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CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - C

VILLAGE SURVEY MONOGRAPHS

3. BUJAWAR

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1966

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 statistics, to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology aud 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 villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality 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 canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and

administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The social studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical 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 than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The Schedules finally adopted for the monographs have been printed in an appendix.

New Delhi,
July 30, 1964.

A. MITRA
Registrar General, India

Villages selected for the Survey

Village	*Tehsil*	*District*
Rang Mahal ...	Suratgarh	Ganganagar
Mukam ...	Nokha	Bikaner
Mudh ...	Kolayat	,,
Bajawa ...	Udaipurwati	Jhunjhunu
Bhangarh ...	Rajgarh	Alwar
Hasanpur ...	Tijara	,,
Poonchhari ...	Deeg	Bharatpur
Aghapur ...	Bharatpur	,,
Sanganer ...	Sanganer	Jaipur
Chimanpura ...	Bairath	,,
Nangal Soosawatan ...	Amber	,,
Abhaneri ...	Baswa	,,
Shivpura Ghata ...	Beawar	Ajmer
Ramdeora ...	Pokaran	Jaisalmer
Bujawar ...	Jodhpur	Jodhpur
Kalijal ...	Jodhpur	,,
Malar ...	Phalodi	,,
Bhadwasi ...	Nagaur	Nagaur
Goriya ...	Bali	Pali
Tilwara ...	Pachpadra	Barmer
Ramsin ...	Pachpadra	,,
Janvi ...	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

Bujawar is a tiny desert village near Jodhpur and the Bhati Rajputs, whose glorious past is recorded in the pages of the history of Rajasthan, form a predominant part of the population of this village.

Investigation for this socio-economic survey was conducted by Shri Shamsher Singh M. Sc. (Anth.) under the supervision of Shri G. R. Gupta M. A. LLB, Senior Supervisor. Photography was done by Shri Prakash Chandra. Shri L. R. Pendharkar, Senior Supervisor (Arts), who visited this village, has prepared the various line sketches which appear in this report. Dr. U. B. Mathur, Deputy Superintendent, Census Operations, Rajasthan, has helped me in editing, while Shri S. R. Luhadia has seen it through the press. I thank them all.

In the village, Sarva Shri Shetan Singh Bhati, Narain Singh Bhati and Penp Singh Bhati were very helpful during investigation and deserve my thanks.

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

Rambagh Palace Annexe
Jaipur
1st July 1966.

C. S. Gupta
Superintendent Census Operations,
Rajasthan.

CENSUS PUBLICATIONS

for

Rajasthan State

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

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

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

*Not for sale.

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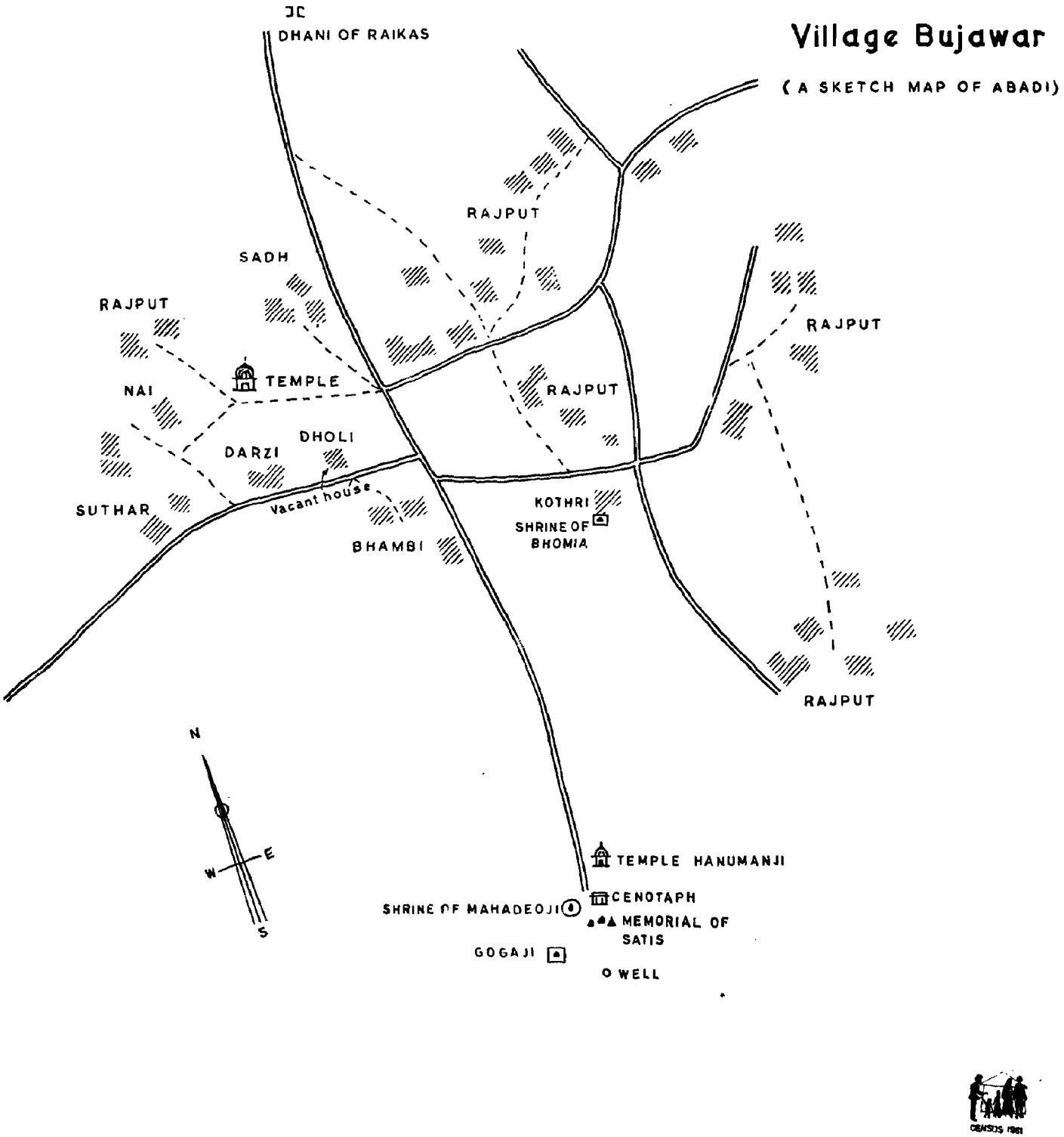
VILLAGE BUJAWAR

TEHSIL JODHPUR

DISTRICT JODHPUR

Village Bujawar

(A SKETCH MAP OF ABADI)



CHAPTER I

THE VILLAGE

BARELY at a distance of 22.5 km from the city of Jodhpur is situated the tiny desert village of BUJAWAR* consisting barely of 36 households. The village is a part of tehsil Jodhpur and is approachable by bus up to the village Boranada which lies on the main road from Jodhpur to Balotra at the sixteenth kilometre. From the bus stand at Boranada one has to travel by camel or jeep or on foot and thus cover 6.5 km of kutcha track to arrive at the village. Bujawar village is approachable also from the villages of Doli and Janwar which lie at a distance of 19 km and 24 km respectively from Jodhpur on the road to Patodi. From both these places Bujawar is equidistant (6.5 km) and the mode of communication is the same as in the case of the route from Boranada.

2. The village is bounded on the north by village Royla Khurd and Chokhan, on the east by the villages of Chokhan and Gangana, on the south by the village Doli and a part of village Janwar, on the west by village Janwar and on the north-west by another village Royla Kalan.

3. The headquarters of the village Panchayat is at Doli. There is a Primary School at Bujawar. The Middle School, the Police Station, the Post Office and the office of the Nyaya Panchayat are all at Janwar. The Higher Secondary School, the Telegraph Office, the Hospital and the nearest Railway Station are all at Jodhpur which is also the nearest main business centre. The office of the Panchayat Samiti is at Luni, 48 km away from the village.

Physical aspects and climate

4. Bujawar is situated in the vast desert area which surrounds the district of Jodhpur. On its northern and eastern sides the village is surrounded by hilly rocks of varying heights ranging from 4.5 m to 75 m and they form a semicircle occupying almost one-third of the area of the entire village. Amidst the hills there are four *gaals* or dales and shallow streams which are known as the Raja gaal, the Hara gaal, the Hajana gaal, and the Guhe ki gaal.

5. Before the Umaid Sagar tank of Jodhpur was constructed in 1938 the water of its catchment area used to flow through these *gaals*. The discontinuance of the flow of water through this area has made it drier than before, and it has had an adverse effect on the cultivation in the village. On the western and the southern sides is the sandy plain. The hills surrounding the village have a great moderating influence on its climate which otherwise would have been extremely hot in summer and extremely cold in winter. Bujawar is a dry and very healthy place.

6. No records of temperature and rainfall for the village proper are available, and it is, therefore, necessary to rely on the figures that are available for Jodhpur tehsil. The average rainfall for Jodhpur is 32.25 cm. The annual rainfall (in cm) from 1951 to 1960 is as under ;

Year	*Rainfall*
1951	24.58
1952	37.82
1953	26.00
1954	21.20
1955	33.17
1956	57.88
1957	27.54
1958	30.75
1959	41.65
1960	22.07

The maximum rainfall during this period was 57.88 cm in 1956 and minimum 21.20 cm during

* 26°14' north latitude; 73°34' east longitude.

1954. The temperature recorded at Jodhpur from 1956 to 1960 is given below :

Year	Temperature in C°	
	Maximum	Minimum
1956	47.20	2.80
1957	45.00	3.00
1958	47.00	5.00
1959	47.00	2.00
1960	47.00	2.00

7. The monthly temperature recorded for the year 1960 is given below :

Month	Temperature in C°	
	Maximum	Minimum
January	30.00	3.00
February	36.00	5.00
March	36.00	10.00
April	42.00	18.00
May	46.00	18.00
June	43.00	20.00
July	41.00	25.00
August	37.00	24.00
September	42.00	23.00
October	40.00	15.00
November	35.00	6.00
December	31.00	8.00

8. The village is handicapped by paucity of rainfall which causes severe drought bordering on famine conditions almost every third year. To cite an example the monsoon during July-September, 1963 almost failed. There was a light shower only once or twice and the rest of the season went completely dry. The result was that the village was in the throes of a famine. There was neither grain for the human beings nor fodder for the cattle and the camels available in the village. Stocks of the past year were nearly exhausted and starvation stared the villagers in their face.

Flora

9. The vegetation in the area surrounding the village is very scanty. The trees that commonly occur are :

Khejra *(Prosopis spicigera)*, Rohira *(Tecoma undulata)*, Neem *(Azadirachta indica)*, Babul *(Acacia arabica)*, Aak *(Calotropis procera)*, Kair *(Capparis aphylla)*, Phog *(Calligonum polygononides)*, Thor *(Euphorbia royleana* and *Perifolia)*, Pipal *(Ficus religiosa)*, and Ber *(Zizyphus jujuba)*.

10. The following types of grasses are also found :

Dhaman *(Pennisetum cenchroides)*, Bharut (*Cenchrus catharticus)*, Murant *(Chloris romburghiana)*, Makra *(Eleusine aegyptiaca)*, Mothea *(Mothea tuberosa)*, Tantia *(Eleusine flagelliferra)*, Siwan *(Panicum frumentaceum)*, Bikaria, Duria, Sania, and Khimp.

11. The wood from trees of Khejra and Babul are utilised for making agricultural implements and in construction of roofs and cots, shutters etc. Although the wood of this tree is of a very inferior type, it is all that is available for these purposes in the area.

Fauna

12. The fauna too is very limited. Jackal, rabbit, sand grouse, grey partridge, peacock and parrot and other beautiful small birds are common. Snakes, scorpions and lizards are also commonly met with during the summer and the rainy season. Till a few years ago there were panthers, wild pigs and deer in the surrounding hills and dales but the Bhils of the nearby villages are said to have killed them and they have, therefore, become very scarce now.

Size

13. The area of the village is 4,030 80 acres and its population consists of 229 souls. The density of population comes to 14.2 persons per sq km. The village consists of 36 households, a community-wise break up of which is as follows :

Community	Sub-group	Gotra	Total number of households	Persons	Males	Females
Rajput	Bhati	Jessa or Jaisa	20	138	73	65
	Solanki	Bunta	1	7	4	3
Raika	Bhukia	-	3	16	11	5
	Gangal	-	1	4	2	2
Bhambi	Poonar	Bhati	4	20	10	10
Sadh	Rankawat	Peevsha	3	20	11	9
Suthar	Joping	-	2	10	6	4
Darzi	Chaura	Peepawat	1	5	4	1
Nai	Solanki	Panaris	1	9	7	2
	Total		36	229	128	101

The predominent population of the village thus consists of the Rajput community which forms 63.2% of the entire population. The rest of the communities account for 36.8%.

Reasons for selection

14. It was with a view to study customs and manners, and the economic life of the Bhati Rajputs in particular that this village was selected for survey.

Residential pattern

15. The village is situated on rocky elevation. The *abadi* of the village is concentrated mostly at one place, the houses roughly forming a horse shoe pattern. The four Raika households reside in a *dhani* (hamlet) known as the Raikan-ki-dhani, about 200 m away to the south-west. To the south of the village at a distance of about 2.5 km there is another *dhani* called Kalbion-ki-dhani, containing some 5 households of Kalbis. The Kalbis are agriculturists by occupation. Their permanent residence is at village Doli. The Kalbis shift temporarily to the *dhani* during the rainy season so that they may carry on their agricultural operations in the land owned by them in Bujawar and when such operations are over they return to their permanent dwellings at Doli. They come to the *dhani* and stay there only for agricultural operations.

Communication

16. The most important mode of communication in the area is the camel. There is no horse in the village, nor is there any cart to be found. People have, therefore, to make use of the camel or go on foot.

Important public places

17. The most important place in the village is the *kothri* consisting of a single verandah,6m × 2.5m. Outside the verandah, there is a small platform of the same length and breadth. The place serves as a rendezvous for the Rajputs. As a matter of fact this is the only meeting place in the village and in mornings and evenings people, mostly Rajputs, congregate there. There they have their morning tea and the *chilam* goes round. The guests and visitors are also welcomed at the *kothri* and lodged there. On the northern side of the *kothri* at the head of the thoroughfare are the remains of an impressive structure which suggests that it once formed the gateway of a building a part of which formerly served as *darikhana* (assembly hall) in which the Jagirdars of the village used to hold their meetings. The walls of the old structure have now completely crumbled down leaving a small niche in a side wall, in the front of the present *kothri* in which an image of Sangya Mata, the family goddess of the Bhati Rajputs of Bujawar is seen installed. Another broken image

of the same deity is lying on the ground just below the niche. Worship is offered to the broken image also along with the new image on the occasion of Navaratra in the months of Chaitra and Ashwin. On the rear of the *kothri* is a small platform 1.5 m square erected in the memory of late Subedar Major Ranjeet Singh, who is believed to have expired in May 1943 as a result of an accidental encounter with the mysterious Bhomia spirits of the super-natural world.

18. At a distance of about 200m from the *kothri* is a small temple of god Hanuman in which an idol, about a metre high, has been installed. The temple was constructed by the late Subedar Major Ranjeet Singh some 40 years ago i.e soon after his retirement from the military service of the former Jodhpur State. At a distance of about 50 paces from the temple of Hanuman is a platform about 6 metre square and a metre high on which stands a lingam of god Shiva along with his consort Parvati and his favourite bull Nandi. Near about this platform are lying 7 stone slabs dedicated to the satis. Figures of women, mounted on horseback, have been carved in relief on these stone slabs, and from the inscriptions engraved on them they appear to be more than two centuries old. About 20 paces away from the shrine of Lord Mahadeo, lies a stone bearing the figure of a snake which is dedicated to Takhaji, popularly known as Kesariya Kanwar, under a Ber tree. At a small distance from the shrine of Lord Mahadeo on the side of the village is a cenotaph of red sandstone crowned with a circular dome which is said to have been erected by a Baldia Bhat or a Banjara more than a century ago in memory of his favourite dog who died there.

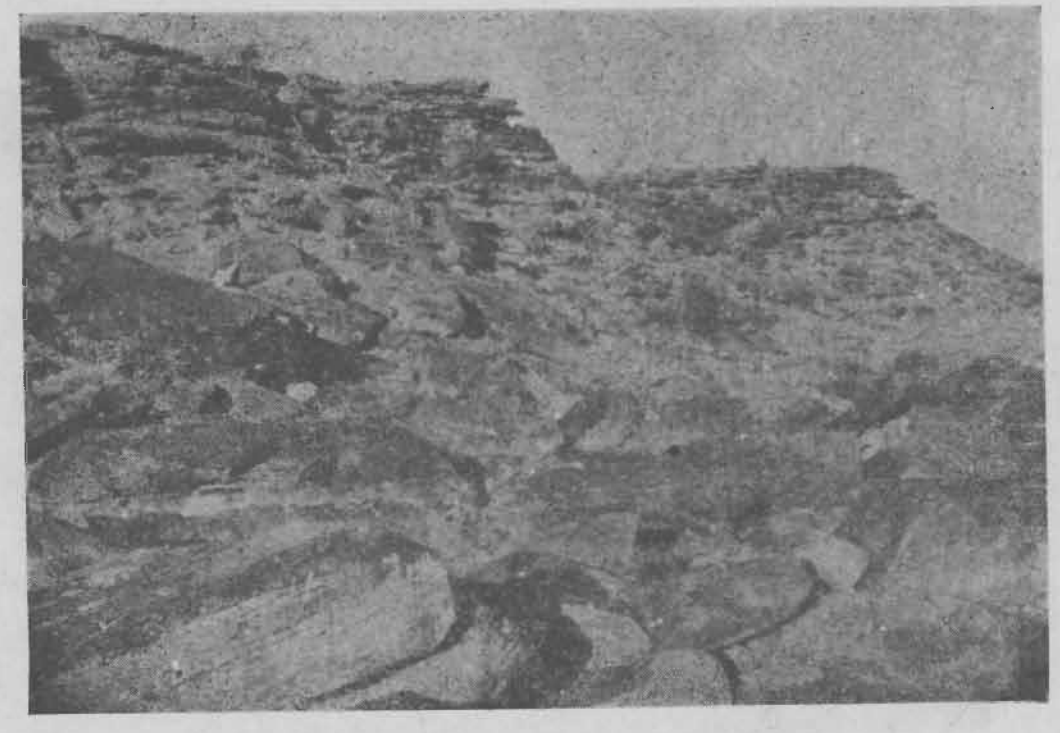
19. There is a masonry temple dedicated to Lord Krishna and his consort Radhika, which lies on the side of the main throroughfare of the village near the houses of the Sadhs. It is a one-room tenement in which the idol of Lord Krishna is installed playing on his inseparable flute and Radhika standing on his left. On one side of the apartment there is a small idol of god Hanuman. At a short distance from the temple of Radha Krishna is a small platform dedicated to another Bhomia Lunsingh who is said to have died in the year 1895 as a result of a similar encounter with the demons of the spiritual world as happened to Ranjeet Singh at a more recent date. On the main thoroughfare by the side of the house of Shri Jai Singh Bhati is a platform dedicated to the celebrated hero Malli Nath who is represented by an engraving of a horseman on a rectangular stone slab. There are two platforms dedicated to the memory of Mamoji Bhomia each located at a distance of about a kilometre on either side of the *dhani* of the Raikas.

20. About 35m from the *kothri* towards north is a place dedicated to Vayan Devi represented by a small stone slab erected on a kutcha platform under a Khejra tree. Higher up in a small recess amidst the rocks of the surrounding hills is the idol of the goddess Jog Maya who is reported to be the most important deity of the village.

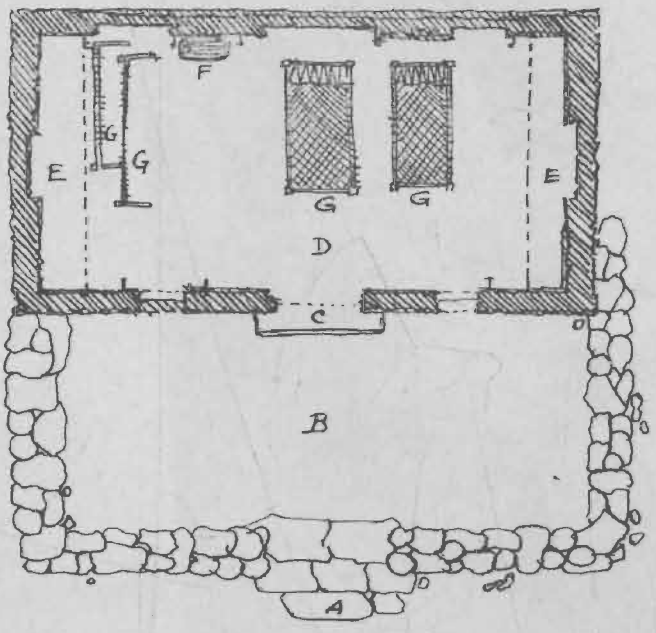
21. Some 3m below the shrine of Jog Maya is a small water reservoir hardly half a metre deep, 6m long and 2m broad in which water trickles down from some invisible source inside the rocks and flows down in a slender stream which is never dry all the year round. The informer, however, said that if a woman in menses washed herself or even placed her foot inside the water of the reservoir it would dry up and it would require offerings of incense and butter and the sacrifice of a goat to Jog Maya to replenish the reservoir.

