PRG. 171 A I (N)
1,000



CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - A

VILLAGE SURVEY MONOGRAPHS

1. MALAR

Field Investigation and First Draft by
G. D. AGARWAL

Supervision and Final Draft by
G. R. GUPTA

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

1964

FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement 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 presentatien 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.

A. MITRA
Registrar General, India.

New Delhi,
July 30, 1964.

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	...	Sanchore	Jalor
Hotigaon	...	Sanchore	,,
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

In order to have a proper socio-economic background for the study of Census Statistics, the Registrar General, India, suggested that survey of selected villages, representative of typical agricultural communities, scheduled castes and scheduled tribes having peculiar modes of living and rural economy, may be intensively surveyed as a project of the Census of 1961. Consequently under his inspiration this work was begun, and as experience was gained the scope of enquiry was widened to make it as comprehensive as possible. Malar village was selected for survey because it is inhabited by the Pushkarna Brahmins who constitute a spectacular and important community of Rajasthan. They have got peculiar customs.

The village was originally surveyed by a team of Investigators consisting of Sarvshri G. D. Agarwal, M. Com. and B. R. Gulati, M. Sc. (Anthropology) from 6th October to 16th October, 1961, but later the investigation was carried on independently from 2nd March to 17th March, 1962, by Shri G. D. Agarwal. The draft report has been prepared by Shri G. R. Gupta, M. A., LL. B., Retired Deputy Secretary to Government of Rajasthan.

The field work was assisted by Shri Shiv Kishan, Sarpanch of the Village Panchayat and Shri Suraj Karan Bohra, an influential resident of Malar. Old records available in Sumer Public Library, Jodhpur were also consulted and they proved of great benefit in the drafting of this Report. The Arts Section under the able guidance of Dr. U. B. Mathur, Deputy Superintendent, Census Operations, has provided appropriate illustrations to this report. The assistance received from all quarters is gratefully acknowledged. Shri G. D. Agarwal, Investigator, is to be particularly complimented for labouring so hard to bring out this report.

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

"Chandra-Alok",
Bapunagar, Jaipur.
15th August, 1964.

OTHER MEMBERS OF THE STAFF ASSOCIATED WITH THIS WORK

L. R. Pendharker	*Artist*
M. L. Kumawat	*Draftsman*
P. C. Acharya	*Photographer*
S. R. Luhadia	*Tabulation Officer (Incharge Printing)*

CONTENTS

	Page
FOREWORD	(iii)
PREFACE	(vii)
CHAPTER I —THE VILLAGE	
Introduction - Climate - Trees- Fruits and vegetables - Fauna - Domestic Animals - Abadi- Temples - Crematorium - Water Supply - Market - Welfare and Administrative Institutions- Origin of the village-History of the communities. ...	1
CHAPTER II—THE PEOPLE AND THEIR MATERIAL EQUIPMENTS	
Ethnic Composition - Houses- Dress- Ceremonial dress - Ornaments for males- Ornaments for females- Body decoration- Tattooing-Food and drinks- Household goods- Social life- Birth- Janeu (Sacred-thread) ceremony- Marriage- Death rites. ...	8
CHAPTER III—ECONOMY	
Economic Resources-Land-Live-stock-Size of Households-Crops-Land Revenue-Transport-Livelihood Classes - Primary and Subsidiary Occupations - Agriculture- Equipment-Organisation of man power- Finance- Animal Husbandry- Village Industry- Loans-Credit-Co-operative Society-Income-Expenditure. ...	26
CHAPTER IV—SOCIAL AND CULTURAL LIFE	
Population-Marital Status-Births & Deaths-Literacy-Family Pattern-Relationship in Family-Inheritance- Leisure and Recreation- Religion- Fairs and Festivals- Dances-Inter-relationship of Communities- Panchayat- Caste Panchayat- Voluntary Organisation-Social Reforms. ...	33
CHAPTER V- CONCLUSION ...	42
BIBLIOGRAPHY	44
APPENDIX (Household & Village Schedules and Instructions)	i
MUSIC OF VILLAGE MALAR	xxi

ILLUSTRATIONS

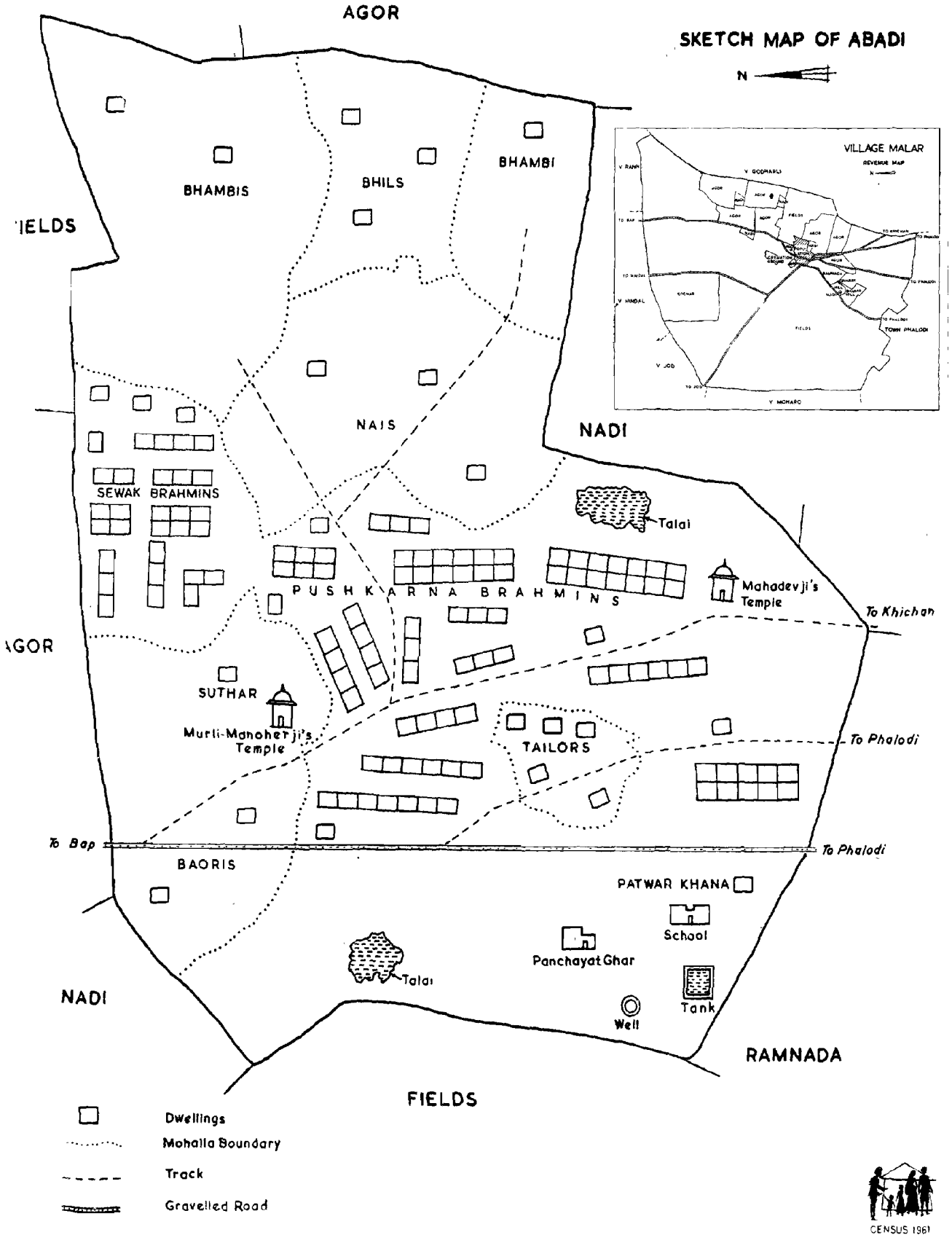
Map of village Malar	*Frontispiece*
	Between Pages
A view of village Malar	2 & 3
Bullock Cart	,,
Camel carrying water in a Pakhal	,,
Inner part of the temple of Murli Manoharji	,,
Shiva Linga	,,
Ram Nada tank	,,
The Village Shop	,,
Double-storeyed house of a Pushkarna family	8 & 9
Indoor decorations	,,
A Bhil house	,,
A Bhil girl outside her house	,,
A Pushkarna Brahmin	10 & 11
A Pushkarna lady	,,
A Pushkarna girl	,,
Ornaments of the hands	,,
A Bhambi girl	,,
Bridegroom in ceremonial dress	20 & 21
A wedding procession	,,
Reception of the marriage party	,,
Presents offered at the reception	,,
Bride proceeding to the bridegroom's house	,,
The Village Band	,,
Bridegroom proceeding for the toran ceremony	,,
The mother-in-law leading the bridegroom by the nose	,,
The mother-in-law putting tilak	,,
Bridegroom lifting the bronze bowl	,,
The mother-in-law measuring the chest	,,
The bridegroom and the bride on the eve of the nuptial fire	,,
The Suthar at the workshop	30 & 31
Wheel of a bullock cart	,,
Fetching water from the tank	36 & 37
The memorial of the Pushkarna mother who immolated *herself in grief of her son*	,,
Devalias of the Pitras	,,
Pabuji, the god of Bhils	,,

VILLAGE MALAR

TEHSIL PHALODI

DISTRICT JODHPUR

VILLAGE MALAR



CHAPTER I

THE VILLAGE

MALAR is a small village situated in the north-west corner of Jodhpur district, 86 miles away from the district headquarters, and at a distance of 6 miles from Phalodi, the headquarters of the tehsil in which it is located.

2. Malar is approachable from Jodhpur by metre gauge railway train of the Northern Railway upto Phalodi and thence by bus which plies regularly between Phalodi and Nokh twice a day. On this route, at a distance of 14 miles, is Bap, which forms the headquarters of the Panchayat Samiti *i.e.* the Development Block in which Malar is included. From Bap regular bus services run upto Kolayat (40 miles) and to Bikaner (70 miles). In the south-west of Phalodi, at a distance of about 100 miles, is the historic city of Jaisalmer. Thus, Malar is located in the centre of the area covered by the three former Princely States of Jodhpur, Bikaner and Jaisalmer and amidst the Thar desert at 27°12' north latitude and 72°23' east longitude. It is situated on an elevated sand dune popularly known as *magri* 850 feet above the sea level. The surrounding mounds bear a lovely pink colour which imparts them an attractive appearance, very delightful to the eye.

3. The village, which has an area of 10,787 acres, is inhabited mainly by the Pushkarna Brahmins, who form the bulk of the population of the village. The following table gives the position of the different communities residing therein.

S. No.	Name of Community	No. of House-holds	No. of Persons			Percentage to total Population
			Total	Males	Females	
1.	Pushkarna Brahmin	121	520	281	239	80
2.	Sewak Brahmin	3	17	11	6	3
3.	Darzi (Tailor)	5	35	19	16	5
4.	Suthar (Carpenter)	1	8	5	3	1
5.	Nai (Barber)	3	19	10	9	3
6.	Bhil	3	23	11	12	4
7.	Bawari	2	7	3	4	1
8.	Bhambi	3	19	12	7	3
	Total	141	648	352	296	100

4. It was with a view to study the habits and social customs of the Pushkarna community, which is one of the most important communities of Rajasthan, that Malar was selected for socio-economic survey. The culture of the three States of Rajasthan, viz. Jodhpur, Bikaner and Jaisalmer, is mirrored, to a considerable extent, in the culture of this village. The spoken language of the village people is a mixture of the dialects of the three places, with a tinge of Punjabi and Sindhi in it. Pushkarna males put on their *safa* (headgear) in the circular Jaisalmeri (Bhati) style. The Pushkarna women of this place, who are noted for their beauty and delicacy, put on ornaments which are commonly worn in Bikaner. The characteristic head ornament *rakhdi* studded with real or imitation jewels is a heritage from Bikaner. The common costume of the women-folk is again a mixture of the fashions current in Jodhpur and Bikaner. Songs sung by women on social and festive occasions are mostly those that are common in Marwar (Jodhpur), although they bear a typical Jaisalmeri

accent. There is a traditional maxim which tersely sums up the position as follows :—

मारवाड़ नर नीपजे, नारी जैसलमेर,
सिंधां तुरही सांतरा, करहल बीकानेर ।

(Marwar is the mine of robust men, Jaisalmer of beautiful women, Sindh of excellent horses, and Bikaner of best camels). This maxim is certainly applicable to Malar except that at present no good horses are to be found there.

Climate

5. The climate of Malar is dry and temperate. It is neither very cold in winter nor very hot during summer. The highest temperature recorded is 105 °F and the lowest 50 °F. The days are warm during summer but the nights are invariably cool and pleasant.

6. The village is visited very often by famine due to failure of rains. Once in three years the monsoon is favourable. The result is that when rains fail no water is available in the village tanks even for drinking purposes either for men or for the cattle. The scarcity of water, therefore, presents a great and outstanding problem to be faced by the villagers who have been making continuous efforts for improving their water supply. It is believed that due to its situation in the vicinity of a salt producing area, the climate of this place is very healthy. Dust-storms are, however, frequent in summer. During the rains the village presents a lovely appearance. Cuckoos and peacocks then sing their mirthful and melodious songs and lend a peculiar charm to the atmosphere.

Trees

7. There are very few shade-bearing trees in the village. Heaps and heaps of sand, extending over large areas, meet the eye everywhere. The shade-bearing trees, which can be counted on fingers, are those of Neem (*Azadirachta indica*), Pipal (*Ficus religiosa*), and Babul (*Acacia arabica*) which are found on the banks of tanks. Phog (*Calligonum polygonoides*), Kair(*Acacia catechu*)and Khejra (*Prosopis spicigera*) plants are, of course, common. They provide fodder for the cattle and also serve as vegetable and supplement the requirements of men specially during the time of drought.

Fruits and Vegetables.

8. *Kharbuja*, (melon), *tarbuza* (water-melon) *kakri* (cucumber), *ber* (jujube) and *anar* (pomegranate) are the fruits available and onion, garlic, carrot, *muli* (radish), *methi* (fenugreek) and *bengun* (brinjal) are the main vegetables.

Fauna

9. As regards fauna, jackals, wolves, leopards, sandgrouse etc. are commonly found in this area. Snakes and scorpions are there in abundance. Peacocks, cuckoos and parrots are the birds which give colour to the village. It was a crime under the penal code of the former States of Rajasthan to kill cow, peacock and monkey.

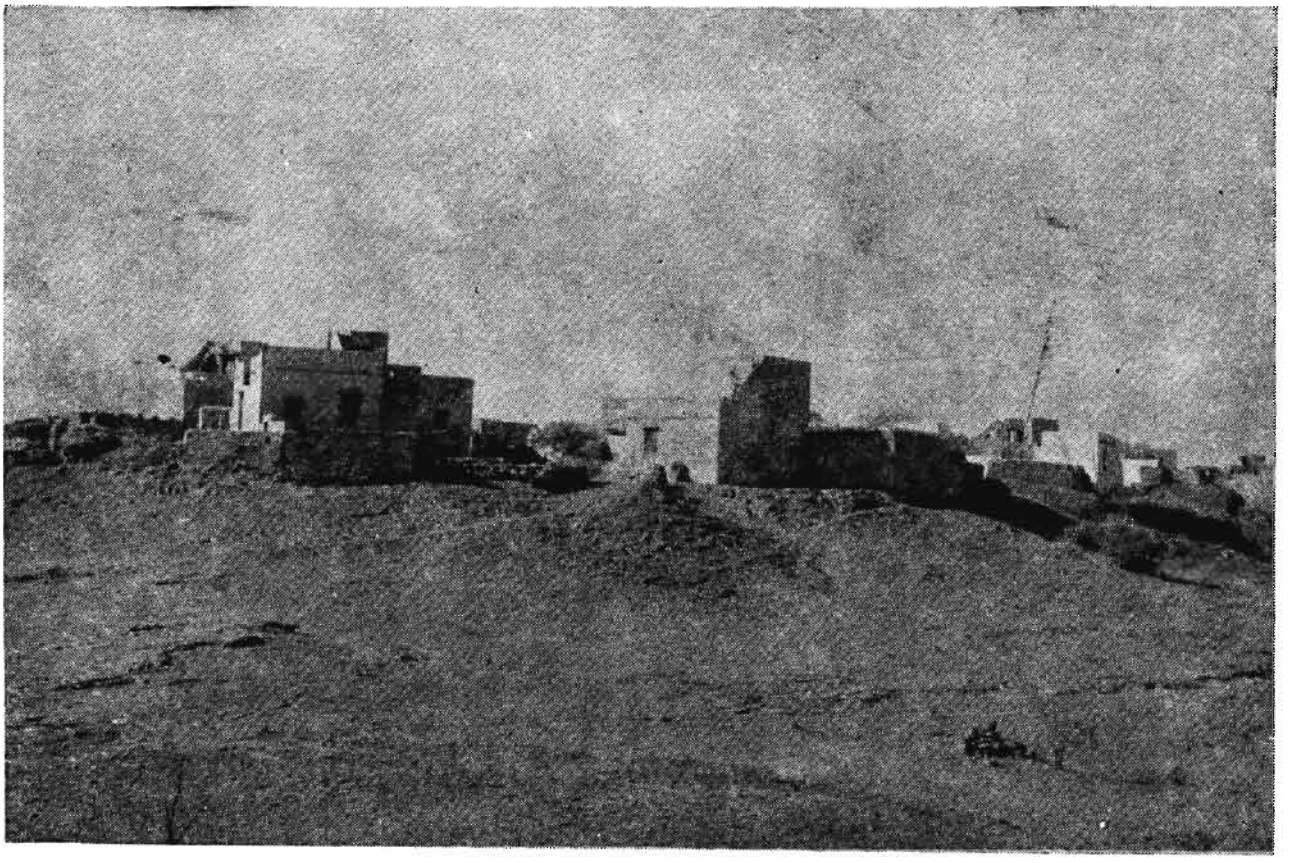
Domestic Animals

10. Camel, cow, bullock, buffalo, horse, donkey, sheep and goat are the main domestic animals. Horse and camel serve for riding. Bullock carts serve as a common mode of transport. It is, however, the camel which is most useful in this region. Apart from riding, it serves as a beast of burden and is used for transport of water, wood, fuel, stone, grain and other articles. It is also used for tilling the land.

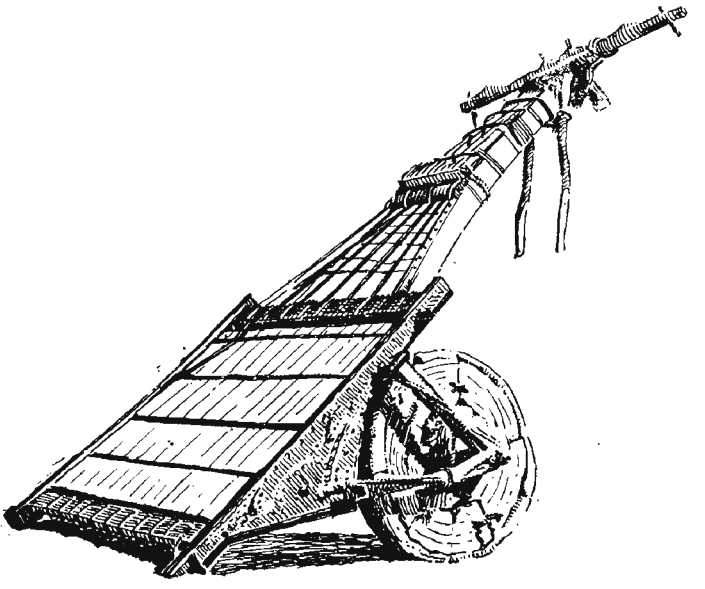
Abadi

11. The village *abadi* is laid out in rows of houses leaving enough space for light and air, i.e. in a shapeless cluster. The houses belonging to the Pushkarna Brahmins, Sewak Brahmins, Suthars and the Nais are mostly *pucca*. They are clustered at one place on the north of the main road going from Phalodi to Bap. The houses of Bhils and Bhambis are *kutcha*, made of mud walls and thatched roof. They are situated on the north-eastern border of the village at some 50 paces from the main *abadi*. On the southern side of the road are the *Patwarkhana* and the school building.

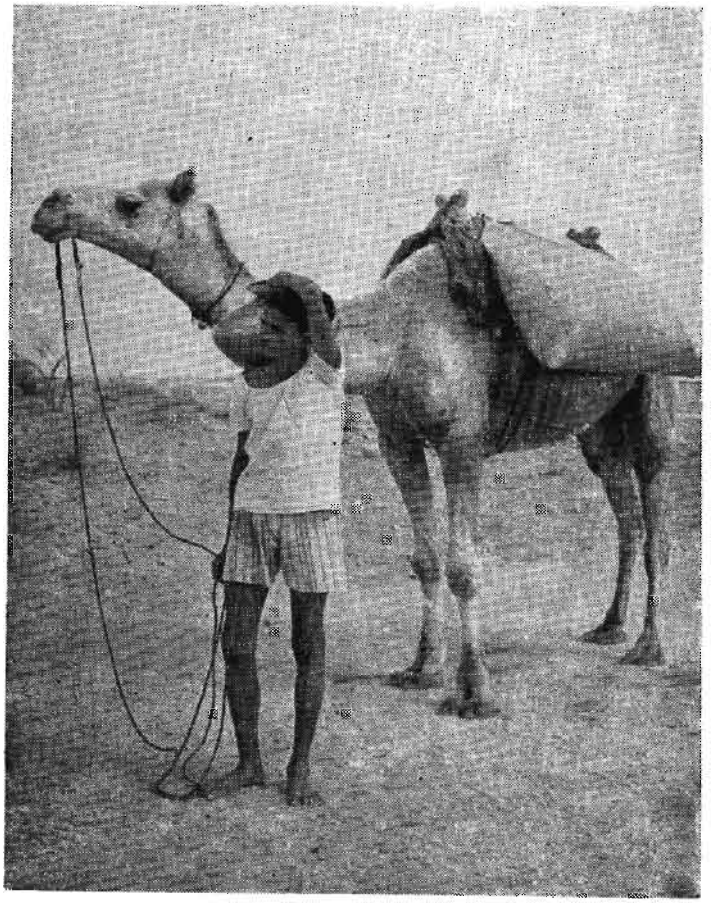
12. The houses of the village mostly face towards the north or the east, as it is considered inauspicious to have the face of the house towards the south. There are lanes and by-lanes in the village but no roads. The paths are full of knee-deep dust. In each lane there is a row of houses numbering from 5 to 8. There is no congestion.



