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CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - C

VILLAGE SURVEY MONOGRAPHS

2. BHADWASI

Field Investigation and First Draft by
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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

Bhadwasi is a small village lying in the desert tracts of Nagaur district. As rainfall is very scanty, agriculture is poor. The life of the village, however, moves round its gypsum mines which provide employment to the villagers.

Investigation for the socio-economic survey of this village was done firstly by Sarvashri R. C. Bhargava, M. Com., and B. L. Sharma, M. A., jointly in November 1961. The work was, however, later completed by Shri Bhargava alone who revisited the village in May 1962. The work was supervised by Shri G. R. Gupta, M. A., LL. B. Shri L. R. Pendharker, Senior Supervisor (Arts) accompanied by Shri Bhargava visited the village in October 1965 when he prepared some sketches which now illustrate this monograph.

Dr. U. B. Mathur, Deputy Superintendent of Census Operations, Rajasthan has assisted me in the editing of this report while Shri S. R. Luhadia has seen it through the press. I thank them all. The Manager, Branch Office, Associated Cement Company Limited, Bhadwasi has greatly helped in the investigations and deserves my grateful thanks.

I owe a special debt to Shri A. Mitra, Registrar General India, and Dr. Roy Burman, Officer on Special Duty for their guidance in this work.

Ram Bagh Palace Annexe,
Jaipur.
27th May, 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 BHADWASI

TEHSIL NAGAUR

DISTRICT NAGAUR

CHAPTER I

THE VILLAGE

BHADWASI is a small desert village in district Nagaur of Jodhpur division located at a distance of about 13 km from Nagaur town which is also the tehsil headquarters at 27°12' east longitude and 72°48' north latitude. Bhadwasi is a railway station on the Jodhpur-Bikaner section of Northern Railway, 173 km from Jodhpur and 11 km from Nagaur. Two passenger trains run between Jodhpur and Bikaner.

2. Bhadwasi is bounded on the north by village Makori, on the east by village *Dhakaria*, on the south by village Balwa and on the west by the village Barni. The village is approachable by road also. A through bus service plies on the National Highway from Jaipur to Bikaner on which at the 312 km stone is situated the important *Mandi* (bussiness centre) of Nokha. From Nokha to Nagaur (50 km) is another highway on which at the 34th km is a kutcha diversion of about 5 km which leads to Bhadwasi. There is another route from Jaipur via Ajmer (128 km), Pushkar (11 km), Merta city (233 km), Nagaur (82 km). The whole of which excepting a distance of about 95 km between Nagaur and Pushkar is asphalted. The village is thus easily approachable, both by rail as well as road, and is open to traffic all the year round. The approach of the village from the railway station as well as the one on the road from Nagaur to Nokha is rather difficult as no conveyance is readily available. Unless one travels in his own jeep or some hired conveyance from Nagaur such as a bullock-cart or a tonga or a camel, each of which is available for not less than Rs. 10 per trip, one has to walk on foot.

Physical aspects

3. The land surrounding Bhadwasi is sterile and sandy. There are no hills or even rocks in the area nor is there any river. There are a few streams or nullahs which have some water during the rainy season; they are lost in the desert and are not at all useful for purposes of irrigation, The area is rich in gypsum and affords good pasture land for cattle grazing. The village was selected for survey with a view to study the conditions under which gypsum is found, special features of Bhadwasi gypsum as compared to gypsum found in other districts and the effect of gypsum mining on the social and economic life of the village.

Climate

4. The climate of the place is very dry. The rainfall is scanty and capricious. The average rainfall as recorded at the tehsil headquarters is about 33 cm. The figures for five years from 1956 to 1960 are given below in cm.

1956	...	39
1957	...	30
1958	...	50
1959	...	31
1960	...	20

Almost every alternate year is an year of scarcity when conditions bordering on famine prevail. Scarcity of water is keenly felt and in the lean years the condition is simply pitiable. Water is found 60 m below the surface of the earth.

5. No records of temperature and humidity of the village or even tehsil and the district are available. There is, however, not much difference between the climatic conditions that prevail at Jodhpur and at Nagaur. The only difference is that the scarcity of water is more keenly felt at Nagaur than at Jodhpur, and at Bhadwasi it is still worse. According to the local adage :

भदवासी भूतों की मासी ।
अन थोड़ा, पानी की प्यासी ।।

"Bhadwasi is the sister of the mother of ghosts. At this place very little foodgrains are available and it is always thirsty, yearning for water."

Flora

6. Most of the area surrounding the village is stark desert where not even a dwarf tree is visible for long distances. Here and there occasionally one may find a Khejra *(Prasopis spicigera)* or a Babul *(Acacia arabica)* tree or the bushes of Kair *(Capparis* aphylla*)*, Phog *(Calligonum polygoniode)*,Akra *(Calotropisprocera)* Jal *(Salvadora persica)* and Ber *(Zizyphus jujuba)*. Even these are of great use to the inhabitants of the village. The Khejra is of the greatest utility. Once it survives the onslaught of rough winds, its roots sink deep into the ground and it is able to withstand the strong blasts of wind and shifting sand even in years of acute water scarcity. The wood of this tree is not of good quality. It is used as fuel and for making roofs of huts and agricultural implements. Its leaves, shoots, bark and pods are of great utility. The leaves and shoots serve as fodder for sheep and goats, and its pods are used as vegetable for human consumption. Its bark is stripped, dried and then grounded with grain for increasing the quantity of the meal during periods of famine. The leaves and pods of the Babul are used as fodder for camels, and sheep and goats, and its bark for tanning the hides. It also exudes gum. The thorny shrubs of Kair have no leaves. Its twigs serve the purpose of leaves and remain green throughout the year. The tiny red flowers and its unripe fruits serve as vegetables or turned into pickles. Twigs are eaten by camels and goats. Phog bushes are without thorns. Its twigs are used as fodder and fruits as fuel. It grows in sandy soil, and plays an important part in providing subsistence for camels during a greater part of the year. The Akra shrub is utilised in making roofs of sheds and enclosures for the cattle. Ber and Jal are the only fruit trees found in this area. The ripe fruits of Jal are eaten locally and is reported to be sweeter than the fruit of the species found elsewhere. Ber is the principal fruit of the desert. It is very tasty and is the only desert produce which is offered by way of present. The leaves of Ber shrubs are called *pala* and provide rich fodder for the cattle. It is mixed with straw and given to milch cattle and bullocks.

Fauna

7. Very few animals are found in the area surrounding the village. Occasionally a jackal, a desert fox and plenty of mice are observed. Even the squirrels are few. Snakes and reptiles of various types are also found abundantly in neighbourhood. The *peevania* type of snake is said to be common enough and very dangerous. It is said to visit human beings in the dead of the night when they are soundly asleep, and sucks their breath, and transmits its own through the nose of the victim. This, however, is reported to be detected immediately as it beats the victim with its tail at the time of its departure. The only treatment which is believed to be effective is the feeding of the patient with the leaves of Neem tree followed by copious quantity of ghee. This makes the victim vomit. It is reported that by this treatment patients are cured provided it is given before dawn, for it is held that with the first ray of the sun the patient is bound to expire. The reptile locally called *gohera* is also greatly dreaded by the villagers. It is a small lizard, the bite of which results in instantaneous death as there is no known cure for it.

8. The great pest which visits the desert area almost every year is the locust. It finds a breeding ground here. The larvae, known as *rungania* (creeper), are so numerous that they creep on the ground resembling a stream of water. They are controlled by digging ditches and burning with kerosene oil. The more scientific method, which has been recently introduced, is of sprinkling D.D.T. powder in the ditches. The larvae when fall in the ditches are immediately killed.

Residential pattern

9. The village is not built according to any definite plan. In the year 1901 there were only 10 households which were located in a cluster at one place. With the exploitation of gypsum at Bhadwasi, more persons have come from outside and settled at different places according to their convenience in hamlets. The village may thus be described as a shapeless cluster surrounded by isolated hamlets.

Size

10. The area of the village is 3,318.25 acres and it is occupied by 57 households of six communities as given below :

Community	Households	Percentage
Mali	23	40.35
Rajput	10	17.55
Jat	10	17.55
Nayak	7	12.28
Bhambi	4	7.00
Muslim	3	5.27
Total	57	100.00

These 57 households contain 363 persons of whom 201 are males and 162 females. The density of population works out at 37 persons per sq km as compared to 53 of the entire district and 60 of Rajasthan.

Communication

11. Carts drawn by camels and bullocks are the only important means of communication in the village. They are used for carrying loads, specially of gypsum, and for bringing water from the wells.

Important places and places of worship

12. There are no public places worth mentioning in the village. The places of worship are also very few. There is a small cell behind the office of the Associated Cement Company in which there is an idol of Shri Krishna and is known as the temple of Sanwaliaji or Gusainji. At a distance of about 250 m from the said office is the place of Gogaji also known as 'Kesariaji' or 'Thakurji'. On the other side of the railway line near the hamlets of Malis is a place dedicated to Ramdeoji.

Cremation ground

13. On the northern side of the village near the railway signal post is the cremation ground where all the communities excepting the Muslims burn their dead. No special area is allotted to any particular community. The Muslims also bury their dead nearby. There is no monument or historical relic in the village.

Sources of water

14. There are only two wells in Bhadwasi. One of them contains sour water and is situated near the office of the A.C.C. The other, which is the main source of potable water for the village people is situated at a distance of about 3 km from the village and on the road from Nagaur to Nokha. It is about 63 m deep and water from it is drawn in a leather bucket by bullocks or camel. The water taken out from the well is stored in a masonry reservoir from which the people take their supply on camels, in bullock-carts or in pitchers. A tank with a capacity of 300,000 gallons (13,63,800 litres) has been constructed by the A.C.C. in which water brought from Surpura railway station (70 km from Bhadwasi) by railway, is stored. The railway charges Rs. 80 per day per tank-wagon. The water from the reservoir is supplied to the employees of the company and workers in the gypsum quarries. Apart from this in order to relieve the great scarcity of water villagers have constructed small reservoirs, locally known as *tankas* in their houses. Rainwater when available is stored in these *tankas*. Otherwise water is brought on camels in *pakhals* (big leather bags), and is stored in them to afford relief to the villagers in time of scarcity and drought. The water of these *tankas* is used only for drinking purposes and for other requirements the sour water from one of the village wells is used.

15. There is no welfare or administrative institution in the village. The Panchayat in which the village is included is located at Chuntisara, 11 km from Bhadwasi. There is a small Post Office at Bhadwasi. The Telegraph Office, the Police Station and the market are all situated at Nagaur.

Market

16. A shopkeeper of Nagaur runs a stall which is situated near the A. C. C. office at which

articles of daily use such as grain, sugar, tea, oil, etc. are available. The merchant comes from Nagaur in the morning and goes back in the evening. The shop is kept open only on 3 or 4 days in a week. People usually go to Nagaur to obtain their requirements.

History of the village

17. The village, Bhadwasi, derives its name from Chani Bhadai, a Jat who is said to have come and settled there more than 300 years ago. No authentic information is available regarding the year in which the village was established.

18. The population of the village was recorded as 235 in the year 1891. It went on decreasing right up to 1921 in which year only 38 persons are reported to have resided in the village. From the year 1931 onwards, however, an increase was registered. In the year 1961 it became 363.

19. The village consisted of *khalsa* as well as jagir land. The latter was resumed in the year 1949. In the year 1963 the area of *khalsa* land was 1,319 acres while that of resumed jagir land was 1,056 acres. The jagir was granted by the former Jodhpur State, the last holder of which was Shri Ganpat Singh s/o Shri Ugin Singh, a Bhati Rajput of Alai. Since the resumption of the jagir by the State the tenants concerned have been granted the *khatedari* rights.