Sources of water

22. The villagers depend for the supply of water on two sources. First is a natural reservoir known as the *Nadi* which lies at a distance of about 200m from the village. It is about 7m long and 4m broad. Rain water from the hills accummulates in the *Nadi* and serves the village and the nearby *dhanis* for drinking as well as washing for about 4 months in the year. When no water is available in the *Nadi* people have to go to the other source, namely, the well which is situated at a distance of about 25 paces from the shrine of Lord Mahadeo. The diameter of its mouth is about 2m and water is available at a depth of 21m from the ground surface. The depth



A view of the rock formations in the village



A—Stone steps
B—Front yard 3m × 6m
C—Stone step
D—The room
E—Wide shelves
F—The drum
G—Cots

The plan of the *kothri*



Over a cup of tea



The Sangya Mata



Hanumanji



Shrine of Lord Shiva



Memorial stones
for the Satis



A cenotaph (erected in memory of a dog)
In the background is the temple of Hanumanji



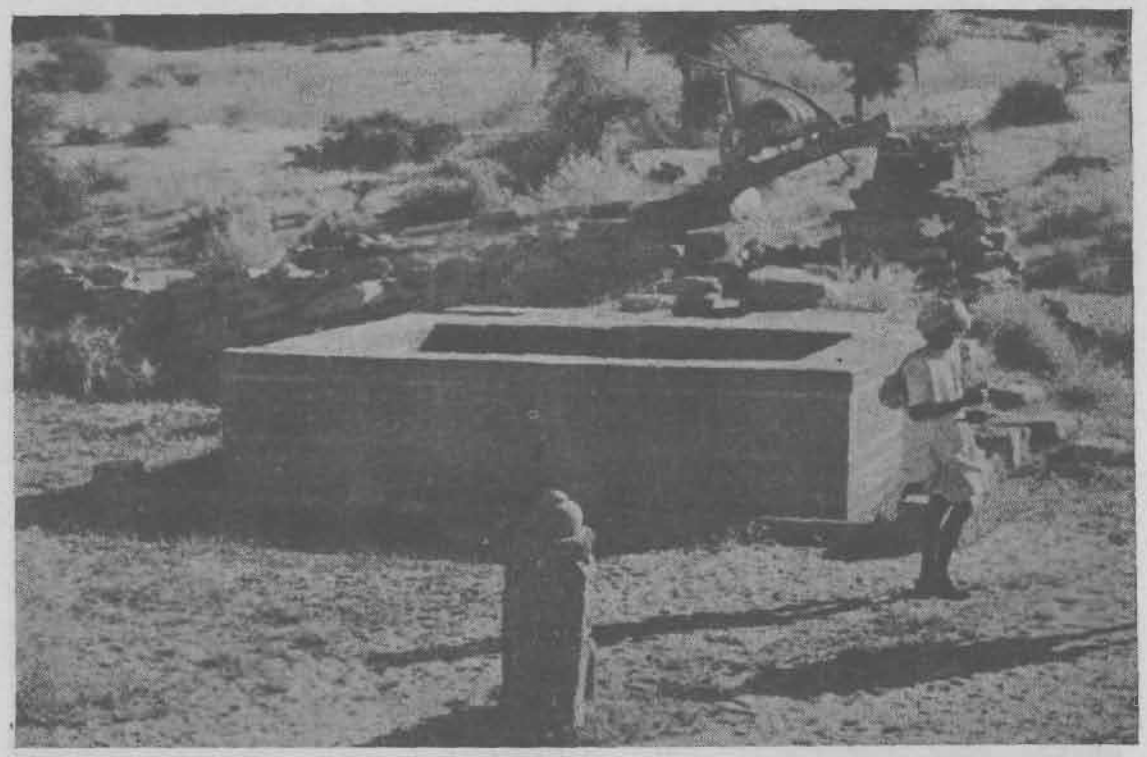
Shri Krishna and his consort Radhika



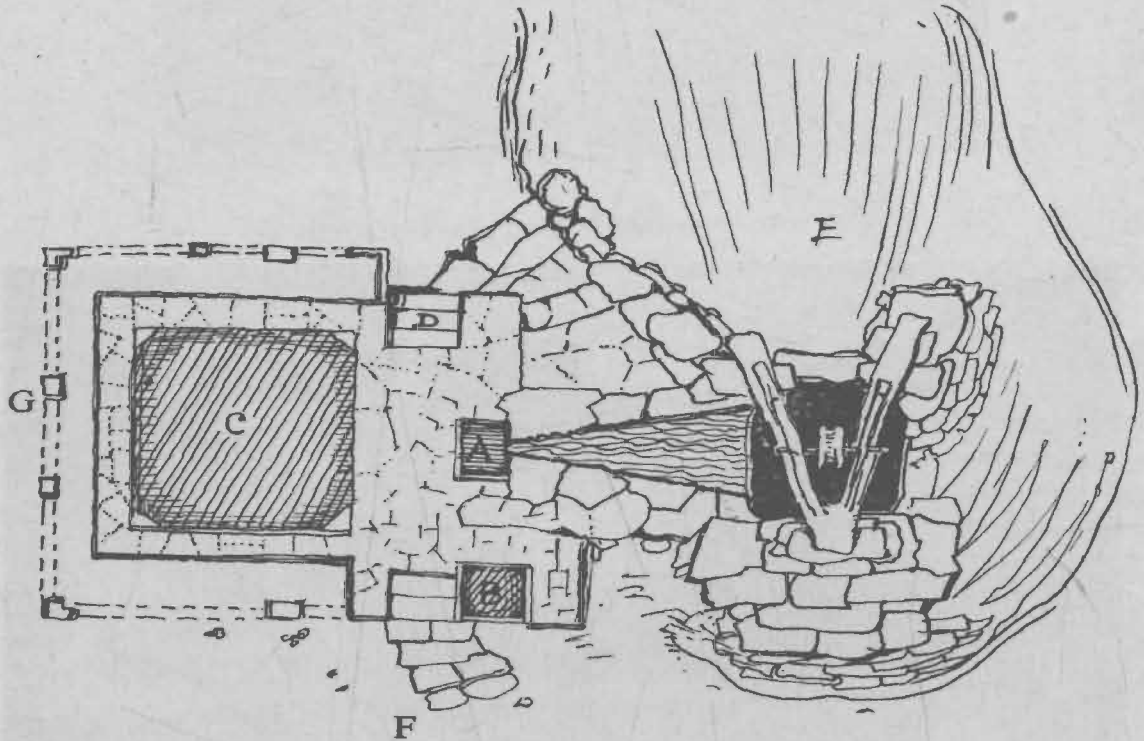
Shrine of Mallinathji



The *nadi*



The village well



The Plan of the village well

A—Main water trough
B—Water trough for castes other than Bhambis
C—Cistern
D—Water trough for Bhambis
E—The slope used by bullocks for drawing water
F—Steps
G—Khel for the animals

of water inside the well is said to be 3.5m. The supply of water in this well is said to be inexhaustible. The well is at present in a dilapidated condition. There is a cistern 3m × 1.2m × 1.2m which is filled by water drawn from the well with the help of a leather bucket and a pair of bullocks. There are two rectangular *khels* (reservoirs) attached to the cistern which furnish drinking water for the animals. On one side of the cistern is a small receptacle with a capacity of about 0.7cu. m from which the Meghwals draw their supply of water. Water in the well is very sweet, fresh and healthy and serves the village for more than 8 months. It is in a dilapidated condition at present and needs repairs badly. A sum of Rs. 1,000 had been sanctioned by the Panchayat Samiti for the necessary repairs and stones have been collected for the purpose but the amount is too meagre and a sum of not less than Rs. 10,000 would be necessary to set the well in a satisfactory condition. The main difficulty in starting the repairs was said to be due to the fact that the supply of water in the well is quick and inexhaustible. No sooner the water is drawn from it, it is refilled in no time. Another difficulty which is said to be facing the village in their work is that the sides of the well some 3m above the water level are hollow all round for about 90m. The villagers would, therefore, be well advised to accomplish the repairs work in consultation with the engineers of the State P.W.D. and it is highly worthwhile doing so because in the area surrounding the village this well is the only one which contains sufficient water for their necessities. The villagers are confident that once thorough repairs are effected to the well its inexhaustible supply can be utilised for irrigating several hundred acres of land on which favourable crop of wheat can be grown every year.

Welfare and administrative institutions

23. There is no welfare institution in the village. Administratively the village falls under the Panchayat which has its office at village Doli. For purposes of administration of land revenue the village forms part of the tehsil Jodhpur.

Market

24. There is no market in the village. The people obtain their supplies from Janwar and Doli, each of which has got a few shops of general merchandise.

Crematorium

25. At a distance of some 50 paces from the well there is a dry bed of a stream called Dabla Bahla which serves as the crematorium. The different communities of the village cremate their dead at the places allotted to each in the vicinity of the stream. The Rajputs have their place at the highest level on the further bank of the stream. Lower down are the places allotted to each of the different communities according to the caste hierarchy which obviously means that lower the caste the greater is the distance from the spot allotted to the Rajputs

History of the village

26. The origin of village Bujawar is shrouded in darkness. The exact date of its establishment is not ascertainable. There is no doubt, however, that the village is a very old one and must have come into existence long ago on account of the copious supply of water available in the village well. The inscriptions on the memorial stones erected in commemoration of the Rajput satis which are still in existence near the well definitely indicate that the village is no less than two and a half centuries old. The village appears to have derived its name from Buj Singh or Bujawar Singh who might possibly have been an ancestor of some one of the present residents of the village. In what degree he was related to anyone of the present householders is only a matter of conjecture. No definite information is available in this behalf. A reference to the records of the State Archives at Jodhpur indicates that one half of the village was granted by way of Jagir to Bhati Raghunath Singh Nathu Singh Nawalsinghot in the Samvat 1918 (1861 A. D.) and one fourth of the village was granted to Bhati Khuman Singh son of Bagh Singh Pemsinghot in Samvat 1982 (1926 A. D.). The Jagirdars were formerly required to render service to the State in person but

in course of time the service was commuted into cash and the former was required to pay Rs. 312.50 and the latter Rs. 125.00 per annum in lieu of the aforesaid services. A quarter of the village continued to remain *khalsa* i.e. under the direct control and management of the State. On the resumption of jagirs the two Jagirdars of the village have been granted compensation in lieu of their rights, the former being granted Rs. 5,000.00 and the latter Rs. 2,000.00.

Rajputs

27. Bhati Rajputs consider themselves Yaduvanshis and trace their descent directly from Lord Shri Krishna. Col. Tod had two hypotheses in his mind in regard to the origin of the Bhatis each of which appeared to him to rest upon logical grounds. According to one the Bhatis were of the Scythic origin and according to the other of Hindu origin. This incongruity he reconciled by presuming the co-mixture of the two races and contemplating that in remote ages the barrier which separated Scythia and India did not really exist and that the various communities from the Caspian sea to the Ganges were members of one common family having a common language and a common faith.

28. Tod then goes on to trace the genealogy of the Bhatis from Krishna and covering the period of several centuries brings it down to the modern times when Jaisalmer was founded by Rao Jesal, son of Doosaj and grandson of Bachera, sometime in the year 1156 A. D. It is, however, to be remembered that the Bhati Rajputs derive their name from one of their ancestors named Bhati son of Balund who succeeded Salbahan. The history of the Bhatis after the establishment of Jaisalmer is pretty certain and can be studied in detail in the Annals of Jaisalmer which was the last of the nine capitals founded by them, the others being Mathura, Kashi, Pragraj, Gajni, Bhatner, Digam, Dirawal and Loderwa. The Bhatis have been famous for their strength, bravery and patriotism. They have been designated as the sentinels of the gates of the Northern Frontier of India-*Uttar Bhad Kivad Bhati.*

29. One of the old villagers, Shri Narain Singh Bhati, stated that Bhatis of Bujawar belong to the same clan which established itself at Jaisalmer. During the medieval times once when the ruler of Marwar was pitted against the Mohamedans in the battle of Ahmedabad, he sought the help of the Bhatis of Jaisalmer and it was through their assistance that he achieved victory. According to the understanding that had been arrived at between the ruler of Jodhpur and the Ruler of Jaisalmer, the former is said to have promised half of his territory to the latter, but when peace was established, the Jodhpur prince found his dominions so much diminished that he felt remorse for having kept up the promise with the Jaisalmer prince. Some time after the war was over, the Bhati chief who had established himself at village Balarwa, some 32 km from Jodhpur, gave his daughter in marriage to the Jodhpur prince.At the time of the giving away of the bride, the father-in-law desired the bridegroom to ask for a boon when the *hathleva* ceremony was over. The Jodhpur prince asked for the return of Marwar territory which he had parted with according to the terms formerly agreed upon. The Bhati chief was greatly enraged at this demand but he kept his word by tearing away the patta which the Jodhpur prince is said to have granted to him and returned the territory which had recently come into his possession as a result of the victory in the Ahmedabad war. After this incident only Balarwa and a few more villages continued in the possession of the Bhatis by way of jagir and the rest were resumed by the ruler of Jodhpur. There is no mention, however, of this story in the history of Marwar. There is no doubt, however, that during the medieval times the condition of Rajputana was not at all settled and there were internecine wars between feudal princes and many a time in these feuds the territory of one State passed into the hands of another. There were occasions when Jaisalmer State had sway over a substantial part of the territory which afterwards formed part of the Jodhpur State. In this connection the following extract from the history of Jaisalmer State published in the Imperial Gazetteer of India Vol. XIV (1908) page 3 is quoted :

"Sabal Singh who began to rule about 1651 was the first of the Bhati chiefs who held his dominions as a fief of the Delhi empire. According to the Annals of the Kishangarh State, he served in Peshawar and Khandhar and received the grant of Jaisalmer through the intercession of his cousin Raja Rup Singh of Kishangarh. Jaisalmer had now arrived at the height of its power the territory extended north to the Sutlej, comprised the whole of Bhawalpur, westward to the Indus and to east and south included many districts subsequently annexed by the Rathores and incorporated in Marwar and Bikaner. But from this time till the accession of Maharawal Mulraj in 1762 the fortunes of the State rapidly declined and most of the outlying districts were lost."

30. The Bhati Rajputs who originated from Jaisalmer thus came to be established in various villages which in course of time formed part of former Jodhpur State. Bujawar was no doubt one of them. It is significant that out of 127 villages which are found in the various tehsils of the former Jodhpur State as many as 47 Bhati villages lie in Jodhpur district. Bilara (which was a district during the princely regime) tehsil with 22 Bhati villages comes next.

31. The Solanki Rajputs trace their descent from Brahma. Col. Tod while delineating the story of vengeance of Parshuram, who extirpated the Kshatriya race 21 times goes on to narrate the evolution of the Parmar clan of Rajputs and then says Brahma was entreated to frame one from his own essence (*ansa*). He made an image, threw it into the pit, whence issued a figure armed with a sword (*khadag*) in one hand, with Veda in the other and a *zunoo (janeo* or sacred thread) round his neck. He was named Chalook or Solanki, and Anhulpoor Patan was appropriated to him.*

Raika

32. Raika is a synonym for Rebari, the former being used in Marwar and latter in Mewar. The word Rebari is said to be another form of Rah-Bahri meaning out of way. They claim descent from Rajputs. Col. Tod while delineating the origin of the Bhati Rajputs has stated that Tunno ancestor of Rao Jesal in the seventh degree had five sons, namely, Beeji Rae, Makur, Jeytung, Allun and Rakecho. Of these Allun's eldest son Deosi was the ancestor of the Rebaris (who rear camels). At another place Tod says :

"This term (Rebarris) is known throughout Hindustan only as denoting persons employed in rearing and tending camels, who are there always Mooslems. Here they are a distinct tribe, and Hindus, employed entirely in rearing camels, or in stealing them, in which they evince a peculiar dexterity, uniting with the Bhatis in the practice as far as Daodpotra. When they come upon a herd grazing, the oldest and most experienced strikes his lance into the first he reaches, then dips a cloth in the blood which at the end of his lance he thrusts close to the nose of the next, and wheeling about sets off at speed followed by the whole herd, lured by the scent of blood and the example of their leaders."†

33. The Rebaris allege that instead of having marital relations with Rajput women they went out of their way and married with celestial damsels (*apsaras*) by whom perhaps Charan daughters are intended. It is further believed that their creation by Mahadeo synchronized with the creation of the camel by his consort, Parvati, and they were, therefore, enjoined to take care of that species of the animal. The original home of the Rebaris was perhaps Uttar Pradesh from where they moved on to Marwar.

34. The Raikas of Bujawar are believed to have come some three decades ago from the village Pal, which is hardly at a distance of 8 km from the village.

Bhambi

35. Bhambi is a synonym for Meghwal. They trace their origin from Rishi Megh. They are also called Balais and cultivate land to a small

*Col. Tod–Annals & Antiquities of Rajasthan, Vol.II. P. 356

† Ibid. P. 186.

extent. The Bhambis came to the village earlier i.e. more or less with the Bhatis. They were the members of a community whose services were essential and could not be dispensed with.

Sadh

36. Sadh is the term derived from Sanskrit word *sadhu*. *Sadhus* were ascetics who nad renounced the world. Some of the *sadhus*, however, could not resist the temptation of the flesh and re-entered the life of the *grahastha* (householder). Those who started the married life formed a sect of their own and gave it the name of Sadh. The Sadh households of Bujawar are said to have come 40 years ago from the village Rohyla Kalan which is at a distance of 3 km from Bujawar.

Suthar

37. The word Suthar comes from the Sanskrit word *Sootradhar* meaning one who guides the action of the players in a drama or the one who holds the thread. Suthars claim their descent from Vishwakarma, the architect of the celestial beings. In Brahma Vaivarta Purana, Suthars have been considered to be the offsprings of Vishwakarma from the Sudra woman. According to Col. Tod "Sootars originated from Decao son of Maipal grandson of Mukur and great-grandson of Tunno" referred to above.

Darzi

38. The Darzis of Rajasthan are divided into two categories viz. (1) Pipavanshis and (2) Namdevavanshis. It is believed that in the Samvat 1475 (1418 A. D.) a Khichi Rajput named Pipaji of Gagron (distt. Kota) renounced the world and exhorted his disciples to take up the profession of tailor. Since then they are known as Pipavanshi or Maru Darzi. The Namdeovanshis are the followers of Saint Namdeo Tak. During the time of the legendry Parashuram these people used to practise the profession of the Chhipas i.e. calico printers, but gradually they adopted the profession of Darzi. They call themselves Rohilla Tak also. The Pipavanshis and the Namdeovanshis do not intermarry. The traditional longings of a Darzi are epitomised in the following couplet :

नगर बसै बजाज, खरीदें कप्पड़ा ।
दिन दिन बैतण होय, कै बागां ठाकरां ।।
चाहीजे सौ चोर, बगल में खोलणा ।
इतरा दे करतार, फेर नहीं बोलणा ।।

"The cloth merchants may prosper in the town so that people may make frequent purchases from them and they may come running to my place to get them stitched. I may also be required to attend the families of the aristocrats day to day, so that I might get ample rewards and make a good income. Would it not be to my advantage, if the village is infested with thieves who may relieve the inhabitants of their dresses and thus give me ample opportunities to augment my earnings by stiching new garments ? If these desires of mine are fulfilled by God Almighty I care not for more."

Nai

39. The word Nai (barber) is derived from the Sanskrit word *Napit*, one who shaves others. The Nais consider themselves to be the followers of Sen Bhagat. Superstitious persons consider the appearance of a Nai on their way to be auspicious. The following proverb shows this :

नाई सामो आवतो, दर्पण लीयां हाथ ।
सगुन बिचारो पंथिया, सम्पत आवै हाथ ।।

"O way-farer, if you meet a Nai with a mirror in his hand, your journey is bound to be fruitful and you will amass great wealth."

40. The wishes of a Nai are contained in the following verse :

नायण दायण होव, बिरत हो बाणियां ।
बिणियाणिया वेवकूफ, करां मन जाणियां ।।
मरण परण मान, मीठा नित खावणा ।
इतरा दे करतार, फेर कांई चावणा ।।

"My wife should be a proficient nurse and mid-wife and rich Banias my *jijmans* and their wives simpletons so that I might make fools of them and reap abundant profits on the occasions of births, marriages and deaths. Everyday I may get sweetmeats to my heart's content. If by the grace of Providence the above things are granted to me, I do not wish for more."

41. The Suthar, the Darzi and the Nai households form an indispensable part of the village economy. It appears that they have been residing in the village from very old times. The exact date of their establishment in the village and the place from which they came here are, however, not ascertainable at this distant date.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Of the seven communities residing in village Bujawar, the most prominent is that of the Bhati Rajputs. There is one household of Solanki Rajput also. The Rajputs form 63 32% of the total population of the village.

43. Out of the rest, three communities, namely, the Raika, the Bhambi and the Sadh number equally each forming 8.73% of the population. The Suthar, the Nai and the Darzi account for 4.37%, 3.93% and 2.19% of the population respectively.

Rajputs

44. The Bhati Rajputs are divided into several exogamous clans the more important of which according to 'Vir-Vinod' by Mahamahopadhyaya Kaviraj Shyamaldas are the following :

1.	Bhati	3.	Bhadecha	5.	Budha
2.	Jadecha	4.	Javad	6.	Lahuva
				7.	Maheda

The first of these, the Bhati clan, is subdivided into a number of sub-clans of which Jassa and Raolots are the chief in Marwar. Here they also hold several jagirs and possess land chiefly on account of the matrimonial alliances they have always been foremost to make with the Rajas and Chiefs. It is only on account of such connections that the Raolot Bhatis are usually styled by their relatives, though in joke as *Bai Mungas.** The Bhati Rajputs of Bujawar belong to Jassa sub-clan.

45. During the Muslim rule from the time of Shahbuddin Ghori upto the end of Aurangzeb's reign (1193 A.D. to 1707 A.D.) many of the Bhatis in Marwar were converted to Islam. They are called Sindhi Sepahis.

* Census of Marwar, Part III—1891.

46. Solanki Rajputs are also known as the Chalukya. They are divided into various clans, some of which,according to Bankidas are as follows:

1.	Daria	4.	Bhangoti	7.	Baghela
2.	Laraha	5.	Valnot	8.	Veerpura
3.	Nathavat	6.	Varah	9.	Khajiya

According to Muhnot Nensi the following are their clans :

1.	Solanki	5.	Baghela	9.	Khalat
2.	Rehbar	6.	Veerpura	10.	Khairara
3.	Peethapura	7.	Vahela	11.	Sojhtia
4.	Dahar	8.	Roojha	12.	Bhoohar

According to Muhnot Nensi the last three clans have become Muslims. Solanki Rajputs of Bujawar are of Solanki clan and Bunta sub-clan.

Raika

47. The following are the important clans of Raikas :

1.	Malsuana	4.	Gangal	7.	Bhukia or Bhuku
2.	Aal	5.	Peepavat	8.	Kalar
3.	Selana	6.	Bhim	9.	Karkata
				10.	Chauhan

Three of the Raika households of Bujawar belong to the Bhukia clan and the remaining one to Gangal clan.

Suthar

48. The Suthars are divided into many exogamous eponymous and territorial sub-divisions. The more important ones are given below :

1.	Bamania	4.	Mewara	7.	Lodia
2.	Jangra	5.	Dhaman	8.	Asan
3.	Purbia	6.	Chabra	9.	Jol
				10.	Joping



Bhati Rajputs





Two more Bhati Rajputs

houses and the rest are all mud ones. The masonry houses have a rectangular base, walls of stones and lime, and roofs of stone slabs or tiles. Mud houses have either rectangular or a circular base. Those with rectangular base are called *ornas* and those circular ones *jhonpas*. *Ornas* are made of mud and stone walls, mud floors and have either flat or gabled roofs. *Jhonpas* invariably have conical roofs. *Jhonpas* are small rick like structures with a diameter of about 4 metres. For the construction of a *jhonpa* a circle with a required radius is drawn and the foundation of about 30 cm is dug. The wall which is about 1.5 m high is then constructed with stones and mud. One person takes 7 days to complete the circular wall. A stout wooden pole, usually a trunk of tree, called *thamli* is then fixed in the centre; and thinner ones, called *vala*, are then placed, like the radii, one end fastened to the top of the *thamli* and the other resting at different points on the circular wall. This work is done by the Suthar who takes 5 days to complete it. The *thamli* and the *vala* are then thatched with grass called *sima* or *kheepda* which is further covered by stalks of Bajra plant (*bajri-ka-dhoka*). It takes two days to finish this work. The following are the details of the cost of a *jhonpa* :

Material and labour	Amount (Rs.)
Stones	18.00
Earth	7.00
Water	7.00
Wood	50.00
Grass	20.00
Labour charges for building the walls	21.00
Labour charges for carpenter	15.00
Labour charges for putting the roof	4.00
Expenditure on the food for the labourers	15.00
Total	157.00

The roof of a *jhonpa* has to be changed every alternate year. The material required for the construction of a *jhonpa* is locally available.