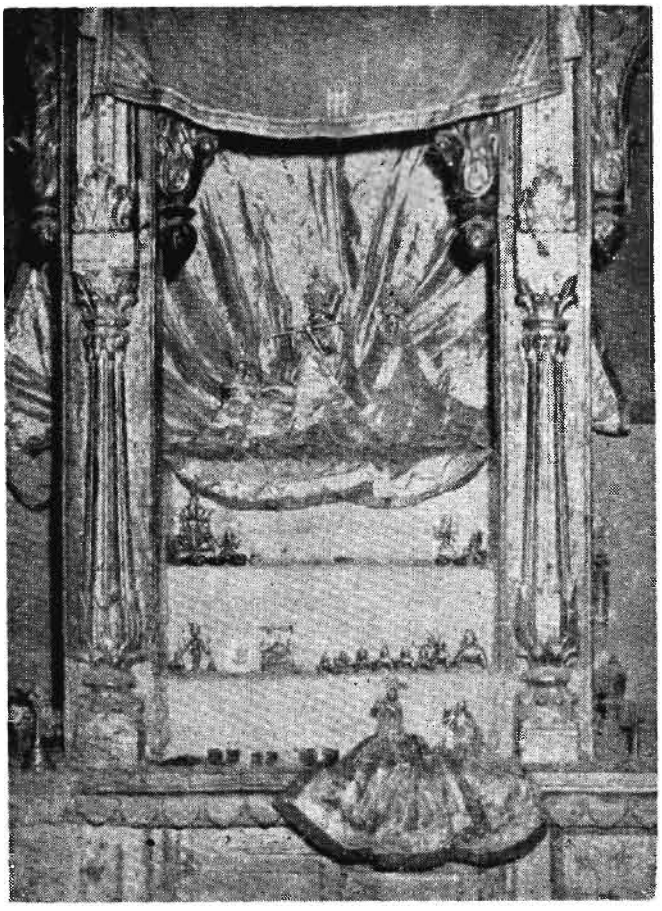
A view of Village Malar



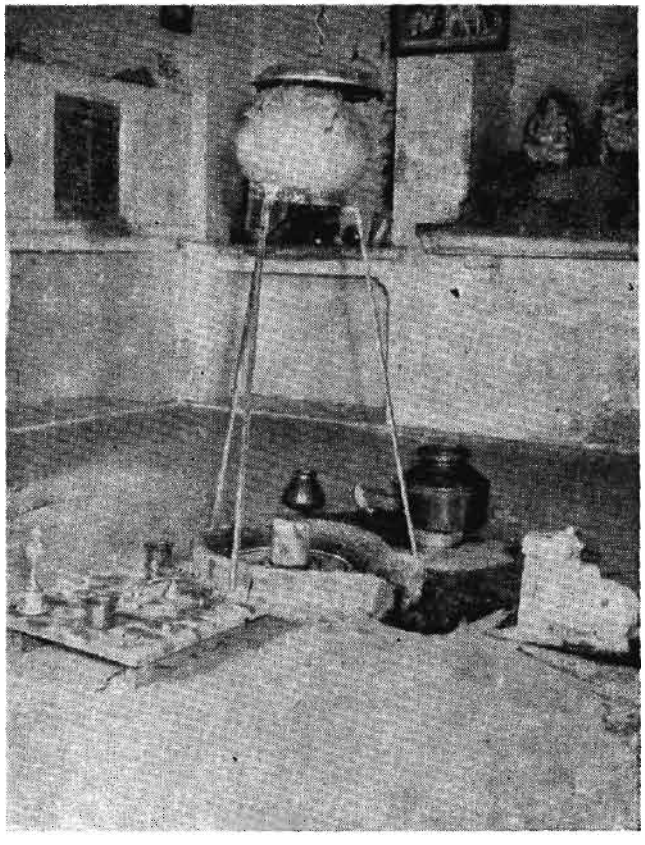
Bullock Cart



Camel carrying water in a *Pakhal*



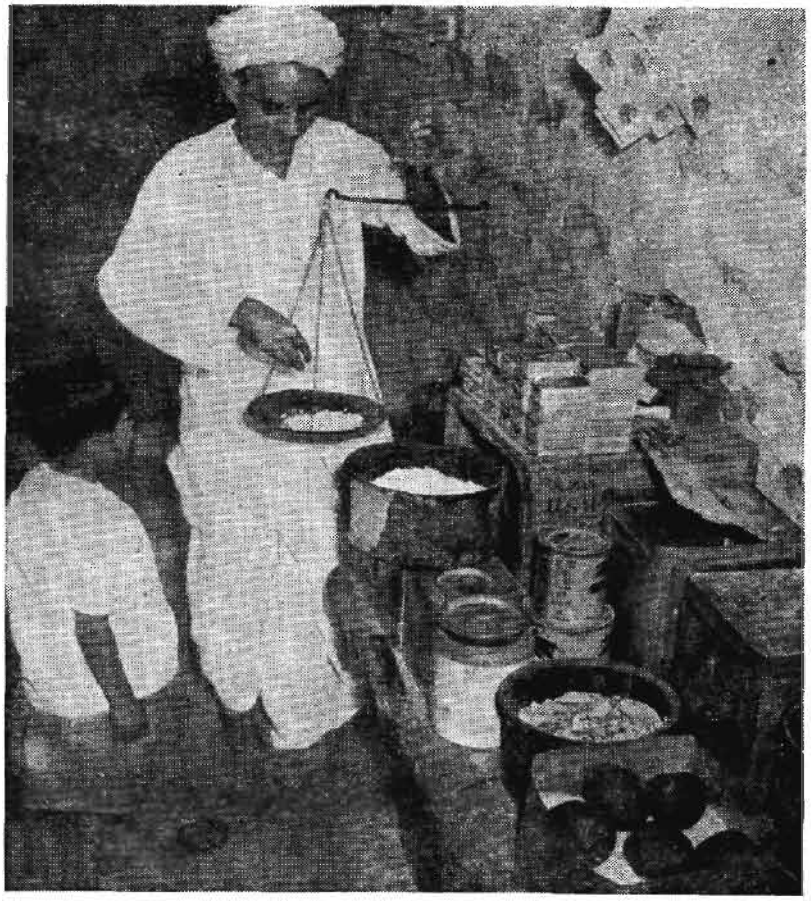
Inner part of the temple of Murli Manoharji



Shiva Linga



Ram Nada tank



The Village Shop

The place is clean and sanitary, very little filth being noticeable anywhere.

Temples

13. There is a temple of Murli Manoharji in the centre of the village in which the idol of Shri Krishna with his flute is installed by the side of his consort Radha. There is another temple at some distance from it which has a *Shiva Linga* installed in it. Both these temples are pretty old. They are believed to have existed there since the village was established. Within the precincts of the temple of Shiva is an idol of goddess Chamunda Devi which is worshipped by the Pushkarna community as its *kul devi.*

Crematorium

14. The crematorium is common for all the communities and is on the farther northern side of the village at a distance of about 3 furlongs from the *abadi.*

Water Supply

15. The most important source of drinking water for the village is the *Ram Nada* tank which is situated on the southern side of the village at a distance of about four furlongs from it. This small tank has a *pucca ghat* where women fill their pitchers with water and help one another to lift the pots on their heads. It has been named after the popular hero Ram devji, the emblem of whose feet has been installed on the dam of the tank. The water of this tank is sweet and digestive, and serves the requirements of the village for the whole year, provided the rainfall is normal. Bathing is not allowed in this tank. Whenever there is a drought, which is not infrequent, the tank dries up and the villagers have to go to the *Jod bund* which is at a distance of three miles on the western side of the village. This *bund* was constructed in the year 1898 A. D. when there was a country-wide famine, at the confluence of five streams, Khichan, Jod, Phalodi, Kundal and Kolu. By the construction of this *bund* the scarcity of drinking water for the nearby ten villages has been relieved to some extent. Apart from the *Ram Nada*, there is one *Nathu-ki-Talai* which is situated on the western side of the village. It is named after a former resident of the village, and it serves for bathing purposes till water is available in it. There are two other small tanks known as *Bhaiya-ki-Talai*, and *Gulab Chand-ki-Talai*, which lie on the eastern side of the village and the third one known as *Deva-ki-Talai* on the northern side. Water in these tanks is available for 3 or 4 months after the rainy season. They dry up by the end of January.

16. There are no fresh water wells in the vicinity. Upto the depth of 150 ft. water in the wells is mostly saline. According to the Great Trignometrical Survey referred to in the Gazetteer of Jaisalmer State (1891), sweet water may be available at least 250 ft. below the surface level.

17. In order to relieve the great scarcity of water the Village Panchayat has constructed three reservoirs, locally known as *tankas*, which are of the capacity of 63,000, 13,500 and 11,250 gallons respectively. Rainwater when available is stored in the reservoirs; otherwise water is brought on camels in *pakhals* (big leather bags), and is stored in them to afford relief to the villagers in times of scarcity and drought. The third reservoir is meant exclusively for the Bhils.

Market

18. There is no market in the village. One Pushkarna Brahmin, however, stores such articles of immediate necessity as are generally found in a grocer's shop, and sells them to the village people. Mostly people obtain their requirements from Phalodi.

Welfare and Administrative Institutions

19. There is a Middle School in the village which is meant for both, boys and girls.

20. The youngmen of the village have organised a *Yuvak Mangal Dal* which is intended to promote the cultural life of the village and render such social service to the village community as may be possible. The *Dal* was started by some enthusiastic young men in

December, 1961. It has established a first aid post, and its endeavour is to improve the condition of the village in all possible directions.

21. The Patwari lives in the village as a representative of the Revenue Department of the State, and carries on his work in a Government building constructed for him called the *Patwar-khana.*

22. Malar is represented in Village Panchayat, which is constituted by one Sarpanch, 8 Panchas and 2 co-opted women members from 7 villages, namely Malar, Jod, Malar Rann, Godarli, Hindal, Kherwa, Bapi and Bhojon-ki-Bap. The Sarpanch of the Panchayat and two other members are Pushkarna Brahmins of Malar.

Origin of the village

23. As to the origin of village Malar, it is stated that the Pushkarna Brahmins, who had settled at Pokaran in the Jaisalmer State, had some dispute with the ruler of Jaisalmer and they migrated to Phalodi which place is named after a mythical goddess *Latial Devi*, also known as *Phalvardhika Devi* from whose name Phalodi derives its name. There was a Pushkarna Brahmin named Shivji who resided there. His sister, Malari, got involved in a family dispute with him and she left her home. In a disconsolate mood she was sitting under the shade of a tree when a sage happened to go there. He consoled her and advised her to construct her cottage and reside there and pronounced a blessing on her that her family would flourish like fruits of the tree under which she had taken shelter. Malari settled there and the village that came into existence was termed Malar after her. This event is said to have happened in the Samvat year 1550 (1494 A.D.). With the advent of Malari, more Pushkarnas related to her came and settled there, and, according to the prophecy referred to above, they flourished very well. Pushkarnas were, therefore, the earliest settlers of this village. In course of time Bhils and Bhambis and other communities came and settled there.

24. Bhils are said to have come from village Kherwa in Jodhpur District 250 years ago, for agriculture. Bhambis came 50 years later to carry on hereditary work of skinning the dead animals. According to their own version they have been living in this village for the last 7 or 8 generations. The exact dates of coming of the Suthar, the Nai and the Darzi are not ascertainable. Baoris were called by the Pushkarna community, more than 100 years ago to guard the village against thieves.

25. A number of Sindhi Muslims also used to live in Malar until 1942. The Pushkarna Brahmins had called one Mangalia Muslim in the year 1792 to graze their cattle. Gradually more Sindhi Muslims came and settled there. There was great amity and friendship between Brahmins and Sindhi Muslims upto the year 1937. The Pushkarnas who were comparatively much better off used to help the Muslims by lending money and in other possible ways. The Muslims on their part grazed the cattle of the Pushkarna Brahmins and were always ready to fight for their welfare. All other communities had friendly relations with them. In the year 1937, however, trouble arose for the first time when Muslims objected to the carrying of a procession by the Pushkarnas on the occasion of Holi around a place which, originally, is said to have been a fold for sheep and goats but which they alleged to be a place for the mosque. As a matter of fact there was no mosque there but under the influence of communal sentiments, which were rampant all over the country in those days, they intended to build a mosque there and for that purpose collected some material. The villagers objected to this. The result was that tension between Sindhi Muslims and other residents of the place grew from year to year. The Muslims of nearby villages also got interested in the affair, and came to the support of Malar Muslims. In the year 1941 the Muslims tried to construct the mosque by force. This was resented by other villagers and it resulted in fracas. The Muslims used violence and some of the villagers were wounded. The police had to intervene and ultimately there was a judicial enquiry into the matter and as a result of which some Muslims are said to have been sentenced to imprisonment. They were further ordered not to construct the mosque which had no existence in the past. The Sindhi Muslims

felt chagrined at this decision, and they left the village in a body and settled down at another village called Malar Rann.

History of the communities

26. The predominant population of the village consists of Pushkarna Brahmins who form 80% of the population. The other communities account for the remaining 20%. In the Census report of 1931, the Pushkarnas are reported to be a section of Gurjar Brahmins. There are a number of legends connected with the origin of the Pushkarna community. Col. Todd, in his "Annals and Antiquities of Rajasthan" (Volume II, page 1,255), while giving a historical account of Jaisalmer, writes—

> "It is said that they were *Bildars* and excavating the sacred lake of Pushkar or Pokur for which act they obtained the favour of the deity and the grade of Brahmins with a title of Pokharna. The chief object of emblemic worship, the *Kodali*, a kind of pick axe used in digging, seems to favour the tradition".

The same thing has been repeated by John Wilson in his "Castes and Tribes", and also by Sir Ibbetson, Lieut. Governor of Punjab, in his book "Punjab Castes".

27. A similar story current in the Marwar region has been referred to in a Hindi book "Marwar State ki Jatiyon ki Utpatti ke Halat" (Part III, page 160). As the story goes, once Raja Nahar Rao Parihar of Mandor, while pursuing a wild boar, went upto Pushkar lake. The boar hid itself in the bushes on the bank of the lake. Nahar Rao felt thirsty. He dismounted and drank water from the lake with both of his hands. The Raja was suffering from leprosy. He was agreeably surprised to observe that he had been cured of the ailment. Out of gratitude for this he effected repairs to the lake, constructed *pucca ghats* and decided to feed one lac Brahmins. Not more than 80,000 Brahmins could be assembled. He, therefore, put sacred thread on the neck of 20,000 Odes who had been digging there at the lake, and included them in the category of Brahmins to complete their number, and thus fulfilled his vow of feeding one lac Brahmins and it is from that day that Pushkarna Brahmins are said to have originated. The story is, however, not corroborated by any reliable record. Raja Nahar Rao, who effected repairs to the Pushkar lake in the 9th Century was not of Mandor but of Bhinmal. Upto the 12th Century there were no castes and sub-castes among the Brahmins. It was after the Vikram Samvat year 1200 that castes came into existence amongst the Brahmins on account of some of them taking to non-vegetarian food while others confining themselves to vegetarian diet. (*Vide* History of Rajasthan by Thakur Jagdish Singh Gahlot).

28. There is another legend current in this regard. The story goes that at the foot of Mt. Abu in the Srimal area the marriage of Goddess Lakshmi, daughter of Maharshi Bhrigu, was celebrated with Bhagwan Vishnu. 50,000 Rishis assembled there, out of whom 5,000 Brahmins were from Sind. The followers of Gautam Rishi, numbering 45,000 proposed to give him the first place in the ceremony and to put the *tilak* first on his fore-head. The Sindhi Brahmins objected to it claiming that everyone of them should receive uniform treatment. The followers of Gautam Rishi were much enraged. They pronounced a curse on the Sindhi Brahmins to the effect that thenceforward they may not be recognised as Brahmins who follow the Vedas. The Sindhi Brahmins thereupon retreated to the Shal area and performed penances to obtain their rightful place in the hierarchy of Brahmins. There they happened to meet a female demon, named Sarika, who used to visit Srimal and take-away the daughters of the Brahmins at the time of their marriage. The Gautamites were so terrified that they left Srimal area and moved upto Abu. After some time a Raja named Sri Kunj, arrived at Srimal area while pursuing a wild animal. He felt very sad to find the place in a desolated condition. He recalled the Brahmins from Abu and, hearing their story, intended to put an end to the life of Sarika. Sarika pleaded innocence and suggested that Sindhi Brahmins, who were performing *tapasya* (penance) in the Shal area, should be reconciled so that the trouble may end for all times to come. Sri Kunj invited the Sindhi Brahmins and granted

them pardon for having insulted Gautam Rishi. He further enjoined on them to support the religion of Vedas and to invite Srimali pandits on the occasion of marriage in their community. It is from this episode that the Sindhi Brahmins claim to have inherited the name of Pushkarna. The following Sanskrit Shloka is cited in corroboration of this episode:—

उदारा राज्य पूज्याश्च शुद्धः संतोषिणः सदा
ब्राह्मणानां पुष्टिकरा धर्मः पुष्टिकरास्तथा ।
ज्ञान पुष्टिकरा वास मात्पुष्कर्णा स्वाभविष्यथः
विवाह कार्य समये सान्निध्य मम सर्वदा : ।

(Henceforth you would be liberal hearted, generous and would receive honours from the State, would be of pure heart and habits, would remain always contented, would support the Brahmins and conform to religion and the teachings of the *Shastras* (*Pushtikara*) and you would invite the Srimali Brahmins for performance of the ceremonies at the time of marriage). The Pushkarna Brahmins then went to the forest situated between Jodhpur and Jaisalmer and called it Pokaran. On the basis of the above story, the Pushkarnas consider themselves to be descendants of the aforesaid 5,000 Sindhi Brahmins. They were grateful to Sarika for her help in the matter and they still adore her as Unta Devi, she having ridden on a camel. The custom of worshipping *kudal* is no longer prevalent among the Pushkarna community.

29. Pt. Yogendranath Bhattacharya has written about Pushkarnas as under :—

> "The Pushkarnas are very numerous in every part of Rajasthan, in Gujarat and Sindh also. They derive their designation from this town of Pokaran which is midway between Jodhpur and Jaisalmer. The Pushkarnas have no connection whatsoever with the holy lake called Pushkar near Ajmer".

According to Shri Pandav Gopal Shastri, Pushkarna is the sixth kind among the 84 types of Gurjar Brahmins. Mr. R. R. Sherring, in his book "Hindu Castes" has also called Pushkarna Brahmins as the "Gurjar branch of Panch Dravid".

30. From what has been said in the foregoing paragraphs, the position appears to be that the Pushkarna Brahmins are a branch of the Gurjar Brahmins and they originally resided in Sindh. The celebrated historian of Marwar Muhnot Nensi also held the same view. Due probably to the recurring muslim invasions from the north-west, the Pushkarna Brahmins migrated from Sindh to Jaisalmer State and established themselves at Pokaran. Later on they shifted to Ludrava now known as Lodarva village in Pokaran tehsil in District Jaisalmer. Due perhaps primarily to the hard conditions of life obtaining in the desert area and secondly to some dispute with the ruler of Jaisalmer, in course of time, they moved on to Phalodi and Malar in Jodhpur State.

Sewak

31. Sewaks are from among the various forms of Brahmins and belong to Bhardwaj gotra.

Darzi

32. In Marwar the Darzis are all Hindus. They are divided into two sections, the Peepavanshi and the Namdeovanshi.

33. The Peepavanshis take their name from Pipaji, a Khichi Rajput, who abandoned the secular world nearabout the year 1417 A. D. and induced his Rajput servants to adopt the profession of tailoring. They are also called Maru Darzis. The Darzis of Malar belong to this clan. The Rajput clans found among Peepavanshi Darzis are mainly as follows :—

1.	Parihar	2.	Panwar	3.	Chohan
4.	Solanki	5.	Tanwar	6.	Sisodia
7.	Dabi	8.	Bhati	9.	Mahecha
10.	Tak	11.	Daiya	12.	Sinklecha
13.	Makda	14.	Kachhwaha	15.	Gahlot

34. The other section belongs to Namdev, the saint of the Tak clan. They also claim descent from Rajputs who adopted the profession of Chhipas, i. e. the makers of chintz and other fabrics and subsequently became Darzis. They are distinguished by the name of Chhipa Darzi.

Suthar

35. The Suthars trace their origin from Vishva Karma and regard his oath as the most

solemn adjuration. They say that Eloregarh in the Deccan is their original home. The Suthars are said to be a composite class including various sections of Rajput origin. They are divided into 120 gotras, after the names of their founders or of the villages they originally belonged to. They are mostly of Jakhra clan and worship Savitri as their *kul devi*. The Suthars of the village belong to Nakmal Bhati clan. Among the Khatis those who wear the sacred thread and abstain from the use of liquor and meat, are known as Bamaniya Khatis and they regard themselves as superior to the rest.

Nai

36. The Nais trace their descent from Rajputs. There is no authority available in support of their contention. When Nais meet, they address each other as Thakur. There are three divisions of Nais viz. (1) Maru (2) Baid and (3) Puraviya. The Nais of Malar are from the first division.

Bhil

37. Col. Todd calls the Bhils as "Vanputras" or sons of the forest, the "uncultivated mushrooms of India fixed as the rocks and trees on their mountainous walls to the spot which gave them birth." Herbert Risley measured some 200 Bhils from Rajasthan and put them racially as belonging to the Dravidian tribe. Modern research, however, does not accept this classification.

38. Whatever may be the truth, there is no doubt that the Bhils are the most ancient tribe of Rajasthan. The traditional and legendry accounts are not wanting to establish their ancient origin. One such legend says that Mahadev, sick and unhappy, was reclining in a shady forest when there appeared before him a beautiful woman. The first sight of her effected the complete cure of all his ailments. The god became attached to the strange female and the result was a numerous progeny. One of them was ugly and naughty who distinguished himself by slaying his father's favourite Nandi. Mahadev got enraged at this prank of his son and expelled him from the heritage of man. The Bhils are his descendants.

39. There are numerous other legends but the more important among them is a story narrated in Shrimad Bhagwat. It ascribes the origin of Bhils to a mythical Raja Vena who ruled the people with an iron hand, prohibited *Yagnas* and other religious rites and compelled them to worship him. The Rishis got disgusted of him and they brought an end of him by their *Mantras*. There was no one to succeed him, and hence there was a great turmoil in the kingdom. The sages then offered prayers and evolved a dwarf from the dead body of Vena. This was Nishad whose descendants are the Bhils who live in the mountains and the jungles.

40. Bhil, it has been suggested, is a generic name given to the various older and simpler people of the land by other invading peoples. There is not much affinity between Bhils and other aboriginal people either in anthropometric carcass or in blood groups.

Bhambi

41. The Bhambis trace their descent from a Brahmin Rishi called Megh. They are also called Balais and cultivate land to a small extent. Bhambis who remove the carcass of dead animals are called Dhed.

Baori

42. A story is current that a party of Rajputs was escorting a Rajput princess from Gujarat to the Zenana of the Emperor of Delhi. The party in their way halted near a big *baori* (step well). A Rajput girl of this place happened to meet the princess and she reproached her for bringing disgrace on hereself by agreeing to enter the harem of the Muslim emperor. Stung with remorse, the princess drowned herself in the *baori* and committed suicide. Her escort did not have the courage to go further or to return to their home without her. They remained near it and began to commit depredations. They were called by the people as *Baoriwalas*, which term in course of time came to be known as Baoris.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

43. Of the 8 communities residing in Malar, the predominant one is that of the Pushkarna Brahmins, which is divided into a number of gotras as follows :—

1.	Lodun	8.	Sunkusp
2.	Bhardwaj	9.	Buchchwas
3.	Gautam	10.	Kansus
4.	Upmanyu	11.	Mudgal
5.	Kapil	12.	Chundra
6.	Parashar	13.	Kashyap
7.	Haritas	14.	Shandilya

Each one of these gotras has two separate *kul devis* or female deities. They can marry only in their gotra, the distinction of the *kul devi* alone being observed.

