PRG. 171 D 5 (N)
1,000

सत्यमेव जयते

# CENSUS OF INDIA 1961

VOLUME XIV

# RAJASTHAN

## PART VI - D

## VILLAGE SURVEY MONOGRAPHS

## 5. AGHAPUR

*Field Investigation and First Draft by*
G. D. AGARWAL

*Final Draft by*
G. R. GUPTA

*Editor*
C. S. GUPTA
OF THE INDIAN ADMINISTRATIVE SERVICE
*Superintendent of Census Operations, Rajasthan*

1969

# FOREWORD

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

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

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

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

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

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

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

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

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

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

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

*New Delhi,*
*July 30, 1964.*

A. MITRA
*Registrar General, India*

**Villages selected for the Survey**

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

## PREFACE

SITUATED on the slopes of a hillock besides the Keoladeo Ghana wild life and bird sanctuary near Bharatpur town is the ancient village called Aghapur. Notwithstanding the fact that it lies so near a growing town and a famous heronry which attracts a large number of visitors from all over the country and abroad, the village does not show any sign of advancement and people remain conservative in outlook and unaffected by modern ideas. This village is the subject of the socio-economic study contained in the present monograph.

The study was firstly made by Shri G.D.Agrawal, M.Com in the company of Shri N.D. Sharma, a former Investigator of this office in April, 1961. The work was, however, completed by Shri G.D. Agrawal alone who conducted further investigation in June, 1962. Shri G.R.Gupta, who prepared the final report, visited the village in the company of the Investigator. Photographs for this report was taken by Shri Prakash Chandra. Dr. U. B. Mathur, Deputy Superintendent Census Operations, Rajasthan, has assisted me in editing this report while Shri M.M.Goyal, Investigator has seen it through the Press. I thank them all.

I am specially thankful to Shri A. Mitra, Ex-Registrar General, India and Dr. B. K. Roy Burman, Officer on Special Duty in the Registrar General's office for their guidance in this work.

Rambagh Palace Annexe,
Jaipur.
1st January 1969.

C. S. GUPTA
Superintendent of 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-C | ... | 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

## CONTENTS


| | Page |
|---|---|
| FOREWORD | (iii) |
| PREFACE | (vii) |
| CHAPTER I — THE VILLAGE | |
| Introduction - Approach and location - Physical aspects - Birds - Reason for selection of the village for survey - Climate - Residential pattern - Communication - Important public places - Crematorium - Sources of water - Welfare and administrative institutions - Market - History of the village - Gujar. | 1 |
| CHAPTER II — THE PEOPLE AND THEIR MATERIAL EQUIPMENT | |
| Ethnic composition - Kachhi - Jat - Banjaras - Punjabis - Kumhar - Nai - Lodha - Language - House type - Housing accommodation - Health and Sanitation - Dress - Ornaments - Household goods - Food and drink - Hair-dressing and body decorations - Life cycle - Birth Name-giving ceremony - Marriage - Death. | 12 |
| CHAPTER III — ECONOMY | |
| Livelihood classes - Irrigation - Tools and implements - Utilisation of produce - Animal husbandry - Village industries - Trade and commerce - Other occupation - Primary and subsidiary occupations - Income - Expenditure - Indebtedness. | 23 |
| CHAPTER IV — SOCIAL AND CULTURAL LIFF | |
| Age and marital status - Literacy - Family structure - Intra-family relationship - Inheritance of property - Leisure and recreation - Fairs and festivals - Folk songs - Religion - Village organisation - Inter-caste relationship - Caste panchayat - Statutory panchayat - Co-operative society - Family planning. | 31 |
| CHAPTER V — CONCLUSION | 41 |
| BIBLIOGRAPHY | 42 |
| SOME GLIMPSES OF AGHAPUR | 43 |
| APPENDIX (Household & Village Schedules and Instructions) | i |

# VILLAGE AGHAPUR

TEHSIL BHARATPUR

DISTRICT BHARATPUR

# CHAPTER I

## THE VILLAGE

BARELY at a distance of 10 km from Bharatpur and 58 km from the historic city of Agra, the small village of Aghapur is situated (27°2′ N, and 77°4′ E, longitude, height from M.S.L. 282m.). The nearest airports are at Agra, Delhi and Jaipur, the latter two being 181 km. from the village. The nearest railway station is Bharatpur Junction on broad-guage Delhi-Bombay route and on metre-guage Agra-Jaipur route of the Western Railway. By road one has to travel from Delhi to Mathura 139 km. and then turn to right for Bharatpur for reaching the village. The distance between Mathura and Bharatpur is 37 km. Jaipur and Bharatpur are connected by a National Highway which further leads to Agra.

### Approach and location

2. The approach to the village is easy and convenient. On the northern extremity of the town of Bharatpur there is a gate which was constructed in the year 1921 to commemorate the visit to Ghana of His Royal Highness the Prince of Wales. The metalled road through the gate goes right upto the town of Dholpur, but at the 6th km stone on the road a kutcha diversion of about half a kilometre by the side of a pond, leads to the village of Aghapur.

3. Aghapur is located on the slopes of a hillock known as the *khera*. It is bounded on the north by the village of Kanjaron-ka-bas, on the east by village Darapur, on the west by village Kaproli, and on the south by the Ghana forest. The village is included in the panchayat Simiti which has its headquarters at village Sewar, situated at a distance of 8 km. from Bharatpur. There is a Post Office in the village. The Police Station, the Hospital and the P. W. D. rest house are at Bharatpur. There is also a Forest Rest House in Ghana known as Shanti Kutir. It is a gift to the Ghana Birds Sanctuary by His Highness the Maharaja of Bharatpur. It is a compact two-storey brick buildings set amidst a large open ground, off the main road. The place breathes an air of peace and relaxation and fully justifies its name Shanti Kutir. It is looked after by a Game Ranger whose services as a guide are available to the visitors.

### Physical Aspects

4. The *Khera* mound on the slopes of which Aghapur is situated, is about 15m. high. It consists of a stratification of blackish grey rocks. On the northern side of the *khera*, is a deep fissure at the bottom of which some 12 m. or 13 m. below the apex is an abode of about a dozen pythons which hibernate in winter and creep to the top of the mound and kill such animals as fall a prey to them. During a summer it is said that some 8 years ago a big python caught in its jaws a she-goat and was about to swallow it when the village people saw it. A crowd was soon collected and, in their enthusiasm to rescue the goat, they mercilessly attacked the python. When spears and swords did not prove of any avail, they brought a saw and used it so well that the python died. The goat however could not be saved. The *khera* is enveloped in an atmosphere of historical antiquity and from its top, the visitor can have a fine view of the surrounding landscape which embosoms in itself the Keoladeo Ghana or *jheel* (lake) the unique duck shooting preserve of the former rulers of Bharatpur, and the picturesque Ajan Bund which impounds the waters of the Gambira and Banganga rivers. With the advent of independence in 1947, the future of Ghana appeared to have fallen into jeopardy; but through the sustained efforts of the Bombay Natural History Society, the Indian Board for Wild Life and the farsightedness of the Government of Rajasthan, the place has been transformed into a Wild Life and Breeding Water-bird Sanctuary since 1956-57. Its continuance for the benefit and enjoyment of the future generations of bird-lovers has thus been ensured.

5. An annual feature of the *khera* mound is that the inhabitants of village Kaproli, which lies in the bed of the Ajan Bund, have to leave their homes and shift for three months, July to September, and live temporarily at the top of the *khera*. They shift from the village with bag and baggage and bring their cattle and animals also with them. Two *Sadhus* stay in the temple of Gopalji to take care of what is left behind. The village people make arrangements for their food and clothing. They make provision of quantity of flour, ghee, salt, oil, match-boxes and other articles of day-to-day use for three months as it is impossible for the *Sadhus* to leave the village when the Ajan Bund is flooded after the rains Start. Later when the water of Ajan Bund is sluiced into the Ghana, its bed dries up quickly, The residents of Kaproii then return to their houses.

6. Keoladeo Ghana takes its name from the temple of Shiva, called as Keoladeo Mahadeo, which is situated a distance of about 3 km from Aghapur. Ghana has its origin in Sanskrit (ghan) meaning dense. Keoladeo Ghana is a natural depression of over 7,000 acres. A great part of it is covered with a jungle of small trees and shrubs such as the Babool (*Acacia arabica*), Kandi *(Prosopis spicigera)* and other species of a semi arid region, interspersed by the densely foliaged Keli-kadamb *(Stephegyne parvifolia)*. In a season of normal rainfall (average 68.58 Cm) the depression gets filled up between July and September anb takes the from of a shallow expanse of water in which reeds, sedges, lotuses, duckweed and a variety of other floating aquatic vegetation abounds.

7. When the monsoon is over Ghana begins to dry up rapidly and it becomes necessary to inundate it with the waters of the Ajan Bund. If this were not done Ghana would become and remain so dry during the winter that myriads of wild ducks and geese which immigrate from Siberia and Central Asia, and for which the Ghana is so famous will no longer be attracted by it. During the monsoon season Ghana becomes a paradise for birdwatchers and hordes of them are attracted to it.

8. The following account of the Ghana taken from the brochure *Breeding Waterbird Sanctuary*, published by the Bombay Natural History Society will be of special interest to all bird lovers :

> "The enormous congregations of non-migratory or 'resident' waterfowl that assemble to nest here from long distances over the surrounding contry have to be seen to be believed. The place is transformed into one gigantic heronry and the crowns of the partially submerged trees become covered with masses of twig-platform nests of assorted sizes in higgledy-piggledy closepacked tiers. Five or six species of birds commonly build in a single tree cheek by jowl, the nests often running into one another. There is no communal segregation of the species or any apparent selection of the nesting associates, though it may happen that a particular section of the lake is favoured by one species of bird while a different species forms the majority in another quarter. The birds which a casual visitor to the heronry at this time is most likely to see in the greatest abundance are Storks (2 species), White Egrets (3 species), Darter or Snake-bird, White-Ibis, Spoonbill and Grey Heron. Many others also nest here in smaller numbers or less obstrusively in the reeds and bushes or on the ground. Among these are the Moorhen, Pheasant-tailed Jacana, Purple Coot, White-breasted Waterhen, Paddy Bird, Night Heron, Nukta or Comb Duck and Little Grebe or Dabchick. Pairs of Sarus Cranes with their sonorous trumpeting, fantastic 'dancing dervish' courtship displays, and large rubbish mound nests, are a spectacular feature of the marshy environs of the Ghana. At the tail end of the breeding season and all through the winter months, the bird population of the lake swells up to gigantic proportion by the addition of the adolescent broods of the year augmented by the arrival of the regular cold weather immigrants; flocks of Pelicans, thousands upon thousands of Wild Duck (of at least 15 species) and swarms of Grey Lag and

Barheaded Geese. Amongst the rarer but most spectacular and delightful winter visitors are the snow-white Siberian Cranes with black wing-tips and reddish naked head and legs. A small flock or two of these may be found may be found in most normal seasons keeping to themselves unobtrusively on the swampy edges of the more secluded parts of the lake, or flying over in orderly V-formation.

"To sustain this vast concourse of fish and frog-eating birds and the ever-hungry insatiable young during several months in the year, the quantities of food needed are truly impressive. They are an indication of the abounding richness of the Ghana as a source of fish supply. A rough estimate recently made by a competent ornithologist, is approximately one square mile of the lake then occupied by two or three thousand pairs of nesting Painted Storks, not counting the hordes of their associates showed that while the young remained in the nest the food requirement of parents and young in this particular community was of the order of 8 to 12 thousand lb. per day that is, 3½ to 5½ tons. Thus during the 30 ta 40 days of the nesting period alone, calculating on a minimum round figure of only 3 tons per day, it is seen that 90 to 120 tons of fish would be needed to sustain this small fraction of the total breeding populatiron of one single species The Cormorants, far greater in numbers and more exclusively fish-eating, must need a still larger supply.

"As the young birds become grown enough to fend for themselves, and as the water dries, the annual congregation gradually breaks up and the bitds disperse over the countryside in saerch of alternative and less congested feeding grounds. To what distances these local dispersals take them is not known, but it is intriguing that one of the Openbill Storks marked as a nestling in September 1956 with an aluminium ring of the Bombay Natiural History was recovered at Sandila, Hardoi Distt. in Uttar Pradesh on 25 th November, 1956, a Straight line distance of about 130 miles. Many of the identical species of water birds also nest in South India and Ceylon during the winter months (Nove mber to February-March), these taking advantage of the N. E. monsoon. It is interesting to speculate whether any of our Rajasthan birds migrate as far south in years when the S. W. monsoon rainfall has been deficient in N. India."

9. Ghana with its 168 varieties of birds which impart to it a lyrical beauty thus forms the most interesting and attractive place for the tourists in general and bird watehers in particular. Its proximity to the town of Bharatpur tends to give it an air of incongruity, fai within a few miles of the city streets live countless birds and wild animals apparently at peace with their natural surroundings. It is a unique place in India, and it ranks high among similar other places in the world. Its easy accessibility and its nearness to the historical places of Deeg, Fatehpur Sikri and Agra bring it within the it erary of the tourists.

10. Shooting is strictly prohibited in the Ghana sanctuary, the total protected area of which is 34 Sq. km. His Highness the Maharaja of Bharatpur has, however, been given exclusive right of shooting therein. Birds start coming each year in September and go back in March. The stone tablets put up at the place show that three Viceroys during their visits to the sanctuary got 4,000 marks each, the highest number of 4,273 birds had been shot in a day's shoot in the year 1938 by Lord Linlithgo. It is believed that at least fourteen varieties of migratory birds pass the winter in Ghana. It staggers one's imagination to think that in doing so they cross the Himalayas twice every year and fly non-stop for hundreds of miles. It is reported that in the winter of 1962-63 several birds were 'ringed' before they took off on their return flight to Russia. The presence of some of them was later reported from Moscow. The Siberian Crane appers to have a special fancy for Ghana and does not go anywhere else in its trans-Himalayan journey.

11. As the water recedes with the coming of the hot weather the grass that grows up in its

place provides excellent grazing for the cattle of Bharatpur city and its neighbourhood.

12. The following list gives an indication of the birds that may be seen in Ghana during the month of October i.e. before the winter migrants are in:—

**Crows**

Jungle Crow *(Corvus macrorhyuehos*
House Crow *(Corvus splendens)*
Tree Pie *(Crypsirina vagabunda)*

**Babblers**

Jungle Babbler *(Turdoides somervillei)*
Large Grey Babbler *(Turdoides malcolmi)*
Common Babbler *(Turdoides caudata)*

**Bulbuls**

Redvented Bulbul *(Pycnonotus cafer)*
Whitecheeked Bulbul *(Pycnonotus Leucogenys)*

**Creepers**

Spotted Grey Creeper *(Salpornis spilonots)*

**Thrushes, Robins Chats**

Indian Robin *(Saxicoloides fulicata)*
Redstart *(Phoenicurus ochruros)*
Brown Rock Chat *(Cercomela fusca)*
Bluethroat *(Erithacus svecica)*

**Flycatchers**

Redbreasted Flycatcher *(Muscicapa parva)*
Whitebrowed Fantail Flycatcher *(Rhipidura aureola)*
Greyheaded Flycatcher *(Culicicapa ceylonesis)*

**Shrikes**

Rufousbacked Shrike *(Lanius schach)*
Baybacked Shrike *(Lanius vittatus)*
Common Wood shrike *(Tephrodornis pondicerianus)*

**Minivets**

The Small Minivet *(Pericrocotis cinnamomeus)*

**Drongos**

The Black Drongo *(Dicrurus macrocercus)*

**Warblers**

Great Reed Warbler *(Acrocephalus stentoreus)*
Lesser Whitethroat *(Sylvia curruca)*
Rufousfronted Wren Warbler *(Franklinia buchanani)*
Booted Warbler *(Hippolais caligata)*
Greenish Willow-Warbler *(Phylloscopus trochilodes)*
Tailor Bird *(Orthotomus sutorius)*

**Mynas and Starlings**

Rosy Pastor *(Sturnus roseus)*
Common Myna *(Sturnus tristis)*
Bank Myna *(Sturnus ginginianus)*

**Sparrows, Weaver Birds**

Whitebacked Munia *(Lonchura malabarica)*
Yellowthroated Sparrow *(Petronia xanthocollis)*
House Sparrow *(Passer domesticus)*

**Swallows**

Redrumped or Striated-Swallow *(Hirundo daurica)*

**Wagtails**

Yeliowheaded Wagtail *(Motacilla citreola)*

**Larks**

Redwinged Bush Lark *(Mirafra erythroptera)*
Short-toed Lark *(Calandrella brachydactyla)*

**White Eyes, Sunbirds and Flowerpickers**

Purple Sunbirds *(Nectarina asiatica)*
White-eye *(Zosterops palpebrosa)*
Tickell's Flowerpecker *(Dicaeum erythorhynchum*

**wood Peckers**

Galdenbacked Wood pecker *(Dinopium bengalensis)*

**Barbets**

Crimsonbreasted Barbet or Coppersmith *(Megalaima haemacephala)*
Koel *(Eudynomis scolopaceus)*
Crow Pheasant *(Centropus sinensis)*

**Parakeets**

Roseringed Parakeet *(Psittacula krameri*

**Rollers and Bee Eaters**

Indian Roller or 'Blue Jay' *(coracias bengha lensis)*
Bluecheeked Bee-eater *(Merops superciliosus)*
Small Green Bee-eater *(Merops orientalis)*

**Kingfishers**

Whitebreasted Kingfisher *(Halcyon smyrnensis)*
Indian Small Kingfisher *(Alcedo atthis)*

**Hornbills, Swifts and Hoopoe**

Grey Hornbill *Tockus birostris)*
Indian Swift *(Apus affinis)*
Hoopoe *(Upupa epops)*

**Owls**

Dusky Horned owl *Bubo coromandus)*
Spotted Owlet *(Athene brama)*

**Vultures**

Whitebacked Vulture *(Gyps bengalensis)*
King Vulture *(Turgos calvus)*
Scavenger Vulture *(Nephron percnopterus)*

**Eagles, Hawks etc.**

Hobby *(Falco severus)*
Pallas's or Ringtailed Fishing Eagle *(Haliaetus leucoryphus)*
White-eyed Buzzard *(Butastur teesa)*
Pariah Kite *(Milvus migrans)*
Shikra *(Accipiter badius)*
Pale Harrier *(Circus macrurus)*

**Pigeons and Doves**

Common green Pigeon *(Treron phoenicopterus)*
Blue Rock Pigeon *(Columba livia)*
Indian Ring Dove *(Streptopelia decaocto)*
Little Brown Dove *(Streptopelia senegalensis)*
Red Turtle Dove *(Streptopelia tranquebarica)*

**Sandgrouse and Game Birds**

Common Sandgrouse *(Peterocles exustus)*
Peafowl *(Pavo cristatus)*
Grey Partridge *(Francolinus pondicerianus)*
Black Partridge *(Francolinus francolinus)*

13. It will not be out of place here to give a short description (based on the notes in the diary of the Divisonal Forest Officer, Bharatpur) of the more prominent species of water birds which nest in Keoladeo Ghana in normal season. The most attractive of these are the Storks of which there are two types :-

( i ) Openbilled Stork *(Anastomus oscitans)*. It is called Gungla or Ghonghila in local dialect. It is about 3 metre high. Its white or greyish white with glossy black in wings and tail. It has a large, heavy reddish or greenish brown bill with slightly arching mandibles, leaving a narrow gap between them. Its legs are dull pinkish.

( ii ) Painted Stork *( Ibis leucoccphalus )* Local name : Janghil Dhok or Dokh. It is larger than the openbilled type, about 1 m. high with white plumage, closely barred and marked with glistening greenish black, and with a black band across the lower breast. It is delicately rose-pinked about the shoulders and in its wings. It has a long heavy yellow bill curved near the tip and unfeathered waxy yellow face. Its legs are reddish brown. The next species which attracts the onlooker's attention is that of Egrets locally called *bagla.*

( i ) Large Egret *(Egretta alba)* Local name *Bada Bagla* or *Malang* bagla. It has plumes on the back only which are long and falling over beyond tail. Its bill is black and yellow, has bare

skin in front and behind. It has greenish eyes, and its legs and feet are black. It has no crest.

(ii) Lesser Egret *( Egretta intermedia )* Local name : *Kilchia* or *Karchia bagla* : It has plumes on the back as well as on the breast. Its bill is black and yellow. The skin of its face is bare and yellowish, and its legs and feet are brownish black. It has no crest.

(iii) Little Egret *(Egretta garzetta)* Local name : same as (ii) above. It has plumes on the back and on the breast, and has a drooping crest of two long narrow feathers at back of head. It has black bill and greenish yellow facial skin. Its legs are black and feet largely yellowish.

( iv ) Grey Heron *( Ardea cinerea )* locally known as *Nari* ; *Kabood*, *Anjan*. It is less than a metre high and is a lanky storklike bird, ashy grey and white, with a long slender neck, narrow head with a black crest and pointed yellow bill. It has marked black-dotted line down middle of the foreneck. Its legs are greenish or yellowish brown.

( v ) White Ibis *(Threskiornis melanocephalus)* Local name (*Munda ; Safed baza*. Its size is that of a large hen. It is white overall, with naked black head and neck and long and slender black down-curved bill. In breeding its plumage acquires some slate grey tint about the shoulders and wings and pointed ornamental plumes at base of neck.

