

CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI – D

VILLAGE SURVEY MONOGRAPHS

1. BAJAWA

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FOREWORD

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

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

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

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

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

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

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

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

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

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

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

New Delhi,
July 30, 1964.

A. MITRA
Registrar General, India

Villages selected for the Survey

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

PREFACE

Bajawa is a desert village in Tehsil Udaipurwati of Jhunjhunu district. Chowkidar Minas, formerly a criminal tribe and now members of the scheduled tribes, are an important community in the village.

Preliminary investigation for this socio-economic study was conducted by Sarvashri Shamsher Singh M. Sc. (Anth.) and N. D. Sharma M. A. (Soc.) but the work was later taken up exclusively by Shri Shamsher Singh who prepared the draft of this report. Shri L. R. Pendharkar, Senior Supervisor (Arts) besides supervising the work has also drawn some drawings for this report. Photography has been done by Shri Prakash Chandra. Dr. U. B. Mathur, Deputy Superintendent, Census Operations, Rajasthan has helped me in editing it and Sarvashri R.C. Bhargava, Tabulation Officer and M.M. Goyal, Investigator have seen it through the press. I thank them all.

Sarvashri Moonga Ram and Gharsi Ram, Jats, Sarvashri Jhoontha Ram, Sispal and Bhola Ram, Minas, and Sarvashri Kesu Singh and Mahavir Singh, Rajputs, all residents of Bajawa, gave immense help at the time of investigation and deserve my gratitude.

I am grateful to Shri Asok Mitra, Registrar General, India and Dr. B. K. Roy Burman, Officer on Special Duty in the Registrar General's Office, for their guidance and help in this work.

Rambagh Palace Annexe,
Jaipur.
1st. April '68

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

CENSUS PUBLICATIONS

for

Rajasthan State

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

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

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

*Not for sale

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VILLAGE BAJAWA

TEHSIL UDAIPURWATI

DISTRICT JHUNJHUNU

CHAPTER I

THE VILLAGE

Location and approach

BAJAWA is situated at a distance of 32 km (26 km by short cut) in the south of Jhunjhunu, the district headquarters at 27°58' N latitude and 75°30' E longitude. It is a part of the tehsil Udaipurwati from which it is 26 km in the northern direction. It is bounded on the north by villages Hamir-Bas and Seenthal; on the east by villages Seenthal and Khamavar; on the south by village Chhau; on the west by villages Gumana-ka-bas, Binjusar and Pisanpura. The village is the seat of the statutory Village Panchayat, Post Office, Primary School, Police Post, Auxiliary Health Centre, Ayurvedic Dispensary and also the Headquarters of a fieldman from N.M.E.P. The bus stand is at Baragaon (6 km) where there is a High School also. The Police Station is at Guddha (16 km). The nearest Railway Station is Ratan Shahar (26 km). Office of the Nyaya Panchayat and the headquarters of the Village Level Worker and Patwari are all at Seenthal (6 km). The Telegraph Office is at Jhunjhunu. There is a small market in the village where goods of daily use are available but the major business centres are at Udaipurwati and Jhunjhunu. There is a market at Baragaon also.

2. The village is approachable all the year round. The nearest bus stand at Baragaon, is connected by regular bus services with Jhunjhunu, Ratan Shahar, Guddha and Udaipurwati. The first two are railway stations on the metre gauge line which connects Jaipur and Loharu. Jhunjhunu is also connected by a metalled road with Jaipur and Loharu. The distance between Baragaon and Bajawa (6 km) is to be covered either on foot or on camel back. The track is kutcha but jeepable all round the year.

Physical aspects and climate

3. The country is covered with alluvium and consists almost entirely of shifting sands; and generally produces only one harvest The climate is dry and healthy. During summers the winds from the west blow with great velocity but the sand soon parts with its heat and the nights are generally pleasant and the mornings cool. During the winter it is extremely cold. The nearest place for which temperature records are available is Sikar. The following table gives the temperatures for Sikar from 1958 to 1962 :

Year	1958	1959	1960	1961	1962
Maximum temperature	44.0°C	44.0°C	42.0°C	42.0°C	41.0°C
Minimum temperature	1.0°C	1.0°C	1.0°C	0.0°C	0.0°C

4. The village is handicapped by the scarcity of rainfall. The average rainfall is 46.90 cm. The following table gives the annual rainfall, in cm. from 1951 to 1960 :

Year	Rainfall
1951	19.23
1952	36.70
1953	68.25
1954	47.75
1955	75.72
1956	56.67
1957	40.66
1958	39.52
1959	48.44
1960	36.09

5. The maximum rainfall during this period was 75.72 cm in 1955 and the minimum 19.23 in 1951.

Flora

6. There is only a scanty growth of vegetation in the area. The trees commonly found are :

Khejra *(Prosopis spicigera)*
Neem *(Azadirachta indica)*
Babul *(Acacia arabica)*
Aak *(Calotropis procera)*
Phog *(Calligonum polygonoides)*
Ber *(Zizyphus jujuba)*
Pipal *(Ficus religiosa)*
Jant and
Jhund

7. The Jant is the most important tree of this region. Its leaves are stored and used as fodder, small twigs and branches as fuel and the dried trunks as timber.

8. Moonj is the most important grass and is used for making ropes and strings.

Fauna

9. The fauna too is very limited. The jackals, rabbit, sandgrouse, grey partridge, vulture, peacocks, pigeons and parrots and other beautiful small birds are common. Snakes, scorpions and lizards are commonly met with during the summers and the rainy season.

Reasons for selection

10. It was with a view to study the socio-economic conditions of the well known tribe of Chowkidar Minas, who formerly were classified amongst the criminal tribes, and also the changes introduced in it due to pro-independence legislature and development schemes that this village was selected for the present study.

Size

11. The area of the village is 4,013.13 acres (16.05 sq km) and its population is 2,103 persons. The density of population comes to 131.03 persons per square kilometre.

12. According to the 1961 Census 364 households inhabit the village. In all 25 communities reside in this village; the number of households of each are given below :

S. No.	Community	Number of households	Percentage to the total number of households
1.	Brahmin	19	5.22
2.	Shyami	3	0.82
3.	Rajput	37	10.17
4.	Jat	126	34.62
5.	Mina	27	7.42
6.	Gujar	5	1.38
7.	Bania	18	4.95
8.	Khati	4	1.10
9.	Sunar	7	1.92
10.	Darzi	2	0.55
11.	Kumhar	8	2.20
12.	Mali	5	1.38
13.	Daroga	3	0.82
14.	Nai	6	1.65
15.	Manihar	1	0.27
16.	Teli	2	0.55
17.	Fakir	2	0.55
18.	Kasai (Vyopari)	1	0.27
19.	Dakot	3	0.82
20.	Jogi	15	4.12
21.	Chamar	54	14.84
22.	Rana	1	0.27
23.	Naik	1	0.27
24.	Dhanak	13	3.57
25.	Sansi	1	0.27
	Total	364	100.00

13. Jat, Rajput, Mina, Brahmin, Bania and Chamar communities form the major portion of the village population. Households of these communities form 34.62%, 10.17%, 7.42%, 5.22%, 4.95% and 14.84% of the total households inhabiting the village. Households of each of the other communtities form less than 4.5% of the total number of households residing here.

14. As the number of the households residing in the village are quite large and there is a great ethnic diversity in the village population, as is evident from the table at supra, only a sectional study has been made in regard to the community of the Chowkidar Minas.

Residential pattern

15. The *abadi* of the village is mostly concentrated at one place. The most important place in the village is Marwa-wala-kua which lies almost in the middle of the village. The *abadi* is stretched towards north and south of this well. A kutcha lane passes in the middle of the village from north towards south and divides the village in two halves. The Marwa-wala-kua is almost in the middle of this road. This is the main lane of the village from which lanes and by-lanes bifurcate and lead to different sections of the village. Members of one community are mostly residing in the same part of the village and that part is named after the community which preponderates it. There are 10 *dhanis* or hamlets in this village which are scattered all around it. The following table gives the list of the *dhanis*, alongwith the number of households living in each of them :

S. No.	Name of the dhani	No. of households
1	Kansujion-ki-dhani	1
2	Garhwalon-ki-dhani	10
3	Mundon-ki-dhani	15
4	Kodyana-ki-dhani	4
5	Chhatri wala kua-ki-dhani	2
6	Man Singhji-ka-kua-ki-dhani	3
7	Mehna-ki-dhani	7
8	Kalu-Sheokaran and Mangla Mehna-ki-dhani	3
9	Bajawa-ka-bas	23
10	Binjusar-ke-raste-ki-dhani	6
	Total	74

16. The first four of these have been named after the surnames of the Jat families residing there. The fifth and the sixth have been named after the wells near which they are situated. The seventh and the eighth are named after the surname of the Jat families residing there and as the surname is same the latter is differentiated from the former by naming it alongwith the names of the residents. The ninth is named as the extension of the village. *Bas* means extension of the village. The last one is named so as it is situated on the way which leads to village Binjusar.

Communication

17. The most important mode of communication in this area is the camel. It is used for riding as well as a beast of burden. It plays an important role in the economy of the village as it also replaces bullocks in the agricultural operations and also draws two wheeled carts. Ponies are also used for riding and carrying luggage but are not preferred to camel and are used only by a few. There is no cart in the village.

Sources of water

18. There are seven wells in the village from which the residents draw water for drinking purposes. They are :

1 Marwa-wala-kua
2 Sethon-ki-kui
3 Gaon-wala-kua
4 School-wala-kua
5 Harijan-wala-kua
6 Seet-wali-kui or Shyamion-wali-kui
7 Jaton-wala-kua

The most important of these is the Marwa-wala-kua. It is situated in the middle of the village and is named so after the four towers on its four corners which are of unusual height. It is a practice in this area to erect four towers around the well, the water of which is used for drinking purposes, so that they may be visible from distance in this sandy area. There are two big tanks constructed on one side of it and on the other a room of the same size. In the morning these tanks and *khels* by their side are filled with water with the help of the *charas* for the use of the cattle and other animals. In the room fodder is kept for the bulls. Some money is charged from the households possessing cattle from which the person working the *charas* is paid. The rest money is utilised for buying fodder for the bulls. The leaves of the Jant trees in possession of the Panchayat are also used for this purpose. This well was built in Samvat 1915-16 (1858-59 A.D.) by Seth Ram Narain Narsinghdas of Bajawa.

19. The Gaon-wala-kua is the oldest and was in existence even before the present village came into existence. Thus it was constructed not less than four centuries ago. The school-wala-kua was constructed in Samwat 2012 (1955 A.D.) by Lala Rughnath Ram Ramjilal.

20. The Chamars take water from Harijan-wala-kua and Sansi, Fakir, Dhanak, Kasai, Manihar and Naik from Seet-wali-kui.

21. Besides these there is a pucka well in Bajawa-ka-bas for which a subsidy of Rs. 1,500.00 was granted by the State Government. As has been mentioned previously two *dhanis* namely Chhatri - wala - kua - ki - dhani and Man Singh ji-ka-kua-ki-dhani have been named after the wells themselves and the residents of these draw water from these wells.

22. There is no scarcity of drinking water in this village. The only difficulty is that it is very deep. It is available at the depth of about 25 m to 30 m.

Important public places

23. Near the Marwa-wala-kua on the opposite side of the road is the temple of Raghunathji. It is a masonry structure on the west side of which are the idols of Raghunathji, Sitaji, Lakshmanji and others and in the courtyard is the shrine of Hanumanji facing the idol of Raghunathji. In a room on the southern side of the courtyard is the shrine of Lord Shiva. On the east of the Marwa-wala-kua on the way which leads to Kodyana-ki-dhani at about 20 m from it is the temple of Shri Gopinathji. It is also of masonry but is in a dilapidated condition. Idols of Lord Krishna with his consort Radhika and other Gopies are there. On the main street, about 50 m from the Marwa-wala-kua, is a dharamshala. It is a double storeyed masonry building. The Police Post and the Ayurvedic Dispensary are housed in it and also a small grocer's shop. It was built by Tekchand Joorimal Mahajan in Samvat 1977-79 (1920-22 A.D.) at a cost of Rs. 16,000.00. He belongs to this village but has his business at village Tegra in district Munger. About 20 m from the dharamshala on further south is the school building. About half the way between Marwa-wala-kua and dharamshala are situated the Allopathic Dispensary and the Panchayatghar. Near the houses of the Jogis on the way which leads to village Kheenvasar, at 200 m distance from the Marwa-wala-kua, is the shrine of Jeen Mata. It consists of a *madhi* of 1.5x1.5 m on a pucka platform of 3mx3mx1.2m at the front of which is a staircase consisting of three steps. A few brass idols and wooden figures representing the goddess, have been placed in niche marked with few dots and trident marks, inside the *madhi*. Some lamps and an arti-stand, few matallic gongs and a *kettle* drum are also lying there. Over the dome of the *madhi* have been put some garlands made of cow-dung cakes and at its back has been hoisted a white flag. About 600 m from the village in the north-east is the *Samadhi* of Mansaram, suppossed to be the founder of the village. It consists of a small *madhi* over a pucka platform of 2mx1.5mx2m. At the back of the houses of Minas at about 200 m from them is the shrine of Gogaji situated over a sand dune.

Welfare and administrative institutions

24. There is one Ayurvedic and one Allopathic Dispensary in the village. The village is the seat of the Village Panchayat. There is a Police Post, a small Post Office and a Primary School. There is yet another Primary School in Bajawa-ka-bas which was opened reeently. The headquarters of the Village Level Worker and the Patwari are at village Chhau.

Market

25. There is a small market in the village in which there are six shops of general merchandise. There is one shop of general merchandise in the dharamshala, one near the houses of Sunars and one near the house of the Sarpanch. There is also a flour-mill and a barber's shop. A major business centre for the villagers is Jhunjhunu although there is a market at Baragaon also.

Crematorium

26. At about half a kilometre in the north from the *abadi* area is a place reserved for crema-

tion. The different communities cremate their dead at the places conventionally allotted to them. Crematorium of the Jogis (*Mahant* Abbot, of the temple of Raghunathji) is near the *Samadhi* of Mansaram.

Origin and history

27. The village Bajawa is situated in an area known as Shekhawati which takes its name from Shekhji, the great grandson of Udaikaran, who was chief of Amber towards the end of the 14th century. The country was wrested either by Udaikaran or his fourth son Balaji from the Kaimkhanis, who had been permitted by the Delhi kings to hold their estates as a reward for their apostasy.

28. It is recorded that Balaji and his son Mokal used to pay as tribute to the Chief of Amber all the colts reared on their land, but Shekhji so enlarged his powers that for some generations the lords of Shekhawati became independent of the parent state.*

29. The village derives its name from the Bajawa Muslims who used to rule over it some four centuries ago. It is said that a Sadhu named Mansaram once happened to visit the village and ignorant as he was about the laws of the land, blew his conch shell at the time of worship. On hearing the sound Nawab sent some of his men to punish him for the offence. These persons were much impressed by the Sadhu on the first sight and thought it better to bring their master there, instead of carrying out his orders. On seeing him the Nawab was also much impressed but asked him to give evidence of the miraculous power supposed to be present in him or to leave the place lest he might have to punish him for the offence done to him. On this the Sadhu humbly replied that he was an ordinary man and passed his time in remembering the Almighty. He was not in possession of any miraculous power and that he would go away after taking some rest if he was allowed for he was much tired. The permission was granted. When the Nawab returned to his fort with his men, he was astonished to find that his party was unable to enter into it as they could find no entrance to it. All the gates and windows were hidden with some unseen veil. The Nawab and his fellow men attributed this to the Sadhu and returned to him praying for forgiveness for troubling him and also asked about their future. Mansaram then planted a dried twig of Tulsi (basil) plant in the ground and left the place saying that if it become green by the next day they should consider that their days were numbered and if it remained as it was they would prosper. The next day the dried twig was found converted to a green plant and after some time the Nawab's rule came to an end. All his followers either left the place or died.

30. How and when the Bajawa Muslims came here and where they went later is not known to the villagers. There are certain ramnants which support the above legend in only so far as that Muslims were either ruling this place or at least formed the most influential and prosperous section of the village population. There is one filled-in well and a house in the market which are said to have been built by the muslims. At some distance from the village there is another filled-in well known as Dariyao-wali-kothi named after one Dariyao Khan who built it. On the eastern skirt of the village, there is a small pond amidst Jant trees, known as Mastani-Johri, named after one Mast Khan.

31. During the Muslim rule the *abadi* area of the village is said to have been located at the site of the present crematorium. This view finds support in the fact that there are found pieces of broken pottery etc., at this place. With the exodus of the Muslims the old village became uninhabited and turned to ruins and the present village came into existence.

32. Prior to the merger of States, the village was under the Thikana of Bissau of the erstwhile princely State of Jaipur. How and when it came under Bissau is not known.

33. The Jats were the first settlers. The oldest are the two households of Mahla clan of

* Imperial Gazetteer of India (Provincial Series) Rajputana 1908 p. 253.

the Jat community. They are said to have settled here when Muslim rule was on the verge of ending. The most curious thing noted about these households is that their number has neither increased nor decreased in the last three centuries. Two of them settled here and throughout this period their number remained the same. The Rulania Jats settled here about two centuries ago. They started from village Agloi and settled respectively at villages Jhareva and Binjusar and finally settled at Bajawa.

34. The Rajputs and the Minas settled here about 250 years ago. The serving classes of Daroga, Nai, Chamar, Rana, Naik and Dhanak came along with them. The Brahmin, Bania, Gujar, Kumhar, Mali, Darzi, Sunar and Khati followed them soon after. The Dakot and Jogi came afterwards. Then came the Sansi household. The household of Kasai or Vyopari came here in Samvat 1980 (1923 A. D.). The Fakir and the Manihar had come a couple of years before it. One of the Shyami household traces its origin from Mansa Ram the founder of the village. It is the single member household of the *Mahant* (Abbot) of the temple of Raghunathji. Another household of the Shyami came here about 80 years ago from village Ganesar (128km).

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

As has already been mentioned in Chapter I, Bajawa is a multi-caste village inhabited by twentyfive communities. Jat, Rajput, Mina, Brahmin, Bania and Chamar communities form the major portion of the village population. As the focus of our study in the present report is the community of Chowkidar Minas we will give here a note on this community and that of the Ranas which is inseparably attached to the former as its whole economy is based on them.

The Minas

36. The Minas are among the earliest inhabitants of Rajasthan and are considered to be one of the aboriginal tribes of the country. They were formerly the rulers of much of the country about Jaipur. They claim a noble descent from the Matsya or Mina Avatara, the first incarnation of Lord Vishnu in the demise of a fish, *Matsya* and *Mina* are two names for a fish in Sanskrit. The tribe derives its name from *Mina* and the country consisting of the former Alwar, Bharatpur and Dholpur States in which the Minas abound is known as Matsya desha or the fish country. They also trace their origin from the Vedic Kshatriyas and cite the Vedic word *Mehna* meaning prowess in support of their contention. The villagers of Bajawa generally give the following legend as to their origin. It is said that when Parsuram, sixth incarnation of Lord Vishnu, resolved to root out Kshatriyas from the earth, countless Kshatriyas took to other occupation not assigned to them e.g. agriculture, animal husbandry etc., to save themselves from slaughter. Whenever they were asked whether they were Kshatriyas they would invariably exclaim in reply *Main-Na* i.e. 'I am not', and with lapse of time Main-Na became Mina. This is how the Minas are believed to have come into existence. The Cambridge History* of India, however, states the following as to the origin of the Minas.

> "To the oldest stratum of Pre-Dravidian blood probably belonged the savages termed by the ancient poets, Villavar (Bowmen) and Minavar (fishers) of whom the former may possibly be identical with the modern Bhils, while the latter may have the descendants in the Minas".

In the annals of Amber Col. Tod observes

> "The original, pure, unmixed race of Meenas, Mynas or Mainas of Dhoondar were styled Puchwarra, and sub-divided into five grand tribes. Their original home was in the range of mountains called Kali-kho, extending from Ajmer nearly to the Jumna, where they erected Amber, consecrated to Amba, the universal mother, or, as the Meenas style her Ghatta Rani, 'Queen of Pass'. In this range was Khogong Mauch and many other large towns, the chief cities of communities. But even so late as Raja Baharmull Cuchwaha, the contemporary of Baber and Hemayoon, the Meenas had retained or regained great power to the mortification of their Rajpoot superiors. One of these independent communities was at the ancient city of Naen destroyed by Baharmull, no doubt with the aid of his mogul connections. An old historical distich thus records the power of the Meena princes of Naen :

> "Bawan kote chapun durwaja,
> Myna murd Naen ka Raja;
> Booro raj Naen ko;
> Jub bhoos myn bhutto mango."

"That is 'there were fifty two strongholds, and fifty six gates belonging to the manly Myna, the Raja of Naen, whose sovereignty

* Cambridge History of India Vol. I-p. 539.

of Naen was extinct, when even of chaff (bhoos) he took a share'. If this is not an exaggeration, it would appear that during the distractions of the first Islamite dynasties of Delhi, the Meenas had attained their primitive importance certainly from Pujoon, the vassal chieftain of Pirthi Raj, to Baharmull, the contemporary of Baber, the Cuchwahas had but little increased their territory. When this latter prince destroyed the Meena sovereignty of Naen, he levelled its half hundred gates and erected the town of Lowain (now the residence of the Rajawat Chief) on its ruins."*

37. The Minas were dispossessed by the Kachwaha Rajputs about the beginning of the twelfth century and for sometime after it was the custom for one of their number to mark on the forehead of each new chief of Amber.† Col. Tod writing about this custom observes,‡

"The immunities and privileges preserved to the Meenas best attest the truth of the original induction of the exiled prince of Narwar to the sovereignty of Amber and it is a curious fact showing that such establishment must have been owing to adoption, not conquest, that this event was commemorated on every installation by a Meena of Kalikho marking with his blood, the teeka of sovereignty of Amber; and it is a curious fact showing that such establishment must have been owing to adoption, not conquest, that this event was commemorated on every installation by a Meena of Kali Kho marking with his blood, the teeka of sovereignty on the forehead of the prince. The blood was obtained by incision of the great toe, and though, like many other antiquated usages, this has fallen in to desuetude here (as has the same mode of inauguration of the Ranas by the Ondeva Bhils), yet both in the one case and in the other, there can not be more convincing evidence that these now outcasts were originally masters. The Meenas still enjoy the most confidential posts about, the persons of the princes of Amber, having charge, of the archives and treasure in Jeygarh; they guard his person at night, and have that most delicate of all trusts, the charge of rawala, or seraglio. In the earlier stages of Cuchwaha power, these their primitive subjects had the whole insignia of state, as well as the person of the prince, committed to their trust; but presuming upon this privilege too far, when they insisted that in leaving their bounds, he should leave these emblems, the nakarra and standards, with them, their pretensions were cancelled in their blood. The Meenas, Jats and Kirars, are the principal cultivators, many of them holding large estates".

38. Narrating about the orthography and pronunciations of the designation of this tribe Col. Tod observes :*

"A distinction is made in the orthography and pronunciation of the designation of this race : Myna, or Maina, meaning the asil or 'unmixed class', or which there is now but one, the Oosarra, while Meena is that applied to the mixed, of which they reckon 'bara pal', or twelve communities, descended from Rajpoot blood, as Chohan, Tuar, Jadoon, Purihar, Cuchwaha, Solanki, Sankla, Ghelote etc., and these are sub-divided into no less than five thousand two hundred distinct clans. The unmixed Oosarra stock is now exceedingly rare, while the mixed races, spread over all the hilly and intricate regions of central and western India, boast of their descent at the expense of legitimacy".

39. He further mentions "The Meenas are sub-divided into no less than thirty two distinct clans or classes" †

* Col. Tod J. Annals and Antiquities of Rajasthan Vol. II P. 282–3

† Imperial Gazetteer of India (Provincial Series) Rajputana 1908. p. 36.

‡Col. Tod J. Annals and Antiquities of Rajasthan Vol. II p. 347–8.

* Col. Tod J. Annals and Antiquities of Rajasthan p. 283

† Ibid p. 347.

40. The concentration of the Minas in Rajasthan is mainly in the districts of Jaipur, Alwar, Bharatpur, Sawai Madhopur, Tonk and Bundi. In Rajasthan they numbered 536,917 in the Census of 1891 and increased to 1,155,620 when counted in the Census of 1961. The community has more than doubled itself in the last seventy years recording an increase of 115 %.