44. Out of the above mentioned gotras only two are found in Malar and they are the Bhardwaj and the Shandilya. The Pushkarnas of Bhardwaj gotra are also known as Kapta or Bohra. There is an interesting story about the term Bohra. It is said that Maharaja Udai Singh of Jodhpur (1538 to 1595) once stood in need of several maunds of ghee of yellow cow for some medicinal purpose. This could not be procured from anywhere else as the quantity required was unmanageable. Shivji Kapta of Malar having been in possession of several hundred cows of the specified colour arranged for the supply of the required quantity of cow's ghee. The Maharaja wanted to pay the price of the ghee but out of courtesy Shivji did not accept the money. The Maharaja in appreciation of his generosity conferred on the donor the hereditary title of Bohra which means the creditor. He also granted the Pushkarnas of Malar exemption from payment of rent of the land tilled by them.

45. Out of 121 households of Pushkarnas in Malar, 82 are of the Bohras while the remaining 39 belong to the Shandilya gotra. Two Sewak (Brahmin) families in Malar belong to the Bhardwaj gotra. They perfrom worship in the temple. One household is attached to the temple of Murli Manoharji and the other to that of Shiva.

46. Among the Darzis, the two sections, namely, Peepavanshis and Namdeovanshis do not intermarry, although they may eat or smoke together. Re-marriage of widows is allowed in both the sections. Namdeovanshi women do not wear *newari* or other ornaments of legs which cause a ringing sound.

47. The Bhils are divided into a number of clans some of which are as follows :—

1.	Dabi	2.	Margat	3.	Lekhia
4.	Gatar	5.	Dubal	6.	Gundhi
7.	Goyal	8.	Rathore	9.	Parmar
10.	Chauhan	11.	Daval	12.	Lavatia
13.	Karwaya	14.	Alia	15.	Lidia
16.	Thededa	17.	Ghur	18.	Kaleda
19.	Karwa	20.	Bochia	21.	Solanki
22.	Bhati				

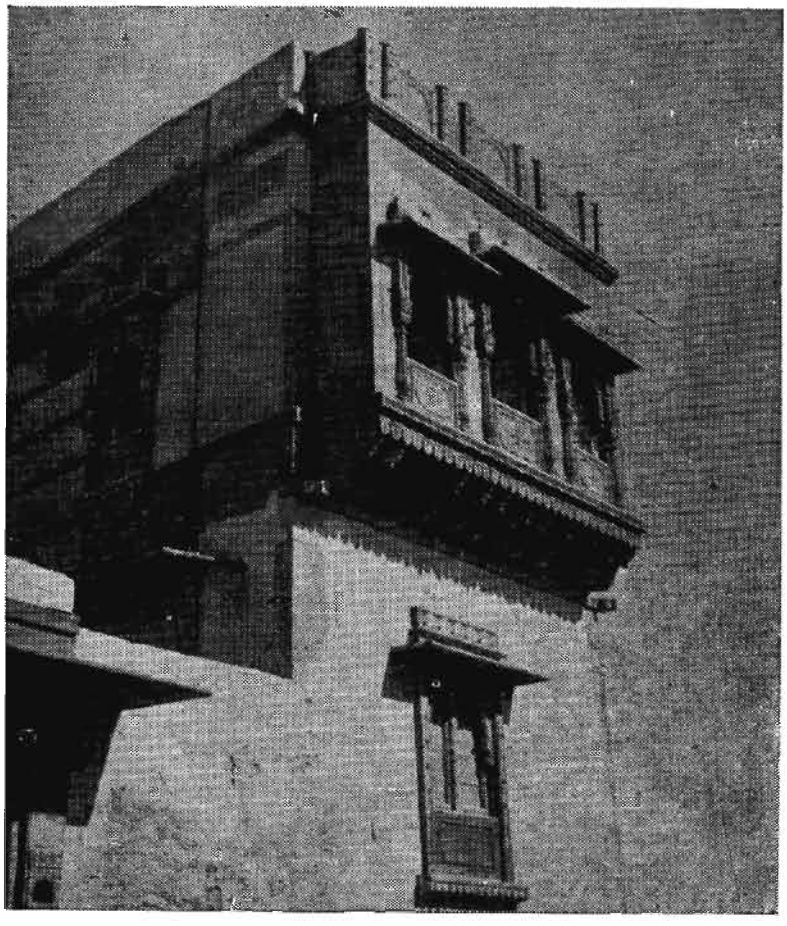
The first four claim to be un-mixed. Others are supposed to contain Rajput element in them. The Bhils living in Malar belong to the Bhati clan.

Baoris

48. Baoris of Malar belong to the Dahdi clan. During the pre-independence times Baoris were considered as a criminal tribe and the movement of its members was constantly watched and restricted according to the regulations applicable to these tribes. Since the advent of independence the disabilities under which the so-called criminal tribes had to work have been removed and they are now free. The Baoris of Malar have, however, never taken part in any criminal activities at any stage whatsoever. They were brought into the village for *chowkidari* and are doing their duty faithfully since then. No stigma of criminality is attached to them.

Bhambis

49. A tradition goes that in times of yore when Malar was troubled by foregin inroads, a



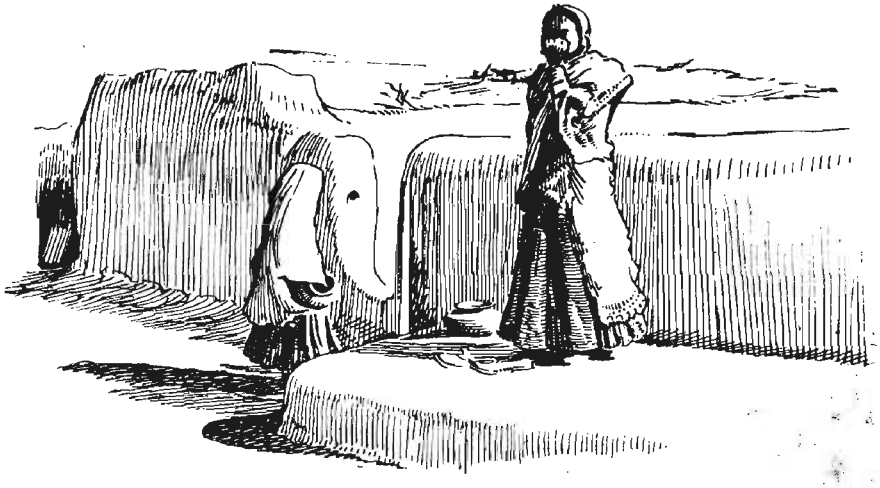
Double-storeyed house of a Pushkarna family



Indoor decorations



A Bhil house



A Bhil girl outside her house

large number of Rajputs, Jats and Charans joined the Bhambi community and thus in course of time there arose the following four sub-divisions among them: (a) Adu or the unmixed Bhambis, (b) Maru Bhambis comprising the Rajputs, (c) Jat Bhambis including Jats and (d) Charania Bhambis including the Charans. The first two sub-divisions are very closely connected and intermarry. The last two marry in their communities respectively. In pre-independence time Bhambis were not allowed to wear gold and silver ornaments. An exception was made in the case of the Bhambi, who was then the head-man of the village and his wife. The post of the head-man of the village has ceased to exist with the merger of the Princely State of Jodhpur in the State of Rajasthan. The Bhambis are divided into several *khamps* (sub-clans) and each has its own further sub-divisions.

Houses

50. There are two main types of houses in the village, *pucca* and *kutcha*. *Pucca* houses are 115 in number, 112 of these belong to the Pushkarnas and the remaining three to Darzis. Out of 14 *kutcha* houses, two belong to Darzis, 1 to Suthar, 2 to Sewak Brahmins, 2 to Bhils, 2 to Baoris and 5 to Bhambis.

51. The *pucca* houses may be classified into three categories—

1. Those one storeyed houses in which construction of the body is started on the surface of the ground *i. e.* they are without plinth. Such houses are 50 in number.
2. Those built on raised plinth. There are 55 houses that fall in this category.
3. There are 10 double storeyed houses. In the upper storey of these houses are the tiled *medis*.

52. The dimensions of the *pucca* houses are similar in most cases. They are 100 ft. to 112 ft. long, 40 ft. to 50 ft. broad and 8 ft. to 10 ft. high. There is a courtyard in front of each house which is called *chowk*. The main gate, which is called *khidki*, leads into a long room which is a sitting-cum-reception room. Inside this is again an open space, on one side of which is the kitchen and on the other a store-room which serves as a dining hall also. There are small rooms inside the store-room which are termed as *kothas* or *parbhitas*. The roof of the house is known as *dagla*. The *medi* which forms the second storey in some of the houses has got balconies which are known as *jharokha* and are made of stone cut in floral designs. The inside walls of the sitting and living rooms are often decorated with coloured drawings and paintings.

53. The *kutcha* houses are generally 20 ft. long, 10 ft. broad and 6 ft. high. They contain a reception room at the entrance followed by a small courtyard in which there is a kitchen and a store. The house of Suthar has got a workshop at the other side of the entrance which is known as *khatod*. In all these houses the domestic animals, which are in most cases cows, are kept in separate sheds. In the *kutcha* houses belonging to Bhils and Bhambis these sheds are particularly noteworthy. They are commodious and kept neat and clean.

54. The *kutcha* houses are made of mud walls and thatched roof. The *pucca* houses are built of stone. Instead of lime they use baked gypsum for cementing and plastering the walls. The roofs are made of stone slabs which are of the same quality as is found in Jodhpur. These roofing slabs are obtained from a hill at a distance of about 20 miles from the village which is known as Bhakar. The baked gypsum has a remarkable cementing power but it is unable to resist the effect of water for any long time. Where it does not come into contact with water *e. g.* on the ceilings and inner walls of the houses, it serves well but is washed away from the upper side of the roofs, walls and outer side of the house whenever there are heavy rains. As Malar is situated in an area which is deficient in rains, it does not present any serious problem. The *pucca* houses last from 10 to 20 years. The estimated cost of the houses is from Rs. 3,000/- to Rs. 15,000/- or even Rs. 20,000/-. Repairs have to be effected from time to time, once in 5 or 7 years. All the houses are airy and well lighted. The following table gives statistics regarding the total number of houses classified according to the number of rooms and the number of persons occupying them.

Number of rooms	Total No. of House-holds	No. of Households according to number of Persons				
		1	2-3	4-6	7-9	10 and over
No regular room	...	...	...	...	...	...
1 room	20	9	2	6	3	...
2 rooms	43	5	16	17	5	...
3 rooms	42	4	13	20	5	...
4 rooms	21	...	5	8	6	2
5 rooms and over	15	...	2	7	3	3
Total	141	18	38	58	22	5

Dress

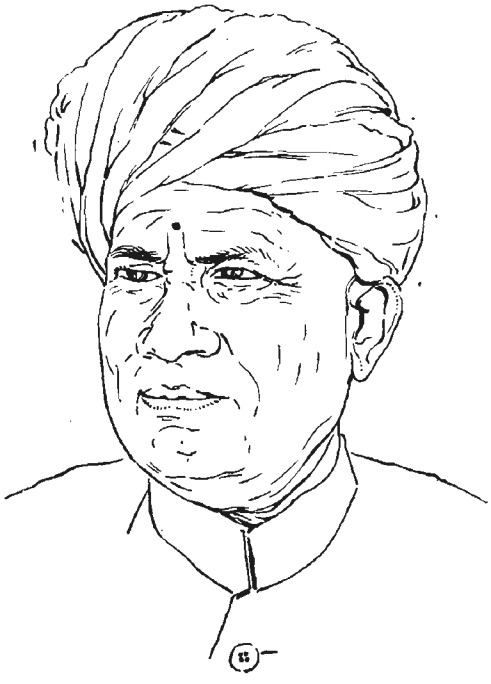
55. The traditional dress of a Pushkarna Brahmin is a turban (*pagri* or *safa*), a double-breast shirt (*bagal bandi*) and a *dhoti*. The older people are still seen in the dress of this type but under the influence of modern age younger people put on a shirt or a *kurta*, *dhoti* and trousers and occasionally coat as well. They wear black cap as headgear. The Darzis, Nais and Suthars also wear shirt or *kurta* and *dhoti*. They do not wear *safa* on the head. The Bhils and the Bhambis wear a *kurta* or a shirt and *dhoti* and on the head a small piece of long-cloth which is known as *potia*. The main difference in the dress worn by Pushkarna Brahmins and other communities is that the dress of the former generally consists of superior and finer stuff while the latter use coarse cloth for their garments.

56. So far as the dress of the females is concerned, the older women dress themselves in *odhni*, *angarkhi* and the traditional *ghagra*. One end of the *odhni* is worn on the head and the other end of it is arranged into plaits and tucked at the waist to the *ghagra*. The same is the case with females of other communities also. The young women and girls of the Pushkarna community put on *saris* and blouses of the most up-to-date fashions.

Ceremonial dress

57. On festive occasions, which form a very important part of the social side of the life of the community, every home is in a holiday mood. They put on new, clean and colourful garments and prepare and exchange special articles of food which vary according to the season and the relative importance of the festival. On occasions of marriage, the bridegroom is dressed in a colourful cotton or silken *angarkha* or *achkan*, which is of *kasumal* (bright red) or *kesaria* (saffron) colour, and is adorned with a golden or silver *gota* lace. The head dress on this occasion is *zari safa* or *pagri* with a *turra* (crest). The bridegroom puts on a *churidar pyjama* or a *dhoti*. Formerly it was customary to get this dyed pink but these days white *dhoti* or *pyjama* is fairly common. Among other communities also dress of a similar type is worn with some variations which are not very significant. For example, in Bhambis and Bhils the bridegroom has a sword hanging at his waist or at times he bears it in his hand with its pointed end resting on his shoulder. The dresses of the females on occasions of marriage and festivals are of brilliant colours and are decorated with *gota* (silver or golden lace) of numerous designs. The colours of *odhnis* are either *kesaria* or *kasumal* which fit in very well with their complexion.

58. Among the Bhils, Baoris and Bhambis the dresses of females are made of the thick cloth which is known as *tool*. The laces that are used on them are cheap and imitation ones. There is no striking peculiarity in the dress of Bhambi women except that Maru Bhambi women wear a *ghagra* of country chintz while the women of Jat Bhambis dress like the Jat women. The former are distinguished from the latter only by the use of lac *churas* (bangles) instead of ivory ones. The women of Charania Bhambis wear a dress of yellow colour like the Charan women.



A Pushkarna Brahmin



A Pushkarna lady



A Pushkarna girl



Ornaments of the hands



A Bhambi girl

Ornaments for males

59. Pushkarna Brahmins put on gold or jewelled rings on the little or the ring finger of either the right or the left hand. Some older people wear on their neck a gold necklace which is called *balevara* and rings in the ear-lobes. The Bhils and Bhambis wear silver bracelets on their wrists. In their ears they wear silver rings and on the neck silver *khungalies* which are in the shape of a snake with one end hooked into the other at the back of the neck.

Ornaments for females

60. Married Pushkarna women put on certain ornaments which are considered as the emblem of their *sohag* (wedlock). The most important of these is the *rakhdi* made of gold studded with real or imitation jewels according as the family could afford. The *rakhdi* worn in Malar is quite peculiar and of the typical Bikaner style. It is to be distinguished from the Jodhpur *borla* which is made of solid gold and is studded with gold *gughries*. The next ornament which is worn on the nose is *nathdi*, a gold ring with a red or pink, real or imitation jewel in the centre and two real or imitation pearls on either side. Sometimes the *nathdi* consists of a lot of strings of pearls which are held in position by a gold wire. It is worn on very special occasions *i. e.* those of worship of the family deity or on festivals of Teej and Gangor and invariably at the auspicious times of child birth, betrothal and marriage when a sister is required to perform the *arti* ceremony of her brother or sister. It is, however, common these days for women to put on a nose pin which is called *lavang*, as it is in the form of a clove.

61. In the ears women put on circular gold ornament studded with real or imitation jewels. This is called *toti surliya*. To take its weight off the ear-lobe, a thin gold chain is attached and slung over the ear. They often wear a small stud of flower like design instead of *toti*. There is no chain attached to this ornament. In the upper ear, gold rings, sometimes studded with small jewels, are put in the holes that are pierced near the rim of the ear in the childhood. These rings are called *oganiyas*. On the neck they wear gold collar which is called *timaniya*. This also is studded with real or imitation jewels and sometimes gold chains of various designs hang from its lower side. On the arm Pushkarna women put on *bajubund* and *tadda* above the elbow. These are worn generally on the left upper arm but those who can afford to do so wear these on both the arms. Bangles of glass, lac, ivory or gold are put on the hand above the wrist. A number of ornaments are worn in between and on both sides of the bangles which are called *gajras*, *bangries*, *gokhrus etc.* as the case may be. Ivory bangles are studded with thin gold stripes. On the back of the palm a leaf like ornament of gold, called *hathphool* is worn on the left hand or both the hands. It is held in position by a chain which is hooked at the wrist and one or two rings which are worn on the fingers. When no *hathphool* is worn, plain or jewelled gold rings are worn on the fingers of one or both the hands. A silver chain of 3, 4 or 5 strings is put round the waist. This is called *kanakti*. Modernised women who can afford to do so, put on a three-stringed gold chain in its stead which is known as *kandora*.

62. In former days women used to put on a number of silver anklets on their feet which were cumulatively called *jor* and the different items of which were termed by the name of *kadla*, *anwala*, *nevri*, *hiranêmi*, *tanka etc.*, sometimes numbering upto 7 on each foot. The last ornament that was worn on the feet was known as *ramjhol*. This has been recently replaced by *payal*, an anklet to which small trinkets are attached at the lower end. The *payals* are worn at the time of dance on the festivals of Gangor and Teej and on the marriage occasions. The heavy silver ornaments which were in vogue formerly have now been replaced by lighter ones which are made out of thick or thin silver wire of varying designs and are called *lachhas*.

63. On the toes of the feet silver ornaments with a high projecting knot are worn; the three rings representing a scorpion have the name *bichhiya*. The ring on the fore toe stands for the head of the scorpion ; those of the rings on the middle toes for the joints of tail. During the regime of the Princely States gold could be worn on feet only when it was awarded as a matter of grace by the ruler to any person but this distinction has now vanished.

64. Among the other communities ornaments vary according to the economic condition of the household. Bhil and Bhambi women put on rubber bangles on their wrists and on their arms. They wear silver *bhujbund*, *hathphool*, and *gujari* on the hand. Silver *hansli* is worn on the neck and silver *bor* in the middle of the forehead. On the feet they wear silver anklets known as *kada* and *santh*.

Body decoration

65. On all auspicious and festive occasions growing girls and married women decorate their hands and feet by colouring them with *mehdi (myrtle)* of which exquisite designs are contrived, generally on the night preceding the festival.

Tattooing

66. The practice of tattooing is not much prevalent amongst the Pushkarnas. Some of them, however, get their names, while there are others who get the image of goddess Durga or some other deity, tattooed on the right hand. Pushkarna women of Malar do not get themselves tattooed. Tattooing is, however, very common amongst the Bhambis and the Baoris. They get Ramdevji's feet or the Sun's image, or the figure of some other deity tattooed on the hand. Women sometimes get the name of their husbands tattooed on their fore-arm. Baori men get *trishool* (trident) of *Mataji* tattooed on their hands. The system of tattooing is fast disappearing among the Pushkarna Brahmins, but it is very common and persistent among Bhambis, Bhils and Baoris.

Food and drinks

67. The staple diet of the village is *bajra* (millet). Every one of the communities depends mostly on this grain. *Bajra* is ground into flour and bread is prepared from it which is called *sogra*. The other form of bajra preparation is the *khichra*. *Bajra* is thrashed with a wooden *musal* (pestle) in an *onkhli* (mortar) made of wood or stone. When husk is thus removed, it is mixed with pulse of *moong* or *moth* in a specified proportion and boiled in water till the whole thing takes the form of a pudding. The bread of *bajra* is eaten with milk, curd, pulse or some vegetable such as *palak*, *bathwa*, *muli* etc. The *khichra* is eaten with ghee or sweet oil or with the help of milk and curd. When no vegetable is available, *bajra* bread is eaten with the help of onion. Pushkarnas, however, do not use onion. They supplement their food with preparations from wheat flour and wheat *dalia*. On the occasion of marriage, wheat is boiled and distributed among the community and eaten at home. This is known as *ghugri*. Wheat is also ground into coarse *dalia* and cooked in water after mixing *moong* pulse in it. On festive occasions such as Dashera and Diwali wheat *dalia* is boiled in solution of jaggery and is called *lapsi*. It is very tasteful when mixed with a liberal quantity of ghee and is quite a wholesome and nutritious diet. It is taken at the time of marriage also. Other communities also have this article of food on the menu at the time of festivals. Rice is also eaten but only on auspicious occasions. It is served as a delicacy when guests are entertained.

68. Most of the communities take their meals three times a day, firstly in the morning as *siravan* or breakfast, then the mid-day meal *roti* and last of all the supper *byalu* in the evening.

69. The Bhambis, Bhils and Baoris take meat whenever they can afford to do so. They never eat beef and even the non-vegetarian diet is taken only occasionally. The association of these people with the Pushkarna Brahmins of the village and their economic condition have made them more vegetarian than non-vegetarian.

Household goods

70. In regard to the household goods, the Pushkarna Brahmins are equipped with all things of daily use. They possess brass, bronze or stainless steel utensils. Some of them own silver utensils also. They use mats and carpets and decorate the walls of their houses by pictures of gods and goddesses such as Ganesh, Shiva, Parvati, Sita and Ram, Radha and Krishna, Saraswati and Durga. They also have the pictures of national leaders and photographs of the members of their family, relations and friends.

71. The position in regard to the possession of furniture by the various communities would be apparent from the following table:—

Community	Number of Households possessing								
	Bed stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jol Chowki	Wall Shelf
1. Pushkarna Brahmin	10	121	2	4	121	4	25	121	...
2. Bhil	...	3	...	...	3	...	...	3	...
3. Nai (Barber)	...	3	...	...	3	...	...	3	...
4. Darzi (Tailor)	...	5	...	...	5	...	...	5	...
5 Bhambi	...	3	...	...	3	...	...	x	...
6. Baori	...	2	...	...	2	...	...	2	...
7. Suthar (Carpenter)	...	1	...	...	1	...	...	1	...
8. Sewak Brahmin	...	3	...	...	3	...	...	2	...