( vi ) Spoonbill *(Platalea Eucorodia)* Local name : Chamcha. It is a long-legged bird a little, larger then duck. It has snow-white plumage, long neck and black legs. It has a spoon shaped bill with a distinctive blackish and yellow tinge. In breeding its plumage has a long full crest at the back of the head, and a broad yellowish brown band at the base of the neck.

( vii ) Darter or Snake bird *(Anhinga melanogaster)* Local name *(Pandubi)*. It is about the size of a kite, overall black, with silver-grey streaks on the back, long slender snake-like brown velvety head and neck, pointed black and yellow bill, and long stiff wedge-shaped tail

14. Another interesting species is that of the Cormorants. These are locally known as *Jalkawwa* or *Pankawwa* and are distinguishable in three sizes.

( i ) Large Cormorant *( Phalacrocorax carbo)* which is of the size of the domestic duck. In breeding its plumage is glossy bronze brown and black with the head and neck largely mixed with silky white feathers. The skin of the pouch is bare and yellow, while the rest of the face and throat are white. An oval white patch on flanks is conspicuous in flight. In non-breeding ones the plumage of the head and neck become all black and the white patch on the flanks disappears.

( ii ) *Lesser Cormorant or Shag (Phalacrocorax fuscicollis)* This is smaller than the Large Cormorant but otherwise similar. It is in breeding that its plumage is best differentiated from the Large Cormorant, as also from the Little, by a pure white tuft of feathers behind the eye, and speckles on sides of head and neck.

(iii) *Little Cormorant (Phalacrocorax niger).* This is the smallest of the three varieties and is of the same size as the Jungle Crow and may be confused with the second type unless the two are seen side by side. It lacks the white tuft behind the eye.

15. The charm of Ghana is greatly enhanced by the presence of about a dozen panthers and more than two thousand black bucks. Besides these there are hundreds of spotted deer, numerous blue bulls and wild boars and stags *(sambhar)* and other wild animals which can be admired from a close range. A speciality of the Ghana is the python of which there are said to be no less than forty, some of them of huge size weighing not less than five or seven maunds ( A maund= 87 Lbs ).

**Reason for selection of the village for survey**

16. The village Aghapur, was selected for survey mainly on account of its vicinity to the picturesque Ghana and to study its influence on the life of the villagers who reside so near to it. Another reason for its selection was the commnuity

occupying the village, the Gujars, which played an important role in the history of Rajasthan. The village is a multi-community village and it would be interesting to study the customs and manners of the Gujar community in juxtaposition with others.

**Climate**

17. The climate of Aghapur is dry and hot in summer, and cold in winter. The residents suffer a good deal from malarial fever and rheumatism during the rainy months owing to the large areas of surrounding land being under water. In the hot months a strong west wind blows, often night and day. The maximum temperature recorded at Bharatpur is 42°c and minimum 5°c. The average rainfall is 26 Cm. The figures for the decade from 1951 to 1960 are given below :—

| Year | Rainfall (In Cms) |
|---|---|
| 1951 | 94.43 |
| 1952 | 61.03 |
| 1953 | 28.44 |
| 1954 | 38.35 |
| 1955 | 81.63 |
| 1956 | 58.80 |
| 1957 | 91.71 |
| 1958 | 46.05 |
| 1959 | 48.71 |
| 1960 | 53.46 |

Ghana may be visited profitably between August and May. There is, however, no restriction on visits to the sanctuary in the closed season.

18. The total area of the village is 1,513 acres and the population during 1961 was 599. During the Census of 1951 the population of the village was 422. Thus there is an increase of 43% which is due, apart from the general increase, to immigration of 6 Punjabi households consisting of 31 persons. The density of population is 101 per sq. km. The number of households of various Communities residing in the village are given in the following table:

| Community | No. of Households | Persons | Males | Females | Percentage total population |
|---|---|---|---|---|---|
| Gujar | 43 | 192 | 107 | 85 | 32 |
| Kachhi | 19 | 112 | 66 | 46 | 19 |
| Jat | 15 | 66 | 35 | 31 | 11 |
| Banjara | 15 | 90 | 53 | 37 | 15 |
| Brahmin | 10 | 42 | 23 | 19 | 7 |
| Sikh | 6 | 31 | 21 | 10 | 5 |
| Kumhar | 3 | 18 | 10 | 8 | 2 |
| Nai | 3 | 14 | 9 | 5 | 2 |
| Lodha | 2 | 11 | 6 | 5 | 2 |
| Gadariya | 1 | 10 | 9 | 1 | 2 |
| Kadera | 1 | 4 | 2 | 2 | 1 |
| Bhangi | 1 | 9 | 4 | 5 | 2 |
| Total | 119 | 599 | 345 | 254 | 100 |

**Residential pattern**

19. The village is divided into two wards one consisting of 15 houses of Gujar and other communities, and the other consisting of only Gujar households. The village is represented by Shri Munshilal the Ward Panch, and Shri Nawal Singh Gujar the Up-Sarpanch. The village comprises of 10 separate *thoks* (clusters) of the different communities. The *abadi* in the village proper is spread over the slopes of the hill at separate places, each community having its separate entity. The houses of the higher castes are in the centre of the village while those of the lower at the outskirts. The village is intersected by three lanes and two bye-lanes which are very dusty and lack in cleanliness. Apart from the village proper there are 9 hamlets which are located around the Khera within a radius of a kilometre. The following table gives the names of hamlets and communities residing therein. The names of the *dhanis* (hamlets) are derived from the names of persons who established them or from their local vicinity.

| Name of hamlet | No. of Households | Community residing therein |
|---|---|---|
| 1. Samnya-ka-Nagra | 2 | Jat |
| 2. Nagra Kurka | 2 | Jat |
| 3. Nagra Chauba | 4 | Kachchi and Jat |
| 4. Nagra Sheosingh | 6 | Punjabi |
| 5. Nagra Banjara | 15 | Banjara |
| 6. Nagra Poonth | 2 | Gujar |
| 7. Nagra Bichhmora | 4 | Jat |
| 8. Nagra Chak Nau | 2 | Jat |
| 9. Nagra Chak Chora-wali | 3 | Jat |

There are 79 house holds residing in the village proper and 40 households residings in the hamlets.

**Communication**

20. The backbone of transport and communication in the village is the bullock cart. There are a few *Raths* (four wheeled canopied chariots) drawn by bullocks and used on ceremonial occasions, 15 bullock carts and 40 cycles in the village. The latter are very convenient for reaching Bharatpur town where the village people have to go often. Five tongas driven by a horse are also available in the village and are frequently used by persons who visit Ghana and Bharatpur. There are two mares with Gujar households. The Kumhar families have a dozen donkeys.

**Important public places**

21. There is no place in the village which may be given the name of public place. People assemble in the *chopal* of some member of their own community and hold their meetings. The members of the Gujar community use the *chopal* of Narain Patel. The *chopal* Shri Pyarelal Brahmin serves as a meeting place for the members of the Brahmin community or for the meetings of the village as a whole. The meetings of the village Panchayat are held in the house of Shri Nawalsingh Gujar. There are two places of worship. In one the idol of goddess Chaumunda, which is said to have been excavated from the local hill, is installed on a small platform at one extremity of the village. Another is a small masonry structure in which there are a Shiva-Linga and the images of goddess Parvati and Shiva's sacred bull, Nandi. There is no one specially assigned look after these places of worship. The village people worship them according to their own ideas. The shiva shrine is situated near a well. When people go to fetch water from it, they pour a bucketful over the image. On the occasions of birth and marriage they burn incense and present a cocoanut and offer worship.

22. There is no monument or historical relic in the village. Some remains discovered from the Khera during the last decade are preserved in the museum at Bharatpur. The more important of them are :—

( i ) Ek-mukhi Shiva-ling, an idol about 3 ft. in length.

( ii ) a dwimukh or two faced lion.

( iii ) a figure of Yaksha about one foot in height, and

( iv ) Another Shiva-Ling about 1½ ft. high.

All these finds are made of red spotted stone and are said to belong to Shunga period i.e. about 100 B. C. The villagers believe that the excavation of the hill may reveal the remains of ancient monuments and hidden treasure which may throgh light on the history and ancient culture of the place and the surrounding region.

**Crematorium**

23. The crematorium for all the communities is situated on the western side of the village. There is no particular place marked for any particular community in the cremation ground.

**Sources of water**

24. There are 13 masonry wells in the village. They supply water for dirinking and washing as well as for irrigation. The water level is about 3 to 6 metres below the ground surface. The water is somewhat brackish in taste though on the whole healthy. On the occasion of construction of a new well the Gujars worship goddess Chamunda the day and hour of the worship is fixed in consultation with a Brahmin. Special preparation such as *ladoos* and *puris* are offered to the goddess when construction starts. The Pandit chants *mantras*

( Sanskrit verses ) to propitiate Varuna the god of water. When the work is complete worship is offered to goddess Chamunda again on some auspicious day. There are the remains of a tank which might have been in good condition in the past as is evidenced by the presence of two ghats. One is called the Gan Ghat. The other is used for the purposes of bathing and washing and for quenching the thirst of the cattle

**Welfare and Administrative Institutions**

25. Aghapur forms a part of the Village Panchayat which is comprised of 5 villages, viz., Aghapur, Dhirapur, Kanjron ka-bas, Lalpura and Kohini. The Patwari is the only person connected with village administration who maintains the revenue records of the village. There is no *patwarghar* there.

**Market**

26. There is a small shop run by a Sindhi who has recently come to the village. He stores common merchandise of everyday use such as flour, pulses, sugar, kerosene oil, chillis, salt, soap, etc. Bharatpur being very near the village, people obtain their requirements from the town and only in times of immediate necessity they go to the Sindhi's shop.

**History of the village**

27. The village, Aghapur, is supposed to have derived its name from a mythological character named *Agh* or Aghasur who was a commander of Kansa, the Ruler of Mathura, and maternal uncle of the celebrated Shri Krishna, whose account has been given in Srimad Bhagwat in its 12th Chapter. Therein it is stated how Shri Krishna when in his fifth year went out accompanied by the children of the *gwalas* (cow herds) to play in the jungle at some distance from Vrindaban, where Shri Krishna was being reared up by the celebrated Nand. Aghasur bore great enmity towards child Krishna because sometime back the latter, with his miraculous powers, had anihilated Pootana and Bakasur, the former being Agha's sister and the latter his elder brother. They had bene deputed by Kansa for Krishna's destruction Aghasur put on the form of a big python and lay in ambush to devour the party of children accompanying Krishna. Aghasur opened his mouth so wide that it looked like a big cave. Out of sheer inquisitiveness the party of the children entered the mouth of the monster and were gulped by him into his stomach. The Omnicient Shri Krishna was fully aware of the mischief thus caused and, with a view to rescue the children, he followed them immediately and, occupying Aghasur's throat, he magnified his form to such an extent that it became impossible for Aghasur to breathe. Ultimately he met his doom. The children who were sought to be devoured by Aghasur came out unhurt.

28. History has nothing in it to verify the legend. It may, however, be noted that the legend may have taken its credibility from the fact that the declivity on the western slope of the Aghapur mound *khera* to which a reference has already been made, is the home of a number of pythons. The word *Agh* itself means both, sin and a big serpent. There is no doubt, however, that Aghapur is a village of great antiquity as is proved by the relics found near the surface of the mound and which can be seen in the museum at Bharatpur.

29. It has been stated in 'Indian Archaeology' 1961-62 that painted Greyware Pottery has been discovered from Aghapur in the bed of the Gambhir river.

30. The following is a quotation from the 'Researcher', a Bulletin periodically issued by the Archaeology and Museums Department of the Government of Rajasthan.

> "The painted Greyware sites, so far noticed, are in Ajmer at Chosla, in Jaipur District at Gondi, Jodhpur and Bairath, and in Bharatpur district at Noh, Kama and Aghapur which suggest a late extension of this (Ahar) culture in this region through Yamuna tributaries. These sites are associated with another ware known as non-magalithic Black and Red ware. The types represented in it are similar to those in painted Greyware but for a few from

Agtari, which have affinities to those found at Anarli. This culture is succeeded by N. P. B. ware. If the date of N. P. B. ware in India is about 500 B. C. then the bulk of the painted greyware is earlier than that date. The main sites which yielded this pottery are connected in one way or the other with Mahabharat story. On the basis of the fact, it is possible to associate this ware with the early Aryans. (Page 38). Dr. H. D. Sankalia is of the view that :

"The painted Greyware holds a significant possition by being placed between the Harappan and the Northern Black polished pottery, by its specialised distribution pattern within the Ganges Valley, its association with the traditional Mahabharat sites."

31. On the basis of the views expressed above it can also be stated that Aghapur belongs to a period which may be taken as protohistoric (1500 B. C.).

32. The village is, however, shrouded in darkness regarding its history during the centuries prior to the advent of Muslim Rule in Delhi. It appears that during the Moghul times Aghapur with the surrounding areas was occupied by the Muslim Rulers and in course of time it passed into the hands of the later Hindu Rulers of Bharatpur.

33. It has been stated in the Misal Hakiat and Wazibul-Arz of village Aghapur of Samwat 1986 (1930 A. D.) that the Siradhana Gujar settlers came to this place in the year 933 A. D. Their ancestor, Mirta Choudhry, is believed to have eloped with a married woman of his community from Delhi and, to escape punishment by the community Panchayat, he hid himself in Aghapur.

**Gujar**

34. The Gujars are an ancient tribe and they have an interesting history behind them. The word 'Gujar' is derived from the Sanskrit word 'Gurjar'. It is believed that the community, which had 'Gurj' and 'axe' as their main weapon, were known as Gurjar. Some historians believe that 'Gurjar' is derived from Khazars a tribe that entered into India along with the Hunas. As early as 1030 A. D. Al-Biruni the renowned traveller, had written that the Gujars prevailed in the whole of Rajasthan. They are said to belong to the Rajput clan of the Chandra dynasty. According to Hoerule "the exact ethnic relation of the Gurjars to the Hunas is still very obscure. These may be generic names of the same people, or they may be specific names of sub-divisions of the same peoples ; or they may be names of two peoples differing ethnically, but driven by connected causes to settle in India. "Journal of Royal Asiatic Society 1905 pp 1). On Hoerule's authority D. R. Bhandarkar wrote in the Journal and Bulletin of Bengal Royal Asiatic Society XXI pp. 411 that in the earlier part of the 6th century A. D. a great invasion of Central Asian peoples, Huns, Gurjars and others, whose ethnic relation we do not know, took place. The same view is held by Dr. Vincent Smith, the renowned historian. He is also of the view that Bhoja (840-90 A.D.), his predecessors and successors belonged to the Pratihar clan of the Gujar tribe or caste, and consequently the well known clan of Parihar Rajputs is a branch of the Gurjar stock. According to Kennedy, 'the Gurjars were originally sun-worshippers but later they lost all traces of any special devotion to the cult of the Sun-God.'

35. The following extract from the Encyclopaedia of Religion and Ethics would be of interest:-

"A tribe of cultivators, herdsmen and cattle thieves, who are found in the largest numbers in the Punjab, Rajputana, United Provinces and Kashmir. The theory of Cunningham that they are connected with the Yuehchi Tribe of Central Asia afterwards known as the Tokhari is rejected by Risley on the ground that the latter are almost certainly of the brachycephalic type, while the Gujar is dolichocephalic. He, therefore, includes them in what he calls the 'Indo Aryan Branch'. It is, however, certain that during the first five centuries A. D. hosts of the Scythian and Hun invaders of Northern India became absorbed in the indigenous

population and were adopted into Hinduism. In the purest form at present they seem to be found in Kashmir though he does not regard them as 'High Aryans'. There is much in the physique and customs of the Gujars which renders it probable that they are connected with Central Asian tribes".

36. Dr. Gaurishankar Hirachand Ojha has written in his history of Rajasthan that the Gujars belong to an ancient ruling dynasty of Kshtriyas who were differently called as (i) Gujar, (ii) Ballabhi, (iii) Pallav, (iv) Chalukya, (v) Gupta and (vi) Rashtrakut.

This view is supported by Shri C. V. Vaidya who writes :

> "The Gurjaras are the ancient Vedic Aryan Kshatriyas and that explains why their names are not met with in ancient records before the 5th or 6th century".

They ruled in Alwar district. In Samvat, year 1515 they extended their territory and spread right upto Shekhawati. Even the Rajput princes had no hesitation in accepting the daughters of Ruling Gurjar princes in marriage. The Tanwar Raja Mansingh of Gwalior had a Gujar princess as his consort. In the beginning their original home is said to have been on the boundary of Russia and Turkistan. From there they are believed to have first come to the punjab where they established the town of Gujranwala. Than they fought the Rajputs and established their kingdom in Saurashtra which was later known as Gurjarkhand or Gujarat.

37. The septs of Gurjars are found in other castes also e.g. Gurjar Gaur in Brahmins, Gujar Pathans among the Mohammedans and Badgujar among the Rajputs. In many of the former States of Rajasthan Gujar women were kept as wet nurses for the princes and princesses.

38. As regards the other communities the Brahmins and the Jats are believed to have come from the town of Bharatpur, and the Nai household from village Sewar, 6 km from Bharatpur and the Bhangi from Uttu 5 km from Aghapur several generations ago. The Kachhis came some 12 years ago from Maroli, 40 km away from Bharatpur and some from Samrai, 39 km. from Aghapur. The Punjabis who are Sikhs came from the districts of Jullunder, Amritsar and Hoshiarpur after partition in the year 1949. There is no certainty regarding the places from which the households of the Banjaras, the Lodha the gadaria (shepherd) and the Kadhera came to this village. They are mostly agriculturists and appear to have established themselves in the village over a number of year's.

39. There are no specific legends prevalent regarding these communities in the village.

# CHAPTER II

## THE PEOPLE AND THEIR MATERIAL EQUIPMENT

### Ethnic composition

Aghapur consists of 12 communities. The most numerous of them are the Gujars, who have 43 households in the village. Then come Kachhis with 19 households, Jats and Banjaras with 15 households each, the Brahmins with 10 households; Punjabis 6, Kumhar and Nai 3 each, Lodha 2 and Gadaria, Kadhera and Sweeper 1 each, the total being 119.

41. The Gujars, as has already been noticed, from one of the most important agricultural and pastoral communities of Rajasthan. They are a sturdy people having strong physique and a romantic character. Some anthropologists compare their facial features with those of the Persians and the Dravidians. It has been stated in the Census report of 1901 (Page 197) :—

> "the broad nose of the Negro or the Dravadian is his most striking feature. This broad type of the nose is most common ; the pastoral Gujars of Rajasthan have an index of 66.9".

The Gujars are divided into a number of septs, some important ones of which are as follows :—

(i) Harsana, (ii) Chhabri, (iii) Kasana, (iv) Mabai, (v) Goraiya, (vi) Kama, (vii) Khatana, (viii) Dangus, (ix) Andhana, (x) Posware, (xi) Dohiley, (xii) Phagney, (xiii) Koria and (xiv) Saradhana.

The Gujars of Aghapur belong to the last named gotra of which there is said to be no sub-division. They do not marry in their own gotra, though their marital relations are confined to Gujar community alone.

### Kachhi

42. The word 'Kachhi' appears to have its origin in Sanskrit 'कच्छ' which meant land bordering water. From it is derived *kachwa* or tortoise, which suggests that the Kachhis as a class might have led in the past the life of navigators on rivers. Later they, took to agriculture and settled down permanently wherever they could get hold of suitable land. The Kachhis also trace their origin from the Kachwaha Rajputs. The Kachhis are an endogamous community. They do not intermarry with any other caste and have their marital relations only among the Kachhis.

43. The Kachhis are said to have been divided into 360 gotras. Out of this prolific number they cite only the following few :—

(i) Anijri, (ii) Berthuna, (iii) Kolotia, (iv) Bhajne and (v) Pilodia.

The Kachhis of Aghapur belong to the Berthuna gotra.

### Jat

44. The Jats belong to a historical clan. Regarding them Tod has observed :

> "The Jats are a branch of the great Getic race, of which enough has been said in various parts of this work. Though reduced from the rank they once had amongst the 'thirty-six royal races'. They appear never to have renounced the love of independence, which they contested with Cyrus in their original haunts in Sogdina. The name of the Cincinnatus of the Jats who abandoned his plough to lead his countrymen against their tyrants, was Chooramun. Taking advantage of the sanguinary civil wars amongst the successors of Arungzeb, they erected petty castles in the villages (whose land they cultivated) of Thoon and Sinsini and soon obtained the distinction of kuzzaks or robbers, a title which they were not slow to merit, by their inroads as far as

the royal abode of Ferocheser. The Syeds then in power, commanded Jey Singh of Amber to attack them in their stronghold, and Thoon and Sinsini were simultaneously invested. But the Jats even in the very infancy of their power evinced the same obstinate skill in defending mud walls which in later times gained them so much celebrity. The royal astronomer of Amber was foiled and after twelve months of toil was ingloriously compelled to raise both seizes.*

"The Jats actually belong to the Rajput stock. Both social and physical characters are there of a comparative homogenous community which has been but little affected by crossing with alien races. Even now Rajputs and Jats occasionally intermarry, the Rajputs taking wives from Jats but refusing to give their own maidens in return. What is the exception today is said to have been the rule in earlier times."†

The Jats of Aghapur belong to the Sinsinwar gotra.

**Banjaras**

45. Also called Vanjaris, Lawanis and Lambhadis. They were notified as a criminal tribe in some parts of Rajasthan and Madhya Bharat. The name Lamani or Lambhadi seems to have been derived from Sanskrit word *lavan* or salt, which used to be transported by these people for trade. Banjara is derived from Prakrit *Vanijaaras* meaning a trader sankrit *Van* forest and *Char* to wander are also the roots of Vanjari and consequently the word means a wanderer of forest. Grierson describes them as a well-known tribe of carriers who are found in Western and Southern India. They claim to be of Rajput origin.