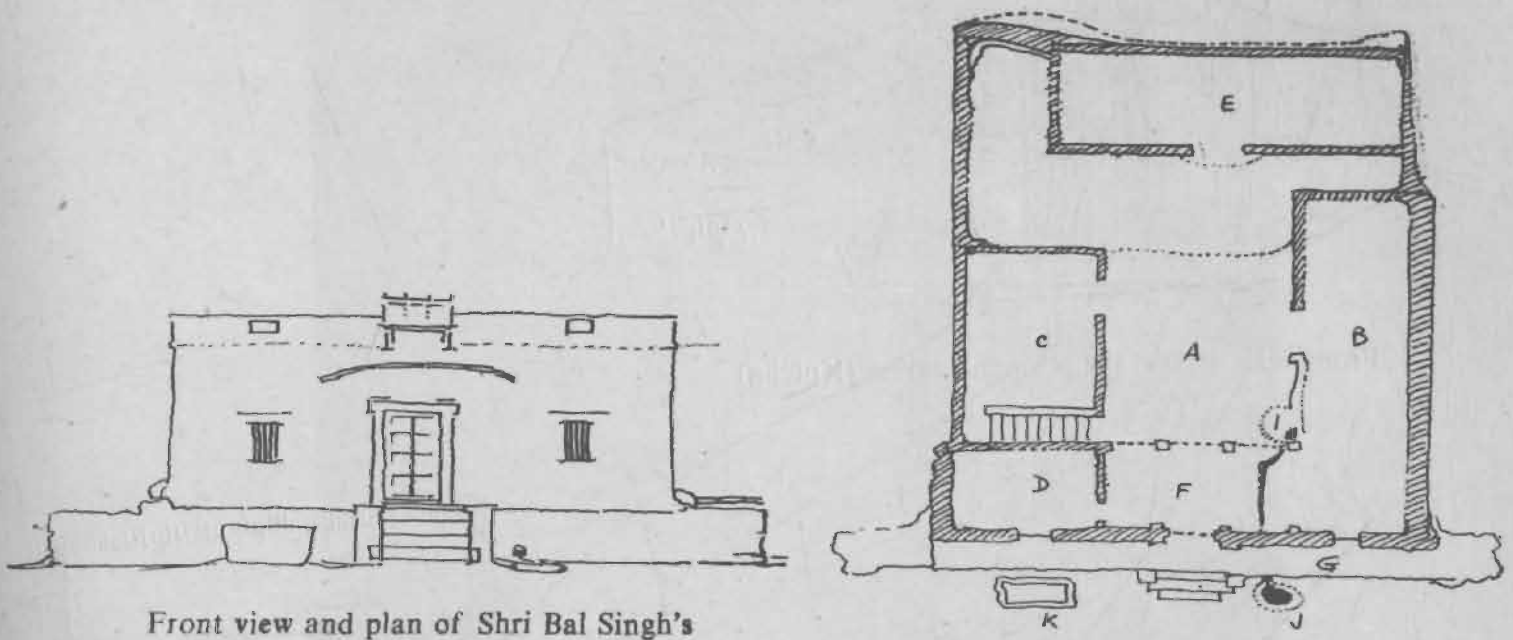
58. The stone for masonry houses is obtained from the surrounding hills while lime and roof slabs are brought from Jodhpur. Masons are also brought from Jodhpur city if a pucka house is to be constructed. A mason charges Rs. 4.00 to Rs. 5.00 per day, and has to be provided with food also. A masonry house generally costs Rs. 500.00 per room of 3m × 3.5m.

59. After the selection of a site a Brahmin is consulted as to the auspicious hour for commencing the construction work. He gives guidance regarding the direction in which the front of the house should be kept. While laying the foundation, puja (worship) is performed at which the Brahmin officiates. After the puja jaggery is distributed among all the households. There is no two-storeyed house in the village.

60. Some times a shade is erected for reclining or keeping young ones of the animals in which gabled roof is made of *sirki*. Four stone slabs, about 30 cm in height, are fixed on the four corners and two stone slabs, about 1.5 m in height are fixed in the middle of the breadth of the place to be utilised as shed. Three bamboos are then laid horizontally, one on each of the three pairs of stone slabs, lengthwise, and a *sirki* is then fixed on these, forming a gabled roof.

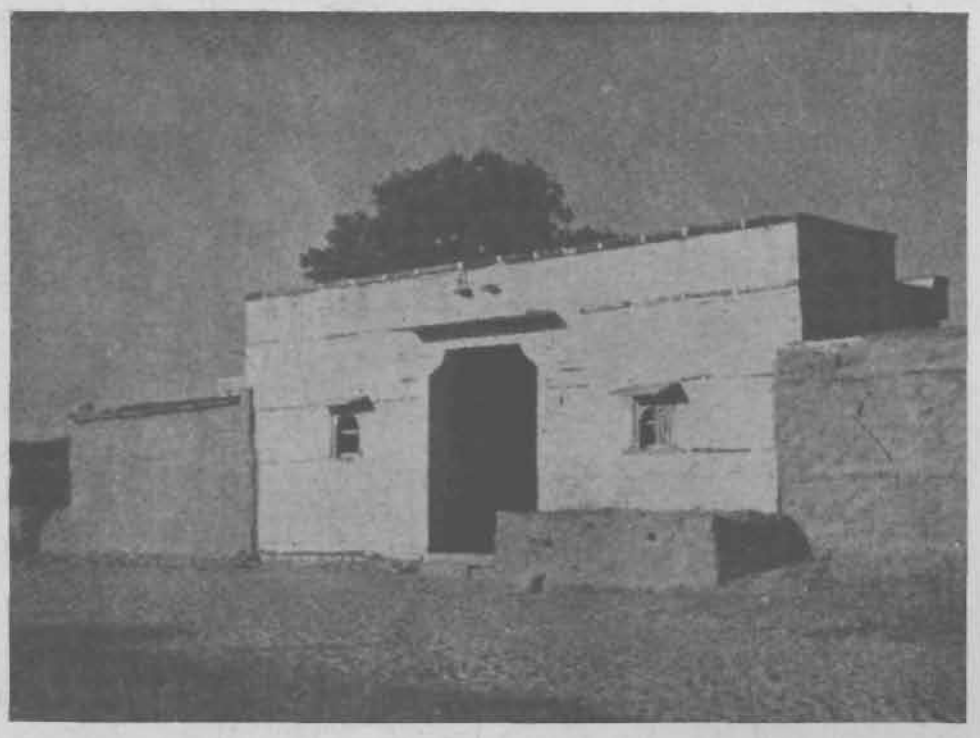
61. There are only eight masonry houses out of which six belong to the Rajputs and two to the Sadhs. The kutcha rectangular houses are 26 in number. Most of these belong to the Rajputs. Then there are 28 *jhonpas* which are all one room tenements. The following table gives the number of the pucka and the kutcha *ornas* and *jhonpas* distributed according to the number of households belonging to each community :

	Rajputs	Sadh	Suthar	Darzi	Nai	Raika	Bhambi	Total
Number of households	21	3	2	1	1	4	4	36
Number of pucka houses	6	2	–	–	–	–	–	8
Number of kutcha *ornas*	20	1	2	1	–	1	1	26
Number of *jhonpas*	9	–	2	–	2	8	7	28

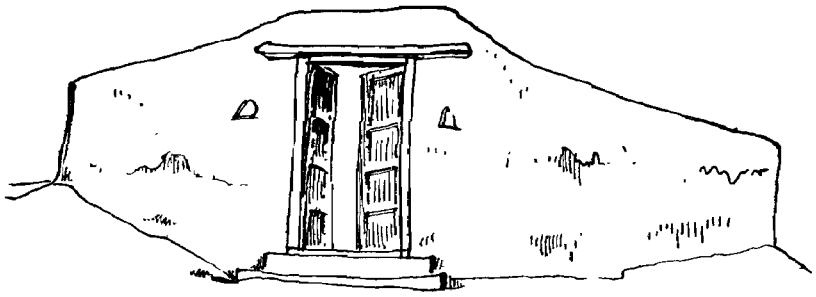


Front view and plan of Shri Bal Singh's Pucka house

A—Main uncovered courtyard
B, C, D—Side rooms
E—An annexe
F—An entrance
G—Outside platform
I—Drain
J—Sink
K—One piece stone trough

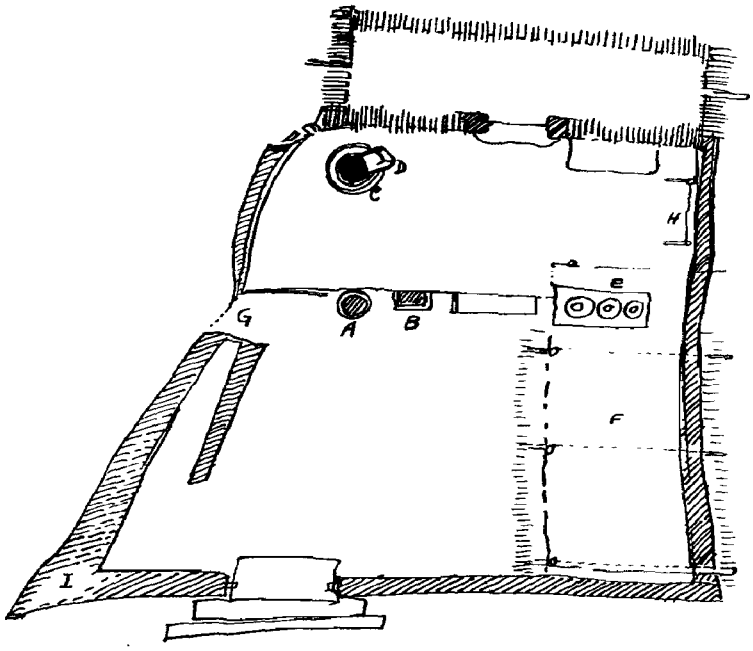


A masonry house

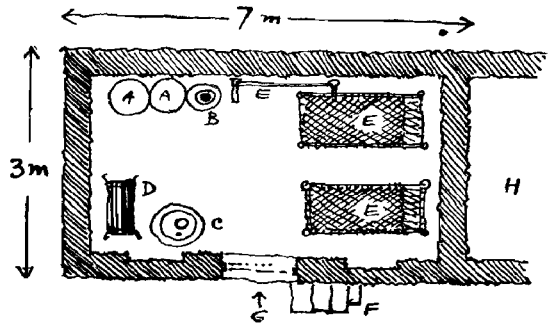


Front veiw of Shri Penp Singh's house (Kutcha)

A, B—Stone troughs
C—A kothi
D—Winnowing pan
E—Earthen pitchers for drinking water
F—Lightshed for cattle
G—Way out
H—A cot
I—Strong stone wall



Plan of Shri Penp Singh's house



Plan of Shri Zalim Singh's house (Pucka)

A—Kothis
B—Earthen pot
C—Grinding stones
D—A stool for piling bedding & carpets
E—Stringed cots
F—Steps
G—Door
H—A similar room

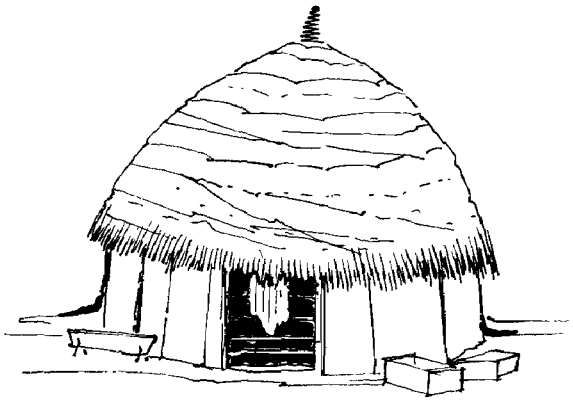


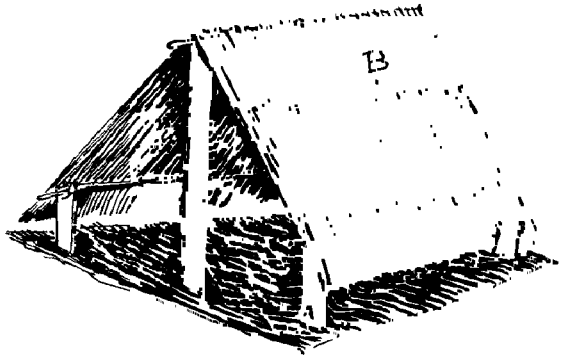
An *Orna*



A *Jhonpa*

A *jhonpa* with walls of stone slabs





A shade made of *sirki* resting on stone pillers

62. The number of rooms in the possession of each household, with reference to the number of persons comprising it, is given in the following table :

Number of rooms	Total number of households	No. of households according to No. of persons				
		1	2 - 3	4 - 6	7 - 9	10 and over
1 Room	4	-	-	2	2	-
2 Rooms	22	-	5	6	10	1
3 Rooms	4	-	-	1	3	-
4 Rooms	5	-	-	3	1	1
5 Rooms and over	1	-	-	-	-	1
Total	36	-	5	12	16	3

63. The following table co-relates the number of rooms with the number of households, arranged according to different income groups (in Rs.) :

Number of rooms	Total Number of households	Number of households in different income groups				
		30 - 40	40 - 60	60 - 80	80 - 100	100 and over
1 Room	4	-	2	-	1	1
2 Rooms	22	3	6	5	5	3
3 Rooms	4	-	2	-	1	1
4 Rooms	5	-	-	2	-	3
5 Rooms and over	1	-	-	-	-	1
Total	36	3	10	7	7	9

Dress and decoration

64. In days gone by the Rajput joy of life used to be reflected in the colourful and picturesque costumes worn by men and women. The men's dress usually consisted of a dhoti, a full sleeved, tightly fitting, buttonless vest *(bandi* or *angarkha)* and headgear called *safa*. On ceremonial occasions, the Rajput men used to put on tight fitting *churidar pyjama, kurta* and *achkan*, or a long *angarkha*. The *safa* gave place to a turban about 16 m long and 15 cm wide, a graceful and dignified headgear called *pag* or *pugree*. The Rajputs of Bujawar have now fallen on evil days and their economic condition is so badly shattered that it is not possible for them to maintain their formal dignity any longer. The usual dress which they now put on is a *safa*, a shirt and a dhoti. Some of them put on a vest under the shirt. Occasionally a man, who has been in the army, may be seen putting on a coat, but the condition of their dress these days is torn and shabby. The women observe purdah and are not to be seen outside their houses. They wear a *ghagra* (skirt) which formerly used to take about 36 metres of cloth, a *kanchli* (a half sleeved bodice), a *kurti* (a sleeveless vest) and an *odhni*. It appears that the big *ghagra* has now been replaced with a smaller one and the luxury of having it made of fine cloth has disappeared with the change of their economic condition resulting from the resumption of jagirs by the State. The members of other communities, namely, the Sadh, the Suthar, the Darzi, the Nai, the Raika and the Bhambi, also put on the same items of dress as worn by the Rajputs at present. There is not much difference in the dress of men and women of other communities and the Rajputs. The school going children put on shirts and shorts.

Hair dressing

65. Men get their hair closely cropped and the females arrange their hair in the traditional style i.e. parting them in the middle and tieing them at the back into a plait.

Tattooing

66. Tattooing is not practised at all amongst the Rajputs. It is also rare among other communities. The Nais and the Bhambis sometimes get their arms tattooed when they go to Jodhpur on the occasion of a fair or a festival there.

Piercing of ears and nose

67. The nose and ear-lobes of girls are pierced by a goldsmith who comes occasionally from Janwar. The ear-lobes of boys are also pierced and they put on *murkis* (rings) or *long* (a pin, literally clove) in them. The nose of the girls is pierced on the left side. The upper rim of the ear of the girls is also pierced at two places on the left and three places on the right. Zinc rings or thin pieces of straw are put in the holes until the wounds heal up. They are then replaced by gold or silver rings in due course.

Ornaments

68. Apart from the earrings or *long* in the ears and silver buttons on the shirt and a gold plate bearing an effigy of the goddess *(Kuldevi)* put on as amulets round the neck, no ornaments are to be seen on the person of the males. As for the female ornaments none of the Rajputs come forward to exhibit any put on by their ladies. The gold control ordinance has played havoc in this respect and inspite of the continued coaxing none of them was prepared even to show them to the visitors. One of the arguments advanced by them was that all the ornaments have been sold away due to the economic strain which they had experienced on the abolition of the jagirs and the prevailing famine conditions in the village. It was, however, surmised that the Rajput women put on the usual *borla* on their forehead which is a mark of *suhag* (wedlock), the nose ring or *kanta* on the nose. On the neck they put on a *kanthi* (chain) and *hansli* or *timania*, *balis* or *jhumka*, *dodna* on the ear lobes and upper rims, *anant* or *bajuband* on the arms, white ivory bangles or red bangles of lac or rubber, *kada*, *punchiyan* and *gajra* on the wrist. On the fingers they put on rings and *hathphool* on the back side of the palm. On the legs they wear *kadla* and *pyjeb* or *payal* and *bichhia* on the toes.

69. Formerly the Rajput women invariably used to put on gold ornaments and they would never agree to put on silver ones on the head, nose, neck, ears and hands. They used to put on gold chain around the waist and gold anklets on their feet. Looking to the present condition of their households, these seem to be a dream of the past. But it is certain that even now, a Rajput lady will not agree to put on silver ornaments on the upper part of her body. The members of other communities mostly put on ornaments of silver if they can afford to do so.

Food and drink

70. Excepting the Sadhs and the Suthars who are strictly vegetarians, members of all the other communities may be taken to be non-vegetarians. They take the meat of goat or sheep whenever they can afford to do so and it forms a special item of diet on all festivals. During the winter they eat pork. The Rajputs eat only wild boars. They do not eat the meat of domestic pigs. Goats are killed at one stroke i.e. by *jhatka*. They also relish the meat of hare and birds such as cocks and patridges and strictly abhor that of others. They consider the peacock and the pigeon as sacred and this is perhaps the reason why the village abounds in these birds.

71. The staple diet of the village people is, however, bajra of which thick loaves (*sogra* or *hogra*) are prepared and eaten with *matha (chhach)* or *rab* or pulse of moong or moth. No green vegetables are available in the village. They, however, obtain some such as *ganwar-ki-phali*, *kachri* and other seasonable vegetables from Jodhpur when they visit the city. On festivals they prepare *lapsi* or *halwa* (pudding) and rice. *Khinchra*, which is prepared by removing the husk of bajra grain by beating it in mortar with a wooden pestle is another form of regular diet of the people. Loaves of wheat are prepared only on festivals or for entertainment of guests. Meals are taken thrice a day, viz. first in the morning, loaves prepared the previous evening, with *rabdi*

or *matha*, the second meal at noon of freshly prepared *sogra* or *khinch*, and in the evening they have third meal when they take *sogra* of *khinch* with some vegetable or pulse whatever is available.

72. The village folk are getting more and more addicted to tea. In the morning many of them assemble at the *kothri* and cups of tea go round. In the afternoon also it is common to entertain the guests with tea. Goat's milk is not difficult to obtain and it is freely used at all hours for preparation of tea. Sometimes they mix the dried shell of the poppy fruit with tea to make it stronger as a stimulant. It is, however, reported that women of the village are not fond of tea.

Stimulants and narcotics

73. The village people are in the habit of smoking. They have their country-made clay pipes. There is a big hollowed stone lying near the *kothri* which is used by the Rajputs as *onkhal* (mortar) in which tobacco is mixed with jaggery with a big wooden pestle and a pipe filled with this goes round whenever people assemble there. *Hukkah* is used only occasionally, i.e. at the festivals, and it is offered only to the persons who belong to the same community. More commonly only the *chilam* is used. The smoker applies his own piece of cloth known as *safi* (a kind of filter). The Bhatis never offer their *chilam* to a Muslim. Opium is also in common use in the village. It is praised by the older generation as an excellent stimulant as is illustrated by the following couplet :

अमल तू उदमादिया, सैणा हन्दा सैण ।
थां बिन घड़ी अन आवड़े, फीका लागै नैण ।।

"Opium my jewel ; on eating you the body is rejuvenated. Thou art the greatest friend. We cannot tolerate thine separation even for a moment. Without thee our eyes become listless."

74. Notwithstanding the fact that the drug has become very costly and there is also difficulty in obtaining the same they manage to procure it somehow or other. It is offered to the guests as a mark of respect and a refusal to accept it is taken as an insult. On all festive occasions such as the Akha Teej, Holi. Dewali and especially during the Navaratra a thick solution of opium (*chhanta*) is prepared by crushing solid opium in the wooden mortar with a wooden pestle and, after dissolving it in water so as to make it a saturated solution, it is strained through a *ganna*, funnel made of muslin cloth which is attached to a wooden stand. It is served through another wooden vessel having a handle at one end and a spout at the other. Some of the villagers are very hard opium eaters. The minimum quantity which Dhonkal Nai requires for his daily dose, taken thrice a day, amounts to about 4 g. and it is surprising how with his limited income he manages to procure it. Many of the old Rajputs find it an indispensable necessity and they were feeling a sort of consternation as the laws prohibiting eating of opium were being made stricter daily. The young men of the village, however, are not as habituated to taking opium as their elders are. Opium is also administered in very small quantities to infants as a medicine for certain ailments like cough, cold and pneumonia.

75. Excepting the Sadh, the Suthar and the Darzi the rest of the communities drink liquor on festive occasions i.e. Dewali and Akha Teej. They also offer it to their deities Sangya Mata, Jog Maya and Vayan Devi.

Household goods

76. Most of the households in the village possess brass and bronze utensils for preparing and serving meals. The Bhambis knead their flour in earthen pans. They also use an earthen *tava* instead of an iron one. All the households have got their winnowing fans, mortar and pestle, stone handmills and the apparatus for churning curds the parts of which are named *jherna*, *necha*, *sinkhla* and *dhera*. Each household has got a number of charpoys which are woven with *moonj* strings. The erstwhile Jagirdars of the village are still in possession of the *newar palangs* (bedsteads) which are kept neat and tidy and offered to guests of honour whenever they visit the village. The legs of the bedsteads and the

charpoys are beautifully carved. Many of the Rajput households are in possession of bedsheets and quilts and blankets. Some of them and the Raikas have got carpets made of camel wool. The Bhambis have their *gudris* or beds prepared from rags. The households possessing camels have also got big bags prepared from the hair of goats. They are quite decent to look at and are very hard wearing too. Grain is stored by all the households in containers made of mud. The houses are lighted by kerosene lamps and small *chimni*. Some of them possess electric torches.

77. For keeping food and other edibles, they build rectangular structures of mud, called *bukharies*. A small wooden door is also attached to it. It is covered with thatching material if made outside a room. For storing grains and pulses etc. for daily use, spindle shaped mud containers called *kothi* are used.

Weapons

78. All the Rajput householders possess swords which are of the common cutlass type and daggers and dirks. Shri Harisingh Bhati has got a double barrel muzzle-loading gun while Shri Bal Singh, Bhim Singh, Narain Singh, Zalim Singh and Bhoor Singh Solanki have a single barrel muzzle-loading gun each.

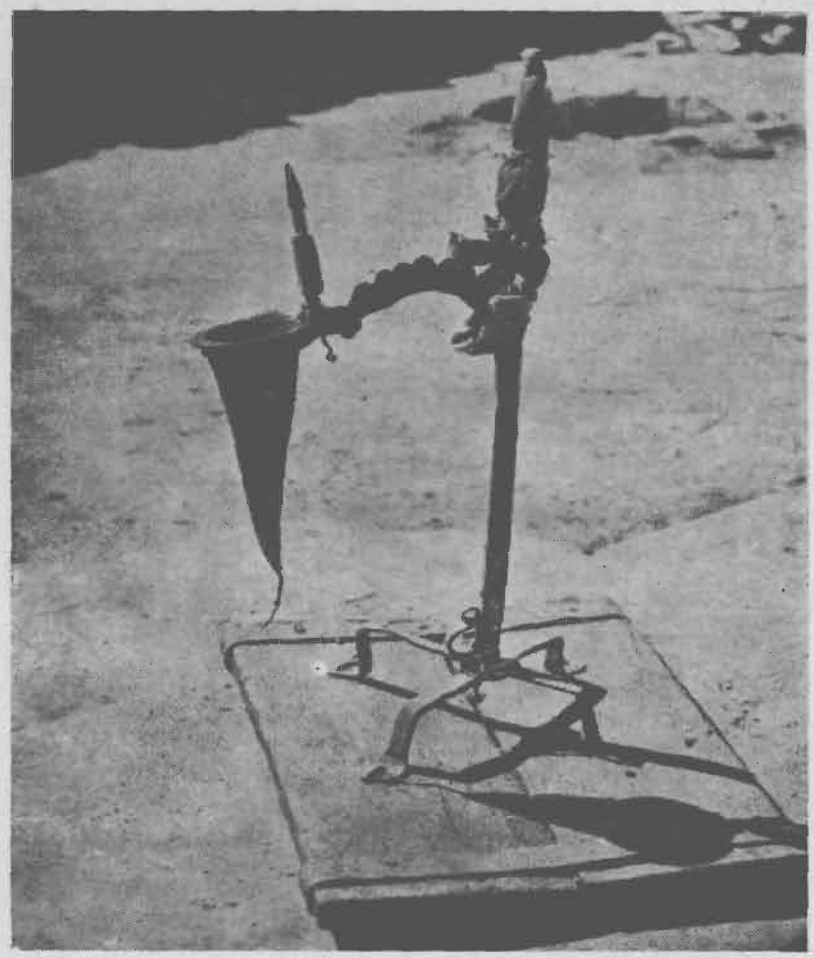
Musical instruments

79. The main instrument of music is a drum *(dhol)* which is at present hanging from a peg in the *kothri*. Formerly there was a Dholi (drummer) in the village who used to play on it on all ceremonial occasions. He has gone away to Nathdwara, about 6 km from Bujawar. He has now to be called from there whenever any occasion for his services arises. The Bhambis and the Kalbis play on a *dhap* or *chang*. The Rajputs consider it below their dignity to play on these instruments or *dholak*. There are gongs known as *ghadiyals*, *jhalar* and *tikore* which are sounded in the temple at the time of worship. The Dholi women come from village Nathdwara and play on the *dholak* while entertaining the Rajput ladies.