20. Nothing definite is known regarding the exact time and period of settlement of the various communities in the village. A conjecture is that the Malis and the Jats settled first followed by the Rajputs, the Nayaks and the Bhambis. The three Muslim households came to the village about the year 1955 to work in the gypsum mines. There are no legends connected with the history of the village or the settlement of the communities therein.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENT

The village,as has already been said,consists of 57 households containing 363 persons out of whom 201 are males and 162 females. The predominant community is that of the Malis. Then come the Rajputs and the Jats, followed by the Nayaks, the Bhambis and the Muslims. The following table shows the number of households of each community, the sex-wise population and the percentage which each bears to the total population :

Community	Number of households	Total population	Males	Females	Percentage to tatal population
Mali	23	180	92	88	49.6
Rajput	10	63	39	24	17.4
Jat	10	44	21	23	12.1
Nayak	7	32	18	14	8.8
Bhambi	4	28	22	6	7.7
Muslim	3	16	9	7	4.4
Total	57	363	201	162	100.0

Malis

22. The Malis trace their origin from the Rajputs. A tradition goes that in Samvat 1249 i.e. after the death of king Prithviraj Chohan and Sahbuddin Ghori had come in power, many Rajputs of the former's army were captured by the latter. A majority of them were converted to Islam. Some of them, however, were let off on the recommendation of a Mali who declared that they were in fact not Rajputs but members of his own caste. The Rajputs who thus escaped gave up their arms and hid themselves in distant places in the country. They took to agriculture and growing of vegetables and were thenceforth known as Malis. Many of them settled in the districts of Ajmer and Nagaur. Malis retain the clans of the Rajputs from whom they claim to have originated, and hence the main clans in which the community is divided are the same as those of the Rajputs. In Bhadwasi at present 15 households are of the Parihar clan, 7 of the Sankhala clan and 1 of the Bhati clan. Leaving their own *gotra* they have marriage ties with Solanki, Powar, Parihar, Bhati, Gahlot, Chohan Kachhawa and Sankhala clans.

Rajputs

23. The Rajputs are believed to be the representatives of the Kshatriyas of ancient origin. There are supposed to be 36 royal races of Rajputs many of which are not found in Rajasthan of the present day. The Rajputs are a brave people and are proud of their origin. Even the poorest Rajput man considers himself as a highly born, land-owner of his clan and superior to other castes and classes. Many of them were *zamindars* who were content with staying idle. Many of those who did not own any land, have been reduced to the status of poor agriculturists. They are reported to be lazy and indifferent and they prefer pastoral to agricultural pursuits. They look upon manual labour as humiliating. Some have been reduced to the status of watchmen and casual labourers. The 10 Rajput households of Bhadwasi belong to different clans. 2 households are of Kushwaha or Kachawa clan. They belong to the sub-clan of Shekhawat. 2 households are of the Gehlot clan and Sisodiya sub-clan, 2 of Rathor clan, 3 of Solanki clan of which 2 are of Valnot and 1 of Ravatia sub-clans, and 1 of Chohan clan and Nirban sub-

clan. They have marriage ties with the Rajputs of Mohal, Sankhla, Nirban Karamsot, Chandrawat, Parihar, Bhati and other clans.

Jats

24. Both Col. Tod and General Cunningham consider Jats to be of Indo-Scythian stock. Tod identifies Jats with Getae of ancient history, and presumes that they migrated from Central Asia to India. The date of their settlement in Rajasthan is uncertain. The Jats claim to have sprung up from the *Jata* (matted hair of Shiva). They form the most numerous agricultural class of Rajasthan. They possess a strong physique and a sturdy independence of character and are very industrious. Their women and children work with them in the fields.

25. Out of the 10 households of Jats, 6 are of Sinvhar clan, 2 of Tar, 1 of Dhoondwar and 1 of Jani sub-clan. They have marriage ties with the Jats of Godara, Tar, Roocha and Bana clans.

Nayaks

26. The Nayaks, who are also known by the more common name of Thoris, are a Scheduled Caste and are considered as untouchables.

27. The word *Nayak* has its origin in Sanskrit where it means a commander. How this word came to be associated with the Nayak community of Rajasthan is not quite certain. The Nayaks claim descent from the historic Suryavanshi Rajputs, specifically from king Ajayapal. This claim has been acceded to by scholars like the late Pt. Jwala Prasad Mishra* and Pt. Chotelal Sharma@ who also believe that during the medieval times the ancestors of the present Nayaks occupied posts of some responsibility in the services of the Rajput princes of Rajputana. Due to frequent outrages of the Muslim invaders of the time many of them lost heart and, to save themselves from slaughter, took shelter in the remote places where they got mixed up with primitive communities, acquired their habits and customs, and in course of time, became their leaders or Nayaks. No historical verification of the above facts is, however, available.

28. The word *Thori* is used in a derogatory sense amounting almost an abuse by the people of the higher castes. Thoris are untouchables and are not allowed to build their huts adjacent to the households of the high caste people. Their habitations are, therefore, located usually at an appreciable distance from the main *abadi*. They are not allowed to draw water from the common village wells, and have to depend on the mercy of the higher castes or to satisfy their needs with water from the dirty ponds from which cattle are also served. During living memory the Nayaks' profession has been that of a syce or a groom who attends on a horseman or of a person who carries messages or dak (mail) from one place to another. The Nayak women serve as midwives. This work is considered very unclean and of lowest type which no high caste woman is ordinarily prepared to undertake for communities other than her own.

29. Nayaks are divided into numerous *gotras*, 84 of which are enumerated below :

1. Daglo	24. Jaser	47. Sarch
2. Karba	25. Ruburyo	48. Sonwal
3. Suriya	26. Bhand	49. Choor
4. Hobana	27. Mar	50. Nimbal
5. Gudi	28. Dabla	51. Mal
6. Liriyo	29. Ghas	52. Umarwal
7. Sunar	30. Tudlai	53. Sageliya
8. Byocho	31. Godalo	54. Chaperwal
9. Boyat	32. Kagro	55. Gigana
10. Dhadhwal	33. Barsan	56. Chidaliya
11. Kaliyano	34. Looto	57. Malkhat
12. Jaktiyo	35. Loth	58. Ros
13. Bogyo	36. Khardu	59. Parad
14. Charan	37. Makwana	60. Potano
15. Chawriya	38. Athwal	61. Cheergo
16. Lohara	39. Khangarkwal	62. Bharootiun
17. Barar	40. Durambal	63. Poombo
18. Tak	41. Mena	64. Beelo
19. Gangandiya	42. Bogya	65. Adiyo
20. Jajotra	43. Sarwan	66. Ghoyar
21. Ghoghlya	44. Lawa	67. Sarsar
22. Ghoran	45. Bagri	68. Dupgo
23. Jas	46. Lugariya	69. Ghawari

* "Jati Bhaskar" published Samvat 1984 (A.D. 1917) by M/s Khemraj Shri Krishandas Vanketeswar, Stem Press, Bombay.

@ "Khshatriya Vansha Pradip" Part II published January 1928 by the Hindu Dharam Varna Vyavastha Mandal, Phulera.

70. Alsika	75. Baberwal	80. Bedwal
71. Gathara	76. Gulgach	81. Gangeloya
72. Asayat	77. Godyala	82. Chedbal
73. Bokra	78. Patoono	83. Jediya
74. Barabasa	79. Guwardan	84. Sangeloya

30. The Nayaks of Bhadwasi belong to the Malkhat and Jediya *gotras*. They have marriage ties with the Jaktiyo, Chawriya, Adiyo, Karba and Ros *gotras*.

Bhambi

31. These are generally leather workers or weavers or cultivators. They also render services of various menial types in the village for which they receive the skins of unclaimed dead animals. Their origin is uncertain. It is said that during the unsettled times of Mohammedan incursions, some Rajputs, Jats, Charans and others got mixed up with the Bhambis. As a result of this, caste got divided into four divisions, namely Adu (unmixed) Bhambis, Maru Bhambis (descendants of Rajputs), Jat Bhambis (descendants of Jats) and Charania Bhambis (descendants of Charans). The Adu and Maru sections intermarry while the Jat and Charania Bhambis are endogamous groups.

32. The Bhambis of Bhadwasi claim to be Adu Bhambis. Two of them belong to Nailara *gotra*, one to Jangal *gotra* and one to Lilara *gotra*. They have marriage ties with Bhambis of Barupal, Jharia, Rainal. Ootwalia and Nilara *gotras*.

Muslims

33. All the three households of the Muslims belong to the Sunni sect.

House-type

34. Most of the dwellings in the village are kutcha, i.e. made of mud. The mud houses generally consist of a *jhonpa*, which is a circular hut, the rectangular *parwa* enclosed by four walls, and a thatched roof and the *gadal* which is also rectangular but open on all the four sides. The walls of the *jhonpa* and the *parwa* are made of mud and are plastered with powder of burnt gypsum. All structures are covered with thatched roofs. The circular huts are used as store rooms, the *parwa* as living room for the women and as bed room. The *gadal* serve as sitting shed for the males and for reception of the guests. The *jhonpa* and *parwa* have one entrance each. In 21 households one or two pucka rooms are also attached. Walls of these rooms are constructed of lumps or blocks of gypsum which are then plastered with the powder of burnt gypsum mixed with mud. Roofs are made of Jodhpur stone-slabs popularly known as *chhitar*. The floors are unpaved, plastered with mud and cow-dung. In the walls of *jhonpa* and *parwa* are to be found small niches which are utilised for putting utensils and other small objects. There are no windows or ventilators. The *jhonpa* has usually a diameter of 2·4 to 3.0 m and the *parwa* and *gadal* measure 4·5 m by 3·0 m. The pucka rooms are generally 1·8 m × 3.0 m or 2·1 m × 3·6 m and have a height of 2.4 m to 2·7 m. The rooms are attached to the front of the households and serve as living or as bed rooms and for reception of the guests. A common feature of the dwellings in the village is that open space is provided in the front as well as the rear of the houses which is enclosed with hedges of thorns. The inner space is used by women folk for bathing and relaxing and doing other household work. During the rains a part of the inner courtyard is utilised for growing vegetables. In the outer portion a thatched shed is provided for tethering animals. The floors are swept twice a day, and once a week they are coated with cow-dung mixed with mud.

35. The main cluster of the houses numbering eleven may be taken to be the village proper. Most of the households, however, live in their fields where they have their cottages and small tanks, known as *tankas*, for storing the rain water. No particular ceremonies are performed at the time of the construction of a new house. Nor is there any preference for any particular direction for facing the houses. Construction is done by the villagers themselves in which assistance is secured from others on a reciprocal basis. Jaggery is distributed at the begining of the construction and a small feast is held when the house is complete.

A Brahmin from Nagaur is invited to perform puja and *havan.* He is paid Rs. 5 or Rs. 7 as means of the household permit. A circular hut usually costs from Rs. 100 to Rs. 150, a *padwa* Rs. 250 to Rs. 300 and a *gadal* about Rs. 100.

Household goods

36. The following table gives an idea of the household goods possessed by the different communities residing in the village :

Community	No. of house-holds	Number of households possessing							
		Khatia	Chair	Table	Mirror	Comb	Cycle	Torch	Lantern
Mali	23	23	5	5	23	23	–	7	18
Rajput	10	10	2	2	10	10	–	2	6
Jat	10	10	1	1	10	10	–	1	7
Nayak	7	7	–	–	7	7	–	–	2
Bhambi	4	4	–	–	4	4	–	-	1
Muslim	3	3	–	-	3	3	-	3	3
	57	57	8	8	57	57	–	13	37

It will be seen that except for string cots (*khatia*) there is little furniture in the village household. There are shelves and alcoves built in the walls of the mud houses. In some of these family idols are also seen. In every household, there are a number of earthen pitchers for storing water.

37. Utensils of brass are available in most of the households. Important among these are *thali, lota, degchi, parat, katori,* and spoon. Their numbers differ according to the needs and financial circumstances of the households concerned.

Dress

38. The village people dress themselves in a very simple way. Men of all castes excepting the Muslims, wear a small piece of cloth called *potia,* on their head, shirt, *kurta* or a half-sleeved tight fitting *kabza* (jacket) to cover the body and a dhoti round the waist which measures 4·5 m × 1 m. The Muslims put on a *safa* (turban) on their head, a *kurta* or shirt and a tight fitting or loose *payajama* (trousers). Muslim women put on an *odhni* to cover their head and body, a loose *kurta* hanging down to knees and a tight *payajama.* The Hindu women put on the usual *odhni* (scarf), *kanchli* (brassiere), a *kurti* over the *kanchli* and a *lehanga* (skirt). On festive occasions men and women put on cleaner clothes, the latter showing a special liking for gaudy colours.