Ibbetson writes of the Banjaras as follows :—

"They 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 the Imperial forces. According to Sir H. Elloit, they seem to be a very composite class, including sections of various origin. But the original Banjara caste is said to have its habitat in the sub-montane tract from Gorakhpur to Hardwar. The Banjaras of Uttar Pradesh come annually into the Jumna district and eastern states in cold weather and buy up large numbers of cattle which they take back again for sale as the summer approaches. These men and the Banjara carriers from Rajputana are principally Hindus....."‡

"The British called them Gypsies for they bear a close resemblance to the Gypsies of Europe and like the latter, are fortune-tellers and lovers of dancing and music. The Banjara women are the most gorgeously dressed dancers of India. They invariably deck themselves with trinklets of all descriptions from head to foot. Her garments are made of heavy cloth, profusely embroidered. Nomadic Banjaras played a prominent role as army commissariat during the tribulant compaigning days in India. Besides Tippu Sultan, the 'Tiger of Mysore' and the Nizam of Hyderabad the Duke of Wellington employed the Banjaras with their strings of pack-bullocks as carriers and has recorded the valuable services they rendered to his armies. The Banjaras offered their services without discrimination to both Indian Chiefs and foreign adventurers in those unsettled days.

**New ways of life**

"The Banjaras who numbered nearly six lakhs in the undivided Hyderabad State were divided into about 600 Tandas or clans are now on the road to progress. They have now their own Seva Sangh which looks after their interests. Originally cattle breeders, and still experts at this job they proudly

* Tod's Annals and Antiquities of Rajasthan Vol. II P. 299.

† From an article on the 'Inhabitants' by Jethmal Joshi in Rajasthan. A symposium.

‡ Ibbetson—Punjab Castes and Tribes. Vol. II P. 62-63.

claim to be the direct descendants of the brothers Mota and Mola who were believed to have been the cowherds of Lord Krishna. The Banjaras came to the Deccan from Marwar in Rajasthan about 1630, and are now to be met with in all parts of the country. They also traded in grain and salt which thay transported from place to place, traversing great distances with their pack bullocks. After the advent of railways they had perforce to lead a more settled life. Owing to unsettled political conditions and other causes, the Banjaras found that they were looked down upon with suspicion, and were for many years unable to give up their traditional nomadic ways. They were declared a criminal tribe in 1896, which led to their degradation in the economic, social and educational spheres. However with the repeal of the Criminal Tribes Act in 1952, the Banjaras have become honourable citizens of India on a footing of perfect equality with other communities. With the setting up of a separate social service department by the Government and with the help received from non-officials social service organisation the Banjaras are marching along the high road of progress. They have taken full advantage of the opportunities made available to them for educating themselves and their children and adopting improved methods of farming and animal husbandry.....".*

**Punjabis**

46. All the Punjabi households of the village profess Sikh relgion. They came to the village 15 years ago. From the Punjab they were ousted as a result of the formation of Pakistan. The Sikhs also are divided into a number of gotras of which some are Ramgarhia, Bansal, Reel, Ratan Bharaj, Mogal etc. They are excellent cultivators and have settled down in the village permanently.

**Kumhar**

47. The Kumhar and the Nai both belong to the service class and are very useful communities of the village. The Kumhars make all earthenwares requird by the village and also help in the construction of houses. The Kumhars too have gotras. All the three households of Kumhars in Aghapur belong to Dhoomaniya gotra.

**Nai**

48. Services are rendered by the Nai households to all but the Bhangi community. They are divided into a number of gotras such as Sewaria, Jharotia Pichonia, Gengoria, Mathuria, Deosarsiya, Baragmiya and Chohania. The Nai households of Aghapur belong to the first category namely, Sewaria.

**Lodha**

49. They are members of an agricultural class, and are commonly found in the villages of Uttar Pradesh. They trace their origin from the celebrated Todarmul and Chogmal who flourished during the reign of the Moghul emperor Akbar. There is a mythical story regarding the origin of the Lodhas current in the village. They believe that a roundish piece of flesh resembling *Lodi*, a rounded stone, was born to one Lakhansi, a chieftain of the emperor Prithvi Raj Chohan. He took the piece to the temple of Barlai Mata in village Bhadana, District Nagaur of Jodhpur Division. Some holy water was sprinkled over it and suddenly limbs began to be formed and it transformed itself into a infant. Lodha is thus supposed to derive its name from Lodi to which it previously resembled. The Lodhas are supposed to have migrated from Delhi to Bharatpur, Ajmer and some parts of Marwar. They are divided into four sub-divisions : —

( i ) Todar Malot, (ii) Chhaj Malot, (iii) Ratan Malot and (iv) Bharsingot. The Lodhas of Aghapur belong to the first sub-division.

50. Gadarias belong to a class which practise cattle grazing as their profession.

51. Kadhera is the wool and cotton carder. He is also called Pinjara. He belongs to Runkawat *gotra*.

* March of India Vol. 9 No. 3. March 1957–P. 35-36.

52. The Bhangi family in Aghapur does not know in how many gotras the community is divided. It remembers only three categories ( i ) Duff, ( ii ) Nachkaiya and ( iii ) Jalonia. The Bhangi of Aghapur belongs to Jalonia gotra. They earn their living by sweeping dirt in the village.

**Language**

53. The language spoken in the village is Braj Bhasha with a little admixture of Rajasthani. The Sikh use Hindi in conversation with other communities and Punjabi among themselves.

**House type**

54. Out of the total number of 121 houses, 26 are pucka masonry houses and the rest mud houses. The masonry houses are generally 18 metres, long, 7 metres broad and 3 metres, high. A marked feature of the masonry houses is that they are constructed on a plinth 2½ metres high. The walls are made of burnt bricks and mestone. The roofs are made of stone slabs or of logs of wood with a thatched covering. The floor is constructed of bricks or left kutcha in which case a periodical coating of mud and cowdung is applied. The size of the houses is determined by the requirements of the household. Provision is made for a kitchen-cum-store room and a living room. In front is a big and spacious room called *chopal* which serves as a meeting place for persons who assemble there in the afternoons. There are two double storeyed masonry houses in the village. They are of the same dimensions as the single storeyed ones, the only difference being that 2 or 3 rooms are available on the first floor. The size of the rooms in masonry houses is usually 4 metres x3 metres x2 metres. The mud, houses are of smaller dimensions. The walls are made of small bricks and mud and the roof of logs of wood and khas beams. At the entrance there is a room 3 metres x 2 metres x 1 metre, which is called *poli* and it serves for sitting and for receiving guests. Inside are small cells of varying sizes according to the requirements of the family. A convenient size of a mud cell is taken to be 3 metres x 2 metres x 1 metre. Among the Brahmin and Gujar households provision is made for separate kitchens. Among other communities a corner of verandah serves as a kitchen. In front of the main hut in some cases there is a shed covered with thatched roof which serves for sitting and sleeping, receiving the guests and also as a shelter for the cattle during the rains. A masonry house may cost from Rs. 3,000/- to 10,000/- and a mud house from Rs.1,000/- to 3,000/ .

55. When a site has been selected the foundation of the house is laid on some auspicious day which is determined by the village Brahmin. At the predetermined hour, goddess Chamunda is worshipped. Special dishes of pudding or porridge are prepared and offered to the deity with some wine. After construction work is complete *nangal* or house-entry ceremony is held when the whole community is entertained to a dinner. The feasts of Gujars on such occasion are marked by drinking bouts. Among other communities *ladoos*, *pudding*, *puris*, *raita* of curds and seasonal vegetables are prepared.

56. The masonry houses generally belong to the Brahmins, Gujars, Jats and Sikhs. The rest of the communities live in mud houses. On festive occasions and in celebrations relating to births and marriages the walls and floors of the houses are decorated with *madhas*. On the walls are depicted floral designs of birds such as parrot or peacock. The floors are decorated with the figures of carts, wheels, oxen, and feet of goddess Laxmi. It is not unusual for the villagers to put on the pictures of Chamunda Devi, gods Ganesh, Mahadeo, Gopal etc.

57. Out of the 26 masonry houses, 12 belong to the households who are to be placed in the income group of Rs. 1,000-2,000 per annum, 14 to those whose income is above Rs,2000/ annum, 2 households having income of more than Rs. 2,000/- live in mud houses. 29 households living in the mud houses fall in the income group Rs. 1,000-2,000/-,52 in Rs. 600-1,000/–, 9 in Rs. 400-600/- and 3 in Rs. 200-400/-. The entire position may be seen in the following table :-

| Annual income groups in Rs. | Total No. of houses | Masonry houses | Mud houses |
|---|---|---|---|
| 0 — 200 | - | | - |
| 200 — 400 | 3 | - | 3 |
| 400 — 600 | 9 | - | 9 |
| 600 — 1,000 | 52 | - | 52 |
| 1,000 — 2,000 | 41 | 12 | 29 |
| 2,000 and over | 16 | 14 | 2 |
| Total | 121 | 26 | 95 |

58. The cost of maintenance of mud houses is greater than what is required for masonry houses. The villagers, however, feel that the mud houses are more comfortable in summer and winter as they are cooler in summer and warmer in winter. There is, however, no gainsaying the fact that in the rainy season the masonry houses are decidedly at an advantage. In mud structures the rain water trickles down and the floors become damp.

**Housing accommodation**

59. 58 households in the village live in one rooms tenements, 28 households in 2 rooms, 21 households in 3 rooms and 12 in 4 rooms. The following table furnishes the data regarding the number of persons contained in different categories of households of different size and the accomodation available to them in the various houses :—

| No. of Rooms | Total No. of House-holds | No. of Households according to number of persons | | | | |
|---|---|---|---|---|---|---|
| | | 1 | 2-3 | 4-6 | 7-9 | 10 & over |
| 1 Room | 58 | 2 | 15 | 18 | 20 | 3 |
| 2 Rooms | 28 | 6 | 8 | 10 | 4 | - |
| 3 Rooms | 21 | 1 | 3 | 9 | 8 | - |
| 4 Rooms | 12 | - | 2 | 10 | - | - |
| 5 Rooms and over | - | - | - | - | - | - |
| **Total** | 119 | 9 | 28 | 47 | 32 | 3 |

**Health and Sanitation**

60. The villagers pay little heed to the principles of maintenance of good health and sanitary conditions in the village lanes and bye-lanes. Heaps of cattle-dung are accumulated at odd places which breed mosquitoes and other insects. The rubbish in the houses is thrown on the streets. Children are also allowed to defecate close to their houses which makes the atmosphere foul and insanitary. There is no system of drainage in the village. The only redeeming feature is that the houses are situated on higher level around the *khera* (the village mound) and water flows down leaving the lanes free from mud. The swamp of Ghana gives rise to conditions which are not favourable to the maintenance of health.

**Dress**

61. In matters of dress the residents of Aghapur are rather shabby and conservative. In the entire village at the time of investigation not even one person was seen in clean clothes. It appeared that soap had no use for them. The original colours of their dresses had vanished completely. The male dresses usually consist of a small piece of long cloth, *potia*, which serves as a headgear, a full sleeve close-fitting *bandi* (vest) having no buttons but strings which are tied in front and the *dhoti* or loin cloth an untailored garmeut $4\frac{1}{2}'$ m long and $1\frac{1}{2}'$ m wide. The Gujars put on a bigger head-gear or turban known as *safa* which is white and a *kurta* instead of *bandi*. Young men have become accustomed to using shirts. The school going children wear shirts and shorts.

62. The dress of the females consists of a *Sari* and a *Kanchli* (half sleeved corset). Among some communities such as the Gujars and the Jats women put on *odhni* and *ghagra* a full length skirt and long vests. The Gujar women are marked by their *lahangas* and blue *odhnis*. On festive occasions people, both male and female, put on new and clean clothes but in day-to-day life they are slovenly in habits.

**Ornaments**

63. Except among the Bramins, some of

whom put on gold rings in their ears and gold chains round their neck, the male members of the various communities have no fondness for ornaments. Women are however, quite fond of ornaments as elsewhere The usual *borla* or the *seeshphool*, the former being a circular ball of gold and the latter a round flower like piece studded with imitation jewels, decorate the forehead. Many women, instead of putting on this ornament, put red vermilion at the parting of the hair on their forehead. They put in their ears *jhoomkas*, heavy earrings, with inverted cups suspended like bells at the right end. They have *nathdi*, a small gold ring or a pin to adorn their nose and a silver or gold *hansli* or *kanthas* for the neck. They put on *bajuband* on the hind arms and silver bracelets *bangri* or *ponchi* on their arms, white or red ivory or rubber or plastic bangles round their wrists and *hathphool* on the back of their palms. A *kardhani* is put on the waist and *paizeb*, *bankda* etc. on the legs and *challas* on the toes.

**Household goods**

64. The most useful item of household goods which attracts any visitor's attention in the village is a number of heavy beadsteads or charpoys, called *machas* which are seen in each household. They are necessary as the village people stand in constant apprehension of being bitten by snakes and scorpions in which the *khera* and the hamlets abound. Very recently one Ratansingh Punjabi of village Kher, 3 miles from Aghapur, died of snake bite while sleeping in his bed. A poisonous snake fell down from the roof and bit the poor man resulting in instantaneous death. Some of the households have also got chairs, wooden stools and *mudhas*. Cooking utensils are of brass or bronze but in communities like the Lodha, Bhangi, Kadhera earthenware are most common. The household goods in possession of the families of the village are enumerated in the following table :-

| Community | Total No. of House-holds | No. of households possessing the articles | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | Chair | Mudha | Bed-stead | Charpoy | Table | Mirror | Chowki |
| Gujar | 43 | 4 | 40 | 18 | 43 | 2 | 43 | 8 |
| Kachhi | 19 | – | – | – | 19 | – | 19 | – |
| Jat | 15 | 2 | 11 | 6 | 15 | 1 | 15 | 4 |
| Banjara | 15 | – | – | – | 15 | – | 15 | – |
| Brahmin | 10 | 5 | 10 | 8 | 10 | 3 | 10 | 6 |
| Punjabi | 6 | – | – | 4 | 6 | – | 6 | – |
| Kumhar | 3 | – | – | – | 3 | – | 3 | – |
| Nai | 3 | – | 2 | – | 3 | – | 3 | 2 |
| Lodha | 2 | – | – | – | 2 | – | 2 | – |
| Gadaria (Shepherd) | 1 | – | – | – | 1 | – | 1 | – |
| Kadera | 1 | – | – | – | 1 | – | 1 | – |
| Bhangi | 1 | – | – | – | 1 | – | 1 | – |

**Food and drink**

65. Excepting the Brahmins, the Kumhars and the Kachhis who are strictly vegetarians the rest of the communities, namely, Jat, the Gujar, the Banjaras, the Lodhas, the Punjabis, the Gadaria, the Nais, the Kadhera and the Bhangi have no objection in taking non-vegetarian food. The staple diet of all the communities, however, consists of vegetarian preparations only. On festive occasions non-vegetarians take the meat of birds which they stealthily obtain from the Ghana and of goat, sheep and wild boar. Food is taken by the village s thrice a day. Early in the morning they have their breakfast of *roti* with *matha*, milk or *rabdi* prepared during the previous evening by boiling *matha* and flour of barley or *bajra* or maize according to the season and adding a little salt to it. Most of the villagers are strongly addicted to tea which they take along with their breakfast. At lunch time they again have the loaves of bread of wheat, barley or bajra with some vegetable such as potatoe, *bathua*, *palak*, *torai* or ladyfinger etc. The evening meal is not much different from what is taken at lunch save that they take *dal* (*pulse* of *moong*, *urd*, *arhar* or *moth*) and milk. On festive occasions they prepare special dishes of pudding, porridge and sweetmeats. Rice is also considered as an item of special diet which is

taken on all festive occasions and served to guests. Food habits do not differ much among the communities.

66. The Gujars are very fond of liquor and they buy it from the liquor shops at Bharatpur. No ceremonial function can take place among the Gujars without the accompaniment of liquor. There has recently been some lessening in this practice due to the rising cost of liquor and partly also to the social reform activities of the State Government and the Community Panchayats who favour prohibition. The villagers are not opium addicts.

**Hair-dressing and body decorations**

67. Most of the village people get their hair closely cropped. Such type of hair is found convenient and economical as it does not need hair oil and toilet soap. The women part their heir in the middle of their forehead and either put vermilion or the *borla* which is an indispensable ornament for married women. Women comb thair hair once in a week or 10 days and use fuller's earth or hot *matha* to cleanse them. They fix their hair with the help of *til* or coconut oil. Tattooing is very common among the members of the Gujar community and it is usual for them to get the figure of goddess Chamunda tattooed on their fore-arms. Women get the names of their husbands and floral designs or the figures of scorpion and the like tattooed on their arms. Tattoo marks in the shape of dots may also be seen in the middle of the brows, on the cheeks or chin of women. Tattooing is done by goldsmiths or Banjaras or in case of women by other members of women folk.

**Life cycle**

68. Menstruation takes place in the girls usually at the age of 13 to 14 years. No special rites is performed on the occasion of the first menstruation. Among the Brahmins during the monthly course women sleep on jute bags and cover themselves with blankets and they keep themselves away from all household work for four days. Touching of household utensils and water pots is strictly prohibited. The same is the case with other communities with the difference that the rules regarding observance of pollution are not strictly followed amongst them. Pregnancy is detected by the cessation of menses and physiological changes which become apparent by enlargement of breasts and abdomen. A pregnant woman is not allowed to go about whenever there is an eclipse of Sun or Moon as it is apprehended that the child in the womb may suffer from constitutional defect or disability when it is born. In the sixth month of pregnancy a special ceremony known as *pooja* or *chathi* is observed when on a specified day special dishes of *lapsi* (porridge cooked with jaggery and ghee) is prepared and distributed among the members of the community and the women keep awake throughout the night singing songs in praise of the deities and invoking the blessings of their *pitras* or forefathers.

**Birth**

69. Deliveries are attended by a Bhangi woman. She is given 2½ to 5½ kg of grain, a kg or two of jaggery and Re. 1/- in case of a male and 00.50 paise in case of a female child. There is no arrangement for a qualified nurse or a midwife in the village. The complicated cases are taken to the hospital at Bharatpur. The umbilical cord and the plascenta are buried deep in the cattle-shed or in a part of the house by the nearest male member of the household present on the occasion. Among the Sikhs the delivery is attended by the husband. After the birth of the child the mother is made to sit in a pot full of liquor. Even during pregnancy the woman is fed with nutritious diet consisting mostly of milk and ghee. Immediately after the birth of a child it is customary to feed the mother with special preparations of *gur* and *ajwain* ( drill seeds) and dry ginger and *dhania* etc. The Sikhs prepare a pudding with milk and ghee and feed the mother with it. Among the Kachhis the mother of the newly born child is kept on water prepared by boiling barley and gram in it for a couple of days and she is then fed with porridge prepared by boiling *dalia* in solution of gur and ghee.

70. Among the Brahmins and the Gujars on the birth of a male child festivities are observed as soon as possible after *jal puja*, the worship of the water god, which are accompanied by feasts at which the members of the community and friends are entertained. This is known *chochak* or *dasotan*. Members of other communities also observe this function if their economic condition permits it. The mother is taken to the well for *Jal puja* accompanied by women of her community. There she takes out some milk from her breast and pours it inside the well. The newly born child is not taken with her. It is guarded by the grandfather or the grand-mother or any other elderly member of the family, while the mother is away. The child is fed on breast milk till he attains the age of 9 or 10 months and even afterwards if the mother does not go dry. It is given goat's or cow's milk in case the mother's milk is insufficient. In course of time as the child grows in strength semi liquid food of *dalia* or *khichri* is given and gradually he is brought on solid food.

**Name-giving ceremony**

71. It is performed generally at the time of the *jal puja* or at any time afterwards. It is the privilege of the eldest member of the family to suggest a name for the newly born child but there is no hard and fast rule regarding this and suggestions are made by any or all the members of the family in this respect and any name which is considered suitable is given to the infant. At times a handsome child may be given a repulsive name which is supposed to guard him against the evil eye. It is also customary to take the child and the mother, after the former has attained the age of more than one year, to the temple of Keladevi near Karauli where the hair are cropped for the first time.

72. Among the Sikhs on the birth of a child a drop of honey or sweetened water is placed on the tip of a *kirpan* and over which *Mul Mantra* has been read is put into the mouth of the new born child. Then a prayer is offered.

73. When the mother of the child is fit for going out, she goes to a Gurdwara at Bharatpur with her friends and relations. Hymns are sung. After this a passage is read from Guru Granth Sahab and the congregation is asked to suggest a suitable name which is approved and announced with a *jaikara-boley so nihal, satsri Akal.* The suffix *singh* is added to a boy's name and *Kaur* to the girl's name. Then *Anand Sahab* is read. After the Sikh prayer-*Ardas*, *Karah Parsad* is distributed.

74. Barrenness in woman is considered to be the most unfortunate condition in her life and it has given rise to some strange behaviour in certain cases. In a nearby village, Sikronda, a barren woman burnt away her cottage believing that by this act she would please the fire god to grant her the boon of a child birth. Some fifteen years ago a Bania residing near Hindaun purchased a boy of 5 from a begger and put him to death in the hope that by doing so his barren wife would conceive and give birth to a male child. It is usual for women to keep fasts and vows to get themselves cured of barrenness.

