Rishi discovered, cured and married her, and five sons were born to the pair. These sons founded an independent kingdom with Ramagram as its capital.

67. According to the Dharma Sutra, the Kolis were an outcaste born of the union of a Shudra with either a Brahmin or Kshatriya woman; and the progeny in course of time formed a separate community looked down upon by the others viz. the Brahmins, the Kshatriyas and the Vaishyas. Colonel Tod considers the Kolis one of the three groups of original dwellers of Rajasthan. Their traditional occupation is weaving but now they follow agriculture.

68. Like other Hindu castes, the Kolis are divided into a number of *gotras*, some of which are the following :

Khenwal, Sanwalyo, Khandelwal, Kalot, Nakhliya, Chittoria, Tolaya, Rajoria, Phatoopuria, Kalaya, Tatooda, Duarya, Davatwal, Chechchara, Morwal, Satawaniya, Nepalduriya, Mandya, Chhandwal, Saparsya, Banpolyo, Moongamia and Mandiswal.

69. The *gotra*-wise distribution of the 24 Koli households in Bhangarh is as follows :

Tolaya	3	Saparsya	4	Banpolyo	3
Davatwal	1	Sanwalyo	3	Kalot	1
Kolaya	1	Mandya	3	Duarya	3
Phatoopuria	1	Moongamia	1		

70. BANJARA : The Banjaras or Vanjaras were "the great travelling traders and carriers" of Central India, the Deccan and Rajputana; and under the Afghan and Mughal empires were "the commissariat of imperial forces".* They seem to be a very composite class, including sections of

* Ibbetson : 'Punjab Castes and Tribes', Vol. II, P. 62-63.



A Khati woman



A Koli



The grand old Banjara of the village



A Banjara



The grand old Banjara lady of the village



Fauji Banjara



Bhonriya, a Chamar, who has left his ancestral profession and taken to farming



Kanaji Mina

various origins. The original Banjara caste is said to have its habitat in the sub-mountain tract from Gorakhpur to Hardwar.

71. They were also called Lawanis and Lambhadis. The words seem to have been derived from Sanskrit *lavana*, meaning salt, which used to be transported by these people; and the word Vanjara is derived from the prakrit *vanijaara* meaning a trader.

72. As has been stated previously, all the six Banjara households of Bhangarh are the latest immigrants having come to it three years ago, and form by far the most colourful section of its population. They claim to be of Rajput origin; four households calling themselves Chauhans and one each Lakhi and Dapdal Rajputs.

73. CHAMAR : The word Chamar comes from the Sanskrit *charma-kar* i. e. one who works with leather, *charma*. Four of the five Chamar households in village Bhangarh belong to Mandawriya clan and only one to Bad clan. They, it seems, belong to this region as they are unable to claim immigration from outside; and may be assumed to have come from the deserted town of Bhangarh.

74. The village Chamars are presently split in two groups. More than half of them have

given up their hereditary profession and have taken to agriculture.

75. MINA : Though the Minas are found throughout north-west India, they are concentrated in about half a dozen districts of Rajasthan. They are divided into two main classes viz., the Zamindar or Baragaon or Puranabasi Minas and the Chowkidar or Nayabasi Minas; and it is the latter who are poor and belong to the light-fingered fraternity, and were covered by the Criminal Tribes Act in Pre-Independence days. The Act has now been rescinded and the members have taken to agriculture or agricultural labour. The four Mina households of Bhangarh belong to the class of the Chowkidar Minas.

House types

76. Of the 61 houses in village Bhangarh, only 18 are pukka structures with stone walls and stone roofs. These houses belong to the Brahmins, some Minas, the Khati, the Nai and two of the Koli families. All other houses are made of stone walls and roofs either thatched or covered with mud tiles. Most of the houses are just one room tenements. The following table will give a clear picture of accommodation in terms of number of rooms per household of different communities :

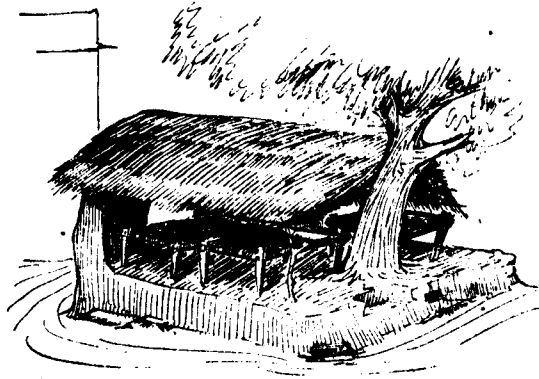
Number of rooms	Total number of households	Number of households in various communities							
		Koli	Jogi	Brahmin	Chamar	Mina	Khati	Nai	Banjara
Total	61	24	10	10	5	4	1	1	6
1 room	46	22	10	1	5	2	-	-	6
2 rooms	8	2	-	4	-	1	-	1	-
3 rooms	5	-	-	3	-	1	1	-	-
4 rooms and over	2	-	-	2	-	-	-	-	-

77. In pukka house the general plan is square in shape with only one door in the centre of the front wall facing the street. It leads into a spacious courtyard. Around it and opening into it are a number of rooms, in some cases as many as ten. One of the Brahmin households prides over its well-furnished drawing room on its first floor. It has a well-marked kitchen, too, but no bathroom or latrine. Men, women and children

old and young, all go to the nearby fields to excrete, a thing not unique in this village.

78. The building material is available locally. The village Khati is engaged to make windows and doors on daily wages, and the wood required is supplied by the employer. The average cost of construction of a pukka house is Rs. 15,000.

79. In the *tibari* or the porch-like structure by the side of the door, one meets with big, sturdy cots spread about, and a few persons



reclining on them and chatting. The rooms in the houses are generally spacious and well-ventilated.

80. The two Koli families, which own pukka houses, constructed them recently. These consist of two rooms each and cost Rs. 2000, besides the labour put in by the members of the owner's households.

81. The other category of houses is the *kutchas*. In these the general plan is rectangular in shape. The roof is made of wood or bamboo frame covered with mud-tiles. It slopes on either sides of a central beam resting on side walls, which are built of stone and mud. The houses of the Jogis are low-roofed and they have no verandahs.

82. There is a separate cattle-shed attached to every house or hut, and an annexe for the goats. The goats are not tethered but are pushed in through a small opening which is blocked by a sliding gate. The entire house is protected with a thorny hedge or a stockade.

83. The *tibari* attached to the *kutchas* houses is a roof supported by broad stone-mud pillars. It is popular with the Kolis, the Banjaras, the Minas,

the Brahmins and the Jogis but not with other communities.



Dress and ornaments

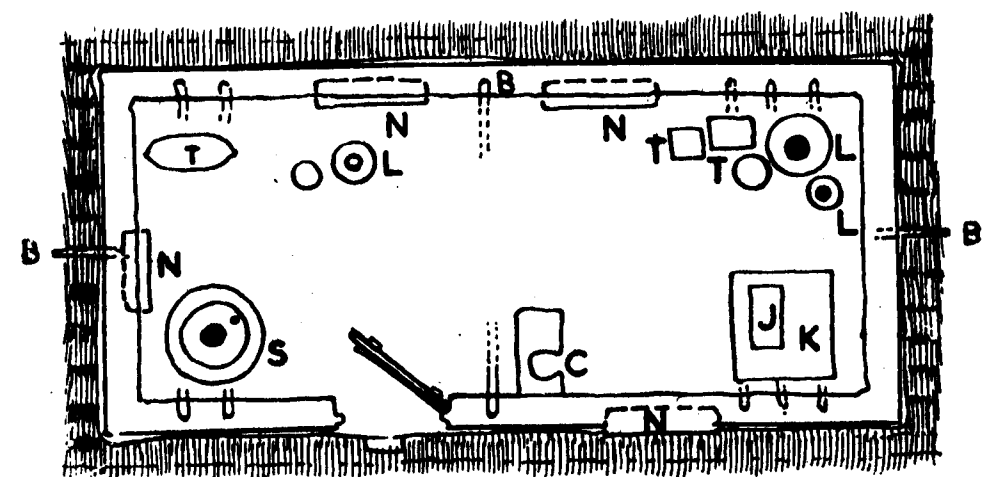
84. Due to the nearness—the distance is only 27 km-of village Bhangarh to Dausa, and due to the closest proximity imaginable to Gola-ka-Bas, the village with 1149 souls and many shops, the urban influence on the dress and ornaments of the village folk in Bhangarh is indeed great.

85. The male dress is very simple and consists of a ready-made shirt, with or without collar, available in the bazaar in Gola-ka-Bas, a mill-made *dhoti* and a turban, which consists of a long muslin piece 10 to 12 metres long and about 15 cm broad, wound round the head in a manner prescribed by custom for the community.

86. The most colourful and artistic dress is undoubtedly worn by the Banjaras. A sturdy female figure covered with multi-coloured, hand-stamped material, studded with tiny mirrors; fingers, palms, wrists and arms bedecked with rings, bangles and *kadas* of numerous designs and metals; tassels of different lengths, most artistically woven from threads of primary hues, hanging from arms and waist; the ears, the nose, the neck and the plaited hair, adorned with little items of beauty; and, balancing a pair of earthen pitchers, one above the other, standing near a well is a sight worth registering permanently. Similarly the



Mool Chand Koli's House in Ramnagar



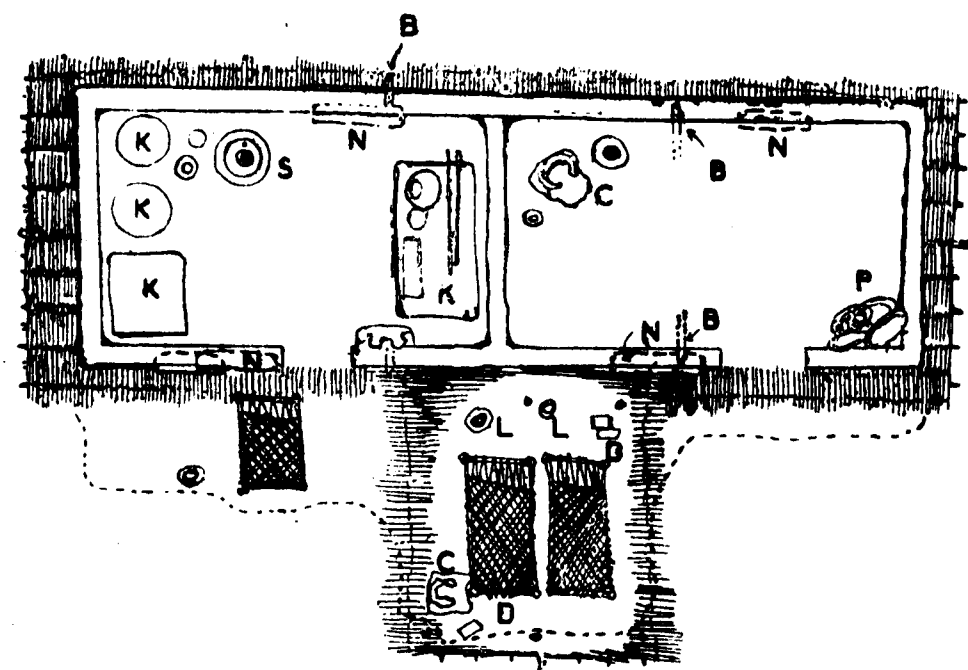
Ground Plan

B - Beam
C - Fireplace
J - A harmonium
K - Kothi, earthen grain container

L - Earthen pots
N - Niches
S - Grinding stones
T - Gunnybag full of grain



Chaina Banjara's hut in Ramnagar

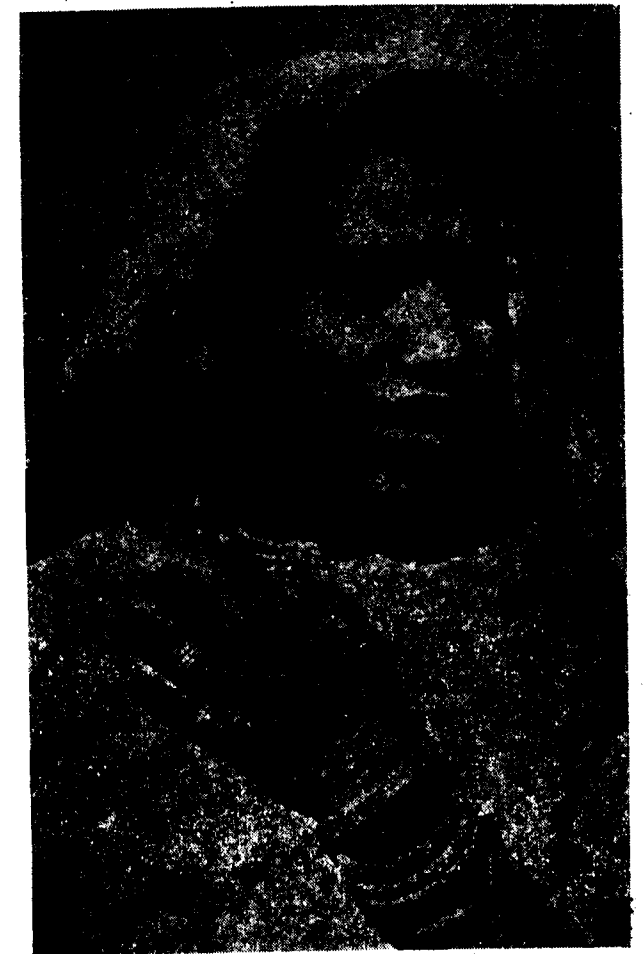


Ground plan

B - Beam
C - A hearth or fire place
D - Cots
K - Kothi or big wide-mouthed earthen grain containers

L - Round earthen pots
S - Round grinding stones
N - Niches
P - Baskets

A Koli girl wearing a knitted jersey



Two Brahmin girls - Chameli Bai and Shanti Bai

Baradi - a simply dressed jogi woman. Her *lugra* is ochre-coloured.