Ornaments

39. Men do not wear any ornaments. The women put on gold or silver *borla* (an egg-shaped silver pendant hanging from the central parting of the hair on the forehead) on their head to which a *tontia* (small silver tube) attached i.e. the string tied to the hook of the *borla* passes through a small tube which rests on the head behind the *borla.* In the ear lobes they put on silver *totis* to which are attached *jhootna* which hang below the ear lobes like pendulums. In the upper part of the pinna are worn sliver rings called *oganias.* The neck is adorned with a *kanthi* or a chain to which a locket carrying the image of some deity is attached. Another ornament for the neck is *tapeda* which is made of a plate of the width of about 4 cm and is studded with imitation jewels. Up the arm is worn a *tadda* (a double ring) and on the fore-arm *churis* (bangles). In the fingers they put on *beenti* (ring), round the waist *kanakati,* and round ankles *kadi, anwala, neveri* and *hiranemi.* On the toes are worn the *bichias.* All the aforesaid ornaments are usually made of silver and the price varies according to the metal contained in them. The ornaments put on by the Muslim women are not dissimilar to the above. Widows do not put on the *borla* on their forehead for it is considered to be an emblem of *suhag* (marital condition). They also do not wear glass bangles

on their wrists. Strange to say, tattooing is not prevalent in the village.

Food and drink

40. The staple food of the people is bajra and for pulse they use moth. The only vegetables that are available are Kair, fruits of the Kair shrubs, *sangari* (pods of the Khejra tree) and onions. The villagers take 3 or 4 meals a day. In the morning they have their breakfast which is known as *seera-van* and consists of the loaves of bajra and *rabdi*. The lunch is called *roti*, at which they have again the bajra loaves with pulse or onion or a sauce made of chillis and salt. In the evening they have *biyallo* (supper) and they eat *khinchra* or loaves of bajra or barley. On festive occasions special dishes of *lapsi* (sweet porridge) and *seera* (pudding) are prepared. Rice is a delicacy which is rarely available to the village folks. It is eaten on festive occasions or served only to the guests.

Stimulants and narcotics

41. Many village people are addicted to smoking with the aid of a pipe made of wood or baked mud. A number of villagers use *bidis* also. The Rajputs, the Jats, the Nayaks and the Bhambis are habitual drunkards. They obtain liquor from a shop at Nagaur.

Life cycle

42. No ceremony is observed on the occasion of the first menstruation of a girl. Among the Malis, the Rajputs and the Jats, women keep away from household work for three days and they do not touch water pots. The women of the Nayaks the Bhambis and the Muslims carry on their ordinary work even during the menses. Pregnancy is detected by the stoppage of menses and morning sickness and similar other common symptoms. There is no ceremony observed at the time of first pregnancy.

43. Delivery takes place at the husband's house unless the parents of the pregnant woman are keen to take her to their place. Delivery is attended by a Nayak woman who is paid Rs. 5, a coconut and a set of dress consisting of the *odhni*, *lehanga* and *kanchli*, at the first delivery. On subsequent occasions, however, she is paid lesser amounts varying with the economic status of the family attended to. There is no trained nurse or midwife in the village. The umbilical cord is cut by a knife or a razor or a sharp blade. The cord is buried deep in the backyard of the hut and a stone-slab is put on it. The new-born child is given a concoction of herbs known as *janamghooti* prepared in the house. He is given a bath with warm water and is placed in the bed near its mother. For a number of days the baby is given massage with warm oil with the object of giving it a strong and healthy constitution. The mother is fed on *ajwain* (seeds of the dill plant) mixed with *gur* and preparations of *sonth* (dry ginger), *dhania* (coriander), etc. with profuse quantity of ghee. It depends on the economic condition of the family as to for what period the mother is given complete rest but usually she is not permitted to do any work for almost a month. The uncleanliness which is supposed to attend the child-birth continues for 5 to 10 days and ends with the worship of the Sun god. On the day of worship, the naming ceremony is gone through. Among the Rajputs, the Jats and the Malis a Brahmin is invited from Nagaur who prepares the horoscope of the child and suggests a name for him. Among the Nayaks and the Bhambis the assistance of the Garuda is sought who too comes from Nagaur. Some three or four weeks after the birth of the child, on an auspicious day suggested by the Brahmin or the Garuda as the case may be, the mother of the newly born child is taken to the village well for offering puja to the water-god. She is accompanied by other elderly women, and they sing songs. The worship is offered by throwing vermilion and grains of rice in the well.

44. Among the Muslims, the birth of the first child is marked by a ceremony known as *agarni*. It is performed during the eighth month of pregnancy. Two feasts are given, one by the husband and the other by wife's parents. Usually the delivery takes place at the house of

the parents of the wife. Soon after birth, a messenger is sent to the husband's house who delivers the message of the child's birth and receives a *pugree* (turban), some cash and grain by way of present in case of a male child. If a daughter is born, the messenger receives a *sari*, a rupee or two and some gur. A turban is given to a male messenger, and if it be a female, she is given a *sari* or an *odhni*. Name is given to the child on the 6th day, which is called *Chhati*. The child is given a bath on that day and is clad with new garments and the name is given in consultation with the Mullah. He too is called from Nagaur. On the third or the fourth day after the birth, the grand mother of the child, accompanied by the female relatives, goes to the house of the parents of the wife to see the face of the new born babe. Cash presents are placed in the hands of the baby. The ceremony is known as *Muh Jomni*. When the child is taken to the father's house, a ceremony known as *Akika* is performed on the 7th or 14th day of the birth. On this occasion the child's head is shaved and a goat is sacrificed. It is considered meritorious if heads of seven children are shaved on the occasion. The mother of the newly born is given the first bath on the 10th day. The second bath is given after about a month. This is called *Saleem* which in fact means salutation (*salam*) to the female relatives of the husband. Dishes of *lapsi* go round among the invitees on this occasion. The first birth-day of the child is attended by festivities. A dinner is arranged by the parents of its mother. Female relatives of the husband give presents of dresses and ornaments to the child. In the fourth or fifth year *Khatna* (circumcision) is performed in the case of a male child. This is attended by rejoicing and a grand dinner.

Marriage

45. Among Rajput, Jat, Mali, Nayak and the Bhambi communities marriage ceremony is held according to the Hindu rites. Among the Rajputs, the age of marriage is 16 for the girls and 18 for the boys. Among other communities, child marriage is prevalent. Sometimes children of about the age of 10 are married to suit the convenience of the household concerned. Among cases of early marriage, 2 of males (one Hari Ram Mali 13, and Jagdish Mali 14) and 6 of females (four of whom belong to the Mali community, one to Nayak community and one to Rajput community) have been observed.

46. The marriages are generally arranged by the parents of the boys and girls. Initiative is never taken by the persons to be married. The first important ceremony relating to marriage is the *sagai* or betrothal. The parents of the girl look for a suitable match and initiate negotiations. When parents of the boy agree to the proposal, some presents consisting of jaggery, coconut, clothes and some cash, is sent with some member of the family or with a Brahmin or a barber. The Rajputs offer cash by way of *tika*. Formerly it used to be a big sum. It was when the Rajputs had land by way of jagir or zamindari. Their income has now been much reduced and consequently the *tika* amount has decreased also. The Rajputs of Bhadwasi are poor people and they cannot afford to present big amounts. The amount varies from Rs. 101 to Rs. 251 these days. After the *sagai*, presents are sent to the girl from the boy's side. Sometime after *sagai*, a date for marriage is fixed in consultation with a Brahmin among the Rajput, Mali, and Jat communities; and with Garuda among the Nayaks and the Bhambis. This date is confirmed by a written invitation for marriage called *lagan* from the side of the girl to the boy's father. It is formally received by the bridegroom's father in the presence of the elders of the community and friends. Usually the person who brings the *lagan* is a barber. He is summoned from Nagaur and he is given some cash presents and a turban on the occasion. On a suitable date after the receipt of the *lagan*, worship is offered to Ganpati, the god who controls all auspicious functions. Women sing customary songs while carrying on the household work relating to the marriage. A few days before the actual date of marriage, a ceremony known as *Bada Vinayak*, is performed. Puja is offered again to god Ganesh and near relatives are invited to a modest feast of *lapsi* and rice. Daily annointment with turmeric paste also begins from this day; and it continues upto the day the marriage party sets out for the bride's place.

On *Bada Vinayak* day betel nuts and rice smeared with turmeric are distributed among those who are invited to join the marriage party. The party begins its journey in bullock-carts or on camels and it is so timed that it arrives at the bride's place early in the morning. On arrival, the bride's people receive the members informally and make suitable arrangements for their stay till the function is over. In the evening, a formal reception is held where the marriage party and the guests and near relatives of the bride, meet and exchange jokes and titbits. Then, at the time fixed for *bhanwar* or *chanwri* the bridegroom goes to the bride's residence accompanied by his party, and strikes the wooden *toran* hung at the gate of the bride's house, with a sword. The bride's mother then performs some rituals such as the putting of *tilak* on the forehead of the bridegroom and soot in his eyes and performs the *arti*. Then the bridegroom is taken inside the house. He squats before the holy fire. The hands of the bride and the bridegroom are joined by placing *mehandi* (myrtle paste) and a silver coin between their palms. The Pandit officiates in the function in case of the Rajput, Jat and Mali communities, while the Garuda in that of the Nayaks and the Bhambis. After the usual *havan*, four *pheras* or rounds are taken by the bride and the bridegroom. In the first three rounds the bride leads and in the fourth i.e. the last it is the bridegroom who goes ahead. After the *pheras* their hands are separated on this occasion. It is customary especially among the Rajputs, for the near relatives of the bride to give her cash presents and ornaments which are considered as her *streedhan*. Generally a cow is presented on the occasion, and if the household is not in a position to do so, some symbolic amount representing the cash value of the cow, is offered. Among the Malis, the Jats, the Nayaks and the Bhambis bride price is settled before the betrothal takes place; and it is paid to the bride's father invariably before the marriage ceremony is performed. The day next to the *pheras* the bridegroom and the party are given a dinner, and on the following day presents of clothes and dresses are made for the male and female relatives of the bridegroom. During all these ceremonies women sing songs suitable for the occasion. The marriage function being over, the bridegroom and the bride go to take their places where the bride is received by her mother-in-law or the bridegroom's father's sister. Both of them i.e. the wedded couple are then taken to the temple of Gosainji and other places of worship, and the bride returns to her father's house after 3 or 4 days.

47. Among the Malis, the Jats, the Nayaks and the Bhambis it is not unusual for the women folk of the bridegroom's party to accompany the marriage party.

48. The Muslims celebrate marriages according to their own religion. The Mullah is called from Nagaur and he asks the bridegroom and the bride whether they are agreeable to the marriage. He then recites some verses from the Kuran which the wedding couple recites after him. The rest of the functions among the Muslims are similar to those of the Hindu communities.

49. Widow re-marriage and divorce are common. There are no particular customs which may be said to be obligatory for a widow marriage. The divorce can be secured in Bhadwasi by a husband for the unfaithfulness of his wife. A dissatisfied married woman can run away with another person; and, in that case, divorce can be arranged by payment of a suitable amount by way of *jhagda* to the woman's former husband.

50. There is no widow re-marriage or divorce among the Rajputs. Among the Muslims, a widow can re-marry, and divorce can also be affected according to Muslim law. Cases of divorce are, however, very few.

Death and disposal

51. When a person is thought to be on the verge of death, and hopes of his survival are given up, relatives of the dying person assemble and sit around him. The man is taken down from the cot and laid on ground if he is not already there. His last wishes are then ascertained and holy Tulsi leaves and Ganges water are put in his mouth. The women in the family begin to weep and arrangements for funeral are taken in hand. Bamboos and long cloth which is

white for males and red or yellow for married females, and dark red for widows, are brought from Nagaur. The corpse is given a bath with warm water. In the meantime a frame of bamboo is prepared on which some grass is spread and the dead body is placed on it. It is then covered with the appropriate shroud and taken to the cremation ground. The fire is lighted by the eldest son or the nearest male relative of the deceased. On the third day ashes are collected from the cremation ground, and are sent to Pushkar or Hardwar to be thrown in the holy waters there. On the 12th day the mourning is over. A turban tied to the head of the eldest son on the day signifies this. Six months thereafter, a dinner is held. It is known as *chhamahi* and on the expiry of the twelfth month, *barsi*. Mourning is generally considered to be over on the 12th day in case of old people; but it continues for some months more in the case of the young. The Bhambis bury their dead as they are the followers of Ramdeoji. The ceremonies performed on the 3rd and 12th day are the same as in the case of other castes. Among Muslims, the dead body is carried to the burial ground on a cot and buried there.