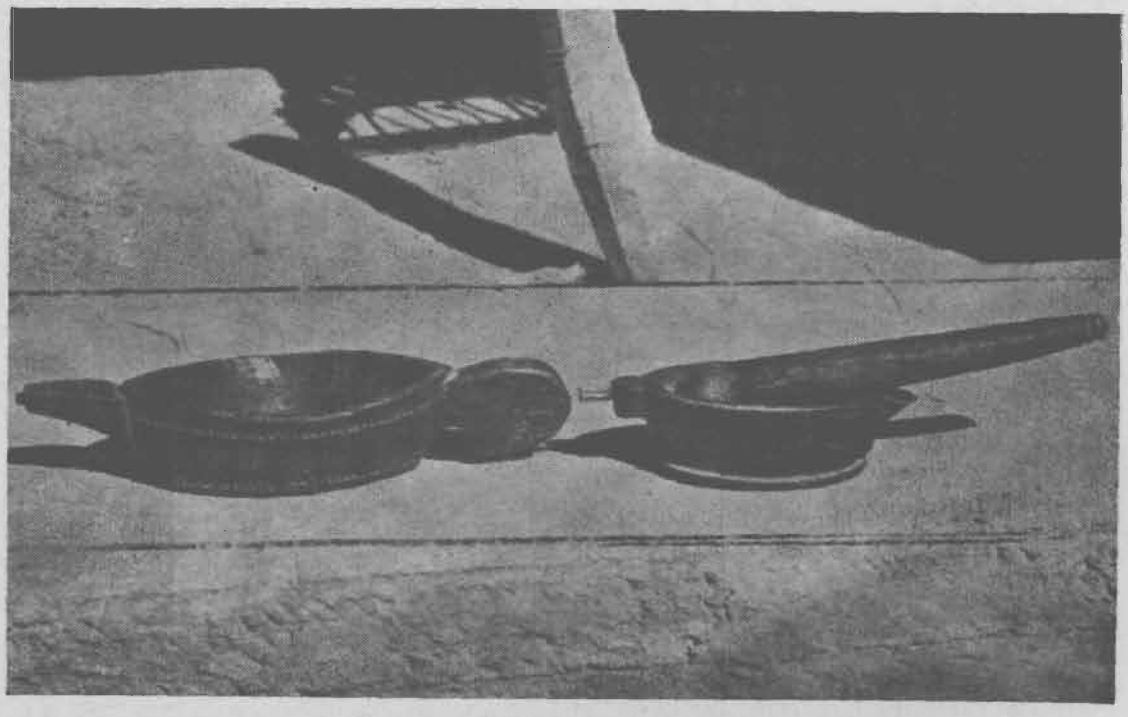
Life cycle

80. Menstruation commences ordinarily in the 13th or 14th year. During the four days of menses women live apart in a separate room and do not attend to the domestic work. No ceremony is performed on the occasion of the first conception, or during pregnancy except that the pregnant woman is not permitted to do hard work when she enters the advanced stage. The delivery is attended by the Dholi woman if she be available conveniently on the occasion. She has to be specially summoned from Nathdwara where her household has migrated for sometime past otherwise elderly women of each community help in the delivery. If the new born babe is a male one, the Dholin is given a minimum sum of Rs. 5.00 along with some grain and clothes etc. In case of a daughter a rupee or two is all that she receives along with the usual basketful of grain and some old clothes. She attends the woman till the ceremony of *Hooraj Pooja* or *Matha Dhovna* takes place which is generally performed after at least a week. At this occasion *mandnas* are made in the courtyard of the house and worship is performed here. The confinement of the mother comes to an end with this ceremony. In the morning of that day Sun is worshipped. The barber goes round inviting the village people to assemble at the time fixed for the ceremony. Worship is offered to the Sun god and Vanyan Devi. Women sing songs. *Churma* is prepared and distributed in small quantity to all those present. The barber gets Rs. 1.25 on this occasion. Amongst the Rajputs, as the ladies observe purdah they remain within doors. They refrain from attending the household work till the *Jal Pooja* is performed and the event takes place some three or four weeks after the birth of the child.

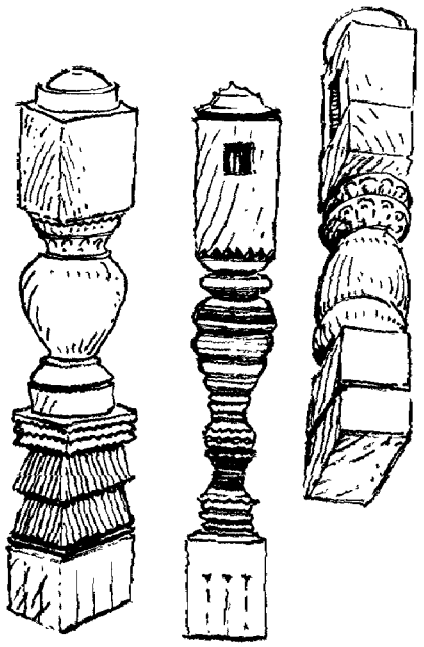
81. Amongst other communities also, the mother of the newly born babe is not permitted to do hard work for about a month. Afterwards she is allowed to go to the fields and to attend to all her household duties. The umbilical cord and placenta are buried outside the house in a deep hole by some near male relative. After the delivery when the umbilical cord has been cut,



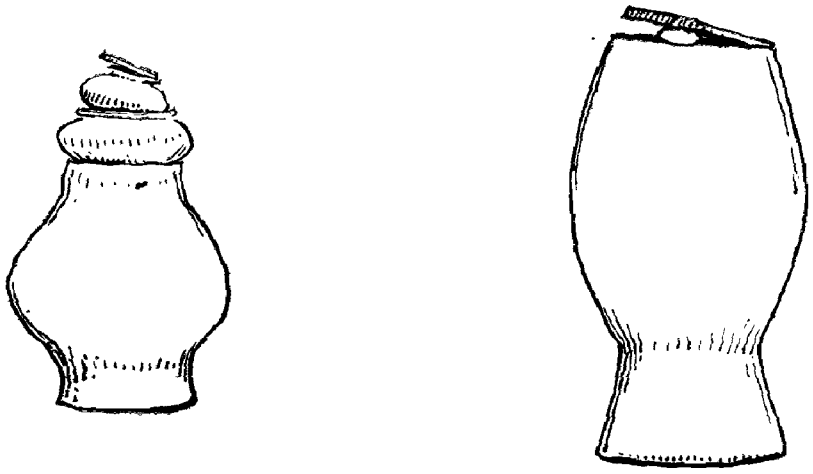
The *ganna*



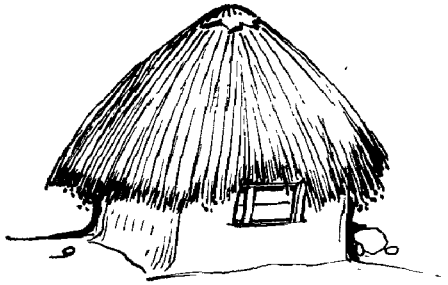
Vessals for serving *chhanta*



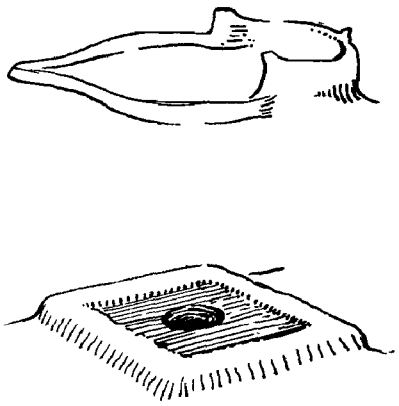
Specimens of carved legs of bedstead



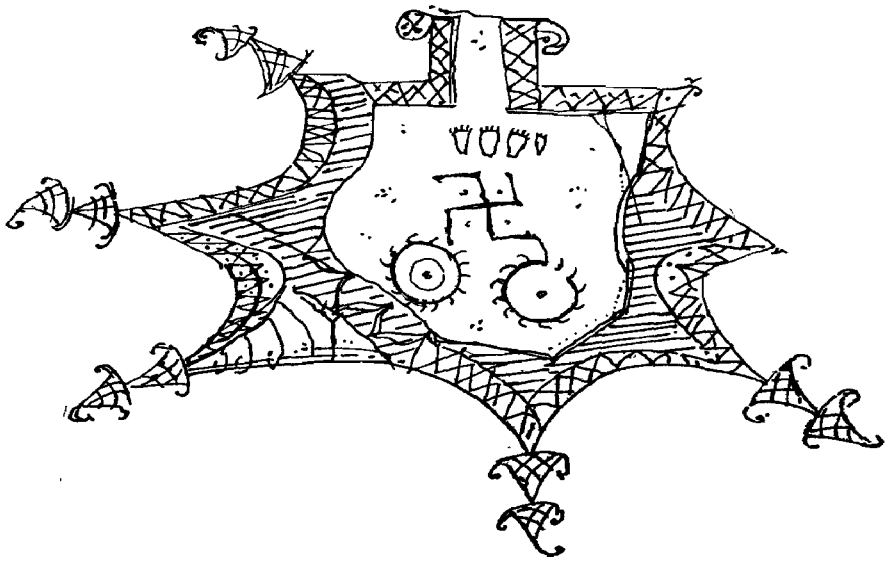
Kothis—the spindle shaped containers



The *Bukhari*



The hearth and the mortar



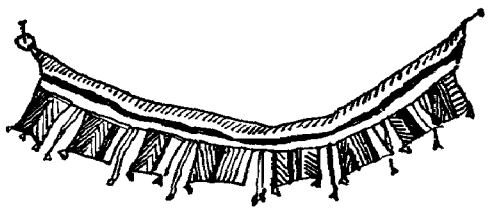
The design of Mandna made on the occasion of *Hooraj pooja*



A symbol depicting a bridegroom, bride and her attendant painted as a wall decoration



Human figures riding on a camel and a horse painted on wall



The *bandanwar* made of coloured cloth and *gota-kinari*

the babe is given *janmaghoonti*, a concoction of some herbs. The mixture of herbs is kept ready at hand in anticipation of the child's birth so that there may be no trouble when the occasion for administering it arises. The mother is fed with a preparation of mixture of jaggery and powder of drill seeds and ghee. After a few days she is given milk and the preparation of dry ginger and coriander mixed with jaggery and ghee. Some 10 days after the birth has taken place the normal diet of the mother is loaves of wheat flour with copious amount of ghee and moong pulse, *khichri, dalia* etc. The infant is fed on breast milk till it is about a year old. Afterwards when the mother goes dry goat's or cow's milk is given. When it grows about a year and a half old light food such as *dalia* or *khichri* is also given in addition to milk. When the child is about 2 years old it is permitted to take solid food.

82. Barrenness among women is considered to be most unfortunate and an abnormal condition. Special worship is offered to Sangya Mata and Jog Maya if a married woman does not conceive within a reasonable time or for a number of years. Abortion seldom takes place as women are accustomed to do hard work. Deliveries are not difficult and cases of still birth are also very rare. When, however, they occur they are attributed to ill-luck as in the case of barrenness of a woman. The Panchayat Samiti has done propaganda for family planning but the people are not at all interested in this topic. They consider it to be altogether superfluous. As a matter of fact they do not appreciate the necessity of limiting the size of their families. In case a person is not in a position to maintain a family, he would go without marriage rather than resort to the use of contraceptives or other artificial methods of controlling child birth. Formerly due to the heavy cash presents that were required to be made by way of *Tika* at the time of the engagement of a girl, the birth of girls among the Rajputs was considered to be a very unfortunate event. They dreaded the birth of a daughter so much that many a time the infant was put to death immediately after her birth by administering to her a heavy dose of opium or a concoction prepared from tobacco. This practice has, however, been discontinued for the last 30 years.

Name giving ceremony

83. Name is given to a newly born child generally on the occasion of *Jal Pooja* ceremony. A Brahmin is consulted and a name, the first letter of which is suggested by him, is selected. As the Bhati Rajputs were involved in feudal wars during the medieval times there is a tradition in the village of giving male children names which carry with them an idea of strength or awe. Shaitan Singh, Zalim Singh, Bujawar Singh, Samunder Singh, Hanuman Singh etc. meaning a tyranical tiger, devilish tiger, very strong tiger, a tiger as dangerous as the sea and a tiger as brave as the monkey-god Hanuman respectively are examples of the type. The names of the girls invariably end with 'Kanwar' which is a diminutive of the Hindi *Kumari*. Some of the common names used for girls are Lad Kanwar, Sagun Kanwar, Kanchan Kanwar and Rup Kanwar.

84. Among the Sadhs the names of males generally end with 'Das' meaning servant of the deity e.g. Gulabdas, Motidas, Hanumandas etc. The names of Sadh women are Rupi, Chandra, Rukma, Moharu etc. Among the Suthars the names of males are Goloji, Bakharia etc. and of females Godi, Gogi, Heeta etc. There is only one Darzi in the village whose name is Bhura Ram and his wife's name is Hari. The Nai's names are Dhonkal, Chandra, Teejia and their women Sukka and Ganga etc. The Raikas are named as Ruparam, Hema, Ando, Mudia, Pukariyo and the females Kakoo, Marki, Hamda, Roni, Dakho etc. The Bhambis are named as Baksia, Chogla, Mangia, Udia, Heeria and their women Teejki, Chunki, Garki, Kethki, Hithari, Jhamkuri, Nanki etc.

85. None of the communities residing in the village put on sacred thread *(janeu)* and, therefore, no ceremony which is commonly performed at the time of *yagyopavit* is practised in the village.

Marriage

86. Child marriage does not appear to be prevalent in the village. The common age at which a boy is usually married is between 18 and 20 and for the girls it is between 14 and 18.

87. People of the village are strictly endogamous with respect to caste or community and exogamous with respect to *gotra* or *jat*. Marriage can not take place in the *gotras* of father and mother. Polygyny is permissible but polyandry is absent altogether. Levirate and marriage by capture, service or elopement are absent. It is not obligatory to marry a deceased wife's sister but there is no restriction against such a marriage. Except for the Rajput community widow remarriage is permissible in all the communities residing in the village and is known as *Natra*. Among all the communities but the Bhambi marriage ceremony is performed by a Brahmin priest. Among the Bhambis the Garuda takes the place of the Brahmin priest. The Brahmin priest and the Garuda both belong to village Janwar. They have a hereditary right to officiate at the marriage ceremony at Bujawar.

88. Formerly the system of paying bride-price for girls among the Rajputs was very much looked down upon. It was considered to be a matter of great shame to demand or accept any money in exchange for a daughter. Recently, however, it has been reported that there have been a few cases in which high bride-price has been demanded and paid for Rajput girls. But this is not done openly. Money is demanded and given secretly in order to maintain the prestige of the girl's family. Rajputs commonly practised what might be termed hypergamy, that is marriages of girls with youths of a sept, superior in rank to their own. This involved payment of a high amount by way of *tika*. This and many other inordinate expenses in marriages seriously crippled the resources of the family which had a number of daughters to marry off.

89. The result of this feeling among the Rajputs was the wholesale destruction of new born girls. A Thakur's ambition to make an illustrious alliance could only be gratified by purchasing a son-in-law of nobler blood than his own, and the nobler the alliance the larger the sum. So long as this ambition remained rooted in a Rajput's soul the scale of expenditure could not be controlled. The infanticide of girls at birth has created a dearth of females amongst the Rajputs and consequently now-a-days it has become difficult for them to obtain a bride in the normal course. Only members of families who are well-to-do economically get girls in marriage without any difficulty. Persons whose position is not economically sound are required to pay a high bride-price, which may amount to a sum as big as Rs. 3,000.00 to Rs. 5,000.00. Many Rajputs have, therefore, to remain unmarried all their life. There are 6 unmarried persons in the village between the ages of 25-65. The following table shows their names and ages, economic status and the community to which they belong :

Name	Community	Age	Annual income (in Rs)
Bhoor Singh	Rajput	45	1,200.00
Mangal Singh	Rajput	30	1,000.00
Kan Singh	Rajput	60	1,300.00
Sajan Singh	Rajput	25	1,100.00
Badaria	Raika	35	800.00
Polaria	Raika	25	520.00

Payment of bride-price among other communities is common and it varies from Rs. 300.00 to Rs. 1,000.00 according to the economic condition and social position of both the families.

90. In marriage amongst the Rajputs the most important ceremony is that of *tika*. The girl's father searches for a suitable bridegroom and when a boy is found the *tika* ceremony is performed. On an auspicious day determined by a Brahmin a rupee is placed on a coconut and fixed to it with the help of jaggery and wrapped with *moli* (multi-coloured thread). This is taken to be presented to the bridegroom by the Brahmin and the family Nai. Some members of the family other than the girl's father also accompany the party. The coconut bearing the

rupee and the *tika* amount is then presented to the bridegroom at an auspicious hour in the presence of the elderly people of the village. The ceremony takes place generally at the *kothri*. The Brahmin and the Nai are given cash presents by way of baksheesh, the amount of which is not fixed. It may vary between Rs. 5.00 and Rs. 21.00 according to the family status of the bridegroom.

91. Among other communities also girl's father selects a suitable boy and the betrothal ceremony is performed in a similar way. After sometime the date for marriage is fixed and intimation regarding the same is sent with the Nai to the bridegroom's house. It is in the form of a letter and is sent a fortnight or month before the date of marriage. This intimation is called *lagan* and it conveys the date and time of the marriage. It is formally received at the boy's house either in the morning or in the afternoon, in the presence of friends and relatives. At the appointed time the bridegroom is seated on a *patta* (pedestal). The family Brahmin reads the *lagan*. He is then given a sum of Rs. 11.00 and Rs. 25.00 by way of *bida*. Among other communities it is customary to pay only a sum of Rs. 5.00 on this occasion. Among the Bhambis the Garuda receives a sum of Rs. 2.00. Generally the *lagan* is received on Monday or Friday. After the ceremony is over, a small quantity of rice and a betel nut are distributed among the people, which signifies the invitation to join the marriage party. In communities other than the Rajputs the bride and the bridegroom are anointed with *pithi* (made of barley flour, turmeric powder and sesamum oil) and this continues till the day of marriage. *Kankan* and *dorda*, which are made of coloured twisted threads are tied to the wrists and ankles of the bridegroom and the bride after the *lagan* ceremony. These are untied after the marriage by the bridegroom and the bride from each other's hands and ankles. Among the Rajputs anointment of the bridegroom with *pithi* and tieing of *kankan* and *dorda* takes place on the day on which the *barat* starts for the bride's place and the bride is anointed after the *barat* has arrived in the village. This is a relic of the old times when there were possibilities of the marriage being postponed indefinitely on account of the exigencies of war or other unforeseen events due to the unsettled conditions in the country which then prevailed. For the convention is that once a bride is anointed with turmeric marriage has to take place ; and if the selected bridegroom fails to turn up at the appointed time, another one has to be found and the ceremony gone through. The *pithi* is applied by the sisters or sisters-in-law and other married women.

92. During the marriage ceremony the traditional songs are sung by the ladies in their homes. The following dainty song is sung when the bridegroom sets out for the bride's place :

केसरियो लुल लुल पाछो जोवै ।
जांण् म्हारा मामोसा जान पधारिया,
मामोसा जानणली रा जतन करावे ।
केसरियो लुल लुल पाछो जोवे ।।
जाण् म्हारा बीरोसा जान पधारिया,
बीरोसा जानणली रा रूप ए ।
केसरियो लुल लुल पाछो जोवे ।।
जाण् म्हारा काकासा जान पधारिया,
काकासा जानणली रा रूप ए ।
केसरियो लुल लुल पाछो जोवे ।।

"The bridegroom who is dressed in yellow robes and is mounted on a horse turns round and casts back anxious glances to see whether his maternal uncle has come and joined the party ; for it is he who is to look after all the arrangements and convenience of the members of the *barat*. He is anxious to know whether his elder brother has come and joined others because without him the party will lose all its charm. He wants to ensure that his uncle has also come because the party without him would lose all its colour."

93. Among all the communities in the village after the acceptance of *lagan* the bridegroom or the bride are invited by the relations and friends to feasts which are known as *bindola*. They are fed with special preparations. Dishes of *seera*, *puri*, rice and vegetables which are specially procured from Jodhpur, for the occasion are served.

94. After anointment with the turmeric a little curd is placed on the bridegroom's head before he is given a bath. This is considered to be specially auspicious. After the bridegroom has taken the ceremonial bath he is dressed in *angarkhi* (full sleeved garment) or a shirt and a coat, and *dhoti* of pink colour. On this occasion the Darzi is present and he is paid a rupee. The Nai helps the bridegroom in riding the camel. The groom then goes to pay *mujra* (ceremonial salutation) to his mother, sisters and other elderly ladies of the house. This is repeated four times. On arrival at the bride's village the *barat* party is received by some representatives of the bride's father and taken to the place where they are to be lodged. Meals are served and in the afternoon the *samela* (reception) ceremony takes place at which the bride's people formally receive the bridegroom's party. The gifts intended for the bride are then put on display. The bridegroom then mounts the horse and strikes the wooden *toran*, which hangs at the main gate of the bride's house, with his sword. After the *toran* ceremony the bridegroom is taken inside the house and is seated in the *mandap* which is specially erected for this occasion. The bride is escorted to the place by the Nain (barber's wife) and the right hands of the bridegroom and the bride are joined after placing henna paste and a rupee between them. This is called the *hathleva*. Then the *phera* ceremony takes place in which the bride and the bridegroom go four times around the fire in the clockwise direction. In the first three rounds the bride leads and in the fourth the bridegroom. On the completion of the fourth round the bride becomes the wife of the bridegroom. After the *pheras* the *hathleva* is untied and the rupee which was placed between the hands is given to the Nai. The married couple is then led into the inner apartment where puja is offered to the Kuldevi and *Mayan*—a figure of a female drawn on the wall, on the middle portion of which human and animal figures and various designs are made and the bridegroom is fed with *batashas* (sugar drops) and presented with dry fruits. The ceremony is known as *god-bharna*. On the gate of this room a *bandanwar* made of clothes of different colours is hanged as an auspicious emblem. The next day early in the morning the bridegroom is invited by the bride's father at his house to perform a ceremony known as *tani-kholna* The bridegroom unties the string which is fastened at the four corners of the courtyard and when this is over the bridegroom is given a present of Re. 1.00 to Rs. 5.00 for this task. After this he is entertained at a breakfast which is known as *kanwar-kalewa*. Then follows the customary *jua-jui* ceremony in which the bride and the bridegroom are seated before a pan filled with coloured water. A rupee and a ring are thrown in it by the women and the wedded couple searches for them. One who gets it first is the winner. The *kankan* and *dorda* are exchanged after the *jua-jui*. The *barat* party, on the other hand, is entertained with the *chhanta* and liquor. The bride's father spends about Rs. 50.00 by way of tips to the menials and makes a display of all the articles which he presents to the bridegroom by way of dowry. A sum of Rs. 25.00 is presented by the bride's father to the bridegroom's father, and each member of the *barat* party is given a present of Rs. 2.00. The important members of the household are presented with costume which in the case of male members consists of a turban and a piece of long cloth and for their wives, who are, of course, not present at the spot the *ghagra*, *odhni* and *kanchli* stitched with gold or silver laces. In the evening the *barat* party is entertained at a banquet at which sweets and *puris* are served.