Fauji Banjara

male Banjara with his huge, red turban and a white band fastened about it; the old-fashioned, close-fitting, long-sleeved, red-bordered tunic; a blanket thrown on his shoulder; a *dhoti* coming down only up to the knees; and a long *lattha* or club held menacingly in his hand adding dignity to his moustached, bearded visage is no less awe-inspiring. Compared with these the Jogis, the Kolis, the Minas and the Brahmins, both male and female, pale into insignificance as far as their garments are concerned.

87. The one thing notable about the Jogis is that the turban of the male and the *lugra* of the female are ochre or saffron coloured. When they bow before Lord Mahadev, they remove their turban and replace it later, exactly in the manner the westerner does with his hat.

88. Children of different communities loaf about their dwellings full or half naked. They have usually a *tabeez* or a charm round their



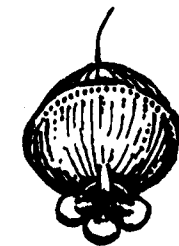
necks, an aluminium or silver *kada* about their wrists and a metal or cotton waist band. Some of them may even be seen with an unbuttoned shirt or coat partially covering their bareness. From the age of about 7 the girls begin to dress in *ghagra* and *kurti* i. e. a small shirt.

89. Among boys and girls studying at the school in Gola-ka-Bas, shirts, caps and frocks are very conspicuous; and only a few pupils wear *kurta-dhoti* or *lugra-ghagra* combinations. A few bush-shirts are in evidence too.

90. The *ghagra* worn by the cultivator classes are made of bright red material, the border being of a different colour. It is tightened and tied round the waist with a string. It flows down like a round curtain to about 6 cm above the ankles. The *choli* or brassiere is of a contrasting colour. The *lugra* is the third item of dress. It

is a big scarf one corner of which is tucked in front and the rest goes round the torso, over the head and the shoulders.

91. Males of all the communities except the Brahmin and the Jogi are generally found to wear some ornaments. The gold or brass *marki* is conspicuous in the ear lobe, and indicates the financial position of the wearer. Silver button-chains are paraded by dandies among the rustics; and a few of them do have also a *kada* a stout bangle of silver. Another such *kada* is sometimes seen above the left ankle, *boro* is the spherical pendant hanging above



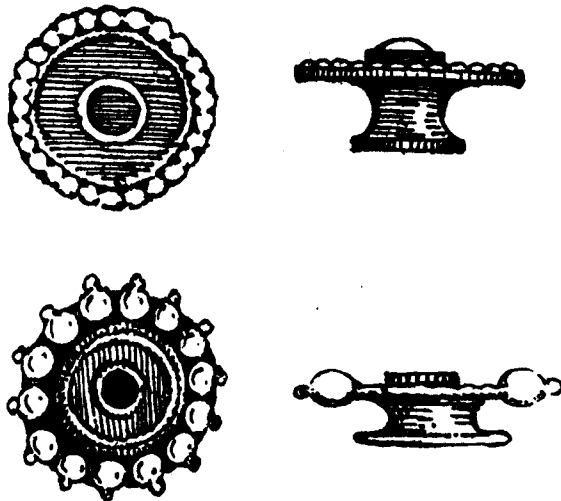
the forehead of all women in all eight communities. It is made of silver and the costlier varieties are beautifully designed. The *kadas* or heavy anklets, worn by women of all the classes are either solid or hollow and are made of silver. Those worn by the children are generally made of aluminium.

92. Banjara women are seen to be wearing a very conspicuous silver ornament called *muthia* on the forearm. It is cylindrical in shape, and slightly broader at one end. A necklace, studded with silver coins *jhalara* is the most prized ornament.

93. *Nevari* is a thick broad chain or number of chains of silver worn around the waist just over the *ghagra* by females. It is common among the Brahmins and the Khatris. The Banjara women have a double band of black rope tied in a loose knot and the loose ends, about half a metre long, flowing down like tassels.

94. *Nath* (pronounced like *nat*) is a gold nose-ring. It is invariably worn by all married women. *Khangali* is a stud ring worn around the neck by girls and women of all ages. It is made either of silver or of gold. It is to be specially mentioned here that the women of the Jogi community are very sparingly decorated. They have rarely any ornaments worth the name. Even the poorest of the other communities possess better pieces.

95. Women of all communities wear ear-stud called *danta* of various designs and metals.



It fits loosely in the hole of the earlobe and is held in position by a cord or a metal chain worn round the ear.

96. It is needless to refer to the innumerable varieties of rings and necklaces worn round different parts of the body for they cannot be said to belong to Bhangarh as such. Whatever is available at Gola-ka-Bas is purchased and worn.

Tattooing

97. Women of all communities, especially those of the Banjaras and the Kolis, are very fond of getting themselves tattooed. A profusely tattooed body is considered a sign of beauty. A few dots, circles and crescent shaped patterns are to be noticed on the face. Scorpions, floral

designs, peacocks and various gods and goddesses can be seen on the arms, calves of the legs and even the breasts. A pair of peacocks is a favourite design to be seen on the breasts. Tattooing is got done from the professional tattooers who happen to visit the village. They are paid in kind.

Food and drink

98. The food habits of the villagers are simple. The Brahmins and the Khatris are vegetarians, and the rest non-vegetarians. Nearly all the communities own goats or cows and get some milk for their children. The non-vegetarians often get fowls and partridges which are found in abundance in the jungle nearby. The Banjaras and the Kolis have poultry. Though fishes abound in the bund near the Sirsa Devi temple, fishing is prohibited; and so fish is eaten by the villagers only occasionally.

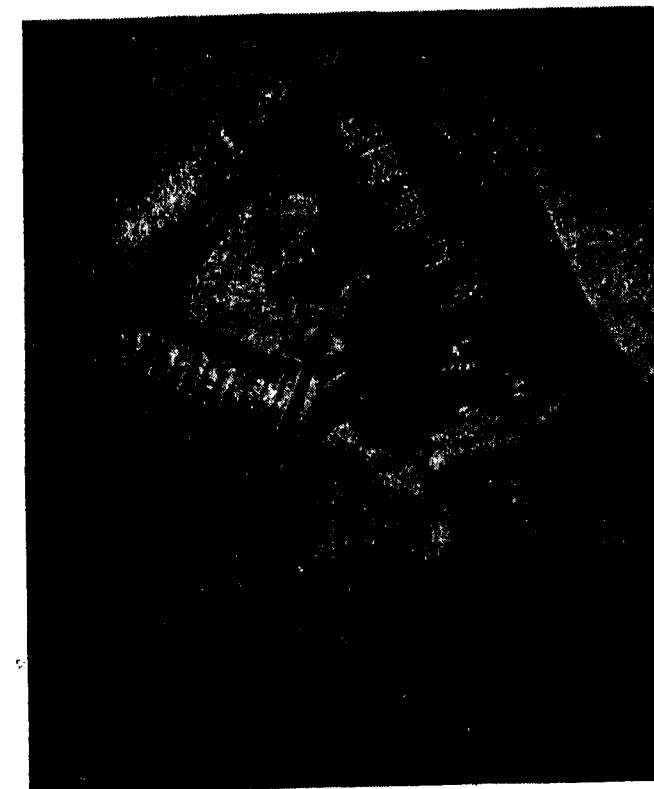
99. The staple food of the villagers is Jowar and Gojra, which is a mixture of wheat and barley. On ceremonial occasions or feasts they prepare *pooris*. The locally grown vegetables like *piaz* (onions), *batangan* (brinjals), *bhindi* (lady-finger), *kadu* (pumpkin), *kakri* (cucumber), *lal* or *hari mirach* (red or green chillies), are consumed in considerable quantities. Well-to-do families sometimes use *laung* (cloves), *lahsan* (garlic), and red chillies to lend point to their simple dishes.

Narcotics and stimulants

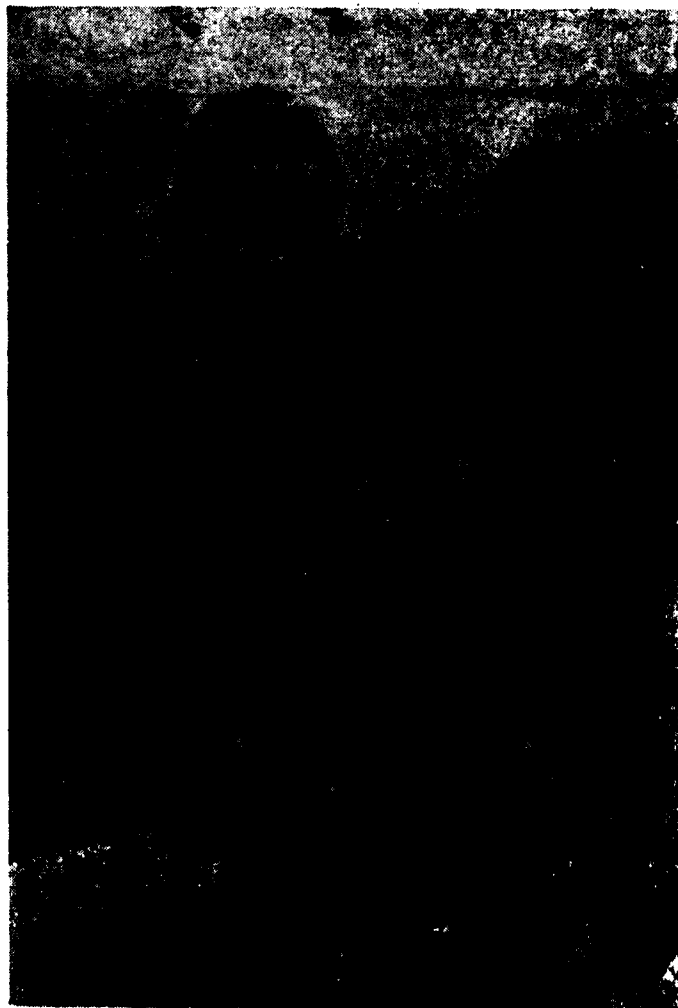
100. Almost all the communities except the Brahmins are addicted to drink. Though there is a wine shop at Gola-ka-Bas, but the people prefer to make country liquor themselves for the reason that it is cheaper and very strong. People are conscious of this illicit distillation and do it stealthily. Liquor is generally extracted from *gur* i. e. jaggery which is put together with the bark of babool tree in an earthen pot and half filled with water. The pot is sealed and buried in the ground. Fermentation takes place within a week. Liquor is then distilled over in an other pot. One kilogram of *gur* yields about a bottle of liquor. The ladies of all communities generally refrain from drinking and smoking.



A Banjara belle



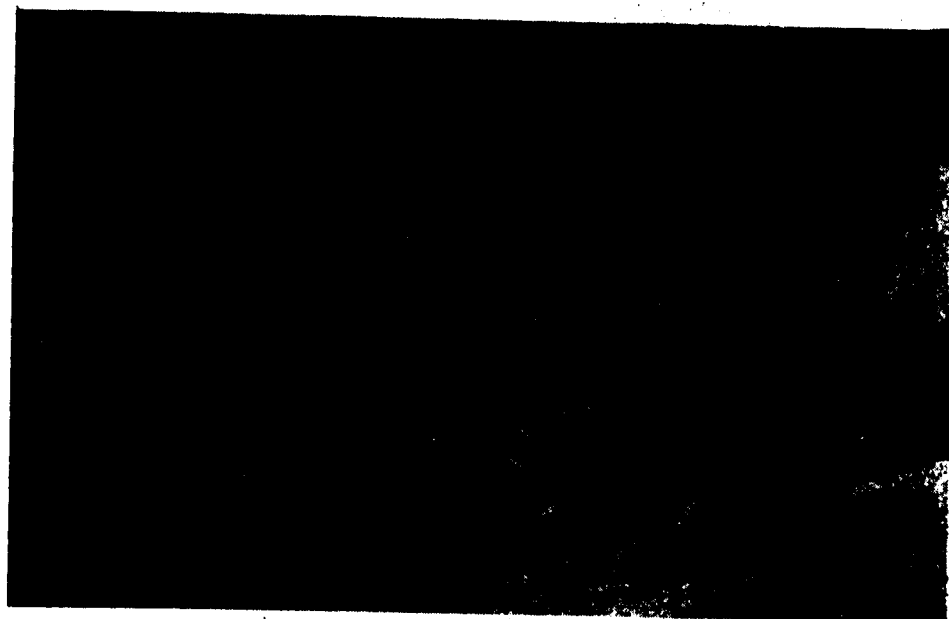
Another Banjara woman



Kela, the Banjara girl with her brother.
Note fondness for decorations.



Banjara ladies.
The one on the left has tucked her
ghagra and is ready to do any work.