41. In view of their occupation, the Minas are divided into two classes (i) the Khetor Minas or Zamindar Minas or Baragaon Minas and (ii) the Chowkidar Minas. The former were employed as guards in the forts and the palaces and their main occupation is agriculture while the latter are notorious for their nefarious activities. They were considered to be the members of a criminal tribe during the pre-independence era, and were subjected to daily attendence at the nearest Police Station under the Criminal Tribes Act (1924). The two classes of the Minas are also known as Purana basi and Naya basi respectively. The Purana basis are well off in their cultural and pastoral pursuits. The Naya basis are poor and belong to the light fingered fraternity which is responsible for most of the burgalaries and thefts not only in Rajasthan but also in the neighbouring states. After the repeal of the Criminal Tribes Act (in 1959) the stigma of criminality which disfigured the entire class of the Chowkidar Minas has disappeared to a large extent. Many of them have taken to peaceful methods of livelihood, mostly agriculture and agricultural or casual labour.

42. Prior to their dispossession by the Rajputs there was no distinction of Zamindar Mina or Chowkidar among the Minas. After their dispossession by the Kachwaha Rajputs about the beginning of the twelfth century many of them could not adjust themselves to the new environment and took to predatory and nefarious activities for their subsistance. To save the people from these activities Rajput rulers invited them to settle in the villages in small numbers and discharge the duties of a Chowkidar (watchman) lest the villagers may suffer from burgalaries and thefts etc. In due course of time all of them settled at one village or the other and used to keep watch at nights. As they began working as Chowkidars they were known as Chowkidar Minas. They used to charge certain fixed amount and collect from individual households in lieu of their services. In Bajawa they used to charge 20 seers (18.6 kg) of grains on each plough from the households practising agriculture and one rupee per household from household not practising agriculture, from the households belonging to, Jat, Bania, Gujar and Chamar communities. This was the only recourse by which the Rajput rulers could rehabilitate them. To supress them with police action was a recurring source of expenditure and trouble to the Jagirdars. But they did not leave their nefarious activities altogether. In order to justify their position as Chowkidars they used to commit thefts in the houses of the persons not paying them adequately or refusing to pay them at all and in the nearby areas so that people may not think them useless persons (as no one bothers to employ a person when he is not needed). They used to guard the property of the Thikanas free of charge lest they may be turned out from the village and being notorious fellowes no one would like to keep such persons in his village. To further please them they started leaving the persons and houses belonging to the Rajput community as a whole. It was a usual practice in this area to employ the camels of Rajputs for transporting goods and carrying persons to save them from the Minas. For every burgalary or theft committed in the village the Minas serving as watchmen were accused and were asked to return the stolen property or animal failing which they were severely dealt with by the Thikanedar or the Jagirdar. If the Thikanedar or the Jagirdar was influenced or overpowered by the Minas the life of the other villagers used to become miserable.

43. After independence Zamindari came to an end and so also came the end of Chowkidari work. It is now carried out by the Police personnels. The Chowkidar Minas in this way lost much of their livelihood but those who have left their nefarious activities have gained social prestige and are now no more classified as "habitual criminals". Besides Zamindar and the Chowkidar Minas there is said to be one more sub-division of

Minas viz., Parihar Minas, who claim descent from the Parihar Rajputs of Mandor. The following encerpt from the Imperial Gazetteer of India* is of interest in this connection :

> "In Bundi state and in the rugged country round Jahazpur and Deoli, which is called Kherar and belongs to Bundi, Jaipur and Udaipur are found the Parihar Minas, who claim descent from the Parihar Rajputs of Mandor. They are a fine atheletic race formerly notorious as savages and daring robbers; but they have settled down to a great extent and the infantry portion of the 42nd (Deoli) regiment (or the Mina Battalion, as it was called from 1857 to 1860) has for many years been largely composed of them".

44. While referring to the Parihar Minas reference† has also been made of a sect of Minas called Dhedia, inhabiting the south and south east of former Jodhpnr State. These are said to have low social standing chiefly because its members eat the flesh of cows.

45. The following are some of the gotras of the Chowkidar Minas :

1. Bansiwal
2. Bhoorayant
3. Boonas
4. Chhapola
5. Chholak
6. Dantiwal
7. Goomladu
8. Hatta
9. Hatwal
10. Hoonsara
11. Jakhewal
12. Jep
13. Jhirwal
14. Joonda
15. Kannet
16. Kagut
17. Kangis
18. Khannera
19. Khanta
20. Manutal
21. Mewal
22. Pabri
23. Seera
24. Singhal
25. Vohrayat
26. Wangrania
27. Wenara

46 The Minas of Bajawa are of Chhapola gotra It is generally held ‡ that the Chowkidar Minas and the Zamindar Minas do not intermarry at all. It was found in this village that although generally such marriages do not take place there is no restriction and such marriage do take place more than often. Two daughters of one Sultan Mina of Bajawa have been married to the two sons of a Zamindar Mina, of Bagri gotra, named Mabakhshyo. The names of Mabakhshyo's sons are Moolo and Girdhari. In another case the daughter of a Zamindar Mina named Moti, also of Bagri gotra, has been married to Bhagwanyo Mina of Bajawa. The Zamindar Minas involved in both these case belong to village Gwaldri near village Dola-ka-bas near Jaipur.

The Rana

47. Rana belongs to the serving class of the Minas. His whole economy rests on the Minas. He entertains the men-folk while his wife entertains the women-folk on festive occasions by singing and playing on *dhol* (drum). He acts as middle man in arranging marriages and serves the function of the Nai in this connection. Some grain is given to him when the crops ripen and also on festivals etc. On the occasion of marriages and birth he is given some cloths and some cash money by way of presents. He is essentially the Dholi of the Minas. The gotra of the Ranas are the same as of their patrons the Chowkidar Minas. The Rana of Bajawa belongs to the Chhopola gotra as his patrons are of this gotra.

House type

48. The houses are invariably of rectangular bases with gabled or flat roof. Most of the house in the village are pucka, made of stone or bricks and lime, with flat roofs, made of stone slabs. The kutcha houses are made of stone and mud and have gabled thatched roofs. The houses are spacious but not well ventilated, possibly because of the nefarious activities followed by the Minas. There is always a separate cattle shed at a most conspicuous place in the house, so that it could be watched properly.

49. Of the 27 households of Minas only one is in possession of a pucka house the rest possess kutcha houses. The following table gives

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* Imperial Gazetteer of India (Provincial series) Rajputana 1908 p. 36.

† Ibid p. 36

‡ A reference to this has also been made in the Imperial Gazetteer of India (Provincial series) Rajputana 1908 p. 36.

the number of living rooms occupied by a household according to the number of members in it :

Number of rooms	Total number of households	Number of households according to the number of persons				
		1	2-3	4-6	7-9	10 & over
1 room	11	1	2	7	1	-
2 rooms	9	-	1	3	5	-
3 rooms	5	-	-	2	-	3
4 rooms	-	-	-	-	-	-
5 rooms	2	-	-	-	-	2
Total	27	1	3	12	6	5

50. The following table gives the number of rooms in possession of the households in different income groups :

Income groups (in Rs.)	Total number of households	Number of rooms				
		1 room	2 rooms	3 rooms	4 rooms	5 rooms
Less than 20	1	1	-	-	-	-
20- 30	1	1	-	-	-	-
30- 40	-	-	-	-	-	-
40- 60	6	4	2	-	-	-
60- 80	7	2	3	2	-	-
80-100	3	3	-	-	-	-
100 & over	9	-	4	3	-	2
Total	27	11	9	5	-	2

Dress and decoration

51. The Minas wear dhoti, kurta or shirt or a *bandi* and a turban. Pantaloons are also sometimes used by those youngmen who mostly live in big cities. Pyjamas are also worn by these youngmen. School going children use shirts and shorts. *Chaders* (sheets) are also used, especially during winter for covering the upper part of the body. Coats or *angarkhas* are used in winter. The females wear *kanchli* or *angi*, *ghagra* and *odhni* or *peelia*. The *ghagra* is generally made of chintz or of dark coloured cloth. *Odhnis* are of red or yellow colour or of chintz 2.75 m in length and 1.5 m in breadth. The *peelia* is a *odhni* with yellow colour on which designs and border are printed with red colour. Embroidered odhnis called sopli are also used. Widows use *loogras* of dark brown colour. The dress of the other villagers is the same except for a few females of Brahmin and Bania community, who have began using saris and *dhotis* instead of *ghagra*. The educated males have started wearing pyjamas instead of *dhotis* and many of them have started using pantaloons also. The Muslim females, however, use *suthna* and *kurta* and Muslim males use *tehmad* and *salwar* also.

52. Men do not wear their hair long. They either get them closely cropped or cut in english style. Beard is generally not kept. Small moustaches are generally kept. The females dress their hair into a tuft at the back, parting them in the middle and bedecking the forehead at the place of parting of hair with a *borla*. In case of married females, especially the newly married ones, hair are dressed rather elaborately. Many small plaits are first made on either side of the parting, which then join the main tuft at the back. In other communities also, the same pattern is generally followed except among the Muslims, many of whom keep beards and cut their moustaches. Amongst the women of other communities the same pattern is,however, followed.

53. Mina males do not use many ornaments. Some times back it was a custom to wear *murki* and *jhele* in the ears, *har*, or *balevda* round the neck and *kade* round to the wrist and silver chain round the waist and rings in the fingers. The use of ornaments is, however, now on decrease. The rings and to some extent *murkis* are the mostly worn ornaments now a days. Necklaces are also sometimes used. Silver buttons fixed to silver chains are also used.

54. Women used *borla* on their forehead. It is a sign of *wedlock* and no married woman goes without it. It is not used by widows. They wear *hansli* round the neck; *long* or *nath* in the nose, *timnia* or eartops in the ears; *poonchi*, *bangdi*, *gajra* and bangles on the forearms and *bajuband* on the upper arm. *Churas* of lac are invariably put

by all the married females. Round the waist they wear *tagri* and on the legs they wear *kadlas*, *tankas*, *nevria*, anolas etc.

Tattooing

55. Tattooing is not looked favourably by the Minas as it is a permanent mark of identification. Under the temptative impulses, however, one may get his name or some symbol tattooed on the back of the hand and on the forearm. No restriction, however, being imposed by the community. Amongst the other communities tattooing is favoured generally by the low caste people.

Food and drink

56. All the communities residing in the village, except the Brahmin, Shyami, Bania, Sunar, Khati and Jat are non-vegetarians. Meat of goat and sheep is usually taken. The Chamars, Khatiks and Sansis used to eat carcases till one and a half decades ago. Bajra is the staple food. Well-to-do persons use wheat also, generally mixed with barley and gram. *Sogra* of bajra is taken with butter-milk, *rabdi*, pulses or chutney and green vegetables whenever they are available.

57. Meals are taken thrice a day. The morning menu generally consists of *rabdi* or *sogra* or other left overs of the previous evening with butter-milk. In the afternoon they take *rabdi*, *kheech* or *sogra* with pulses etc., and the same is repeated in the evening. Non-vegetarian dishes are generally prepared in the evening.

58. Villagers are getting more and more addicted to tea. Many of them take it even regularly. During the winter season, however, almost all the villagers take tea at least once a day. It is offered to guests also.

Stimulants and narcotics

59. All the Mina men, and many of the young boys too, smoke tobacco. Members of the same community feel proud in sitting together and smoking huckah. Tobacco is kept in large sized circular wooden receptacles which are generally decorated with brass nails and symbols arranged in different geomatric designs on their outer surface. Bidis are also used but it is the huckah which is relished more, especially by the older people. Smoking of huckah by the members of the community at common gatherings is an event of utmost social value as when a person is excommunicated he is not allowed to smoke huckah at such gatherings as a sign of excommunication and it is known here as *"huckah pani band karna"*. Such is the importance of smoking huckah. Cigarettes are also used occasionally and are otherwise offered to the guests of distinction. Betals are also occasionally used especially when they go to towns.

60. Liquor is used in plenty by almost all of them. Some of them prepare it inclandestinely, from jaggary. It is preferred to that available at the contractors shop as it is cheaper and also said to be more intoxicating Opium is used but only occasionally or by some old and aged persons. Tobacco is used in all the other communities. Except for Brahmin, Shyami, and Jat and Muslims, liquor is used by all communities. Although the rules of Islam do not allow the use of liquor, some of the Fakirs do take it occasionally. The use of opium was common amongst the Rajputs but it is now only occasionally taken.

Household goods

61. Economically the Minas form the middle stratum of the population. They possess metal utensils, pottery, baskets, boxes of tin and wood, bed-steads, cots, hurricanes, grinding mills, pestles and mortars and such other household goods as is commonly found in an average middle class household. Many of them are in possession of torches and watches. Grain is stored in earthen *kothis*. Enamelled tin utensils e.g. mugs and plates are also seen in some of the houses.

Musical instruments

62. The drum is the usual musical instrument played at the time of marriage etc., by the Rana. *Duff* is another instrument played generally on the occasion of Holi festival.

Metallic gongs are played at the time of *arti* in the temple. Conch shells are blown and the kettle-drums are also played. The Jogis play on *Sarangi* while collecting flour by way of alms. During *Kathas* and *Kirtans*, harmonium and tabla are also played. Western musical instrument are also used by the Fakirs at the time of marriages etc. Some of them practice it as their occupation. They have formed a musical band.

Weapons

63. Swords of cutlass type, daggers, dirks, knives, axes, *gupties* and sticks are the usual weapon of defence used by the members of the Mina community and also by the others.

Life cycle

64. No ceremony is observed amongst Minas at the time of first menstruation nor is the girl kept in seclusion. She is, however, considered unclean and is not allowed to touch the food and water pans etc. The same is the procedure followed at the following menstruations.

65. Barrenness in a woman is considered to be very unfortunate. It is, however, attributed to spirits of the supernatural world, wrath of gods and ancestral souls and ill luck and only to a very limited extent to the physical causes. Special vows are kept, worship is offered to different gods and goddesses, fasts are kept and charms and amulets are used many a times followed by medical treatment which is generally limited to the directions of the local medicine-man and shamans. Abortion is looked down up on and is never practised. Still-births, infant deaths and abortion because of natural causes are attributed to the above said reasons.

66. No ceremony is performed at conception or during pregnency. The pregnent woman is not allowed to do hard labour especially after the fifth month. She, however, continues to carry on her usual household work.

Birth

67. Although there is one trained midwife posted at the Allopathic Dispensary of the village, local midwives *(dais)* are generally called upon to attend to the child birth. Women of the Dhanak community work as midwives. In all there are ten Dhanak women working as midwife. Of these one Dhapli or Dhapan is said to be very efficient and is called in serious cases. The trained midwife is called only in very serious cases. At the time of the birth of a male issue a bronze plate is rung generally with the help of *belan.* If female issue is born a winnowing pan is beaten. The after-births are buried in north east corner of the room in which birth takes place. The mother is given a mixture of *ajvayan* (drill-seeds) ghee and sugar and afterwards *laddus* of parsley or *methi.* The period of confinement extends up to the day of *nahan* which is told by the Brahmin priest according to the position of the planets in the Zodiac at the time of the birth and varies from six days to twenty seven days. The new mother is, however, not allowed to work for full one month whatever may be the period of confinement. The midwife is given a *peelia (odhni)*, 4 or 5 kg of grains and 2 or 3 rupees in cash on the birth of a male issue and 1 or 2 rupees and 4 or 5 kg of grain on the birth of a female issue. The Brahmin priest is given one or two rupee to work out the details of the period of confinement and *nahan.* The Brahmin priest works out days of two *nahans.* On the day of *chhota nahan* the sister of the father of the new born draws a Swastika sign on the outer wall of the room in which the birth takes place and then the Brahmin offers worship to it. On the day of *bara nahan*, ceremony of *kua-poojan* (worship of the well) is performed. The new mother goes to the well alongwith the women-folk singing songs and throws some bajra there. She then returns home with a pitcher full of water on her head. Some grass or a twig of Neem tree is placed in the pitcher. Some of the persons also perform the ceremony of *dasuthan* on this day. It is an expensive ceremony requiring more than one thousand rupee as community-feast is to be given at this occasion.

Name giving ceremony

68. The child is named on the occasion of *chhota nahan* when the Brahmin priest offers worship to Swastika mark and the nine planets and other gods.

Mundan ceremony

69. The first hair are cut at the shrine of Jeen Mata (23 km from Sikar) Balaji, Malaji or Mamlia. The hair are brought home and kept carefully and thrown before the deity after the marriage of the child.

Piercing of ears and nose

70. Ears and nose are pierced after the child has attained at least the age of one year. The Sunar pierces the ears and the nose and is paid one fourth kilogramme of jaggary and Rs. 1.25 in cash. In the case of boys only the earlobes are pierced whereas in the case of girls upper helise is also pierced at three places. This system is, however, on a decline now-a-days. Nose is pierced in case of girls only.

Marriage

71. The usual age of marriage among the Minas in case of boys is 18-20 years and in case of girls 15-16 years. Minas are endogamous with respect to tribe and exogamous with respect to gotras. Four gotras that is (i) self's (ii) mother's (iii) grand mother's and (iv) meternal grand mother's, are avoided while searching for a spouse. A suitable boy is searched with the help of the Rana. When both the parties agree, ceremony of Sagai (betrothal) is performed. On some auspicious day *tika* is sent from the girl's side for the boy, with the Nai and the Rana. This consists of a rupee a *bheli* of 4.75 kg jaggary, a coconut and dress for the boy. These are presented at an auspicious hour in the presence of near relatives and friends of the boys family. In return boy's father sends copras, sugar-drops, jaggary etc. to the girl.

72. Some times after the betrothal ceremony the date of marriage is fixed in consultation with the priest. The formal letter of invitation (*lagan*) is then sent by the bride's father to the bridegroom's father. It is received by the latter in presence of the relatives and friends and sweets etc. are distributed among all those present. From the next day the bride and the bridegroom are daily anointed with *pithi*, consisting of wheat flour, turmeric powder and oil, till the day of marriage, by sisters-in-law (brother's wives). On the day on which *pithi* is applied for the first time *kankan* and *doras* are tied to the wrists and ankles of the bride and the bridegroom. After this both of them are generally invited almost daily upto a day before the marriage by the relatives and friends on feasts This is known as *banora*.

73. On the day of marriage the marriage party sets out for the bride's village. The bridegroom is dressed in ceremonial dress. The wedding party is accompanied by drummer and many a times with musical-bands. In the bride's village the party is ceremonially received by the relatives of the bride. In the evening the bridegroom goes to the bride's house for the marriage ceremony. The Brahmin priest performs the religious rites. The bride and the bridegroom are seated before the holy fire and *havan* is performed. The bride is first seated on the right of the bridegroom. After the necessary rites the bride and the bridegroom go round the holy fire four times. This is known as *phera* ceremony. In the first three rounds bride leads and in the last one the bridegroom leads. Then the bride is seated on the left of the bridegroom. The marriage party then goes to the *Janiwasa* alongwith the bride, who is later sent back to her place with some presents. This is known as *god bharna*. On the next day the marriage feast is held and on the third day the marriage party returns to the bridegroom's village, where the bride is received by her mother-in-law.

74. On the next day the *kankan* and the *doras* of the bride and the bridegroom are untied. Then seven plates are placed in a straight line which are displaced on either sides by the bridegroom. These are then collected by the Nayan (wife of Nai). The newly wed couple now plays *jua-jui* in which they search for a ring placed under mixture of flour and water. The couple is now taken to the two temples, and shrines of Jeen Mata, Mansa Ram and others. After living at the husband's home for a few days the bride returns to her father's home and comes to live there permanently only after the *gauna* ceremony.

75. Widow re-marriage is permissible among the Minas. The widow can marry the

younger brother of her deceased husband, but not the elder brother. If the deceased had no brother or if the brother is not desirous to marry her she is permitted to marry any one of her choice. The Brahmin priest officiates at the marriage and performs the necessary rituals. The ceremony of *haldi (pithi)* and *phera* are, however, not performed.

Divorce

76. Divorce for the women is not allowed in the community. The husband can however divorce the wife on grounds of adultry and unfaithfulness.

Death and disposal

77. Dead bodies are cremated except for those dying of infancy, smallpox or leprosy in which case they are buried. Patients dying of tuberculosis are mostly buried. In case of a woman dying after fifth month of pregnancy, the foetus is taken out of the womb and is cremated alongwith her mother. The foetus is taken out of the womb by the husband of the deceased woman failing which some one other may also do it.

78. When a person dies few leaves of tulsi (basil) plant are placed in its mouth and some Gangajal (water of river Ganges) poured in it. The body is then given a bath. In case of a male the body is dressed with a dhoti as loin cloth and a *chirda* (2 to 3 m in length) on the head. The corpse of a woman is also dressed with a dhoti, the difference being that a *loogra* is spread over the shroud in case of a woman. A bier of the shape of a ladder is then prepared over which a piece of cloth is spread after spreading some grass. The body is then placed over it and covered with two sheets of cloth which serve as shroud. In case of males white shroud is used where as in case of females, including widows, shroud of red colour is used. As has already been referred above a *loogra* is also spread over it in case of a female. In case of aged persons a *dushala* is also spread over the shroud. Four balls are now prepared with moistened flour of wheat or barlay. These are taken to the cremation ground. Some fire is also taken in an earthern pot. On reaching the cremation ground a paisa is broken into four pieces, one each is then placed on the four flour balls brought from home and one ball is thrown in each of the four direction. A small piece of gold is placed in the mouth of the corpse. Then a funeral pyre is prepared using the dry wood of Jant tree. Wood of Pipal tree is preferred but owing to its comparative searicity that of Jant is used. The dead body is then placed on it and the eldest son applies fire to it. When the body is half burnt the skull is broken open by the person who had applied fire to the pyre with the help of a bamboo and some ghee is poured on it, it is known as *kapal kriya*. When the body is almost consumed every person present then puts a piece of Pipal tree in the pyre by way of paying homage to the departed soul and the party returns home. On the third day bones are collected and sent to be immersed in Ganges at Haridwar. The ashes are collected and a tripod stand made of Pipal or Jant wood, in which no nail is used, is placed over these after sprinkling some water. This is known as *Shiva-ki-tharpana*. On the twelfth day *barahwan* ceremony is performed in which a feast is given to the Brahmins and the community. A turban is then tied to the head of the person who cremated the dead by the tribesmen as the period of pollusion is now considered over. After six months *chhamahi* and after a year *barsi* ceremony is performed in which the tribesmen and the Brahmins are feasted.

CHAPTER III

ECONOMY

Agriculture and animal husbandry form the main-stay of a large section of population of this village, while business, service, agricultural and casual labour, village industries and hereditary professions form the main sources of income of the remaining population. The income from one source is mostly supplemented with that from other sources which are followed as subsidiary occupations.

80. The total area of the village is 4,013.28 acres. The breakup of which for Samvat 2016 (1959-60 A. D.) is as follows :

	Acres
(a) Uncultivable land	283.41
(i) Waste land	68.03
(ii) Pasture land	215.38
(b) Cultivable land	131.78
(1) *Jot Rahit*	*43.91*
(i) Old fallow land	0.97
(ii) Banjar	42.94
(2) *Jot yog*	*87.87*
(i) Current fallow land	47.69
(ii) Other fallow land	33.21
(iii) Banjar	6.97
(c) Cultivated land (less the double crop area)	3,598.09
(i) Irrigated	23.80
(ii) Unirrigated	3,597.88
(iii) Double crop area	23.59
Total	4,013.28

81. Out of the 3,598.09 acres of cultivated land 339.38 acres is in possession of the Minas and the rest is in possession of other communities. The following table gives the distribution of cultivated land in possession of the Minas in different income groups :

Income groups (in Rs.)	Total number of households	Number of households possessing land	Land in possession of different income groups	Average land holding of the households possessing land
Less than 20	1	1	3.12	3.12
20- 30	1	1	6.25	6.25
30- 40	–	–	–	–
40- 60	6	6	28.12	4.68
60- 80	7	7	56.87	8.12
80–100	3	3	26.87	8.96
100 & over	9	9	218.15	24.24
Total	27	27	339.38	12.57

82. It will be seen from the above table that the highest average land holding is in the income group of Rs. 100 and over, and the average land holding in this community is 12.57 acres.

