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CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - B

VILLAGE SURVEY MONOGRAPHS

2. ABHANERI

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1965

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to 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 chooge 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 origional terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Surveys set itself the task of what might be called a record *in situ* of material traits, like settlement petterns 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 attenion to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be convassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and

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

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

Known to the art world for its post-Gupta or early mediaeval sculptural remains of temples which are as old as 9th to 10th centuries A. D., and considered important for the study of ancient Indian iconography, Abhaneri is a small village in the Baswa tehsil of district Jaipur. The village itself, however, is just an ordinary one largely inhabited by the Brahmins, Gujars, Kumhars and Malis.

The investigation for the socio-economic survey of this village was made firstly by Sarva Shri G. D. Agarwal, M. Com. and B. R. Gulati, M. Sc. (Anth.) during September 1961 but later the study was taken up by Shri G. D. Agarwal alone who revisited this village in April 1962, along with Shri L. R. Pendharker who has mainly supervised this work, drawn sketches to illustrate it and prepared the monograph in its present shape. In its earlier stages the first draft prepared by the investigator was seen by Shri G. R. Gupta and later by Shri H. M. Mathur. Shri M. L. Kumawat draftsman has prepared the map and Shri Prakash Chand has done the photography for the village. Miss Apeksha Rao has also helped in the work of illustrations. Dr. U. B. Mathur, Deputy Superintendent of Census Operations, Rajasthan has assisted me in editing. Tabulation Officer Shri S. R. Luhadia has seen this through the press. I thank them all.

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

Rambagh Palace Annexe,
Jaipur.
15th August, 1965.

C. S. GUPTA
Superintendent of Census Operations,
Rajasthan.

CENSUS PUBLICATIONS

for

Rajasthan State

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

Part I-A	...	General Report.
Part I-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.

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*Not for sale.

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VILLAGE ABHANERI

TEHSIL BASWA

DISTRICT JAIPUR

V. ABHANERI

TEHSIL BASWA

DIST. JAIPUR

N

HARIPURA

BHANDERA

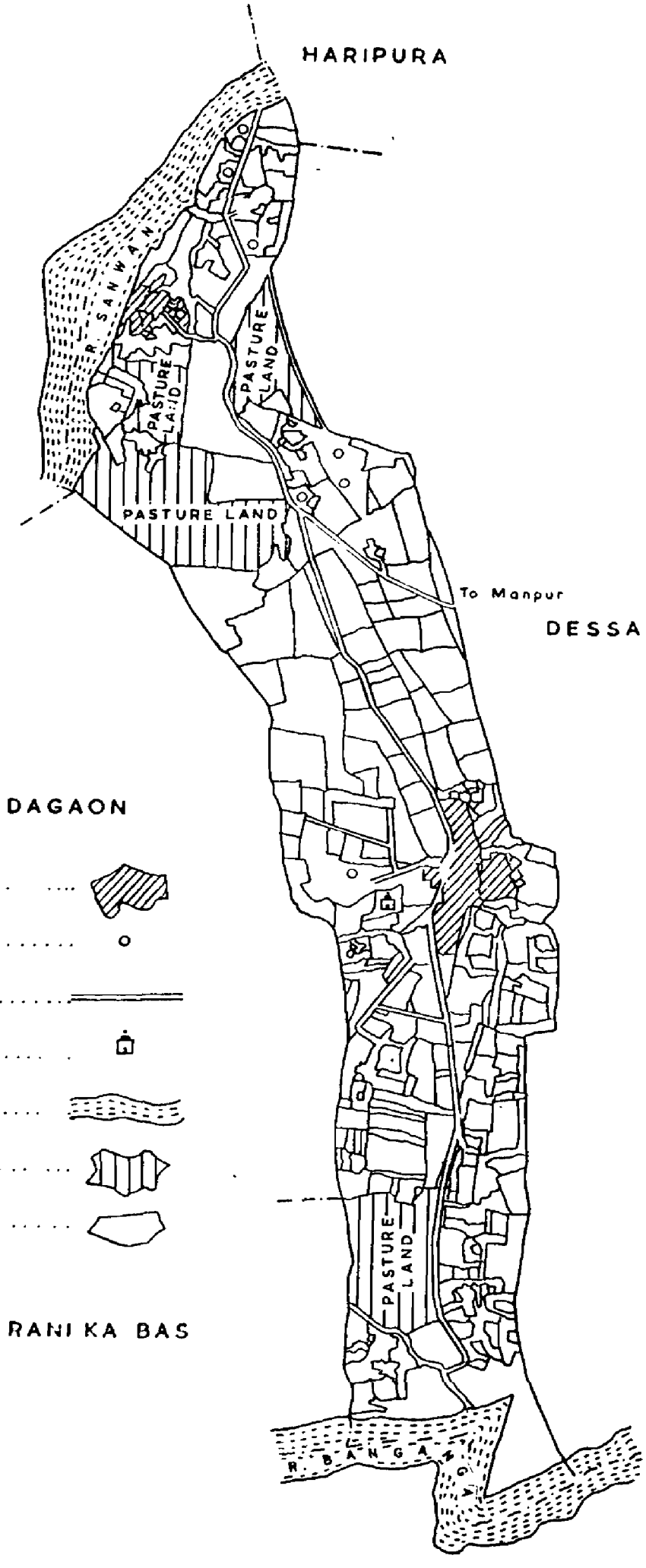
DESSAPADA

To Manpur

BADAGAON

RANI KA BAS

T. SIKRAI



ABADI

WELL

RASTA

TEMPLE

RIVER

PASTURE LAND

FIELD

CENSUS 1961



The ravines on way to Abhaneri



A view of the village

CHAPTER I

THE VILLAGE

ABHANERI is a small village in Baswa tehsil of Jaipur district. It is situated 6 km to the east of Bandikui, a railway junction on the main Ahmedabad-Delhi metre gauge section of the Western Railway. The village boasts of two tenth century monuments, namely, Chand Baori, a vast well with flights of steps on three sides, and *Harshat Mata-ka-Mandir*, a mass of ruins desecrated by Muslim invaders. Numerous pieces of sculpture, removed from the site by the authorities, presently adorn shelves and pedestals in different museums in the State and outside. They are referred to by competent art critics in their articles and books as specimens of Rajasthani art. The village proper, the subject of this study is, however, an unassuming conglomeration of over one hundred and fifty dwellings, not in any way dissimilar to others in the region.

Location

2. The most convenient road, the shortest and one used by the villagers, is the 6 km long track connecting Bandikui to Abhaneri. It passes



through 6 metre-deep cuttings in sandy earth for the first 3 km, when it comes to a small stream, Sanwan. Crossing it and climbing up the steep opposite bank, the visitor has his first glimpse of the white dome of the Harshat Mata temple. The rest of the route is on plain ground. The other road to Abhaneri, which is part-metalled, is 11 km in length, and is used by tongas, jeeps, buses and trucks. Because of lack of repairs, it is in a dilapidated condition; and the Sanwan rivulet, which crosses it, makes it unusable during the monsoons. The tehsil headquarters, Baswa, is 24 km away. It is a railway station, the first on Bandikui-Delhi line. Villagers wishing to visit Baswa for some work prefer to reach it by rail via Bandikui, which is a big business centre and has good marketing facilities besides the Panchayat Samiti office, the Higher Secondary School, the Post Office, the Dispensary, the Veterinary Hospital and the Police Station.

Abhaneri 76°7′ E and 27°3′ N; altitude 276m above M.S.L.

Physical Aspects

3. The total area of the village is 1,159 acres, of which only 70 acres is *banjar* or barren. Almost the entire lot is put to profitable use by the residents. The soil is sandy-loam and is suitable for growing *kharif* and *rabi* crops. Some 20 km to the east of the village rise hills of the Arravali mountains. They are, however, very low and do not obstruct the passage of the rain-bearing clouds. Being comparatively remote, they do not influence the economy of the village in any way.

4. The Sanwan rivulet enters the village boundary from the north and, passing through it, flows to village Desapara in the east. Its water rises considerably during the rains, but in winter it goes down and only a few depressions in the bed are full of it; and summer sees them completely dry. The village folk have wells in fields on both banks of the river; and, they being so close to the river bed, are nearly always full of that precious liquid.

5. There is another river 8 km to the south of Abhaneri. It is known as Ban Ganga. Because

of the great distance from the village abadi and the fields, it is of little use to the dwellers of Abhaneri.

Climate

6. The climate of the village is pleasant and moderate i. e., it is neither excessively cold in winter nor too hot in summer. The minimum temperature, which is in winter, is 9° C and the maximum, in summer, is 39° C. The average rainfall is 63.50 cm.

Flora and Fauna

7. There is no reserved or protected forest near the village. An area of 228 acres is set apart as pasture land. The following are the kinds of trees seen in the area :

Babool	*(Acacia arabica)*
Khejra	*(Prosopis spicigera)*
Bor	*(Zizyphus jujuba)*
Dhak	*(Butea frondosa)*
Neem	*(Azadirachta indica)*
Bargad	*(Ficus bengalensis)*
Seesam	*(Delbergia sissoo)*
Siras	*(Albizzic lebbek)*
Pipal	*(Ficus religiosa)*
Shokra	*(Anogeissus pendula)*
Ker	*(Acacia catechu)*
Jamun	*(Eugenia jambolana)*

The Babool, Seesam, Jamun, Siras, and Dhak trees are of great value to the villagers as their wood is used in making agricultural implements, household furniture which mainly consists of cots and other objects and articles of daily use. As regards fauna partridges, rabbits, peacocks, foxes, jackals and such other common animals are reported to have been seen in the area.

Size

8. According to the categorisation of villages in the last Census (1961) this village Abhaneri is a small sized one. The density of population is 217 per sq. km. The total number of persons in the village in 1951 was 986, which rose to 1,005 in 1961, an insignificant increase for a decade.

Number of Households

9. The 161 households inhabiting Abhaneri belong to thirteen communities. The Brahmins with 69 households are in clear majority. The following table gives further details about the different groups :

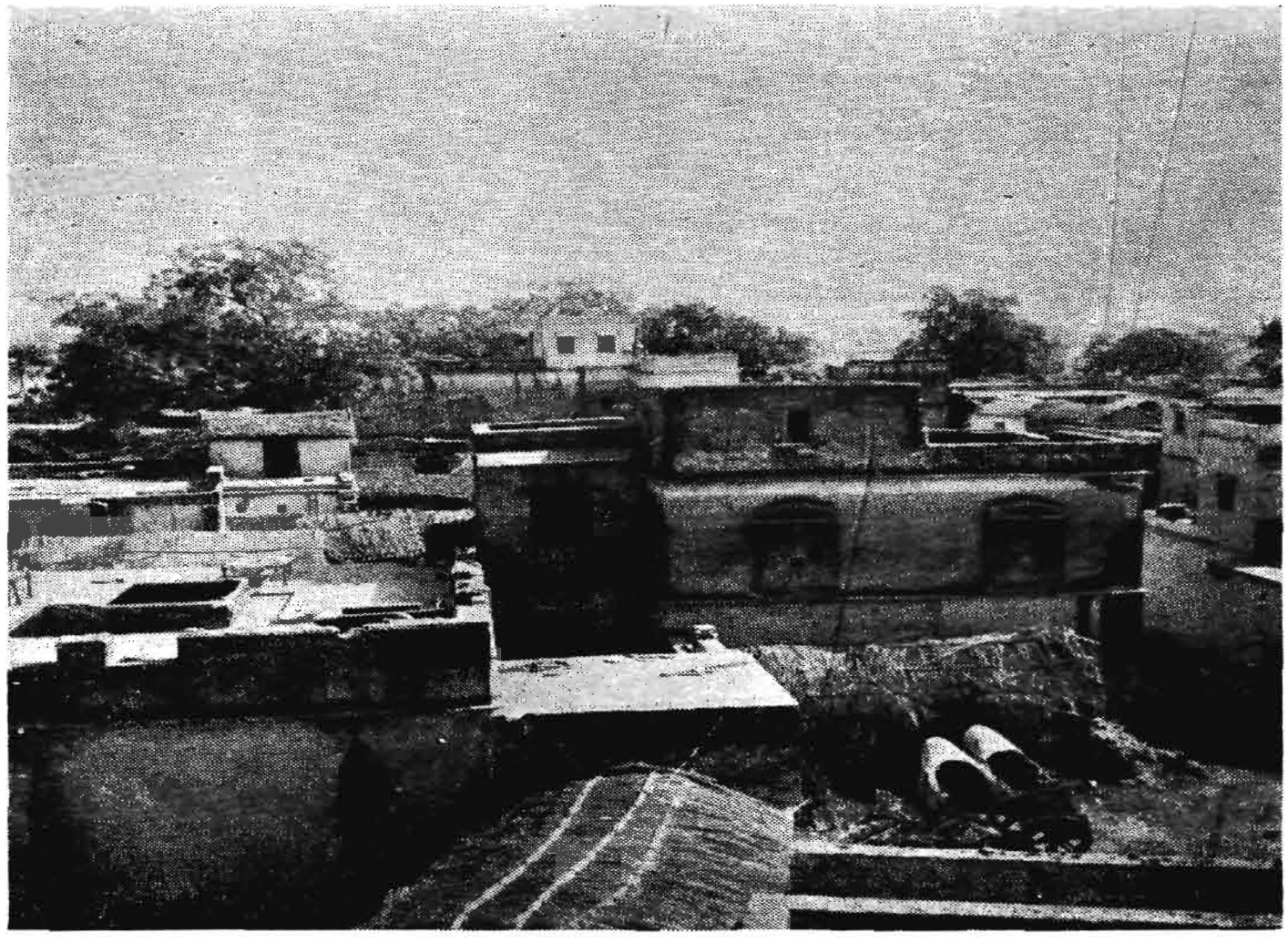
	Community	Number of Households	Persons	Males	Females	Percentage to total Persons
1.	Brahmin	69	448	239	209	45
2.	Gujar	35	199	112	87	20
3.	Kumhar	16	72	36	36	7
4.	Mali	11	67	43	24	6
5.	Chamar	8	59	27	32	6
6.	Mahajan	4	26	17	9	2
7.	Nai	4	18	10	8	2
8.	Rajput	3	17	7	10	2
9.	Koli	3	14	10	4	1
10.	Jain	2	18	9	9	2
11.	Khati	2	10	6	4	1
12.	Mina	2	38	19	19	4
13.	Bhangi	2	19	11	8	2
	Total	161	1,005	546	459	100

Residential Pattern

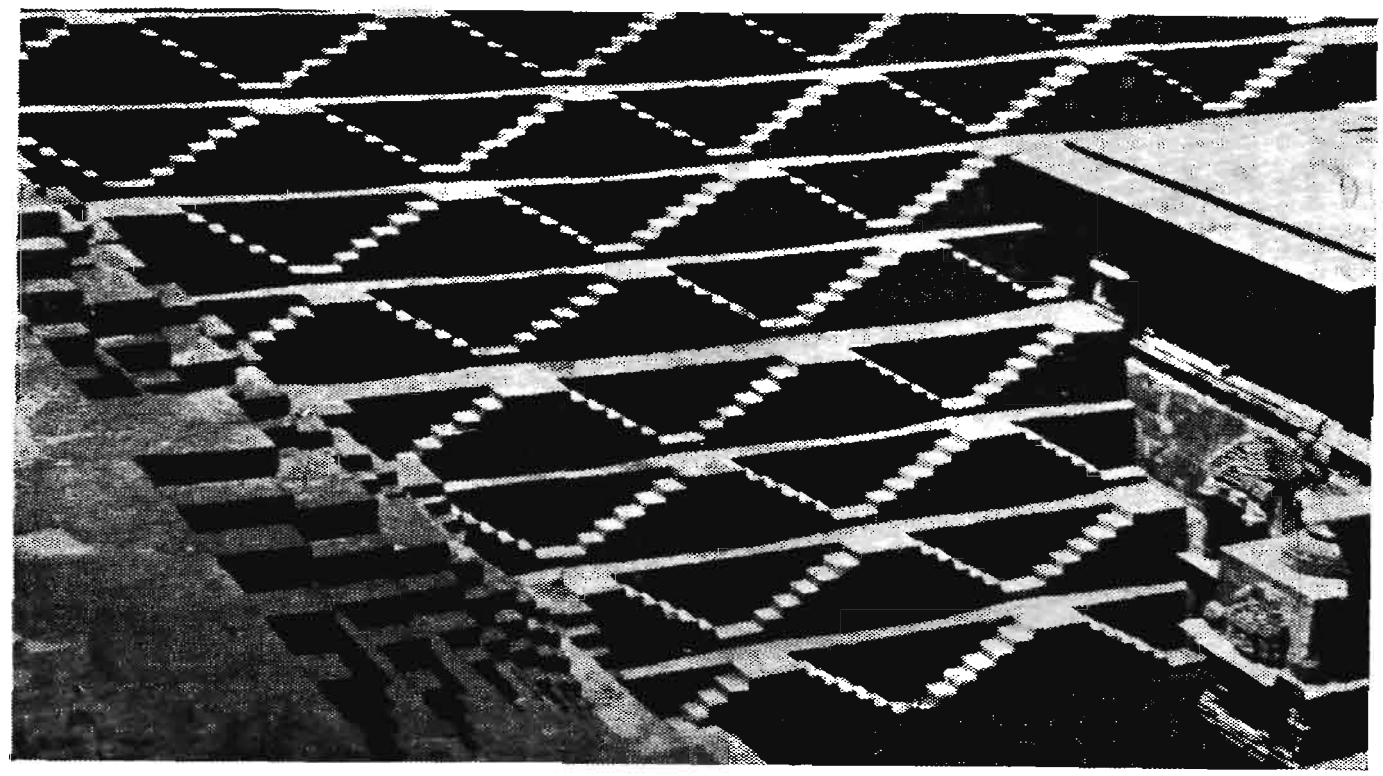
10. The grouping of houses in the village is shapeless cluster-type; and they occupy 3 acres of land in the centre of the village area. The lay-out is not a planned one. The dwellings are bunched together, communitywise, at some places. While the central portion is occupied by the Brahmins.



A view of the *abadi*



Another view of the *abadi*



The Chand Baori
(Mark the flight of steps leading to the Baori)

the Mahajans, the Khatis and the Nais, the Rajputs have settled at its northern end; and the southern is appropriated by the Bhangis and the Chamars. The Malis, the Kolis, the Gujars, some Chamars and a few Brahmins have constructed hamlets at places away from the central residential area i. e. the abadi.



The following hamlets, locally called *dhanis*, are important.

(i) *Kach-ki-dhani :* This is situated at a distance of 3 km from the abadi to its north. The inhabitants are the Malis, the Kolis and the Chamars. One of the main reasons for establishing these hamlets is the desire of the agricultural labourers to stay as close to their places of work as possible.

(ii) *Shahpura-ki-dhani :* This is mainly peopled by the Gujars and is about a km away from the central abadi, on the southern side of the village.

(iii) *Talai-ki-dhani :* This dhani on the western side of the village is so called because there is a small pond called *talai* nearby; and the residents are mainly Brahmins.

(iv) *Dulhapura :* This hamlet is known to have been named after Sri Dulha Rae, the famed founder of Amber State. It is about 2 km from the main village abadi on the western side and some Gujar households live here.

Important Public Places and Shrines

11. The first place of public importance in Abhaneri is its Middle School. It is a small building with a hall and verandah. It has 3 teachers on its staff. Among the illiterate villagers it is natural that the Head Master of the school should command great respect and his residence become a centre of public activities. The two other places where the villagers often meet are the Chand Baori and the Harshat Mata temple. Three other places of worship though of minor significance, are the temples of Balaji, Gopalji and Sitaramji. People often go there to offer prayers.