CHAPTER III

ECONOMY

The desert village of Bhadwasi is located in the area where the rains are very scanty seldom exceeding 30 cm in a year. Even that amount of rain is precarious and most uncertain. The result is that agriculture is not the main occupation of the villagers. The maximum period during which agricultural operations are in progress is limited to 3 or 4 months from July. During the rest of the year villagers find employment in gypsum quarries, which remain open during the larger part of the year, from the beginning of November to the end of June. The economy of the village is thus based mainly on mining, and agriculture and animal husbandry are only subsidiary sources of income.

Agriculture

53. The total area of the village according to the revenue records is 3,428 acres. The position regarding the different categories of land during the last three years namely, 60-61. 61-62, and 62-63 is given in the following table :

Categories of land	1960 — 1961			1961 — 1962			1962 — 1963		
	Khalsa	Resumed Jagir	Total	Khalsa	Resumed Jagir	Total	Khalsa	Resumed Jagir	Total
Total Area	1,816	1,612	3,428	1,816	1,612	3,428	1,816	1,612	3,428
(a) Forests	–	–	–	–	–	–	–	–	–
(b) Uncultivated land	96	80	176	96	51	147	124	80	204
(i) Land utilised for purposes other than agriculture	96	–	96	96	51	147	96	51	147
(ii) Waste land	–	80	80	–	–	–	28	29	57
(c) Other uncultivated land	746	664	1,410	735	408	1,143	373	476	849
(i) Current fallow	313	210	523	450	317	767	152	202	354
(ii) Uncultivated for 2 years	433	104	537	186	90	276	152	214	366
(iii) Other fallow land	–	350	350	99	1	100	69	60	129
(d) Cultivated land	974	868	1,842	985	1,153	2,138	1,319	1,056	2,375
(i) Irrigated land	–	–	–	–	–	–	–	–	–
(ii) Unirrigated land	974	868	1,842	985	1,153	2,138	1,319	1,056	2,375

54. The following statistics give a view of the land in possession of the various communities residing in village Bhadwasi and the size of their holdings :

Community	Total No. of house holds	Total area of land holdings in acres	House holds without land	Land in Acres							Average land holdings
				0-5	5-10	10-20	20-40	40-60	60-80	80-100	
Mali	23	2,067.00	–	–	1	1	5	2	4	10	90
Jat	10	243.05	–	–	1	4	4	1	–	–	24
Rajputs	10	327.07	–	–	1	1	5	2	1	–	32
Nayak	7	174.07	–	–	–	3	4	–	–	–	25
Bhambi	4	139.03	–	–	–	1	1	2	–	–	35
Muslim	3	18.07	1	–	1	1	–	–	–	–	6
Total	57	2,968.29	1	–	4	11	19	7	5	10	52

It will be seen from the above table that most of the land is in the possession of the Malis. Then come the Rajputs followed by the Jats, Nayaks, Bhambis and Muslims in descending order. The average land holding per family comes to 52 acres. There are 10 households which have in their possession more than 100 acres of land, but the size of the land holding varies between 20 to 40 acres. 10% of the total land is in the possession of the Scheduled Castes. One Muslim family does not possess any land. It has, however, to be noted that a greater part of the land held by the households is practically useless on account of the scarcity of water. Crops are raised only when there is sufficient rain making it worthwhile to plough the land.

55. The last settlement of land revenue in the village was made in Samvat 2000 (1943 A.D.) for the *khalsa* and in Samvat 2006 (1949 A.D.) for the resumed Jagir part. The revenue received by the Government from the *khalsa* and the resumed Jagir land for the last 5 years from 1958-59 to 1962-63 is given in the following table :

Year	Revenue from		Total revenue
	Khalsa portion	Jagir portion	
1958-59	696.95	1,050.22	1,747.17
1959-60	697.04	730.35	1,427.39
1960-61	703.43	1,022.82	1,726.25
1961-62	703.41	1,022.82	1,726.23
1962-63	703.41	1,064.14	1,767.55
Total	3,504.24	4,890.35	8,394.59

56. Only one crop, namely, the *kharif* is sown if the rains are thought to be adequate. The chief crops are the bajra, moth, gawar and jawar. Sowing begins with the advent of rains i.e. about the middle of July, and the harvest is reaped in the month of October. Bajra is the staple food of the people and is sown more extensively than any other crop. It takes from 70 to 90 days to ripen. The average yield of bajra is one quintal per acre. It is mostly sown unmixed with any other grain; but at other times along with month. Timely rainfall in August helps the crop to grow abundantly. Jawar is sown to a limited extent as it requires more water. The average yield of jawar is 75 kg per acre.

57. It is the age long method that is in vogue in the village. There has been no improvement or modernisation in the pattern of agriculture or in the implements used. The process of sowing is called *bijari.* The seeds are sown in the furrows with a bamboo-drill attached to the plough. The cultivation has to be carefully guarded against high winds which blow and cover the sown fields with a layer of sand and thus obstruct the germination of seed, or the light soil is carried away leaving the tender plants exposed to the ravages of weather which not infrequently wither up. If sufficient moisture is left over, the sowing has to be done in such cases all over again. There is no rotation of crops. Land is cultivated continuously till it shows signs of exhaustion when new land is broken up or previously abandoned fields re-cultivated. This explains why considerable portion of the individual land holdings consist of so much waste or fallow land. 15 days after the sowing, i.e. when the plants are about 30 cm high, a harrow is passed between the rows of young plants for removing weeds. The process is repeated some two weeks later. When grains begin to form in the ears they require special care. Scarecrows are erected in fields and children make themselves busy in scaring away the birds. As huts of most of the agriculturists are situated in the fields, they shift temporarily to these huts so as to guard the crops till the time they are harvested and the produce taken to the threshing floor.

58. Harvesting and Threshing: When crops are ripe they are reaped by the members of the household. The ears of the bajra are cut with a sickle and the produce is deposited at the threshing floor which is located near the residence. The spot or ground is made hard by giving it a coating of cow-dung. The threshing is done on it with the help of bullocks.

59. Winnowing : When grain has thus been released from chaff it is collected in a heap and winnowed. Three persons are required in the process. One stands on a stool about a metre high,

the second hands over the basket of grain, and the third separates the fallen grain from the chaff. The chaff, which is called *bhoosa* or *khakhla* serves as fodder for the cattle. The cultivators bury the sickle in the grain believing that it would ward off pests and insects.

60. Tools and implements: Old type implements are still in vogue. The main implements are plough, harrow, leveller, seed-drill, hoe and clod-crusher which is a heavy log dragged over the fields by bullocks to level the ground and gather weeds. They are made of wood and the seed-drill is made of a bamboo. Iron ploughs are not used as they are not found useful in the sandy soil.

61. Manuring : The people make pits near their fields and collect cow-dung, waste hay and rubbish in them, and allow it to rot. When they desire to begin agricultural operations they take out manure from the pits and spread it in the fields.

62. Apart from these there are several other tools. Some of them are *kulhadi* (axe), *kudali* (pick-axe), *phawada* (spade), *khurpi* (weeding hoe), *dantli* (sickle) and *pharsa* (rake with wooden teeth). Each working member of the cultivator's family possesses a *khurpi* and a *dantli*. The following is the estimated cost of implements, etc. used by the cultivators :

Name of implement	Estimated cost in rupees	Estimated life in years
Plough	25.00	15
Harrow	8.00	5
Leveller	10.00	15
Seed-drill	1.50	3
Clod crusher	10.00	10
Axe	2.50	15
Pick-axe	3.50	15
Spade	4.50	15
Weeding hoe	2.00	10
Sickle	1.50	10
Bullock-cart	*300.00 to 400.00*	–
Bullock pair	400.00 to 1500.00	–

63. Expenditure over agriculture : Apart from the payment of assessed land revenue to the State, agriculturists have not to incur any expenditure. They plough their own fields and rarely employ outside labour. Seeds are preserved from the produce of the previous harvest.

64. The following table gives figures of produce separately for *khalsa* and resumed jagir land for the years 60-61,61-62 and 62-63 in acres :

Particulars	1960-61			1961-62			1962-63		
	Khalsa	Resumed jagir	Total	Khalsa	Resumed jagir	Total	Khalsa	Resumed jagir	Total
Jawar	37	15	52	3	16	19	8	1	9
Bajra	684	701	1,385	–	–	–	–	35	35
Bajra & Moth	168	100	268	919	1,010	1,929	1,216	858	2,074
Moth	45	26	71	31	94	125	20	111	131
Moong	–	–	–	–	–	–	1	–	1
Gawar	40	26	66	32	33	65	74	51	125
Total	974	868	1,842	985	1,153	2,138	1,319	1,056	2,375

Animal husbandry

65. People keep animals for use in their day-to-day existence. Cows and buffaloes are reared as milch animals, and the people utilise their milk and milk products. Rarely there is any surplus available for sale. The following table gives statistics of animals owned by the village households for the period from 1958-59 to 1962-63:

Animals	1958–59	59–60	60–61	61–62	62–63
Cow Bullock	133	295	297	312	287
Buffaloe	7	26	21	25	31
Sheep	175	180	25	3	11
Goat	18	78	47	57	105
Horse	–	–	–	–	–
Camel	20	38	30	39	38
Total	353	617	420	436	472

It will be seen from the above table that the maximum population of animals in the village was 617 during the year 1959-60. During the subsequent years it never reached that figure although the population during 1961-62 and 1962-63 showed increase over that of 1960-61.

66. The most important economic activity in the village is, however, the labour in gypsum mines around the village *abadi*. No machines are used for extracting gypsum from the mines. Manual labour is employed for the purpose and about 300 labourers, all male, find employment in them. Most of the labourers belong to the village. The rest come from the adjoining villages.

Gypsum

67. It would be interesting to give here a brief account of the nature and properties of gypsum, the conditions under which it is generally found, (the account is based on H. Remy's "Treatise on Inorganic Chemistry" and other books on Inorganic Chemistry, the situation obtaining in the Bhadwasi gypsum mines, and the economy of and effects on the social and economic life of the villagers.

68. Gypsum, also called selenite, is known by different names in different languages. In Sanskrit it is known as *godant* or *godanti*. In Urdu it is spoken of as *sang-i-jerhat*, in Hindi as *kalnar*, *gach* or *harsot*, while in Rajasthani it is called *khaddi* or *mitha chuna* (*khara chuna* being lime stone i.e. Calcium carbonate).

69. Gypsum or *khaddi* is a white soft mineral having hydrated calcium sulphate as its active chemical constituent, while its associate anhydrite is the sulphate of lime with out water of crystallisation. Pure gypsum is colourless, or white, as a crystal aggregate. It may, however, be coloured grey, yellowish, brown, reddish or even black by impurities.

Varieties of gypsum

70. Gypsum commonly occurs in massive or laminated beds, but special forms are also known e.g. a clean crystalline variety known as salenite, a massive granular form known as albaster, and fibrous type called satinspar. Five coloured types of occurrences of the mineral are known and listed below:

Selenite (*Marien glass*) : It is of a colourless, transparent or translucent variety having distinct crystals with prominent cleavage. The purity is 98-100%.

Satinspar : It is the fibrous variety despatched commonly in cracks and crevasses in the form of long slender crystal and possessing a pearly lustre.

Rock (Massive) : It is the massive variety ranging from coarsely crystalline to fine granular in texture, compact and well-bedded in structure and white or grey or pink in colour.

Albaster : It is found in grained massive variety, white in colour and much valued for ornamental work. It looks like white marble, but unlike marble does not feel cold to the touch because gypsum has a very low thermal conductivity.