Settlement

83. As has already been pointed out this village was under the Thikana of Bissau. The land was measured for the first time in Samvat 1986 (1929 A. D.) and revenue was began to be realised at fixed rates per *bigha* from this year, for the land directly under the control of Thikana of Bissau. On the land in possession of petty jagirdars or muafi holders, the revenue continued to be collected by the lata mode, which entitled the land-lord to get a proportionate share from the produce. Prior to the above said year i.e. 1929 A. D., the revenue was collected by lata mode in the Bissau Thikana also. The rate of revenue used to be fixed every year according to the conditions of the crop in the months of Kartika (Oct-Nov.) and Baisakh (April-May) for the *kharif* and *rabi* crops respectively. The

following table shows the rates (in Rs.) at which revenue was realised by the Thikana of Bissau for various types of cultivated land from Samvat 1985 (1927-28 A D.) to Samvat 1992 (1935-36 A.D.) :

Type of land	Y E A R S							
	1928-29	1929-30	1930-31	1931-32	1932-33	1933-34	1934-35	1935-36
Barani Avval	0.88	N. A.	1.05	N. A.	0.81	1.00	0.75	0.72
Barani Doyam	0.66	N. A.	0.81	N. A.	0 56	0.75	0.56	0.55
Barani Soyam	0.27	N. A.	0.37	N. A.	0.31	0 40	0.24	0.3

84. There were six wells from which the irrigation used to be done. The revenue on the land attached to these wells was realised at a fixed rate, in the form of produce at the following rates :

Wells	Revenue							
1	60	Maunds kutcha	=	43	Maunds 20	seers standard	=	16.186 Quintals
2	50	Maunds kutcha	=	36	Maunds 10	seers standard	=	13.488 Quintals
3	40	Maunds kutcha	=	29	Maunds	standard	=	10.792 Quintals
4	32	Maunds kutcha	=	23	Maunds 8	seers standard	=	8.633 Quintals
5	20	Maunds kutcha	=	14	Maunds 20	seers standard	=	5.395 Quintals
6	55	Maunds kutcha	=	39	Maunds 35	seers standard	=	14.605 Quintals
Total	257	Maunds kutcha	=	186	Maunds 13	seers standard	=	69.307 Quintals

85. Sometimes the revenue was realised in cash also. In that case, cost of the Thikana's share was calculated at the market rates and the amount realised in cash.

86. The following table gives the revenue collected by the Thikana from Samvat 1987 (1930-31 A.D.) to Samvat 1999 (1942-43 A.D.) :

Year	Revenue (in Rs.) collected
1930-31	6,025.00
1931-32	5,562.00
1932-33	N. A.
1933-34	5,593.00
1934-35	4,747.50
1935-36	4,543.00
1936-37	6,879.03
1937-38	7,250 00
1938-39	N. A.
1939 40	1,551.81
1940-41	7,444.16
1941-42	N. A.
1942-43	5,515.75

87. During the year 1939 40 the revenue decreased abruptly because of the fact that these were famine years.

88. Besides the land revenue an extra cess known as Patwar-fund was also realised at the rate of 3 paise per rupee of the land rent paid by the tenant. This cess was abolished in Samvat 2002 (1945-46 A.D.)

89. The settlement was made in the year 1936-37and the following rates were fixed at that time and land revenue is still charged at these rates :

Type of land	Rate (in Rs.) of revenue
Chahi Avval	6.87
Chahi Doyam	5.62
Chahi Soyam	3.44
Barani Avval	1.87
Barani Doyam	1.40
Barani Soyam	0.62
Parat Barani Avval	1.40
Parat Barani Doyam	1.10
Parat Barani Soyam	0.47
Banjar Avval	0.31
Banjar Doyam	0.16

90. During the Thikana's rule, the revenue used to be collected through the agency of Patwari, Lumberdar and the Gaon Bhambi and as there was no Bhambi residing in the village a Dhanak used to perform his duty. These people used to get 3% of the total revenue collected by way of remunerations. Of this 3% the Patwari used to get 1/6th portion and the rest was taken by the Lumberdar who used to provide food and tobacco etc., to the Dhanak acting as Gaon Bhambi as his remunerations. After the abolition of the Jagirdari, the State Government began to collect the revenue through the Patwaris who are State Government employees and the Lumberdar who was paid 5% of the total revenue collected. The office of the Lumberdar has, however, been abolished in Samvat year 2020 (1963-64 A.D.) and it is now the Patwari who collects the land revenue. The following table gives the amount of the revenue collected from Samvat 2015 (1958-59 A.D.) to Samvat 2019 (1962-63 A.D.)

Year	Revenue (in Rs.) collected
1958-59	9,664.98
1959-60	9,664.98
1960-61	9,664.98
1961-62	9,311.75
1962-63	8,955.50

Trends of changes

91. The most important change that has been brought about during the past decade is because of the introduction of the Jagirdari abolition act and the subsequent passing on the occupancy rights to the tillers of the soil. The Minas, however, have not been affected to any considerable degree by this change, as most of the land in their possession was *muafi* land, which was given to them some 250 years ago by Thakur Shyam Singh of Bissau in lieu of their services. Another change was recently introduced by abandoning of the office of the Lumberdar and cancillation of the *muafi*. The first change has not affected the village to any recognisable degree except that the person acting as Lumberdar was put to some monitary loss. The cancillation of the *muafi* has, however, impared the management of the temple more than the individual holder. Those persons who were tilling the *muafi* land themselves are not affected except for the fact that they have now to pay the rent of land from which they were exempted, while those who were keeping tenants have practically lost their land.

92. Increased transport facilities have resulted in increased communication with the outside. Although the villagers especially those of the Bania community have long since been going out for trading and services etc. the rate of communication was not so frequent and also the causes were quite different. Many of the village traders and businessmen settled in far off places not for enhancing and expanding their business so much as for the fear of the Minas whose activities were constant trouble for them. Increased communication has offered wider field of operations, wider scope and better chances of expanding the trade and earning the livelihood. This has offered Minas with a new opportunity with dual character. On one hand it has offered wide field for earning livelihood and thus diverted their energies from the derogatory operations and nefarious activities while on the other hand has offered the habituated offender a wider and hence a safer field of operations. Both these possibilities have, however, given a breath of relief to the villagers as the number of cases of small thefts have reduced to a great extent.

93. The most important change which has affected only a small section of the population and indirectly the whole village-without affecting the rest of the population to any cognizable extent-is the declaration of the hemlet Bajawa-ka-bas as model village by the Panchayat Samiti. A masonry well and a small park has been made and also a Primary School opened here. The residents have also been advanced loans for the construction of masonry houses and the purchase of agricultural implements etc.

Agriculture

94. Agricultural land is of sandy loam type and as has already been said, only 23.59 acres of

it, is double crop area and the rest is single cropped area. *Kharif* crop is the major crop. The main produce of this crop are bajra, moth and gwar. The following table gives the area (in acres) in which different crops were sown in the *kharif* crop from the year 1960-61 to 1963-64 :

Crop	1960-61	1961-62	1962-63	1963-64
Maize	0.47	–	–	–
Jwar	0.94	–	–	–
Bajra	363.72	198.78	192.15	424.06
Chaula	83.53	22.62	–	–
Bajra & Moth	646.25	2,761.69	2,141.28	2,428.75
Moth	402.72	183.87	260.25	264.44
Moong	–	–	8.75	1.03
Jwar & Moong	116.84	–	4.25	–
Gram	–	–	–	3.72
Chillies	0.09	0.22	–	0.09
Hemp	–	0.22	0.12	–
Gwar	75.41	381.03	964.00	493.09
Smaller millets (Mandwa kangni etc.)	1,402.03	–	–	–
Arhar	181.53	–	–	–
Chari Jwar	23.37	–	–	–
Total	3,296.90	3,548.43	3,570.80	3,615.18

95. The *rabi* crop is sown in small patches and that too mostly in irrigated land. Barley and *gojra* (barley and wheat mixed) form the main produce of this crop. The following table gives the area (in acres) in which different crops were sown in the *rabi* crop from the year 1960-61 to 1962-63 :

Crop	1960-61	1961-62	1962-63
Wheat	4.37	–	–
Barley	14.00	10.72	7 94
Gram	34.12	–	–
Gojra (Wheat & Barley	9.03	5.37	4.28
Rape seed	1.25	–	–
Mustard	0.59	00.6	–
Carrots	2.06	1.88	0.84
Corriander	–	0.03	–
Other spices	–	0.06	–
Bejhar (Barley & Gram)	–	–	0.12
Total	65.42	18.12	13.18

96. The agricultural operations for the *kharif* crop begin with the start of rain from mid July to mid August and are over near about Dewali in the month of November. The major produce of this crop are sown in the following manner.

(i) Bajra : It is sown with the first fall of sufficient rain and takes 70-90 days to ripen. It is sown at the rate of 1 kg per acre and the yield is about 1.3 Q to 2 Q. The stalks are saltish and are consequently sparingly used as fodder, but are suitable for thatching huts. The crop is commonly grown mixed with moth.

(ii) Moth : It is sown alone as well as mixed with bajra at the rate of 6 kg per acre and the yield is about 1.3 Q to 2 Q. It takes the same time to ripen as bajra.

(iii) Moong : It is sown in the same manner as moth and takes the same time to ripen.

(iv) Gwar : It is sown at the rate of 6 kg per acre and the yield is 2 Q to 2.6 Q.

(v) Chaula : It is sown in the same manner as gwar.

97. The agricultural operations for the *rabi* crop begin in October-November and are over by the end of April. Barley and *gojra* (barley and wheat mixed) are the main produce of this crop. These are sown at the rate of 11 to 13 kg per acre and the yield is about 14 to 15 quintals.

Rotation of crops

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

Manure

99. Cow-dung is used as manure by directly spreading it in the fields which are then

utilised next year. The dried cow-dung takes much time in decomposing and it also harms the crops. The villagers are advised by the Block authorities to make compost pits for the preparation of manure instead of using the cow-dung directly. Many of the villagers have started the practice. Artificial manures have not been introduced in the village.

Irrigation

100. People depend on rains for irrigation. Small holdings situated around the wells are, however, irrigated with the water of wells.

Horticulture

101. People do not practise horticulture because of lack of irrigational facilities. Green vegetable such as pumpkin, carrots etc., are, however, sown in the irrigated land and also for own use in small patches of land during the rainy season. Water melons and *kachris* are sown by almost every land holder in the rainy season for domestic use.

Agricultural implements

102. Agricultural implements in use in the village are of the old traditional type some of which are described below :

Plough *(hal)*:- It consists of a wooden body, the *hal*, the *hali* or peg attached to the upright shaft is let into the *hal* and used as a handle.

Bijnhi or *Nai* (seed-drill) :- It consists of a hollow bamboo tube with a funnel shaped mouth at one end, through which the seed is dropped.

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

103. The following hand tools are also used in agricultural operations :-

1. Pick-axe (*Kudali*), 2. Spade (*Phavra*) 3. Weeding-hoe (*Khurpi*) 4. Pitch-fork (*Jaiyee*) and 5. Winnowing scoop (*Soopda*).

Animal husbandry

104. Rearing of cattle, sheep, goats and camels form an important part of the economy of the village. The villagers utilise milk and milk products for their own use and prepare ghee from the surplus milk, which is sold in the market. The calves also play an important role in the village economy. They are allowed to grow up into bullocks or sold away locally. A pair of young bullocks fetches Rs. 500.00 to 800.00. A cow costs about Rs. 100.00 to Rs. 250.00, a buffalo Rs. 500.00 to Rs. 1,000.00. A cow gives milk generally about 3 to 4 litres per day and a good buffalo 8 to 10 litres, and a goat 1 to 2 litres per day. Milk is also sold in small quantiti . about 50 paise per litre. Ghee is sold at Rs. 5.00 to Rs. 8.00 per kg. As has already been said, camel plays an important role in the village economy. A camel costs Rs. 700.00 to 1,000.00 while a she-camel about 500.00 and a young one from 300.00 to Rs. 350.00. The cattle wealth of the village is as follows :-

Bullocks	28
Cows	183
Calves (M)	183
,, (F)	142
Buffaloes	98
Calves (M)	59
,, (F)	82
Heifer	1
Bull	2
Donkeys	9
She-camels	34
Camels	23
Calves	14
Mare	2
Sheep	441
Goats	526

Village industries

105. Carpentry, gold and silver smithy, making of lac bangles, making and mending shoes and pottery etc. form the village industries. Carpentry is practised by Khatis, who charge for their labour of making and repairing agricultural implements, when the crops are ready at the rate of about a kutcha maund (27 kg) of grains per

plough. For doing sundry works they are paid according to the labour involved. When employed on daily wages, they are paid Rs. 3.00 to 4.00 per day in addition to the meal for a time and tobacco for the day. 8 members of four households of Khatis work as carpenter.

106. There are four shops of goldsmiths, who charge according to the nature of the work from 12 to 76 paise per tola (11.628 g) in case of silver ornaments and Rs. 2.00 to Rs. 3.00 per tola in case of gold ornaments. Studing is done by Jadia who lives at village Asalsar. Minakari (enamelling) is done by Jadia at Jhunjhunu and Chirawa.

107. Bangles of lac are known as *chura* and are made by the Manihar household. He purchases lac from Jhunjhunu at about Rs. 2.00 per kg and sells the *chura* at varying rates according to the labour and other material i.e. beads etc. involved. Four types of churas are made by him :-

1. Hinglu-ka-chura, 2. Nagon-ka-chura, 3. Lahria-ka-chura and 4. Taron-ka-chura.

108. Four households practise potte Two persons of these households also work as masons. Masons charge Rs. 3.00 to Rs. 4.00 per day. The following table gives the articles prepared by the potters alongwith their prices :-

1. *Sakora*: It is used for drinking water in feasts etc. 64 Sakoras cost one rupee.

2. *Kulria*:-Small earthen ware for keeping butter milk etc. It costs 6 paise.

3. *Kari*:-It is required while worshipping Sheetla Mata and also at obsequies. Two *karis* cost one paisa.

4. *Dhobla* or *Sarai*:-It is used as a plate for keeping vegetables etc., and also as a lid for the pitchers. 64 *dhoblas* cost one rupee.

5. *Ghara*:-It is a pitcher costing 37 paise each.

6. *Maat:*-It is a big pitcher costing 62 paise each.

7. *Dheebli:*-Small earthern lamps costing one paisa each.

8. *Lotri* or *Kunja:*-Small earthern pots for taking out water from the pitchers etc. It costs 25 paise.

9. *Moonia:*-It is a large sized pitcher. It costs 75 paise.

10. *Kunda:*-It is used for serving of fodder to the animals.

109. Chamars make shoes but have left mending them. One pair of *juties* (shoes) cost Rs. 5.00 to 6.00. The Sansi repairs the old shoes and charges according to the nature of work. The skinning is done by the Sansi but he does not tan it. Tanning is done by the Rehgar. Skinning of the camel is done by the Nayak. The hide of different animals fetches price at the following rates :-

Goat. Rs. 1.00 to 2.00

Bullocks, cows and buffaloes Rs. 6.00 to 25.00

Camel Rs. 6.00 to Rs. 7.00

Some of the Chamars have adopted weaving of *garha* (coarse khadder). They charge Rs. 2.50 for weaving 1½ kg of the finished product.

110. There is no blacksmith in the village. His work is done by the Gadia Lohars who stay in the village during the monsoon days. They charge according to the nature of the work. Minor work e g. sharpening of the tools etc. is also done by the Khati.

111. As the area used to and to a cosidera-ble extent still suffer from the activities of the Minas special care is taken for the camels. Camels thefts are preferred by the Minas as minimum risk is involved in these and camels fetch a handsome price. Special fetters called *nyols* are used as a safety drive. The fetter is put round the fore-feet of the camel and locked. Unless the thief opens the lock he can not take it

away. A *nyol* ordinarily costs Rs. 20.00 to Rs. 25.00 and that of a special variety costs Rs. 50.00. Khatis of Brahmno-ki-dhani of village Bishanpura are considered to be specialists in making these.

112. One household of Fakir and two of Teli community earn their livelihood by ginning. They charge at the following rates :

Gadda (bedding) containing 3 to 5 kg. of cotton	Rs. 0.75
Razai (quilt) containing 3 kg. of cotton	Rs. 1.25
Saur (quilt) containing 3 kg. of cotton	Rs. 1.00
Pillow	Rs. 0.37
Singhara (pillow which is placed beneath the saddle on camel's back)	Rs. 0 25

113. There are four shops of tailors owned by Darzi, Jogi, Teli and Jat respectively. They charge according to the nature of the work and also work on daily wages. While working on daily wages they charge about Rs. 3.00 per day.

114. There is no oil pressing machine in the village though there is one flour mill, run with the help of an oil engine.

115. Besides these the villagers make ropes of moonj grass and also weave their cots and *pidhis* (small stools).

Forestry

116. The village being situated in the desert area there is no forest surrounding it. There are, however, trees of Jant in the fields owned by the master of the field. In the months of October and November, when the rains are over, small branches and twigs of these trees are cut and allowed to dry up. The dried leaves are then collected and used as fodder and the dried wood is used as fuel. When the tree begins to dry after attaining full growth it is cut and the wood is used for making agricultural implements, and as timber.

Other occupations

117. Agricultural and casual labour is practised both as primary and subsidiary occupation by a large number of villagers. The Nai, the Chamars and the Rana render traditional services to their Jijmans (patrons). The Brahmins act as priests. The Jogis, the Fakirs and one household of the Shyami also collect food grains, flour and money etc., by way of charity while they go on begging every morning at the houses of other villagers. Some earn a part of their income by transporting goods from one place to another on camel back. Some have entered in service. A few persons from Rajputs and Jat communities are also serving in Armed Forces. The Fakirs also play on the musical instruments in marriages etc., in the form of musical-band.

Commerce

118. As has already been said there are 9 shops of general merchandise, 4 of tailors, 4 of goldsmiths and one of barber and also a flour-mill. These shops are sufficient to cope with the day-to-day requirement of the villagers. The transactions are done either in cash or on credit. Barter is not much practised. The major business centre is, however, Jhunjhunu.

Weights and measures

119. Old measures of weight are still in use in the village. This local seer is known as kutcha seer and weighs 58 standard tolas or 674.4 g.

1 kutcha seer=58 standard tolas=674.4 g.
5 kutcha seers=1 *Dhari*=3 seers and 10 chhataks standard=3.372 kg.
40 kutcha seers=8 *Dhari*=1 kutcha maund=29 seers standard=26.977 kg.

The land is also measured in kutcha *bighas*. 100 kutcha *bighas* are equivalent to 43 standard *bighas* or 26.875 acres.

Currency

120. Jharshahi currency (currency of the erstwhile Jaipur State) was in force upto 1904.

In 1899, one Jharshahi rupee was equivalent to Rs. 0.75 and in 1904 when it was replaced by the Indian currency 102 Jharshahi rupees were equal to 100 Indian rupees.*

Division of labour

121. In all the communities except that of the Rajputs Brahmins and Banias, women work outside the house. The Rajput women observe strict purdah and do not even go out of the four walls of their houses. Among the Minas who form the main subject of our study women help men in as much as they can. The work is, however, adjusted according to its nature and the harder work is naturally discharged by men. In agricultural operations ploughing and sowing is done exclusively by the males. Children above the age of 7 years help their parents in their work whether it be inside the house or outside.

Workers and non-workers

122. Out of 190 persons of Mina community, 113 i.e. 59.47% are workers and the remaining 77 i.e. 40.53% are non-workers. Among the workers 63 are males and 50 are females. The lesser number of female workers is due to the fact that females are in lesser number as compared to males. Among the non-workers there are 39 males and 38 females. The following table gives the number of workers and non-workers in different age groups amongst the Mina community :

Age groups	Total number of persons			Total number of workers			Total number of non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	190	102	88	113	63	50	77	39	38
0 -14	91	47	44	14	8	6	77	39	38
15-34	63	36	27	63	36	27	–	–	–
35-59	28	15	13	28	15	13	–	–	–
60 and over	8	4	4	8	4	4	–	–	–

123. It is evident from the above table that there is no non-worker above the age of 14. The highest number of workers is in the age group 15-34 and the minimum in the age group 60 and over.

124. An analysis of the data regarding Mina community by age groups and occupations reveal that of all the workers, 17 are primarily earning their livelihood from salary and wages, 79 are engaged in agriculture and 17 in other occupations. The following table gives the distribution of workers according to age groups in different occupations in which they are primarily engaged :

Age groups	Total number of workers			Workers by occupation								
				Service			Agriculture			Others		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	113	63	50	17	17	–	79	29	50	17	17	–
0 -14	14	8	6	–	–	–	14	8	6	–	–	–
15-34	63	36	27	16	16	–	35	8	27	12	12	–
35-59	28	15	13	1	1	–	22	9	13	5	5	–
60 and over	8	4	4	–	–	–	8	4	4	–	–	–

* Imperial Gazetteer of India (Provincial Series) Rajputana (1908) p. 247.

125. It will be seen from the above table that the women-folk confine their attention only to the agriculture and not to other occupations.

126. Of the 77 non workers, 8 females are engaged in household duties only; 14 boys come under the category of full time students and children attending school and the rest 55 come under the category of sick, old and infants. The following table gives the distribution of the non-workers according to the age group and the nature of the activity in which they are engaged :

Age groups	Total number of non-workers			Non-workers by the nature of the activities followed								
				Engaged in household duties only			Full time students and children attending school			Sick, old and infants		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	77	39	38	8	-	8	14	14	-	55	25	30
0 -14	77	39	38	8	-	8	14	14	-	55	25	30
15-34	-	-	-	-	-	-	-	-	-	-	-	-
35-59	-	-	-	-	-	-	-	-	-	-	-	-
60 and over	-	-	-	-	-	-	-	-	-	-	-	-

Income

127. The primary source of income of the Minas is agriculture, salary from service and wages from agricultural and other labour and, other sundry sources. These three in addition to dairy products and business form the subsidiary sources of income. The following table gives the income group-wise distribution of the primary and subsidiary occupations followed by the Minas :

Income groups (in Rs)	Total No. of house-holds	Primary occupation			Subsidiary occupation				
		Salary & wages	Cultivation	Other sources	Salary & wages	Cultivation	Dairy products	Business	Other sources
Less than 20	1	-	1	-	-	-	-	-	1
20 - 30	1	-	1	-	-	-	1	-	-
30 - 40	-	-	-	-	-	-	-	-	-
40 - 60	6	1	1	4	-	5	4	-	2
60 - 80	7	2	2	3	-	5	7	-	4
80 -100	3	-	1	2	1	2	2	2	1
100 & over	9	6	1	2	-	8	8	1	5
Total	27	9	7	11	1	20	22	3	13

128 It will be seen from the above table that 9 households have salary and wages; 7 households have cultivation and 11 households have other sources as their primary source of income. One household has salary and wages; 20 cultivation, 22 dairy products, 3 business and 13 other sources as their subsidiary sources of income. The maximum number of households i.e. 9 fall in the income group Rs 100 and over, 3 in the income group Rs. 80-100; 7 in the income group Rs. 60-80; 6 in the income group Rs. 40-60 and one each in the income groups of Rs. 20-30 and less than 20 respectively. There is no household in the income group Rs. 30-40.

129. The following table gives the number of persons deriving their income from the various sources in different income groups :

Income groups (in Rs.)	Total No. of house-holds	Total number of persons			Number of persons deriving their income from									
					Salary and wages		Culti-vation		Dairy products		Business		Other sources	
		Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
Less than 20	1	1	–	1	–	–	–	1		–	–	–	–	1
20– 30	1	2	1	1	–	–	1	1	1	1	–	–	–	–
30– 40	–	–	–	–	–	–	–	–	–	–	–	–	–	–
40– 60	6	27	17	10	3	3	17	10	11	6	–	–	17	10
60– 80	7	38	21	17	6	4	21	17	21	17	–	–	21	17
80–100	3	17	8	9	4	3	8	9	6	7	6	7	8	9
100 and over	9	105	55	50	27	26	55	50	45	43	6	3	50	44
Total	27	190	102	88	40	36	102	88	84	74	12	10	96	81

130. The significant fact which emerges from the above table is that the whole Mina community is dependent wholly or partly on income from agriculture.