Crematoria

12. There are two burning ghats in the village. The nearest one is on the bank of the Sanwan and on that account it is more frequently used than the other which is situated near the distant Ban Ganga river. No parts of the crematoria are reserved for the exclusive use of any particular community.

Sources of Water

13. As has been noted already, wells are an important source of water in Abhaneri. The cost of their construction being comparatively high no well has yet been constructed exclusively for supplying drinking water to the villagers. Of the 17 wells in the village as many as 15 are pukka masonry construction. They are, generally speaking, 18 m to 21 m deep, and contain enough water. Of all the wells 6 are owned by the public and the rest, the privately owned ones, are in fields. Three of the wells are in the main abadi area, 3 in Kach-ki-dhani, 3 in Shahpura-ki-dhani, 2 in Talai-ki-dhani and 6 in Dulhapura.

14. Many of the villagers take their bath in the Chand Baori, which, as has been stated already, has steps leading down to water on three sides. Though the water is extremely dirty, the bathers do not mind it. The cattle are led to Sanwan or the Ban Ganga rivers for washing purposes; and they are given drinking water by drawing it from wells. The Statutory Panchayat has lately prepared a scheme whereby greater supply of water will be available to all.

Welfare and Administrative Institutions

15. The Statutory Panchayat is the only welfare institution in the village. The Gram Sewak and the Primary School teachers employed by the Panchayat Samiti work for the uplift of the village.

Market

16. There are three shops in the village, and they sell articles of daily use. One of them belongs to a Brahmin and he deals in cloth. The other two are owned by Mahajans and miscellaneous articles are available with them. The prices are reasonable as the purchasers are well acquainted with fluctuations in prices at Bandikui.

Origin and History

17. According to the residents of Abhaneri the village is so called because the goddess, Harshat Mata, in the local temple has been shown in a joyful mood and spreads brightness or *abha* all round. It was Abha Nagri before, but the illiterates began calling it Abhaneri. A learned contemporary on the contrary reports that Abhaneri is better known to the historical world as the Abhay Nagri, literally the "fearless city" of Raja Bhoj.* He, however, gives no reasons for his inference and it is needless to add, we are left quite unconvinced.

18. According to the proud villagers, their village was founded by the legendary Raja Chand. The following couplet is often recited by the village folk in support of their contention :

शहर गढी घर परगना, अलवर गढ के पास ।
बस्ती राजा चन्द की, आभानेरी निवास ।।

19. The only authority to support the villagers is Col. Tod who says :

> "The lovers of antiquity have only to make the search to find an abundant harvest, throughout all these countries, of ancient capitals and cities, whose names are hardly known even to the modern inhabitants. Of the ancient Rajore, I have already spoken, and I now draw the attention of my countrymen to Abhanair, which boasts a very remote antiquity; and from an old stanza, we might imagine that its princes were connected with the Kaien dynasty of Persia. I copied it some twenty years ago, from an itinerant bard, who had an imperfect knowledge of it himself, and I have doubtless made it more so, but it is still sufficiently intelligible to point at a remarkable coincidence.
>
> *"Raja Chund ca Abhanair,*
> *Bea Sanjog ayo Girnair (Girnar)*
> *Dek'h bharat leo bulae*
> *Keo bidut, mun begsae,*
> *Beao Sanjog, Permala burre,*
> *Kos sat'h so, mun chit d'harre;*
> *Tu beti Kaicum ca*
> *Nam Permala ho*
> *Lekha hooa Kartar ko*
> *Ea Jana sarb ko".*
>
> This is a fragment of a long poem relating to the rivalry of Raja Chund of Abhanair, and Raja Soorsen of Indrapoori who was betrothed to Permala, daughter of Kaicum, and had gone to Girnar to espouse her, when the Abhanair prince abducted her. Raja Soorsen of Indrapoori (Delhi) if the ancestor of the Sooraseni and founder of Soorpoori existed probably twelve hundred years before Christ. That sun-worshippers had established themselves in the peninsula of Saurasthra (whose Capital was Junagarh-Girnar), its appellation in the days of Greeks of Bactria, as now, proves but whether Kaicum, the father of Permala, is the Caicumaras of Ferdosi, we shall not stop to inquire. The connection between this peninsula and Persia was intimate in later times, so as even to give rise to the assertion that the Ranas of Mewar were descended from the Sassanian kings. It was my good fortune to discover Soorpoori, on the Jumna, the residence of the rival of Chund of Abhanair, which city I leave to someone imbued with similar taste to visit, and merely add, he will find there an

*Dr. Satya Prakash in "As Stones Speak : Abhaneri" Page 1

inscription in a *coond* or fountain dedicated to Sun. The distance, however, seven hundred koss (*kos sat'h so)*, whether from Indrapoori or Abhanair, to Girnar, even admitting them to be *gao coss*, would be too much".*

20. Though Col. Tod refers to Raja Chand of Abhaneri in the long extract referred to above, it is important to bear in mind that we can not give credence to what he says about the ruler, for the learned political officer's writings are not considered 'historical' in true sense by competent scholars of mediaeval and modern history today. For all intents and purposes there appears to be no king by name Raja Chand during the time and in the region referred to by Tod in his book over one and a quarter centuries ago.

21. A well known modern author writes, "Rama's son Mihira, better known by his title Bhoja, was a very powerful ruler who enjoyed a reign of half a century (840-890 A. D.). By his conquests in different directions the Gurjar Kingdom became a real Empire. His dominions included the Eastern Punjab; most of Rajputana, the greater part of the present U. P. and the Gwalior territory. Like his immediate successors, he must have ruled over Saurashtra and Malva or Avanti"$ It is probable that Raja Chand of the legends, referred to by Col. Tod, was Raja Bhoja of the Gurjar Kingdom in the ninth century A. D. Some other scholars writing about the Gurjar Pratihar rulers of the time have, too, made similar statements§ basing their inferences on the Deogarh and Gwalior inscriptions of the early tenth century A. D.; and art-critics have followed suit by quoting the latter extensively.**

22. Though these literary and legendary sources, in the unsatisfactory form in which they exist, do not enable us to say with adequate confidence anything about the founder and maker of Abhaneri or his times, the temple ruins, even in the unsatisfactory condition in which they exist today, are sufficient to positively affirm that they were the handiwork of some tenth century Hindu prince with imagination.

23. After the destruction of the temple by the Muslim invaders, probably in the twelfth century A. D., the township was all but deserted. The first to return to the village were the Brahmin descendants of the priests of the temple. After them came the Gujars, some five generations i. e., about 150 years ago. The other communities followed their example. The region being contiguous with the western districts of U. P. and the similarity of language, customs and habits being specially marked, it is surmised that they all came from modern Alwar, Bharatpur and Mathura districts of Rajasthan and U. P.

*Col. James Tod. Annals and Antiquities of Rajasthan Vol. II Page 313

$K. M. Munshi, 'The Glory that was Gurjardesa' page 95

§B. N. Puri, 'The History of Gurjar Pratihars', page 185

**Mrs Pupul Jayakar, Marg Quarterly Vol. XII page 28

CHAPTER II

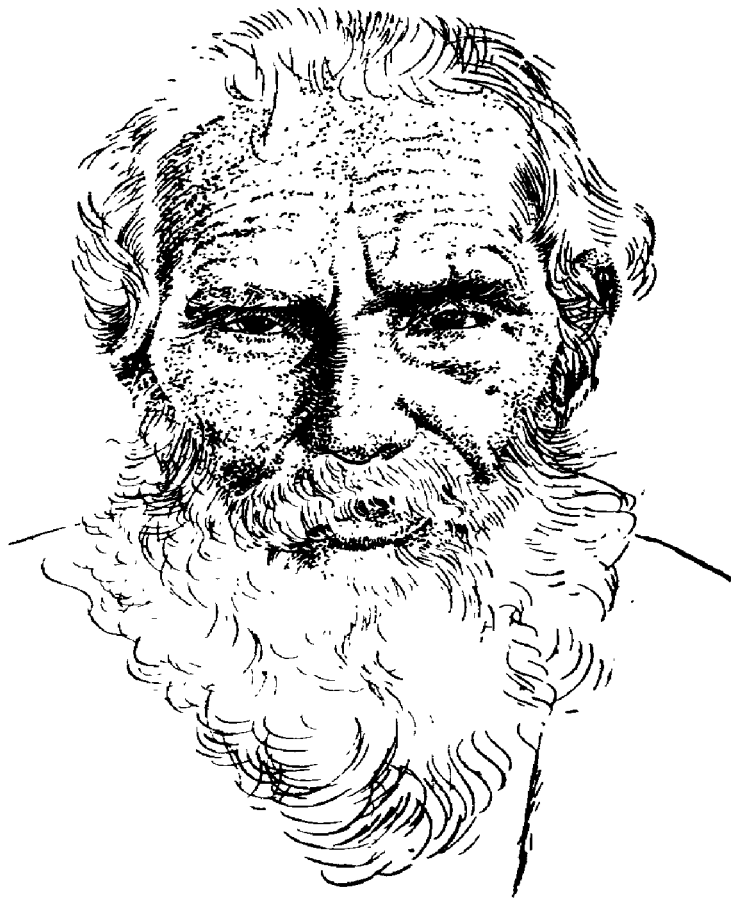
THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The village is inhabited, as we have said already, by people of thirteen communities. The two major communities viz., the Brahmins and Gujars together form 65% of the entire population.

Brahmin

25. It is common knowledge that the term Brahmin has been derived from Brahma, the Supreme Being; and, in its earliest sense, denoted one who knew or recited the Vedas, and later, as the rituals became more elaborate and hence complicated, it came to mean a priest. The Purush-Sukta hymn of Rig Veda, which is an account of the general cosmology of the universe, makes the earliest mention of Brahman as a class name, representing the "mouth of the Supreme Being". This hymn foreshadowed the later crystallisation of the then society in the Manvan Scheme into a four-fold division of castes. The main classes of the Brahmins are the Panch Gaur and the Panch Dravids.

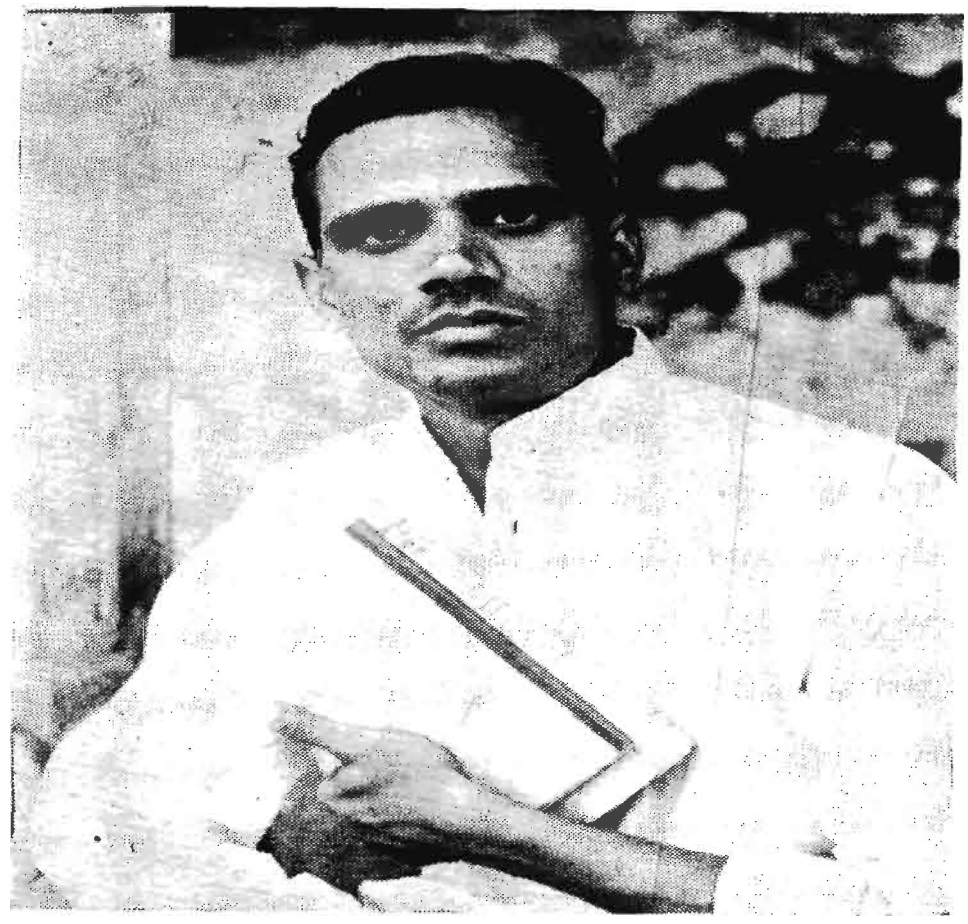


26. The Brahmins of all castes are said to have descended from seven Rishis or sages, each of whom stands at the head of a great division, the various members of which are further sub-divided into section termed gotras. Only Panch Gaur Brahmins are found in the village Abhaneri, and their gotras are Gautam Joshi, Bhardwaj, Parashar, Jaiman etc.

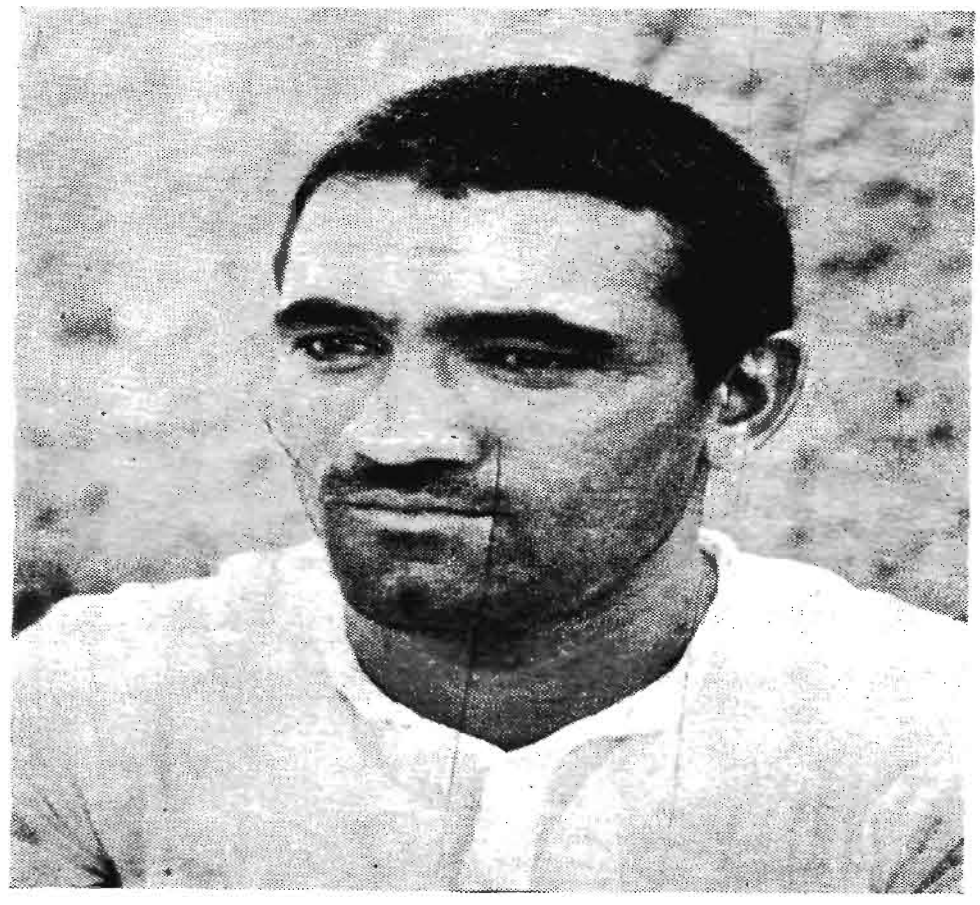
27. The gotras are named, it might be noted, after the first ancestors of the followers or after the regions from where they migrated to other parts of the country. Some gotras, moreover, are so named as to convey the kind of skill in which the founders were known to have attained a remarkable degree of proficiency.

28. The following table shows the number of households of the Brahmins of different gotras residing in the village :

Name of gotra	No. of households
Gautam Joshi	10
Bhardwaj	10
Gandharva Tiwari	10
Upadhyaya	5
Parashar	4
Jaiman	4
Vyas	4
Indoriya Joshi	4
Rajoriya Joshi	4
Barthara	3
Bhadolya	3
Mundetya	2
Gurawa Joshi	2
Jogariya Upadhyaya	2
Dyodrawat	2



A Brahmin graduate



A typical Gujar



A Gujar lady



A Mali woman

Gujar

29. Some scholars have held the opinion that the Gujars originally immigrated into India from near the Caspian Sea, and settled in areas now known as Jammu & Kashmir, the Punjab, the northern parts of Western Pakistan, Gujarat and Kathiawar. They are credited with successfully opposing the Arab invaders in the eighth century A. D. They are said to have founded kingdoms and we can be certain, they took part in shaping the history of the region till the times of Akbar when the illustrious Mughal annexed their kingdom to his empire.

30. Some other scholars identify the Gujars (Sanskrit Gurjar) with a tribe in Gurjistan or Georgia in Central Asia; and relate the story of their immigration in more or less the same terms as above recounted.



31. The Gujars in Abhaneri belong to Laar gotra and marry in the gotra itself, rather an uncommon phenomenon.

Rajput

32. According to the Purusha Sukta hymn, quoted above, the Rajputs originated from the "arms of the Creator". They form the fighting, land owning and ruling caste; and are believed to be the representatives of the Kshatriyas of ancient tradition. Col. Tod traces their descent from the Indo-scythian races without sound reasoning. Apparently they are among the purest descendants of the Indo-Aryan type. There is another authority which, however, maintains that origin of many of the classes dates back to the Shaka or the Kushan invasions which began about the middle of the second century B. C.; and yet another historian claims that they are descendants of the white Huns who destroyed the Gupta Empire in 480 A. D.

33. The Rajputs of village Abhaneri belong to Kalyanot gotra of the 684 gotras in which the Rajputs are divided.

Mahajan

34. Mahajan literally means a great person. The term denotes all communities engaged in trade and business. Agarwal, Khandelwal, Maheshwari and Vijayvargi are the four divisions of the Mahajans.

35. The Mahajans of Abhaneri belong to the Khandelwal section. Two of the four Mahajan families in the village follow Jainism and belong to the Swetambar sect. In addition to running the shop they cultivate fields as well.

Khati

36. The Khatis trace their origin from Vishwakarma. They are, however, said to be a composite class which includes various sections of Rajput origin. They are divided into 120 gotras. In the Vedic Age, the Khatis were given a place next only to the Brahmins. Even to this day some of them call themselves as Jangra Brahmins. The Khatis of village Abhaneri belong to Sogarawat gotra.

Nai

37. The Nais, that is barbers, form a very useful class of personal attendants. Their occupation is not confined to merely shaving of heads. Next to the Brahmins they play the most important part in the Hindu society. In Abhaneri they are called Khawas. They belong to Rajoria gotra.

Kumhar

38. The word Kumhar comes from Sanskrit Kumbhakar, maker of earthen pots or jars. The Kumhars are known as Rajputs also. In the supplementary glossary given by Sir H. Elliot, they are stated to be the offsprings of a Brahmin Kahari concubine by a Sudra male, while another authority describes them as the descendants of a Brahmin male from a Kshatriya girl. The Kumhars of Abhaneri belong to Dhoomaniya, Tasiya, Boderiya and Morwal gotras.