The stout aluminium anklets worn by a Banjara woman

Gyarsi and her child from
Joglon-ka-Gwara

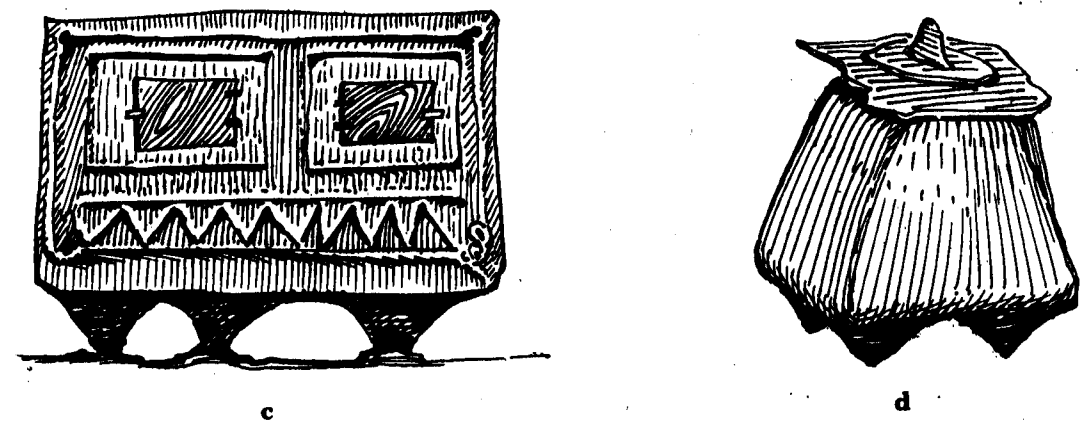
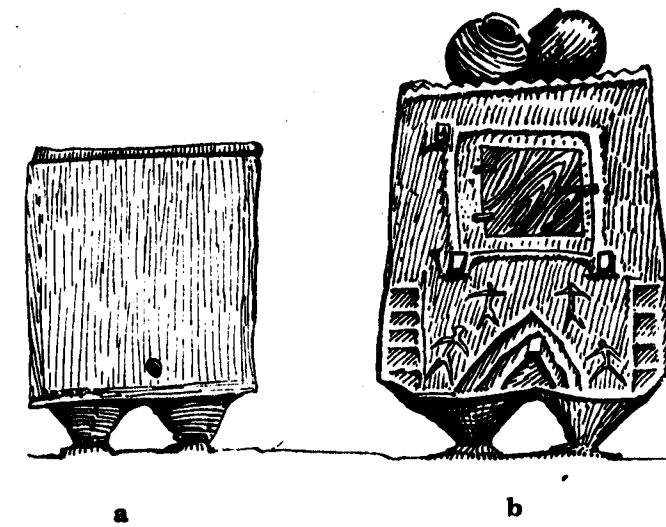




Hamari and Nathi-married Jogi girls



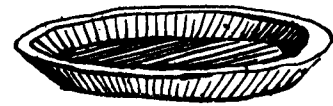
Geeta Banjara enjoying his *bidi*



- a. A simple earthen Kothi or grain container
- b. An embellished one. There are three small rectangular mirrors fitted at the three corners of the door or shutter.
- c. An improved model with two doors
- d. A small Kothi-type pot, 20 cm high with the lid fashioned in the most modern way. It belongs to a Banjara family.



a



b

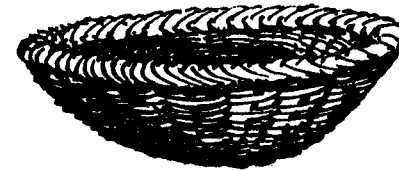


c

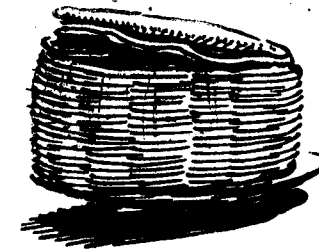


d

- a. Earthen pots or ghadas used for storing water arranged one above the other, and a stone slab or a piece of a wood plank used as a lid or cover
- b. A wooden plate
- c. An aluminium dekhchi
- d. An earthen container with a lid of the same material



a



b



c

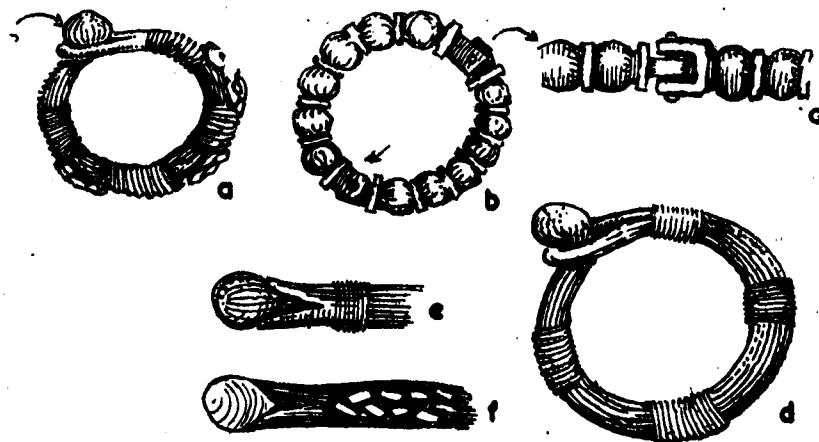


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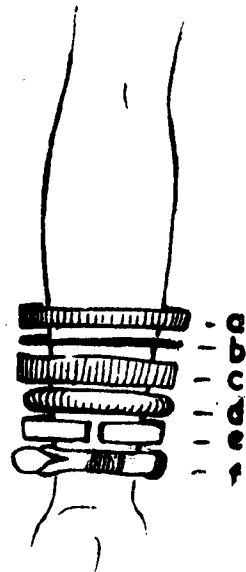
- a. A common type of bamboo basket
- b. An elaborate type of bamboo basket with a lid
- c. A winnowing fan locally called chhajla
- d. A water pot of brass from a Brahmin's house



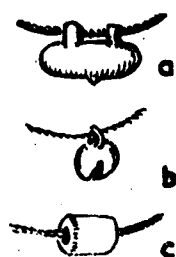
Some more household utensils



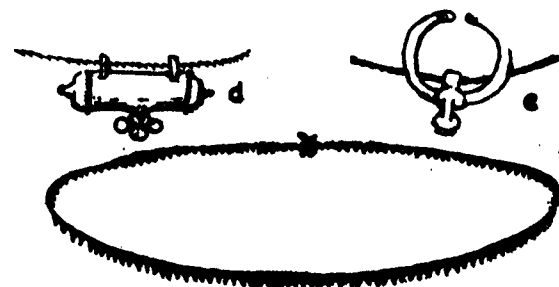
a, d, e and f are wristlets made of cotton bands. b shows the aluminium Kara, and c its two joints. a and d are called Poucha. Part p is called Pouch



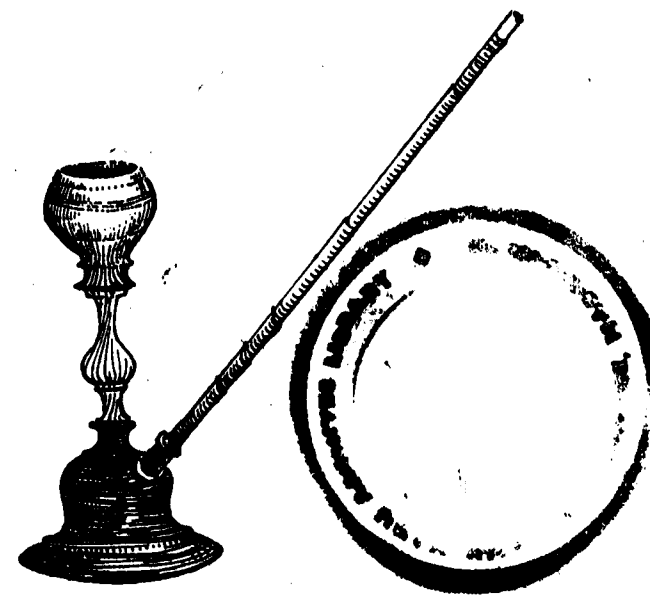
a, c and d, are Lac bangles 1 cm thick. They are usually red in colour.
b. Bangari, an iron bangle.
c. An aluminium Kara or a stouter bangle.
f. This is made of cotton bands. Some aluminium or silver pieces are fitted into it.



a. Tabeej or locket containing a charm.
b. Ghungaru
c. A cylindrical bead.
d. Kanthi or necklace
e. Chandarma or moon-shaped locket with black band
f. A thin leather band put round the neck of a child as a common belief to correct dislocation of collar-bone



101. Members of all the communities smoke *bidi*, or *sulphi* i.e. a country made clay-pipe or *hukka*. The pipe and the tobacco are



kept in a pouch. It is a common sight to see members of the community sitting together and enjoying the *hukka*. Members of one community do not share the *hukka* or the *bidi* with other communities. The Banjaras are especially fond of smoking so much so that small children of two or three smoking is not a rare sight.

Life cycle

102. No special ceremony is performed at the time of first menstruation nor is the girl told of its significance. But she is given to understand that she is not fit for doing household work for the period, and that the phenomenon is natural and should not perturb her. On the fifth day she takes bath, washes clothes and resumes her normal work. Amongst married women coitus is prohibited during this period. These people do not believe in contraception and consider the children as the gift from God. Barrenness in a woman is considered as unnatural and unlucky. Various gods and goddesses are worshipped to remove this evil factor. Abortion by artificial means is considered a sin punishable at the hands of God.

Birth

103. No special ceremony is observed at the time of conception or during pregnancy. There is a trained mid-wife appointed by the Medical & Health Department of the State Government with headquarters at Gola-ka-Bas, who attends to the maternity cases in the village. The villagers however, prefer the services of untrained old women from barber families. Women in advanced stages of pregnancy are given lighter tasks. But it is not an unusual sight to see them working in fields, and cases of deliveries taking place there are reported. Normally the delivery cases are attended to in the farthest or the innermost room of the house; and in one-room tenements a dark corner is utilised for the purpose. The deliveries take place on the ground. The umbilical cord of the child is cut with a sharp bamboo strip, and buried in some other corner of the house. News of the birth of a male child is conveyed to the relatives and others through the barber, whereas for that of a female reaches them in due course. Members of the community, generally womenfolk, assemble at the house immediately on hearing the birth of a boy and congratulate the mother-in-law and other elders of the family.

104. The first thing offered to the newly born child is jaggery dissolved in water. A plug of cotton is soaked in the mixture, and a bit of it squeezed in his mouth, generally by his grandfather. Special care of the diet of the mother is also taken. Among the Brahmins, milk sweetened with jaggery is offered to her for first three days, and, later, for the next three days *kasatap*, a mixture of an emulsion of ghee, jaggery and *ajwain* is given. This preparation, they say, helps in purifying the mother's milk. After some days she is served with pudding, and later sweet balls of wheat flour, jaggery and ghee. Three days after its birth the child receives the first bath while the mother on the thirteenth day.

Worship of the well

105. It is the village priest who prescribes the day for this ceremony. The women of the community sing songs and accompany the mother,

who carries a small pitcher full of water on her head, to the well. This water is offered to the well-god, and fresh water from the well is filled in. The child is not taken to the well, but is looked after in the meanwhile by his uncle. Males do not accompany the females to the well. If it is the first delivery of the woman, a yellow *lugari ghagra*, etc. are given to her by her parents to be worn on the *puja* day.

Initiation

106. Among Brahmins the sacred thread ceremony takes place when the boy is about 14. In case the parents cannot stand the expenses they perform it later, but in any case before his marriage.

107. Initiation ceremony among the jogis i.e. piercing of the ear-cartilage, is gone through only in the case of the successor to the *peer* and, before adopting a person as the successor, the rite of cutting of the *choti*, the distinguishing tuft of hair worn by a Hindu is performed. The latter is celebrated when the boy is 12 years. The whole village gathers to witness the event and the *guru* is invited from Tholai, a village 29 km away in tehsil Jamooa Ramgarh of Jaipur. The *guru* recites some sacred incantations, cuts off the lock, and puts a white cap on the head of the new disciple. A white sheet is put round his shoulders; and the village barber ties a *pugree* i.e. turban which is presented to him by the elders of the village including the *patels*.

108. When the successor-nominee attains the age of 16, the final ceremony takes place. It too is performed by the *guru* from Tholai. The Jogis of other villages and *asthans* are invited on the occasion. After taking bath, the young lad offers worship to *Hinglaj Devi* and Bhaironji, and sits cross-legged in the *padmasan* pose on a dias. The officiating yogi i.e. the *guru*, then pierces the ear cartilage with a pointed double-edged, *thetchry chhuri*, about 4 cm long and a cm wide. Small thin pieces of *neem* twigs are inserted in the holes, which are later replaced by earthen hooks or stone or ivory *kundals* or *darshans*. The new yogi is then taught the complexities of the yoga

and given a thorough knowledge of the philosophy and theology of the panth.

Marriage

109. When a girl comes of age, her parents start searching for a suitable young man in the community. He is required to be outside the prohibited relationships and must differ in *gotra* from that of the girl's father, the mother, and of the father's sister's husband. Other factors like health and financial status, though enquired into, are not considered very important. The negotiations are instituted by the girl's side and the good offices of the elders of the community are utilised only when the reaction of the groom's parents is obtained through the barber and found to be favourable. When the proposal is accepted by the other side a date for the marriage is fixed in consultation with the village Brahmin.