131. The average income of a household is Rs. 1,305.92 per annum. The highest average income is of the household which falls in the income group of Rs. 100 and over per month and the lowest average income is of the household which falls in the income group of Rs. less than 20 per month. The following table gives the average annual income from different sources of income for the households engaged in them :

Income groups (in Rs.)	Total number of households	Average annual income	Average annual income for the households engaged in				
			Salary and wages	Cultivation	Dairy products	Business	Other sources
Less than 20	1	200.00	–	100.00	–	–	100.00
20– 30	1	350.00	–	200.00	150.00	–	–
30– 40	–	–	–	–	–	–	–
40– 60	6	579.16	300.00	169.16	90.00	–	300.00
60– 80	7	800.71	450.00	275.00	115.71	–	275.71
80-100	3	1,050.00	250.00	266.66	150.00	100.00	533.33
100 and over	9	2,497.77	1,690.00	658,88	182.50	150.00	685.71
Total	27	1,305.92	1,163.00	369.26	140.00	116.66	426.25

The annual per capita income amongst the Minas comes to Rs. 185.58. The highest per capita income is in the income group of Rs. 100 and over and the lowest in the income group of Rs. 40-60. The following table gives per capita income from different sources in various income groups :

Income groups (in Rs.)	Total number of persons	Annual per capita income	Annual per capita income for the persons deriving their income from				
			Salary and wages	Cultivation	Dairy products	Business	Other sources
Less than 20	1	200.00	–	100.00	–	–	100.00
20– 30	2	175.00	–	100.00	75.00	–	–
30– 40	–	–	–	–	–	–	–
40– 60	27	128.70	50.00	37.59	21.17	–	66.66
60– 80	38	147.50	94.00	50.65	21.31	–	50.79
80–100	17	185.29	35.71	47.06	23.07	15.38	94.12
100 and over	105	214.09	191.32	43.92	16.59	16.66	51.06
Total	190	185.58	153.02	52.47	19.49	15.91	57.79

132. The total income of the community derived from salary and wages comes to Rs. 11,630.00, from cultivation Rs. 9,970.00; from dairy products Rs. 3,080.00; from business Rs. 350.00 and from other sources Rs. 10,230.00. The total income from all these sources is Rs. 35,260.00. The position is stated in the tabular form below :

Sources of income	Total income per annum from various sources	Percentage of income from various sources to the total income
1	2	3
Salary and wages	11,630.00	32.98
Cultivation	9,970.00	28.28
Dairy products	3,080.00	8.74
Business	350.00	0.99
Other sources	10,230.00	29.01
Total	35,260.00	100.00

Indebtedness

133. As many as 23 households out of 27 are under debt i.e. 85.15% of the total number of households are under debt. The maximum debt to be paid by a household is Rs. 5,400.00 and the minimum Rs. 380.00. The average debt to be paid by the households in debt is Rs. 1,620.87

The following table gives the data regarding indebtedness in various income groups ;

Income groups (in Rs.)	Total number of house-holds	Number of house-holds under debt	Percen-tage of Col. 2 to Col. 3	Average in-debtedness for the households in debt
1	2	3	4	5
Less than 20	1	1	100.00	700.00
20– 30	1	–	–	–
30– 40	–	–	–	–
40– 60	6	5	83.33	1,560.00
60– 80	7	6	85.71	1,233.33
80–100	3	2	66.66	2,000.00
100 and over	9	9	100.00	1,931.11
Total	27	23	85.15	1,620.87

134. It will be seen from the above table that the highest average debt to be paid by a household in debt is in the income group of Rs. 80-100 and the minimum is in the income group of Rs. less than 20.

135. Loans are secured from the local money-lenders. Banias and some persons of other castes in the village usually deal in money lending. The biggest of all is the Lumberdar of the village. He is now an old man having 75 years of age and is the father of the present Sarpanch. Due to old age he has now decreased

this work but it is said about him that he has lent money to almost every villager at one time or the other. The usual rate of interest is one old paisa per month i.e. Rs. 1.56% per month or Rs. 18.72 per annum. The higher rate of interest is, however, charged according to the risk involved and it may even be doubled than what is normally charged. One household of Mina community has got taccavi loan of Rs. 380.00 for the purchase of bullocks, from the Panchayat Samiti.

136. Out of the 23 households in debt 12 have secured loan for agricultural purposes; 18 because of social needs and 9 for other purposes. The following table gives the number of households in different income groups who have secured loans for different causes :

Income groups (in Rs.)	Total number of house-holds	Number of house-holds in debt	Number of households in debt due to		
			Agricul-ture	Social needs	Other purposes
Less than 20	1	1	–	1	–
20– 30	1	–	–	–	–
30– 40	–	–	–	–	–
40– 60	6	5	1	4	2
60– 80	7	6	3	5	2
80–100	3	2	1	2	1
100 & over	9	9	7	6	4
Total	27	23	12	18	9

Of the total debt 63.3% has been incurred for social needs, 18.32% for agricultural purposes and 18.37% for other purposes. The following table shows the amount of the debt secured for various purposes with its percentage of debt due to cause to the total debt and average debt for the households in debt :

Causes of debt	Debt due to causes	Percentage of debt due to cause to the total debt	Average debt for the households in debt
1	2	3	4
Agriculture	6,830 00	18.32	569.17
Social needs	23,600.00	63.32	1,311.11
Other purposes	6,850.00	18.36	761.11
Total	37,280.00	100.00	1,620.87

137. There is no co-operative society in this village.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The population of the village consisted of 1,168 persons in the year 1931 which continually increased up to the Census of 1961 when it was enumerated as 2,103 persons. The following table gives the population of the village from 1931 to 1961 :

Year	Persons	Males	Females
1931	1,168	—	—
1941	1,426	—	—
1951	1,523	757	766
1961	2,103	1,032	1,071

139. The gradual increase of population from 1931 points towards the fact that the general conditions of the village remained good and it met mostly with the prosperous conditions which helped increase the population and not with such adverse conditions which help decrease it. The increase in population in the decade 1941-51 was only of 97 persons which is quite small as compared to the increase in other decades. This is possibly due to the fact that many persons joined the Armed Forces during the World War II.

140. As has already been pointed out, the Minas form the focus of our study. This is the only tribe living in the village. They had been enumerated to be 149 persons (70 males and 79 females) in the Census of 1961. During survey this number was found to be 190 persons (102 males and 88 females). The discrepency is however explained by the fact that most of the young males leave the village soon after the *kharif* crop is ready i.e. in the month of November for working as casual labourers etc., in cities. They do not go to any fixed destination but go to any City of their choice but their movement is mostly confined to northern India. In Census the persons present at the spot are counted and this accounts for the discrepency. The other factor influencing the difference is that the survey was done sometimes after the Census of 1961 which also resulted in the variation of population. The following table gives the break-up of the Mina population in different age groups :

Age groups	Persons	Males	Females
All ages	190	102	88
0 – 4	29	17	12
5 – 9	37	16	21
10-14	25	14	11
15-19	16	10	6
20-24	14	8	6
25-29	15	7	8
30-34	18	11	7
35-44	19	10	9
45-59	9	5	4
60 and Over	8	4	4

141. It would appear from the above table that the males exceed females by 14 i.e. there are only 863 females per one thousand of males. There seems to be no difference in the age group of 0-9 but it becomes evident in the age group 15-34 and 30-34. In these groups males show an increase of 13 over the females. The most obvious cause of this difference is that more females are going out by way of marriage than are coming in as will be evident from the following table which gives data ralating to the marital status of the members of Mina community.

Age groups	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
All ages	190	102	88	63	44	37	37	2	7	–	–	–	–
0 - 9	66	33	33	33	33	–	–	–	–	–	–	–	–
10 - 14	25	14	11	14	11	–	–	–	–	–	–	–	–
15 - 19	16	10	6	8	–	2	6	–	–	–	–	–	–
20 - 24	14	8	6	4	–	4	6	–	–	–	–	–	–
25 - 29	15	7	8	3	–	4	7	–	1	–	–	–	–
30 - 34	18	11	7	–	–	11	7	–	–	–	–	–	–
35 - 39	8	5	3	1	–	4	2	–	1	–	–	–	–
40 - 44	11	5	6	–	–	4	4	1	2	–	–	–	–
45 - 49	2	1	1	–	–	1	1	–	–	–	–	–	–
50 - 54	5	3	2	–	–	3	1	–	1	–	–	–	–
55 - 59	2	1	1	–	–	1	1	–	–	–	–	–	–
60 - 64	5	2	3	–	–	2	1	–	2	–	–	–	–
65 - 69	1	–	1	–	–	–	1	–	–	–	–	–	–
70 and over	2	2	–	–	–	1	–	1	–	–	–	–	–

Births, deaths and diseases

142. The data regarding births, deaths and diseases are not available in the village. The more common diseases are ulcers, diarrhoea, dysentry, malaria, pneumonia, scabbies and smallpox. In ordinary cases the patient is given home treatment in which concoctions of condiments etc. are given. In prolonged diseases or in diseases of uncertain nature medicines are obtained from the Allopathic and the Ayurvedic Dispensaries of the village. Complicated cases are taken to Jhunjhunu, Udaipurwati or even Jaipur. Worship of the local deities, use of amulets and charms, and brooming *(jhara)* are also sought to cure the diseases which are generally accompanied by the medicines from the dispensary. In the diseases of children, worship of Mamlia is invariably done.

Literacy

143. A Primary School was run by M/s Surajmal Sheoparsad of Chirawa up to 1949 A.D. It was situated in the dharamshala and was a single teacher school in which about 50 students used to get knowledge of 3R's. When this school was closed by the said party a Brahmin was employed by the villagers on Rs. 30.00 per month to educate their children. He taught for about two years. The school was then taken over by the Education Department on 30.10.51 and first and second standards were opened in the beginning. In the year 1952-53 two more classes viz. third and the fourth standard were started and in the year 1953-54 the fifth class was started. It was then handed over to the Panchayat Samiti on 2nd October, 1959. The school ran in the dharmashala building up to 1952, whence it was shifted to its present building. This building belonged to the erstwhile Jaipur State in which there was a Police Station to have a check on the nefarious activities of Minas upto 1923 A.D. and at that time the building was lying vacant. The following table gives the number of students in each class from the year 1951-52 to 1962-63 :

Classes	1951-52	1952-53	1953-54	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63 up to Aug. 62
I	15	25	21	20	17	20	22	35	62	35	31	50
II	24	17	21	23	12	15	16	12	23	42	29	26
III	–	13	15	22	18	22	15	18	13	17	40	27
IV	–	12	7	8	12	14	20	11	16	12	14	29
V	–	–	9	3	3	4	7	17	10	17	12	11
Total	29	67	73	76	62	75	80	93	124	123	126	143
Pass Percentage	84.50	88.50	–	–	–	81.00	84.00	77.00	86.00	86.00	81.00	–

144. It would be seen from the above table that the number of students is constantly increasing every year pointing towards the fact that the villagers are becoming more and more conscious about the education of their children.

145. There are 4 teachers in this school including the Headmaster. A single teacher Primary School has also been started at Bajawa-ka-bas in the year 1962-63 which is attended by some 25 students.

146. In the Census of 1951 there were recorded 110 males as literates and there was no literate female in the village. In the Census 1961 there were found to be 337 literates of which 291 were males and 46 females. Thus we see that where as 7.22% of the villagers were literates in 1951, there are 16.02% literates in 1961.

147. Amongst Minas there are 30 literates males and no literate female. Thus 15.79% of the Minas are literate which is in no way less than the general village standard. Out of the 30 literate males 21 are literate without educational standard, 8 have read up to the primary or junior basic and only one has passed matriculation examination. The following table gives the data regarding literacy amongst the Minas:

Age groups	Total			Illiterates		Literate without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary		Intermediate	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
All ages	190	102	88	72	88	21	–	8	–	1	–	–	–
0 - 4	29	17	12	17	12	–	–	–	–	–	–	–	–
5 - 9	37	16	21	8	21	8	–	–	–	–	–	–	–
10 - 14	25	14	11	7	11	5	–	2	–	–	–	–	–
15 - 19	16	10	6	5	6	1	–	4	–	–	–	–	–
20 - 24	14	8	6	5	6	1	–	1	–	1	–	–	–
25 - 29	15	7	8	5	8	2	–	–	–	–	–	–	–
30 - 34	18	11	7	7	7	3	–	1	–	–	–	–	–
35 - 44	19	10	9	9	9	1	–	–	–	–	–	–	–
45 - 59	9	5	4	5	4	–	–	–	–	–	–	–	–
60 and over	8	4	4	4	4	–	–	–	–	–	–	–	–

Family structure

148. In regard to the family structure the tendency seems to be towards the simple families. Out of 27 families of Minas residing in this village 16 are simple, 1 is of intermediate character, 8 are joint and 2 are classified as others. The following table gives the type of families in different income groups amongst the Minas :

Income groups (in Rs)	Total number of households	Type of family			
		Simple	Inter-mediate	Joint	Others
Less than 20	1	1	–	–	–
20- 30	1	–	–	–	1
30- 40	–	–	–	–	–
40- 60	6	6	–	–	–
60- 80	7	7	–	–	–
80-100	3	2	–	–	1
100 and over	9	–	1	8	–
Total	27	16	1	8	2

149. The average membership of a household is 7.03, only one household is a single membered household, 3 households 2 to 3 members, 12 households have 4 to 6 members, 6 households have 7 to 9 members, and 5 households have 10 members and over. The following table gives the number of households according to the number of its members in different income groups :

Income groups (in Rs.)	Total number of households	Households according to the number of members in them				
		1	2-3	4-6	7-9	10&over
Less than 20	1	1	–	–	–	–
20- 30	1	–	1	–	–	–
30- 40	–	–	–	–	–	–
40- 60	6	–	1	5	–	–
60- 80	7	–	1	4	2	–
80-100	3	–	–	2	1	–
100 and over	9	–	–	1	3	5
Total	27	1	3	12	6	5

Intra-family relationship

150. The head of the household enjoys absolute powers. He is responsible for the welfare of the family and every one respects him and seeks his guidance in every matter of day to day life. The younger members of the family follow their elders and work according to their advice. The relations between the family members generally remain cordial although there may be case of differences of opinion. In case of joint families when such conditions arise this results many a times in the rupture of joint family into simple families, sister-in-law or daughter-in-law is generally being held responsible for such rupture. Even after such instances the cordial relations between brothers do not come to an end and they are always having a helping hand ready for each other. The profession, with which the Minas were associated and to some extent still are, is of the kind in which close co-operation, interdependence and secrecy are of utmost value. These have become a character of the tribe and help in a general way in keeping the members within the family as well as within the tribe together and developing soft corner for them and this overtly results in cordial relation with each other.

Leisure and recreation

151. These people get little leisure. During the agriculture season they have to work day and night and after that many of them go out seeking employment. Smoking while gossiping is the usual means of recreation for the grown up males. The huckah goes round and the persons discuss all sort of topics from the family matters to international politics. Some people make ropes and strings of moonj grass during the leisure hours. Weaving cots and *pidhas* (small stools) is also done. The Rana entertains the male members by singing songs on festive occasions and his wife similarly entertains the females.

Religion

152. All the communities residing in the village are Hindus except for the Manihar, Vyopari and Fakir. These Muslims are all Sunnies. The Vyopari, however, is a Qureshi.

The Minas worship Kalka, Jeen Mata, Balaji (Hanumanji) Lord Shiva, Raghunathji and other gods of the Hindu Pantheon. Goddess Kalka is the Kuldevi (family goddess) of the Minas to whom the worship is offered in Navratras and while proceeding on some errand. Shrine of Kalka is near the houses of the Jogis. Worship of Jeen Mata is done by all the villagers and especially by the Minas. In medieval times there lived, Haras and Jeen in the village Ghanghu near Sikar. They were brother and sister whose parents died when they were still minors. In due course of time the brother got married. The relations of Jeen with her sister-in-law were not good. Once she was rebuked by her sister-in-law on the charge that she had some illegal relations with some one. Jeen felt it so much that she left the house and was followed by her brother Haras. Both came to hills near Sikar and mediated. Jeen is considered to be incarnation of Shakti and Haras to be of Bhairon. Main shrine of Jeen Mata is at a distance of 23 km from Sikar. Balaji is a widely worshipped deity. A shrine of Balaji is to be found near every well. It is believed that the demon Ahiravan who resides in *patal* (under the surface of the earth) will come out and trouble the people if Balaji's shrine is not installed there. The demon then does not come out because of the fear of Balaji. Besides these, worship is offered to Gogaji and Mansa Ram, the founder of the village. The shrine of Gogaji is near the old cremation ground at the back of the houses of the Minas. Gogaji is represented by a stone piller on which is depicted a horse man in bas relief. It is said that this pillar was found while digging foundation of a house. When the foundation was being dug a voice is said to have been heard requesting for the object being placed at some safe place and it was consequently placed at the present site. The villagers assemble here on Goga Navmi and offer worship to Gogaji. A Dhanak of the village acts as the priest.

153. Worship is offered to Mansa Ram once a year by the whole village. Coconuts are offered to the deity even on odd days if some one pledges to do so. It is said that Mansa Ram died at village Bari where he was cremated, but his *langot* was buried at the present shrine where a platform has been erected. In the vicinity of this platform Samadhis of his successors are erected by the villagers. As has already been said that many miracles are associated with Mansa Ram. One of which is that he used to get up early in the morning and worship Raghunathji at the temple in Bajawa and used to go to village Bari (32 km from Bajawa) and worship the deity in the temple situated there, live there for the whole day and used to return to Bajawa in the evening for offering his worship at the temple after worshipping at the temple at Bari. The same routine is still followed at the two temples, worship being offered at earlier hours in the morning and after sunset in the evening at the temple at Bajawa and after sunrise in the morning and before sunset in the evening at Bari. The *langot* of Mansa Ram was buried at Bajawa in accordance with his express desire.

154. Worship is also offered to Mala Singh or Mamlia, when small babies fell ill or die soon after the birth. In the latter case obeisance is offered to it and tonsure ceremony of the baby is performed at his shrine. It is said that a Jat named Mala Singh or Mamlia was hanged up side down in his father-in-law's village by the ladies of the house in joke, whereby he died. His shrine is at village Mahlasi (96 km north) where a stone idol standing up side down represents him. His shrine is also at village Kheror (38 km south-west). The Minas of Bajawa generally go to village Kheror to offer worship to this deity. Mamlia is also known as Rigtia.

Religious institutions

155. The temple of Raghunathji and Gopinathji are directly under control of two Shyamis. The *Mahant* (abbot) of the temple of Raghunathji is as ascetic while that of the temple of Gopinathji is a *Grahastha*. *Muafi* land was attached to both the temples. The land attached with the temple of Gopinathji was taken over by a Rajput after the death of the Shyami who was controlling it. After some time the present Shyami was called to look after the temple but he would not get the possession of land. *Arti* is done in both the temples. When the priest goes out of the village a Brahmin is engaged to do *arti*.

He is paid at the rate of Rs. 2.50 and food per day.

Superstitions and omens

156. The villagers are very superstitious and conservative. They are afraid of the spirits of the supernatural world such as ghosts, dakins and other evil spirits and propitiate than to escape from their fury. They are guided by traditional omens in their day to day life. Pitcher full of water, married woman, Brahmin with tilak mark on his forehead, Rajput with some weapon in his hand etc. are considered as good omen while the reverse of these is considered as bad omen. Chirping of a partridge, kotri (a bird) and owl, braying of a donkey on the left and chirping of a Sonchiri and Kochri on the right are considered to be good omen by the Minas while going on some errand. Chirping of partridge on the right, and that of Sonchiri and Kochri on either side are considered to be good omens while returning from a errand. Meeting a snake is also considered to be a good omen while starting on a errand. They start for a errand at auspicious and ominous hour, taking omens while starting for the destination, after reaching there and, while returning. If the favourable omens are not met with the errand is postponed.

157. Special omens are observed on Akha Teej and Shravan Purnima. A pitcher full of water is placed on four lumps of earth which are named as Asadh, Shravan, Bhadon and Asoj. More rains are expected in the month the lump of earth representing which first gets wet. According to the time taken in wetting more or less rain is predicted. On Shravan Purnima a pole is stuck in the ground at the upper end of which a thread in which some light object has been tied, is tied. When half the image of sun has dawned the direction of the wind is noted by the flying of the thread. The following inferences are drawn by the villagers depending on the direction of the wind.

Direction of the wind	*Inference*
(i) North to south	Very good crop, the grain will be sold at the rate of 10 to 15 seers (9.3 to 14 kg) per rupee.
(ii) West to east	More or even heavy rains, good crops, the grain will be sold at the rate of 8 to 9 seers (7.5 to 8.4 kg) per rupee.
(iii) South to north	Famine condition, the grain will be sold at the rate of less than $2\frac{1}{2}$ seers (2.32 kg) per rupee.
(iv) East to west	Normal crops. The grain will be sold at the rate of 5 to 6 seers (4.6 to 5.6 kg) per rupee.

Fairs and festivals

158. The following festivals are observed by the Minas :

Ram Navmi:—It is celebrated on Chaitra Shukla Navmi. Birthday of Lord Rama is celebrated on this day. Special dishes are prepared and the children make merry.

Gangaur:—It is celebrated on Chaitra Shukla Teej. It is a festival of ladies who keep fast on this day and worship Issar and Gauran (Shiva and Parvati) to ensure long and prosperous life for their husbands.

Akha Teej:—It is celebrated on Baisakh Shukla Teej. *Khichri* is prepared on this day. Omens are taken on this day to have an idea of rains in the coming year.

Teej :—It is celebrated on Shravan Shukla Tritiya. This festival has a great fascination on the mind of young married ladies. They make themselves as merry as far as possible on this occasion and want to be at their father's place than at their in laws. Special dishes are prepared on this day.

Rakhi :—It is celebrated on Shravan Purnima. Sisters tie rakhis (ceremonial threads) to the wrists of their brothers.

Krishna Janmashtmi :—It is celebrated on Bhadrapada Krishna Ashtmi. Birthday of Lord Krishna is celebrated on this day. People keep fast on this day, and take their food after midnight after getting *prasad* from the temple.

Goga Navmi :—It is celebrated on Bhadrapada Krishna Navmi. All the villagers assemble at the shrine of Gogaji in the evening and offer their worship to the deity.

Naurta :—These are celerbated from Ashwin Shukla Pratipada to Ashwin Shukla Navmi. Worship of goddesses Kalka, Durga and Jeen Mata is done during these days. Many persons keep fast on the first day and a few on all the days. Dashrava (Dashara) is celebrated by the Rajputs only. A goat is sacrificed during the Navratras. The skin is given to Khatik and the meat shared by all those present.

Dewali :—It is celebrated on Kartika Amavasya. Worship is offered to god Genesh and goddess Lakshmi and small earthen lamps are lit in the evening.

159. On the second day of Dewali, the Minas observe *sharadh* i.e. they offer oblation to their manes. Some food is first given to cow and crows, *dab* (grass) is then placed on the ground which has been cleaned thoroughly, and some sesamum and barley are placed over it. Some food is then placed over these. Some water from a new pitcher is then sprinkled on this. The hooves of a cow are then washed from the water of this pitcher and the food is given to the cow. Some grass is then given in the hands of a child over which some food is placed. After taking the name of the manes some water from the pitcher is sprinkled over it with the help of some grass and it is given to the vow. The pitcher is then emptied and used by the household. Meal is then served to at least one Brahmin. If it is pucca (fried) food he (the Brahmin) accepts it otherwise he himself cooks his food.

Sankrayat :—It is celebrated on the day when sun enters the sign capricorn. It mostly falls on the 14th January. *Churma* is prepared on this day and oil is given to Dakots by way of charity.

Holi :—It is celebrated on Phalgun Purnima. On Magh Purnima a pole of the wood of Jant tree is stuck in the ground at the place where Holi is lighted. This place lies at the back of the houses of Minas. On Phalgun Purnima some logs of wood are placed around it. The married women worship it in the evening and place cow-dung cakes around it. At the auspicious hour the Holi is kindled. The pillar of Jant wood is then taken out and thrown in water. Villagers move round the Holi baking new grain of barley and then go home, after wishing each other. Next day Holi is played with all the zeals. Coloured water and *gulal* is thrown on each other. Liquor is used in plenty. Everyone makes himself merry at this occasion.