Gypsite : It is a soft earthly coherent mass of very small grains or crystals of gypsum somewhat mixed with clay.

71. Rock gypsum and gypsite are most common in nature and supply a large portion of the quantities required for industrial purposes.

72. Calcium sulphate is found widespread in nature as the dihydrate gypsum (selenite) $CaSo_4$, $2H_2o$ and anhydrous as anhydrite (karstenite, muriacite). It frequently occurs dissolved in drinking waters, and then gives rise to permanent hardness (i.e. that can not be removed by boiling). The solubility of calcium sulphate in water is only slight, however, being 202 mg of CaSo4 in 100 gallons of water at 18°C, changes but little with temperature. The solubility curve passes through a flat maximum between 30°C and 40°C. The solubility is decreased by addition of sulphates but quite considerably increased by other salts and by acids, including sulphuric acid. With Sulphuric acid, calcium sulphate forms fairly soluble additional compounds which can be isolated e. g. $CaSo_4$, $H_2 So_4$. Sparingly soluble double salts are formed with the alkali metal sulphates. These also occur naturally e.g. glauberite Na_2So_4, $CaSo_4$ and syngnite, K_2So_4 and $CaSo_4$, H_2o.

73. Below 66°C, calcium sulphate always crystalizes as the dihydrate, in six sided monoclinic prisms of density 2.32. Crystals of gypsum are very prone to form twins (arrow head or swallow tail twins). Gypsum occurs in very large amounts in nature, sometimes in the form of beautiful, large, well-formed crystals; but generally in the form of a fibrous (satin-spar), granular or quite compact rock, made up of small or minute crystals of gypsum. Gypsum rocks are found in all geological formations, but especially in the Permian or Dias, the Trias and the Tertiary, occasionally in vast beds and deposits. It is easily recognizable because of its low harness ($1\frac{1}{2}$–2) and its excellent cleavage. Like all monoclinic minerals it is doubly refracting.

74. When heated to 100°C gypsum gives up 3/4 of its crystal water and changes into the hemihydrate. This absorbs water again at ordinary temperature with a considerable evolution of heat. When mixed to a paste with water, it solidifies fairly rapidly, into a solid mass (Plaster of Paris) consisting of fine fibrous gypsum crystal felted together. On this is based the use of plaster in building, and in sculpture (for castings). The burned gypsum used for industrial purposes (Plaster of Paris) generally contains still less water than the hemihydrate, but it must not be completely dehydrated. If it is so completely burned that all the water is eliminated, it has practically no remaining capacity for rehydration, and is said to be dead burned. The naturally occurring anhydrous calcium sulphate anhydrite does not hydrate and set, although when in contact with water for a long time, it is likewise ultimately converted into gypsum. A considerable proportion of the naturally occurring gypsum has been formed originally from anhydrite in this way. Conversely, anhydrite has frequently been formed from gypsum. Anhydrite crystalizes from pure acqueous solutions above 66°C, but if other salts are present in the solution, anhydrite may be deposited at much lower temperature. For example, calcium sulphate crystalizes as anhydrite at temperatures above 30°C from a solution saturated also with sodium chloride. There is also another modification of anyhydrous calcium sulphate, in additon to anhydrite. This is more soluble than anhydrite and is accordingly unstable.

75. Anhydrite variety of gypsum is found laid down in beds in rock salt deposits, and between rock salt and potash salt deposits. It is widely distributed elsewhere, however, and is encountered in almost every geological formation generally mixed with gypsum which has been formed from it. Anhydrite forms rhombic crystals and has a good cleavage, although not as perfect as that of gypsum. It is harder than gypsum (3-$3\frac{1}{2}$) and denser also. It is colourless or white when pure, but impurities often confer a blue grey or other colour.

76. If gypsum or anhydrite is heated above 100°C it begins to lose sulphur trioxide. The resulting produce (a solid solution of Ca O in $CaSo_4$) has recovered the ability to take up water, and when mixed with a little water it hardens faster than lime and mortar, to a very hard, dense and weather-proof mass. This is the basis of the use of strongly burned gypsum (generally heated over 1300°C) as a builder's mortar (gypsum mortar, Estrich Plaster). Apart from its use as mortar, Plaster of Paris is used extensively for

making moulds in ceramics especially for casting porcelain (slip casting) for which its porosity makes it very suitable. Finely ground, unburnt gypsum is used as an addition to mineral pigments especially for wall paper printing and in paper making.

77. The decomposition pressure of crystalline $CaSo_4$ (anhydrite) is 3 mm at 1200°, 40.5 mm at 1370°C. At high temperature (over 1000°) dehydrated gypsum is converted into anhydrite. Until this transformation is complete, its dissociation pressure is much higher than that of anyhydrite.

78. Gypsum has a strong tendency to form supersaturated solutions. The dependence of solubility upon the particle size is also particularly marked for gypsum, and this must be taken into account if use is made of the resistance of a saturated calcium sulphate solution to calibrate conductivity vessels. After making a deduction for the conductivity of the water the specific conductivity of a saturated solution of gypsum is 0.001867 at 18°C (Melcher) and 0.002206 at 25°C (Hulett). These values are correct so long as the particles of gypsum are not less than 2" in diameter; above this limit, the conductivity is practically independent of particle size. Finer particles can be removed by repeated leaching, and they disappear spontaneously (the larger particles growing at the expense of the smallest) if the solution is allowed to stand about 3 days.

79. In the State of Rajasthan gypsum occurs usually in massive laminated beds or crystalline form. The massive and crystalline varieties are white and are so soft that they can be scratched with finger nails. "In Bikaner, Jodhpur and Jaisalmer divisions of Rajasthan, beds of gypsum of considerable extent are found at several places surrounded by sand-hills and, in all probability, they are all formed by the receding sea in the sub-recent geological age by the evaporation of enclosed or partly enclosed basins of sea. Every cubic foot of sea water of today contains nearly 0.166 lb of gypsum. 140 lbs of gypsum make one cubic foot. So we require 2,333 c. ft of sea water to yield 1 c. ft of gypsum. If we imagine the walls of basin absolutely vertical, the thickness of 15' thick bed of gypsum will indicate that near about 34,986 feet deep sea water was evaporated to form the same." (Brochure on Gypsum issued by the Bikaner Gypsum limited).

80. Pure gypsum contains 79.1% of calcium sulphate and 20.90% water. But the mineral as found in nature contains admixed clay, silica, iron and aluminium oxide, calcium carbonate (lime) and salt as impurities. An analysis of average gypsum samples from Kavas and Nagaur (Jodhpur Division) and Jamsar (Bikaner Division) was made by Shri Deen Bandhu Bhandari of the Government College Jodhpur in, 1957. The results are tabulated below :

Constitutents	Kavas		Uttarlia		Bhadwasi		Jamsar	
	Poor	Good	Poor	Good	Poor	Good	Poor	Good
Calcium sulphate	80.45	88.26	80.52	89.64	78.16	85.20	81.28	91.02
Silica & insolubles	10.54	5.57	13.18	4.71	15.74	10.91	7.82	4.86
Free water	0.30	0.22	0.29	0.26	0.20	0.14	0.24	0.18
Other impurities	8.71	5.95	6.01	7.49	5.90	3.85	10.06	4.54
Loss on Ignition	20.96	21.00	20.36	20.92	18.16	18.70	21.16	20.86

The following are the details of analysis of average samples of Bhadwasi gypsum given by Shri Bhandari :

	A	B
Loss on Ignition	20.83	20.69
Silica & Insolubles	13.36	6.56
Calcium sulphate	76.98	84.25

Physical properties of gypsum and anhydrite may be summed up as follows :

Property	Gypsum	Anhydrite
Hardness	1.5-2.5	3-3.5
Specific gravity	2.5	2.95
Refractive index	1.53	1.59
Solubility in water	0.1%	-

Uses

80. Gypsum can be put to many economic uses which can be classified as under :

(a) As plaster specially in Building Industry
(b) In Agriculture
(c) In Chemical Industries
  (1) Manufacture of Ammonium Sulphate
  (2) Manufacture of Sulphur and Sulphuric acid
(d) In industries as fillers, bases and as retarder in Cement Industry.
(e) Miscellaneous uses.

81. Its oldest use is in the building industry. As alredy mentioned calcined gypsum has the property to set with water. This property makes plaster an eminently suitable material for making casts and moulds and provides the basis of its use for the building industry viz. manufacture of bricks, plaster boards, partition walls, simple plaster and in moulding sculpture and art work.

Special plaster : The gypsum suitable for the purpose should be 95-100% pure. The various applications are surgical and dental plaster, statuary and modelling plaster, crayon and chalks, Keen's cement, artificial marbles, fine and superfine building plaster, special purpose plaster boards, decorative or insulating plasting materials.

Keene's Cement : Keene's cement widely employed to repair cracks in plaster work, is mainly a mixture of Plaster of Paris and alum, which sets much slower and becomes somewhat harder than the pure material.

82. In agriculture mineral as such is used in powder form for many purposes viz. as surface dressing for conservation of moisture in dry form, for absorption and fixation of nitrogen from manure and fertilizers, as a reclamator of alkali and saline soils for improving soil aeration, water percolation and sub-soil drainage. It prevents soil capping and erosion on many tracts, produces soil structures, and assists in tilth formation.

83. The use which gained recognition to gypsum as economic mineral of national importance, is the manufacture of ammonium sulphate, a chemical fertilizer containing 21.2% available nitrogen, chiefly used these days.

84. Gypsum finds extensive use as fillers and weighting agents in paint, paper, rubber and Textile industries, as inert plaster base for fertilizers, insecticides and fungicides.

85. To some extent it is used for hardening water in brewery, dehydration of oils and in water (effluents) treatment. In the Tin Plate industry the mineral is used for polishing the plates. It also finds application in the manufacture of plate glass or polishing beds.

86. Anhydrous Plaster : Hard, burnt anhydrous plasters are thoroughly 'dead burnt' and have a slow and continuous set. They are used as finishing coats and as a medium for running moulds and arrises.

87. In the Tin Plate industry gypsum is used for polishing the plates, it is also used for polishing beds in the manufacture of plate glass. Gypsum is used as surface dressing for lands in agricultural and as fertilizers specially to improve leguminous crops. Gypsum is also used as a filler in various materials such as paper, crayons (chalk pencils) distemper and rubber. It is added to water used in brewing to make it hard.

88. Government has realised the economic importance of the mineral and is taking steps to conserve it. The first step in this direction is categorising gypsum as a restricted or protected mineral. There is also a definite search on the part of the Government for hard gypsum deposits.

89. Today gypsum is one of the most important non-metallic mineral contributing to human prosperity. The mineral has been duly recognised as a key mineral of immense potentiality vital to national economy. Shri D.P. Garge B.A., A.I.S.M. of Sindri Fertilizers and Chemicals (P) Ltd. observes, "Gypsum is an answer to many of the agricultural, industrial and housing problems"

and adds, "its future should be well-planned". First Five Year Plan categorised 'gypsum as a mineral of importance next perhaps to coal and iron'. 'Gypsum holds out to the country firm assurances of immense and immeasurable beneficial impact upon her national economy'.

90. Bhadwasi gypsum is used in the cement works in different places as under :

	Capacity of plant in tonnes per annum
Associated Cement Co., Khalari in Palaman (Bihar), 1936	100,000
Sevalia Bombay, 1951	200,000
Banmore in Gwalior, 1923	60,000
Kymore in Jabalpur, 1923	35,000
Surajpura in Patiala, 1939	300,000
Lakheri, 1916	325,000

91. Since the purity of Bhadwasi gypsum is below 85% it is of no use to fertilizer factories. It is mainly meeting the demand of cement factories and local consumption in building industry. It can also be used in cement, sulphuric acid plants, and plaster board industries which are yet to be developed in the division. Experiment on benefits of Bhadwasi gypsum can be undertaken to improve its quality.