95. Among the Rajputs the members of the *barat* party drink so heavily that they can hardly enjoy the feast which is held in their honour.

96. Among communities other than that of the Rajputs women also accompany the *barat* party and they take part in all the important ceremonies connected with the marriage.

97. When the *barat* party returns to the village both the bride and bridegroom are received by the women at the latter's house. *Arti* is waved round their faces. Seven plates of brass are placed in a straight line inside the house in the courtyard. A loaf of bread is put on each of the

plates. When the bridegroom enters the house he removes the first plate towards his right hand and the next towards his left and goes on doing so till all the seven plates are removed. The path so formed is covered by the bridegroom followed by the bride. Then the couple is asked to worship the family deity. The next day, the wedded couple is taken to the shrines of Hanumanji, Shyamji, Mahadevji and the goddesses Sangya Devi, Jog Maya and Vayan Devi etc. There the *kankan dorda* are untied.

98. Among other communities the ceremonies are more or less the same. The only difference is that among the Rajputs at the time of *phera* ceremony admission is restricted to the family members, the officiating priest and the Nai. Among other communities, however, there is no such restriction and everyone is free to attend and witness the *phera* ceremony.

Death and disposal

99. When death is imminent among the Rajputs it is customary to call a Pandit, who chants the verses of the Gita in the presence of the dying person. The person is then removed from his bedstead and placed on the ground which has been given a coating of cow-dung and cow-urine and a leaf of Tulsi (basil plant) and a few drops of *gangajal* (water of Ganges) are put in his mouth. After the person breathed his last, the body is given a bath and it is dressed with new clothes. A bier, resembling a ladder, is then prepared with the help of two long bamboos each about 2 m in length to which 7 small pieces of bamboos measuring about 50 cm are tied at right angles to them. Some grass is spread on the frame and the corpse is laid over it. It is then covered with long cloth, which is white in case of males and red or yellow in the case of married females and dark brown in the case of widows. Sometimes instead of a ladder shaped bier a chair shaped bier, known as *baikunthi* is constructed to carry the dead body. It is also made of bamboo. This is the case when the person was either of great eminence or had sufficiently long span of life or was blessed with grandsons and great-grandsons. The Nai accompanies the procession carrying fire in an earthen jar. Two copper coins are tied to a corner of the shroud. *Seera* (pudding of wheat flour) is placed in a plate on the breast of the dead body when it is taken to the cremation ground. It was reported that the *bhanej* i.e. sister's son of the dead person carries the plate of *seera* to the cremation ground with the person. On reaching the cremation ground a rectangle is traced on the ground with the copper coin tied to the shroud and the bier is put in it. The coins are then thrown away. Then a funeral pyre is arranged and the dead body is placed on it and fire which is made alive with that brought in the earthen jar applied to it by the eldest son of the deceased. When the body is half burnt the skull is broken open with a long bamboo and some ghee and coconuts are put in it. This is known as the *kapal-kriya*. When the dead body is nearly consumed each one of the processionists offers a piece of wood, generally of a Pipal tree, to the funeral pyre by way of his final homage to the departed soul, and returns to the house of the deceased where his sons and near relatives bid farewell to them. While returning, all of them take bath at the village well and the near relatives of the deceased offer water to the soul of the deceased by taking *kusha* (a grass) and water in the hollow of his hands. This is called *jalanjali*. If the deceased is an old man, the near relatives, i.e. the brothers and the sons, get their heads and moustaches shaved as a mark of respect to the deceased. On the third day the near family members go to the cremation ground and collect the ashes. They prepare *seera* there and sprinkle milk on the cremation spot for nine days regularly. Cooked *seera* is placed on the spot on the subsequent mornings also. After nine days they go to Jodhpur to a Katya, a low grade Brahmin who accepts alms of the twelfth day. He is given one kilogram of flour, a little ghee, jaggery and Rs.5.00 and he helps them to perform oblation & offer *jalanjali* to the deceased. The ashes collected on the third day are then sent with some relative to be dropped in the Ganges at Haridwar. On the twelfth day the death feast called *mosar*, is held. All the relatives and friends are invited to participate. The amount spent over the feast goes up to Rs.4,000.00 to 5,000.00 in the case of Rajputs, and between Rs. 1,000.00 to Rs. 2,000.00 in other

communities. After a month, a pitcher is given to a Sadh along with a kilogram of ghee, 1 kg of oil, 2 kg of wheat flour and some salt and chillies. When six months are over the *chhamahi* is performed ; and after twelve, the *barsi*. On these occasions only near relatives are invited.

100. Dead bodies of children up to the age of five years and persons suffering from smallpox are buried. Lepers are also buried. When a pregnant woman dies and the foetus is of more than four months old duration, it is taken out of the womb and buried while the woman's body is cremated. It is the husband who takes the foetus out of the womb and in his absence some near relative does the job. The death of a pregnant woman is attributed to the sins committed in the past life. The ceremonies relating to death and disposal of the dead bodies are similar in the case of all other castes. The difference lies only in the expenditure that is incurred on the occasion.

CHAPTER III

ECONOMY

The main stay of the people in this desert village Bujawar is agriculture and animal husbandry. Agriculture is, of course, dependent on rains received from the monsoons and whenever it fails near-famine conditions prevail. It is then difficult for the villagers to maintain even their animals. Casual labour alone then supports them. The serving classes of Nai, Darzi and Suthar depend on their hereditary professional income and partly on income from agriculture. The Sadhs and the Bhambis also partly depend on agriculture for their livelihood, the former having a part of their income from charity and the latter from casual labour.

102. The total area of the village is 4,030.88 acres. Out of this 1,333.08 acres is covered by hillocks. 202.76 acres is utilised for purposes other than agriculture such as *abadi* etc. 56.50 acres is used as pasture land. 1,057.98 acres is cultivable land of which 371.12 acres is uncultivated and 686.96 acres is fallow land. The remaining land, 1,380.56 acres, is put to agricultural use. The villagers have 1,078.8 acres of land in their possession, the rest i.e. 301.76 acres is in the possession of the Kalbis who have their permanent dwellings in village Doli. They come to Bujawar during the rainy season to cultivate their land. 78.87% of the land in possession of the village people belongs to the Rajputs, 7.49% to the Sadhs, 2.37% to the Suthar, 0.89% to the Darzi, 2.23% to the Nai, 2.23% to the Raikas and 5.92% to the Bhambis.

103. The following table gives community-wise, distribution of land in acres ;

Community	Total Number of households	Number of households possessing land	Land in possession of the community	Percentage to the total land	Average land holding for households possessing land
Rajput	21	21	850.80	78.97	40.51
Sadh	3	3	80.80	7.49	26.97
Suthar	2	2	25.60	2.37	12.80
Darzi	1	1	9.60	0.89	9.60
Nai	1	1	24.00	2.23	24.00
Raika	4	3	24.00	2.23	8.00
Bhambi	4	2	64.00	5.82	32.00
Total	36	33	1,078.80	100.00	32.69

104. Out of 36 households in the village, three households, of whom one is of Raika and two of Bhambis, do not possess any land. The remaining 33 households are in possession of holdings of different sizes. The following table gives statistics regarding number of persons comprising the households and the corresponding holdings of land in their possession :

Number of persons in the household	Total number of households	Landholding in acres						
		5.0-7.4	7.5-9.9	10.0-12.4	12 5-14.9	15.0-29.9	30.0-49.9	50 & over
3 - 5	13	1	1	2	1	2	4	2
6 - 10	17	1	-	-	1	7	6	2
More than 10	3	-	-	-	-	-	1	2
Total	33	2	1	2	2	9	11	6

From the above table it would be seen that 6 households are such as possess land above 50 acres, 11 between 30.0 and 49.9 acres, 9 between 15.0 and 29.9 acres, 2 between 12.5 and 14.9,2 between 10.0 and 12.4 acres, 1 between 7.5 and 9.9 acres and 2 between 5.0 and 7.4 acres. The land adjoining the hills comprising of 56.50 acres, is pasture land which is open for use to all the communities living in the village. No grazing fees are hitherto levied for grazing cattle in the village.

Factors influencing economic life

105. The most important change that has been brought about during the past decade is the result of the abolition of jagirdari. Only one-fourth of the village was formerly under the direct administration of the State while the remaining three-fourth was in possession of two Jagirdars. With the abolition of jagirdari system the tenants have got the occupancy rights known as *khatedari* rights, and the Jagirdars, who have been deprived of their jagirs, have been reduced to the status of ordinary cultivators in respect of the land which they retained for their personal cultivation. As the Kalbis of Doli were the tenants of the two Jagirdars they have become *khatedar* tenants of 301.76 acres of land and the Jagirdars have been deprived of the income that used to be appropriated by them. It may be noted that the Jagirdars used to get their share of income from the land in kind which was one-third of the produce. Only one crop namely *kharif* was grown and the yield per acre being about 110 kg making allowance for a part of the land, usually one-fourth of the cultivated land, the share in a normal year came to about 90.5 quintals of the crop for which, in case of bajra, the money value came to nearly Rs. 2,500.00 per annum. The Kalbis who were the tenants did not render any further service to the Jagirdars. As a result of the abolition of the jagirdari system, the Kalbis who were formerly tenants at will have acquired *khatedari* rights in respect of the land tilled by them, and hence the Jagirdars can no longer eject them from it. Another substantial advantage which the tenants have derived from the change in tenure is that whereas they had formerly to part with one-third of the produce they have now to pay to the Government rent in cash which in no case can be in excess of one-sixth of the income of the land assessed at the time of settlement. Actually the rent which they have to pay varies from 40 paise per acre to 94 paise per acre according to the quality of land cultivated. Notwithstanding the proximity of the village to Jodhpur and the running of greater number of buses to and from Jodhpur, there has been practically no change in the economic condition of the people of Bujawar village. They have neither been affected by industrialisation nor by urbanisation. The following rates were fixed for different types of land under cultivation in the year 1956 and they are in force since then :

Type of land	*Rates per acre (in Rs.)*
Barani class I	0.94
Barani class II	0 70
Barani class III	0.48
Barani class IV	0.40

Agriculture

106. Agricultural land available in the village is sandy and not very fertile. Only one crop is sown, namely the *kharif* crop. The main produce is of bajra, moong and moth. Jowar sesamum and gawar are also cultivated to a certain extent.

107. The agricultural operations begin with the rain in mid-July and continue up to the middle of August. They are over by Dewali in the month of November. Following is the description of some of the crops sown in this season.

Bajra : It is sown with the first heavy showers and takes 70-90 days to ripen. It is sown at the rate of one kilogram per acre and the yield is about a quintal. The stalks are saltish and are consequently sparingly used as fodder. They are suitable for thatching huts. The crop is sometimes grown alone but more commonly mixed with moth or moong.

Moong : It is sown along with bajra or alone at the rate of 2 kg per acre and the yield



The *benvata* plough



The *Kothi*



Spinning the wool

is about a quintal. It takes the same time to ripen as bajra. It requires more watering than moth and generally sowing of the latter is preferred because the area gets little rain. If the rains are less and wind blows more vigorously, moong crop is more liable to be spoiled than that of moth.

Moth : It is sown in the same manner as the moong and takes exactly the same time to ripen. Statistics of crops under cultivation during the year 1959-60 are given below :

Crop	*Area in acres*
Jowar	12
Bajra	889
Moth	345
Moong	25
Sesamum	20
Kapas	2
Gowar	38
Total	1,331

The agricultural operations in this village depend totally on favourable rains. The operations start from mid July up to the middle of August and are over near about Dewali in the month of November. Generally the two Jagirdars engage hired labour at the time of sowing and harvesting for which they pay in cash. Others perform all the agricultural operations themselves, or on the basis of mutual and reciprocal assistance and apart from the cost of the seed have not got to incur any expenditure. The produce of the land is just sufficient for the needs of the village. It is stored in the mud bins or *kothis* in the residential houses and surplus when there is any is sold at Janwar or at Jodhpur.

Rotation of crops

108. People generally sow bajra after moong or moth and vice versa. However, when bajra is sown mixed with moong or moth the above pattern of rotation does not work. The fields are to be left fallow for one or two years after being utilized for 2-3 years and thus there is automatic rotation of land instead of the rotation of crops.

Manure

109. Cow-dung is used as manure by directly spreading it in the fields which are then utilised in the following year. This method is harmful for the crops. The villagers are advised by the Block authorities to dig pits for the preparation of manure instead of using the cow-dung directly but they have not yet heeded their advice. Artificial manures have not been introduced in the village.

Irrigation

110. People depend on rains for irrigation. There is only one well as has already been mentioned. This can also be utilised for irrigational purposes provided it is adequately repaired.

Horticulture

111. People do not practise horticulture. Lack of irrigational facilities is one of the causes for this.

Agricultural implements

112. Agricultural implements in use in the village are of the old traditional type. The more important ones are described below :

Plough *(hal)* : Ordinarily the common type of plough in vogue in this part of the State is used. It consists of a wooden body, the *hal* ; the *hali* or peg attached to the upright shaft is let into the *hal* and used as a handle. In some households *benvata hal* is used. It consists of two *hals* which are joined to each other by a simple contrivance of two wooden bars to which a handle is attached which is held in hand by the person who works on it. The pair of *hals* is affixed to a wooden beam one end of which is bifurcated. It is especially of advantage as by a single pair of bullocks two furrows are ploughed at a time. As the soil is sandy it does not put any great strain on the bullocks.

Bijhni or *Nai* (seed-drill) : It consists of a hollow bamboo tube with a funnel shaped mouth at one end through which the seed is dropped. In *benvata hal* the *hal* has got two tubes attached

to a single funnel. This helps in dropping seeds simultaneously in the two furrows.

Clod crusher (*Kuri* or *Savar*) : It is a simple log or beam of wood which is drawn over the fields by bullocks to level the ground for the removal of clods.

The following hand tools are also used in agricultural operations :

1. Pick-axe *(kudali)*, 2. Spade *(phaora)*, 3. Weeding-hoe *(khurpi)* 4. Pitchfork *(jaiyee)* 5. Winnowing scoop *(soopda.)*

Animal husbandry

113. Rearing of cattle, sheep and goats form an important part of the economy of the village. Free grazing is allowed to animals in the pastures, no charge being levied by the Panchayat Samiti. Bullocks and young calves and milk giving animals and camels are fed at home when fodder becomes scarce in the jungle. The grass and dry pods of the Khejra tree and Pala (leaves of Ber shrubs) etc. are collected and stored by the village people to be utilised when they are needed. Those who have got more animals to feed purchase fodder from the nearby villages, but the exact estimate of the cost and the expenditure incurred over such purchases is difficult to make. The villagers have a lot of spare time to devote to animal husbandry as the agricultural operations are carried on only during a part of the year and hence they are not required to spend any money in cash for rearing the animals. During years of scarcity cattle and animals are taken to distant places where fodder is available, and the State Government makes necessary arrangements for the movement of the animals to grazing pastures or for the supply of the fodder in the village itself. The villagers use milk and milk-products for their own consumption and prepare ghee from the surplus milk which is sold in the market (mainly at Jodhpur). The calves also play an important role in the village economy. They are allowed to grow up into bullocks or sold away locally or at the cattle fair at Balotra for a handsome price. A pair of young bullocks fetches Rs. 500.00 to 600.00. Once in two or three years a household is enabled to sell a calf. For jelding assistance is taken from the Bhambis who use the old, crude and cruel method of beating the testicles of the young calf. A cow gives milk generally about 3 to 4 litres per day and a good buffalo about 8 litres, a goat about 1 to 2 litres per day. Ghee is sold at Rs. 5.00 to Rs. 7.00 per kg. The camel also plays an important role in the village economy. The animal is used for riding, carrying loads and for agricultural purposes as a substitute for bullocks. A camel costs Rs. 700.00 to Rs. 1,000.00 while a she-camel about Rs. 500.00 and its young one from Rs. 300.00 to 350.00.

114. The Raikas practise animal husbandry which is their main occupation. They are indeed expert cattle breeders of the region. They maintain a large number of camels, sheep and goats. The cattle wealth of the village is as follows:

Animals	*Number*
Bullocks	30
Cows	58
Calves	46
Bufalloes	9
Calves	11
Heifer	5
Bull	1
She-camels	7
Camels	23
Calf	1
Sheep	708
Goats	299

Village industries

115. Carpentry forms the most important household industry of the village. There are two households which are engaged in this occupation. The Suthars manufacture saddles for the camels, agricultural implements and bedsteads They also assist in the preparation of roofs of the houses and doors of the cottages. It takes an artisan 7 days to prepare a saddle meant for riding, while only 3 days for preparing the one meant for carrying load. The carpenters are paid Rs. 2.00 per plough every year by the households practising agriculture. When employed on daily wages they are paid Rs. 3.00 per day in addition to the

meal for a time and tobacco. The kit for carrying loads on a camel consists of a saddle which costs Rs. 40.00, 3 *boras* or bags (2 big and 1 small) the bigger ones cost Rs. 30.00 each and the small one Rs. 20.00 and *bandanwar* Rs. 60.00. The accessories for riding are costlier. They consist of the following :

Article	*Cost* (in Rs.)
Saddle	300.00
Square pads	10.00 each
Cover	40.00
Tani	20.00
Gorband	60.00

The aforesaid articles are prepared by the Suthar, the Darzi and the Bhambi as and when required by the village people. The manufacture of these articles, has however, not taken the form of a regular village industry and, therefore, it is not possible to give figures regarding the different type of products manufactured during any one year.

116. The designs of these articles are ancient and traditional. There is hardly ever a change. The tools required for their preparation are those with which the Suthar, the Darzi and the Bhambi etc. carry on their professional work. No special set of tools or equipment is required.

117. There is no blacksmith in the village. The villagers have to go to village Janwar for obtaining this service for which charges are made according to the nature of the work and the price of iron used.

118. The services of a potter have also to be obtained from village Nathdwara or Janwar. They supply the pitchers for storing water and other earthenware utilised by the households. A pitcher costs 40 to 50 paise. There are Mohamedan potters at Nathdwara who make bigger earthenware which are used for storing grain. One big pot costs Re. 1.00 to Rs. 2.00 or even more.

119. The persons who own camels shear their wool and spin it with the help of a spindle, when they are at leisure during the summer and there is no other work. The spun wool is woven into *gandas*, and beautiful carpets, which are very serviceable and hard wearing. In the sandy soil they are of special use, and the services of the potters of village Janwar are utilised in weaving the wool of camels. The weavers charge 50 to 60 paise per kg of the finished products. They go to the house of the person who desires to get the carpet manufactured and weave it there. A finished carpet fetches from Rs. 30.00 to 40.00 according to the size, design and quantity of wool used. *Dhera* the instrument used for spinning wool for the carpets consists of a round wooden piece, about 15 cm in length and 2.5 cm in diameter. A thinner wooden stick having a hook at the upper end, called *ankadia*, is fixed at its centre. A movement with the fingers of the right hand turns the *dhera* and spins the wool the raw material of which is held in the left hand. The spun thread is tied in a regular bundle around the *dhera*. *Dhera* is also utilised for spinning the wool from the goat's hair. Goat's wool is utilised for preparing big bags which are very serviceable for carrying loads on the back of the camel. One bag costs about Rs. 40.00 and it takes a man 7 to 10 days to prepare it. The villagers also make ropes of *moi* grass. The raw material is available at Jodhpur at Rs. 5.00 for 37 kg. The grass is moistened and kept for a couple of days in a pit dug in the ground and then beaten with a stick. This separates the fibres. The fibres are then twisted with hands. They are utilised for tethering animals and for drawing water out of the well. Ropes are also made from *khimpara* grass but they are not so durable and are utilised mainly for preparation of the thatched roofs. The ropes so manufactured are, however, utilised for their own use by the households. They are seldom sold in the market.

Other occupations

120. Only two households of Darzi and Nai are occupied in their traditional occupations. The Darzi is paid Rs. 1.50 per annum per head and he stitches about 4 shirts and 4 vests for a family during a year. The Nai on the other hand is given 18 kg of bajra per household per annum

for his services. The Bhambis render services which are exclusively performed by them. They no longer skin the animals but carry their dead bodies and throw them at a distance from the village. They also serve as messenger and perform such items as the cleansing of the *baras* (cattle enclosures) twice or thrice a week, making dung cakes and other sundry menial work for which they are also paid at the rate of 18 kg of *bajra* per annum. They receive some money on the occasion of a marriage and are also fed at the time of a death feast. The Sadhs go abegging every morning at the houses of the Rajputs and get a handful of flour from each household. The Bhambi households are also employed in agriculture and casual labour whenever their services are needed. They are paid Rs. 2.50 per head per day during the agricultural season and Re. 1.00 per head when not much work is expected of them.

121. Apart from the above there are 6 persons in the village who are employed in service. Two of them are serving in the army, and one in the Police at Barmer. One is employed as a motor driver in the Public Works Department at Jodhpur. They are all Rajputs. One Jamnadas Sadh is employed in the Nursery at Sikardhan and one, Amar Singh Rajput, is serving as a peon in a workshop at Jodhpur. The families of all these persons stay behind in the village. They receive remittance from them from time to time for their maintenance. Those in service in the military come to the village once in a year. Others come whenever there are holidays or leave available.

Division of labour

122. Among the Rajput households men occupy themselves in outdoor household duties and agriculture. The two households of Rajputs who formerly held jagirs then did not do such work in days gone by but, through the force of circumstances, they have now changed their habits and outlook. One of the two Jagirdars has actually started ploughing the land himself. The Rajput women still observe purdah. They do not go out of the four walls of their houses but occupy themselves in performance of the indoor duties. They grind the corn for the use of the household, cook meals and do other work. Formerly these chores were performed by maid servants who are no longer available.

123. Among other communities harder work is confined to the males and the lighter is done by the females. In agricultural operations, ploughing and sowing is done exclusively by the males. Children above the age of 7 help their parents in their work whether it be inside the house or outside. During the agricultural season the services of the Bhambis are availed of but when they cannot cope with the work labourers from outside the village are also called.

124. The economic activities of the villagers may thus be categorised in the following 4 classes ;

1. Persons practising agriculture as their primary occupation.
2. Persons practising occupation of carpenter, barber or tailor etc. along with agriculture.
3. Persons deriving their livelihood by working as labourers.
4. Persons who are in service outside the village.