160. No fair is held in the village except that the village people assemble at the shrines of Gogaji and Mansa Ram once a year. On the latter shrine persons from nearby villages also participate but no shops are set up at this occasion and no fair is held in a regular form. The villagers of course go to attend the fairs of Jeen Mata and Lohargal which are held on Chaitra Shukla Ashtmi, and in the months of Bhadrapda and Chaitra at village Ghanghi (Jeenwas) near Sikar, and Lohargar (near Nawalgarh) respectively.

Inter community and inter-hamlet relationship

161. In the caste hierarchy the Brahmins form the uppermost stratum and the Sansis the lowest. The following table gives the relative position of each community living in the village in the hierarchical order accepted by the villagers :-

1. Brahmin-Shyami
2. Rajput-Mina-Jat-Gujar
3. Bania
4. Khati-Sunar-Darzi-Kumhar-Mali
5. Daroga
6. Nai
7. Manihar-Teli-Fakir-Vyopari (Kasai)
8. Dakot-Jogi
9. Chamar-Rana
10. Naik
11. Dhanak
12. Sansi

162. The members of the lower stratum accept food cooked by those of the higher stratum. Brahmin accepts pucca (fried) food prepared by the communities up to the fourth stratum. Similar is the case of Banias. Kutcha food is, however, not accepted. Communities of the second stratum accept food prepared by the communities up to the sixth stratum. Communities of the seventh stratum are all Muslims and have more ties within themselves than with others. Although they are professing different religion yet in the accepted hierarchy of communities, they are placed at the seventh stratum. Of the rest of the communities Chamar, Naik, Dhanak and Sansi belong to Scheduled Castes, and are untouchables. Till recently they used to take water from *khels* (water reservoir where animals drink water). Now a separate well has been dug for them. Communities of Khati, Darzi, Kumhar Daroga, Nai, Manihar, Chamar, Rana, Naik, Dhanak and Sansi belong to the serving classes. Members of each community have more affiliation for their own community. Although the interrelations of the communities residing in the village are generally cordial the relations of Minas with other communities, especialey with the Rajputs for the most times remain strained because of their nefarious activities. The Nai does not shave the members of the untouchable castes nor do the Brahmins act as priests for them. Each community has its own Kamins (serving classes). Even the serving classes have their own Kamins. Brahmin officiates as priest in the marriage etc. of the Minas, Chamar, Dhanak, Nai, Khatik, Khati, Kumhar, Manihar, Rana and Jaga or Barwa (bard) are the Kamins of the Minas. Chamar makes and used to repair shoes and was paid 34 kg of grains per annum. Now-a-days Chamars have left mending the shoes and Sansis have taken over this work and they charge according to the nature of the work. Dhanak used to make cow-dung cakes and clean the *baras* (cattle-sheds). Chapaties and butter-milk used to be given to him daily for this. On festive occasions, such as marriages, some presents of cloths and cash money were also used to be given to him. The tendency of Dhanaks have now-a-days changed quite a lot and many of them have left rendering their traditional services as the earning from other sources e.g. as labourer etc. are more beneficial. Manihar is always paid in cash. The Nai does shaving and cutting and also renders traditional services on marriages etc. For the former he is given 7 to 14 kg of grain per annum and some cash money and cloths etc. for the latter. The Khati makes and repairs the agricultural implements and is given 27 kg of grains per annum on every plough. For other work he is paid according to the nature of the work. The Kumhar supplies earthen wares and is paid about 13kg of grains per annum. Some pay him in cash for the pots taken from him and do not pay him in traditional manner. Rana is a kamin of Minas only. He sings songs and plays on *Daf* at festive occasions and marriages etc. His wife entertains the women folk by the same. He also helps in arranging marriages etc. By some he is ranked with the Chamars and by some a degree above them. No one accepts water from his hand. He daily collects chapati and butter-milk etc from the houses of the Minas. Some cash money and clothes are also given to him on marriages etc. The Jaga or Barwa is the bard of the Minas who keep their genealogical accounts. He visits the village once in two to three years and reads out the accounts of the past generations to the Minas and receives some presents in the form of cash money. He comes from village Naurana (64 km south-east). All the other serving classes reside in the village.

163. The relations of the different hamlets within themselves as also with the village are generally seemingly cordial. The hamlet Bajawa-ka-bas seems to be a deviant from the village set up. (As has already been pointed out the very existence of this hamlet came in picture because of the two factions among the Jats. Residents of this hamlet still offer full resistance to the faction in power whose head is the man whose father forced these people to leave the village and settle at there fields The residents of this hamlet seemed to be more cordial and accept the new ideas with broader mind and are of helping nature. They resist the party in power as it on and of tries to override the interests and claims of the other villagers, not associating them with it.

Organs of democratic decentralisation

164. Village Bajawa comes under the Panchayat Samiti Udaipurwati. There are 35 Panchayats and 6 Nyaya Panchayats in this Panchayat Samiti which represents 72 villages. On 2.4.1956 a first stage block was set up at Udaipurwati which was made a second stage block on 2.9.1961. There are at present 10 Village Level Worker Centres under this Panchayat Samiti.

165. Bajawa comes under Bajawa Village Panchayat and Seenthal Nyaya Panchayat. Up to 1960 Bajawa was under the Village Panchayat of Seenthal from which it was separated and a new Village Panchayat of this village was formed. This Village Panchayat was formed in 1956 and its first meeting took place on 2.6.1956. There were six villages in the old Seenthal Village Panchayat the names of which are as follows :

1. Bajawa
2. Kheenvasar
3. Seenthal
4. Asalsar
5. Ramlalpura
6. Gumana-ka-bas

The Seenthal Village Panchayat was splitted up in 1960 into the following Village Panchayats :

1. Seenthal Village Panchayat consisting of the villages Seenthal and Ramlalpura.
2. Bajawa Village Panchayat.
3. Asalsar Village Panchayat including two other villages.
4. Kheenvasar and Gumana-ka-bas were included in Chhau Village Panchayat.

The elections for the new Village Panchayat was held on 4.12.1960 and the first meeting took place on 15.12.1960. There were 10 Panchas and one Sarpanch in this Panchayat. Two of these viz. one Rajput male Panch and one Dhanak female Panch were ousted from it on the ground of lack of interest in the functioning of this organ of Democratic Decentralisation. They failed to attend five consecutive meetings of the Village Panchayat. Of the remaining nine officials, five including the Sarpanch, are from Jat community and one each from Brahmin, Jogi, Chamar and Mina communities. There is no co-opted Panch. There is only one female Panch. She is from the Jat community. There is one Secretary to look after the work and a peon to summon the people and do other sundry work.

166. The panchayat has helped in building the School building, building of the Allopathic Dispensary, panchayat-ghar and a lady teacher's quarter and has also repaired some paths. The Village Panchayat has till September, 1962 fined only one person. The fine imposed was Rs. 15.00 only. There is no *Kanji* house for stray cattle. The lone source of income of this Panchayat, besides the grants from the Panchayat Samiti, is the income from the Jant trees standing on the barren land which is controlled by the Village Panchayat. The leaves of these trees are collected from which the village bull is fed. The dried branches and trees are auctioned every year and the money is utilised for different work of the panchayat.

167. The Seenthal Nyaya Panchayat has jurisdiction over the following seven Village Panchayats :

1. Bajawa
2. Seenthal
3. Baragaon
4. Bhatiwad
5. Khed
6. Chhavasri
7. Asalsar

168. There were 6 Panchas and one Sarpanch in the Nyaya Panchayat. One Panch being drawn from each Panchayat circle and then these Panchas elected one amongst them as Sarpanch. The Sarpanch is from Chhavasri Village Panchayat. The Panch from Seenthal Village Panchayat has, however, withdrawn his name and at present there are only 6 Panchas including the Sarpanch.

Crime and law

169. Before the formation of Indian Penal Code in 1860 and of Criminal Procedure Code in 1861, a special enactment was put in force in 1773 for governing those tribes and persons, who were regular offenders of law. Government of India laid down necessary legal procedure for putting these communities under control in 1871 and framed the Criminal Tribes Act. This Act, however, could not be fully implemented and some changes were introduced in it in 1897 and 1911, on the recommendations of the Police Committee and the Indian Police Commission respectively. The Criminal Tribes Act took its final shape in 1923 when it was further changed on the recommendations of the Jail Inquiry Committee formed in 1919–20. Different laws, akin to the Criminal Tribes Act, 1924, were prevalent in the former princely States to keep under control the so called criminal tribes. Minas were termed as criminal tribe in the former princely States of Jaipur, Jodhpur and Bikaner.

170. The chief aim of the Criminal Tribes Act was to control the behaviour of the habitual criminals of certain groups or tribes, as their number in these groups was found to be unusually large, and to persuade them to lead the life of a normal law abiding citizen by rehabilitating them. Because of the lack of means of rehabilitation and blind application of the Act, which went, in actual practice, against the basic principle of the Act, it became an index of torture and all members of the group, irrespective of their being committed to crime, were classified as habitual criminals simply on the basis of their being born in that group. Even innocent children were not left out of the stigma. The Government of India took necessary steps for making available to these people also the normal rights of an Indian citizen after the Independence of India. A committee was formed in 1949, which recommended that the Criminal Tribes Act was against the very principles of Indian Constitution and as such had no use in the changed set up of the country. The Government of India accepted these recommendations and repealed the Criminal Tribes Act of 1924 on 31st August, 1952 and replaced it by the Habitual Offenders Act, which is applicable equally to all habitual offenders of law, irrespective of their caste or creed. The stigma of being born in a criminal tribe has thus gone away.

171. The Minas of Bajawa mostly commit cattle theft, ordinary thefts and burglary. They mostly operate in the districts of Jhunjhunu, Sikar, Churu and Nagaur of Rajasthan State and in the districts of Mahendargarh and Hissar of the Punjab State. In the decade ending in 1963, 35 persons of this community have been committed under different sections of Indian Penal Code. Fifteen persons have been convicted more than once and the maximum number of convictions is five times. In the year 1963 there were seven history-sheeters and thus we see that only seven persons instead of the whole community are established habitual offenders of law.

CHAPTER V

CONCLUSION

In the foregoing pages an attempt has been made to portray the socio-economic condition of the Chowkidar Minas, a section of the most numerous Scheduled Tribe of Minas, in Rajasthan. Though the Chowkidar Minas had been declared as a criminal tribe in the erstwhile princely States of Jaipur, Jodhpur and Bikaner. Except for the stigma of criminality attached to them, they suffered no social disability even in the former States. They ranked with the Rajputs, Jats, Gujars, etc., in the caste hierarchy. As has already been pointed out in the foregoing pages, they had to adopt and continue their profession of thieving because of the force of circumstances and set-up of the society which, with the lapse of time, became almost a custom and sign of prestige within the community and above all a traditional occupation. Successfully carrying out nefarious acts was considered essential for earning social distinction. The introduction of the Criminal Tribes Act of 1924 and similar other legal measures, which were enforced from time to time to improve the lot of the communities in which the number of habitual criminals and offenders of law far exceeded the normal number of such persons in other communities, and their blind application did more harm than good not only to these communities but also to the society as a whole. Once a community was declared a criminal tribe, there was practically no chance for that community to come at par with the other communities, not classed as such. This further marred the chances of Chowkidar Minas leaving their nefarious activities, which by now became a must to gain prestige and social distinction within the community.

173. Although the Criminal Tribes Act was repealed in 1952 the orientation in the views of the other communities about the activities of the Chowkidar Minas has not taken place to the extent required to wash away the stigma attached to them. Their very name paints the picture of a thief or a burglar in the minds of the others. This process of change, of course, will take its own time to be completed. Minas are also trying to adjust themselves in the new set-up. Many of them have left the activities which were considered as their traditional occupation and have switched over to other vocations.

174. The Chowkidar Minas are aware of all the changes taking place around them. They appreciate those changes but their long association with crime has made them suspicious about everyone, especially the Government Officials, and that is the main hindrance in establishing fruitful contacts with them, as with other communities, and convincing them of the bonafide of the Government and private agencies working for their uplift. To overcome this difficulty all programmes meant for their rehabilitation should be launched and executed by persons of utmost sincerity. This will win the confidence of the Chowkidar Minas which will make further work easy.

175. The most important factor in their rehabilitation is education. Condition of literacy is at par with the other villagers. Tendencies towards higher education are not noted and there is only one male who has studied upto the matriculation standard. The Chowkidar Minas have since long not been good agriculturists. Neither they are well adapted to take this profession nor are they accustomed to do hard work as done by the other cultivators. In this context it would be important to launch educational programmes in which persons attending the courses will be trained in some such vocations as can easily be practised in rural areas and are not too technical or time consuming. In that case it would be better to divide the courses into two or more parts taking care that each part is completely independent of the other and is capable of being practised as an independent occupation. The knowledge of other part or parts should prove to be an additional

advantage in the occupation. In this way the interest of the trainees will also be easily maintained.

176. Scholarships to the trainees should be easily available on merit-cum-need basis and be considered as to be recovered later. This will eliminate persons who join courses just for the money offered. There should also be a provision for advancing amounts as loans to successful trainees to enable them to start and expand their establishments.

177. Constitutional and legal measures alone will not be sufficient for their rehabilitation. The need is of orientation in their thoughts and in the attitude of other communities. The first of these can be achieved by instituting new additional courses for the Mina students and trainees. For those Minas who are not students separate course or courses should be arranged. So far as the attitude of other communities to the Chowkidar Minas is concerned it will take some time before their thoughts and opinions are changed. This is due to the bitter experience which they have had.

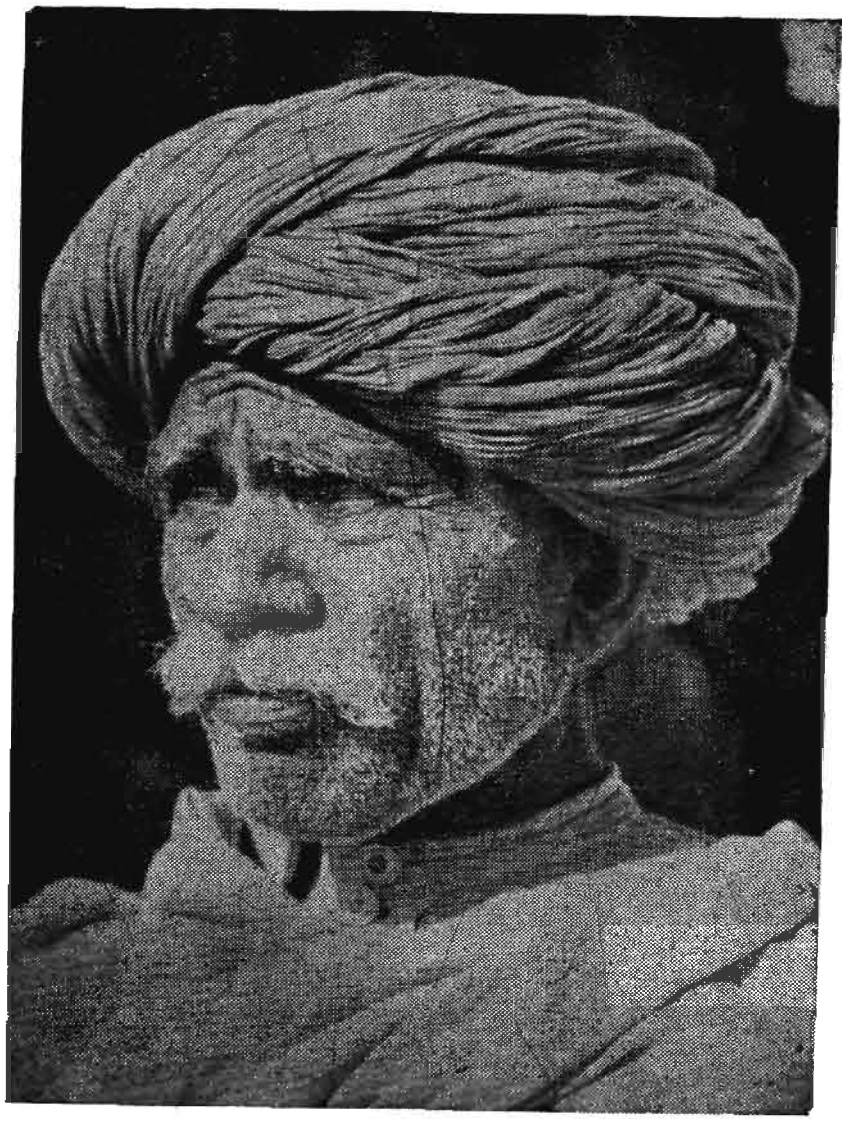
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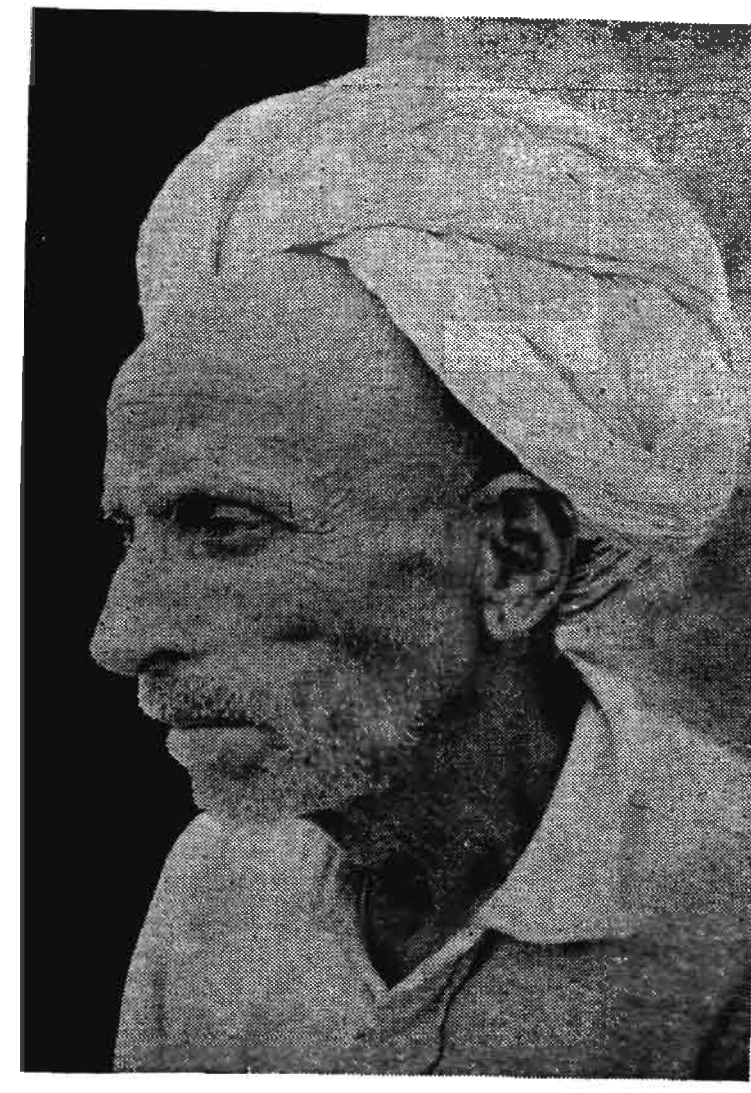
Glimpses of
BAJAWA
in
Drawings & Pictures