Mali

39. According to a well-known authority, the Malis are the Malakars or florists of the Puranas and are generally market or nursery gardeners. They are divided into two groups viz., Ban-Malis or Mor-Malis and Phool-Malis. The former were of mixed origin from the Rajputs.

40. The Mali households of Abhaneri belong to Phoolmali clan and belong to different gotras. Out of the 11 households, 3 belong to Gondaya, 4 to Assiwal and 4 to Rajoria gotras.

Koli

41. What Col. Tod observed over a hundred and fifty years ago about the Kolis is only partially true today viz. ".....although they worship all the symbols of Hindus and chiefly the terrific Mata, they scoff at all laws, human or divine, and are little superior to the brutes of the forests. To them every thing edible is lawful food; cows, buffaloes, camel, deer etc." It is accepted by all authorities that the cloth weavers throughout India were of Koli caste originally. They are said to have been illegitimately descended from a Bias Rajput and a slave girl. In the deserts of Rajputana they are "generally known under the appellation of Chohan Koli, Parihar Koli and the like." The Kolis of Abhaneri are Kabir-panthi.

Mina

42. Minas, who claim to be descendants of the Rajputs, are divided into two sections viz., Zamindar Minas and Chowkidar Minas. The former are mainly honest agriculturists while the latter, though ostensibly cultivators, were till a few years ago, considered criminals. The Minas in Abhaneri belong to the second section. They own Chhapola gotra.

Chamar

43. It is almost certain that the term Chamar is derived from Sanskrit Charmakar. They claim that they were originally Brahmins. A legend relates that seven brothers from a Brahmin household were, once upon a time, journeying and, while they were taking food, a calf happened to fall into the fire nearby and died. The youngest of them removed the carcass from the embers, and for this impure action, he was ousted from his caste on their return. His descendants, in course of time, came to form a separate caste. While one scholar, basing his arguments on some text of sage Manu, the ancient law-giver, states that they "are one-half of Brahmanical, one-fourth of Vaishya and one-fourth of Sudra descent" another one, equally learned, contends the view saying they were " a dark race and a fair Chamar being as rare as a black Brahmin". It is, under the circumstances, nearly impossible to come to any definite conclusion in the matter.

44. The Chamars are divided into 79 gotras, those of Abhaneri profess Bhalai gotra.

Bhangi

45 They are described as "the very refuge of mankind" by Col. Tod; while another eminent scholar, Sir H. Elliot, on the authority of the Puranas, saw in them the descendants of a Sudra male from a Brahmin widow. There are only two households of Bhangis in the village, and they belong to the Ghor and the Rathodi clans.

46. The Brahmins, as is to be expected, occupy the highest status in the traditional social Hindu structure in the village Abhaneri. After them come the Rajputs, the Gujars, the Mahajans, the Jains, the Khatis, the Nais, the Kumhars, the Minas, the Kolis, the Chamars and the Bhangis in that order. Brahmins, it is needless to add,

officiate as priests in all functions of the Rajputs, the Gujars, the Mahajans, the Jains, the Khatis, the Nais and the Mina communities. The Khatis, the Nais, and the Kumhars treat the communities above them in hierarchy as their patrons while those below them viz., the Mina, the Koli, the Chamar and the Bhangi as menials ministering to their wants. The higher castes, a relative term no doubt, do not take water or food touched by the last four communities; this inspite of the anti-touchability laws, passed some years ago, making the practice of untouchability a cognisable offence.

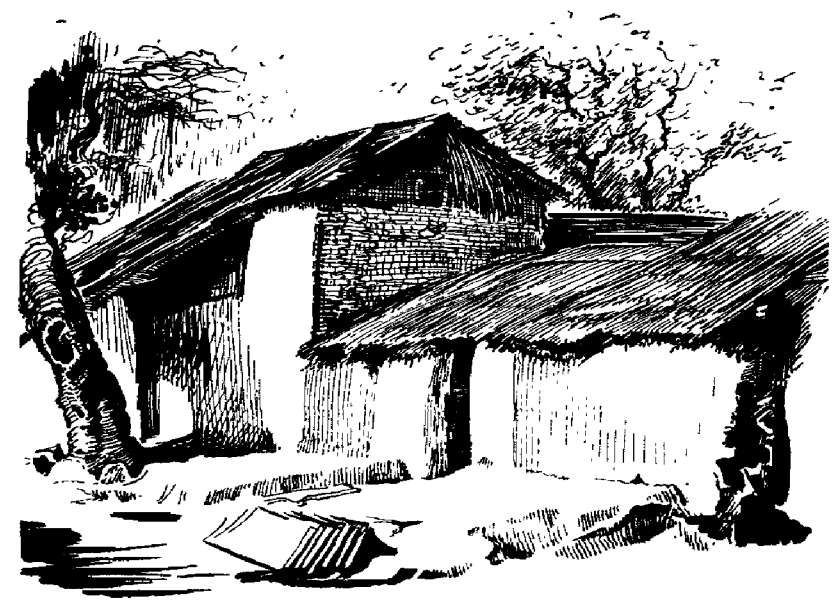
House Type

47. There are 162 houses in the village, 24 of them are pukka masonry built. The rest are unbaked mud-brick or mere mud structures with thatched roofs.

Masonry Houses : The general pattern of these houses is rectangular with a yard in the centre. The front steps lead to a barely furnished room, which, by a central door--frame, is connected to the open space behind. This yard is bounded on the remaining three sides by rooms of irregular sizes. The walls are plastered with mortar. Ceilings are made of stone slabs, the floor generally of cement or mortar. Though there are no ventilators, windows do the same work adequately. Besides, doors are high enough to let in an abundance of air and light. One of the many rooms opening into the courtyard, the *chowk*, as it is called, serves as a store-room and a sleeping room. No separate kitchen is constructed or required by the villagers when, what to speak of urinals, even latrines are absent and not considered necessary. The children excrete anywhere when they are too small, and in village lanes when they grow slightly older. For all others, men and women, young as well as old, the non abadi area is open for any use.

48. Of the 24 pukka houses, 7 are double-storeyed and belong to well-to-do people, by village standard. The size of an average room is 7 m x 2 m x 3 m. The cost of a single-storeyed structure having 4 rooms and a courtyard is Rs. 4,000 and that of a double-storeyed one is about Rs. 7,000.

Mud Houses : There are in many cases just one-room tenements with a shed in front of the door. The walls are of mud and they are dressed with cowdung-mud-straw mixture. A platform before the door acts as a *chopal* for guests to sit on. In dwellings which have more



than one or two rooms, the extra accommodation is used for sleeping or other purposes.

49. A strong log of wood *miyal* or beam is put lengthwise on the middle of two side-walls, and a number of small poles are so fastened to it and the back wall, that it covers the whole floor-space. This frame is spread over with grass, twigs and leaves; and later tiles are arranged over the whole. The entire work is carried out by the local Khati or carpenter. There are only two double-storeyed houses in the village in this category. In these double-storeyed houses, the first floor is made of wooden poles which rest securely on the walls at intervals of half a metre each. These poles are locally known as *kadipat*. Dhak leaves are spread on these poles and small bricks with mud cementing are arranged in a semicircular way so that the whole floor becomes so strong that it can bear the load intended. The floor is besmeared with the usual cowdung-mud-straw mixture. A flight of steps is constructed either outside or inside as required. As the requirements of the family increase, similar constructions at

some distances go up. The cost of constructing a one-room tenement is Rs. 200, but if another room is built on it e. g. the second floor goes up, the cost rises to Rs. 300. The third type of

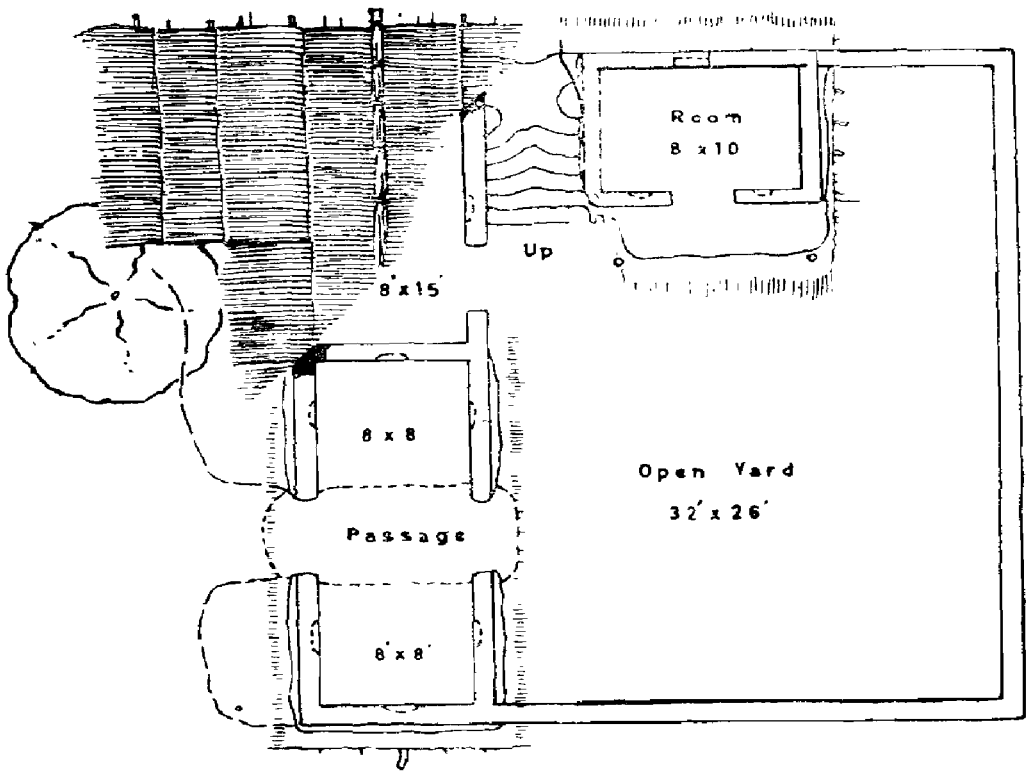


houses have bamboo-matting walls and these belong to the Gujars. The main parts of the structure are the four mud walls. Bamboo mats are used for partitioning the area into smaller apartments. These, too, have thatched roofs. There are six huts of this kind in Abhaneri.

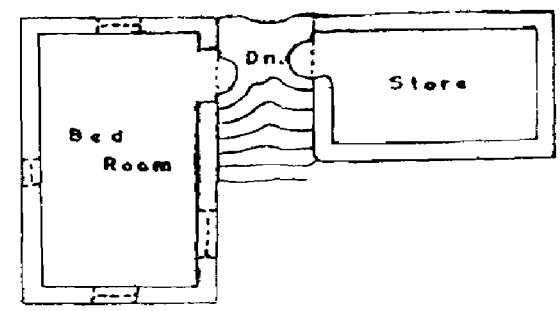
50. The masonry houses, which as we have seen before cost more, are owned by few well-to-do people. The following table attempts to show this :

Income group (annual) in Rs.	Number of families owning	
	Kutcha houses	Pukka houses
0– 500	11	–
500-1000	35	3
1000-2000	85	5
2000-3000	7	5
3000 and above	–	11

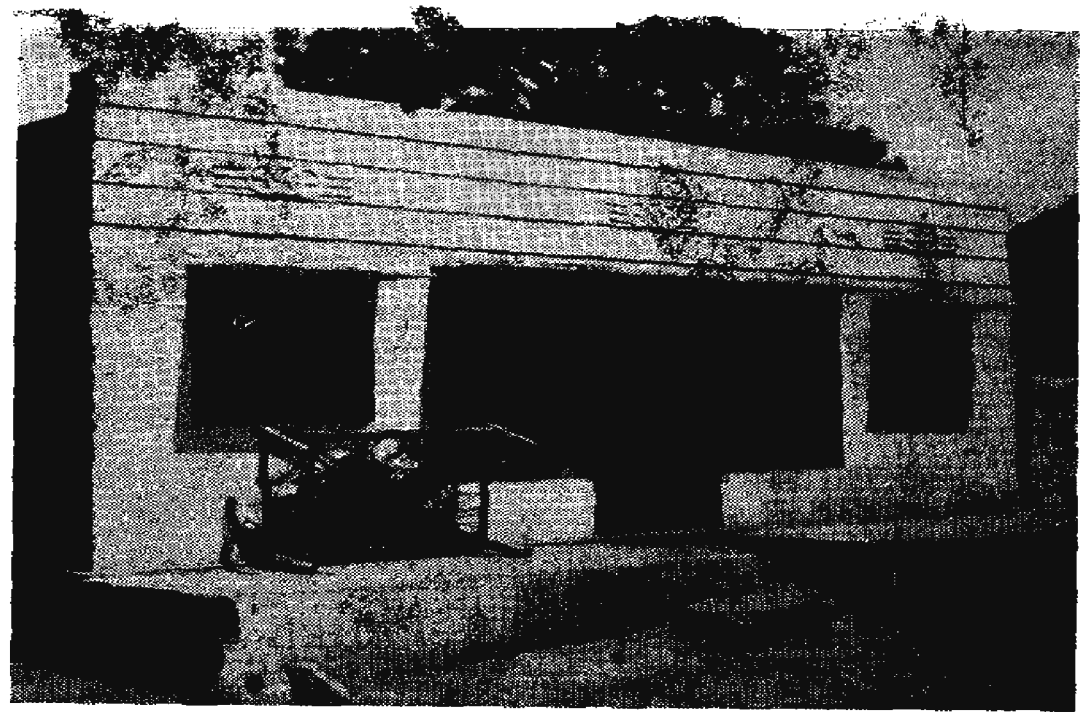
It would be seen from the above table that families in higher income-groups have pukka houses. Some well placed persons of the village own kutcha houses also which are either big in size or are double-storeyed. The plan of one such house is shown below :



GROUND FLOOR PLAN



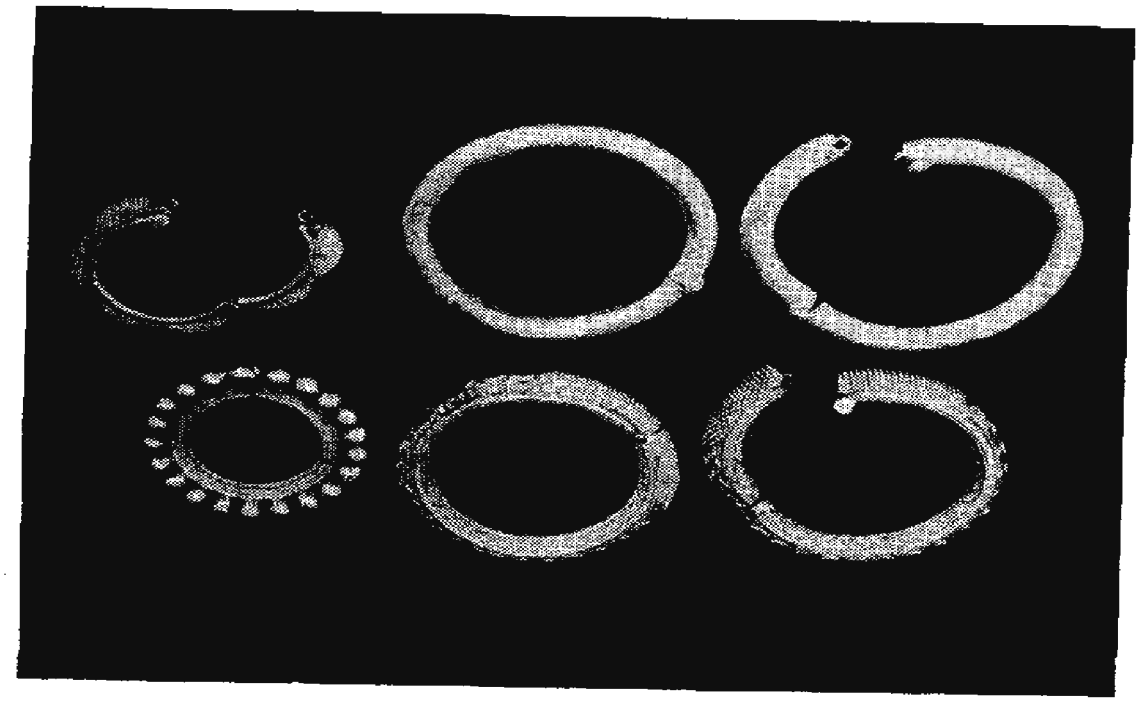
FIRST FLOOR PLAN



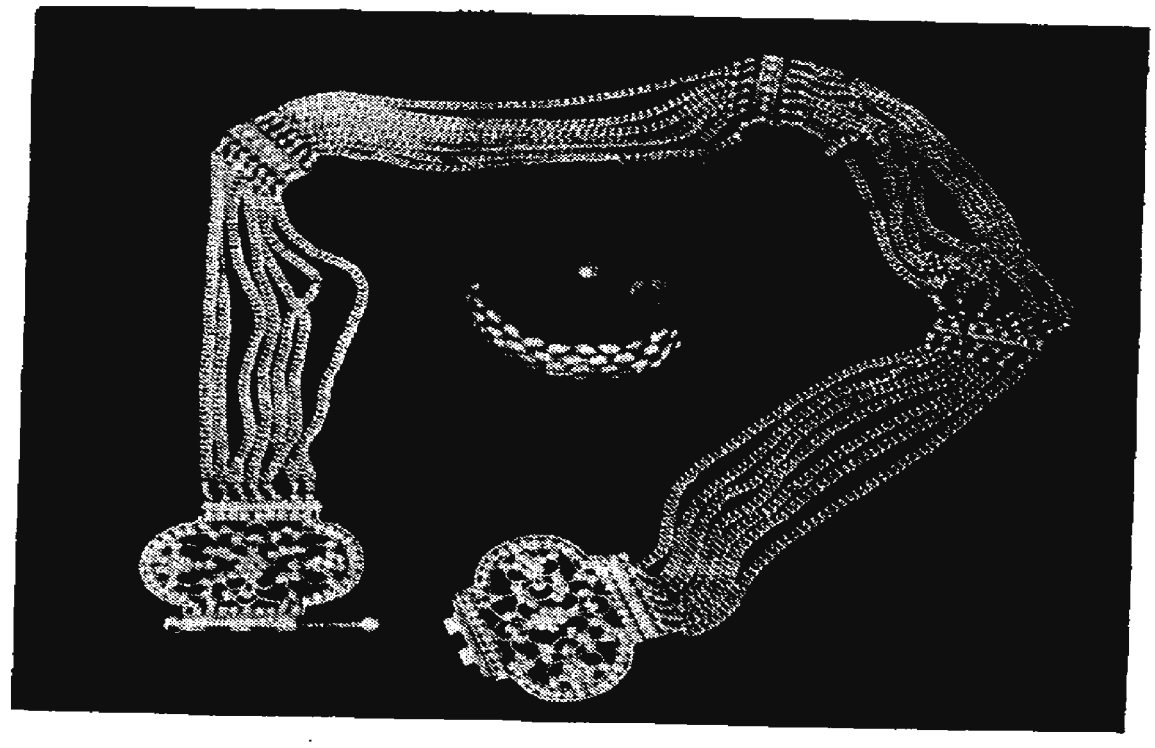
Pukka house of a Brahmin



Tattoo marks on the hand



Silver ornaments



Some other ornaments

51. The walls of some of the houses are decorated with cheap prints of various Hindu gods and goddesses, chief among them being Ganeshji, Hanumanji and Durga Mata. Some of the families also have calenders, pictures and photographs of their family members.