92. Management of Bhadwasi Gypsum mines : The mines have been worked since the beginning of the present century by the contractors on rent and royalty basis. In August, 1938, lease for working Bhadwasi mines was given to M/s Associated Cement Company Ltd., (Queens Road, Bombay) which still continues. The production of this company in 1952 amounted to 51,773 tons. The major portion of this was used in their various cement factories at Kymore, Lakheri, Khalari, Banmore and Surajpur. The rest was supplied to neighbouring areas. It has been estimated that reserves of gypsum at Bhadwasi amount to about 800,000 tons. The A. C. C. have appointed M/s Mohammad and Sons of Jodhpur as sole contractor for excavating gypsum on commission basis @ 44 Paise per tonne.

93. The contractor employs labourers for mining gypsum and pays Rs. 1.25 per ton of gypsum excavated. He has appointed 7 superviesors to supervise the work of labourers and to look after the safety of mines and to maintain daily records etc. The method of mining is primitively as usual and simple and the mines are least mechanised. The gypsum is mined, broken into lumps, and stacked. The yearly production and despatch is about 70,000 tons.

94. The following information has been furnished by the Mining Contractor:

Fixed Assets		Rs. 40,000
Tools and three lorries		Rs. 32,000
Building		Rs. 7,000
Miscellaneous		Rs. 1,000
Average No. of miners	Maximum	350
	Minimum	300
Average daily rated labourer		50
Average monthly paid Staff		20

Number of shifts worked per day.....1

Number of hours per shift 8

Average production despatch p. a. 72,000 Tons

Average disbursement of amount p.a. Rs. 35,000

(Production, loading, transport and staff)

95. The gypsum quarries are spread over an area of about 20 sq km. Many of the quarries are within the boundaries of the village. Some are outside it, and fall in the area attached to other adjoining villages. In Bhadwasi gypsum is available at about 36 cm below the surface. The layers of gypsum are found upto the depth of about 1.5 m below which there is again ordinary earth. It has, however, been found that at a depth of 60 m crystals of gypsum of the finest quality are still available.

96. There are three categories of workers engaged in gypsum quarries. One group is comprised of those who take out gypsum from the mines; the second of those who carry gypsum

from quarries to the railway siding; and the third of those who load it into the railway wagons. The persons falling in the first category can be further divided into two sub-groups, the one of those workers who are directly under the control of the contractors on piece-meal system; and the other of those who work under sub-contractors on daily-wage basis. The latter receive Rs. 2 to 2.50 per day for working in the quarries. The average output of these workers is 2.5 tons per day. Those who are engaged in loading are paid @ Rs. 3.75 per ton. They carry gypsum in bullock or camel-carts or on the back of camels. Camel-carts and bullock-carts can transport one ton at a time. A camel can transport half a ton at a time at the most. Generally a camel does two trips in a day. The contractors have presently three trucks for transporting gypsum. They are worked by the permanent employees of the Company. The labourers who load the material also earn about Rs. 3.50 to Rs. 4.00 per day. They are governed by the labour laws. In all there are about 350 workers who have a union which was started 4 years ago. The membership fee is Rs. 0.50 per worker. The union tries to safeguard the interest of the workers engaged in the mines.

97. There is no scope for forestry or fishing in Bhadwasi as there is neither a forest nor a river nor a tank in its vicinity.

Primary and subsidiary occupations

98. Nearly 70% of the households have labour as their primary occupation and 30% as agriculture while 70% of the households have agriculture as subsidiary occupation and 30% as labour. The position has been stated in the following tables :

Community	No. of house-holds	Occupation	
		Primary	Subsidiary
Mali	23	(a) Agriculture (17) (b) Labour (6)	Labour (17) Agriculture (6)
Jat	10	Labour	Agriculture (10)
Rajput	10	Labour	Agriculture (10)
Nayak	7	Labour	Agriculture (7)
Bhambi	4	Labour	Agriculture (4)
Muslim	3	Labour	Agriculture (3)

(Number in brackets denotes number of households)

Occupation	Primary				Subsidiary			
	House-holds	Percen-tage	Popula-tion	Percen-tage	House-holds	Percen-tage	Popula-tion	Percen-tage
Agriculture	17	30	145	40	40	70	218	60
Labour	40	70	218	60	17	30	145	40
	57	100	363	100	57	100	363	100

It is, however, to be noted that even those households which have agriculture as their primary occupation, depend a good deal for their subsistence on labour in gypsum mines.

Livelihood classes

99. According to the categorisation adopted for livelihood classes in the Census of 1961, the workers fall only in two categories; cultivators and mining & quarrying, etc. Out of the total number of 200 workers 118 are cultivators and the rest are labourers in gypsum mines. The non-workers are 88 males and 75 females as would be clear from the following classification :

	Cultivators	Agricultural labours	Mining & quarrying etc.	Household Industries	Manufac-turing other than house hold. Ind.	Construction	Trade and Commerce	Transport etc.	Non-workers	Total
Persons	118	-	82	-	-	-	-	-	163	363
Males	31	-	82	-	-	-	-	-	88	201
Females	87	-	-	-	-	-	-	-	75	162

100. The distribution of 200 workers (113 males and 87 females) and 163 non-workers (88 males and 75 females) in various age-groups is given in the following table :

Age-group	Total population			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	363	201	162	200	113	87	163	88	75
0 - 14	163	88	75	-	-	-	163	88	75
15 - 34	125	69	56	125	69	56	-	-	-
35 - 59	68	40	28	68	40	28	-	-	-
60 and over	7	4	3	7	4	3	-	-	-

Among the workers, 56.5% are males and 43.5% females. Women work in fields to assist their menfolk, and look to their house tasks. They are not sent to work in the mines. Thus it is the male workers who are full earners while the female workers may be categorised as earning dependants. Even the Rajput women have no hesitation in assisting their men in the fields in agricultural operations. According to Rajput customs women observe purdah but as the households of many of the families of Rajputs, Jats and Malis are situated in the fields, villagers see nothing wrong in women going to the fields and taking part in agricultural operations there. The workers of the village falling in the various age-groups are shown in the following table :

Age-group	Workers engaged in						Total		
	Agriculture		Labour		Agriculture & Labour				
	Males	Females	Males	Females	Males	Females	Persons	Males	Females
All ages	31	87	18	-	64	-	200	113	87
0 - 14	-	-	-	-	-	-	-	-	-
15 - 34	23	56	7	-	39	-	125	69	56
35 - 59	4	28	11	-	25	-	68	40	28
60 & over	4	3	-	-	-	-	7	4	3

101. A similar statement for non-workers is given in the following table :

Age-group	Total No. of non-workers			Persons engaged in household duties only			School going children			Infants		
	P	M	F	P	M	F	P	M	F	P	M	F
All ages	163	88	75	75	29	46	20	20	-	68	39	29
0 - 14	163	88	75	75	29	46	20	20	-	68	39	29
15 - 34	-	-	-	-	-	-	-	-	-	-	-	-
35 - 59	-	-	-	-	-	-	-	-	-	-	-	-
60 & over	-	-	-	-	-	-	-	-	-	-	-	-

Income and expenditure

102. The main occupation of the village people being the mining of gypsum, agriculture forms a subsidiary occupation. The total income derived from both the sources is estimated at Rs. 10,691 per annum. The following table gives further details :

Source of income	Total income	Percentage
Labour	6,663.00	62.4
Agriculture	4,028.00	37.6
	10,691.00	100.0

103. The average monthly income of a household comes to Rs. 187.00 The following table gives an idea of the average income of each household community-wise :

Community	Average households income	Average income of households from	
		Labour	Agriculture
Mali	227.00	80.40	146.60
Rajput	200.00	178.50	21.50
Jat	121.00	102.00	19.00
Nayak	133.50	111.40	22.10
Bhambi	202.50	130.00	52.50
Muslim	171.60	166.60	5.00
Average income	187.00	177.00	60.00

104. The average per capita income has been calculated at Rs. 29.50 per month. The distribution of per capita income community-wise is given in the following table :

Community	Persons	Total income	Income from		Per capita income
			Labour	Agriculture	
Mali	180	5,221.00	1,858.00	3,363.00	24.00
Rajput	63	2,000.00	1,785.00	215.00	31.70
Jat	44	1,210,00	1,020.00	190.00	27.50
Nayak	32	935.00	780.00	155.00	29.20
Bhambi	28	810.00	720.00	90.00	29.00
Muslim	16	515.00	500.00	15.00	32.20
Total	363	10,691.00	6.663.00	4,028.00	29.50

105. It would appear from the above table that per capita income is the highest among the Muslims, and the lowest among the Malis. This is obviously due to the fact that members of Mali community pay greater attention to agriculture than do the Muslims or other Hindus. The per capita income from labour is calculated at Rs. 18.40 while from agriculture Rs. 11.10. An analysis of the income of the households belonging to the various communities shows that the highest average income of a household is derived by the Malis. Then come the Bhambis, the Rajputs, the Muslims, the Nayaks and the Jats in that order. The per capita income is, however, highest among the Muslims and then come the Rajputs, the Nayaks,the Bhambis the Jats, and the Malis. The following table shows this clearly :

Community	Average No. of house-holds	Average house-hold income	Per capita income
Mali	7.8	227.00	24.00
Rajput	6.3	200.00	31.70
Jat	4.4	121.00	27.50
Nayak	4.6	133.50	29.20
Bhambi	7.0	202.50	29.00
Muslim	5.3	171.60	32.20

106. A study of the households of different communities in various income-groups shows that out of 57 households, 29 can be placed in the income-group 150 and above, 14 in the group from 100 to 150, and 14 in the group 50-100.

The position is clearly brought out in the following table:

Community	Total No. of households	No. of households in income-group		
		50-100	100-150	150 & over
Mali	23	3	2	18
Rajput	10	4	1	5
Jat	10	4	4	2
Nayak	7	–	6	1
Bhambi	4	2	–	2
Muslim	3	1	1	1
Total	57	14	14	29

107. The statistics for expenditure pattern are not available. The village people do not keep any accounts. They are illiterate and they are unable to give an exact idea of the various items on which they spend their income. Looking to the condition of the village, however, it may be surmised that the pattern of expenditure hardly varies from community to community.

108. A study of the position in regard to indebtedness reveals that out of 57 households, only 8 i.e. 14 % are in debt. The minimum debt of a household is reported to be Rs. 200, the maximum being Rs. 1,500. The following table gives statistics of households in debt in the various income-groups :

Income-group	Total No. of households	No. of house-holds in debt	Percentage of col. 3 to 2	Average Indebtedness
1	2	3	4	5
50 – 100	14	4	28.5	525.00
100 – 150	14	3	21.4	739.00
150 and above	29	1	3.4	500.00

109. The total indebtedness of the eight households in debt is reported to be Rs. 4,800. A community-wise analysis of the same; as well as the causes for which loans were secured by the villagers under debt are given in the following table :

Community	Total No. of house-holds	House-holds in debt	Total indeb-ted-ness	Causes				
				Purchase of land, cattle etc	Housing	Social ceremonies	Sickness & business	Others
Mali	23	3	3,500	–	–	3,500	–	–
Rajput	10	3	900	700	–	200	–	–
Jat	10	–	–	–	–	–	–	–
Nayak	7	1	200	–	100	–	100	–
Bhambi	4	1	200	200	–	–	–	–
Muslim	3	–	–	–	–	–	–	–
	57	8	4,800	900	100	3,700	100	–

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Statistics : The statistics of population of the village, Bhadwasi, recorded during the Census of 1891 to 1961 indicate that the population recorded in 1891 went on decreasing uptill 1921. From 1931 onwards, however, it has shown a regular increase. During the famine of 1891 there was a phenomenal decrease in population. It was recorded as 63. In the Census of 1911 there was a further decrease (11 persons) which might have been due to the fact that the people did not find any means of livelihood in the village and some of them might have left the village in search of livelihood elsewhere. The population was at its lowest (38) in the year 1921 which was obviously due to the plague of 1918 followed by influenza in the next year. The gradual increase since 1931 is explained by the fact that the working of gypsum mines started in 1931. The figures of population for the past decades and the percentages of decrease or increase will be known from the following table:

Year	Population	Percentage increase or decrease.
1891	235	—
1901	63	— 73.2
1911	52	— 17.5
1921	38	— 27.0
1931	174	+358.0
1941	213	+ 21.2
1951	258	+ 21.1
1961	363	+ 40.7

Age and sexwise distribution

111. Out of 363 persons in the village, 201 are males and 162 females. Thus there is a great disparity in the ratio of males and females. The percentage of females as compared to males is 45 : 55. The distribution of population in different age-groups is as follows:

Age-group	Persons	Males	Females
All ages	363	201	162
0 – 4	68	39	29
5 – 9	52	28	24
10 – 14	43	21	22
15 – 19	39	23	16
20 – 24	34	16	18
25 – 29	27	19	8
30 – 34	25	11	14
35 – 44	40	22	18
45 – 59	28	18	10
60 & over	7	4	3

It would be seen from the statistics given above that, except in the age-groups 10-14, 20-24 and 30-34 wherein the number of females exceeds that of males, in all other age-groups it is the number of males that exceeds the number of females. The disparity is more prominent in the age-groups 0-4, 25-29, 35-44 and 45-59. There are only 4 males and 3 females above the age of 59 in the village. Another significant fact is that the number of children below the age of 10 is 120, that is to say 1/3rd of the entire population falls in the age-group 0-9.