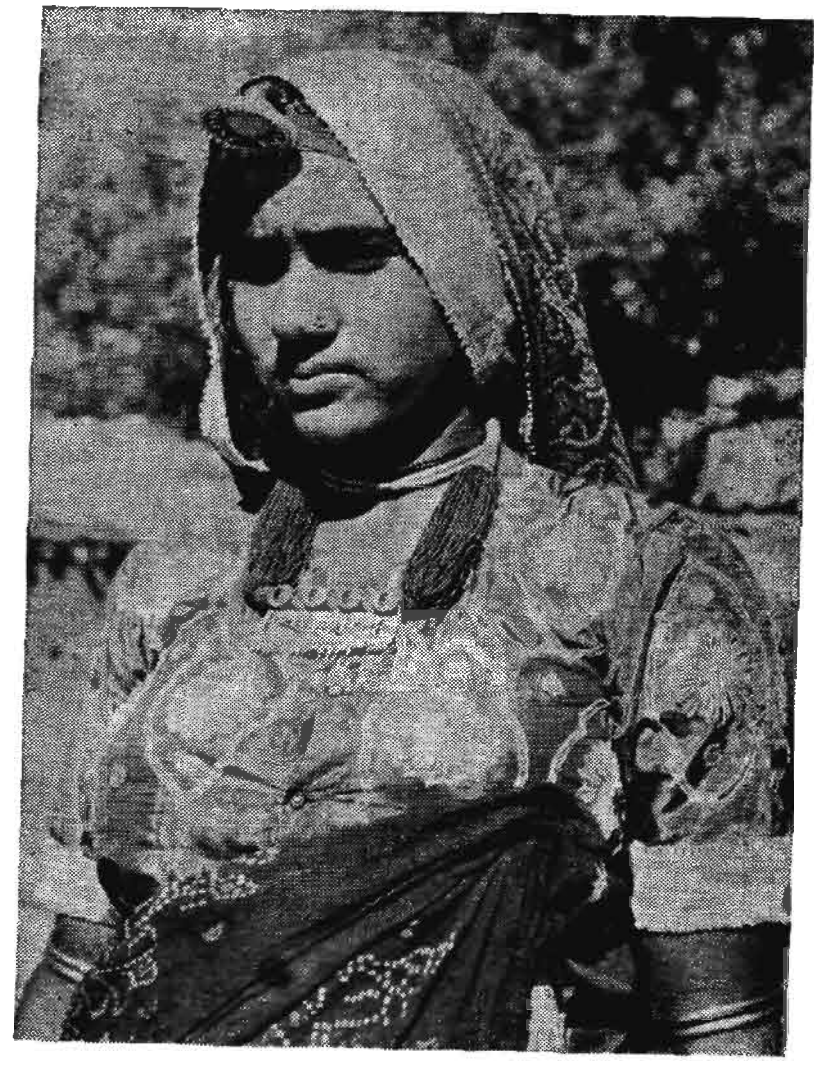


A view of the Mina locality of the village

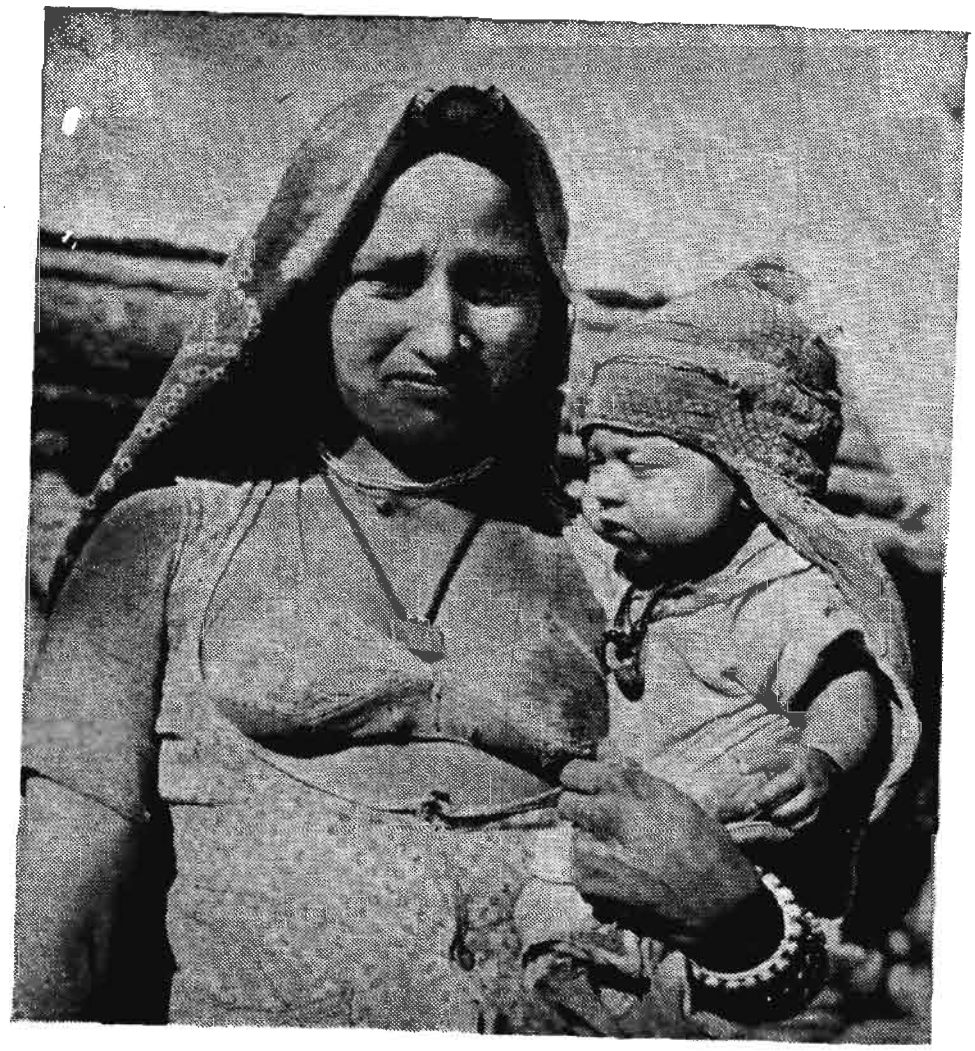


Two village elders – the first
a Rajput, the second a Mina

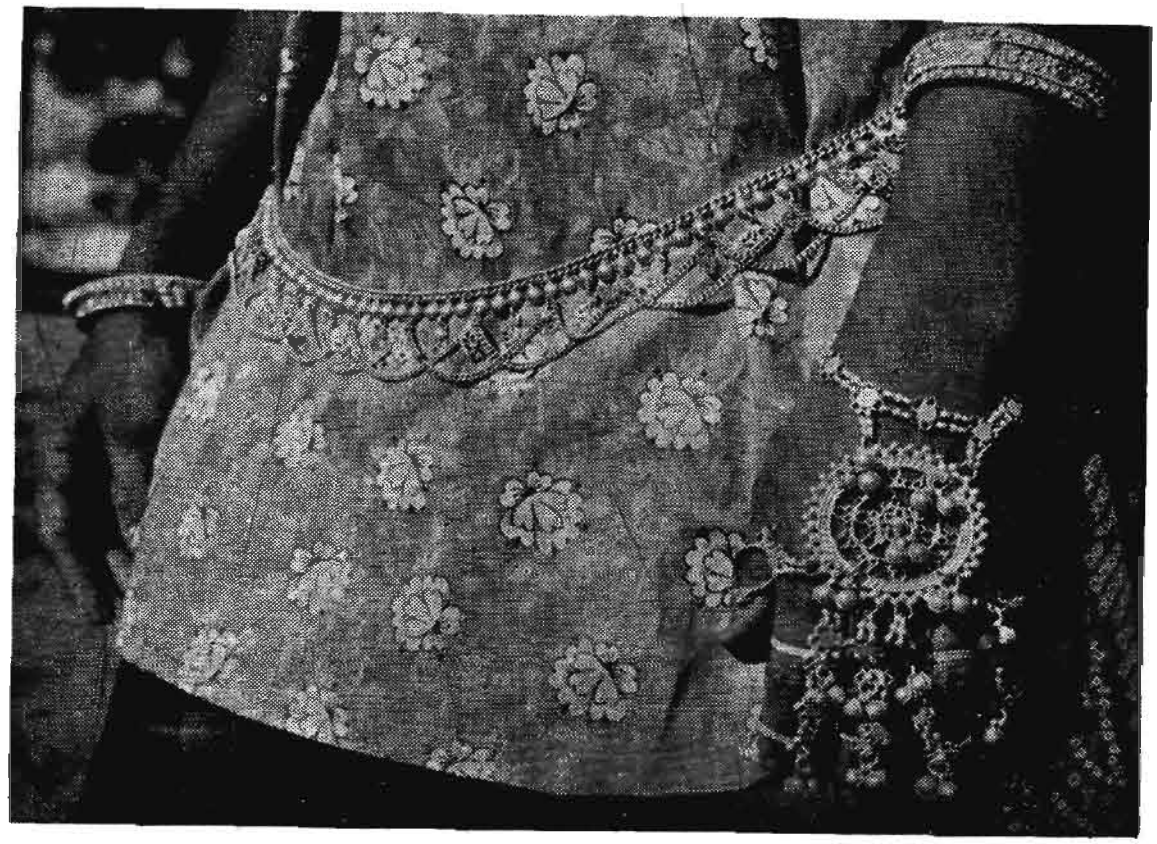




Ladies from various age-groups

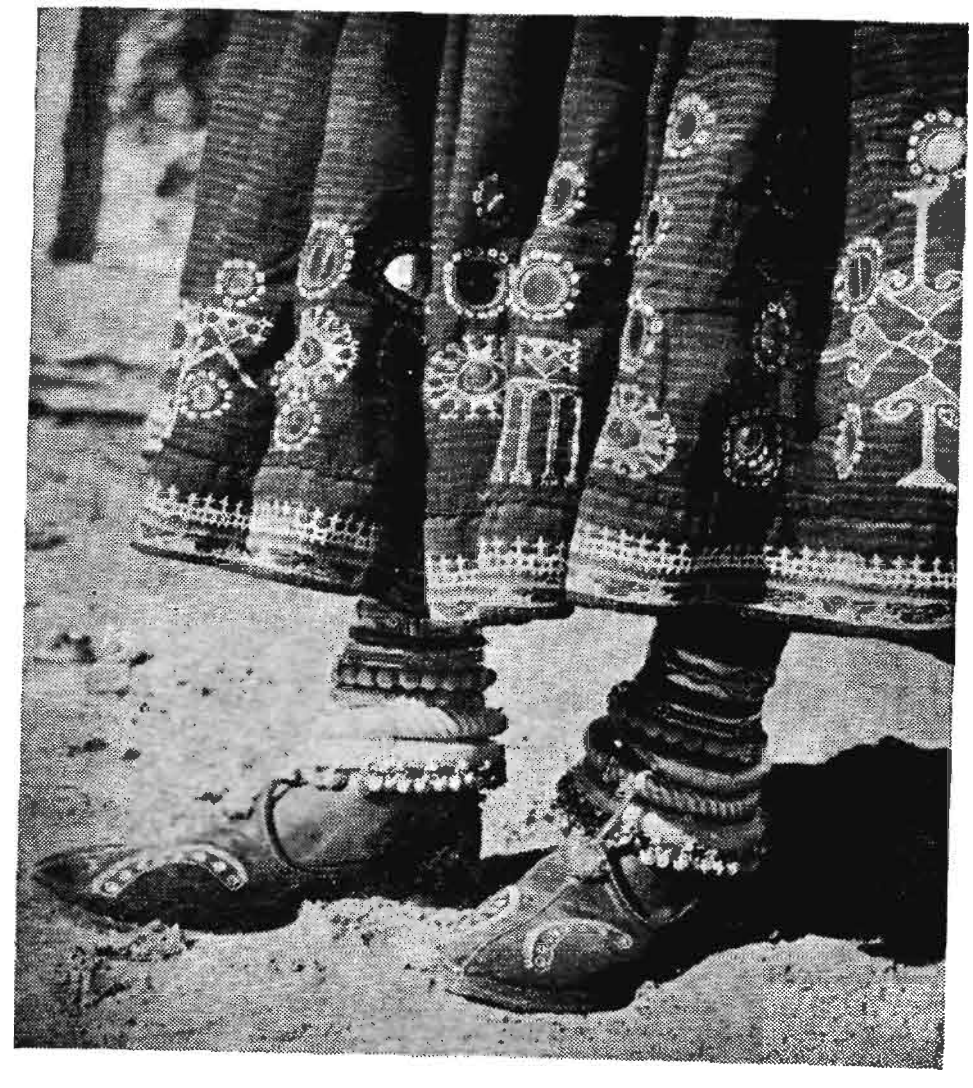


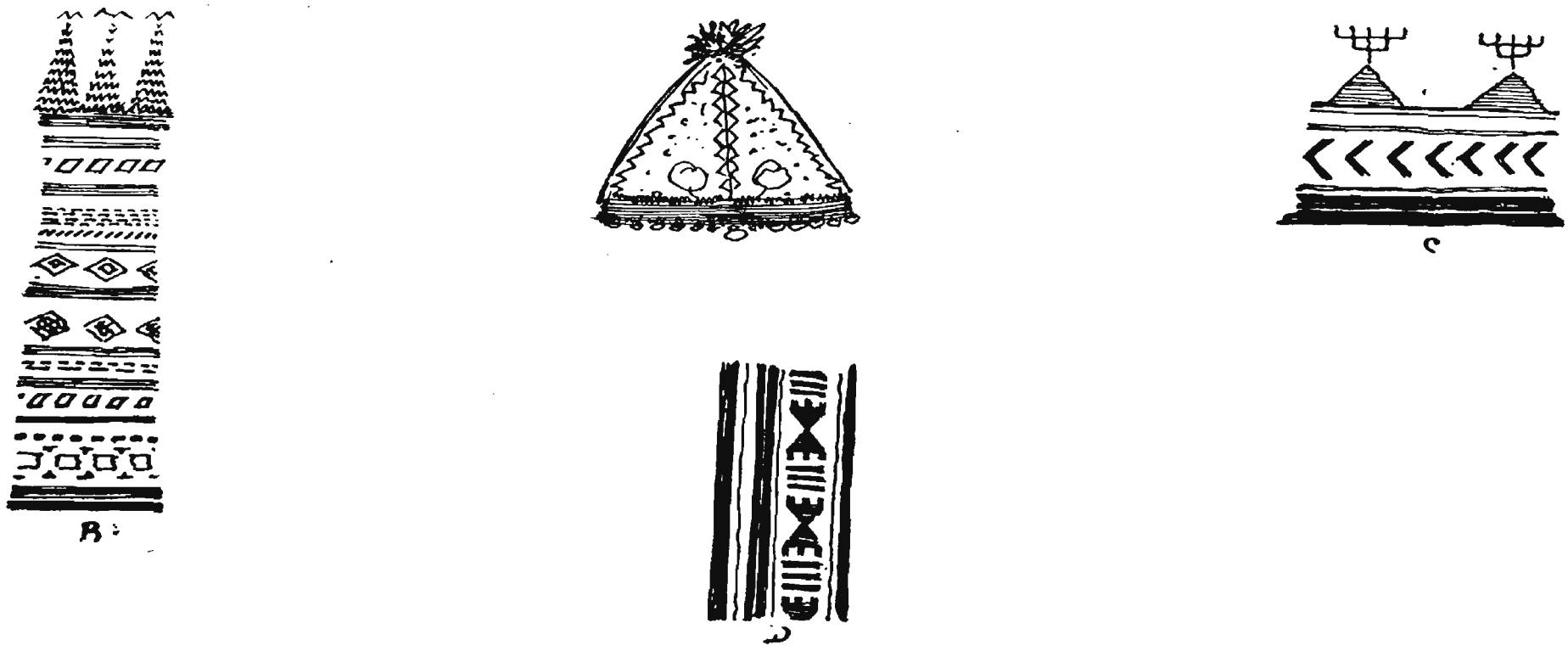




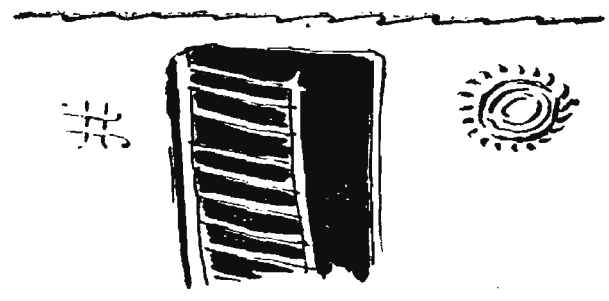
Typical dresses and ornaments



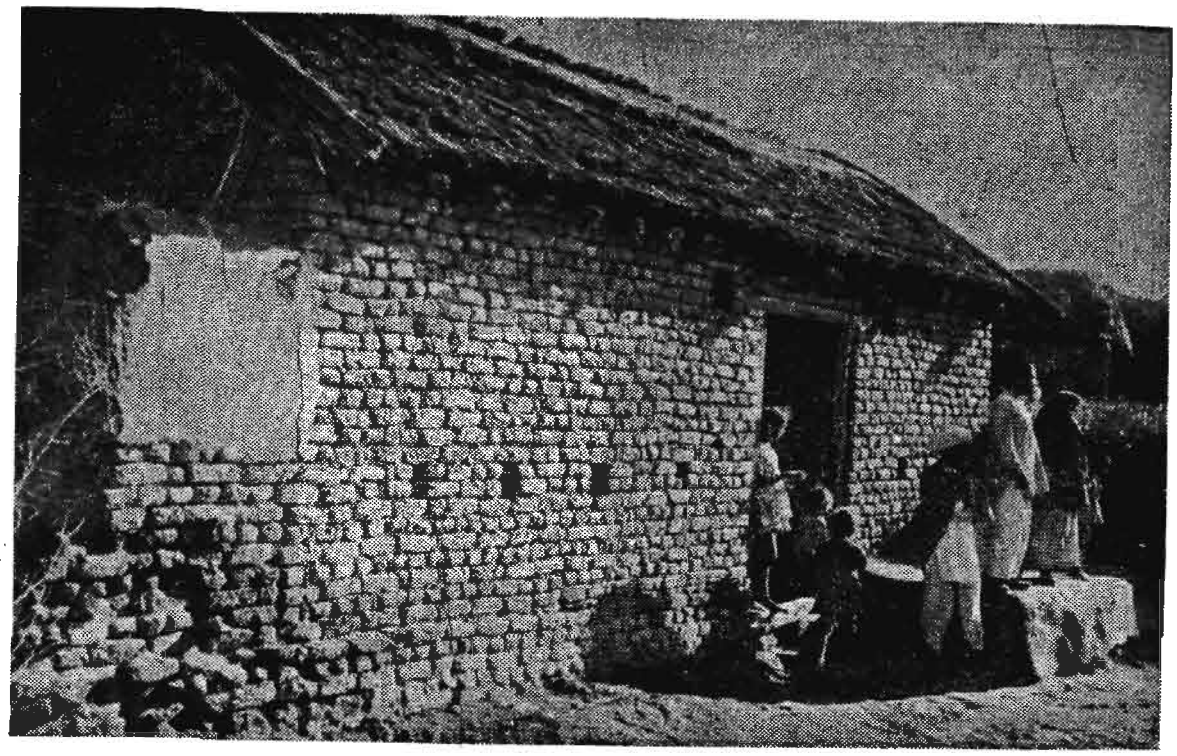




Sketches of a few popular embroidary designs on *sopli* – a full length sheet of cloth used for covering the body

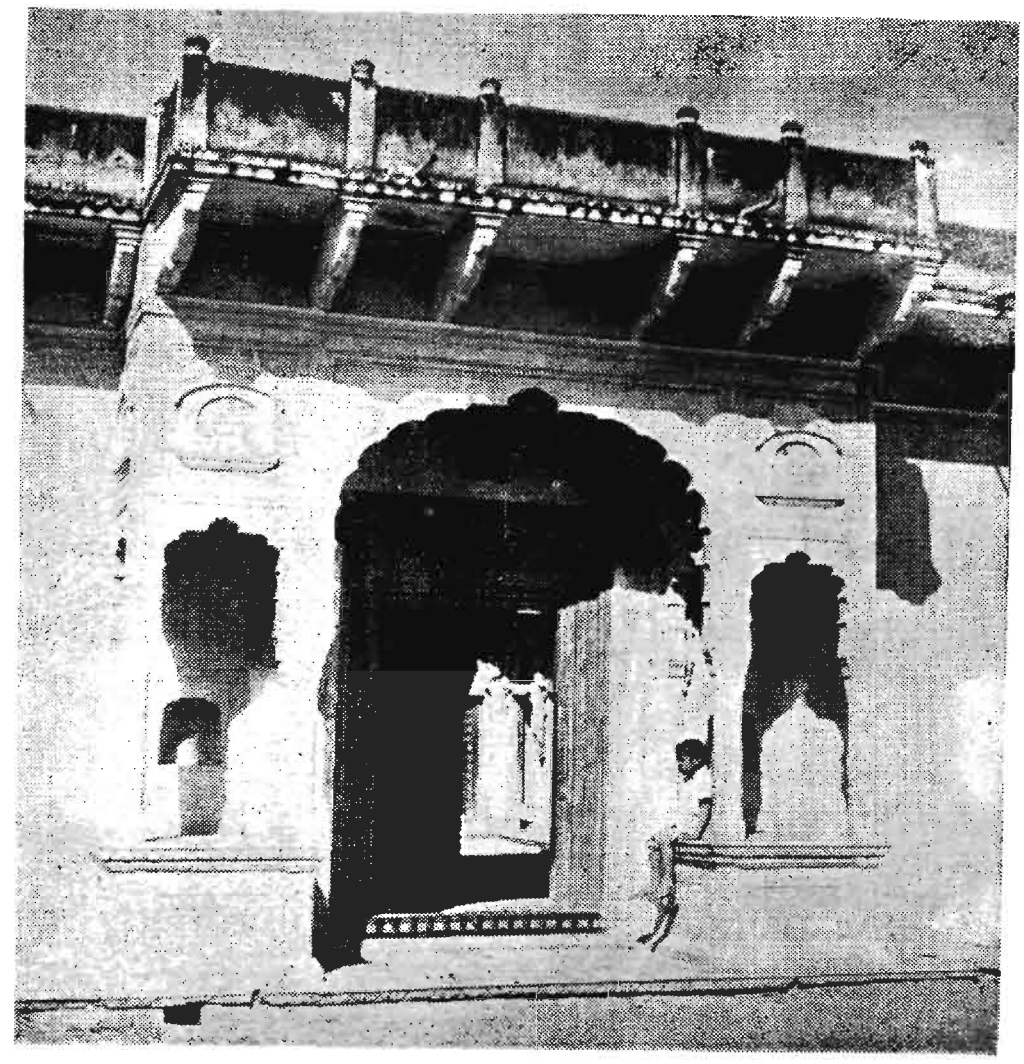


Auspicious wall designs on either side of the door drawn on the occasion of the birth of a son



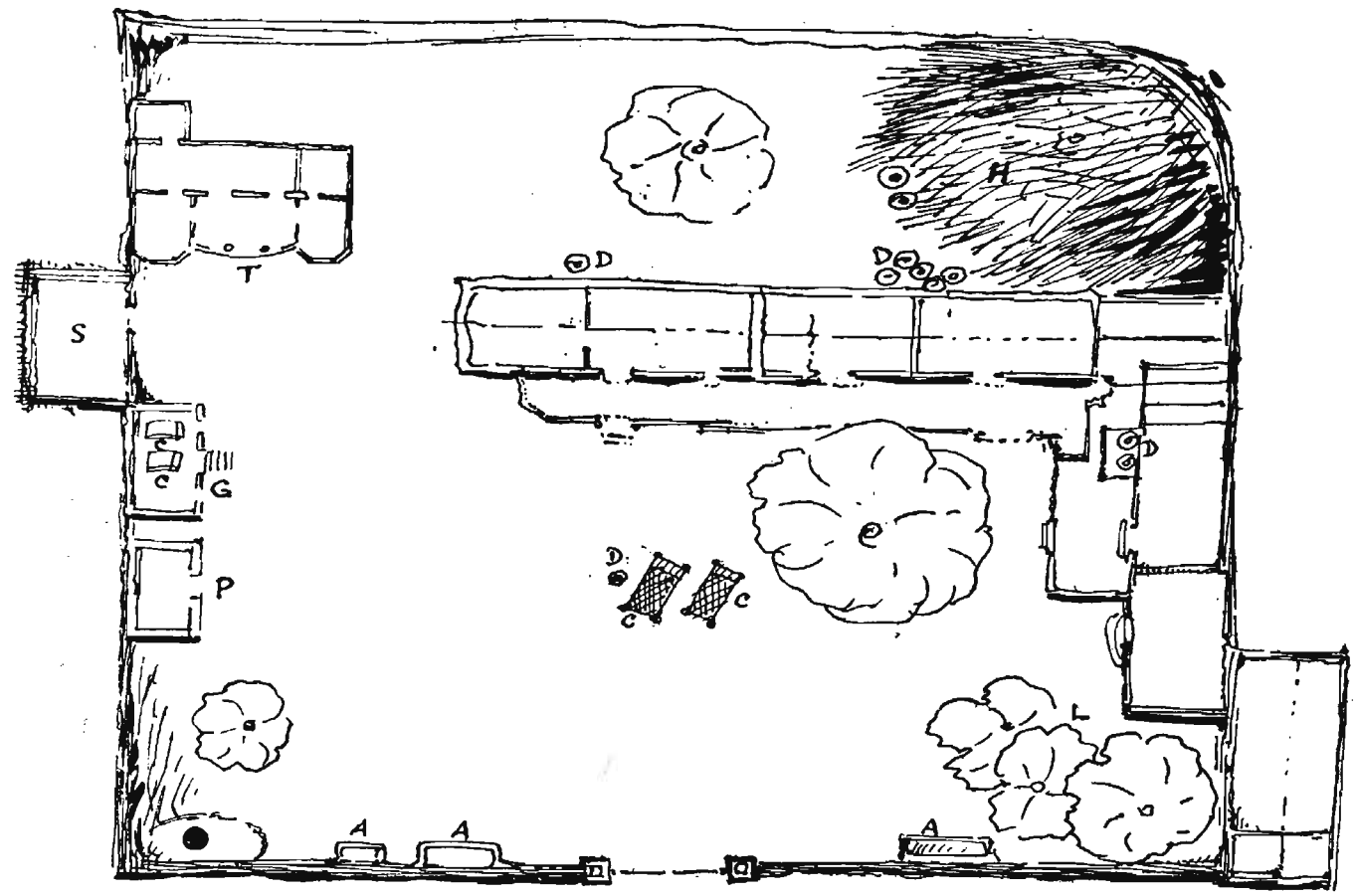
A Manihar's house

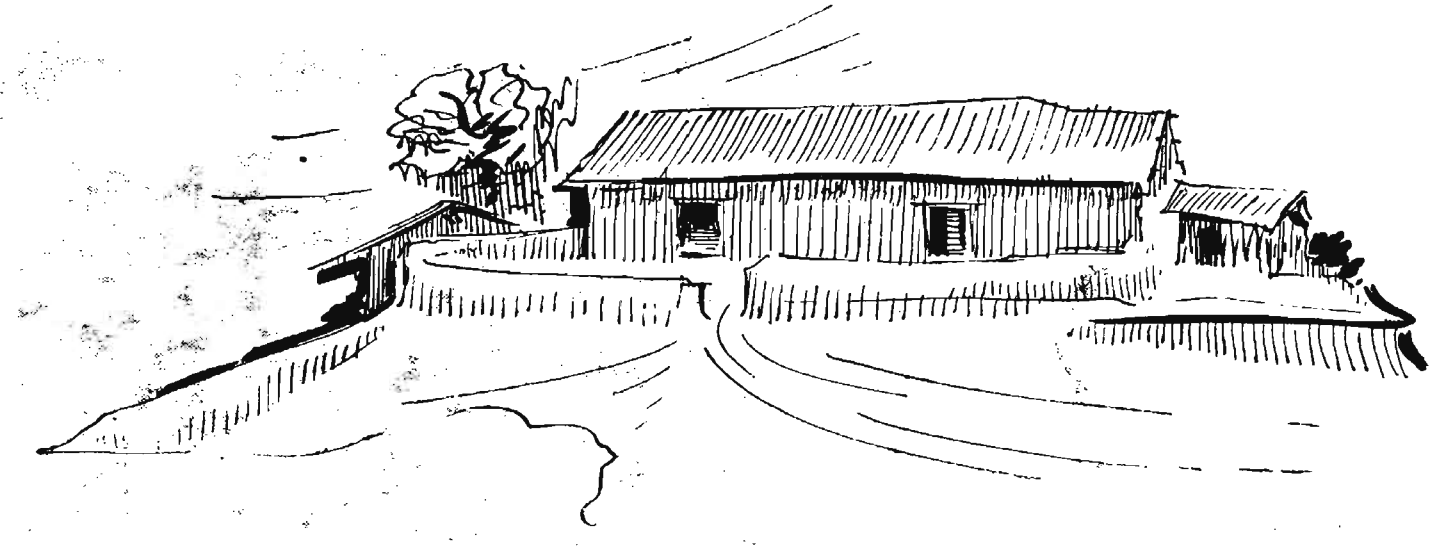
The house of Jagmal Jat



The Plan of
Rameshwar Jat's house

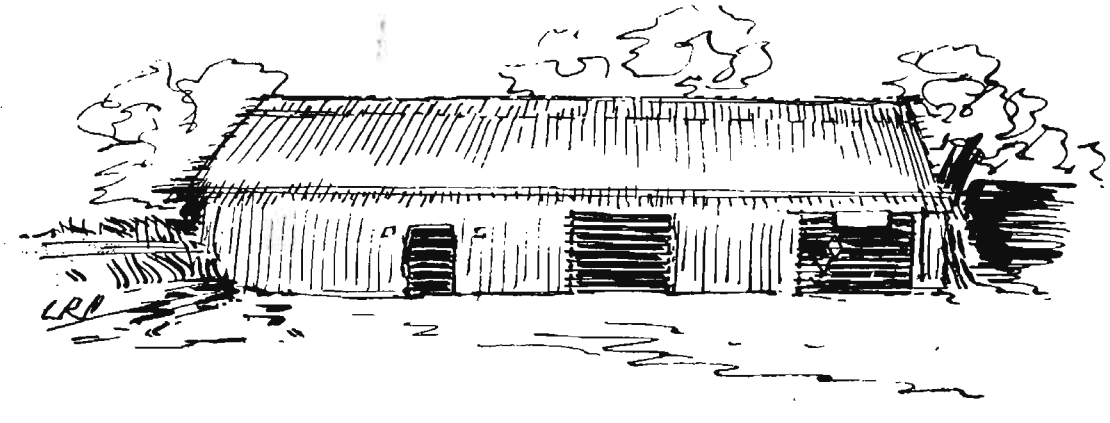
S - Store
C - Cots
D - Earthen Pots
PG- Guest Rooms
A - Trough fodder
L - Trees