Housing Accommodation

52. Most of the families comprise of 4 to 6 members and live in one-room tenements. Healthy privacy is thus difficult to maintain. The whole position will be clear from the following table :

	Total No. of households	Families having				
		1 person	2 - 3 persons	4 - 6 persons	7 - 9 persons	10 persons and above
Total	161	2	32	67	39	21
1 room	66	1	26	35	4	-
2 rooms	65	1	6	25	22	11
3 rooms	16	-	-	4	10	2
4 rooms	6	-	-	-	1	5
5 rooms and over	8	-	-	3	2	3

Dress

53. The dresses of all the communities living in the village are almost look the same, there being slight variations due to the quality of the material used and the designs printed. Males put on *dhoti*, *kameej* and *safa*, the headgear. The females wear *dhoti* or *lugra*, petticoat or *ghaghara* and *kanchili* or blouse. The quality of cloth varies naturally with the financial position of the community concerned. Persons of Scheduled Castes and Tribes use garments of coloured material while others prefer them white. Saris, blouses and petticoats are used by women of the Brahmin, the Mahajan and the Rajput communities while *ghaghara*, *lugra* and *kanchili* are worn by those of the Mina, the Koli, the Chamar and the Bhangi communities. The urban fashions of the day have their impact only in so far as the dress of the school students is concerned. The boys have begun using pantaloons and bushshirts and girls-skirts, salvars and shirts. But no changes are observed among the adult and the non-school going population.

Ornaments

54. Except Kumhars, who wear silver rings in their ear-lobes, no male members wear any ornaments. The females tie *borla* on the forehead, rings with pearls or tops in the ears, *kanthi* or necklace, *timaniya*, *khungali* and chain round the neck, *bajuband* round the arms, bangles and *pohnchies* above wrists, *kanakti* above the waist, *anvala* or *nevari*, *kadi*, *santhia* and *langars* above the ankles and *bichhiyas* on the toes. The only difference is that while higher castes wear ornaments made of gold, the lower use the ones of silver and the females of the Scheduled Castes and Tribes those of baser metals and alloys.

Body Decoration

55. The village women put *sindur* a little above their forheads at hair parting and *tikki* slightly below it. These are considered sacred symbols of the married state. They put *kajal* in their eyes to make them look prominent and attractive. They also draw designs on the palms of hands and feet with myrtle *(mahendi)* to make them look beautiful.

Tattooing

56. Tattooing is popular, but women of the higher castes prefer to get only the names of their husbands tattooed on their forearms and those of the lower ones like to have floral designs in addition. Males opt out for elaborate drawings of the same and pictures of Hanumaji and Krishna on their forearms. Drawings on other parts of the body are almost absent. This is done at fairs by the professional tattooers.

Food

57. Except for five communities in the social hierarchy viz. the Rajputs, the Minas, the Chamars, the Kolis and the Bhangis, the villagers are vegetarians. There is no meat shop in Abhaneri and, in consequence the non--vegetarians take it only occasionally e. g. only on festive days when it is specially arranged for.

58. Wheat is consumed by very few villagers. The majority eat bajra, gram and barley. Gujars prefer maize. After dissolving maize-flour in butter milk, they heat it gently. The mixture is called *rabdi* after a little salt is added to it. The Gujars relish it greatly. It is a nutritious preparation.

59. People in Abhaneri make use of green and other common vegetables grown in their fields. Whenever they get an opportunity, they fetch from Bandikui potatoes and peas. They use all pulses, it is needless to add. They also take milk and curd which are available almost in all households.

60. Though food is cooked only twice viz. in the morning and the evening, the farmers eat three meals. Before going to work they have a heavy breakfast, usually of *rabdi*.

Drinks

61. Tea is very popular in Abhaneri. This, in large measure, is due to its proximity to the railway junction and market at Bandikui. There is no liquor shop in the village but those who relish it viz., the Rajputs, the Minas, the Gujars and the Chamars, secure it from Bandikui where there are licensed shops. Ordinarily the occasions are few; for the drink is costly.

62. There are no opium-eaters in the village. Tobacco consumption however, is high, for it is eaten as *zarda* with lime and smoked in *hukka* or bidis by a large number of persons. The lower castes smoke bidis. The Brahmins, the Mahajans and the Jains are teetotallers.

Household Goods

63. The pots and pans, the cots and stools and such other articles found in houses in Abhaneri are nearly the same; there being very little variety in their designs or material. The poor inhabitants have more earthen pots than the well-to-do, who have some brass and copper utensils. Articles of comfort and luxury are, moreover, to be found in their dwellings. Some of them have bedsteads, chairs, tables. The following table paints the picture adequately, we hope :

Name of Community	Number of households possessing						
	Bed Stead	Jol Chowki	Khatia	Chair	Table	Mirror	Bench
1. Brahmin	10	50	69	8	8	69	–
2. Gujar	–	–	35	–	–	35	–
3. Kumhar	–	–	16	–	–	16	–
4. Mali	–	–	11	–	–	11	–
5. Chamar	–	–	8	–	–	8	–
6. Mahajan	1	2	4	1	1	4	–
7. Nai	1	–	4	–	–	4	1
8. Rajput	–	–	3	–	–	3	–
9. Koli	–	–	3	–	–	1	–
10. Jain	1	–	2	–	–	2	–
11. Khati	1	–	2	1	1	2	–
12. Mina	–	–	2	–	–	2	–
13. Bhangi	–	–	2	–	–	1	–

This shows how the caste structure influences the material life of the inhabitants and determines the social status.

64. The community life of the village folk centres round the ceremonies attending on births, marriages and deaths.

Birth

65. The villagers of Abhaneri, as elsewhere, have never heard of the famous Malthusian doctrine and they are not expected to have realisation of the rapid increase in the population of our nation and the complex problems created by it. They do not subscribe to the official views on family planning, and much less practise them. The birth of every child is always welcome to them for they regard it as a gift from God. This probably would not have been so if there has been established in the village pre-natal and post-natal care centre under a qualified sympathetic lady doctor assisted by nurses and midwives. As it is, the deliveries are attended to by the eldest woman in the family concerned and she is assisted by some experienced woman from the Mina community who cuts the umbilical cord and performs such other ancillary tasks. The severed cord of the first child is put into an earthen ware carried to the remotest corner of the house by the uncle of the new born and buried deep so that it lies undisturbed by the beasts The concerned uncle receives a present for his labour. The umbilical cords of subsequent male and all female issues are removed by the Mina woman who attends to the deliveries.

66. Immediately after delivery, the infant is given a bath in luke-warm water and covered with a piece of cloth. It is given jaggery-water for three days and during the period the mother is fed on *ajwayan*, jaggery, pipal, pipalamool mixture. She is not given solid food upto the sixth day. In some households she is kept on milk.

67. In the night on the sixth day, god Brahma is offered worship by the women of the household including the new mother. They keep awake for the whole night singing songs in praise of the deity. Their belief is that the god writes the destiny of the child in that night. Corn-flake with jaggery mixed is offered to the deity and this marks the time from which the mother is given her normal diet.

68. On the tenth day the whole house is washed clean. Both the mother and the child are given bath after which they are dressed in new clothes. The mother puts on new bangles. She then offers prayers to the Sun god. The near ones are henceforth permitted to handle the babe and touch the mother. The period of segregation is now at an end.

69. The child is fed with the mother's milk till it is an year old, after which it is given cow's, goat's or buffalo's. When it is three, it is put on a diet of *dalia* or *khichari* or some such light food which is semi-solid. In certain cases breast feeding is continued till the birth of the next child.

70. Abortions and barrenness, which are ascribed by the villagers of Abhaneri to the wrath of an ancestor or the family deity, are considered unfortunate in the extreme. To save children in cases of habitual abortions or infant death, offerings of liquor to Bhaironji or prayers to Harshat Mata are prescribed. The soul of the wronged ancestor is thus consoled. Sometimes acts of charity are performed with the same view. The villagers of Abhaneri further believe that if a person took a vow to worship Bhaironji but failed to keep it, still births or infant deaths are most likely to take place. To ward off these misfortunes a black thread, called *dora* by the villagers, appropriately blessed by a Brahmin devotee of the deity concerned, is tied around the neck of the child.

71. The priest is now summoned for the *Namkaran* ceremony. He brings with him the horoscope prepared by him according to the time of birth of the baby intimated to him previously. He reads his predictions about the future of the child and of the family and suggests possible names for the child. The parents select one from the list and go through the simple ceremony.

72. On the fortieth day there is yet another ceremony *Jalwa poojan*, or *Kua poojan*, the worship of the water god, Varuna. The mother along with other married women in the community repairs to the village well and circumambulates it seven times. This function marks the end of all the ceremonies connected with the birth of the child and the mother is permitted to participate in all social functions and do all the household chores suitable to her station.

73. Next in chronological order is the *Jadula* ceremony in which the hair of the child are cut, by the barber, for the first time in the temple of the family deity. A feast follows the function which takes place in the first, third or the fifth year of the child. Then there is the *karn-bhedan* ceremony which is performed before the child, male as well as female, is 5 years old. It consists in piercing the ear-lobes of the baby.

74. Education of the child begins when he or she attains the age of five. The priest is called and worship is offered of the goddess of learning, Saraswati, and the aspirant is asked to write the first auspicious letter of the Devanagari alphabet on a new slate with a pencil. The priest, the *guru*, is given some *dakshina* in gift for his labour.

Sacred-thread Ceremony

75. Among the Brahmins, the Jains and the Rajputs, the sacred-thread ceremony takes place under the guidance of the priest. On the day decided upon, the boy's head is shaved off, after which he is given a bath; and turmeric paste is applied to his body. He is allowed to cover his nakedness with but a small piece of cloth. He puts on *khadau* or wooden sandals. The priest performs the *havan* i. e., sacrifice to propitiate the proper deity. He then instructs the boy as to how he should wear the *janeu* e. g. sacred-thread. The *Guru Mantra*, the holy formula in Sanskrit, is then uttered in the ears of the boy by the priest. The boy is administered *pancha gavya* i. e. he is given five cow products to purify his body and soul, of all the impurities he might be having then. He is asked to wear the *janeu* at all hours of the day and night and not to speak while urinating or answering a call of nature. The *janeu* goes over the left shoulder, and coming under the right armpit, forms a close loop. The *janeu* with three strands is worn by the unmarried while those married wear one with double that number. The *janeu* ceremony is followed by a feast at which only near relatives are invited.

Marriage

76. Marriage is one of the three very important events in the life of the village communities in India as elsewhere. Numerous girls below 21 years are married inspite of the legal prohibition. The rites are performed strictly according to age-old traditions. The widows from higher castes do not marry despite the promulgation of the widow remarriage Act. Widow remarriages in many communities are, however, common and it is called *natra* in which no ceremony as such is performed. The new would-be husband goes to the house of the widow's parents and spends a night there. The next day he returns home with his wife.

77. Divorces are not permitted, nay definitely forbidden in the higher communities, but in the lower classes it is easily granted on some well-known grounds like cruelty, impotency and venereal diseases. The approval of the caste panchayat is, however, necessary.

Engagement

78. The father of the girl who is to be married gathers all possible information about the young man whose name is proposed by some common friends. The gotra of the boy is required to be different. He must be older than the girl in age. Their horoscopes must be found to be suitable as well as the family status. If on all points the girl's father is satisfied he makes an offer to the boy's family, accepts it; and in proof thereof applies *tilak* on the forehead of the boy and makes a cash present of Rs. 5 to Rs. 21 in the presence of a few relatives and elders. This engagement is called *larka rukai*.

Betrothal

79. The date and time of the ceremony are decided in consultation with the priest. On the appointed day the girl's father accompanied by his friends and relatives goes to the house of the boy where he is received with due pomp by the boy's father. He presents some cash, a gold ring, garments, sweets and fruits to the boy. The cash varies between Rs. 51 to Rs. 1,001. *Tilak* is applied to the boy's forehead by the girl's brother and a few *mantras* are uttered by the priest. Soon after, light refreshment is served by the boy's father. This betrothal, locally *sagai*, is followed

by another ceremony called *gaud bharna* in which the boy's father presents ornaments and other gifts for the girl e. g. the would-be bride. This, in actual pratice amounts to an exchange of gifts by the parties in the presence of caste elders and others, and amounts to a solemn undertaking by the sides to solemnise the wedding.

80. The marriages in Abhaneri are performed according to the *Brahma-vivah* system. The bride's father proposes the date of marriage as per advice of the priest of the village, and sends a letter, *pili chitthi*, to the bridegroom's father proposing the date of marriage and requesting its acceptance. This date is always consented to by the bridegroom's father and he solemnly undertakes to present the bridegroom, his son, and the party at the appointed hour and day.

81. The preparation for the event thenceforth are brisk. The bridegroom's father issues invitations to his friends and relatives inviting them to participate in the celebration. The marriage party arrives at the bride's house as previously arranged. The members are profusely garlanded and served with light drinks. The bride's father and the bridegroom's father embrace each other and the former presents gifts to the latter. Other members of the visiting party are then introduced to the bride's father and they are presented with a rupee and a handkerchief. The introduction over, the bridegroom's party repairs to the rooms where arrangements are made for their lodging.

82. The *toran* ceremony is then gone through. It is performed just outside the gate of the bride's house. After the bridegroom has been garlanded by his would-be wife, he touches the *toran*, which is a decorated wooden coloured frame with some wooden sparrows shown sitting on it, after doing which he, in his turn, garlands the bride. Later he joins the other members of the party and enjoys refreshments.

83. At the appointed time the bridegroom enters the house for the solemnisation of the marriage rites and takes to the left of the bride, seated before the sacred fire under a *mandap* or canopy. The parents of the bride also squat nearby. The bridal pair first worships the deity. The bride's father then performs *Var Pooja* i. e. worshipping the bridegroom and promises to give his daughter as a *dan* e. g. gift to the bridegroom. The fire is then lighted and butter etc. are poured into it. The couple goes round the holy fire four times. In the first three rounds the bride leads the bridegroom. Upto this stage the bride belongs to her father but after the fourth round in which the bridegroom takes the lead she is transferred to the care of the bridegroom. The couple is then led outside the house where the bride goes thrice round the bridegroom standing in front of the house. They later return to the canopy and resume their seats.

84. In the *Shakhachar* ceremony, which follows some time later, the pedigrees of the bride and the bridegroom are loudly read out for the information af all concerned. The seven vows of the bride and the four of the bridegroom are recited by the officiating priest after whose acceptance the bride and the bridegroom exchange their places. Lastly the girl's left hand is joined to the boy's right hand with a kerchief. This is known as *hathleva* ceremony. After chanting appropriate *mantras* and invoking the blessings of gods, their hands are untied.

85. The next day the bridegroom is invited to a breakfast and presented with some gifts by the bride's father. The newly-wed sit under the canopy. The bride offers worship to goddess Parvati. This is followed by *palangchar* ceremony in which the couple is seated on the bed-stead. Some recreational activities like *kankan-chhor*, *jua-jui* are there gone through which are a great source of amusement. The bridegroom is allowed to use one hand only against her two. In this ceremony the bridal pair puts on dresses presented by their respective fathers-in-law, and the relatives of the bride move round the bed-stead and shower some barley grains on the pair. This is known as *dhanbuwai*. All the gifts made to the newly wed and the relatives of the bridegroom are then collected over to the bridegroom's father.

86 The same night, a grand dinner called *badhar*, is arranged at which poems are recited and songs are sung. There is some music too for

which prizes are given to the best performers. The members of the visiting party are then given the last gifts with a coconut each by the bride's father. After all the presents are gathered the marriage party leaves the place, the bride's house and village or town, by the first train, bus or carts. This parting is painful for the bride and, though grown-up somehow control their feelings, the young ones and children shed tears for their departing dear one.

87. It should be noted here that all the above ceremonies are a part of the *Brahma-Vivah*, the accepted form of the traditional Hindu marriage.

Death

88. The third and the last event in the life of an individual is death, and the ceremonies attending on it, the obsequies, will now be recounted. When a person's end is thought to be not far off, he or she is taken down from the cot and laid on a mat or on bare ground. The spot is coated with the usual mud-cowdung mixture. A few *slokas* from the holy Geeta and the Ramayan are recited, and a few drops of Gangajal e.g. stored water of the Ganges and a Tulsi leaf are put in the person's mouth, who is also requested to express his last wish. It is complied with as far as possible immediately. On behalf of the dying, the Brahmins are given some *dakshina* and the poor some alms. Having done this the whole household awaits the final end.

89. As soon as death overtakes the individual, all those assembled start weeping. The clothes are removed from the dead body and if it is a male it is given a hurried bath and his loins and head are covered with some pieces of cloth. *Tilak* is applied to his forehead. If the individual is a female, her clothes too are removed. She is given a bath and then dressed in new clothes. If she is a woman survived by her husband, *kumkum*, the saffron powder, and *tikki* are applied to her forehead. A small piece of gold is put into her mouth If, however, she is a widow she is dressed in white garments.

90. In the meanwhile a bier is got ready. It is made of two long poles about 2½ m in length and about five small ones, about a metre long. When ready, the bier resembles an ordinary ladder with five rungs. This is covered with hay and spread over with a white sheet of cloth. The dead body is laid over it, its head facing the north, and after covering the whole with the shroud it is secured firmly to the frame with pieces of jute strings.

91. The deceased's clean-shaven sons or, in their absence, near relatives are the first to lift the bier to their shoulders. After some time others take their places; and thus the procession reaches the cremation ground. A pyre is soon made stacking the logs of wood already arranged for; and the bier with the body is mounted on it. The strings are untied and the bier material, i. e. the poles or bamboos, the shroud etc., is handed over to the crematorium sweeper. Some more heavy logs of wood are then put on the chest of the corpse if it is of a male, and on the waist if of a female. Cowdung cakes are thrust in gaps between logs of wood forming the pyre. When the whole is got ready, the sons, the near relatives in their absence, apply fire to it.

92. After the body is half burnt the eldest son of the deceased ties a coconut to a long pole, puts in some butter in the coconut shell and strikes the skull of the deceased's half-burnt body. Butter is thus split out. After waiting for some time, that is, when those present are satisfied that the body is reduced to ashes, the people bathe in the river and return home.

93. On the third day the relatives and friends again go to the burning ground. They lit a small fire on the spot and leave a small *handiya*, an earthen pitcher, full of rice there. They then gather the ashes and the pieces of bones found there. They are later taken by some relative to Soron or Haridwar, places of pilgrimage on the Ganges, and consigned to the holy waters there. On the tenth, the eleventh and the twelfth day the eldest son of the deceased offers the *pindas*. This rite is known as *Sapindi shradh*. Soon after this rite, the death feast, locally known as Gangoj, is given to the members of the community.

94. All deceased children below 27 months and all persons dying of small pox and snake bite are buried near the cremation ground.

CHAPTER III

ECONOMY

Economic Resources

The main economic resources of the communities residing in the village are land, forest and livestock. The total land is 1,158 acres (2,963 bighas). The detailed classification of land is as follows :

1.	Culturable land (Irrigated)	143 acres
2.	Culturable land (Unirrigated)	459 ,,
3.	Current fallow land (*parat*)	31 ,,
4.	Pasture and forest land	228 ,,
5.	Waste land (*banjar*)	70 ,,
6.	Abadi land	3 ,,
7.	Unculturable land	224 ,,
	Total	1,158 Acres

Forest is provided in 228 acres, but it is not well developed and does not add much to the village economy.