110. The girl's parents then send a detailed written *lagan* i.e. a programme of marriage, a *lugra* a *ghagra*, a cocoanut and some cash with the barber. The presents are handed over to the young boy in the presence of respectable persons of the village. Some *gur* i.e. jaggery is distributed and the barber who brings the *lagan* is given a *dhoti* and Rs. 1.25 in cash.

111. About a fortnight prior to the *mahurat* i.e. the day and time fixed for the marriage ceremony, a thread is tied around the right wrist of the bride and the bridegroom by the Brahmin; and a week later the women of the community start applying *batna* or *pithi*, which are fragrant powders and pastes, to the groom. The barber and his wife are in attendance and give bath to the groom and the bride respectively after the application of *pithi*.

112. A very important ceremony, called *chaak puja*, is performed in the evening, a day before the departure of the groom's party to the bride's village or place. A group of sixteen women goes in procession to Kumhar's, potter's, house to fetch a pair of earthen pitchers each. A son-in-law of the groom's household assists the first and the eldest woman carrying the pitcher to

get it down her head. The other women do not need such ceremonial help and lower their pots themselves. The Kumhar i.e. the pitcher maker is awarded Re. 1 for himself and a *ghagra* and a *lugra* for his wife

113. Prior to setting out for the bride's place, the happy groom takes bath and puts on new clothes. A complete set of garments is brought by his mother's brother, and the son-in-law of the family helps him in putting it on. He is then mounted on a mare and taken round the village, the women following him singing songs, before he actually leaves his village.

114. The *barat* or the groom's party, usually consisting of about 70 men (women do not accompany the groom), arrives at the bride's place in the evening where arrangement for their lodging and boarding is already made. The bridegroom alone is taken to the bride's residence where, after being received by the women of the house, he touches the *toran*, which is a painted frame of wood about half a metre in length and breadth, fastened slightly above the main gate of the residence. The bridegroom returns to his party but later goes back again to the bride's place for the *phas*.

115. At the time fixed by the Brahmin, the couple goes round the holy fire four times. In the first three rounds the groom leads his companion while in the last one it is the bride. They move clockwise so that the right hand is throughout towards the fire; and the groom holds the bride's left hand with his right.

116. The groom has a coin in the hand with which he holds the hand of his wife during the *phas*. The clasped hands are covered with a small piece of cloth. This custom is called *gath-jorh* i.e. complete union.

117. The whole party or *barat* returns home the next day where the newly-wed are formally received by the old married women of the house, presence of the widows being considered inauspicious. *Gath-jorh* is performed again, and the end

of the man's scarf, which he carries on his shoulder, is tied in a knot to the *lugra* of the woman.

118. The next morning, the pair repairs to a temple where the threads, tied around their wrists a fortnight ago, are untied. The same afternoon a kind of lucky-dip is arranged by the wife of the groom's elder brother. She puts a ring and a rupee coin in a bucket-full of water, mixed with butter-milk and coloured yellow with *haldi* i.e. ground turmeric. She acts as a referee. The spouse who brings out of the bucket the two objects first is declared to be the one who will dominate over the other. It is the groom, it is needless to add, who nearly always wins the game for the wife throughout affects passively.

119. The couple spend their first night in the room wherein is situated the niche for family gods and goddesses.

Death ceremonies

120. All the communities in Bhangarh village are Hindu and, except the Jogis, cremate the dead.

Among the jogis

121. The Jogis bury their dead. Soon after death the body is given a bath and immediately seated in the cross-legged yogic pose with the palms resting on knees. Unlike the Nath Jogis elsewhere, those in Bhangarh do not shave the head. An ochre coloured cloth, folded into a square piece, 1 sq. m in area is spread over the ground and the dead body is seated on it. Four persons holding tightly corners of the square cloth carry the corpse, to the burial ground. The dead *peer* is, however, accorded the singular honour of being carried on a bier to the cemetery among the ruins of old Bhangarh.

122. A round pit 1½ to 2 metres in diameter and 2 to 2½ metres deep, is then made ready for the corpse. It is seated facing the north with a hubble-bubble, a gourd container full of water, some sweets and a musical instrument arranged

around the corpse. The members of the community then fill in the pit, take bath at a nearby well, and return home.

123. On the third day *sankra dhal* rite is performed. A white piece of cloth, about a square metre in area, is spread over the floor of a room touching its eastern wall, which is washed with cowdung. A red cloth, of about the same size, is spread over the white one. On its four corners four small lamps made of kneaded flour are placed. In the centre of these a brass *lota* filled with *ghee*, in which a wooden stick wrapped in cotton and lighted, is arranged. The flame is called the *jot* of Mother Hinglaj Devi. On the west of this arrangement, at some distance, a second *lota* wrapped in red cloth and wound with multicoloured thread, is placed. This one is called *rudra kalasha*. The worshippers sit to the north and south of the main arrangement along with the *kotwal* i.e. the person officiating.

124. The ritual begins with a *puja* of Navgrass or Navagrahas and goddesses of the Hindu pantheon. The *kotwal* offers some cloves, sugar-candy, copra, betelnuts, dried dates, etc., one by one, while reciting appropriate incantations. After offering each of the above items, he puts a bit in the mouth of each of those present and then some of it in his own.

125. An improvised tripod, made by tying three *kekra* sticks about 70 cm long at one end, is placed over the cloth. A tiny rope-ladder with 12 rungs, all made of cotton yarn, hangs down from a cradle, made of the same material, which is tied to the top of the tripod. The lower end of the ladder is placed in a *khapper* i.e. a begging bowl, resting on the sheet below, in which is a human effigy made out of *daab* grass. After worshipping the goddess Hinglaj Devi, the effigy is taken up the ladder, step by step, till it reaches the cradle, in which it is then deposited. A thread tied to the cradle is moved to and fro for some time.

126. The symbolism, it seems, is clear. After crossing the various stages of *dharma*,

represented by the ladder, the *jiva* i.e. the soul, reaches the *amrapuri* or *satlok*, indicated by the cradle, to live in eternal happiness-free from the cycle of births and deaths.

127. After some time the ladder is set on fire and the effigy of the dead one is caught while falling down and placed in the *khapper*. The *jot* is placed in some *kothi* i.e. a big grain container.

128. Lastly, Bhaironji is offered worship and the gathering takes meals.

129. A widow of the Jogi community breaks her bangles, a symbol of married life, after the *sankra dhal* ritual is over, and not immediately after the death of her husband, unlike the practice in other communities.

Among other communities

130. Among other communities residing in the village the person, when about to die, is taken down from the cot and placed on ground. After his death the head is shaved and the body is given a bath. Others go to fetch bamboo sticks and cloth. A *baikunthian*, literally meaning a vehicle for carrying one to *baikuntha*, the abode of God, is made ready by tying short pieces of bamboo to two longer poles. It resembles an ordinary ladder. Some dried grass is spread over it and the corpse with a *diya* i.e. lamp (made of wheat flour and containing *ghee*) on its chest, is placed over it. The body is then covered with a winding sheet, and tied firmly with strings to the bier. It is carried by four men, a fifth man holding an earthen pot, with some *ghee* in it, leading the procession to the burning ground.

131. At the first crossing, the bier is lowered to the earth and the flour-lamp placed on the ground. The bier-bearers exchange their places i.e. those who are in front take the rear positions and vice versa; and the procession proceeds to the *samsan* the crematorium. A pyre is quickly arranged, the corpse put over it and covered with more logs, and set on fire. When it is half-burned the *ghee*, is poured over the fire. On the third day

the ashes are gathered. The teeth and bone pieces are placed in a separate urn to be carried later to a holy river, like the Ganges, for final disposal; and the charred powder is spread somewhere else under bushes.

132. Women do not accompany the dead body to the burning ground. The death feast is held on the twelfth day.

133. Infants and persons dying of small pox are not cremated. They are buried. Dead infants are carried in both hands and no bier is used; and usually only a couple of persons form the party. Some milk is poured near the dead bodies and a few sweet balls are placed near them before the pits are covered up.

134. On the death of a pregnant woman her womb is slit open and the foetus removed. It is kept by her side, its mouth touching her breasts and the two are cremated together.

135. Among the Brahmins, three balls of barley dough and each containing a coin are made. They are placed one on either side and the third on the chest of the dead body when it is carried

to the crematorium. At about half the distance between the house and the *samsan*, the body is rested on the ground called *bichala basa*; the barley-ball on the right of the corpse is removed and placed on the road, some distance away. This is considered to be a payment by the soul of the dead for the rest his dead body took there. The other ball, i.e. the one on the left side, is removed when the procession reaches the crematorium and kept aside. The third ball is burnt along with the corpse.

136. Logs of pipal wood are utilised for making the pyre by the Brahmins, who also have the custom of offering milk at the graves of the infants. They dress the corpses fully; the male has a piece of white cloth wound round his head and the body well-covered; and the married female is decked with ornaments as at the time of her marriage. All these are, of course, removed before the body is mounted on the pyre. Widows and virgins naturally do not receive this treatment. They are covered with red cloth in contrast to other women who have it yellow. For males among the Jogis the colour is ochre, while for all others it is simple white.

CHAPTER III

ECONOMY

As might have already been gathered from the perusal of the previous chapters, this village is one of those whose entire economy revolves round agriculture. It is the largest single contributor of income to all the communities except the Banjaras. Though the turn-out from agriculture is the highest as compared to other economic resources, it is insufficient to meet the normal needs of certain communities because of their meagre land holdings or the machinations of the village money lender or other parasites.

Economic resources—Land

138. The total area of the village according to the revenue record is 3406 acres and its break-up is follows:

Pasture land	Nil
Uncultivated land	334
Mountains	456
Land utilised for purposes other than cultivation	1963
Cultivable land	
Irrigated	570
Unirrigated	83
Total	3406

139. Transferring of direct occupancy rights to the tillers of land has been a very revolutionary reform though recently carried out in this State. It has not yet made any discernible change in the pattern of relationships existing before. In material sphere, too, broadly speaking no change is seen; no material improvement in methods of cultivation, no mechanisation of agricultural processes, no talk of industrialisation.

Livestock

140. Selling dairy products is an important means of supplementing family incomes in

Bhangarh. Milk as such is neither sold in the bazar at Gola-ka-Bas nor exported elsewhere but *ghee* made out of it is very much in evidence as a marketable commodity. The shopkeepers of Gola-ka-Bas secure *ghee* from the villagers in exchange for articles of daily needs; and later send it to their agents in Dausa and Alwar. The villagers are at the mercy of the shopkeepers, it is needless to add.

Livelihood classes

141. Out of the total population of 174 persons registered in 1951 Census, 107 were classified as cultivators of land wholly or mainly un-owned by them and their dependents. There were only 10 persons, 8 male and 2 female, engaged in production other than cultivation; and only 3 females engaged in other services. In the Census of 1961 the categories were slightly modified. The present headings include only the active workers and not their dependents. The number of cultivators has now considerably increased. Out of 155 cultivators registered 89 are male; and 5 male and 4 female are working as agricultural labourers. There is only one individual employed in household industry and one in other services.

Changes in population

142. As has been stated above the population of Bhangarh in 1951 was 174 (92 male and 82 female) constituting 35 households occupying 30 built in houses. It was almost doubled in 1961 which is adequately explained by the arrival of 157 persons of the Koli and Banjara communities after 1951. The figures in 1961 Census slightly vary from those of the present survey conducted some time in April, 1962. The whole position regarding fluctuations in the population of village Bhangarh during the last two decades is summed up in the table below :

Year	Number of houses	Number of households	Persons	Males	Females
1951	30	35	174	92	82
1961	55	58	326	172	154
Survey figures 1962	61	61	341	185	156

Ownership of land

143. Land is prized highly by the rural folks; and the more land one possesses, the higher he rises in status in the eyes of villagers. The

following table shows that households in all income groups own land, however, meagre it may be. Average holdings vary between 2.66 acres and 31.28 acres, and the average for families owning land is 8.71 acres.

Income groups	Total number of households	Number of households owning land	Land in possession in acres	Percentage of the land possessed to the total land	Average holding
Rs. 20 and below	1	1	3.12	0.68	3.12
20 - 30	4	4	10.63	2.30	2.66
30 - 40	11	8	26.25	5.68	3.28
40 - 60	28	23	103.12	22.33	4.48
60 - 80	8	8	59.38	12.85	7.42
80 - 100	1	1	8.12	1.79	8.12
100 and over	8	8	251.25	54.40	31.41
Total	61	53	461.87	100.00	8.71

144. The Brahmins own the maximum acreage while the honour of possessing the minimum goes to the Nai family. The position

regarding the ownership of land by the various communities residing in village Bhangarh is shown in the following table :

Community	Total number of households	Number of households owning land	Land in possession in acres	Percentage of the land possessed to the total land	Average holding
Kolis	24	24	119.06	25.71	4.96
Jogis	10	10	35.62	7.72	3.56
Brahmins	10	10	241.25	52.23	24.12
Chamar	5	3	13.75	2.98	4.58
Minas	4	4	44.69	9.74	11.17
Khatis	1	1	6.25	1.35	6.25
Nai	1	1	1.25	0.27	1.25
Banjara	6	-	-	-	-
Total	61	53	461.87	100.00	8.71

Primary and subsidiary occupations

145. 77% of the households in Bhangarh follow agriculture as a primary occupation; 14% earn major part of their income from salary and wages; 5% from other sources; 2% from industry and another 2% from dairy products.