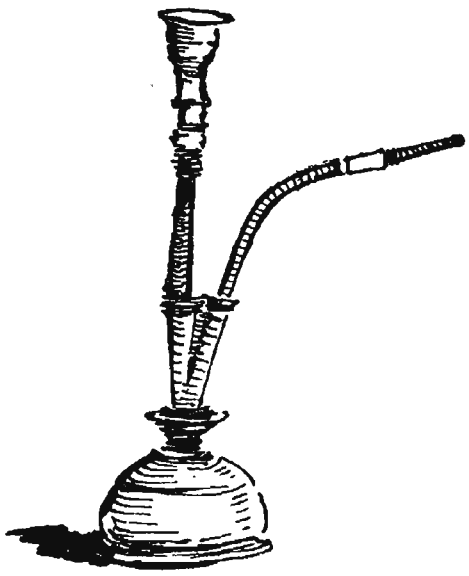




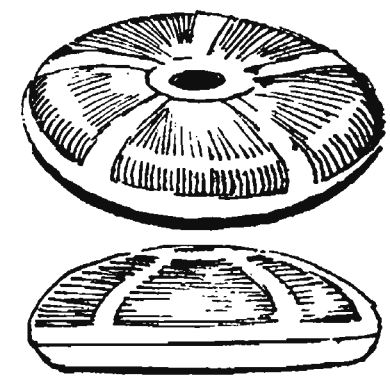
Sketch of a Mina's house

Sketch of the school at Bajawa-ka-Bas

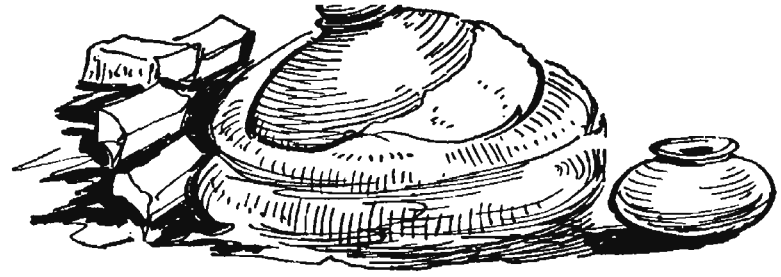




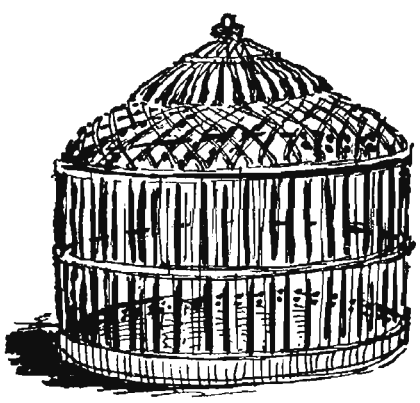
The Hookah



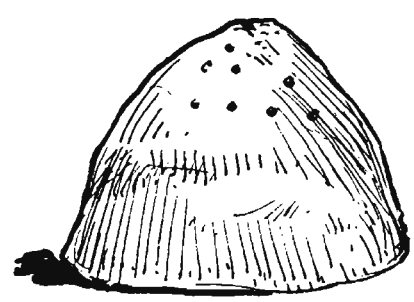
The receptacle
for tobacco



Some pots and pans



An iron cage used for
keeping edibles

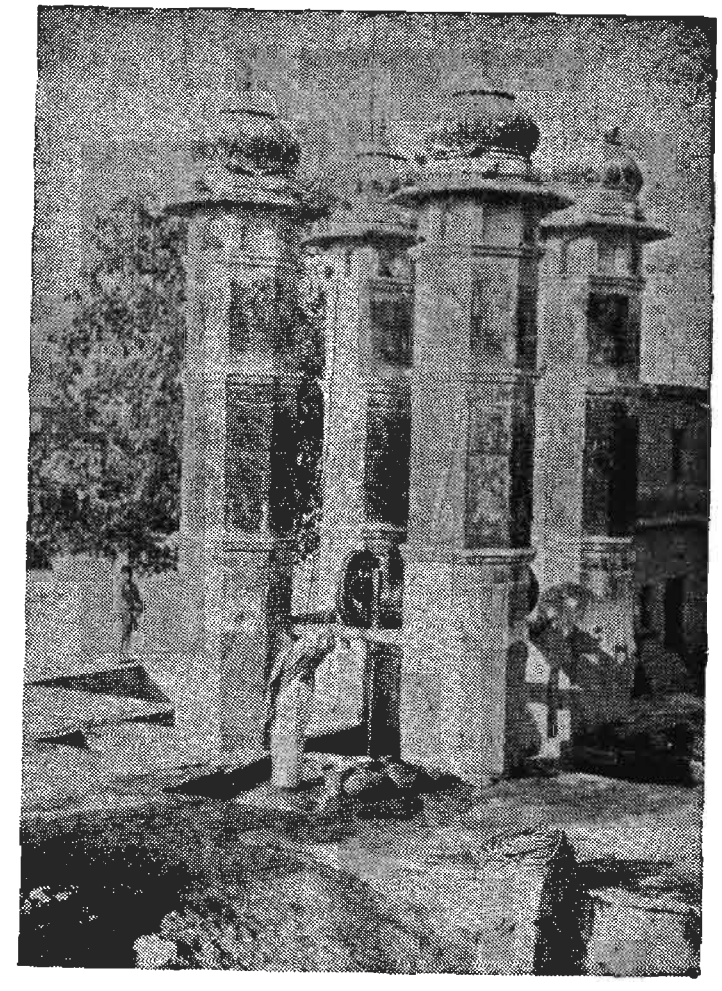


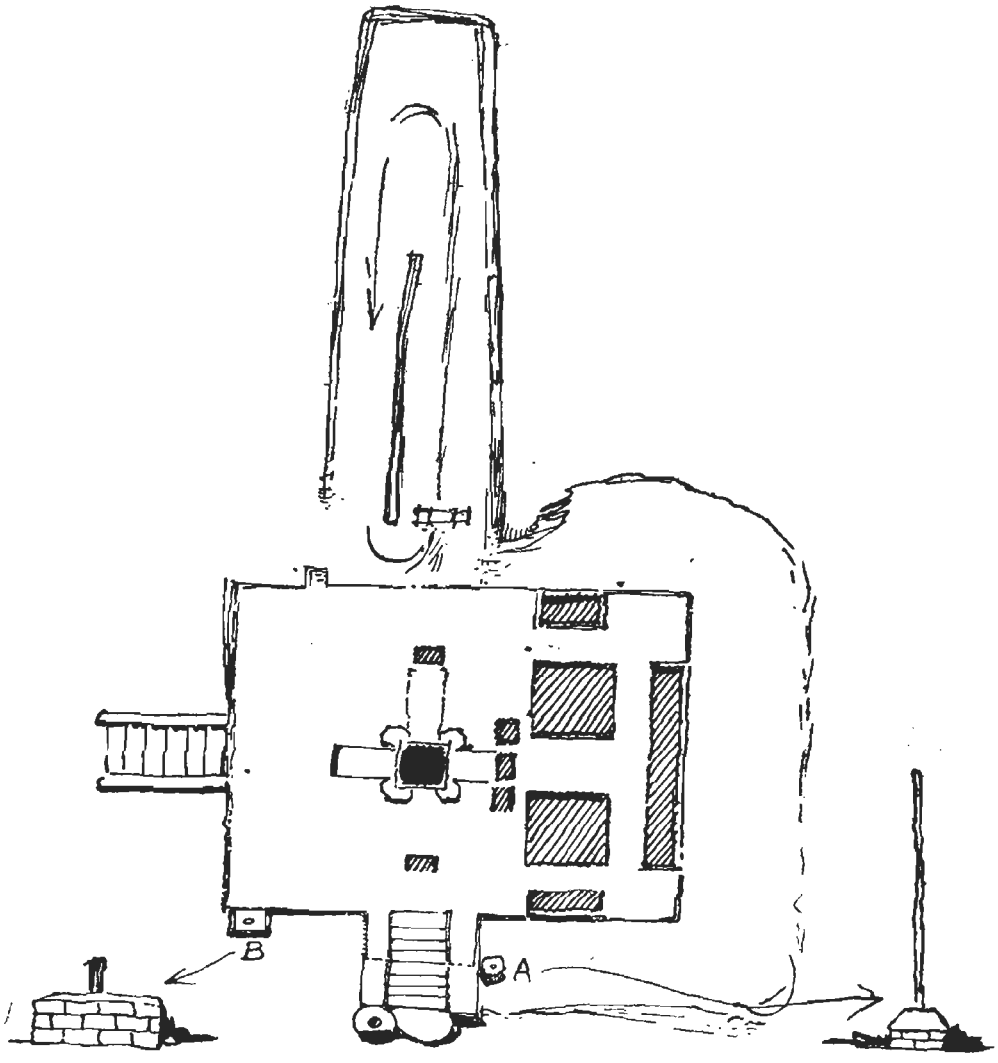
An earthen cover. The holes
provide the required ventilation



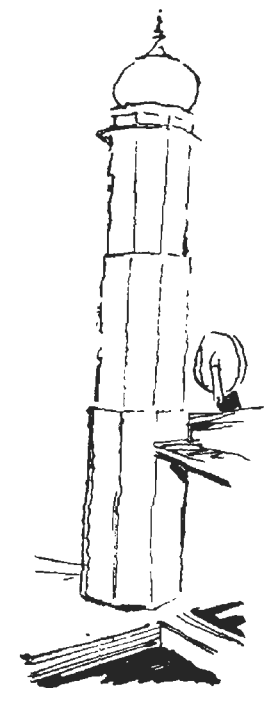
The *matka* used for keeping
the drinking water cool

Wells play an important role in
the life of the village.
Alongside is a picture of
the Marwa-wala-kua

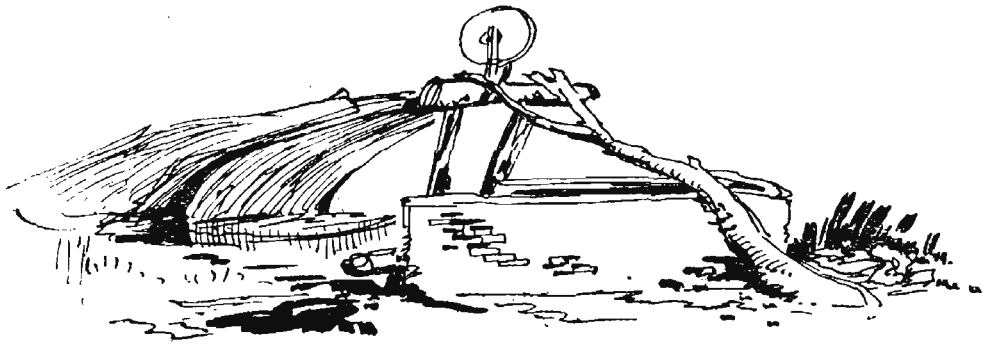




The Plan of the well.

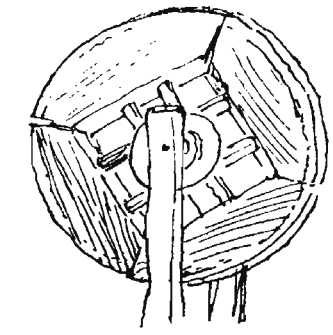


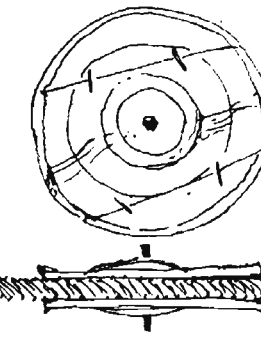
The high minarets can be seen even from a great distance

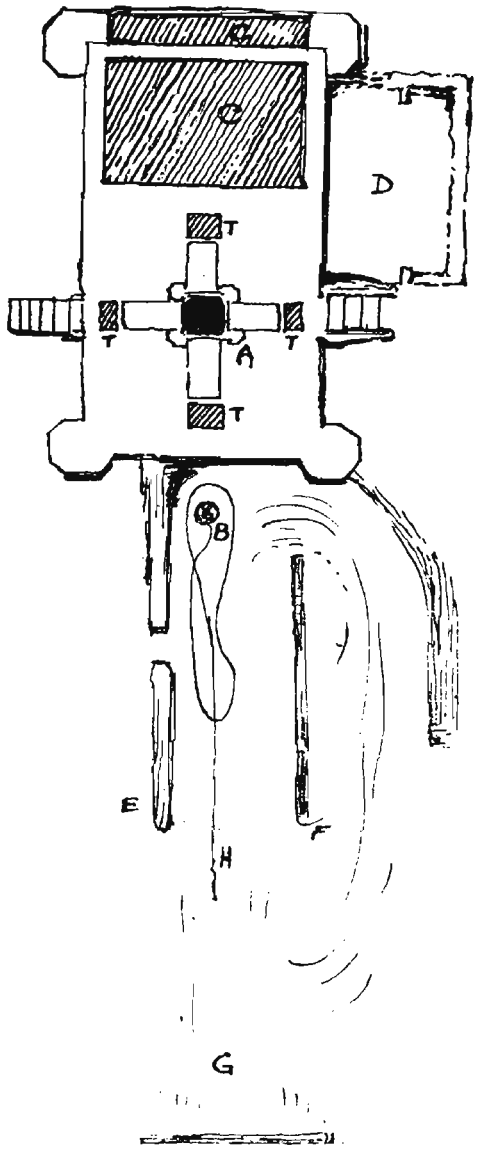


The Seetwali kui

Various types of *pullies* used in the wells





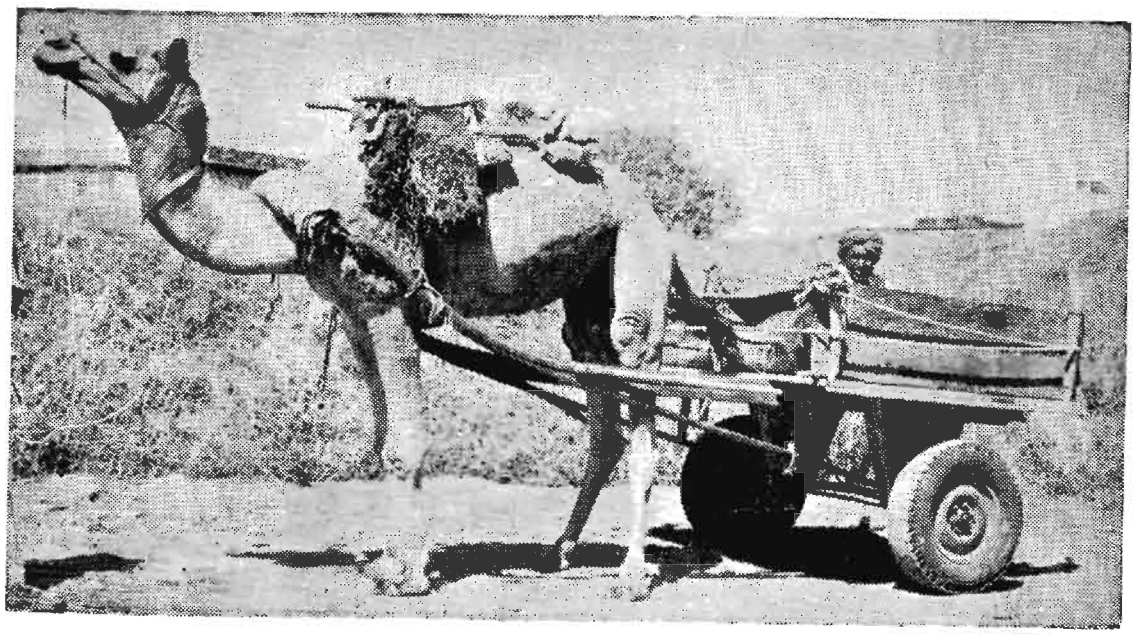


The plan of a well at Bajawa-ka-Bas

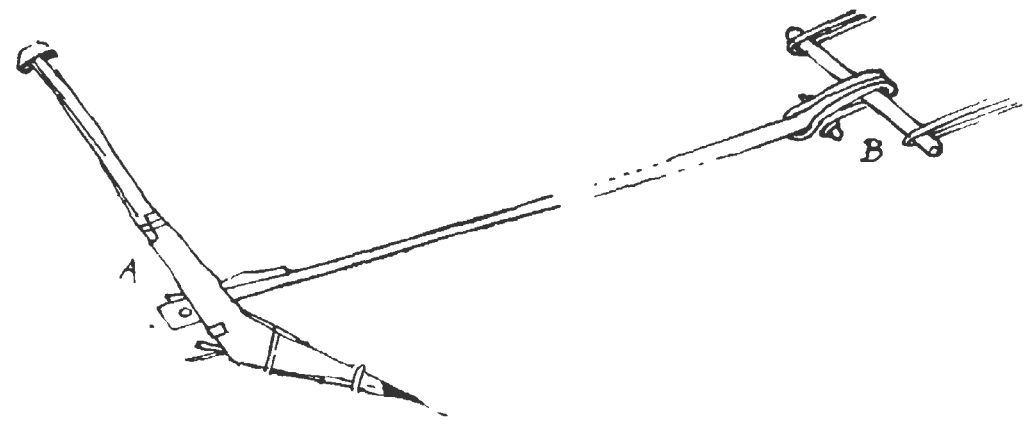
A - a minaret
B - a leather bucket
C - Tank for water for animals
D - Tank with no water
EF- Parapet walls
G - Path for bullocks
H - The Rope
T - Small tanks of drinking water for hlgh communities.

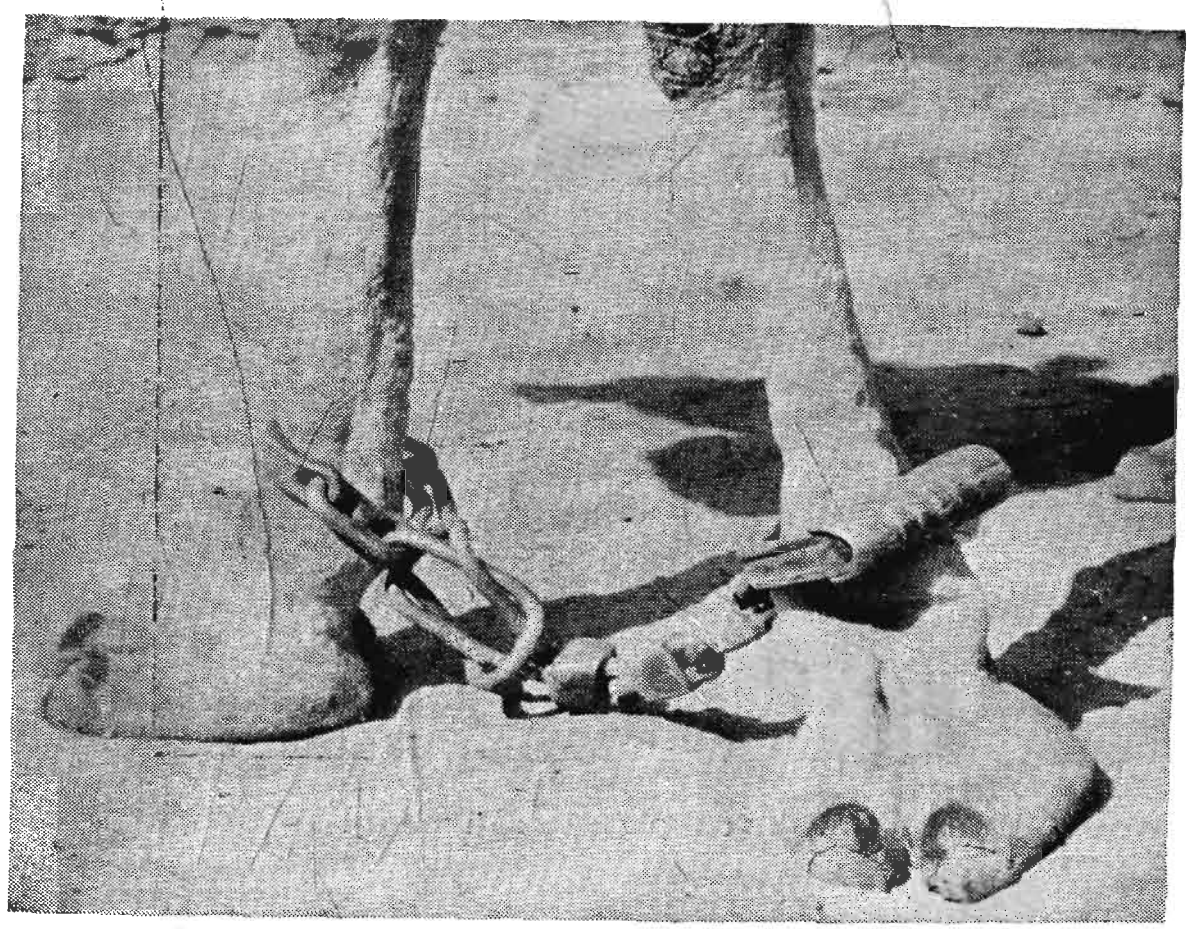


The Camel Cart is a popular mode of transport. It is sometimes fitted with pneumatic tyres