75. Abortion, whenever it takes place, is attributed to the influence of evil spirits and the village gods are propitiated by offering incense and coconut to prevent recurrence of the calamity.

76. The sacred thread ceremony is performed only amongst the Brahmins and generally at the time of marriage.

**Marriage**

77. Marriages among all the communities of the village (except the Sikhs) are performed according to Hindu rites. Child marriage is still in vogue. The parents of the girl search for a suitable boy of a family of their own status. Marriage can never take place in the gotra of the party. The gotras of the mother, father's mother and mother's mother are also avoided. The caste forbids and severely punishes marriage with outsiders or with relatives in a prohibited degree. Apart from the observance of the rules mentioned above there is no preferential mating. Marriage can take place in the village itself, if a suitable match could be found, or in the nearby villages. Polygyny, though not prohibited, is not practised in the village.

78. On some auspicious day they perform the *tika* ceremony which is also known as *sagai*. The father of the girl sends a rupee and a pile of

jaggery as a present for the boy with a Nai. Among the Brahmins it is customary to send cash, the amount of which may vary according to the economic condition of the family from Rs. 11/- to 101/- and unstitched cloth or stitched garments for the boy and the presents of sweets and fruits. From the side of the boy some ornaments, toys and *batashas* (sweet drops) or dry fruits such as dates, raisins, almonds etc. are sent for the girl. This presentation ceremony is known as *gaud bharna* (filling up the lap). The date of the marriage is fixed at some convenient date in the near future in consultation with a brahmin. Pt. Ram Ratan Tiwari of this village holds a monopoly to perform ceremonies on the occasion of birth *yagyopaveet*, marriage, death and ceremonies connected with the visits to holy places, not only for Aghapur but for seven other nearby villages. A week or two before the date so fixed formal invitation is sent by the father of the girl to the boy's father stating the exact date and time for celebration of the marriage. This is called *peeli chithi* (yellow letter) or *lagan*. From that day the bridegroom and the bride are anointed with turmeric paste by the women of the household and of the near relatives who sing customary songs at the time. On the appointed day the bridegroom and his party go to the bride's place where they are warmly welcomed. Among the Gujars the Nai from the bride's side goes with *bhang* (hemp) and presents it to the barat party for which he receives a rupee. This is called *bhang-ka neg*. In the afternoon at the dusk time or some late hour in the night which has already been determined by the Pandit the boy goes to the place of the bride and he hits the *toran* (painted wooden structure) and after the worship of the family deities the usual *pheras* (circumambulations) are performed before the holy fire. It is usual to have 7 *pheras*. The next day the ceremonial dinner is organised which is known as *badhar*. The women of bride's side sing obscene songs enumerating the names of all the relatives of the bridegroom at the time of the feast and eulogising the prowess and vigour of their own relations. The third day the farewell ceremony takes place. Before that presents of dresses are made for the near male and female relatives of the bridegroom. The fathers of the bride and the bridegroom embrace each other and the bridegroom's party return to their village with the bride. On return of the party the bridegroom and the bride pay visit to the holy places in the village.

79. Among the Banjara community formerly there was a custom according to which the bridegroom used to stay at the girl's family and work there in the capacity of a debtor for a stated period before the marriage took place. A reference to this custom has been made by Mr. Blunt in the Census Report of 1911. Referring to this as being a *beena* type of marriage he observes that:-

> "At the present day, whatever the original object of the custom, it is used as a means of getting a wife without paying a dowry in cash or kind. It is restricted to poor people who worked out the dowry in labour. Nominally, at all events, intercourse is forbidden, the son-in-law in future gets maintenance but has no claim on the father-in-law's property."

80. The custom does not appear to be in vogue any longer. A funny thing peculiar to the Banjaras is, however, still to be seen and it is that as soon as the bridegroom's party arrives at the bride's place, the mother of the bride and the father of the bridegroom begin to make lamentations. The bridegroom's father sits under a tree and cries aloud pretending grief at the supposed loss by sale of his son to the bride's family. The grief of the bride's mother, however, appears to some extent to be real because she gives vent of her feelings of separation from her daughter. The bridegroom's father makes a loud cry on his return to the village also.

81. After the marriage when the bride pays the first visit to the village a wooden tripod and a *jeghar* (a big earthen pot mounted by smaller one) is presented to the Shiva's idol situated near the village well on the first Shiva Chaturdashi.

82. Among the Sikhs the marriage is known as *Anand* marriage. It was started by the third Guru, Ananddas and is in vogue since then. It was legalised in 1901 by the Anand Marriage Act of 1909.

83. Betrothal among the Sikhs is a very simple affair. The relations of the boy go to the house of the girl where they are welcomed and entertained. Then a *kirpan* and some sweets are given as a present to the boy in the presence of Guru Granth Sahab. The marriage takes place after the boy and the girl have attained maturity.

84. A convenient date is fixed by the parties to celebrate the marriage. The bridegroom with his friends and relatives goes to the house of the bride or a Gurdwara where the bride is also present, sometime in the evening. The parties sing hymns and after prayers welcome each other. Early next morning they again assemble in the presence of Guru Granth Sahab and after *asa-di-var* the bride and the bridegroom are seated in front of the Holy Book. The bride sits on the left side of the bridegroom. Then the *granthi* (priest) or any other person asks the couple and their parents to stand up and invoke God's blessings. Then he tells them about the new phase of life. The scarf of the bridegroom is then placed in the hands of the bride and both stand up. Then *lava* ( four hymns) are read out from the Holy Book. After the recitation of each *lava* the couple goes round the Holy Book, the bridegroom being followed by the bride. Musicians repeat the same *lava*. At the end of each *lava* the couple go down and take their seats. Thereafter an extract from Guru Granth Sahab known as *Anand* is read. After *Ardas karah parshad* is distributed to all present. This ceremony is followed by a dinner to the bridegroom's party. The boy and the girl are required to take *Amrit* before marriage. This procedure is also followed in the case of widow re-marriage.

85. Widow re-marriage is common among all the communities of the village except the Brahmins. It is customary for the widow to marry the younger brother of the deceased provided she is willing but it is not a general rule, as she is free to go to another husband in which case a sheet of cloth known as *pichora* is thrown over her head and the would be husband presents to her a set of bangles and some ornaments. Then she proceeds to the house of her future husband.

**Death**

86. When a person is to die he is removed from his bed and laid on the *Kusa* grass and *tulsi* and *Gangajal* (water of the river Ganges) are put in his mouth. After he has taken his last breath *Gangajal* is sprinkled over his head and it is smeared with clay brought from some river. The dead body is then washed and anointed with sandal paste and vermilion powder is also sprinkled over it. If seasonal flowers are available they are also put on the corpse after it is wrapped in clean linen. The dead body is then placed on a framework of bamboos and taken in procession to the cremation ground. The eldest son goes ahead lamenting accompanied by other near relatives who also cry. The Nai carries fire in a pot at the rear of the procession. Persons carrying the dead body go on chanting "*Ram Nam Satt Hai, Satt Bole Gatt Hai*" (only the name of the Almighty is true and truth alone gives salvation). The eldest son and in his absence the nearest male member of the deceased lights the funeral pyre towards the head, in case of a male and towards the feet in case of a female. When the body is half burnt the usual *kapal kriya* ceremony is performed according to which the skull is laid bare open by the help of a bamboo, and ghee is poured and coconut put in it. When the body is completely charred the mourners return to the deceased's home where the sons and the other family members bid farewell to them.

87. On the third day after the death the sons and near relatives go to collect the bones and ashes which are then sent for being thrown in the Ganges. From the time of a person's death the members of the household re considered unclean for 10 days. It is customary amongst the Brahmins and the Gujars to invite a Brahmin to recite the Garud Puran ( a Holy Book of Hindu mythology ) which continues till the twelfth day when the death feast takes place in which Brahmins and members of the community are fed. The mourning is supposed to be over after the twelfth day. If the dead is a young man naturally the family members prolong the period of gloom which may last for one year. After 6 months *chha-mahi* is performed and after 12 months the *barsi* on which occasion the women folk lament in

memory of the deceased and the Brahmins and the caste people are fed.

88. Among the Sikhs friends and relatives of the departing soul assemble near his bed and read the *japji* to consol themselves and the dying person. When death actually takes place those present say *Vah guru Vah guru.* Crying or lamentation is forbidden. The dead body is then given a bath, clothed and equipped with five symbols of Khalsa and taken in procession to the cremation ground. When fire is applied to the pyre some one reads the *sohla* and offers prayer for peace of the departed soul. The then gathering disperses. Bones and ashes are collected and thrown in the river nearby on the third day. The bereaved family arranges for recitation of the Holy Book. On the tenth day friends and relatives attend the *bhog* ceremony and then a prayer is again offered for the peace of the departed soul. The ceremony ends with the distribution of *kada Parshad.*

# CHAPTER III

## ECONOMY

Aghapur is purely an agricultural village. The villagers have no economic resources except the land which they till and the animals which they keep.

**Livelihood classes**

90. As compared to the Census of 1951 when there were 422 persons in the village there has been a noticeable increase during 1961. The number of cultivators has risen from 325 to 428. The number of persons engaged in productive labour rose from 14 to 18. The progress has, however, been retrograde so far as Commerce and Other Services are concerned ; while there were 9 persons engaged in Commerce during 1951, in 1961 there were nil, and as against 22 persons engaged in other services during 1951 there were only 8 in 1961. The entire position may be seen in the following table:-

| Occupation | 1951 Census M | F | Total | 1961 Census M | F | Total |
|---|---|---|---|---|---|---|
| Cultivation of land | 207 | 145 | 352 | 247 | 181 | 428 |
| Landless labourers | 8 | 8 | 16 | 21 | 17 | 38 |
| Production other than cultivation | 6 | 8 | 14 | 10 | 8 | 18 |
| Commerce | 6 | 3 | 9 | – | – | – |
| Other services | 13 | 9 | 22 | 5 | 3 | 8 |
| Total | 240 | 173 | 413 | 283 | 209 | 492 |

91. The total area of the village is 1,513 acres which may be classified as follows :

| | *Acres* |
|---|---|
| 1. Uncultivable land – | |
| (i) Land used for purposes other than agriculture | 142 |
| (ii) Barren land | NIL |
| 2. Other land without cultivation - | |
| (i) Pasture land | NIL |
| (ii) Trees and gardens | NIL |
| (iii) Banjar land (cultivable) | 132 |
| 3. Fallow land – | |
| (i) Current fallow | 17 |
| (ii) Other fallow | 53 |
| 4. Land actually under cultivation– (less the two crop land) | |
| (i) Irrigated | 1,036 |
| (ii) Unirrigated | 53 |
| Grand total | 1,513 |

92. All the communities in the village excepting the Kadhera and the Bhangi are in possession of land to a great or less extent. The Gujar community with its 43 households possesses 345 acres, the Brahmins with 10 households, 308 acres, Jats with 15 households 200 acres, Kachhis with 19 households 126 acres, Sikhs with 6 households 120 acres, Banjaras with 15 households 100 acres, Nais with 3 households 36 acres, Lodhas with 2 households 12 acres, Gadaria with 1 household 1 acre, and potters with 3 households 8 acres. The following table speaks for itself.

| Name of community | No. of house-holds | Popu-lation | Land in acres | Size and average holding per household | Per capita holding |
|---|---|---|---|---|---|
| Gujars | 43 | 192 | 349 | 8.02 | 1.80 |
| Brahmins | 10 | 42 | 308 | 30.80 | 7.33 |
| Jats | 15 | 66 | 200 | 13.33 | 3.03 |
| Banjaras | 15 | 90 | 100 | 6.67 | 1.11 |
| Kachhi | 19 | 112 | 126 | 6.32 | 1.07 |
| Lodha | 2 | 12 | 12 | 6.00 | 1.09 |
| Punjabi | 6 | 31 | 120 | 20.00 | 3.87 |
| Shepherd | 1 | 10 | 10 | 10.00 | 1.00 |
| Potter | 3 | 18 | 8 | 2.67 | 0.44 |
| Nai | 3 | 14 | 36 | 12.00 | 2.57 |
| Kadhera | 1 | 4 | – | – | – |
| Bhangi | 1 | 9 | – | – | – |
| Total | 119 | 599 | 1,269 | 115.81 | 23.31 |

93. It would thus be seen that the average holding of a household is 9. 65 acres and per capita holding 1.94 acres.

**Irrigation**

94. There are 30 masonry wells in the village which are used for the purpose of irrigation. Most of the *kharif* crops do not stand in need of artificial irrigation. The rain water is sufficient for the purpose. A limited area of 36 acres of the *kharif* crop is, however, irrigated by wells. It is for the *rabi* crops that artificial irrigation is utilised. The usual method of taking out water from the wells by means of *charas* (leather bucket) is in vogue.

95. Both the crops, namely *kharif* and *rabi*, are raised in the village. *kharif* operations commence in the month of June when agriculturists till the land and put manure into it. The soil is levelled and the field are ready for sowing after the rains have commenced in the first week of July. With the first shower seeds are sown. During August, weeding is done and the harvest is reaped in October. The following table gives statistics regarding the kinds of crops sown from 1958 to 1962, yield per acre, area under cultivation, unirrigated area, area in acres irrigated & total area:

*Rabi crop*

| Name of crops | Yield per acre | | 1958 | | | 1959 | | | 1960 | | | 1961 | | | 1962 | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Irrigated | Unirrigated | Irrigated | Unirrigated | Total area | Irrigated | Unirrigated | Total area | Irrigated | Unirrigated | Total area | Irrigated | Unirrigated | Total area | Irrigated | Unirrigated | Total area |
| Wheat | 20 mds. | 10 mds. | 643 | 37 | 680 | 751 | 18 | 769 | 764 | 18 | 782 | 748 | 30 | 778 | 890 | 11 | 901 |
| Barley | 8 mds. | 4 mds. | 11 | 16 | 27 | 5 | 1 | 6 | 7 | 3 | 10 | 9 | 4 | 13 | 13 | 1 | 14 |
| Gram | 8 mds. | 5 mds. | 8 | 2 | 10 | 14 | 8 | 22 | 9 | 4 | 13 | 5 | 1 | 6 | 4 | – | 4 |
| Gochani | 9 mds. | 4 mds. | 230 | 23 | 253 | 187 | 42 | 229 | 228 | 28 | 256 | 289 | 22 | 311 | 208 | 9 | 217 |
| Peas | 4 mds. | 2 mds. | 62 | 5 | 67 | 24 | 20 | 44 | 25 | 6 | 31 | 39 | 6 | 45 | 29 | 8 | 37 |
| Rai (Mustard seed) | 8 mds. | 4 mds. | 16 | 37 | 53 | – | 2 | 2 | 4 | 20 | 24 | 4 | 51 | 55 | 3 | 41 | 44 |
| Dhaniya | 11 mds. | – | 9 | – | 9 | 10 | – | 10 | 10 | – | 10 | 9 | – | 9 | 2 | – | 2 |
| | Total | | 979 | 120 | 1,099 | 991 | 91 | 1,082 | 1,047 | 79 | 1,126 | 1,103 | 114 | 1,217 | 1,149 | 70 | 1,219 |

*Kharif crop*

| | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Rice | 10 mds. | 6 mds. | – | – | – | – | – | – | – | – | – | 1 | – | 1 | 16 | 4 | 20 |
| Maize | 8 mds. | 5 mds. | – | – | – | 14 | 8 | 22 | 4 | 16 | 20 | – | 3 | 3 | – | 4 | 4 |
| Jowar | – | 4 mds. | – | – | – | – | – | – | – | – | – | – | 13 | 13 | – | – | – |
| Bajra (Millet) | 8 mds. | 5 mds. | – | 8 | 8 | 1 | 7 | 8 | 3 | 33 | 36 | – | 1 | 1 | – | 8 | 8 |
| Oilseed | 8 mds. | 3 mds. | 3 | 6 | 9 | 3 | 8 | 11 | 16 | 15 | 31 | – | 33 | 33 | 39 | 20 | 59 |
| Sugar cane | 7 mds. | – | 6 | – | 6 | 5 | – | 5 | 9 | – | 9 | 2 | – | 2 | 2 | – | 2 |
| Gwar | – | 4 mds. | – | 5 | 5 | – | 17 | 17 | – | 11 | 11 | – | 9 | 9 | – | 7 | 7 |
| Chari Jwar | 10 mds. | 6 mds. | 21 | 5 | 26 | 17 | 11 | 28 | 18 | 14 | 32 | – | – | – | 24 | 27 | 51 |
| | Total | | 30 | 24 | 54 | 40 | 51 | 91 | 50 | 89 | 139 | 3 | 59 | 62 | 81 | 70 | 151 |
| | Grand Total | | 1,009 | 144 | 1,153 | 1,031 | 142 | 1,173 | 1,097 | 168 | 1,265 | 1,106 | 173 | 1,279 | 1,230 | 140 | 1,370 |

( Area in acres )

96. During the month of November the village people make preparations for the *rabi*. The fields are ploughed thrice. The surface is levelled and by the end of the month sowing is over. In January unwanted growth is weeded out and in March the crop is reaped and in April it is thrashed and the produce is brought home. The main items of *rabi* crop are the wheat, barley, gram mixed with other grain. The above table shows the area of irrigated and unirrigated land from the year 1958 to 1962 for the *rabi* crop.

**Tools and implements**

97. Two households in the village, a Brahmin and a Sikh, possess tractors. The Brahmin holds 28 acres of land while the Sikh has 35 acres. They also lend their tractors to other people on hire. The rest of the households in the village are, however, in possession of old traditional tools. They have the old type of ploughs, levellers, *beejnas*, *khurpis*. sickles etc. The cost price of the articles used in agriculture and other equipment is given below :-

| Name of article | Cost in rupees |
|---|---|
| 1. Plough | 32/- |
| 2. *Patela* | 4/- |
| 3. *Beejana* | 2/- |
| 4. *Khurpi* | 1/- |
| 5. Sickle | 2/- |
| 6. *Tasla* | 1/- |
| 7. *Charas* | 35/- |
| 8. Pair of bullocks | 600/- |
| 9. Yoke | 4/- |
| 10. Pair of *Jot* | 2/- |
| 11. Cart | 300/- |

98. During the few centuries there has not been any marked change in the agricultural technique followed by the village people. There is, however, no doubt that they now realise the importance of improved methods of cultivation and the use of chemical manure. They are quite aware of the principles of rotation of crops for the preservation of the productivity of the soil. They practice the method of line sowing for maize and gram. The Panchayat Samiti has begun to distribute improved seeds and fertilizers. Bags of ammonium sulphate and of improved type of various seeds have been distributed among the villagers. Most of the agricultural operations are done by the family members themselves. But during the peak season of weeding and harvesting it becomes necessary to engage hired labourers available in the village. A male worker is paid Rs. 2/- to Rs. 2.50 per day, a female from Rs. 1.25 to 1.50 per day and a juvenile labourer from 0.50 to 0.75 nP per day.

**Utilisation of produce**

99. Most of the produce obtained from cultivation is utilised by the villagers for their own use. The surplus of wheat and gram is sold in the market at Bharatpur. The cash crops of oilseed and sugarcane, and the vegetables grown by them are also sold at Bharatpur.

**Animal husbandry**

100. Next to agriculture, animal husbandry forms an important source of livelihood in the village. All the households in the village own milk giving animals. Due to the nearness of Ghana in which grazing is permitted to the village for the whole of summer at nominal grazing fee, it is very economical to maintain them. The animals are of a very low breed and have very little milk-giving capacity. A buffalo gives 6 seers of milk per day for 10 months a year. A cow gives 4 seers of milk for 6 months and a goat about a seer per day. The following table gives the number of animals owned by the various households of the different communities in the village :

| Community | No. of households | Number of animals owned in the village | | | | |
|---|---|---|---|---|---|---|
| | | Cows | Bull-ocks | Buff-aloes | Go-ats | Sh-eeps |
| Gujar | 43 | 45 | 46 | 213 | 27 | 9 |
| Brahmin | 10 | 14 | 29 | 12 | – | – |
| Jat | 15 | 18 | 35 | 30 | – | 8 |
| Banjara | 15 | 9 | 11 | 18 | – | 30 |
| Kachhi | 19 | 10 | 20 | 23 | 4 | 25 |
| Lodha | 2 | 1 | 1 | 1 | – | 4 |
| Punjabi | 6 | 3 | 2 | 8 | – | 2 |
| Gadaria | 1 | 4 | 1 | 6 | 4 | 4 |
| Kumhar | 3 | 3 | 2 | 3 | 3 | 1 |
| Nai | 3 | 3 | 4 | 2 | 1 | 2 |
| Kadhera | 1 | – | – | 1 | – | 2 |
| Bhangi | 1 | – | – | 1 | 2 | 2 |
| Total | 119 | 110 | 151 | 318 | 40 | 89 |

101. The Gujars have by far the greatest number of buffaloes cows and goats. Next come the Jats and then the Kachhi. Most of the milk is sent to Bharatpur where it is consumed in hotels. Persons from Bharatpur go to the village in the morning and evening and take their consignments of milk or villagemen themselves go to Bharatpur and deliver it there. It is a common complaint that the villagers while carrying milk from Aghapur put water of the ponds into it which renders it very insanitary and injurious to health. The Sanitary Inspectors are doing their bit for the prevention of this harmful practice

**Village industries**

102. The Kumhars, and the Kadhera follow their traditional occupation of pottery, carding respectively. The Kumhars prepare earthen pots, earthen *diyas* ( lamps ) and *kulhads* ( a sort of tumbler ) and other earthenware for household use ( Plate No. 15 ). The Kadhera cards cotton and wool. He fills up the quilts with carded cotton and prepares woolen blankets from wool for use during the winter.