Social life

72. The Pushkarna community is one of the highly civilised and cultured sections of the Hindu society. Most of the customs of other sections of Hindu society are common among the Pushkarnas. In fact, by studying the beliefs and practices connected with birth, marriage and death of the Pushkarnas of Malar one will be having a peep into the life of the higher caste Hindus. There are a few special features in Pushkarna community which will be dealt with at the proper place.

Birth

73. The birth of a child and especially that of a son in a Pushkarna family is considered as a unique event of happiness. It is celebrated with great jubilation. During the first pregnancy, there is a wave of joy among the members of the household which is exhibited by the special attention which the pregnant lady receives from her mother-in-law, her husband and other near relations. The event forms the subject of beautiful songs which are sung generally in the eighth month of the first pregnancy. The progress and the physical feelings of the pregnant woman are depicted in these songs. One of the songs is given below:—

पेलो मास उलरियो ए जच्चा, व रो आलसिये मन जाय।
दूजो ए मास उलरियो ए जच्चा, वें रो थूंकतड़े मन जाय।
अलबेली ए जच्चा, चांदी रे प्याले केसर पावस्यां।
नखराली ए जच्चा, पाना रे वरख चढ़ावस्यां।
तीजो मास उलरियो ए जच्चा, वें रो नींबूड़े मन जाय।
चौथो मास उलरियो ए जच्चा, वें रो लाडूड़े मन जाय।
पांचवों मास उलरियो ए जच्चा, वें रो मालपूड़े मन जाय।
छटो मास उलरियो ए जच्चा, वें रो घेवरिए मन जाय।
सातवों मास उलरियो ए जच्चा, वें रो कंदरे पेड़े मन जाय।
आठवों मास उलरियो ए जच्चा, वें रो अगरणी मन जाय।
नमो मास उलरियो ए जच्चा, वें रो ओवेरिए मन जाय।
दसमो मास उलरियो ए जच्चा, वें रो हालरिये मन जाय।
केसर पावो बरक चढ़ावो, दोय परदा ताणो।
मुलक मुलक थे मुलको ए जच्चा, हंस कर मुखड़े बोलो।
नखराली ए जच्चा, चांदी रे प्याले केसर पावस्यां।

(The first month of pregnancy being over, the lady feels giddiness in her mind. In the second month of pregnancy the *jachcha* has a feeling of salivation every now and then. 'My delicate *jachcha*, you will be fed on saffron in a silver cup; my beautiful Rani you will be given a betel covered with a gold and silver leaf.' In the third month of pregnancy the *jachcha* has a longing for limes. In the fourth month she is desirous of taking *laddoos* (sweetmeat). In the fifth month she wishes to eat *malpua*. In the sixth month she would like to have *ghewar*. In the seventh month her desire is for *pedas* made with *kand*. (*Laddoo, malpua, ghewar* and *peda* are different forms of delicious sweets. All these sweets are actually given to the pregnant lady in fulfilment of her desires, as and when asked for by her). In the eighth month her attention is diverted to the celebration of *agarni*. In the ninth month she wants to confine herself to her apartment. In the tenth which is the last month of pregnancy, she thinks of nothing else but only of a newly born male child. Let she be fed on liquid saffron and betels covered with gold leaves. Arrangements be made for her complete seclusion by hanging double curtains at her door. (Everyone is solicitous of the delicate feelings of the would-be mother. They would gladden her heart as best as they can. Not a moment of sadness is allowed to come over her countenance). 'Smile, smile, smile, O *jachcha*. Be happy and talk to us with expression of joy on your face, O delicate *jachcha*, we will feed you saffron in a cup of silver').

74. Then the crucial time of delivery arrives. There is a delightful song for this occasion which runs as follows:—

ओ राजा सार रमंता पीव के पासा दूर धरो वे हां।
ओ राजा सार धरो चित्रसाल के पासा रंग महल बे हां।
ओ राजा जाजम देवो उठाय साथीड़ों ने सीख देवो बे हां।
ए मारी सदा सवागण नार के थारे कईं हुयो वे हां।
ओ राजा लाज शरम री बात पियाजी ने कईं कहूँ वे हां।
ए गोरी थारोमारो जिवड़ो एक दोन्यों बिच कूण सुणे बे हां।
ओ राजा घसमस दूखे पेट कमर में चीस चले वे हा।
ओ राजा होय घुड़ले असवार दाईजीने लेण चलो वे हां।
ओ राजा पुछै शहर रो लोग दाई जी रो घर किसी बे हां।
ओ राजा सूरज सामी पोल के आंगण एलची वे हां।
ओ दाई बैठी दुलेची बिछाय ने बोले गरब भरी वे हां।
ओ राजा कईं थारी कष्टी है माय के थारी बैनड़ली वे हां।
ए दाई ना म्हारी कष्टी है माय ना म्हारी बैनड़ली वे हां।
ए दाई कष्टी है घर री नार जच्चा राणी पीड़ मरे बे हां।
ओ राजा के थारे जनमेला धीय दाईजी ने कईं देवो वे हां।
ए दाई एक रुपय्यो रोक जच्चा राणी री चूंदड़ी बे हां।
ओ राजा के थारे जनमेला पूत दाई जी ने कईं देवो वे हां।
ए दाई सोलह सोनैया रोक अठारा सोंकली वे हां।
ए दाई माथे नारेलां री पोट नगारों री ठोक बजे वे हां।
ओ राजा झिरमिर बरसे मेह भीजे म्हारी चूंदडी वे हां।
ए दाई तूं म्हारा थिरमा ओढ़ मैं उघाड़ा होय चलो वे हां।
ओ राजा आंगण कादा कीच दाई थारी पितल पड़े वे हां।
ओ दाई थूं घुड़ले असवार में पैदल होय चलों वे हां।
ए दाई आइ डोडयांरे मांय के सांड धड़क्यो वे हां।
ए दाई आई महलों रे मांय पदारथ जनम लियो वे हां।
ओ राजा पूत दियो करतार दाई मारो कईं कियो बे हां।

ओ राजा दाई रे पल्ले सूंठ, दाई थारी चोरटी बे हां।
ओ राजा दाई रे आंख्यां मीड़ जच्चा राणी सूग मरे बे हां।
ओ राजा दाई रो मोटो पेट जच्चा राणी लाज मरे बे हां।
ओ राजा आंगण मूंग बिखेर दाई थांरी रपट पड़े बे हां।
ओ राजा तेडो देवर जेठ दाई जो ने दोरे धका बे हां।
ए दाई दौड़ सके तो दौड़ कुत्तो मारो काटणो बे हां।
ओ राजा सुगरो हालरियारो बाप नुगरी आ मायडी बे हां।
जिण म्हां सू कवल कियो बे हा, जिण म्हां सूं कवल कियो बे हां।

(The husband of the pregnant woman is playing the game of *chaupar* (stakes) in his drawing room. The lady beackons him apart and asks him to put away the dice and the wooden pieces in the *Chitrashal* (almirah) of the *Rang Mahal* (palace of pleasure). The following dialogue takes place:—

Wife: Oh my lord, wrap up the carpet and send your friends away.

Husband: What has happened to you, my beloved? What is the trouble with you ?

Wife: How can I tell you, my lord ? I feel great shame and hesitation.

Husband: Do please tell me my dear, what is your ailment? What difference is there between you and me ? Both of us are but one, and there is no one else here to give ear to our talk.

Wife: Oh ! my darling, intense pain has started in my stomach. I feel needles pricking in my pelvic region. Ride over your horse and bring a *dai* (mid-wife) immediately.

The husband goes to the city enquiring the whereabouts of the *dai* and he is told that with its face towards the east where the sun rises, is the house of the *dai*, in the courtyard of which she has grown a plant of cardamom. The midwife is sitting on a carpet and visualising the embarrassment of the visitor, puts tantalizing questions to him.

Dai : O Raja, is your mother having pains or your sister ?

Husband : *Dai*, dear, neither my mother nor my sister is in trouble. It is my own beloved wife who is in the last stage of pregnancy. The *jachcha-rani* is dying of the pain in her stomach.

Dai : O Raja, supposing a girl is born to you, what will you give (by way of reward) to the *dai* ?

Husband : O *dai*, you will get Re. 1/- in cash and the *chundari* of the *jachcha-rani*.

Dai : And what shall the *dai* get if a son is born to you ?

Husband : O *dai*, in that case you will get 16 gold mohurs and Rs. 18/- in cash, a chain of gold along with a head-load of coconuts, by the beat of drum.

Dai : This is all right, but my Raja, you see rain is trickling down and if I go out, my *chundri* will be soaked in rain.

Husband : O *dai*, you cover yourself with my garments. I will go by your side without them.

Dai : O Raja, the way is full of mud. Will not thy *dai* slip and fall down ?

Husband : O *dai*, you ride my horse. I will walk on foot by your side.

The husband brings the *dai* to his house. A bull which is standing near the gate bellows on seeing a stranger going into the house. On

stepping into the apartment of the lady the *dai* finds that a son has already been born to her.

Jachcha : My lord, by the grace of the Almighty God, a son has been born to you. What brings the *dai* here ? The *dai* is a thief. She has stolen *soonth* (dry ginger) from here and tied it to the *palla* (corner) of her *odhni*. The *dai* has got mud in her eyes and I feel nauseated. She has got a big belly and I feel ashamed to look at her. Husband dear, be quick, scatter some *moong* (pulse) in the courtyard of our house so that the *dai* may slip and fall down to the ground. O my lord, call your elder brother and your younger brother who may drive away the *dai* from here forcibly. O *dai*, run away as fast as you can, there is a biting dog in my house.

Dai : Good God, what has it all come to ? The father of the new born child is a thorough gentleman, but the mother ? Ah !. She is very naughty. See, he has brought me here after making a number of promises. What will become of them).

75. When a son is born, the household is full of bustle and rejoicing. The members of the family treat it as a historic event. They feel grateful for the benediction the Almighty has conferred on them and blessed them with the birth of a male child. They believe that God has graced them by taking birth himself in their house. Expression to this feeling has been given in the following song:—

घर आणंद हुया चतभुंज जलमिया, घर आणंद हुया ।
गवाड़ा तो बिचली पीपली, घर आणंद हुया ।
जिणके छे अड़बड़ पान, चतभुंज जलमिया ।
टपटप पड़िया मजीट, घर आणंद हुया ।
ज्यां तले दुगड़ियो मांडियो, घर आणंद हुया ।
दुगड़ियो बिजोरा भांत, चतभुंज जलमिया । घर ०
फूला भरियो छाबड़ो, थूं मालिण सिध जाय, चतभुंज ०
वसुदेव जी रे घर है बधावणा, घर आणंद हुया । चतुभुंज ०
बांधूंली बंदनवार, चतभुंज जलमिया । घर ०
ओढ़ पहर धण निकली, रावलिया गढ हेट, घर आणंद ०
कायथ लेखो राणी पूछियो, घर आणंद हुया ।
किसड़ा साजनियां री कुल बहू, चतभुंज जलमिया ।
वसुदेवसा री जच्चा कुल बहू चतभुंज जलमिया ।
खलक मुलक री धीय घर आणंद हुया ।

(In the centre of the courtyard of the house is a Pipal tree the leaves of which are rustling and dancing with the wind. It is an occasion for mighty rejoicing. For, Lord Shri Krishna has taken birth in the house. Under the shade of the Pipal tree where buds are trickling down one by one, *swastik* has been marked with a symbol of *kalash* (small earthen pot with cover) on it. Rejoice Oh my heart ! God Almighty himself has taken birth. Asks a way-farer, "O Malin, where art thou going with this basket full of flowers". The Malin makes the answer : "There are festivities going on at the house of Vasudev. I am going to put *bandanwar* (leaves and flowers strunged together in a line and suspended across gateways on festive occasions) at his house". Below the rampart of the fort of the town the mother of the newly born child passes dressed in her best and festive attire. The Rani asks her Secretary, "Whose wife it is, and whose daughter, that has given birth to a son ?" The Secretary replies "the *jachcha-rani* is *kul bahu* (wife) of Vasudev. Aye, She is the daughter of *khalak mulak* (the entire populace. the whole country) who has given birth to His own self).

76. A peculiar custom has been noticed in village Malar which is in vogue on the occasion of the birth of a male child. Some seven days after the event there is a ceremony of giving the new mother the first bath. Before the bath is given to her, she is bodily lifted and taken back by her husband to the bed seven times from the place where she has to take the bath. This feature appears to be indicative of the great courtesy with which the mother of the newly born child is treated. Her husband considers her too delicate even for taking a bath and so he takes her back again and again, seven times, and it is after this traditional ceremony that she is given a bath.

77. The first delivery is arranged at the house of the girl's father. There is, however, no hard and fast rule regarding this. Sometimes the mother-in-law of the girl insists that the delivery should take place at her own house rather than at the house of her parents.

78. Maternity cases in Malar were formerly attended to by the women of Sindhi Muslims. However, since their departure from the village, one Baori woman is doing the work of midwife. The villagers seem to be fully satisfied with her services. She is said to be giving training to her younger sister in maternity work.

79. The day on which the child is born, the mother has to fast for 24 hours. Then she is given a concoction of jaggery. Afterwards she is fed for 10 days on *sonth* (dry ginger) and *ajwayan* (dill seeds). Both these things are reduced into fine powder. Each powder is separately mixed with fried gum and dry fruits, such as almond and pistachio cut into very fine slices and sugar and ghee. After this course is over, she is fed on nutritious food such as *dalia* and *khichri* and loaves of bread with lot of fresh butter added. During the interval, along with *sonth* and *ajwayan* pudding of almond is also given. *Sonth* and *ajwayan* are highly antiseptic and considered to be specifics to be administered on child birth. They cleanse the system of the new mother thoroughly and help in restoring her to full health and normal condition in a very short time. As a matter of fact a married woman appears in her full bloom only after the birth of her first child.

80. Mothers sing lullabies to put children to sleep or to stop them from crying when they become restless. One beautiful song which is commonly sung at Malar and all over Marwar is quoted below :—

म्हारा गीगा ने खिलाइए चिड़केली, गीगा ने खिलाइए।
म्हारो गीगो रोवे च्याऊं म्याऊं, गीगाने हंसायी ए चिड़केली। म्हारा०
पगांअक बांधूं घूंघरण थारे, गले मोतीड़ां रो हार, ए चिड़केली।
चाँचड़ली थारे हिंगली ढोलूं, पांखड़ल्यां रंग केसर ए चिड़केली। म्हारा०
आंगण छिड़कूं बाजरी ए नित उठ चुगबा आय ए चिडकेली।
म्हारा गीगा ने खिलाइए चिड़केली।

(O my little birdie come thou ! play with my little baby. My *geega* is crying *chaun myaun.* Could thou play with him and make him laugh ? I will tie trinkets to thy feet. I will tie strings of pearls to thy neck. I will colour thy beak with vermilion. I will colour thy feathers with saffron. I will scatter *bajri* (millet) in my courtyard. Come thou every morning, and play with my beloved child.)

Janeu **(Sacred-thread) ceremony**

81. When the boy attains the age of 12 or 13 years, *yagyopavit* ceremony is performed. Formerly child marriages were very common and so marriage ceremony used to be held in continuation of this ceremony, but now this is not the case. In most cases *yagyopavit* and marriage are held separately.

82. On an auspicious day which is fixed in consultation with the *purohit* (family priest) the hair of the boy is cropped. He is made to sit on a wooden *chowki* (a low stool) and his body is anointed with a paste prepared by crushing wet almond and mixing it with saffron. This paste is used only by very rich families ; otherwise flour of barley or of *urd* and *moong* is mixed with powder of turmeric and *til* (sesamum) oil. The following is one of the songs sung on the occasion :—

उड़द दलन्ती धण मूंग दले, जां में मूगों रो कासुणओ भेल्यो ।
यां मूगों री पीठड़ली होसी ।
ओ पीठड़ली म्हारे लाडा (लाडली) रे अंग चढ़े, ज्यां आवे सूरज जी री नार ।
ओ ज्यां में आवे चन्द्रमाजी री ओनार, ओ ज्यां में आवे ब्रह्माजी री नार ।
ओ ज्यां में आवे.....जी (सब विवाहित घरवालों के नाम)
री ओनार

(The paste is made of the flour of *moong* mixed with that of *urd*. The body of my beloved child will be anointed with it. To witness the ceremony will come the wife of the Sun god and the wife of the Moon god and the wife of god Brahma and the wives of all the relatives of the *Banra* the groom.)

83. The boy is then given a bath and afterwards *havan* is performed. A Srimali Brahmin acts as *purohit*. As there is no Srimali Brahmin at Malar he has to be called from Phalodi. When the *havan* is over, the *purohit* chants the Gayatri Mantra in the boy's ear. In the evening the boy goes to the house of his mother's father with a bowl in his hand for *bhiksha*. He is also given a stick in his hand which he holds on his shoulder. To the other end of the stick a bag full of flour and *khichri* (rice mixed with *moong* pulse) is hung. This custom is a remnant of the ancient times when after the sacred-thread ceremony the boy used to go to Varanasi for prosecuting his studies in Sanskrit.

84. At the house of his mother's father, the boy is given milk and sugar.

85. A song sung on this occasion is given below :—

बनड़ो चाल्यो है पढ़ण बनारसी, वांरा दादाजी जावण नी दे,
बनासा थे यांइ भणोजी ।
थांरा गुरूजी ने पचरंग मोलियो, थांरी गुराणी ने दिखणी रो चीर,
बनासा थे यांइ भणोजी ।
थांरा गुरूजी ने मुरक्यां दोवड़ी, थांरी गुराणी ने नोसर हार,
बनासा थे यांइ भणोजी ।

(The *Banra* wants to go to Varanasi for studies. His grand-father prevents him from going. 'O my beloved child ! you stay here and complete your studies. We will give as a present to your *guru* a five colour *molia* (turban) and to your guru's wife a silk *dupatta* brought from the south. We will present to your *guru* double gold rings (to be put on his ears) and a gold necklace made of 9 chains will be given to your *guru's* wife. You stay here my boy, and read.')

86. If marriage ceremony is to be performed in continuation of the *Janeu* ceremony the boy's head is not cropped.

87. The marriage ceremony among the Pushkarna Brahmins is a very interesting affair. It begins with *Ganpati puja*. In fact every auspicious ceremony not only among the Pushkarnas but the entire Hindu community begins with the worship of god Ganesh. The following is one of the songs that are sung on such occasions :—

चालो हो गजानन जोशी रे चालां, आछा आछा लगन लिखावां हो गजानन ।
किल्लारे छाजे नोबत बाजे, नोबत बाजे इंदरगढ़ गाजे ।
झरण झरण झालर बाजे हो गजानन, किल्लारे छाजे नोबत बाजे ।
चालो हो गजानन सोनी रे चालां, आछा आछा गजरा घड़ावां हो गजानन ।
किल्लारे छाजे ०

चालो हो गजानन पंसारी रे चालां, आछा आछा मेवा मुलावां हो गजानन।
किल्लारे छाजे ०
चालो हो गजानन बजाजजी रे चालां, आछी आछी चुंदड्यां मुलावां हो गजानन।
किल्लारे छाजे ०
चालो हो गजानन कंदोई रे चालां, आछी आछी छाबां मुलावां हो गजानन।
किल्लारे छाजे ०
चालो हो गजानन तम्बोली रे चालां, आछा आछा बिड़ला मुलावां हो गजानन।
किल्लारे छाजे ०
चालो हो गजानन सजनारे चालां, आछी आछी बनड़ी मुलावां हो गजानन।
किल्लारे छाजे ०
नोबत बाजे इंदरगढ़ गाजे, झरण झरण झालर बाजे हो गजानन।
किल्लारे छाजे ०

(Hail ! Lord Gajanan, let us go to the Joshi and get the auspicious time of marriage fixed and noted down. Big kettle-drums are tolling at the rampart of the fort to the accompaniment of ringing gongs, and their sound is echoed and re-echoed from the heavens.

Hail ! Lord Gajanan let us go to the Soni's (goldsmith's) shop and fetch from him beautiful gold bracelets.

Hail ! Lord Gajanan, let us go to the Pansari's (grocer's) shop and fetch from him excellent dry fruits.

Hail ! Lord Gajanan, let us go to the Bajaj's (cloth dealer's) shop and fetch the finest *chundris* from him.

Hail ! Lord Gajanan, let us go to the confectioner's shop and let us bring from there baskets full of fresh sweets.

Hail ! Lord Gajanan, let us go to the Tamboli's (betel seller's) shop and let us bring delicious *birlas*, betel leaves with lime, *katha* (catechu) and nut and other things put in them.

Hail ! Lord Gajanan let us go to the bridegroom's father-in-law's house and let us bring the beautiful bride from there.)

88. *Ganpati puja* takes place some three weeks before the date of the marriage. Invitation goes from the side of the bride to that of the bridegroom who then begin preparations at their house. As an indication of the acceptance of the proposal it is customary to send a rupee from the bridegroom's to the bride's house. This rupee is given as a gift to the barber. Two *suhagin* (woman whose husband is alive) ladies then go from the bride's house to the bridegroom's house with presents of ornaments and dry fruits, flowers and sweets. The bridegroom is made to sit on a *chowki*. A garland of flowers is put on his neck and the above mentioned things are presented to him along with a coconut and a rupee. When the women return, $5\frac{1}{4}$ srs. of *gur* (jaggery), 11 coconuts and Rs. 5/- in cash are placed on a big plate and sent to the bride's house from the side of the bridegroom. After this function preparations are made for the marriage at the houses of both the parties. At both the places every small event is accompanied with a song by women. One of such songs sung at the bridegroom's place is given below :—

बनो म्हारो हसती लावेजी, हसत्याँ रे हलके पधारे जी।
म्हारो श्याम सुन्दर नन्दलाल, बनो म्हारी गलियां में आवेजी।
बनो म्हारो धूम मचावे जी, बनो म्हारो बंशी बजावेजी।

(The bridegroom brings elephants and he comes riding on them. He is our Shyam Sunder, son of Raja Nand. The bridegroom comes into my lanes. The bridegroom indulges in revelries. The son of Raja Nand, my Shyam Sunder, plays on the flute.)

89. A few days before the date of the marriage, Ganpati is again worshipped, this time on a bigger scale. This is called *bara Vinayak*. Henceforth, the bridegroom is designated as *bind raja* and the bride is called *bindani*. They are regularly anointed with *pithi* (turmeric paste), every day upto the date of the marriage. This is done to the accompaniment of various delightful songs by the ladies. In the evening the procession is taken out which goes round the village, the groom riding a horse. In case it is the girl, she is taken in a cart or a *behli* driven by bullocks. The local name for the procession is *chhikki*. On the *bara Vinayak* day a feast is held in the afternoon at which all the close relations of the party are invited. The main articles of food at this feast are *lapsi* and rice. The same evening flowers and sweets are sent with a woman to the bride's or the bridegroom's house as the case may be. *Gur* is also distributed among the relations and friends. It is considered to be the most auspicious article of food on all festive occasions.