Workers and non-workers

125. Out of the total population, 103 i.e. 44.98% are workers and 126 i.e. 55.02% are non-workers. Among the workers 80 are males and 23 females and among non-workers 48 are males and 78 females. The number of male workers far exceeds that of females. This is due to the fact that the Rajput women do not go out but remain confined within doors. Hence out of the total female population above the age of 14, only 18 are workers and 36 non-workers. The maximum number of workers falls in the age group 15-34. The position is summed up in the following table :

Age groups	Total number of persons			Total number of workers			Total number of non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	229	128	101	103	80	23	126	48	78
0 - 14	110	63	47	20	15	5	90	48	42
15 - 34	70	41	29	53	41	12	17	-	17
35 - 59	43	22	21	28	22	6	15	-	15
60 and over	6	2	4	2	2	-	4	-	4

An analysis of the data regarding the population of the village by age groups and occupations shows that 62 persons of whom 52 are males and 10 females are engaged in agriculture ; 6 males are engaged in service ; 30 persons, of whom 19 are males and 11 females, are engaged in occupations other than agriculture ; and 3 males and 2 females are working as labourers. Their distribution occupation-wise in different age groups is shown in the following table :

Age groups	Agriculture			Service			Agriculture and other occupations			Labourers		
	P	M	F	P	M	F	P	M	F	P	M	F
All ages	62	52	10	6	6	-	30	19	11	5	3	2
0 - 14	13	9	4	-	-	-	6	5	1	1	1	-
15 - 34	29	24	5	6	6	-	15	10	5	3	1	2
35 - 59	18	17	1	-	-	-	9	4	5	1	1	-
60 and over	2	2	-	-	-	-	-	-	-	-	-	-

Weights and measures

126. The villagers are accustomed to use local measures and weights. The following table gives the various local weights along with standard seer and metric equivalents :

1 standard seer = 45 Paisa or 930.23 g

1 Paisa = 1.7/9 Tola or 20.67 g

18 Paisa = 1 Pana = 32 Tola or 372.06 g

4 Pana = 1 Paili = 128 Tola or 1.448 kg

4 Paili = 1 Mana = 6.2/5 seers or 5.953 kg

8 Mana = 1 appon maund = 51.1/5 seers or 47.624 kg

127. Formerly the local seer which was in vogue in Jodhpur weighed 100 tolas or 1.1604 kg and the Jodhpuri maund was equal to 50 standard seers or 46.25 kg. The village people are still guided by this measure. Length is measured by cubits and 1 yard (91.44 cm) is equal to 1.3/4 cubits. There is a special measure for the measurement of land which is called *aal* and it is equivalent to 4 standard *bighas* or 1.6 acres. Stones and stone slabs are measured by a special yard which is known as *bhate-ra-gaj*, equivalent to 2 standard feet or 60.96 cm.

Commerce

128. There is no shop in the village. The villagers obtain their supplies either from Janwar or direct from Jodhpur. They prefer Jodhpur because the choice there is greater and the city is not far away. Moreover, they can avail of the bus service which can be conveniently had from Boranada and Janwar. The surplus grain and ghee is also sold at Jodhpur. Barter is not in vogue. They obtain their supplies from their *bohras* (i e. money lenders) mostly on credit basis.

Income

129. The primary sources of income of the village people are agriculture, salary from service and wages from agricultural and other labour and

business. The household industry, dairy works, cultivation and employment in other vocations such as the sale of animals viz. bullocks, camels, their young ones, wool and wool products of camels and goats and the wool of sheep are their subsidiary occupations. The community-wise distribution of the primary and subsidiary occupations of the people is given in the following table :

Community	Total number of households	Primary occupation			Subsidiary occupation					
		Cultivation	Service	Business	Cultivation	Service	Industry	Business	Dairy products	Others
Rajput	21	18	3	-	3	2	-	-	21	18
Sadh	3	2	1	-	1	-	-	-	3	3
Suthar	2	2	-	-	-	-	2	-	2	-
Darzi	1	1	-	-	-	-	1	-	1	-
Nai	1	1	-	-	-	-	-	1	1	-
Raika	4	2	-	2	1	1	-	2	4	3
Bhambi	4	2	2	-	-	-	-	-	3	4
Total	36	28	6	2	5	3	3	3	35	28

An analysis of the income derived by the village people from primary and subsidiary occupations shows that the maximum number of households i.e. 10, out of whom 9 have cultivation as their primary occupation and 1 business, fall in income group of Rs. 40-60. 5 households having their primary income from cultivation and 4 from service, making a total of 9, fall in the income group of Rs. 100 and over. 7 households having cultivation as their primary occupation fall in the income group of Rs. 80-100. 6 households having cultivation as their primary occupation, and 1 household having business as its primary occupation fall in the income group of Rs. 60-80. The remaining 3 households lie in the income group of Rs. 30-40. One of them has cultivation as primary occupation and two derive their income from service. The position arising from the primary and the subsidiary occupation is shown in the following table :

Income groups (in Rs)	Total number of households	Primary occupation			Subsidiary occupation					
		Cultivation	Service	Business	Cultivation	Service	Industry	Business	Dairy products	Others
30 - 40	3	1	2	-	-	-	-	1	2	3
40 - 60	10	9	-	1	-	1	2	2	10	6
60 - 80	7	6	-	1	1	-	1	-	7	4
80 - 100	7	7	-	-	-	-	-	-	7	7
100 and over	9	5	4	-	4	2	-	-	9	8
Total	36	28	6	2	5	3	3	3	35	28

130. The following table gives details regarding the number of persons deriving their income from the various sources such as salary and wages, cultivation, industry, business, dairy products and other sources, in different income groups :

Income groups (in Rs)	Total number of households	Total number of persons	Number of persons deriving their income from					
			Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
30 - 40	3	16	9	7	-	7	10	16
40 - 60	10	58	4	54	12	18	58	32
60 - 80	7	40	-	40	3	4	40	21
80 - 100	7	47	-	47	-	-	47	47
100 and over	9	68	48	68	-	-	68	64
Total	36	229	61	216	15	29	223	180

The significant fact which emerges from the above table is that 94.33%of the population is dependant wholly or partly on income from agriculture.

131. A further analysis of the income derived by the households of the village indicates that the average income of a household is Rs.1,035.97 per annum. The average annual income from different sources in which the households are engaged is given in the following table :

Income groups (in Rs)	Average income	Average income per annum for the households engaged in					
		Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
30 - 40	430.00	300.00	200.00	-	100.00	45.00	100.00
40 - 60	622.00	200.00	422.22	200.00	166.67	77.00	91.67
60 - 80	830.00	-	564.29	200.00	300.00	94.29	175.00
80 - 100	1035.29	-	814.29	-	-	120.00	100.00
100 and over	1859.45	1000.00	933.33	-	-	109.45	168.75
Total	1035.97	755.56	668.18	200.00	180.00	95.57	128 57

132. The highest per capita income of the households is in the income group of Rs. 100 and over, and the minimum in the income group of Rs. 30-40. The per capita annual income of the village is Rs. 152.86 as would appear from the following table :

Income groups (in Rs)	Per capita income	Per capita per annum income for the households engaged in					
		Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
30 - 40	80.63	66.67	28.57	-	14.29	9.00	18.75
40 - 60	107.24	50.00	70.37	33.33	27.78	13.28	17.19
60 - 80	145 25	-	987.50	66.67	75.00	16.50	33.33
80 - 100	154.04	-	121.28	-	-	17.87	14.89
100 and over	246.10	125.00	123.53	-	-	14.49	21.09
Total	162.86	111.48	102.08	40.00	31.03	15.00	20.00

133. The total income per annum of the village derived from salary and wages is Rs. 6,800.00, from cultivation Rs. 22,050.00, from Industry Rs. 600.00, from business Rs. 900.00, from dairy products Rs. 3,345.00 and from other sources Rs. 3,600.00. The total income from all these sources is Rs. 37,295.00 as is evident from the following table:

Sources of income	Total income (in Rs.)	Percentage to total income
Salary and wages	6,800.00	18.23
Cultivation	22,050.00	59.13
Industry	600.00	1.61
Business	900.00	2.41
Dairy product	3,345.00	8.97
Other sources	3,600.00	9.65
Total	37,295.00	100.00

Indebtedness

134. Due to the vagaries of monsoon and dependence of village people primarily on agriculture, the economy of the village is very unstable and weak. As many as 22 households out of the total of 36 (61.11%) are under debt. The maximum debt payable by a household is Rs. 2,000.00 and the minimum Rs. 300.00. The following table gives statistics of indebtedness in the various income groups :

Income groups (in Rs)	Total No of households	No. of households in debt	Percentage of Col. 3 to Col. 2	Average debt for households in debt
1	2	3	4	5
30 - 40	3	3	100.00	733.33
40 - 60	10	8	80.00	937 50
60 - 80	7	6	88.71	966.67
80 - 100	7	3	42.86	1,066.67
100 and over	9	2	22 22	892.50
Total	36	22	61.11	935.68

From the above table it would be seen that the average debt for the households in debt is Rs. 935.68. The highest average debt is of the household in the income group of Rs. 80-100 and the minimum in the income group of Rs. 30-40 which means loans are advanced in direct proportion to the ability to repay. It is, however, significant that the highest percentage of households encumbered with debt falls in the income group of Rs. 30-40.

135. Loans are secured by the village people from village Janwar and village Doli. At times they approach the money-lenders at Jodhpur also for the purpose. The money-lenders are generally Banias by caste. They advance loans at a rate of interest which varies from 12% to 36% per annum according to the risk involved in each case. In many cases the money-lenders charge compound interest. No security is offered except that of the standing crops; and where no harvest is available and money is required to be spent on social ceremonies, the rate of interest is invariably very high. The following table shows the amount of debt secured for various purposes :

Causes of debt	Amount of debt	Average for families in debt	Percentage of debts due to causes to the total debt	Number of households in debt
Agriculture	2,600.00	433.34	12.63	6
Social ceremonies	11,485.00	717.81	55.79	16
Others	6,500.00	500 00	31.58	13
Total	20,585.00	935.68	100.00	22

It would be seen from the above table that social ceremonies account for 55.79% of the total debt. Only 12.63% has been secured for agriculture and the balance of 31.58% accounts for other purposes.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population statistics

The history of Rajasthan is the history of the Rajput race and the Bhatis of Jaisalmer occupy a dignified position in this context. They have been defenders of the northern frontier of the country and history is replete with instances of their chivalry and sacrifice.*

137. There is no doubt that the Bhatis of Bujawar belong to the original stock which founded the city of Jaisalmer. They have been residing in the village for several centuries and their outlook in the past has been the same as that which characterised the paternal stock of the Bhatis of Jaisalmer. They have gone through the same vicissitudes of fortune and the stones erected in memory of their women, who immolated themselves on the death of their illustrious husbands in battle are a living monument to their glory and sacrifice.

138. Social and cultural life of Bujawar has been coloured with the picturesque aspect referred to above. Unfortunately the spirit of the time is against them and the historical past is now no more than a reminiscence of a dream which is over, and the stark reality of the abolition of jagirs staring them in the face. Gone is the grandeur of the rituals that permeated the social life of the Rajputs on all festive occasions and it has now become a great problem for them to keep their bodies and souls together. The Rajputs of Bujawar have, however, awakened to the realities of the situation and they have girded up their loins to cope with the problems that are facing them.

139. It has already been said more than once that the Bhati Rajputs form the predominent part of the village population and the rest of the communities are sub-servient to them. A data of the village population distributed in different age groups is given in the following table :

Age groups	Persons	Males	Females
All ages	229	128	101
0 - 4	42	26	16
5 - 9	43	25	18
10 - 14	25	12	13
15 - 19	10	8	2
20 - 24	20	12	8
25 - 29	21	9	12
30 - 34	19	12	7
35 - 44	23	12	11
45 - 59	20	10	10
60 and over	6	2	4

It would be seen from the above table that a considerable part of the population i. e. 37.21% is in the age groups 0-4 and 5-9. There are only 6 persons, 2 males and 4 females in the age group 60 and above. There are 20 males and 15 females in the age groups 10-14 and 15-19. The rest of the population falls in the age groups 20-24, 25-29, 30-34, 35-44 and 45-59. The most significant fact noticeable is that the number of males exceeds the number of females by 27. Only in age groups 10-14 and 25-29, the number of females exceeds that of the males. In the Census of 1951, however, it was the number of females (85) which exceeded that of males (80).

140. The population of the village decreased continuously after the Census of 1891. It went

* In this connection the following excerpt from Col. J. Tod's Annals and Antiquities of Rajasthan Vol. II p. 210, may be of some interest :

"A short time before Baber's invasion, the dependencies of Jassulmer extended on the north to the Garah river on the west to the Mehran or Indus; and on the east and south they were bounded by the Rathore of Bikaner and Marwar who had been gradually encroaching for two centuries, and continued to do so to this day. The entire 'thul' of Barmair and Kottorah, in the south were Bhatti chieftainships, and eastward to the site of Bikaner itself."

on declining right upto the Census of 1921. During the decade 1921-31, there was a significant change, and the population began to increase steadily with the result that in 1941 it went upto 155, in 1951 it was 165, and in 1961 it has reached the maximum figure of 229. The following table gives the figures of population from 1891 to 1961 :

Years	Persons	Males	Females
1891	185	–	–
1901	108	–	–
1911	80	41	39
1921	79	39	40
1931	118	–	–
1941	155	–	–
1951	165	80	85
1961	229	128	101

The decrease in 1901 from 185 to 108 was due to the country-wide famine which prevailed in the year 1899. During the next two decades the population underwent further decrease. In 1911 due to the epidemics of plague and cholera which had their toll in the year 1905-6 it came down from 108 (in 1901) to 80. In the year 1918 influenza spread throughout the State of Rajasthan in an epidemic form with the result that in 1921 there was again a slight decrease in the population as compared to the figures returned in 1911. It appears that after 1921 there were no epidemics, the times were peaceful and the population went on steadily increasing, till in 1961 it stood at a figure which is highest during the last eight decades.

Diseases

141. The statistics regarding births, diseases and deaths are not available in the village. It is the function of the Village Panchayat to maintain these statistics but no action has been taken by it in this behalf so far. The more common diseases from which the village people suffer are ulcers, diarrhoea, dysentery, malaria and small-pox. Occasionally they suffer from *narua* (guinea worm), and pneumonia.

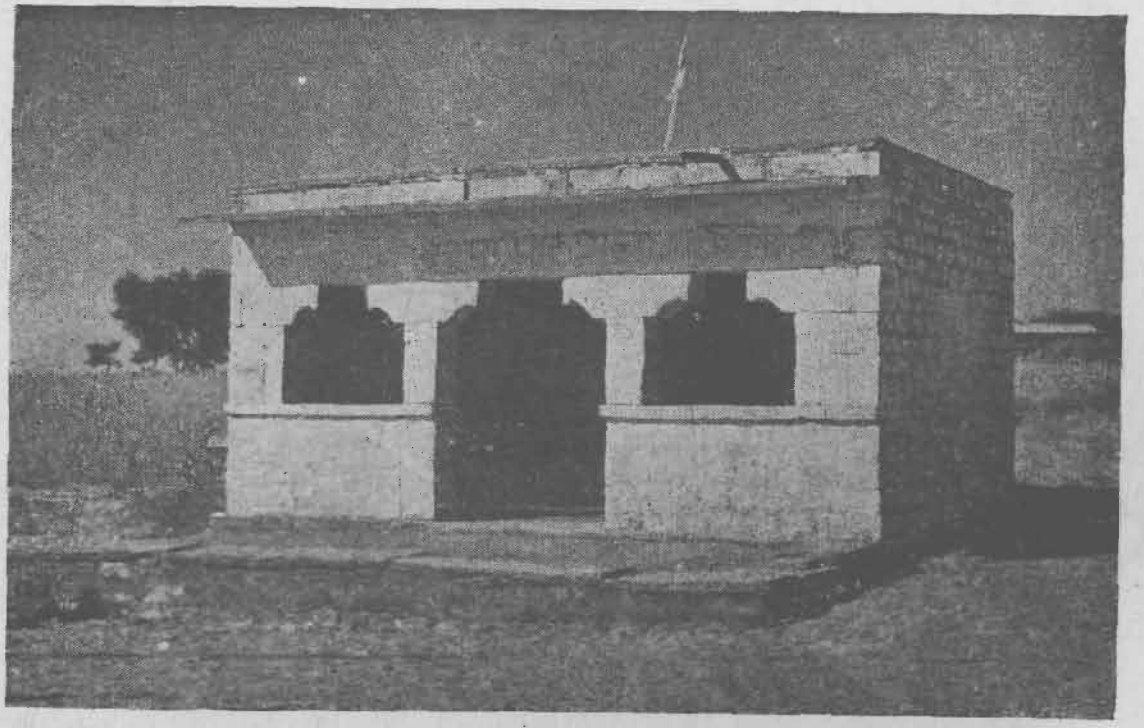
142. In ordinary cases they give the patient home treatment which consists of concoctions of local herbs or such condiments as ginger, pepper, cloves etc. The indigenous practice of curing by burns at places where pain is felt is current even now. The village barber, Dhonkal, applied this method to one Shaitan Singh who complained of pain in his stomach. He took the circular rod which is used for filling a muzzle loading gun with gunpowder, made it red hot and gave the patient three burns below the naval. The barber is reported to be expert in surgical work. Where a cow or a she-buffalo happens to have a dead calf in her womb the barber puts his hand inside the urethra and, with the help of a knife or razor takes out the dead embryo bit by bit. There is, however, one Joga Raika in village Janwar who is reputed to be an expert in this matter and he is believed to treat not only animals but pregnant women when the infant dies in the womb and does not come out. He is so skilled in this matter that he ties a bandage on his eyes and then proceeds to do the surgical work with a razor and successfully takes out the dead foetus bit by bit and this service he offers without charging any fee. He has now grown very old and is reluctant to undertake such complicated cases. But he is said to have successfully operated a case very recently i.e. in September, 1963. The village people apply indigenous treatment to animals also e.g. when the camels suffer from scabbies, a mixture of sulphure, pepper and juice of the Aak *(Calotropic procesra)* is prepared in sesamum oil and applied to the body of the animal every third day. Three or four applications of the ointment are enough for complete cure. They say the villagers are not willing to give the prescriptions of the remedies they apply to cure the diseases. The village folk are coming forward in greater number to take advantage of the hospital and Veterinary Dispensary at Jodhpur for various human and animal diseases respectively.

Marital Status

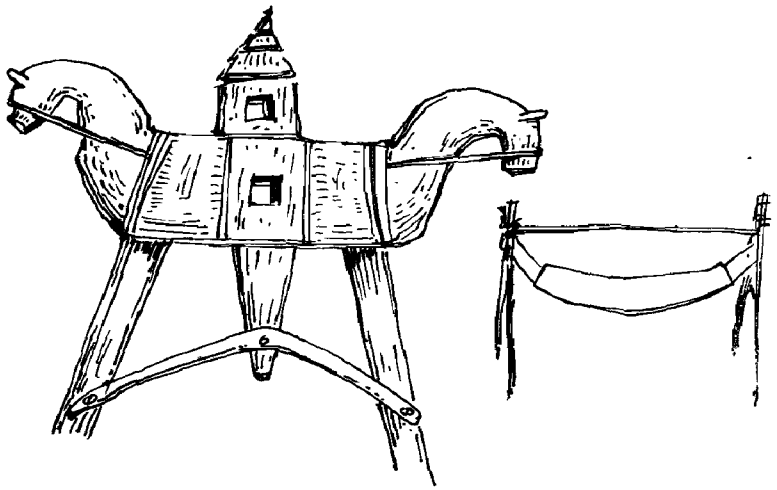
143. An analysis of the marital status of the village population shows that a very high percentage (56.33) of the entire population is unmarried. 34.06% only are married and the remaining 9.61% are widowed. It is a significant fact that as many as 4 persons in the age group 30-34 fall in the category 'never married'. This is obviously due to the shortage of females among Rajputs, causes whereof have been discussed



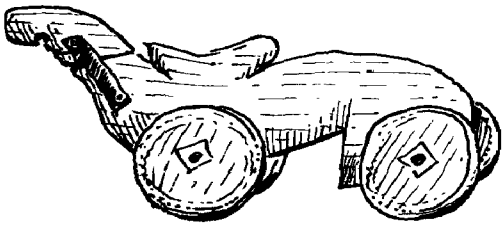
Dhonkal Nai



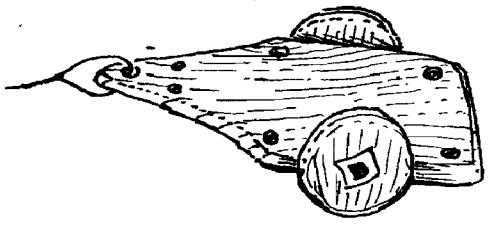
Temple of Hanumanji in which Primary School is run



The Cradle



A toy horse



A toy cart

elsewhere, it is difficult for youngmen to find brides in their community. A high bride-price is demanded which is beyond their capacity to pay. Another significant feature noticeable in the above table is that there is not a single unmarried female above 15. The number of married males equals the married females which is 39. Among widowed persons there are 5 widowers and 17 widows. Most of the widows belong to the Rajput community. The preponderance in their number is explained by the fact that formerly the institution of polygyny was markedly prevalent in the village. Many a Rajput married more than one wife and consequently on his death he left a number of widows. With the change in the economic condition of the village none of the communities remained in a position to maintain more than one wife. Consequently there is no longer any case of polygamy. Another significant fact which is noticeable here is that in the age group 15-19, out of 10 persons, 8 are males and 2 females. Both the females are married whereas only one male out of 8 is married. This again throws a lurid light on the situation obtaining in the village. It clearly shows that it is difficult for Rajput males to find brides. The paucity in the number of females as compared to the males in this age group again highlights the very fact. Girls of the village in this age group must have been married outside and only 2 have been brought as brides from other places. Statistics relating to the marital status of the population in the village are given in the following table :

Age groups	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	229	128	101	84	45	39	39	5	17
0 - 9	85	51	34	51	34	-	-	-	-
10 - 14	25	12	13	12	11	-	2	-	-
15 - 19	10	8	2	7	-	1	2	-	-
20 - 24	20	12	8	8	-	4	8	-	-
25 - 29	21	9	12	2	-	7	12	-	-
30 - 34	19	12	7	1	-	11	7	-	-
35 - 39	14	7	7	1	-	6	4	-	3
40 - 44	9	5	4	-	-	4	3	1	1
45 - 49	8	5	3	1	-	4	1	-	2
50 - 54	9	3	6	-	-	1	-	2	6
55 - 59	3	2	1	-	-	1	-	1	1
60 - 64	3	1	2	1	-	-	-	-	2
65 - 69	-	-	-	-	-	-	-	-	-
70 and over	3	1	2	-	-	-	-	1	2

Education

144. In 1963 a primary school was opened in the village. A tutor comes from Jodhpur to teach in the institution. For the present the school is housed in the temple of Hunumanji. There are 27 boys on the roll, 20 in the first standard and 7 in the second standard. Of these 20 are Rajputs, 2 Suthars, 4 Sadhs and 1 Nai. Three boys of the village go to attend the third and fifth classes in the school at village Janwar. There is no girl attending the school in the whole village. There are 12 persons in the village who may put claim to being educated. One of them is a Matriculate and is serving as a clerk in the Nursery at Sikardhan. Three persons have studied upto the Primary standard and the remaining 8 may be deemed to be literate without any educational standard. One of them is a retired military man who cannot write Hindi but can scribe whatever is spoken in Roman script. There is no educated female in the village. The position regarding literacy is given in the following table :

Age groups	Total population			Illiterate		Literate without educational standard		Primary or junior basic		Matriculation or Higher Secondary	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	229	128	101	116	101	8	–	3	–	1	–
0 - 4	42	26	16	26	16	–	–	–	–	–	–
5 - 9	43	25	18	22	18	3	–	–	–	–	–
10 - 14	25	12	13	11	13	1	–	–	–	–	–
15 - 19	10	8	2	7	2	–	–	1	–	–	–
20 - 24	20	12	8	8	8	2	–	2	–	–	–
25 - 29	21	9	12	9	12	–	–	–	–	–	–
30 - 34	19	12	7	10	7	1	–	–	–	1	–
35 - 44	23	12	11	11	11	1	–	–	–	–	–
45 - 59	20	10	10	10	10	–	–	–	–	–	–
60 and over	6	2	4	2	4	–	–	–	–	–	–

Family structure

145. Joint families seem to be favoured in Bujawar. These were of particular importance amongst the Rajputs, among whom the eldest son was considered to be the head of the house according to the law of primogeniture and the younger ones continued to form a part of the family as dependant members of less importance. The practice still continues among the Rajputs wherein out of 21 households 8 are joint families, 7 intermediate families and 6 simple ones. Due to force of economic circumstances there appears now to be a tendency towards disintegration of the institution of the joint family into intermediate and simple families. But in the circumstances obtaining at present the Rajputs find it to their advantage to stick to the joint family. As the Rajput women observe strict purdah, it is not possible for them to move out of the houses. In a simple family, therefore, it would be difficult to carry on household work from day to day according to the village people. The joint family is more advantageous because the presence of a number of male persons in the household makes for convenient distribution of household duties. Among the rest of the communities the institution of joint family is not popular. There is only one joint family among the Raikas. The Nai family is also joint. Most of the remaining ones are simple. One family of the Raika and one of the Suthar communities are intermediate. The entire position is given in the following table :

Community	Total No. of house-holds	Type of families		
		Simple	Intermediate	Joint
Rajput	21	6	7	8
Raika	4	2	1	1
Bhambi	4	4	–	–
Sadh	3	2	–	1
Suthar	2	1	1	–
Darzi	1	1	–	–
Nai	1	–	–	1
Total	36	16	9	11

146. The average membership of a household is 6.36 persons. 12 households of Rajputs are such as contain 7 to 9 persons each. There are two households among them and one household among the Suthars which have more than 10 members. 12 households in the village contain 4 to 6 members and 5 contain 2 to 3 each. The position is summed up in the following table :

Community	Total No. of house-holds	Number of members in the household			
		2-3	4-6	7-9	10 and over
Rajput	21	1	6	12	2
Sadh	3	1	1		1
Suthar	2	1	–	1	–
Darzi	1	–	1	–	–
Nai	1	–	–	1	–
Raika	4	–	3	1	–
Bhambi	4	2	1	1	–
Total	36	5	12	16	3

Intra-family relationship

147. The relations among members of the household amongst the Rajputs are traditionally cordial. For centuries they have accorded themselves to a sense of discipline whereby the younger members of the family pay greatest respect to the head of the house. His word is law for them and they carry out his wishes right or wrong. The younger brothers used to be known as *chhut bhaiyas* and were entitled to maintenance only. Cordial relations among different members of the family are seldom disturbed. The eldest son in a Rajput family occupies a status of special importance from his very birth and he is shown special consideration which goes on increasing with the passage of time until he steps into the shoes of his father at the time of the latter's demise. In the history of the Rajputs, however, cases have been recorded where the eldest son in order to accelerate his title to the possession of patrimony has resorted to unfair means sometime going to the extent of putting an end to the life of his father. Such exigencies, however, are a thing of the past and with the abolition of the jagirs there is no likelihood of their recurrence in the future. Daughters in the Rajput family are considered to be a great burden as they bring with themselves great responsibilities which cast a tremendous economic burden on the household. The following couplet gives expression to these feelings :

पेंडो भलो न कोस को, बेटी भली न एक ।
देणो भलो न बाप को, साहिब राखे टेक ॥

"It is tiresome to walk even a *kos*; the birth of even one daughter is most unfortunate. Indebtedness even to one's own father is most tormenting. God alone can help."