Households from all income groups viz. Rs. 20 and below to 100 and over, are to be seen among people claiming agriculture to be their primary occupation. The table which follows points vividly the position as regards primary and subsidiary occupations of the seven monthly income groups detailed below:

Income groups	Number of households	Primary occupation					Subsidiary occupation			
		Salary and wages	Cultiva- tion	Household industry	Dairy products	Other sources	Salary and wages	Cultiva- tion	Dairy products	Other sources
Rs. 20 and below	1	-	1	-	-	-	-	-	1	-
20- 30	4	-	4	-	-	-	2	-	4	2
30- 40	11	2	8	-	-	1	2	-	9	7
40- 60	28	6	19	-	1	2	15	4	25	9
60- 80	9	1	7	-	-	-	3	1	7	2
80-100	1	-	1	-	-	-	-	-	1	1
100 and over	8	-	7	1	-	-	1	1	8	1
Total	61	9	47	1	1	3	23	6	55	22

146. The community wise break up of the 61 households in Bhangarh according to their primary and subsidiary occupations is revealing. All the Brahmin households, undoubtedly a well-

to-do class by village standards, have agriculture as primary occupation. The three communities of Khatis, Nais and Banjaras have not a single household reporting agriculture as primary occupation.

Community	Number of households	Primary occupation					Subsidiary occupation				
		Salary and wages	Cultivation	Household industry	Dairy products	Other sources	Salary and wages	Cultivation	Dairy products	Other sources	
Koli	24	2	22	-	-	-	15	2	20	3	
Jogi	10	-	9	-	1	-	1	1	9	10	
Brahmin	10	-	10	-	-	-	-	-	9	2	
Chamar	5	3	2	-	-	-	2	1	5	3	
Mina	4	-	4	-	-	-	3	-	4	-	
Khati	1	-	-	1	-	-	-	1	1	1	
Nai	1	-	-	-	-	1	-	1	1	-	
Banjara	6	4	-	-	-	2	2	-	6	3	
Total	61	9	47	1	1	3	23	6	55	22	

147. It will be observed from the above table that dairy-farming is an important subsidiary means for almost all the communities in the village.

Workers and non-workers

148. Life in an Indian village is generally hard and village Bhangarh is no exception to this. It is especially so for the Banjaras and the Kolis who came to the village recently. They had to adjust themselves to the new surroundings, the changed environs. As soon as a child becomes strong enough to bear rigours of nature, it begins contributing to the family income as an active member; and there is no rest for him or her throughout life-even if he or she desires or needs it most. As the majority of villagers live from hand to mouth, they have to work till they can work no longer. This is one of the reasons why there are

as many as 16 workers out of a total of 20 persons in the age group 60 and over.

149. The greatest number of workers is, however, to be found in the group 15-34, which forms about 54% of the total number of workers in the village. The number of child-workers in the age group 0-14 is 10. They help their parents in performing various tasks.

150. The number of non-workers in the village is 147; and 126 of these are below 14 years of age-97 are below 10 years. Only 10 children are full time students and this group includes only one female. Of the remaining 19 non-worker children, 13 are females who help their mothers by doing odd domestic jobs, like looking after other children, and the remaining 6 males also perform some other chores.

Distribution of workers and non-workers by age groups

Age groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	341	185	156	194	115	79	147	70	77
0-14	136	77	59	10	9	1	126	68	58
15-34	113	56	57	105	56	49	8	-	8
35-59	72	38	34	63	37	26	9	1	8
60 and over	20	14	6	16	13	3	4	1	3

151. The economic life of the people in this village can be adequately summarised under the following four convenient heads:

- Agriculture
- Animal husbandry
- Household industry
- Other sources

Agriculture

152. It is mentioned in the preceeding pages that the land owned by the 53 Bhangarh households (out of the total number of 61) is 461.87 acres. The total cultivated area of the village is 653 acres. The remaining land, 191.13 acres is cultivated by people residing in the adjoining villages.

153. The villagers raise two crops viz. *rabi* and *kharif*. The former is the main crop and

wheat, gram, barley and gojra, which is a mixture of wheat and barley, are grown. Vegetables like potatoes, carrots, chillis etc. which are required for local consumption, are also grown.

154. Sowing operation for the *rabi* crop starts in early November with the first winter showers. The preparations of the fields, which take about a month, are finished by that time. About five months after sowing i. e. by the end of April, the crop is ready for harvest.

155. The *kharif* crop consists of maize, chari, til and moong etc. In some fields which are irrigated, sugarcane is also grown.

156. Some of the seeds are sown by the simple method of broadcasting while others are sown in furrows made by simple ox-drawn ploughs. The table which follows attempts to give details about the yield, for different crops.

Crops	Mode of sowing	Quantity of seed used per acre (in kilograms)	Yield per acre (in quintals)
Maize	Ploughing	12	3.5
Barley	"	15	3.5
Wheat	"	20	3.5
Gojra	"	15	4.0
Arhar	"	4	1.5
Mustard	"	4	2.0
Jowar	Broad casting	16	Used as fodder
Bajra	"	8	"
Moong, urd	"	4	3.0
Til	"	2	2.5

157. We see that the average yield per acre of almost all varieties is satisfactory. This is in

large measure due to the great quantity of water available from the canal and the wells.

158. The following tables give information regarding the area of the *rabi* and the *kharif* crops sown in village Bhangarh during the years 1958-59 to 1962-63 :

Area (in bighas*) under <i>rabi</i> crop					
Crops	1958-59	1959-60	1960-61	1961-62	1962-63
Wheat	125	117	133	159	213
Barley	116	125	130	143	160
Gram	682	691	750	719	679
Gojra	19	21	24	23	24
Gochani	1	-	-	6	13
Bejar	15	18	2	6	3
Arhar	20	18	14	12	-
Alsi	-	-	-	1	16
Coriander	-	-	1	3	-
Jira	6	3	2	2	-
Methi	3	1	1	4	-
Tabacco	1	1	-	1	-
Potatoes	2	-	-	2	-
Onion	6	8	8	13	12
Carrots	-	2	-	1	-
Jawar	-	1	1	2	1
Total	996	1,006	1,066	1,097	1,142

Area (in bighas) under <i>kharif</i> crop					
Crops	1958-59	1959-60	1960-61	1961-62	1962-63
Maize	166	190	220	246	283
Jawar	63	-	-	7	-
Bajra	53	16	4	9	3
Moth	7	19	26	11	-
Black cly	1	-	-	1	1
Moong	7	16	18	14	4
Chola	-	-	1	-	1
Arhar	-	-	-	2	-
Sisamum	62	142	57	118	81
Ground nut	-	-	1	1	-
Kalaji	4	9	11	1	-
Sugarcane	1	5	7	7	6
Mirch	2	1	1	2	1
San	8	1	2	6	1
Gwar	-	7	6	5	-
Chari gwar	26	103	103	99	125
Chari moong	-	-	-	43	40
Potato	1	-	-	-	-
Cotton	6	-	7	9	8
Total	407	516	464	581	554

159. From the above table regarding the area of *rabi* crop for the last five years it is clear that the area of land under plough is gradually increasing from year to year. This is mainly due

* 1 bigha = 625 acres.

to the fact that the Government had allotted some barren land to the Kolis who migrated to this village from Ajabgarh a few years back and also due to other development activities of the State.

Manure

160. Cowdung manure is the traditional organic manure and is used after mixing with dry leaves etc. It has been observed that the villagers do not have any manure pits which undoubtedly affects the quality. One notices heaps of the organic manure dumped before their houses. Due to the development activities of the State, the villagers are now changing over, though gradually, to the chemical fertilizers. Some of them have also dug manure pits.

Irrigation

161. Bhangarh is one of those fortunate villages which have very good facilities for irrigation. The major source of water for this purpose is the Sirsa Devi canal which flows nearby. About 85% of the cultivated land is irrigated and the people run into difficulty only when there is extreme drought in the region.

162. Besides the canal there are as many as 40 pukka wells whose water is utilised mainly for irrigation. Water in them is available 10 m below the ground-level. Out of 356 acres of irrigated land in the village, 123 are watered by wells. The rest are served by the canal.

163. The villagers use a kind of leather-bucket, called *mandal*, for drawing water from the well. It has a stout iron ring, half a metre in diameter, and a hook at the top. The mouth of the bag-like bucket is fastened with leather strands round the ring. One end of a strong rope, called *laab*, is tied to the hook, and the *laab* runs over a small grooved wheel, which serves as a pulley, and is fastened to the yoke. When the pair of bullocks runs down the sloping 12 metre track, adjacent to the well-wall, the *mandal*, full of water, is drawn up; and is emptied by an attendant posted near the well-mouth for the purpose. The yoked bullocks are untied and brought back by another person, the *mandal* is let down the well. This goes on for the whole day.

164. The iron parts of the *mandal* are purchased from the shopkeepers at Gola-ka-Bas. They cost about Rs. 10. The leather bucket costs Rs. 30, and is replaced in the month of Kartik every year. The rope lasts for a shorter period still, say about 4 to 6 months and costs about Rs. 15.

Animal husbandry

165. There are 507 heads of cattle in village Bhangarh of which 191 are calves. Of the rest 136 are bullocks used in various agricultural operations or for drawing water and pulling carts; and 122 are milch buffaloes. There is only one he buffalo for use as a stud animal; but no stud-bull at all.

166. The total number of domestic animals in 1958 was 458 which rose to 507 in 1962. There is not a single horse or camel in the village; and the small number of bullock carts (only 8 for 61 households) show how poor the agriculturists here are.

167. The number of sheep is 27 and of goats 441. Four years ago the figures were 0 and 214 respectively. Almost all of them belong to the Banjaras and the Kolis, and that accounts for sudden increase in their number. The number of poultry is only 73. Before 1961 there were none. The beginning was made in 1961 with 33 fowls. They belong mainly to the Banjara households.

Household industry

168. There is only one family of the Khati i. e. a carpenter which is engaged in the household industry. He caters to the needs of the farmers in repairing their agricultural implements and making bullock carts for them. He also does all the wood work for their houses. He gets his remunerations in cash at the rate of Rs. 5, per day. In the past he used to be paid in kind. Even now some of the well-to-do families give him a fixed quantity of grain biannually for minor repairs of agricultural implements and bullock carts. His average annual income from

household industry comes to Rs. 600. In addition to this occupation, his members of the family also resort to agriculture and dairy farming as a means of subsidiary occupations.

Other sources

169. Under this category are included the occupations which could not be classified such as earnings by casual labour, transportation of goods from one place to the other, selling of fire wood etc. There are as many as 25 households getting their subsistence from such sources and

the total annual income from these sources comes to Rs. 3180.

Income

170. The total annual income of village Bhangarh from all available sources comes to Rs. 50005.00. Of this 67.59% is derived from agriculture; 12.71% from dairy farming; 12.14% from salary and wages; and only 6.36% from miscellaneous sources. Household industry contributes only 1.20%. The table given below gives further details of income from various sources in different communities.

Community	Number of households	Persons	Annual income	Income derived from				
				Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Koli	24	121	14005	2520	9700	-	1535	250
Jogi	10	48	5475	-	3400	-	1355	720
Brahmin	10	61	18670	100	16200	-	1920	450
Chamar	5	27	2705	1450	850	-	245	160
Minas	4	28	4200	350	3150	-	700	-
Khati	1	16	1400	-	450	600	150	200
Nai	1	4	540	-	50	-	40	450
Banjara	6	36	3010	1650	-	-	410	950
Total	61	341	50005	6070	33800	600	6355	3180

171. The Brahmins have the maximum annual income, and the largest single contributor to the total income is the cultivation. There is only one household of Khati that derives its income from household industry.