Marital status

112. Out of 363 souls, as many as 176 (106 males and 70 females) are unmarried, 180 married (91 males and 89 females) and 7 widowed. The unmarried 86 males and 69 females are in the age-groups 0-9 and 10-14. In the next higher age-group, namely, 15–19 there are 13 males and one female who are unmarried. It clearly indicates that the girls in this village are married before they attain the age of 14. This is confirmed by the statistics of married persons, among whom 2 males and 6 females fall in the age-group 10-14; and in the next higher age-group

there are 10 married males and 15 married females. The difference of 2 in the number of married males and married females may be due to the fact that the wives of two persons might not have been present at the time of enumeration. Out of the four widowers, one falls in the age-group 25-29, one in 45-49 and one in 50-54; while the fourth falls in the age-group 60-64. All the three widows are of the age above 50. Two of them are above 65 showing that the longevity of life is more marked in the females than among the males. The absence of widows in the age-groups up to 50 is also significant. This may be due to the fact that among the communities in which widow remarriage is practised full advantage is taken of the permission to remarry. Cases of divorce or separation are conspicuous by their absence. No case of bigamy has been reported. The entire position is given in the following table :

Age-group	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	363	201	162	106	70	91	89	4	3
0 – 9	120	67	53	67	53	–	–	–	–
10 – 14	43	21	22	19	16	2	6	–	–
15 – 19	39	23	16	13	1	10	15	–	–
20 – 24	34	16	18	3	–	13	18	–	–
25 – 29	27	19	8	1	–	17	8	1	–
30 – 34	25	11	14	2	–	9	14	–	–
35 – 39	21	12	9	–	–	12	9	–	–
40 – 44	19	10	9	–	–	10	9	–	–
45 – 49	11	8	3	–	–	7	3	1	–
50 – 54	12	6	6	–	–	5	5	1	1
55 – 59	5	4	1	–	–	4	1	–	–
60 – 64	3	2	1	–	–	1	1	1	–
65 – 69	2	1	1	–	–	1	–	–	1
70 & over	2	1	1	1	–	–	–	–	1

Literacy

113. The village is very backward in education. The number of adult literates in the population of 363 is 9 i.e. 2.5%. The number of school-going children was 20 at the time of survey. Recently the contractor of gypsum has opened a Primary School, which is situated near the office of the A.C.C. ; and, it is reported, that about 50 boys and 15 girls are attending it. There is no person in the village who has studied upto matriculation standard. A table showing the standard of literacy in the village is given below :

Age-group	Total			Illiterate		Literate without educational standard		Primary or Junior basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	363	201	162	172	162	9	–	20	–
0 – 4	68	39	29	39	29	–	–	–	–
5 – 9	52	28	24	20	24	–	–	8	–
10 – 14	43	21	22	10	22	–	–	11	–
15 – 19	39	23	16	22	16	–	–	1	–
20 – 24	34	16	18	16	18	–	–	–	–
25 – 29	27	19	8	14	8	5	–	–	–
30 – 34	25	11	14	11	14	–	–	–	–
35 – 44	40	22	18	19	18	3	–	–	–
45 – 59	28	18	10	17	10	1	–	–	–
60 & over	7	4	3	4	3	–	–	–	–

Family structure

114. Out of 57 families 5 have 10 or more members, 17, 7 to 9 members, 23, 4 to 6 members, 11, 2 to 3 members, and one has only one member.

115. The families in the village are either simple or joint. Only one Rajput household falls in the category of Intermediate family. The larger number, namely, 35, consists of simple type and 21 joint. The position is described in the table below :

Community	House-holds	Type of family		
		Simple	Intermedi-ate	Joint
Mali	23	13	-	10
Jat	10	7	-	3
Rajput	10	5	1	4
Nayak	7	6	-	1
Bhambi	4	2	-	2
Muslim	3	2	-	1
Total	57	35	1	21

The largest number of joint families is among the Malis. There are joint families among other communities also but the trend is distinctly towards the simple type. The Malis, the Jats and the Rajputs, it seems, find joint families to their advantage because they are engaged in agriculture. Those who are occupied in the gypsum mines derive more advantages from the institution of simple family.

Intra-family relationship

116. The head of the household, he be the father or the grand father, exercises the right of management of household affairs and receives due respect and allegiance from the younger members of the family. Sons and daughters show filial affection to their parents ; and it is very seldom that disputes between them arise. As a matter of fact there are very few occasions for a dispute. The life in the desert regions is very hard ; and the adults have to work hard for their livelihood. They have little leisure to engage in quarrels or conflicts. Daughters in the families, are greatly attached to their mothers. They assist them in their work ; and in all matters in which the welfare of the daughter is concerned, it is the mother who is her best friend and adviser. Daughters are treated with affection by their fathers. The relations between brothers and brothers and sisters are very cordial. Similar is the case with husbands and wives. Daughters-in-law veil their faces when they pose before the elders in the family, especially the elder males. While riding a camel a married woman usually takes the rear seat only when her husband or her father-in-law is in the front one. Any other person, whether related to the household or not, has to carry the married woman in the front seat on the camel. He has either to sit in the rear seat or walk the distance on foot leading the camel. Mother's brothers and sister's sons are treated as honoured guests of the family when they pay their visits. The relations between the mother-in-law and daughter-in-law are also affectionate in the village.

Inheritence of property

117. The statutory provision whereby daughters have been given the right of inheritence in the property of their father is in the knowledge of the village people. They, however, follow the customary law whereby only the sons inherit the property of the father. Daughters do not get any share.

Leisure and recreation

118. Life in the village is monotonous. There is very little scope for leisure and recreation. As soon as the children grow up to the age of 7 or 8, they are required to assist their parents in their day-to-day life and they get very little time for sports and games. Much of the time of the women is spent in bringing drinking water from distant wells from the village and the rest is occupied by the household duties or work in the fields.

Fairs and festivals

119. Apart from Holi, Akha Teej, Rakhi, Dasehra and Dewali, which are considered to be the national festivals, no other festivals are observed

by the Hindu communities living in the village. On Holi day they are in a festive mood and, after the Holi is lighted, they indulge in singing and dancing which continues for some days. On Akha Teej they worship their bullocks and prepare special dishes of *khichra* or *churma*. On Dewali they sweep, clean and whitewash their houses and also light earthen lamps in the evening. On Raksha-bandhan day, which comes on the full moon day of the month of Shrawan (August) ladies tie *rakhis* (ceremonial threads) to the wrist of their brothers wishing them happiness and prosperity. The three Muslim households observe Ramzan and Id. On the former occasion they keep fasts and on the latter they enjoy special non-vegetarian dishes. They clothe themselves in clean and new garments. They visit the mosque at Nagaur for prayers during the Id and also on Moharrum.

120. In the month of Bhadrapada (August), on the 8th day of the bright half, a fair in the honour of Gogaji, popularly known as Kesariyaji, is held. It is attended by the villagers and those of the neighbourhood. People offer worship to Gogaji who, it is held, protects his believers from snake-bite. Victims of snake-bite are also brought to Gogaji's place for treatment. Offerings of coconut, *batasha* (sugar drops) and *dhoop* (incense) are made at the time of worship. The bits of coconut kernel are distributed among all those present.

Religion

121. All the communities in the village excepting the Muslims profess Hindu religion. The Rajputs worship Ambadevi as their household goddess. They also worship Shiva and Ramdeoji who is considered to be the main deity of the village. Ambadevi is worshipped in Chaitra (April) and Aswin (September-October), on the festival of Navratra when a goat is slaughtered as sacrifice. On all auspicious occasions e.g. of marriage, betrothal and first formal entry into a new house, worship is offered to god Ganesh. The Malis have Sanwaliaji (Shri Krishna) as their main god. They observe fast on the full moon day, and if practicable some of them hear the Satyanarayan *katha* (story). Women offer oblations to Tulsi plant every morning. The Nayaks have Chamunda as their Kul Devi. They also offer a sacrificial goat to the deity on Dasehra. All the villagers worship Sheetla, the deity of smallpox, on the 7th day of the dark half of Chaitra (April), and whose mount is supposed to be a donkey. Whenever a child suffers from smallpox, a rupee and a little of jaggery are set aside and offered to the Sheetla Mata. Pabuji is worshipped as a demi-god. The Bhambis hold Ramdeoji in high esteem. They are his devotees; as such they bury their dead. The Jats have Tejaji as their guardian deity. Apart from the aforesaid objects of worship, the Hindus of Bhadwasi offer worship to Hanumanji and Bhairoonji; they being supposed to be the protectors of the village. They are supposed to drive away evil spirits.

122. The Muslims belong to the Sunni sect. They offer prayers on every Friday in the mosque at Nagaur.

Beliefs and superstitions

123. On account of lack of education the village people are very conservative and superstitious. The women folks especially, are much troubled by and are afraid of the evil spirits. To get rid of the fear they have recourse to the propitiation of the village gods Hanumanji and Bhairoonji, who are supposed to have the power of controlling ghosts, *dakins* (witches) and *chudels* (female evil spirits). Worship is offered to Hanumanji on Tuesdays and the Bhairoonji on Sundays. Whenever a particular wish is fulfilled or a person is cured from a disease, the household concerned offers special worship to Hanumanji by giving the idol a coat of *sindoor* (vermillion) and oil, and pasting of tinfoil on the idol. A number of Brahmins are also fed on *churma* (sweetened powder of baked bread of wheat or bajra) and *bati* (baked round balls of wheat or barley flour). Bhairoonji is given a bath of til oil and a tinfoil is also pasted on it. Some liquor is also poured on the idol, and at times a goat is also sacrificed.

124. There are omens which are viewed with favour or disfavour on some occasions. Encounter with a person carrying raw cotton or iron, oil, salt,

stone, hay, fuel, hide etc. or meeting a naked or a disabled person, a pregnant or barren woman, a cobra, a widow, a donkey etc. are considered to be the signs of bad luck. On the other hand meeting a person carrying curds, or a woman with pitcher full of water, or a woman with a child in her lap, a musical band, flowers, a cow feeding her calf, a dancing peacock, etc. are considered as signs favourable to the purpose of journey. A person riding on a camel, if he be alone, does not occupy the front seat on account of the fear that if the rear seat remains vacant some ghost spirit might occupy it and strangle him sitting in the front. This belief is very common among all the desert tribes; and it is specially remarkable in Bhadwasi. Similarly, while travelling during the night a person scrupulously follows a beaten track, and avoids travelling by an unused or unfamilier route. This is, however, a matter of common-sense. If a person travells by an unknown route, he is bound to be lost in the wilderness of the desert where there are no sign-posts to guide him.