96. Livestock is the next important source of economy. There is no special establishment engaged in animal husbandry, but most of the families keep cattle which contributes to the economy of the households. The total number of cattle is 587. The following table will show the type of cattle and their number in the village :

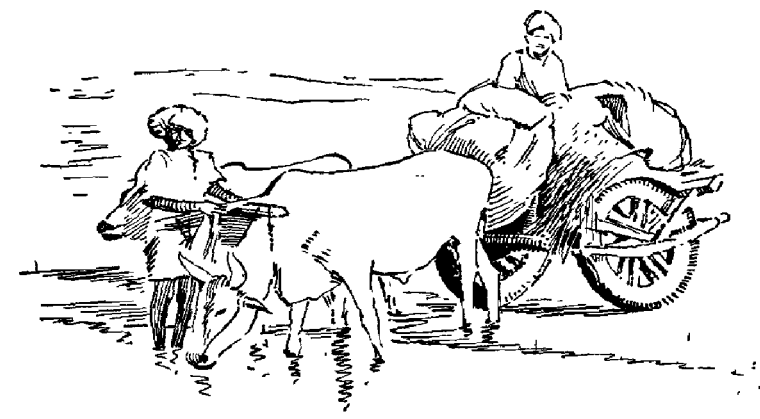
1.	Cows	65
2.	She-Buffaloes	59
3.	He-Buffaloes	23
4.	Sheep	155
5.	Bullocks	194
6.	Camels	6
7.	Goats	85
	Total	587

Factors Influencing Economic Life

97. The Brahmin families were the first to settle in this village. One family was granted Muafi of 169 bighas of land by Sawai Ramsinghji. According to the terms of the grant, the head of the household was required to worship Harshat Mata and enjoy the usufruct. He was not required to pay any land revenue. The other families in the village came to the village later on and they were required to pay land revenue to the State. With the introduction of land reforms and the enforcement of Jagirs and Muafies Resumption Act, the Muafi was resumed after payment of compensation and the muafidar was conferred *khatedari* rights on the land which was found in his possession and was self-cultivated. On the promulgation of the Rajasthan Tenancy Act and the Land Revenue Act, the cultivators who had been tilling land themselves were granted *khatedari* rights. Due to increase in population, there is a heavy pressure on land but the current fallow land (31 acres) and uncultivable land (224 acres) can not be brought under plough as the soil has been washed away by rain water. Had the people not adopted soil conservation methods, the entire land of the village would have been ruined. Further, no new industry has been set up in the village and no improvement has been made in the means of communication. There has been no expansion of irrigational facilities. From 1st October, 1952, the State has provided credit facilities for establishing Co-operative Societies in the village but the villagers have not utilised these facilities and still depend on money-lenders in the village.

98. According to the 1951 Census figures, the number of cultivators was 374 while according to 1961 Census the number is 403. The increase is due to the general increase in population and the pressure on land. In 1951 the number of agricultural labourers was 37 while in 1961 Census it is 33, the reduction in number being due to some females have stopped working as labourers. More families have purchased land and instead of working in other's fields the females work in their own. In 1951 the persons engaged in production were 17 which is the same in 1961 except that the

number of males has increased and that of the females decreased. In others in 1951 the number was 155 but in 1961 it is 96, the reason of the decrease was that the females had left working in such services. In others are included employment in trade & commerce and Government service. The number of women workers in Commerce & Business has decreased due to the fact that the scope of the activities under Trade & Commerce has been much reduced because of the increasing contacts of the villagers with Bandikui town. The services of women are, therefore, not required and they perform their household duties only. People go to Bandikui on cycles. Bullock-carts are used for transportation of goods from and to Bandikui and also as a mode of conveyance. The



following table will bring out the correct position :

	Occupation	1951 Census			1961 Census		
		Males	Females	Total	Males	Females	Total
1.	Cultivators	202	172	374	217	186	403
2.	Agr. Labourers	19	18	37	23	10	33
3.	Production other than cultivation	8	9	17	15	2	17
4.	Others	79	76	155	60	36	96
	Total	308	275	583	315	234	549

Ownership of Economic Resources

99. The State is the owner of the land but *khatedari* (occupancy) rights have been conferred on the people. The *khatedari* rights are transferable by exchange, sale, gift or mortgage, and heritable according to revenue laws. There is no intermediary between the State and the cultivators now. The average holdings of 69 households of Brahmin community is 15 bighas, of 35 households of Gujars 12 bighas, and of 4 households of Mahajans only 14 bighas. It is only the Mina community which has 65 bighas of land per family. The rest of the communities own land from 1 to 7 bighas. The following table will show the distribution of land community-wise :

	Name of the Community	Number of Households	Land owned (in bighas)	Average holding (in bighas)	Total Population	Per Capita land (in bighas)
1.	Brahmin	69	1076	15	448	2.00
2.	Gujar	35	449	12	199	2.00
3.	Kumhar	16	34	2	72	0.48
4.	Mali	11	78	7	67	1.00
5.	Chamar	8	41	5	59	0.70
6.	Mahajan	4	56	14	26	2.00
7.	Nai	4	4	1	18	0.22
8.	Rajput	3	21	7	17	1.00
9.	Koli	3	-	-	14	-
10.	Jain	2	2	1	18	0.11
11.	Khati	2	8	4	10	0.80
12.	Mina	2	131	65	38	3.00
13.	Bhangi	2	30	15	19	1.00

There are only 31 acres of current fallow land and 224 acres of uncultivable land which can be brought under plough by the efforts of the State Government. This land is full of ravines and the soil has been washed away. The holdings of the people except that of the Mina community, are uneconomic and they are very anxious to own more land.

100. The State is the owner of the forest which occupies 224 acres. The same area is also used as pasture-land in the village. People send their cattle for grazing in this area free of charge. They are also permitted to use wood available in the area for agricultural purposes such as making plough and other implements. They are allowed to collect dry wood from the forest for fuel free of charge. They are, however, not permitted to fell green trees.

101. The next economic source is livestock. There are 194 bullocks. They are used for ploughing, irrigation and conveyance. Only few households have their own bullocks. 6 camels are owned by Brahmins, Gujars and Mahajans. 65 cows and 82 buffaloes are maintained by Brahmins, Gujars, Mahajans, Jains, Malis, Khatis, Nais, Kolis, Kumhars and Rajputs. 155 sheep are maintained by Brahmins, Gujars, Malis, Khatis, Bhangis, Nais, Kolis, Chamars and Rajputs. 85 goats are maintained by Gujars, Jains, Malis, Bhangis, Nais, Chamars, Rajputs and Minas. They keep them for utilising their milk product The following table makes the position clear :

	Name of the Community	No. of Households	Cow	Buffalo	Sheep	Bullock	Camel	Goat
1.	Brahmin	69	25	22	46	70	3	–
2.	Gujar	35	20	18	39	55	2	44
3.	Kumhar	16	–	4	–	5	–	–
4.	Mali	11	1	2	22	30	–	12
5.	Chamar	8	–	–	4	4	–	8
6.	Mahajan	4	6	7	–	4	1	–
7.	Nai	4	–	4	12	2	–	8
8.	Rajput	3	10	10	10	6	–	3
9.	Koli	3	–	8	6	–	–	–
10.	Jain	2	3	3	–	2	–	4
11.	Khati	2	–	4	12	6	–	–
12.	Mina	2	–	–	–	10	–	2
13.	Bhangi	2	–	–	4	–	–	4
	Total	161	65	82	155	194	6	85

Statistical Data regarding Primary and Subsidiary Occupation

102. During the survey of this village, statistical data was collected regarding primary and subsidiary occupations. Out of the 161 households, 88 are Cultivators, 56 are Agricultural Labourers, 5 are traders and 12 follow Village Industries. That occupation has been regarded as a primary occupation in which a household devotes most of its time. It was also found that the agricultural holdings are uneconomic and villagers supplement their income by taking recourse to subsidiary occupations viz., agricultural labour, animal husbandry etc. Animal Husbandry is an important subsidiary occupation which can contribute much to the financial position of the households. There is a need to train the village people in modern techniques of this important occupation of animal husbandry. 95 households have been working as Agricultural Labourers and 30 as Cultivators, in subsidiary occupation. An occupation was regarded as subsidiary if the household was found devoting less time to it as compared to some other occupation. The following table will show the number of households engaged in primary and subsidiary occupations community-wise :

Name of the Community	Number of households in Primary occupation				No. of households in Subsidiary occupation		
	Cultivation	Agricultural Labour	Trade & Commerce	Industry	Agricultural Labour	Cultivation	Animal Husbandry
1. Brahmin	46	23	–	–	46	4	60
2. Gujar	32	3	–	–	32	3	30
3. Kumhar	–	6	–	10	10	2	–
4. Mali	5	6	–	–	5	6	–
5. Chamar	2	6	–	–	2	6	1
6. Mahajan	1	–	3	–	–	3	–
7. Nai	–	4	–	–	–	1	–
8. Rajput	–	3	–	–	–	1	2
9. Koli	–	3	–	–	–	–	–
10. Jain	–	–	2	–	–	2	–
11. Khati	–	–	–	2	–	1	–
12. Mina	2	–	–	–	–	–	–
13. Bhangi	–	2	–	–	–	1	–

It is clear from this table that most of the households are engaged in Cultivation. The next main occupation is Agricultural Labour. Only 5 have been working in Trade and Commerce and 12 in Village Industries. There is a marked increase in the number of households working in Cultivation and Agricultural Labour. There is no change in Commerce and Industry. The Mahajans, the Jains, the Khatis and the Kumhars engaged in traditional occupations in the past, still continue to do the same. Due to the recent increase in the prices of food products, and cash crops, people have been giving priority to Agriculture. Even the households engaged in Commerce and Industry have taken up Cultivation as one of their subsidiary occupations.

Agriculture

103. People are fully conscious of the importance given to agriculture. They are interested in intensive cultivation and are very anxious to increase production by the use of chemical fertilizers, and improved tools and equipment, but due to the absence of irrigational facilities, they are not in a position to achieve the object.

104. Agricultural operations are performed throughout the year. They can be conveniently dealt with under two convenient heads viz., (1) *Kharif (2) Rabi*. The *Kharif* operations commence after 15th June every year. Agriculturists become busy soon after in giving compost manure to their fields and plough them. They remove unwanted growth from the fields and make them ready for sowing after levelling the soil. They anxiously wait for the rain and as soon as they have the first shower they take the earliest opportunity to sow *Kharif* crops. The sowing season lasts up to the end of July. Maize, Bajra, and pulses are the most important *Kharif* crops. They require little water and sandy loamy soil is most suitable for these crops. In August, they are busy in weeding out extra growth from the plants. In September, they have leisure and in October they are busy reaping the harvest. In November they prepare their fields for the *Rabi* crop. They plough their fields deep thrice, and level the soil and commence *Rabi* sowing by the end of November. Most of the *Rabi* crops, specially wheat and barley, depend upon irrigation facilities. Gram requires very little water and it can be sown even in unirrigated area. In December and January the farmers are busy in weeding out extra growth. February is their leisure period and in March they are again busy in reaping the *Rabi* harvest. In April they are busy in thrashing the grain and marketing the produce. From lst May to 15th June, they have leisure but during this period, they are busy in social ceremonies and marketing. It can thus be said that if an agriculturist has sufficient land with proper irrigation facilities he keeps busy from 16th June to the end of April next year i.e. for $10\frac{1}{2}$ months but actually it is not so in this village. There are few farmers who have irrigation facilities and most of the villagers are idle for six months in a year.

105. Two crops are grown in the village viz., (1) *Kharif* and the *Rabi*. The following table will show the nature of produce, yield per acre and the extent of land under each type of produce :

Sl. No.	Name of the Crop	Area in Acres (Irrigated)	Yield per acre (In mds.)	Area in acres (unirrigated)	Yield per acre (In mds.)	Total Area in acres
	Kharif Crops					
1.	Maize	–	–	4	3	4
2.	Bajra	–	–	138	2½	138
3.	Moth	–	–	64	2	64
4.	Bajra-Moth	–	–	46	2	46
5.	Moong	–	–	8	2	8
6.	Arhar	–	–	12	3	12
7.	Green fodder	–	–	3	–	3
8.	Gawar	–	–	11	3½	11
9.	Til-seed	–	–	5	2	5
10.	Tobacco	2	4	–	–	2
	Rabi Crops					
1.	Wheat	32	10	5	5	37
2.	Barley	62	8	2	4	64
3.	Gram	6	8	149	4	155
4.	Bejarh	26	8	11	4	37
5.	Jeera	8	4	–	–	8
6.	Gajar	8	20	–	–	8

Farming Practices

106. 85 percent of the population in village Abhaneri is engaged in agriculture according to the age long experience and customs handed down from father to son. They have realised the importance of deep and repeated ploughings. Formerly they used to plough fields meant for wheat only once but now they do it thrice. They have also taken up rotation of crops to increase productivity of the soil. They were sowing all *Kharif* and *Rabi* crops except wheat by broadcasting method but now they have adopted line sowing for maize and gram. They are fully aware that better seed, good manure and fertilizers, improved agricultural implements and adoption of modern farming practices result in increased production. They have, however, not fully adopted them.

Tools and Equipment

107. The cultivators are still using the same old tools and equipment. The traditional plough has not undergone any change. At the time of ploughing, the iron blade of the plough goes deep in the soil and serves as a turner. If the cuitivator wants to give more pressure for deep ploughing he rides on the plough. If the soil is hard and his bullocks are unable to pull the plough, the cultivator lifts the plough up to let the iron blade come out of the soil, and again puts it down. The plough is made of Babool wood and is manufactured by the local carpenter. The iron blade is purchased from blacksmiths at Bandikui. The cost of the plough is about Rs. 30. Cultivators are aware of the new types of plough introduced by the Development Department but they still use the old ones. For sowing seeds the cultivator uses a hollow bamboo with a funnel at top, locally known as *beejna* which is fitted on the plough. The villagers are aware of the seed drills. This small implement serves their purpose well and can be locally prepared at a cost of Rs. 3. The cultivator also uses the plank of wood *pateela* which is one and a half metres long and half a metre broad for levelling the soil before sowing. It can be prepared by the local carpenter at the price of Rs. 5. The weeding is done by small implements made of iron called *khurpi*. This is also brought by the labourer to the field. It costs Re. 1. The weeding is generally done by women. The crop is harvested with the sickle. The grain is thrashed by driving bullocks round and round over the grain collected on the thrashing

ground. The chaff is separated from the corn by letting it fall from a height of about 2 metres from a basket in the direction of the wind. The cultivator himself does this job.

108. No new technique has been adopted by the agriculturists. They are still sticking to the old methods. All the members of the households take part in agricultural operations. They, however, employ agricultural labourers at the time of weeding and harvesting.

Expenditure

109. The cultivator is required to incur the following non-recurring expenditure in the first year when he takes up agricultural operations :

Name of Articles	Cost
1. Plough	Rs. 30.00
2. Plank *(patela)*	Rs. 5.00
3. *Beejna*	Rs. 3.00
4. *Khurpi*	Rs. 1.00
5. Sickle	Rs. 1.50
6. Basket *(Tasla)*	Rs. 0.50
7. *Charas*	Rs. 30.00
8. Pair of bullocks	Rs. 500.00
9. Yoke	Rs. 5.00
10. Pair of *Jot*	Rs. 2.00
Total	Rs. 578.00

110. The bullocks are available on hire hence the initial non-recurring expenditure is only Rs.78. In the following years he has to change items 6 and 10. The rest can be repaired for about Rs. 10.

111. As regards recurring expenditure the cultivator has to incur it on compost manure and seed. The quantity of seed for the *kharif* crop is less than the quantity required for the *rabi* crops. The recurring expenditure is not more than Rs. 5 per acre. The source of finance is the village money-lender. They have not been taking loans from the Co-operative Department. The only reason of not utilising Co-operative loan is that people get it conveniently from the money-lender. The money-lender does not charge cash for the seed but realises six times the quantity later.

Utilisation of produce

112. The food crops are utilised by the household for its consumption and the surplus if any is sold at Bandikui. There is little accommodation in the houses to store surplus produce hence they carry it to Bandikui soon after completion of agricultural operations.

Irrigation

113. There are only 17 irrigation wells. The irrigated area is 144 acres. Water is drawn from the wells by *charas*, which costs Rs.30. The pair of bullocks and the construction of the well mean another Rs. 2,500. Due to financial difficulties most of the cultivators cannot think of irrigation by well.

Animal Husbandry

114. Animal Husbandry plays an important role in the development of the economy of Abhaneri. The number of cattle in the village is 587. People have been rearing cows, buffaloes, sheep, bullocks, camels and goats. They have been keeping animals to satisfy their day to day needs, but not as commercial establishments. They are fully aware of the Key Village Scheme and the artificial insemination centres but they do not work to improve their breed. A cow yields milk at the rate of 4 kg per day and a she-buffalo 5 kg per day. They are satisfied with whatever yield they receive. They do not even go to the Veterinary Hospital at Bandikui to get their sick animals treated. They do not take preventive measures against diseases of the cattle. They still tackle the diseases in the traditional way. For instance if a she-buffalo suffers from indigestion, the villagers give her buttermilk *(matha)* with salt and if it has fever and goes dry in consequence, they give its urine with sugar. They provide straws of maize, bajra *(karbi)* and hay to milch animals and do not believe in giving them green fodder to increase milk production. They think in terms of increase in the area of pasture-land but never think of increasing average milk production in it. If they do not allow their cattle to graze in the pasture land during rainy season and allow the grass to grow and develop, the fodder will be

sufficient for eight months. If they plough the pasture land, sow grass seeds and keep it closed for some time, the production will tremendously increase. They desire to feed the cattle in the pasture land but do not care to undertake any work to increase the output of grass. Due to their apathy the quality of grass has deteriorated and the cattle move here and there but get very little to eat. Cattle are not well-fed. They pay little attention to the development of the live-stock and are unaware of the new techniques. Their produce is mostly utilised for the consumption of the households, and surplus milk is utilised for making ghee which is sold to the other families in the village or to shopkeepers at Bandikui. Brahmins and Gujars have been maintaining 45 cows, 40 buffaloes, 125 bullocks, 5 camels and 44 goats. They are aware of the dairy schemes which have been sanctioned by the Government and the grant-in-aid and the loans which are given by the State Government to persons wishing to pursue them. None of them, however, is prepared to work out the schemes. Their plea is that they are maintaining the present number with great difficulty and they do not wish to increase the number of animals. It is true that they have small holdings in the village; but 228 acres of pasture and 224 acres of unculturable land can be utilised for rearing of cattle. Animal Husbandry is the only means to supplement their income as the land is limited and the pressure on land can be reduced only by shifting burden to Animal Husbandry. The wool is removed from the sheep in the months of Chaitra (March-April) and Ashvin (September-October). Members of Khatik community visit the village from Bandikui, Sikandra, and Dausa and purchase the wool from the villagers. The price of wool is fixed in terms of the wool of hundred sheep. The wool of hundred sheep costs about Rs. 400.

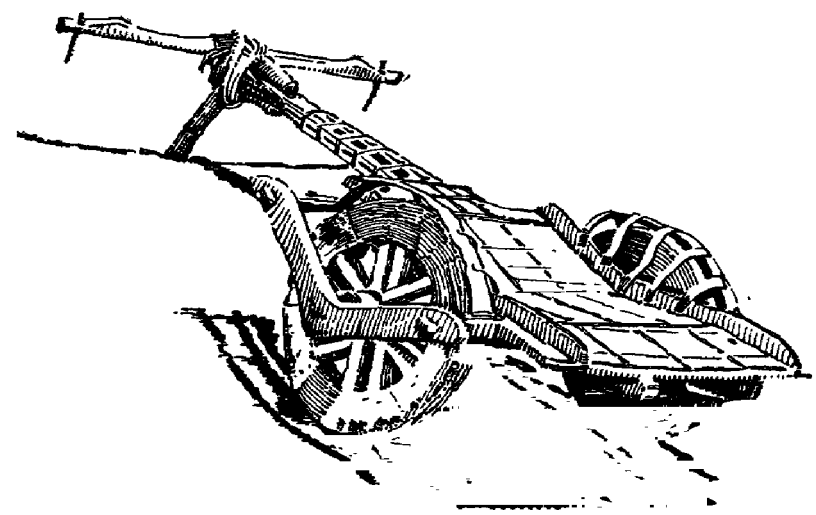
Forest

115. Forest is not worth much. The uncultivable land which comes under the head forest is used as pastures. Poor quality of grass grows therein and it is used as fodder during rainy season. The forest is neither reserved nor protected. It is free to the villagers and no money is charged as *puchhi*. It was under the control of the tehsil authorities previously, but since 8th June, 1961, it is transferred to the Panchayat.