172. From the income group wise distri-

bution of households deriving their income from various sources we find that the maximum income from dairy products is made by the families in the income group 40-60, and the minimum by the households in the lowest income group. The position is made clear in the following table :

Income groups	Number of households	Persons	Annual income	Income derived from				
				Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Rs. 20 and below	1	1	240	-	200	-	40	-
20-30	4	19	1250	130	820	-	140	160
30-40	11	45	4680	850	2400	-	770	660
40-60	28	136	16475	4040	8130	-	2305	2000
60-80	8	54	6710	850	4800	-	950	110
80-100	1	6	1000	-	800	-	150	50
100 and over	8	80	19650	200	16650	600	2000	200
Total	61	341	50005	6070	33800	600	6355	3180

173. As many as 56 households out of the total number of 61, prepare milk products and thus supplement their incomes. It forms a major

source of earnings in case of one household only. The number of households deriving their income from cultivation is 53 as shown in the table below:

Community	Total number of households	Number of households deriving their income from				
		Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Koli	24	17	24	-	20	3
Jogi	10	-	10	-	10	10
Brahmin	10	1	10	-	9	2
Chamar	5	5	3	-	5	3
Mina	4	3	4	-	4	-
Khati	1	-	1	1	1	1
Nai	1	-	1	-	1	1
Banjara	6	6	-	-	6	5
Total	61	32	53	1	56	25

174. From the income group wise distribution of households we find that the maximum number of families getting their income from cultivation fall under the income group

40-60. The lone family deriving its income from the household industry belongs to the income group 100 and over. The position is made clear in the following table :

Income groups	Total number of households	Number of households deriving their income from				
		Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Rs. 20 and below	1	-	1	-	1	-
20-30	4	2	4	-	4	2
30-40	11	4	8	-	9	8
40-60	28	21	23	-	26	11
60-80	8	4	8	-	7	2
80-100	1	-	1	-	1	1
100 and over	8	1	8	1	8	1
Total	61	32	53	1	56	25

175. The average annual income for a family in Bhangarh comes to Rs. 819.72. The average income from cultivation for households engaged in cultivation is Rs. 637.74; and that

from industry is Rs. 600.00. The highest average family income is claimed by the Brahmins while the lowest belongs to the Banjaras. The table given below just sums up the situation :

Community	Total number of households	Average annual income	Average income of households deriving their income from				
			Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Koli	24	583.54	148.24	404.17	-	76.75	83.33
Jogi	10	547.50	-	340.00	-	135.50	72.00
Brahmin	10	1867.00	100.00	1620.00	-	213.33	225.00
Chamar	5	541.00	290.00	283.33	-	49.00	53.33
Mina	4	1050.00	116.66	787.50	-	175.00	-
Khati	1	1400.00	-	450.00	600.00	150.00	200.00
Nai	1	540.00	-	50.00	-	40.00	450.00
Banjara	6	501.67	275.00	-	-	68.33	190.00
Total	61	819.72	189.69	637.74	600.00	113.48	127.20

176. The following income group wise table showing average annual income for the households engaged in different occupations reveals that persons falling in the income group 100 and over derive maximum income from

cultivation and those in the basic income group 0-20, have minimum from this source. This is due to the fact that persons in higher and lower income groups have maximum and minimum land holdings respectively.

Income groups	Total number of households	Average annual income	Average income of households deriving their income from				
			Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Rs. 20 and below	1	240.00	-	200.00	-	40.00	-
20 - 30	4	312.50	65.00	205.00	-	35.00	80.00
30 - 40	11	425.45	212.50	300.00	-	85.56	82.50
40 - 60	28	588.39	192.38	353.48	-	88.65	181.82
60 - 80	8	838.75	212.50	600.00	-	135.71	55.00
80 - 100	1	1000.00	-	800.00	-	150.00	50.00
100 and over	8	2456.25	200.00	2081.25	600.00	250.00	200.00
Total	61	819.72	189.69	637.74	600.00	113.48	127.00

177. Out of the total number of 341 persons living in the village, 316 derive their subsistence, at least a part of it, from dairy farming, 297 from cultivation, and only 173 from

salary and wages. It will be seen that all the Jogi households follow cultivation. Following table shows from which diverse sources persons in different communities earn their living :

Community	Total number of persons	Number of persons and their dependents deriving their income from				
		Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Koli	121	86	121	-	100	14
Jogi	48	-	48	-	48	49
Brahmin	61	1	61	-	57	4
Chamar	27	27	19	-	27	15
Mina	28	23	28	-	28	-
Khati	16	-	16	16	16	16
Nai	4	-	4	-	4	5
Banjara	35	36	-	-	36	31
Total	341	137	297	16	316	131

178. It will be seen from the above that the Banjaras are the only community which has not taken to farming; and the Khatris the only community engaged in an industry.

179. In the table given below is contained the data regarding the number of persons and their dependents deriving their income from

different sources in various income groups. It is to be noticed from the table that the maximum number of persons getting their income from salary and wages, cultivation and dairy products belong to the income group 40-60. The minimum number of persons are engaged in household industry and they fall under the income group 100 and over.

Income groups	Total number of persons	Number of persons and their dependents deriving their income from				
		Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Rs. 20 and below	1	-	1	-	1	-
20 - 30	19	11	19	-	19	8
30 - 50	45	19	31	-	37	32
40 - 60	136	101	106	-	126	57
60 - 80	54	29	54	-	47	13
80 - 100	6	-	6	-	6	6
100 and over	80	13	80	16	80	16
Total	341	173	297	16	316	132

180. The annual per capita income of a villager comes to Rs. 146.64 and the maximum of it is contributed by cultivation. The per capita income as also the average income is highest amongst the Brahmins and minimum amongst the Banjaras. This meagre per capita income of Rs. 83.61 only amongst the latter is due to the

fact that cultivation - a major source of income for other communities, is not practiced by them since they do not possess any land. The per capita income derived from various sources by members of different communities is explained in the following table:

Community	Total number of persons	Per capita income	Annual per capita income derived from				
			Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Koli	121	116.74	28.30	80.17	-	15.35	17.86
Jogi	48	114.06	-	70.83	-	28.23	15.00
Brahmin	61	306.06	100.00	265.57	-	34.29	112.50
Chamar	27	100.19	53.70	44.74	-	9.07	10.67
Mina	28	150.00	15.22	122.50	-	25.00	-
Khati	16	87.50	-	28.13	37.50	9.38	12.50
Nai	4	135.00	-	12.80	-	10.00	10.67
Banjara	36	83.61	45.83	-	-	11.39	30.65
Total	341	146.64	35.09	113.80	37.50	20.11	24.09

181. The position regarding the annual per capita income derived from various sources by

persons in different income groups is made clear in the following table:

Income groups	Total number of persons	Per capita income	Annual per capita income derived from				
			Salary and wages	Cultivation	Household industry	Dairy products	Other sources
Rs. 20 and below	1	240.00	-	200.00	-	40.00	-
20 - 30	19	65.79	11.82	43.16	-	7.37	20.00
30 - 40	45	104.00	44.74	77.42	-	20.81	20.63
40 - 60	136	121.14	40.00	76.70	-	18.29	35.09
60 - 80	54	124.26	29.31	88.89	-	20.21	8.46
80 - 100	6	166.67	-	133.33	-	25.00	8.33
100 and over	80	245.62	15.38	208.13	37.50	25.00	12.50
Total	341	146.64	35.09	113.80	37.50	20.11	24.09

Indebtedness

182. The total amount of debt to be cleared, by as many as 38 households out of the total number of 61 households is Rs. 12040.

Community	Total number of households	Number of households under debt	Percentage of col. 3 to col. 2	Average debt
Koli	24	14	58.33	264.29
Jogi	10	9	90.00	182.22
Brahmin	10	2	20.00	300.00
Chamar	5	4	80.00	412.50
Mina	4	4	100.00	487.50
Khati	1	1	100.00	500.00
Nai	1	-	-	-
Banjara	6	4	66.66	500.00
Total	61	38	62.30	316.84

183. The minimum debt yet uncleared is Rs. 100, and it is for two Koli households one in the income group 20-30 and the other in 30-40; and the maximum is Rs. 650 incurred by a Mina household in 100 and over income group. The

The Nai community is absolutely free from debt and it is amongst the Kolis that the amount is the highest. The following table explains the amount of average debt for the various communities residing in the village :

average indebtedness is the highest among the so called well-to-do families belonging to the last income group i. e. 100 and over. Such families are, however, few in number. The table below makes the overall position clear:

Income groups	Total number of households	Number of households under debt	Percentage of col.3 to col. 2	Average debt
Rs. 20 and below	8	-	-	-
20 - 30	4	4	100.00	212.50
30 - 40	11	10	90.09	275.00
40 - 60	28	18	60.43	333.33
60 - 80	8	4	50.00	322.50
80 - 100	1	-	-	-
100 and over	8	2	25.00	575.00
Total	61	38	62.30	316.84

Causes

184. The different purposes for which loans are secured, are divided under four heads viz. (i) Agriculture (ii) Housing (iii) Social needs and

(iv) Other purposes. The highest average loan for families under debt is for social needs; while the highest percentage of debt due to causes to the total debt is for other purposes i.e. for purchasing things of daily needs.

Causes of indebtedness	Amount of debt	Average for families under debt	Percentage of debts due to causes to total debt
Agriculture	1530	117.69	12.71
Housing	250	125.00	2.08
Social needs	5015	143.29	41.65
Other purposes	5245	138.03	43.56
Total	12040	316.84	100.00

185. In the following table is contained the data regarding the amount of indebtedness

for different causes among the various communities residing in the village :

Community	Total debt	Indebtedness caused by			
		Agriculture	Housing	Social needs	Other purposes
Koli	3700	600	-	1775	1325
Jogi	1640	230	-	790	620
Brahmi	600	-	-	200	400
Chamar	1650	-	250	450	950
Mina	1950	700	-	500	750
Khati	500	-	-	300	200
Nai	-	-	-	-	-
Vanjara	2000	-	-	1000	1000
Total	12040	1530	250	5015	5245

186. It will be seen from the following table that the highest amount of loans secured is

by households falling under the monthly income-group 40-60.

Income groups	Total debt	Indebtedness caused by			
		Agriculture	Housing	Social needs	Other purposes
Rs. 20 and below	-	-	-	-	-
20- 30	850	50	-	490	310
30- 40	2750	310	-	1115	1325
40- 60	6000	430	250	2650	2670
60- 80	1290	390	-	360	540
80-100	-	-	-	-	-
100 and over	1150	350	-	400	400
Total	12040	1530	250	5015	5245

187. The reason for the maximum amount shown in the last two categories of causes for debts is that they cover two of the basic needs of the simple unlettered village folk of Bhangarh. They have to spend money on social functions however unimportant a sophisticated visitor might think them to be. They are the only joyful events in their otherwise monotonous penurious circumstances. The social pressures and compulsions exercised through caste panchayat (which carry sanctions with them) are indeed very great.

The simple villagers are nearly always cornered by their exploiters and find no way out of their predicament.

188. The other possible reason for the high amount is the full control exercised on their lives by the village money lender who, being also a shopkeeper, lends them not cash but in kind.

189. The people on the whole being poor, the majority of them spend almost the whole of their earning on the first necessity of life viz. food. Shelter and clothes come next. Visiting fairs, attending marriages, etc. come thereafter. Nearly nothing is spent on education. The adults being illiterate have not yet come to realise its importance. It is, however, difficult to get even comparatively reliable figures of distribution of incomes on different items of expenditure of the family budgets.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

As has been stated in the preceding pages, village Bhangarh is inhabited by people belonging to eight communities, some of which have been living together for so many generations that intimate understanding and affection have grown between them; and they help each other through thick and thin. Though the four Bhangarh *dhanis* do not form a compact settlement and parts of Gola-ka-Bas are nearer to some of these *dhanis*, yet a strong territorial bond exists among the four *dhanis* which makes them behave and act like one man when occasions demand it. Geographical separateness has not, it seems, come in the way of village integration.

Age and sex ratio

191. The ratio of males to females in the village as a whole is about 25 to 21. From the community wise table given below, it will be evident that the Jogis, the Nais and the Banjaras are mainly responsible for the disparity:

Community	Number of females per 100 males
Koli	83.33
Jogi	65.52
Brahmin	126.00
Chamar	80.00
Mina	86.66
Khati	77.77
Nai	33.33
Banjara	71.43
Total	84.32

192. An analysis of the male and female populations in the various age groups in Bhangarh reveals that there are only 50 females per 100 males in the age group 10-14; and that in the age group 30-34 the condition is not dissimilar. The number is still less in the last group i.e. 60 and over.

Age groups	Persons	Males	Females
All ages	341	185	156
0 - 4	52	27	25
5 - 9	45	24	21
10 - 14	39	26	13
15 - 19	33	12	21
20 - 24	17	10	7
25 - 29	34	15	19
30 - 34	29	19	10
35 - 44	38	21	17
45 - 59	34	17	17
60 and over	20	14	6

193. In two age groups, 15-19 and 25-29 the females outnumber the males. The ratio is balanced only in one group i.e. 45-59. About 40% of the population is constituted by boys and girls below 15 years; 44% between 15 and 44 years; and only 16% are older than 44 years.

Births and deaths

194. No record of births in the village by Government or other local agencies or bodies exists. A midwife stays in Gola-ka-Bas who maintains a register of a sort no doubt, but it gives the number of cases treated by her; and how many of them are from Bhangarh cannot be known. Other figures are just not available.

Age and marital status

195. A study of the statistical information pertaining to marriages reveals that child marriages are almost absent in Bhangarh. There is no person below 10 who is married; and only 3, 1 male and 2 females in the age group 10-14 are married. The percentages of the never married, the married, and the widowed to the total population are 45.45, 47.21 and 7.34 respectively. There is, moreover, not a single case of divorced or separated person in the whole village. Of the never married, 85.8%

are minors below 15, the rest being above that age. This latter group comprises of 15 persons (10 males and 5 females) in the 15-19 age group. Three abnormal cases in the never-married category come in the 25-29 age group.