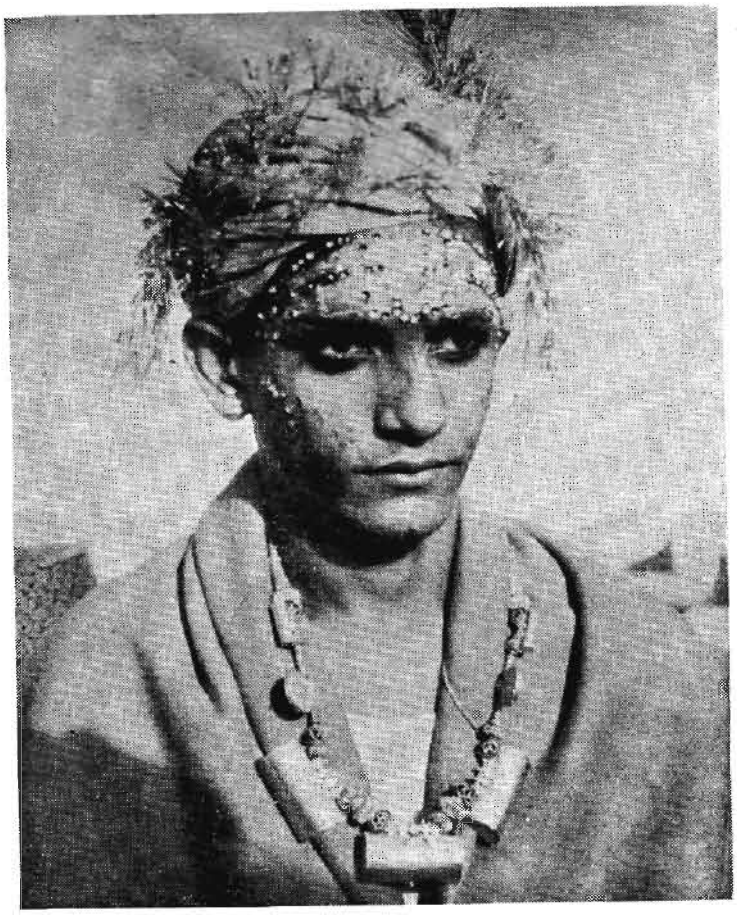
90. On the night previous to that of the marriage, the bridegroom is attired in his ceremonial dress of *angarkha*, *pagri* and trousers and is made to ride a mare. The bridegroom's mother first worships the mare and feeds her with wet pulse of *moong*. The bridegroom is given milk by his mother. His sister or his father's sister catches hold of the mare's tail. This is significant of the demand of *neg* (customary present) which the sister or the father's sister is entitled to get on the occasion. The Srimali Brahmin, who acts as the *purohit* (family priest), puts an idol of Ganesh in a *kalash* (earthen jar), lifts it on his head and goes ahead of the procession, stopping at four places on the way, where worship is offered by the bridegroom. The procession goes round the whole village headed by the band consisting of a drum and a gong. The party goes in a festive mood and the men and women sing songs all the night over giving presents to the Nai (barber). The singing of songs by men is called *gammat*. The procession is again called *chhikki*.

91. The bridegroom's party next proceeds to the bride's place. There the bride's party holds a reception at which the *purohits* of each party recite Sanskrit verses. The members of the parties of the bride and the bridegroom formerly used to address each other by giving them Muslim names for the sake of fun. This may have been due to the close contact of the Pushkarnas with the Sindhi Muslims who formerly resided in the village. The custom has now become obsolete. Presents of dress, ornament and cash are made to the bridegroom by the bride's father and cash presents are also made to important members of the bridegroom's family and relations. This function is termed as *samela* or *milni*. It serves as an introduction of the members of each side with those of the other. On this occasion it is also customary for the bride's father to wash the bridegroom's feet with milk and water. The mother-in-law of the bridegroom sits with her husband during this ceremony which is called *sapardan*.

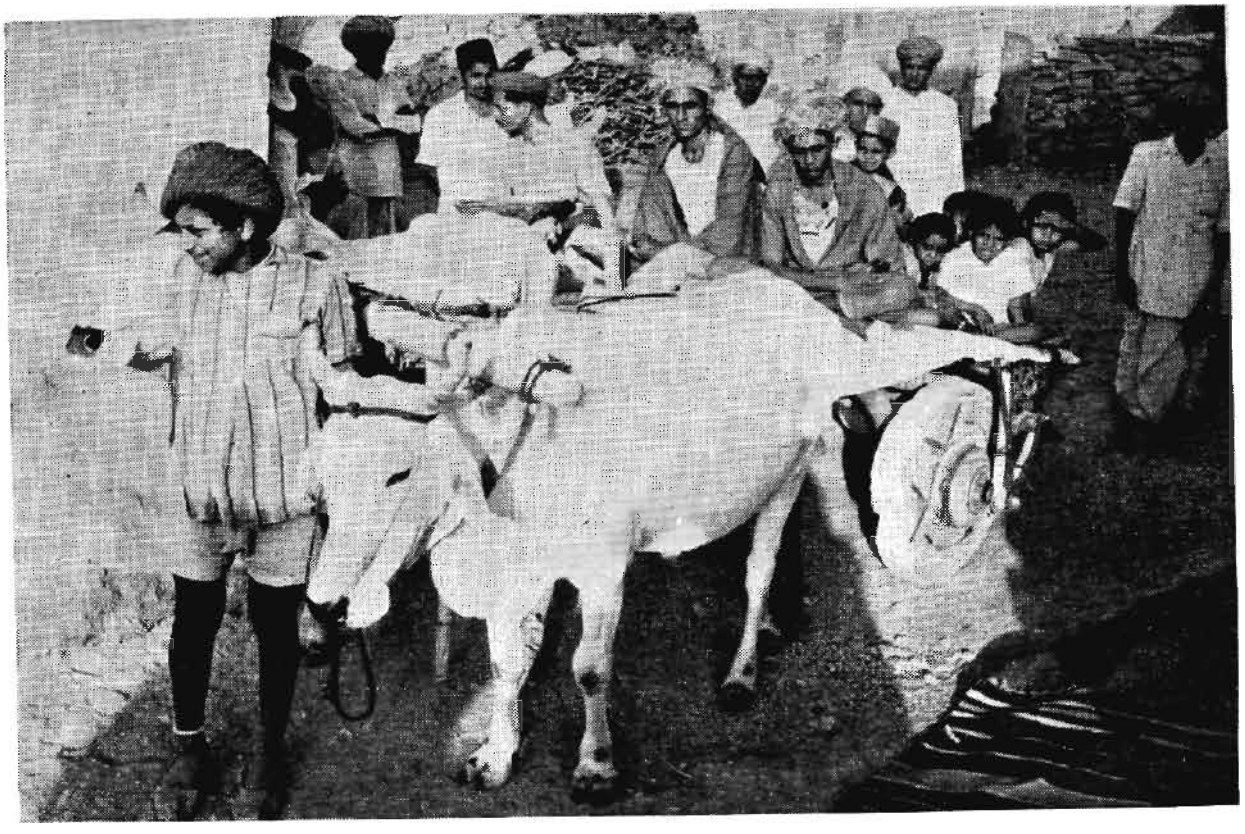
92. The day the *barat* (marriage party) arrives at the bride's place a feast is held from the side of the bride which is called *kanwari jan*. At this feast the party is fed with *lapsi* and rice. If ghee and sugar are served on the occasion, it is presumed that the bridegroom will receive a handsome dowry.

93. The most remarkable feature of the marriage ceremony among the Pushkarnas is that it takes place on one and the same day in the year for the whole community. This leads to great economy and adds greatly to the magnificence of the affair in the locality.

94. The next day, i. e. the actual day of marriage, the first item in the afternoon is that the bride is taken on a mare or in a cart to the bridegroom's house attended with a village band. The women of the family go ahead in a procession to the bridegroom's place. There the bridegroom's mother puts *kajal* (soot) in the bride's eyes and *tika* on her forehead. The bride then returns to her place. Afterwards the bridegroom proceeds in a procession to his father-in-law's house riding on a horse. The party is received there again by the bride's people. There the bridegroom touches the wooden *toran* which is hung by a string to a balcony of the house, with a wooden stick decorated with flowers. Her mother puts *tilak* (vermilion mark) on his forehead and *kajal* (soot) in his eyes and pulls him by the nose, for fun. Then the bridegroom is taken inside the house where he is



Bridegroom in ceremonial dress



A wedding procession



Reception of the marriage party



Presents offered at the reception



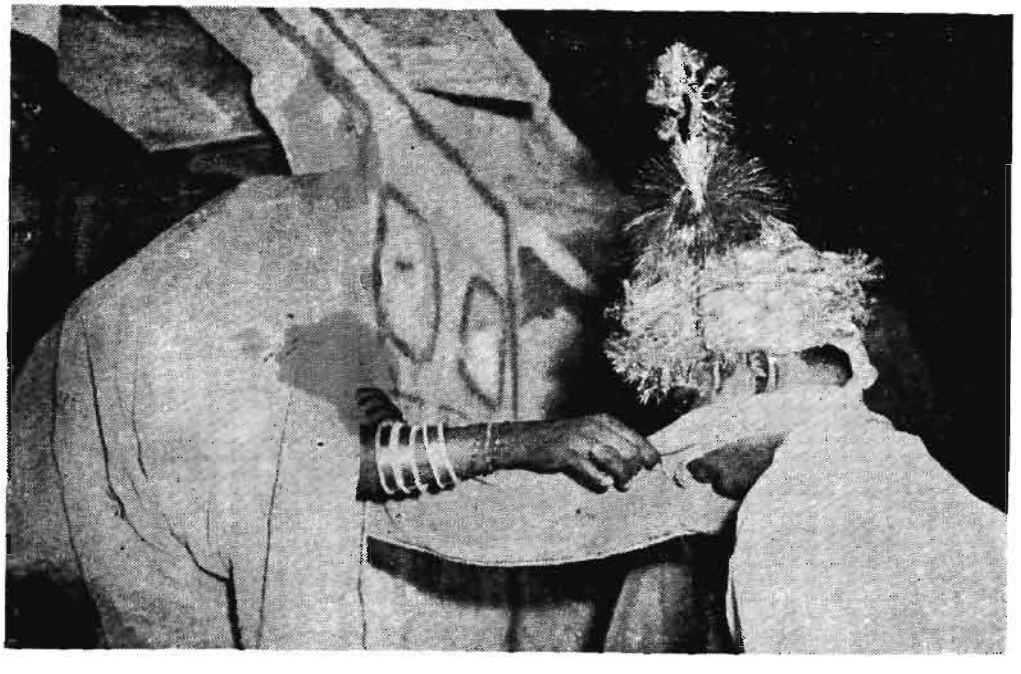
Bride proceeding to the bridegroom's house



The Village Band



Bridegroom proceeding for the *toran* ceremony



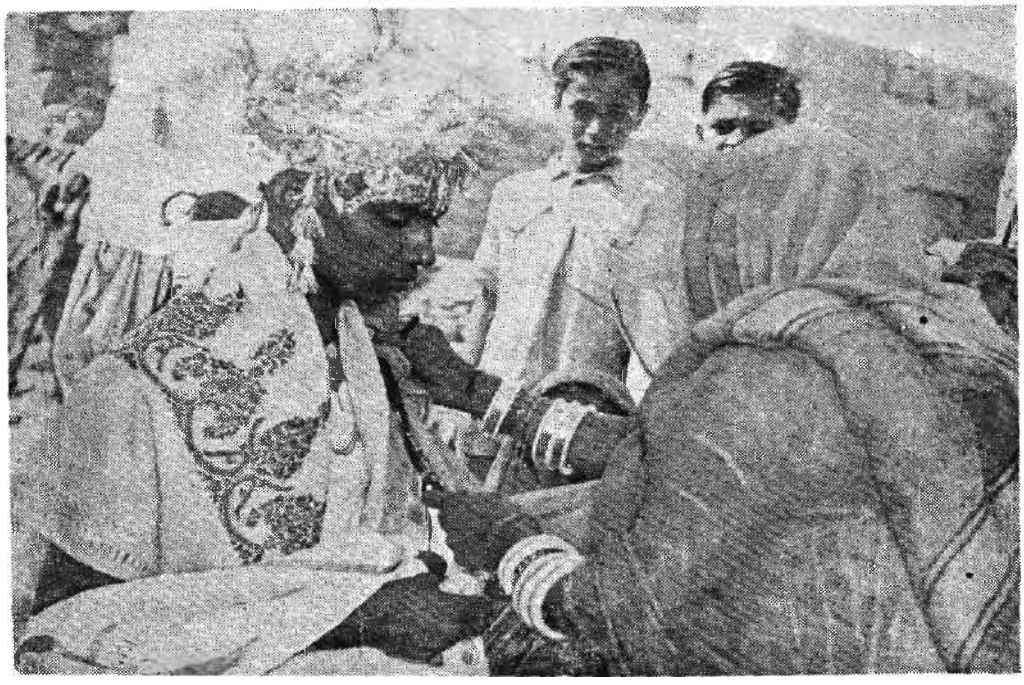
The mother-in-law leading the bridegroom by the nose



The mother-in-law putting *tilak*



Bridegroom lifting the bronze bowl



The mother-in-law measuring the chest



The bridegroom and the bride on the eve of the nuptial fire

asked to lift a bowl of bronze filled with ghee, seven times. This is perhaps meant to see whether the boy is in perfect health and not suffering from any disability. His mother-in-law measures his chest which is intended perhaps to confirm that the boy is not a weakling or one suffering from a disease of the lungs. Afterwards, he is asked to chant Mantras (Sanskrit verses) in praise of god Ganesh which is for testing whether the bridegroom is acquainted with the Shastras. A number of other ceremonial items such as leading the bridegroom by the nose and placing of *janeu* on the neck of the bridegroom by his mother-in-law are performed. He then sits in front of the fire where the bride is also called and made to sit beside him. The *purohit* chants the ceremonial Mantras and in due course the *hathleva* (joining of the bride's and the groom's hands) and the *phera* ceremonies are performed. It is customary to have only four *pheras* (circumumbulations) among the Pushkarna Brahmins at Malar. The following song is sung on this occasion :—

पहले फेरे, पहले फेरे बाई भाबोसारी बेटी,
दूजे फेरे, दूजे फेरे बाई काकोसारी भतीजी।
तीजे फेरे, तीजे फेरे बाई मामेसारी भाणजी।
चौथे फेरे, चौथे फेरे बनड़ी हुई जी पराई।

(At the first *phera* the girl is the daughter of her father. At the second *phera* the girl is the niece of her uncle. At the third *phera* the girl is the niece of her maternal uncle. After the fourth *phera* the girl belongs to the other party i. e. the bridegroom.)

95. The next day there are some small items such as *kanwar kalewa,* where the bridegroom and his friends are given breakfast, and entertained. This is followed by *kankan chhor* when the bridegroom and the bride untie the *kankans* (twisted ceremonial threads) from each other's hand. Titbits like *jua jui* (gambling) are also held in which the women of the bride's family make fun of the bridegroom by throwing a ring in a shallow pan filled with coloured water and helping the bride to win it every time in all the seven rounds.

96. Notwithstanding the fact that the birth of a daughter is considered as nothing short of a calamity amongst the high caste Hindus of Rajasthan, there is a great attachment of the mother towards her daughter. She loves her much more ardently than her sons. The reason is not far to seek. Till the girl remains unmarried she is of great assistance to her in attending to the younger children and in doing all sundry items of work in the family. She is an inseparable companion, a source of great relief and consolation, in times of stress and difficulty. Naturally, therefore, the partings of daughters with their mothers give rise to emotions that are 'too deep for tears.'

97. The vibrant note of sadness introduced in the atmosphere full of bustle, joy and jubilation accompanying the marriage function by the song sung at the time of the *pheras*

चौथे फेरे बनड़ी हुई जी पराई

assumes a far deeper and sombre tone, the next day at the ceremony of *pehrawani* which precedes the farewell of the bride. Presents of cash, dresses and ornaments are made from the bride's side to all the members, young and old, of the family of the bridegroom and to their near relations on this occasion. The bridegroom and the bride are made to sit on the *palang*, a new decorated bed-stead, which forms one of the articles of the various presents made to the bridegroom. The bride's family members and relations go round the bed in the order of seniority accompanied by their wives offering presents to the bride and the bridegroom and conferring their benedictions on them.

98. In the song which is sung on this occasion, the bride's mother is made to complain to her husband why in the game of *chaupar* (stakes) which he was playing with the bridegroom's father, instead of losing all the elephants, horses and ornaments, in fact all the wealth he possessed, he had put her beloved daughter at stake and lost the game. Tears trickle down the eyes of the ladies while they sing this pathetic song; and the melodious tune in which it is sung mixed with the sighs of the women singers, overwhelms the feelings of the hearers. The bride's father in the song consoles

his wife by telling her that there was nothing new or extraordinary in the defeat which he had suffered in the game at the hands of his rival. In the game of life, who wins or who loses ? Who it is that has not once been vanquished ? Who has not tasted the pleasures of victory ?

दोन्यू समधी बैठ्या तखत बिछायजी, ढ़ालो ढ़ालो चौपड़ रो खेल ।
कुण हारिया कुण जीतियाजी ? हार्‌या बनड़ी रो बाप, कोटड़ समधी जीत गया जी ।
हसत्या क्यूं नी हार्‌या म्हारा पिवजी, डाबां मेलो गहणू क्यूं नी हार्‌या म्हारा पिवजी ।
म्हारी राज कंवर क्यूं हार्‌या जी ?
पहली हार्‌या थांही का बाप म्हारी गोरी ।
पाछे म्हे भी हार्‌या जी ।

(Both the *samdhis*, the father of the bride and the bridegroom, are sitting on a raised wooden platform and playing the game of *chaupar*. With dice in their hand they try their luck at the game of hazard. Who has lost ? Who has won ? Ah ! it is the bride's father who has lost ! it is the bridegroom's father, who has won the game. "Oh my beloved husband ! why did you not put your elephants at stake ? Why have you lost my princess ? Was not there all the wealth in your coffers which you could have hazarded instead of my beloved daughter" ? "Oh my dear wife ! was it not your father who had once lost the game to my father ? I have merely followed in his foot-steps").

99. Then follows the magnificient farewell. The daughter is like a bird who is born in the family only to fly away. She does not belong to her father's family. She is bound to go somewhere else in due course of time. Is it not a vain thought which wishes the daughter to stay on in her father's house all her life ?

आंबा पाक्या ने आंबली, मउड़ो लेहरां खाय ।
आंबा पाक्या ने आंबली, हे आबां पाक्या ने आंबली,
मउड़ो लेहरां खाय, कोयलड़ी हद बोली ।
हे म्हे थांने पूंछा म्हारी धीवड़ी, हे म्हे थां से पूछां,
इतरो भाबोसा रो लाड़ छोड़ने बाई सिध चाल्या ।
हे आयो जी सगां रो सूवटो, हे आयो बागां रो सूवटो,
लेगो टोली में से टाल, गायड़मल ले चाल्या ।
हे म्हे थाने पूछां म्हारी बालकी, हे म्हे थाने पूछां धीवड़ी,
इतरो मायड़ रो लाड़ छोड़ने बाई सिध चाल्या ।
हे रमती भाबोसा री पोलियां, हे रमती भाबोसा री पोल,
हे थाने गायड़मल ले चाल्या ।
हे म्हे थाने पूछां म्हारी राधा बाई, हे म्हे थाने पूछां,
इतरो काकोसारो लाड़ छोड़ने बाई सिध चाल्या ।
हे आयो परदेशी सूवटो, हे आयो बागां रो सूवटो,
हे लेगो टोली में से टाल फुटरमल ले चाल्या ।
हे म्हे थांने पूछां म्हारा बाई जी, म्हे थांने पूछां,
इतरो बीरासा रो हेत छोड़ने बाई सिध चाल्या ।
हे आयो परदेशी सूवटो, हे आयो बागां मेलो सूवटो,
म्हें तो रमती सहेल्यां री साथ, जोड़ी रो जालम ले चाल्या ।

(The mangoes have ripened. The tamarind fruit has mellowed. The clouds are floating in the sky. The cuckoo is singing in her 'full throated ease.' It is time for her to depart, to leave her present abode and to go to stranger and far off lands. The woeful mother sings on her daughter's parting:

"I ask you, my beloved daughter, where art thou going away leaving your doting father behind? Oh my heart ! it is the parrot from the garden, the parrot belonging to the *sagas* (family of the bride's father-in-law); he has come, and that clever fellow is carrying you away from among the group of birds surrounding you. I ask you my cuckoo, tell me my child, what has happened to all the love which has been showered on you by your loving mother ? Thou, who played in the porch of your father, are now going away with a stranger. Would not you remember the unbounded affection of your uncle towards you and the immense love of your beloved brother whom you are now going to leave" ? The bride responds to the entreaties of her mother. She keenly feels the pang of departure and the helplessness of the situation: "How I wish I could have stayed on here and went on playing with my bosom friends and companions in the mansions of my beloved father. But alas ! it is not to be. Here has come my partner for life, who shall take me away").

100. The haunting melody of these songs clings to the memory of the hearers and makes so deep an impression on their minds and emotions that it is hardly possible to express it in the language of prose.

101. These beautiful songs have passed into classics in the literature of folk songs of Rajasthan. When they are sung at the moment of the departure of the bride with the bridegroom, the emotions are so over-powering that even the sky and the earth seem to move and take part in human affairs. At that moment one is irresistibly reminded of the departure of Shakuntala from the *ashram* of Maharshi Kanva for her husband Dushyant's home (*Abhigyan Shakuntalam* by Kalidas) and of the scenes in the *Ram Charit Manas* of Tulsidas where Uma is taking leave of her mother Maina and her father Himanchal to go with Shankar, and of Sita when she bids farewell to her mother Sunaina and her father Raja Janak to accompany her consort Shri Ram Chandra.

102. Not only the ladies who sing the songs and the bride's relatives and friends are overwhelmed with emotion but even the bridegroom's people who are taking away the treasure with them feel a pang in their heart which is unfathomable and defies analysis. There is a strange admixture of the feelings of joy, love and sorrow caused by the departure of one who is so dear to all her kith and kin. With poet Shelley we feel "Our sweetest songs are those that tell of saddest thought".

103. The tense atmosphere created by the high pitch of emotion roused by the farewell ceremony, however, soon calms down with the actual departure of the bride with the bridegroom. No tears are allowed to be shed, as it is considered most inauspicious to cry on such a happy occasion. Perfect serenity is restored when the ladies of the house sit down to offer a series of some half a dozen congratulatory songs of thanks-giving popularly known as *badhawas*. One of these songs runs as follows:—

मोत्यांरा लूंबक झूमका, किसतूरी हो राजा बंदनमाल ।
जग जीत्यो ए बहन बधावणो ।
जाय बांधो वसुदेव सा रे ओलेवे । श्री कृष्ण सरीसा पूत
जग जीत्यो ए आनन्द बधावणो !
जाय बांधो.....सारे ओलेवे .....सरीसा पूत
जग जीत्यो ए बहन बधावणो ।

(There is the beautiful *bandanwar* made of clusters of pearls and flowers emitting the sweet smell of *kastoori* (musk). O my beloved sister, congratulations to you. We have achieved a signal victory over the world. Go and tie this beautiful *bandanwar* to the apartment of Vasudev who has given birth to a son like Shri Krishna. Yes, this is an occasion of great mirth, we have achieved the victory. Go and tie the *bandanwar* to the chamber of Shri..... who has given birth to a son like..... (and here the names of the members of the family are enumerated in the order of seniority along with the names of their sons.)