Folk songs

125. The following song is commonly sung by women of the Mali community :

बीरो म्हारो चाल्यो लावणिया एजी बाह्यो २ साग ।
साग तो बछेरा चरग्या रे, जै कोई घेरण जाव ।
घेरे लो ईसर पातलो रे, धर कांधे तलवार
हरिया तो मूंग फूल आविया रे
कांगस आया मोठ
क्यां में तो लावां बीरा बाजरो रे
क्यां में लावां मोठ
गाडां तो गाडां बाइ बाजरो ए झोल्यां २ मोठ
लाय उतारया बाइ चौक में ए चौक पुवासा लाय
क्या में घालां मायड़ बाजरो ए क्यां में घालां मोठ
कोठी तो घालां बाई बाजरो ए ओबरां घालां मोठ
दसनाली छै काबरी रे सोला सूरज री गाय
बीरोजी दूवण बेठियो रे झगमग आया झाग
बीरोजी तो जीमण बैठियो बड़ी बहू रे हाथ
बाई तो मांड्यो रूसणो ए, लेऊं गला रो हार
थूं क्यूं मांड्यो बाई रूसणो ए, देस्यां नौसर हार

"My brother has started from our home for reaping the harvest. We have sown vegetables in the garden. The colts are eating away the vegetables. Who will go to drive them away? It is the slender and handsome Isar with sword on his shoulder who will drive them away.

"The crop of green moong is in efflorescence and the crop of moth has ripened. Wherein shall we bring the bajra produce my brother, and wherein the moth? We will bring the bajra in carts and the moth in the bags. The heap of grain has been brought and put in the courtyard wherein it presents a view of welcome abundance. Wherein shall we put in my mother, the bajra and wherein the moth? Put the bajra in the *kothi* (barn) and the moth in the *ovra* (bin).

"My lovely cow is standing in my courtyard. My brother is milching it. Soon the pot is full of milk and foam. After doing the job the brother has sat down to take his meal which is being served by his wife. The sister shows her impatience, feeling somewhat slighted. In view of the good harvest, she expects some substantial reward such as a gold necklace. The brother assures her that her claim will not go unnoticed and that she will be given the gold necklace, which she eagerly covets."

126. The following song, which is common among all the communities in the village, is sung by women. It shows her attachment to their father's house :

आछो म्हारो पीहरियो०

छोटी छोटी तुरकल्यां ने छाबड़ियो गुंथाऊं जी
आछो म्हारो छाबड़यो पील्यो गोबर लाऊं जी
आछो म्हारो पील्यो गोबर आंगणियो लीपाऊं जी
आछो म्हारो आंगणियों घट्टी चूल्हा मांडूं जी
आछा म्हारा घट्टी चूल्हा मण मण मैदो पीसूंजी
आछो आछो मण २ मैदो लाडूड़ा संधाऊं जी
आछा म्हारा लाडूड़ा पीहरिए खंदाऊं जी
आछो म्हारो पीहरियो मैं दोड़ा दे दे खेलूं जी
खोटो म्हारो सासरियो घूंघटिया में छीजूं जी ।

"I am always delighted to think of my *peehar* (father's house). From thin strips of bamboo I get a basket knitted. In that lovely basket I bring fresh cow-dung. With the fresh

cow-dung I will give a coating to the floor of my house. On the floor so cleansed I place my hand-mill on one side and the *chulah* (hearth) on the other. In my handmill I grind a maund of fine flour (*meda*). Of the maund of fine flour I will get sweetmeats prepared and send these to my brother's house. How lovely is my father's house where I run about and play to my heart's content. Ah ! the house of my father-in-law where I have to cover my face with a veil on account of which I feel a great burden and dejection."

127. Among the Jats there was a woman named Karma who is supposed to have been a great devotee of God and to have experienced the bliss resultant from a communion with him. This is illustrated by the following song sung by Karma Jatni :

क्यों रूस गयो भगवान, खाले खीचड़लो ।

थनै दादे बिना नहीं आवड़ै
दादो गयो रे दूसरे गांवड़े
पाछो फिर कद नावड़े
मैं मंदिर लियो रे सम्भाल, खाले खीचडलो ।
मैं करमो बेटी जाट की
थने घी घालूं भर बाटकी
ऊपर कढ़ी देवूं घाल, खाले खीचड़लो ।
ले थालकिया आगे धरे
प्रभु थनै रूस्यां ना सरै
थारा भूखो मरते रा चिपगा गाल, खाले खीचड़लो।
आंख्यां में आंसू पड़ै
थू क्यां खातर भूखो मरै
थारी कर रही मैं मनहार, खाले खीचड़लो ।
घाबलिया रो ओठो दियो
ठाकुरजी जद भोजन कियो
करमा को राख्यो मान, खालियो खीचड़लो ।

"My God, why are you unhappy ? Why don't you partake of the *khichra* which I have prepared for you ? It appears that you have been missing the presence of *dada* but my dear the *dada* has gone to another village. We do not know when he may return. He has placed your temple in my charge. I am Karma, a Jat's daughter. I will put a cup full of ghee in the *khichra,* and will serve curry for sauce. Partake of the *khichra* my beloved. The plate with *khichra* served on it is before you. Why should you be unhappy ? You have become fatigued. On account of hunger your cheeks have sunk. Devotee Karma with tears in her eyes argues with the deity: Why should you remain hungry my beloved ? I beseech you to partake of the *khichra*. Karma then unfolded her *dhabalia* (scarf) and put it as a curtain between the idol and herself and the deity partook of *khichra* at the request of the devotee, Karma."

128. All the village people, especially the Jats, hold Teja, the popular Jat hero in great esteem. They worship him. There are a number of songs dedicated to Tejaji of which one is given below :

गाज्यो गाज्यो जेठ आसाढ़, लगतोई वूठो सावण भादवो ।
धरती रो मांडण में हो, आमैरी मांड़ण चमकै बीजली ।
छतरी रो मांडण छाजो, कुवै रो मांड़ण मरवो केवड़ो
गोरी रो मांडण परण्यो साहिबो ।
सूतो सुखभर नींद कंवर तेजाजी,
थारा साथीड़ा बीजै काकड़ बाजरो ।
झूंठी झूंठ मत बोलो ए झरणी माता,
म्हारा साथीड़ा हींडे रंग रे पालणै ।
झूंठी बोलूंतो राम दुहाई, थारा साथीड़ा बीजै काकड़ बाजरो ।
कुण भातो भरै ए झरणी माता, कुण लावै बलदांरी नीणी ।
भावज भात भरे रे कंवर तेजाजी,
बैनड़ लावै बलदां री नीरणी ।
कठै भात उतारूं कंवर तेजाजी कठै उतारूं बलदां री नीरणी,
खेजड़ हेठे भात उतारो भोजाई म्हारी, घोरां तो उतारो
बलदांरी नीरणी ।

"There are clouds and thunderstorms during the months of Jeth and Asadh and it rains in torents during the month of Sawan and Bhadon. The earth looks beautiful when it rains, and the sky when there is lightning. The ornament of a *chatri* is its cornice, that of a well the *marva* and the *kevda* flowers and that of a woman, her husband to whom she has been married.

Mother : My son Teja, you are sleeping in indolence while your friends and companions are already up, working in the fields of bajra.

Teja : Why should you tell a lie, my beloved mother ? My friends and companions are enjoying on their swings.

Mother : No my darling, I swear by God. I do not speak a lie. I am telling you the truth. Your friends are sowing bajra in the fields.

Teja : Well, then I will also go to the fields but tell me, my mother, who will bring there my lunch and who the fodder for the bullocks ?

Mother : My dear Teja, your *bhavaj* (brother's wife) will get you the lunch and your sister will carry the fodder for your bullocks.

Bhavaj : Tell me, *kanwar* Teja, where shall I put your lunch and where the fodder ?

Teja : Put the lunch beneath the Khejra tree my *bhojai* and the fodder near the *dhora* (duct which carries water into the fields)."

Village organisation

129. Formerly in the village there used to be a Panchayat the headman of which was known as Chaudhary and elders of each of the communities in the village were the Panchas. Bhinya Ram Mali happens to be the Chaudhary. His office was hereditary and though he is still a Chaudhary, he does not carry any legal authority. He is a wealthy man and exercises great influence in the village. The Panchayat had no written constitution and it worked on the goodwill and allegiance of the communities residing in the village. Inter-community disputes used to be referred to the Panchayat and it also took up matters which were of common interest to the villagers.

130. With the advent of the Democratic Decentralization in administration in Rajasthan and the consequent formation of statutory village Panchayat, which works under the Panchayat Samiti, the old village Panchayat has lost its importance. It is no longer a living force. In the old Panchayat there used to be a Kotwal through whom the various Panchas used to be informed by the Chaudhary of the time and place of the meetings to be held, and the decisions of the Panchayat were also executed through him. He was given 50 paise per household and some grain at the time of the harvest. The office of Kotwal was held by Roopa Ram Nayak who still works as such; and his services are utilized by the village Patwari in the execution of his duties.

131. The village, Bhadwasi, is included in the statutory Panchayat of village Chuntisara (11 km from Bhadwasi) which has six other villages under its jurisdiction. It has 11 members, out of whom 9 belong to the other villages. Bhadwasi is represented by Pusharam Jat and Bhinya Ram Mali who are known as ward Panchas.

132. Community Panchayats: Malis, Bhambis and the Nayaks have each their caste Panchayat which is constituted by the elders of the villages in the vicinity. But it is very seldom that disputes arise to be decided by these Panchayats The main function which these Panchayats perform these days is to assemble at the time of death feasts ; and if there is any case of common interest pending at the moment it is also brought before the meeting and they arrive at a suitable decision. During the past so many years, however, there have been no important decisions of these Panchayats.

133. The relations among the members of the different communities in the village are cordial.

134. The Rajputs, the Malis and the Jats consider the Nayaks and the Bhambis as untouchables. They neither take food and water from their hands, nor mix freely with them. The Nayaks and the Bhambis are not allowed to draw water

from the village well. They have to be supplied water by other communities. The Muslims obtain their supplies of water from the reservoir which is maintained by the contractor near the A. C. C. office. They do not go to the well.

135. With the passage of time and the political changes that have taken place whereby even the members of the Scheduled Castes are entitled to representation in the statutory Panchayat and other public institutions the stigma of untouchability is gradually being removed. In the hotels and restaurants at Nagaur there are no restrictions for the members of the lower castes and they can eat and dine in them freely.

136. There is no club, library or any welfare institution in the village excepting the union of workers in the Bhadwasi gypsum mines.

CHAPTER V

CONCLUSION

Bhadwasi, as the reader must have by now known, is a small desert village in which 363 souls earn their subsistence. Agriculture here is not paying for the farmers grow only one crop, *kharif*, and that too if the rainwater is thought to be adequate. The non-agriculturists i.e. the labourers working for the contractors in the mines, earn comparatively better living as they have fixed salaries and incomes.

138. It should have been noted that 17 of the 23 households of the majority community viz. the Malis, have agriculture as their primary occupation. This accounts for the poverty of the village. The scope for employment as casual or regular labourers is limited as the only employer is the Associated Cement Company or its contractors.

139. The gypsum mines, which have made the village, Bhadwasi, important, have great future as can be seen from the plans of expansion of the present cement factories in the country. The capitalists, investors, and companies working the mines are sure to earn good profits in times to come. It is, however, doubtful if the income of the poor villagers will increase proportionately; and, even granting that their incomes will increase, whether the material condition of the labourers will perceptibly change for the better is a moot point.

140. It should be admitted that there is no other way of improving the condition of the residents of Bhadwasi than the one seen to have been followed by our Government in their numerous plans and schemes. These usually take the form of opening new schools, upgrading the existing schools, increasing or improving medical facilities, granting monetary help to the needy farmers for various purposes, digging wells, etc. etc. All these things require money which in case of Bhadwasi should come either from the Government or the local bodies or from the mines management. The labour union of the mine-workers does not seem to be effectively strong, for the Bhadwasi labourers can surely improve their lot if they forced the employers in giving them their due under the labour laws and acts.

141. Unless the villagers combine together to form cooperative societies and unions and are led by efficient, constructive, non-political, selfless persons there seems to be little hope of a better future for the labourers and agriculturists.



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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, panchayatgnar 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. Fconomic 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 in respect of each household of a selected village where you will make the socio-economic survey and then build up a connected picture on which a beautiful monograph can be passed. It will certainly enrich the monograph if you also bring 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 cnmmunity 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 ali members within the household. Do the women have some voice or not in the management of the household ? Then there may be Panchayats of different communities which determine and control relationship between different households belonging to a particular caste or tribe and decide their internal quarrels. How such community panchayats are formed and how they actually administer should be fully described. If there have been any interesting incidents which have come up before such Panchayat for adjudication, how they have dealt with them and what had been their

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