196. The group of married persons includes 80 males and 81 females. This disparity is made good by the fact that one of the Jogis has two wives. All other married persons are monogamous as detailed in the following table:

Age groups	Never Married		Married		Widowed	
	Males	Females	Males	Females	Males	Females
All ages	92	63	80	81	13	12
0 - 4	27	25	-	-	-	-
5 - 9	24	21	-	-	-	-
10 - 14	25	11	1	2	-	-
15 - 19	10	5	2	16	-	-
20 - 24	3	1	7	6	-	-
25 - 29	3	-	12	19	-	-
30 - 34	-	-	16	9	3	1
35 - 39	-	-	8	9	-	-
40 - 44	-	-	11	6	2	2
45 - 49	-	-	7	7	2	1
50 - 54	-	-	5	5	2	2
55 - 59	-	-	1	1	-	1
60 - 64	-	-	8	1	2	2
65 - 69	-	-	-	-	-	2
70 and over	-	-	2	-	2	1

197. The above table indicates that there are only 17 never-married females above 9 years of age. The corresponding number for males is 41. This disparity is made good later, before the age of 30. The females marry young and their husbands are senior to them in age by 3-5 years.

Education

198. There is no school in Bhangarh proper. But there has been a Primary School running

for the last 50 years in Gola-ka-Bas i.e. in its closest proximity. This school was raised to the Middle School stature three years ago. It can, therefore, be stated that means of education are not lacking in the village as such. Though as many as 175 pupils are on the rolls of the school, only 15 (13 males and 2 females) of them belong to Bhangarh. One of the two females comes from a Brahmin family. All other pupils are Minas.

Age groups	Total			Illiterate		Literates without educational standard		Primary or Junior basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	341	185	156	159	154	13	-	13	2
0 - 4	52	27	25	27	25	-	-	-	-
5 - 9	45	25	21	20	20	-	-	4	1
10 - 14	36	26	13	16	12	-	-	9	1
15 - 19	33	12	21	8	21	1	-	-	-
20 - 24	17	10	7	9	7	1	-	-	-
25 - 29	34	15	19	12	19	3	-	-	-
30 - 34	29	19	10	15	10	4	-	-	-
35 - 44	38	21	17	19	17	2	-	-	-
45 - 59	34	17	17	15	17	2	-	-	-
60 and over	20	14	6	14	6	-	-	-	-

199. Excluding the students who attend the school in Gola-ka-Bas, there are 13 literate persons in village Bhangarh. The community wise credit list is as follow: Jogis 3, Minas 2, Khatis 2, and Brahmins 5. The standard of literacy, however, is low for none of these had gone above IV class in his school days.

Family structure

200. A study of the family structure of the households in Bhangarh shows that 33 families are of simple type consisting of the male head, his wife and unmarried children. The maximum number of joint families is 16, of intermediate type

10, and only 2 families are such as have been classified as other categories. In one of these the head of the family is looking after his old mother-in-law.

201. The general practice observed in the village now is to split the family and ask the newly married couple to set up a separate establishment as soon as the person begins earning his livelihood. In course of time, it can well be assumed, the intermediate type families, which consist of a married couple and unmarried brother, sister or one of the parents, will yield place to the simple type family. The table which follows gives community wise information about the types of families in Bhangarh.

Community	Total number of households	Types of families			
		Simple	Intermediate	Joint	Others
Koli	24	17	5	2	-
Jogi	10	6	1	3	-
Brahmin	10	4	1	3	2
Chamar	5	1	-	4	-
Mina	4	-	1	3	-
Khati	1	-	-	1	-
Nai	1	1	-	-	-
Banjara	6	4	2	-	-
Total	61	33	10	16	2

202. The average size of a family in the village comes to about 6 persons (5.59 members to be exact). The maximum number viz. 33 of families have 4-6 members, 12 have 7-9 members and 10 have 2-3 members. Only 4 households have more than 9 persons in them. There are only 2 single-member households in Bhangarh.

Inter-community relationships

203. The influence and pressure exerted by the elders of the communities act as an effective cheque on wayward individuals. The inter-community relations are maintained on traditional lines through well established conventions. The superstitious nature of the illiterate villagers makes this task easier. It must, however, be observed that petty thefts by Minas and Banjaras are often reported, and feuds due to alleged unequal distribution or release of canal

water over ownership or partition of land-holdings, etc. are not very uncommon.

Inheritance and succession

204. The property of the deceased i. e. the male head of family, is shared equally by his male descendants. The widow has no right to any share of it and, in consequence, stays with her sons if they do not separate. But if they do separate, she goes to dwell with any one of them. Daughters in the family have also no right or claim on their father's property. In spite of the fact that the villagers are made aware of the Hindu Property Act passed by the Government of India, they continue to follow their old traditions and customs.

205. The office of the *peer* (pronounced as in me) of the *asthan* i. e. seat of the Jogis, is filled in by a previously chosen *chela* or



One of the sources of recreation. Note the martial dress and the boomerangs held in the right hands of Sarupa and Magyo.



Another picture of Banjara children basking in the sun near their cottages, gossiping and smoking.

disciple, who must be from the Jogi community of village Bhangarh. The boy, so chosen at the age of 10, supercedes all other previous disciples if there be any. If the *peer* died before a *chela* was adopted, the Jogi community of Bhangarh selects one from among suitable boys in the community to succeed the deceased leader.

206.. The present *peer* of the Jogi *asthan* Lakshmi Nathji (32), has discontinued living like an ascetic as his illustrious predecessors did. He is a married man. The State Government, too, declared the *maufi* (tax free) land attached to the *asthan* as *khalsa* (State owned). It is very difficult to foretell what will happen after Lakshmi Nathji's demise as there are no material gains accruing to the successor.

Religion

207. Religion, as it is understood by the villagers, is an all-important factor in the daily life of the villagers. If rains fail, the failure is ascribed to some god, if an epidemic breaks out it too is accounted for in the same way; for in the village nothing happens without the active help of gods. The village folk, under the circumstances perform many propitiatory rites during the year.

208. The chief among the village deities is undoubtedly Mahadeva or Shiva. All the inhabitants of Bhangarh being Hindu, it can be said with complete justification that the whole village makes obeisance to Mahadeva, the supreme god. Besides him each household has a *Kul Devi* or family patron-goddess. The Brahmin households worship Brahmani Devi of Jobner, a small town about 35 km. from the State Capital, while the Kollis offer prayers to Jomdev and the Nais to Naraini Mata.

209. Besides the supreme god and the family goddesses, there are Bhaironjis and Sedh Matas in all the four *dhanis* of Bhangarh.

210. As the life of the villagers is governed by their faith in the gods or goddesses of Bhangarh, it is likewise governed by local superstitions. The residents consider Wednesday

the luckiest day of the week, and begin all agricultural operations on that day. Monday is not auspicious for these purposes at all as the tasks commenced on that day are believed to remain unfinished or incomplete. A married woman with a pitcher full of water seen on his left by a person setting out on a journey is held to be a good omen. The same indications are ascribed to chirping sparrows and braying donkeys.

211. In matters of belief in gods and goddesses, ghosts and witches, good and bad omens, Bhangarh is not at all different from other villages in the region or for that matter, in the State. The variations are too insignificant to be noted.

Fairs and festivals

212. The monotony of rural life is broken by fairs and festivals. As agricultural operations follow the cycle of seasons, it is during breaks that the joyful celebrations usually come. Though almost all of them have religious origins they are none-the-less of social and material value. Some communities have a few festivals which they claim to be specially their own, but all the villagers, irrespective of community or class affiliations, join in them. This is especially so in Bhangarh as it does not have any member belonging to non-Hindu communities. A few of the village observances are detailed below.

213. Sitla Ashtami: It comes on the eighth day of the dark fortnight of Chaitra. Mother goddess Sedh or Sitla is offered worship on the day. *Rabdi*, *pooris* and sweet dishes of *gulgula* are prepared the day before so as to be offered to the goddess the first thing the next morning after worship.

214. The day is called *Basora*. The goddess is believed to be a protector of people, especially children, suffering from small-pox.

215. Gangore: Gangore, one of the most colourful festivals in Rajasthan, is celebrated on the third day of the bright half of Chaitra.

Lakshmi Nathji, the present Peer of the Jogis

Mool Chandji Patel of the Brahmins

Women of all communities observe fast on the day, offer worship to Gauri, the consort of Lord Shiva, and pray for long lives for their husbands.

216. Teej : This is celebrated on the third day of *shukla* (bright) Shravan. Women of the house prepare sweet dishes and, along with their companions, repair to the gardens, where they sing songs describing the beauty of Shravan and pass time swinging on *jhoolas*.

217. Janam-Ashtmi : This marks the birthday of Lord Krishana and comes on the eighth day of the dark half of Bhadon or Bhadrpada. Men and women observe fast and take food after mid-night, that is, after the hour of the Lord's birth.

218. Navaratra : Literally meaning nine-nights the celebrations commence on the *pratipada* i.e. the first day of the bright half of Ashwin and continue for nine days. The village folk offer worship and prayers to various goddesses like Sirsa Devi, Kalka Devi and Chandi. Sedh Mata, the small-pox goddess, too, is included along with Bhaironji, in them. Old religious minded people abstain from taking food during the period.

219. The Jogis of Bhangarh observe the day by offering a goat to the Mata i.e. Mother-goddess, Sirsa Devi. The head of the sacrificial animal is severed from the body with a single stroke, and handed over to the Bhopa for offering to the Mata. The officiating priest i.e. Bhopa, however, prefers to return it to the worshipper for an anna. The goat-skin is later sold to the Khatik i.e. a butcher, and the amount so obtained is spent in purchasing spices, salt etc.

220. Dashera : The end of Navaratra mentioned above, is followed by Dashera i.e. the 10th day of the bright half of Ashwin. God Ramachandra is adorned and worshipped on the day. The public burning of the effigies of Ravan and his mates, so popular in Uttar Pradesh and also in capitals of some princely states in pre-Independence Rajasthan, is not performed in Bhangarh.

221. It is on this day that the villagers try to find out what is in store for them during the next year. A few grains of commodities like wheat rice and pulses, and a little quantity of ghee, curds, milk, etc. are put in dried cowdung-pots separately and covered. They are offered flowers and worshipped along with god Ramachandra. The head of the family, who is not in the know of the contents of different containers, then proceeds to open them one by one. The commodity which is disclosed first, the village folk believe, will be readily available during the next twelve months. The order of appearances indicates the degree of availability of the articles.

222. Diwali : This is celebrated on the *Amavasya* or the darkest day of Kartik. The Mahajans or Hindu shopkeepers offer puja to Lakshmi, the goddess of wealth and plenty, and Ganesh, the popular elephant-headed son of god Shiva and Parvati.

223. Clay lamps with wicks in edible oils are lighted and arranged or deposited near cottage doors or on terraces, in the centre of courtyards, and in front of cattle sheds. The numberless flickering flames, glowing chrome-orange specks against the pitch-dark background, lend a peculiar air to the village scene.

224. The village folk believe that goddess Lakshmi visits every house that night, and is pleased to see the lights burning and the people awake. As the goddess of wealth is ever welcome to the houses of the indigent, the residents of Bhangarh make it a point to keep vigil the whole night.

225. Gordhan : The word comes from *Goverdhan*, the mountain Lord Krishna held above his head, supporting it with his tiny finger to supporting his beloved cowherds from torrential rains. It is celebrated on the first day of *shukla* (bright) Katik. An image of Lord Goverdhan is made of cowdung and worship offered to it in the evening just after twilight. The economy of rural India, in a great measure, is based on the cattle wealth of the villages, and it is but natural that bullocks and cows are worshipped on this day.

226. Holi : The *poonam* or the brightest night of Phalgun is observed, with the greatest merriment imaginable by the village folks. Days before the actual day of celebration villagers form themselves into small groups and sing songs. This is done after dusk. On the day, however, *holi*, which is logs and wood arranged in a pile and a few cowdung balls, is offered worship and set on fire. The next morning people go to their friends when they are offered sweets. For a day the customary restrictions on mixing of men and women are forgotten and they throw red powder on or drench their companions with coloured water. The boisterous behaviour of the rustics and others lasts for a few hours only.

Village organisation

227. 21st of January 1955 saw the beginning of the era of democratic decentralisation and soon Gram Panchayats were found in the State. Bhangarh village comes under the Gram panchayat of Gola-ka-Bas of Rajgarh Panchayat Samiti.

	Name of the Panchas	Sex	Community	Age	Literate/illiterate	Contested or uncontested
1.	Chhotu Ram Up Sarpanch	Male	Mina	55	Literate	Uncontested
2.	Ganga Sahai	"	Silawat	45	Literate	Contested
3.	Ram Sahai	"	Chamar	40	Illiterate	Contested
4.	Panchu Ram	"	Koli	50	Illiterate	Uncontested
5.	Mool Chand	"	Gujar	35	Literate	Contested
6.	Bhanwar Lal	"	Gujar	35	Illiterate	Contested
7.	Bhairu Bux	"	Brahmin	30	Literate	Uncontested
8.	Durga Sahai Sarpanch	"	Mahajan	55	Literate	Contested
9.	Ram Nath	"	Gujar	45	Illiterate	Uncontested
10.	Bhonri Lal	"	Mali	45	Can sign only	Contested
11.	Mangi Devi	Female	Brahmin	50	Illiterate	Co-opted
12.	Soni Devi	"	Koli	35	"	"

The meetings of the Gram Panchayat are held on alternate Sundays. An employee of the Gram Panchayat, who is designated as Secretary, writes minutes of the meetings, maintains jobs. He is paid Rs. 40 p. m.

230. This Gram Panchayat at Gola-ka-Bas comes under the jurisdiction of the Nayaya Panchayat at Syaluta, another village 4 km away, the latter Nayaya Panchayat controls two more Gram Panchayats of Syaluta and Baldevgarh.