116. Under conditions related above, there is no surplus produce. People are aware of the scheme for development of village forest by the State, but during the past ten years they have not taken advantage of them. There is shortage of fuel-wood in the village which is met by burning cowdung cakes. They know that compost can be prepared from the cowdung and that it is very helpful in increasing productivity of the soil but they have not changed their old habits. They do not take any steps to improve their village forest.

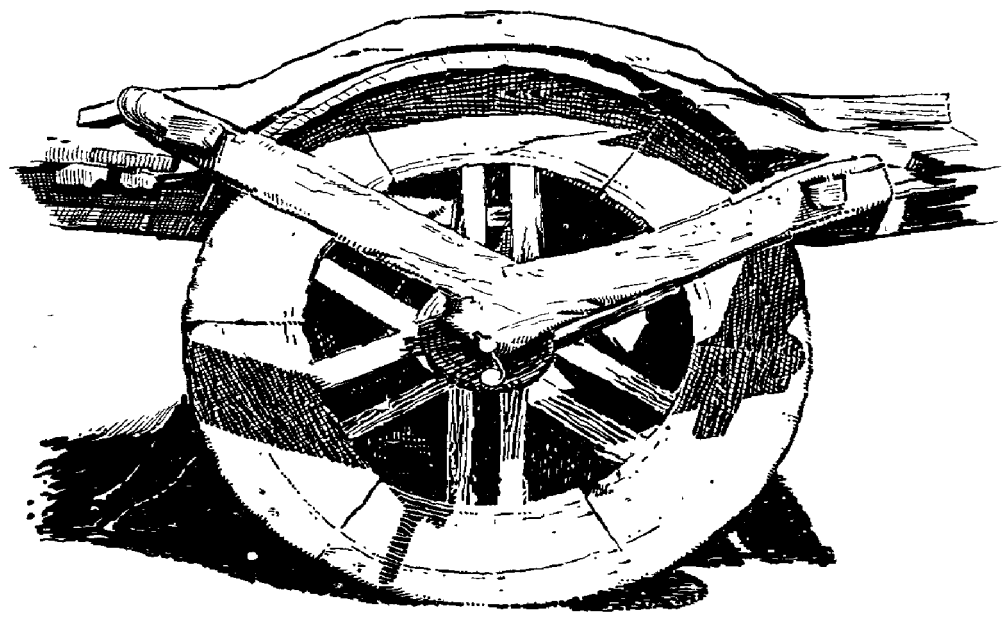
Village Industry

117. Carpentry and pottery are the only industries in the village. Two households are engaged in carpentry, one of which supplements its income by agriculture. They procure some raw material from the village forest and the rest from Bandikui. There are 15 carts and 2 *behlis* in the



village. The cost of the cart is Rs.300 and that of a *behli* Rs.1,000. The Khati rarely gets an order for preparing new *behlis* as only few can afford to invest that amount. At the same time even the demand is not much as few cultivators transport surplus produce to the market at Bandikui. The

Khati is generally busy in repairing or making agricultural implements, cots, doors and windows. He demands cash for articles made by him. He uses traditional tools which do not cost more than Rs.100 in all. The Khati produces on an average only about 8 ploughs and repairs about 8 to 10

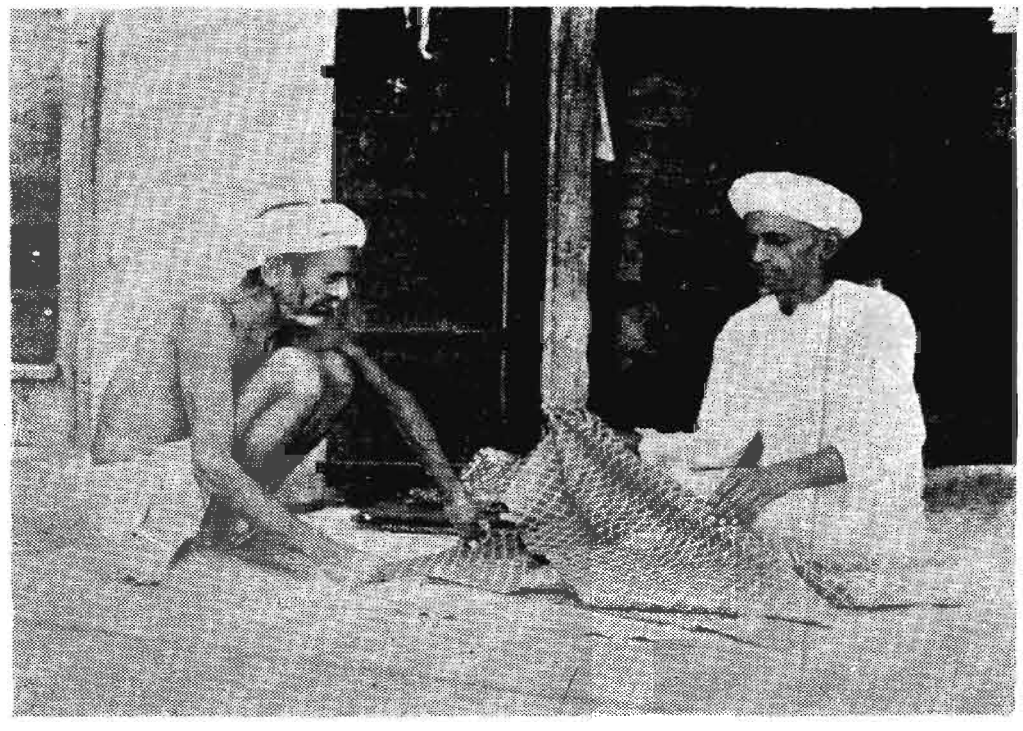


carts and one or two *behlis* in a year. Thus the approximate value of his output does not exceed Rs.700. Their skill is traditional and passes on from father to son. Khatis are aware of the Carpentry Training-cum-Production Centre opened by the State at Bandikui, and the stipend given to the entrants, but they care not or cannot send their children outside the village.

118. Another industry in the village is pottery. The number of households is 16 but only 10 have been doing the work of potter as a primary occupation and do agricultural labour as subsidiary occupation. They have been making earthen pots. Clay is collected locally. The equipment consists of a stone-wheel *(chak)* with a central pin and a rod to revolve it on the latter. It requires technical skill and high craftsmanship to prepare clay and mould it in the form of a pot with the help of hands. The profession being hereditary, sons learn the art from their fathers. The ladies of the household render active assistance in preparing clay and painting pots. The pots are baked in fire (*awa*). The potters have not introduced any new designs. The expenditure in production is meagre and there is no financial problem. They moreover supply the ware to the different communities of the village and they get adequate return in the form of grain, clothes, cash and food. They do not work in rainy season, though their articles are ready before Diwali festival. They prepare entire stock once in winter and twice in summer season. The average annual output of a Kumhar household is not worth more than Rs. 500.

Trade & Commerce

119. 3 Mahajan and 2 Jain households have been doing this occcupation. One Mahajan deals in cloth. He keeps different varieties of cloth according to the choice of the people and sells them on cash as well as gives on loan. The rest of the households have been maintaining individual shops which deal in miscellaneous articles of merchandise as bajra, maize, wheat flour, pulses, salt, chillis, tea, sugar, matchbox, cigarettes, bidis, kerosine, til-oil, soaps etc. They do not keep huge stock. They purchase food grains and pulses locally at the time of harvest and rest of the articles are



The cloth merchant



Mali women selling the vegetables



The potter at work

obtained from Bandikui. They sell them for cash or loan. They recover loans immediately after harvest. They have been doing money-lending business for generations and the rate of interest varies from Rs. 12 to Rs. 24 percent per annum. The purpose of the loan goes a long way in determining the rate. Higher rate of interest is charged if borrower needs money for arranging a death feast or performing a marriage but lower rate if the money is borrowed for purchasing some agricultural implements or seeds. For the latter purpose loans are available from the Panchayat Samiti also. They still use old weights and have not adopted new weights and measures. They are aware that the Weights and Measures Act has been passed, but there is no agency in the village to enforce the use of new weights and measures. That is why they use old weights and measures.

Other occupations

120. Though the primary occupation of 56 households is given as agricultural labour, 95 have agricultural labour as subsidiary occupation. Hired labour is employed for weeding and harvesting in August, September, November, December and March every year. Their work season is of 5 months. A male earns Rs. 2 per day, a female Rs. 1.50 and a child between 5 and 12 years of age, 0.50 Paise. The other source of employment is Government service. Some of the villagers are also employed in the Railway establishment at Bandikui.

Indebtedness

121. The problem of indebtedness is acute in this village. 100 out of 161 households, as will be seen from the following table, are in debt:

Monthly Income Group	Total No. of Households	Number of Households in debt	Percentage of Col. 3 to Col. 2	Average indebtedness (in Rupees)
Rs. 20 & below	8	1	12½	500.00
Rs. 20 - 30	7	6	85	833.33
Rs. 30 - 40	22	13	60	900.00
Rs. 40 - 60	26	20	77	869.23
Rs. 60 - 80	36	24	66	1130.00
Rs. 80 - 100	55	30	55	1736.00
Rs. 100 & above	161	100	62	2558.00
Total				1627.50

The highest percentage, it will be noted, is in the income group of Rs. 20-30 and 30-40. Average indebtedness for households is highest in the income group of Rs. 100 and above.

122. The following table shows the different purposes for which loans are taken and some other details :

Purpose of loan	Amount of debt	Average for families in debt.	Percentage of debt to total debt
(a) House construction	8,000	2,666.66	5
(b) Marriage	35,850	1,185.00	20
(c) Funeral(Death)	40,900	1,573.00	25
(d) Ordinary wants	10,600	706.66	8
(e) Cultivation	67,400	2,092.00	42

123. Loans are advanced by 3 Mahajan and 2 Jain households who have traditional or heriditary patrons and clients. They advance loan in cash as well as in kind. Seed is advanced as loan in kind and the borrower has to return as reported already six times the quantity obtained. The loan for agricultural implements is advanced for a season and the borrower is required to pay immediately after the harvest is gathered. If the borrower fails to pay the sum in time, compound interest is charged in all cases except seed loans, which are governed by special agreements. If a loan is advanced for house construction, the house is mortgaged as security for the payment of the loan. Usually ornaments are pledged as security. The money-lender does not get the document executed but records the amount of debt in his cash book and ledger and gets it signed

by the borrower. The money-lenders, it should be noted, have adopted this method to evade the stamp duty. He rarely goes to the court for the realisation of the loans. He believes in traditional methods for recovery.

Co-operation

124. From lst October, 1952, the date of the commencement of the development plans in th.s country, co-operative societies have been advancing short, medium and long-term loans to the cultivators but due to the stronghold of the village money-lenders,the Co-operative Department of the State has not succeeded in breaking the ice. Abhaneri has no Co-operative Society of its own. It is not covered by any other Co-operative Society established elsewhere also.

Income

125. The total income of the village, Abhaneri, amounts to Rs. 1,76,310. 55 percent of this income is derived from Cultivation, 5% from Animal Husbandry, 29% from Labour and Services, 7% from Trade and Commerce and 4% from Village Industries. The following table states the position :

Income (in Rs.)

Name of the Community	Income from					Total Income
	Cultivation	Animal Husbandry	Labour and Services	Village Industries	Trade & Commerce	
1. Brahmin	49,650	2,000	18,660	–	2,280	72,590
2. Gujar	29,300	4,300	15,380	–	–	48,980
3. Kumhar	2,650	–	5,800	5,550	–	14,000
4. Mali	5,120	–	1,860	–	-	6,980
5. Chamar	2,580	200	3,780	–	–	6,560
6. Mahajan	1,500	–	–	–	4,200	5,700
7. Nai	500	–	1,700	200	–	2,400
8. Rajput	1,300	1,000	1,700	–	3,200	7,200
9. Koli	–	–	2,700	–	–	2,700
10. Jain	–	-	-	–	2,000	2,000
11. Khati	400	–	-	1,200	–	1,600
12. Mina	3,300	–	–	–	–	3,300
13. Bhangi	1,000	–	1,300	–	–	2,300
Total	97,300	7,500	52,880	6,950	11,680	1,76,310

126. The following table shows the percentage of income derived by the various communities residing in the village from different sources :

Name of the Community	Total Income	Income from				
		Cultivation	Animal Husbandry	Labour & Services	Trade & Commerce	Village Industry
1. Brahmin	100	58	3	25	14	–
2. Gujar	100	59	9	32	–	-
3. Kumhar	100	19	–	41	–	40
4. Mali	100	73	–	27	–	–
5. Chamar	100	39	3	58	–	–
6. Mahajan	100	26	–	–	74	–
7. Nai	100	21	–	71	–	8
8. Rajput	100	18	14	24	44	–
9. Koli	100	–	–	100	–	–
10. Jain	100	–	–	–	100	–
11. Khati	100	25	–	–	–	75
12. Mina	100	100	–	–	–	–
13. Bhangi	100	43	–	57	–	–

127. During recent years, income from salaries and wages appears to have increased due to the increasing contacts with urban areas. The increasing population has resulted in the pressure on land forcing people to seek avenues of employment in the urban areas of Bandikui town.

128. The average monthly income of a household comes to Rs. 91. i.e. Rs. 1,095 annually; and the per capita income to Rs. 15/- per month or Rs. 177/- annually.

129. The average income of all the communities from different sources is shown below :

Name of the Community	Total Average Income	Average Income from				
		Cultivation	Animal Husbandry	Labour & Services	Trade & Commerce	Village Industry
1. Brahmin	1,052	720	29	270	33	–
2. Gujar	1,399	837	123	439	–	–
3. Kumhar	875	166	–	363	–	346
4. Mali	635	466	–	169	–	–
5. Chamar	820	322	25	473	–	–
6. Mahajan	1,425	375	–	–	1,050	–
7. Nai	600	125	–	425	–	50
8. Rajput	2,400	433	333	567	1,067	–
9. Koli	900	–	–	900	–	–
10. Jain	1,000	–	–	–	1,000	–
11. Khati	800	200	–	–	–	600
12. Mina	1,650	1,650	–	–	–	–
13. Bhangi	1,150	500	–	650	–	–

The per capita income of all the communities from different sources is given below :

Name of the Community	Total per Capita Income	Per Capita Income from				
		Cultivation	Animal Husbandry	Labour & Services	Trade & Commerce	Village Industries
1. Brahmin	162	111	4	41	6	–
2. Gujar	246	147	22	77	–	–
3. Kumhar	194	37	–	81	–	76
4. Mali	120	87	–	33	–	–
5. Chamar	111	44	3	64	–	–
6. Mahajan	219	57	–		162	–
7. Nai	133	28	–	94	–	11
8 Rajput	424	76	59	100	189	–
9. Koli	193	–	–	193	–	–
10. Jain	111	–	–	–	111	–
11. Khati	160	40	–	–	–	120
12. Mina	87	87	–	–	–	–
13. Bhangi	121	53	–	68	–	–

Expenditure

130. The percentage of expenditure calculated on the basis of a sample survey of households in the village is as follows :

1. Food – 40%
2. Clothing and footwear 10%
3. Housing – 5%
4. Health and Education – 2%
5. Light and fuel – 3%
6. Ceremonial expenses – 15%
7. Tobacco and liquor – 5%
8. Expenditure on Agriculture – 15%
9. Others (Contingent expenses) – 5%

This is for all the communities residing in the village. The change in the extent of income and expenditure, during the last 10 years could not be found out inspite of efforts as the people do not maintain account of their income and expenditure.

131. Percentages of expenditure on various items vary from community to community and family to family. Generally speaking, households of the higher communities spend comparatively more money on housing, and health and sanitation than those of the lower communities. Families having lower incomes spend less on these items, while families having higher incomes spend more. The following tables show the percentages of expenditure on various items with reference to (a) various income groups and (b) caste or community:

Income group	Percentage of Expenditure on								
	Food	Clothing & Footwear	Housing	Health, Sanitation & Education	Light & Fuel	Ceremonies	Tobacco & Liquor	Agriculture	Others
Rs. 20 & below	46	8	3	–	3	15	5	15	5
Rs. 20 – 30	42	10	5	–	3	15	5	15	5
Rs. 30 – 40	43	9	5	–	3	15	5	15	5
Rs. 40 – 60	41	10	5	1	3	15	5	15	5
Rs. 60 – 80	40	10	5	2	3	15	5	15	5
Rs. 80 – 100	40	10	5	2	3	15	5	15	5
Rs. 100 & above	40	10	5	2	3	15	5	15	5

Community	Percentage of Expenditure on								
	Food	Clothing & Footwear	Housing	Health & Education	Light & Fuel	Ceremonies	Tobacco & Liquor	Agriculture	Others
1. Brahmin	40	10	5	2	3	15	5	15	5
2. Gujar	45	5	5	2	3	15	5	15	5
3. Kumhar	56	–	1	–	3	15	5	15	5
4. Mali	46	5	5	1	3	15	5	15	5
5. Chamar	56	–	1	–	3	15	5	15	5
6. Mahajan	46	5	5	1	3	15	5	15	5
7. Nai	40	10	5	2	3	15	5	15	5
8. Rajput	40	10	5	2	3	15	5	15	5
9. Koli	56	–	1	–	3	15	5	15	5
10. Jain	46	5	5	1	3	15	5	15	5
11. Khati	42	10	5	–	3	15	5	15	5
12. Mina	56	–	1	–	3	15	5	15	5
13. Bhangi	56	–	1	–	3	15	5	15	5

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex distribution

The total number of persons in the village is 1,005 out of which 546 are males and 459 females. The number of persons in the age group 0 - 4, 5-9 10 - 14 and 15-19 covers 50 percent of the population, and in the rest of the age groups, there is a marked decrease in population. The following table shows the number of persons in various age groups sex-wise :

Age group	Males	Females	Persons
0 - 4	85	69	154
5 - 9	69	77	146
10 - 14	68	44	112
15 - 19	41	34	75
20 - 24	32	46	78
25 - 29	47	45	92
30 - 34	50	30	80
35 - 44	58	42	100
45 - 59	62	49	111
60 & over	34	23	57
Total	546	459	1,005

Marital Status

133. No marriage has taken place in the age group 0-9, but inspite of the Child Marriages Restraint Act, 4 males and 6 females have been married in the age group 10-14. Out of 4 males one each is from the Mina and the Mali communities and 2 from the Koli community. Out of 6 females, one is Mina, one Brahmin, two Malis, a Kumhar and a Koli. 16 males and 26 females have been married in the age group 15-19. Widow Remarriage Revalidating Act is there and women are aware of it but still there are 31 widows in the village who are not remarried. Many of them do not wish to marry. The number of widowers is 34 but there are no chances of their marriage as the parents do not like to give daughters in marriage to a widower except under extraordinary circumstances. There is also disparity in the total number of married males and females. The number of females exceeds that of males by one due to the reason that a married daughter of the village was staying with her parents at the time of the survey. She was married at the age of 10 but the *gauna* ceremony was not performed till then. In the age-group 25-29 the number of unmarried males is 6; in 30-34, 5; in 35-39,3; in 40-44,7; in 45-49,4; and in 50-54,1. This shows that the number of unmarried males in the village is high and there is no chance of their marriage. There is no unmarried female in the age-group 20-24 and above. No case of divorce was noticed. The following table shows the position :

Age group	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	1,005	546	459	277	192	235	236	34	31
0 - 9	300	154	146	154	146	-	-	-	-
10 - 14	112	68	44	64	38	4	6	-	-
15 - 19	75	41	34	24	8	17	26	-	-
20 - 24	78	32	46	9	-	23	45	-	1
25 - 29	92	47	45	6	-	40	44	1	1
30 - 34	80	50	30	5	-	42	28	3	2
35 - 39	59	31	28	3	-	27	26	1	2
40 - 44	41	27	14	7	-	19	13	1	1
45 - 49	46	28	18	4	-	17	15	7	3
50 - 54	39	22	17	1	-	15	14	6	3
55 - 59	26	12	14	-	-	12	11	-	3
60 - 64	30	21	9	-		14	1	7	8
65 - 69	8	5	3	-	-	2	-	3	3
70 and over	19	8	11	-	-	3	7	5	4
Age not stated	-	-	-	-	-	-	-	-	-

The incidence of birth and death on population could not be assessed as the register of deaths and births is not properly maintained by the Village Panchayat which has made no entries in it. No record is available of diseases as well, but it was found on enquiry that malaria and smallpox are the main diseases from which people generally suffer. People are aware of anti-smallpox measures but there is no arrangement for vaccination. Anti-malaria medicines are not distributed by the Health Department and people make use of local medicines.