148. A reference has already been made to the prevalence of female infanticide which was a direct consequence of the aforesaid liability. All the same, daughters receive great consideration from their parents specially after they are married. It is customary among the Rajputs that immediately after the marriage a bride continues to stay for a long time at her father-in-law's house and her visits to her father's place are few and far between. Consequently whenever she pays a visit to her parents they treat her with great courtesy and affection. Relations between the mother and the son amongst the Rajputs are also exemplary. A Rajput's son would go to any extent to carry out the commands of his mother, even though she be a stepmother. In ancient times stepmothers have shown great discrimination between their own children and the children of their co-wives but it goes to the credit of Rajput sons that they have invariably treated all their mothers with equal courtesy and affection. Mothers have indeed a soft corner in their heart for their daughters, which is natural enough. The relations among the brothers, brother and sister and sisters with one another are affectionate. Those between husband and wife are traditionally such as give the wife a status decidedly inferior to her husband. Formerly a husband could and often did keep a number of wives if he could afford to do so irrespective of the feelings of his previously wedded wife of wives, and it was expected of each one of the wives to be faithful and obedient to her husband in all family matters. They had little voice in the management of the family. The following folk-song illustrates the feelings of jealousy between the co-wives when the institution of polygyny was greatly in vogue :

ईंट पड़ावै घर थारे ए जीजी बाई,
ये तो महल चुनावे घर म्हारे ए ।
महल चुनावे घर थारे ए जीजी बाई,
ये तो गोख झुकावै घर म्हारे ए ।
दांतण करै घर थांरे ए जीजी बाई,
ये तो दांतण फाड़ै घर म्हारे ए ।
जीमण जीमें घर थारे ए जीजी बाई,
य तो कुरला रालै घर म्हारे ए ।
यूं मत जाणै राजन म्हारा ए जीजी बाई,
कोई दस दिन दिया थानें उधारा ए ।

"The junior wife addresses the senior one: Sister, why dost thou feel proud if our husband collects bricks at your place for construction of a house for you ? If he constructs a house for you he erects a palace for me. If he constructs a palace for you he adds balconies to mine. If he brushes his teeth at thy place he throws away the tooth stick when he comes to mine. If he takes his

meals at thy place he washes his hands and mouth at mine. Do not think, dear sister, that the lord is thine. I have agreed to give him on loan to you only for ten days."

149. With the change that has come now the institution of polygyny has almost totally disappeared and the husband is required to put increased reliance on his wife for maintenance of happy relations in the family. Mother's brother and sister's son, who are known as *mama* and *bhanej* respectively are always treated with due respect and consideration. They are treated as guests of honour whenever they visit the father's sister's or the sister's family. Relations between mother-in-law and daughter-in-law amongst the Rajputs are also of special significance. So long as the father-in-law is alive, the daughter-in-law is expected to be subservient in all matters to the orders and wishes of her mother-in-law. When, however, her father-in-law dies the daughter-in-law gains in importance and it is her authority that comes to be respected in the zenana of the household. The mother-in-law is then relegated to comparative oblivion although, according to Rajput tradition, she is shown due respect and her wishes are also carried out to the greatest possible extent.

150. Among other communities the relations among the different members of the household are normally cordial and affectionate. Quarrels sometimes do arise among different members of the family; but the tendency now-a-days is for the brothers to form separate households and, therefore, occasions for quarrel and strained relations are rare.

Inheritance

151. Among the Bhatis, prior to the abolition of the institution of jagir, the eldest son of the deceased Jagirdar used to inherit the jagir property. The younger brothers were entitled only to maintenance, and they were given a few acres of land, which they used to cultivate as their personal holdings. After the abolition of jagirs the latter practice has come to an end. The Jagirdars are now entitled to hold only *khudkasht* (self-cultivated) land which will in future be shared equally by the sons of the deceased person. In families other than those of the Jagirdars the property inherited by the sons used to be and is at present shared by them equally. The girls are not given any share in their father's property. The villagers are no doubt aware of the enactment which presently entitles daughters to receive a share of their paternal property but they have taken no notice of it. Among other communities residing in the village also the same is the case, that is, sons share the property of their father equally and the daughters do not get any share in it.

Leisure and recreation

152. During the agricultural season which lasts for obout 6 months from June to November, people are busy in agricultural operations. Only one crop, namely the *kharif*, is sown and so, after harvesting it, they have sufficient leisure from December to the end of May. During this period of inactivity, time hangs heavy on them as the avenues of employment are very much limited in the rural areas. Life in the village is rather tough and outlook of the people pessimistic. For recreation, a number of persons sit together in groups, and the *chilam* goes round. The Rajputs have their rendezvous at the *kothri* where they pass their leisure hours in comparative ease. Those who own camels or goats go on spinning the wool of these animals while indulging in gossip. Some people go on making ropes of fibres of local shrubs. All topics relating to the day-to-day life are discussed at these sittings. Occasions of marriage or condolence after death serve as a change in the monotonous life of the villagers. On these occasions near and distant relations residing in the nearby and far off villages come to pay visits and they are entertained with the solution of opium and the feasts.

153. The Rajputs do not indulge in folk songs and folk-dance. They consider themselves to be the inheritors of a martial tradition ; and they themselves do not sing or dance. Even the Rajput ladies consider it below their dignity to go out singing. They perhaps never dance. On festive occasions Dholis, Dhadis or Mirasis come from the neighbouring villages and entertain the

men-folk by their songs. The Dholin or Mirasin sings in the zenana on the *dholak*. Rajput ladies sing customary songs only on the occasion of birth and marriage when their audience is restricted to the near relatives.

154. Among other communities, of course, there is no restriction on singing and dancing, and men and women make themselves merry on festive occasions.

155. For infants and babies cradles are used for swinging. Children play with wooden toys which are replicas of cart horses etc.

Religion

156. All the households in the village profess Hindu religion. Each of the communities has its own family goddess to whom they offer their worship in the house. The Bhati Rajputs have Sangya Devi as their family goddess and the Solanki Rajputs Bhabuta Sidh Devi. The Bhatis believe that the idol of Sangya Devi was brought by the celebrated hero Pabuji from Lanka i.e. Ceylon. The Rebaris worship Ban Devi. Other communities depict their family goddess on a wall in a corner of the house, and offer worship to it. They do not give any specific name to their family goddess. Other people offer worship to Bhensad Devi, Chamunda Devi and Kalka Devi. The former two are depicted as riding on a tiger while the latter on a male buffalo. Worship is offered to these goddesses on the festival of Navratra during the months of Chaitra and Ashwin. The Rajputs offer special worship to their family goddess on Magh Shukla Saptami, and also when some member of the family suffers from smallpox. All communities worship Sheetla Mata on the seventh day of the dark half of Chaitra.

157. They are greatly perturbed when smallpox visits the village in the form of an epidemic. The following folk-song is expressive of their feelings towards the goddess :

अब म्हे कांई करस्या ओ हालरिया रा बाप,
माताजी चमकिया देस में ।
गाड़ी जोतूं ओ हालरिया री माय,
थे थांरे जाओ बाप रै ।
गाड़ी जोती ओ हालरिया रा बाप,
ऐ गधो पिलाणियो देवी सीतला ।
मारग चाले ओ हालरिया रा बाप,
आ अज चाले देवी सीतला ।
चंवरे उतरिया हालरिया रा बाप,
ओरां में उतरी देवी सीतला ।
गोगो बैठो नानासारी गोद,
ए माताजी चमकिया देस में ।
ठंडो रांधो ए हालरिया री माय
माताजी पूजो ए सीतला ।
ठडो झालो देवी माता सीतला ।।

Mother : "Oh father of my beloved son, what shall we do now that the goddess Sheetla has made her appearance in our land ?"

Father : "Oh the mother of my child, I am putting my bullocks to the yoke of my cart and shall drive you in it to your father's place."

Mother : "Oh father of my son, you have set the cart running but look there, the goddess is riding faster on her sacred donkey. You are following the regular track that leads to the place of my father but the goddess is taking short-cuts over the fields and the jungle."

"The family lands at the threshold of the house of the wife's father but to their great astonishment they find that in the inner apartment the goddess has already arrived. The maternal grandfather of the child takes him in his lap and is astounded to see that he has been affected by smallpox."

Father : "Now there is no escape from her. Let us prepare special dishes in her honour and offer her worship and let us partake of the stale meal so that the goddess may have mercy on us and leave the child in good health."

158. It is commonly believed in Rajasthan that by eating stale food in the morning of the Sheetla Saptmi, the children become immune to smallpox, and those affected by it are cured without injury to their body.

159. The villagers have also great faith in Vayan Devi who is supposed to have her abode in the celestial region. The Sanskrit word *'Vayu'* which is a synonym for air has perhaps given rise to the name Vayan. It is believed that Vayan Devi goes on her round in her vehicle *(viman)* of air. At such times there is great turmoil in the heavens or nature, the wind hisses and whistles, producing a tremendous sound and it is apprehended that whoever happens to look upon the *viman* or on whom the goddess happens to cast her shadow is either struck with paralysis or dies instantaneously. In order to escape the ravages of Vayan Devi the village people propitiate her by offering incense at dusk.

160. The most important deity which fills the imagination of the village people with great awe and reverence is the goddess Jog Maya whose shrine is in a small niche high up in the hills on the northern side of the village. She is worshipped on Navratra of Chaitra and Ashwin and on the 12th and 13th days of the bright half of Bhadrapada when a special fair is held in her honour. Hundreds of people from the surrounding villages and even from the city of Jodhpur visit the place on these two days. Some 4-5 metres away in front of the seat of the goddess is a Dhav tree on which hang the remains of the goats' skin which were sacrificed in honour of the deity on the festivals or when some one takes it in his mind to offer special sacrifice in fulfilment of a vow.

161. The village retains the memory of the Satis ; and the Rajputs offer special worship to them during the Navratra. Songs are sung in their honour in the *rawlas* which bring before the mind's eye graphic scenes of the hoary past. The following is one such song :

सती माता कठोड़ा रा बाजा बाजिया ?
मोटां री जायी ।।
सती माता बुजावड़ गढ़ रा बाजा बाजिया ।
बुजावड़ गढ़ रा घुरिया है निसाण,
सैंया भामियां रा बाजा बाजिया ।
सती माता माथो तो धोया पीली मेट सूं,
सती माता चोपड़ियो तेल ए चम्मेल ।
मोटां री जायी ।।
सती माता मोतीड़ा री मांग भराबी,
सती माता राम भजो नै घोड़े थे चढ़ी ।
सती माता पेई तो खोली प्रेम की,
सती माता सजिया सोलह सिणगार ।
सती माता ओ रोटियां पोवतां,
सती माता करियो एड़ो विचार ।
मोटां री जायी ।।

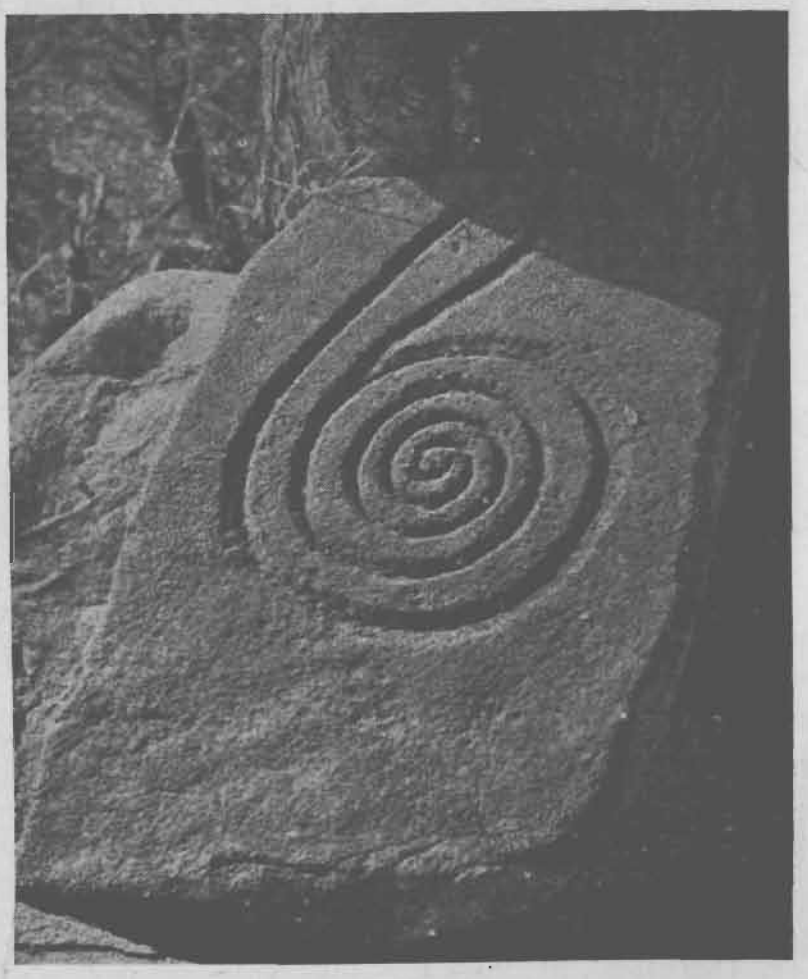
"O Mother Sati, where are the martial notes being sounded ? Let us know where ? Thou who belongs to an illustrious family. Ah ! we see the drums are being beaten in the fort of Bujawar on which the flags are flying proudly. War drums of the brave Bhatis are sounding. Sati Mata has washed her hair with yellow *mate* (fuller's earth) and has dressed her hair with jasmine oil and has put pearls in the parting of her hair. She opens the casket of love and puts on the 16 articles of *shringar* (toilet). While cooking the meals she came to the decision to mount the funeral pyre of her deceased husband."

162. Worship is offered by the village people to Lord Krishna, Lord Mahadeo and Hanuman at the temples and shrine dedicated to them on the days which are specially marked in the annual calendar for offering worship to them. Lord Krishna is worshipped on the eighth day of the dark half of the month of Bhadrapada. Lord Mahadeo on the occasion of Shivaratri in the month of Phalgun, and Hanuman on Dewali. Worship is also offered to the village god Bhaironji, whose place is in village Badli which is situated at a distance of 9.5 km from Bujawar. Newly wedded couples are taken to offer *jat* (obeisance) to god Bhairon, either immediately after the marriage or on a Saturday in the bright half of the month of Bhadrapada. Mallinath is also worshipped as a deity in this village. He belongs to the house of Jodhpur and is in fact worshipped all over Marwar. A part of the old princely state of Jodhpur was named Mallani (present district Barmer) after him.

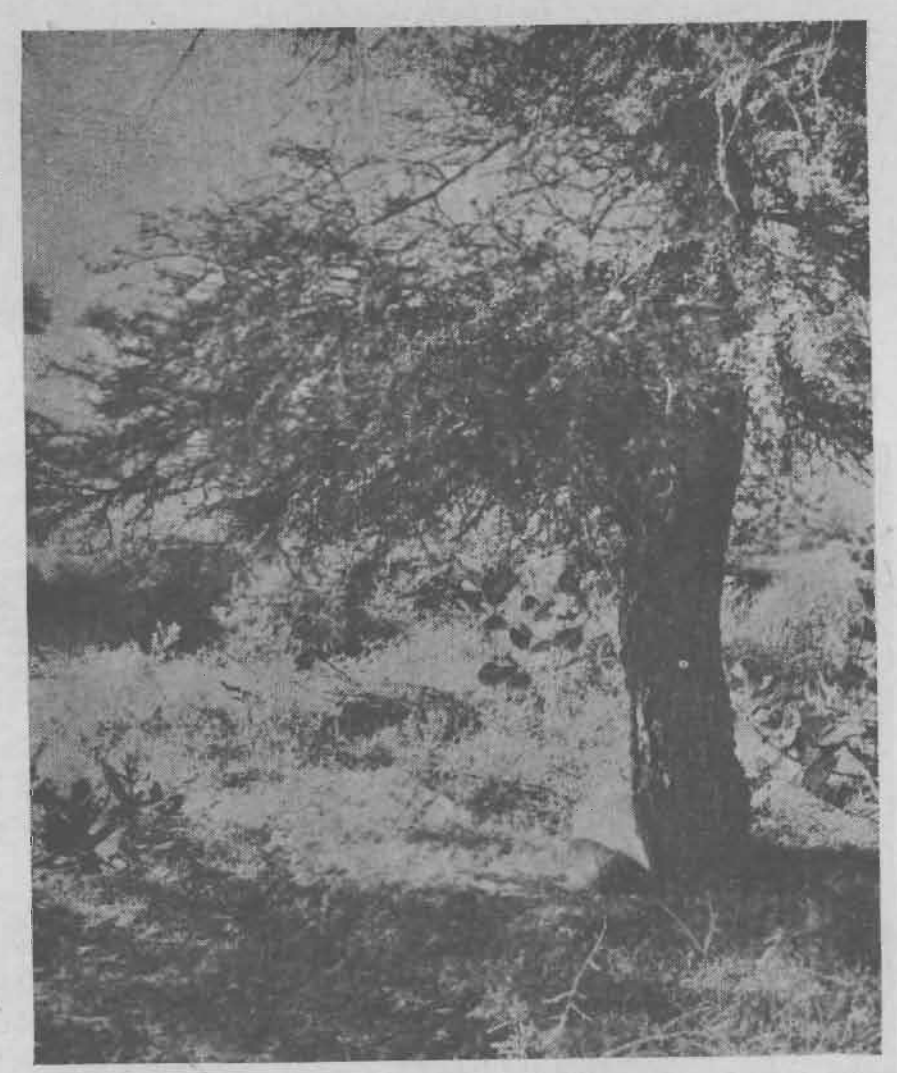
163. Often worship is offered to the snake-god Gogaji. It is believed that there were two houses of snakes the Pandu Kuli and the Takha Kuli. Gogaji is believed to be from the former.



Shrine of Jog Maya



Shrine of Takhaji



Shrine of Mamoji Bhomia

It is, however, Takha whose place lies under a Khejra tree near the platform dedicated to god Mahadeo. Gogaji is believed to offer cure against snake bite. A piece of thread is tied to the hand or neck of the person who has been bitten by a snake and songs are sung invoking Gogaji to save the life of the victim who is not allowed to sleep until he gets rid of the poisonous effect of the snake bite. Boiled rice is offered to the snake-god and afterwards distributed by way of *prasad* to all those present. Goga Navmi, the ninth day of the dark half of the month of Bhadrapada, is specially sacred to Gogaji.

164. The village people are scared of Bhomias who are believed to be spiritual beings who guard the village. Bhomias are believed to be the persons who lay down their lives in warfare. Even when the head of the warrior is chopped off, his trunk carries on the fight and a stream of blood flows on the battle ground. The romantic episode of Bhomias forms a subject of a number of folk-songs one of which is quoted below :

पोलिया में बैठोड़ा मामोसा बराजिया ।
मत जाओ कंवर झगड़ा री लार,
भोमियाजी झगड़े झूजिया ।।
बाधाड़ी कमरां ओ मामोसा नहीं खोली ।
लांजै म्हारो जरणी री दूध,
हिन्दवाणी झगड़े झूंजिया ।।
मसौड़े बैठोड़ा मांजी सा बरजिया ।
मत जाओ जाया लड़ाई री लार,
भोमिया जी झगड़े झूंजिया ।।
बंधोड़ा कमरां ए मा सा नहीं खोलो ।
लाजै म्हारो लाडकिया मोमाल,
भोमिया जी झगड़े झूंजिया ।।
सीस पड़े न धड़ सूं झूंजिया ।
बह्या बह्या कसूमल रो खाला ए,
हिन्दवाणी झगड़े झूंजिया ।।

"A Rajput hero hearing of the death of one of his kith and kin in a battle prepares himself to take revenge. The father tries to restrain him from going to that place. So does the mother but the hero is unyielding to their entreaties. The father, sitting in the drawing room, says : "Do not go, my son, to the war." The son replies: "I have girded up my loins, revered father. Do not prevent me from going. Will it not bring shame on my beloved mother on whose milk I have grown up ? It is the foremost duty of a Hindu to lay down his life on the battle-field. Cooking meal in the kitchen, the mother beckons the son and bids him not to proceed on his errand. He repeats the reply given by him to his father and proceeds to the battle-field undeterred. There the head of the warrior is severed from the trunk and a stream of red blood flows on the ground. The warrior lays down his life in the defence of his religion."

165. Mamoji Bhomia is worshipped in Bujawar as in many other villages of Marwar. It is believed that the Bhomias go in procession from one village to another in the dead of night, and whosover comes in their way during their nocturnal sojourn, falls a victim to them and becomes himself a Bhomia. The late Subedar Major Ranjeet Singh and another Bhati Rajput, Lun Singh, became victim of such encounters.

166. Pabuji is the village hero who is worshipped all over Marwar by all the communities but he is specially sacred to the Rebaris.