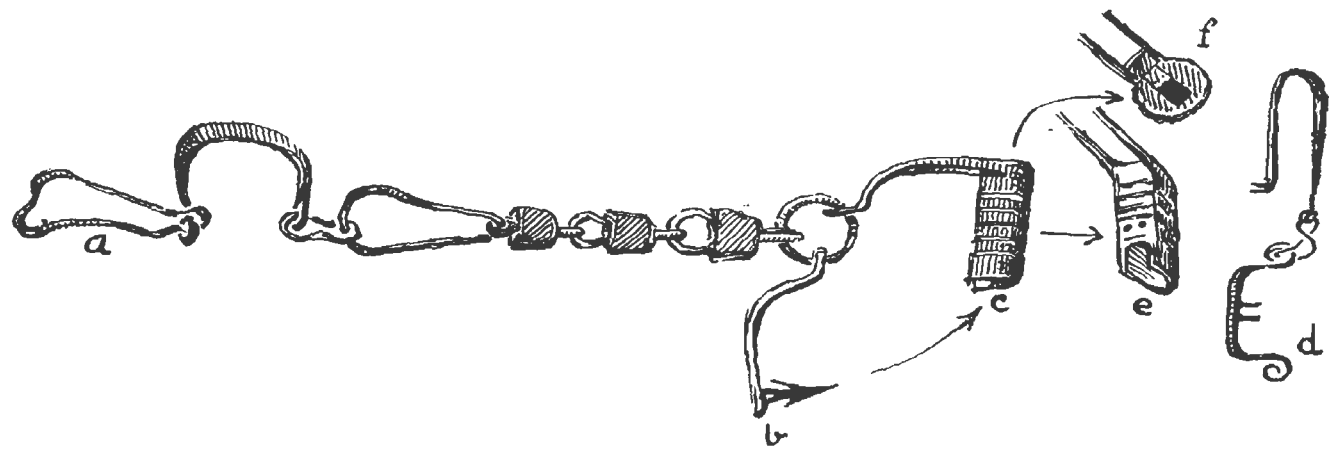


Sketch of a plough which is drawn by a camel



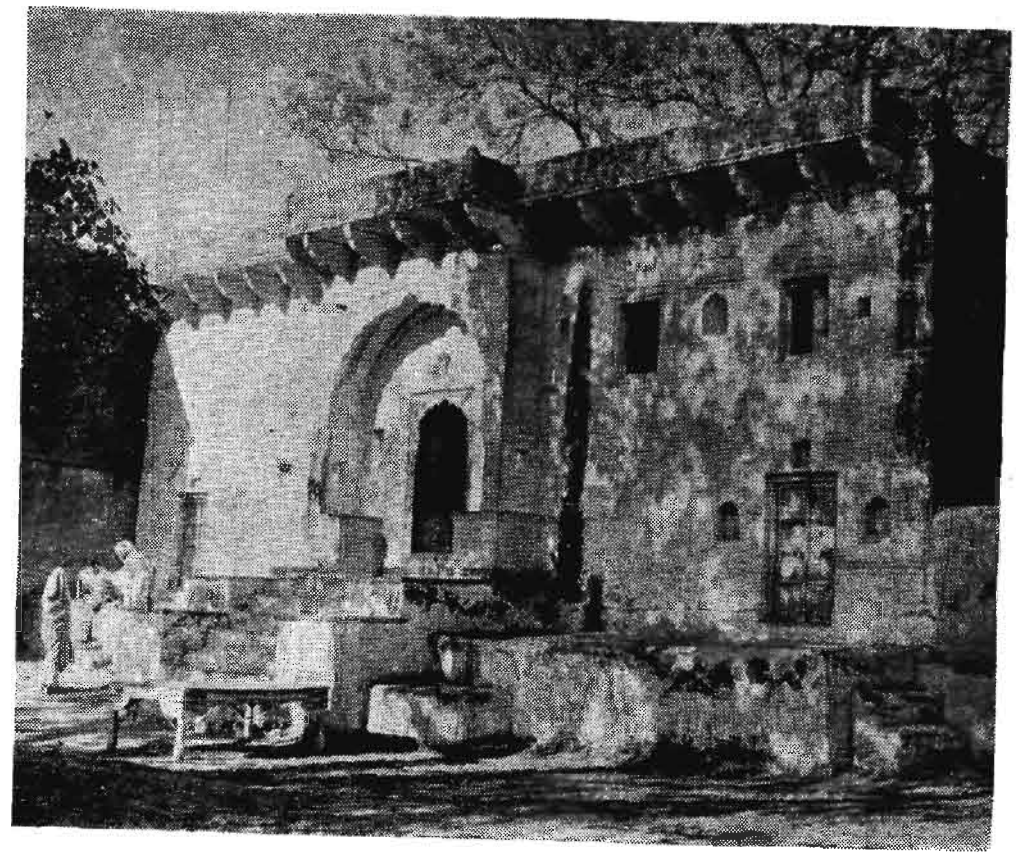


Fetters used for restraining the movement of camels locally called *Nyol*

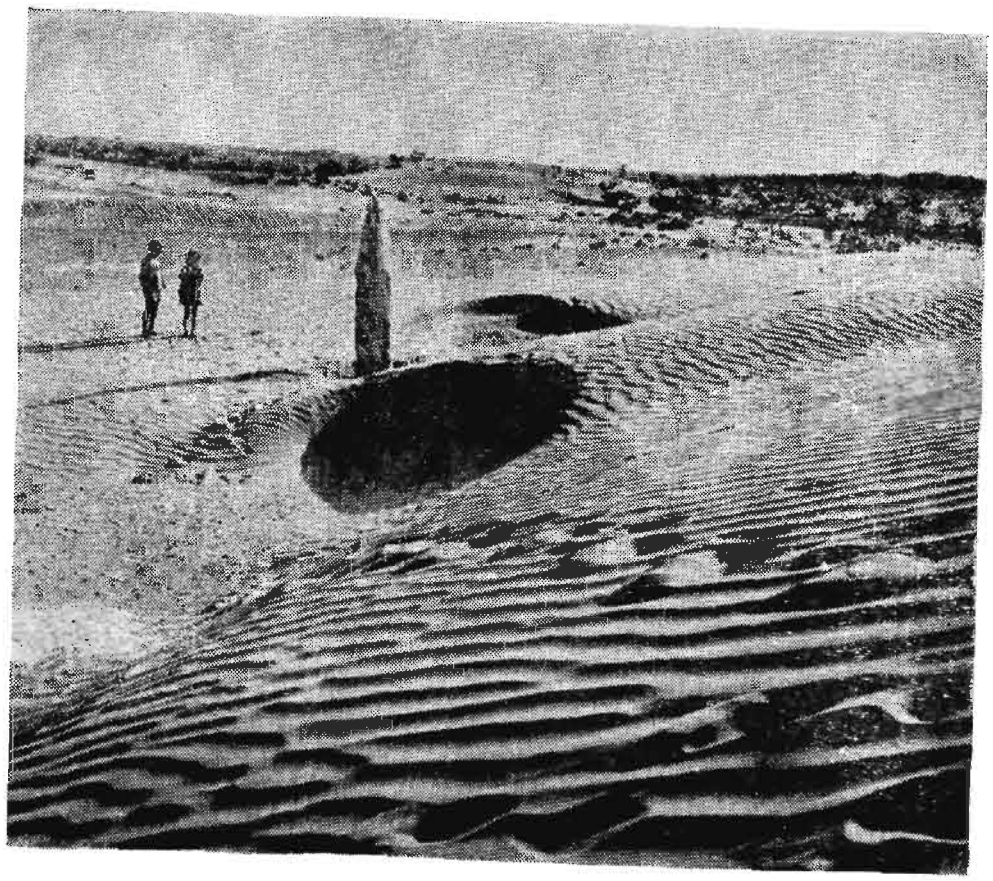


Details of the shackles :—

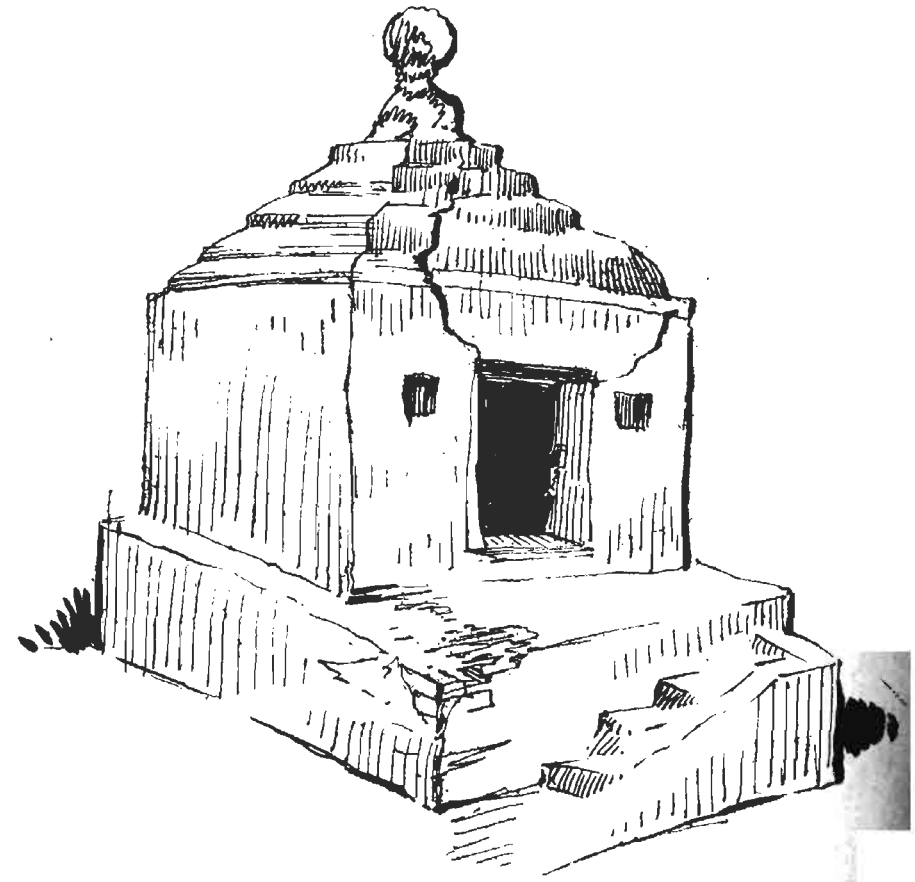
a - hook
c - lock
d - key
b, e, f - different views of the locking device



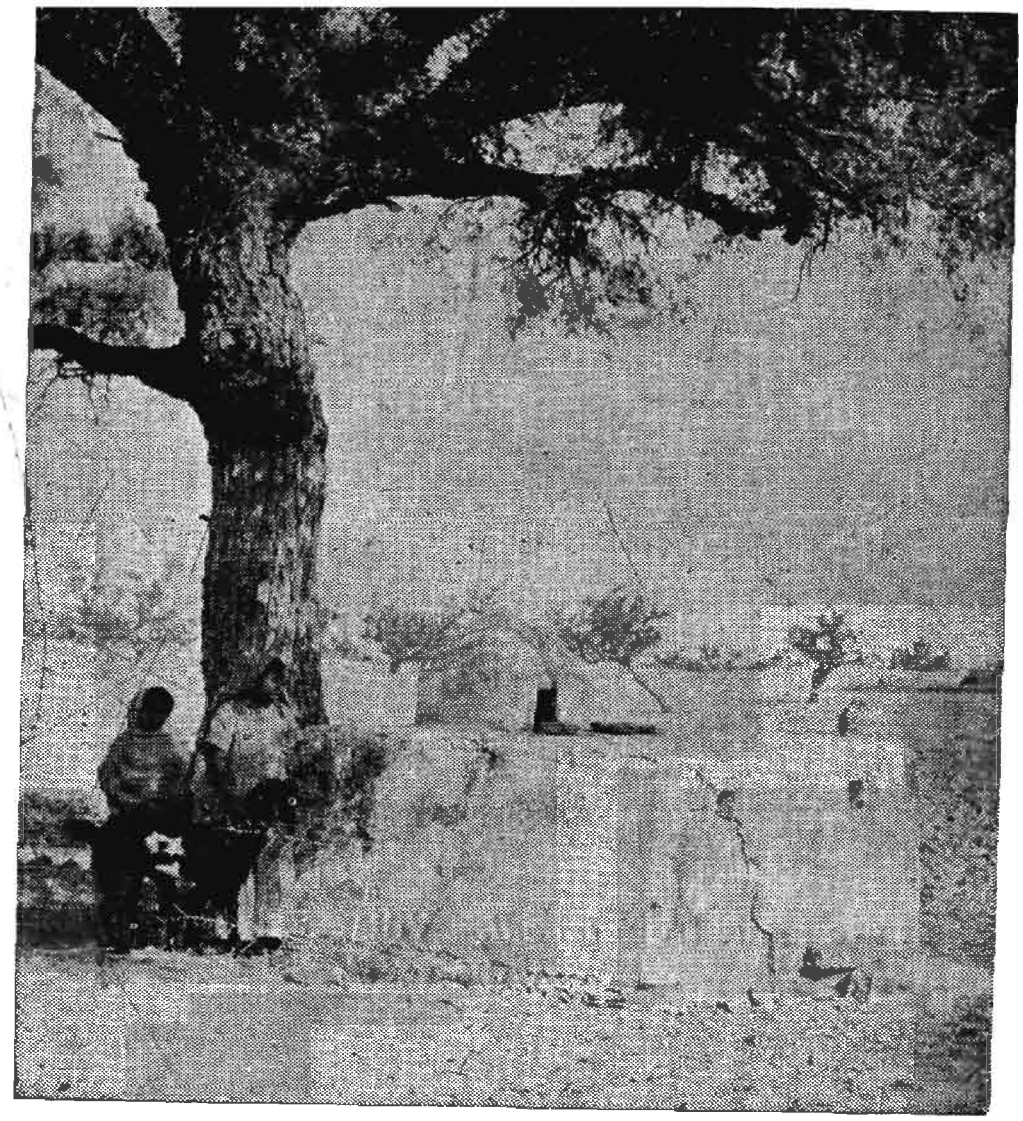
Main entrance of the temple of Raghunathji



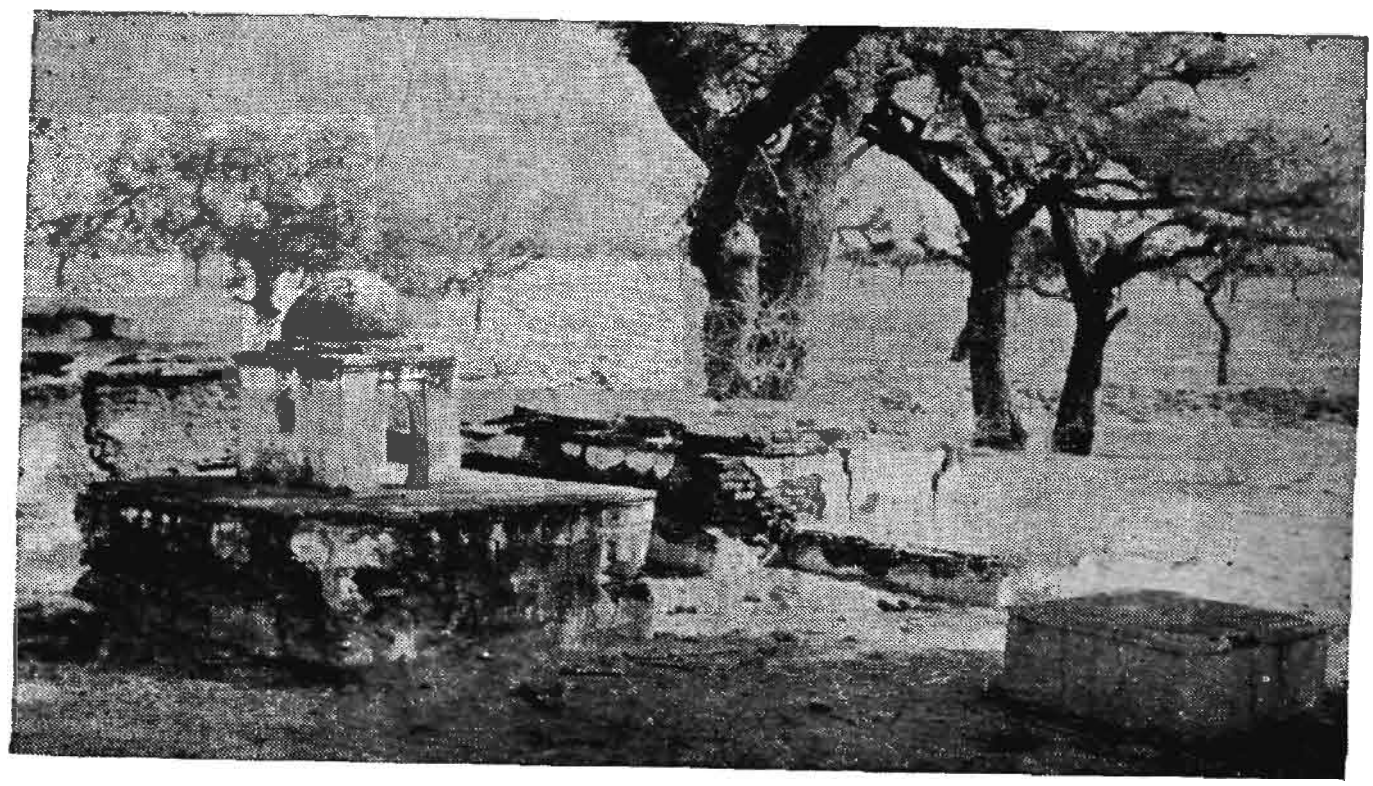
Shrine of Gogaji amidst the sand dunes



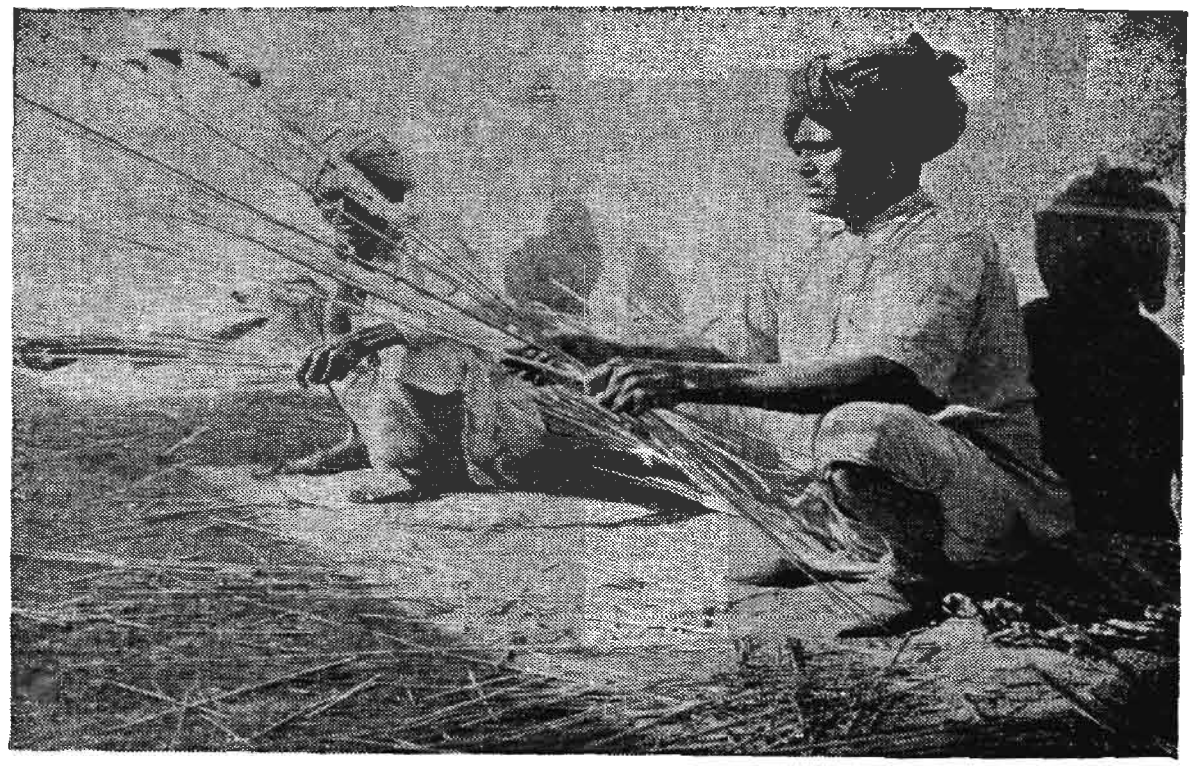
Sketch of the Shrine of Jeen Mata



The Samadhi of Mansa Ram



Crematorium of Jogis near the Samadhi of Mansa Ram



Ropes are made from *moonj*. Villagers separating *moonj* from the reeds



Typical faces *of Minas*



APPENDIX

CENSUS OF INDIA, 1961

Socio-Economic Survey of selected villages in Rajasthan

[A] HOUSEHOLD SCHEDULE

Name of District — Name and Code No. of village

Name of Tehsil — Code No. of Household

I. General Description

1. Total No. of Members

Total	Male	Female

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

II. Composition of Household

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

III. Duration of Residence

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

IV. Settlement Pattern

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

V. House Type and Household effects

1. What is the general ground plan of house ?
2. Is the house *(a)* owned or *(b)* rented or *(c)* owned but partly rented out ?
3. What is the condition of the house *(a)* properly maintained or *(b)* dilapidated ?
4. What materials have been used in the construction of—

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

5. No. of room in the house used for—

   (a) Living
   (b) Other purposes

6. Has the house a separate—

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

7. Has the house been decorated with—

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

8. Does the house contain—

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

(Give full Particulars)

VI. Dietary Habits

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

	Contents of each meal		
1	2	3	4

2. What is the ordinary medium of cooking ?

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

(a) Tea

(b) Tobacco for

(i) eating

(ii) smoking

(c) Liquor

(d) Opium

VII. Dress and other Body Adornments

A. Dress

1. Common dress worn by :—

Male	*Female*

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

B. Ornaments

3. Ornaments usually worn and description of material

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

C. Hair style

4. General Hair style of the head amongst—

(a) Male *(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

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

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and Sanitary Habits

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

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

3. What material is used to wash:—

(a) Body
(b) Clothes

4. Do they clean the house daily ?

5. Do they keep the utensils clean ?

6. Is their bedding clean ?

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

A. Illness—

(a) No action taken

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

(c) Ayurvedic or Unani treatment

(d) Allopathic treatment

B. Maternity—

(a) Case done at home through—

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

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

IX. Recreation

1. What type of games are undertaken ?

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

3. Fairs and other festivities

X. Social Customs

1. Any peculiar social rites of the Household

A. Marriage—

2. Any peculiarities in rites of marriage

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

(a) Male

(b) Female

4. Is Divorce and re-marriage permissible ?

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

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

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

8. Usual total expenditure incurred on:—

(a) Boy's marriage

(b) Girl's marriage

B. Funerals—

9. Any peculiar rites observed on the occasion of death

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

C. Inheritance

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

XI. Beliefs and Superstitions

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

XII. Social Organisation

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

2. How these Panchayats are formed ?

3. Composition of these Panchayats ?

4. How these Panchayats act ?

XIII. Occupation

A. Traditional—

1. Whether the Household continues the traditional occupation ?

2. If not, why discontinued ?

3. If continued, is it principal or secondary ?

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

B. Household Industry—

1. Nature of Household industry undertaken and its products

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

C. *Household cultivation—*

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

D. *Other occupations—*

Nature of work with full particulars

XIV. Property

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

XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

XVI. Expenditure

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

XVII. Indebtedness

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

3. Rate of interest payable on debts

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

XVIII. Social and Economic Reforms

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

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

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

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

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

6. Has there been any improvement in irrigational facilities ?

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

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

9. Has village Panchayat proved advantageous to the community ?

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

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

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

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

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

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

Dated.....

Signature of Investigator

[B] VILLAGE SCHEDULE

I. Approach

How village can be reached. Particularly in rainy season ?

II. Location

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

III. Topography-Map

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

IV. Climate

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

V. Origin and History of village

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

VI. Communities

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

VII. Village Administration

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

VIII. Social Life

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

IX. Religious beliefs and superstitions

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

X. Educational life

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

XI. Economic life

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

XII. Art and Architecture

Architectural details-Things of art produced in the village.

XIII. *Recent Socio-Economic Reforms*

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

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

I. Displaced persons in the village—

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

II. Awareness of various legislative or executive measures—

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

III. Labour and employment—

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

IV. Markets and fairs most commonly visited—

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

Fairs most commonly visited—

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

Shops—

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

V. Educational Institutions—

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

VI. Maps—

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

INSTRUCTINS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

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

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence:—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits:*—

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits:—*

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

(ix) *Recreation:—*

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

(x) *Social Customs:—*

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

(xi) *Beliefs and Superstitions:—*

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

(xii) *Social Organisation:—*

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

(xiii) *Occupation*

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

(xiv) *Property*:—

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

(xv) *Income and Expenditure*:—

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

(xvi) *Indebtedness*:—

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

(xvii) *Social and Economic Reforms*;—

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

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

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

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

(i) *Approach to Village :—*

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

(ii) *Location of Village :—*

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

(iii) *Topography :—*

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

(iv) *Climate:—*

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

(v) *Origin and History of village:—*

It will be interesting to find who established the village and when. Describe the original settlers and what is the significance of the name given to the village. After this try to trace out the past history of the village from its origin upto-date. If the original settlers of the village have left and some other communities have settled in place of them, describe them. If there are any notable conditions in the history of the village they should be high-lighted. It does not matter whether such events were merely political or had also social and economic background. If there are ancient remains of certain buildings and places of worship which throw a lurid light on the history of the village, do not forget to describe them. If there had been 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 shonld mention them.

(x) *Educational life:—*

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

(xi) *Economic life:—*

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

(xii) *Art and Architecture:—*

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

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

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

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

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

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