Literacy

134. Out of 1,005 persons in the village, the total number of illiterates in 1961 was 929. Sixteen persons were literates, 53 had education upto the Primary standard, 6 had passed High School Examination and one was a University graduate. The first Primary School was established on 2nd October, 1959. Three teachers were provided in this school but only 9 males of the age group 5-9 out of 146 and 7 males of the age group 15-19 out of 75 had received education in this school.

135. In 1962 the total number of students in the school increased to 60 out of which 7 were girls. In 1963 the number on the school register further increased to 92 out of which 18 were girl students. It thus appears that education is making quite a good progress in this village. The following table illustrates the whole position adequately :

Age group	Total			Illiterate		Literate without Edu. standard		Primary or Junior Basic		Matriculation or H. Secondary		Graduate and above	
	P	M	F	M	F	M	F	M	F	M	F	M	F
All Ages	1,005	546	459	473	456	14	2	52	1	6	–	1	–
0 - 4	154	85	69	85	69	–	–	–	–	–	–	–	–
5 - 9	146	69	77	48	76	12	1	9	–	–	–	–	–
10 - 14	112	68	44	31	42	1	1	36	1	–	–	–	–
15 - 19	75	41	34	29	34	–	–	7	–	5	–	–	–
20 - 24	78	32	46	30	46	–	–	–	–	1	–	1	–
25 - 29	92	47	45	47	45	–	–	–	–	–	–	–	–
30 - 34	80	50	30	49	30	1	–	–	–	–	–	–	–
35 - 44	100	58	42	58	42	–	–	–	–	–	–	–	–
45 - 59	111	62	49	62	49	–	–	–	–	–	–	–	–
60 and over	57	34	23	34	23	–	–	–	–	–	–	–	–

136. The following table shows the number of different types of families in Abhaneri :

Community	Total number of households	Types of families			
		Simple	Intermediate	Joint	Others
1. Brahmin	69	40	24	5	–
2. Gujar	35	10	17	8	–
3. Kumhar	16	6	3	7	–
4. Mali	11	3	4	4	–
5. Chamar	8	–	–	7	1
6. Mahajan	4	1	1	2	–
7. Nai	4	1	–	3	–
8. Rajput	3	–	–	3	–
9. Koli	3	2	1	–	–
10. Jain	2	–	–	2	–
11. Khati	2	2	–	–	–
12. Mina	2	–	–	2	–
13. Bhangi	2	1	–	1	–
Total	161	66	50	44	1

It will be observed from the above table that there are 161 families of which 66 are Simple, 50 Intermediate, 44 Joint and 1 comes under the Others. The family is categorised as 'Simple' if the head of the household lives along with his wife and children; as 'Intermediate' if the parents of the head of the household and unmarried brothers and sisters also live in the family. It is assessed as 'Joint' if the head of the household lives with his son, grand son and married brothers. Under 'Other' families, in which the sons-in-law and other relatives are found living in the family, are included. It can be concluded that the Joint family structure is being gradually reduced. The family is economically Joint, if there is a common business or joint agriculture but in a family having independent occupations separatist tendency is clearly visible. In the case of the households engaged in Village Industries the family is Joint.

Intra family relationship

137. There has been a marked change in the family relationship. The relations between the father and son are cordial. The son pays due respect to the father and obeys his authority. After the marriage of the son, if the father feels that the son's wife is not happy in the family he permits his son to live separately with her. This is the reason why the number of Simple families is the highest. The relations of the father with his daughters are still good. They enjoy mutual affection and regards. Inspite of changes introduced in the laws of inheritance no daughter has claimed any share in the property of her father. The son pays highest respect to his mother. He has naturally more affection for her than for his father. More affection is found between brothers and sisters. The sisters are seen ready to do any thing to safeguard the interest of their brothers. To the husband and his wife Hindu marriage is sacrament and they make all possible adjustments to make it a success. The traditional strained relationship between the mothers-in-law and their daughters-in-law is commonly seen. This is one more reason for the decline of the Joint family structure.

Inheritance of Property

138. The daughters, as has been stated already, are fully aware of the changed laws of inheritance under which they are entitled to equal share with their brothers in their parent's properties. They are fully satisfied with whatever is given to them by their fathers and brothers at the time of their marriage and do not claim anything more. The sisters seem to believe that they will be receiving much more during their lives from their brothers on various ceremonial occasions than any claim to ancestral property would bring to them. There is not a single case in the village in which a daughter has claimed the property of her father along with her brothers.

Leisure and Recreation

139. The youth and children of this village play *gilli danda*, *kabaddi* and the game of hide and seek. No sports and games have been introduced in the village. The people read news and monthly magazines, viz. the Nav Bharat Times, the Weekly Hindustan and the monthly story magazine Manorama. They are also interested in reading religious books like the holy Ramayan and Geeta. They organise singing parties on Tuesdays. They assemble in the evening at the Harshat Mata temple and sing religious songs to the accompaniment of musical instruments, viz., harmonium, *dholak*, *majira*, *khadtal*, *chimta*, *chang*, *tabla* and *nad*. They are fond of singing verses of Bhakta Mira Bai and Sant Surdas. In the above musical programmes Brahmins, Mahajans, Jains, Nais and Rajputs participate. The remaining communities spend their leisure in smoking or gossiping.

Fairs and Festivals

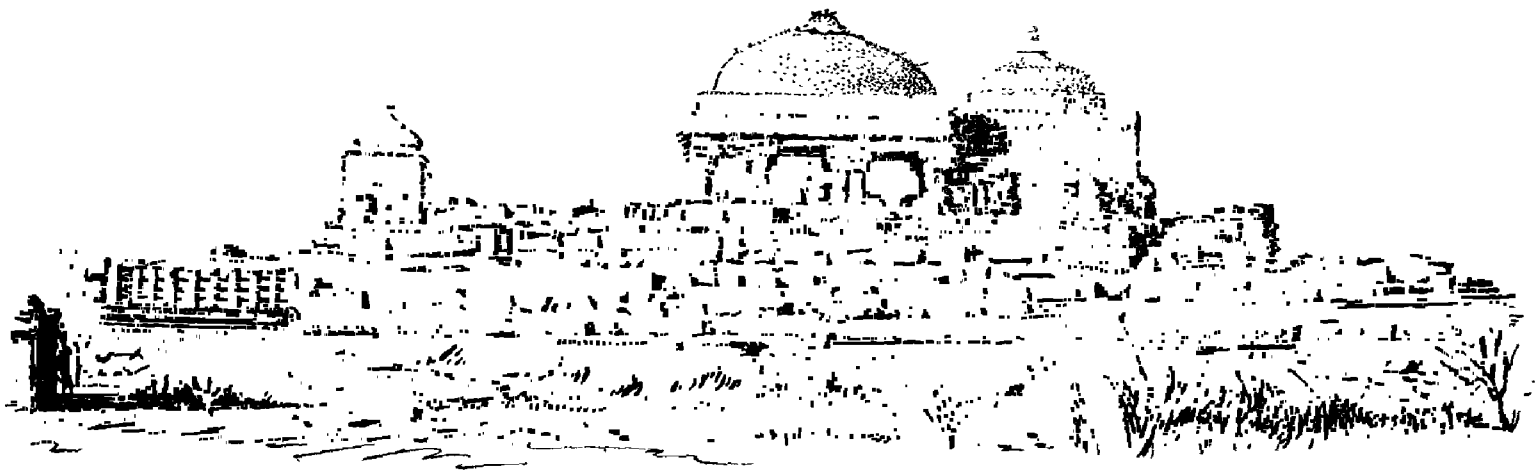
140. The people of Abhaneri celebrate the festivals of Ramnavmi, Vaisakhi Poornima, Jethi Dashera, Guru Poornima, Hariyali Teej, Rakshabandhan, Janamashtami, Deshera, Diwali and Holi every year on days fixed according to the Vikrami Samvat. Kumhars observe the *shradh* ceremony of their deceased ancestors on Diwali. The table on the next page summarises the position.

Name of the festival	Name and day of the month in which falls	Remarks
1. Ram-Navmi	9th day of the bright half of the month of Chaitra.	Birthday of Lord Ram.
2. Vaisakhi Poornima	Full moon day of the month of Vaisakh.	Connected with certain classical stories about Lord Krishna
3. Ganga Dashera	On the 10th day of the dark half of the month of Jyestha.	Connected with the sacred bath in the Ganges.
4. Guru Poornima	Full moon day of Asadh.	For the worship of Guru.
5. Teej	On the 3rd day of the bright half of Shravan.	To welcome the advent of the rainy season.
6. Rakshabandhan	Full moon day of Shravan.	Sacred love tie between sister and brother.
7. Janmashtami	8th day of the dark half of Bhadon.	Birthday of Lord Krishna.
8. Vijayadashmi	On the 10th day of bright half of Asvin.	To commemorate the victory of Ram over Rawan.
9. Diwali	On the Amavasya of Kartik month.	To celebrate the eventof Lord Ram's return from the exile.
10. Holi	Full moon day of Phalgun.	To celebrate escape of Prahlad from the clutches of his demon father Hiranyakashyap.

141. A fair is held in the village on Chaitra Sudi Ashtami known as *Harshat Mata ka mela*. The congregation is about 4,000 persons. The fair continues for three days. Numerous shopkeepers come from Bandikui to sell miscellaneous articles. Janamashtami, the birth day of Lord Krishna, is also celebrated with great pomp and show in the temple of Gopalji. People observe fast during the day and keep awake till midnight. They read religious texts and sing songs.

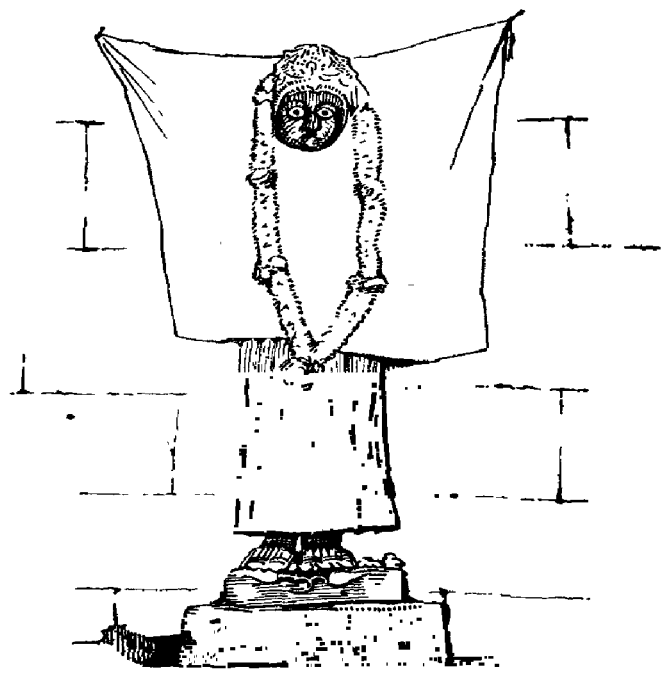
Religion

142. There are two Jain households in the village. The rest profess Hinduism. Hindus offer worship to Harshat Mata, Hanuman, Narsingh, Ganesh, Bhairon, Sita Ram and Shitla Mata. They adore Motishanka, the god who cures typhoid. They have complete faith in these gods and goddesses. Except the temple of Harshat Mata, which is said to have been constructed during the



post-Gupta period i.e. between 9th and 10th century A. D., the temples of other gods and goddesses are simple structures. The architecture of the temple is in no way inferior to the well-known

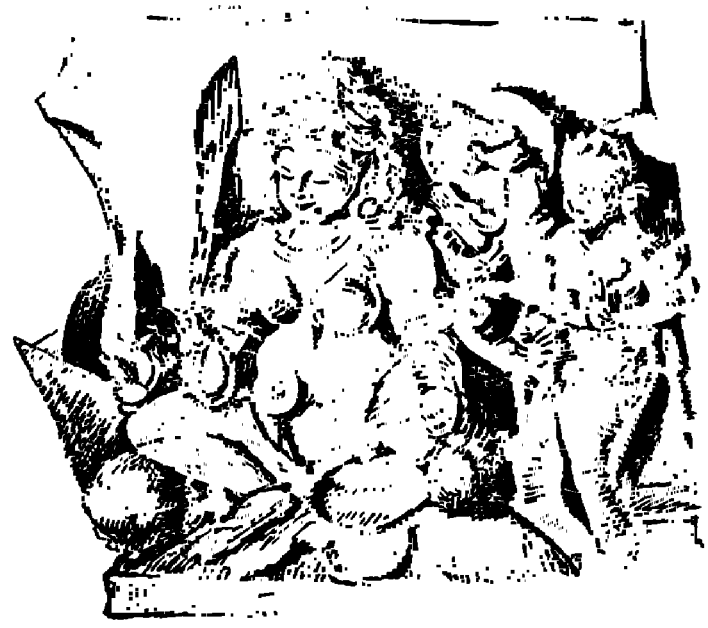
temples of Osian (Marwar), Ramgarh (Kota) and Kiradu (Marwar). The Harshat Mata temple is an



archaeological monument and is under the management and supervision of the Department of Archaeology of the Government of India. An attendant has been deputed by the department to safeguard the monument. Funds are also sanctioned by the Government of India every year to effect some repairs of the temple. A Brahmin priest offers daily worship to Harshat Mata. He was granted land in Muafi for his service. It has now been resumed by the State Government against cash compensation. The priest still continues to look after the goddess as his office is hereditary. The offerings at the temple go to the priest. All the communities, excepting Scheduled caste, often go to the temple to have *darshan* of the goddess. In Navratra special arrangement is made by the priest as devotees from all over the State gather at Abhaneri during the period to offer worship. The Village Panchayat holds a fair at that time for which it does not collect any taxes.

143. The sculptured pieces lying about the temple show a high degree of the stone-worker's art. Though no figure is intact, enough remains to give the onlooker an idea of the high degree of efficiency attained by them. A few drawings of pieces selected at random will convince the reader of the truth of the statements made above.

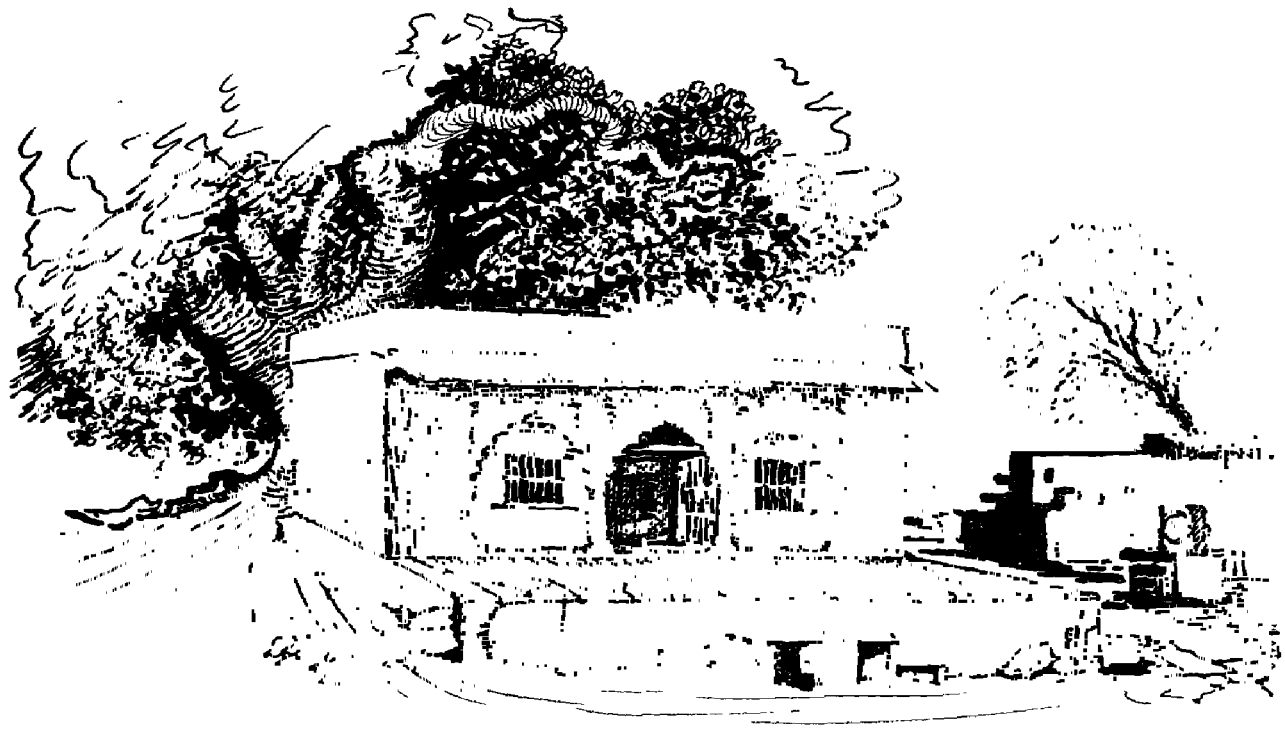






144. Besides the famous temple of Harshat Mata the other shrines in the village are dealt herewith.

145. An idol of the monkey god Hanuman, is seen placed in a small cell-like shelter on the west of the Harshat Mata temple. The villagers



observe a fast on Tuesdays and also offer *chola*, a coating of sindoor-oil mixture to it. On Tuesday and Saturday nights this deity is supposed to forewarn the devotees against possible misfortunes and accidents befalling them. This it does by appearing in their dreams.