103. The Kadhera is paid in cash for the services performed according to the magnitade of work done by him. The Kumhar on the other hand receives payment in kind. He gets a fixed amount of produce, about 10 seers per household at the harvest and receives grain and cash tips on festivals and other ceremonial occasions.

104. The potter has his *chak* or the wheel which is his most important implement for the manufacture of earthenware. The *chak* is made of burnt mud or of stone, the former is made by bimself while the latter can be purchased from Bharatpur at a cost of Rs. 20/- to 25/-. The wheel which has a diameter of about 36 to 40 inches rotates on a wooden or an iron pivot fixed firmly in the ground. A smooth wooden handle of about a cubit in length is required to rotate the wheel. Small articles such as *kullarhs*, plates, *surahis*, pans etc. are made on the wheel. Bigger articles such as pots and pitchers are prepared partly on the wheel and given the required shape and form with the help of a stone pad and a wooden disc fixed to a small wooden handle. The article thus prepared from clay are allowed to dry up and after a few days they are burnt in an oven called *avan* and then put on sale.

105. The raw materials required for the pots is the black clay which is available in the Ghana area free of cost. It is brought on the back of donkeys soaked in water throughly and then trampled under the feet to make it soft and pliable. Powder of dry donkey-dung is then mixed with it thoroughly and the clay is then ready for being transferred to the revolving wheel. No expenditure is incurred by the Kumhars on the fuel for burning their pots. It is collected from the ghana. When pots are ready after being burnt, they are stored by the potters in their houses and given to the Jijmans on demand. The quantity produced is just sufficient for the use of the village. Thus there does not arise any problem of marketing of the potter's goods. The Kadera's implement is his *pinjani* (csrd) which is used for combing the cotton. It is available at Bharatpur and costs about Rs. 5/-. The raw material is supplied to the Kadera by his clients, who make payment in cash for the services rendered by him.

**Trade and commerce**

106. The Brahmin household and the Sindhi maintain small shops of general merchandise in the village. The Sindhi came from Bharatpur not more than an year ago. They stock articles of common use which may be required immediately by the villagers. Two Brahmin households carry on the profession of money lending. They charge interest @ 2½% per month. Curb is put on their activities with the opening of a Cooperative Society in the year 1962 from which the villagers can obtain loan for agricultural purposes at a reasonable rate of interest. But for other purposes the villagers still borrow from the village and town money lenders.

**Other occupation**

107. The Nais follow the traditional occupation of hair cutting and *Jijmani*. On all ceremonial occasions services of the Nai household arc indesponsible. The Nai and his wife play an

important role in the social life of the communities. They go round the households carrying message of invitation to caste ceremonies and dinners, and perform sundry services such as cooking of food and cleansing utensils etc. They are paid in cash as well as grain for the services thus rendered by them. At the time of harvest the Nai gets 5 to 10 seers of grain per household from his Jijmans. On occasion of marriage he is paid in cash the amount of which varied from Re. 1/- to Rs. 5/-.

**Primary and subsidiary occupations**

108. A review of the statistical data of the village reveals that out of 119 households as many as 103 have agriculture as their primary occupation, while 3 households have traditional industry for the main occupation. 32 households supplement their income by working as labourers, 75 derive a substantial part of their income from animal husbandry and 2 households are engaged in service. The following table provides data regarding the primary and subsidiary occupations of the households of the various communities in the village :

| Name of Community | No. of households in primary occupations | | | | Number of households in subsidiary occupations | | | |
|---|---|---|---|---|---|---|---|---|
| | Agriculture | Labour | Trade and Commerce | Industry | Agriculture | Animal Husbandry | Labour | Other Services |
| Gujar | 43 | – | – | – | – | 43 | – | – |
| Brahmin | 9 | – | 1 | – | – | 10 | – | – |
| Jat | 15 | – | – | – | – | 15 | – | – |
| Banjara | 15 | – | – | – | – | – | 15 | – |
| Kachhi | 11 | 8 | – | – | – | – | 11 | – |
| Lodha | – | 2 | – | – | – | – | – | – |
| Punjabi | 6 | – | – | – | – | 6 | – | – |
| Gadaria (Shepherd) | – | 1 | – | – | – | 1 | – | – |
| Kumhar (Potter) | – | – | – | 3 | – | – | 3 | – |
| Kadhera | – | 1 | – | – | – | – | – | – |
| Bhangi | – | 1 | – | – | – | – | – | – |
| Nai | 3 | – | – | – | – | 3 | – | – |

109. It would be seen from the above table that the Gujars, Brahmins, Banjaras and Punjabis have agriculture as their primary occupation and animal husbandry as their subsidiary occupation. The two Jat households have service as their subsidiary occupation in addition to the primary occupation of agriculture and subsidiary occupation of animal husbandry. 11 households of Kachhis have agriculture as their primary occupation and 8 households of Kachhis have labour as their primary occupation. The potters engage themselves in agricultural labour as subsidiary occupation along with their primary occupation of the traditional household industry. The Nai households are engaged in agriculture along with their traditional occupation of hair cutting and rendering other services. Other communities have labour as their main source of subsistence.

**Income**

110. The major part of the income of the village is derived from agriculture. The total income from different sources is 129,000/-. Out of this 97,500/- i. e. 75% is derived from agriculture, 13,650/- i.e. 11% from Animal Husbandry, 10,950/- i. e. 9% from Salaries and wages, 6,000/- or 4% from Commerce and

business and Rs. 900/- or 69% from household industry. The following table gives the data regarding the income of the village derived from various sources by different communities :-

| Name of Community | Total income | Income derived from | | | | |
|---|---|---|---|---|---|---|
| | | Agriculture | Animal Husbandry | Industries | Commerce & business | Wages & Salaries |
| Gujar | 52,350 | 42,400 | 7,550 | - | 1,600 | 800 |
| Banjara | 11,100 | 4,500 | 900 | - | 2,300 | 3,400 |
| Brahmin | 13,900 | 12,400 | 200 | - | 700 | 600 |
| Lodha | 1,700 | 1,200 | - | - | 100 | 400 |
| Kumhar (Potter) | 2,600 | 1,700 | - | 900 | - | - |
| Kadhera | 2,000 | 1,200 | - | - | - | 800 |
| Punjabi | 7,200 | 5,900 | - | - | 800 | 500 |
| Gadaria (Shepherd) | 1,500 | 700 | 400 | - | - | 400 |
| Nai | 1,900 | 500 | 400 | - | - | 1,000 |
| Jat | 17,800 | 15,400 | 2,400 | - | - | - |
| Kachhi | 16,150 | 11,200 | 3,100 | - | 500 | 1,350 |
| Total | 128,200 | 97,100 | 14,950 | 900 | 6,000 | 9,250 |

111. The percentage of income from the aforesaid sources may be seen in the following table :-

| Name of Community | Total income | Income derived from | | | | |
|---|---|---|---|---|---|---|
| | | Agriculture | Animal Husbandry | Industries | Commerce & business | Wages & Salaries |
| Gujar | 100 | 80 | 14 | - | 3 | 3 |
| Banjara | 100 | 41 | 8 | - | 20 | 31 |
| Brahmin | 100 | 89 | 2 | - | 5 | 4 |
| Lodha | 100 | 70 | - | - | 6 | 24 |
| Kumhar (Potter) | 100 | 66 | - | 34 | - | - |
| Kadhera | 100 | 75 | - | - | - | 25 |
| Punjabi | 100 | 82 | 27 | - | 12 | 6 |
| Gadaria (Shepherd) | 100 | 47 | 21 | 27 | - | 27 |
| Nai | 100 | 26 | - | - | - | 53 |
| Bhangi | 100 | - | 19 | - | - | 100 |
| Kachhi | 100 | 69 | - | - | 3 | 9 |

112. The yearly per capita income of the village works out at Rs. 215/-. The following table gives the data regarding the per capita income from various sources of different communities:-

| Name of Community | Total per capita income | Per capita income from | | | | |
|---|---|---|---|---|---|---|
| | | Agriculture | Animal Husbandry | Industries | Commerce & business | Salaries & Wages |
| Gujar | 273 | 221 | 39 | - | 8 | 5 |
| Banjara | 123 | 50 | 10 | - | 24 | 39 |
| Brahmin | 331 | 299 | 5 | - | 11 | 13 |
| Lodha | 155 | 109 | - | - | 9 | 37 |
| Kumhar (Potter) | 133 | 94 | - | 39 | - | - |
| Kadhera | 500 | 300 | - | - | - | 200 |
| Punjabi | 232 | 190 | - | - | - | 16 |
| Gadaria (Shepherd) | 150 | 70 | 40 | - | - | 40 |
| Nai | 136 | 36 | 39 | - | - | 71 |
| Bhangi | 89 | - | - | | - | - |
| Jat | 270 | 233 | 37 | - | - | - |
| Kachhi | 351 | 243 | 67 | - | - | 30 |

113. The average annual income of a household in the village works out at Rs. 1,083/-.

114. The various households of the village may be placed in the following income groups:-

| Income groups in Rupees | Number of households |
|---|---|
| 20 and below | 5 |
| 20 - 30 | 2 |
| 30 - 40 | 2 |
| 40 - 60 | 28 |
| 60 - 80 | 25 |
| 80 - 100 | 14 |
| 100 and above | 41 |

**Expenditure**

115. A sample study of the budgets of typical families in the village shows that the pattern of expenditure is more or less as follows :-

| | |
|---|---|
| Food | 50% |
| Clothing, furniture and lighting | 10% |
| Education and medicine | 3% |
| Housing | 2% |
| Leisure, recreation and other social ceremonies | 15% |
| Others (Payment of land revenue etc.) | 20% |
| | 100 |

**Indebtedness**

116. Out of 119 households in the village 40 are under debt. The main source for obtaining loans is the money lenders in the village proper and at Bharatpur. A sum of Rs. 21,000/- has been obtained by the people from the money lenders out of which Rs. 16,000/- from Bharatpur and Rs. 5,000/- from the village. A sum of Rs. 4,000/- has been borrowed by the households for agricultural purposes from the Co-operative Societies.

117. The percentage of debt is highest in the income group of 40-60 per month which is 80% of the total households under debt. The major part of the debt has been incurred for functions relating to marriages, funerals and other ceremonies. They had also to borrow to meet the expenses incurred due to sickness. The

following table gives information as to the various items for which debts have been secured:-

| Causes | Amount of debt | Average for families in debt | Percentage of debts due to causes to the total debt |
|---|---|---|---|
| Purchase of land | 1,000 | 500 | 4% |
| Marriages | 16,100 | 503 | 64% |
| Funerals | 2,500 | 1,250 | 10% |
| Sickness | 2,400 | 200 | 10% |
| Household cultivation | 500 | 500 | 2% |
| Business | 2,500 | 357 | 10% |
| Total | 25,000 | | 100% |

# CHAPTER IV

## SOCIAL AND CULTURAL LIFE

The social life of village Aghapur is not much different from that of the surrounding villages. All the communities residing in the village except that of the Potter, Kadhera and the Nais almost completely depend for their subsistence on agriculture and the effects of this vocation are deeply ingrained in their day-to-day life and character.

119. The ratio of female population to male population is approximately 10 : 7 which shows that male population exceeds female by 27%. The factors responsible for this great disparity are obscure and deserve further investigation. An analysis of the male and female population in the various age-groups, however, shows that in the age-group 0–4 there are 50 females against 36 males while in the age-group 5-9 there are only 37 females as against 66 males which clearly indicate that there is great infant mortality especially among the girls of this village. The disparity in the number of males and females is most marked in the household of Gadaria (shepherd) where there is only one female against 9 males.

120. The percentage of females as compared to males amongst the various communities may be seen in the following table :-

| Community | Male | Female |
|---|---|---|
| Gujar | 100 | 79 |
| Brahmin | 100 | 83 |
| Jat | 100 | 89 |
| Banjara | 100 | 70 |
| Kachhi | 100 | 70 |
| Lodha | 100 | 83 |
| Punjabi | 100 | 48 |
| Gadaria (Shepherd) | 100 | 11 |
| Kumhar (Potter) | 100 | 80 |
| Nai | 100 | 56 |
| Kadhera | 100 | 100 |
| Bhangi | 100 | 125 |

121. The following table gives statistics of males and females in the various age groups :-

| Age-groups | Persons | Males | Females |
|---|---|---|---|
| All ages | 599 | 345 | 254 |
| 0 - 4 | 86 | 36 | 50 |
| 5 - 9 | 103 | 66 | 37 |
| 10 - 14 | 59 | 38 | 21 |
| 15 - 19 | 60 | 36 | 24 |
| 20 - 24 | 45 | 21 | 24 |
| 25 - 29 | 51 | 26 | 25 |
| 30 - 34 | 45 | 31 | 14 |
| 35 - 44 | 67 | 37 | 30 |
| 45 - 59 | 55 | 39 | 16 |
| 60 & over | 28 | 15 | 13 |

122. The most remarkable feature which is revealed is that in the age group 20–24 the number of females (24) exceeds the number of males (21) by 3, and in the age-group 25–29 the number is almost equal, 26 being males and 25 females. In the remaining age-groups excepting the one 0-4 it is the males who dominate.

**Age and marital status**

123. A study of the marital statistics shows that child marriage is still prevalent to a marked degree in this village. 2 females in the age-group 0-9 and 13 in the next age-group 10-14 are married. There is one male in the latter age-group (10-14) who is also married. A natural consequence of the child marriage is to be seen in the existence of one male widower and one female widow in the age-group 10–14. Altogether there are 20 widowers and 19 widows in the village. There are 8 widowers and 2 widows in the age-group 40-44 and one widower and 7 widows in the age-group 60-64. 4 widowers and 1 widow are in the age-group 70 and over. A review of the entire

position shows the number of married males is equal to the number of married females and the number of widowers. among the males and the females is almost equal. The positon is summed up in the following table :-

| Age-groups | Total population | | | Never married | | Married | | Widowed | | Divorced and Separated | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| All Ages | 599 | 345 | 254 | 191 | 101 | 134 | 134 | 20 | 19 | – | – |
| 0- 9 | 189 | 102 | 87 | 102 | 85 | – | 2 | – | – | – | – |
| 10–14 | 59 | 38 | 21 | 36 | 7 | 1 | 13 | 1 | 1 | – | – |
| 15–19 | 60 | 36 | 24 | 8 | 5 | 28 | 19 | – | – | – | – |
| 20–24 | 45 | 21 | 24 | 11 | 4 | 10 | 20 | – | – | – | – |
| 25–29 | 51 | 26 | 25 | 19 | – | 7 | 25 | – | – | – | – |
| 30–34 | 45 | 31 | 14 | 15 | – | 16 | 14 | – | – | – | – |
| 35-39 | 28 | 10 | 18 | – | – | 10 | 17 | – | 1 | – | – |
| 40–44 | 39 | 27 | 12 | – | – | 19 | 10 | 8 | 2 | – | – |
| 45-49 | 24 | 18 | 6 | – | – | 15 | 5 | 3 | 1 | – | – |
| 50–54 | 20 | 12 | 8 | – | – | 11 | 7 | 1 | 1 | – | – |
| 55–59 | 11 | 9 | 2 | – | – | 9 | 1 | – | 1 | – | – |
| 60–64 | 14 | 6 | 8 | – | – | 5 | 1 | 1 | 7 | – | – |
| 65-69 | 9 | 5 | 4 | – | – | 3 | – | 2 | 4 | – | – |
| 70 and over | 5 | 4 | 1 | – | – | – | – | 4 | 1 | – | – |

A glance at the number of unmarried persons in the above table shows that against the total number of 191 never married males there are 101 such females. Of these the highest number of 102 males and 85 females lies in the age-group 0–9. The existence of 4 unmarried females in age-group 20–24 is rather surprising. The presence of 19 unmarried males in the age-group 25–29 and 15 in the age-group 30–34 is perhaps due to the fact that the economic position of the households is not strong enough to pay the high bride price demanded by the parents of the girls.

**Literacy**

124. The standard of literacy in the village is very poor. According to the statistics collected in 1961, out of 599 persons only 21 persons were found to have studied upto primary standard of whom as many as 14 were of the school going age and the remaining 7 in higher age-groups. There was no literate female in the village at that time. The following table sums up the data regarding the educational standard of the village during 1961 :-

| Age-groups | Total population | | | Illiterate | | Literate | | Primary | |
|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females |
| All Ages | 599 | 345 | 254 | 324 | 254 | – | – | 21 | – |
| 0- 4 | 86 | 36 | 50 | 32 | 50 | – | – | 4 | – |
| 5- 9 | 103 | 66 | 37 | 60 | 37 | – | – | 6 | – |
| 10-14 | 59 | 38 | 21 | 34 | 21 | – | – | 4 | – |
| 15–19 | 60 | 36 | 24 | 33 | 24 | – | – | 3 | – |
| 20-24 | 45 | 21 | 24 | 20 | 24 | – | – | 1 | – |
| 25-29 | 51 | 26 | 25 | 26 | 25 | – | – | – | – |
| 30–34 | 45 | 31 | 14 | 31 | 14 | – | – | – | – |
| 35–44 | 67 | 37 | 30 | 34 | 30 | – | – | 3 | – |
| 45–59 | 55 | 39 | 16 | 39 | 16 | – | – | – | – |
| 60 and over | 28 | 15 | 13 | 15 | 13 | – | – | – | – |

However, a primary school has since then been opened which has on its roll 65 students out of whom 52 are boys and 13 girls reading in classes from I to V showing that there is a gradual progress towards education and that female education is also making headway in the village.

125. The epidemics of malaria and small pox take their own tolls. The ponds and the swamps surrounding the village breed mosquitoes and consequently malaria is rampant during the greater part of the year.

126. It is the responsibility of the Panchayats to maintain the register of births and deaths and diseases but no such record has yet been maintained.

**Family structure**

127. A study of the family structure of the households residing in the village shows that out of 119 as many as 64 are of simple type, 27 of intermediate type and 25 joint. This shows that it is the simple type of family which is predominent in the village. Out of the 25 joint families, 11 households are of Gujars, 5 of Jats, 4 of Brahmins, 2 of Kachhis and one each of Banjara, Kadhera and Bhangi. They are staying joint as this type of family organisation is helpful in their vocation, be it agricultural or traditional. The predominence of the simple type of family is obviously due to the growing complexity in the economic life of all classes. The following table shows the position regarding the various types of families living in the village :-

| Community | Total No. of house holds | Types of families living in | | | |
|---|---|---|---|---|---|
| | | Simple | Inter-mediate | Joint | Others |
| Gujar | 43 | 25 | 5 | 11 | 2 |
| Brahmin | 10 | 2 | 4 | 4 | – |
| Jat | 15 | 8 | 1 | 5 | 1 |
| Banjara | 15 | 10 | 4 | 1 | – |
| Kachhi | 19 | 14 | 3 | 2 | – |
| Lodha | 2 | 1 | 1 | – | – |
| Punjabi | 6 | – | 6 | – | – |
| Gadaria | 1 | – | 1 | – | – |
| Kumhar | 3 | 2 | 1 | – | – |
| Kadhera | 1 | – | – | 1 | – |
| Bhangi | 1 | – | – | 1 | – |
| Nai | 3 | 2 | 1 | – | – |
| Total | 119 | 64 | 27 | 25 | 3 |

A family on an average consists of five members.

**Intra-family relationship**

128. The relations of the members of the household among the various communities do not in any way differ from the general pattern in vogue in all the nearby villages. The head of the family exercises general control over the affairs of the household in consultation with other elder members related to him. The younger members seldom dispute or challenge his authority. Relations of the sons and daughters with their father and mother, of brothers and sisters towards each other are cordial. The wife veils her face in the presence of elder members of the family but the *purdah* system is not at all strict amongst any of the communities. Women look after the household work and also assist their menfolk in their agricultural work in the fields. Amongst the Brahmins, however, this is not the case. The women folk stay at home and mind their household work. The mother's brother and sister's son when they happen to visit the place are treated with affection and respect. Their stay is never a prolonged one and whenever they come they bring some presents with them which make their visits all the more welcome. A common bane observed in the village is that all people excepting among the Sikhs use abusive language indiscriminately. Neither the father minds the presence of other persons or the children nor the children and the growing youngmen are in any way raticent in calling bad names at all places at all times and to anybody. The fact is that they are absolutely careless in this matter and use obscene and abusive language at all times in their conversation and it has become a matter of second nature with them. The children imitate their elders and the elders have no incentive to check them from doing so because they do not realize the underlying obscenity indecency and impropriety of their behaviour.

**Inheritence of property**

129. The customary law whereby property of the father devolves equally on the sons is still in vogue in the village. People know that there has been a change in the law of inheritence and

the daughters are entitled to an equal share in the ancestral property but the village people have no mind to give effect to it. Even the daughters feel that such a claim on their part will be preposterous as it would endanger the cordial relations between the brothers and the sisters. There has yet been no case in which a daughter put forward her claim for any share in the ancestral property.

**Leisure and recreation**

130. The rural games of Gilli-Danda, Sparrow fight, Gaind-Balla and hide & seek are played by the children and the youngmen in the village. Gilli-danda, however funny it might look to a man from the city, is most common. The requirements are a *gulli* ( round longish piece of wood tapered at both ends) measuring not more than 6" and a metre long stick.