104. The rites and ceremonies observed by

Pushkarna Brahmins in regard to their marriage are simple and delightful. The mutual relations of the bride and bridegroom's parties always remain cordial. There has never been an instance of any quarrel amongst them. However, little the bride's father may pay by way of dowry and the presents to the father of the bridegroom, the latter does not at any time display the least dissatisfaction. On the other hand he would praise his relative, "What to say of your munificience. You are pouring wealth on us like rains by god Indra".

105. There is no bargaining between the parties when engagements are made. These people are very social. They would attend the ceremonies whenever invited, irrespective of the fact whether the person who invites is rich or poor. Even though a man is of very meagre means, they would join gracefully and partake of whatever frugal meal that may be served and would praise it as if they have enjoyed a banquet of nectar and ambrosia.

Death rites

106. There are some peculiarities in the rites connected with death prevalent in the Pushkarna community. They take dead bodies in great haste to the cremation ground. It is said that during the minority of Maharaja Ajit Singh of Jodhpur, Marwar was occupied by the Mughal emperors. The Muslim guards at the gate of the city tried to touch the dead bodies on the pretext of making a search. The people resented this and hurried away with the bodies as fast as they could to the place of cremation. The tradition appears to continue though there is no cause for it any longer.

107. While carrying the dead to the cremation ground they do not pronounce the usual chant of *Ram Nam Satya Hai.* On the other hand they cry aloud shouting the name of the dead in chorus. While burning the dead Chandwani Joshis keep the feet of the dead towards the north. Other Pushkarnas keep them towards the south. The womenfolk of the family accompany the procession and go with the bier upto half the distance. They put their fingers lightly on their breast and all of them make lamentation in chorus, the sound of which pierces the heart of the hearers. If the dead man is an old one, they cry *Hai Jami* (Oh father) ! and if he is young *Hai Jodh* (Oh my son) ! If it is an old woman they cry *Hai Jaman* (Oh mother) ! and if she is young *Hai Ladi* (Oh daughter) !

108. There is a story prevalent about the cry of 'Jodh' and 'Ladi' which is uttered when the dead body is carried for cremation. In the days of Maharaja Bhim Singh of Jodhpur, Singhvi Jodh Raj was the dewan of the State who happened to have a Pushkarna woman, by name Ladi, as his concubine. Some one told him, "Pushkarna women while accompanying funeral procession make lamentations *Jodh* and *Ladi* and in fact refer to you as *Jodh* and your mistress as *Ladi* and Joshi Manroop, who is a rich man, is at the bottom of this mischief. He instigates the people of his community to make the aforesaid lamentations with a view to humiliate you in the eyes of the public". Jodh Raj Singhvi was so inflamed on hearing all this that he got the Joshi's house looted and brought trouble on a number of other members of the Pushkarna community. When an old man dies, his relatives from the side of his son's and daughter's father-in-laws, come and throw flowers and *gulal* (vermilion) on the bier and place kernel of coconuts on it as a mark of respect.

109. Formerly, Pushkarnas used to offer *pindas* (balls of barley flour) to the dead at the cremation ground for nine days daily, but now all the nine *pindas* are offered on the ninth day. This also is a remnant of the old tradition that came into vogue at the time of administration of Marwar by the Mughal emperor, when it was considered risky to go every day to the cremation ground for offering *pindas.*

110. The funeral rites among the Pushkarnas are rather more expensive than other ceremonies. The near relatives are fed for ten days and on the twelfth day inviting of the whole community is considered more essential than on the occasions of joy. They consider it a great privilege to hold such caste dinners on occasions of death. A person who earns even a little makes herculian efforts to organise a feast for honouring his dead ancestors. He who does not do so has to repent all

his life and the people of the community pass sarcastic remarks on him :

'तुम्हारे बड़ेरे तो पीपल पर बैठे हैं, उनकी मुक्त नहीं हुई'।

(Your ancestors are hanging on the Pipal tree. They have not yet been redeemed).

111. The system of shaving heads, beards and moustaches prevails to an extreme degree in the Pushkarnas. Even the remote relations are bound to get their hair cropped on the demise of their kinsman.

112. Other communities of the village are greatly influenced by the customs of the Pushkarnas in regard to their rituals relating to birth, marriage and death. Their economic condition, however, compels them to reduce the expenditure on these occasions to a minimum. They do not indulge in prolonged festivities. Their marriage ceremonies are a tame affair. In matters of dinners on ceremonial occasions, they try to conform to those of the Pushkarnas so far as their circumstances allow.

CHAPTER III

ECONOMY

Economic Resources

113. The total area of the village is 26,969 *bighas* (10,787 acres), the break up of which is as follows:—

	Bighas
1. Land used for other than agricultural purposes (Tank, *Nadi*, *Bhakar* etc.)	143
2. Uncultivable land	1,064
3. Pasture land	4,568
4. Banjar land (partly cultivable which includes 373 *bighas* of *Bhoodan* land)	16,595
5. Fallow land	2,267
6. Cultivated land (Un-irrigated)	2,332
7. Cultivated land (Irrigated)	...
8. Forest	...
Total	26,969

Land

114. The distribution of land owned by the communities of the village is as follows:—

	Bighas
1. Pushkarna Brahmin (94 families)	10,383
2. Sewak Brahmin (1 family)	2
3. Darzi (2 families)	168
4. Nai (3 families)	212
5. Suthar (1 family)	50
6. Bhil (1 family)	268
7. Bhambi (5 families)	215
8. Baori	...

115. 26 Pushkarna families of the village get their land cultivated by engaging labourers whom they pay in cash on daily wage system (Rs.3/- per male and Rs.1/8/- per female). The remaining 68 families of Pushkarna Brahmins and the households of other communities of the village till the land themselves engaging labour occasionally when required.

Live-stock

116 The following is the statement of live-stock owned by the different communities:—

Live-stock	Push-karnas	Sewak	Darzi	Bhil	Nai	Bhambi	Suthar	Baori	Total
Cow	80	–	15	8	5	2	5	–	115
Bullock	45	2	8	2	6	8	–	–	71
Calf (male)	18	5	10	–	1	–	–	–	34
Calf (female)	8	2	–	–	–	–	–	–	10
Buffalo	18	1	5	–	2	–	2	2	30
Camel	10	–	–	–	–	–	–	–	10
Total	179	10	38	10	14	10	7	2	270

117. Malar being a desert village most of the well-to-do Pushkarnas of that place reside at Bombay. They are engaged there as businessmen doing speculation, some as brokers in the stock exchange, some as commission agents and some as *munims* in business firms. This temporary exodus of the members of Pushkarna community to Bombay has been going on for the last several decades. In the year 1860 the railway line was introduced in this area and it became a regular feature for these Pushkarna families to go to Bombay for earning their livelihood. Some twenty families of Malar have now their permanent establishments in Bombay. They come to the place of their birth occasionally, more especially at the time of marriage or death of some member connected with the family.

118. There are nine families of Pushkarna Brahmins the members of which go to Bombay for some 10 months in the year. Their womenfolk and other brothers and children reside in the village and look after the agricultural land, livestock and buildings which belong to them. They are unable to take their families to Bombay for difficulties of accommodation. They remit money from there to their homes for daily expenses and for undertaking agricultural operations. As soon as a child attains the age of 14 or 15 years he is taken to Bombay and given training in business matters.

119. The effect of this bifurcation has been to limit the number of members of the family. The size of the family is consequently smaller than what it is elsewhere, as there are fewer contacts between the husbands and their wives and the number of children born is, therefore, comparatively fewer.

Size of Households

120. The following table gives the size and composition of the households in the village:-

Total No. of Households.	Single member Households.	2 or 3 member Households.	4 to 6 member Households.	7 to 9 member Households.	10 and more member Households.
141	18	38	58	22	5

There are only five families in the village which have got 10 or more than 10 members in the household. The maximum number of families (58) is such as have only 4 to 6 members and 38 have only 2 to 3 members.

121. The temporary emigration to Bombay of these Pushkarna Brahmins is now on the decrease, for there is great difficulty in finding accommodation for the new comers in Bombay. Then, life at Bombay is getting more and more complicated. So many rules and regulations have been promulgated in regard to the various lines of business and commerce that it has become very difficult to follow them. Also there is the difficulty in securing permits and licences. Young boys are, therefore, discouraged from going to Bombay and starting business there. However, there being no lucrative source of livelihood at Malar, tendency of the younger generation is to find avenues of employment at the nearest places such as Phalodi and Jodhpur where they can find suitable work for themselves, and the vocations which they find at these places have an incentive of tying them permanently to their new abodes. The position is, however, yet in a nebulous condition and nothing can be said with certainty.

122. Another result of bifurcation of the Pushkarna families is that young men who come into contact with modern and more progressive conditions of life become dissatisfied with the conditions prevailing at Malar. The result is a social ferment. The girls being devoid of education do not come to the standard desired by the modernised young men. Some time ago there was a case in which a Pushkarna Brahmin of Malar who was residing at Bombay and who was married to a Malar girl, and had three children by her, got disgusted on account of her conservative habits and lack of education. Consequently, he left her and the children in the village and

married a Punjabi girl and went away with her to Calcutta. This had a sensational effect in the village and it has given the Pushkarna community a shock which perhaps it deserved. The result is that they now fully appreciate the value and utility of female education and are sending their girls to the local Middle School and they have no objection to the girls reading with the boys. The girl in question is now living with her parents in Malar along with her children. The pecuniary condition of the girl's father is fairly satisfactory and he does not grudge the return of the daughter to his family permanently.

Crops

123. Malar is a desert village which receives limited amount of rain i.e. 15 inches (38.13 cm.) in the normal years. There are no facilities in the village for irrigation. Agriculture in the village is dependent totally on rain water. Consequently only *kharif* crop is grown and no *rabi* crop is available. The produce of the *kharif* crop is hardly sufficient for the families who depend on agriculture, to make their both ends meet. They have to supplement their income by having resort to subsidiary resources. The Bhils do this by working as labourers. The Suthar and the Darzis have their own vocations. The Nai and the Darzis supplement their vocational income by producing salt at Malar Rann. The Pushkarnas whose standard of living is higher look to Bombay for meeting their household expenses.

Land Revenue

124. Malar was a *Khalsa* village. Due to the special favour which the Pushkarnas of Malar enjoyed from the Maharaja of Jodhpur, as a result of the gratitude of Maharaja Udai Singh towards the Bohra Pushkarna Brahmins, the entire village was free from payment of land revenue and rent, up-till Samvat year 1949 (1891 A.D.) As a result of survey made by the Settlement Department, a nominal sum of Rs. 32.62 was levied as land revenue to be realised from the entire village. The amount was, however, increased by 25% in the year 1894 A. D. Since 1954, according to the Land Revenue Act of Rajasthan the village now pays land revenue to the tune of Rs. 7,780.18 per annum.

Transport

125. Formerly the only means of transport was either the camel or the bullock cart. As Phalodi was not far away from Malar, people did not feel any great difficulty in transport and communication. Recently due to the introduction of bus service, communication has been greatly facilitated.

126. The produce from land being limited which is hardly sufficient for the needs of the village, there is no problem regarding its marketing. The families which have got surplus produce with them dispose it of locally. The requirement of grain over and above the village produce is obtained from outside mostly from Phalodi either on camel or in motor trucks.

Livelihood Classes

127. The changes in the population of Malar recorded in the year 1961 as compared to the Census of 1951 can be seen from the table given below:—

Livelihood Classes	1951			1961		
	Male	Female	Total	Male	Female	Total
1. Cultivators	79	109	188	90	110	200
2. Agricultural labourers	6	4	10	10	15	25
3. Carpenter	–	–	–	2	1	3
4. Transport and Communication	2	–	2	–	–	–
5. Commerce	32	27	59	60	49	109
6. Others (Service, Salt etc.)	160	219	379	190	121	311
Total	279	359	638	352	296	648

From the above figures it would be seen that there has been a slight increase in the number of cultivators and a marked increase under the head 'Commerce' during 1961 as compared to the previous Census.

128. The increase in the category of cultivators hardly calls for any explanation. As far as 'Commerce' is concerned it appears that larger number of persons returned from outside places such as Bombay and elsewhere and hence the increase.

129. There has been no change in the ownership of land for the last several decades. The old pattern of agriculture still continues. Twenty families of the Sindhi Muslims who had left Malar in the year 1942, settled at Malar Rann, but they did not forego the 148 *bighas* and 16 *biswas* of land owned by them. They go to Malar to till it and to reap the harvest. The migration of these Sindhi Muslims from Malar to Malar Rann also accounts for the phenomenal decrease in the population of the village from 999 in the year 1941 to 638 in 1951.

Primary and Subsidiary Occupations

130. The data about the primary and subsidiary occupations is given below:—

Name of Community	No. of Households	Primary Occupation	Subsidiary Occupation
1. Pushkarna Brahmin	94	Business or service at Bombay	Agriculture, animal husbandry—6 families salt business.
2. Sewak Brahmin	3	Priest in the temple	
3. Darzi	2	Tailor's profession	Salt business.
4. Suthar	1	Carpentry	Labour.
5. Nai	3	Agriculture	Barber's work and salt business.
6. Bhil and Bhambi	7	Agriculture	Labour.
7. Baori	1	Labour	*Chowkidari.*

131. The statistical data in regard to the traditional occupation for the Census of 1951 is not available. However, in the year 1951 there was a great agitation amongst the Bhambi community regarding the removal of dead animals and their skinning. The Government of Rajasthan issued orders whereby none of the communities in the villages were to be forced to carry on against their will any occupation merely on the basis of tradition. Occupations regarding which there was any resentment among any of the communities were henceforth to be executed by the Panchayat Samitis or administrative village authorities on the basis of contract. The situation was thereby greatly relieved. The Bhambis and the Bhils of Malar who had given up removal of carcases resumed their traditional profession under the stress of economic situation. Previously, they were paid for this work by the villagers in grain at the time of harvest but now they are paid in cash for each item of disposal by the person concerned.

Agriculture

132. In the year 1960 the following crops were cultivated in Malar:—

1. *Jwar*	20	*Bighas*
2. *Bajra*	3269	,,
3. *Gwar*	615	,,
	Total 3904 (1562 acres)	

133. Agriculturists at this place carry on their work according to the age-long method. The same implements as were in vogue generations ago are still current. No improvement whatsoever has been made. The land is tilled by means of a plough and a pair of bullocks or camels.

Equipment

134. The *phaora* (spade), *kudali* (pickaxe) and *halbani* (pointed iron bar) are the main tools which are used by the villagers for their agricultural operations.

Organisation of man power

135. It is only the Bhils and the Bhambis whose men and women both go to the fields for purposes of agriculture. The women of Pushkarna Brahmins and other communities such as Darzi, Suthar and Nai do not go to the fields. The male members of these communities work themselves or engage agricultural labourers to do the work.

Finance

136. People make their own investment from their personal income, derived in the case of Pushkarna community from Bombay and of other communities from their primary or subsidiary occupations.

137. No debts appear to have been contracted by any member of any of the communities of the village for purposes of agriculture.

Animal Husbandry

138. Villagers graze their animals in the land attached to the village for the purpose. The following dues are levied by the State:—

Cow	Rs. 1.50 per annum
Buffalo	Re. 1.00 ,,
Bullock	Rs. 1.50 ,,

No charge is made for calves and camels.

139. On the average a buffalo yields 5 to 6 seers of milk and a cow from 4 to 5 seers per day. Milk and milk products are consumed by the households themselves. They do not sell them to any one in the village.

140. Fodder is stored by the villagers to serve during the period when no grass is available in the pasture land.

141. During the times of scarcity fodder is brought from Jod or Phalodi. Some people take their animals to Jod for grazing whenever there is famine.

142. There is no fishing or forestry in the village.

Village Industry

143. Except the work of carpentry, which the Suthar undertakes on payment of cash, there is no industry. Neither is there any commerce in the village. People store agricultural produce in their own houses. No barter is in vogue.

Loans

144. There are only six households in the village which are under debt. Out of the total debt of Rs. 13,500/–, 26% was obtained for house construction, 44% for expenditure in relation to marriages and 30% for feasts relating to death.

Credit

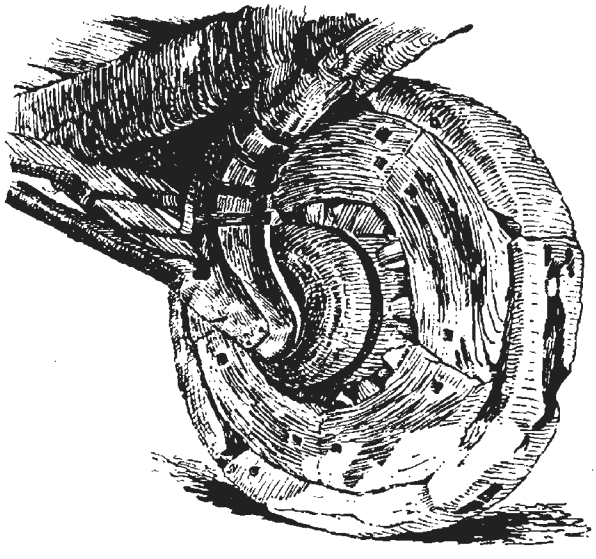
145. There are four persons in the village from the Pushkarna community who lend money at an interest of 2% per month. The debt referred to above was secured by the persons concerned from these money-lenders.

Co-operative Society

146. A co-operative society was formed in the village with a membership of 10 persons in the year 1959. The former Sarpanch of the Village Panchayat was the Chairman of the society. The society was advanced a sum of Rs 15,000/– by the State, which was distributed among the members by way of loans. The society had as its object the promotion of agriculture and house building in the village. The affairs of the society are, however, in a mess. The loans advanced to the members are still outstanding and there appears to have been no attempt to recover the loans from the persons concerned.



The Suthar at the workshop



Wheel of a bullock cart

Income

147. The average yield of produce during a normal year is 9 Mds. of *bajra* per *bigha*. Taking the price of *bajra* at Rs. 10 per maund, and making allowance for expenditure incurred in agricultural operations at 50 percent the net monthly income derived by various communities from agriculture and other sources works out as follows:—

Name of Community	Average monthly income (In Rupees)			Remarks (Sources of income other than Agriculture)
	From Agriculture	From other sources	Total	
1. Pushkarna Brahmin	94.00	125.00	219.00	Remittances from Bombay.
2. Sewak Brahmin	3.75	40.00	43.75	*Chadhava* & monthly pay from Village Panchayat.
3. Darzi	38.75	50.00	88.75	Professional work.
4. Suthar	67.50	100.00	167.50	—do— and labour.
5. Nai	30.00	100.00	130.00	Traditional *birat (Jijmani)*
6. Bhil	45.00	40.00	85.00	Labour.
7. Baori	—	50.00	50.00	Payment in kind for *chowkidari.*
8. Bhambi	30.00	40.00	70.00	Labour.

148. The distribution of the households in income groups will be evident from the following data:—

Income groups (p. m.)	No. of Households
Rs. 20 and below	3
Rs. 20 - 30	3
Rs. 30 - 40	—
Rs. 40 - 60	21
Rs. 60 - 80	3
Rs. 80 - 100	23
Rs. 100 and above	61

The 61 families whose income is more than Rs.100/- per month are mostly Pushkarna Brahmins who get their remittances from Bombay. There are 6 households of Pushkarnas who have some income from manufacture of salt at Malar Rann. Their income from this source ranges from Rs. 150/- to Rs. 200/- per month on an average. It may, however, be noted that the income from salt is derived during the summer season. During the winter very little salt is manufactured and during the rains the work remains at a stand still.

149. There are 27 households in which there are widows who depend for their maintenance entirely on the support of their relatives.

Expenditure

150. A sample study of a number of budgets of households belonging to the Pushkarna community shows that the monthly expenditure of each family ranges between Rs. 200/- and Rs. 550/- per month. The deficit which occurs is made good from the income from other sources e. g. remittances from Bombay. The percentage of expenditure on different items for an average family is indicated below:—

Food	40%
Light and fuel	10%
Clothes	25%

Education	3%
Medicine	2%
Miscellaneous	20%

151. The average income of a Bhambi household consisting of 3 males and 2 females is about Rs. 70/- p.m. which is derived from agriculture, labour, collection of fuel and animal husbandry. The main items of expenditure are as follows:—

1. Food	40%
2. Clothes	10%
3. Education	1%
4. Medicine	—
5. Fuel	—
6. Fodder	10%
7. Miscellaneous	39%

The average income of a Bhil family consisting of 2 males and 2 females is about Rs. 85/- which is derived from agriculture, labour which includes quarrying stones in the Bhakar and collection of fuel and domestic cattle. The expenditure is almost of the same pattern as that of Bhambis with the exception that they do not spend anything on education.

152. The Baori family depends for its livelihood on collection of grain for *chowkidari* which comes to about two maunds per month and income from labour (which includes quarrying stones in the Bhakar) and collection of fuel. It comes to about Rs. 50/-per month. The expenditure pattern of the Baori family is of the same type as that of the Bhil.

153. The income of the households of the Darzi, the Suthar and the Nai varies from Rs. 90 to Rs. 200 per month. The pattern of expenditure of the Darzi (Rs. 88.75) and the Suthar (Rs. 167.50) is similar to that of the Pushkarna Brahmins, the only variation being that they spend less on articles of dress and luxuries such as oil, soap and other cosmetics.

154. The aforesaid estimates are based on the result of sample survey of typical families of each community residing in the village. They are, however, based mostly on rough calculations as the people in the village do not give reliable information. The economic condition of the communities such as the Bhambi, the Bhil and the Baori appears to be rather pitiable.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population

155. The total population of Malar is 648 out of which 352 are males and 296 females. The percentage of males is 53 and of females 47. *Scheduled castes and Scheduled tribe form only* 4% of the entire population. The following table gives statistical information relating to the distribution of sex in various age groups :—

	Total (All ages)	0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–44	45–59	60 and above.
Male	352	33	32	44	30	38	24	30	54	40	27
Female	296	17	36	31	19	36	26	23	46	32	30
Total	648	50	68	75	49	74	50	53	100	72	57

156. From the above it would be seen that 193 persons in age group 0–14 form 29.67% of the entire population. In this age group 77% are females. The disparity between males and females is due to the fact that in age group 0–4 out of the total of 50 children only 17 are female and 33 male. The number of females in age group 25 - 29 and age group 60 and above, is more than that of males but there is no marked difference elsewhere. The persons in the age group 60 and above form 9 percent of the entire population.