228. The Gola-ka-Bas Gram Panchayat is composed of representatives of the following ten villages, and two female nominated members :

1. Gola-ka-Bas
2. Bhangarh
3. Birkhadi
4. Kanywas
5. Pemawala
6. Patti Bina
7. Kheerat-ka-Bas
8. Ratna-ka-Bas (Unpopulated)
9. Todi-ka-Bas, and
10. Sitapura.

229. The area under the jurisdiction of the Panchayat has been divided in 9 wards, each of which sends one of their representatives, called panch and all the 9 wards then elect the 10th member who is called sarpanch. The table given below gives further details regarding community, age, sex, education, etc. of the different members of Gola-ka-Bas Gram Panchayat.

231. The three members of the Nayaya Panchayat at Syaluta are elected by the Panchas of the three Gram Panchayats from among themselves. The gentleman who represents Gola-ka-Bas Gram Panchayat on the Nayaya Panchayat presently is Shri Ramji Das Mahajan, a 55 years old resident of Birkhadi whose election was uncontested. The persons who represent Syaluta and Baldevgarh are Shri Lakshmi Narain and Jagdish Prasad Mishra respectively. The former belongs to the Khati community.

Caste panchayats

232. The panchayat of the Jogis is a body representative of the whole community, and includes members in many other villages besides Bhangarh. The present panchayat is formed of one or more patels, that is hereditary heads of the community, of 7 villages.

233. The panchayat meetings or sessions are held anytime if an aggrieved party demands it. Minor affairs are disposed of quickly, but if some important cases are required to be discussed then the matters are taken up by the session held at the time of Narayani Mata's festival i. e. on the 9th day of the bright half of Vaishakh. Panchayat of the Jogis has the right to levy fines from Rs. 5 to Rs. 151, and power to realise it. The amount so collected is usually spent on feeding the panchas or patels and in making offerings to gods and goddesses advised by them. The names of the patels and the areas they represent are as follows :

Village	Distance in km from Bhangarh	Name of Representative
1. Bhangarh	-	Ram Niwas Joontha Nath
2. Dhiroda	3	Athu Nath
3. Pavta	6	Bhoure Nath Nangi Nath
4. Baldevgarh	8	Sukh Nath
5. Kutuki	6	Bhairu Nath
6. Birkhari	1	Bhoure Nath
7. Teetarwara	10	Mahadev Nath

234. All other communities residing in village Bhangarh have got their respective caste panchayats and approach the patels or the headmen as and when a dispute arises. The workings of these panchayats are the same as detailed for the Jogis.

235. It is worthy of note that none of these patels is an elected member of the Gram Panchayat set up under the Scheme of democratic decentralisation of the State Government.

CHAPTER V

CONCLUSION

So this is how BHANGARH, an object of interest to anthropologists, historians, students of social-sciences and intelligent laymen, lives and works. The 341 souls who inhabit it have no shop, no hospital or medicine man, no school or teacher to look after them.

237. It should not surprise the reader, who has plodded through the previous pages, if he were told that the Bhangarhians are not in need of them either.

238. The reason for this apparent self-abnegation is not far to seek. The inhabitants the 1194 residents who include among them kumhars (potters), dhobis (washermen), pansaris (grocers), halawais (confectioners), sonars (gold-smiths), lakheras (bangle-makers), darjis (tailors), khatiks (butchers), silawats (stone carvers), etc., of the adjacent village Gola-ka-Bas are ever ready to minister to their wants. The close association in day-to-day life of the people of the two villages has integrated them so well that the separateness established and perpetuated by the revenue records and functionaries is of little consequence even administratively.

239. The settlement, which four centuries ago was looked down upon by the proud rajas of Bhangarh as fit for residential purposes of the *golas* and *golees* (hereditary slaves), has not only given shelter to the refugees from that same Bhangarh but is also looking after all their material needs as well.

240. The 595 males and 554 females of Gola-ka-Bas are grouped in 221 households, and belong to 23 different communities. They live in 232 pukka and kutcha houses. The area of the village is just 575 acres less than one-thirteenth of Bhangarh. In everything except fields and farm-

lands, it is bigger, richer, better informed and more advanced than the latter. It can be said that the four Bhangarh *dhanis* are just like four appendages or addicaments on the periphery of Gola-ka-Bas.

241. The problem of the 8 communities living in the four *dhanis* of Bhangarh are diverse. The land-owning, well settled families of Jogis, Brahmins, Minas and Chamars-people with established links and some what stable incomes are contented and happy in a way. This can not be said of the Banjaras and the Kolis, who sought shelter in the village 3 and 10 years ago respectively. The Kolis perform numerous odd jobs to supplement their incomes. Some of them work as bandmen of a sort and others as assistants in floor-mills and as general stand-bys in various establishments. The Banjaras, however, have not yet found satisfactory roots in the soil to lead tolerably comfortable lives. Their nomadic bearing and forth-right manners probably create difficulties for them.

242. The country has been passing through a period of transition. The last 17 years have been an age of construction, of Five Year Plans, of gigantic schemes and momentous changes. This is common knowledge in cities and towns where the people have begun enjoying first fruits of these vast national efforts. In the villages, however, not much has happened to change the even tenor of life so characteristic of the last mediaeval ages or, say, even of the last century.

243. But there are things which do not need any elaborate plans to be drawn up, which the villagers can do for improving their condition. Can not a village like Bhangarh, for instance, have better approach roads to different *dhanis* from the main Dausa-Alwar asphalted highway made

by the *dhani*-dwellers themselves ? Can not a village like Gola-ka-Bas arrange to keep its main lanes clean instead of allowing a wide drain to pass through the middle of it as at present ? Why should the householders throw dirt and filth, swept off in the morning, before the doors of their neighbours ? Why should everyone spit and urinate in front of his or his neighbour's shop or house ? Can not the residents of Gola-ka-Bas have water supplied to them from the Dhappalpura well through pipes ? Can not some of the 222 literates in this village teach their brothers to read their beloved Ramayan ? There are a hundred and one things which the villagers can do for themselves but for lack of realization of civil responsibilities.

244. It is not the purpose of this monograph to spell out suggestions for improvement in details. To advise founding of co-operative societies when almost all the members will necessarily be illiterates, and mere pawns in the

powers of the petty local bosses, or to recommend expansion of marketing facilities when few things worth marketing are produced, or to advocate establishment of factories when raw materials not being locally available the plans are financially unsound, or to counsel mechanisation of agriculture when not one of the 65 ploughs in the village is even a bullock-drawn iron one, is not worthwhile.

245. Let us aim at giving food to the hungry before we plan to give more to the half-fed; let us aim at covering the nakedness of the luckless before we think of manufacturing finer varieties for people; let us arrange to supply them germ-free water before we furnish the rural hospital with standard steel furniture and costly medicines; and let us, above all, educate the simple village-folk by dissemination of correct information and practical ideas.

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APPENDIX I

ॐ गुरुजी आद अलील पुरुष गुरु दोनों भाई । नहीं ची बहन नहीं चा भाई, नहीं चा गऊ कसाई । मर गई गौरां रह गया रुंड । हाथ पांव पिंजर की कला, श्योदर्शन की भेली कला । ले गौरां जल उतरी हुया मीन का टाट बाट । पांच संब पानतंत ले अपनी माता पारबतीजी अपने हात ।

ॐ गुरुजी कौन सा संख देवगुल साजे । कौन सा संख सुकल पसारा । कौन सा संख ले उतरे पारा । पढ़ो गुण गायत्री सारा । पहिला संख देवगुल साजे । दूजा संख सुकल पसारा । तीजा संख ले उतरे पारा । पढ़ो गुण गायत्री सारा । छः मास जोगी अठनगरी करीं, कौतर से दुरगा ले उतरी सोना सींगी रूपा खुरी । मंड पढ़ंची जमघटी नंदी बैतरणी, येई पाँड गौड़ पंतारां की । ब्रह्मा महसर महसर सार, संखढलां से पूजिये जीव को दीजिये श्योपुरी का बास । ढलकन्त संख पावन्तमो, ॐ गुरुजी क्रिया करतां नहीं छै दोष ।

ॐ गुरुजी पहिला संख कौन को दीजे । पहिला संख चंद्रमा को दीजे । ऊठो चंद्रमा सूतक पातक झेलो बारा, पढ़ो गुण गायत्री सारा । छः मास जोगी भ्रमनगरी करीं, कौतर से दुरगा ले उत्तरी सोना सींगी रूपा खुरी । मंड पढुं बी जमघटी नंदी बैतरणी, थेई पौंड गौड पंतारा की । ब्रह्मा महसर महसर सार, संखढलां से पूजिये जीव को दीजिये श्योपुरी का बास । ढलकन्त संख पावन्तमो, ॐ गुरुजी क्रिया करतां नहीं छै दोष ।

ॐ गुरुजी दूजा संख कौन को दीजे । दूजा संख सूरज को दीजे । ऊठो सूरज करो सुकल पसारा, सूतक पातक बेलो बारा, पढ़ो गुण गायत्री सारा । छः मास जोगी अठनगरी करी, कौतर से दुरगा ले उतरे सोना सींगी रूपा बुरी । मड पट्टी जी जमघटी नंदी बैतरनी, थेई पाँड गौड पंतारा की । ब्रह्मा महसर महसर सार, संखडलां से पूजिये जीव को दीजिये दयोपुरी का बास । डलकन्त संख पावन्तमो, ॐ गुरुजी क्रिया करतां नहीं छै दोष ।

ॐ गुरुजी तीजा संख कौन को दीजे । तीजा संख माता पारवती को दीजे । उठो माता पारवतीजी संख का करो बिचारा, सूतक पातक भेलो बारा, पढ़ो गुण गायत्री सारा । छः मास जोगी भठनगरी करीं, कौतर से दुरगा ले उतरी सोना सींगी रूपा खुरी । मंढ पड़ुंची जमघटी नंदी बैतरनी, थेई पाँढ गौड पंतारां की। ब्रह्मा महसर महसर सार, संखढलां ले पूजिये जीव को दीजिये श्योपुरी का बास । ढलकन्त संख पावन्तमो, ॐ गुरुजी क्रिया करतां नहीं छै दोष ।

ॐ गुरुजी चौथा संख कौन को दीजे । चौथा संख संतन को दीजे । संत गया कौलासां लेय, वहां बैठा गोरख मछंदरनाथ । ऊठो गोरख मछंदरनाथ संख का करो बिचारा, सूतक पातक झेलो बारा , पड़ो गुण गायत्री सारा । छः मास जोगी भ्रमनगरी करीं, कौतर से दुरगा ले उतरी सोनां सींगी रूपा खुरी । मंड पट्टंची जमघटी नंदी बैतरनी, थेई पौंड गौड पंतारां की । ब्रह्मा महसर महसर सार, संखढलां से पूजिये जीव को दीजिये श्योपुरी का बास । ठलकन्त संख पावन्तमो, ॐ गुरुजी क्रिया करतां नहीं छै दोष ।

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

	Total	Male	Female
1. Total No. of Members			

1. Total No. of Members

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

[illegible]

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**

<i>Male</i>		<i>Female</i>	
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 goddess
2. Belief in Particular spirits 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, persons, 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, fertilisers etc. ?
5. Has the Household's cultivated area and yield of crops increased in recent years ?
6. Has there been any improvemet 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 peculiar 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-Ascetic 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-Coöperative 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) Transferring ownership rights to the tillers 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 been effected by above.
- (i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
- (j) Measures abolishing forced and bonded 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-Shops-wells (Irrigating & Drinking), ponds, streams etc.
Agricultural fields-pasture-jungles-burning ghat or grave-yards.
Main communities-Settlement pattern.

**INSTRUCTIONS 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 far. 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 effort 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 different 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 information 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, loss of any limb or any serious contagious disease like leprosy, etc., the same should also be clearly mentioned after proper enquiry and observation.

(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:—*

It 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 houses and their construction as to whether they are in a row, leaving lanes and bye-lanes in between such rows or in mixed but undefined pattern.

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

You should observe the different shapes and outer 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 latrine 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 villages are not lighted during the night daily. It 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, ground-nut 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 later on.

You will also notice that different communities have different hair style. This will be particularly noticeable in the case of women. Hair style serves 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 thorough 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 merry-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. Of course 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 a 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 sustenance 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 correlated 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 easily 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 based. It will certainly enrich the monograph if you also bring along with you even rough sketches of whatever interesting things you come across 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 described. 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 the 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 or 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, stature, 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? Have 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 Panchayat may be indicated. Thus you have to broadly describe how village is being actually administered by the Community and by the 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 Ramdeoiji, 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?

(xi) *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 Dry 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 marketed? Is the produce of the village marketed 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 succeed 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.



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ABOUT THIS MONOGRAPH

Located on a site believed to have been a factory station of the stone-age man, village Bhangarh is situated by the side of the mediaeval ruins of a once prosperous township of the same name.

Several legends are connected with its glorious past and colossal ruin. The Kanphata Jogis, an important community of the village, are intimately connected with its past. They continue to bear great influence on its population.

This monograph attempts to trace the history of Bhangarh and project the socio-economic life of people who reside in four hamlets which constitute this village.

Photographs on the cover & inside : Shri P. C. Acharya

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