131. Sparrow fight is another popular game. Two of the parties remain outside while the others make a ring. One of the two latter comes inside and makes a movement to run outside towards his companions. A union between them is prevented by the ring. He hops like a sparrow and if the ring is broken he manages to get in. The player who stood outside takes his place in the ring.

132. Younger boys play hide and seek, and the ring and ball. The elderly people, however, pass their leisure hours in gossipping at the *chopal* of anyone of the community members. Sometimes they engage themselves in singing religious songs. Bhajans and Kirtans are well attended. Sometimes people call a pandit from outside who recites the Bhagwat Puran or the Mahabharat for a number of days together. Some groups also visit the village and perform Ramlila or Raslila for the people who subscribe towyards the expenses of such parties. During the summer the village people pass their time in making ropes and effecting repairs to their mud houses.

**Fairs and festivals**

133. The usual festivals which are common among the Hindu communities of the area are in vogue in this village also. A calender of these festivals is given below :

| Name of the month | Name of festival | Legend of the festival |
|---|---|---|
| Chaitra Baisakh | Ram Navmi Vaisakh Poornima | Birthday of Shri Ram. Classical stories of Radha and Krishna. |
| Jeth | Dashera | Taking dip in Jamuna at Mathura. |
| Asadh | Guru Poornima (also known as Muria Purnima) | Parikrama of Girraj Parvat at a distance of about 31 miles |
| Shrawan | Nag panchmi, Raksha Bandhan | Worship of snake god. Festival of Rakhi a love tie of sister and brother. |
| Bhadrapad | Janmasthami | In the memory of the birth of Lord Krishna. |
| Ashvin | Vijaya Dashmi | Shri Ram killed Ravana and won Lanka. |
| Kartik | Diwali | To celebrate the happy event of Shri Ram's return to Ayodhya. |
| Phalgun | Holi | In the memory of Prahlad, child devotee of God who was rescued from the clutches of his own demon father Haryankashyap. This festival marks the end of the Hindu Calender year. |

134. It is, however, the Holi festival which puts the imagination of the village people on fire and they celebrate it in a very splendid way. Almost all the villagers except the Bhangi assemble in the *chopal* of Shri Pyareylal Brahmin and sing songs to the accompaniment of beat of drums. Then four young boys pick up the kettle drums and place them at their backs and two boys play on them. The party then goes round the village

singing songs. The Banjaras also accompany but go in a separate party. It is, however, only the male members who take part in this round. The women go separately singing songs and dancing from one ward of the village to another. Women of the other ward pay a return visit. During the festival coloured powder and coloured water are freely exchanged and the people enliven their spirits by drinking a syrup made by crushing the *Bhang* and mixing dry almonds and black pepper and sugar in it.

135. Holi is followed by Gangore on which occasion most of the villagers go to Bharatpur where worship is offered to the idol of Gangore which is taken out in procession.

136. On the festival of Raksha Bandhan which falls in the month of Shrawan the Brahmins go round to tie Rakhi to the wrists of their Jijmans and sisters to the wrists of their brothers wishing them health and prosperity.

137. Another festival which is celebrated with the greatest enthusiasm is Dewali. People cleanse their houses, give them a new coating of mud and cow dung and paint *mandnas* on the floors and the outer walls of their houses. Special dishes of *lapsi* and rice are cooked and exchanged. Dewali is followed by Gordhan on which day worship is offered to the bullocks. The 'Bajra Khichri' is cooked in every house. All the women of the village carry a lighted lamp, vermilion, jaggery and a little rice in a plate and go to worship the bullocks. On Bhai Dooj which follows the Gordhan day sisters invite their brothers and entertain them to a feast and apply vermilion to their forehead.

138. The Sikhs, however, have their separate celebrations. Their main festivals are Baisakhi which falls invariably on 13th of April, the Maghi which is celebrated on 11th or 12th January, and Dewali which is observed in common with other communities. They also celebrate the birth-days of their Gurus, especially those of Guru Nanak and Guru Govind Singh which fall on the 1st November and 23rd December, respectively. The usual method of their celebrations is the distribution of Amrit, recitation of passages from Guru Granth Sahib, singing of songs to the accompaniment of the Sangat (musicians) and the distribution of Kada Parsad.

**Folk songs**

139. Every community in the village has its own traditional folk songs but those of the Gujars are remarkable for their characteristic vigour and sonorous tunes. Their famous songs are Moriya (peacock), Panchida (bird), Bichuda (scorpion), Kalyandeoji Bhoj etc. They sing their songs accompanied by the *algocha* (wind pipe). Women also sometimes accompany and play on *dholak* and *Manjira*. The person who plays on *algocha* makes rythmic movements in the course of his performance. The songs are punctuated with shouts and cries of various sorts and bodily movements. The onlooker is greatly affected by the enthusiasm of the singers and dancers so much so that he forgets his own identity. The most popular song is the *Panchida*. In this song a person or a woman of the name of *Panchida* is addressed and many messages or feelings of grievances are given vent to. It is reproduced below :

थांने देवजी बुलावे लाजां गूजरी, म्हारा देवरा धोकण आव आड़ा वलारी गूजरी ।

थांरा देवरा रो कांई देखणो थांरा देवरा सरीसी पोल्या चार । दही री धाई माना गूजरी । थे तो करड़ा करिया ए जवाब आड़ा वलारी गूजरी ।

हो जाभीं थारी डराई ऊदा ना डरू हूं तो घर भोजारी नार पीला ओढावण देवजी ।

म्हारा भोपा ने देखण आ गेडी ए बदनोरारी गूजरी दूधोरी धाई ए लाजां गूजरी ।

जामी कांई थांरा भोपांरों देखणो, थांरा भोपा सरीसा हाली चार हूं तो घर ओ भोजारी नार ।

140. The song depicts a dialogue between Devji and a Gujari who was the wife of the celebrated Bhoja Gujar who was renowned for his courage and valour.

(O Lajan Gujari ! Deoji beckons thee. Thou inhabitant of the Aravalli ; Go to the shrine of Deoji and pay him the due homage.

Gujari : "What is there in Deoji's shrine to look at ? I have four apartments in m housey which excel the shrine of Deoji".

Deoji : "O thou Gujari of the Aravalli, thine tongue is very bitter".

Gujari : "My lord Deoji, I admit you are renowned for blessing the members of my sex with the birth of male child, but you should know that I too am the wife of the great Bhoja and I am not going to be afraid of you".

Deoji : "You proud Gujari brought up on abundance of milk and fresh curds, come and see my Bhopas".

Gujari : "O master, what care I to see your Bhopas. I am the wedded wife of the brave Bhoja who has four persons in his service like your Bhopas to drive his bullocks").

141. The story goes that Rawat Bhoj had two wives, Bhuna and Sedha, of whom the latter belonged to the Gujar community. She was a great devotee of goddess Parwati. The Bagrawats of whom Rawat Bhoja was one, were killed at the hands of Rao Baghsingh. Bhuna the second wife of Bhoja went away to her father's house after Rawat Bhoja's death while Sedha continued to pass her time by grazing cows and buffaloes. She had a child in her womb and sometime afterwards the went away to the village Asind in Mewar where the celebrated Hero Deoji was born to her. When Deoji grew up he avenged the death of his father Bhoja and performed a number of miracles. Deoji is said to have been born on the 6th day of the bright half of the month of Magh in Samvat 1300. The Gujars worship him. Maharana Sanga of Chittor is said to have built a temple in memory of Deoji. Deoji's Bhopas are Gujars. The following song in his honour is sung by the Gujars with great devotion :

देवजी जलम्या छै छट की रात
बाजा बाज्या सोवन थाल
भोजां कालाडा-सेढ़ां कालाडा
कालूड़ा पोल्यां बंधाई रे
जामी पाल खौ
भैरूं कठै जनमियारे
कठै हुया रे मोट्यार
एक हालरिया रे कारणे
सुसराजी बोल्या छै बोल,
बाई ए सुसराजी बोल
मना करस्यां देस्यां लाडण पूत
पोल्यां बंधाई रे–जामी पालणू

142. In all Gujar colonies there is a place dedicated to Deoji along with Bhenruji. They sing songs of the god Bhairun also with great devotion.

143. The Gujar lady prays to god Bhairav that her father-in-law passed ironical and derogatory remarks imputing barrenness to her. Will not the deity take pity on her and fulfil her wishes ? The god Bhairav assures her that a son would be born to her and she need not worry on account of the ironical remarks of her father-in-law and mother-in-law.

144. The following songs were recited by the Kachhi lady Shrimati Ram Pyari who represents the village on the Statutory Panchayat as a coopted member. Sometime ago her young son died followed by her daughter-in-law leaving a daughter aged 15 years and two boys, one of 12 years and the other of 10 years in her charge. The lady felt herself greatly embarassed at the request made for the recitation of a few songs and she completely broke down as she remembered the tragedy of her son and her daughter-in-law. Notwithstanding the emotions of her unbounded grief she was good enough to recite the songs :

आयो मुट्ठी बांध सतजुग में गयो हाथ पसार
न बन्दो कछु लायो, न कछु ले जाय
तुम साहेबा को ही नाम जपरे
लाला तुमने जनम लियो

145. The child who comes to the world with his fist closed has his hands straight while departing from this world. Neither he brought anything with himself nor does he take anything from here. Thine name alone is worth chanting. It was Thou who came in incarnation.

हरे २ गोबर अंगना लिपायो
मौतिहारो जब हरि घर से निकले

भले २ सगुन विचारे–जब हरि बागन आए–काछिन सीस नवायो
जब हरि गोपिन आए–ग्वारिन सीस नवायो
जब हरि पोरिन आये–जब हरि मांडे आये
तब मिसरने सीस नवायो

"The courtyard was given a coating of fresh cow dung, when it pleased the cowherd-god wearing a necklace of pearls to pass that way. All good omens happened to welcome the God when he visited the garden and the Kachhis paid obeisance to him. When the deity went to meet the Gopis in their Poli (porch), they placed their heads on his feet and when Hari went to the Mandap the Pandits paid homage to him".

146. Another devotional song which is recited by the people is as follows :-

नाम हरि का बोलो मनवा नाम हरि का बोलो ।
कर्म तराजू पर अपने तुम पुण्य पाप को तोलो ।
मन गंगा है तन जमना है, त्रिवेणी जल ज्ञान बना है,
जीवन की उजली चादर के धब्बों को तुम धोलो ।
यह दुनिया सुन्दर ठगिनी है, चोर लुटेरों की भगिनी है,
खोटा खरा परख के मोती, बीन बीन कर घोलो ।
देश दूर है वक्त है थोड़ा, थक ना जाय उमर का घोड़ा,
मधुर प्रभु का नाम सुमिर के, मोक्ष द्वार को खोलो ।

"Oh my heart, chant the name of Almighty God. Weigh your deeds, good and bad, on the balance of your Karma. Thine heart is the Ganga and thine body Jamuna and thine wisdom the waters of the Triveni. Wash away the spots of thine white cover of life. The world is a great deceiver, it is a sister of theaves and robbers. Pearls real and spurious are lying mixed. Examine them and make them separate. Thine destination is far away. The time at thy disposal is short. Let not thine horse of life get tired and exhausted. Remember the sweet name of thy creator so that He may open the door of thine salvation".

**Religion**

147. The various communities in the village are the followers of Hindu religion. They do not know much about their religious books but have knowledge of the traditional myths and stories all right and their day-to-day life is guided by notions formed by traditional rites and rituals. In case of epidemics goddess Sheetla is worshipped and offerings of water, coconuts and goats are made to her. Special worship is offered to her when smallpox is rampant. The idea is to avoid calamity by pleasing the goddess. Epidemics, sickness, illness or misfortunes that might overtake, are it is believed due to the wrath of gods and goddesses, villagers propitiate the deities. Pipal tree is worshipped to overcome barrenness. In order to get rid of difficulties and obstacles worship is offered to god Ganesh. The family deity of the Gujars is Chamunda Devi which is worshipped on all ceremonial occasions. Wine is poured on the idol and sacrifice of goats is also made to her at the time of Navaratra. For the protection of their crops and cattle and for getting a good bumper crop some field rites are performed. At the time of sinking a well and at the time of the first ploughing of the land, the ground is worshipped. Excessive rainfall causes floods and damage to the crops. In order to guard against them special offerings are made. The villagers go to the shrine of Mahadev and offer flowers, red powder and coconuts.

148. There are two festivals and ceremonies connected with the worship of the earth which is regarded as the mother of all living beings. It sustains and gives food to all. It is venerated as a benign deity and is called Dhartimata. She is worshipped at the time of entering a new house and on the birth of a child. She is propitiated with offerings of flowers and milk before sowing is commenced. At a little distance from the village, at the corner of the main road, is a temple dedicated to god Mahadev, known Keoladev Mahadev of Ghana. A fair is held on the third Monday in the month of Shrawan. Villagers attend the fair with great devotion and offer Beel-patra, flowers and fruits to the idol. His Highness of Bharatpur also visits the temple on this occasion and on the Shivaratri day. A Brahmin, Pyare, who resides at Aghapur offers daily worship to the deity. He maintains a Piaoo (water hut) there. He gets a stipend of Rs. 9/- p.m. from the Dharmarth Departmemt of the State of Rajasthan. The village Panchayat pays him Rs. 10/- p.m.

and there is an income of Rs. 50/- per annum from the offerings made by the visitors which go towards his maintenance. In addition he tills his own land.

149. Formerly the village people used to go to perform the rounds of Girraj which is considered to be sacred on account of the association of the celebrated Shri Krishna with it. The villagers do not go any more in a body. The orthodox of the village, however, still continue to perform the Parikrama on Purnima e.g. the full moon day of every month especially during the month of Ashadha (August) or on Amavasya coinciding with Monday in any month.

150. Among the Sikhs it is the Granth Sahib which is held supreme on all important occasions. The main feature of their worship is the offering of a prayer which is called *Ardas*. The first part of Ardas consists of verses by Guru Govind Singh invoking God and the previous nine Gurus. The second part recounts how the community passed through various struggles and trials and the formation of Sikh tradition. The third part pertains to the reciter's own spiritual thoughts or the special purposes of the prayer or the occasion for it. It ends with a short verse seeking a bright future for the Panth and the good of all.

151. The most important ceremony of Sikh religion is the Amrit ceremony of which the details are given here :

152. The Holy book is opened by five Khalsas (Panch Pyaras) who have all the five symbols of the faith. They sit in front of Guru Granth Saheb. The recipients who have taken bath and have clean clothes on them, stand with folded hands. If one who has already been baptised desires to take Amrit again, he has to confess his sins to Panch Pyaras and suffer whatever penalty is imposed on him before he can join the others for Amrit. One of the Panch Pyaras tells them about the principles of the Khalsa and asks them whether they accept those principles. After the recipients have given their assent, one of the Panch Pyaras offers a prayer for the preparation of Amrit. The five blessed ones then sit in a circle for preparation of Amrit and an iron pan is put in the centre with some water and batashas (sugar drops) in it. One by one they recite the Japji, Jap Sahab, ten Sawaiyas, Chaupai and Anand Saheb all the while stirring water with the Kirpan. Then the five stand up and offer a prayer. The Amrit is now ready for distribution. Each candidate comes forward and receives Amrit. He joins his hands to make a cup and drinks five handfuls chanting each time "Wah Guruji Ka Khalsa — Wah Guruji Ki Fateh". The Amrit is then poured five times in his eyes and five times in his hands. Each time the candidate utters the above words. Whatever remains in the pan is drunk by the candidates in turn. Each candidate is then required to recite the Mool Mantra five times. One of the Panch Pyaras instructs the candidates of the vows of discipline and the commands of Guru Govind. Their father thenceforth, the Panch Pyaras tell them is Guru Govind and their mother Mata Saheb Kaur and their native place Kesgarh. They are to offer daily prayer (nit-nem), to use one-tenth of their income for religious and charitable purposes and to wear the five *kakars*. They are to abstain from four *ku-rahats* (bad deeds) namely, cutting of hair, eating halal meat, adultery and use of tobacco. If they did any of these bad deeds they shall have to be re-baptised.

153. After the ceremony the Panch Pyaras read a piece from the Guru Granth Sahab. If a candidate is one who professed another religion, he is re-named and given a Sikh name. At the end of the ceremony all the baptised ones eat Kada Parsad out of the same vessel.

154. Although the Bhangi community forms the lowest rung of the Hindu society, its religious outlook has been deeply influenced by the customs of the higher castes. The Brahmins do not officiate at their religious functions, but all the same they (Bhangis) perform the rituals which are common amongst the other communities. Their priest, whom they call 'Guru', is from their own community. He resides permanently at Bharatpur and presides over their ceremonies relating to birth, marriage and death. Only a couple of years ago the Bhangi household invited the Guru and held *Harikirtan* at which Bhajans

(devotional songs) were recited and a Bhandara was organised in which two maunds of *puas* (small pan cakes prepared by frying a mixture of wheat flour and jaggery solution in oil or ghee) and distributed among the members of the community, numbering some 200, who assembled from the nearby villages.

**Village organisation**

155. The village community always acts as a whole. There are no factions on the basis of independent hamlets which lie at a distance of 4 to 12 furlongs from the village. The hamlets or *Dhanis* are not dependent on Aghapur for their livelihood, source of employment or supply of labour. They obtain their supplies of day-to-day requirements from Bharatpur. The residents of the Dhanis, however, come to the main village on occasions of social gathering, for meetings of the village Panchayat and of the Co-operative Society and for grazing their cattle. There are no quarrels among them pertaining the use of pasture land. The hamlets have sprung up in course of time as the cultivators considered it more convenient to have dwellings near their fields. No geographical factor is, however, responsible for their creation. There are no separate leaders of the hamlets. People think more or less in the terms of the village as a whole. No fissiparous tendencies are noticeable.

**Inter-caste relationship**

156. In the caste hierarchy of the village the Brahmins stand the highest. Neet come the Gujars and the Jats, then follow the Punjabi, Gadarias, the Lodhas, Nais, Kumhars, Kadheras, Kachhis, Banjaras and Bhangis in that order. The Brahmins accept water and certain kinds of sweets from the hands of others. The Gujars, the Jats, the Gadarias, Nais, and Kumhars and the rest of the communities have no objection to taking food at the hands of one another. The Bhangi is, of course, treated as untouchable. Water is poured in his pots by the members of other communities as the members of that community are not allowed to draw water from the village well. Untouchability still continues unabated.

**Caste panchayat**

157. The Gujars alone have their caste Panchayat in Aghapur. It is constituted of the representatives of 12 villages. They are called Patels. An elderly member of the community is elected to preside over the Panchayat meeting. The Panchayat has the following objectives in its purview :-

1. Abolition of death feasts.
2. Simplification of marriage ceremonies.
3. Avoidance of expenditure over ceremonial functions such as the presentation of ornaments in the marriage for bride which should be confined only to 4 articles.
4. Limitation on the number of members of the marriage parties.
5. Banning of singing of obscene songs on the occasion of marriage and other ceremonies.
6. Banning use of vegetable products and insistance on the use of pure ghee on all ceremonial occasions.
7. Encouragement to impart education to the children of the community.
8. Giving of higher status to the women.

158. The items enumerated above give an inkling of the objects which the community has in its view for its betterment. They are not, however, followed strictly and irregularities do occur. But no case has so far been brought for adjudication before the caste Panchayat. The Panchayat takes cognizance of cases of adultery, abduction etc. and, whenever a complaint is brought before it, suitable punishments are given to the delinquents which consists of fine or community feasts or excommunication.

**Statutory panchayat**

159. The scheme of democratic decentralisation of administration was introduced in Rajasthan on 2nd October, 1959 and the Statutory Panchayat was formed in the village in 1961. The Panchayat Samiti is at Sewar at a distance of 6 miles from Bharatpur on Bharatpur – Jaipur

road. The Statutory Panchayat which includes village Aghapur, has 18 villages within its fold. The Sarpanch of the Panchayat is from village Darapur, which is at a distance of 2 miles from Aghapur. The Sarpanch and other 11 Panchas of the Panchayat, of whom Nawal Singh of Aghapur is one, are from the Gujar community. The representation of various communities in the village Panchayat is as follows :

| | |
|---|---|
| Gujar | 11 |
| Brahmin | 1 |
| Punjabi | 2 |
| Kachhi | 1 |
| Kanjar | 1 |

There are besides two co-opted women Panchas. One of them is from the Gujar community of Darapur and the other from the Kachhi community of Aghapur.

**Co-operative society**

160. A Co-operative Credit Society was started in the village on 1st January, 1962. Thirty households had enrolled themselves as members of the society. The share capital was Rs. 18,258/-. Loans to the tune of Rs. 5,400 had been advanced, but no recoveries appeared to have been made.

**Family planning**

161. The Family Planning centre is at Bharatpur but the people are averse to the methods propagated by it. They are of the view that children come only when God wills them, and it is a sin to interfere with He ordains.

# CHAPTER V

## CONCLUSION

The historic village of Aghapur has passed through several viccissitudes during the last many centuries. There are indications that during pre-historic times it might have been a place of some importance. It is a matter for antiquarians to make excavations on the mound and find out whether in the womb of the hill lie remains of some ancient civilization.

163. The life in Aghapur appears to be a very hard one. Its geographical position with its surroundings which appear picturesque to the casual visitor are a virtual bane for the permanent residents. They suffer badly in their health on account of the inhospitable climate of the place and have also to suffer great losses as their cattle and animals and even children are eaten up by the wild inhabitants of the Ghana sanctuary. These appear to be the reasons which have led to migration of people from Aghapur to other places from time to time. It is said that not less than 30 villages have been formed from the emigrants of this village.