Marital Status

157. The following table gives the data regarding age and marital status of the entire population of the village:—

Age group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	648	352	296	160	79	175	175	17	41	...	1
0–9	118	65	53	65	53	...	...	...	...	...	...
10–14	75	44	31	43	25	1	6	...	...	...	...
15–19	49	30	19	21	1	8	18	1	...	...	...
20–24	74	38	36	17	...	21	36	...	...	...	...
25–29	50	24	26	3	...	20	26	1	...	...	...
30–34	53	30	23	4	...	26	21	...	1	...	1
35–39	43	21	22	1	...	20	22	...	...	...	...
40–44	57	33	24	2	...	30	21	1	3	...	...
45–49	25	14	11	1	...	13	8	...	3	...	...
50–54	26	15	11	...	...	14	7	1	4	...	...
55–59	21	11	10	2	...	8	4	1	6	...	...
60–64	32	13	19	...	...	6	5	7	14	...	...
65–69	19	9	10	1	...	6	1	2	9	...	...
70 and over	6	5	1	...	...	2	...	3	1	...	...
Age not stated	...	...	...	...	...	...	...	...	...	...	...

158. It would be seen from the above table that child marriage is still prevalent in Malar. In the age group 10–14 although there is only one married male there are no less than 6 married females. In the age group 15-19 there are 8 married males and 18 married females and in age group 20–24, 21 married males and 36 females. This is quite a healthy sign.

Births and Deaths

159. Unfortunately no statistics are available regarding births and deaths in the village. It is for the Village Panchayat to maintain a register of births and deaths, but so far this work does not appear to have commenced, nor are any statistics regarding epidemics available.

Literacy

160. The following table gives the information in regard to literacy in the village:—

Age group	Total			Illiterate		Literate without educational standard		Primary or junior basic		Middle class		Graduate & above	
	P	M	F	M	F	M	F	M	F	M	F	M	F
All ages	648	352	296	178	217	77	38	80	40	14	1	3	...
0–4	50	33	17	22	13	...	...	11	4	...	...	...	...
5–9	68	32	36	11	24	...	...	21	12	...	...	...	...
10–14	75	44	31	4	15	...	...	40	16	...	...	...	...
15–19	49	30	19	4	1	18	10	8	8	...	...	...	...
20–24	74	38	36	1	21	34	15	...	...	3	...	...	...
25–29	50	24	26	7	19	12	6	...	...	4	1	1	...
30–34	53	30	23	16	20	8	3	...	...	4	...	2	...
35–44	100	54	46	48	45	3	1	...	...	3	...	...	...
45–49	72	40	32	39	32	1	...	...	...	...	...	...	...
60 and over	57	27	30	26	27	1	3	...	...	...	...	...	...
Age not stated.	...	...	...	...	...	...	...	...	...	...	...	...	...

P=Persons M=Males F=Females

Out of the total number of literate persons in the village 77 are male and 38 female. Although the percentage of literate females in the entire female population is only 13, as compared to male literates it is almost 50%, which looking to the condition of the village is in no way strange. There is a distinct tendency towards growth of female education. No one in the village has acquired education higher than the Middle standard. 14 males and one female are educated up to the Middle standard. 3 persons, all male, who belong to this village are Graduates, but they do not reside in Malar. They are working at Bombay. They occasionally pay visits to the village to maintain the family contacts.

Family Pattern

161. The following statistics show the position in regard to the nature of families in Malar:—

Caste, tribe or community	Total No. of households.	Simple	Intermediate	Joint	Others
1. Pushkarna Brahmin	121	67	23	31	...
2. Sewak Brahmin	3	2	...	1	...
3. Darzi	5	1	1	3	...
4. Nai.	3	3	...	...	...
5. Bhil	3	2	...	1	...
6. Bhambi	3	1	...	2	...
7. Baori	2	1	1	...	...
8. Suthar	1	0	...	1	...
Total	141	77	25	39	...

It would be seen from the above table that there are 31 joint families, 23 families of intermediate type and 67 of simple type among the Pushkarna Brahmins. This shows that there is a clear tendency towards disintegration of joint family which is marching towards the simple type. It is obviously due to the changing economic conditions. In Malar, however, the process of disintegration is slower due to the peculiar circumstances in which some of the family members reside and carry on business at Bombay, while others are required to stay in Malar to look after their lands, houses and families. As to the other communities there are three joint families of Darzi, one of Sewak, one of Bhil, two of Bhambi and one of Suthar. They appear to be continuing joint in view of the economic advantage which they derive from this system. But here again the tendency is markedly towards the simple type,

Relationship in Family

162. So far as the relations of one member of family to the other members are concerned they continue to be on the traditional pattern among all village communities. The senior-most member whether he is father or uncle and in his absence the grand mother or the mother or the eldest brother occupies the first position. He is consulted in all matters relating to the welfare of the family. He is responsible for its welfare and prestige. It is he who arranges the marriages of younger members and is invariably respected by all.

163. Relations between husband and wife are mostly cordial. There may be differences between them on family matters which may lead to quarrels as the women of Marwar are reputed for their sharp tongue. But all such quarrels are temporary and insignificant and reconciliation takes place in no time. Excepting the one case which has been referred to previously, and which is in fact a case of desertion, divorce has not been heard of in the village. The standard of morality is high and there appear to be no scandals. The children are well looked after. A married woman will not uncover her face in the presence of the elder male relations of her husband nor would she speak to them.

Inheritance

164. The old rule of inheritance according to which the sons or reversioners of the deceased inherited the property still continues without any change. In joint familiy the widow is entitled to maintenance and to the *stridhan*, which she acquired during the lifetime of her husband. The girls are

not given any share in their father's property notwithstanding the fact that people are aware of the recent legislation enacted by the Government in this behalf. When a person dies, on the twelfth day a ceremony is held according to which the turban of the deceased is tied to the head of his eldest son.

Leisure and Recreation

165. Apart from the observance of festivals which are distributed over the different seasons and months of the year, very little of recreation is noticeable in the life of various communities residing in the village. The lanes being full of dust they do not allow of any games, even of a simple type such as *gilli danda*, hide-and-seek etc, by the boys. Young boys and even older people pass their spare time in playing cards and games of chess and *chaupar*. Women are occupied mostly in fetching water for their homes from the tanks and doing other household work. Very little spare time is left to them and whatever little time they get is spent in gossip and paying visits to friends and relatives.

166. Every morning and evening at the time of arrival of the bus from Phalodi and Bap people assemble at the bus-stand and spend an hour looking at the passengers and discussing day to day events.

167. Those who have received some education read newspapers and books of stories or novels, which they obtain from Phalodi.

168. At times *bhajans* are sung in the temples in which women of the village are more interested than men.

169. Boys of growing age sometimes arrange shows popularly known as *khayals* of religious type, such as *Gopichand Bhartrihari*, *Heer Ranjha* and the like. These are attended by the people with great applause.

Religion

170. All the communities in the village are Hindus. The temple of Murli Manoharji and Mahadevji are the only religious institutions in the village. Functions are held at the time of Janmashthami and Holi in the temple of Murli Manoharji and on Shivratri in the temple of Mahadevji. On the occasion of Janmasthami the idol of Murli Manoharji is placed in a *jhoola* (swing) and scenes from the life of Shri Krishna are depicted in the evening. On the festival of Holi coloured powder or *gulal* and coloured water are sprinkled in the temple on the visitors. On the Shivratri day night vigil is kept in the temple of Mahadevji and *Rudrashtak* (Sanskrit verse) is recited four times and *arti* held at the end of each recital. The temples are housed in ordinary buildings which have no speciality about them. Each of the temples is managed by a Sewak Brahmin who maintains himself on the proceeds of the offerings made by visitors to the deity. Each of the priests receives a monthly cash pay of Rs. 20/- from the Village Panchayat. One Sewak family derives some income from the two *bighas* of agricultural land which it owns. Apart from this there is no other source of income to the temples.

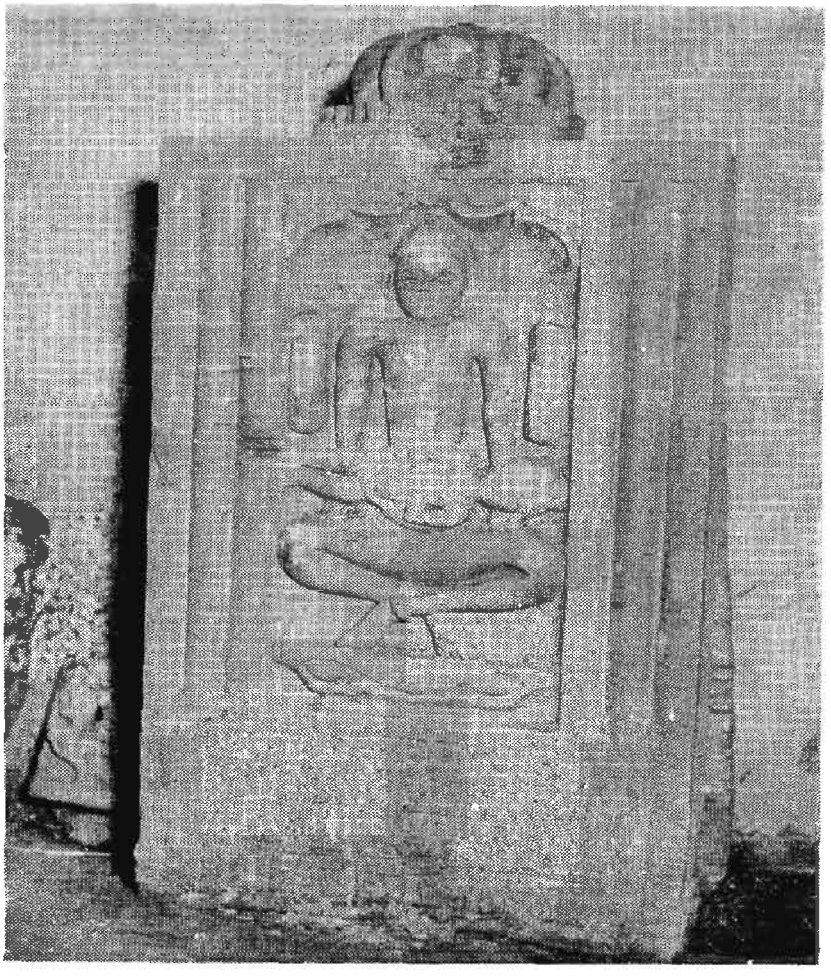
171. The family deity of the Pushkarnas is Chamunda Devi. Her idol is placed in the temple of Shiva and is worshipped on Navratra during the months of *Asvin* (September-October) and *Chaitra* (April).

172. In Samvat year 1962 (1905 A.D.) one Jaisiram Madhubani, Bohra Pushkarna Brahmin, died fighting against some twenty robbers, at a distance of about one furlong on the western skirt of the village. The robbers were running away with some ornaments belonging to the villagers. They were armed with guns. Jaisiram encountered them with a sword in his hand. He succeeded in recovery of the stolen property, but succumbed to the injuries inflicted on him by the robbers. He is worshipped in the village by all the communities as *Jhunjhar* (martyr). *Dhoop* (incense) is offered to him every day in the evening on a platform erected at the place of his demise. Since then no robbery or dacoity is said to have been committed in Malar.

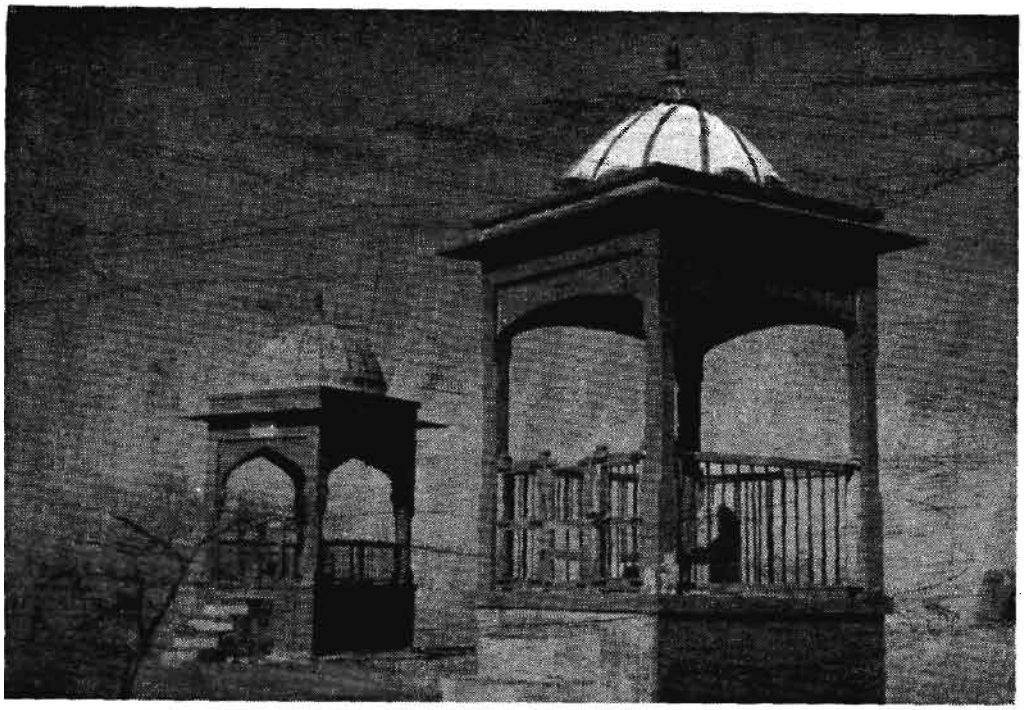
173. There is a *chhatri* (domed monument) dedicated to a lady of the Pushkarna community. She is said to have foretold the event of the



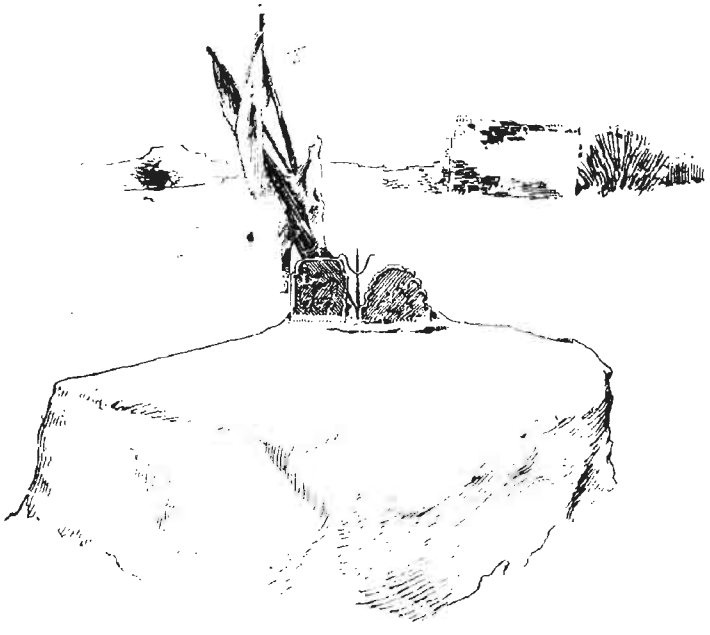
Fetching water from the tank



The memorial of the Pushkarna mother who immolated herself in grief of her son



Devalias of the *Pitras*



Pabuji, the god of Bhils

death of her son at the hands of robbers in Sind. The prophecy came true and the mother burnt herself out of sorrow for her deceased son. Occasionally women of the village offer incense and coconut at the platform built in her memory.

174. There are two *devalias*, monuments dedicated to the *Pitras* (spirits of deceased ancestors) at a distance of some 200 paces on the eastern side of the village. An earthen lamp is lighted and incense burnt every evening at each of these monuments.

175. On the southern side of the village near the *Ram Nada* the *paglias* (foot-prints in marble) of Ramdevji have been installed on a small pedestal. Bhambis celebrate *Ramdevji-ka-Jama* two days after Holi at this place when they sing songs on *tambura*, which is their only musical instrument. Other communities of the village also pay homage to Ramdevji.

176. Ramdevji is considered as an incarnation of god Shri Krishna and there are a number of legends and songs which are sung by his followers at the time of fairs in his honour. The following song signifies the coming of Ramdevji to Runicha (village Ramdevra). His meeting with Jambheshwarji the founder of the Bishnoi sect is also referred to herein:—

पीर हुया जद आलम जाण्या पोकरणे पद पाया–
रमता रामदेव रूणीचे आया ॥ १ ॥
माता मैणादे हर रो कियो बधाओ मोतिये कंवर बधाया–
रमता रामदेव रूणीचे आया ॥ २ ॥
माता मैणादे हर रो पिता अजमालजी, नैतल दे बर पाया–
रमता रामदेव रूणीचे आया ॥ ३ ॥
काढ़ खड़क रावल माल कोपिया, हर थाली में बाग लगाया–
रमता रामदेव रूणीचे आया ॥ ४ ॥
घर घारू रे जम्मो जगायो, रूपादे ने बुलाया–
रमता रामदेव रूणीचे आया ॥ ५ ॥
दोठी थाली माले परचो पायो, फूलों का बाग लगाया–
रमता रामदेव रूणीचे आया ॥ ६ ॥
जल में जहाज बापतो सुमरे, जल में डूबती जहाज तराई–
रमता रामदेव रूणीचे आया ॥ ७ ॥
राछस मार धणी भूमि बसाई, पग से सिला धराई–
रमता रामदेव रूणीचे आया ॥ ८ ॥
हर शरणे भाटी हरजी बोले, बाने रा बिरद बधाया–
रमता रामदेव रूणीचे आया ॥ ९ ॥

(In the course of his wanderings Ramdevji arrived at Runicha. When he became *Pir* (prophet) he was known throughout the world. This distinction he, however, attained at Pokaran. His mother Mainade congratulated herself when he was born, as she knew that God himself had taken birth from her womb. On his birth she adorned him with pearls. His father Ajmalji had got him as his son as a result of the benediction conferred on him by Lord Krishna of Dwarika. The Rawal Mal was in rage and he drew out his sword against Ramdevji but Ramdevji remained calm and quiet and created a miracle by growing garden in a plate. Jambhaji, the founder of the Bishnoi sect came to Runicha and summoned Ramdevji to meet him. He was also astonished at the miracles wrought by Ramdevji. A Bania while performing journey over the sea was caught in a storm and was being drowned but in the moment of despair he remembered Ramdevji who hurried to assist him and rescued the ship from disaster. Ramdevji freed the land of ravages made by a monster and sent him away to the *patal lok* (nether world) and put a stone slab over the mouth of his cave. Harji

Bhati, devotee of Ramdevji, sings that the lord performed miracles out of his great mercy for the poor and the vanquished.)

177. The Bhils worship Pabuji Rathore regarding whom also a number of legends are current. He is considered as a hero and demi-god by his followers. His main place is in Kolhan, a village on Jodhpur-Phalodi bus route at a distance of sixteen miles from Phalodi. Bhils go there to offer worship. There is a place in the village on the north-eastern side at the extreme end of the *abadi* which is dedicated to Pabuji. At the time of worship Bhils sing songs in the praise of Pabuji to the accompaniment of the music produced by beating an earthen pot which is covered with skin at its mouth.

Fairs and Festivals and Dances

178. The village people celebrate the festivals, common to the Hindus elsewhere. The more important ones are:—

Name of festival	When held
Holi	*Phalgun* (March)
Gangor	*Chaitra* (April)
Akshaya Tritiya	*Vaisakh* (May)
Teej and Raksha Bandhan	*Shrawan* (July-August)
Janmashthami	*Bhadon* (August-September)
Navratra & Dashera	*Aswin* (September-October)
Deepmalika	*Kartik* (October-November)
Shivratri	*Phalgun* (March)

Holi is an occasion when the entire village is in hilarious mood for almost a fortnight. People go about singing songs some of which are obscene. They throw water and dust or coloured powder on each other and feel very happy and gay. The climax is reached on the 3rd or the 4th day following Holi. Men and women go round the village and recreate themselves by dancing *ghair* dance. It is a lively dance with a fast tempo and symbolises the gaiety which belongs to Rajasthan and captures everybody on Holi. In Malar on this occasion men wear white *angarkhas* and *dhotis* and coloured turbans which are further decorated by *turras* (crests). Women wear *ghagra* and *odhni*. The skirt finishes well above the ankles. The accessories are heavy silver ornaments, the emphasis being on the numerous anklets. The dance is performed with coloured sticks called *dandias* having tiny bells and trinkets. The movement of hands with *dandias* adds a musical and delightful note to the melody of the kettle-drums called *nagaras*. The women wave flashing scarfs which make the dance strangely fascinating adding colour to the *gulal* (coloured powder) which the spectators throw about. This dance has its origin in the *Raslila* of Radha and Krishna extolled in the celebrated Bhagwat Purana.

179. Strikingly in contrast with the *ghair* dance is *ghumar* the popular folk-dance of Rajasthan which is exclusively for women. In this dance dancers go round and round in circles sometimes two of them holding the hands of each other at other times singly, with a rhythmic movement to the harmony of *dhol* (drum) and *manjira* (cymbals), the only instrumental accompaniments. The beauty, splendour and grace of this dance is enhanced by the gorgeous *ghagra*. It is a full length skirt reaching below the ankles and has a lot of gathers at the waist. When dancers go round in slow rhythm in circle after circle, the skirt blows up revealing the exquisite ornaments worn on the ankles–the *payal* and *jhanjhar*-which make sweet and tinkling music. The dresses are of a bright and gay colour. This dance is dedicated to the goddess Parwati or Gauri as she is called in Rajasthan and is danced on the occasion of Gangor, Teej and also on the happy occasions of birth and marriage. It is accompanied by a number of songs one of which runs as follows:—

म्हारी घूमर छै निखराली ए मां, घुमेर रमबा म्हे जास्यां।
म्हारी सात सहेल्यां रो झुमको ए मां, घुमेर रमबा म्हे जास्यां।
म्हाने रमता ने लाडूड़ा लाघ्या ए मां, घुमेर रमबा म्हे जास्यां।
म्हारी रणक झणक पायल बाजे ए मां, घुमेर रमबा म्हे जास्यां।
म्हारा आलीजा री बोली प्यारी लागे ए मां, घुमेर रमबा म्हे जास्यां।
म्हारा आलीजा री बोली मोत्यां तोली ए मां, घुमेर रमबा म्हे जास्यां।

(The girl asks for permission of her mother to take part in the *ghumar* dance, which she says is most beautiful and delightful. She would go there not alone but accompanied by her seven girl friends. While dancing in *ghumar* she feels as great a pleasure as in taking sweets. The *payal* in her feet produces a lovely sound. She is enamoured of the amorous talk of her beloved which she considers more valuable than pearls and diamonds).