167. A number of folk-songs are current in the area which are sung by Pabuji's admirers amongst the various communities. They depict the numerous phases of Pabuji's life and activities. Pabuji's fame as a great hero had spread all over the country, even during his lifetime and many a Rajput damsel coveted his hand. Ultimately he agreed to marry the daughter of Sodha Rana Surajmal of Amarkot. The following song depicts the feelings of the girl who eagerly awaited his arrival for marriage :

भालेल ऊंची चढूं नीची ऊतरू,
चढ़ निरखूं ए राठोड़ां री जान,
सहेल्यां ए पाल पधारिया ।
वे तो आडा जी बन खंड हो रह्या,
बठै अटकी राडोड़ां री जान,
सहेल्यां ए पाल पधारिया ।
दोइ खाती बुलाऊं, म्हारे बापरा,
कटवादूं ए बन खेडिया रा रूंख,

सहेल्यां ए पाल पधारिया ।
वे तो आडा जी परबत हो रह्या,
बठै अटकी छै राठोड़ा री जान,
सहेल्यां ए पाल पधारिया ।
दोय आड बुलाऊं म्हारे बापरा,
फुड़वादूं ए परुबतिए री टोल,
सहेल्यां ए पाल पधारिया ।
वे तो आडी जी नदिया हो रही,
बठै अटकी ए राठोड़ा री जान,
सहेल्यां ए पाल पधारिया ।
दोय तैरूड़ा बुलाऊं म्हारे बापरा,
तुडवादूं ए नदियां रो नीर,
सहेल्यां ए पाल पधारिया ।
भालेला कैरे कोसां में भालो भलकिया,
कै कोसां में ए केसर घोड़ी री हीस,
सहेल्यां ए पाल पधारिया ।
भालेला अस्सी ए कोसां में भालो भलकियो,
सौवां कोसां में केसर घोड़ी री हींस,
सहेल्यां ए पाल पधारिया ।

"I go up the top of my palace and come down anxious to have a glimpse of the marriage party of the Rathores whose advent is eagerly awaited. "O my heart ! the big forest is intervening and it is delaying the arrival of the party. I wish I could call a couple of woodcutters in the service of my father, who may go and cut down the tall trees which are obstructing the view.

"Ah ! I see, it is the hills that are blocking up the way. Shall I send a couple of Odes who may break the crests of the intervening hillocks so that I could have a view of the approaching *barat* party and its way may be smoothened ?

"Bless me, it is not only the forest and the hills that are causing hindrances, but the rivers also which are perhaps delaying their arrival. Shall I send some of my father's boatmen who may pull down the weirs and bring down the level of water to ensure early arrival of the Rathore marriage party ?

"Sisters, how many *kos* away does Pabuji's spear shine ? How far away does the yellow mare of Pabuji neigh ?

"Sisters, I can see the bright point of Pabuji's spear from a distance of 80 *kos* (256 km) and hear the neighing of his mare from a distance of 100 *kos* (320 km)."

168. The following lines refer to the incident which took place when the hero was celebrating his marriage with the aforesaid daughter of Sodha Rana. Deval Charni who had made a gift of her mare Kalbi to Pabuji at his special request appeared on the scene and complained :

थे तो पाबूजी रीझया छो सोढ़ी सूं हथलेवो जोड़ ।
कोई खीची तो रीझ्यो छै, जी म्हारी गायां रै बालदै ।।
कांई तो सुणावांजी पाबूजी थांनै बात ।
कोई खीची तो खेदर ले ग्यो जी देवल चारणी रो बालदो ।।
इतणी सुणताई झड़काई छै रंग बागै री डोर ।
कोई हथलेवो तो छोड्यो जी फेरां में अधबिच ऊठियो ।।

"O Pabuji' you are sitting here enamoured of the Sodhi, holding her hand and there in your absence Jindraj Khichi has made up his mind to rob me of the herd of my cows. Need I tell you that the Khichi has already taken possession of them and has driven them away to his place ?" No sooner did Pabuji hear the words uttered by the Charan lady than he got the end of his coloured scarf which was tied to the wedding garment of Sodhi, unloosened it, and in the midst of the performance of the *pheras* he left the hand of the bride, which he was holding to redeem his promise of rescuing Deval's cows from the clutches of Khichi Jindraj."

169. Ramdeoji is another hero whom the Bhambis consider as an incarnation of Lord Krishna. On all ceremonial occasions they keep night vigils and sing songs in his honour. The Nais worship Sainji, the renowned devotee, whose birthplace is believed to be Bandhavgarh in Bundelkhand. It is said that once he was so lost in devotion to his *Ishatadeva* that he failed to attend on the chief of Bandhavgarh at the hour of his duty. When he arrived late he was full of anxiety because he apprehended that he would be punished for his late coming but to his great surprise, he was asked, having already performed his duty at the fixed hour, why he had come again for the purpose. Then it was that the light

dawned on him. He concluded that Almighty God, in whom he had placed his reliance, had served the prince in his stead. When this fact was made known to the prince he held the devotee in high respect and exempted him from all duties at the palace.

Omens and superstitions

170. The villagers are by their very nature superstitious and conservative. They believe in ghosts, *dakins* and evil spirits of the dead. They are afraid of these supernatural beings and propitiate them to escape from their fury. They are guided by traditional omens in their day-to-day life. If a person meets a goldsmith, a widow, a Brahmin without his usual *tilak*, a person carrying a pot of ghee, or a women coming with an empty pitcher or a Rajput without his customary weapons it is considered to be a bad omen. On the other hand it is considered specially auspicious if a woman carrying a pitcher full of water on her head or a male child on her arm, a Brahmin or a Sadh having a *tilak* on his forehead, a Rajput or a Bhil with his arms or a Kalbi are met. The evil signs are signified in the following couplet :

आटा भाटा घी घड़ा, खुले केसां नार ।
डावे भला न जीवणा, ल्याली जरख सुनार ।।

"Flour, stone, a pot of ghee, woman with loose hair, a wolf, a hyaena and a goldsmith, if met on the way either on right or left, are bound to bring some calamity."

171. Similarly good omens are alluded to in the following couplet :

कुम्हार भरू कोचरी, हनवत नै हिरमा ।
एते लीजै जावणा, परभारे तिरना ।।

"A potter, an owl, a monkey and a deer, if met on the right side while setting out on a journey early in the morning signify good omens."

172. The ideas of the villagers giving forecasts regarding natural events on the basis of observations of natural phenomena are contained in the following couplet :

तीतर पंखी बादली, विधवा काजर रेख ।
वा बरसै वा घर करै, इण में मीन न मेख ।।

"A cloud scattered in the sky like partridge, a widow bearing *kajal* in her eye indicate that the former is bound to rain and the latter to marry."

173. In another verse it is said that if the leaves of Cactus and Pipal tree begin to germinate before rain, it may result in a thin crop of moth and bajra while wild oats might be reaped in abundance.

174. In order to have some idea of the future events the villagers perform certain rites on the results of which they give their forecasts. They go to their fields on specific days and study the behaviour of particular birds, observe the direction from which the birds come and determine the course of future events.

Fairs and festivals

175. Apart from the fair which is held in the month of Bhadrapada in honour of goddess Jog Maya, no other fair is held in the village.

176. The following festivals are observed by the villagers :

Rakhi : It is one of the most important festivals in Bujawar and is celebrated on the Purnima day of the month of Shrawan. On this day sisters tie *rakhi* (ceremonial threads) to the wrist of their brothers among all the communities except the Bhambis. The Brahmins of village Janwar also come on this day to tie *rakhi* to the wrist of their *jijmans* (patrons). The *Kulguru* of the Rajputs is a Brahmin of village Saludi (8 km) who also comes to Bujawar for this purpose. Among the Bhambis the Garuda, who is their priest, ties the *rakhi*. The Brahmin and the Garuda are given cash or grain by way of present for their works. The reason for Bhambi sisters not availing of the opportunity of tieing *rakhi* to the wrists of their brothers is not known. The Bhambis of Bujawar are unable to give any reason.

Navratra : It is a festival which continues

for nine days and is commonly observed to propitiate the various goddesses. It is celebrated in the months of Chaitra and Ashwin from the first day of the bright half to its ninth day.

Goga Navmi: This is celebrated on the ninth day of the dark half of the month of Bhadrapada and is dedicated to the snake god Gogaji.

Dashera: It is one of the most important festivals observed by the Rajputs. More importance is given to its celebration in the month of Ashwin. On this day the Rajputs cleanse and worship their weapons. Formerly when the Rajputs held jagirs and maintained horses, the horse-god, Rewat, was also worshipped on that day.

Devali: On Dewali, which is a common festival in the village and is celebrated by all the communities, people clean their houses and offer puja to the goddess Lakshmi on the fifteenth day of the dark half of the month of Kartik and the houses are lighted with the earthen lamps. On the following day puja is offered to god Goverdhan. A heap of cow-dung is placed before the gate of each house, and a lighted earthen-lamp placed on it. Women offer vermilion rice or moong grains and curd etc. and go round it seven times.

Gangaur: The festival of Gangaur is also very important and it is celebrated especially by the women in the month of Chaitra on the second, third and fourth days of its bright half. The *Thakurs* bring a picture of Gangaur from Jodhpur, place it on a pedestal called *bajot*, and women offer worship to it to the accompaniment of traditional songs. After the festival is over, the picture is consigned to the waters of a well. Special dishes of bajra and wheat are prepared on all these festivals; and the village barber and the Bhambi are given this food on the occasion.

Holi : This festival is celebrated in the month of Phalgun.

Teej : The festival of Teej is celebrated by women-folk all over Rajasthan and it has a great fascination for the minds of the young married ladies. On the occasion they want to make themselves as merry as possible amidst their bosom friends and wish to be more at their father's place than at their father-in-law's. An expression to the feelings of a young lady nas been given in the following lovely song:

आई आई मां पेली सावण री तीज,
तीजां नै मेली मां सासरे ।
और सहेल्यां मां झूलण जाय, मां खेलण जाय,
म्हने मण रो मां पीसणू,
म्हने मण रो मां पोवणू ।
पीसत पीसत मां दूख्या मोर,
पोवत दूख्या मां पोरवां ।
पोई पोई मां रोटियां री जेट,
एक पोयो मां बाटियो ।
निबटया निबट्या मां देवर जेठ,
सकल निबटी मां नणदूली ।
औरां ने तो मां दीघा फुलका चार,
म्हाने बटल्या मां एकलो ।
औरांने मां घपसा घपसा खांड,
म्हने घपसी मां लूण रो ।
औरां ने मां पली पली घी,
म्हने मिरियो मां तेल रो ।
औरां ने मां बाटक्यां बाटक्यां खीर,
म्हाने बाटक्यां मां राबरी ।
मांजू मांजू मां बड़ा जेठ रो थाल,
बाट्यो ले गयो मां मिनकियो ।
भागी दौड़ी मां मिनकिया री लार,
कांटो भाग्यो मां कैर रो ।
आयो आयो पीवरिया रो काग,
ओ लै कागा थूं जाय दिखा म्हारी मायड़ ने ।
नीसर नीसर राज कंवर री मांय,
निरखो निरखो भोजन थारी धीवड़ रो ।।

"Oh, the first Teej of Shravan has come, but alas! my mother has sent me to my father-in-law's on this happy festival. My girl friends are enjoying themselves this hour on the swing and are playing in various other ways. My mother-in-law on the

other hand has given me a maund (37 kg) of grain for grinding. After grinding corn I have to make *rotis* of another maund of flour. My back is aching on account of the strain which I had to undergo while grinding and the tips of my fingers have got burnt while baking the *rotis*. After preparing the piles of loaves I have prepared a *batia* (the last bread of the remaining flour). The elder and the younger brothers of my husband have taken their meals; and the sister of my husband has also enjoyed it throughly. My mother-in-law has served four *rotis* to the other members of the family, but she has given me the last one-namely-the *batia*. To others she has given handfuls of sugar, while to me a lot of salt. Others have been given spoonfuls of ghee while I have been served by her with a little oil. Others have been given bowls full of *kheer* while I have been given only a cup of *rabri*. I am required to cleanse the utensils in which meals had been served to the elder brother of my husband before I could have a morsel of the food. In the meantime a cat appears and makes good with the *batia*. I run after it when a thorn of Kair shrub enters into my foot. Ah ! there appears a crow from my village, "Thou art welcome my friend ! take this *batia* and show it to my mother." The crow takes the *batia* to her father's place and says: "Come out of thine house, O mother of thy beloved Rajkanwari, and see what meals are served to thine daughter at her father-in-law's."

Inter-caste and inter-hamlet relationship

177. The caste hierarchy among the village communities stands as follows :

Rajput
Sadh
Suthar - Darzi - Raika - Nai
Bhambi

The Rajputs, as is natural, are given the first place among the communities and they receive due respect from members of all the other communities. The Sadhs, the Suthar, the Darzi and the Nai depend for their subsistence on the Rajputs. The Sadhs, however, are given special consideration because of their profession which consists of offering puja to the village deities. The other three communities are the members of the serving classes and naturally they occupy an inferior status. The Raikas live in a separate hamlet and mix with other communities freely. The Bhambis, who form the lowest rung of the social ladder, were considered as untouchables and the stigma of untouchability still attaches to them. They have given up their traditional profession of skinning the animals, and hence, the members of other communities harbour a grievance against them. They do not take very kindly towards the Bhambis and do not mix freely with them. In the wake of Independence in 1947 the Bhambis have acquired a sense of self-respect; and they resent the treatment meted out to them by the other communities. They are, however, not in a position to protest openly and on the whole they are continuing to have friendly relations with other village people. The Bhambis are a compact community and among themselves there is a sense of a kind of trade unionism. The Rajputs accept food prepared by all the communities except the Bhambis. Similar is the case with other communities except that the Sadh, the Suthars and the Darzi do not partake of non-vegetarian food prepared at the houses of the Rajputs. Bhambis accept food prepared by all other communities. The Nai does not cut the hair of the Bhambis. They i e. the Nais feel a special attachment to the Rajputs. They cook their food, dress their hair, and render all sorts of menial services and are also sent on responsible errands of contracting marriages of their children. This responsibility they perform with great care and sincerity. It is, therefore, natural that the Rajputs repose great confidence in their family barber.

178. There is a special community, the Badi, who render service to the Bhambis. A Badi household of Janwar considers Bhambis as its *jijman* and occasionally visits the place and shaves the persons who stand in need of it. On ceremonial occasions the other services of Nai are also performed by the Badi for the Bhambis. The eunuchs pay a visit to the village occasionally. They have their head-quarters at Jodhpur and go to the

villages at their convenience and collect their customary toll which falls due on the birth of a male babe and celebration of a marriage in every household. They are given small cash and a set of female dress whenever the happy occasion of a birth of a male babe and a marriage occurs. The amount of money and the quality of dress presented to them varies according to the status of the family. The Bhambis of Bujawar are held in a special relationship of *jijmans* by the eunuchs. They invariably visit them once a year, and collect grain and such other presents as may be given to them on their visits.

Organs of democratic decentralisation

179. Bujawar forms one ward out of the eight wards of the Village Panchayat which has its office at Doli, the remaining seven wards are formed by the village Doli itself. One Panch is elected from each ward with the result that the seven representatives are from Doli and only one from Bujawar. The present Sarpanch is Shri Jasram Mahajan of Doli. Apart from the elected Panchas there are two co-opted lady members. They are from Kalbi community of village Doli, and they take active part in the proceedings of the Panchayat. The Kalbi ladies have inherited the instinct of independence from their parent-land of Gujarat and from the vocation of agriculture which the community practises with greater efficiency. They have enjoyed equal status with their men-folk throughout the generations and the freedom from purdah has given them a spirit of self respect and self-confidence which stands them in good stead in the present changing social and political structure of the society. The only Rajput representative on the Panchayat is from Bujawar. The reason for the deficiency of representation of the Rajput community in the Village Panchayat is to be found in the fact that in village Doli, which is represented by 7 persons in the Panchayat, has no Rajput population. The Panchayat, being a democratic institution, is guided by numbers and the Rajputs have got to content themselves by what little share they get in the elected body under the Constitution. The Village Panchayat Doli is under the jurisdiction of Panchayat Samiti, Luni.

180. The Nyaya Panchayat at Janwar has jurisdiction over the following four Village Panchayats :

1. Janwar
2. Doli
3. Samder
4. Vahadola

There are four Panchas and one Sarpanch in the Nyaya Panchayat. The Panchayat Samiti implements the development programme in the village which falls in its jurisdiction through respective Village Panchayats. The Nyaya Panchayat decides cases according to the provisions of the Act.

181. There has been so far no social or economic reform introduced in the village; and, apart from the proposal for effecting repairs to the village well, which has already been referred to, there is no other scheme for development under consideration.

Village organisation

182. Prior to the advent of independence and consequent merger of the princely states in the State of Rajasthan, the Jagirdars enjoyed special social status in the village which they held as jagirs. They naturally set the standard of social etiquette and enjoyed precedence and exercised great influence in all social and political matters due to their favourable economic position. No judicial powers were, however, vested in them. As a sequel to the abolition of jagirdari, the Jagirdars lost their initiative. This was speciall so in Bujawar because the Jagirdars were dependent entirely on the slender incomes of their jagirs for their maintenance. No sooner than the jagirs were abolished, the community of Bhambis, on whom the burden of the Jagirdar's *begar* fell became conscious of the privileges that came in the wake of independence and they refused to be cowed down by the overbearing and arbitrary methods, which the Rajputs had been accustomed to for generations. The Rajputs, therefore, fell aggrieved by this change in the outlook of the

community. The tension is apparent on the very surface and there is no intermingling of the Bhambis with other communities specially the Rajputs on social occasions. The Jagirdars have no more powers with them to regain their previous social influence and the communities are getting themselves reconciled to a position which is inevitable in the new set up.

183. There is no caste panchayat in the village, nor is there any voluntary organisation club or library.

CHAPTER V

CONCLUSION

Attempt has been made in the foregoing pages to give a glimpse of the ancient history of the Bhati Rajputs who form a predominent part of the village population and their present social and economic life. Bhatis of Bujawar have had their glorious past which is recorded in the pages of history. Revolutionary changes have, however, taken place of late and the conditions through which the village is passing at present are no less than catastrophic. The abolition of the institution of jagir throughout the State of Rajasthan has undermined the economy of the Rajput community residing here as elsewhere. Three quarters of the village consisted of jagir which was owned by the two Bhati families. Both the Jagirdars have been compensated by the State for their jagirs which have been resumed. It is yet too early to expect them to have adapted themselves to the changed conditions. To make things worse Bujawar is located in the desert area where development is most difficult. Here conditions of scarcity recur very frequently. Whenever the monsoon fails tremendous scarcity is caused resulting in great suffering which is of a collosal nature. A basic condition of economic progress of the village is a dependable supply of drinking water for the villagers and sufficient of fodder and drinking water for the cattle. Unless this condition is fulfilled no progress can be possible. It is, therefore, of imperative importance that the village well which fortunately contains an inexhaustable supply of fresh and sweet water is repaired without further delay. The recent failure of monsoon during 1963 has affected the village so adversely that its condition is indeed pitiable. The cattle wealth has been dwindling fast for want of fodder. Adequate supply of fodder and arrangements for drinking water facilities must be assured otherwise the cattle are bound to parish and the subsistence which village people derive from them will be lost. It is for the Panchayat Samiti to give its most serious and thoughtful consideration to these immediate problems and make special efforts to find a working solution. A primary school has already been started in the village but it needs proper housing. It is hoped that in the course of time the apathy of the villagers towards education of their children especially the girls will be removed and the village will be able to look forward to a better and prosperous future.

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APPENDIX

CENSUS OF INDIA, 1961

Socio-Economic Survey of selected villages in Rajasthan

[A] HOUSEHOLD SCHEDULE

Name of District | Name and Code No. of village

Name of Tehsil | Code No. of Household

I. General Description

	Total	Male	Female
1. Total No. of Members			
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. Duaration 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 goddess
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, persons, animals, other objects or happenings are considered lucky or unlucky ?

XII. Social Organisation

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

2. How these Panchayats are formed ?

3. Composition of these Panchayats ?

4. How these Panchayats act ?

XIII. Occupation

A. Traditional—

1. Whether the Household continues the traditional occupation ?

2. If not, why discontinued ?

3. If continued, is it principal or secondary ?

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

B. Household Industry—

1. Nature of Household industry undertaken and its products

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

C. Household cultivation—

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

D. Other occupations—
Nature of work with full particulars

XIV. Property

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

XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

XVI. Expenditure

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

XVII. Indebtedness

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

3. Rate of interest payable on debts

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

XVIII. Social and Economic Reforms

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

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

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

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

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

6. Has there been any 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 peculiar ceremonies, social evils-Pastime and recreations-Minor items of social interest about etiquette and social behaviour.

IX. Religious beliefs and superstitions

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

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

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

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

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

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

You should keep in view the following instructious 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, ect. 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 and 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:—*

It would be interesting to study how houses have been grouped within the Abadi land that is to say whether houses have been laid out community-wise or all communities live together. You should also study the settlement pattern of 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 undefined pattern.

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

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

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

(vi) *Dietary Habits*:--

You should ascertain how many times each member of the household takes his meals usually and you should describe in detail each item of food that he takes at the time of each meal. It would be interesting if you describe each item of food by local name but to make it intelligible please do not forget to mention the ingredients out of which it is made. The ordinary medium of cooking, e.g., sarson-oil, til-oil, 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 later 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 thorough study about the daily life of the members of the household. Whether they take measures to keep their body clean and the clothes which they put on or sleep upon. You should observe whether the utensils which they use for cooking and eating purposes ore 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 intruments 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 sustenance of the household.

(xiv) *Property:—*

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

(xv) *Income and Expenditure:—*

We do not propose to undertake any extensive study of income and expenditure of household as it is not possible at the present stage of social organisation in the village. A broad attempt to find out the total income of a household in a year under certain well known heads is to be made and then the income is to be 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 inrespect 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 along with you even rough sketches of whatever intresesting things you come accross in the viliage.

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

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

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

(i) *Approach to Village:—*

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

(ii) *Location of Village:—*

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

(iii) *Topography.—*

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

(iv) *Climate:—*

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

(v) *Origin and History of village:—*

It will be interesting to find who established the village and when. Describe the original settlers and what is the significance of the name given to the village. After this try to trace out the past history of the village from its origin upto-date. If the original settlers of the village have left and some other communities have settled in place of them, describe them. If there are any notable conditions in the history of the village they should be high-lighted. It does not matter whether such events were merely political or had also social and economic background. If there are ancient remains of certain buildings and places of worship which throw a lurid light on the history of the village, do not forget to describe them. If there had been archaelogical 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 despending on caste groups or some other local custom. In certain communities, e.g. Bhils, you will find households living separately at their fields. Under this head, you should also record by keen observation about distinctive features of each community from which it is possible to distinguish them by outside observation. You can describe the outward aspects of their appearance, 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 administraction ? Have the Headman and Patwari lost their position of importance in the village after the formation of Village Panchayat ? Do these institutions continue to be of some benefit to the village community after the formation of Village Panchayat ? How the Village Panchayat has been constituted ? What is the representation of the different communities in the Village Panchayat ? The political leanings of each member of the Village Panchayat may be indicated. Thus you have to broadly describe how village is being actually administered by the Community and by the Governmental agencies existing therein.

(viii) *Social life:—*

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

(ix) *Religious beliefs and superstitions:—*

Religion plays a very important part in the life of village communities. Different communities may be worshiping different types of gods and goddesses and evil spirits. Their mode of worship and place of worship may be quite different. You will find certain communities not worshiping at all while others having one or more places of worship. Does the entire community congregate to worship once in a while ? You have to describe different gods or goddesses or spirits in which different communities have faith and how they have built some sort of temples or altars to worship them. You will find certain festivals and fairs which have great importance from the religious point of view for certain communities. What are popular religious places of each community ? If there are certain ascetic orders or sects to which certain communities belong which are off-shoots of certain big religions etc. you should not fail to describe them. You will find followers of 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 ?

(xi) *Economic life:—*

Under this head you have to describe different types of professions in which people are engaged in general, belonging to different communities. Agriculture and Husbandry, Household industry and other types of trade and commerce should be fully described. Agriculture and Diry 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 the village life and its actual effect.

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