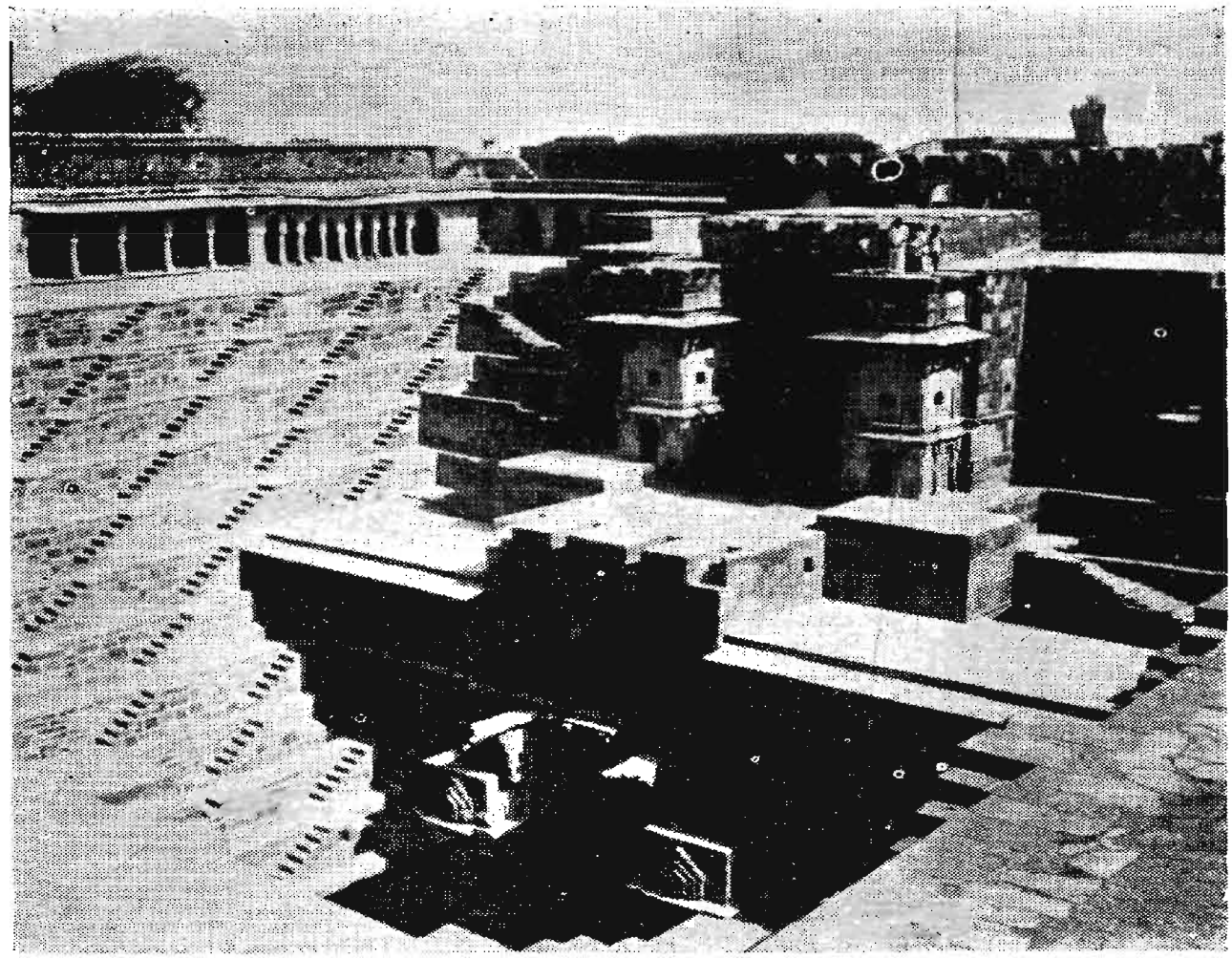
146. The images of Narsingh, Ganesh and Bhaironji are to be seen placed near the gate of Chand Baori. They are coated with the sindur paste. These are worshipped on Wednesday.

147. The likenesses of Gopalji and Radhika are seen installed in a temple wherein Janmashtami is celebrated. Similarly the idols of Shri Ram Chandra and Sitaji are seen in another temple not far off. People arrange *kirtans* in it on the God's birthday i.e. the Ramnavmi.

148. The Sheetla Mata temple is situated to the south of the village. As is well known she is a goddess of smallpox and she is worshipped on Sheetla Ashtami named after her. She is a very popular goddess being worshipped by all communities including Bhangis and the Chamars.

149. In the same way Moti Shanka is a god who takes care of typhoid cases in Abhaneri. The persons affected observe a day's fast and present the god with coconuts and sweets. In many cases the cure is surprising, rapid and complete.

150. Generally speaking it can be stated that the members of the Mina, the Chamar, the Koli and the Bhangi communities worship Sheetla Mata, Moti Shanka and Bhaironji and those belonging to the Brahmin, the Rajput, the Mahajan, the Jain, the Nai, the Mali, the Gujar, the Khati and the Kumhar communities offer prayers to Harshat Mata, Hanumanji, Narsinghji, Ganeshji, Gopalji and Sita Ramji.



The Chand Baori-Another view



A love scene in one of the sculptures from Harshatmata temple



A carved pillar of the temple

Village Organisation

151. Though the village, Abhaneri, is apparently divided into the main residential area and the detached *dhanis* or hamlets, the whole village is an integrated unit and has to be considered as such. It has been stated before that Brahmins, Kolis, Malis, Chamars and Gujars live in hamlets, and they are in minority as compared to the other communities occupying the central and main portion of the village. The hamlets, it must be noted, were established with an eye on convenience only. All the needs of the hamlet inhabitants are met with by the residents in the central part of the Village. It should be noted that whether a person lives in a hamlet or in the main village is immaterial.

152. In social behaviour the Brahmins, the Mahajans, the Gujars, the Jains and the Rajputs regard themselves as men of about equal status and behave accordingly. The Nais and the Kumhars look upon them as their patrons and pay them due respect. The Bhangis, the Chamars, the Kolis and the Minas have to consider themselves as of inferior stuff; and they dare not take seats in the presence of the members of the 'higher' castes. Inspite of the Act forbidding the observation of untouchability, the Bhangis and the Chamars cannot think of attempting entry in the local temples or of trying to draw water from a well meant for any other caste or community. It must be said, however, that the relation between different communities is formally cordial, respectful and peaceful. The forbearance of the lower castes and their ability to suffer in silence the absurd iniquities accumulated through ages are mainly responsible for the peaceful relations existing.

153. There is only one Caste Panchayat in the village. It is of the Gujars. Representatives of 13 villages, one from each, form the Panchayat which meets in the village in which the complainant resides. The meeting chooses its president. The dispute is heard. The decision is based on a simple majority vote and the order is implemented immediately after. Generally matters pertaining to elopments, adultery etc., come before it; and it punishes these crimes with fines. In rare cases whipping is also administered. If a party to the dispute disobeys the order, it is ex-communicated, the latter being considered the most severe punishment. (In 1958 the Caste Panchayat awarded 'whipping' to an offender in an elopment case. The order was carried out). Inspite of the establishment of Statutory Panchayat the hold of the Caste Panchayat continues.

Village Panchayat

154. With the introduction of the scheme of democratic decentralisation in Rajasthan in 1959 every village in the State has been covered by a Gram Panchayat. Due to very small number of residents in certain villages of Rajasthan, several villages have been put together to form a Panchayat. The Village Panchayat at Abhaneri is comprised of five villages namely (1) Abhaneri, (2) Jasapada (8) Shekhpura (4) Haripura and (5) Toorwara. The total number of Panchas is 10 including 2 co-opted lady members, one of whom is from the Scheduled Caste. The Village Panchayat came into being in 1961 in which three Panchas from the Brahmin community, 2 from the Gujar, 1 from the Mahajan, 1 woman from the Chamar and another from the Brahmin communities were elected unanimously as members to it. The Sarpanch was elected by the members of the Village Panchayat. He belongs to the Brahmin community. He is also the member of the Panchayat Samiti. The Sarpanch is assisted by a Secretary, who gets a monthly allowance for doing writing work. The meeting of the Panchayat is held twice a month and its function is to examine the needs of the people, prepare village plans, and submit them to the Panchayat Samiti for being included in the tehsil plans. The plans are sanctioned by the Government according to priorities and availability of funds. The village development plans are executed through the Village Panchayat, which is fully responsible for the execution of programme. It is the duty of the Village Panchayat to raise funds by voluntary contribution from local people for community works. The Village Panchayat is further authorised to levy cess. The Sarpanch of the Panchayat actively participates in the meetings of the

Panchayat Samiti and secures funds for development works. It is responsible for the maintenance of accounts too. The Village Panchayat of Abhaneri is still in infancy and it hesitates to impose any taxes on the residents for fear of losing its popularity. That the Village Panchayat has not secured any amount beyond Rs. 5,000 as grant-in-aid for the building of the local Primary School during the last four years, is sufficient to prove how inefficiently it has worked so far.

155. The Village Panchayat meetings are held at the house of the Sarpanch, there being no separate Panchayat Ghar up-till now. There is neither a club nor a library in the village. The villagers have not yet felt their necessity.

Family Planning

156. There is no family planning centre at Abhaneri or Bandikui. People have, of course, heard of the scheme introduced by the Government. They have an inborn dislike for family planning and do not seem to favour use of any contraceptives. They regard it as a sin to use methods of family planning.

Removal of Untouchability

157. People are well aware of the legislation prohibiting untouchability but still there is no change in the behaviour of the high castes. The Harijans cannot draw water from common well. The people of higher castes draw it for them and then pour in their earthen pots. The Harijans spend, in consequence, hours at the well. They cannot enter into a Hindu temple. The only change that has come is that the untouchables do not now move away from the common way in the bazar if a member of an higher caste meets him there. The member moves away from the latter to save himself. No particular reforms have been undertaken by any organisation, public or private, in the village.

Other Aspects of Social and Cultural Life

158. There are peculiar beliefs and superstitions which play important part in the social and cultural life of the villagers. If there is no rainfall a *mela* at Hanuman's temple is held at which the entire population of the village collects, offers worship and conducts *hawan* and *yagna*. If rain-fall is excessive, the bells of Gopalji's temple are tolled. During illness, instead of medicines, villagers use *bhaboot* i.e. sacred ash. People also believe in omens. There is a saying in this connection :

कूम कलश औ कोचरी मल्लाडी और हिरणी ।
इनको लीजे दांयां, बांयां सोंण घणा ।।

"If a person setting out on business saw a married woman with a pitcher full of water, Kochari, Malladi or a female deer on his left, it was a bad omen, but if met on the right, good omen".

159. Among the trees Pipal, Bad and Neem are considered auspicious. Gular, Babool and Imli trees are not considered so. Among animals, cows are auspicious, while buffaloes are not. Owls and squirrels are inauspicious. Among days Mondays, Tuesdays, Wednesdays and Saturdays are considered auspicious. Thursday is very inauspicious. The villagers believe in witchcraft. During the period of survey an earthen lamp was reported to have been seen flying in the air. The same night it fell on a Papaya tree near the house of a Nai and destroyed it. In the morning, the Nai showed it to the Investigator. The Nai said, in his view some one desired to kill him, but that by God's grace the lamp fell on the Papaya tree, and his life was saved. He was sure it was the work of one of his enemies who had sought the help of a local witch.

CHAPTER V

CONCLUSION

So, this is how Abhaneri ekes out its commonplace existence. It is proud of the debris of its glorious artistic past.

161. The village being very near the railway junction of Bandikui, it is but natural it should be influenced by new ideas currently so popular in the land. The life of the thirteen communities of the village has been changing, albeit slowly, due to various legislative and administrative measures introduced by the State Government. Their influence is at times too slow to be marked easily; but it is there. The evil effects of stagnation of centuries, the dead weight of past ages was never expected to be removed in, say, one or two decades.

162. The villagers have realized, barring a few exceptions, that illiteracy and ignorance are the root cause of their misery; but they are not in a position to break away from the past. Social compulsions, norm of conduct set and rigidly enforced by the elders of the communities, the total dependence of one community on all others, leave no room for a villager even if he were endowed with a pioneer's zeal, to break new ground.

163. Take the case of caste barriers The rules regarding marriage, death feasts, and intercommunal behaviour need changing quickly if progress in any department of life is to be really achieved. A few intelligent and sensible residents have realized the disadvantages and seen the ill effects of child marriages, high dowries, costly death feasts, etc. When, however, the State Government, finding that no community leaders dared go against the age-old traditions, enacted laws restraining people in their practice of extravagance, etc., the communities modified their behaviour to a limited extent only. As a result the position today is that inspite of the laws, child marriages are still performed and the legal minimum of ages prescribed for the bride and the bridegroom is not adhered to. That the strong arm of the law does not reach the remote villagers or, at least, this aspect of their life, is, though unfortunate, true. The fear of law has not deterred the parents from demanding high dowries : it has made them settle and accept the high amounts secretly. The same fear has failed to effectively stop costly death feasts which now are given under the name of *Gangoj*, a feeding of the community after a dip in the holy Ganges. The slow process of public education by which democratic transformation of the erstwhile feudal society is sought to be achieved in this part of our great Republic is not going to materialize if the State did not use its punitive powers more liberally.

164. It is futile, moreover, to expect the village folk to come forward and improve their condition. The villagers are in a way, a contented lot. Their life is peaceful. There is no rivalry among their thirteen communities and, further, there is now recognised leadership also. During the last Statutory Panchayat elections the villagers gave unanimous verdict. The fields are ploughed, sown and cut at appropriate times as probably they used to be in the days of their mythical king, Raja Chand, and private and public agents collect their dues without any trouble. These things, we may be sure, will continue for ever if they are permitted to have their way.

165. But is not this contentment, this acceptance of static primitive values, this apparent acquiescence of mean social status, backward economy, blinding ignorance and grinding poverty, itself the root cause of all the evils from which they suffer ? Will not some dissatisfaction with their present wretched material condition move them to action, which, later, might better their prospects ? Shall not some healthy discontent and reformative unrest, some sort of an agitation engineered in the calm minds of the villagers do them some real lasting good ?

166. The best means, so far known, of generating this type of creative disturbance is the establishment of schools and spread of education. It is dissemination of knowledge that, in course of time, frees society from its superstitious beliefs, illiteracy, orthodoxies and such other traditional fetters; protects it from being exploited by selfish busybodies and anti-social elements; strengthens it to fight its enemies within and without the national boundaries; and enables it generally to live higher and better life.

167. This is not to suggest that the work presently being done by numerous other agencies is, in any way, unimportant or less important. The Panchayats and such other institutions wherever found are a familiar and effective means of mobilizing villagers, it is admitted. Their word is law even where they do not wield any statutory powers. They form an integral part of the mental make-up of the rural mind. The Panchayat at Abhaneri, for instance, can play an important part by undertaking the work of construction of the much-needed Dharmashala near the Harshatmata temple and also of the all-weather pukka road connecting it to Bandikui. As it is, even well-to-do art lovers find it difficult if not impossible to pay a visit to the famous tenth century monument and admire the immense wealth of its sculpture.

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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 Satus	Age at marri-age	Occupation	Illiterate or literate with edu-cational standard	Any Dis-ability
1	2	3	4	5	6	7	8	9	10
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									

III. Duration of Residence

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

IV. Settlement pattern

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

V. House Type and Household Effects

1. What is the general ground plan of house ?

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

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

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

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

5. No. of room in the house used for—

   (a) Living
   (b) Other purposes

6. Has the house a separate—

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

7. Has the house been decorated with—

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

8. Does the house contain—

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

(Give full Particulars)

VI. Dietary Habits

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

Contents of each meal

1	2	3	4

2. What is the ordinary medium of cooking ?

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

(a) **Tea**

(b) **Tobacco for**

(i) eating

(ii) smoking

(c) Liquor

(d) Opium

VII. Dress and other Body Adornments

A. Dress

1. Common dress worn by :—

Male	*Female*

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

B. Ornaments

3. Ornaments usually worn and description of material

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

C. Hair style

4. General hair style of the head amongst :—

(a) Male *(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

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

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and 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 materrial 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 rite 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 remarriage 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. Beliefs 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 belive 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 Households 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 smallpox & tuberculosis ?

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

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

15. Has household donated ever for any humanitarian cause e.g. relief of sufferes (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-land-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-archaeologicalexcavations.

VI. Communities

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

VII. Village Administration

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

VIII. Social Life

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

IX. Religious beliefs and superstitions

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

X. Educational life

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

XI. Economic life

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

XII. Art and Architecture

Architectural details-Things of art produced in the village.

XIII. Recent Socio-Economic Reforms

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

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

I. Displaced persons in the village—

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

II. Awareness of various legislative or executive measures—

(a) Abolition of Zamindari & intermediary rights.
(b) Ceiling in ownership of land.
(c) Transfering ownership rights to the fillers of the soil.
(d) Changes in Hindu laws of succession and adoption.
(e) Untouchability.
(f) Land reclamation & land development.
(g) Family planning.
(h) (i) Extension or restriction of the rights of utilisation of forest produce.
(ii) How and to what extent the villagers have been affected by obove.
(i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
(j) Measures obolishing 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–Shops–wells (Irrigating & Drinking), ponds, streams etc.
Agricultural fields - pasture - jungles–burning ghat or grave-yards.
Main communities–Settlement pattern.

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

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

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence:—*

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

(iv) *Settlement Pattern:—*

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 communitywise or all communities live together. You should also study the settlement pattern of houses and their construction as to whether they are in a row, leaving lanes and bye-lanes in between such rows or in mixed but undefined pattern.

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

You should observe the different shapes and outer pattern of every house to determine different types of houses available. Whether they are rectangular, circular or oval in shape and whether their roofs are flat or sloping making out different patterns and styles and what is the reason for giving the particular shapes to houses and roofs may be fully observed? For example, you will find in desert areas where wind blows strongly and sand-storms are frequent, people prefer to build houses which are circular with tapering circular roofs. They also keep the height of their houses quite low. Such pattern enables the people to keep their houses safe in such areas and they are not easily blown away even in storms. You should further observe the general condition of houses from outside. It would be possible to judge the economic condition of the household by condition of 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, far example, a kitchen, bathroom or latrine or cattle-shed. We aslo want to know how the house has been furnished. Whether it has been decorated, whether it contains necessary amount of furniture, e.g., cots to sleep on, chairs, tables, stools, benches to sit on and take meals, different types of utensils for cooking and eating, and, whether the household possesses its own conveyance, e.g., a bullock-cart, a cycle, a horse, a camel, or any other customary mode of conveyance. You will find that large number of houses in the villages are not lighted during the night daily. It will be interesting to find out what lighting arrangement exists in particular houses.

(vi) *Dietary Habits:—*

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

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

It would be of particular interest if you can mention the local name and describe in detail the typical type of dress that is worn by male and female members of each community living in the village to which a particular household belongs. In respect of a household if you find any peculiarities in the dress of a male and a female member, you should bring out such peculiarities while filling up the Household Schedule. It would not be neeessary 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 characterstic. 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 bodies. People put 'kajjal' in their eyes and use some articles to colour their lips and gums.

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

(viii) *Health and Sanitary Habits:—*

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

(ix) *Recreation:—*

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

(x) *Social Customs:—*

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

(xi) *Beliefs and Superstitions:—*

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

(xii) *Social Organisation:—*

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

(xiii) *Occupation:—*

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

(xiv) *Property:—*

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

(xv) *Income and Expenditure:—*

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

(xvi) *Indebtedness:—*

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

(xvii) *Social and Economic Reforms:—*

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

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

I have separately sent to you instructions for filling the Household Schedule and the printed forms of Household Schedule which you shall use while making Socio-Econamic 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) *Topographp:—*

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, i.e., 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 sēparate 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 all members within the household. Do the women have some voice or not in the management of the household ? Then there may be Panchayats of different communities which determine and control relationship between different households belonging to a particular caste or tribe and decide their internal quarrels. How such community panchayats are formed and how they actually administer should be fully described. If there have been any interesting incidents which have come up before such Panchayat for adjudication, how they have dealt with them and what had been their

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

(viii) *Social life:—*

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

(ix) *Religious beliefs and superstitions:—*

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

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

(x) *Educational life:—*

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

(xi) *Economic life:—*

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

(xii) *Art and Architecture:—*

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

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

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

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

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

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