180. Almost a month after Gangor comes the festival of Akha Teej or Akshaya Tritiya. At this time the produce of the *rabi* harvest wherever it is sown is available in the villages. No *rabi* is, however, sown in Malar. Mirthful mood of the Holi festival continues. Special dish is prepared on Akshaya Tritiya by thrashing the whole wheat in a mortar with wooden pestle. After the husk is removed the grain is boiled with milk and sugar and thus a pudding is made. With the addition of fresh ghee it forms a very delicious and nutritious preparation. The occasion of Akshaya Tritiya is considered very auspicious and most of the marriages in the village are celebrated on this day. In *Shravan*, Teej is celebrated by the women-folk. On this occasion they offer worship to a clay idol of Durga with a twig of the Neem tree and sing songs which are intensely musical and appropriate for the rainy season. At the end of this month on the Poornima day Raksha Bandhan is celebrated when sisters tie *Rakhi* to the hands of their brothers wishing them all prosperity in life and reminding them of the privilege whereby the sisters can always claim the protection of their brothers. Janmashthami which falls in the month of *Bhadon* is observed by keeping a fast and by offering worship in the temple of Murli Manoharji. The Pushkarnas of Malar have a very close relationship with those of Phalodi. The latter, therefore, participate in their festivals specially during the rainy season when the climate of Malar becomes very pleasant and attractive. Other people from Phalodi and the neighbouring villages also visit the place during that season and enjoy picnics. Apart from this, however, there is no tourism in Malar.

181. In the first half of the month of *Aswin*, *Shradh paksh* is observed. During the fortnight people make offerings of food to their *Pitras*, the spirits of their dead ancestors, who are supposed to partake of the preparations that are offered to them by feeding crows, kites and eagles.

182. In the next half of the month falls the Navaratra. During these nine days worship is offered to *Navgraha* (9 planets) and goddess Durga. On the ninth day, most of the Pushkarnas go to Phalodi to offer prayers in the temple of Phalvardhika Devi. *Hawan* and *Kirtan* are also performed there on this occasion.

183. Deepmalika falls in the middle of *Kartik*. On this day all communities in the village cleanse their houses and offer worship to the goddess Lakshmi. They light their houses in the evening with rows of tiny earthen lamps. The women sing songs on this occasion one of which is given below:—

सोना रो म्हे दिवलो घड़ास्यां रेसम बाट बटास्यां जी।
चार बाट रो चौमुख दिवलो, घी सूं म्हे पुरवास्यां जी।
चांदी रे थाल मेल म्हारो दिवलो, रंग महल ले जास्यां जी।
मिहीं मिहीं बाट सुरंग म्हारो दिवलो, रंग महल जगवास्यां जी।

(We will get a *deepak* constructed of gold and put wicks of silk in it. The *deepak* will have four mouths and four wicks. We shall fill it with ghee and place it on a plate of silver and then take it to our *Rangmahal.* The fine wicks of the *deepak* will shed their brilliant light in the *Rangmahal* all the night over.)

Inter-relationship of Communities

184. The various communities inhabiting the village at present are living in perfect amity. There are no tensions among them. The place of prominence is naturally occupied by the Pushkarna community who are considered as *guru* (teacher) by the rest. The Darzi, the Nai, the Suthar and the Sewak are all serving classes and depend for their livelihood on the Pushkarna community. The Bhils and the Baoris have also very happy relations with them. They are invited by the Pushkarnas on ceremonial occasions and festivals. The Bhils, of course, keep themselves a little aloof from the other communities and do not mix with them as freely as others do. It, however, goes without saying that by virtue of their numerical strength, social and economic status and high caste position the Pushkarnas exercise great influence in the political sphere also, as is evidenced by their representation in the Village Panchayat.

Panchayat

185. Democratic Decentralisation of administration had its beginning in the village on the 2nd October, 1959. The village is, however, included in the Shadow Block which has got only the Block Development Officer, and two Extension Officers. The Village Level Worker is at present under training. The activities of the Block are confined to the working of the Village Panchayat. The influence of the Village Panchayat, then constituted, is being gradually augmented. Malar is represented in the Panchayat by one Sarpanch and two other Pushkarna Brahmins. The Sarpanch is a public-spirited man who is devoted to the welfare of all the villages which are served by the Village Panchayat. He is keenly interested in all activities relating to the betterment of the village.

186. The Panchayat is making a steady progress. At the moment all its efforts are directed towards supplementing the supply of water during times of scarcity. This is a standing problem of the village defying all attempts at finding a permanent remedy. There is a scheme for boring a tube-well. The proposal has, however, not yet taken any definite shape.

187. The Panchayat is interested in the growth of education. Through the efforts of the Panchayat the village Primary School has been raised to the status of Middle School.

188. A *Panchayatghar* is in the course of construction for which the Village Panchayat has made a contribution of Rs. 5,000/–. The village people will contribute as their share a similar amount in the form of labour and material.

189. Unfortunately party-politics is the bane of modern civilised life and it has been presenting an obstacle in the progress of Malar also. The ex-Sarpanch of the village is at loggerheads with the present Sarpanch notwithstanding the fact that both of them are close relatives. When there was a proposal to convert the village Primary School into a Middle School the ex-Sarpanch adopted a very obstructive attitude and it was after a lot of trouble that the proposal went through. A probe into the matter reveals that the unhelpful attitude of the ex-Sarpanch is based on personal rivalry. He is envious of the influence and the great popularity which the present Sarpanch enjoys in the village and the neighbouring area. The present Sarpanch is, however, a generous and broad minded person and has devoted himself to the progress of the villages in his charge and is straining every nerve to improve the social, economic and cultural life of Malar unmindful of the obstructions that he may have to face.

Caste Panchayat

190. The Caste Panchayat of Pushkarnas used to exercise tremendous authority in social affairs of the community in the by-gone days.

This influence, however, is now on the wane. With the growth of education and changing social, economic and political conditions the Caste Panchayat no longer holds its former sway. The venue of this Panchayat is a place known as *Kallon-ki-Chowki* at Phalodi. In matters of grave importance relating to the caste the Panchayat still holds its jurisdiction which is exercised with caution. Whenever a person is charged with any breach of caste regulations the matter is referred to the Panchayat and if the accused is found guilty the Panchayat inflicts suitable punishment on him. The offender is asked to go to a holy place or to have ablutions in the Ganges or to feed cows with fodder or pigeons with *Jwar* of such value as the Panchayat may determine according to the circumstances of each case. If the offence is considered to be more serious the person is ordered to refrain from taking part in a specified number of community feasts. He may even suffer a social boycott for a fixed period and his re-entry into the caste may be made contingent on giving a community feast.

191. The Bhils and the Bhambis have also got Caste Panchayats of their own communities which work on the lines similar to those of the Pushkarna Panchayat. The rigour in the working of these Panchayats seems to be as strong as ever. The Panchayat of Bhils comprises some 20 villages situated in Phalodi Tehsil. The Panchayat of Bhambis has 12 villages under it and the venue of their meeting is Ramdevra, the holy place dedicated to their god Ramdevji.

192. These Caste Panchayats have no relation with the statutory Village Panchayat. Their jurisdictions do not overlap and hence there has been no instance of any conflict between the Village Panchayat and the Caste Panchayats.

Voluntary Organisation

193. Apart from the *Navyuwak Mangal Dal* a reference to which has been made previously in a preceding Chapter, there is no voluntary organisation, club or library in the village.

Social Reforms

194. The people of Malar are conservative in their outlook so far as the problems relating to family planning, regulation of dowry and removal of untouchability are concerned. Very few persons attend the meetings that are organised to explain matters of family planning. They consider it as an uncalled for intrusion by the authorities in their social and family life and they do not at all consider that any restriction on the birth of children is called for. The village people have, however, no objection to the activities undertaken in pursuance of the anti-malaria campaign. The B.C.G. parties do not appear to have visited the place.

195. In regard to dowry they have got the same old views as were prevalent generations ago. Most of them are unaware of the reform measures that have been enacted in this behalf.

196. Untouchability also continues. The Pushkarna Brahmins do not take food at the hands of members of other communities. The Harijan member of the Village Panchayat suffers from inferiority complex. He sits apart from other members at a notable distance when the meetings of the Panchayat are held. There is, however, a growing tendency towards reform. Under the influence of the teachings of Mahatma Gandhi people of the village are becoming more humane and they no longer look down upon the members of the Scheduled Castes viz. the Bhambis and the Baoris, as they formerly used to do. The children of the Scheduled Castes are allowed admission in the local school without any trouble.

CHAPTER V

CONCLUSION

197. From the account of social and economic life led by the people of Malar given in the foregoing pages, life there may appear to be quite beautiful and romantic. Ceremonies of birth, marriage and death, picturesque rites on feast days and occasions of festivals, local dances, accompanied by singing of melodious songs, the habit of adorning doors and walls of houses with drawings, all these things create an impression that the life of the village is attractive and happy.

198. One can not, however, overlook the dreary conditions in which the simple life of the village is carried on. Life in desert area is so hard that it can better be imagined than described. The apprehension of failure of rains always looms large on the horizon and a tinge of pessimism is, therefore, markedly present in the outlook of the inhabitants of this part of the country. Complete lack of irrigation facilities, primitive and indifferent methods of cultivation, back-breaking hard work during all the seasons, lack of working animals, and dearth of adequate agricultural equipments, ravages on fields by birds and wild animals, the danger of snakes and scorpions, poverty and punery, near starvation during the years of scarcity and times of unemployment in the lower strata of society, frequent failure of crops, lack of knowledge, punishment for breaches of caste laws imposed by communal panchayats, frequency of death in child-birth and infancy, epidemics of small pox and cholera, superstitions, fear of evil eye and such other things characterise the village life. The only redeeming feature is that the members of the Pushkarna community of Malar who carry on business at Bombay have their feet firmly fixed in the soil of their native village. Their attachment to the place of birth is quite strong and they consider it their duty to do whatever lies in their power for its betterment. The circumstances in which the Pushkarna women lead their life there from day to day in a place devoid of natural scenery and even the ordinary comforts of life available at places more favoured by nature, and living apart from their husbands who are away to earn their livelihood at Bombay are simply pathetic. Every morning a stream of women may be seen going from the village to the *Ram Nada* tank to fetch water for drinking and domestic purposes. This has to be accomplished before ten o' clock in the forenoon after which the sun becomes so hot that it is not possible to move out. And when due to the failure of rains the water in the tank dries up their plight is simply indescribable. Old women even of 50 or 60 are also seen with a pitcher on head and stick in hand, plodding their weary way to the Jod *bund* and spending a greater part of the day in procuring water for their use. Notwithstanding the step-motherly treatment afforded by nature, women of these regions have tried to fill up the vacuum by giving vent to their feelings and emotions in the form of songs and dances during festivals and ceremonies. After the day's hard labour having been accomplished, for more than half the part of the day they confine themselves within the four-walls of their houses and the only recreation in which they can feel delight is by having resort to folk songs which have been handed down from generation to generation. These are their treasure which are mostly sung without accompaniment of any musical instrument. These songs are unfettered by conventions and do not form monopoly of any single individual. They depict the civilization and culture of the people in a realistic manner.

199. The soil of Malar is fertile and if irrigation facilities are provided a buxom *rabi* crop can be raised.

200. The situation of the village at a distance of six miles from Phalodi, a big town, has its own repercussions on the life of Malar. The people of Phalodi take friendly interest in the

welfare of the village.Malar being inhabited mostly by the Pushkarnas, members of their community visit the place on all ceremonial occasions. People of Malar reciprocate these visits and also go frequently to the town to get all things of necessity. They can not, however, find permanent avenues of employment in Phalodi where opportunities are limited. They are forced to go and settle down at more distant places where they can earn their livelihood. Those who have gone to Bombay and have got property there are inclined to live there permanently along with their families. But life for those who do not possess residential accommodation in Bombay is very hard indeed and it is becoming increasingly difficult for them to continue there. They want to settle down at places which are free from the complications of modern life. The result is a gradual shifting away of households from Malar, and the day may not be far off when this place may present quite a desolate appearance, signs of which have already begun. The only solution of the problem which is leading Malar to denudation of population appears to lie in exploring possibilities for boring wells the water of which can be utilised for drinking and irrigation purposes. If efforts are made in this direction and improved methods of agriculture are introduced, co-operative movement gets a fillip, better conditions of life may be created which may afford an incentive to the people to stick on to the village. Greater facilities of education are also required for boys and particularly for girls.

BIBLIOGRAPHY

1. Census Report of Marwar, 1931, Part III.
2. "Annals and Antiquities of Rajasthan", By Col. James Tod, Vol. II.
3. "Castes and Tribes", By John Wilson
4. "Punjab Castes", By Sir Ibbetson
5. "Marwar State Ki Jatiyon Ki Utpatti Ke Halat" (Hindi), Part III, Census Publication of 1891
6. "History of Rajputana" (Hindi), By Thakur Jagdish Singh Gahlot
7. "Hindu Castes", By R. R. Sherring
8. "Marwar Ka Itihas" (Hindi), By Muhnot Nensi
9. Gazetteer of Jaisalmer State, 1891
10. "Bhils of Rajasthan", By Herbert Risley
11. "Hindu Castes and their Origin", By Yogendra Nath Bhattacharya
12. "Pushkarna Sajjan Charitra" (Hindi), By Pandit Motilal Vyas and Pandit Goverdhan Lal

APPENDIX

CENSUS OF INDIA, 1961

Socio-Economic Survey of selected villages in Rajasthan

[A] HOUSEHOLD SCHEDULE

Name of District | Name and Code No. of village

Name of Tehsil | Code No. of Household

I. General Description

	Total	Male	Female
1. Total No. of Members			

2. Religion of Household

3. Language of Household

4. Tribe/Caste and Sub-tribe/Sub-caste of Household

5. Household vegetarian or non-vegetarian

II. Composition of Household

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

III. 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)* proporly maintained or *(b)* dilapidated ?
4. What materials have been used in the construction of—

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

5. No. of room in the house used for—

    (a) Living
    (b) Other purposes

6. Has the house a separate—

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

7. Has the house been decorated with—

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

8. Does the house contain—

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

(Give full Particulars)

VI. Dietary Habits

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

Contents of each meal

1	2	3	4

2. What is the ordinary medium of cooking ?

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

(a) Tea

(b) Tobacco for

(i) eating

(ii) smoking

(c) Liquor

(d) Opium

VII. Dress and other Body Adornments

A. Dress

1. Common dress worn by:—

Male	*Female*

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

B. Ornaments

3. Ornaments usually worn and description of material

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

C. Hair style

4. General Hair style of the head amongst—

(a) Male *(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

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

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and Sanitary Habits

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

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

3. What material is used to wash:—

(a) Body

(b) Clothes

4. Do they clean the house daily ?

5. Do they keep the utensils clean ?

6. Is their bedding clean ?

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

A. Illness—

(a) No action taken

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

(c) Ayurvedic or Unani treatment

(d) Allopathic treatment

B. Maternity—

(a) Case done at home through—
(i) Untrained dai *(ii)* Trained midwife

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

IX. Recreation

1. What type of games are undertaken ?

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

3. Fairs and other festivities

X. Social Customs

1. Any peculiar social rites of the Household

A. Marriage—

2. Any peculiarities in rites of marriage

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

(a) Male

(b) Female

4. Is Divorce and re-marriage permissible ?

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

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

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

8. Usual total expenditure incurred on:—

(a) Boy's marriage

(b) Girl's marriage

B. Funerals—

9. Any peculiar rites observed on the occasion of death

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

C. Inheritance—

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

XI. Beliefs and Superstitions

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

XII. Social Organisation

1. How the household is governed in social matters:—
   (a) By Head of Household only
   (b) By Caste or Tribe Panchayat
   or
   (c) By village Panchayat
2. How these Panchayats are formed ?
3. Composition of these Panchayats ?
4. How these Panchayats act ?

XIII. Occupation

A. Traditional—

1. Whether the Household continues the traditional occupation ?
2. If not, why discontinued ?
3. If continued, is it principal or secondary ?
4. Has any effort been made to improve the traditional occupation ?

B. Household Industry—

1. Nature of Household industry undertaken and its products
2. No. of members of Household engaged—
   (a) Whole-time
   (b) Part-time

C. *Household cultivation—*

1. Area of land under cultivation, irrigated and unirrigated separately
2. No. of members engaged—

   (a) Whole-time
   (b) Part-time

3. Principal crops etc. raised

D. *Other occupations—*
Nature of work with full particulars

XIV. Property

1. How many houses or other immovable property other then agricultural land possessed by the Household ? Give details

2. No. and type of livestock and poultry etc. possessed by the Household

XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

XVI. Expenditure

1. Is the income of the household sufficient to cover all expenditure ?

2. How expenditure not covered by income is met

XVII. Indebtedness

1. Extent of debts, if any

2. Extent and purpose of debt incurred on—

   (a) Purchase of land, cattle, agricultural implements and other agricultural purposes
   (b) Housing
   (c) Social ceremonies e.g. marriage, funeral rites etc.
   (d) Sickness
   (e) Business
   (f) Other purposes

3. Rate of interest payable on debts

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

XVIII. Social and Economic Reforms

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

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

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

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

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

6. Has there been any improvemet in irrigational facilities ?

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

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

9. Has village Panchayat proved advantageous to the community ?

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

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

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

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

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

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

Dated..... *Signature of Investigator*

[B] VILLAGE SCHEDULE

I. Approach

How village can be reached. Particularly in rainy season ?

II. Location

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

III. Topography-Map

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

IV. Climate

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

V. Origin and History of village

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

VI. Communities

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

VII. Village Administration

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

VIII. Social Life

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

IX. Religious beliefs and superstitions

Worship of gods and goddesses, spirits etc.-Places of common religious worship-Community festivals and fairs connected with religious practices-Popular religious beliefs-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 effected by above.
(i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
(j) Measures abolishing forced and 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 undertaken. You have full knowledge about the criteria and the background which have been observed in selecting these villages. Keeping this background in view, you have to make an effort now to undertake the survey but success will mainly depend on your initiative, capacity to investigate various aspects of life in the selected villages and your inclination to undertake deep research. In nut-shell, you should treat the socio-economic survey now being entrusted to you as a research project from all points of view.

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence :—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits* :—

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits :—*

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

(ix) *Recreation :—*

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

(x) *Social Customs :—*

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

(xi) *Beliefs and Superstitions:—*

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

(xii) *Social Organisation:—*

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

(xiii) *Occupation:—*

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

(xiv) *Property:—*

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

(xv) *Income and Expenditure:—*

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

(xvi) *Indebtedness:—*

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

(xvii) *Social and Economic Reforms:—*

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

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

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

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

(i) *Approach to Village:—*

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

(ii) *Location of Village:—*

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

(iii) *Topography:—*

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

(iv) *Climate:—*

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

(v) *Origin and History of village:—*

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

(vi) *Communities:—*

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

(vii) *Village administration:—*

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

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

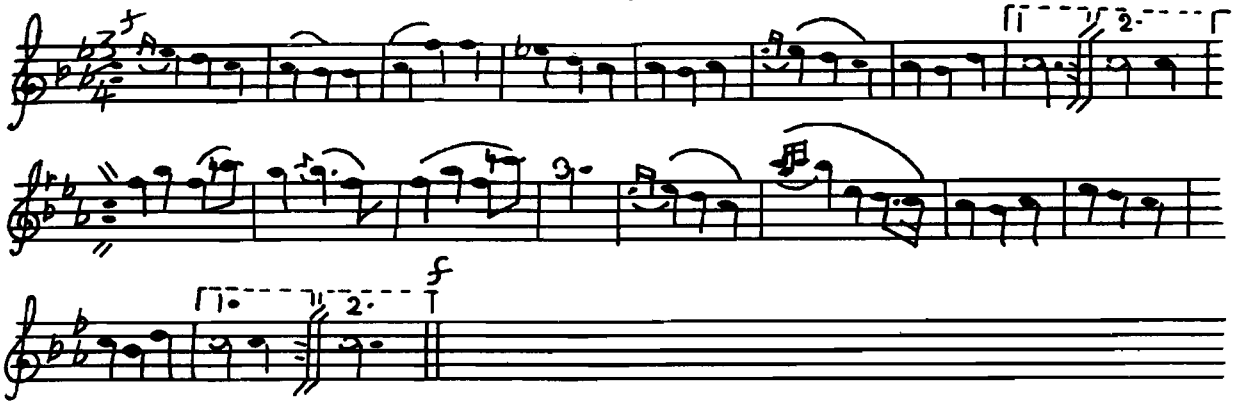
Further attempt is being made to improve the social customs and life of the people in the villages. Untouchability is being removed, modern Health and Sanitary practices are being introduced and by the establishment of village panchayats, an attempt is being made to improve the village administration. 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 wi l 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.

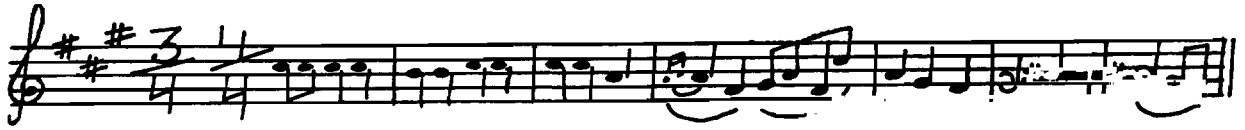
MUSIC OF VILLAGE MALAR

Staff notations of tunes for some traditional songs rendered on flute by Shri Sri Narain compiler of this office are presented below :

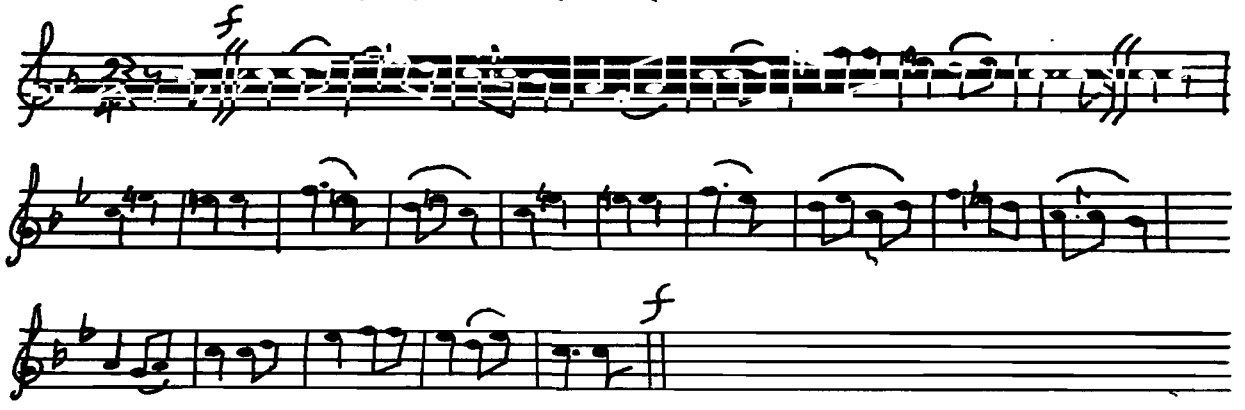
ओ राजा सार रमंता पीव के पासा दूर धरो बे हां । *(Page 14)*



उड़द दलन्ती धण मूंग दले, जाँ में मूगों रो कासुणओ भेल्यो । *(Page 18)*



बनो म्हारो हसती लावेजी, हसत्यां रे हलके पधारे जी । *(Page 19)*



पहले फेरे, पहले फेरे बाई भाबोसारी बेटी । *(Page 21)*



मोत्यांरा लूंबक झूमका, किसतूरी हो राजा बंदनमाल । *(Page 23)*