164. Another remarkable feature of Aghapur is that notwithstanding the fact that the village lies so near the city of Bharatpur, it has not shown any signs of urbanisation or advancement. The people are conservative in their outlook and traditionally backward. They have been least affected by modern ideas. Their persons, clothes and dwellings all breathe an air of filthiness which might be due not so much to their lack of education, backwardness and ignorance as to their appalling poverty. Many people go half-nacked and few of them have adequate means to protect their bodies against the inclement weather.

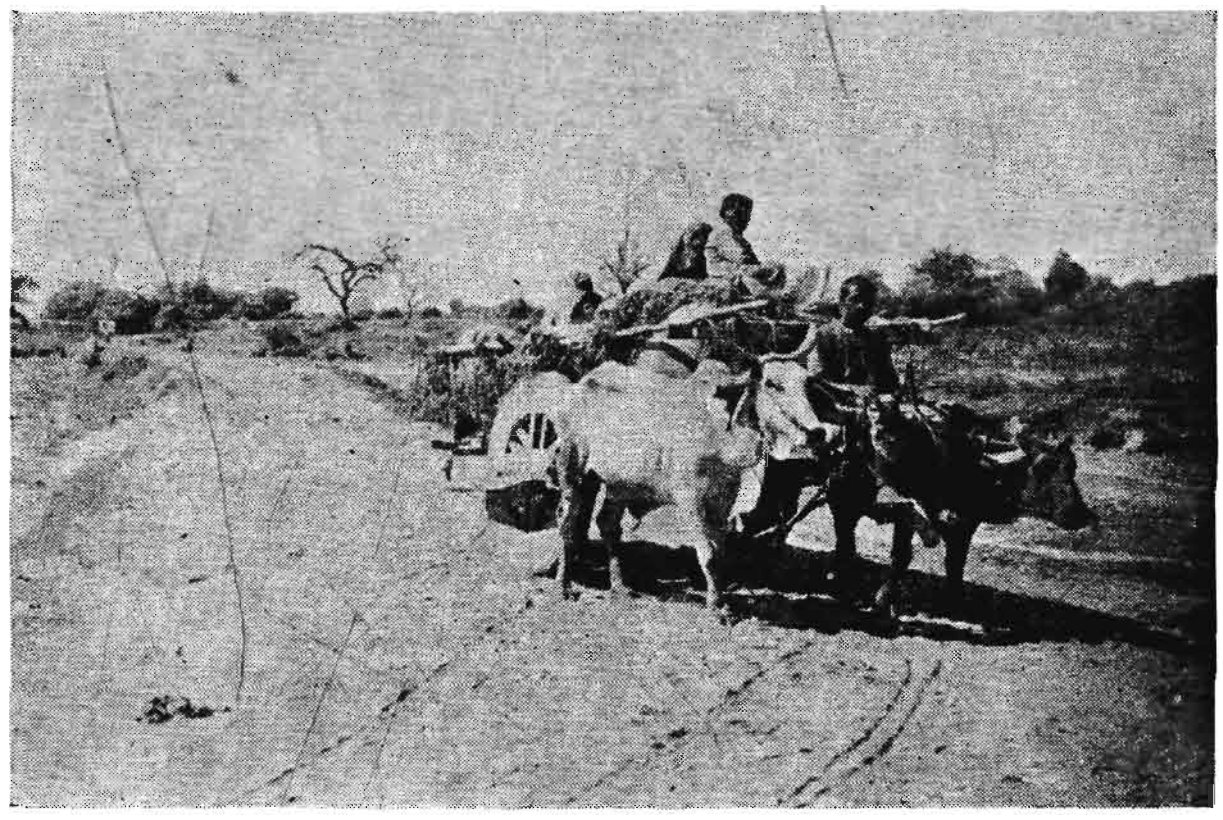
165. Literacy drives and introduction of improved methods of agriculture should go a long way in changing the face of the village.

166. The welfare institutions of the village should take more direct interest in the welfare of the people, specially the old and the aged and the disabled. The future of the village can then be brighter. Its proximity to the town of Bharatpur and the Ghana lake, which at present is a source of trouble and sorrow to them, may be turned into a blessing.

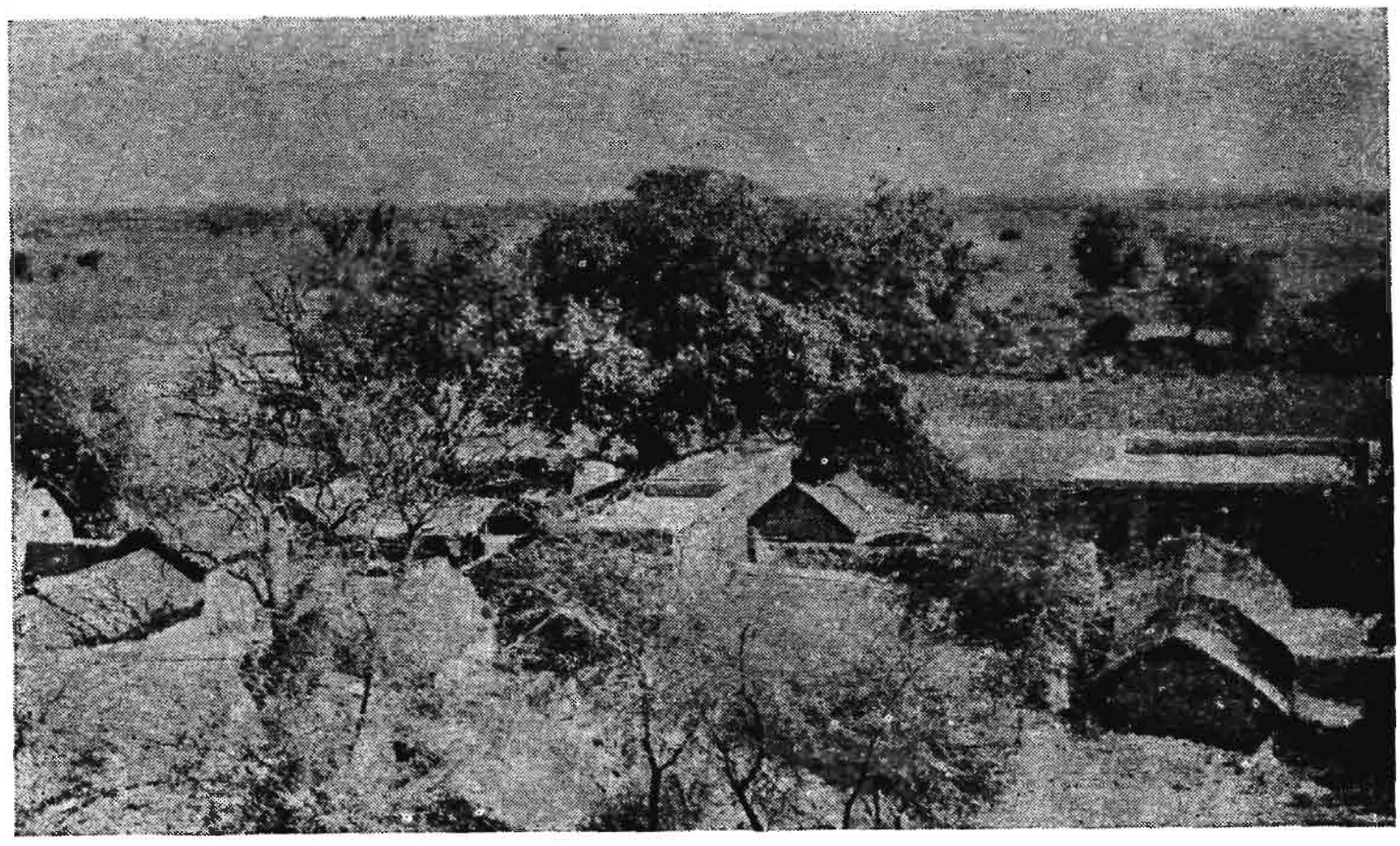
## BIBLIOGRAPHY


1. A brochure 'Breeding Water Bird Sanctuary' Keoladeo Ghana, Bharatpur published by the Bombay Natural History Society.
2. 'Researcher' a Bulletin of the Archaeology and Museums Department, Rajasthan.
3. 'Indian Archaeology 1961–62' Published by the Department of Archaeology of Govt. of India.
4. 'Indian Archaeology To-day' by H. D. Sankhalia.
5. Misal Hakiyat and Wazbul Arz of village Aghapur.
6. Journal of Royal Asiatic Society 1905.
7. Journal and Bulletin of Bengal Royal Asiatic Society Volume XXI.
8. Encyclopaedia of Religion and Ethics.
9. History of Rajasthan by Dr. Gauri Shanker Hirachand Ojha.
10. Census Report of 1901.
11. 'Annals and Antiquities of Rajasthan' Vol. II by Col. Tod.
12. An article on the 'Inhabitants' of Rajasthan by Jethmal Joshi.
13. 'Punjab Castes & Tribes' Vol. II by Ibbetson.
14. 'March of India' Volume 9, 3rd March, 1957.
15. Village Information Schedule of Aghapur, Census 1961.
16. District Census Handbook of 1951 Part I and II.

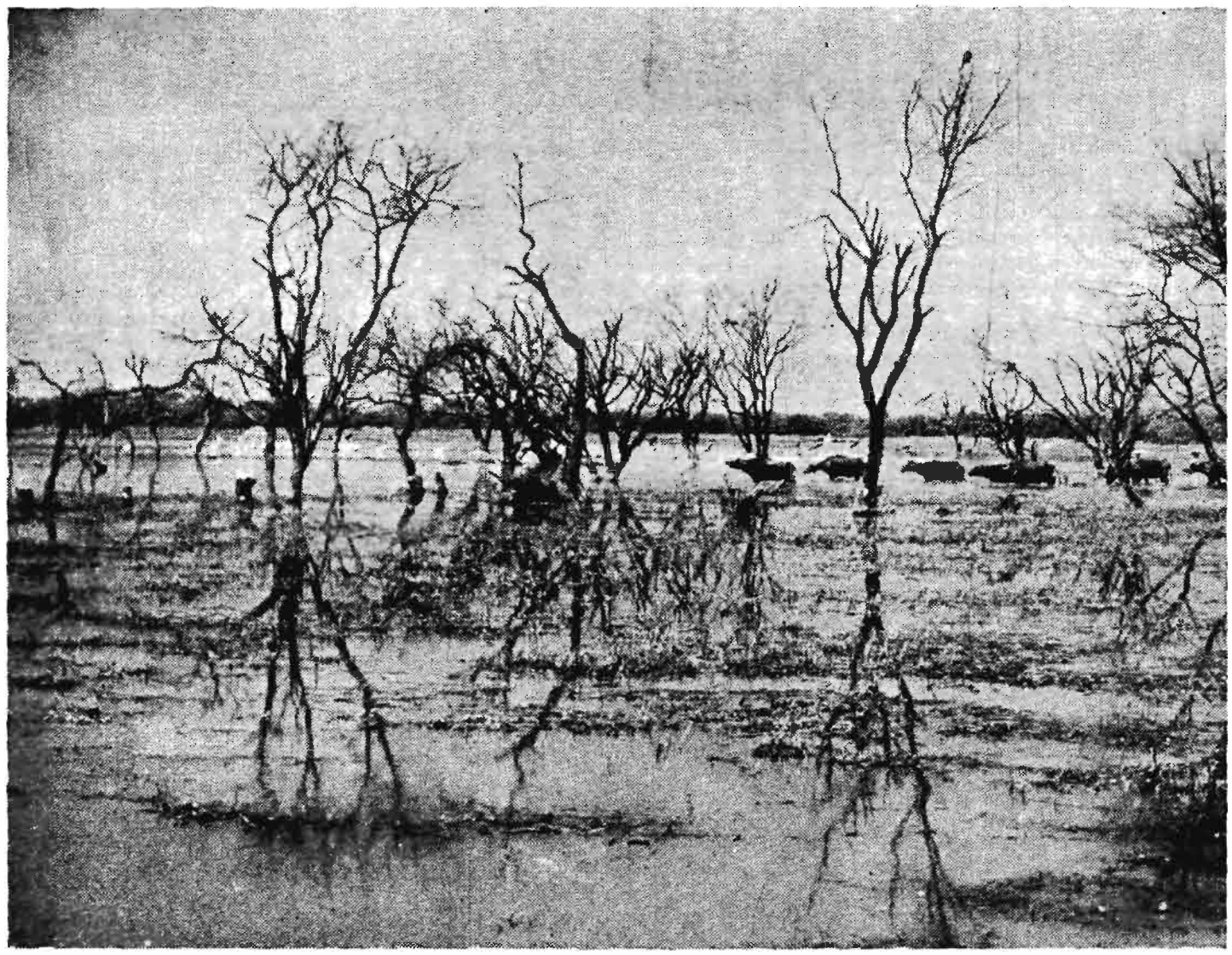
# SOME GLIMPSES OF AGHAPUR



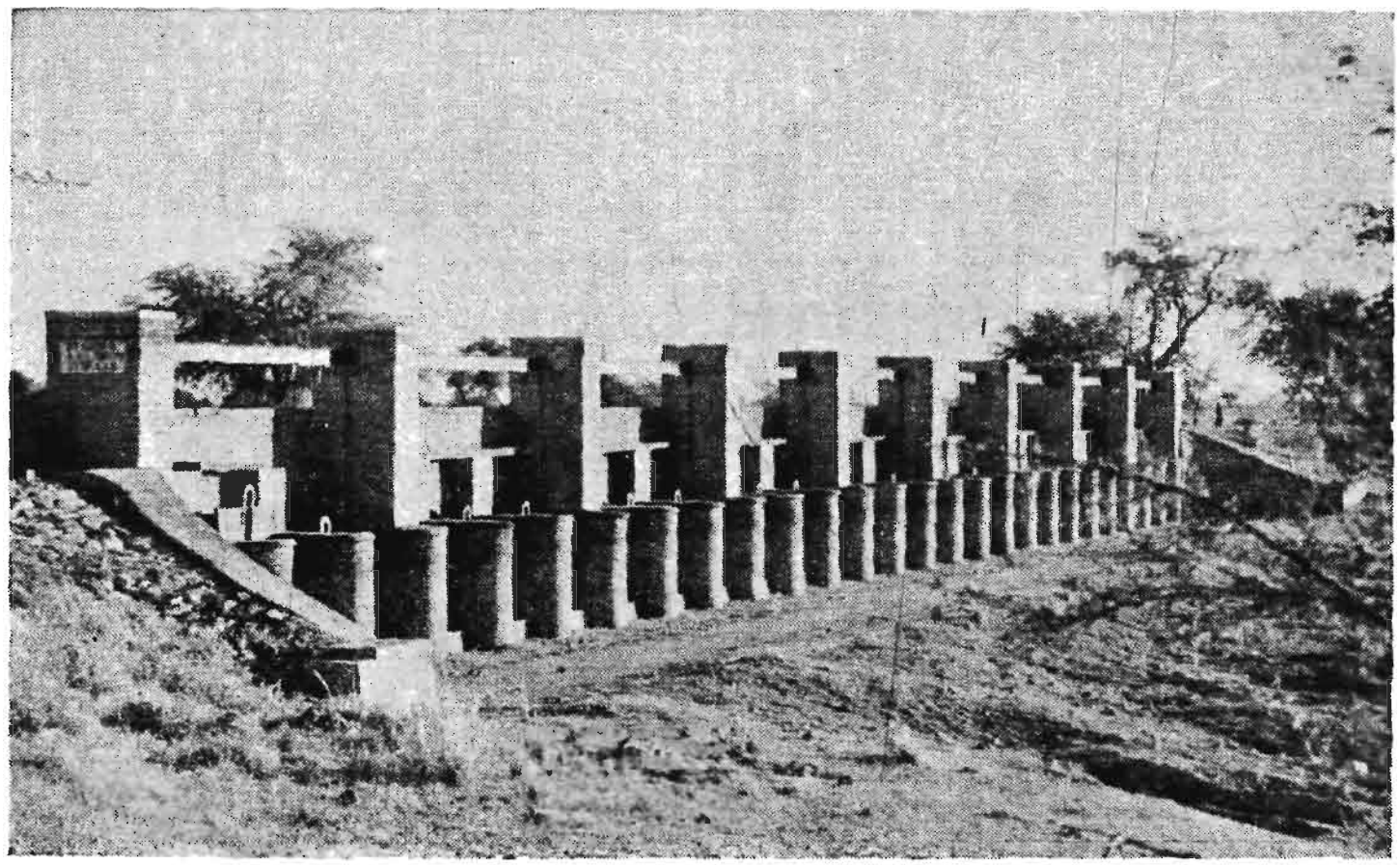
Kutcha approach road



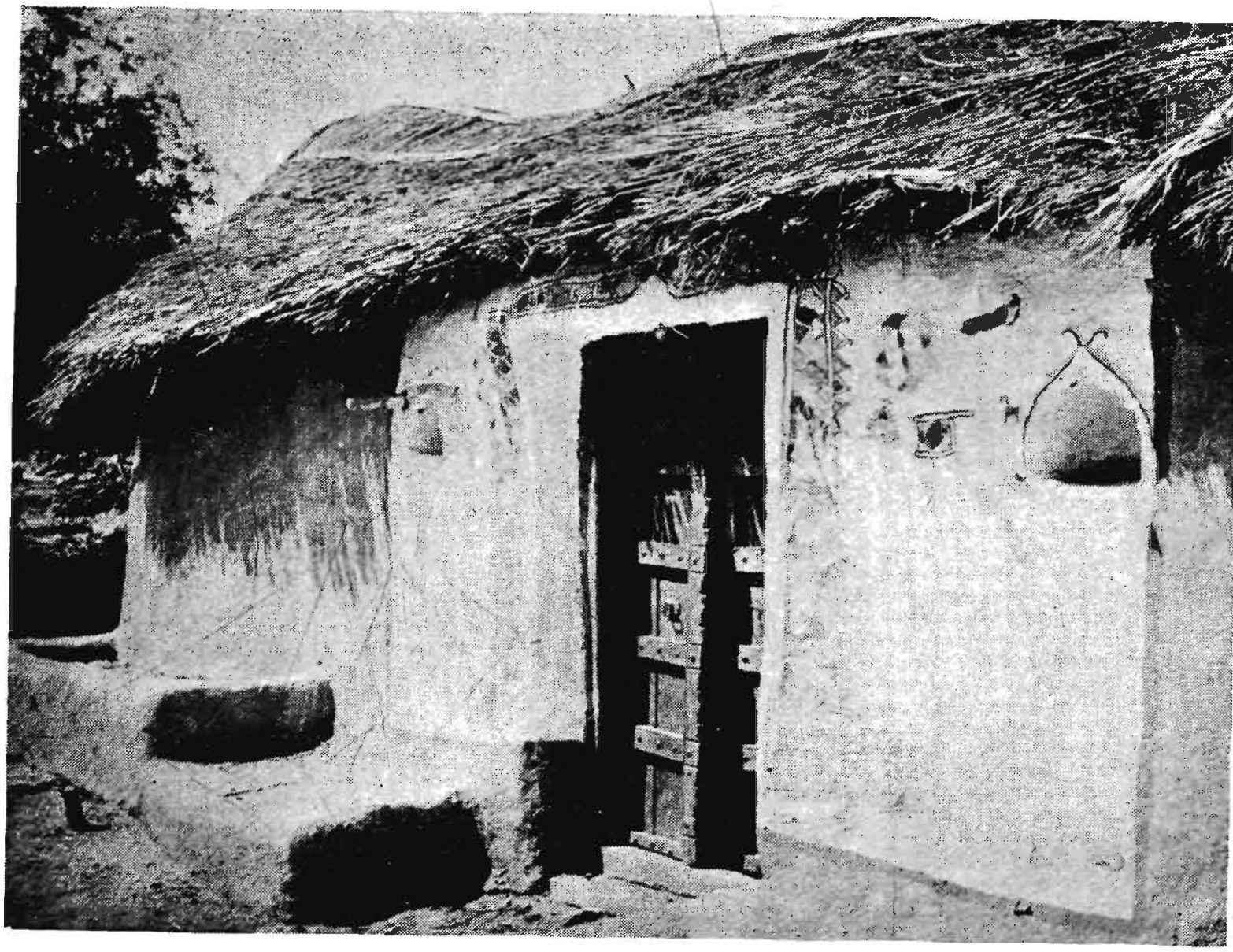
A view of the village



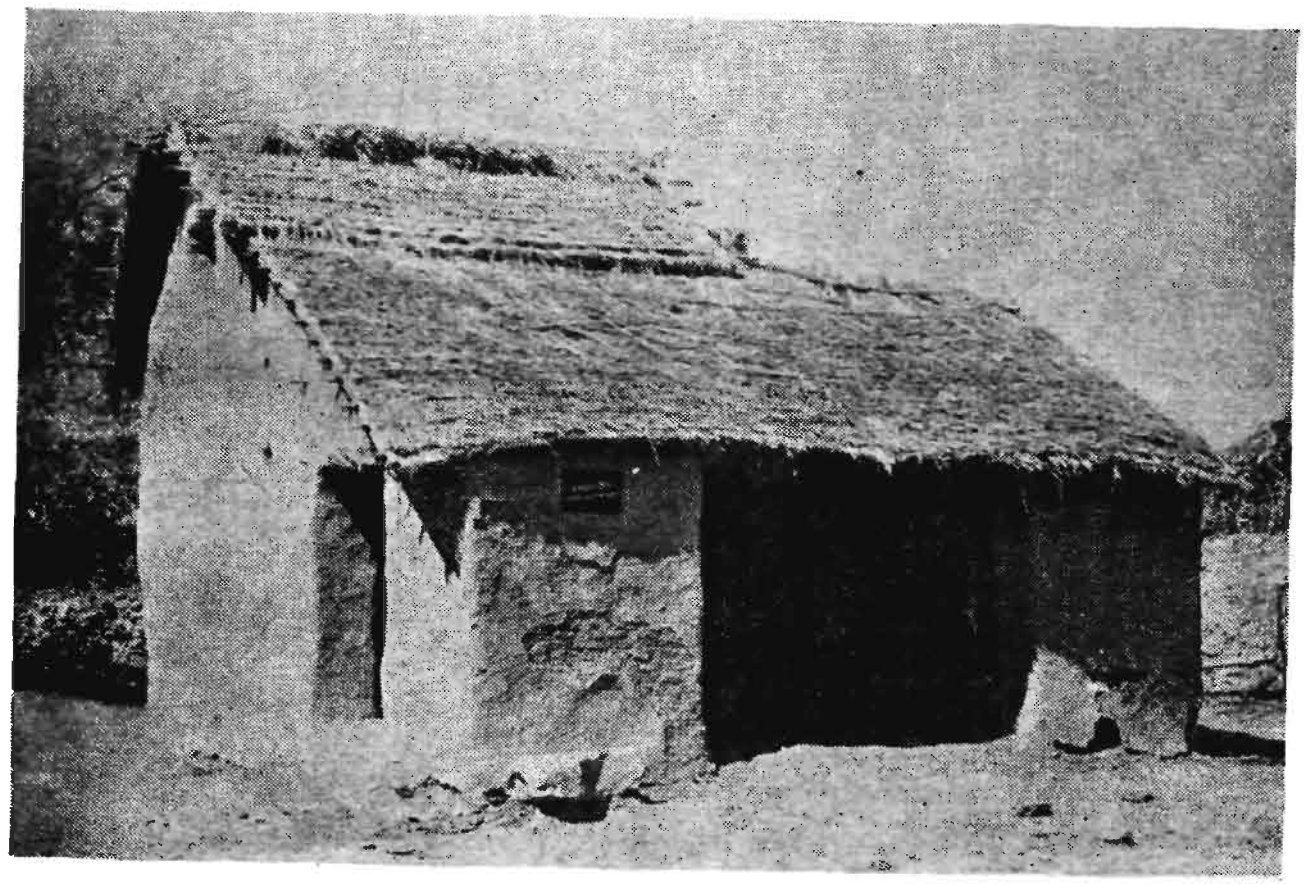
The Ghana Lake



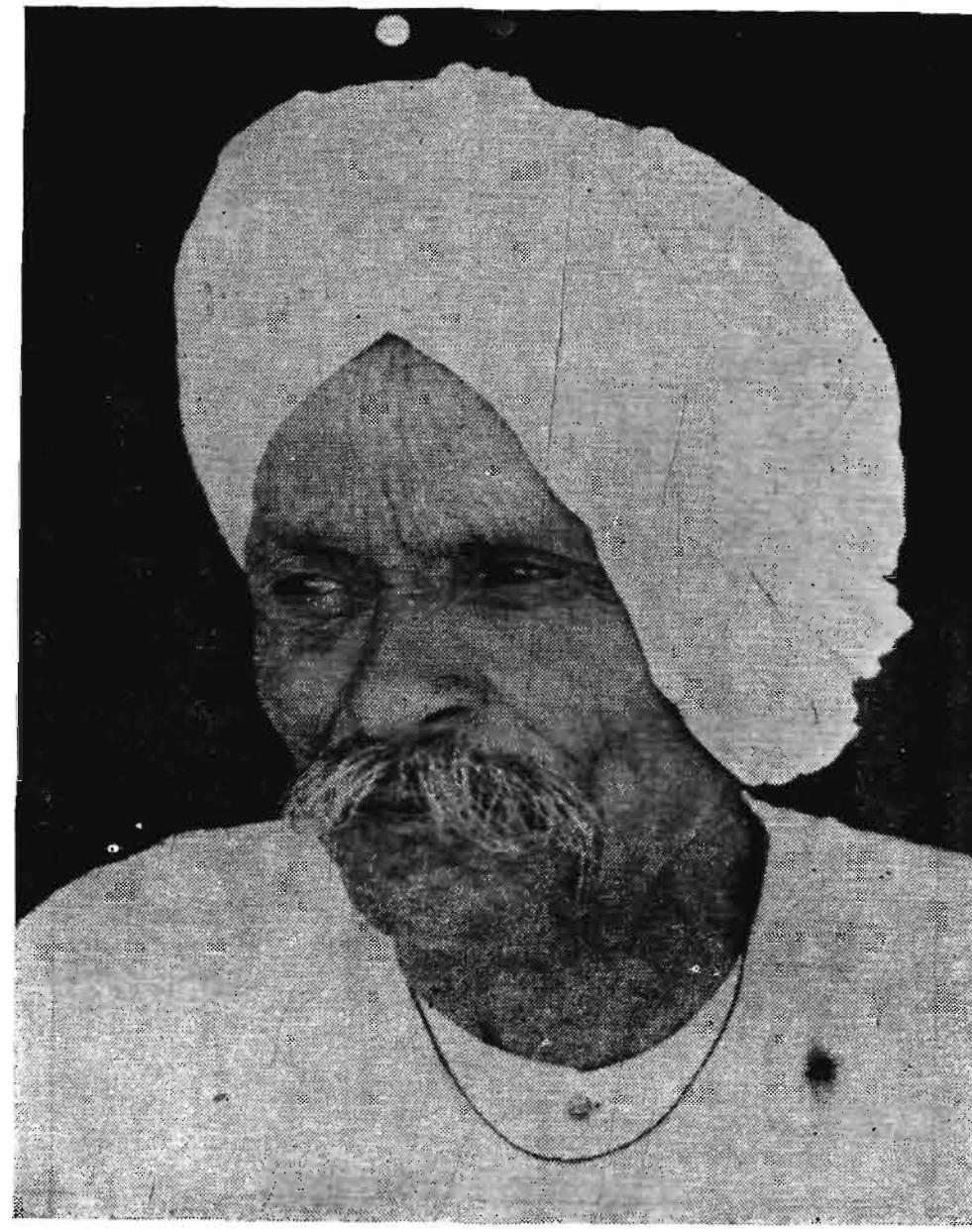
A view of the Ajan Dam



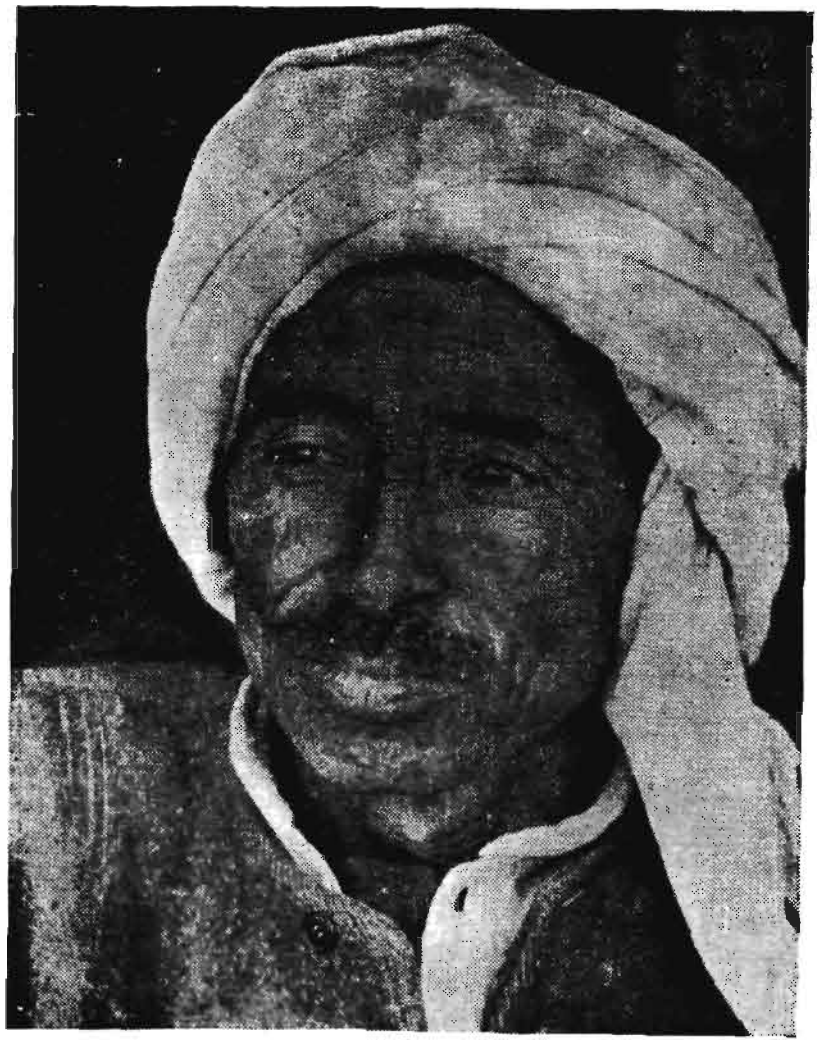
Folk drawing on the wall



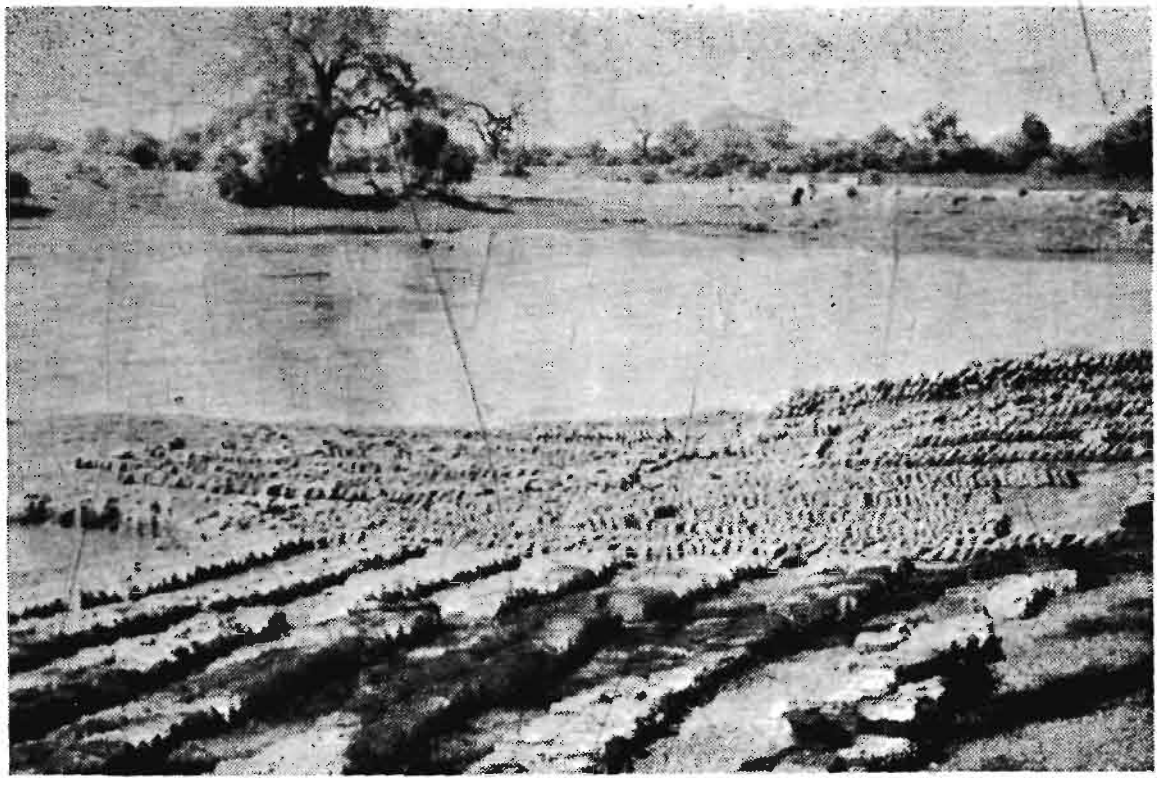
A kutcha house



Nahariya Gujar—
The Patel of the caste panchayat



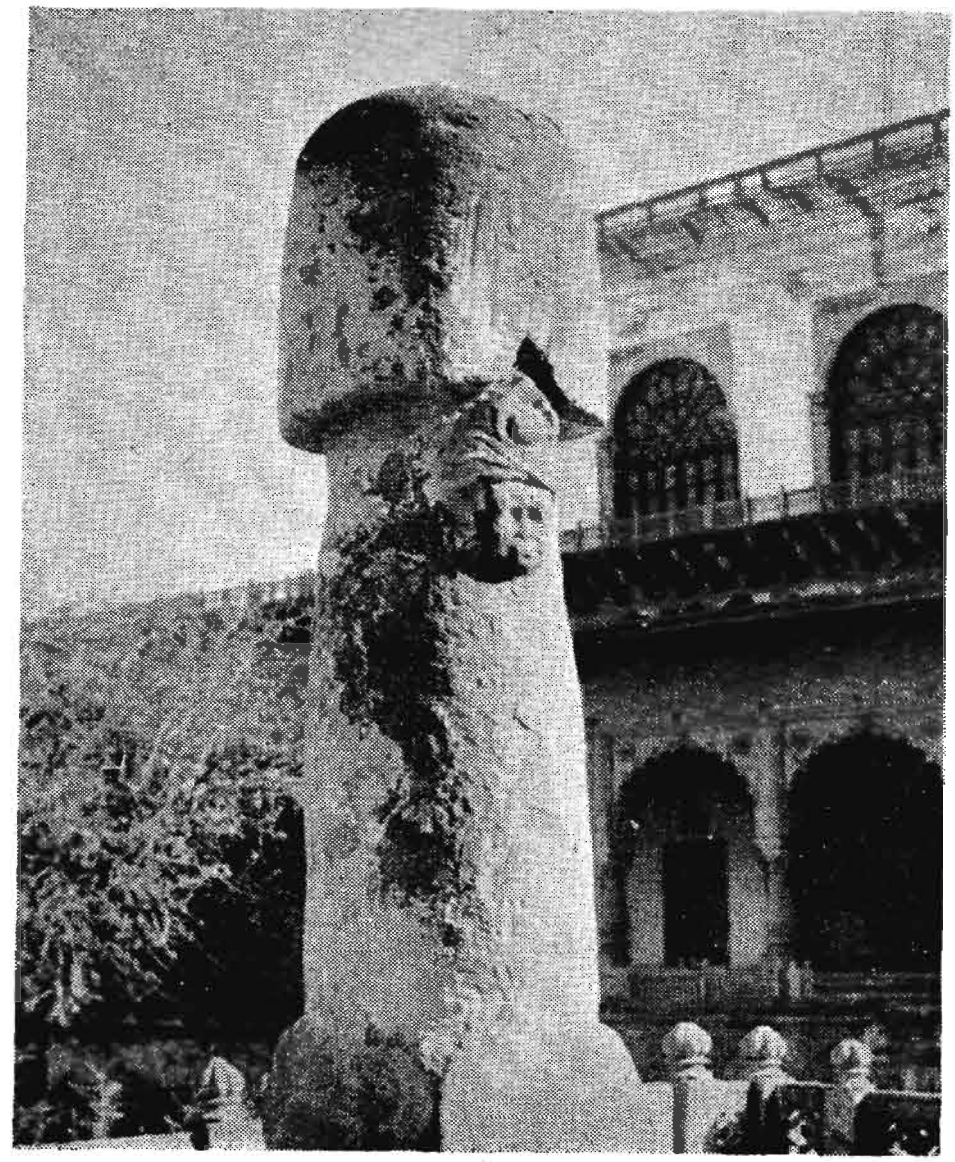
Nawal Singh—
Panch of the village panchayat



Source of drinking water
for animals in the village



The potter



**Shivling excavated from the *khera*, hillock now housed at the Alwar *museum***

## APPENDIX

## CENSUS OF INDIA, 1961

*Socio-Economic Survey of selected villages in Rajasthan*

### [A] HOUSEHOLD SCHEDULE

Name of District — Name and Code No. of village

Name of Tehsil — Code No. of Household

### I. General Description

1. Total No. of Members

| Total | Male | Female |
|---|---|---|
| | | |

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

### II. Composition of Household

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

## III. Duration of Residence

1. *Does the Household originally belong to the village ?*

2. If so immigrated from where, when and why ?

## IV. Settlement Pattern

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

## V. House Type and Household effects

1. What is the general ground plan of house ?

2. Is the house *(a)* owned or *(b)* rented or *(c)* owned but partly rented out ?

3. What is the condition of the house *(a)* properly maintained or *(b)* dilapidated ?

4. What materials have been used in the construction of—

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

5. No. of room in the house used for—

   *(a)* Living
   *(b)* Other purposes

6. Has the house a separate—

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

7. Has the house been decorated with—

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

8 Does the house contain—

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

**(Give full Particulars)**

## VI. Dietary Habits

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

| | Contents of each meal | | |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| | | | |

2. What is the ordinary medium of cooking ?

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

*(a)* Tea

*(b)* Tobacco for

*(i)* eating

*(ii)* smoking

*(c)* Liquor

*(d)* Opium

## VII. Dress and other Body Adornments

*A. Dress*

1. Common dress worn by :—

| *Male* | *Female* |
|---|---|
| | |

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

*B. Ornaments*

3. Ornaments usually worn and description of material

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

*C. Hair style*

4. General Hair style of the head amongst—

*(a) Male* *(b) Female*

5. Do male members generally keep beards and moustaches ?

*D. Tattooing*

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

*E. Toilet*

7. What toilets and cosmetics are generally used ?

*F. Footwear*

8. Is footwear used by all members ?

## VIII. Health and Sanitary Habits

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

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

3. What material is used to wash:—

*(a)* Body
*(b)* Clothes

4. Do they clean the house daily ?

5. Do they keep the utensils clean ?

6. Is their bedding clean ?

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

*A. Illness*—

*(a)* No action taken

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

*(c)* Ayurvedic or Unani treatment

*(d)* Allopathic treatment

*B. Maternity*—

*(a)* Case done at home through—

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

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

## IX. Recreation

1. What type of games are undertaken ?

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

3. Fairs and other festivities

## X. Social Customs

1. Any peculiar social rites of the Household

*A. Marriage*—

2. Any peculiarities in rites of marriage

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

*(a)* Male

*(b)* Female

4. Is Divorce and re-marriage permissible ?

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

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

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

8. Usual total expenditure incurred on:—

*(a)* Boy's marriage

*(b)* Girl's marriage

*B. Funerals—*

9. Any peculiar rites observed on the occasion of death

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

*C. Inheritance*

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

## XI. Beliefs and Superstitions

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

## XII. Social Organisation

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

2. How these Panchayats are formed ?

3. Composition of these Panchayats ?

4. How these Panchayats act ?

## XIII. Occupation

*A. Traditional—*

1. Whether the Household continues the traditional occupation ?

2. If not, why discontinued ?

3. If continued, is it principal or secondary ?

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

*B. Household Industry—*

1. Nature of Household industry undertaken and its products

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

C. *Household cultivation—*

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

D. *Other occupations—*

Nature of work with full particulars

## XIV. Property

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

## XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

## XVI. Expenditure

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

## XVII. Indebtedness

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

3. Rate of interest payable on debts

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

## XVIII. Social and Economic Reforms

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

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

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

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

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

6. Has there been any improvement in irrigational facilities ?

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

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

9. Has village Panchayat proved advantageous to the community ?

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

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

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

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

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

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

*Dated*.....

***Signature of Investigator***

## [B] VILLAGE SCHEDULE

### I. Approach

How village can be reached. Particularly in rainy season ?

### II. Location

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

### III. Topography-Map

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

### IV. Climate

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

### V. Origin and History of village

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

### VI. Communities

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

### VII. Village Administration

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

### VIII. Social Life

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

### IX. Religious beliefs and superstitions

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

### X. Educational life

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

### XI. Economic life

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

### XII. Art and Architecture

Architectural details-Things of art produced in the village.

### XIII. Recent Socio-Economic Reforms

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

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

**I. Displaced persons in the village—**

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

**II. Awareness of various legislative or executive measures—**

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

**III. Labour and employment—**

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

**IV. Markets and fairs most commonly visited—**

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

**Fairs most commonly visited—**

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

**Shops—**

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

**V. Educational Institutions—**

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

**VI. Maps—**

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

# INSTRUCTINS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

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

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence:—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits*:—

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits:—*

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

(ix) *Recreation:—*

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

(x) *Social Customs:—*

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

(xi) *Beliefs and Superstitions:—*

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

(xii) *Social Organisation:—*

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

(xiii) *Occupation*

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

(xiv) *Property*:—

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

(xv) *Income and Expenditure*:—

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

(xvi) *Indebtedness*:—

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

(xvii) *Social and Economic Reforms*;—

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

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

---

# INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

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

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

(i) *Approach to Village :—*

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

(ii) *Location of Village :—*

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

(iii) *Topography :—*

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

(iv) *Climate:—*

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

(v) *Origin and History of village:—*

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

(vi) *Communities:—*

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

(vii) *Village administration:—*

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

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

(viii) *Social life*:—

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

(ix) *Religious beliefs and superstitions* :—

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

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

(x) *Educational life:—*

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

(x) *Economic life:—*

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

(xii) *Art and Architecture:—*

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

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

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

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

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

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